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CONGRESS

Middle East and Muslim Worlds
Studies

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Round table

Waqf Foundations in Islamic Lands: Networks of Power, Management and Objectives

In memory of Mounira ABDELHARIZ TARCHOUN, TELEMMe UMR 7303-MMSH, AMU / LAM UMR 5115 CNRS / Sciences Po Bordeaux

As a societal instrument, waqf is used by individuals as well as by organizational structures within religious communities in Islamic lands.

The waqf is structured according to a triangular arrangement. On one hand, the creation of a waqf and its economic functions operate with reference to Islamic jurisprudence (for Christian, Druze and Jewish waqfs, the jurisprudential framework is with respect to their socio-religious regulations) and, on the other hand, it operates according to decrees and state law. Finally, local usages also impact the governance of waqfs which differs from place to place.

Waqf provides an institutionalized means which is recognized and embedded within systems of law in Islamic lands so that an individual, woman or man, can establish and/or reinforce their networks as well as their management and their objectives within a sustainable framework. Constituted from private properties owned and ceded by the endower with the aim of financially supporting given beneficiaries which the founder indicates in the waqf charter, power networks, which are the result of this, are inserted, at different levels, within the economic and socio-political apparatus in society.

This round-table proposes to work on several aspects of this with respect to our research carried out within the GDRI (CNRS) WAQF *. It will highlight the diversity of different objectives which encourage individuals to create a waqf, whatever the religious community to which they belong in Islamic lands.

This round-table will also underline the agency of the individual who, by her/his action of creating a waqf, establishes a long-term network with elements coming from her/his own environment, especially concerning the choice of beneficiaries indicated within the waqf charter as well as the choice of the administrator of the waqf.

With respect to these observations as well as from the perspective of a data base created by Jean-Pierre Dedieu and Mohammadreza Neyestani, to which other members of our GDRI also enter information from our documentation, we will present some results from our work concerning Muslim, Christian and Jewish waqf within the Ottoman, Hafsid and Safavid cultures as well as from the perspective of contemporary waqf: examples from Istanbul, Damascus, Jerusalem, Mont Lebanon, Miliana et Médéa (Algeria), Tunis, Sfax, Ispahan and other places.

* GDRI WAQF partners: CNRS / Aix-Marseille U. IREMAM then TELEMMe; IISMM-EHESS Paris; IFPO; INCEIF Kuala Lumpur, Malaysia; Toyo Bunko, Tokyo, Japan; U. Birzeit, Palestine; U. of Algiers and Mascara, then U. Ibn Khaldoun of Tiaret, Algeria; U. of Tunis Maghrebien Studies, Tunisia; U. Zayed Abu Dhabi-Dubai, United Arab Emirates

Convenor: Randi Deguilhem (CNRS, responsible for GDRI WAQF, TELEMMe MMSH, Aix-Marseille Université), presentation of the round table and themes of GDRI WAQF

Discussants : Jean-Pierre Dedieu (CNRS / IAO / ENS Lyon) and Randi Deguilhem (CNRS, TELEMMe-MMSH, Aix-Marseille Université)

Ouddène Boughoufalab (LEHAAN, University of Ibn Khaldoun, Tiaret, Algeria)

Thinking about gender with regard to waqf foundations in Ottoman Algeria: rights and commitments

Murat Cizakca (Institute of Islamic Economics, Marmara University, Istanbul and KTO, Karatay University Turkey)

Vanessa De Obaldia (ERC MAMEMS, Mount Athos in Medieval Eastern Mediterranean Society: Contextualizing the History of a Monastic Republic (ca. 850-1550) Project, U. Johannes Gutenberg, Mainz, Germany)

The Latin Catholic "vakıf": Towards a greater understanding of the preservation of ecclesiastical properties in Ottoman Galata

Randi Deguilhem (CNRS, TELEMMe MMSH, Aix-Marseille Université)

Scales of power: networks of influence of the founders of the Islamic waqfs of the Ottoman era, a societal perspective

Toru Miura (Toyo Bunko Asian Research Center, Tokyo, Japan)

Personal networks, waqf and madrasas in Salihyya, Damascus

Sabine Mohasseb Saliba (CéSor, EHESS)

The Maronite waqf from the Ottoman era. Security, power, social cohesion and community solidarity (will not be able to participate but we will read a few lines about his research)

Mohammadreza Neyestani (University of Isfahan, Iran and TELEMMe, Aix-Marseille Université)

Shia Waqfs of Women in the Safavid Era: Power and Property Rights in Isfahan

Salem Salah (Aix-Marseille Université)

Questions of power and management of the waqf foundations in Tunis from the Ottoman era to independence: from local management to that of the central state

Musa Sroor (Birzeit University, Palestine)

The Waqf as a colonial tool: the case of the Jewish Waqf in Jerusalem