

INSTITUTE OF RECRUITING IN THE OTTOMAN PERIOD

Associate Professor H. Tahsin Fendoglu¹

I. INTRODUCTION

Generally, soldiers were collected from slaveries in the history. To form or construction of military power was seen before the Ottoman State at the states of the middleeast for example the Tulunoğulları State, the Ihshidid, the Samanoğulları, the Eyyübis, the Memlüks, the Ghaznavid, the Seljucks and Spain Emevid in the Iberid Peninsula. Some of these states' founders were slaver origin; as the Eyyübid and the Memlük. The institute of "Atabeyship" entered to the Islamic World with the Seljucks, and was sustained with the name of "lala" at the Ottoman Empire.² Indeed, "in the XIIIth century, some of the Tatars had not yed embraced Islam. Hulagu led them, massacred hudreds of thousands en route, and destroyed in 1258 Baghdad, the seat of the caliphate". "This marks the decline of Muslim science and the dawn of the occidental science. Today in the XXth century, the Muslims, are very backward, compared to some of the Americano-Europeans, in this field"³. At the Anatolia the Seljucks constituted (formed) its military power from Dirlikli Sipahıs (Dirlikli sipahi was a man the Ottoman Sultan gave him the land and he have to give to the State distinctive number of soldiers) and slaveries as continuous and soldiers with salaries. These soldiers were protect especially the Sultan (the Ruler) and named these "gilman-ı hassa" (special slaveries)⁴.

The Ottoman State implemented that 1/5 of war captives were belong to the State, as former some Middle-East States (the Abbasids, the Seljucks, The Anatolian Seljucks and Memluks). This rule was accepted by the Islamic law as theoretical and practical. Slavery law were studied by the former Islamic Law scholars as carefully⁵.

¹ University Of Dicle, Faculty of Law.

² Turan, Othman, **Seljuclular Tarihi ve Turk-Islam Medeniyeti (The History of the Seljucks and Turkish Islamic Civilisation)**, (Istanbul, 1972), 240-241; Kafesoğlu, Ibrahim, **Seljuclu Tarihi (The History of the Seljucks)**, (Istanbul: 1972), 1st. Ed., 118.

³ Hamidullah, Muhammad, **Introduction to Islam**, 279.

⁴ Hamidullah, Muhammed, the article of "**Köle=Slave**", DİA, (Istanbul:1986), Özel Fasikül, 132.

⁵ It was written first books about captives and slaveries in Islamic Law, in the name of "Kitap al Jihad". The first book in this matter was written by Abdullah bin Mübarek (death:181 h.), his book name was: Kitap al Jihad. Then Taberi's (death:310 h): Kitap al Jihad; and Kirmasti (death: 906 h.), Risale fi al Jihad. Also, it was written some relevent books, at the name of "siyer"; examples: Evzai: Siyer; Imam Muhammed bin Hasan al-Sheybani: Siyer al Kebir. Sheybani's this book has 18 copy, from these 17 in Turkey and one of them in Damascus. In Germany Universities has been constructed "The Assosication of Sheybani"; see al Sheybani, Muhammad bin Hasan: **Sharh Siyar al Kebir**, Redaction: Muhammed bin Ahmed al Serahsi, Tahkik: Dr. Salahaddin al Muncid and Abd al Aziz Ahmed, Printed house and date non-written, Vol. I, Chapter of "Introduction", 29; See for detail: Abd

The Ottoman State, registered the war slaveries to the “Acemi (Beginners) Odjack”. They were bring up here then were transfered to the “Jannisserie Odjack”⁶. Little of the race of Turk, it is necessary this implementation in the years of Founding of State⁷. Sultan Murat I, from first period Sultans, named “Kapukulu (The slave of Port)” to these power of military with salaries. It may be probable of petering The Turks were working to conquire and “gaza (war)”in addition to the second necessitate (require) to power of authority of central State. “The aim of the increase of Islamic population and Turkisation to the Rumeli (Balkan) as gradualness, in addition to, the Ottoman central authority have to use authority against to the Bey of Turks’s with the place of “Kapu Kulları (the slaves of the port)”⁸. The big administrators in the Ottoman Empire were from “Kapu Kulları” that seen after Sultan Murat I.

These were two number “Penjik⁹ Kanunnamesi (Penjik Act)” being in force by Sultan Beyazıt II; according to this law; the collected boy were wrote to the registry note-book; they were may not with beard, they may very younger¹⁰.

Slaves divided to the six groups in the Ottoman; (a) The slaves were working at the agricultural business to the count of foundation. (b) The share-cropper slaves that independent farmer to the soil¹¹. (c) The slaves were working in the sheds of the Sultan. (d) The slaves in the Acemis (Beginner) Odjacks and the Janisserie Odjacks¹².(e) The slaves as recruiting. (f) The women-slaves living in the Harem of the Palace.

