

MARAS WAQFS (ENDOWMENTS) IN DULKADIRS AND OTTOMAN EMPIRE PERIOD*

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ABSTRACT

Waqf is a charitable endowment that has wide economic implications and can play a significant role in increasing social welfare. The waqf system is one of the building stones of Turkish and Islamic culture. Maras was an important place which was under the domination of many different countries and in which many different civilization and cultures harmonized. After Maras was conquered by Turks, it became the war place of Seljuks, Armenia and Byzantines. Seljuks's domination was continued till to the XIV. Century. In 1337, Beylik of Dulkadirs was established by Dulkadirs Turkmens. This paper refers to the case of Maras waqfs investigated in Dulkadirs and Ottoman Empire period. Some waqfs were alive more than a centry in Maras. If there was no accounting, there would be no control. And there would not be long-lived waqfs without control.

The most important construction facilities especially as imperial waqfs in Maras region were made by Dulkadirs period. Most of the waqfs established in Maras in Ottoman period were charity waqfs. These waqfs were established by rich people or by local authority. Most of these endowments were destroyed, only some of them are still alive.

Keywords: Waqf (endowment), Foundation, Dulkadirli, Ottoman Empire

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DULKADİRLİLER VE OSMANLI İMPARATORLUĞU DÖNEMİNDE MARAŞ VAKIFLARI

ÖZ

Vakıf, geniş ekonomik sonuçları olan ve sosyal refahın artırılmasında önemli bir rol oynayabilen bir hayır kurumudur. Vakıf sistemi Türk ve İslam kültürünün yapı taşlarından biridir. Maraş, birçok farklı ülkenin hakimiyetinde olan, birçok farklı uygarlığın ve kültürün uyum içinde olduğu önemli bir yeri oldu. Maraş Türkler tarafından fethedildikten sonra Selçukluların, Ermenistan'ın ve Bizanslıların savaş yeri oldu. Selçuklu hakimiyeti XIV. Yüzyıla kadar devam etti. 1337 yılında Dulkadir Beyliği, Dulkadir Türkmenleri tarafından kurulmuştur. Bu makale, Dulkadir ve Osmanlı İmparatorluğu döneminde incelenen Maraş vakıflarına atıfta bulunmaktadır. Bazı vakıflar, Maraş'ta bir yüzyıldan daha fazla yaşamışlardır. Muhasebe olmasaydı, kontrol de olmazdı. Ve kontrolsüz uzun ömürlü vakıflar olmazdı.

Özellikle Maraş bölgesinde imparatorluk vakıfları olarak en önemli inşaat tesisleri Dulkadirliiler döneminde yapılmıştır. Osmanlı döneminde Maraş'ta kurulan vakıfların çoğu hayır vakıflarıydı. Bu vakıflar, zenginler veya yerel yönetimler tarafından kurulmuştur. Bu vakıfların çoğu yok edildi, sadece bazıları hala yaşıyor.

Anahtar Kelimeler: Vakıf, Dulkadirli, Osmanlı İmparatorluğu.

Jel Kodu: M40

1. INTRODUCTION

The word waqf is used usually in the meaning of holding certain property, maintain and reserve it for the restricted benefit of certain philanthropy and forbidding any use of it outside the articles of waqfiye (the charter of foundation). A waqf is an unincorporated trust established under Islamic law by a living man or woman for the condition of an indicated social service evermore (Kuran, 2001: 842). Waqf is a charitable endowment that has wide economic implications and can play a significant role in increasing social welfare (Ahmed et al, 2015: 13). Waqf is a religious, judicial and social organization that played an important role in Turkish World's social, cultural and economic life from the middle of VIII. Century to the end of XIX century, especially in Seljuk, Dulkadirs and Ottoman Empire periods (Dogan and Alpaslan, 2011: 8). Waqf system is a financial institution that carries out education, culture, religion, public works, health and social welfare as well as being the basic institution of social security. It is the third element of Ottoman treasury department with central treasury and revenue sources (Tabakoglu, 2005: 373). Waqfs played the most important role in serving the government's religious and social duties, adaption of Turkish and Islamic culture to conquered countries, in equipping army, helping navy, religious education, publication of social and similar books, constructing student dorm and similar subjects (Bas and Tekin, 2007: 70). In Ottoman period, wafq- making was a key tool in settlement (Singer, 2002: 28) and in informing about Islamic and Turkish culture in newly conquered areas.

Maras waqfs will be studied in this paper. Maras was an important place which was under the domination of many different countries and in which many different civilization and

cultures harmonized. Maras is one of the oldest city of Anatolia. The name of Maras city was taken place on Asur tablets in IX century BC to VIII century BC. During this time period, it was the capital city of Gurgum Kingdom that was the city state of late Hittite period. In Roman Empire period, it was given name of Germanicia by Gaius Julius Caesar. After Maras was conquered by Turks, Maras name was used again (Yıldız, 2012: 8) and Maras became the war place of Seljuks, Armenia and Byzantines. Seljuks's domination was continued till to the XIV. Century. Seljuks conquered Maras in 1090. In 1337, Beylik of Dulkadirs was established by Dulkadirs Turkmens. In 1522, this region was included into Ottoman Empire (Dogan and Alpaslan, 2011: 15-16; Tank, 2012: 410). Waqf tradition in Sejuks and Beylik of Dulkadir was continued by Ottoman.

The most important construction facilities in Maras region were done by Süleyman Bey, Sahuvar Bey, Alauddevle Bey and Ali Bey. Most of these endowments were destroyed. Ninethen waqfs were established, four waqfs building were repaired and income sources were assigned to thirty waqfs by Alauddevle Bey in Maras region (Bas and Tekin, 2007: 68-69).

Ottoman Empire always supported to fulfill social needs such as socio-economic and cultural ones with this kind of structures. Some of treasury income was devoted directly to waqfs' needs (Dogan and Alpaslan, 2011: 11). In Ottoman Empire period, most of the expenditures for education, religion, health, public services and etc. were spent by waqfs (Bas ve Tekin, 2007:76). After Tanzimat reforms, Ministry of Pious Foundations was established to manage and control all endowments. This ministry has responsibilities as collection of waqf's revenue, spending money, appointment of employees, and determination of wages, repairment and construction of waqfs (Bas and Tekin, 2007: 71-76). The reason for the establishment of this ministry is the misuse of waqfs' income by administrators (Soylemez, 2013: 96).

Most of the waqfs established in Maras in Ottoman period were charity waqfs. These waqfs were established by rich people or by local authority. Mosque, medresseh and similar religious and educational waqfs, and zurri (family) waqfs were continued to be made in Maras center in Ottoman period. Majority of religious waqfs were mosques. (Bas and Tekin, 2007: 72). In Ottoman period, mostly rich and other people establish waqfs in Maras but imperial waqfs were established in Dulkadirs period (Bas and Tekin, 2007: 72-74). Imperial waqfs are endowments which are founded by Sultans and their family members. In Ottoman archieves the resources of the waqf foundations and their incomings registrations are Tahrir Defters, Hurufat Defters, Evkaf Defters, waqfiyes, etc.

Waqfs carried on their functions effectively as a private charity foundation till to the second half of the 19th century in the Ottoman Empire. Evkaf-i Humayun Nezareti was established to centralized the waqfs in 1826. Evkaf-i Humayun Nezareti was a ministry which was responsible for the waqfs. This ministry was transformed to Turkish Republic Prime Ministry Directorate General of Foundations in 1924.

This study will be the first one that gives information about Maras waqfs, their activities, functioners and, waqf's income and expenses. In this study, it is intended to give information about endowments in Maras in Dulkadirs and Ottoman period. And it is aimed to present the importance of accounting control in waqfs and to set forth the importance of waqfs in community life during Dulkadirs and Ottoman Empire period. Information will be given about

most of the state functions fulfilled by waqfs in Maras for centuries there are some waqfs that have been operated for centuries in Maras, still one waqf is alive. Without accounting control, waqfs would not live for a long time.

In the following sections, firstly, waqf concept and its importance in Turkish and Islamic Culture, secondly, classification of waqfs, thirdly waqfs in Dulkadirs period and fourthly, endowments in Ottoman period will take place.

