

A Study of the Various Waqf Model in the Ottoman History

Aam Slamet Rusydiana¹, Denizar Abdurrahman Mi'raj²

¹ SMART Indonesia.

² Sakarya University, Turkey.

This paper seeks to determine the evolution of waqf research during the Ottoman period. Utilizing secondary data in the form of articles published and indexed by Scopus between 1979 and 2022, processed with Microsoft Excel 16 and analyzed with Nvivo 12 Plus software to automatically perform coding and classification in order to organize the file structure, the method employed is qualitative. The outcomes of this study reveal an upward trend in Islamic economic studies related to halal requirements. The majority of the 96 published papers said that the most prevalent halal food standard and the evolution of halal standards cannot be separated from halal certification. Waqf, Ottoman, Waqfs, Study, Islamic, Foundations, Critical, Century, Edition, and Institutions are the words that appear most frequently in publications with conventional halal themes. In addition to these words, the word woman also appears, indicating that these women played a part in the creation of waqf during the Ottoman period. This research is anticipated to contribute to the expansion of academic studies on ottoman waqf, which are currently limited. Additional study pertaining to ottoman waqf might refer to the discoveries of frequently occurring words since they have the possibility to be expanded.

Keywords: Waqf; Ottoman Waqf; Nvivo; History

OPEN ACCESS

*Correspondence:
Aam Slamet Rusydiana
aamsmart@gmail.com

Received: 18 October 2022
Accepted: 23 October 2022
Published: 17 November 2022

Citation:
(2022) A Study of the Various Waqf
Model in Ottoman History.
Islamic Economic and History. 1.1.

INTRODUCTION

The majority of civilizations assert that institutions are crucial to social, political, and economic growth. Similarly to Eastern and Western societies, this is also true of Islamic culture. Islamic culture has its own identity, traits, and qualities. The fundamental concepts of Islamic culture include monotheistic (unity) and justice (adl) (Bakar, 2014; Bulut, 2009, 2020; Ibn Khaldun, 1967). Waqf is a charitable contribution that has had a considerable impact on the social and economic growth of the ummah throughout the history of Islamic culture (Bulut & Korkut, 2016).

Uthman bin Affan and 'Abdurrahman bin 'wf were recognized for their generosity in providing waqf among the Prophet's companions. Waqf, whose benefits are perceived by the entire community, is one of the good deeds that the Islamic tradition encourages for the general good. Waqf can take several forms, such as date palm farms, military equipment, wells, food, etc. During the reigns of the Umayyad and Abbasid empires, waqf was also utilized. During the Umayyad and Abbasid dynasties, waqf assets were used to aid the destitute and finance the construction of educational institutions, hospitals, and mosques, among others. This waqf fund is also utilized to pay employee salaries and fulfill other requirements (Nurhayati & Nurjamil, 2019). Waqf can also help a nation meet its needs and reduce its financial burden (Bulut, 2020).

Furthermore, the application of this waqf continued to grow until the Ottoman dynasty. Ottoman society had an advanced and unique waqf system, so most historians call it the Ottoman era (waqf civilization). The Ottoman-era did not create a waqf system but inherited it from the previous Muslims and implemented it at this time. The waqf system is based on charity to gain the pleasure of Allah SWT. In the Ottoman era, waqf property became the third financial sector after the public and private sectors. The size of waqf in the Ottoman era reached 12%-50% of the total financial system (Ozcan, 2003, 2008). Waqf management during the Ottoman period also had an excellent record, so it can be said that waqf governance and management

were implemented well in the Ottoman Turkish era (Orbay, 2013).

Research on Ottoman waqf has been carried out for quite a long time and is currently still limited, so it has the potential to be developed. Most of the existing research predominantly discusses cash waqf in the Ottoman era. This study will collect and summarize research studies related to Ottoman waqf from various literature Scopus indexed journals have published. Thus, this study reviews the literature on the development of the Ottoman waqf by exploring the conceptual meaning of various Scopus indexed journals. The data is processed and analyzed using the Nvivo 12 Plus software application for automatic coding.

