

## Cyprus Cash Waqfs Established Under Early British Rule (1878-1914)

### *Erken İngiliz İdaresinde (1878-1914) Kurulan Kıbrıs Para Vakıfları*

#### Abstract

This study examines the establishment and economic dimensions of cash waqfs in Cyprus during the early period of British administration. It focuses on the years between June 4, 1878, when the Ottoman Empire transferred the administration of Cyprus to the United Kingdom, and November 5, 1914, when the island was officially annexed by the British. The general approach of the article is to analyze economic and institutional aspects of cash waqfs established during the early British administration in Cyprus. By utilizing Cyprus archives and incorporating secondary sources, the research examines key trends, including the number of waqfs, endowed cash amounts, interest rates, and the transition from Ottoman to British currencies in waqf transactions. A comparative framework sheds light on the findings within the Ottoman-Cyprus and broader context, by highlighting historical and regional variations in waqf practices. The results demonstrate a significant increase in the establishment of cash waqfs during the British period compared to previous Ottoman rule, with approximately one-third of all waqfs being cash-based. The analysis identifies fluctuations in the amounts endowed and emphasizes the growing use of British currency over time, reflecting a shift in economic practices. In this regard, the Pound Substitution in Cyprus through waqfs has been illustrated by presenting monetary data in tabular form. Additionally, the study examines the ribh rates used as part of the operational mechanisms of waqfs. Accordingly, the ribh rates applied in Cyprus' cash waqfs were found to be lower compared to those observed in other Ottoman territories during the same period. This article contributes to the literature on Ottoman cash waqfs by providing an in-depth examination of their evolution and economic significance in Cyprus during a transformative historical period. The findings enhance our understanding of waqfs as financial instruments and their role in adapting to changing economic and administrative environments.

**Jel Classifications:** G21, G23, N25

**Keywords:** Cyprus, Cash Waqf, Interest, United Kingdom, British Rule

#### Öz

Bu çalışma, erken İngiliz yönetimi döneminde Kıbrıs'ta kurulan para vakıflarının kuruluş süreçlerini ve ekonomik boyutlarını incelemektedir. Araştırma, Osmanlı Devleti'nin 4 Haziran 1878'de Kıbrıs'ın idaresini Birleşik Krallık'a devretmesi ile başlayan ve 5 Kasım 1914'te adanın resmen Britanya tarafından ilhak edilmesiyle sona eren döneme odaklanmaktadır. Makalenin genel yaklaşımı, erken İngiliz yönetimi altında kurulan para vakıflarının ekonomik ve kurumsal yönlerini analiz etmeye dayanmaktadır. Kıbrıs arşivleri ile ikincil kaynakları kullanarak gerçekleştirilen bu çalışma, vakıf sayıları, vakfedilen nakit miktarları, ribh oranları ve vakıf işlemlerinde Osmanlı parasından İngiliz parasına geçiş gibi temel eğilimleri incelemektedir. Çalışmada karşılaştırmalı bir çerçevede sunularak, Osmanlı dönemi Kıbrıs'ı bağlamında ve daha farklı coğrafyalardaki perspektifte vakıf uygulamalarındaki tarihsel ve bölgesel farklılıklar vurgulanmaktadır. Elde edilen bulgular, Osmanlı yönetimiyle kıyaslandığında İngiliz döneminde para vakfı kurulma oranında bir artış yaşandığını ve toplam vakıfların yaklaşık üçte birinin para vakfı olduğunu ortaya koymaktadır. Analiz, vakfedilen miktarlarda dalgalanmalar olduğunu ve zaman içinde İngiliz para biriminin artan kullanımının iktisadi pratiklerdeki değişimi yansıttığını göstermektedir. Bu bağlamda, vakıflar aracılığıyla Kıbrıs'ta yaşanan Pound İkamesi, parasal verilerin tablo halinde sunulmasıyla gösterilmiştir. Ayrıca, vakıfların işletim mekanizmalarının bir parçası olarak kullanılan ribh oranları da çalışmada incelenmektedir. Buna göre, Kıbrıs'taki para vakıflarında uygulanan ribh oranlarının, aynı dönemde Osmanlı'nın diğer bölgelerinde görülen oranlara kıyasla daha düşük olduğu tespit edilmiştir. Bu makale, Osmanlı para vakıfları literatürüne katkı sağlayarak, Kıbrıs'ta yaşanan dönüşüm süreci içerisinde vakıfların gelişimi ve ekonomik önemine dair derinlemesine bir inceleme sunmaktadır. Elde edilen bulgular, vakıfların finansal araçlar olarak işlevini ve değişen ekonomik ve idari koşullara uyum sağlama rollerini daha iyi anlamamıza katkı sağlamaktadır.

**Jel Sınıflandırmaları:** G21, G23, N25

**Anahtar Kelimeler:** Kıbrıs, Para Vakfı, Ribh, Birleşik Krallık, İngiliz İdaresi

**Araştırma & Yayın Etiği/  
Research & Publication  
Ethics**

Bu makale en az iki hakem tarafından incelenmiştir. Yayın etiği ihlalleri yazarın sorumluluğundadır.

This article has been reviewed by at least two referees. Violations of publication ethics are the responsibility of the author(s).

**Atıf/Citation**

Onhan, M. E. (2025). Cyprus Cash Waqfs Established Under Early British Rule (1878-1914). International Journal of Islamic Economics and Finance Studies, 11(1), 78-102. <https://doi.org/10.54427/ijsef.1603191>

This is an open access paper distributed under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License.

**Muhammed Emirhan Onhan**

Arş. Gör.,

Karamanoğlu Mehmetbey Üniversitesi

Res. Asst.,

Karamanoglu Mehmetbey University

monhan@kmu.edu.tr

<https://orcid.org/0000-0002-5503-9565>

#### İntihal/Plagiarism

Bu makale, iThenticate yazılımı ile taranmış ve intihal tespit edilmemiştir.

This article has been scanned by iThenticate and no plagiarism detected.



## Introduction

The first emergence of the waqf institution was essentially in the form of the endowment and operation of real estate<sup>1</sup>. However, since the early Islamic history, it has been observed that movables<sup>2</sup> have been used in waqfs and have entered the *fiqh* (Islamic jurisprudence) literature. This issue -particularly concerning the endowment of money—has sparked debates in *fiqh* and emerged as a significant historical milestone in waqf studies. The definition of what a waqf is, made by Ömer Hilmi Efendi (1889: 2), is to leave an ‘*ayn*<sup>3</sup> as the property of Allah, the benefit of which belongs to his servants, and to prevent the relevant ‘*ayn* from being transferred and appropriated. If the ‘*ayn*/goods/endowed that are the subject of the waqf action are fully or partially endowed as movable/money, then there is a movable waqf or cash waqf. The word we refer to as money today used to refer to one of the types of money (such as sikke, akçe and kuruş), that is, a unit. Instead of money, the word we know today as *nakit/nukud* (means cash literally) was used as a general expression. Instead of money, the word we know today as *nakit/nukud* was used as a general expression. Therefore, in the sources, cash waqfs were called nukud waqfs in the old term, while the money that was endowed was called *nukud-ı mevkufe* (Berki, 1966: 45). Since the term *nukud waqf* is not used in academic writing today, the term *cash waqf* was preferred in this section. It will be seen both in our Cyprus research and in studies examining other geographies and periods of the Ottoman Empire that most of the movable waqfs are cash waqfs. Therefore, when movable waqfs are mentioned, the general inclusion of cash waqfs does not create an anomaly in academic expression.

Building on this conceptual foundation, it is essential to outline the methodological framework that underpins the present study. This study adopts a mixed-methods approach to investigate the economic characteristics and trends of cash waqfs in Cyprus during the early British rule (1878–1914). The methodology aims to emphasize the quantitative trends and economic features of these institutions, while maintaining a historical and contextual perspective. Primary sources form the backbone of this research, including archival documents from The Cyprus Waqf Administration (EVKAF), TRNC National Archives and Research Department (MAAD), and other historical documents that detail the establishment, cash amounts, and ribh (interest) rates of waqfs. These documents were systematically analyzed to extract empirical data regarding the cash waqfs throughout the study period. Secondary sources, including historical analyses and economic studies on Ottoman waqfs, were used to contextualize the findings and provide a comparative framework.

