Theory And Philosophy
Of Conservation And Preservation
In Islamic Civilization

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Introduction

Architectural conservation is a new cultural phenomenon in Western civilization. It was initiated as an emotional concept in Athens charter in 1931, classified as a cultural phenomenon after the Second World War and partly rationalized in the sixties of the twentieth century. But it is a very old, original and rational phenomenon in Islamic civilization, born in the uterus of its *shari’a* (Islamic legislation) and associated with the philosophy of Islamic history, particularly with the concept of historical continuity. Architectural conservation participates in keeping the vocabulary of the architectural and urban fabrics of Arabic and Islamic cities running, operating and functioning proper. It activates, enhances and sustains investment in Arabic and Islamic cities. It integrates, complement and not contradict economic development in Arabic Islamic Cities.

Architectural conservation is known in Arabic as *al-`ibaqa* or *al-istibaqa* (الإبقاء أو الاستبقاء) and recently known as *al-hifadh al-m’imariy* (الحفاظ المعماري) (architectural conservation). The whole phenomenon of *al-hifadh al-m’imariy* (architectural conservation) is as old as Islamic civilization itself. It was originated in *al-waqf* (الوقف) (endowment) institution of Islamic *shari’a* (Islamic legislation). The first two terms were coined in *al-waqf* (الوقف) (endowment) documents; they means: maintaining the premises of *al-waqf* (الوقف) (endowment); and keeping them in good shape in order to functioning proper for good as required by the *ash-shari’a* (الشريعة) (Islamic legislation); and the third term *al-hifadh al-m’imariy* (الحفاظ المعماري) (architectural conservation) is a new one and means the same; I shall use it in this paper.

As a consequence of the phenomenon of the *al-hifadh al-m’imariy* (الحفاظ المعماري) (architectural conservation) on premises of *al-waqf* (الوقف) (endowment), major parts of the architectural and urban fabrics of Arabic and Islamic cities remain operating and functioning on the course of time. Furthermore theoretical notions of conservation were originated in the phenomenon of *al-hifadh al-m’imariy* (الحفاظ المعماري) (architectural conservation), like: project management, budgeting, investment and economical development, records of architectural and urban fabrics of cities; so much so practical techniques of conservation were also originated in the phenomenon of the *al-hifadh al-m’imariy* (الحفاظ المعماري) (architectural conservation).

Goals and Methodology

This paper argues that the phenomenon of the *al-hifadh al-m’imariy* (الحفاظ المعماري) (architectural conservation) was originated in Islamic civilization, and is still functioning with its full intellectual and technical body. This paper will emphasize that the phenomenon of the *al-hifadh al-m’imariy* (الحفاظ المعماري) (architectural conservation) was born in the uterus of Islamic *shari’a* (Islamic legislation) and is associated with the concept of historical continuity of the philosophy of Islamic history.

This paper will highlight the philosophical, theoretical and technical body of this phenomenon. It will display the theoretical and technical notions of *al-hifadh al-m’imariy* (الحفاظ المعماري) (architectural conservation) as they were coined and initiated in *ahkam al-waqf* (أحكام الوقف) (rules of endowment) in Islamic *shari’a* (الشريعة) (legislation); and in the elaboration and contribution of Arab and Muslim jurists, legislators, scholars and architects. It will demonstrate that the *al-hifadh al-m’imariy* (الحفاظ المعماري) (architectural conservation) phenomenon integrates, complements and not contradict investment and economic development. Furthermore it will prove that the phenomenon of *al-hifadh* (الحفاظ) (conservation) was a major source for the economy of Arabic and Islamic cities.

In doing so I shall examine *al-waqf* (الوقف) (endowment) documents, *ash-shari’a* (Islamic legislation) books, and demonstrates the concept and institution of *al-waqf* (الوقف). I shall examine also the administrative books of civil policies, history books, *al-khttat* (urban planning) books, *Sijillat* (سجلات, plural of *sijil* (record) of *al-qudat* (القضاء), plural of *qadi* (قاضي) (judge) and civil *dawawiyn* (دواوين, plural of *diwan* (دوائر, plural of *Diwan* (Archivo de state), architectural and engineering reports. I shall first highlight the relation between *al-hifadh* (الحفاظ) (conservation) and the philosophy of Islamic history.
Al-hifadh (conservation) and the philosophy of Islamic history

Philosophy of history in my view is the way in which civilization sees and imagines itself; expresses its entity, structure and universal context. In other words it is the way that civilization exegesis and interpret its phenomena, the world and the universe. Yet philosophy of history is the whole theoretical, cultural, and intellectual approaches, concepts and notions that govern the formation of the civilization phenomena. And at the same time, philosophy of history is the way by which civilization expresses its structure and cultural phenomena. As a consequence philosophy of history determines the intellectual approaches and frames of the phenomena of civilization; and gives them identity in form and context, which in turn distinguish each high civilization from others. More to the point, philosophy of history is the measure by which it scales consciousness of its followers; and decides their cultural commitment via their reactions to events and epistemological phenomena that might disturb their consciousness.

