

PIOUS FOUNDATIONS AND PRESERVATION OF BUILDINGS DURING CHRISTIANITY AND ISLAM IN ANATOLIA

ANADOLU'DA HİRİSTİYANLIK VE İSLAMİYET DÖNEMLERİNDE HAYIR KURUMLARI VE YAPILARIN KORUNMASI

Tuba AKAR*

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Abstract

Pious foundations, established mainly for religious and social purposes, existed in almost every period in Anatolia. These foundations included churches and monasteries during the Byzantine period and were further developed under the Islamic waqf system, and involved buildings such as mosques, madrasahs or building complexes (külliye), in the Seljuk and Ottoman periods. Although the origins of the concept of Islamic waqf is a debated subject area, the pious foundations of Christianity and Islam, observed in the same geography, sometimes simultaneously and sometimes in successive periods, have played significant roles in the preservation of buildings.

The common features of the pious foundations in Anatolia during the Christian and Islamic periods are that they are private initiatives with their own internal organizational and financial structure. In addition, since serving God and his subjects forever is the main goal of these pious foundations, they consider it their duty to protect and ensure the survival of the buildings they owned. Therefore the preservation of these buildings was carried out through various regulations. Information on these regulations can be found in the official foundation documents of pious foundations, which are called typikon in the Byzantine period, and waqfiyya during the Seljuk and Ottoman periods. Mainly using the information in these foundation documents, this research aims to determine the roles of

* Dr. Öğr. Üyesi, Mersin Üniversitesi Mimarlık Fakültesi Mimarlık Bölümü, tubaakar@mersin.edu.tr, Orcid: 0000-0002-9193-5615, Mersin Türkiye

pious foundations seen in Christian and Islamic periods in Anatolia in the preservation of buildings.

Keywords: *Preservation of Buildings, Pious Foundation, Waqf, Christianity, Islam*

Öz

Dini ve sosyal gayelerle kurulan hayır kurumları, Anadolu'da hemen her dönemde var olmuştur. Bu kurumlar, Bizans döneminde kiliseler ve manastırlara bağlı iken, sonrasında İslami vakıf kurumu anlayışıyla gelişmiş ve Selçuklu ile Osmanlı dönemlerinde camiler, medreseler veya külliyeler gibi yapılar ve yapı kompleksleri vakıflara bağlı olarak inşa edilmiştir. İslami vakıf anlayışının kökenleri halen tartışılan bir konu olsa da, aynı coğrafyada kimi zaman eş zamanlı kimi zaman birbirini takip eden dönemlerde Hıristiyan ve İslam toplumlarında kurulan hayır kurumları, yapıların korunmasında önemli roller üstlenmişlerdir.

Anadolu'da Hıristiyanlık ve İslami dönemlerde görülen bu hayır kurumlarının, kendi iç idari organizasyonu ve finansal yapısı olan bireysel girişimler olması, ortak özellikleridir. Bununla birlikte, her iki dönem hayır kurumlarının ana gayesi olan Tanrı'ya ve kullarına sonsuza dek hizmet etme anlayışı, sahip oldukları yapıların korunması ve yaşatılmasını görev olarak ortaya koymuştur. Bu sebeple, yapıların korunması için çeşitli düzenlemeler söz konusu olmuştur. Bunlara ilişkin bilgiyi, Bizans döneminde tipikon, Selçuklu ve Osmanlı dönemlerinde ise vakfiye olarak adlandırılan, hayır kurumlarının resmi kuruluş belgelerinde bulmak mümkündür. Bu çalışma, temelde hayır kurumlarının kuruluş belgelerindeki bu bilgiler ışığında, Anadolu'da Hıristiyanlık ve İslami dönemlerde hayır kurumlarının yapıların korunmasındaki rollerini belirlemeyi amaçlamıştır.