## 1.Method

The study employs quantitative methods to analyze trends in the establishment and operation of cash waqfs. Key variables include the annual number of waqfs established, the amounts of endowed cash, and the ribh rates applied. Statistical tools were utilized to calculate averages, identify fluctuations, and interpret trends over time. Data visualization

tools such as graphs and tables were employed to present these trends clearly and concisely. To assess the distinctiveness of cash waqfs in Cyprus, the findings were compared with data from other Ottoman regions. This comparative analysis provides insights into the relative frequency, size, and financial practices of Cypriot waqfs, offering a broader understanding of their economic role within the Ottoman and British administrative systems. This methodology emphasizes the economic dimensions of cash waqfs, including their role as financial instruments and their adaptation to changing monetary and administrative environments. By focusing on quantitative metrics and economic trends, the study aims to contribute to a deeper understanding of the financial features of waqfs during this transitional period. This integrated approach ensures a robust analysis of the economic aspects of cash waqfs, contextualized within the broader historical and administrative changes occurring in Cyprus under British rule. Now, before proceeding with the identification and interpretation of cash waqfs established during the British period, it is essential to first examine the status of these waqfs within the Ottoman Empire and in Cyprus prior to British rule.

## **2.Ottoman Cash Waqfs**

It is not possible to give a date for when cash waqfs were first established in the Turkish-Islamic tradition. According to Çizakça (2017: 53), the approvals given by the Ottoman courts to cash waqfs can be traced back to the beginning of the 15th century, and it is seen that these waqfs spread to the Balkans, Anatolia, Palestine and Syria at the end of the 16th century.

The oldest cash waqf that Mandeville (1979: 290) could reach in Ottoman history was in Edirne and was established by Yağcı Hâcî Muslihuddin in 1423. The waqf here consisted of a few shops and 10,000 akçe; the condition of the waqf was that the shops would be rented out and the cash would be used as a 10% ribh and the Quran would be read in the Church Mosque<sup>4</sup> every day for 1 akçe with the proceeds. Again, it is seen that cash waqfs were also used by the palace in the same century. Uzunçarşılı also narrates a waqf established by Fatih Sultan Mehmed by endowing 24,000 gold coins and stipulating that its interest (nemā) would be used as a subsidy to protect the Janissary's meat needs from inflation (Uzunçarşılı: 254).

From the discussions that continued especially in the 16th century and mentioned above, we understand that cash waqfs also functioned as an important financier of the social order that made the Ottoman conquests in the Balkans permanent. According to the study of Barkan and Ayverdi, of the 1,268 waqfs established in Istanbul between 1520 and 1546, 508 were pure cash waqfs, while 140 were hybrid waqfs that were a mixture of cash and real estate (Barkan and Ayverdi, 1970: VIII). In other words, we see that 648 waqfs (52%) established during this period had the status of cash waqfs. It should be emphasized that the share of cash waqfs in total waqfs decreased significantly towards the end of the 16th century. Despite this, recent studies show that the ratio of cash waqfs to real estate waqfs has increasingly been in favor of cash waqfs, and this situation has continued until a period in the 19th century when cash waqfs were established more

frequently (Çizakça, 2019: 75). In this respect, it can be said that cash waqfs were a type of waqf seen between the subjects/vassal and the palace and settled in the Ottoman tradition from the early period. The best data that we will examine to see the tradition of establishing cash waqfs in the Ottoman Empire and compare with Cyprus are found in Ismail Kurt's study.

**Table 1:** Cash Waqfs Established in Istanbul in the Period of 1490-1928

Years	Number of Waqfs
1490-1538	8
1540-1587	196
1588-1636	365
1637-1683	651
1685-1733	197
1734-1781	315
1782-1830	886
1831-1878	1.051
1879-1928	303
<b>TOTAL</b>	<b>3.972</b>

**Source:** (Kurt, 2015: 225)

According to this data, an average of 9.04 waqfs were established each year in the 439-year history of Istanbul. When compared with the data below, it will be seen that the tendency to establish cash waqfs in Cyprus is incomparably low compared to Ottoman Istanbul.

### 3. Cyprus Cash Waqfs: Comparative Study

#### 3.1. Quantitative Status and Tendency to Establish Waqfs

This cash waqf activity in Istanbul under Turkish rule remained quite low in Cyprus after 1570. In Sıddık Korkmazer's study examining the period between 1570 and 1826, 88 cash waqfs were identified (Korkmazer, 2023: 139).<sup>5</sup> Accordingly, when the starting and ending years are included, the rate of cash waqf establishment per year in the 257-year waqf history of Cyprus is 0.34. In fact, no cash waqf was established for approximately 40 years after the conquest of the island. According to the Presidential Ottoman Archive's report, the first cash waqf on the island was established in 1609 (Hijri 1018) by 'Abdullah's son Ali Beşe (TCCDAB, 2020: 252). This situation shows that the cash waqf habit on the island was acquired late. The Istanbul calculation in Kurt's study was started in 1490, the date of the first waqf establishment. When the same calculation is adapted to Cyprus, 218 years between 1609-1826 are taken into account and the annual waqf establishment tendency is found to be 0.40 on average. In any case, it will be seen that there is a serious difference between Istanbul and Cyprus. Of course, when compared to Istanbul, the capital of the largest empire of the period, the low waqf establishment tendency in Cyprus can be seen as normal. However, this situation followed a different course throughout the 19th century.

The number of Ottoman cash waqfs between 1827 and 1877, the period before Cyprus came under British rule, was determined as 53 in a study conducted by the Presidential Ottoman Archive (TCCDAB, 2020: 267-274).<sup>6</sup> In the 51 years during this period, the tendency to establish waqf is approximately 1.04 per year. As can be seen, the tendency to establish cash waqfs between 1570 and 1826 has almost doubled. This increasing interest in cash waqfs continued during the British administration.

The number of cash waqfs established under British rule (June 4, 1878 / 3 Cumādi el-Āhir 1295 to November 5, 1914 / 16 Zū'l- Ĥicce 1332) was determined as 67 as a result of our archive study.<sup>7</sup> When we include the start and end years, the 67 cash waqfs established in approximately 37 years give us an annual average rate of 1.81. This shows that the trend of establishing cash waqfs, which continued in the 19th century, showed a significant increase under British rule. The list of cash waqfs we have identified is given below, along with their endowed amount, establishment date and ribh rates.

**Table 2:** List of Cash Waqfs in the British Period (1878-1914)

No	Name of Waqf <sup>8</sup>	Establishment Date	Amount of Cash	Ribh Rate	References
1	Waqf of Ḥaşān Kaptān Aġa ibn Isma'il <sup>9</sup>	6 Rebī' el-Evvel 1298 6 February 1881	20,000 kuruş (Ottoman piastre)	10% ribh rate as understood from the expense table.	EVKAF, VD 2/12-14 EVKAF, TVD ?/284-288 EVKAF, VD 6/343
2	Waqf of Kādiriyye Şeyh Ḥāfiẓ Ḥācī Ḥaşān Efendi ibn Ali Aġa	16 Şāfer 1299 7 January 1882	15,000 kuruş	15%	MAAD, KŞS 53/106/173 EVKAF, TVD 2/134
3	Waqf of Emine Ana bint Meḥmed Aġa	6 Rebī' el-Āhir 1301 4 February 1884	7,000 kuruş	10%	MAAD, KŞS 54/11/21 EVKAF, TVD 2/137
4	Waqf of Mes'ūd Ḥaşbī Efendi ibn Lütfullah Efendi	11 Receb 1301 7 May 1884	60,000 kuruş	10%	EVKAF, VD 2/7?(18) <sup>10</sup> EVKAF, TVD 5 160-166 EVKAF, TVD 5/167-168 EVKAF, TVD 5/168-169
5	Waqf of Sitti Hanım bint Ḥācī Feyẓullah Aġa	25 Şevvāl 1302 7 August 1885	4,000 kuruş	12%	MAAD, KŞS 54/50/97 EVKAF, VD 6/264 EVKAF, TVD 2/146-150
6	Waqf of Ḥācce Penbe Molla bint Ḥācī İbrahim Efendi	6 Zū'l-Ķa'de 1302 17 August 1885	7,500 kuruş	Ribh rate is not specified.	EVKAF, VD 6/103 EVKAF, TVD 6/220 MAAD, KŞS 54/33/67