On these grounds our reaction to the phenomenon of al-hifadh (conservation) in general and architectural conservation in particular must sprung from our civilization and its philosophy of history that consist of four concepts as recorded in the holy Quran:

1-At-Tawasul at-tharikhiy (historical continuity)
2-Ad-Duroose waal-’iber (thinking and speculation)
3-Ad-Duroose waal-’iber (lessons and eruditions)
4-At-Tanaw’ dakhil al-wihda (variety within unity)

My concern here is devoted to at-tawasul at-tharikhiy (historical continuity) that requires, demands and imposes continues and endurance presence of the phenomena of civilization as indicated in Islamic religion, particularly architectural phenomenon; that its permanent and endurance presence demands continues conservation. Yet the general goal of Islamic philosophy of history represented by its four concepts requires sustainable hifadh (maintenance, conservation, preservation and restoration) for all cultural phenomena, particularly environmental, cultural and architectural ones. Yet al-hifadh (conservation) is a religious requirement and a cultural necessity. Islamic legislation devoted institution, namely al-waqf (endowment), set out and issued ahkam (rules) for upkeep its cultural phenomena, as I shall demonstrate in the following discussions.

Al-waqf (endowment)

I shall highlight the essence of al-waqf (endowment) and emphasize that it is just a virgin of al-hifadh al-m’imariy (architectural conservation). I shall first define it; demonstrate the structure of kütob plural of kitab al-waqf (endowment document); and emphasize its legislative rules together with the conditions of al-waqif (endower) that both constitute the backbone of al-hifadh al-m’imariy (architectural conservation). Because of what they denote and connote of the elements of al-hifadh al-m’imariy (architectural conservation) like: management of the project of al-waqf; administratively and technically; finance resources, budgeting and expenditure plan; assigning and giving absolute priority of expenditure for maintenance, conservation and preservation; and consolidation of finance resources. I shall also highlight techniques of documentations of al-waqf (architectural conservation) like: designation of al-waqif (endower) and disclose his position in society, recording function and use of premises of al-waqf’s dates of their construction and endowment, building materials, their location and borders in the architectural fabric of cities, their description and depiction.

Al-waqf (endowment) is a humanitarian act made by endowers (men or women) who wants to do humanitarian things or charity for public interest or for certain beneficiaries, like: building masjadiplural of masjid (mosque); or jawami’plural of jami’ (mosque); baymaristanatplural of baymaristan (hospital); madarisplural of madrasa (school); zawiyaplural of zawiyah (elderly home for men); ribatatplural of ribat (elderly home for women); mayatemplural of maytim (orphanage); takayaplural of takiya (private and public restaurants) etc.
Al-waqf institution combined two core elements of charitable practice, those are habis al-`a`iyan حبس الأعيان (the sequestration of the principal) and at-tasadduq bil-manfa`a (the giving away of the profits for a pious purpose). Yet those two elements guarantee that devolution, of the second core element, of endowed property from one generation of beneficiaries to the next; because al-waqf (endowment) is an irrevocable act or endowment and supposed to exist till the Day of Judgment.

The two core elements are part of the rules of ash-shari`a الشرعية (Islamic legislation) and private conditions of endowers where both constitute al-waqf institution, as I shall be demonstrating in the course of discussions. Yet al-waqf (endowment) is subject to a legal6 process; it must be recorded and documented in the court before the qadiy القاضي (judge) in a diploma or document known as kitab al-waqf كتاب الوقف . This document has a coherent structure draw up the goals, purpose and use of the premises that al-waqf (endower) endowed or denoted; so much so it record name of endower, location of endowed premises in the architectural fabric of Arabic and Islamic cities; descriptions, depictions and devolution of those premises until became waqf (endowment). And most important are the conditions of perpetually of al-waqf الحفاظ (conservation) of their premises (principals).

It is from this structure that the whole phenomenon of al-hifadh al-m`imariy الحفاظ المعماري (architectural conservation) was originated as I shall be demonstrating after I highlight the types of al-waqf الوقف (endowment) in the following discussions.

