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"Ottoman Institutions in Jerusalem in the 18th and 19th Centuries as Reflected in Ottoman Archive Documents"

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Abstract:
This study emphasizes the significance of Ottoman documents for understanding the cultural and social institutions of Jerusalem and its surrounding areas during the 18th and 19th centuries. It also highlights the Ottoman state's role in preserving these documents, which encompassed materials inherited from previous Islamic states and those created during the Ottoman rule.

The range of documents examined in this study is vast, encompassing endowment documents, exhibits from the Yildiz Palace, administrative decrees, health-related records, financial records, eye-witness accounts, yearbooks (Salnamehs), properties, lands, and educational institutions. The educational institutions covered include schools, Qur'an schools (Kuttab), primary, secondary, and preparatory schools, both official and unofficial. The study also considers social institutions such as hospitals, orphanages, public baths, and others.

The documents reveal the Ottoman state's efforts to enact laws and allocate finances to protect and maintain these institutions in order to fulfill their intended functions. The study focuses on two main areas:

1. Scientific Institutions: This section examines schools and Qur'an schools before regulations were implemented and explores their connection to the endowment system and methods of supervision. It delves into various types of schools, educational programs, and their distribution. The study also addresses private schools for non-Muslim communities, supervision laws, programs, and administrative and financial oversight methods.
2. Social Institutions: This section explores health institutions such as hospitals, quarantine facilities, municipal doctors, and mobile doctors. It also covers orphanages, asylums, and Hammams (bathhouses), whether official or unofficial, along with their supervision. The documents occasionally reveal instances of financial manipulation, embezzlement, suspicious corrupt practices, and related investigations.

The study concludes with a comprehensive set of documented results and provides a helpful bibliography of Turkish, Arab, and foreign studies that shed light on various issues examined throughout the study.

Keywords: Ottoman documents, Cultural and social institutions, Jerusalem, 18th and 19th centuries, Ottoman rule.

Scientific Institutions

Schools were prominent institutions in the Ottoman Empire in general, and particularly in Jerusalem, serving as centres of educational activity. To fulfil their duties effectively, these schools, like other religious institutions, were subject to the waqf (religious endowment) system. Religious education predominated in these schools, including Quranic recitation, interpretation, jurisprudence, hadith (Prophetic traditions), Arabic calligraphy, literature, grammar, poetry, and some schools also taught Arabic language, mathematics, and history. The most important schools, as mentioned in the documents, that were widely spread in Jerusalem and the surrounding areas, are as follows:

- Tekkiye Khaski Sultan School
- Al-Munajjakiyya School
- Al-Hanafiyya School
- Al-Ma'zumiyya School
- Hanem Ottoman School
- Al-Tuluniyya School
- Al-Qadiriyya (Ala al-Dawla) School
- Al-Tamishtariyya (Tashkir) School
- Al-Birmiyya School
- Al-Zaynabiyya School
- Al-Tandiyya School
- Al-Aminiyya School (1)

Comparing studies conducted in the 19th century with those conducted in the 16th and 17th centuries regarding Jerusalem, we find an increase in the number of schools. This can be attributed to the fact that many of these schools were associated

with the city's mosques and their endowments. The state encouraged religious scholars due to the legitimacy they provided to the governing system (2).

The documents also discuss the supervision of these schools, their endowments, the appointment, and provision of salaries to their teachers, as well as their construction and restoration. Examples of this include daily food provisions of six "Iqjawats" (portions) for Sheikh Ya'qub, Sheikh Abu al-Sa'ud, and Sheikh Abdul Karim as a contribution from the endowments of the Tashatmooriya School in the year 1119/1707. After their passing, it was directed to Mr. Khalil and Sheikh Abdul Rahim (3).

After a hundred years, the daily allowance of Mr. Abu al-Wafa, the teacher, increased to five "Iqjawats" in the year 1219/1804. After Abu al-Wafa, the teaching position was directed to Sheikh Muhammad Saleh al-Husseini al-Maqdisi (4).