Anahtar Kelimeler: *Yapıların Korunması, Hayır Kurumları, Vakıf, Hıristiyanlık, İslam*

Introduction

Pious foundations of different scopes and sizes appeared during Christian and Islamic eras in Anatolia, namely during the Byzantine, Seljuk and Ottoman periods. Although they were established by different civilizations with different religions, the same aim is seen in the formation of these foundations, which centers on serving God and his subjects for long periods. With this aim, individuals donated their properties for religious, social and charitable intentions. These intentions came into existence with monasteries, *külliyes*, hospitals, mosques, churches, etc. which were the spatial existence of the pious foundations. The idea of serving God and his subjects for long periods is embodied with the

continuous existence of these spatial formations, which meant that special importance was attributed to the preservation of buildings that were part of pious foundations.

Pious foundations are generally described as the donation of somebody's own property for the use of people with some religious, politic, social, etc. purposes. Similar actions were also seen before Christianity in Anatolia. In antiquity, both the ruling elite and wealthy individuals could finance for new public buildings in order to obtain prestige, goodness and/or political power. The temple of Zeus in Euromos¹ is a good example. On the thirteen columns of the temple, there are inscription panels (Figure 1) which depict the name of the person who financed the construction of the column.²



Figure 1. Inscription panels on the columns of Zeus Temple in Euromos (T. Akar archive, 2002)

In the Byzantine period in Anatolia, pious foundations generally belonged to a church or a monastery which includes building complexes such as church, hospital, dormitories, old people's homes etc. One example is the Pantokrator Monastery, also known as Zeyrek Kilise Cami (Figure 2) in Istanbul, which was the foundation of Emperor John II Komnenos. The foundation included three interconnected churches, a hospital and an old people's home.³ After the Ottoman

¹Euromos is an ancient city located in the province of Muğla in Turkey, along the road between Milas and Miletos.

²Orhan Bingöl, *Arkeolojik Mimari'de Taş*, İstanbul, 2004, p.156.

³For the *typon* see; John P. Thomas, Angela Constantinides Hero, (eds.). *Byzantine Monastic Foundation Documents: A Complete Translation of the Surviving Founders' Typika and Testaments*, vol. 2, 2000, p. 725-781.

conquest, the Pantokrator was converted into a madrasah, then a mosque and was added to the pious foundation of Sultan Mehmed II, which was an Islamic *waqf*.⁴

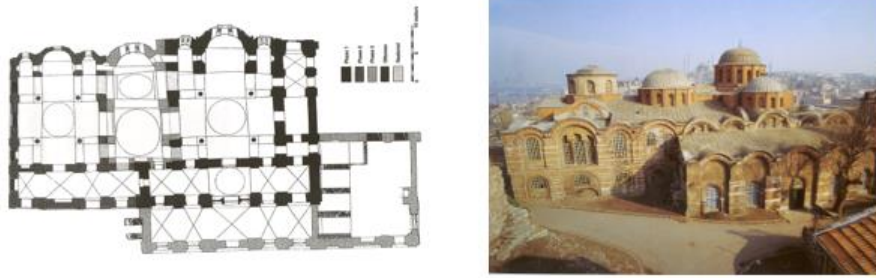


Figure 2. The plan and a general view of the Pantokrator Monastery- Zeyrek Cami⁵

In Islamic countries, pious activities were realized under the *waqf* institution, which is based on the concepts of "alms" and "offering" of the Koran. In Anatolia, *waqfs* were initiated by the Seljuks, and developed by the Ottomans, under which the institution lived its most majestic period. Numerous *waqfs* were established all over the Anatolia by the sultans, as well as significant or ordinary persons. In this way, religious, social, cultural, educational functions which the state had to provide, were realized through the *waqf* institution. As a result, buildings or building groups such as mosques, *imarets*, madrasahs, khans, baths, bazaars, shops, etc. during the Islamic period of Anatolia were built through *waqfs* (Figure 3, 4).

⁴ Robert Ousterhout, Zeynep Ahunbay & Metin Ahunbay, "Study and Restoration of the Zeyrek Cami in Istanbul: First Report, 1997-98", *Dumbarton Oaks Papers*, no. 54, Washington, D.C. 2000, p.265-269. The paper includes detailed information on the studies and the restoration activities which were implemented during 1997-1998 in Zeyrek Cami. Also, for the *waqfiyya* of Sultan Mehmed II see; *Fatih Mehmed II Vakfiyeleri*, Vakıflar Genel Müdürlüğü, Türk Vakfiyeleri No.1, Ankara 1938.

