



(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

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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

administrator for the state waqf apart from the *sayyid* family.

The fall of the Safavids and political confusion during the eighteenth century were a huge blow to the shrine's waqf. In the early nineteenth century, the *sayyid* family recovered control of all the waqfs of the shrine, including the Safavid state waqf, but the shrine's waqf property was drastically decreased. In 1843, the family controlled only two waqf villages out of the former twenty-three.

However, the shrine was too important to ignore for the Qajars (1796–1925). As Tehran developed as the Qajar capital, more and more people visited it for veneration, including the shahs and their courtiers, and the inhabitants of the capital customarily visited it every New Year's eve. The Qajars tried to recover some waqf properties for the shrine. However, waqf administrators from the *sayyid* family apparently were not sufficiently capable of managing the shrine, because an anonymous petition concerning its bad management was sent to the shah.

Naser al-Din Shah decided to change the waqf administrator. In 1872, the *sar-keshik*, the chief guardian of the shrine, was appointed as waqf administrator. Then, in 1879, the shah appointed his Georgian courtier Hajji Ebrahim Amin al-Soltan as its waqf administrator, although the latter did not have any religious background. However, as one of the most capable and influential figures at court, Amin al-Soltan reformed every aspect of shrine administration. After his son succeeded him, the governor of Tehran then became the shrine's administrator as well. In other words, at the end of the nineteenth century, shrine administration became part of provincial administration.



Figure Shah 'Abd al-'Azim Shrine, February, 2010. Copyright of Nobuaki Kondo.

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

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Waqf played an important role in building the city culturally which entailed all aspects related to the process of development and construction not only in relation to the physical aspects of economic development and construction such as buildings, markets, caravanserais, etc., but also included the human and intellectual development of city's community (education, schools, libraries, Sufism movements). Waqf was also important in terms of supporting the poor and needy and providing food and housing for them, treating the sick, housing the travelers.

During the Islamic periods (637–1917) Muslim caliphs, sultans, and princes paid special tribute to Jerusalem where many waqf establishments were erected. This charitable deed was not limited to the ruling class but it was also open to many other philanthropists. These waqf buildings (religious institutions and waqf properties), had played a significant role in determining the design of the inner city of Jerusalem. Moreover, buildings belonging to waqf included entire markets as well as schools and hospitals. The extensive presence of such establishments inside Jerusalem's walls not only determined the religious features of Jerusalem but also affected its residential and commercial landmarks.