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RHODES and KOS**

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**THE SITUATION OF ISLAMIC ENDOWMENTS
ESTABLISHED BY MUSLIM-TURKS IN THE
ISLAND OF RHODES**

M. Akif ERDOĞRU*

Abstract

The situation of the Islamic endowment by Turks is mainly summarized in chronology from 1522 to the years of 1980 in this paper. It is based on Ottoman documents and author's personal observations. Main idea of the paper is that this endowments were in systematic dissolved by the influential politics by Greek governments since 1947. In terms of this politics, Greek government tried to end Rhodian Turks. A few Rhodian Turks was used as pawn in destroying of the Islamic endowment belonging to Rhodian Turks.¹

Key words: Turks, Rhodes, Islamic endowment, Greek, Muslim

My main aim is to attract an attention to looting of real estate belonging to the Islamic endowment by Greek government and also to turn a bad situation of Islamic endowments, a guarantee for Rhodian Turks since five hundreds century in the island and a main economic and social power for common culture and nationality consciousness of Turks. Looting of Islamic

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¹ "Turk" and "Muslim" words were decomposited politically from each other in Greece and Turkey. "Turks" word means Muslim. We accepted this two words in synonymous. While Muslim equalized Turk, Turk equalized Muslim in the Ottoman world. Rhodian Turks speak only Turkish, some intellectuals of them can speak Greek.

endowments is one of the current important problems of Rhodian Turks. My paper is mainly based on Ottoman documents and my personal observations. To sum up the historical unforeseen dangers of this endowments cannot be a proper method to study because of long period, from the 1522 to the year of 1980, but the process is growing up opposed to the Turks especially from the year of 1912 when Italian government occupied the island interim by reason of Libyan War in the Northern Africa. I visited the island of Rhodes on 23 April, 2014. I was affected by graffiti on Rhodes city. In this graffiti, it was written in Greek that "*Rhodes Island is governed by Christians since 1912. This island is under the rule of Christians for one hundred year. Why don't Turks leave the island? Throw out the Turks*". I remind that this graffiti is written in happy days that Turkey has good relations with Greek. a Rhodian Turkish colleague said me that partisans of Golden Dawn Party, one of the nationalist politic parties of Greek, has a efficacious on Rhodians nowadays, The island has about 3.000 Turks who speaks Turkish and settled in the island, and feeling to attracted to Turkey. The partisans are using Byzantium emblems and yellow color, official characters of Byzantium Empire, for harassing and expelling Turks from the island. This situation shows that there is fanatic group who wants to send away Turks from the island and an extreme mind against Turk among Greeks, although Greek met an economic crisis, approved by the many persons now. However, I remind that Rhodes has multi-cultural and multi-religious structure society, including Greeks (Orthodox), Turks (Muslim), Copts (Christians and Muslim of Copts), Jewish, Italians (Catholics), other small ethnic groups, all of

them was in peace, except for unimportant things, thought of 390 years, under the Ottoman rule.² What happened? Why did Turks and Greeks of the island raise the hostility against each other? This question's answer can be given by each side from own opinion point of view. Until nationalism age, this two important people, Turks and Greeks, shared same place and same fate until the beginning of the twentieth century. In 1522, when Suleiman the Magnificent got rid of St. Jean Order from the island, a new window was opened for Greeks, Turks, Jewish and others. This window has remained open until Italian occupation in 1912. In my paper, a general view over the period of Ottoman, Italian and Greek administrations will be given on the Islamic endowment and the Rhodian Turks in main line.

When we researched into Ottoman document from Islamic endowment point of view, we met a fact that almost all the structure of the old town of Rhodes city was belonged to Muslim pious foundations in the Ottoman times. After the conquest, Suleiman the Magnificent has set a limit to the city and set up an Islamic endowment in the name of the self, the endowment of Suleiman the Magnificent to repair the city. His endowment's main goal was to turn the city Muslim character for Turks who newly came from Anatolia, including non-Muslims. The order by Suleiman the Magnificent which supplied tax exemption and forced labor to Rhodians and to revive the city was openly written in Ottoman Turkish in some Otto-

² For further information on Ottoman Rhodes, see, M. Akif Erdoğan, 'The Island of Rhodes under Ottoman Rule: Military Situation, Population, Trade and Taxation', *Arab Historical Review For Ottoman studies*, 13-14, October 1996, Zaghuan 1996, pp.29-41

man official documents. We mention a passage from the official text in outline:³

'This is an Islamic endowment which set up by the late Suleiman the Magnificent whom God may send to the Garden of Eden. He constructed small mosques and Muslim theological high schools and royal soup kitchen in the city of Rhodes. This endowment status is as status of other Sultan's foundations. He has exempted all island and its villages and small islands around the island from seamen and customary Ottoman taxes. This endowment directly belongs to him. It has been tied some taxes on slavery and death of Rhodians to his endowment. This decision has been written into new register on 3 Muharram, 1123.'