7	Waqf of Hâcece Penbe Molla bint Hâcî İbrâhîm Efendi	6 Zü'l-Ķa'de 1302 17 August 1885	2,500 kuruş	Ribh rate is not specified.	EVKAF, VD 6/104 EVKAF, TVD 6/222 MAAD, KŞS 54/31/64
8	Waqf of Hâcî Āiŝe Hanım bint Omar Ağa ibn Zaim Muŝtafa	15 Zü'l- Ħicce 1302 25 September 1885	5,000 kuruş	12%	MAAD, KŞS 54/94-95/173 EVKAF, TVD 2/175-179
9	Waqf of Kara Muŝtafa ibn 'Abdullah	11 Rebî' el-Āhir 1303 17 January 1886	6,000 kuruş	10%	EVKAF, VD 2/61 EVKAF, VD 3/78 <sup>11</sup>
10	Waqf of Mes'ud Ħasbî Efendi ibn Lütfullah Efendi	1 Ŝa'bân 1303 5 May 1886	2,500 kuruş	10%	EVKAF, VD 5/14 EVKAF, TVD 6/17
11	Waqf of Emine bint 'Abdulmuttalib ibn 'Abdullah	7 Ŝa'bân 1303 11 May 1886	1,000 kuruş.	12%	MAAD, KŞS 54/79/161 EVKAF, TVD 2/164-167
12	Waqf of Hatike Ķâdin bint Hâcî Muŝtafa (wife of Mes'ud Ħasbî Efendi)	13 Ŝa'bân 1303 17 May 1886	15,000 kuruş	12%	EVKAF, VD 2/23-25 EVKAF, TVD 5/183-188
13	Waqf of Mes'ud Ħasbî Efendi ibn Lütfullah Efendi	13 Ŝa'bân 1303 17 May 1886	20,000 kuruş	12%	EVKAF, VD 2/18-22 EVKAF, TVD 5/174-182 BOA 226
14	Waqf of 'Abdul'aziz Efendi ibn Attar Molla Ŝâlih	9 Zü'l-Ķa'de 1303 9 August 1886	7,000 kuruş	12%	MAAD, KŞS 54/70/144 EVKAF, TVD 2/156-160
15	Waqf of Hâcî Hüseyin Ağa ibn Isma'il	16 Zü'l-Ķa'de 1303 16 August 1886	3,000 kuruş	12%	MAAD, KŞS 54/71/145 EVKAF, TVD 2/160-163
16	Waqf of Penbe Molla bint Çekdirioğlu İbrâhîm Ağa ibn Muŝtafa Ağa	21 Receb 1304 <sup>12</sup> 15 April 1887	150 English liras	10%	MAAD, KŞS 54/83-84/167 EVKAF, TVD 2/167-170
17	Waqf of Āiŝe bint İbrâhîm Ağa ibn Ŝâlih	2 Zü'l-Ķa'de 1304 23 July 1887	4,000 kuruş	12%	MAAD, KŞS 54/98-99/177 EVKAF, TVD 2/181-183
18	Waqf of Sueda Hanım bint Isma'il	21 Zü'l- Ħicce 1304 10 September 1887	36,000 kuruş	10%	MAAD, KŞS 54/106-107/187 EVKAF, TVD 2/183-187
19	Waqf of Ŝâlih ibn Ħaŝân ibn Ŝâlih	1 Rebî' el-Evvel 1305 17 November 1887	He donated the remainder of his heritage after the	Ribh rate is not specified.	MAAD, MAH.S 27/64

			conditions were met. <sup>13</sup>		
20	Waqf of Halvaji Mehmed Ali Efendi ibn Molla Sâlih	5 Rebî' el-Evvel 1305 21 November 1887	5,000 kuruş	12%	MAAD, KŞS 54/114/198 EVKAF-TVD 2/190-192
21	Waqf of Naķibüleşraf Zühdü Efendizâde Osmân Nûri Efendi	9 Muħarrem 1307 5 September 1889	75 Ottoman liras	10%	EVKAF, TVD 2/201-203
22	Waqf of Muştafa Fethi Efendi ibn Hüseyin Aĝa	20 Cumâdi el-Evvel 1307 12 January 1890	2.5 English lira from the rent (icar) will be operated (İstirbâh) every year.	Ribh rate is not specified.	EVKAF, VD 5/65 EVKAF, TVD 6/54 EVKAF, VD 6/326 EVKAF, TVD 6/276
23	Waqf of Hâcî Mehmed Aĝa ibn Haşân	a.h. 9 Cumâdi el-Âhir 1308 a.d. 20 January 1891	2,000 kuruş	12%	MAAD, KŞS-Zabit-7 120-119/78-79/100
24	Waqf of Âişe Hanım bint Hâcî Mehmed Aĝa	17 Zü'l-Ķa'de 1308 24 June 1891	1,600 kuruş	15%	MAAD, KŞS Zabit-7 110-109/98-99/126
25	Waqf of Mehmed Aĝa ibn Aħmed Çavuş	2 Rebî' el-Evvel 1309 6 October 1891	1.5 English lira from the rent will be operated every year.	Ribh rate is not specified.	EVKAF, VD 5/63 EVKAF, TVD ?/? <sup>14</sup>
26	Waqf of Havva Kâdin bint Hâcî Bekir	5 Rebî' el-Evvel 1310 27 September 1892	1,600 kuruş.	12%	MAAD, KŞS-Zabit-7 61/196/223
27	Waqf of Hâcece Emine Kâdin bint Pehlivan Ali	15 Rebî' el-Âhir 1311 26 October 1893	7,000 kuruş	10%	MAAD, MAH.S 21/100
28	Waqf of Hâcece Behiye Hanım bint Yusuf Aĝa	24 Şevvâl 1311 30 April 1894	1 English lira from the rent will be operated every year.	Ribh rate is not specified.	EVKAF, VD 6/410 EVKAF, TVD 6/301
29	Waqf of Hawali Kâdin bint Haşân	4 Rebî' el-Âhir 1312 5 October 1894	4 English liras	Ribh rate is not specified.	MAAD, KVGMA 36 (4)122
30	Waqf of Ali Rızâ Efendi ibn Haşân Efendi	5 Rebî' el-Âhir 1313 26 September 1895	2 English lira from the rent will be operated every year.	Ribh rate is not specified.	EVKAF, VD 5/66 EVKAF, TVD 6/56
31	Waqf of Mes'ud Hasbi Efendi ibn Lutfullah Efendi	18 Rebî' el-Âhir 1313 8 October 1895	10.000 kuruş	9%	EVKAF, VD 2/45-46 EVKAF, TVD 5/207
32	Waqf of Mes'ud Hasbi Efendi ibn Lutfullah Efendi	18 Rebî' el-Âhir 1313 8 October 1895	5.000 kuruş and total amount of the rent of	10%	EVKAF, VD 2/47 EVKAF, TVD 5/212

			mill and store		
33	Waqf of Havva Hanım bint Yusuf Ağa	20 Cumādi el-Āhir 1313 <sup>15</sup> 8 December 1895	1 English lira + 15 shillings from the rent will be operated every year.	Ribh rate is not specified.	EVKAF, VD 5/65 EVKAF, TVD 6/55
34	Waqf of Aḥmed Remzi Efendi ibn Hācī Halil Ağa	28 Receb 1313 4 January 1896	30 English liras	Ribh rate is not specified.	MAAD, KŞS-İDS 3/9/21 EVKAF, TVD 2/243-244
35	Waqf of Muştafa Ağa ibn Ya'kuboğlu Hüseyin	29 Receb 1313 15 January 1896	2,500 kuruş	12%	MAAD, KŞS-Zabit-7 ???/364
36	Waqf of Halil ibn Hācī Ali	18 Rebī' el-Evvel 1314 27 August 1896	4 English liras	Ribh rate is not specified.	EVKAF, VD 2/64 MAAD, KŞS-VKD 4/7/64-65
37	Waqf of Sir Walter Joseph Sendall, the Governor of Cyprus	6 Cumādi el-Āhir 1315 2 November 1897	100 liras <sup>16</sup>	10%	MAAD, KVGMA-VD 395(106A)/151
38	Waqf of Hācce Emine Kādin wife of Hüseyin Ağa	17 L 1315 11 March 1898	7 English liras and 11.5 shilling	Ribh rate is not specified.	EVKAF, VD 2/148
39	Waqf of Hācī Hüseyin Ağa ibn Aḥmed	24 Receb 1316 8 December 1898	3,000 kuruş	12%	EVKAF, VD 2/83-84
40	Waqf of Bakkalbaş Hācī Hüseyin Ağa ibn Meḥmed	18 Rebī' el-Evvel 1320 <sup>17</sup> 25 June 1902	9,000 kuruş (1/3 of his heritage)	Ribh rate is not specified.	MAAD, KŞS-İDS 3/181-182/364 EVKAF, TVD 2/275-276 EVKAF, VD 2/94 EVKAF, TVD 5/234-235
41	Waqf of Hācce Sidiqa bint Ali ibn 'Abdullah	6 Zü'l- Hicce 1320 6 March 1903.	3,000 kuruş	Ribh rate is not specified.	MAAD, KŞS-İDS 3/191-192/388 EVKAF, TVD 2/278-280
42	Waqf of Öksüz Meḥmed from Mora	3 Receb 1322 13 September 1904	510 kuruş	Ribh rate is not specified.	EVKAF, VD 2/95
43	Waqf of Āişe Hanım bint Mavi Gözlü Meḥmed	28 Receb 1322 8 October 1904	2,000 kuruş	Ribh rate is not specified.	MAAD, KŞS-İDS 3/231/491 EVKAF, TVD 2/285-286 EVKAF, VD 2/291
44	Waqf of Penbe bint Nūri ibn Aḥmed	5 Receb 1323 5 September 1905	4,000 kuruş	12%	EVKAF, VD 2/113-114
45	Waqf of Aişe Kādin bint Ya'kūb	5 Receb 1323 5 September 1905	2,000 kuruş	12%	EVKAF, VD 2/115-116



