

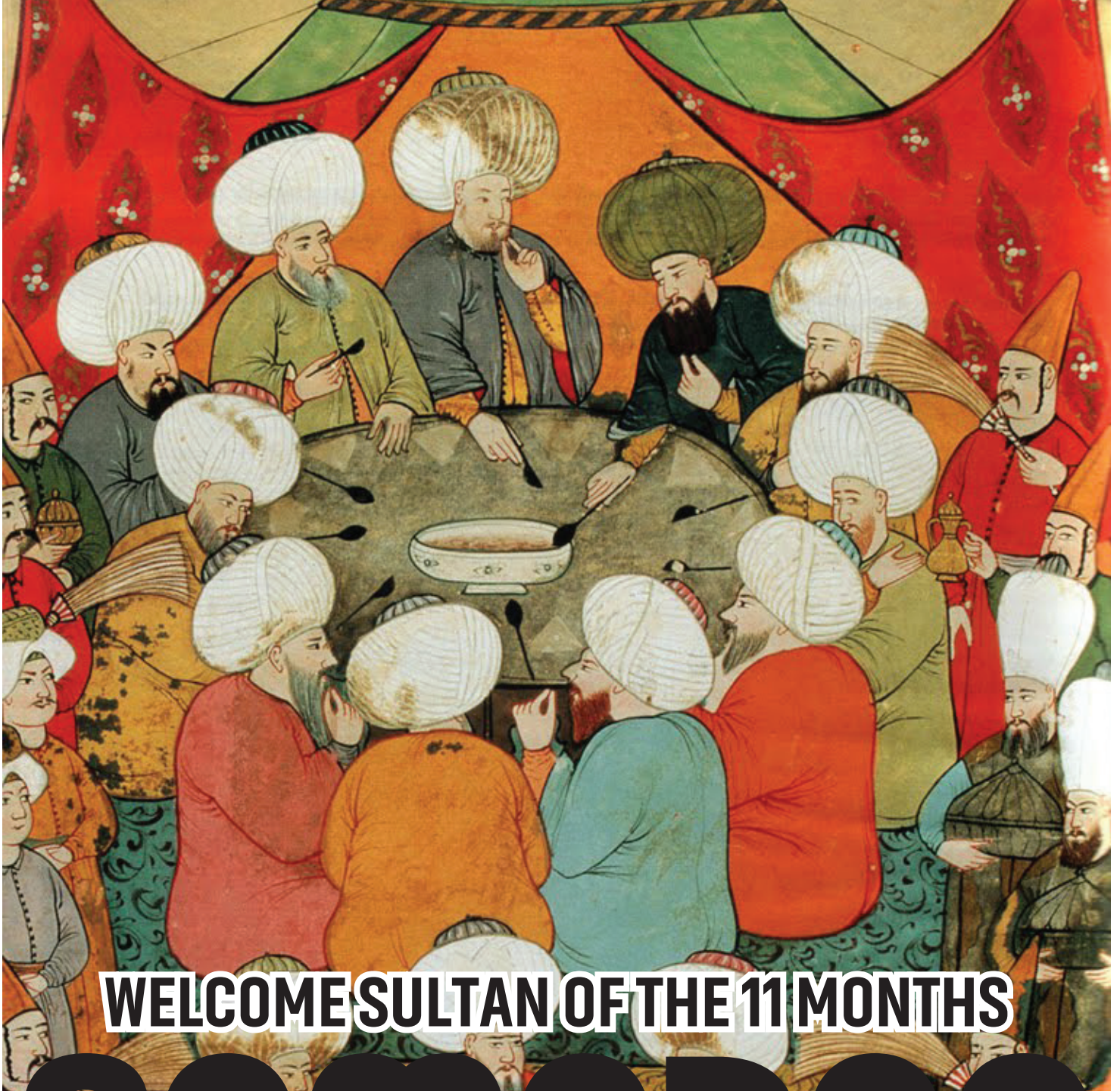


EVKAF

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"Your compassion will bring compassion."

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WELCOME SULTAN OF THE 11 MONTHS

RAMADAN

How was Ramadan
spent in Cyprus?

What would Waqfs
do during Ramadan?

How were Ramadan
rituals like in mansions?



Fasting and Ramadan

Fasting is one of the five pillars of Islam and is an act of worship that Muslims observe from dawn to dusk during the month of Ramadan, abstaining from eating, drinking and certain earthly pleasures. Fasting is not only a state of physical starvation, but also a way of disciplining the soul, increasing patience and willpower.

Spiritual Purification During Ramadan

Ramadan provides an opportunity for both spiritual and moral development of the individual. Spiritual purification takes place through fasting, saying prayers, reading the Qur'an and doing good deeds. Muslims aim to get closer to Allah by worshipping more during this month.

Ramadan in Cyprus

In Cyprus, collective iftar tables, especially in villages and city centres, are one of the most important activities that strengthen neighbourly relations in the community during Ramadan. Tarawih prayers, sermons and muqabalahs organised in mosques during Ramadan provide the community with a spiritual atmosphere. In addition, traditional delicacies such as dates, g ulla  (rice wafers stuffed with nuts) and pita with halloumi adorn the tables, while special dishes with traces of Ottoman and Middle Eastern cuisine are also preferred. During Ramadan, the sense of solidarity comes to the fore and waqfs and charitable organisations extend a helping hand to those in need.

