



EVKAF

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"Your compassion will bring compassion."

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The Cyprus Evkaf Administration and the Turkish General Directorate of Foundations came together for new collaborations

The Director General of the Cyprus Evkaf Administration, Prof. Dr. Mustafa Tümer, along with his delegation, visited the Director General of the Turkish Foundation Administration, Sinan Aksu, at his office in Ankara.

During the meeting, it was noted that the Waqf Works Scanning Project being carried out in the TRNC had reached its completion stage and that the digital inventory of all foundation works in Cyprus was planned to be shared with the public shortly. In addition, it was stated that the institutional capacity of the institution would be further developed through training support to be provided to Evkaf

personnel in the areas of archives, law and real estate by the General Directorate of Foundations of Turkey.

The parties agreed to host joint iftar programmes during Ramadan to bring together different segments of society in Turkey and the TRNC. It was also decided to increase efforts to organise the annual Waqfs Week with more comprehensive and stronger coordination.

During the meeting, a common view was expressed on technical, academic and institutional cooperation for the Turkish-Islamic Foundations Museum planned to be established in the TRNC,

and it was stated that the museum would make the rich heritage of the foundation civilisation more visible at an international level.

During the visit, it was expressed that all preparations had been completed for the delivery of 40,000 olive saplings, the first phase of the '100,000 Olive Project' implemented in the TRNC, during the week of 21 December.

In addition, it was noted that the restoration and refurbishment of many historical waqf works, particularly the Lala Mustafa Pasha Mosque, would continue through the cooperation of the two institutions.



Our General Manager, Prof. Dr. Mustafa Tümer, attended the 15th Anniversary Ceremony of the Turkish Academy

The 15th anniversary of the Turkish Academy was celebrated with a grand ceremony at the Grand Mercure Beştepe Hotel in Ankara. The event, attended by leading academics, cultural figures and state representatives from the Turkish world, featured important messages on strengthening scientific cooperation, cultural interaction and a shared vision.

Prof. Dr. Mustafa Tümer, representing the Turkish Cypriot academic community at the ceremony, drew attention with his strategic presentation during the panel session. Tümer delivered a

comprehensive presentation on strengthening transport and energy links between Turkish states. In his presentation, he highlighted topics such as the modernisation of the Middle Corridor, increasing the capacity of TANAP, accelerating Caspian transit natural gas projects, the geostrategic position of the TRNC, the 'Single Window' application in customs processes, the common energy market, and renewable energy investments.

Tümer stressed that the joint policies to be developed in the fields of energy and transport would not only create economic value but also

strengthen political harmony and regional stability among the countries of the Turkic world. He also stated that the TRNC's position in the Eastern Mediterranean was of strategic importance as a key energy and trade partner opening the Turkic world to the West.

Prof. Dr. Tümer concluded his speech by stating, 'Integration in the fields of transport and energy is a strategic process that shapes the entire future of the Turkic world, from cultural rapprochement to commercial cooperation, from digital transformation to regional security!'

Es-Seyyid Emin Efendi Water Cistern

The Es-Seyyid Mehmed Emin Efendi Water Cistern, an important foundation building bearing the traces of the past within the historical fabric of Kyrenia, the jewel of Cyprus, stands tall as a silent witness to time, located close to the bustling atmosphere of the harbour.



The Es-Seyyid Emin Efendi Water Cistern is a living example of philanthropy and endowment culture from the Ottoman period. The cistern played a significant role in meeting Girne's water needs for approximately 200 years.

Built of cut stone with a vaulted roof, the Es-Seyyid Mehmed Emin Efendi Water Cistern is located on the border between Baldöken Cemetery and St. Andrew's Anglican Church.

As stated on the marble inscription written by Feyzi Dede, a dervish of the Mevlevi Tekke, this valuable structure was commissioned by Es-Seyyid Mehmed Emin Efendi, who served as the Cyprus Muhassil (Governor) between 1816-1821 and 1834. Es-Seyyid Mehmed Emin Efendi has left his mark on Cypriot history not only with this cistern, but also with important charitable works such as initiating the construction of the Hala Sultan Mosque in Larnaca and building other fountains in Kyrenia.

