www.turkishstudies.net/turkishstudies

Turkish Studies

eISSN: 1308-2140

Research Article / Araştırma Makalesi

INTERNATIONAL
BALKAN
UNIVERSITY

Sponsored by IBU

Repair Conditions of Waqf Buildings in the Waqfiyyas of the Ottoman Period

Osmanlı Dönemine Ait Vakfiyelerde Vakıf Binaların Onarım Koşulları

Tuba Akar*

Abstract: *Waqf*, which is an Islamic institution, in general, can be defined as the allocation of private property for the eternal use of public with the aim of religion and charity. In doing so, while the individual gets religious, social, political, and economical benefits, the state's responsibilities of providing for public and social necessities of the society are made available in spaces such as *külliyes*, mosques, *medreses*, hans, baths, shops etc. which were built through the *waqf* institution. With the act of *waqf*, the property is no longer a private property; it becomes the property of God and it gains an untouchable character. Considering these features, the eternity of *waqf* is primarily aimed. The continuity of the *waqf*, whose physical presence comes into existence with architectural spaces of various qualities, is ensured by the continuity of these spaces. Therefore, the stipulations and necessities for the repair of buildings were determined by the *waqf* founders and documented in their *waqfiyyas*. This paper aims to examine the role of *waqfs* in the conservation of *waqf* buildings through the repair conditions found in *waqfiyyas* formed in the Ottoman era. With this aim when the repair conditions in the *waqfiyyas* are examined, it has been seen that the repair of *waqf* buildings is always a priority condition. In order to achieve this, it was stipulated that monetary resources should primarily be spent on the repair of *waqf* buildings. In addition, it is seen that the personnel who would do the repair works were also employed by the founder of the *waqf* in order for the repairs to be carried out continuously and urgently. As a result, it was seen that *waqf* founders have included all kinds of material and moral conditions for the conservation of *waqf* buildings in their *waqfiyyas* in order to ensure the continuity of their *waqfs*.

Structured Abstract: *Waqf* can be defined as the allocation of private property for the eternal use of public with the aim of religion and charity. With the act of *waqf*, the property is no longer a private property; it becomes the property of God and it gains an untouchable character. Considering these features, the eternity of *waqf* is primarily aimed. The continuity of the *waqf*, whose physical presence comes into existence with architectural spaces of various qualities, is ensured by the continuity of these spaces. Therefore, the stipulations and necessities for the repair of buildings were determined by the *waqf* founders (*vâkıf*) and documented in their *waqf* documents. These *waqf* documents, namely *waqfiyyas*, are written documents which describe the purpose and the operation of *waqf* (Yediyıldız, 2003, p.4). In the *waqfiyya*, *vâkıf* indicates the rules to provide the long-existence of the *waqf* without any changes. In this study, the role of *waqfs* in conservation of *waqf* buildings in the Ottoman era is examined through these *waqf* documents, to draw the general framework of the institution's point of view towards the conservation of the *waqf* buildings.

*Dr. Öğr. Üyesi, Mersin Üniversitesi, Mimarlık Fakültesi, Mimarlık Bölümü
Asst. Prof. Dr., Mersin University, Faculty of Architecture, Architecture Department
ORCID 0000-0002-9193-5615
tubaakar@mersin.edu.tr

Cite as/ Atıf: Akar, T. (2021). Repair conditions of *waqf* buildings in the *waqfiyyas* of the Ottoman period. *Turkish Studies*, 16(7), 9-17. <https://dx.doi.org/10.7827/TurkishStudies.54802>

Received/Geliş: 30 November/Kasım 2021

Checked by plagiarism software

Accepted/Kabul: 27 December/Aralık 2021

CC BY-NC 4.0

Published/Yayın: 31 December/Aralık 2021

In general, when the building construction process in the Ottoman Empire is considered, it can be seen that the construction facilities realized in the Ottoman (classical) period have been executed either by individuals or the state (Cezar, 1983, p.261-282). Public works like mosque, *medrese*, *bedesten*, shop ect. were all built by individuals through the institution of *waqf*. Apart from these, fortifications, castles, roads that are classified as military and public works, are known to have been built by the state as *miri* construction. This double choice seen in the construction facilities also continues in the repair facilities. Considering the *waqf* building quantity, it is realized that *waqf* institution takes on a major of the repair activities in the Ottoman period, as a result repair activities were institutionalized by *waqf* in the Ottoman period (Madran, 2004, p.92). The main aim of the repair activities executed through the *waqf* institution was the achievement of continuation of utilization of the building. In this way, while both income and charity issues are continuing without interruption, *waqf* continuity as the major intention is also achieved.