Slavery, from the view of economics was not more developed as seen improved militarial slavery in the Ottoman State¹³. For this reason it was not right that slavery in the Ottoman was the progression of Byzantium or East Rome Empire as the status of “colonus”. The Ottoman State was implemented to the Christians at the

al Aziz al Amir: **Ahkam al Esra ve al Sebaya fi al Hurub al Islamiye (Decisions of Captivites at the Islamic Wars)**, 8-9.

⁶ Yediyıldız, Bahaeddin, “**Osmanlılarda Hakimiyet Anlayışı ve Devlet Teşkilatı**” (The Concept of Sovereignty in Ottoman and the Organisation of State), *Büyük İslam Tarihi*, Vol. XII, (Istanbul 1993, 337).; Uzuncarşılı, İ. H., **Osmanlı Devlet Teshkilatından Kapukulu Ocakları**, Vol 1, Acemi Ocağı ve Yeniçeri Ocağı, (Ankara, 1988), IIIrd ed., TTKY, 5 and 139.

⁷ See the causes of slavery at Fendoglu, H.T, **Slavery in the Turkish State Law History**, (Istanbul: 1996), 26-30.

⁸ Barkan, Ö. L., “**İslam-Türk Mülkiyet Hukuku (The Islamic-Turkish Law of Possessions)**”, 157-158. “The port” is means here the state.

⁹ Penjik was a kind of captive.

¹⁰ **Kanunname-i Penchik**, article 1-9 and 1-7, Akgündüz, A., **Osmanlı Kanunnameleri**, Vol. II, 129-132.

¹¹ These were, all things (soil, grain etc.) from the master and produce (product) were equalshares.

¹² Jannisseries marriage were not permitted to the mid of XVIth century. Jannisseries lived at “kışla” named “oda” (room) as single at the city of Edirne and Istanbul. Yavuz Sultan Selim permitted but only for married of Chorbacı Class of Jannisseries and retirements of them. Then marriage of Jannisseries were raised, gradually. Jannisseries’ marriage were been allowed, theirs state of death, childrens were taken under the guaranty of State; (Uzuncharsılı, **The Odjacks of Slaves of the Port**), Vol, I, 31 and 40.

¹³ Tahiroğlu, Bülent, **Osmanlı İmparatorluğunda Kölelik (Slavery in Ottoman Empire)**, 257. See “The Causes of Abolishing of Slavery in Ottoman Empire at the last times”, Fendoglu, H.T, **Slavery**, 303-314.

Balkans and other places with tolerance¹⁴. The Ottomans were respectful to the local traditionals¹⁵. It were investigate of testaments at the heredity (tereke) records at the Sher'iyeh Records (or kadı records, or law court records) of Istanbul, and, the village of slave of the Ottoman and the record (registration, enrollment) of tax, in the Ottoman territory, were seen all numbers of slaves were %2 or %3 of the population¹⁶. This rate (proportion) were diminish (dwindle) gradually.

The Odjack of Acemi (Beginners), were the first central of Recruiting, Penjick Oğlanı (Penjick Boys) and Kuloğulları (The Sons of Slaves). Acemioğlanı (Beginner) were said to the three groups' slaves in the Odjack of Acemi¹⁷.

Retirement of the Jannisseries were privilege status than other the Ottoman citizens.¹⁸ Captives-villagers were emancipated as independent and freedom villagers, generally. But were located to the farmers of the Sultan in the administration of slave-partnership.

II. ON SERAGLIO SYSTEM IN THE OTTOMAN PERIOD

Some non-Muslim slave-women¹⁹ in the Ottoman Palace²⁰ were been more effective than what was known on the administration of the Ottoman State; they played important role of the accession of the Sultans to the throne, on the appointment and as well as in the assassination of Sadrazams (the big vizir), Sheykhulislams and Princes. In fact, the Seraglio was the home of the Sultan; at the Palace of Topkapi was called as "harem", which means that to enter to the this place was "haram (forbidden)" in Arabic (forbidden by Religion); women who were in the Palace or were brought there took their educations in this Institute, called the Seraglio.

The Topkapı Palace was three divisions, comprising the Central State buildings (The palaces of Sultan, Sadrazam and similar places), for 300 years of the Ottoman State; Birun, Enderun and Harem (or Harem-i Hümayun). **The first** of them was Birun, an external Palace, consisting of the buildings of the Sadrazam and the Divan-ı Hümayun (Council of Sultan). **The second** was the Enderun, an Internal Palace that consisted of Treasure, the school of Enderun, general headquarter of army etc. **The third** was Harem-i Hümayun.²¹

¹⁴ Inalcık, H., *Fatih Devri Üzerinde Tetkikler ve Vesikalar (Documents and Studies on the Period of Conqueror)*, 181.

¹⁵ Barkan, *Kanunlar (The Acts)*, Vol. I, 119 vd.

¹⁶ Barkan, "Türkiye'de Servaj Var mıydı" (Was there Servaj in Turkey), 723.

¹⁷ Introduction and exit for the Acemi Odjack, see, Uzuncarşılı, *Kapukulu Ocakları (The Odjacks of Slaves of the Port)*, Vol, I, 138.