Meanwhile, the daily allowance of Sheikh Hasan al-Mur'ashi, the teacher at the Qadiriyya School, was ten "Iqjawats" in the year 1137/1724. After his passing, it was directed to Sheikh Abdul Ma'ati (5). In the year 1113/1701, the Aminiyah School was rebuilt based on a summons submitted by Sheikh Zain al-Arab (6).

The Ma'muniyya School, which had been damaged, was converted into a preparatory office after its reconstruction in the year 1306/1888, at a cost of 30,000 piasters, including 20,602 piasters as compensation for the landowners. The construction was carried out according to modern standards, based on an engineering survey and maps (7).

In the year 1275/1858, Sheikh Yahya and Sheikh Hiba Allah, sons of Sheikh Salah al-Din Fattiani, were appointed as guardians and received a compensation allowance from the endowments of the Jawhariyya School (8). A document dated 27 Rajab 1114/1702 indicates a dispute over the management of the Tanzikiyya School between Sheikh Shahab al-Din Khalil and Sheikh Abdul Rahman bin Sheikh Muhammad Sururi. The state directed the teaching position in the school to Sheikh Isa al-Kurdi (9).

The daily allowance of Sheikh Faba'd Allah al-Alami, the imam at the Khaski Sultan School, was six "Iqjawats" in the year 1155/1742 (10). The state also reinstated Sheikh Abdul Fattah al-Tamimi as the teacher at the Ottoman School in the year 1139/1726, funded by the school's endowments (11). Furthermore, the positions of supervisor, sheikh, and deputy supervisor were assigned from the endowments of the school, with each position receiving one-third, to Mr. Ibrahim and Mr. Abdullah, sons of Sheikh Muhammad Fattiani in the year 1175/1761 (12). On the account of the endowments of the Qaytbay School, Muhammad, son of Ali al-Alami, was appointed as a mattress maker, gatekeeper, and worker with a daily allowance of three "Iqjawats" in the year 1115/1703 (13).

In the year 1291/1874, the Wandariyya School, after its reconstruction, was converted into a reform institution (Ishlah Khanah). The cost of its reconstruction amounted to approximately 108,000 piasters, with 18,000 piasters allocated to the market stalls that were previously part of the Salah al-Din Hospital. The revenue from these stalls and the market amounted to 10,800 piasters. The reform institution required annual expenses of no less than 58,800 piasters (14). A document dated in the year 1116/1704 mentioned a house for Hadith (Prophetic traditions) and a house for Quranic studies. Sheikh Abdullah al-Ajami oversaw them with a daily allowance of six piasters from the Tawashi endowments. After his passing, Sheikh Hasan, the son of Sheikh Mahbullah, took charge with the same specifications (15).

The documents also mention the allocation of a daily allowance of 20 piasters from the endowments of Al-Aqsa Mosque for the teachers of advanced sciences in the year 182/1852 (15). There was a monthly stipend of 100 piasters for Khalil Efendi in the year 1269/1852 (16). On the other hand, the monthly stipend for teacher Hasan Rajai Zadeh at Abuboot School in the year 1289/1869 was 300 piasters, and an additional 2,200 piasters were allocated Pasha for other expenses related to the school (17). The Mansouriya School in Hebron (located in the western wall of the sanctuary) required reconstruction in the year 1310/1892, costing 11,800 piasters (18).

After the reforms, the state established primary offices for males and females (19). They were initially called "Makatib al-Sibyan" (Boys' Offices) and were similar to the previous schools in terms of their connection to endowments and their teaching methods, especially in regard to the Quran and Arabic calligraphy (20). The students' age range was between 4 to 5 years, and the teachers' stipends ranged from 800 to 1200 piasters.