RESEARCH METHOD

This study employs a qualitative research approach. Rich data gathering, proper coding, and dependable interpretation are among the benefits of qualitative approaches (Moretti et al., 2011). This study utilizes literature reviews from numerous online journals listed by Scopus. From 1979 to 2022, Scopus indexes 96 journal articles on the topic of Waqf Ottoman. The data is processed with Microsoft Excel 16 and then analyzed with NVivo 12 Plus to automatically utilize and segregate the data in the file with sentences, paragraphs, or unique text strings utilizing code. The Nvivo 12 Plus program enables automatic coding and categorization, allowing this research to generate an ordered file structure (Huang et al., 2020). This research will demonstrate research patterns in terms of words, texts, and attitudes related to the discussion of the waqf ottoman by automating the text analysis procedure.

(evkaf) in Cyprus was uncovered through the collection of archival material on projects undertaken during the British colonial period of 1878-1960. This evkaf institution was formed by Sultan Mahmud for the sole administration and distribution of all waqf assets belonging to the sultan and his relatives (Isin & Ustundag, 2008; Orbay, 2013).

Hierarchy Chart

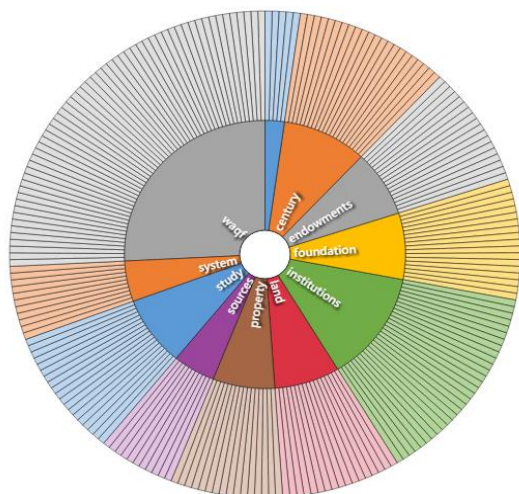


Figure 4: Hierarchy Chart

Based on the coding automatically generates a chat hierarchy by bringing up some relevant words that often appear, including the words waqf, system, study, sources, property, land, institutions, foundation, endowments, century, and cash waqf.

Sentiment Analysis

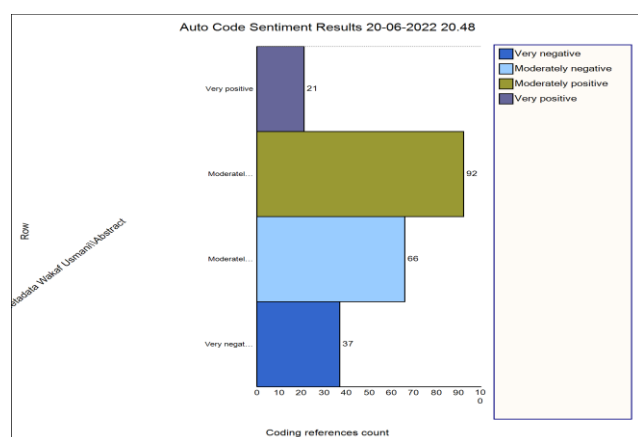


Figure 5: Sentiment Analysis

From the picture above, various ottoman waqf articles indexed by Scopus from 1979-2022

have generated several sentiments. This study grouping the results of sentiment analysis based on an abstract analysis. The results of this sentiment analysis show that the moderately positive category has the most significant number among other types. The relatively positive category occupies the second position, the very negative category occupies the third, and the very positive category occupies the last position. So that it can be said, from the Scopus indexed literature as a whole, the development of the waqf ottoman from 1979-2022 is quite positive.