¹⁸ Barkan, "Osmanlı'da Toprak İşçiliği" (The Workship of Soil in Ottoman), 655, 657, 658.

¹⁹ The concept of "slave-women"; she was a slave-woman who was taken generally to the Palace for service but some of them were been "Mother of Sultans" and ruled the Ottoman State for years.

²⁰ See to the system of the recruiting and its critics, Fendoğlu, H. Tahsin, *Devshirme Sisteminin Değerlendirilmesi (The Critics of The Recruiting System)*, Article, Presented at "International Symposium at 700th Anniversary of the Founding of Ottoman Symposium", Unpublished, Rectorship of University of Seljuck, Konia (Iconium), Turkey: 7-9th April, 1999.

²¹ Uzuncarşılı, I. Hakkı, *Osmanlı Devletinin Saray Teşkilatı (The Organisation of the Palace of The Ottoman State)*, (Ankara: The Publication of The Institute of Turkish History, 1988), 3th ed., 38; for detail about Seraglio, see, ibid, 34-38.

The organisation of the Seraglio completed its organisation at the period of Fatih (Conqueror) Sultan Mehmet although it was present since the foundation of the Ottoman State. Recruitings were educated in Enderun, and women in the Seraglio were the status of “slave” and “recruiting”²² system. The Enderun and the Seraglio were perfect institutes of education in its age.²³

Slave-women were prisoners of war were taken into the Ottoman Palace were trained privately with the education of Turk-Islam, enlightened with Turkish language, knowledge and courses of sewing-embroidery; those who were at the progressive degree became first “midleers” and then craftswomen. Most of the slave-women would work in the laundry and kitchen; they could even get married with their partners at the Ottoman Palace. The virtual head of women at the Seraglio and the first lady of the Palace was the Mother of Sultan (Ruler), her name being in Turkish “Valide Sultan”. Only the mother of 23 Ottoman Sultans of all 36 Sultans took the title of “Mother of Sultan”; other 13 Sultan’s mothers died before their sons became Sultan. The second authorized woman of the Palace was the wife of Sultan who was named also “kadın’efendi” (lady) who were named “haseki” and in general “gözde”; they were selected from the Europe in the XVIIth century and from Caucasus after XVIIth century.²⁴

The administration of the Seraglio belonged to “Agha (Head) of Harem”, who was an eunuch. There were also at the Ottoman Palace “black eunuch aghas”, who were present in the Orient and Roman Empire, as well as and the ‘Abbasid dynasty in Baghdad and Memlük Palaces in Egypt in the Middle Ages. They were at the Seraglio Building (the division of women at the Palace) to protect the women at the Palace; for this reason they were called as “harem agha (the head of the Seraglio)”. These eunuches were presented by the Egyptian governors to the Ottoman Palace.²⁵ Eunuch (in arabic, khisa or ikhtisa or tavashi) was the loss of virility and thereby was forbidden by the Islamic law. The common feature of male personnel working at the Ottoman Palace was to be castrated. The head of the Seraglio at the Palace was “Kızlar Ağhası” or “Babüssaade Ağhası” or “Kapu Ağhası” (The head of girls).

The System of the Slave-Women. There were always slave-women at the Ottoman Palace since the second Sultan of the Ottoman, Orkhan Khan, but their increase and access into administration began at the period of Fatih (Conqueror) Sultan Mehmet. The number of slave-women were 200-300 at the period of Sultan Murat III (death, 1595); after that period, it increased and reached 809 at the period of

²² The concept of “recruiting” means “collect” or “recruitment”. It means terminologically that a boy who was 12-18 years old was taken from their home to serve for the Ottoman army or bureaucracy services. Only boys not girls may be taken for recruiting.

²³ Ipshirli, M., “*Osmanlı Devletinde Harem*” (*The Seraglio in the Ottoman State*), Diyanet İslam Ansiklopedisi (Encyclopedia of Islam of Religious Affairs in Turkey), XVI: 135-138.

²⁴ Ipshirli, M., “*Osmanlı Devletinde Harem*” (*The Seraglio in the Ottoman State*), 137.

²⁵ Uzuncarshılı, *Saray Teşkilatı (The Organisation of the Palace)*, 34-38, see for details, 172-183.

Sultan ‘Abdal ‘Aziz.²⁶ Slave-women at the Ottoman Palace were divided into two groups; those were as “servant” and as “wife”.