⁵The plan is from Ousterhout, Ahunbay & Ahunbay, 2000, p.267, and the photo is from, *Istanbul*, T.C. Kültür Bakanlığı Yay., Ankara, 1993, p.37.

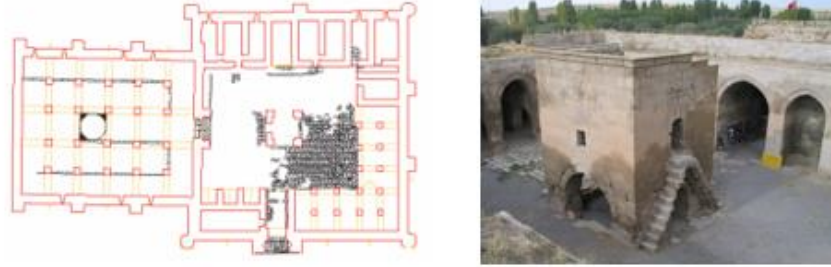


Figure 3. The plan of Ağzıkarahan caravanserai (architect B.Yiğit archive, 2005) which was constructed in Seljuk Period as a *waqf*⁶ and a view from the courtyard and the *mesjid* in the courtyard of the caravanserai (T. Akar archive, 2005)

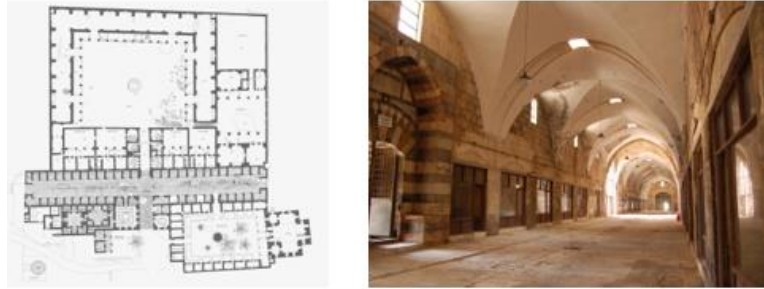


Figure 4. The plan of Sokullu Külliye⁷ (architect B. Işık archive, 2007) which belonged to the *waqf* of grand vizier Sokullu Mehmed Pasha, and a view from the inside of the covered bazaar (T. Akar archive, 2006)

This research aims to study the role of pious foundations established in Anatolia in Byzantine, Seljuk and Ottoman periods on the preservation of buildings. To that end, the paper provides brief information on the origin of *waqf*, before examining the features of pious foundations established in Anatolia during the Byzantine, Seljuk and Ottoman periods, and their foundation documents in order to understand the organization of the pious foundations and their role in the preservation of the buildings.

⁶ The 13th century caravanserai, located along the road between Aksaray and Nevşehir, was the *waqf* of Hoca Mesud bin Abdullah.

⁷ Sokullu Külliye was built in the 16th century by Architect Sinan and included a covered bazaar, a bath, a mosque, a madrasah, a caravanserai and an *imaret*.

Brief Information on the Origin of *Waqf*

The origin of *waqf* is still a controversial subject between the Islamic and Byzantine historians and legists. In fact there are many more areas about which historians are in disagreement with including the influence of the Byzantine Empire on the Seljuks' and Ottomans' administrative affairs and land politics. A similar situation is also seen in the origin of *waqf* discussions, and it does not result in exact conclusions.

There hasn't been an agreement on the origin of *waqf* among the scholars whereas affects of *waqf* and similar applications of different societies on the Islamic foundation has still been an inexplicit subject. Köprülü⁸ groups points of views about the *waqf* origin. He indicates that Islamic legists mention *waqf* is an Islamic institution and accept its origin is based on Islamic formation, whereas Roman legists mention Roman law is very important factor in the formation of the Islamic law, and the *waqf* is based on the local people's applications lived in Rome. Some legists, on the other hand, put forward that *waqf* institution has Byzantine origin, and is taken from the religious organizations in Syria and Egypt under the Byzantine Empire.⁹

Köprülü¹⁰ also compares the characteristics of Byzantine and Islamic pious foundations,¹¹ and stresses out that Byzantine effect is very strong on the *waqf* origin by considering the interactions of Byzantine and Islamic cultures and doesn't think of the *waqf* directly as Islam-based. Öztürk¹² who mentions that charity works take place in every society, states that *waqf* institution has

⁸ Fuad Köprülü, "Vakıf Müessesesinin Hukuki Mahiyeti ve Tarihi Tekamülü", *Vakıflar Dergisi*, vol. II, Ankara, 1942, p.3-9.