This Ottoman document dated eighteenth century shows that Suleiman the Magnificent has constructed new mosques and high level Muslim theological schools and a royal soup kitchen in the old town of Rhodes. He also gave them privileges, tax exemption. In 1522 Suleiman the Magnificent participated in the siege of the Rhodes Castle in person. After controlling over it, he ordered his commanders that Old Town will be not destroyed anymore, because he filled with admiration for beautiful gardens of it. First, he organized Islamic institutions for education and worship and provide drinkable water for ritual ablution of Muslims. He provided all of them regular drinkable water which was belonged to his endowment. He

³ A Register of The Endowment of The Late Suleiman the Magnificent in the center of Rhodes (*Defter-i Evkâf-ı Merhum Sultan Süleyman Han der nefs-i Rodos*, no. 105, at the archive of the General Directorate of Land and Cadastral Department of Turkey, Ankara.

started water occupation and then the main job of other Ottoman ruler who settled in the city has been provided drinkable water for Old Town. As known as from the Ottoman documents that it assigned vineyards and gardens around inside of outside Old Town, shops of Old Town, mills in winds, public baths, rents to his endowment in royal status. We explain his wealth clearly that only there were 325 shops in Old Town belongs to his endowment. This was one of the important signs showing richness of it. We made an important difference from the documents that he expects to revive the commercial volume of the city thanks to his endowment. Although European sources mentions decrease of commercial potential of the city, Ottoman-Islamic sources points out that Rhodes was one of the vivacious cities of the Ottoman Empire that the endowment always supported this commerce among Ottoman and Egypt ports. We again mentioned that some group of shops in the Old Town belongs to his endowment. In an Ottoman document, their name were written openly: Old Bazaar, Groceries Bazaar, Bazaar of Practice (Meşk) Tower of the castle, Jewish Bazaar, Jewelers Bazaar, Itinerant buyers of junk Bazaar, *Bedesten* Bazaar, Old dye-house Bazaar, Butchers Bazaar, Vegetable Sellers Bazaar, New Bazaar, Linen and cotton cloth sellers Bazaars, Old Town Bazaar, Tannery-house Bazaar. These bazaars that belong to his endowment were wealthy. Besides, the main Islamic monuments in Old Town as mosques, schools are mentioned in the name of Suleiman the Magnificent among royal documents, although he did not directly build it himself. For example, the mosques of *Ibrahim Pasha*, *Bimarhane*, *Şebihun* and *Imaret*, all of them, were mentioned as “mosques of the Suleiman the Magnificent” in the documents in interesting way. Many Rhodian Turks aware that some of the monumental

buildings do not build by Suleiman the Magnificent. Today, although it does not written the name Ibrahim Pasha, one of grand viziers of the Magnificent, died in 1536, originally picked from one of the villages of the Pargia region of Greek, in its main inscription, Rhodian Muslims mentions it as the mosque of Ibrahim Pasha. In his inscription, he says that he constructed this mosque to pray Muslims who go on the pilgrimage to Mecca and Arafat in safety. We explain that because expenses of the mosque have been paid by the endowment, they are mentioned as the mosques of Suleiman the Magnificent in official documents. We say that the most necessary supplies for the monumental buildings have been provided by the endowment of Suleiman the Magnificent. According to accounting register of the aforementioned endowment in 1711, revenue of the endowment has been attained to 345.881 aspers.

As well as the endowment of Suleiman the Magnificent, there were other Islamic endowments which set up by Ottoman soldiers who participated in the military campaign of Rhodes in 1522. Ottoman commanders and Muslim philanthropic persons started endowments for Islamic reasons. After forty five years of the conquest, endowment census was made by Ottoman central government in 1567 in which there were almost fifty Muslim philanthropic persons who founded endowments (see Table 1). For example, Ali bei who participated in the military campaign and set up an endowment as commander of Azap soldiers. He constructed an Islamic school and small mosque in the city of Rhodes. Again, Abdülcelil bei⁴ who originally come

⁴ Zeki Çelikkol, *Turkish Buildings in Rhodes and Its Short-History*, Ankara, 1992, Turkish Historical Society publications, p. 84, 2. edition

from Isfendiyari Family from western Black Sea region of Anatolia has a wealthy endowment for his small mosque and Islamic school. As is known from a stone inscription dated 1530 in Persian in the city of Rhodes that he was mentioned as general (mirliva) in his inscription. He wrote in his inscription that Suleiman the Magnificent gave him an order that city of Rhodes will be re-constructed by himself. In the frame of the order, he constructed a small mosque in Rhodes. As known from family tree of Isfendiyari Family that he was one of the three sons of Ismail bei of Isfendiyar. When Ismail bei died in 1479 in the city of Plovdiv, he left three sons behind: Hasan bei, Yahya bei and Abdülcelil bei. Not one of them has been not attempted re-revive of their dynasty. All members of the dynasty have been submitted to Suleiman the Magnificent.⁵ We established from the endowment census of 1567 that he 24 shops, 31 houses, 7 cellars, 63 cells, 1 gardens, 3 wells, 1 oven house, 1 soap house, 1 tannery house, 3 aqueduct made of stone, Saint Maria Church, 1 cistern, 1 courtyard, 1 vineyard have been devoted to his Islamic school and small mosque in Rhodes. It was one of the wealthiest Islamic endowments of Rhodes in the sixteenth century.