FINDINGS

Multiple research have addressed the evolution of the ottoman waqf, hence the results of this study are mixed. The results of the word cloud reveal that waqf, ottoman, waqfs, analysis, Islamic, foundations, critical, century, edition, and institutions predominate. In addition, the evolution of waqf-related studies during the Ottoman era indicates that sentiment analysis results are overwhelmingly positive. Waqf in the Ottoman period began around the 15th century, when the waqf system became an essential economic instrument since it could finance numerous public interests, so preventing people from falling into poverty. During the Ottoman Empire, there were two types of waqf: cash waqf and land or property waqf. The use of cash waqf is for real estate investments, while land or buildings are leased back to create revenue for waqf (Cizakca, 2004). Despite the fact, the development of cash waqf has experienced many problems (Rusydiana & Devi, 2014; Rusydiana, 2018). The majority of research focuses on the Ottoman cash waqf (Bulut, 2020; Bulut & Korkut, 2019; Cizakca, 2004; Demirhan et al., 2012; Iskandar, 2020; Mandaville, 1979; Ozcan, 2008).

According to Orbay (2017), the number and variety of waqf during the Ottoman Turkish sultanate was its defining characteristic, as the budget obtained was substantial and beyond the budget for regular waqf in general. So that it may act as an economic and social institution for the community while providing philanthropic services. This relationship between economic, financial, and even philanthropic activity influences the economy

through the redistribution of waqf, making the Ottoman Turkish sultanate the best example of waqf in history due to its ability to provide advantages for the entire society.

According to Yediyildiz & Ozturk (1996), the welfare of the Turkish people depends on the state's competence to manage waqf. The Ottoman authorities thought that waqf played a crucial role in the development of the economy. Therefore, the rulers of Turkey have, from generation to generation, practiced waqf completely by implementing a number of policies that promote the growth of waqf. According to the Turkish Ministry of Endowments or DGF (2014), between 1100 and 1900 AD, at least 106 types of waqf existed in the Ottoman Empire. Please refer to the appendix section for additional information on this topic.

During the Ottoman Turkish sultanate (about the 15th to 18th centuries), waqf also developed a tradition of solidarity for women. Women had a vital part in the establishment and maintenance of waqf. This perception of women changed women's urban civilization. The Ottoman metropolis, particularly Istanbul, where their opinions were valued and their vulnerabilities were safeguarded due to Islam's veneration of women, so that women also played an important role in society (Isin & Ustundag, 2008). Women during the Ottoman era made significant contributions to the public realm through waqf, according to research conducted by Supratman (2019). Through this waqf system, the opposite side of history about the role of women, such as Hurrem Sultan and Nurbanu Sultan, can be understood. Both are female figures in Istanbul who establish waqf for social purposes.

In light of the fact that this research is still restricted and has to be expanded, it is envisaged that future research will be conducted on the application and management of waqf in the Ottoman Empire, as well as other aspects of waqf.

CONCLUSION

From 1979 to 2022, this study focuses on research studies with diverse literature on the topic of Ottoman waqf. The data generated provide online access to 96 Scopus-indexed published periodicals.

During the 43-year observation period, the data indicate a fluctuating growth in the establishment of ottoman waqf. Nonetheless, the quantity of academic articles on ottoman waqf remains low.

The majority of the research is devoted to the discussion of waqf during the Ottoman era, which consisted mostly of cash waqf and land waqf. Both types of waqf assist the government in managing the economy and maintaining the wellbeing of its citizens. The most frequently used words are waqf, ottoman, waqfs, study, Islamic, foundations, critical, century, edition, and institutions. Automatic coding also identified the following terms in the hierarchy chart: waqf, system, study, sources, property, land, institutions, foundation, endowments, century, and cash waqf. This investigation also uncovered a rather positive sentiment analysis of waqf studies on the Ottoman Empire in several Scopus-indexed publications.

Some of the pertinent terms revealed in this study can be expanded upon, particularly in Islamic economics-related studies. In addition, Islamic scholars must be motivated to contribute to study on Ottoman waqf in order to integrate knowledge into Islamic economic activities, particularly waqf.