⁹ Furthermore, see: Nazif Öztürk, *Menşe'i ve Tarihi Gelişimi Açısından Vakıflar*, Vakıflar Genel Müdürlüğü Yay., Ankara, 1983, p.30-40, Ahmet Akgündüz, *İslam Hukukunda ve Osmanlı Tatbikatında Vakıf Müessesesi*, OSAV Yay., İstanbul, 1996, p.64-67, Robert J. Barnes, *An Introduction to Religious Foundations in the Ottoman Empire*, E.J.Brill, 1987, p.8-16.

¹⁰ Köprülü, 1942, p.7-10.

¹¹ Onur Yıldırım's study; "Orta Çağ Akdeniz Dünyasında Hayır İşleri: Bizans ve Selçuklular'da Vakıflar Micheal Attaleiates'in Diataxis'i ve Celaleddin Karatay'ın Vakfiyesi", *ODTÜ Gelişme Dergisi*, vol. 26 (3-4), Ankara, 1999, p.531-556, also shows the similarities of the Byzantine and Seljuk *waqfs* by comparing the two periods' *waqf* documents.

¹² Öztürk, 1983, p.40.

developed with Islam. Akgündüz,¹³ on the other hand, accepts the attributes to the *waqf* directly as Islam-based. However, as culture is a matter that needs continuity, it's possible that *waqf* understanding in Islam has adopted some principles of *waqf* and *waqf* sort, which was seen in other cultures and adopted this to its own Islamic rules.¹⁴

Pious Foundations and Preservation of Buildings in the Byzantine Period

Byzantine period saw numerous pious foundations established in Anatolia as well as other parts of the empire. The foundation established by St. Basileios in the 4th century AD in Kayseri in Cappadocia is generally accepted as the first pious foundation.¹⁵ St. Basileios was an important saint of Orthodox Christianity, who adapted the monastic life of Egypt and Syria to the monasteries in Cappodocia.¹⁶ The pious institution that he established was a home for the children and the elderly. He argued for the limitation of private ownership and the use of private property for the benefit of people with his these words: “what you have is not yours”.¹⁷ In subsequent years, individuals living in the Byzantine Empire began to establish pious foundations for religious and/or other purposes.

The establishment of pious foundations was supported by the legal and administrative structure of the Empire. According to Byzantine laws,¹⁸ individuals were free to establish pious foundations for religious purposes and donate their properties to these foundations. The founder could also designate the administration of these institution and endowments, and he was free to allocate the revenue of the institution to his heirs. Another incentive was the tax exemption applied to properties which belonged to a pious foundation.

These pious foundations have foundation charters, called *typikon*, written by the founder. A *typikon* is “a set of regulations prescribing the administrative organization and rules of behavior of a cenobitic monastery as well as its liturgical

¹³ Akgündüz, 1996, p.67.

¹⁴ Köprülü, 1942, p.11, Bahaeddin Yediyıldız, “Vakıf” article, *İslam Ansiklopedisi*, Milli Eğitim Basımevi, vol.13, İstanbul, 1986, p.155, Hüseyin Hatemi, “Tanzimat’tan Cumhuriyet’e Vakıf”, *Tanzimat’tan Cumhuriyete Türkiye Ansiklopedisi*, vol.6, İstanbul, 1985, p.1663.

¹⁵ Gürsel Korat, *Taş Kapıdan Taç Kapıya Kapadokya*, İstanbul, 2003, p.36.

¹⁶ Korat, 2003, p.35.

¹⁷ Korat (2003, p.36) states this in the footnote 6 as: “what thou hast is not thine”.