After Ottoman dominance was established in Rhodes, many Ottoman generals like Recep Pasha, Kara Mustafa Pasha and some persons who connected to Crimean Tatar-Khan dynasty have founded new Islamic endowments in Rhodes. While some of their incomes were real properties, others were cash. We observe from Ottoman documents of eighteenth and nineteenth centuries that many Ottoman charitable persons founded

⁵ M. Akif Erdoğan, *The History of Turkey, Principalities Period*, İzmir 2012, İlya publications, p. 42

new Islamic endowments in Rhodes (see Table 2). For example, according to the stone inscription that was preserved at the courtyard of the Library of Fethi Pasha in Rhodes, in 1757, Gazi Hasan Pasha, from originally Caucasians, Ottoman grand vizier and admiral, devoted his revenues to the place of caulking for ships of Rhodes.

At the end of the nineteenth century, Rhodes was a difficult place because of struggle of Islam and Christianity and was influenced from the policy of the Greek government although it belonged to the Ottoman government until 1912. We learned from the Ottoman yearbooks of the islands of the Mediterranean Islands that much European government which has sea power has opened their consulate in the city of Rhodes such as the Netherlands, Greek, France, Austria, British, Russia, Italy, Spain and Belgium. In that period, Rhodes gained a speed in sea connection with European countries and Egypt in as well as Greek. The Hamidiye Company has a sea line between Smyrna and Rhodes as well as Egypt and Lloyd Companies has a sea line between port of Alexandrite of Egypt and Rhodes. Large boats relating to Hacı Davud, one of the Muslim enterprising went and returned regularly between south-west Anatolian and Rhodes. Many European sea companies like Mesajri, Greek Orient, Joli Viktoria, Pandaliyun have control over the sea line Smyrna, Chios, Makri, Rhodes, Mersin.

Revolutionist ideas that purpose to pull away Rhodes from Ottoman administration, in particular *Megali Idea*, famous Greek idea, were active among in Greek intellectuals at the nineteenth century in Rhodes. In terms of the idea, Greeks from Rhodes were main native people of the island and majority in population has been affected by Greek nationalism in that time. They learnt new information from Greek and other Euro-

pean countries and began and international business before Turks of Rhodes. During the rule of Abdülhamid II., Ottoman sultan, Greeks were more active in business and international policy than Muslims in Rhodes. Most medical doctors, pharmacists and surgeons in Rhodes were originally in Greek, except for that of Military Hospital of Rhodes at the end of the nineteenth century. Christians began to take an active role in policy and administration of Rhodes. As known from Ottoman documents that Chief Rabbi and Metropolitan of Greek entered into the city assembly together with Muslims members, including Mufti, as local administrators. In that time, Islamic endowments gained a special importance inside the administration because of the wealthy. Official department pertaining to the Islamic endowments (Office of Muslim director who engaged in Islamic endowments) was in active at the city of Rhodes. In the year of 1289, Kamil effendi was accountant for Islamic endowments, while Ahmed effendi was mufti, the most important Muslim official who gave his opinion on a matter involving the Islamic religious law in Rhodes. In 1291, Ahmed effendi was accountant, while Fevzi effendi was a secretary for the department. Ahmed effendi also was a member of Government Council of Rhodes.⁶ In 1301, there were 44 mosques, 4 Muslim dervish lodges, 3 Islamic schools, 1 Muslim library, 1 Muslim middle school, 1 Muslim elementary school, 50 endowments for water, 20 Islam cemeteries, all of them were indirectly or directly concerned with Islamic endowments. The city of Rhodes has a population with 10.000 persons; all popu-

⁶ *Yearbook of the Island of the Mediterranean dated 1289*, p. 80

lation was about 30.000, including Muslims, non-Muslims and Jewish communities in 1907.⁷

Italian government occupied Rhodes on 5 May 1912. Italian general G. Ameglia landed groups Italian soldiers. This occupation lasted completely thirty five years, until 1947. On April 1947, Italy left Dodecanese to Greek in 1947, including Rhodes, but, according to Ouchy Agreement, Italian occupation was temporary, if Ottoman government would withdraw their soldiers from Tripoli of Libyan and Benghazi, Italian government are going to return it to Ottoman government. However, Italian government did not return it to Ottomans although Ottoman government evocated their soldiers from Libyan region. Owing to the World War I, Italian government owned Dodecanese islands. During the Italian occupation, Ottoman officials who were engaged in Rhodes did not take their salary from Italian government. They applied to Istanbul to take their salaries and in the end Ottoman government decided to pay salaries, including that of the accountant of Islamic endowments. Italian occupation government did not touch on the Islamic endowments in first years. During the World War I, Mehmed Ihsan was director of Islamic endowments in Rhodes.⁸ After 1920, because of misuses against Islamic endowments both by Muslims and non-Muslims, Italian occupation government decided to control over Islamic endowments. Some Rhodian Turks says that Italian occupation period was a good era from Islamic endowments point of view if they compare with the Greek period. In fact, Italian government wanted