In this study, the relation between the *waqf* institution and conservation is drawn through the examination of repair conditions in the *waqfiyyas* of the Ottoman period. In the study, *waqfiyyas*, published ones and archival documents, are examined and the study is founded on this main original sources of the *waqf* institution. Although the information about the repair of *waqf* buildings in the *waqfiyyas* are the predictions of the *waqf* founders at the establishment phase of their *waqfs*, they are the most important sources that serve to reveal the approach of the *waqf* institution towards conservation.

In this direction, it has been observed that there were always conditions for the repair of *waqf* buildings in the *waqfiyyas* that are examined. In the *waqfiyyas* it is emphasized that the repairs were made on time, and financial resources were created for regular maintenance and repairs. It has been observed that the *waqf*'s financial resources were primarily spent on repairs, as well as the reserve funds were also considered to be used in case of risk or financial crisis. In addition, the necessary personnel and material support for the maintenance and repairs to be carried out quickly and without delay were also determined by some of the founders of the *waqfs* in their *waqfiyyas*. Another point in the *waqfiyyas* about the conservation of the *waqfs* was the prayers and curses. In this part of the *waqfiyya*, *vâkıf* tried to draw moral encouragements and threads for providing the continuity of his/her *waqf* with his good and bad wishes.

After all, most essential mission of the *waqfs*, which have met the religious, social, cultural, economic needs of the society for centuries, has been maintaining their services forever with continuity. Therefore, physical existence of the *waqfs*, namely buildings, should also be perpetuated for long years and maintain their services. This basic principle of the *waqf* institution made the *waqfs* have the concept of conserving these *waqf* buildings. *Waqf* founders who were aware of this fact were providing the administrative, financial and legal terms in order to accomplish this and documenting this with *waqfiyyas*.

As a result, in the *waqfiyyas*, which were arranged in different centuries belonging to the Ottoman period, the repair of the *waqf* buildings were always emphasized as a priority, and the repairs should not be delayed. For his, *vâkıf* created financial resources to be used in repairs, and employed personnel to do the repair works, and even that set up material warehouses to be used in repairs. Thus, the *waqf* buildings were constantly maintained and repaired, and their continuity was ensured through the repair conditions stated by the *waqf* founders in their *waqfiyyas*.

Keywords: Architectural Conservation, repair, *waqf*, *waqfiyya*, Ottoman era

Öz: İslami bir kurum olan vakıf, genel anlamda, özel mülke tabi bir mülkün dini ve hayri gerekçelerle toplum yararına sonsuza dek kullanımının tahsis edilmesi olarak tanımlanabilir. Bu eylemde birey kendine dini, sosyal, siyasi ve ekonomik faydalar sağlarken; külliye, cami, medrese, han, hamam, dükkân vb. mekânlarla da devlet, toplumun kamusal ve sosyal ihtiyaçlarının karşılanmasına yönelik sorumluluklarını vakıflar aracılığıyla yerine getirmiş olur. Vakıf eylemi ile birlikte mülk, artık özel mülk olmaktan çıkmış, Allah'ın mülkü olmuş ve dokunulmazlık kazanmıştır. Bu özelliğinden ötürü vakfın sonsuza dek yaşaması öncelikli olarak hedeflenmiştir. Dolayısıyla vakfın sürekliliğinin sağlanması, vakfın fiziki varlığını oluşturan çeşitli niteliklerdeki mimari mekânların sürekliliğinin sağlanması ile gerçekleştirilebilir. Bu doğrultuda yapıların onarım ihtiyaçları ve onarım şartları, vakıf kurucuları tarafından tespit edilmiş ve vakfiyelerinde belirtilmiştir. Bu makale, Osmanlı döneminde kurulan vakıfların vakfiyelerinde bulunan onarım şartları üzerinden vakıf yapıların korunmasında vakıfların rolünü belirlemeyi amaçlamaktadır. Bu doğrultuda incelenen vakfiyelerdeki onarım şartlarına bakıldığında, vakıf yapıların onarımlarının yapılmasının her