Charity Culture in Ramadan

Ramadan is remembered not only for fasting, but also for helping the poor and needy. One of the basic teachings of Islam, infaq, that is, spending from one's wealth for those in need, gains even greater meaning in Ramadan. Accordingly, iftar tables are set, zakat and fitr are distributed, and the poor are provided with clothing and food.

Ramadan and Waqfs

Ramadan is a period of time when not only individual worship but also social cooperation and solidarity reaches their peak. Waqfs continue to provide support to those in need today, as they have been throughout history, in accordance with the spirit of this holy month. While the blessings of Ramadan reach wider masses with the support provided by foundations, this spirit of solidarity continues to be one of the most important elements that strengthen the unity and solidarity of the society.

Historical Legacy of Charity and Solidarity

Waqfs, especially in the Ottoman period, have become the centre of social consolidation and solidarity during Ramadan. In the Ottoman Empire, imarettes were foundation organisations that distributed complimentary meals to the poor during Ramadan. In addition, iftar waqfs and zakat waqfs, which were established specifically for the month of Ramadan, were institutions that provided direct aid to the poor from the assets of the rich. For instance, in the Ottoman Empire, stone structures called 'Sadaka Stones', where benefactors could secretly leave donations, were among the more frequently used places during Ramadan.

Kırklar Tekke

Kırklar Tekke was built by Eş-Şeyh el-Hac Abdülgafur Efendi and a foundation dated 20 Ramadan 1155 (18.11.1742) was established by him for its maintenance. It is also emphasised that on the Regaip Kandil (Friday Prayer) on the first Friday before the beginning of the three months, this place was visited and worshipped and a fair was established around the tekke on the same day.

Hasan Kavizade Fountain

Hasan Kavizade Fountain was built by a philanthropist, Hasan Kavizade Hüseyin Efendi, on 15 Ramadan 1257 (31 October 1841) for the holy month of Ramadan.

Paphos Mosque Kebir (Mehmet Bey Abu Bakr Mosque)

The conditions of the foundation, which is also related to the Sanbyan School built by Mehmet Bey in the courtyard of this mosque, stipulate that the teacher of the Sanbyan

School should be paid three akçe a day, that the school should be closed on Thursdays at the end of the afternoon and on Fridays, and that 10 orphans studying at the school should be provided with underwear (underpants and shirts) every year in the month of Sha'ban, and that clothes and shoes should be made for them on Ramadan Bayram. A separate foundation was not established for the school, and it was included in the foundation that the expenditures made for the school were to be met from the foundation established.

Regulation on the Aid to be made During Ramadan for Some Tekkes



"Although it was decided to build a mosque, a school and a tekke for the Zuhuri Baba Tomb complex in the town of Iskele in Tuzla District, many parts remained unfinished. For this reason, an arrangement was made by building two tombs and sheikh rooms, thus

fulfilling religious obligations and providing education for children. In this context, it was approved to allocate 735 kurus per month for the payment of officials, 10 okka olive oil for the lamps and 50 okka olive oil for the month of Ramadan, and 150 kurus per year for other expenses."

"For the lanterns of the newly built Zuhurî Baba Tekke tomb and mosque at Tuzla Pier, ten kilos of olive oil per month and fifty kilos of olive oil for the month of Ramadan, and the annual payment of one hundred and fifty kuruş from the local Evkâf chest as the cost of one kilos of oil candles, oil lamps and buoys. This is an order from the Nezâret-i Evkâf-ı Hümâyûn. 14.1.1866."



Life and Ramadan in Mansions

Regarding the life in the old Ottoman - Turkish mansions, Lawyer Fadıl Niyazi Korkut's findings are as follows: 'Our ancestors used to live in large mansions that could be called castles. These buildings, which have no architectural value, constitute an important subject in terms of showing the way of life at that time.

Each house was divided into harem and selamlık divisions, and each well-off aga also had a servant division and a stable division. The women of the family lived in the harem apartment and the men spent their time in the selamlık, other than work and sleeping time.

In addition to these divisions, each house had a large garden, so the space occupied by these mansions was quite large. Today, there are 6 houses, 2 inns, a factory, a hotel, a bathhouse, a garage, a coffee house and 10 shops on the site of the Muftü Hilmi Mansion. Most of the Aga mansions were connected to the over-the-street quarters with the ancestral mansions.

The mansion near the Hagia Sophia Mosque, one of the two remaining mansions in Nicosia, united the quarters of the Mentés family. The arch heads of Mufti Hilmi's mansion can still be seen on the Old Police Street. There was only an intermediate door from the harem quarters to the selamlık as passage. However, this door was blocked by a railing and the work between the two divisions was carried out by a revolving cabinet placed on a wall between the two divisions.

On banquet days and during the whole month of Ramadan, men would eat their meals with their male guests in the selâmlık. Ramadan tables were very diverse. According to the information I personally received from a person who had been at the Ramadan table of Hacı Ömer Efendi, one of the agas of Iskele, there were forty kinds of different foods presented on that table. Meals were eaten in large divan sinis, placed on low sini stands, from copper sahans with carved sides. The name of the owner of the house was carved on the lids of these pitchers.

Each mansion would have a room with a mihrab and the host and his male guests would usually perform their evening prayers there. In front of each mansion, there was always a riding stone and the aga would ride his horse from there when he was going to work. Since there were no clubs and cafés at that time, the agas would gather in the selâmlık room and spend time in pleasant conversation. Poor and middle classes of people would gather in coffee-houses and spend their time playing rings, listening to meddah or saz."



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