⁷ *Guide of Mediterranean, Concerning the Sea of Islands*, Dersaadet 1331, s. 474

⁸ *Yearbook of Ottoman Empire*, Dersaadet 1334, s. 590

to cut the connections of Rhodian Turks with modern Turkey. Italian governor tried to obstruct revolutionary ideas by modern Turkey into Rhodes. Their first operation was to cause Rhodian Turks to forget Turkish identity. As English colonial government made in Cyprus, Italian government wanted to fit Muslim identity instead of the Turkish identity. Their main goal was to control Islamic endowments, main financial source of Turkish-Muslims. Italian governor of Rhodes Mariya Logo published a governmental decree about Islamic endowments on 28 August 1925 in 1354 numerical series.⁹ In this decree, it was mentioned that all Islamic endowments of Rhodes will be controlled by Italian government and the Council of Islamic Endowment will be founded in Rhodes and Kos Island in one each. This council was going to give report on Islamic endowments to Italian government one time in every year. They were going to look at accountings of the Islamic endowments from all angles and also oversee expenditures of Islamic endowments from the deed point of view and control personals of Islamic endowments. This council was consisted of five persons, one chief, one governing bureaucrat and three members. As is seen the most important person of the council was governing bureaucrat. According to the decree, this bureaucrat will become the owner of citizenship of Italy, a Muslim, dwelled in Rhodes, and will be appointed by Italian government. Italian government gave him wide authorities about Islamic endowments. In fact, authority was given to Italian partisans, as far as can be seen it was governed by the council. Function of this bureaucrat was to prepare an accounting of Islamic endow-

⁹ This decree was written in Turkish in the Çelikkol's book, pp. 115-118, second edition.

ments, to control contracts, to represent the Council in the law courts, to inform Italian government about the expenses, to get Italian government approval for all jobs, to designate salaries, to investigate curriculum of Muslim schools that belongs to the Council administratively and in financial, to collect incomes, to sell products, to buy anything, to let shops, house etc. that belongs to Islamic endowments, to build and to repair buildings. 'Turk' word was not mentioned in this decree. "Muslim Community" was mentioned instead of Turk. Up to 1947, Islamic endowments were governed by this decree. After 1947, when the island of Rhodes was passed to Greek, jurists say that this decree was in force legally.

Rhodian Muslims set up new endowments in Rhodes in the period of Italian occupation time. These endowments were directed towards Muslims, Christians, Jewish, Copts and others. Because modern Turkey was struggling for his inner problems, they did not interest in Rhodian Turks in serious, although they supported Turkish teachers who were teaching in Turkish language in 1930's in Rhodes. As is known Turkey did not left them to their fate.

In 1947, Greek government, new gentleman, accepted the decree of 1925, condition that "This decree will not be contrary to the Greek law", but, as Italian, Greek government also appointed Greek partisans among Muslim to the council as a member or head. Their policy was to eliminate Islamic endowments in the service of Muslim-Turks for about four centuries in rather slowly. We show that if we look at the Greek past, we see success of Greek policy in the field of Islamic endowments. Zeki Çelikkol, Turkish consul general to Rhodes, between 1976 and 1978 years, wrote openly that Greek government came into force in the progress of Greek-Turkey po-

litical situation. He said in sharp that persons who engaged in the Council were unfaithful to Muslim-Turkish of Rhodes. According to him, these type members of the council will be a pawn of Greek policy because of private benefits. Between 1972 and 1976, two public buildings pertaining to Islamic endowment was donated by Council to Orthodox Metropolitan of Rhodes. Some real estate was forcibly sold by the Council. In his opinion, Greek policy was to find new and heavy expenses for department of Islamic endowment by selling real estate and fields of it, because of small financial sources of the department. This policy aimed at dissolving of Islamic endowments, according to Çelikkol. In this case, Turkish existence in Rhodes will be eliminated gradually.¹⁰

Islamic endowments were a strong glue to paste unity and solidarity onto Turkish community for centuries. It provided capital for Turks that realized Islamic education and worshipping in Rhodes. It protected Turkish-Islamic traditions for centuries. As far as is known, this Greek policy was not an original policy in history. European dominant powers such as British, French and Italian empires always wanted to get hold of Islamic endowment of Muslim countries occupied. Their first attempt was to abolish former council and to set up new commissions that are suitable for their suction policy. Then, they inserted a few Turk-Muslims who were deprived of religion and nationality conscious as a satellite. Owing to these satellites, they made of the role of Muslims ineffective. Weak and quarreled Turkish community could not give strong reaction against them. Shortly, low-minded policy of divide and rule was practiced to keep back Islamic endowments in reserve