REFERENCES

- Bakar, O. (2014). *Islamic civilisation and the modern world*. UBD Press.
- Bulut, M. (2009). Reconsideration of economic views of a classical empire and a nation state during the Mercantilist ages. *American Journal of Economics and Sociology*, 68(3), 791–828.
- Bulut, M. (2020). Civilization, Economy and Waqf in Ottoman Europe. *Journal of Nusantara Studies (JONUS)*, 5(2), 48–67. <https://doi.org/10.24200/jonus.vol5iss2pp48-67>
- Bulut, M., & Korkut, C. (2016). A comparison between Ottoman Cash Waqfs (Cws) and modern interest-free financial institutions. *Vakıflar Dergisi*, 46, 23–45.
- Bulut, M., & Korkut, C. (2019). Ottoman Cash Waqf. *Insight Turkey*, 21(3), 91–112.
- Cizakca, M. (2004). *Ottoman Cash Waqf Revisited: The Case of Bursa 1555-1823*. Foundation for Science Technology and Civilization.

- Demirhan, D., Susmus, T., & Gönen, S. (2012). Cash Waqfs And Their Accounting Applications At The End Of The 18th Century In The Ottoman Empire. *Journal of Economics & Administrative Sciences*, 1–21.
- Directorate General of Foundations (2014). *Marvelous Pious Foundations (Waqfs) throughout History*. Ankara: DGF Publications Türkiye
- Huang, C.-H., Lu, S.-M., & Hsu, N.-Y. (2020). Understanding Global Food Surplus and Food Waste to Tackle Economic and Environmental Sustainability. *Sustainability*, 12(7), 2892.
- Ibn Khaldun. (1967). *Mukaddimah* (Trans. F Rosendal). Princeton University Press.
- Isin, E., & Ustundag, E. (2008). Will, deeds, acts: Women's civic gift-giving in Ottoman Istanbul. *Gender, Place and Culture*, 15(5), 519–532.
- Iskandar, I. (2020). Implementasi Wakaf Uang Pada Masa Kesultanan Utsmaniyah. *Jurnal Ekonomi Syariah*, 1(1), 1–7.
- Mandaville, J. E. (1979). Usurious Piety: The Cash Waqf Controversy in the Ottoman Empire. *International Journal of Middle East Studies*, 10(3), 289–308. <https://doi.org/10.1017/S0020743800000118>
- Moretti, F., Vliet, L. van, Bensing, J., Deledda, G., Mazzi, M., Rimondini, M., Zimmerman, C., & Fletcher, I. (2011). A Standardized Approach to Qualitative Content Analysis of Focus Discussions from Different Countries. *Patient Education and Counseling*, 8(3), 420–428.
- Nurhayati, S., & Nurjamil. (2019). Model Pemberdayaan Ekonomi Masyarakat Miskin Melalui Akses Pembiayaan Bank Wakaf Mikro Berbasis Pesantren (Studi Kasus Lkm Syariah Ranah Indah Darussalam Ciamis). *Eco-Iqtishodi: Jurnal Ilmiah Ekonomi Dan Keuangan Syariah*, 1(12), 45–56.
- Orbay, K. (2013). Account books of the imperial Waqf (Charitable endowments) in the eastern mediterranean (15th to 19th centuries). *Accounting Historians Journal*, 40(1), 31–50.
- Orbay, K. (2017). Imperial Waqfs within the Ottoman Waqf System. *Endowment Studies*, 1(2), 135–153.
- Ozcan, T. (2003). Ottoman Cash Foundations: The Case Uskudar by the time of the Sulaiman The Lawgiver. In *Turkish Historical Review*.
- Ozcan, T. (2008). The Legitimization Process Of Cash Foundations: An Analysis Of The Application Of Islamic Law Of Waqf In The Ottoman Society. *Istanbul Üniversitesi İlahiyat Fakültesi Dergisi Sayı*, 18, 236–248. <https://dergipark.org.tr/tr/pub/iuilah/issue/960/10834>
- Rusydiana, A. S., & Devi, A. (2014, November). Analysis of cash waqf fund management in Indonesia: an Analytic Network Process (ANP) method approach. In *International Conference on Islamic Finance (AICIF)*, Yogyakarta.
- Rusydiana, A. S. (2018). Analysis of cash waqf development in Indonesia using interpretive structural modeling (ISM). *Journal of Islamic Economics Lariba*, 1–11.
- Supratman, F. R. (2019). Sistem Wakaf dan Kehidupan Sosial Ekonomi di Istanbul pada Masa Usmani Klasik. *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, 16(2), 188–198.
- Yediyildiz, B., & Ozturk, N. (1996). The Habitable Town and The Turkish Waqf System. In *Habitat II*, 12.