The System of Slavery in the Ottoman Theoretical Law. Slaves were obtained only in legitimate war waged by a government. Private razzias, kidnapping or even sale of infants by their parents have no legal sanction whatsoever. The Quran (24:33) orders that if a well behaving slave was prepared to pay off his value to his master, that latter could not refuse the offer; in fact he would be constrained to grant his slave opportunities to earn and save the necessary amount for obtaining manumission. Islam’s aim was first to provide shelter to the prisoners of war who lost everything, and for some reason or other was not repatriated; and secondly to educate them and give them the opportunity of acquiring culture in Islamic surroundings, under the government of the Ottoman.²⁷ According to Islamic law, every slave has the right to purchase his emancipation by paying his value to his master; and in order to earn the necessary amount, he may compel his master to give him facilities to work, and during this period he does not require to serve his master; it was the duty of the government to allot every year in the budget a certain sum for aiding the slaves to buy their freedom. The systematic emancipation of slaves, which was ordered by the Quran, presents another glorious example. As a matter of fact there were been several dynasties of Muslim rulers in history, drawn solely from slaves who had been freshly liberated. The liberation of slaves also seems to were been made by written documents. If an Ottoman citizen was made prisoner of war by an enemy, payment of ransom was needed for purchasing his liberation. The basic principle of the system of international relations in Islam, in the words of jurists, were that the Muslims and non-Muslims were equal in respect of the sufferings of this world.²⁸

1. Slave-Women as the Status of Servant:

They were married with their husbands, served as workers and took wages. It was impossible for anybody to have sexual relations with them. It can be said that slave women were not different from the servants of today. The number of this kind of slave-women were 50-70 or more. They stayed at the houses near the Palace. The number of slave-women in laundry and other knowledges were registered on the documents of the Ottoman Archieves.²⁹ The number of slave-women at this status were 50-70 or sometimes 400-500. Slave-women were divided into four groups; Beginners (Acemiler), Slave-women (in the narrow sense), Middleers (Kalfalar), and Craftswomen (Ustalar or gedikli cariyeler).

2. Slave-Women (Cariyes) as the Status of Wife-like:

These were slaves-women as wife, and forbidden for anyone only their husbands. When they had a child from his master, they were called as “ümmül-veled”

²⁶ Akgündüz, A., *İslam Hukukunda Kölelik-Cariyelik Müessesesi ve Osmanlı’da Harem (The Institution of Slavery of Men or Women in the Islamic Law and the Seraglio in the Ottoman)*, (İstanbul: The Foundation of Ottoman Researches), 1995), 281.

²⁷ See, Hamidullah, Muhammad, *Introduction to Islam*, (Ankara, 1997), 110.

²⁸ Ibid, 196-197, 61, 159.

²⁹ Akgündüz, A., “*Gerçek Harem Nedir*” (*What is the Real Seraglio*), in *Türk Edebiyatı Dergisi* (in *Review of Turkish Education*, 247, (May 1994), 9.

(the mother of child) and they could not be sold; they got freedom when her master died at the latest. Few slave-women were in this class. The Ottoman Sultans got married with free women by Fatih (Conqueror) Sultan Mehmet. Sultan Ottoman-I Khan (the Founder of the Empire) was married with two women. The Ottoman Sultans after Fatih (Conqueror) Sultan Mehmet married with free slaves-women until the collapse of the Ottoman State. The increase of the number of slave-women began after Sultan Ibrahim.³⁰

Slave-women at the Ottoman Palace were divided into two groups; free slave-women (kadın'efendiler, hasekiler), and the non-free slave-women (ikbals, gözdes and peyks).

(a) Slave-Women who were emancipated (women-ladies and hasekis or Haseki Sultans):

They were, first, at the status of Sultan's slave-women, but later were emancipated by the Sultans, and then married with the Sultans; these slave-women were named as "kadın-efendi (women-ladies)", whereas those who had a child was named "Haseki Sultan" (The Sultan has a child).³¹ The first of them however, was called as "bash'kadın'efendi" (the first lady). Most of women-ladies were married.³² Yavuz Sultan³³ Selim had two women-ladies (or hasekis).³⁴ These were women who gained their liberty, because the documents regarding them mention the concept

³⁰ Akgündüz, *Osmanlı'da Harem (The Seraglio in The Ottoman)*, 313.

³¹ "Cariyes named "kadın" was deterroriated from the concept of "hatun", and considered Sultan's wife. The number of them is four, sometimes six and seven; women, according of hierarchical row, were divided into bash'kadın (the head of women), the second women, etc. (If a cariyeh was born a child from Sultan then she was called as Haseki); *Uzuncarshılı, Saray Teshkilatı (Organisation of the Palace)*, 148; see for detail, 148-153.

³² Akgündüz, *Osmanlı'da Harem (The Seraglio in the Ottoman)*, 264.

³³ See for "Concept of Sultan in Ottoman", Uzuncharshılı, *Saray Teshkilatı (Organisation of The Palace)*, 230-234; "The Concept of Sultan was a title, belonging to the Musulman Rulers especially Sünnis (Ortodox). This word was taken from Süryanis; it means the owner of power; later it meant dominion, evidence, and guidance", *ibid*, 230.