¹⁸ Köprülü, 1942, p.8.

observances”.¹⁹ There are also various foundation charters or monastic testaments, called *diatheke*, *hypotyposis*, *thesmos* or *diataxis*, but *typikon* has become a general term when referring to these types of documents. Generally a *typikon* was written for a specific monastery and reflected the ideas and the wishes of the founder (Figure 5). As they are personal documents of the founders about his foundation, they vary in form, length and content. With these documents the founder established the legal and economic status of the foundation. Sometimes *typika*²⁰ provided legal basis and protection for the communities to which they were granted, if they were confirmed by a public authority.²¹

These documents contain a lot of information about the monastic life and the administration of the foundation and its endowments. They include rules about commemorative services, discipline of monks and nuns, diet, bathing, clothing, as well as election of superiors and appointment of other officials. They also include inventories of monastic property, both movable and immovable. Sometimes *typika* also have information about the construction process of churches or monasteries, building materials, quality of the materials and using of spolia. In some cases, various founders relate how particular locations were chosen for monasteries or how construction materials were sourced.

¹⁹...., “typikon, monastic” article, *The Oxford Dictionary of Byzantium*, vol.3, New York 1991, p.2132.

²⁰The plural form of *typikon*.

²¹Thomas & Hero, 2000, vol.1, p.xii.

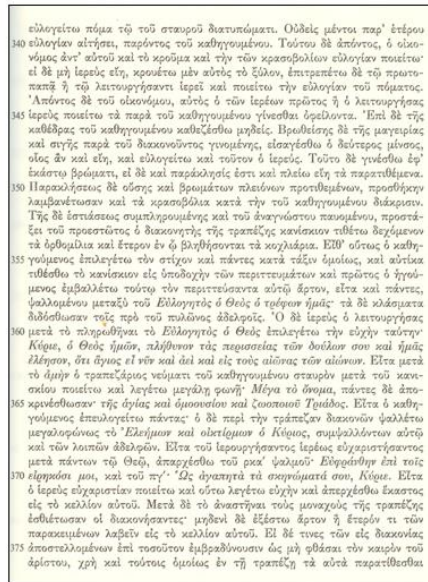


Figure 5. The *typikon* of Christ Sauveur Pantokrator²²

Typikon also includes information on the administrative structure of the foundation. However, Byzantine pious foundations were individual initiatives as opposed to public institutions controlled by the ecclesiastical hierarchy,²³ therefore, they were under private administration, which was appointed by the founder. As a preventive measure against manipulation from the emperor or any other ecclesiastical bodies, *typika* could also contain regulations for the selection of superior and other officials in their foundation charters.

Generally, a founder selected someone from his family as the superior of the foundation, called “*ephor*”, who protected the foundation and its endowments and managed the revenues and expenses of the foundation. There are also other officials, such as *hegoumenos*,²⁴ *oikonomos*,²⁵ steward, and treasurer, who are also

²² Paul Gautier, *Le Typikon Du Christ Sauveur Pantocrator*, Paris, 1974, p.51.

²³ John P. Thomas, *Private Religious Foundation in the Byzantine Empire*, Dumbarton Oaks Studies XXIV, Washington D.C., 1987, p.4.

²⁴ the superior of a monastery (URL.1).

²⁵ “a cleric, usually a priest, responsible for managing the property, income, and expenditure of a see or religious foundation.” (URL.1).

reponsible from the control and management of the foundation. Monks and nuns also have duties in the administration of churches, monasteries, old people's homes etc. or some other daily duties like cleaning, cooking.

In addition to determining the *ephor*, the founders also define and determine the revenues, expenses and the use of the budget in their *typika*. As an example; in the *diataxis* of Attaliates, the founder stipulates that one-third of the annual income should be spent on the expenses of the foundation, and the remaining two-thirds of the annual income are to be given to *ephor*, who was also his son, as a private profit.²⁶

As pious foundations were the individual initiatives, they had their own financial resources. Primary sources were the founders' movable and immovable properties (urban real estates and agricultural lands) donated for providing food for the monks, maintaining the buildings and operations of the monastery, church, etc. Gifts made by monastics at the time of entry to monasteries, grants in return for liturgical commemoration and burial, and voluntary donations from the residents were other important sources. For instance, in the *typikon* of Nikon of the Black Mountain, the founder encourages the residents to make voluntary donations to the foundation before they died.²⁷ In addition to individual private sources, 9th and 10th centuries saw the founders seeking alternative or supplementary sources through imperial patronage.²⁸

