

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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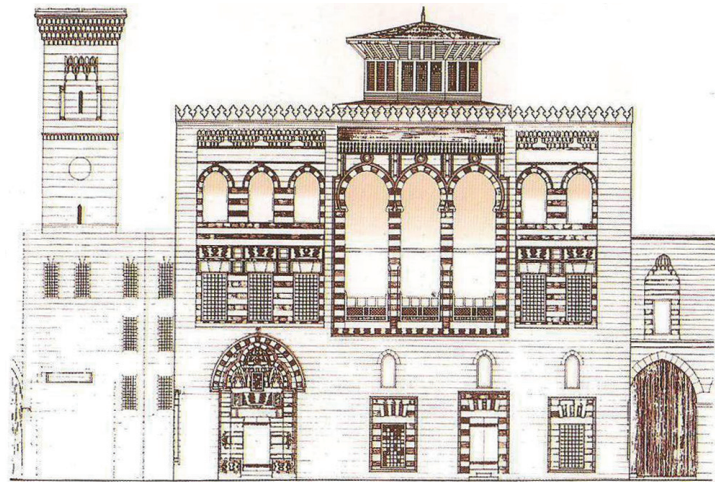
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Waqf played an important role in building the city culturally which entailed all aspects related to the process of development and construction not only in relation to the physical aspects of economic development and construction such as buildings, 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.



Figure 1 The Ashrafiya Madrasa
[Photo taken by Nazmi al-Ju'ba, Birzeit University]



رسم تخيالي لواجهة الأشرافية الأصلية، المصدر: A.G. Walls

Figure 2 The Reconstruction Picture of the Ashrafiya Madrasa
[Archie G. Walls. 1990. *Geometry and Architecture in Islamic Jerusalem: A Study of the Ashrafiyya*. England Buckhurst Hill]

This research proposes that establishments supported by waqf and their affiliated real estate played a crucial role in the building of Jerusalem and developing its architecture. Through knowing the dates when the waqf buildings were constructed during the Islamic periods (637–1917), one can identify the periods of building in Jerusalem and the architectural development of the city. This research paper will rely on judicial documents such as those from the court records (*sijill*) of the Islamic Ottoman court of Jerusalem (*mahkama shar'iyya*) as well as from the Jerusalem waqf archive.

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

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This paper aims at introducing and analyzing the contents of a late 16th century Central Asian waqf deed recording the donation contract for the benefit of a Bukharan madrasa and preserved at the Central State Archive of the Republic of Uzbekistan, especially focusing on two functions of the waqf institution: first, sustaining the educational activities of madrasas and, second, accelerating the circulation of traditional or Islamic knowledge by accumulating a great number of manuscripts there.

The madrasa for whose benefit the donation deed was made was founded by Qulbaba Kukaltash, one of the prominent military leaders active during the reign of Shaybanid khan, Abdallah II (1583–98). Though it has not served as an educational facility for many years, its building still stands in the center of the old city of Bukhara near a reservoir. The waqf deed was originally composed in 1594. However, for the time being, we have to be satisfied using a later copy of, probably, early 19th century origin.

The text of the document is written in Persian and strictly follows the format prevailing among the waqf deeds composed in Central Asia after the second half of the 16th century. What is striking for researchers into the history of the Muslim world is that the document contains in itself a long list of 341 manuscripts donated to the library of the madrasa. The list of manuscripts is in tabular form and is divided into 11 parts according to the