³⁴ "If a haseki was born child for Sultan, she was named as "Haseki Sultan" and a placed on her head a small gold metal with valuous diamond". "If a Haseki Sultan dies, her heritage is divided into two half for Sultan, according to status of slaves law, but a kadı's verdict must be available"; Uzuncarshılı, *Saray Teshkilatı (Organisation of The Palace)*, 153; The concept of Haseki is a word from Persian, meaning real friend, a man who knows secrets, and a profession in the Ottoman Palace; a small officer belongs to Bostancı Odjack; a degree for Palace Slave-women; Doğan, M., *Büyük Türkçe Sözlük (A Grand Dictionary of Turkish)*, Ankara 1986, Third Edition, Birlik Yayınları, 399. This Dictionary halted or did a mistake because of Haseki Sultan was not a slave-woman. Because she was not a slave, she took her liberty and in the status of emancipated. Haseki in Memlüks, a woman who knows the secrets of Sultan, goes to the Sultan's place whenever she wants, and she was a very trustable woman; Uzuncarshılı, *Osmanlı Devlet Teshkilatına Medhal (An Introduction of Organisation of the Ottoman State)*, (Ankara: The Publication of The Institute of Turkish History, 1988), 4th ed., 347.

“vela-i itaka”; the concept of vela-i itaka (the authority on the emancipated men or women) can be in question after the process of freedom.³⁵

Sultan Murat III was more interested in the slave-women among in the 36 Ottoman Sultans. Murat III was ascended to the Ottoman throne in 1574 after Selim II. After Murat III followed him his son Mehmet III (birth 1566, death 1603).³⁶

b. Slave-Women who were not emancipated:

These were divided into three groups: ikbals, gözdes and peyks.

The first group of slave-women in the Seraglio was ikbals, and first of them was named as “bash’ikbal (the head of ikbal)”. Ikbals were generally slave-women from whom Sultans had not child. This status began since Sultan Mustafa II (birth 1664, death 1703); this status was inexistent during the preliminery and middle periods of the Ottoman State, and Sultan Mustafa II constructed a building of “Division of Gözdes and Ikbals” in the Topkapı Palace.

The second group of slave-women were named “gözdes”. This group of slave-women was the possible candidates of women-ladies. These women’s number were four. The first four slave-women could be “haseki”. The number of Sultans who had gözdes were one or two.

The third group of slave-women were Peyks. Peyks were possible-candidates of “ikbals”, who were not more than four. Peyks were only 1-2 at the late periods of the Ottoman Sultans, as Gözdes.³⁷

The son of any sultan was named “chelebi (prince)”until the period of Sultan Murat II (death, 1451); after Sultan Murat II, they were named as “shehzade (prince)”, and they were always educated by famous teachers. The girl of Sultan was also named “sultan”, and they were at the Palace until they got married. When all of the behaviours of the Ottoman Sultans’, dominating country of 24 million km2, behaviours of them were determined, there was no sanction as regards their behaviours.

Women-ladies (Kadın-efendi) and “haseki” were emancipated slave-women, and as a rule, they were married with the Sultan. The walls of bedrooms of the Seraglio were full of educative articles of the Qoran and the Hadith. “The Seraglio was a center for education where each behaviour was determined as a strict rule.”³⁸ Some of famous women in the country could be sold to the Palace as a “slave-woman”. It was possible to say that Sultans would like to marry with slave-women because of negative affects of brother-in-law, grand-father, secret-keeping and intervention of relations.

³⁵ See for the concept of “vela”, Fendoglu, H.Tahsin, *Türk Kamu Hukuku Tarihinde Kölelik ve Cariyelik (Slavery and Cariyeship in the History of Turkish State Law)*, (İstanbul, , Publishhouse of Beyan, 1996), 250.

³⁶ Sultan Mehmet III executed his big son Prince Mahmut at the year of 1603.

³⁷ Akgündüz, *Osmanlı’da Harem (The Seraglio in the Ottoman)*, 24 and 306.

³⁸ İpshirli, *“Osmanlı Devletinde Harem” (The Seraglio in the Ottoman State)*, 137.

After Sultan Mahmut II, (ruling in 1808), the Seraglio began to open-out and the Seraglio women began to go to picnic. The Seraglio continued until ‘Abd al Hamit Khan II (ruling between 1876-1909) dispersed this structure.³⁹ Western writers published many writings and photographs about the Ottoman Seraglio. The Ottoman Seraglio was more conservative than other similar Palaces.

III- THE SYSTEM OF RECRUITING-SLAVE:

A-TREATMENT (PERFORMANCE) OF THE SYSTEM OF RECRUITING-SLAVE:

The word of “recruiting” was derived from the “recruite” means to collect, to gather or to pick. The act of recruiting was, to collect of the Ottoman citizens of Christian children. This was not peculiar (indigent) to the Janisseries, absolutely. Some of recruitings were collected and were brought up and were taken to the Palace then were brought the Odjack of Kapukulu, some of them were ascended to be The Agha of Janisseries, Beylerbeyi and Vızır. With this principal, majority of them peculiar to the Janisseries, at the Acts of Recruiting were used the concept of “Yeniçeri İçin Oğlan Alınmak (to were taken boys for the Janisery Odjack).⁴⁰

At the Act of Recruiting at the Sultan Beyazıt II, were taken only a boy in conditional that non-Muslim more boys. If non-Muslim has only a boy it was not taken. With the Act of Recruiting, showed the cause of public interest that non-Muslims have more boys⁴¹. To this Act, non-Muslim fathers have only one boy, may were taken⁴² for the State utmost 17-18 years old.