zaman için öncelikli şart olarak koşulduğu görülmüştür. Bunun gerçekleşebilmesi için de parasal kaynakların öncelikli olarak vakıf yapıların onarımına harcanması şart koşulmuştur. Ayrıca, onarımların sürekli ve ivedi olarak yapılabilmesi için de onarım işlerini yapacak personelin de vakıf kurucusu tarafından vakfında istihdam edildiği görülür. Sonuçta, vakıf kurucularının vakıflarının sürekliliklerini sağlamak için vakıf yapıların korunmasına yönelik her tür maddi ve manevi koşula vakfiyelerinde yer verdiği izlenmiştir.

Anahtar Kelimeler: Mimari Koruma, onarım, vakıf, vakfiye, Osmanlı dönemi

Introduction

Waqf, which is an Islamic institution, in general, can be defined as the allocation of private property for the eternal use of public with the aim of religion and charity. In doing so, while the individual gets religious, social, political, and economical benefits, the state's responsibilities of providing for public and social necessities of the society are made available in spaces such as *külliyes*, mosques, *medreses*, *hans*, baths, shops etc. built through the *waqf* institution. With the act of *waqf*, the property is no longer a private property; it becomes the property of God and it gains an untouchable character. Considering these features, the eternity of *waqf* is primarily aimed. The continuity of the *waqf*, whose physical presence comes into existence with architectural spaces of various qualities, is ensured by the continuity of these spaces. Therefore, the stipulations and necessities for the repair of buildings were determined by the *waqf* founders (*vâkıf*) and documented in their *waqf* documents. In this study the role of *waqfs* in the conservation of the built environment in the Ottoman era is examined through these *waqf* documents, to draw the general framework of the institution's point of view towards the conservation of the *waqf* buildings¹.

These *waqf* documents, namely *waqfiyyas*, are the written documents which describe the purpose and the operation of *waqf* (Yediyıldız, 2003, p.4). In the *waqfiyya*, *vâkıf* indicates the properties that are subjected to the *waqf*. These properties include the buildings that are the task of the *waqf* and the buildings, agricultural lands, taxes etc. which will provide income for the *waqf*. After the definition of the properties, the utilization and operation of the charity buildings and the income sources, personnel to be employed, wages to be paid and the part, in which the expenditures that will be made with the income of the *waqf*, take place. Basically, main principle of these rules identified in the *waqfiyya* by the *vâkıf* is to provide the long-existence of the *waqf* without any changes.

Waqfs in Construction & Conservation of *Waqf* Buildings

The construction facilities realized in the Ottoman (classical) period have been executed either by individuals or the state (Cezar, 1983, p.261-282). Except for the housing constructions by individuals *waqf* aimed or for private use, public works like mosque, *medrese*, *bedesten*, shop etc. are again built by individuals through the institution of *waqf*. Apart from these, fortifications, castles, roads that are classified as military and public works, are known to have been built by the state as *miri* construction. This double choice seen in the construction facilities also continues in the repair facilities. Thus, the repair activities of the Ottoman period are considered as *miri* repairs and *waqf* repairs because of the differences in the repair process (Madran, 2004, p.45-61). Considering the *waqf* building quantity, it is realized that *waqf* institution takes on a major of the repair activities in the Ottoman period, as a result repair activities were institutionalized by *waqf* in the Ottoman period (Madran, 2004, p.92).

¹ This study is mainly based on the Ph.D. thesis of the author, titled "The Role of *Vakıf* Institution in the Conservation of *Vakıf*-based Cultural Heritage", completed in 2009 at Middle East Technical University, supervised by Assoc.Prof.Dr. Emre Madran. Also, Prof. Dr. Mustafa Akpolat was a member of the examining committee of this dissertation. The writer thanks to Prof. Akpolat for his valuable contributions during the jury. For the detailed information on the *waqfs* and the conservation of *waqf* buildings can be also looked at the studies of Akar (2010) and Madran (2004).