APENDIX

Table. 100+ waqf innovation based on DGF Turkey (2014)

No	Waqf Type	Waqif	Location/Date
SOCIAL			
1	Hospital construction waqf	Keykavus bin Keyhusrev bin Sultan Kilicarslan	Sivas/1200
2	Waqf to educate doctors to have a good temperament	Sultan Izzeddin I Keykavus bin Keyhusrev bin Kilicarslan	Tokat/1221
3	Waqf distribution of warm pita bread	Fahreddin Ali bin Huseyin bin Ebubekir	Sivas/1280
4	Waqf to save enslaved Muslims	Saliha Hatun binti Selahuddin	Damascus/1308
5	Waqf for the treatment of infectious diseases	Hattab bin Mehmed	Sivas/1321
6	Waqf to help severe poverty	Hattab bin Mehmed	Sivas/1321
7	Waqf to buy summer clothes for orphans	Hasan bin Alaeddin bin Ali bin Abdullah el-Hisami	Urfa/1384
8	Waqf to marry enslaved people	Abdullah Oglu Ibrahim Bey	Edirne/1472
9	Waqf for study farewell events on campus	Semseddin bin Kemal Gurani	Bursa/1484
10	Waqf for the education of poor children	Sultan Bayezid II	Amasya/1495
11	Waqf for the cost of male circumcision	Sultan Bayezid II	Amasya/1496
12	Waqf care for orphans	Mehmed Bey bin Mustafa Bey	Istanbul/1500
13	Public kitchen waqf for those in need	Hafsa Hatun	Istanbul/1522
14	Waqf to make medicine	Sultan Sulaiman al-Qanuni	Istanbul/1547
15	Waqf to employ qualified personnel in education	Haseki Sultan	Istanbul/1551
16	House waqf for elderly women	Neslisah Sultan binti Mehmed Bey	Istanbul/1553
17	Waqf construction of a resting place for Hajj pilgrims	Mehmed Efendi bin Abdullah	Bursa/1570
18	Cold water distribution waqf in summer	Ataullah Efendi bin Semseddin	Istanbul/1571
19	Waqf of poor bachelor's marriage expenses	Ismihan Sultan	Istanbul/1573
20	Waqf provides horses for war veterans	Mehmed Pasa bin Sinan Bey	Istanbul/1574
21	Waqf to help outcasts	Suleyman Subasi bin Abdulmenen	Istanbul/1576
22	Waqf maintenance of patient rights	Nurbanu Valide Sultan	Istanbul/1582
23	Waqf for widows & poor women	Zeyni Hatun binti Kemal Aga	Istanbul/1588
24	Endowments for emergency relief ships on Lake Van	Husrev Pasa	Diyarbakir/1588
25	Waqf for the provision of fruits	Mehmed Aga bin Husein Nasrullah	Bursa/1594
26	Endowments for the provision of nursing homes	Ismail Celebi bin Mehmed Celebi	Istanbul/1597
27	Eid food distribution waqf	Mehmed Pasa bin Huseyin Aga	Samsun/1661
28	Waqf distribution of honey syrup after tarawih prayer	Hatice Sultan	Istanbul/1663
29	Waqf for Hajj travel security management	Hasan Pasa	Antakya/1705
30	Waqf for poor prisoners	Ibrahim Pasa bin Selim Aga	Istanbul/1708