The State were taken to the Odjack of Acemi (Beginners), for the necessary or need, at the 3-5 years or more time, from Christian Citizens from their healthy and stronger between the 14-18 years old. At the first time recruitings were taken from Albanian, Greece, Islands of Aegan Sea and Bulgaria. Then from Serbia, Bosnia-Herjekoven and Hungaria. The Act of Recruiting were implemented since the end of XVth or beginning of XVIth century, gradually, on the Christian citizens as well as Balkan (Rumeli).

³⁹ Anthony Dolphin Alderson, *Bütün Yönleriyle Osmanlı Hanedanı (The Ottoman Dynasty With All Aspects)*, Translation to Turkish, Shefaettin Severcan, (İstanbul: 1999), 133; Ipshirli, “*Osmanlı Devletinde Harem*” (*The Seraglio in the Ottoman State*), 135.

⁴⁰ Uzunçarşılı, *Kapukulu Ocakları, (Kapukulu Odjacks; The Slaves of the Port)*, Vol, I Vol. I, 13, fn.1.

⁴¹ See for the transcription (suret) of “nişan” or “ferman” (verdict of Sultan): Uzunçarşılı, ibid, Vol I, 92-97. See for the letters from Agha of Janisseries to the Kadıs (Judges) as the matter of recruiting, ibid, 97-100. See the same matter for the verdicts from Sultan to the kadıs (judges) and other administrators of Ottoman, ibid, 100-138.

⁴² See, *Kanunname ki Yeniçeri Oğlanın Cem Eylemek İçün Nişan-ı Hümayun Verilür (Devşirme Kanunnamesi) (The Act of Devşirme)* Article 1, Akgündüz, *Osmanlı Kanunameleri (The Acts of Ottoman)*, Vol II, 124.

To the some resourches recruiting were not taken from Hungaria and Hirvats because of return to back to the religion of Christianity and Jewish so they were involved in commerce.

Out of ordership about to collected boys from the Ottoman citizens of non-Muslims for recruiting, were punished severely.

Recruitings were ascended to the high places in the State administration. For example Halil Pasha who was The Most Vızır of the Ottoman (Wezir-i Azam) twice who Armenian of Maraş, Province of South Anatolia. At the Reorganisation (Tanzimat) Period, more bureaucrats and Generals (Pashas) basic non-Muslims, that the obvious of the name of number of 87; as Ohannes Pasha, Nubar Pasha, Kostaki Pasha, Franko Pasha, Artin Efendi, Serkiz Efendi and etc.⁴³

Recruitings were selected from nobles. If a boy's parent's were died, was not accepted that his education (breeding) was less, or example a head of village's son was fractious (snippy), so, they were not collected as recruiting. There was the Act that they were not collected as recruiting. According this Act, they were not collected that cowboys, the son of herdsman (shepherd), bald, beardless, circumcised since birth, married, know the Turkish language, very long or very short boys. Bosnian Muslims were permitted to collected for the Palace and the Odjack of Bostancı. Bosnians were passed in the Acts "circumcised boys or potur boys"⁴⁴.

The Christians at the place of Kartal and Kadıköy (Istanbul) were exempt to give their boys as recruiting because of they prevent leas (meadow, pasture), of Sultan and cut down they regard the horses of the Sultan. A time was attempted to collect their boys for recruiting, they showed the verdict (ferman) of the Sultan and verdict of judges of Scutary (dated 1578), so, the Ottoman State renounced.⁴⁵

This collectings were registered in to the note-books, with detail, it was impossible to change it. Recruitings were taken only non-Muslim the Ottoman citizens and were delivered to the Agha (Head) of Jannisseries with the note-book; it could not want for soldiers at way from anyone. At the matter of collecting of recruiting, citizens all, would aid to the authoritarian personel according to the Act. If a boy were collected for army wanted to turn tail (desert), he was punished with crime of "siyasa"⁴⁶.

More well of recruitings or of 1/10, were transfered to the Istanbul and Edirne City Palaces. These boys were educated at Enderun School, the most modern education of World and were prepared for the Top Places of Empire⁴⁷.

⁴³ See the list of these 87 Pasha's names of basic non-muslim at the Tanzimat Period: Hamlin, **Among The Turks**, pp. 371-375.

⁴⁴ Halaçoğlu, "Osmanlıda Hakimiyet Anlayışı ve Devlet Teşkilatı" "The Concept of Sovereignty in the Ottoman and the Organisation of the State", Vol. XII, 340.

⁴⁵ Ahmet Refik, **Devşirme Usulü ve Acemi Oğlanları (The method of Recruiting and the Beginner Soldiers Home)**, (Istanbul, 1926), 5.