2. WAQF CONCEPT AND HISTORICAL BACKGROUND

Human is a social being. As a result of being a social entity, man needs to meet his needs and be in an interaction with others and also needs to cooperate from time to time. Therefore, human, who is always in a struggle for fulfilling his needs, has brought out various social structures and organisations and founded some groups and social unities. Meeting the needs, except from the personal skills and efforts, has been many times tried to meet by family and state and some other social unities between them in the historical process. (Bozkus, 2009: 15) Waqfs are in the lead of these social unities. The corpus of this endowment is usually intangible assets such as land and real estate, tangible assets such as cash, books, grain to use as seeds, etc. are also included (Ahmet et al., 2015: 13)

An Arabic term, waqf means stoppage and retention. When analysed as conceptually, it means giving your own property to a charity purposes in inalienable way, so renouncing the right of property. What is significant here is the properties, transferred by the individual, do not come into the state's possession. A new sector which is independent from the state and private sector occurs here. Most writers use the third sector term for the waqfs in the literature (Kuran, 2001: 3; Aydın, 2003: 314).

Cooperation and unity lie behind the waqf system. Waqf term means devoting a property for the public welfare for evermore. Waqf system is a social and legal system which necessitates sharing your own property that was acquired by your own effort voluntarily. Personal estates of individual are transferred to public use, in this way personal resources are transferred to public services (Bayartan, 2008). Especially during the Ottoman Empire, public services such as prosperity, education, health etc. expected to be fulfilled by the state but these services were carried out by the waqfs.

Different considerations are observed at about the historical origins of the waqfs. Some of these studies asserted that practices similar to waqfs were encountered at the Hittite Tablets and Babylon Civilizations. The other studies asserted that waqf model was obtained from Byzantine and Western Culture (Aydın, 2003:315-316; Bayartan, 2008). And also at further studies, it is indicated that waqf foundation is an Islamic social aid model and it is asserted that this concept was institutionalized together with the Islam.

According to Himmet Berki (1957), even although this institute was encountered in some nations, incorporated waqf, created with the aim of charity and good works, emerged with the Islam

It is possible to increase to samples but it is impossible to explain historical bases of the waqfs from only one point of view. In spite of the limited samples given above, it can be stated easily that lots of civilizations have been effective on emergence and development of the waqf foundations.

2.1. The Significance of Waqfs

As it is known, waqfs had a quite vital importance in Ottoman-Turkish social structure. Waqfs carried out social, cultural and economical functions. Waqfs were one of the key institutions on regulating and managing the social life.

Osman Gazi is the initiator of the waqf tradition in Ottoman Empire. While establishing the first Ottoman School of High Education, he devoted enough estates for its management. This School of High Education trained dearworth scientists and statesmen in a short time. The mosques, schools of high education, zawiya, workhouses, foodbanks and rest houses were constructed and devoted by Orhan Gazi in Adapazarı, Kandıra and Bursa. They are mentioned as the first Ottoman Waqfs. With the modest beginning of the İznik School of High Education, waqf system was encouraged as a state policy and lots of Schools of High Education were established in Ottoman Empire (Bayartan, 2008:159). In fact, it is asserted in the studies that; in the later of XVIII. Century and in the early of XIX. Century, the large of the tangible assets (agricultural land and real estates) were possessed by the waqfs in Ottoman Empire. And also it is asserted that the share of arable land devoted to waqf was three-quarters (Sen, 2002: 33; Ahmed et al. 2015: 13).

The role of waqf system in Ottoman Empire results from the public services offered. Except for the justice and defense, all of the public services such as; religion, education, health, transportation and social security were almost wholly carried out via waqfs. From this point of view, waqfs operated as financial and security institutions providing mentioned services' finance and implementation (Alper and Erdogan, 2009: 87). Two significant conclusions of this situation comes into existence. Public services carried out via waqfs and costs of these services do not place a burden to state finance. Especially when the costs of education and health services are considered, state finance disposes of a significant cost via waqfs. And the second conclusion, waqfs were managed with decentralization by people having and knowing problems. These people were thought to incorporate and resolve the problems (Alper and Erdogan, 2009: 87). This situation naturally enabled public services fulfilled in accordance with local needs in a short time.

On the other hand, waqf system can be stated to cause tightening the social aspect of the state at state-society relationship. By virtue of the waqfs whose legal frame determined and supervised by the central administration, various public services were resolved by a kind of financial model in which voluntary participation is adopted. Thanks to this, the social aspect of the state came into prominence more at state-society relationships (Aydın, 2003). Starting from this point of view, the waqfs performed very significant functions at Ottoman social structure, both at social domain by means of providing social aid and cooperation and contributing to social security; and at economical domain with vast sum of incomes from wide agricultural lands and mills within rural areas, shops, hostels, hammams and various enterprises at urban areas (Orbay and Bozkus, 2009: 16). With this aspect, waqfs can be assessed as an effective

tool at establishing social peace and unity, and with their roles played in distribution of welfare to discharge the social responsibility (Aydın, 2003).

In Ottoman Empire, stair method was used as an state and waqf accounting method. Stair method was used in state accounting to control the expenses and tax revenue of the state (Sensoy and Guvemli, 2015:161). The usage of staire method in waqfs shows us the importance given by state to waqfs. So it can be defined that waqfs was the most important uncentralized organization in Ottoman Empire.

2.2. Waqf Types

The concept's classification at various kinds is observed at the studies about waqfs. However, waqfs can be basically classified in two ways in terms of the elements forming their funds. First one is "profiting as it is" in other words; benefiting from itself and they are referred as "Muessesat-1 Hayriye". And the second one is not profiting as it is but the ones assuring the processing of Muessesat-1 Hayriye (Alper ve Erdogan: 2009: 87-88).

People can utilize from the waqfs directly (profiting as it is) or indirectly (profiting with its incomes). Directly utilized devotions, namely utilized from itself such as mosques, schools, libraries, schools of high education (medresseh), fountains and cemeteries are called as Muessesat-1 Hayriye, in other words charities. Indirectly utilized ones, "not profiting as it is" in its technical term but such sources of income: buildings, premises and available cash assuring the processing of Muessesat-1 Hayriye constantly and in order were called as real property. The whole society could utilize from charity waqfs such as road, bridge, fountain, cemetery without making discrimination between high and low. Only the ones in accordance with the waqf requirements could utilize from the charities such as imaret, soup kitchen, hospital (Alkan, 2008: 15). Charitable waqfs are made for the provision of social and economic services. The beneficiaries of this type of waqfs are usually the poor and the elderly people. Charity waqfs play an important role in sharing the central government's fiscal needs and the responsibility for provision of public goods (Babacan, 2011: 65).

In other respects, waqfs can be classified in five ways with regard to purposes of their foundations as "avarız" waqfs (Avarız: extraordinary tax in Ottoman Empire), imperial waqfs, zurri waqfs (family waqfs), Cerag waqfs and craftsman waqfs. Avarız waqf is a kind of fund created by the people in the neighborhood or in village and, it is instituted to supply for the expenses necessary to be covered collectively. The fund necessary is collected by people dividing the cost by the number of the buildings in the neighborhood. Besides this, it ensures social aid by lending the savings in the fund (Turkmen, 2012: 123).

Cash waqfs are generally this type of waqfs. Virtually, they were given this name as they were founded to settle the avarız taxes the people obligated to pay (Bas and Tekin, 2007: 55). Cash waqfs were used to provide interest free loans and to invest with its return assigned to designated beneficiaries (Ahmed et al., 2015: 13). Cash waqfs in Maras were usually established for mosque and neighborhood (Yıldız, 2012: 33). Imperial waqfs can be stated as an indicator of importance placed by the palace and its round to the waqf system. Imperial waqfs are established and managed by personally the Sultan or courtiers. Zurri (family) waqfs are domestic waqfs generally managed by the family members of the waqf founder (Bas and

Tekin, 2007: 54). Family waqfs are typically the ones which the founder indicates the beneficiaries to be his/her descendants and continuing parentage. These are mostly founded to ensure the property retains perpetual revenue for the founder's family after his/her death. A family waqf prevents the government, for instance, from confiscating the property founded as waqf (Babacan, 2011: 65). Cerag waqfs are made for lighting of mosques and masjid (Yıldız, 2012: 33). Lastly, craftsman waqfs are the safe-deposit boxes established by gathering handicraftsman shoemakers, bricklayers, ironworkers, carpenters and by providing them to devote their money (Bayartan, 2008; Alper ve Erdogan, 2009). In the Ottoman period, waqfs were established not only to serve people, but also to preserve forests, feed birds and maintain animals such as horses and cats (Ahmed et al., 2015: 13).