The main aim of the repair activities executed through the *waqf* institution was the achievement of continuation of utilization of the building. In this way, while both income and charity issues are continuing without interruption, *waqf* continuity as the major intention is also achieved. It is important to point out that it is not really possible to compare the conceptual structure of conservation acts that take part in *waqf* system with today's contemporary conservation approach. Here, achievement of continuation of buildings by conservation is given importance if it supports benefits of the *waqf* and is necessary for public welfare. If benefits of *waqf* and public welfare stipulate replacing the *waqf* building after demolishing, use of it for another purpose by partitioning, possibility is given for these process by the permission of *kadı* and *mütevelli* legally. For example, when a *waqf* bath has high heating expenses for its being spacious, besides being unable to provide adequate income because of not having excessive customers, transformation or reorganization of the bath to a profitable purpose by a repartitioning, like the reorganization of certain parts as shops could be done through the permission of *kadı* and *mütevelli*. Another example, replacement of a *hayrat* that exist in an abandoned area or demolition of a *mescid* which does not meet the needs of the public, to build a bigger *mescid* on its land (Ömer Hilmi, 1977, article 344,185), is also an acceptable practice when public benefit is considered.

Eternity of *waqf* not only meant the continuation of public services supplied by the institution, but also the permanence of tangible and moral benefits *waqf* provides to the individuals, the public and the state. Therefore, everyone (individual-public-state) utilizing *waqf* had to support buildings' repair that was necessary for the continuation of *waqf* and constitute the infrastructure. Besides, *waqf* founded by high-level governors; *sultanwaqfs*, *waqfs* founded by viziers and local administrators, since they were conveying political signification at the same time, their being well-cared supported the permanence of *waqf*, along with symbolizing the continuation of political administrative power (Singer, 2004, p.191). For these reasons, repair of *waqf* buildings were primarily supplied by the founder of the *waqf* through the legal, administrative and financial infrastructure established by him. Also, the state had an important role in ensuring repair of *waqf* buildings through legal rules carried out by judgmental system, supervision and financial support when necessary, and users of *waqf* buildings were also a part of this by means like complaints and financial support.

Conservation of Waqf Buildings in the Waqfiyyas

As a matter of fact, the relationship of *waqf* institution with repair activities has been observed since the beginning of *waqf* act, such that some *waqf* had an effective role in repair activities so far from establishment phase. The situation emerges by the donation of some *hayrat* buildings, which was constructed before by someone else but became a ruin in time, after its repair executed by the *vâkıf*.² *Vâkıf* which donates such a *hayrat* ensures re-functioning of a *hayrat* after repair which is already serving or has the potential to serve the public, by using phrases like "...wishing the repair of existing ...(building)" in his *waqfiyya*.³ Addition of an existing building to become a *waqf* by repair is handled not only in *hayrat* buildings, but also by providing repair of a profitable building⁴ or by repair and construction of a ruined building without a valid function to use for a different purpose.⁵

² Yüksel (2006, p.319) mentions that 24% of the *hayrats* belonged to the *waqfs* in Anatolian Seljuk period were the revitalized buildings. For the Ottoman period this information is only given in Yüksel's (1998, p.129) study. According to this, the ratio of the *hayrats* that were revitalized by the *waqf* founders in the 17th century is 3,45% within the total number.

³For instance it is stated as "...olçuşmenin tamir ve termimini murad edüp..." in the *waqfiyya* of Baradoğlu Mıgdis who founded a fountain*waqf* in Gümüşhacı village (Kunter, 1938, p.120).

⁴ For instance, a *han* which belonged to a *waqf* was revitalized by repair in Kurşunlu village in İnegöl in 17th century (Yüksel, 1998, p.129).

⁵ Singer (2004, p.86) states that a house belonged to Tunşuk Hatun before, was repaired and widened with the aim of using the building as an *imaret* which belonged to Hürrem Sultan *Waqf* in Jerusalem.