⁴⁶ **Devşirme Kanunnamesi**, dateless, article, 2-7, Akgündüz, **Osmanlı Kanunnameleri (The Acts of Ottoman)**, Vol. II, 124.

⁴⁷ Itzkowitz, Norman, **Ottoman Empire and Islamic Traditional**, Terc. I. Özel, Ist. 1989, 81-82; See, Hamidullah, "Köle (Slave)", 137.

This system were not original with this aspect then was original for Ottoman Empire with recruiting system; Jannisserie Odjack was established in the period of Sultan Murat I (1362) with the aid of captives of war⁴⁸; but after Ankara War (1402) that happined between Timurlenk and the Ottoman Sultan Yıldırım Bayezid I, begannd “fetret (confusion) period”, and in this time, conquests were in stugflation, the Odjack of Acemi was empty; it was necessary to collect soldiers quickly. **Ottomans, premiere in world, found the methot of recruiting.**⁴⁹ The Christian Ottoman citizens (included Bulgarian originally Pechenek Turks, according to the opinion of Turks), were plucked (teared away, wangled) their race, religion and environment, were used at the serve of State’s militarial and administrial functions, were bring up at the system of “Kapukulu (the Slave of the Port)”.

Central Army (The Odjack of Kapukulu) were with prestigely that they were the Sultans special forces, and were always at the near of Sultan. Kapukulu Soldiers at the holy war kept the Sultan at the middle of themselves, and showed respect to him and important effect to the victory of Army.

B. DETERIORATION OF RECRUITING SYSTEM:

The degeneration of the Organisation of Kapukulu Odjack, began to the end at XVIth century but this was not appeared. Lawless, degeneration and orderless began, boys were taken from Muslims, the Odjack were neglected and the more of Odjack soldiers were contain aliens of educationless.⁵⁰

Fatih (Conqueror) Sultan Mehmet was executed the excellent form of recruiting system. Before Fatih (Conqueror), Beys (Nobles) of Turks sovereign of the bureaucracy; but Fatih (Conqueror) broke the power of nobles of Turk, selected the bureaucrats from the recruitings.

At the firs time of Empire Nobles of Turk were the powers of political and when they were not consensus at the one of Princes, began the querrelling on the throne, were be risk of destruction of the State. So, Fatih (Conqueror), broke this power of Turk nobles, with the thinking of the State were be on safe basic. So Fatih’s (Conqueror’s) **“The Act of Organisation”** was the basic document of Ottoman Constitutional law.

Fatih’s (Conqueror’s) protection the State with this system; the political power entirely trasfered to the recruitings that they sovereignty of bureaucracy of the Palace. Also with **Sultan Bayezid II’s Edict**, vızırship was peculiar to the recruitings⁵¹. But

⁴⁸ Halaçoğlu, “Osmanlıda Hakimiyet Anlayışı ve Devlet Teşkilatı” “The Concept of Sovereignty in the Ottoman and the Organisation of the State”, 342.

⁴⁹ Uzunçarşılı, **Kapukulu Ocakları, (The Odjacks of the Slaves of the Port)**, Vol I, 139; Itzkovitz, **Ottoman Empire and Islamic Traditional**, 79.

⁵⁰ See, Akdağ, Mustafa, **Türk Halkının Dirlik ve Düzenlik Kavgası, (1500-1608) (The Quarrelling of Turkish People Vitality and Ordership)**, 16-20; Tunaya, T. Z., **Siyasi Müesseseler ve Anayasa Hukuku (Political Institutions and the Institutional Law)**, 260.

⁵¹ Miroğlu, “Fetret Devrinden II. Bayezit’e Kadar Osmanlı Siyasi tarihi” (Political History of Ottoman from the Deadlock Period to the Sultan Beyazıt II), Vol X, 301.

this method caused agitation with the bureaucratic character at the Period of Collapse, the Ottoman Sultans were be alien to the his people, as the Seljucks and Abbasid Sultans. Recruitings were administrators of the Empire and also they were slaves of the State. The Ottoman Sultans were established their authority with the order and steadily soldiers of Kapukulu. This system were abandoned at the head of XVIIIth century but the concept of bureaucrats were slave were abandoned only the end of the last period of Sultan Mahmut II.⁵²

The recruiting system was degenerated at the end of XVIth century, the Christian boys were taken to the Odjack without examined or with bribery and without notice “eshkal defteri” (the registry in which there were Christian boys’ specialities). Hence, people all class and Muslims entered to the Odjack. Some men were taken to the Jannisserie Odjack with the name of “Agha Cırağı (Apprentice of the head of Army)” or “Jannisserie” and under the patronage of “Jannisseries Aghas”. Acts of Recruiting degenerated with abuse of system and no necessary to recruiting.⁵³ The Odjack were not succesfull and not done anything, for example at the 1809 Russia-Ottoman War. Jannisserie Odjack were abolished at the end of long struggles at the date of 1826⁵⁴.

