

The Fourth International Symposium of Inter-Asia Research Networks

Comparative Study of the Waqf from the East

Dynamism of Norm and Practices in Religious and Familial Donations

5-6
December, 2015

2nd Floor,
Lecture Room,
Toyo Bunko

Organizer :

MIURA Toru

(Research Fellow, Toyo Bunko;
Professor, Ochanomizu University)

Opening Address 12/5(Sat.) 13:00-13:30

HAMASHITA Takeshi (Research Department Head, Toyo Bunko) & MIURA Toru

1 Benefit

12/5 (Sat.) 13:30-17:00

Moderator :

OKAWARA Tomoki (Research Fellow, Toyo Bunko; Associate Professor,
Graduate School of International Cultural Studies, Tohoku University)

KONDO Nobuaki (Research Fellow, Toyo Bunko; Professor, Research Institute for Languages and
Cultures of Asia and Africa (ILCAA), Tokyo University of Foreign Studies)

“State and Shrine in Iran: Waqf Administration of the Shah ‘Abd al-‘Azim Shrine under the Qajars”

Musa SROOR (Director of History and Archaeology Department, Director of Master Program in Muslim
and Arab History, Professor, Birzeit University)

“The Waqf and Building the Cities: The Old City of Jerusalem as a Case Study”

ISOGAI Kenichi (Research Fellow, Toyo Bunko; Professor, Faculty of International Liberal Arts,
Otemon Gakuin University)

“Waqf as a Sustainer of Educational Activity: A Sixteenth Century Waqf for a Bukharan Madrasa”

Ouddène BOUGHOUFALA (Professor, Humanities Department, Mascara University)

“Women’s Waqf and their Social Role in Ottoman Algeria”

2 Networks

12/6 (Sun.) 9:30-12:40

Moderator :

Stefan KNOTT (Lecturer, University of Halle-Wittenberg)

Joseph P. McDERMOTT (Fellow of St John’s College and Emeritus Reader of Chinese History, Cambridge)

“Village Institutions: Their Development and Potential in China during the Ming and Qing Dynasties”

TAKAHASHI Kazuki (Professor, Faculty of Humanities, Musashi University)

“Land Donation in Medieval Japan and its Social Function”

KHOO Salma Nasution (Author, Areca Books, Penang, Malaysia)

“Waqf and Social Patronage among Tamil Muslim Diaspora in the Straits Settlements of Penang”

Nacereddine SAIDOUNI (Professor Emeritus, University of Algiers)

“The Awqāf of Maghrebis in Cairo and Jerusalem: Spiritual Links, Cultural Exchanges, and
Economic Necessities (Through a Sample of Maghrebis’ Waqfiyat in al-Azhar and al-Aqsa Mosques)”

3 Transition

12/6 (Sun.) 13:40-16:20

Moderator :

Randi DEGUILHEM (Professor, CNRS, TELEMME-MMSH/AMU, Aix-en-Provence)

Saiyid Zaheer Husain JAFRI (Professor of Medieval Indian History, Department of History
Faculty of Social Sciences, Delhi University)

“Familial Grants and Making of a Waqf: A Case Study of Khanqah-e Karimia, Salon (in Northern India)
from Mughal to the Modern Times AD.1679-1953”

Randi DEGUILHEM (Professor, CNRS, TELEMME-MMSH/AMU, Aix-en-Provence;

Director of GDRI CNRS International Research Network on Waqf and codirector of IISMM-EHES seminar on waqf)

“Colonial States Claiming Waqf, A Transregional Approach: From the French and British Near East
to British India”

Tunku Alina ALIAS (Adjunct Professor, University of Miami Law School; Adjunct Research Fellow,
International Centre for Education in Islamic Finance (INCEIF) KL)

“The Spread of Waqfs following British Colonial Trade in the Indian Ocean: A Comparison with the
Atlantic Trade”

Closing Session 12/6 (Sun.) 16:30-17:20

Discussant: Jean-Pierre DEDIEU (Senior Researcher (emeritus) CNRS, Franespa, Toulouse/IAO (Lyon)

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Seating capacity is about 50.

We will stop accepting registration
once all the places are taken.

Registration required by e-mail or FAX.

Entry free of charge.

Articles

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The Fourth International Symposium of Inter-Asia
Research Networks (December 5–6, 2015)

**Comparative Study of the Waqf
from the East: Dynamism of Norm
and Practices in Religious and
Familial Donations**

Organizer's Address: Comparative Study of the Waqf from the East: Dynamism of Norm and Practices in Religious and Familial Donations

MIURA Toru

(Research Fellow, Toyo Bunko; Professor, Ochanomizu University)

The Toyo Bunko, a research library for Asian studies in Tokyo, has, for five years from 2011, been conducting a comparative study of waqf endowment, in collaboration with the CNRS International Research Program (GDRI) centered at the TELEMME/MMSH, Aix-Marseille University (headed by Professor Randi Deguilhem), holding the following workshops in Aix-en-Provence, Tunis, Birzeit (Palestine), and Mascara (Algeria), in order to extend our knowledge about the regional variety of waqf.