The state later established schools with a three-year duration, following the curriculum outlined by the "Nadharat al-Ma'arif" program, as follows (21):

- First Year: Alphabets, recitation, Quranic writing.
- Second Year: Basic beliefs, Quran, knowledge of current affairs, arithmetic, dictation, calligraphy.
- Third Year: Quran, Tajweed (Quranic recitation rules), children's tasks, stories of prophets, brief information, simple rules, Turkish language, calligraphy.
- The academic schedule was as follows:

Lesson Type	First year	Second year	Third Year
Alphabet	12	6	-
Quran	12	6	5
Tajweed	-	6	2
Islamic Ethics/Morality	2	3	3
Ethics/Morality	-	2	2
Ottoman Grammar	-	-	2
Quranic Recitations	3	2	1
Spelling	3	3	2
Brief Ottoman History	-	2	2
Brief Ottoman Geography	-	2	2
Mathematics/Arithmetic	1	2	2
Calligraphy	1	2	2

The number of primary schools in the district of Jerusalem in 1870 was as follows (22):

District	Number of Schools	Number of Students
Binu Zaid, Binu Mura, and Binu Salem Binu Malik Binu Hassan Binu Al-Harith Al-Qibala and Al-Shamala Al-Bireh or Mount of Jerusalem	11 14 7 5 18 23	156 214 132 60 248 183
Total	78	993

In the city of Hebron, there were three schools with a total of 225 students. Their expenses were as follows: the first school cost 14,375 piasters in the year 1881, the second school cost 2,890 piasters in the year 1888, and the third school cost 5,154 piasters in the year 1895. These schools also included Bedouin children (23).

In the year 1906-1907, there were four intermediate schools in Hebron, each lasting for four years. The curriculum was as follows (24):

First Year: Arabic language, Persian language, the four operations, dictation, knowledge of current affairs, ethics, Thuluth calligraphy.

Second Year: Arabic grammar, Persian grammar, abbreviated arithmetic, European geography, translation, composition, recitation, Riq'a and Thuluth calligraphy.

Third Year: Gulistan (literature), arithmetic, geography, dictation, abbreviated composition, Arabic language, Riq'a calligraphy.

Fourth Year: The four essays (agricultural works, gardens), algebra, geography, engineering, notebook principles, Ottoman grammar, composition, French language, abbreviated Ottoman history, Riq'a calligraphy.

The construction and development costs of the intermediate school were 6,200 piasters according to the budget of the year 1294-1295/1878-1879 (25).

An adjustment was made to the education system in the year 1839, making it three years in duration. The intermediate school was merged with the preparatory school, and religious and ethics lessons were increased to counteract the programs of missionary missions (26).

According to the Education Law of 1869 and 1876, preparatory schools became widespread, and there were only five such schools in the empire between these two dates (27). As per the budget plan of the Ministry of Education, a school was established in the centre of each district, including daytime schools lasting five years, which incorporated the curriculum of the intermediate school. The evening schools, lasting seven years, were similar to teacher training institutes. The subjects taught included trigonometry, engineering, physics, chemistry, logic, health principles, drawing, religious studies, ethics, notebook principles, the French language, law, poetry, history, geography, and the Turkish language. The total number of teaching hours for evening schools was 165 over a period of seven years (28).

The construction and development expenses of the preparatory office amounted to 166,000 piasters. An additional 48,130 piasters were used to cover the remaining costs, including walls, water, gardens, windows, wood, stairs, customs expenses, paving, stones, decoration, removal of Mold, and the kitchen, as mentioned in the document dated 1306/1888 (29).

Based on the Ottoman archival documents, valuable information was provided about the schools that existed in Jerusalem prior to Ottoman regulations, their affiliation with mosques and endowments, and the educational ranks, salaries, and positions of their supervisors and sheikhs.

Among the primary Christian schools in Jerusalem and the districts of Palestine were Orthodox, Catholic, Latin, Protestant, and Armenian schools. Foreign schools included German, English, French, Russian, Italian, American, and Spanish schools (30).

The management conditions for these schools, in terms of construction and teaching, were similar to those of other foreign institutions such as churches and hospitals. For example, the establishment conditions for the Agricultural Office in Jaffa, which was established in 1869-1870 and regulated in 1879 through discussions between the Ottoman government and the French Embassy on behalf of the General Israeli Association, were as follows (105):

1. The license was granted to Mr. Charles Netter, representative of the General Israeli Association, to establish an agricultural school in the vicinity of Jerusalem, in accordance with the conditions.