These resources were used to cover the expenses of the foundation, which comprised the maintenance expenses of buildings. In various *typika*, these expenses as well as building care are particularly emphasized. This should not be considered as "conservation" as we understand it today, but it is obvious that maintenance of buildings was viewed as important and deemed necessary to provide for the continuity of the pious foundation. Various examples of *typika* are given below to understand the role of pious foundations in preservation activity:

- In the *diataxis* of Attaliates dating to the 11th century, the founder stipulates the removal of the *ephor* if he does not pay salaries, fails to protect the foundation's properties, or neglects building maintenance.²⁹

²⁶ Thomas & Hero, 2000, vol.1, p. 326-376.

²⁷ Thomas & Hero, 2000, vol.1, p.435-436.

²⁸ Thomas & Hero, 2000, vol.1, p.48.

²⁹ Thomas & Hero, 2000, vol.1, p.340-355.

- In the *typikon* for the Convent of the Mother of God Kecharitomene in Constantinople, dating to the 12th century, the founder does not sanction any changes and alterations regarding the buildings. She gives the responsibility for preservation, repair, improvement of the buildings, and retiling of the roofs to the superior. Also she emphasizes that the retiling of the whole convent be carried out with utmost care.³⁰
- In the *typikon* for the monastery of Kellibara in Constantinople, dating to the 13th century, the founder explains how he restored the monastery building which had collapsed and was lying in ruins.³¹
- In the testament of Constantine Akropolites for the monastery of the Resurrection in Constantinople, dating to the 14th century, the founder refers to the restoration of the church: “...I undertook the restoration, or rather reconstruction of this church, totally and with all my soul, and spared no expense...Therefore I spent a considerable sum of money to restore the fallen blocks of the holy structure and properly braced and stabilized the roof....”³²
- The *typikon* of Theodora Synadene for the Convent of the Mother of God Bebaia Elpis in Constantinople, dating to the 14th century, refers to the payments for building maintenance, which were to be covered by the founder’s descendants. The founder’s daughter-in-law paid for the repair of the cells of the convent, while the granddaughter paid for the restoration of convent itself, which was threatening to collapse at several places, in 1392. In 1400, the founder’s great-granddaughter paid for the restoration and repair of the church and its bell tower, which were collapsing.³³

Except the regulations of the founders, the emperors also issued some laws for providing the preservation of the buildings through their foundations. Justinian issued a law that the costs for lighting, conducting services, support of the attending clergy and maintenance of the building itself should be provided by the founder.³⁴

³⁰ Thomas & Hero, 2000, vol. 2, p.702-703.

³¹ Thomas & Hero, 2000, vol. 3, p.1247.

³² Thomas & Hero, 2000, vol. 4, p.1378.

³³ Thomas & Hero, 2000, vol. 4, articles no 143, 158.

³⁴ Thomas, 1987, p.47.

Islamic Waqfs and Preservation of Buildings in Anatolia during the Seljuk and Ottoman Periods

The meaning of *waqf* in the Encyclopedia of Islam is; the process of appropriation of a portion of movable or immovable properties to a religious, charitable and social intention by a person for the purpose of gaining the consent of God, together with social and public service forever.³⁵ After the establishment of a *waqf*, the properties donated by the founder become the property of God. The idea of serving forever and being the property of God make the *waqf* institution effective in the preservation of *waqf* buildings.

Waqf properties can be examined in two groups.³⁶ The first group, called “*hayrat*”, are *waqfs* that benefited from on their own. Buildings such as mosque, madrasah, school, *imaret*, *zaviye*, *darüşşifa*, fountain, etc. belong to this category. The second group, called “*akar*”, are those which provide revenue, and include as buildings, lands, cash money, etc. The latter maintain income for the continuous and regular operation of the buildings included in the first group. The second group includes complexes such as khans, baths, *bedestens*, shops, vineyards, gardens, fields, etc.

