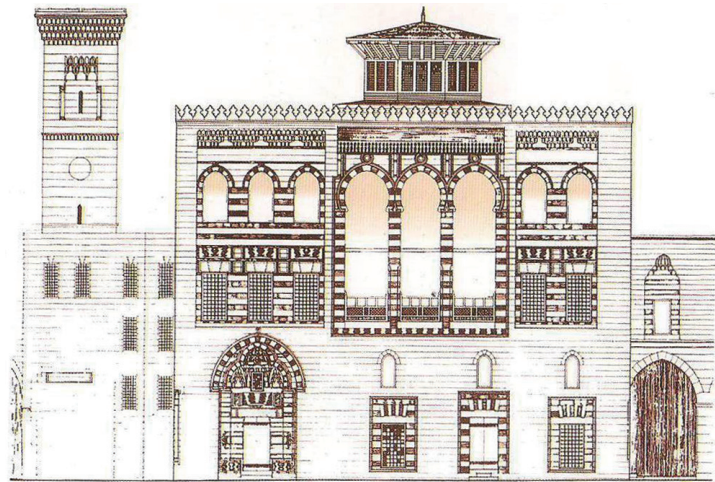




Figure 1 The Ashrafiya Madrasa
[Photo taken by Nazmi al-Ju'ba, Birzeit University]



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

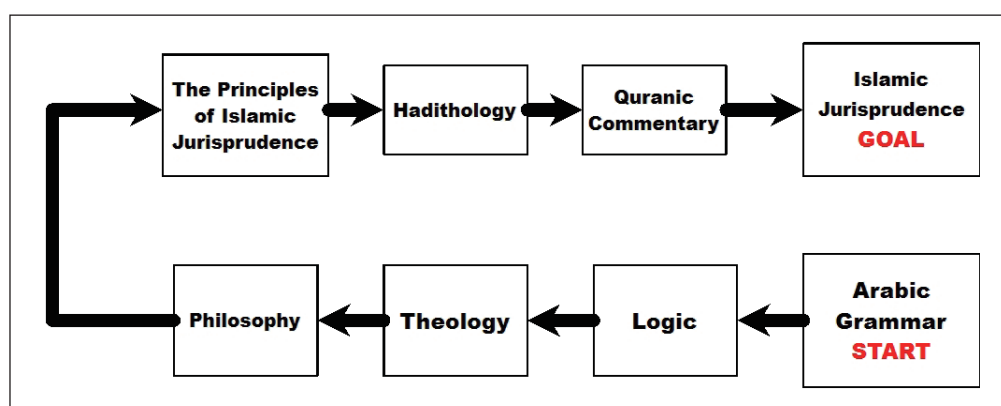


Figure A Putative Learning Process at Central Asian Madrasas in the Second Half of the 19th Century

genres of study: (1) Quranic commentary, (2) Hadithology, (3) Islamic jurisprudence, (4) Arabic rhetoric, (5) Islamic theology, (6) Arabic dictionary, (7) Sufism, (8) Arabic grammar, (9) Logic, (10) Philosophy, and (11) Medical science. Since the donor, i.e. the founder of madrasa, must have intended that these manuscripts would be used by students, it may be fairly possible to assume that the list shows, to a certain degree, the entire picture of knowledge to be transmitted to students at that time.

By analyzing the list of manuscripts the author came to the following conclusions:

(1) Of the 341 manuscripts appearing in the list, the largest portion is occupied by those on Islamic jurisprudence—99 manuscripts, equivalent to 29%; this fact eloquently testifies that the curriculum of the madrasa was designed in essence to train judiciary personnel requisite for sustaining a society ruled by Islamic law.

(2) By comparing this list of manuscripts with later sources which contain information about text-books used in Central Asian madrasas in the second half of the 19th century, we can safely assume that the curriculum of Central Asian madrasas remained basically unchanged for about 300 years. This long-term stability of curriculum has to be considered one of the essential features of educational activity in pre-modern Central Asia.

(3) As the list itself clearly shows, the waqf institution made a significant contribution to the acceleration of transmitting and circulating traditional knowledge by financing the accumulation of manuscripts which might often have been traded at a high price in the pre-modern period.

Women's Waqfs and their Social Role in Ottoman Algeria

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This paper aims to study women's waqfs in Algerian cities during the Ottoman era (1519–1830).

Many Algerian cities in the Ottoman period such as the city of Algiers, Miliana, Medea, Mazouna, and Constantine have experienced the phenomenon of 'women's waqfs'. Our study relies on official documents found in the Algerian National Archives including:

- The records of '*Bayt al-Bâylîk*'
- The courts records known as '*al-Mahâkim al-Shar'îya*'

These documents constitute a rich corpus directly related to our topic, namely, 'women's waqfs' («*Awqâf al-Nisâ'*», waqf endowed by or for women). They help to shed light on the social role of the women in Ottoman society in Algeria as well as their financial responsibility.