Types of al-waqf الوقف (endowment)

There are three types6 of waqf وقف (endowment), those are:

1- Al-Waqf al-khayriy الوقف الخيري (humanitarian endowment) is the act that al-waqif (endower) assigns the benefit of his waqf وقف (endowment) for public interest or for certain beneficiaries of the public.

2- Al-Waqf adh-dhoriy الوقف الذري (endowment for progeny) is the act that al-waqif (endower) assigns the benefit of his waqf وقف (endowment) for his progeny or part of them, in spite of the fact that progeny have the right to inherit al-waqf الوقف (endowment) (endower-donor) according to the rules of heritage in the ash-shari`a الشرعية(Islamic legislation).

3- Al-Waqf al-mushtarak الوقف المشترك (combined endowment) is the al-waqf الوقف (endowment) that comprises both: al-waqf al-khayriy الوقف الخيري (humanitarian endowment) and al-waqf adh-dhoriy الوقف الذري (endowment for progeny) in the same project of al-waqf الوقف (endowment) and in one document.

Three of them are subject to the ash-shari`a الشرعية (Islamic legislation) rules of the al-waqf الوقف (endowment) and the conditions of al-waqif الوقف (endower). My concern in this paper will focus upon the first one al-waqf al-khayriy الوقف الخيري (humanitarian endowment), as I shall be demonstrating in the following discussions.

Al-waqf al-khayriy الوقف الخيري (humanitarian endowment)

This type of waqf وقف (endowment) comprises two kinds7 of waqf وقف (endowment) premises; and both are integrating each other, those are:

1- Waqf al-istimal وقف الاستعمال (endowment of premise for use), like: masajid المساجد (mosques), baymaristanat البيمارستانات (hospitals), madaris مدارس (schools), zawaiya زوايا (private worship and teaching places), khawwangs خوائف (elderly homes for men), ribatat رباتات (elderly homes for women), mayatem ميامر (orphanages), takaya تكايا (private and public resident and restaurant for dervishes-sofiy Sheikhs) شيوخ الصوفية ... etc.

2- Waqf at-tmwheel وقف التمويل (endowment of premise for finance), like: al-qasiras القسرا, plural of qasaryya قسريّة (shopping center); al-aswaq الأسواق, plural of suq سوق (market); wekalat وكالات (trade complex consist of khan خان-hotel- and wholesale trade center); al-hammamat الحمامات, plural of hammam حمام (public bath); as-subbanat الصبانات, plural of subbana سابنة (soap factory); al-`arhiyya العرّية, plural of ra`ha رحا (grain mill); al-madhabigh المدابغ, plural of madhbigha مدبة (tannery); ...etc.; and farms.
It is interesting to indicate that the second waqf (endowment) is assigned to finance the first one in order to keep it running and functioning proper. Yet both premises are considered as principals of the project of al-waqf (endowment), consequently both are subject to the same rules of the ash-shari’a (Islamic legislation) and al-waqf (endower) must be conserve and preserve.

Having highlighted the types of waqf (endowment) and demonstrating the kinds of al-waqf al-khayriy (humanitarian endowment), I shall take the time here to emphasize the structure of kitab al-waqf or al-waqfiyya (endowment diploma or document).

The structure of kitab al-waqf or al-waqfiyya (endowment diploma or document)

The structure of kitab al-waqf (endowment document) is composed from two components: the rules of the ash-shari’a (Islamic legislation) and the conditions of the al-waqf (endower). Each component is complementing the other; and both have the same executing power; most important that both are constituting the phenomenon of al-hifadh al-m’imariy (architectural conservation), as I shall be highlighting in the following discussions, starting with the first one.

1-The rules of the ash-shari’a (Islamic legislation)

There are two types of rules of ash-shari’a (Islamic legislation):

1-1- The first is concerned with rules of al-waqf (endower)9 himself and constitutes that: he must be in a perfect state of health and mental power before he makes his endowment. He must disclose as to how ownership of the premises, that he want to make them waqf (endowment), passed or devolved to him. And he must prove his legal ownership of the premises he wants to make them waqf (endowment), in the court before the al-qadiy (judge). When al-waqf (endower) signs the document that he devolves in it his ownership of the premises of al-waqf (endowment) to public interest or private beneficiaries, as waqf (endowment), he has no right to regain his ownership of the premises that became waqf (endowment).