	Hüseyin ibn Hâcî Ya'küb				
46	Waqf of Hâcî Muştafa ibn Aḥmed ibn Hüseyin ibn Hâcî Ya'küb	5 Şa'bân 1323 5 October 1905	The rest of the rent after the conditions met will be operated.	Ribḥ rate is not specified.	EVKAF, VD 2/117 EVKAF, TVD 5/242
47	Waqf of Hâcî Mehmed Karavezir ibn Osmân	20 Rebî' el-Âhir 1324 13 June 1906	750 kuruş.	12%	EVKAF, VD 2/119-120 EVKAF, TVD 5/245-247
48	Waqf of Hâcî Na'im Efendi ibn Himmetî Efendi	16 Cumâdi el-Evvel 1324 8 July 1906	100 English liras	Ribḥ rate is not specified.	MAAD, KŞS-İDS 3/267-268/571 EVKAF, TVD 3/6
49	Waqf of Ali Fâiz Efendi ibn Hâcî Haşân Ağa	17 Receb 1324 6 September 1906	10 English liras	Ribḥ rate is not specified.	MAAD, KŞS-İDS 3/268-269/572 EVKAF, TVD 3/8
50	Waqf of Rabia Hanım bint Rashid Efendi, wife of Zuhdu Efendi	20 Rebî' el-Âhir 1325 2 June 1907	300 English liras	Ribḥ rate is not specified.	EVKAF, VD 2/146 EVKAF, TVD 5/257
51	Waqf of Hâcî Muştafa Şakir Efendi ibn Hâcî Mehmed Efendi	29 Cumâdi el-Evvel 1325 10 July 1907	1 English lira from the rent will be operated every year.	Ribḥ rate is not specified.	EVKAF, VD 2/149 EVKAF, TVD 5/261
52	Waqf of Havva Hanım bint Yusuf Ağa	18 Şevvâl 1325 24 November 1907	The rest of the rent after the conditions met will be operated.	Ribḥ rate is not specified.	EVKAF, VD 5/64 EVKAF, TVD 6/52 EVKAF, VD 6/324 EVKAF, TVD 6/272
53	Waqf of Aliye Akile Hanım bint Şeyh Muştafa Efendi	17 Zü'l- Hicce 1326 10 January 1909	30 English liras	Ribḥ rate is not specified.	MAAD, KŞS-İDS 4/20/58 EVKAF, TVD 3/25
54	Waqf of Halil Ağa ibn Muhtâr Haşân Ağa	21 Receb 1327 8 August 1909	10 English liras (equal to 1,820 kuruş)	Investment ( <i>istirbâh</i> ) with the rate of 10% or 12%	MAAD, MAH.S 33/87/780
55	Waqf of Hâcî Haşân Fehmi Efendi ibn Hâcî Muttalib	5 Şa'bân 1328 12 August 1910	20 English liras	Ribḥ rate is not specified.	MAAD, KŞS-İDS 4/55/153 EVKAF, TVD 3/34 EVKAF-TV D 5/92-95
56	Waqf of Hâcî Bekir Ağa ibn İbrâhim	12 Şa'bân 1328 19 August 1910	1,600 kuruş	Ribḥ rate is not specified.	MAAD, MAH.S 33/64/849
57	Waqf of Qunduraji Mehmed Şah Efendi ibn Hâcî Yahya	27 Ramazân 1329 21 September 1911	75 English liras	Ribḥ rate is not specified.	MAAD, KŞS-Zabit-108(13) 186/130

58	Waqf of Hācī Emirzāde ibn Muṣṭafa	10 Rebī' el-Evvel 1330 28 February 1912	2 English lira from the rent will be operated every year.	Ribḥ rate is not specified.	EVKAF, VD 5/66 EVKAF, TVD 6/57-58
59	Waqf of Hācī Emin Efendi ibn Muṣṭafa ibn Saadettin	5 Şa'bān 1330 20 July 1912	60 English liras	10%	MAAD, KŞS-İDS 4/104/256 EVKAF, TVD 3/54
60	Waqf of Hüseyn Ağa ibn Hācī Aḥmed	5 Zü'l- Hicce 1330 15 November 1912	50 English liras	Ribḥ rate is not specified.	MAAD, MAH.S 33/37/951
61	Waqf of Hācī Oşmān Ağa ibn Hācī Haşān	15 Zü'l- Hicce 1330 25 November 1912	11 English liras	12%	MAAD, KŞS-İDS 4/116/280 EVKAF, TVD 3/59
62	Waqf of Aişe bint Hācī İbrahim	16 Zü'l- Hicce 1330 26 November 1912	10 English liras	Ribḥ rate is not specified.	MAAD, MAH. S 33/37/952
63	Waqf of Muṣṭafa Ağa ibn Aḥmed Mındık	8 Rebī' el-Evvel 1331 15 February 1913	150 English liras.	12%	MAAD, KŞS-İDS 5/461-462/638 EVKAF, TVD 3/211-212 EVKAF, TVD 5/101-103
64	Waqf of Aişe bint İkinci Hüseyn and her husband Hācī Aḥmed Ağa ibn Meḥmed	3 Receb 1331 8 June 1913	1,800 kuruş	Ribḥ rate is not specified.	MAAD, MAH.S 33/25/1004-1005
65	Waqf of Hācī Muṣṭafa Şākir Efendi ibn Hācī Meḥmed Efendi	12 Rebī' el-Āhir 1332 10 March 1914	1 English lira from the rent will be operated every year.	Ribḥ rate is not specified.	EVKAF, VD 5/147-148 EVKAF, TVD 6/119
66	Waqf of Qunduraji Meḥmed Şah Efendi ibn Hācī Yahya	3 Cumādi el-Evvel 1332 30 March 1914	50 English liras	Ribḥ rate is not specified.	EVKAF-TV D 3/101-103 <sup>18</sup>
67	Waqf of Ciğerci Haşān ibn Ciğerci Hüseyn	25 Receb 1332 19 June 1914	The rest of the rent after the conditions met will be operated.	Ribḥ rate is not specified.	EVKAF, VD 5/64 EVKAF, TVD ?/51

In our study of the Cyprus archives, a total of 175 waqfs were identified during the British rule until November 5, 1914. The share of the 67 cash waqfs we identified during this period in this total is approximately 38.28%. In other words, more than every third foundation was established as a cash waqf. Korkmazer's (2023: 139) study examined a total of 267 waqfs between 1570 and 1826, and 88 of these waqfs were cash waqf. Accordingly, the share of cash waqfs in the total number of waqfs during Korkmazer's period was 32.95%. This comparison shows that the tendency to establish cash waqfs increased in direct proportion to the tendency to establish waqfs. Therefore, the situation

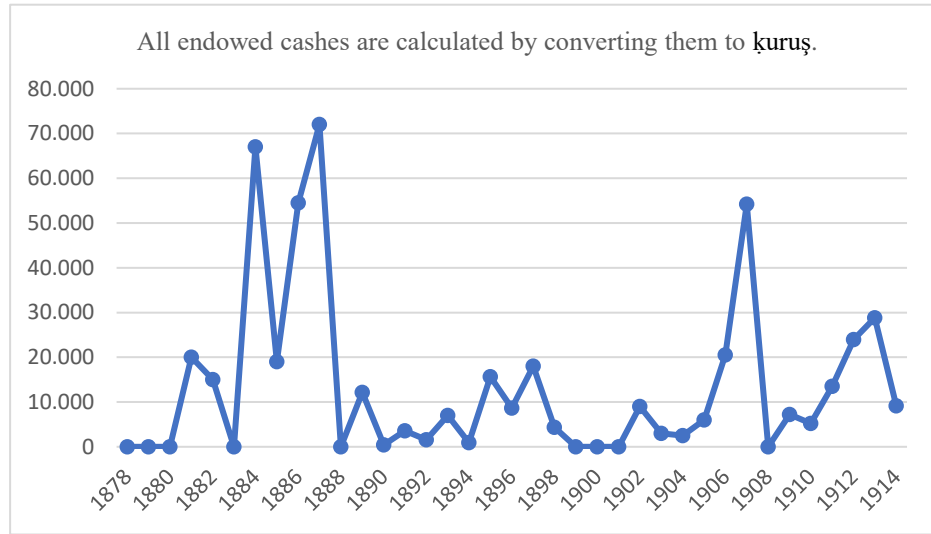
of one in three waqfs established during the Ottoman period being a cash waqf continued during the British period.