As it's mentioned, repair acts that are maintained by some *waqfs* in the starting stage, was held after the establishment of the *waqf*. After the founder stressed that he had donated the *hayrat* and *akar* properties in his *waqfiyya*, he used to mention how to spend the incomes and which expenses would be met. Generally, primary expense was the repair expense. This is shown in the *waqfiyya* with the phrase "...first repair and maintenance..."⁶. In addition to this general statement that emphasizes the priority of repair costs, it is often emphasized that repairs must be done immediately. For example, in the *waqfiyya* of Suleyman the Magnificent, it was emphasized that the necessary repairs and renovations should be done without any delay (Yılmaz, 2008, p.72). Also there are several terms like; "*tamir*", "*termim*", "*tecdid*" and "*meremmet*", which were used for indicating repair act in *waqfiyyas*. While repair of buildings are mentioned like these general terms in *waqfiyyas*, more specific definitions were used in repair documents in which the intervention needs of buildings are expressed through intervention types varying from cleaning to consolidation, repair to reconstruction.⁷

Although it was mentioned in the *waqfiyya* that primary expense should be the repair, there were some exceptions. One of them is the application, which conditioned that repair expenses would be met after the income was allocated for various expenses. For instance; after the *vâkıf* had stated the wages that would be given to the *waqf* personnel in the *waqfiyya* belonged to Fettullah Efendi bin Abdüllatif *waqf* dated 971 H./1563-4 M., and said that "...the remaining amount is kept by the judge of the district and the *mütevelli* and it is used for the repair and maintenance of the *waqf*..". Furthermore, there were also different applications in the *waqfiyya*, which stressed out that repairs could be held when necessary. As an example; in the Kalender Paşa's *waqfiyya* dated 1221 H. / 1806-7 M., it was stated that "...if the *waqf* buildings needed a repair, it would be spent from the *waqf*'s income sources ...".

In some *waqfiyyas*, on the other hand, while there wasn't any condition about the repair acts, it was comprehended as a mandatory process, which should be applied at present. While there wasn't any statement about the repair of the mosque in the *waqfiyya* dated 1065 H. /1655 M. belonged to Ali oğlu Ebubekir Bey, it was stated that "...if the mosque was in ruins and wasn't repaired properly, the incomes would be donated to the poor in holy lands...". This statement means that even if there wasn't any article about the repair in the *waqfiyya*, repair and maintenance acts were always in mind and they were also appreciated.

Another application in the *waqfiyyas* that was aimed to be conserving the *waqf* buildings was reserve fund called *ihtiyat akçesi* application. 10 *akçe* was set aside daily for the repairs of the castle and the mosque, which didn't require cost estimation, was stated in the *waqfiyya*, dated 1116 H. /1704 M. belonged to Hasan Paşa's *waqfs* in Hatay-Karamurt (Ateş, 1982, p.11). *Waqfiyya*, which belonged to Maraşlı İskender oğlu Hacı Bayazid, stated that a specified amount would be set aside annually for the repair of the water channels and whenever this amount wasn't spent, it would be spent for the next year repairs.

Repair conditions in the *waqfiyyas* generally mentioned that all *evkaf* should be repaired, in other words all *hayrat* and *akar* buildings that belong to the *waqf* should also be repaired.⁸ However, some founders only mention repair process for the *hayrat* properties while he doesn't

⁶It was generally mentioned in Ottoman Turkish with the phrase of "...evvela *tamir ve termimine*..."

⁷ Mazlum (2001, p.xiii, 41) classifies the intervention types seen in the repair documents belonged to 18th century as: "*tahtire muhtaç*" (require of cleaning), "*tamir ve termime muhtaç*" (require of repair), "*meremmata muhtaç*" (require of repair), "*fena-pezir*" (in a bad condition), "*şikest*" (broken), "*rahnedar*" (damaged), "*inhidama/haraba mütemayil*" (to be inclined to collapse), "*müşrif-i harab/ haraba müşrif*" (in ruin condition), "*gayet-ül gaye harab*" (extremely ruined), "*münhedim*" (collapsed), "*külliyen münhedim*" (completely collapsed), "*kabil-i tamir değil, müceddeden binaya /tecdide muhtaç*" (impossible to repair, should be rebuilt).

⁸ For instance, in the *waqfiyya* of Ahmet Efendi ibni Şeyh Ramazan (dated 1140 H. / 1727-28 M.), repairing of *hayrat* and *akar*, all were mentioned as the first condition as; "...first spent on the repair of the *medrese* and repair and renewal of the *akar*, then..."

stress the *akar* repairs. In some *waqfs*, on the other hand, repair of the *akars* was the primary condition to ensure the permanence of the financial sources for the continuity of the *waqf*.⁹ Underestimating repair of the *akars*, or mentioning them together or giving priority to one of them, show that *waqf* institution has always had the idea of repair and maintenance.