1-2-The second is concerned with endowed10 premises; al-waqfoon, plural of al-waqf (endower) designate in clear and definite terms the irrevocable, endurance, permanent and perpetual role of the projects of al-waqf (endowment). The kitab al-waqf or al-waqfiyya (endowment document), in fact all kutub, plural of kitab, book = diploma = document) al-waqf (endowment) record those rules in the same clear and definite terms. As a case in point, I shall quote those terms as indicated in kitab waqf (endowment document) of the Mamluk Sultan Qaytbay11 (872-901H/1468-1496 AD):

“...hadha kitab waqf sahib shar’iyy wa-habib sahib mar’iyy [this is a right and legitimate endowment document] wabhas sahib mar’iyy [and a right approved sequestration]; la yonsakho hukmuho wala yindariso rasmuho wala yinqati’o birruho لا ينسخ حكمه ولا يندرس رسمه ولا يقطع بره [its rule is irrevocable, their principals must not gone in ruins and remain existing, and its pious must uninterrupted] ... he [the endower] waqafa, wa-sabbla wa-tasuddaga, wa-harma, wa-‘abida [endowed, gave away of the profits of the principal for a pious purpose, forbade and perpetuated of what he possessed that will be mentioned, marked described and depicted in the course of documentation...the kitab al-waqf (the book or diploma of endowment) recorded and indicated all the endowed premises together with their, descriptions, depictions, locations and borders in the architectural fabric of the city/ies (this documentation of the endowed premises constitute the notion of records in the process of al-hifadh al-m’imariy (architectural conservation) as I shall be demonstrating later in this paper) and after the documentation of premises the document continued to indicating the rules of ash-shari’a (Islamic legislation) as follow:] ... waqfain sahibin shari’iyyin wa-habsin sahibin mar’iyyin [a right legitimate endowment and a right approval sequestration] ...”.

Historical Kan Periodical
Furthermore, the rules of the ash-shari’a (Islamic legislation) requires, demands and necessitates that al-waqf (endowment) premises la yobo’ usoluho wala yowarth wala yowhab wala yumalko wala yorhano wala yonajaf (their principals must not sell, or inherit, or giveaway as a gift, or possess, or secure or exchange) … until God inherit the earth with its total landscape, in other words to the Day of Judgment.

More to the point they must not trade in unless the benefit of al-waqf (endowment) necessitates such trade in; and taking such action must be in favor of al-waqf (endowment) and with the permission of the al-qadiy (judge) of the city and the legal authority of the state.

And most important is that the rules of the ash-shari’a (Islamic legislation) also demands13: “baqa’ ‘ayniha wadawam man’atho la yonsak hukmuhu wala yindariso rasmuhu [the keep alive principals of al-waqf (endowment); sustain and pursue their role of giving away their benefits for pious purpose; their rule is irrevocable and their principals must not gone in ruins] …”. Those rules were crowned by the most important legislative rule that emphasize that: “la vajoce taghivyerr sifat al-waqf (the change of entity, form and function of the premises (principals) of al-waqf (endowment) project are not allowed, prohibited and forbidden – in other words, the state of the premises in the time of the founder of the endowment project should be not changed; and this state has to be conserved, preserved, restored and maintained after any destruction)]14s. As a consequence of this rule, their function must remain active, their physical state must not change; and al-waqf (endowment) premises must remain functioning and operating for good, until the Day of Judgment.

It is clear that the terms that are used in the conditions of ash-shari’a (Islamic legislation) demarcate, designate and underline the perpetual role of al-hifadh al-m’imari (architectural conservation) in Islamic civilization. Yet the conditions of the ash-shari’a (Islamic legislation) strongly emphasize that the phenomenon of al-hifadh al-m’imari (architectural conservation) was originated and deeply rooted in Islamic civilization; and closely tie with the philosophy of Islamic history, as I mentioned earlier. Furthermore those conditions are determining the conditions of the second component, namely the conditions of al-waqf (endower), as I shall be highlighting in the following discussions.

2-The conditions of the al-Waqf (endower)

The conditions of the al-waqf (endower) are concerned in the first place with assigning the beneficiaries of al-waqf (endowment) project. Then they are designed in order to complement the rules of ash-shari’a (Islamic legislation); and to emphasize the perpetual role of al-waqf (endowment). Yet they constitute the process of keeping the premises of al-waqf (endowment) functioning and operating to meet, complement and integrate the conditions of the first component. They comprises all theoretical and practical techniques of al-`ibaqa’, al-`istibaqa’ (theastate, or al-hifadh al-m’imari (architectural conservation) was originated and deeply rooted in Islamic civilization; and closely tie with the philosophy of Islamic history, as I mentioned earlier. Furthermore those conditions are determining the conditions of the second component, namely the conditions of al-waqf (endower), as I shall be highlighting in the following discussions.