31	Waqf for the construction of public baths	Ahmed bin Ibrahim	Medina/1713
32	Waqf for student vacation expenses	Fatma Hanim Sultan binti Melek Ahmed Pasa	Istanbul/1716
33	Waqf provides hot water for ablution in winter	Mehmet Efendioglu Kocabeyzade Abdulahdi Efendi	Ankara/1721
34	Waqf of uniforms and school equipment	Mustafa Efendi bin Ahmed	Istanbul/1730
35	Waqf distribution of bread packages for the poor	Hatice Hatun binti Hasan	Tekirdag/1739
36	Waqf for calligraphy teachers	Mustafa Oglu Feyzullah Efendi	Istanbul/1740
37	Endowments to save enslaved Christians	Duka Veledi Petros	Istanbul/1740
38	Waqf lighting mosques and minarets	Ahmed bin Suleyman Efendi	Aydin/1742
39	Waqf providing medicine for eye pain	Ibrahim Efendi bin Mustafa Ibrahim Aga	Istanbul/1745
40	Waqf donation of scientific books	Ahmed Pasa bin Ishak Pasa	Ahiska/1756
41	Waqf construction of prayer rooms & bathrooms	Haci Ismail Oglu Mehmed Sadik Efendi	Istanbul/1762
42	Waqf for the construction of a riverside prayer room	Ali Aga bin Osman Aga	Istanbul/1766
43	Waqf of clothes for orphaned students	Canfeda Hatun binti Abdurrahman	Istanbul/1773
44	Waqf for Hajj pilgrims	Ahmed Aga bin Sinan bin Hasan	Izmir/1774
45	Halvah cake distribution waqf	Ahmed Efendi bin Hasan	Amasya/1780
46	Waqf construction of graves for Muslims / non-Muslims	Abdullah Aga bin Abdulkirim bin Nurullah	Istanbul/1795
47	Endowments for the care of prisoners on the night of Qadr	Huseyin bin Abdurrahim Erzincani	Bursa/1799
48	Waqf repaired mosque clock	Ayse Hanim binti Ismail Efendi	Istanbul/1810
49	Waqf scholarships for boarding students	Mehmed Arif Efendi bin Ishak Efendi	Gaziantep/1831
50	Waqf for dowry for women	Esad Mehmed Efendi	Istanbul/1845
51	Social security waqf	Esad Mehmed Efendi	Istanbul/1846
52	Hospital establishment waqf	Bezm Alem Valide Sultan	Istanbul/1847
53	Waqf of sacrificial meat for the poor	Zeliha Hanim binti Abdullah	Istanbul/1857
54	Public snow placement waqf in summer	Ali Aga bin Huseyin bin Mahmud Aga	Aydin/1860
55	Waqf construction of Darwish hostel, pilgrims and the poor	Mehmed Emin Sakib Efendi bin Mustafa	Urfa/1860
56	Waqf for book repair	Ahmed Ziyaeddin Efendi	Kastamonu/1860
57	Waqf for marriage financing for poor women	Siddika Hanim binti Abdulfettah	Istanbul/1865
58	Waqf visits Sakal Serif during Eid	Mehmed Nuri Bey bin Mustafa Bey	Istanbul/1866
59	Olive grove waqf for dervish dormitory	Rukine binti Nikola	Istanbul/1883
60	Waqf for outpatient treatment for the sick	Germeyanoglu Yakup Celebi	Kutahya/1888
61	Waqf to serve the blind	Huseyin el-Hac	Siirt/1903
62	Waqf is a cleaning tool for the poor	Mehmed Said Efendi	Istanbul/1904
63	Waqf shelter for women (orphanage)	Safvet Bey bin Mehmed Efendi	Bursa/1916
ECONOMIC			
64	Bridge repair waqf	Mustafa Pasa	Skopje/1514