Moreover, the founder didn't just condition the repair of a *hayrat* that belonged to his *waqf* but he also could condition the repair of a *hayrat* that was built by someone else. Also, he could even undertake the repair of the pavements which were used by the society. For instance; in the *waqfiyya* that belonged to Hoca Sultani Ataullah Efendi, dated 979 H. /1571-2 M. it was conditioned that, "...repair of the fountain of Cennet Hatun who is from my country..." and "...and the repairs of the distorted roads and the pavements will be done by the supervision of the judge, *mutevelli* and the *nazir*...." with the remaining *waqf* incomes (Kunter, 1938, p. 126-127).

Basically, the fact that the repair of the pavements in front of the *waqf* buildings was the sole responsibility of the *waqfs*, was also observed in the decree which was written to the *kadı* of Istanbul, dated 1572 M. Decree shows that pavements in front of the *waqf* buildings must be repaired by the *mütevelli* of these *waqfs*, the administration duty of *mütevellis*' might be cancelled if they didn't obey (Altınay, 1988, p.61-62). It was obvious that repair of the bazaar streets was being met by the *waqfs* or by the tradesmen boxes which were a kind of a cash *waqf* (Ergin, 1995, p.681). It is seen that while the *waqf* institution was responsible for repairing the *waqf* buildings in order to maintain its own continuity, it also had the responsibility for repairing of other buildings or urban elements which the society had been using with the desire for providing the welfare of the society.

Another point related with the repair of the *waqf* buildings in *waqfiyyas* is about the technical people who would work for the repair acts like architect, *kurşuncu* (lead roof repairer)¹⁰, *benna* (builder), *neccar* (carpenter), *su yolcu* (man responsible for maintenance of water conduits) or *meremmetçi* (restorer). It's essential to stress that as the techniques and materials of the repairs were the same with the construction techniques and materials of the ongoing projects of other buildings, these people were just specialized in the building construction and were not only experts in repair actions (Madran, 2004, p.73). These technical people were employed by the founder of the *waqf* in some *waqfs* and their wages were mentioned in the *waqfiyyas*. For instance, in the *waqfiyya* of Sultan Mehmed the Conqueror (1938, p.262-264), a large number of qualified personnel to work in the repair of the *waqf* buildings were specified, and it is understood that the *waqf* also had a warehouse for the materials to be used in the repairs. Bakırer (1973, p.121), who evaluates the employment of the personnel about the repair and the regulations about the repair states that repair actions were comprehended as a general perspective in *waqfiyyas* dated before the 15th century in the Ottoman Empire. But after this era repair subject was detailed and overestimated in the *waqfiyyas*, and there was more detailed information about the share that would be transferred to the repair, personnel to be designated and their wages.

Waqfiyyas did not always cover the employment of repair personnel. This can be thought as the fact that this subject would be decided upon when there was a need for repair in the *waqf* (Bakırer, 1973, p.121). There were also employees who worked as freelances and started working whenever there was a need for repair without being included in the permanent staff (Madran, 2004, p.89). It's obvious that while the *waqf* institution considered the repairs as the prior task, it also employed the necessary personnel who would work whenever a repair was needed. This approach

⁹In the *waqfiyya* of Yusuf oğlu Mustafa Ağa (dated 1050 H. / 1640 M.), the repair expenses of the *akars* were mentioned primarily.

¹⁰In cases where the top cover of the *waqf* building is a flat roof, the repair personnel is defined as "the person who grooms the roof" or "*logkeş*" instead of the lead roof repairer. For instance, in the *waqfiyya* of Hacı Osman oğlu Nakibüleşraf Kaymakamı Hacı Mustafa Çelebi (dated 1139 H./1726 M.), the person who grooms the roof earns one *akçe* for every day, where *logkeş* is in charge in the *waqf* of Kalender Paşa (dated 1221 H./1806 M.).

planned to remove the time factor, which was an effective factor in repairing of the buildings, and maintains the functionality of the buildings. Furthermore, as the employees that would work in the repair process were specialized only in the building construction, *waqfs*, which didn't have permanent staff, could easily employ these people when they needed.