There were notice aspects of the recruiting system. Alleged that recruiting system was opposite to the Islamic Law; to these allegations were;

- (i) Non Muslims Ottoman citizens (zimmis) have the confidence of property and life, so, these citizens’ boys’ were collected from their family was conflict of the Convention between the State and non-Muslim citizens. Non-muslim Ottoman citizens and their children were not slavery but all of them were freedom, the State could not change them the status of slavery; they could not be State’s slave; to the non Muslim Ottoman citizens, doubtless, may be have only the framework of Zimmet Convention.
- (ii) The second opposite aspect of recruiting system to the Ismaic Law, the problem of whether the slaves of Sultan rule and punish the freedom Ottoman citizens.

Emancipated slaves in Islamic Law, may be The President of the State or the Commander in chief, as Usame bin Zeyd, Tarık bin Ziyad and Memlüks and Eyyübis Sultans. But the the Ottoman recruitings were not emancipated slaves. Recruitings were non-emancipated slaves and they were administrators of the Ottoman Empire. Non-emancipated but were given authorization slaves and were given procuration and guardianship slaves may be limited authorized on the commercial matters, according some Islamic Jurists. As seen recruiting system was dovetailed (maked up) to the Islamic Law, difficulty.

⁵² Üçok-Mumcu-Bozkurt, **Türk Hukuk Tarihi (Turkish Law History)**, 201, 204; The system of recruiting were abandoned at the last of XVIIth century; Brockelmann, **İslam Ulusları ve Devletleri Tarihi (The History of Islamic Nations and States)**, 247.

⁵³ Uzunçarşılı, **Kapukulu Ocakları, (The Odjacks of Slaves of the Port)**, Vol, I Vol I, 30.

⁵⁴ Halaçoğlu, **“Osmanlıda Hakimiyet Anlayışı ve Devlet Teşkilatı” “The Concept of Sovereignty in the Ottoman and the Organisation of the State”**, 344.

IV.CONCLUSION:

Recruiting system may were assessed from two aspects. From the view of the Ottoman State and the non-Muslim Ottoman citizens. From the view of non-Muslim Ottoman citizens, may asses this system as harmful and usfull aspects. From the view of the Ottoman State recruiting system may were assessed, were seen usfull and harmful aspects. The Ottoman Sultans with this system have authority stronghten, collected some sovereignty in his personality. Slaves were responsibility for the Sultan, the State affairs has gone easily. They have assessed humans who intelligent and competent in the society of non-Muslim Ottoman citizens. Non-Muslim Ottoman citizens was been Muslim and his relations like to the State; example Sokullu Mehmet Pasha, Fatih (Conqueror) Sultan Mehmet's Sadrazam (The Most Vızır of Empire) were constructed a Church for his brother who was Ortodox Papas.⁵⁵ Recruitings were graduated from the Enderun and Birun Schools, were been society's leader as Beylerbeyi (the Governor of Province) or Sancakbeyi (the Governor of Sancak) and Subashı (The Head of Security). Some of them were served in Enderun and Birun Schools or militarial or the the Palace affairs. For example Gulam Mahmut Pasha, was accessed to the Sadrazamship of Fatih (Conqueror) Sultan Mehmet⁵⁶.

The harmful of recruiting system were, these slaves were responsible for only to the Sultan, who was their Patron, they were not responsible for society. The hate of plucking from his families by force, as a response of sub-conscious, they may take from the Muslim society. Administration of the State and the Personels of Kapukulu were all recruitings, the degeneration of militarial or administrial of State, recruitings were done the revolts and Sultan's taken from the throne or accessed another Sultan to the throne⁵⁷. From the psicological aspect recruitings, also, behaved balancless and caused breakship between the Palace and People.⁵⁸ Only Sultan Yavuz Selim was against to the recruitings' sovereignty⁵⁹.

In the view of today recruiting system is obviously opposit to the freedom of human rights. The Ottoman State was the Super Force in its time, recruiting system were find stranged. But today the Super Powers, whether are making recruiting system above the other countries, in the prosess of globalisation, from the view of media and militarial powers? Or whether recruiting system or similar were a step for the thought of World Sovereignty? Conclusely, the Ottoman recruiting system must be assessed in its conditionals. When we criticize the Ottoman recruiting system, also, must remember that there are theoritically or practically different recruiting systems today but have transfigured its dress.

⁵⁵ Üçok-Mumcu-Bozkurt, **Türk Hukuk Tarihi (Turkish Law History)**, 203.

⁵⁶ Itzkovitz, **Ottoman Empire and Islamic Traditional**, 85.

⁵⁷ Uzunçarşılı, **Kapukulu Ocakları, (The Odjacks of Slaves of the Port)**, Vol. I, 140.

⁵⁸ Üçok-Mumcu-Bozkurt, **Türk Hukuk Tarihi (Turkish Law History)**, 204.

⁵⁹ Miroğlu," **"Fetret Devrinden II. Bayezit'e Kadar Osmanlı Siyasi Tarihi"** (Ottoman Political History from Deadlock Period to the Bayezit II), Vol. X, 299-301.

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