List of waqfs in Maras is on the following (Yıldız, 2012: 32-42);

a. Cash waqfs

- Alaca Mesjid cash waqf
- Sekerdere Neighborhood cash waqf
- Bostanciyan Neighborhood cash waqf
- Dalkara Neighborhood cash waqf
- Etmekciyan Neighborhood cash waqf
- Kaya bası Neighborhood cash waqf
- Kulagi Kurtlu Neighborhood Mosque cash waqf
- Hoca Durdu Mehmed Nukud waqf
- Hamuroglu Hacı Imam Mosque cash waqf
- Hacı Hızır Mesjidi cash waqf
- Isa Divan Mosque Nukud waqf
- Kadı Abdurrahman Mosque cash waqf
- Salihyye Mosque cash waqf
- Sems Hatun cash waqf

b. Cerag waqf

- Etmekciyan Neighborhood Mosque Ceag waqf

c. Avarız and Cash waqfs

- Akce Koyunlu Neighborhood and Bucukoglu Mosque Avarız and cash waqf
- Cukur Oba Neighborhood Avarız and cash waqf
- Cıgıçığı Neighborhood Avarız and cash waqf
- In front of Sehsuvaroglu Bridge Mesjid Avarız and cash waqf
- Restebaiye Neighborhood Avarız and cash waqf

d. Charity waqfs

- Alaüddeve Süleyman Bey waqf

- Alay Beyi Hasan Bey waqf
- Muslime, Ayse and Emine Hatun waqf
- Hamza Naib and Hoca Mirza waqf
- Humayunzade Hacı Mustafa waqf
- Hacı Mehmed waqf
- Kadı Muslihuddin waqf
- Hoca Mirza and Meymun waqf
- Mustafa waqf
- Muniriye waqf
- Nakip Seyyid Abdulkerim waqf

There were some non-Muslim community foundations in Maras. They were Bostancıyan neighborhood cash waqf, Etmekciyan neighborhood cash waqf and Etmekciyan neighborhood mosque ceag waqf.

3. FUNCTIONARIES OF MARAS WAQFS

Each endowment had charter of a waqf, waqfiye, and articles of this waqfiye was registered by Muslim judge (kadı). Officers and employees of Maras waqfs can be classified as follows;

- Administrators
- Employees of religious services
- Caretaker for lighting and cleaning services
- Officers for education
- Caretaker for maintenance services
- Caretaker for hydraulic (water) services
- Officers for library services
- Imaret emmployees
- Craftsman and trade officers

Detailed classificatiin of functioners take place on Appendix A. In the following, some important information about these functioners will be given. Administraters of waqfs were qadi (Muslim judge), Naip (vice-qadi), mutawalli (waqf administrater), overseer (nazır), clerk (Kâtip) and cabi. Qadi performed religious judge. In addition to judicial duties, he carried out administrative duties (Atcıl, 2002: 3). Qadi was the most responsible person for waqf's activities. He corresponded with central office for appointment of officials who had an important role in the waqf and he controlled the activities of waqf. Other duties of Qadi were the determination of houses from which avarız tax will be collected, price and quality control, and auditing of lonca (craftsmen organization) (Yıldız, 2012: 43-44). Qadi had authority to

examine waqf's accounts and examine whether the resources of waqf used in accordance with waqfiye (Yayla, 2011: 10). Naip served as Qadi's agents and had the same rights (Atcıl, 2002:283).

Mutawalli (trustee of foundation) was especially nominated by the waqf founder. A Mutawalli has right to manage and administer the waqf property. He manages the waqf according to founding document, the waqfiye and religious law. He holds the property as a manager for fulfilling the purpose of the waqf. Mutawalli's salary was usually settled by endowment founders and in some cases by qadı (Yayla, 2011:10). Mutawalli appointment is done by two different ways. Especially the founder himself or his descendants would become mutawalli. In that way, mutawalli is appointed under the founding document, the waqfiye. Sometimes mutawalli is appointed with the intervention of the competent authority (especially Sharia qadi). In Maras, most of the mutewalli was apponted with berat by Sharia qadi (Yıldız,2012:45; Radushev et al., 2003:15; www.aku.edu.tr).

Nazır has authority to complain about mutawalli and if it is necessary, he can dismissal mutawalli. Mutawalli can not make decision on waqf property without permission of Nazır. Nazır can be dismissed if it is determined that he misuse his authority. For example, Ahmed, nazır of Sems Hatun Mosque, was dismissed because he damaged waqf with his wrong applications and Seyh Mehmed was appointed by Naip (vice-qadi) in Maras in 1733. Kâtip (clerk) was the chief assistant of mutawalli. His duty was to record waqf's revenues and expenses. There were clerks in almost all big waqfs in Maras. Clerk was appointed regularly to Alauddevle Suleyman Bey waqfs to record harvest of waqf and the duties of officials and employees on book (Yıldız, 2012: 46-47; Yıldız, 2014:105).

Cabi (collector) is a person who receives or collects money for waqf and who distribute wages to employees of waqf. He was also tax collector. He collected cizye, harac and waqf revenue. Mutawalli controls Cabi's records and he has to take these records to Qadi for ratification. He is fired when it is determined that he is not performing his duty fairly Cabi was appointed with berat (Yıldız, 2012: 47; Yıldız, 2014: 105; Radushev et al., 2003: 311).

Figure 1 shows the general organisation structure of waqfs before the establishment of Evkaf-ı Humâyun Nezareti. A simple private waqf organisation structure consist of Imperial Council (central Office), Wâqf, Mutawalli, Kâtip (clerk), Cabi, Nazır, Qadı and other functioners. Divan-ı hümayun was a council which discussed and finalized important state issues, but also functioned as a advising body. It is very similar to Council of ministers. Wâqf is person who gave private assets to endowment (waqf). In Hurufat Defter of some waqfs, it is mentioned that Qadı wrote to Central Office and suggest anyone for the appointment. For example, Maras Qadı wrote to central Office for the appointment of ferrashh Mehmed to Iskenderbey mosque (Arslan, 2014: 360). In another example, For example, Karamanlızade Mehmet Efendi was appointed as muderris in 1713. But Maras Qadi Yahya Efendi wrote to Istanbul and explained that this appointment was wrong, Mehmet who was presentable for this duty should be appointed. Then Sheikhu Islam (the chief religious official in the Ottoman Empire) confirmed Mehmet's appointment in 1714 (Arslan, 2014: 360). All high level officers were appointed by Sultan berat. They were qadı, mutawalli, kâtip, imam, education officers and etc.

As it is seen on the Figure 1, Sultan and Divan-ı Humâyun represent Central Office. Qadi has authority to audit waqf's activities. Wâqf is a person who prepare the charter of waqf (waqfiye) and determine the qualifications of wutawalli and other waqf functioners and conditions that should be followed in managing waqf's activities. In the appointment of mutawalli, articles of waqfiye is used. Mutawalli is responsible for managing waqf with regard to waqfiye. Nazır is responsible for controlling mutawalli's applications. For example, Mutawalli of Arab Kasim mosque was fired because of not paying staff wages and misappropriate use of waqf's assets. And also Nazır of Sems Hatun mosque was dismissed in 1733 because of damaging waqf and misappropriate use of waqf's asset (Yıldız, 2012:46). Kâtip is responsible for writting down waqf's income and expenses and, waqf functioners's name and their duties. Cabi is responsible for collecting waqf's revenues and giving wages to functioners. He has to write down all these, account for mutawalli and mutawalli has to take it to Qadi for approbation of all transactions. As it is seen on figure 1, there is an control mechanism in waqfs.