July 2012. Aix-en-Provence

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

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

October 2013. 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. 5th WOCMES meeting in Ankara, "Diversity and Commonality in Theory and in Practice: Analyzing 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 in France, "Leaving One's Trace in Society: Individuals and the Institutionalization 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 (Diagram 1). 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 analyzing 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:

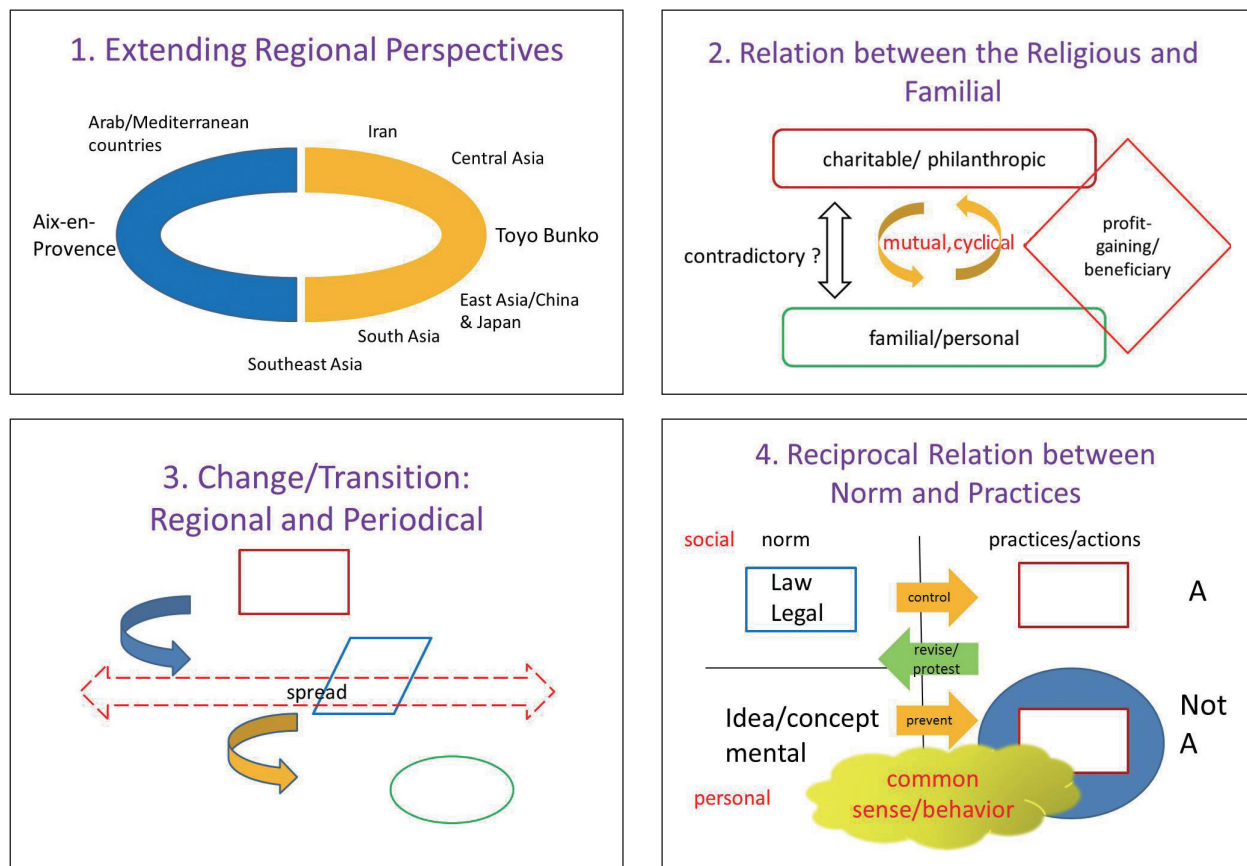
Irrevocable property donation to distribute the profit to the donor's family or other beneficiaries as well as for a charitable/philanthropic purpose, by creating a management body independent of the donor and the state.

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, authorization, and preservation.
- (10) What kind of social relationship is organized by the donation? Corporate body, personal network, etc.

The Toyo Bunko invited ten eminent scholars from Algeria, France, Germany, India, Palestine, Malaysia, and the UK, as presenters, chairs, and discussants to exchange knowledge and viewpoints. We organized three sessions in the symposium: Benefit, Networks, and Transition.

The first session 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 focused on what kind 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 Maghreb visitors staying in Cairo and Jerusalem (Diagram 2). The third session, "Transition", dealt with historical changes of the waqf, especially under colonial rule in the Middle East and Asia. Three papers clarified the reorganization of the Islamic waqf and its spread under French and British colonial rule in the Maghreb, Syria, India, and the Indian Ocean countries (Diagram 3). 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



(Diagram 4).

The closing session was led by general comments by the discussant, which revealed two common viewpoints among waqf and similar donations in China and Japan: 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 realized the importance of mutual understanding beyond the borders of regions and time, and the need to continue and extend this kind of joint research into the waqf.

Session 1 Benefit

State and Shrine in Iran: Waqf Administration of the Shah ‘Abd al-‘Azim Shrine under the Qajars

KONDO Nobuaki

(Research Fellow, Toyo Bunko; Professor, Research Institute for Languages and Cultures of Asia and Africa (ILCAA), Tokyo University of Foreign Studies)

In this paper, I will examine the financial records of the Shah ‘Abd al-Shrine from 1873–75, 1879–80, 1882, and 1901 and explore how late nineteenth century reform affected shrine administration.

Shrines of Shi‘i Imams and their descendants are particularly venerated in Iran. That of Shah ‘Abd al-‘Azim (d. before 868), located in a suburb of Tehran, is one such. It was built in the eleventh century, but its major waqf endowments were established during the fourteenth and the sixteenth centuries. A *sayyid* family controlled the older waqfs generation by generation, while the Safavids (1501–1736) created a new waqf and appointed a waqf