

The Awqâf of Maghrebis in Cairo and Jerusalem: Spiritual Links, Cultural Exchanges, and Economic Necessities (Through a Sample of Maghrebis' Waqfiyât in al-Azhar and al-Aqsa Mosques)

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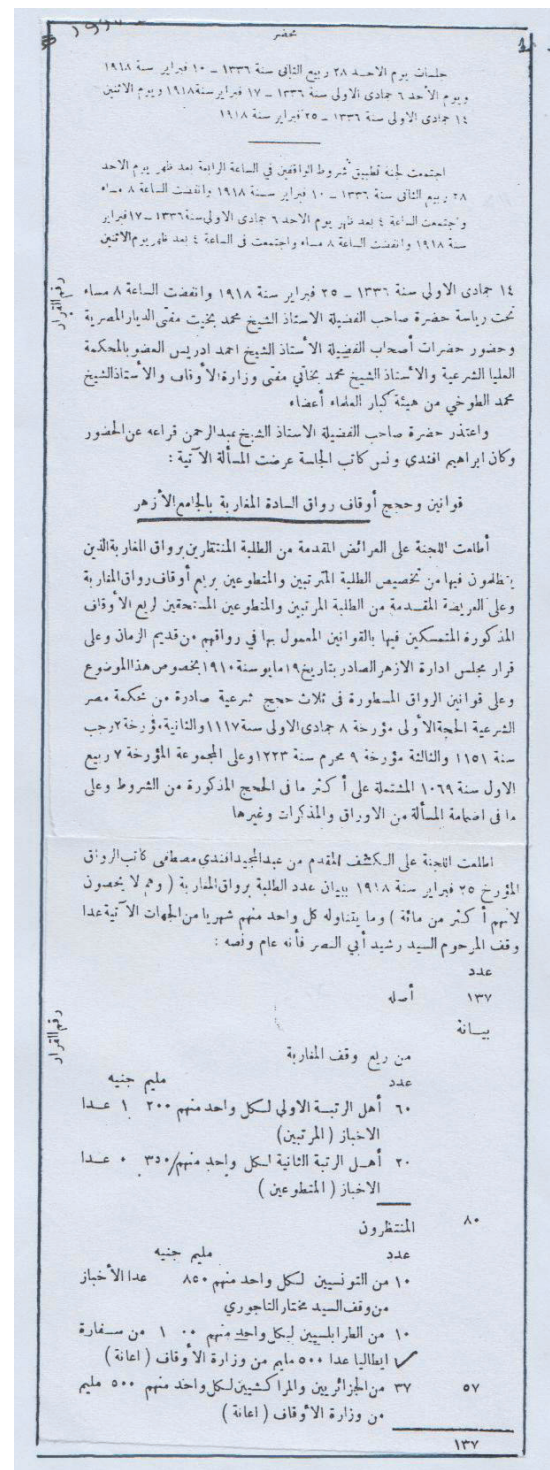
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The awqâf (pl. of waqf) of Maghrebis in Cairo and Jerusalem were key elements in the spiritual, cultural, social, and economic ties and dynamics between Maghrib and Mashriq. The awqâf of the Hall of Maghrebi students in al-Azhar (*Riwaq al-Maghariba*), and the Maghrebi awqâf in Jerusalem are illustrative samples of this fact, and are considered here in their historical context, social realities, and spiritual and cultural impact.

The first part of the paper gives a short historical presentation of the role of al-Azhar and then specifically its Maghrebi Hall and its awqâf, identifying some of their founders, their titles (hujaj) chronology, and their revenues. The analysis is based on a specific document dated on 1336H (1918) and titled: *Mahdhar kawanin wa hujaj awqâf riwaq al-Maghariba* (Report of Laws and Titles of the awqâf of Maghrebi Hall) drafted by a Committee instituted to see at a complaint presented by students on a waiting list. The report determines the existing awqâf, their revenues, their spending, and develops interesting legal arguments on the nature of these awqâf.