This cistern is an example of a sebil (water

fountain) built to meet the water needs of the people of Kyrenia at that time and to provide life to travellers and animals. In accordance with the tradition of waqf (endowment), such structures are not only architectural works but also a sign of social investment serving the common welfare and good of society.

As the Cyprus Evkaf Administration, one of our most important duties is to preserve these works of our ancestors, restore them, and pass them on to future generations.

The Silent Witness of Girne

The Seyyid Emin Efendi Water Cistern is located in Girne, Cyprus's tourism centre. The cistern is located on Sertaç Sevim Kalebey Street, within walking distance of Girne Harbour and Ağa Cafer Paşa Mosque.

The water cistern is a historical monument displayed in the open air. Therefore, there is no entrance fee or visiting hours.

Many of the places to visit in Girne are located around Girne Harbour. After visiting the Seyyid Emin Efendi Water Cistern, you can also walk to Girne Harbour, St. Andrew's Church, the Shipwreck Museum and the Ağa Cafer Paşa Mosque.



Charitable and Family Waqfs

Waqfs are subject to different classifications in terms of the purpose for which they were established, the assets allocated to the waqf and the manner in which these assets are managed, and the administration of the waqf.

Waqfs are categorised into two groups based on their purpose: charitable waqfs and family waqfs.

Charitable Waqfs

When one thinks of waqfs, charitable waqfs come to mind first. The fundamental principle of this type of waqf is that all people, the poor and needy, and even animals, should benefit from the original assets or income of the waqf. The sole purpose of this type of waqf is to gain Allah's pleasure.

All public structures such as places of worship such as mosques and prayer rooms, schools, madrasas, libraries, bridges, wells, dams, hospitals, orphanages, roads, tekkes, cemeteries, guesthouses, zawiyas, soup kitchens, bathhouses, and caravanserais fall under the scope of charitable waqfs.

A significant portion of waqfs in Turkish legal history were charitable in nature. In particular, the waqfs established by sultans and members of the dynasty were entirely devoted to charitable causes and religious purposes, or to certain public services that, according to our current understanding, fall within the core duties of the state, free from concerns for personal or family interests.

For example, the waqf belonging to Hürrem Sultan, the wife of Sultan Suleiman the

Magnificent, was entirely charitable in nature, and its charitable works included a madrasa with 16 students, two mosques, a soup kitchen, a zawiya, and a school.

Family Waqfs

These are waqfs established by an individual for the benefit of their own children or other family members descended from them. Family waqfs,

waqfs was that the fundamental condition for the legitimacy of such waqfs was that the waqf's income must be allocated to the poor after the family line had died out.

It is also possible to divide family waqfs into two categories: 'full family waqfs' and 'partial family waqfs,' or to refer to partial family waqfs as 'mixed waqfs.'

A full family waqf is one in which the entire income of the waqf is stipulated to be in favour of the family or descendants of the waqf. The income of a family waqf established in this manner was allocated to the family or descendants of the waqf for as long as they lived and could not be used for any other purpose.

In semi-family waqfs or mixed family waqfs, the waqf could stipulate

that part of the income allocated to the waqf be for the benefit of the family, while linking the other part to any public service or charitable institution specified in the waqf deed.

For example, the waqf established by Hacı İlyas in the 16th century was a full family waqf. The waqf stipulated that the use of the immovable property it had endowed would be reserved for himself until his death, then for his wife, then for his children and their children after her death, and finally, when no one from his family remained, for a learned and religious person.



also known as zürri, ehli, or evladlık waqfs, are considered invalid and unacceptable according to the majority view of Islamic jurists.

According to them, a waqf established for charitable purposes should not solely benefit a specific family, but rather everyone or at least those in need. For this reason, family waqfs were considered contrary to the purpose and spirit of waqfs.

The minority view in Turkish waqf history, represented by Abu Yusuf, regarding family



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