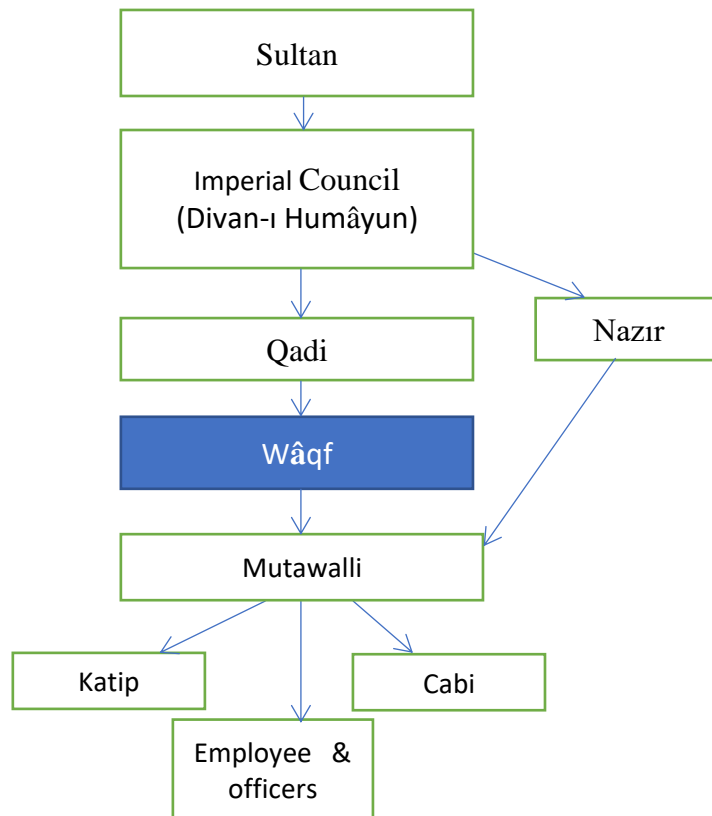


Figure 1: Organisational structure of private waqf (pre-1826)

Employees of religious services were imam, orator (hatip), muezzin, preacher (vaiz), sheikh (kursu seyhi), pray reciters (duagu), Juz' reciters (cuzhan), verse reciters (Asırhan), yasin reciters (yasinhan), temcidhan, Quran reciter (devirhan), reciter of qasida (naathan), ihlas reciter (ihlashan), fetih reciter (fetihhan), reciter of Hz. Muhammed (s.a.w.) life, reciter of events in Quran, reciter of religious law, noktacı, announcer of charitable people (Muarrif),

ezan time determiner (Muvakkit) and zaviyedar. These kind of appointments were done to provide source of income to so many people.

Imam is religious leader directing the religious service in the mosques. He has religious, ritual (accompanying the wedding, funeral, religious feasts, etc.), and social functions. He has to deal with all subjects related with neighborhoods. Imams had religious education and were members of the ulema estate, in the Ottoman state they usually received salaries from the waqf and were appointed with berat (Yıldız, 2012: 46; Radushev et al, 2003: 322) Imam has to have competencies as moral, professional qualification, elocution (not to have speech impairment). There were many imam appointed in Maras. They performed this duty till to die. Sometimes this duty had been given to a family members for centry. For example, imam and hatib (orator) of Mufti Ali efendi mosque were promoted by a family members for 300 years in Maras. This duties never given to anybody because of being this family's source of income (Yıldız, 2012: 48)

Hatib (orator) is religious functionary, officer in a mosque who read a sermon (*hutba*) in the mosque during the Friday prayer and at festivals. Hatib has religious education at medresseh. He received salary from a waqf and appointed with a imperial *berat*. Hatib was never appointed for a certain time. They perform this duty till to resign or die. For example, Hatib Hüseyin got one akce but he resigned the post and then Hüseyin Saban was appointed as hatib in 1697 in Maras (Yıldız, 2012: 50-51; Radushev et al, 2003: 320)

Muezzin is caller of muslims to mosque for daily praying. *Vaiz* (Preacher) is an officer in a mosque who preaches on doctrinal and moral issues after the main noon Friday prayer or in other days of the week. Vaiz was educated in a *medresseh* and appointed with a *berat*. He received a salary from a waqf or from the state. Vaiz preaches religious issues to people early in the morning every Tuesday and Friday in Hacı İskender Mosque in Maras (Yıldız, 2012: 54; Radushev et al, 2003: 338).

There were sheikhs (different than tekke and zaviye) appointed to big mosques. Kursu seyhi (sheikh) preached on religious issues. There was also sheikh as religious functioner in big mosques in Maras. Duagu (pray reciters) were Islamic professional prayers. Pray reciters were functioners who pray for people who were mentioned on founding document, the waqfiye. This title is given to people who have religious information but at the same time who are poor. This title was especially used for employment purposes (to create employment). Religious functioners were usually men but there were some women duage in Maras. For example, Mrs. Ayse Hatun earned 10 akce per day as duage in Ulu Mosque in Maras bur she resigned and Mr. Veli halife was assigned to this duty in 1742 (Yıldız, 2012: 55; Yıldız, 2014: 105).

There were so many different kind of duage employed in mosque. For example, cuzhan (juz' reciters), asırhan (verse reciters), yasinhan (yasin reciters), temcidhan, devirhan (Quran reciter), naathan (reciter of qasida), ihlashan (ihlas reciter), fetihhan (fetih reciter), Muhammediye okuyucusu (reciter of Hz. Muhammed (s.a.w.) life), kıssa-i serif okuyucusu (reciter of events in Quran), fikh-ı serif okuyucusu (reciter of religious law), noktacı, muarrif (announcer of charitable people), muvakkit (ezan time determiner) and zaviyedar. There were many juz, verse, yasin, hymn, events in Quran and religious law reciters worked in Maras. Some functioners were only employed in big mosques. For example, devirhan, naathan, ihlashan and

reciter of Hz. Muhammed (s.a.w.) life were only employed in Ulu mosque in Maras. Noktacı and muvakkit were only employed in Alauddevle Suleyman Bey Mosque. Payments to these functioners are the important portion of waqf's expenses. They were given important amount of money. For example, fetihhan was employed for 10 akce in Sems Hatun mosque in Maras (Yıldız, 2012: 56-57). And also after Hacı Veli who was cuzhan of Ulu mosque was died, Ali was appointed as cuzhan for one akce in 1699 in Maras (Arslan, 2014: 336).

There were also many functioners for illumination and cleaning services They were ferrash (cleaners of the medresseh), Seyhü'l ferrash (chief of ferrash), kayyım, kennas, ceagdar, Hafız-ı Bisat and Zabit-i Miftah. Ferrash was cleaner of medresseh (Soylemez, 2013:92). Ferrash was employed by many mosque and masjid (small mosque) in Maras. This duty was transmitted from father to son. For example, after el-Hac Muharrem who was ferrash of Ulu mosque was died, his son, Rakrak Mustafa, was appointed as ferrash for four akce in 1675 in Maras (Arslan, 2014, 335). Kayyım was an officer in mosques responsible for the caretakers (cleaners, water-carriers, shoekeepers etc) at mosque. He was appointed with a berat. He received salary from waqf (Radushev et al, 2003, 323). There was a kennas worked in Sems Hatun mosque. Kayyım was employed in Hatuniye mosque. And also there were ferrash, chief of ferrash, kayyım, zabit-i miftah and hafız-ı bisat in Alauddevle mosque in Maras (Yıldız, 2012).

Functioners of education were muderris, dersiam, seyh-i dersiam, seyhülkurra, muallim-i sibyan and buk'adar. Muderris was teacher in a Muslim religious school, medresseh. He was graduated from a medresseh and was appointed with a berat (Radushev et al, 2003, 329). Dersiam and seyh-i Dersiam were assigned to big mosques in Maras. Muderris Ali was given berat to earn 5 akce per day from increased waqf revenue in medrese of Hacı imam Mosque in 1726 in Maras. Also there were Seyhulkurra in some mosques in Maras. For example, Ahmed Halife was appointed to Hacı Hasan mosque as Seyhulkurra for 5 akce per day in August 1724 (Yıldız, 2012: 61-63)

Caretakers for maintenance services are meremmatcı, ser-meremmim, logkes, neccar and tokatcı. Meremmatcı was repairman. He was assigned to big buildings (mosque, medresseh and etc..). There were a meremmatcı, a neccar and a tokatcı employed for Süleyman Bey Mosque in Maras. Ser-meremmim of Hasan Bey Medresse and Divanlı neighborhood fountain earned one akce per day in 1724 in Maras. Caretakers for hydraulic were mir-ab, kanavatcı, su yolcu, mutemed and tufancı. Mir-ab was responsible for hydraulic services of the city. There was a mir-ab assigned to Kuyucak and Duraklı neighborhood flowing water in Maras. Also there were kanavatcıs in Ulu mosque, Sems Hatun mosque and Ali Bey mesjid in Maras. Tufancı made provision against pouring rain damages to mosque. There was a tufancı assigned to Ulu mosque and he earned 4 akce per day. There was also a mutemed (paymaster) who got money from Alauddevle Bey Mosque in Maras (Yıldız, 2012: 66-69).