According to the TCCDAB (2020: 275) publication, the first cash waqf under British administration is dated 7 January 1882 / 16 Safer 1299. However, in our research in the Cyprus EVKAF archive, it was seen that two shops and 20,000 *ķuruş* were donated by *Ĥaşān Ķaptān Aęa ibn Isma' il* on 6 February 1881 (EVKAF, VD 2/12-14; EVKAF, TVD ?/284-288; EVKAF, VD 6/343). In other words, a cash waqf was identified approximately one year before the date stated by the Presidential Ottoman Archive.

The most notable of the cash waqfs established in Cyprus is the waqf established by Sir Walter Joseph Sendall, who was the High Commissioner of Cyprus between 1892-1898 (MAAD, KVGMA-VD 395(106A)/151). Sir Sendall endowed 100 liras during the fifth year of his tenure in Cyprus, stipulating that this amount be invested<sup>19</sup> at an annual rate of 10%. It was stipulated that the interest generated from the endowed cash be distributed annually to students who graduated with distinction from the Cyprus Islamic Rüşdiye. Accordingly, the first-place student of the final year would receive 5 liras, the first-place student of the second year would receive 2 liras, the first-place student of the third year would receive 1 lira and 10 liras, and finally, the first-place student of the fourth year would receive 1 lira. Based on the examination of the accessible documents, it is important to highlight that the only non-Muslim waqf identified within the scope of this study is the waqf established by Sir Sendall. Another noteworthy point during this period is the increase in cash waqfs established by Turks, contrasted with the complete absence of non-Muslim waqfs, except for the waqf of Sir Sendall. This could be attributed to a perceived need among Turks for protection through these cash waqfs. The transfer of administration to the British and the adoption of British currency on the island likely fostered a sense of alienation among the Turkish population. This situation suggests that the Muslim community may have sought to safeguard its economic and social position through the institution of waqfs.

### **3.2.Amount and Distribution of Endowed Money**

It was shown above that the tendency to establish cash waqfs in Cyprus increased in direct proportion to the 300-year tendency to establish waqfs. It should be emphasized that the long-term and stable tendency shown towards cash waqfs was not observed in the amount of money endowed. Such that, during our period of study, no cash waqfs were detected in some years, while in some years, it was observed that there were higher than normal amounts of endowments. However, it can be said that cash waqfs were generally small compared to real estate. This observation was also made by Seager, who prepared a report on waqfs in 1883. According to him, although the waqf owners made big statements in their wills and resorted to prayers, they did not do much about religious purposes and in general, the trustees (*mutawallis*) were the ones who benefited from cash waqfs (Seager, 1883:13). If we take into consideration the quantitative instability and Seager's determination based on this, we can see the following numerical data:

**Graph 1:** Distribution of Endowed Money by Years (kuruş / years)

The graph was created by converting the amounts of endowed cash (*mevkûf*) in Table 2 into kuruş and summing the endowments of the cash waqfs established in the same year. As seen in Table 2, the endowed cash includes various currencies such as the British pound, liras, and Ottoman lira. The following exchange rates were used in converting all of these into kuruş.

- 1 Turkish lira = 18 liras = 162 kuruş (Chalmers, 1893: 331-332)
- 1 pound = 20 liras = 180 penny/kuruş
  - 1 English lira = 180 penny (MAAD, MAH.S 33/87/780; Zia, 1975: 89)
  - 1 English lira = 20 liras (EVKAF, TVD 5/277; MAAD, KŞS-İDS 4/36/107)
  - 1 liras = 9 penny (Colonial Office, 1888: 284)
  - 1 penny = 40 para (Colonial Office, 1914: 165)

As seen in Graph.1, prepared in accordance with this calculation, no cash waqfs were seen in the first three years of Cyprus' transfer to British administration, 1878, 1879 and 1880. After this date, no cash waqfs were seen in the years 1883, 1888, 1899, 1900, 1901 and 1908. The year when the endowed cash amount peaked was 1887 with a total endowment value of 72,000 kuruş. In fact, the endowed cash average between 1884 and 1887 was much higher than the average of other years. The calculation in this graph was made by adding up the endowment amounts of the waqfs established in the same year. However, the highest endowed cash amounts in the period we examined were as follows, in order:

1. The waqf of 60,000 kuruş made by Mes'ūd Ḥasbī Efendi ibn Lütfullah Efendi on May 7, 1884 (EVKAF, VD 2/7?(18); EVKAF-TVD 5 160-166)
2. 300 British liras -54,000 kuruş- donated by Rabia Hanım bint Rashid Efendi on June 2, 1907 (EVKAF, VD 2/146; EVKAF, TVD 5/257)

3. The waqf of 36,000 kuruş established by Sueda Hanım bint Isma‘il in September 1887 (MAAD, KŞS 54/106-107/187; EVKAF, TVD 2/183-187).

Here, we should also open a parenthesis for Mes‘ūd Ḥasbī Efendi. Because he is the person who established a cash waqf with the highest amount of endowment at one time and he established cash waqfs 5 times in total.<sup>20</sup> The total endowment amount of these waqfs is 97,500 kuruş. In addition, there is a waqf that Mes‘ūd Ḥasbī Efendi established on 8 October 1895 / 18 Rebiülahir 1313, which includes 5,000 kuruş, a mill and a store. If we take into account that he had the mill and store here rented, the total figure will be above this (EVKAF, VD 2/47; EVKAF, TVD 5/212). In addition, Hatike Kādin bin Ḥacī Muştafa, who was the wife of Mes‘ūd Ḥasbī Efendi, also established a waqf independently with 15,000 kuruş (EVKAF, VD 2/23-25; EVKAF, TVD 5/183-188).<sup>21</sup> Accordingly, the total amount of the Mes‘ūd Ḥasbī Efendi family's endowed cash amount reaches the total amount of 112,500 kuruş and interests (rental *istirbāh*).

### 3.3. Dollarization in Cash Waqfs: Pound Substitution

The most obvious difference for the Cyprus cash waqfs under British rule was that the Ottoman monetary system was replaced by British currency. This situation, referred to as dollarization in modern economic terms, can also be considered as currency substitution (Giovannini and Turtelboom, 1992). Essentially, this term refers to a country using a foreign currency in its own economic transactions and in the valuation of its own currency. This monetary situation was seen in some parts of the world in the 1970s and 1980s in terms of dollars and was therefore referred to as dollarization. However, in our case, it would be more appropriate to use this term as *Pound Substitution*.

In Cyprus Convention, it was determined by international agreement that the island’s ownership remained with the Ottomans, but its administration was left to the British (İSAM, Berlin Ahidnāmesi, 1908: 61-62; İSAM, Fahreddīn Rumbeyoğlu and Meḥmed Nābi, 1919: 10). However, as soon as the British took over the administration of the island, they started to use their own currency. In other words, all payments made by the British administration on the island were made in gold and silver British coins (Zia, 1975: 89). This situation led to a currency substitution in favor of the pound in Cyprus under British rule over time, and it was observed that the British lira and liras constantly became the endowed currency in the cash waqfs. When the study period is divided into three phases, the number of cash waqfs referencing British coins can be outlined as follows:

**Table 3:** Cash Waqfs by Currency

Period	Kuruş	Ottoman Lira	British Lira and Shilling <sup>22</sup>	Not Specified Currency <sup>23</sup>
1878-1890	18	1	2	1
1891-1902	9	-	9	-
1903-1914	8	-	16	3
<b>Total</b>	<b>35</b>	<b>1</b>	<b>27</b>	<b>4</b>

As seen in Table 2, in the first 13 years of the approximately 37-year British period (1878-1914), only 2 waqfs were established with reference to British currencies, while in the last 12 years of the same period this number increased to 16. It is noteworthy that in the

1903-1914 period, references to British currencies were 100% higher than to *ķuruş*. This finding indicates that British currency became dominant in cash waqfs before 1914, the year the island was annexed. In addition, the increasing use of British currency indicates that the circulation of Turkish currency was withdrawn from daily economic transactions. In other words, these data showed that the ***Pound Substitution*** issue we wanted to emphasize was valid in waqfs.