¹⁰ Çelikkol, *ibid*, p. 1-2

by Greek governments. Even they gave title of dignities the satellites that were deprived of the conscious of collective responsibility. In 1970, a law called Katalipsis was issued by Greek government.¹¹ It was said that ‘immovable properties will be transferred to Greek treasure if inform owners about their property to the Deed Office of Rhodes inside ten years’. This law’s main goal was directed against unclaimed property, including properties of the endowments. Çelikkol says that after 1970, looting period of properties was increased. In those years, the Council of Islamic Endowments did not make cooperation with Turkish consulate of Rhodes and did not give correct and sufficient information to Turkish consulate. In the published book called *Turkish Buildings in Rhodes and Its Short-History* he wrote a few name of Rhodian Turks’ who were betrayed to Turkish community clearly. We show openly that one of the names was Ziyaeddin Pekmezci who was head of the Council of Islamic Endowments in Rhodes. Because of reason of ownerless, he demanded Fethi Pasha Endowment of Muslim to insert in the control of the Council. His aim was to make Greek government a present of the endowments after he take up it. Another Rhodian Muslim who was mentioned his name in Çelikkol’s book was Mehmet Kosacı who was the head of the Council of Islamic Endowments.¹² He continued with Pekmezci’s policy and gifted many immovable properties that bounded to the Council to Patriarch of Orthodox illegally

¹¹ Mustafa Kaymakçı, Sabri Sürgevil, Cihan Özgün, ‘Bodrum ve İstanköy Açısından Adalar Türklüğü’, 3. Uluslararası Her Yönüyle Bodrum Sempozyumu, 30 Ekim-1 Kasım 2013, *Bildiriler*, Ed. M. Akif Erdoğan, Ahmet Özgiray, Ege University Izmir Research and Application Center publications, p.554

¹² Çelikkol, *ibid*, p 72

although Turkish community and Turkish government warned him about this gifting (see Table 3). In fact, as is seen from the law of the endowments practiced for centuries that ownership of these properties was legally not given to the Council. The council only will be inspected on behalf of the common interest of Muslim community. Çelikkol published original records of law court of Rhodes about the endowment of Fethi Pasha. He says that Mehmet Kosacı and Halil Hasan Kurtlar from the Council brought a suit against Muhittin Rifat who was director of the Fethi Pasha endowment in the Court of Rhodes. Their demand was to oversee the accounting of the endowment. The law court investigated all documents carefully; Greek judge Kostula Fluri rejected their demand because of “exception endowment statue”.¹³ According to Çelikkol, if this endowment will link up the Council, it will be dissolved. He gives other examples about melting applications of properties by the Council. Between 1972 and 1976 years the Council sold leads of dome of the mosque of Recep Pasha and planned an archeological excavation at the bottom of the mosque illegally.

Owing to the archeological excavation, mosque was closed by Greek government to find any Byzantine ruin. This excavation is continuing for twenty five years although Turkish community is criticizing this illegal application. Again, the Council leased the mosque of Şadırvan to merchants as large store and depot. As last skill, the Council gifted the building of Royal Soup Kitchen to Museum of Rhodes unlawfully.¹⁴

¹³ Çelikkol, *ibid*, p. 122

¹⁴ Çelikkol, *ibid*, pp.72, 74

Today, we unhappily observe that there are a group Rhodian Muslim-Turks and Greek who covet properties of the endowments either Greek government direct them towards it or by their self. Before all else they want first to be a member of the Council and then began to eliminate the properties of the endowments under the legal protection by Greek government. Many Ottoman documents were disappeared at the archive of the Council. For example, the records of Muslim court of Rhodes and some Muslim deeds were disappeared. Today, some Rhodian Turks who has his head screwed on right become aware of the historical role of Islamic endowments from Turkish existence point of view. They expect to take back their properties and other revenues. They notice that many Islamic services were made the Islamic endowments. Only mosque to open worship is the mosque of Ibrahim Pasha in Rhodes in the permission of Greek government. One Turkish prayer leader who is from eastern Thrace, linked with the mufti of Didymóteichon (Dimetoka), is performing Islamic rituals in the mosque of Ibrahim pasha. Call to prayer from minaret is prohibited. Number of Muslim community who prays in the mosque is not more than one hundred. In last days, many Muslims who came to Rhodes from Asia and African countries prays in the mosque and demand a new prayer leader who speak in English than Turkish one because of the reason of sermons in Turkish given by Turkish prayer leader. In this situation, existence and role of Turkish prayer leader is in risk. As far as is known, when last Turkish mufti is dead in 1978, a new Turkish mufti does not appointed to Rhodes. Official mufti who lives in Didymóteichon never came to Rhodes.