Functioners for library services are library mutawalli, library nazır, hafız-ı kutub and library ferrash. Nazır earned 5 akce per day in Alauddevle Suleyman Bey Mosque. Also there were 2 employees assigned for cleaning service in Alauddevle Suleyman Bey Mosque. And also a hafız-ı kutub was employed in the libraray waqfed by Huseyin Efendi and neighborhood in Maras (Yıldız, 2012: 69-70)

Imaret was charitable kitchen for poor people, guests, functionaries in religious institutions and for students in *medresseh*. The institution was founded and maintained by a waqf and the *vakfnames* stipulate exactly what food, in what quantity, how many times a day and to whom it was to be distributed (Radushev et al, 2003: 321). Imaret functioners were imaret sheike, cook (tabbah), cellarer, ates-baz and muvezzi. There were a imaret sheike, a tabbah, two cellarers, a ates-baz and a müvezzi employed in Alauddevle Bey imaret-i Nebeviye in Maras (Yıldız, 2012: 70)

Craftsman and trade officers were Ahi Baba, Kethuda, Seyh, seyh-i Seb'a, Ser-Dellal and Munadi-yi Salat. Ahi Baba is a kind of craftsmen organisation. Ali Baba was the chief of craftsmen. Kethuda was the second man of craftsmen organisation. His primary job was to organize proficiency exam of master to footboy. There was kethuda of each craftsmen organisation in Maras. Mehmed Sefer was appointed as ser-dellal in November 1754. There was also a munadi-yi salat served in Trade center in Maras. Hacı Mehmed was appointed to trade center as münadi-yi salat for one akce per day, Alauddevle waqf paid his wage (Yıldız, 2012: 73-74).

4. WAQFS IN DULKADIRLI PERIOD

These waqfs are grouped as religion waqfs (mosque), schools of high education (medresseh) and social waqfs. The most famous ones will be explained in the following.

4.1. Ulu Mosque (Religion waqf)

Ulu mosque was built by Suleyman Bey. Alauddevle Bey, son of Süleyman Bey, rebuilt the mosque and added some new sources of income to waqf in 1501. It was the first in having the highest income in all charity waqfs established by Sultan Alauddevle in Maras in 1501. Income of Ulu mosque in 1500 was in the following (Bas and Tekin, 2007: 86):

1. Flour milling to imam of Ulu mosque in Uzunoluk region
2. Vacant land to imam of Ulu mosque
3. All taxes of Pınarbası region were devoted to imam, orator, müezzin and caretaker of Ulu mosque, and also to rug, lighting and similar expenditures of mosque.
4. Regions in the name of Sunburu, Tavsantepesi, Kustan, Caykale, Kandil, Akdere, Kızıltepe, Beyhoburu, Armutalanı, Pirce in Yenicekale and Kibrardil in Kefer.
5. Half of Maras covered bazaar
6. Nineteen stores in Maras downtown
7. Erukluce village in Ayakluca locality
8. Musul village in Endurul locality
9. Baskonus area
10. Imallu, Meydan and Kamalak areas
11. Some houses in Berceci
12. Alikayası areas

Employees of Ulu mosque were imam, orator, müezzin and caretaker. In 1525, the following funds were devoted to employees in exchange for their service (Bas and Tekin, 2007: 87);

- Some taxes of five stores to orator of mosque
- Income of six mills around mosque to imam
- Income of six stores to caretaker
- Income of three stores for lighting and rug of mosque

Revenues of mosque waqfs for 1525 and 1563 years are listed on table 1.

Table 1: Revenues of Ulu mosque waqf in 1525 and 1563 years

	1525 (Akce)	1563 (Akce)
A mill in Uzunoluk	2.000	3.040
Vacant land	750	750
Pınarbası area	6.011	13.252
Tavsan Tepesi area	1.782	1.782
Bey Hopuru area	512	512
Half of Maras covered bazaar	1.000	-----
Armud area	576	628
Sunburu area	----	----
Caykale area	----	----
Nineteen stores in Maras downtown	480	550
Erukluce area	-----	250
Muslu area	250	-----
Baskonus ares	195	-----
Imalu area	360	360
Meydan area	-----	3
Bektutlu	-----	180
Kamalak area	-----	550
Berceli area	-----	700
Total	13.886	22.557

Table 2: Revenues of Ulu mosque waqf in 1870

Revenues of Waqf	1870 (kurus)
Garden tithe (asar tax)	2.014 kurus 20 para
Dere Hopuru village tithe (asar tax)	4.447 kurus
Elmalar Komec village tithe (asar tax)	2.350 kurus
Hopuru village tithe (asar tax)	3.712 kurus 30 para
Geyik sazı village tithe (asar tax)	1.872 kurus
Erekli area tithe (asar tax)	325 kurus
Kırac village tithe (asar tax)	20.755 kurus 20 para
Half of the Arasta clay tax	10.000 kurus
Total	45.476 kurus 30 para

According to records in 1693 years, daily expense was 108 akce and six months expense was 19.440 akce. The condition of this waqf was first the repairment of building and then spend revenue to other current expenditures (Bas and Tekin, 2007, 87; Arslan, 2014: 334).

Revenues of Ulu mosque are listed on table 2 in 1870. Expenses are listed on table 3 in 1870 and functioners are listed on table 4 in 1869-1870 (see Appendix B) (BOA. No: EV. 21410);

All revenues were taxes in 1870.

Table 3: Expenses of Ulu mosque waqf in 1870

Expenses	1870 (kurus)
Price of candle	4.547 kurus 30 para
Imam salary	3.000
Hatib Mehmet Efendi salary	1.200
Muezzin salary	2.500
Mustafa and Mehmet Efendiler, Mutemed and Cibayet wage	400
Hasan, Mehmet, Mustafa ve Kamil Efendi	400
Hacı Omer Efendi, Ahmet, Mustafa and Mehmet Efendi	1.536
Hacı Omer Efendi, Ahmet, Mustafa and Mehmet Efend	400
Duran Efendi's İmaret Kitabeti and Cuz-i Hanlık	400
Mehmed Efendi sermon (vaaz) wage	1.000
Muma İleyhin cooking wage	125
Ferrash Musa Efendi wage	300
Ahmed Efendi's kindling duty	300
Lütfullah Efendi cooking wage	375
Mahmud, Sais and Ahmet Efendilerin Şeyhü'l Kurralık	150
Ahmet, Omer and Yahya Efendilerin Seyhul Kurra wage	150
Mustafa Efendi Seyhul Kurra wage	120
Ahmet and Ali Efendi Duagu wage	50
Ahmet Efendi Duagu wage	250
Salacı wage	108 kurus
Erekli area Hüseyin, İlyas and Bekir Efendiler	8.000
Necip Efendi's Cibayet and Nezaret Kitabet	300
Evliya Efendi's Duagu Karılık ve Cibayeti	150
Muvakkithane wage	250
Hayati Efendi and teacher Bekir Efendi's wage	200
Ali Efendi wage	200
Eyyub Efendi wage	400
Cüz-i şerif Tilavet iden Hafız Efendi	500
Soup expenditure for poor people in Ramadan	2.107 kurus 20 para
Candle oil price	425
Candle price	880
Logkes salary	500
Mumsa salary	150
Kanavat wage	188
Maintenance expenses	1.814 kurus 20 para
Repair of fazla waqf's mosque	3.450
Sadi Efendi salary from Fazla waqf	1.800
Mustafa Rasih Efendi wage	1.200
Salaries	4.400
Book-keeping fees	1.100
Total	45.476 kurus 30 para

Candles cost and salaries paid were highest expenses in 1870.

Table 4: Functioners of Ulu mosque waqf in 1869-1870 years

Officers and Employees	Duty	Total wage/salary paid
Mehmet Efendi	Mutawalli	-----
-----	Imam	3.000
Mehmet Efendi	Hatib	1.200
Muezzin Vazifesi	Muezzin	2.500
Mustafa and Mehmet Efendiler	Mutemed and cibayet	400
Hasan, Mehmet, Mustafa and Kamil Efendiler		400
Hacı Omer Efendi, Ahmet, Mustafa, and Mehmet Efendiler		1.536
Duran Efendi	Imaret Kitabet and Cuz-i han	400
Mehmet Efendi	Vaaz duty	1.000
Muma Ileyhin (Mehmet Efendi)	Cooking duty	125
Musa Efendi	Ferrash duty	300
Ahmet Efendi	Kindling duty	300
Lutfullah Efendi	Cooking duty	375
Mahmut Sadi Ahmet Efendiler	Seyhul Kurra	150
Ahmet, Omer and Yahya Efendiler	Seyhul Kurra	150
Mustafa Efendi	Seyhul Kurra	150
Ahmet and Ali Efendiler	Duagu	120
Ahmet Efendi	Duagu	50
Selacı Vazifesi	Sela announcer	250
Huseyin Ilyas and Bekir Efendiler from Erekli area		108
Necip Efendi	Cibayet and nezaret kitabe	8.000
Muvakkithane duty	Muvakkithane	300
Evliya Efendi	Duagu, Karilik and Cibayet	250
Hayati Efendi	Teacher	150
Bekir Efendi		200
Ali Efendi		200
Eyyub Efendi		400
Hafız Efendiler	Tilavet	500
Logkesan	Logkesan	500
Kanavetci	Kanavetci	188
Sadi Efendi salary from Fazla waqf		1.800
Mustafa Rasih Efendi salary		1.200

Revenue of Ulu mosque was 22107 kurus in 1882 (Solak, 2012,173).