2. This institution was called the Agricultural Office, and it adhered to Ottoman laws, under the supervision and protection of the Ottoman Ministry of Education. It was classified as one of the Ottoman offices.
3. The office was not dedicated exclusively to Jewish children but was open to all children of Ottoman citizens, including Muslims and Christians.
4. The school had 30 students, and the duration of study was three years.
5. The age of students in these schools was 13 years or older.
6. The curriculum in this office focused solely on agriculture.
7. The fees charged to students amounted to 200-300 francs, covering clothing, meals, and other expenses.
8. The school covered an area of 600 dunams, and the association paid an annual fee of 7,500 piasters to the government.
9. The association was given a two-year period to open the school from the date of the license.
10. The school paid the tithe tax according to the law.
11. Customs duties were imposed on any imported materials.

Then, some amendments were made to certain articles, such as Article 11, which abolished import fees, and Article 4 was not applied, as only 11 non-Jewish students entered the school due to special relationships between their parents and the association.

The documents indicate that the impact of foreign schools in the field of education can be summarized in the following points :

- Their external appearance reflected strength, development, and effectiveness.
- They received support and assistance from various sources, especially non-Muslim sects, church funds, and foreign countries' budgets and aid.
- They had a strong material and moral foundation that drove their activities.
- They served as examples of organization, management, and commitment to the goals they worked for.
- They introduced the Western system of education.
- They played a significant role in the scientific and cultural life of the Ottoman Empire, especially after the regulations were established.

The documents also provided important information about non-Muslim and foreign schools in the Jerusalem district and other regions, including their establishment conditions, education laws, and ensuring they did not affect Islamic beliefs. They also identified the responsible authorities for their administration, whether directly or indirectly.

However, on the other hand, these schools played a significant and fundamental role against the Ottoman Empire. Since their establishment, they found favorable conditions for spreading their influence. They seized every opportunity within and outside the school to benefit from it. They also contributed to economic activities in their favor and the interests of the countries sponsoring them, creating fundamental problems in politics, education, and the economy. They were the first to conduct research on the nature of land systems in the empire, discovered their economic value, and contributed to the collapse of the empire (106).

As we have seen above, despite the state's supervision of these schools through the General Knowledge Authority and fulfilling the requirements in terms of school buildings, student numbers, curricula, lesson programs, and expenses that enable them to obtain a license, they further exacerbated political problems, particularly the Palestinian, Armenian, Kurdish, and other issues, some of which are still ongoing in the states that were once part of the Ottoman Empire.

Social Institutions

The documents discussed various social institutions, such as quarantine (al-Qurantina), government hospitals, foreign hospitals, as well as the role of orphanages, public baths, and water sources. However, this study does not cover institutions related to the military and judicial systems.

1-Health Institutions:

Health is considered one of the most important indicators of civilization for nations. Islam emphasized the legislation on bodily health, activity, and strength. The Arabs and Muslims were aware of early preventive measures. Caliphs, sultans, and governors competed in establishing hospitals and endowing them. One of these hospitals was the great al-Salahi Hospital established by Salah ad-Din al-Ayyubi in Jerusalem, alongside other educational and healthcare institutions, and endowments. This hospital included surgical and mental health departments, as well as a pharmacy (107).

A document dated 1190/1776 CE mentioned the allocation of ten Iqjawats (a type of endowment) to Mustafa Efendi, a student at the medical school of Ahmed Efendi's Surgeon School, which he established using his own funds in the Old Serai (108). Another document from the same period mentioned the appointment of the Qadi of Jerusalem as the supervisor of the mentioned physician and his daily stipend. Of the total stipend, three Iqjawats were granted to Abd al-Rahim Efendi, a private physician, as an additional reward (109).

Another document dated 1799 mentioned the dispatch of a medical team to Jerusalem and Gaza to assist the residents. The team consisted of surgeons and a chief surgeon, and their presence may have been related to supporting the army during the French campaign (110).

In the second half of the 9th century, government hospitals began to spread, albeit in a limited manner, with a limited number of physicians under state supervision. Official hospitals were often located in fortresses (military hospitals), including the well-known military hospital in Jerusalem established in 1273/1856 (111). The military hospital in Acre, established in 1262/1845, was also mentioned in the documents (112). The monthly expenses of these hospitals included food such as meat, onions, salt, bread, chickpeas, sugar, wheat, and barley, as well as clothing such as shirts, winter coats, beds, sheets, and blankets. Other expenses included wax, candles, wood, and soap. The hospital had a surgeon and a pharmacist, and its expenses amounted to 4,885 piasters, including 3,000 piasters for military transport (113).