Like the pious foundation in the Byzantine period, *waqfs* also have foundation charters called *waqfiyya* (Figure 6). A *waqfiyya* is a legal document, which includes the decrees and rules designated by the founder for the administration of the *waqf*, and expressing the validity of the foundation after it was signed by witnesses and approved by the district judge both in Seljuks and Ottomans.

³⁵ Bahaeddin Yediyıldız, “Vakıf” article, *İslam Ansiklopedisi*, Milli Eğitim Basımevi, vol.13, İstanbul, 1986, p.154.

³⁶ Yediyıldız, 1986, p.156-157.



Figure 6. An example of a *waqfiyya*³⁷ from General Directorate of Pious Foundations Archive

These documents include specific information about the properties and the administration of the *waqf*. They also refer to matters such as services to be carried out, operational principles of the *akar*, characteristics of the personnel to be employed in the *waqf* services, working principles, salaries to be paid to the personnel, maintenance and repair of the *waqf* buildings, as well as who the manager shall be, and how the manager shall be selected in the future, and what their duties shall be.

Similar to the pious foundations of the Byzantine period, *waqfs* were administered in accordance with the regulations defined in their foundation charters. According to these documents, a *waqf* has a main administrator, called *mütevelli*, and a second administrative person (*nazır*) who is responsible for the control of the work carried out by the *mütevelli*. Both of these people are selected by the founder or by the regulations stipulated in the *waqfiyyas*, they generally tend to be from within the founder's family. *Mütevelli* is the head of the *waqf* and is responsible for the protection of the *waqf* against all improper deeds,

³⁷ This written document can also be very ornate if it belongs to a Sultan.

management of financial resources, management of the *waqf* according to the rules specified in the *waqfiyya* and the protection and maintenance of *waqf* properties. Since all income and expenditure, and all management (property and personnel) of the *waqf* is at the *mütevelli*'s control, the person was expected to be of a specific age, maturity and repute.

Maintenance and repair of *waqf* buildings was the primary duty of a *mütevelli*. According to the *waqf* laws, if sufficient money could not be supplied for repairs, *mütevelli* has the right to allocate money for the repair activities by reducing salaries and incurring a debt.³⁸ *Mütevelli* could carry out the repairs after the approval of the judge, and report the expenses after its completion.³⁹

All of the operational and repair expenses of the buildings in the *waqf* are spent from the *waqf* budget. The income of a *waqf* generally comes from rents and profits coming from the *akars* of the *waqf*. These are the rents of commercial and industrial buildings like bazaars, khans, baths, mills etc. and agricultural lands, gardens, as well as profits of agriculture and viniculture. Additionally, there are cases where imperial resources are allocated to the *waqfs* for repair purposes if a particular *waqf* had no or insufficient income.⁴⁰

Waqf founders laid the terms regarding the restoration of *waqf* buildings as well as personnel who was going to work in the actual repairs. While there are more general repair terms in the *waqfiyyas* of the Seljuks and the early Ottomans, information given in the *waqfiyyas* regarding repair activities get increasingly more elaborate in the classical Ottoman period, including such details as the characteristics of repairs (such as complete repair or renewal, repair of roof or waterways), characteristics of the personnel to be employed in the repairs, and the salaries to be paid.⁴¹ However it can be said that almost all of the founders of the

³⁸ Ömer Hilmi, *Ithaf-ül-ahlaf fi ahkâm-il-evkaf*, Vakıflar Genel Müdürlüğü Yayınları, Ankara, 1977, p.114 (article no: 411).

³⁹ For further information on repair processes in the classical Ottoman period see: Emre Madran, *Osmanlı İmparatorluğu'nun Klasik Çağlarında Onarım Alanının Örgütlenmesi 16.-18. Yüzyıllar*, ODTÜ Mimarlık Fakültesi Yay., Ankara, 2004, p.45-63.

⁴⁰ Tuba Akar, *The Role of Vakıf Institution in the Conservation of Vakıf Based Cultural Heritage*, unpublished PhD thesis in METU, Ankara, 2009, p.44-54.

