

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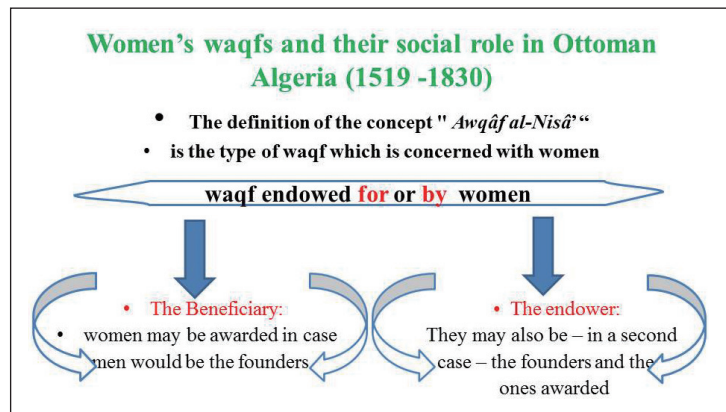
This paper aims to study women’s waqfs in Algerian cities during the Ottoman era (1519–1830).

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‘iyya’*

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.

In terms of her relationship to the foundation, the woman can be a wife, a mother, or a sister of an endower as well as being a beneficiary. She was also, in some cases, the endower of the *habous* (waqf) foundation. In all cases, the rights and obligations of the individual woman or man within the waqf structure are predetermined by several conditions which were established beforehand. Some of these conditions place the man and the woman on an equal rank but in other cases, a waqf may favor men even when the waqf in question is created by a woman.



Among the subjects related to the women's waqfs that deserve to be studied, whether in Algeria or other countries in the Arab and Islamic world, we examine the beneficiaries of the endowment, why the founder designates certain persons as beneficiaries and, at the same time, exclude others from the usufruct of waqf? Another subject to be studied in our research concentrates on the reasons for differentiation and discrimination between beneficiaries. We shall also deal with cases of equality/parity of rights between males and females and the issue of women's ownership of property and their financial responsibility. We will shed light on the general terms and principles of Islamic law which has developed provisions regarding the waqf in the Muslim world, both east and west, with reference to similarities of women's waqfs in appearances and merits despite different environments and distances between countries.

Thus, our problematic takes as reference the following questions:

- What are the religious and social principles underlying the nature of 'women's waqfs'?
- What is the social role (in urban or rural society) of women in relation to the phenomenon of waqf?

Session 2 Networks

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

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Chinese village life, in contrast to that in many other countries, was traditionally marked by the co-functioning of a plurality of secular and religious institutions. Just as Chinese could claim attachment to a number of religious faiths, so did they have a variety of institutions and associations, often religious, that they became members of. In fact, these institutions co-existed, imitated, and competed with one another for membership and resources within a single village. As a result, the pecking order of these institutions might vary considerably over time and place.

From the Song dynasty (960–1279) through the Qing dynasty (1644–1912) Chinese villages usually had at least four kinds of institutions: a tutelary-god worship association known as the village worship association (*she*), formal religious institutions like Buddhist temples or Daoist shrines, popular cults and their shrines (which were often dedicated to historical figures who as deities were thought capable of curing a devotee's illness or increasing his or her wealth), and large kinship associations such as large communal families or trust-based lineages. Over