The first reference to the British currency in cash waqfs was used in the waqf of Penbe Molla bint Çekdiriođlu İbrāhim Ađa dated 15 April 1887 / 21 Receb 1304. Here it is stated that 150 British liras were donated (MAAD, KŞS 54/83-84/167; EVKAF, TVD 2/167-170). The British currency endowed during the period in question ranged from 4 to 300 British liras. Among the waqfs we examined between 1878 and 1914, the reference to the Ottoman lira was seen only in one waqf (EVKAF, VD?/105; EVKAF TVD 2/201-203).<sup>24</sup> This waqf is dated 5 September 1889 / 9 Muħarrem 1307 and belongs to Naķibüleşraf Zühdü Efendizāde Oşmān Nūri Efendi. Both before and after this waqf, many endowed moneys (*mevķūf*) were expressed using the English lira and liras. Therefore, if the endowment document (*waqfiyya*) mentions lira, the calculation here was made by taking the English lira into account.

#### 4. Operation of Cash Waqfs and Ribħ Rates

In the early period of Islamic jurisprudence (*fiqh*) in general, and Hanafi *fiqh* in particular, attention was paid to the fact that the endowment (*mevķūf*) was the property of the person who made the waqf and therefore the authority to use the right of disposition/tenure was absolute. Because there should not be any problem about ownership that would harm the legal endlessness of the waqf. In order for the waqf to be established, in addition to the conditions of the founder (*vāķıf*) of the waqf, the estate (*mevķūf*) also had to have the condition of continuity. This context, known as the permanence/eternity of the waqf, has caused different discussions about the movable waqf. That is, the permanence of the charity/service that will exist as the purpose of the waqf will be possible with the permanence of the endowed property/goods. Therefore, it has been a natural practice for the endowments to consist of real estate from the early period. Since the idea of waqfs based on real estate is related to the permanence of the waqf, whether money has this quality or not has also led to the questioning of the existence of the cash waqf. However, it was seen that movables were first approved through ***complementary goods*** (Yediyıldız, 1986: 154) and ***customary precedents*** (Serahsi, 2008: 80; Döndüren, 2016), and then it was understood that they gained continuity through the methods of operating the money. In other words, the protection and increase of the principal by operating the endowed money became a point that was considered the basis for the sustainability of the cash waqf. Thus, the sustainability of cash waqfs became possible in two ways: direct endowment of money and expanding the existing deposit by operating. For example, in a study conducted for Bursa, it was determined that 81% of 148 cash waqfs were waqfs that increased their capital (Çizakça, 1995: 325). According to this data, the waqfs that

increased their deposits by operating endowed money were more than the waqfs that achieved continuity by acquiring endowed money.

The issue of operating and growing the endowed money is a separate area of discussion in Islamic history. The most critical point here is that the methods of operating the money do not resemble *riba*. The operating methods that constitute a wide literature in Islamic economics today are also a natural subject of cash waqfs. Whether cash waqfs were operated with interest was also discussed in the Ottoman Empire and it cannot be said that an agreement has been reached on this issue even today.<sup>25</sup> Although we will not include this discussion here, which will be the subject of another study, we will try to reveal the method by which money was operated in Cyprus waqfs and the *ribh* rates of the evaluated money.

Although the method of operating the endowed money was initially expressed as *mudarabah*, in Çizakça's article comparing studies conducted for different regions such as Sarajevo, Bursa, and Üsküdar, it was understood that cash waqfs mostly did not prefer the *mudarabah* method (Çizakça, 2019: 78). Since the waqf also shares the risk in *mudarabah* and other partnership methods, the waqf trustees (*mutawalli*) resorted to lending methods over time (Gözübenli, 1994: 56). During our period, the method of operating with *mudarabah* was not seen in the documents, and there were types of operating with lending such as the direct *mu'āmele şer'iyye* and *bey'* method.

In basic Islamic sources, *riba* is explicitly prohibited, while trade is declared permissible (Quran, 2/275 and 4/29). Therefore, it should be stated that Islamic jurists have meticulously addressed the issue in order to remain outside the realm of *riba* and within the realm of trade in monetary transactions. Despite this, even today it is not clear which type of borrowing is *riba* and which transaction is trade profit. For these controversial transactions, which are also the case in cash waqfs, the method called *hila-i mu'āmele şer'iyye* has been used in the terminology. Three of these economic transactions, which legally indicate the use of fraudulent means, are particularly used. These can be listed as *mu'āmele şer'iyye*, *bey' bi'l-vefā'* (conditional sale with the right of repurchase) and *bey' bi'l-istiğlāl* (sale with the right of usufruct/exploitation).

The main method of operating cash waqfs is the *mu'āmele şer'iyye*. In Berki's words, the *şer'iyye* transaction is a transaction made “*for the elimination/silencing of interest*”<sup>26</sup> (Berki, 1966: 38). In this transaction, the money in question is lent to someone for a certain period of time and the interest rate corresponding to this period is calculated. Then, a waqf property is sold to the debtor party (to be donated back to the waqf) in return for the calculated interest amount. The transaction is completed when the debtor pays back the principal, he received from the waqf and donates the mentioned property. Thus, the waqf, acting as the lender, recovers both the principal amount and the interest calculated for the duration of the loan. In addition, another type of application is the transaction type in which the borrower sells a property in his possession to the lender (the cash waqf) for a certain amount and buys back this property at a higher rate when the time comes to pay

the debt to the cash waqf. In this method, the borrower sells the goods to the lender at price A and buys them from the lender by paying price A+B. Thus, he leaves the interest share in the amount of B to the lender or, in our case, to the cash waqf. In fact, the practice of mu‘āmele şer‘iyye can be encountered in different ways than here; however, the common point of all of them is to include a sale transaction into the debt-purchase transaction. Thus, it will be shown that the amount of debt to be paid is a transaction originating from the sale not interest (Kaya, 2007: 20-27).

The revenue generated through this practice in Cypriot cash waqfs was referred to as ribh, consistent with its terminology in the Ottoman Empire, and terms such as nemā, galle, and gezüşte were also employed alongside ribh (EVKAF, VD 2/12-14; EVKAF, TVD?/284-288; MAAD, KŞS 53/106/173; MAAD, KKVD 239/118. EVKAF, VD 2/61). The word ribh is the main expression here, and the word istirbāh, derived from this word, appears as a terminology expressing that the mu‘āmele şer‘iyye will be applied. The ribh ratio of istirbāh and other details deemed necessary were expressed in the waqf charters as follows (first cite MAAD, MAH.S 33/87/780; second cite EVKAF, TVD 2/201-203):

*“[...] the aforementioned ten liras shall be entrusted to the mutawalli (trustee) with solid collateral and a reliable guarantor, to be invested (istirbāh) at an interest rate of ten or twelve percent, and the resulting profit [...]”*

*“[...] the aforementioned amount of seventy-five Ottoman liras shall be entrusted to the mutawalli (trustee) with solid collateral or a reliable guarantor, to be continuously invested (istirbāh) annually at a rate of ten to eleven and a half percent in a permissible (halal) manner, and [...]”*

The aforementioned expressions also make it clear what the waqf’s conditions are regarding the endowments are. Here, the expression “*rehn-i kavî*” refers to a movable or immovable pledge (solid collateral) whose value corresponds to the debt, while “*kefil-i melî*” refers to a person with wealth being shown as a reliable guarantor for an unpaid debt (Berki, 1966: 31, 46). Therefore, the endowed money could be used by the person who met these conditions through the istirbāh method. As mentioned above, the interest obtained from this was also called ribh (or galle, nemā). However, the interest (rih) rates obtained by the cash waqfs were also limited by the law, and whether transactions were carried out in accordance with these rates was checked by the waqf administrative organizations (Korkmazer, 2023: 139). Indeed, Ebussuud Efendi also allowed interest-based transactions under the name of legal transactions in order to prevent usury/ribâ during the reign of Sultan Bayezid II. It was stipulated that the 15% upper limit, which was valid from Bayezid onwards, should not be exceeded (Çınar and Kaya, 2015: 82). Although it is a late period, it should be noted that the 15% ribh rate was not exceeded between 1878 and 1914, which is our field of study.





transaction made with this contract, the party who takes the property as collateral does not own the property and cannot sell this property to a third party on his/her own. In other words, he/she shows loyalty to the property and expects the borrower to return his/her loan. Bey' bi'l-istiğlāl can be summarized as sale on the condition of renting. In fact, it can also be said that it is the application of bey' bi'l-vefā' on the condition of renting. In this method, the party who gives the loan/loan buys the property from the borrowing party in the same way and gives the determined amount to the borrower in return. Here, unlike the sale by way of vefā', the goods purchased by the lender are rented back to the original owner, that is, the borrower. Thus, the goods sold remain in the use of the same person (Bayındır, 1992: 21).