Furthermore, a document dated 1319/1901 mentioned the presence of a physician in the municipality of Jerusalem with a monthly salary of 400 piasters (114). It also mentioned the opening of a pharmacy in the Jerusalem municipality in 1303/1882 to assist the poor and Muslim residents free of charge (115). Another document dated 1236/1863 mentioned the state's satisfaction with the administration of al-Qurantina in Jerusalem for its services and its approval of funding al-Qurantina from the revenues of Egypt, as stated in a letter sent to the governor of Sidon and the administrator of Jerusalem (116).

A document dated 1852 mentioned that the estimated amount allocated for the construction of al-Qurantina in Gaza was 21,500 piasters, while the actual cost of construction reached 162,247 piasters (117). Preliminary inspection of al-Qurantina in Hebron indicated a need for 116,040 piasters, while the actual cost was 110,262 piasters. In the second inspection, the expenses amounted to 87,733 piasters, including an increase of 22,529 piasters compared to the initial plan (118).

The documents provide valuable information about official health services. They indicate the presence of private physicians in Jerusalem, whether in the medical school or through the Qadi of Jerusalem. Medical services were also provided to tribes located between Jerusalem and Gaza through mobile doctors. The state established hospitals in major cities such as Jerusalem, Haifa, and Acre, and equipped them with surgeons. The documents provide important information about the services provided in these hospitals, including food and clothing for patients.

The documents also mention the existence of al-Qurantina in Jerusalem, Gaza, Hebron, the Armenian Quarter, and Haifa. They reveal financial manipulations, corruption, and embezzlement during the establishment of these quarantine facilities, highlighting the state's commitment to enforcing strict laws during times of weakness, as well as times of strength.

According to the documents, corruption and embezzlement in Egypt were the true cause behind these issues. The monthly salary of a quarantine employee was 41 piasters, and there were 20 employees in total. The establishment of the quarantines in Jerusalem, Hebron, and Gaza aimed to combat the spread of cholera in Beirut, Damascus, and Egypt, as mentioned in correspondence sent to the governor of Sidon and the administrator of Jerusalem (119). Another document from 1878 mentioned the existence of al-Qurantina in the Armenian Quarter and Haifa in 1899 (120).

Private hospitals also proliferated in Jerusalem, including the English Hospital, the St. John Eye Hospital affiliated with the St. John Society in 1326/1908 (121), the Baron Dompier Hospital (122), and a hospital for poor Jews outside Jerusalem on the road to Jaffa in 1327/1909 (123). Another document mentioned the inventory of the French Monks' Hospital and its approval (124). It also mentioned the opening of a hospital funded by Rothschild's wife in 1307/1889 (125).

In the initial request submitted to the Ministry of Foreign Affairs in 1281/1864, on behalf of the English Embassy, the director of the British Branch, Prince Dougal, requested the establishment of a small hospital for free eye treatment of the poor, purely as a charitable act. The matter was referred to the Ottoman Medical Council to assess whether such a construction within Jerusalem would have political or religious implications, and whether it was possible to grant such institutions in the Ottoman territories except for the Hijaz. The Ottoman government had granted the same rights to the same society/branch in Prussia to establish a hospital in Nazareth. It was found that there was no objection as long as the purpose was charity. The hospital was built on a square plot of land measuring 10,000 cubits (126).

Regarding the Jewish hospital donated by Rothschild's wife, a document dated 1306/1888 mentioned a request to establish a hospital for poor Jews residing around Jerusalem to treat them and other impoverished individuals. Madame Rothschild would cover all costs. The Ottoman memorandum stated that such a hospital for Jews had no precedent, but the license had conditions regarding the size, location, and capacity of the hospital, estimated at twenty beds. The land had to be owned or endowed. Granting the license required compliance with Ottoman laws regarding such establishments. Due to the lack of a large Jewish population around Jerusalem, the hospital's establishment was redirected to Safed, where the Jewish population numbered around 15,000. The consul in Safed was Jewish, and there were concerns that establishing the hospital near Jerusalem would lead to Jewish concentration in the holy city and pave the way for building houses for them on the hospital's lands. Therefore, it was moved to Safed (127).