4.2. Bagdadiye (-i Kubra) Medresseh (High Education Waqf)

It was founded by Sultan Alauddevle in late XV. Century. This waqf was one of the most famous five high education waqf in Maras in the first quarter of XX. Century. Revenues of medresseh were;

- Tax collected by non muslim in Yenicekale area
- Yılangoz area
- All of the taxes collected in Hasis tepesi area
- Half of the Irtıl area and two mills and rice field in the same village
- Ten stores on the West side of Maras covered bazaar
- Taxes collected by Halkalu community (all were devoted to students of medresseh)
- Rent revenue of twelve stores in shoes bazaar in Maras

Total value of waqf was 10114 akce in 1563 (Solak, 2014, 171). Daily and six months expenses of medresseh were 4 akce/day and 720 akce /six months in 1693-1694 years. It has 4 akce/day and 120 akce/month expenditure in 1694-1695 (Bas and Tekin, 2007, 100; Arslan, 2014, 357).

Revenues of Waqf was 901 kurus 20 para in 1870. Expenditures are listed on table 5 and functioners take place on table 6 (see Appendix C) (BOA. No: EV. 21410);

Table 5: Expenses of waqf in 1870

Expenses	1870 (kurus)
Salary of mutawalli Ahmet Efendi	91 kurus
Hasan and Mehmed Efendi's duty	177 kurus 13 para
Mehmed Efendi's duty	177 kurus 13 para
Tafsir and Hacı Mesud Efendizadeler	177 kurus 14 para
Ahmed, Tahir, Mehmed and Arif Efendi	202 kurus 25 para
Salary	60 kurus 28 para
Bookkeeping fee	15 kurus 7 para
Total	901 kurus 20 para

Table 6: Functioners of waqf in 1870 year

Officers and Employees	Duty	Total Salary Paid
Ahmed Efendi duty	Mutawalli	91 kurus
Hasan and Mehmed Efendi's duty		177 kurus 13 para
Mehmed Efendi's duty		177 kurus 13 para
Tafsir and Hacı Mesud Efendiza		177 kurus 14 para
Ahmed, Tahir, Mehmed and Arif Efendi tincture		202 kurus 25 para

Revenue of Bagdadiye Medresseh was 9283 kurus in 1882 (Solak, 2012: 175). Teacher could only be appointed to Bagdadiye medresseh if they became successful in exam (Arslanyurek, 2012: 357).

4.3. Imaret-i Nebeviye (Social Waqf)

Imarets were social organizations which distribute food to employees of waqf, passenger and poor people. Revenue sources, operation condition and people who will get benefit from its services were determined by waqfs (Bas and Tekin, 2007: 114). Imarets served to develop social and cultural aspect of community. It served community in almost all city in Ottoman (Solak, 2012: 176).

Muslim Turks have given importance to imaret, zaviye (a place where people make religious practice) and similar social charity organizations. Turkish Sultans especially constructed imaret houses besides mosques and medresseh (Bas and Tekin, 2007: 115).

5800 akce revenue in 1526 and 10945 akce revenue in 1563 were devoted to Nebeviye (Solak, 2014, 174). According to the tahrir book, waqfs of Imaret-i Nebeviye in 1563 were as follows (Bas and Tekin, 2007: 116);

- Half of the Karaagac village that has 5300 akce annual income
- Hopur village that has 500 akce annual income
- Vineyard that has 500 akce annual income
- Land that has 30 akce annual income
- A store that has 50 akce annual income near Arasta
- Geyiksazı village that has 1200 akce annual income
- Hopur village that has 2831 akce annual income, and Kandil, Boz, Kınalıburun, Hacmak, Kandil, Boz, Kınalıburun, Hacmak, Yenipınar and Kızılcağıl areas
- Okuzalanı village that has 1200 akce annual income, and Okuzviran, Osman Oyugu, Kavacık, Karakaya and Tastimur Viranı areas
- Two vineyards that has 660 akce annual income in Zeytun Kale

Income of Imaret-i Nebeviye between 1854-1857 were as follows;

- 29 000 akce tax collected on the land yield from Karaca area
- 3 364 akce tax collected on the land yield from Beylik Hopuru village
- 3 553 akce tax collected on the land yield from Geyiksazı village
- 17 500 akce tax collected on the land yield from various villages

Expenditures of Imaret-i Nebeviye were 15 542 akce for people who get benefit from waqf, 1 566 akce for wages and 391 akce for bookkeeping between 1854-1857 years (BOA, EV. No.15571)

Revenues of Waqf was 19987 kurus in 1870. Expenses are listed on table 7 and functioners take place on table 8 (see Appendix D) (BOA. No: EV. 21410);

Table 7: Expenses of waqf in 1870

Expenses	1870 (kurus)
Mutawalli wage of Necib Efendi	1.998 kurus 30 para
Efendi Muma ileyhin's duty	1.311 kurus 20 para
Mahmud Efendi's duty	5.246 kurus 20 para
Ahmed Hulusi Efendi's duty	5.246 kurus 25 para
Hüseyin, İlyas and others	1.967 kurus 20 para
Mahmud, Sadi and Ahmed Efendi's duty	655 kurus 33 para
Hacı Mustafa Efendizadeler	655 kurus 33 para
Hacı Mustafa Efendi and brothers	655 kurus 33 para
Total	17.738 kurus 20 para

Difference between Waqf's revenue and expenditures was 2229 kurus (19987 kurus-17738 kurus 20 para) in 1870.

Table 8: Functioners of waqf in 1868-1870 years

Officers and Employees	Duty	Total Salary Paid
Necib Efendi	Mutawalli	1.311 kurus 20 para
Efendi Muma ileyhin		1.998 kurus 30 para
Mahmud Efendi		5.246 kurus 20 para
Ahmed Hulusi efendinin		5.246 kurus 25 para
Huseyin, Ilyas and others		1.967 kurus 20 para
Mahmud, Sadi and Ahmed Efendiler		655 kurus 33 para
Hacı Mustafa Efendizadeler		655 kurus 33 para
Hacı Mustafa Efendi and brothers		655 kurus 34 para

Revenues of Nebeviye imaret was 12 480 kurus in 1882 (Solak, 2012: 177).

5. WAQFS IN OTTOMAN EMPIRE PERIOD

After Ottoman domination of Maras, there were not too much waqf construction. Waqfs constructed by Ottoman were usually small sized and there is no enough information about these waqfs. Information will be given about a religion and a educational waqfs which are complex waqfs in the following.

5.1. Nakib (Hacı) Mosque (Religion Waqf)

It was built in 1698 by es-Seyid Mehmet Efendi. It was repaired many times. The following tangible and intangible assets were made over. They are;

- Three Qurans
- %50 share of the flour milling in Cukuroba neighbourhood.
- Half of the 1/3 share of flour milling in Seksenler neighbourhood

According to the waqfiye of the waqf, the rest share of the millings were under the management of Mehmet Efendi's brother Ahmet Efendi. Mehmet Efendi requested to make over Ahmet Efendi's shares to a religious foundation. Provisos of waqf are listed as follows;

1. Millings will be leased at market price by mutawalli
2. After the share of trustee was deducted, the rest of the share will be divided into one hundred shares
 - Four shares will be given to ferrash and ceragdar of Nakib Mosque
 - Six shares will be given to muezzin of Nakib Mosque
 - Sixteen shares will be given to hatib of Nakib Mosque
 - Twenty shares will be given to imam of Nakib Mosque
 - Fifty shares will be given to Nakib Medresseh (High education waqf)
 - Fifty shares will be given to manager of Nakib Medresseh (High educational waqf)
 - Four shares will be spent for lightening of mosque
3. After the death of manager and hatib, a person who will continue their mission should be selected among their children. If their children are not presentable, people will continue this mission should be selected among presentable people in the city.
4. Only mutawalli can interfere to waqf issues.
5. Es-Seyyid was mutawalli, after his death, one of his sons will be mutawalli.

