

# PREFACE

The Toyo Bunko, a research library for Asian Studies in Tokyo, has, for six years from 2011, been conducting a comparative study of waqf endowment, in collaboration with Le Centre National de la Recherche Scientifique (CNRS) Program, Groupements de Recherche Internationaux (GDRI) centred at Temps, Espaces, Langues, Europe Méridionale - Méditerranée (TELEMMe), Unité Mixte de Recherche 7303, Maison Méditerranéenne des Sciences de l'Homme (MMSH), Aix-Marseille Université (AMU), headed by Professor Randi Deguilhem, holding the following workshops in Aix-en-Provence, Tunis, Birzeit (Palestine), Mascara (Algeria), and others in order to extend our knowledge about the regional variety of waqf.

July 2012. Aix-en-Provence in France

December 2012. Tunis University in Tunisia, "Pour une formation en matière d'exploitation informatisée des documents waqf"

July 2013. Aix-en-Provence, "From Practice to Norm: Administering Waqf and Other Endowment Foundations"

October 2013. The Middle East Studies Association of North America (MESA) 47th annual meeting in New Orleans, "The Need to Compare: Going beyond the Area Studies Approach for 'Thinking Waqf'"

June 2014. Mascara University in Algeria, "Waqf and Its Terminology: Between Local Social Practices and Jurisprudential Norms"

August 2014. The World Congress for Middle Eastern Studies (WOCMES) 5th meeting in Ankara, "Diversity and Commonality in Theory and in Practice: Analysing Waqf and Other Endowment Models in the Islamic World, Europe and Beyond"

October 2014. Birzeit University in Palestine, "Reading the History of Cities via Waqf Documents"

June 2015. Aix-en-Provence, "Leaving One's Trace in Society: Individuals and the Institutionalisation of Their Networks in Society via Their Waqf Foundations"

We held an international symposium entitled "Comparative Study of the Waqf from the East: Dynamism of Norm and Practices in Religious and Familial Donations" as the fourth international symposium of Inter-Asia Research Networks at the Toyo Bunko in Tokyo on December 5–6, 2015 (jointly supported by the Scientific Grant-in-Aid program "International Joint Research of the Waqf" headed by Miura Toru). This symposium aimed to clarify the socio-economic role of waqf donation by cross-area comparisons among waqf, not only within the Middle East, but also across a wider regional scope to include Central Asia, South Asia, Southeast Asia, and similar endowments in China and Japan. Donation of properties have been prev-

alent in all regions throughout human history, but the redistribution of properties and wealth has so far been overlooked because both historical studies and economics focus mainly on the production and accumulation of wealth. The fundamental question is why one performs the paradoxical act of donation of giving one's own property to a third party.

Our goal was to find and locate both regional features and historical changes of the waqf and similar donations within the sweep of human history, based on a common definition of the waqf (see below), by analysing historical materials of each region from comparative perspectives on topics such as purpose, management, profit and its distribution, transformation and abuse, etc., and searching for a dynamism of the waqf and similar donations and their potential in the contemporary world.

Definition of the waqf for comparison:

Irrevocable property donation to distribute the profit to the donor's family or other beneficiaries as well as for a charitable/philanthropic purpose, by creating a management body independent of the donor and the state.

Viewpoints (list of questions):

- ( 1 ) Who are the donors? Rulers (nobles, the military elite, citizens, officials, intellectuals, notables), merchants and artisans, and the common people.
- ( 2 ) What is donated? Immovable property (land, buildings, etc.), movable property (food, clothes, etc.), cash, labor and service, immaterial rights.
- ( 3 ) Who receives the donation? Religious institutions (churches, monasteries, temples, shrines, convents, colleges, etc.), a higher authority/person, lineage, community and association, etc.
- ( 4 ) For what? Purpose and motive of donation: what return is expected?
- ( 5 ) Who owned the donated properties?
- ( 6 ) Who managed the donated properties and how were they managed? Appointment of superintendents, regulations for management, and account books.
- ( 7 ) For what was the income used?
- ( 8 ) Did the state tax the donated properties?
- ( 9 ) Deeds of donation: their content, authorisation, and preservation.
- (10) What kind of social relationship is organised by the donation? Corporate body, personal network, etc.

The Toyo Bunko invited ten eminent scholars from Algeria, France, Germany, India, Palestine, Malaysia, and the United Kingdom as presenters, chairs, and discussants to exchange knowledge and viewpoints. We organised three sessions in the

symposium: Benefit, Networks, and Transition.

The first session “Benefit” (Chair, Okawara Tomoki, Toyo Bunko and Tohoku University) discussed who were the beneficiaries gaining a profit from the donated properties (mainly immovable properties) and how that profit was used. It was led by four presentations on waqf donation in Qajar Iran, waqf buildings in Jerusalem, the educational activity of a madrasa in sixteenth century Bukhara, and women’s waqfs in Ottoman Algeria. The second session “Networks” (Chair, Stephan Knost, University of Halle-Wittenberg) focused on what kinds of networks were created by the waqf and similar donation and how the networks operated in society. Four papers were given on village institutions in Ming and Qing China, land commendation in medieval Japan, waqf and social patronage among Tamil Muslim immigrants in Penang, Malaysia, and the waqf for Maghrib visitors staying in Cairo and Jerusalem. The third session, “Transition” (Chair, Randi Deguilhem) dealt with historical changes of the waqf, especially under colonial rule in the Middle East and Asia. Three papers clarified the reorganisation of the Islamic waqf and its spread under French and British colonial rule in the Maghrib, Syria, India, and the Indian Ocean countries. In each session, we paid attention to the dynamism between norm and practices around waqf donation: the former controls the latter while the latter revises the former socially, which creates a common sense about it among the people.

The closing session was led by general comments by the discussant, Professor Jean-Pierre Dedieu, which revealed two common viewpoints among waqf and similar donations: universality of religious “mortmain” exempted from the legal rule of transmission and managed by transcendental entities, and a complex relationship with the state. Through the general discussion, the participants realised the importance of mutual understanding beyond the borders of region and time, and the need to continue and extend this kind of joint research into the waqf.

One year after the symposium, all the presenters contributed their final paper to this volume which also includes two additional papers: Professor Dedieu’s on Christian religious foundations in Western Europe in Part One and Miura Toru’s on transregional comparison of the waqf in Part Four.

I express my sincere gratitude to Aitani Yoshimitsu, Deputy-Director of Research Department of the Toyo Bunko, Yamamura Yoshiteru at the Research Department, Harayama Takahiro, Research Fellow at the Library Department, and Dr. Ota Keiko, Junior Research Fellow of the Toyo Bunko for their support and Dr. Gaynor Sekimori in Cambridge for her elaborate editing work of the English papers.

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Miura Toru