⁴¹ Ömür Bakırer, "Vakfiyelerde Binaların Tamirâtı ile İlgili Şartlar ve Bunlara Uyulması", *Vakıflar Dergisi*, vol.X, Ankara, 1973, p.121.

waqfs in the Seljuk and Ottoman periods stipulated the maintenance and repair of the *waqf* properties as an initial condition.⁴²

Many legal regulations for the purposes of identifying financial resources for the survival of the *waqf*, ensuring its continuous maintenance were arranged by Islamic legists.⁴³ Costs concerning the repair of *waqf* buildings has priority within other expenses. For instance, while there was an ongoing necessity for repair, no money was spent for the salaries of workers. If *mütevelli* spends the money for repairs, relatives cannot object to spending the income of a *waqf* for the repair of the building. If the income does not balance the expenses, reduction is made in the expenses of a *waqf*; however, this reduction is made in items such as services rather than repairs. These demonstrate the major importance imparted on the survival of the building and its preservation.

Conclusion

There is a discussion on the origin of the Islamic *waqfs* and the influences of Byzantine pious foundations on Islamic *waqfs*, nevertheless it is seen that there are similarities on both foundations' organizational structure and operations. Pious foundations, which existed in Anatolia over many centuries and founded by different civilizations, were primarily private institutions. While they were established with the same aim of serving God and his subjects by constructing buildings or building groups with religious and/or social purposes, the founders and his heirs made financial gains and obtained moral benefits. Therefore, the idea was to sustain pious foundations over long periods of time. The founders defined administrative, financial and technical conditions to ensure the longevity of their foundations.

These conditions were described in the foundation charters of the pious foundations of Christianity and Islam. Although these documents prescribed an ideal form of organization of the pious foundations, they give clues regarding the mentality of preservation both in theory and practice. It must be remembered that activities were not carried out with the conservation mentality of the present,

⁴² Hasan Yüksel, "Anadolu Selçukluları'nda Vakıflar", *Anadolu Selçukluları ve Beylikler Dönemi Uygurlığı*, ed. Ahmet Yaşar Ocak, Kültür ve Turizm Bakanlığı Yay., Ankara, 2006, p.321, and Madran, 2004, p.43-44. .

⁴³ Ömer Hilmi, 1977, p.113-114.

instead, the aim was the continuity of the system, the continuity of the foundation, and of the religion. In this context, the preservation of buildings constituting a pious foundation was accepted as a condition. Besides the financial resources that the founders allocated for the preservation of buildings and the continuity of the foundation, imperial powers also supported the continuity of the pious foundations by supplying financial aid and/or through legal regulations.

The regulations stipulated by the foundation documents of pious foundations have evolved considerably in terms of preservation of buildings. It has become an important part of managing a pious foundation, so much so that maintenance and repair activities were carried out at most of them, especially in the classical period of Ottoman, by workers (as part of *waqf* staff) experienced in building repair. *Waqfs*, in this period (classical Ottoman), required that repair and maintenance expenses were covered from the annual income instead of having to wait for their completion. These and similar actions of *waqfs* helped for the preservation of *waqf* buildings. Furthermore, various buildings, especially churches that were part of Byzantine pious foundations, were re-functioned and incorporated into Islamic *waqfs* following the end of the Byzantine period in Anatolia. Thus, these buildings continued to be preserved within the Islamic *waqf* institution.

To sum up, in the pious foundations established in Anatolia during Christianity and Islam, preservation of the foundations' buildings was the result of the need to sustain the foundation and mainly involved repair activities at various scales, such as maintenance, repair, partial or complete restoration. It can be said that the main approaches of both periods for building preservation are "periodic maintenance". The means to achieve this was through allocating "continuous income sources", which meant money could be spent on repair whenever the need arose. Another important point to note about the effectiveness of pious foundations in preserving buildings relates to the way the institutions took ownership of their physical entities (i.e. buildings) as they relied on their good physical condition. It must be emphasized again that pious foundations, both in the Christian and Islamic periods of Anatolia, were individual initiatives that benefitted their founders financially and morally. Neither such strong ownerships nor any particular moral benefits exist or are of any major concern at present. This was a significant factor in their survival and their existence as the cultural heritage from the Byzantine, Seljuk and Ottoman periods.

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