Revenues and expenses of Nakib mosque in 1868-1870 respectively takes place on table 9 and table 10. Functioners in 1869-1870 are listed on table 11(see Appendix E) (BOA. No: EV. 21410);

Table 9: Revenues of Nakib mosque waqf in 1868-1870

Revenues of Waqf	1868-1870 (kurus)
Bogazkesen mill	900
Sacaklı mill	1.500
Cukur mill	500
Rental income of stores	120
Total	3.020

Total revenue of Nakib mosque was 3020 kurus in 1868-1870 as seen table 9.

Table 10: Expenses of Nakib mosque waqf in 1868-1870

Expenses of Waqf	1868-1870 (kurus)
Repair of mill in 1867	1.000
Stone expenditure of mill in 1867	1.500
Repair of mosque in 1869	2.500
Candle expenditure in 1867	860
Ashab-ı Murtezika and Mutawalli Mustafa Efendi	3.600
Total	9.460

Total expenses of Nakib mosque was 9460 kurus in 1868-1870. Total expenses of Nakib mosque was 6440 kurus over than its revenue in 1868-1870. In such a situation, any person in Neighborhood usually devoted his/her private asset to waqf voluntarily.

Table 11: Functioners of Nakib mosque waqf in 1868-1870 years

Functioners	Duty	Years
Mustafa Efendi	Mutawalli	1868-1870

5.2. Nakib Medresseh (High Education Waqf)

Nakib Medresseh was constructed by Hacı Ali Efendi in 1698-1699. It has 10 students and Hacı Hafız Efendi was teacher in Nakib Medresseh (Arslanyurek, 2012, 358). This waqf was one of the ten high educational waqfs in Maras in 1920. Its property was only two millings. It was constructed near to the Nakib mosque. Some revenue of two millings were given to this waqf as it was written in nakib mosque's waqfiye.

5.3. Iskenderoglu Beyazıd Waqf

Iskenderoglu Beyazıd waqf was one of the four waqfs of Beyazıdogulları family. It was founded in 1617. Seventy two stores, one mill, one paint store and one third of a mill were made over to do the services listed on waqfiye of Iskenderoglu Beyazıd waqf. Its revenue was 247 kurus but its expenditures were 279 kurus 5 para. It's loss was 32 kurus 5 para in 1760. The reason of this loss was the payment made which were unlisted in the waqfiye. Unlisted payments were wages of sarachane mosque hatib, Sarachane logkes, Arasa mosque helper, overseer of waqf services and tax of paint shop. Waqf constructed one medresseh, one mesjid and one mekteb (primary Muslim school). According to waqfiye, Imam of the Neighborhood had to read 22 cuz from Quran. Mustafa Efendi from Bertiz was appointed to medresseh as first muderris (teacher). According to waqfiye, 20 dirhem per day to Muderris, 2 dirhem per day to vice-muderris, 3 dirhem per day to teacher of mekteb, 3 dirhem per day to imam, 3 dirhem per day to müezzin, 2 dirhem per day to ferrash, 2 dirhem per day to kayyim, 1,5 dirhem for mesjid candle and rug, 1 dirhem per day for lightining the student's classes of medresseh in winter was devoted. In addition to these religious services, waqf had some social services like 40 pair shoes and 40 shirt to orphans, giving a dinner to poor people in mawlid-Fitr, maintenance and repair of water line and etc. If there was no need for repair of water line, fund devoted for this repairment was transferred to following year as reserve fund. Expenses of Iskenderoglu Beyazıd waqf in 1880-1890 takes place on table 12 (VGMA, NO: 591, p. 24);

Table 12: Expenses of Iskenderoglu Beyazid Waqf in 1880-1890

Expenses of Waqf	1880-1890 (kurus)
Mutawalli	30
Muderris	60
Imam	15
Muezzin	9
Kanalatçı	4
Ferrash	5
Logkes	5
Candle oil	3
Painthouse water line repairment	3
Money added to Surre	5 kurus 30 para

Summarized information of waqfiye, income sources, expenses were taken place in the expense and accounting book of Iskenderoglu Beyazid waqf (see Appendix F).

Nowadays, there are only twenty stores, two lands and two mudbrick houses. Waqf lost three quarters of its assets. Waqf partially assigned fund for shirts and shoes for orphans, and it was sponsored for poor people and reciting of hatim and mevlid services in Ramadan (Ozturk, 1997, 46-47) till to 2012. This waqf was connected to Turkish Republic Prime Ministry Directorate General of Foundations in 2012.

6. CONCLUSION

Waqfs are charity foundations that established to use private wealth for social purposes. For centuries, waqfs has been played an important role as an charitable foundation, an economic agent and a social institution. Many social and cultural services described as public services according to social state understanding had been performed by private person in Ottoman and Dulkadirs period. Most of the public services such as; religion, education, health, transportation and social security were almost wholly carried out by means of waqfs. From this point of view, waqfs operated as financial and security institutions providing mentioned services' finance and fulfillment. Waqfs activities were financed by revenue-bearing assets (land, mills, stores etc.) that could not transferable to another forever. In Ottoman period, mostly rich and other people establish waqfs but imperial waqfs were established mostly in Dulkadirs period in Maras. There were also non-muslim foundations established in Maras. With this aspect, waqfs can be assessed as an effective tool at establishing social peace and unity, and with their roles played in distribution of welfare to discharge the social responsibility. In the Ottoman period, waqfs were established not only to serve people, but also to preserve forests, feed birds and maintain animals such as horses and cats. By this way, waqfs served the earth by setting up the nature protection idea in community.

As mentioned in study, there were so many functioners in waqfs. Some of them were assigned at administration level, most of them were employees of religious services, caretakers for lightning and cleaning services. Mutawalli was the manager of the waqf. Qadi was the

most responsible person for waqf's activities. He corresponded with central administration for appointment of officials who had an important role in the waqf and he controlled the activities of waqf. Qadi had authority to examine waqf's accounts and examine whether the resources of waqf used in accordance with waqfiye. Cabi (collector) is a person who receives or collects money for waqf and who distribute wages to employees of waqf. He was also tax collector. He collected cizye, harac and waqf revenue. Mutawalli controlled Cabi's records and he had to take these records to Qadi for ratification. Some of the functioners for religious services were imam, hatib, müezzin, duagu and ferrash. Imam was religious leader managing the religious services in the mosque. Hatib was a person who read a sermon (hutbe) in the mosque during the friday prayer and at festivals. Muezzin was caller of Muslim people to mosque for daily praying. Duagu was professional prayer. There were so many different type of duagu (ihlashan, yasinhan, fetihhan and etc.) at mosques. This title is given to people who have religious information but at the same time who are poor. Ferrash was the cleaner of medresseh, mosques and masjid. This duty was usually transmitted from father to son. They were also functioners for maintenance, hydraulic and library services. In addition to them, there were also officers for education, imaret employees, craftsmen and trade officers. As a result of social cooperation, these functions (especially religious one) were seen as source of income of these people and there was no tenure. When a person was appointed to a duty, he could work there till to die or resign. There were so many functioners served in waqfs, the reason was the creation of employment to poor people.

- In this context, functions of Maras waqfs can be summarized in the following;
- Social peace and cooperation was achieved by supporting poor people
- Education and cultural facilities were done regularly
- Public works were done as water canals, bridge, medresseh, mekteb, Turkish bath, mosques and etc.
- Generate employment

On the other hand, Maraş is a rich city in terms of foundation. Maras was the centre of Beylik of Dulkadirs for a long time and the province that established in the period of Ottomans, in this historical period, various cultural artifacts like a lot of waqfs, mosques, mescids, madrasahs, inns, Turkish baths, bedestens and small dervish lodges was constructed in Maras (Solak, 2012, 172). Also religious and positive science education had been given together by constructing medresseh next to mosque in Maras. Bagdadiye, Nebeviye and Tas Medresse established by Alauddevle Bey were next to Ulu Mosque in Maras. Most of the waqf construction was demolished; some remnants of these constructions are only still standing.

In summary, waqfs are among the most common and the most well-established institutions in Turkish-Islamic states (Türkmen, 2012). In Dulkadirs and Ottoman society, public services such as health, education and welfare were financed by waqfs. But the role of accounting mechanism in waqfs system should not be forgotten. Waqfs carried on many state functions by means of effective accounting control mechanism for centuries in Maras.