Another element that was mentioned in the *waqfiyyas* about the conservation of the *waqfs* was about prayers and curses. Prayers and curses which didn't let the *waqf* rules change, provide efficient service for the society, and allow the *waqf* to be administered accurately, were moral encouragements and threads for the administrators, the employees and the society (Kunter, 1962, p.263). Curses contained some threads about preserving the buildings, revitalizing them, preventing them from being demolished, preventing the *hayrat* to be destructed and curses about the possibilities, which would let the *waqf* turn into an inactive organization.

Some examples of the prayers and curses that contain threads about the repair of the buildings are as follows:¹¹

- For the bridge that was built, it was stated in the *waqfiyya* that belonged to Sultan Beyazıt , dated 1495 M., that "...for its endurance for days, months and even years, this bridge is constructed with good people's prayers...",
- It was stated in the *waqfiyya* that belonged to Şeyhülharem Esseyid Elhac Mehmed Çelebi İbn-i Abdülkadir dated 1657 M., that "...whoever.. supports the growing of the *waqf* income and works for the well being of the *waqf* from collapsing, destroying.... god bless them....",
- In the *waqfiyya* that belonged to Murat II, dated 1456 M., it's stated that "...it cannot be permissible for no-one to harm, decrease, change the *waqf* or make it inefficient, whoever works for harming the institution, God will damn these people...".

Therefore, it can be said that, *vâkıf* who thought about every condition to preserve the *waqf* buildings in order to provide the permanence of the *waqf* institution, also enhanced the moral pressures in the *waqfiyya*.

Conclusion

It can be said that most essential mission of the *waqfs*, which have met the religious, social, cultural, economic needs of the society for centuries, has been maintaining their services forever with continuity. Therefore, physical existence of the *waqfs*, namely buildings, should also be perpetuated for long years and maintain their services. This basic principle of the *waqf* institution made the *waqfs* have the concept of conserving these *waqf* buildings. *Waqf* founders who were aware of this fact were providing the administrative, financial and legal terms in order to accomplish this and documenting this with *waqfiyyas*.

It has been revealed that in the *waqfiyyas*, which were arranged in different centuries belonging to the Ottoman period, the repair of the *waqf* buildings were always emphasized as a priority, and the repairs should not be delayed. *Vâkıf* created financial resources to be used in repairs, and employed personnel to do the repair works, and even that set up material warehouses to be used in repairs. Thus, the *waqf* buildings were constantly maintained and repaired, and their continuity was ensured through the repair conditions stated by the *waqf* founders in their *waqfiyyas*.

References

- Akar, T. (2010). Tanzimat öncesinde vakıf kurumu ve yapıların korunması. *VakıflarDergisi*, 33, 89-110.

¹¹ For the detailed information on the prayers and curses in *waqfiyyas*, see Ateş's study (1983).