65	Waqf provides river transportation	Sinan Bey bin Hamza	Istanbul/1522
66	Waqf payment of taxes for those in need	Hurrem Aga bin Abdulmennan	Istanbul/1605
67	Waqf of guest house construction	Arif Mehmed Efendi bin Ali Efendi	Izmir/1673
68	Waqf to help pay taxes for the poor	Ummuhani Hatun binti Durak Efendi	Varna/1708
69	Camp construction waqf for winter and summer breaks	Vildan Hatun	Istanbul/1754
70	Waqf receives guests who come to the village	Mustafa bin Omer	Balikesir/1757
71	Waqf construction of factories (milk factories, yogurt, wheat, cakes, porcelain, etc.)	Laleli Sultan Mustafa III	Istanbul/1773
72	Waqf provides infrastructure facilities	Hasan Pasa bin Osman Aga	Canakkale/1777
73	Waqf provides military logistics	Mihrisah Valide Sultan	Istanbul/1795
74	Waqf to pay district/village resident taxes (artisans)	Arif Mehmed Efendi	Istanbul/1822
75	Waqf to help bankrupt traders	Mustafa Aga bin Mustafa	Istanbul/1826
76	Waqf repair of fortifications (shrines)	Gumruk Kebir Emini Osman Aga	Kayseri/1832
77	Waqf to support the Navy	Heyreddin Pasa bin Huseyin	Istanbul/1910
ENVIRONMENTAL			
78	Gumwood tree planting waqf	Ebubekir Pasa bin Salih Pasa	Sakiz/1105
79	Waqf for animal and seed development	Hattab bin Mehmed	Sivas/1321
80	Graffiti removal waqf	Fatih Sultan Mehmed	Istanbul/1470
81	Waqf for natural disaster prevention	Sultan Bayezid II	Amasya/1495
82	Waqf provides pasture for animals	Piri Pasa bin Halil Bey	Adana/1538
83	Waqf provides water for travelers and their riding animals	Lutfi Pasa bin Abdulmuin	Aydin/1544
84	Waqf repair/rehabilitation after a natural disaster	Hassab Haci Iskenderzade	Istanbul/1549
85	Seed preservation waqf	Ali Pasa bin Huseyin	Istanbul/1565
86	Willow tree planting waqf by the river	Mehmed Pasa bin Sinan Bey	Istanbul/1574
87	Lake cleaning waqf (Cukurbostan)	Ali Bey bin Hamza	Edirne/1585
88	Waqf to beautify the environment (with gardens, flowers & fruits)	Nebioglu Cafer Celebi Efendi	Istanbul/1596
89	Waqf to prevent waste (waste management system)	Sultan Ahmed I Han	Istanbul/1613
90	Waqf supply of agricultural equipment	Hattab bin Mehmed	Sivas/1701
91	Waqf development of pigeon habitat	Mehmed Bey bin Ibrahim Bey	Bursa/1707
92	Waqf for digging well water	Fatma Hatun binti Suleyman Efendi	Istanbul/1720
93	Waqf preservation museum interior design	Abdullah Pasa bin Mustafa Pasa	Diyarbakir/1721
94	Endowments for the provision of Sabil/fountains in Erzurum	Mehmed Aga bin Ali Mahmud	Erzurum/1722
95	Endowments provide clean air on the Bosphorus	Ramazan Oglu Haci Nureddin Aga	Istanbul/1730
96	Waqf for agricultural area reclamation	Mustafa Oglu Feyzullah Efendi	Iznik/1749
97	Waqf giving bread to street animals	Haci Mustafa Oglu Haci Mustafa	Istanbul/1778
98	Waqf for the conservation of historic sites	Mehmed Emin Efendi	Canakkale/1801

99	Waqf bans smoking for elementary school teachers	Mehmed Ragib Efendi bin Mesud	Diyarbakir/1833
100	Waqf for the repair of water sources (fountains)	Magdis Kiregos	Amasya/1860
101	Pavement repair waqf	Esad Mehmed Efendi	Istanbul/1861
102	Environmental and forest conservation waqf	Ismail Zuhdu Pasa	Istanbul/1885
103	Water waqf to reduce the risk of pests	Ali Dede Camii	Cankiri/1889
104	Stork conservation waqf	Ibrahim Aga bin Abdullah	Izmir/1889
105	Waqf to maintain the aesthetics of the city	Mehmed Hayri Pasa bin Ahmed	Istanbul/1903
106	Waqf for the development of the silk agriculture & beekeeping	Sakir Beyefendi bin Ahmed Vefik Bey	Edirne/1923

Source: Directorate General of Foundations (2014). *Marvelous Pious Foundations (Waqfs) throughout History*. Ankara: DGF Publications Turkiye