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Appendix A: Functioners of Waqfs

ADMINISTRATORS	DUTIES
Qadi (religious judge)	the head of civil administration
Naip (Vice-Qadi)	represent Kadi
Mutawalli	manager of the waqf property
Overseer (Nazır)	control the dispose of mutawalli
Clerk (Kâtip)	chief assistant of mutawalli
Cabi	tax collector

RELIGIOUS FUNCTIONARIES	DUTIES
Imam	religious leader directing the religious service in the mosques
Hatib (Orator)	officer in a mosque who read a sermon (<i>hutba</i>) in the mosque during the Friday prayer and at festivals
Muezzin	caller of muslims to mosque for Daily praying
Vaiz (preacher)	officer in a mosque who preaches on doctrinal and moral issues after the main noon Friday prayer or in other days of the week
Kursu seyhi (sheikh)	preaches on religious issues
Duagu (pray reciters)	pray for people who were mentioned on founding document, the waqfiye
Cuzhan (Juz' reciters)	recites juz (one thirtieth of the text of the Quran) before praying
Asırhan (verse reciters)	recites at least ten verses after praying
Yasinhan (Yasin reciters)	recites Yasin sure from Quran in mosque and in masjit (small mosque)
Temcidhan	recites hymn at minaret before morning pray
Devirhan (Quran reciter)	recites Quran before pray
Naathan (reciter of qasida)	recites qasida (a poem praises Hz. Muhammed (s.a.w.), messenger of Allah) before pray
Ihlashan (ihlas reciter)	recites ihlas sure from Quran in mosque
Fetihhan (fetih reciter)	recites fetih sure from Quran in mosque
Muhammediye Okuyucusu (Reciter of Hz. Muhammed (s.a.w.) life)	recites the life of Hz. Muhammed (s.a.w.)
Kıssa-i Serif Okuyucusu (reciter of events in Quran)	recites the events about old community in Quran
Fıkh-ı Serif Okuyucusu (reciter of religious law)	recites the religious law to community
Noktacı	distributes the juz of Quran to Juz' reciters and picks them up after praying
Muarrif (announcer of charitable people)	lists the names of charitable people and announces them to community in the mosque
Muvakkıt (ezan time determiner)	determines the time for the ezan
Zaviyedar	sheikh who stays at small lodge of Sufi (tekke)

FUNCTIONERS FOR ILLUMINATION AND CLEANING SERVICES	DUTIES
Ferrash	cleaners of the medresseh
Seyhü-l ferrash	chief of ferrash
Kayyim	responsible for the caretakers (cleaners, water-carriers, shoekeeper etc) at mosque
Kennas	cleaner of the place where wudu (İslamic ablutions) performed
Ceragdar	responsible for changing oil and wick of candle (kandil) and the illumination of candle
Hafız-ı Bisat	takes care of carpet, rug and etc of mosque
Zabit-i Miftah	took care of keys of mosque

EDUCATION FUNCTIONERS	DUTIES
Muderris	teacher in a Muslim religious school, medresseh
Dersiam	muderris who gave religious education to community including students who didn't attend to medresseh in mosque
Seyh-i Dersiam	chief of Dersiam
Seyhulkurra	teacher who taught kıraat (reading the Quran aloud – in a prescribed way) to hafize
Muallim-i Sıbyan	first grade teacher
Buk'adar	official and teacher of Buk'a

CARETAKER FOR MAINTANENCE SERVICES	DUTIES
Meremmatcı	repairman
Ser-meremmim	chief of meremmatcı
Logkes	compresses clay based soil and hay roofs with round stone
Neccar	carpenter
Tokatcı	responsible for tethered animals (horse and donkey) around mosque, medresseh and tekke

CARETAKER FOR HYDRAULIC (WATER) SERVICES	DUTIES
Mir-ab	responsible for hydraulic servies of the city.
Kanavatcı	responsible for maintenance and repair of under ground water channel
Su Yolcu	responsible for bringing water to a destination from well-spring and for the maintenance and repair of water line
Mutemed	paymaster who spent money for maintenance and repair of water line.
Tufancı	responsible for the repair of pouring rain damages.

FUNCTIONERS FOR LIBRARY SERVICES	DUTIES
Library mutawalli	manager of library
Library Nazır (library overseer)	officer who control whether library is functioning according to waqfiye
Hafız-ı Kutub	responsible for arranging, protecting and offering services to reader.
Library ferrash	functioners for cleaning services in library

IMARET FUNCTIONERS	DUTIES
Imaret sheike	manage imaret and help poor people
Tabbah	cook in imaret
Cellarer	responsible for storage food stuff, giving them to needer and recording them
Ates-baz	responsible for ingle
Muvezzi	responsible for distributing bread and soup to poor people

CRAFTSMAN AND TRADE OFFICERS	DUTIES
Ahi Baba	craftsmen organisation
Kethuda (second man of craftsmen organisation)	prepare proficiency exam of master to footboy
Seyh	sheikh who was elected by craftsmen as chief
Ser-Dellal	a person who invites people to something shoutly loudly publicly in market place.
Münadi-yi Salat	announce the ezan and call people for praying in trade center.

Appendix C: BAGDADIYE (-I KUBRA) MEDRESSEH INCOME AND EXPENSES

محاسبه کتب فیروزانیه کبری در هر سال مندرج در این محاسبه بودیم و نقضت منولین از طرف مؤسسه مندرج است
بر سنه ثانی بیست و یک

مصارف	مردانه	مردانه
نولین	۱۰۰۰	۱۰۰۰
مسواخت	۱۰۰۰	۱۰۰۰
پوشاک	۱۰۰۰	۱۰۰۰
تعمیرات	۱۰۰۰	۱۰۰۰
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مجموع

Appendix D: IMARET-I NEBEVIYE INCOME AND EXPENSES

محاسبه کتب فیروزانیه کبری در هر سال مندرج در این محاسبه بودیم و نقضت منولین از طرف مؤسسه مندرج است
بر سنه ثانی بیست و یک

مصارف	مردانه	مردانه
نولین	۱۰۰۰	۱۰۰۰
مسواخت	۱۰۰۰	۱۰۰۰
پوشاک	۱۰۰۰	۱۰۰۰
تعمیرات	۱۰۰۰	۱۰۰۰
.....
مجموع

Appendix E: NAKIB (HACI) MOSQUE INCOME AND EXPENSES

محاسبه کتب فیروزانیه کبری در هر سال مندرج در این محاسبه بودیم و نقضت منولین از طرف مؤسسه مندرج است
بر سنه ثانی بیست و یک

مصارف	مردانه	مردانه
نولین	۱۰۰۰	۱۰۰۰
مسواخت	۱۰۰۰	۱۰۰۰
پوشاک	۱۰۰۰	۱۰۰۰
تعمیرات	۱۰۰۰	۱۰۰۰
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مجموع

Appendix F: (Continued)

مدرس افقه بهرسته در بیلده کلامه بهرسته در بیلده مؤذنه بهرسته در فزانه بهرسته در قواجم بهرسته در سرکانه خطبه بهرسته در
 سنه اولی البرتوطه و فضا اورده سر اجانه لوهلنه جفوفی جامع شریفه بهرسته بره فضا مقلوسی و صولیا تقیبه مبدنه نورانی بهرسته
 بهرستم انویه شراعی برک غریبه
 تراویکونو بلک اولیه بهرسته در لویه جامع شریفه اتی دلالی مقلوسی ترا فتلو بل افق حضرتی فرزند به بالولانه
 نظارینه ایدره مسجد دهکابه جلیلی بهرسته
 فرقت نامه در بیلده غریبه
 کلام جامع شریفه جراج بر وندلی جامع شریفه در طالبه قیسه رضانه شریفه انکم و فقلاب بابو ج براسنه در بیلده
 و شریک برک غریبه
 جرحه دره ساله ظالمه جراج ۱۲
 برانلو جیفه بیگ دکانه و فطوسی ۱۱
 جامع کیره بهر دکانه مقلوسی ۱۰
 ۱۴ بلو خطبه
 وقفه معلول براد نصیه اولینیم در اوزک فانونه جامع شریفه اتی دکانه مقلوسی جامع کیره بهر دکانه
 مقلوسی برانلو جیفه بیگ دکانه مقلوسی شرط اول ۱۱
 ۱۳ ۱۴
 ۱۵ ۱۶
 مبدنه ار مردم کلاننده قلمه مجلس ساله لردنه نه بنت علییات اوله درورد و داعه جامع شریفه لوارم و ساجانه
 مبدنه مذکوره دکانه معلوم الورد در باب منزلی وقفی ۱۲ سوال اول ۱۳ فایحه صدر اولوله ارام عبد الجبار بنی بیلده

جمعه
 ۵-۶-۸

اسطر
 ۱۰۱