### **Conclusion**

The number of cash waqfs established under British rule (June 4, 1878 / 3 Cumādi el-Āhir 1295 to November 5, 1914 / 16 Zū'l- Hicce 1332) was determined as 67 as a result of our archive study. First, the tendency to establish cash waqfs was comparatively examined in the study. Accordingly, while the tendency to establish cash waqfs in Ottoman Istanbul between 1490-1928 was 9.04, this rate was determined as 0.34 in Cyprus between 1571-1826. While the tendency to establish cash waqfs was 1.04 in Cyprus between 1827-1877, which was the close period before the British, it was determined as 1.81 under British rule. This shows that the trend of establishing cash waqfs, which continued in the 19th century, showed a significant increase under British rule.

A total of 175 waqfs were determined in Cyprus from the beginning of the mentioned British rule until the annexation period on November 5, 1914. The share of the 67 cash waqfs identified in the early British administration in this total is approximately 38.28%. In other words, one in every three waqfs between 1878 and 1914 was established as a cash waqf. During Korkmazer's period (1570-1826), the share of cash waqfs in the total number of waqfs was 32.95%. This comparison shows that the tendency to establish cash foundations increased in direct proportion to the tendency to establish waqfs. Therefore, the situation of one in three foundations established during the Ottoman period being a cash waqf continued during the British period.

In the TCCDAB publication, the first cash waqf under British administration is dated 7 January 1882 / 16 Safer 1299. However, in our research in the Cyprus EVKAF archive, it was seen that two stores/shops and 20,000 kuruş were donated by Haşān Qaptān Ağa ibn Isma'il on 6 February 1881. In other words, a cash waqf was identified approximately one year before the date stated by the Presidential Ottoman Archives.

During our period of study, while no cash waqfs were detected in some years, it was observed that there were higher than normal deposits in some years. No cash waqfs were established during the first three years following Cyprus's transition to British rule in 1878, 1879, and 1880. After this date, no cash waqfs were seen in the years 1883, 1888, 1899, 1900, 1901, and 1908. The peak of the deposited money amount was in 1887 with

a total endowment value of 72,000 *ķuruř*. In fact, the endowed money average between 1884 and 1887 was much higher than the average of other years. The most obvious difference for the cash waqfs in Cyprus during the British rule was that the Ottoman monetary system was replaced by British currency. The *ribħ* rates in Cypriot cash waqfs from 1878 to 1914 varied between 9% and 15%. However, it should be emphasized that most of the waqfs in this range have made *istirbāħ* transactions between 10-12%. Because, while there are two waqfs that set the *ribħ* rate as 15%, only one waqf was identified that set it as 9%.

#### Notes

<sup>1</sup> This term is used instead of the word “*gayr-i menķūl*”.

<sup>2</sup> This term is used instead of the word “*menķūl*”.

<sup>3</sup> The word *Ayn* is given in two meanings in the TDV Encyclopedia of Islam as “existing, ready and determined goods” and “things that are equivalent to *deyn* (debt)” (see also Karaman, 1991).

<sup>4</sup> In Mandeville’s article this mosque is originally written as “*Kilise Cami*”.

<sup>5</sup> In the Cyprus Waqfs titled work published by the Republic of Turkey Presidential State Archives–Ottoman Archive in 2020, there are 52 cash waqfs between 1570-1826 (the last waqf was listed as dated 19 Cumādi el-Evvel 1242 / 19 December 1826). While only cash waqfs were made in 43 of them, 9 of them were hybrid waqfs (see also TCCDAB, 2020: 249-266).

<sup>6</sup> The date range here starts with the Ayře Molla Hatun Foundation dated 25 Zū’l-Ķa’de 1242 (20 June 1827) and ends with the Hacı Ahmed Efendi ibn Hüseyn Efendi Foundation dated 25 Cumādi el-Evvel 1294 (7 June 1877).

<sup>7</sup> The Presidential Ottoman Archive gave the number of cash foundations as 40 for the same period (see also TCCDAB, 2020: 274-284).

<sup>8</sup> The Redhouse 1884 dictionary and the Encyclopedia Britannica were taken into account in the transcription (not transliteration) methods here.

<sup>9</sup> The date of the document itself is 12 řa’bān 1309 (12 March 1892), and in the study prepared by the Presidential Ottoman Archive (TCCDAB, 2020), the date of this waqf, which is included in no.250, was entered as the date of the document. In addition, 12 řa’bān was also entered incorrectly as 22 řa’bān 1309. However, this date is probably the date of the scribe’s own document; the correct date is 6 February 1881 (25 řanun Sāni 1296), which we have provided. In other words, the date of the waqf is approximately 13 years earlier than that stated in the BOA.

<sup>10</sup> This code is given as VD 2/7 in TCCDAB (2020) study.

<sup>11</sup> This document, dated 5 Muřarrem 1315, is probably a copy.

<sup>12</sup> In the TCCDAB (2020) publication, it is written as 11 Receb. However, in the archive document we have accessed, it is read as 21.

<sup>13</sup> Separation of 1/3 of his heritage after funeral and burial expenses and debts, if any; 2,000 *ķuruř* from this 1/3 was given to Ahmed Efendi ibn Hacı Ahmed, 1,000 *ķuruř* to the children of his deceased relatives, 500 *ķuruř* (1 aķçe) to his daughter, and the rest was endowed.

<sup>14</sup> A TVD record was sent to us in return for the requested document from the Cyprus EVKAF archive with the code VD 5/63, and it is not understood which book and number the relevant TVD record is registered with. For this reason, both codes have been added.

<sup>15</sup> In the document, next to this date, it says 25 Tiřrīn Sāni 1895. In the TTK guide, the equivalent of 20 Cumādi el-Āhir 1313 is given as 26 Tiřrīn Sāni 1311 and 8 December 1895. We based the date of 25 Tiřrīn Sāni written in the document in the date section of the table. In the TCCDAB (2020) publication, the date 5 Rebī’ el-Evvel 1313 is given for this foundation, and it is estimated that this date is written incorrectly.

<sup>16</sup> It is evaluated as British pound.

<sup>17</sup> In the document from EVKAF (TVD5/234-235), this date is written as Hijri 28 Rebi' el-Evvel 1320 and Rumi 22 June 1318 and Gregorian July 5, 1902.

<sup>18</sup> This record was given as TVD 5/142 in the TCDDAB (2020: 284) publication, but it was found to be incorrect.

<sup>19</sup> This word has been used to correspond to the term 'istirbāh'.

<sup>20</sup> See also Tablo.2/No.4, No.10, No.13, No.30, No.31.

<sup>21</sup> See also Tablo.3/No.12.

<sup>22</sup> In the waqfs, only the expressions mentioned as lira are counted as British lira. The relevant explanation is given in the rest of the chapter.

<sup>23</sup> Even if the rent was operated (istirbāh), those whose type of rent was not specified in monetary terms were also counted here.

<sup>24</sup> Tablo.2/No.21.

<sup>25</sup> Çizakça's evaluations, which state that both economists' calling cash waqf transactions as interest and Islamic jurists' calling them as not interest is right, can be seen as a good explanation at this point. For detailed information, see also (Çizakça, 2019: 73-84).

<sup>26</sup> In Turkish: "*faiz ilzamu için*".