From the above, it can be inferred that the documents revealed the types of private hospitals affiliated with Christian denominations and the countries associated with them, as well as the funding sources. The Ottoman state implemented strict measures against Zionist infiltration into Palestine, especially Jerusalem, which were the same laws applied to the construction of churches and schools, as mentioned earlier.

2- The Role of Orphanages:

The documents did not mention the establishment of orphanages for Muslims by the state, which was natural because Islamic customs, traditions, and religious and social institutions already fulfilled this role, as previously explained. However, documents dated 1302 and 1307 AH (1884-1889 AD) through correspondence between the Ottoman Ministry of Foreign Affairs and the German Embassy mentioned the rental of lands belonging to the municipality of Ramla for 40 years by the director of the Syrian Orphanage in Jerusalem. These lands were to be used for teaching agricultural sciences to orphan students, with an annual rent payment of approximately 65,000 piasters to be paid from the proceeds of the land itself. The area of these lands was about 6,000 dunams, and the state agreed to grant the license on the condition of following the Ottoman laws regarding such institutions (128).

Furthermore, a document dated 1322/1904 mentioned the establishment of a boys' orphanage by a German charitable society in Bethlehem. The society was required to pay an annual amount of 1,000 piasters to be transferred to the endowments of Khawaja Sultan in Jerusalem. This orphanage was registered under the name of the German Consulate (129).

It is evident from the documents that there were no orphanages specifically for Muslim orphans. This phenomenon did not exist in Islamic society, where each family would take care of its orphans and provide financial and material assistance to the poor from the wealthy or other institutions, whether through Zakat funds or cash and in-kind donations. Therefore, the documents mentioned the role of foreign orphanages because foreign institutions were responsible for the care of orphans instead of families. Often, churches and their councils played a major supervisory role in orphanages through their own funds.

3- Hammams:

The documents mentioned several Hammams in Jerusalem that received attention in terms of architecture, water supply, and endowments. These Hammams include Hammam Ash-Shifa, Hammam Khawaki Sultan, Hammam Al-Asbat, Hammam Dawud, and Daraj Al-Ayn (130). They were also cared for in terms of tiling and maintenance. They were considered as important as other social institutions in providing social services for both men and women, such as hygiene and grooming (131). Moreover, the Hammams served as meeting places for men and women, like present-day social gatherings, where they discussed political, social, economic, cultural, and religious matters. The revenue of Hammam Khawaki Sultan in 1215/1800 was approximately 12,000 piasters, which was used for the upkeep of the hospice, mosque, and school (132). The Hammam documents provided detailed information about the building sizes, materials used, such as soap, and the workers, including attendants and cleaners, as well as their endowments and properties (133). The administrative Hammams of Jerusalem were considered among the cleanest Ottoman Hammams due to the abundance of water and the nature of the soap from Nablus used in them.

It is worth mentioning that the documents did not provide detailed information about the Hammams in Jerusalem or elsewhere for two reasons. Firstly, these Hammams were financially and legally connected to the endowments of mosques and schools, and the revenue generated from the Hammams was allocated to these institutions. Secondly, the Hammams were not institutions directly controlled by the state but rather commercial enterprises.

4- Water Channels:

Jerusalem was one of the important cities with water channels, as it was filled with grand mosques, especially the Noble Sanctuary. Additionally, Jerusalem was a destination for Muslim visitors, and each mosque had water channels to cater to the worshippers' needs. The water channels included the Sabil connected to the Marjeh Pool, the private channel constructed by Muhammad an-Naqash, and the water brought by Sultan Suleiman from the Suleiman Pools in Hebron to Jerusalem. These water channels provided water to Jerusalem and its institutions. The state maintained and cared for these water channels, which were linked to endowments (134).