Although Rhodes has not got Muslim-Turk community to pray, Turks of Rhodes demand to open the monumental mosques like that of Süleymaniyye for Islamic worship from

Greek government. Secondly, young generation of Turks of Rhodes do not speak Turkish fluently lack of Muslim school where Turkish was being taught. As is known that in Ottoman time there were Muslim school where lesson were read in Turkish, Arabic and Persian. Greek government obstructed Turkish education because of closing Turkish schools. Ottoman evidences were slowly cleaned by Greek government in monumental Ottoman buildings. For example, decorations and colors of the Ottoman buildings were changed to other forms. Instead of green color, Islamic customary color, Islamic buildings were washed on clear yellow color of Byzantine Empire's official color. Bush of olive tree was inserted to the crown gate of monumental buildings and entrance of main doors. Turkish inscriptions were lifted up from everywhere, some of them were scraped, and some of them were completely eliminated. The conditions of the Islamic cemeteries are uncertain. In 1925, Italian occupation governor carried Islamic tombstones from around the castle to new Islamic graveyard, Gani Ahmed. When I saw it on April, 2014, this cemetery is not well kept. It has got many things not suitable for Islamic procedures. In the name of not disappeared Islamic gravestones that were written in Ottoman language, it was adhered ten or fifteen Islamic tombstones to one tombstone. This picture is very strange image for many Muslims. We find Islamic tombstones all over the Rhodes in dispersed. While some of them were preserved at the City Museum, the other was at the gardens and courtyards of the mosques and anywhere in miserable. Muslim school and Islamic cemetery of Lindos were eliminated. Ownership of famous Muslim school of Süleymaniye where many Turkish teachers teach Muslim students at the end of the nineteenth century also was out of Muslim-Turk's hands. In this digital age, Turks of Rhodes never got a periodical newspaper in

Turkish. We established that many Turkish traditions were disappeared with the damage of the endowment system of Muslims in Rhodes. Now, there is nobody who remembers that it were given to anyone a meal mid-afternoon in the Red Gate in Ottoman times by the Islamic endowment. Many Turks are uninformed of waterline of Sünbüllü that was belonged to Islamic endowment that turned over the municipality of Rhodes. Many common fountains for water and fountain used for Islamic ritual located in the middle of mosques courtyard of the endowments were removed by Greek government. In result, either Turkey or Muslim-Turks of Rhodes are not bringing up serious attitude against Greek government about the Islamic endowments because of unstable policy.

Table 1. Muslim-Turkish Endowments in the city of Rhodes on August 1567
(Source: A Register for Muslim Endowments in Rhodes and Kos, Taksim Atatürk Library (Belediye Library), Number: M.C. Yz. B.0007, İstanbul)

	The name of the Islamic endowment	Revenues in kind	Concerning of which endowment
1.	Ali bei, (Azap commander of the castle of Rhodes)	1 bakery-house 6 houses 1 cellars 6 shops 1 mill 1 garden	Small Mosque and school of Ali bei
2.	Han Baba	cash	Small Mosque of Sultan Suleiman in Kapanık Kapı
3.	Müslime Hatun	cash	Small Mosque of Sultan Suleiman in Kapanık Kapı
4.	Hacı Satı	cash	Small Mosque of Sultan Suleiman in Kapanık Kapı
5.	Durmuş	cash	Small Mosque of Sultan Suleiman in Kapanık Kapı

6.	Ali Baba	cash	Small Mosque of Sultan Suleiman in Kapanık Kapı
7.	Sinan, son of Abdullah (commander for artillery branch of Rhodes castle)	2 gardens	Small Mosque of Han-zade
	Muslim philanthropists	cash	Small Mosque of Takyacı Veli
8.	Murad Reis, son of Abdullah	cash	Small Mosque of Takyacı Veli
9.	Muslim philanthropists	cash	Small Mosque of Sadri Çelebi in Egri Kapı
10	Muslim philanthropists	4 shops 2 cellars 1 houses 1 vineyard 1 garden cash	Small Mosque of Lütüfi Ağa
11.	Kara Mehmed	1 house	Small Mosque of Lütüfi Ağa
12.	Abdi Halife	1 mill in wind 1 vineyard	Small Mosque of Lütüfi Ağa
13.	Hamza, son of Abdullah	cash	Small Mosque of İckale
14.	Tüccar Sinan ağa	6 shops 1 cellars 2 house cash	Small Mosque of Iskele
15.	Abdülcélil bei, son of İsmail bei, son of İsfendiyyar	24 shops 31 houses 7 cellars 63 cells 1 garden 3 well 1 bakery-house 1 soap-house 1 tannery-shop 3 aqueducts, made of stones <i>Santa Maria Church</i> 1 cistern	Small Mosque and school of Abdülcélil bey, son of İsmail bei, son of İsfendiyyar

		1 courtyard 1 vineyard	
16.	Musa Çelebi	cash	Small Mosque of Abdülcelil bey, son of İsmail bei, son of İsfendiyar
17.	Turgud Paşa	cash	Small Mosque of Abdülcelil bey, son of İsmail bei, son of İsfendiyar
18.	Mustafa Dede	cash	Small Mosque of Abdülcelil bey, son of İsmail bei, son of İsfendiyar
19.	Royal soup kitchen	*	Mosque of İbrahim Paşa
20.	Büyük Baş	cash	Mosque of İbrahim Paşa
21.	Ahmed Çelebi	cash	Small Mosque of Tireli Hamza
22.	Ayas Ağa	cash	Small Mosque of Tireli Hamza
23.	Hatun	cash	Small Mosque of Tireli Hamza
24.	Ketenci-zade Ahmed Çelebi	cash	Small Mosque of Tireli Hamza
25.	Öksüz Hacı Hamza	cash	Small Mosque of Tireli Hamza
26.	Sarraç Cihan	cash	Small Mosque of Tireli Hamza
27.	Muslim philanthropists	cash	Small Mosque of Sadri Çelebi
28.	Mehmed Çelebi (former judge of Rhodes)	4 shops 4 rooms 1 bakery-house 1 mill in windy 2 mills in water 3 slaughter-house cash	Madrasah of Mehmed Çelebi
29.	Royal soup kitchen	*	Mosque of Bimarhâne (Mosque of Sultan Süleiman Han)
30.	Hamza	cash	Mosque of Bimarhâne