The second part of the paper deals with the awqâf of Maghrebis in Jerusalem, emphasising, first, the spiritual status of Jerusalem and the presence of Maghrebis in the city, which is echoed in their awqâf, namely: the waqf of al-Malik al-Afdal (582H/1187), the waqf of Abu Madyan Shoaib (720H/1320), and waqf al-Mahmudi (730H/1330), that witnessed many developments since the Ottoman period and during the British Mandate and the Israeli occupation. The study focuses on their titles (waqfiat) which had been revised especially during the Ottoman period by means of firmans, and which allow us to identify Maghrebi awqâf in Jerusalem and its environs, their origin, and their registration. The analysis is based on Massignon's list established according to the data of the Legal Court. Some conclusions sketch the role and influence of these awqâf on both Palestinian and Maghrebi realities.

At the end of the paper, the awqâf of Maghrebis in



al-Azhar and Jerusalem are put in a historical perspective confirming their cultural, spiritual, social, and human role and their durability through a long period with adaptations. Their key features are also presented as they appear in the waqf titles (hujaj) and the conditions they stipulate.

The awqâf to the Maghrebi are the best testimony of the presence of Maghrebis in Cairo and Jerusalem, and the mutual influence between Maghrib and Mashriq. They contributed to the daily life of the Maghrebi students providing them with decent living conditions in a climate of freedom, scientific competition, initiative and openness to other students, and doctrinal differences. These awqâf created a strong feeling of unity and fraternity among them despite their different origins. They made them conscious of their singularity and linked them, at the same time, strongly to their Mashriqi colleagues, with a clear impact in the Maghreb since those students brought home knowledge, reformist ideas, manuscripts and books, affirming the presence of Egypt and Palestine in Maghrebi consciousness. To complete this picture such research could be extended to other scientific and spiritual centers of the Mashriq which had strong relations with the Maghrib as Damascus, Baghdad, Hebron, Alexandria, and Istanbul.

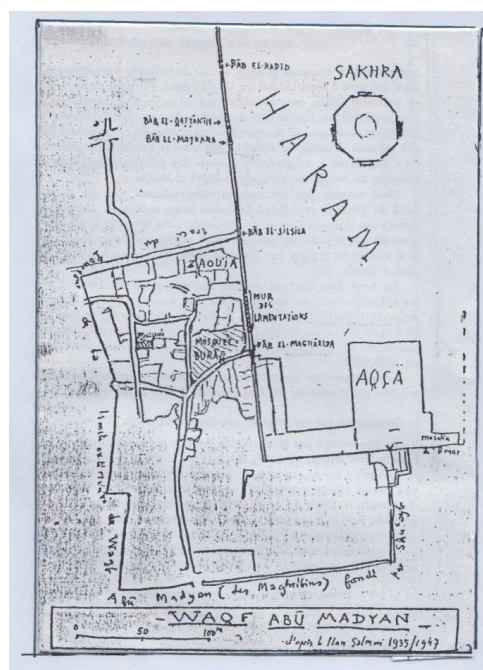


Figure 2 A Sketch of Abû Madyan Waqf in Jerusalem [Louis Massignon, *Documents sur certains waqfs des Lieux Saints de l'Islam, principalement sur le waqf Tamimi à Hébron et sur le waqf Tlemcénien 'Abû Madyan à Jérusalem* (réunis et annotés) extrait de la *Revue d'études islamiques*, année 1951, pub. à part, Lib. Orientaliste P. Geuthner, Paris, 1952, pp. 87–92 (Reviewed by Haj Hammou, Algiers)].

Session 3 Transition

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

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The familial background, stature of the founder, his charisma often resulted in making of the land grants by the landed elite/s. The imperial confirmation of these donations ensures their continuation. With no permanent alienation of the State's right over such property and an insistence on the renewal of the grants by the successive regimes, it put these properties into a special category. The Colonial administrators, not bothering for such finer details, simply treated these grants as *Waqf*. They insisted on the administrative scrutiny, to ensure that expenses are incurred strictly for the purposes for which the grant was made.

Khanqah-e Karimia, Salon, Rae Bareilly (Uttar Pradesh, India) happens to be a major center of the Chishti-Nizami tradition of the sufis since the 17th century. Its founder, Shaikh Pir Muhammad (d.1687) had an illustrious familial background in India since the 13th century. The Shaikh, after an 'incidental encounter' with Shaikh 'Abdul Karim (d.1647), the descendent of Shaikh Husamul Haq (d.1470), took *bayat* (spiritual initiation) into