Conclusion

The study reached the following conclusions:

1- Palestine in general, and Jerusalem in particular, received educational, and social care through the presence of official and unofficial institutions.
2- Despite the financial problems faced by the state in the 18th and 19th centuries, these institutions were not neglected financially. The state continued to support them through the treasury of waqf and state funds, as well as individual donations.
3- Both official and unofficial institutions were supervised by the state through laws and regulations.
4- Educational and surely religious institutions and received greater attention than social institutions because they were considered state functions, unlike social institutions.
5- Official healthcare institutions such as hospitals and clinics primarily served the Ottoman army, and therefore, they received more attention in terms of healthcare. However, the state also attempted to provide healthcare services to the population through these institutions, as well as by having doctors in municipalities or mobile doctors in rural areas.
6- Ottoman documents open the door for Arab researchers to study the history of Arabs during the Ottoman period in all its administrative, political, economic, and social aspects.
7- These documents reveal many misconceptions that were based on foreign sources, such as the claims of Jews in Palestine and Jerusalem. For example, it is found that Jewish institutions in Jerusalem until the end of the Ottoman Empire represented less than 1% due to their small presence in Palestinian society, with Jerusalem being at the forefront.
8- From all that has been mentioned, it is unfair to judge the Ottoman period as one of injustice, ignorance, and absolute despotism. There are intriguing and illuminating aspects in its history that we are still deprived of, as we approach the 21st century. We believe that the fierce attack on the history of the Ottoman Empire by foreign historians, and by Arab historians who relied on them without sufficient Ottoman documents, significantly contributes to distorting

an important period of our Islamic history at a time when we are in desperate need to preserve our Arab and Islamic identity.

Endnotes

1- Alareed, Walid, XVIII, Ve XIX Yuzyillarsa Filistinde, pp. 74-126.

2- For more details about the education system and the spread of schools during the reign of Sultan Abdul Hamid (1876-1908), refer to:

Kodaman, Bayram, Abdulhamid Devri Eğitim Sistemi (Abdul Hamid Era Education System), Istanbul 1980.

Alareed, Walid " Al-Madaris Al-Hukumiyya fi 'Ahd al-Sultan Abdul Hamid al-Thani 1876-1909, Qira'ah fi al-Manahij wal-Anjaazat.", (Government Schools during the Reign of Sultan Abdul Hamid II (1876-1909): A Study of Curricula and Achievements) Al-Tarbiyah Journal, Al-Azhar University, Issue 164, Part 2, December 2011, pp. 285-351.

3- BoA, C, Maa, No, 8260

4- BoA, C, Maa, No, 5283

5- BoA, C, Maa, No, 5778
6- BoA, C, Maa, No, 5640
7- BoA, C, Maa, No, 4280, 4472
8- BoA, C, Maa, No, 3664
9- BoA, C, Maa, No, 7352
10- BoA, C, Ma, No, 2568
11- BoA, C, Maa, No, 3010
12- BoA, C, Maa, No, 3663
13- BoA, C, Maa, No, 4099
14- BoA, Ir, M.M. No. 2151
15- BoA, C, Maa, No. 8605
16- BoA, C, Maa, No. 6059
17- BoA, Ir. M. No. 10136
18- BoA, Ir. Da. No. 41828
19- BoA, Ir. Ev. No. 12 ca, 1312, Maa, No. 76
20- For more details about foreign schools in the Ottoman Empire, see: Haydaroglu, ILKnur Polat, Yabancı Okullar Kültür Bakanlığı, Osmanlı İmparatorluğunda (Foreign Schools in the Ottoman Empire, Ministry of Culture, Ankara 1990).
21- For more details about boys' offices, see: Aksay, Ozgonul, Osmanlı Devri Istanbul Sibyan Mektepleri Üzerine bir İnceleme (A Study on Ottoman Period Istanbul Sibyan Schools), Istanbul 1968, p. 153.