			(Mosque of Sultan Süleiman Han)
31.	Hüdayi	2 houses 7 shops 1 old cellar 1 middle gate?	Small Mosque of Hüdayi
32.	Hasan	cash	Small Mosque of Hüdayi
33.	Hüseyin	cash	Small Mosque of Hüdayi
34.	Dur Ali-i Hayyat	1 vineyard	Small Mosque of Hüdayi
35.	Muslim philanthropists	5 houses 9 cellars for soap equipments for kitchen 2 mill in windy 1 well 1 cellars 20 shops	Small Mosque of Ali Bei
36.	Muslim philanthropists	28 cells 5 houses 1 cellar 7 shops 8 rooms	Small Mosque of İbrahim Çelebi
37.	Muslim philanthropists	cash	Mosque of Kurd-zâde Ahmed bei
38.	Bergamahı Mustafa	cash	Small Mosque of Çerçi Abdi
39.	Abdi halife	3 vineyard-gardens 1 mill in windy 3 houses	Small Mosque of Lütfi Ağa
40.	Mustafa ağa, son of Abdullah (former commander for Rhodes castle)	cash	Mosque of Sultan Süleiman Han
41.	Abdurrahman Halife, son of Mahmud (preacher for mosque of Şebihun)	5 houses	Mosque of Şebihun
42.	Server hatun, daughter of Abdullah	1 vineyard	Mosque of Şebihun
43.	Karagöz, son of Abdullah	1 vineyard	Mosque of Şebihun
44.	Fatma Hatun, daughter of Abdullah	cash	Family endowment

45.	Hatice Hatun daughter of Rüstem	1 mill in windy	Mosque of Şebihun
46.	Haydar, son of Abdullah (commander for artillery branch of Rhodes castle)	1 garden and fruit trees	Mosque of Sultan Süleiman Han
47.	Royal soup kitchen	*	Mosque of Şebihun (Mosque of Sultan Süleiman Han)
48.	Royal soup kitchen	*	Mosque of İmaret (Mosque of Sultan Süleiman Han)
	* Revenues in kind were written because of royal endowment in the name of Suleiman the Magnificent		

Table 2. Islamic Endowments in March 1711 in Rhodes (Source: M. Akif Erdoğan, 'Rodos Adasındaki Osmanlı Evkâfi (Ottoman Endowments in the Island of Rhodes)', *Tarih İncelemeleri Dergisi*, XV, İzmir 2000, s. 9-30)

	Muslim philanthropists	Revenue in kind	Endowments
1.	Recep Paşa	cash rent of cellar 1 field	Mosque of Recep Paşa
2.	Wife of Yağcı Cafer	1 shop	Mosque of Recep Paşa
3.	Muslim philanthropists	cash	Small Mosque of Memi Şeyh
4.	Muslim philanthropists	13 shops	Small Mosque of Şadırvan (Cümdi Sinan)
5.	Muslim philanthropists	1 shops	Small Mosque of Sadri Çelebi
6.	Muslim philanthropists	5 cellars 1 house 54 shops	School of Kara Mustafa Paşa
7.	Muslim philanthropists	cash	Mosque and Madrasah of Seyyid Ahmed bei, son of Kurdzade (Mosque of Demirli)
8.	Muslim	2 houses	Mosque of Demirli

	philanthropists	1 cellar	
9.	Hacı Nasuh	1 shop	Mosque of Demirli
10.	Muslim philanthropists	cash	Faucet of Hacı Sünbül Mehmed, son of Hacı Ahmed
11.	Muslim philanthropists	cash	Small Mosque of Hüdayi
12.	Hacı Mahmud	cash	Small Mosque of Hüdayi
13.	Hacı Abdullah	cash	Small Mosque of Hüdayi
14.	Mustafa kethüda	cash	Small Mosque of Hüdayi
15.	Hacı Osman	cash	Small Mosque of Hüdayi
16.	Mustafa Reis, son of Hasan	10 houses	Small Mosque of Hüdayi
17.	Muslim philanthropists	3 houses 1 big aqueduct 2 shops 2 houses 1 garden courtyard cellar	Small Mosque of Hüdayi
18.	Muslim philanthropists	cash	Small Mosque of Ak Mihrap
19.	Ali, son of İbrahim	1 house	Small Mosque of Ak Mihrap
20.	Muslim philanthropists	1 shop cash	Small Mosque of Kavaklı (Abdi Çelebi)
21.	Muslim philanthropists	cash	Small Mosque of Çarkçı Ali Ağa
22.	Muslim philanthropists	cash	Small Mosque of Hurmalı (İbrahim efendi)
23.	Selanikî Osman efendi	1 house	Small Mosque of Hurmalı
24.	Nefise Hatun	1 house	Small Mosque of Hurmalı
25.	Abdülğani efendi	1 house	Small Mosque of Hurmalı
26.	Etmekçi Sinan	1 house 1 shop 1 cellar	Small Mosque of Hurmalı
27.	Kömürgöz-zâde Osman	1 shop	Small Mosque of Hurmalı
28.	Osman	1 shop 1 house	Small Mosque of Hurmalı