- Akar, T. (2009). *The role of vakıf institution in the conservation of vakıf-based cultural heritage* [Unpublished PhD thesis]. Middle East Technical University Graduate School of Natural and Applied Sciences.
- Altınay, A. R. (1988). *Onuncu asr-ı hicri'de İstanbul hayatı (1495-1591 M.)*. Enderun Kitabevi.
- Ateş, İ. (1983). Vakfiyelerde dua ve beddualar. *Vakıflar Dergisi*, XVII, 5-54.
- Ateş, İ. (1982). Hasan Paşa'nın Hatay Karamut'taki vakıf ve vakfiyesi. *Vakıflar Dergisi*, XVI, 5-26.
- Bakırer, Ö. (1973). Vakfiyelerde binaların tamirâtı ile ilgili şartlar ve bunlara uyulması. *Vakıflar Dergisi*, X, 113-126.
- Cezar, M. (1983). *Typical commercial buildings of the Ottoman Classical Period and the Ottoman construction system*. Türkiye İş Bankası Cultural Publications.
- Ergin, O. N. (1995). *Mecelle-i umur-i belediyye*. Volume 2, İstanbul Büyükşehir Belediyesi Yayınları.
- Kunter, H. B. (1962). Türk abidelerinin idare, muhafaza, bakım ve onarım mevzuunda tatbik edilmiş olan esaslar. *Milletlerarası Birinci Türk Sanatları Kongresi - Kongreye Sunulan Tebliğler*, 260-267.
- Kunter, H. B. (1938). Türk vakıfları ve vakfiyeleri üzerine mücmel bir etüd. *Vakıflar Dergisi*, I, 103-129.
- Madran, E. (2004). *Osmanlı İmparatorluğu'nun klasik çağlarında onarım alanının örgütlenmesi 16. – 18. Yüzyıllar*. ODTÜ Mimarlık Fakültesi Yayını.
- Mazlum, D. (2001). *Osmanlı arşiv belgeleri ışığında 22 Mayıs 1766 İstanbul depremi ve ardından gerçekleştirilen yapı onarımları* [Unpublished Ph.D thesis]. Istanbul Technical University Graduate School of Natural and Applied Sciences.
- Ömer Hilmi Efendi (1977). *İthaf-ül ahlaf fî ahkam-il-evkaf*. Translated and published by Vakıflar Genel Müdürlüğü.
- Singer, A. (2004). *Osmanlı'da hayırseverlik Kudüs'te bir haseki sultan imareti*. Translation Dilek Şendil, Tarih Vakfı Yurt Yayınları.
- Yediyıldız, B. (2003). *XVIII. yüzyılda Türkiye'de vakıf müessesesi bir sosyal tarih incelemesi*. Türk Tarih Kurumu Yayınları.
- Yılmaz, Y. (2008). *Kanuni vakfiyesi Süleymaniye Külliyesi*. Vakıflar Genel Müdürlüğü Yayınları.
- Yüksel, H. (2006). Anadolu Selçuklularında vakıflar. *Anadolu Selçuklu ve Beylikler Dönemi Uygarlığı*, 1, 309-325, Kültür ve Turizm Bakanlığı Yayını.
- Yüksel, H. (1998). *Osmanlı sosyal ve ekonomik hayatında vakıfların rolü (1585-1683)*.
- (1938). *Fatih Mehmet II vakfiyeleri*. Vakıflar Genel Müdürlüğü Yayınları.

Archieve Documents

- The *waqfiyya* of Ahmet Efendi ibni Şeyh Ramazan (dated 1140 /1727-28). General Directorate of Pious Foundations *Waqfiyya* Archive, notebook no:2142-131-18.
- The *waqfiyya* of Ali oğlu Ebubekir (dated 1065/1655). General Directorate of Pious Foundations *Waqfiyya* Archive, notebook no:611-120-121.

The *waqfiyya* of Fethullah Efendi bin Abdülatif (dated 971 /1563-64). General Directorate of Pious Foundations *Waqfiyya* Archive, notebook no:608/1-147-176/1.

The *waqfiyya* of Hacı Osman oğlu Nakibüleşraf Kaymakamı Hacı Mustafa Çelebi (dated 1139 /1726). General Directorate of Pious Foundations *Waqfiyya* Archive, notebook no:583-42-55.

The *waqfiyya* of Kalender Paşa (dated 1221 /1806-7). General Directorate of Pious Foundations *Waqfiyya* Archive, notebook no:618-115.

The *waqfiyya* of Maraşlı İskenderoğlu Hacı Bayazıd (dated 1027 /1617-1618). General Directorate of Pious Foundations *Waqfiyya* Archive, notebook no:1966-150-166.

The *waqfiyya* of Yusuf oğlu Mustafa Ağa (dated 1050 /1640). General Directorate of Pious Foundations *Waqfiyya* Archive, notebook no:2103-275-300.

Glossary

akar: real estates, endowment of a pious foundation

akçe: the basic unit of the Ottoman money

bedesten: the central building found in a bazaar where valuable goods are kept

evkaf: *waqf* properties, pious foundations, *waqfs*

han: a large commercial building housing merchants' entrepot and craftsmens' shops usually grouped around a courtyard

hayrat: charity deed of a pious foundation like mosque, *medrese*, *imaret*

ihtiyat akçesi: reserve fund

kadı: judge, governor of a *kaza*

külliyeye: building complex

medrese: muslim theological school

meremmet: repair

mescid: small mosque

miri: stateowned

mütevelli: the trustee of a pious foundation

nazir: the inspector of a *waqf*

tamir: repair

tecdid: renewal, to renew

termim: repair

waqfiyya: deed establishing and describing the purpose, incomes and administration of a *waqf*

waqf: pious foundation

vâkıf: the founder of a *waqf*