- For more details about the types of curricula and schools in the 19th century, please refer to: Alareed, Walid "Islah al-Ta'lim wa Filosofatuhu fi al-Dawlat al-Othmaniyyah fi al-Qarn al-Tasi' Ashar: Qira'ah fi Qawanin al-Tanzeemah min 'ahd Mahmud al-Thani ila 'ahd 'Abd al-Hamid al-Thani, 1824-1876"(Education Reform and its Philosophy in the Ottoman State in the 19th Century: A Reading of the Regulatory Laws from the Era of Mahmud II to Abdul Hamid II, 1824-1876), Education Journal - Al-Azhar University, Issue 146, Part 2, November 2011, pp. 423-457.
- Alareed, W, XVIII,ve, XIX, yuzillarda Filistinde , p 74-126.

22- Ozgonul Aksay, Osmanli Devri Istanbul Sibyan Mektuplari, p. 153.
23- Salnameh Wilayat Suriya li-Sanah 1310, p. 112.
24- Salnameh Wilayat Suriya li-Sanah 1288, p. 150-156.
25- Salnameh Nazarat Ma'arif 'Umumiyyah li-Sanah 1132, p. 736.
26- Salnameh Nazarat Ma'arif 'Umumiyyah li-Sanah 1132, p. 736.
27- Cevad, Mahmud, Maarif-I umumiye Nezareti Tashihine Teskilat ve Icraati, Istanbul 1328, p. 467. Al-Areed, Walid "Islah al-Ta'lim wa Filosofatuhu", (Education Reform and its Philosophy) pages 286-287.
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ملخص الدراسة:

تسلط هذه الدراسة الضوء على أهمية الوثائق العثمانية لفهم المؤسسات الثقافية والاجتماعية في القدس ومناطقها المحيطة خلال القرنين الثامن عشر والتاسع عشر. كما تسلط الضوء على دور الدولة العثمانية في الحفاظ على هذه الوثائق، التي تشمل المواد الموروثة من الدول الإسلامية السابقة وتلك التي تم إنشاؤها خلال حكم الدولة العثمانية.

تتنوع مجموعة الوثائق المدروسة في هذه الدراسة، حيث تشمل وثائق الوقف، والمعروضات من قصر يلديز ، والمراسيم الإدارية، وسجلات الصحة، والسجلات المالية، وشهادات الشهود، وسنويات (سلنامه)، والممتلكات، والأراضي، والمؤسسات التعليمية. تشمل المؤسسات التعليمية المدروسة المدارس ومدارس القرآن (الكتاب)، والمدارس الابتدائية والثانوية والإعدادية، سواء الرسمية أو غير الرسمية. كما تناقش الدراسة المؤسسات الاجتماعية مثل المستشفيات ودور الأيتام والحمامات العامة وغيرها.

تكشف الوثائق عن جهود الدولة العثمانية لإصدار قوانين وتخصيص تمويل لحماية والحفاظ على هذه المؤسسات من أجل تحقيق وظائفها المقصودة. تركز الدراسة على مجالين رئيسيين:

–المؤسسات العلمية: تتناول هذه الجزء المدارس ومدارس القرآن قبل تنفيذ اللوائح وتستكشف ارتباطها بنظام الوقف وأساليب الإشراف. وتتناول أنواعًا مختلفة من المدارس والبرامج التعليمية وتوزيعها. كما تتناول الدراسة المدارس الخاصة للمجتمعات غير المسلمة وقوانين الإشراف والبرامج وأساليب الإشراف الإداري والمالي.

–المؤسسات الاجتماعية: يتناول هذا الجزء المستشفيات ومرافق الحجر الصحي والأطباء البلديين والأطباء المتنقلين. كما يشمل الجزء دور الأيتام والمأوى والحمامات (الحمامات)، سواء الرسمية أو غير الرسمية، والإشراف عليها. وتكشف الوثائق في بعض الأحيان عن حالات التلاعب المالي والاختلاس والممارسات الفاسدة المشبوهة والتحقيقات ذات الصلة.

تختتم الدراسة بمجموعة شاملة من النتائج الموثقة وتقدم مراجع مفيدة للدراسات التركية والعربية والأجنبية التي تسلط الضوء على مختلف القضايا المدروسة طوال الدراسة.

الكلمات المفتاحية: الوثائق العثمانية , المؤسسات الثقافية والاجتماعية, القدس, القرون الثامنة عشر والتاسع عشر, الحكم العثمانية.