		1 bakery-house rent for field 4 cellars	
29.	Muslim philanthropists	cash vineyard-gardens rent for house 1 mill in windy	Small Mosque of Ali bei (Ali Menfa)
30.	Muslim philanthropists	cash 2 gardens 3 houses 2 aqueducts	Small Mosque of Han- zâde
31.	Muslim philanthropists	cash 3 shops 1 house rent for house	Small Mosque of Tireli Hamza
32.	Muslim philanthropists	cash 2 houses	Small Mosque of Other Sadri
33.	Muslim philanthropists	cash	Faucet of madrasah of İbrahim Paşa
34.	A'ma Ahmed Çelebi, son of Osman Çelebi	cash	Mosque of İbrahim Paşa
35.	Muslim philanthropists	cash	Small Mosque of İskele
36.	Muslim philanthropists	cash	Small Mosque of Tower of Mill
37.	Muslim philanthropists	cash 11 shops rent for field	Small Mosque of Mustafa Paşa, son of Mahmud Paşa
38.	Muslim philanthropists	cash	Small Mosque of Şadır- van
39.	Muslim philanthropists	cash	Small Mosque of Debbağhane
40.	Muslim philanthropists	cash	Small Mosque of Yeniçeri
41.	Mustafa Çelebi	cash	Mosque of Recep Paşa
42.	Hacı Emine	cash	Mosque of Süleymaniyye
43.	Muslim philanthropists	cash	waterline of Sünbüllü
44.	Muslim philanthropists	cash	Mosque of Mendirek
45.	Muslim philanthropists	cash	food in the Red Gate
46.	Karakaşzade	cash	Mosque of İbrahim Paşa
47.	Mukim efendi	cash	Mosque of İbrahim Paşa

48.	Hacı Mehmed	cash	Well near to Small Mosque of Zeyyati Efendi
49.	Muslim philanthropists	cash	Small Mosque of Salakoz village
50.	Muslim philanthropists	cash	Small Mosque of Arasta
51.	Muslim philanthropists	cash	Small Mosque of Piyalettin
52.	Muslim philanthropists	2 shops 3 houses 1 vineyard	Small Mosque of Piyalettin, for reading the Koran
53.	Daver Bike Sultan, mother of Mehmed Giray Han	cash	Tomb of Can Bek Giray Han
54.	Muslim philanthropists	cash	Small Mosque of Bab-1 Mesdud
55.	Muslim philanthropists	cash	Small Mosque of Abdülcelil bei
56.	Hamza bei	cash	Mosque of Demirli
57.	Muhtereme hatun	cash	Mosque of Demirli
58.	Muslim philanthropists	cash	Madrasah and Small Mosque of İçhisar of Suleiman the Magnificent
59.	Muslim philanthropists	cash	Small Mosque of Ümmügülsüm Hatun

Table 3. Mosques and Small Mosques were donated to Orthodox Metropolis by the Council of Islamic Endowments in 1970's years (Source: Zeki Çelikkol, *Rodos'ta Türk Eserleri ve Tarihçe, (Turkish Buildings of Rhodes and Its Short History)* Ankara 1992, 2. version)

Former name of small mosques and mosques	New name
Small Mosque of İlk Mihrab	Agia Ekaterini
Small Mosque of Hüdayi	Agios Theodoros
Small Mosque of Alemnak	Arhengelos Mihail
Small Mosque of Çizmecici	Agios İoannis Prodromos
Small Mosque of Bab-1 Mestur	Agios Athanasios
Small Mosque of Kavaklı	Agios Spiridon

Small Mosque of Sıkıntı	Agios Artemios
Small Mosque of Kadı	Agios Konstantinos-Eleni
Small Mosque of Abdülcélil	Agios Vernardos
Small Mosque of Piyalettin	Agios Fanurios
Small Mosque of Takyeci	Agia Paraskevi
Small Mosque of Hurmalı	Agios Georgios
Small Mosque of Dolaplı	Agia Triada
Small Mosque of Sadri Çelebi	Agios Markos
Small Mosque of Han-zade	Agia Triada
Mosque of Enderun	Panaya tu Kastru
Mosque of Demirli	Agios Konstantinos
Mosque of Muradiye (Uzğur)	Agios İoannis Prodrornos
Mosque of Borazani Baba	Agia Kiryaki
Royal Soup Kitchen Building	A part of Museum

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