## References

- Bardakođlu, A. (1992). Bey. In **TDV İslâm Ansiklopedisi** (Vol. 6, pp. 13–19). İstanbul: TDV İslâm Arařtırmaları Merkezi.
- Barkan, Ö. L., & Ayverdi, E. H. (1970). *İstanbul Vakıfları Tahrir Defteri: 953 (1546) Tarihli*. İstanbul: İstanbul Fetih Cemiyeti İstanbul Enstitüsü.
- Bayındır, A. (1992). Bey'bi'l-Vefâ. In **TDV İslâm Ansiklopedisi** (Vol. 6, pp. 20–22). İstanbul: TDV İslâm Arařtırmaları Merkezi.
- Berki, A. H. (1966). *Vakıfa Dair Yazılan Eserlerle Vakfiye ve Benzeri Vesikalarda Geçen İstilah ve Tâbirler*. Ankara: Vakıflar Genel Müdürlüğü Neşriyatı.
- Bulut, M. (Ed.). (2019). *Osmanlı Dönemi Rumeli Para Vakıfları* (M. Bulut, H. Çınar, R. Ademi, A. Demir, A. Kudat, M. Dođan, C. Korkut, et al., Comp.). İstanbul: İZÜ Yayınları.
- Chalmers, R. (1893). *History of currency in the British colonies*. London: Eyre and Spottiswoode.
- Çınar, H., & Koyuncu Kaya, M. (2015). *Vakıflar Kaynakçası*. Ankara: Vakıflar Genel Müdürlüğü Yayınları.
- Çizakça, M. (1995). Cash waqfs of Bursa, 1555–1823. *Journal of the Economic and Social History of the Orient*, 38(3), 325.
- Çizakça, M. (2019). İktisat tarihi açısından vakıflar. *Vakıflar Dergisi*, 80. Yıl Özel Sayısı, 73–84.
- Çizakça, M. (2017). *İslam dünyasında vakıflar*. Konya: Karatay Üniversitesi Yayınları.
- Döndüren, H. (2016). *İslam hukukuna göre günümüzde vakıf meseleleri*. İstanbul: Erkam Yayınları.
- Giovannini, A., & Turtelboom, B. (1992). Currency substitution. *NBER Working Paper*, 4232. <https://doi.org/10.3386/w4232>
- Gözübenli, B. (1994). Türk hukuk tarihinde vakıf mallarının faizli işletilmesi hakkında tahlili bir değerlendirme. In İ. Ateş, S. Bayram, & M. Narince (Eds.), *XI. Vakıf Haftası Kitabı* (pp. 51–72). Ankara: Vakıflar Genel Müdürlüğü Yayınları.
- Karaman, H. (1991). Ayn. In **TDV İslâm Ansiklopedisi** (Vol. 4, pp. 257–258). İstanbul: TDV İslâm Arařtırmaları Merkezi.
- Kaya, S. (2007). *XVIII. yüzyıl Osmanlı toplumunda nazari ve tatbiki olarak karz işlemleri* [Yayımlanmamış doktora tezi]. Marmara Üniversitesi Sosyal Bilimler Enstitüsü.
- Korkmazer, S. (2023). *Osmanlı Devleti döneminde Kıbrıs'ta kurulan vakıflar (1570–1826)* [Yayımlanmamış doktora tezi]. Bursa Uludağ Üniversitesi Sosyal Bilimler Enstitüsü.
- Kurt, İ. (2015). *Para vakıfları: Nazariyat ve tatbikat*. İstanbul: Ensar Neşriyat.
- Mandaville, J. E. (1979). Usurious piety: The cash waqf controversy in the Ottoman Empire. *International Journal of Middle East Studies*, 10(3), 289–308.
- Ömer Hilmi Efendi. (1889). *İthâfû'l ahlâf fi ahkâmû'l evkaf*. İstanbul: Matbaa-i Âmire.
- Serahsî. (2008). *Mebûsât* (Vol. 12, M. C. Akşit, Ed.; H. Kayapınar & M. T. Odabaşı, Trans.). İstanbul: Gümüşev Yayıncılık.

- Türkiye Cumhuriyeti Cumhurbaşkanlığı Devlet Arşivleri Başkanlığı (TCCDAB). (2020). *Belgelerle Osmanlı yönetiminde Kıbrıs* (V. Atik, H. O. Yıldırım, Y. Karaca, et al., Eds.). İstanbul: Cumhurbaşkanlığı Devlet Arşivleri Yayınları.
- Uzunçarşılı, İ. H. (1988). *Osmanlı devlet teşkilâtından Kapıkulu Ocakları I: Acemi Ocağı ve Yeniçeri Ocağı*. Ankara: Türk Tarih Kurumu Basımevi.
- Yediyıldız, B. (1986). Vakıf. In **TDV İslâm Ansiklopedisi** (Vol. 13, pp. 153–172). İstanbul: Milli Eğitim Basımevi.
- Zia, N. (1975). *Kıbrıs'ın İngiltere'ye geçişi ve adada kurulan English idaresi*. Ankara: Türk Kültürünü Araştırma Enstitüsü.

### **İSAM – İslam Araştırmaları Merkezi Arşivi / Centre for Islamic Studies**

*Berlin Ahidnâmesi: Ayastafonos, Berlin, Kıbrıs mu'ahedenâmeleri*. İstanbul: Karamet Matba'ası, 1908. <https://isamveri.org/pdfrisaleosm/R032847.pdf>

Fahreddin Rumbeyoğlu ve Mehmed Nâbi. *Kıbrıs Meselesi*. İstanbul: Matba'a-i Âmire, 1919 (a.h.1335). <https://isamveri.org/pdfrisaleosm/R165791.pdf>

### **EVKAF – Kıbrıs Vakıflar İdaresi Arşivi / The Cyprus Waqfs Administration**

TVD (Transkripsiyonlu Vakfiye Defterleri / Transcribed Waqfiyya Books):

- ?/284-288,
- ???
- 2/12-14
- 2/134,
- 2/146-150,
- 2/156-160,
- 2/160-163,
- 2/164-167,
- 2/167-170,
- 2/175-179,
- 2/181-183,
- 2/183-187
- 2/190-192,
- 2/201-203,
- 2/243-244,
- 2/275-276,
- 2/278-280,
- 2/285-286,
- 3/6,
- 3/8,

- 3/25,
- 3/34,
- 3/54,
- 3/59
- 3/101-103,
- 3/137,
- 3/211-212,
- 5/92-95,
- 5/101-103,
- 5/160-166,
- 5/167-168,
- 5/168-169,
- 5/174-182,
- 5/183-188,
- 5/207,
- 5/212,
- 5/213,
- 5/234-235,
- 5/242,
- 5/245-247,
- 5/257,
- 5/261,
- 5/277,
- 6/17,
- 6/52,
- 6/54,
- 6/55,
- 6/56,
- 6/57-58,
- 6/119,
- 6/220,
- 6/222,
- 6/272,
- 6/276,
- 6/301.

VD (Vakfiye Defteri / Waqfiyya Books):

- 2/105,
- 2/72(18),
- 2/12-14,
- 2/18-22,
- 2/23-25,
- 2/45-46,
- 2/47,
- 2/61,
- 2/64,
- 2/83-84,
- 2/94,
- 2/95,
- 2/113-114,
- 2/115-116,
- 2/117
- 2/119-120,
- 2/146,
- 2/148,
- 2/149,
- 2/291,
- 3/78,
- 5/14,
- 5/63,
- 5/64,
- 5/65,
- 5/66
- 5/147-148,
- 6/103
- 6/104,
- 6/264,
- 6/324,
- 6/326,
- 6/343,
- 6/410.

**MAAD – KKTC Milli Arşiv ve Araştırma Dairesi / TRNC National Archives and Research Department**



KŞS (Kıbrıs Şeriye Sicilleri / Cyprus Şer'iyeye Registers):

- 53/106/173,
- 54/11/21
- 54/31/64
- 54/33/67
- 54/50/97,
- 54/70/144,
- 54/71/145,
- 54/79/161,
- 54/83-84/167,
- 54/94-95/173,
- 54/98-99/177,
- 54/106-107/187,
- 54/114/198.

KŞS-İDS (Kıbrıs Şeriye Sicilleri-İngiliz Dönemi Sicilleri / Cyprus Şer'iyeye Registers- British Period Registers):

- 3/9/21,
- 3/181-182/364,
- 3/191-192/388,
- 3/231/491,
- 3/267-268/571,
- 3/268-269/572,
- 4/20/58
- 4/36/107,
- 4/55/153,
- 4/104/256
- 4/116/280,
- 5/461-462/638.

KŞS-Zabıt-7: 61/196/223, 110-109/98-99/126, 120-119/78-79/100, ??/??/364.

KŞS-Zabıt-108(13): 186/130

KŞS-VKD: 4/7/64-65

MAH.S (Mahkeme Sicilleri / Court Registers): 21/100, 27/64, 33/25/1004-1005, 33/37/951, 33/37/952, 33/64/849, 33/87/780,

KKVD (Kara Kaplı Vakfiye Defteri / Black Covered Waqfiyya Book ): 239/118

KVGMA-VD: 36(4)122, 395(106A)/151,

**TNA – The National Archives of United Kingdom**

Colonial Office. (1888). *The Colonial Office List For 1888*. London: Harrison.

Colonial Office. (1914). *The Colonial Office List For 1914*. London: Waterlow & Sons Limited.

Seager, M.B. (1883). *Reports on The Evkaf Properties, Cyprus*. Reference No: FO 881/5062X.