2-1-Appointing management team to run the project of al-waqf (endowment) with job description for each person, starting with mutwally or nazir al-waqf (general manager of the project of endowment) and ended with the al-haris (custodian) of the project. I shall highlight the role of this team later on this paper.

2-2-Endowing and assigning waqf at-tmwheel (endowment of premises for finance) to run al-waqf (endowment) project like: hammamat, plural of hammam (public bath); ma’asur, plural of m’sura (olive and sesame press); subbanat, plural of subhana (soap factory); khanat, plural of khan (hotel and wholesale trade center); wekalat, plural of wekala (shopping center); gayasir, plural of gayasiyya (shopping center); afrai (oven); hawaneet, plural of hanoot (shop); al-madhabigh, plural of madhibiga (tannery); al-arhiya, plural of raha (grain mill); at-tawahiyn, plural of tahunna (grain mill) etc.; and farms.
2-3-Drawing budget\(^{16}\) for the project of \(al-waqq\) \(وﻗﻒ\) (endowment) and assigning mechanism for spending the revenue of \(al-waqq\) \(وﻗﻒ\) \(endowment\) that comprise payroll for the beneficiaries and employees and program for other daily, monthly or other expenditures as recorded in \(kitab\) \(وﻗﻒ\) \(endowment\) document.

2-4-Assigning part of the revenue, by some endowers, as an obligatory reserve in the budget for \(al-hifadh\) \(اوﻗﻒ\) \(architectural conservation\) (conservation, preservation and restoration).

This condition is optional and subject to the wish of the endower, as in \(kitab\) \(وﻗﻒ\) \(endowment\) document of as-Sultan Qaytbay\(^{17}\).

2-5-Giving absolute priority of spending the revenue of \(al-waqq\) \(وﻗﻒ\) \(endowment\) for the \(al-hifadh al-m’imariy\) \(اﻟﺤﻔﺎظ اﻟﻤﻌﻤﺎري\) (architectural conservation, preservation and restoration) of the premises - principals- of the \(al-waqq\) \(وﻗﻒ\) \(endowment\) \(endowment\), after any occurred destruction, no matter how much it cost, even if the total revenue of \(al-waqq\) \(وﻗﻒ\) \(endowment\) is consumed in conservation and preservation.

It is important to indicate here that this condition is an obligatory one. It must be recorded in all \(kitab\) \(وﻗﻒ\) \(endowment\) \(كتاب\) \(وﻗﻒ\) \(endowment\) documents by all endowers.

And after \(al-hifadh\) \(اوﻗﻒ\) \(architectural conservation, preservation and restoration\) took place; the \(al-fuqha’\) \(الفقهاء\) \(jurists\) formulated, as part of the conditions of the \(al-waqq\) \(وﻗﻒ\) \(endowment\), a list of priorities determining as to how the redundant of the revenue of the endowment to be spent. Thereafter the redundant, according to those priorities, should be spent for what is closest to material upkeep, conservation and preservation in order to perpetuate the role of \(al-waqq\) \(وﻗﻒ\) \(endowment\) project.

For instance if the endowment project is a \(baymaristan\) \(بﯾﻤارﺳﺘﺎن\) (hospital) the priority of spending, the redundant of the revenue, after conservation must be forward to: buy \(’qaqier\) \(عﻗﺎر\) (medicine), other medication requirements and food for patients; then to pay the salaries of \(al-’atiba’\) \(الأطﺒﺎء\) (physicians) according to their ranks; then to the next closest; and so on.

2-6-Consolidating \(waqq\) \(стал-تﺳﺘﻌﻤﺎل\) \(وﻗﻒ\) \(وقﻔﺔ\) \(endowment of premise for use\), by buying\(^{18}\) new premises for \(waqq\) \(стал-تﺳﺘﻌﻤﺎل\) \(وﻗﻒ\) \(endowment of premise for finance\).

This condition is optional, and not necessarily found in all \(kitab\) \(وﻗﻒ\) \(endowment\) \(كتاب\) \(وﻗﻒ\) \(endowment\) documents. It is conducted by the \(al-waqq\) \(وﻗﻒ\) \(endowment\) \(endower\) in order to consolidate the condition of perpetuity of \(al-waqq\) \(وﻗﻒ\) \(endowment\) (endowment).

2-7-Locating\(^{19}\) sites of \(al-waqq\) \(وﻗﻒ\) \(endowment\) premises, marking and delineating their borders in the architectural and urban fabric of cities; describing and depicting them, as I indicated earlier in the conditions of the \(ash-shari’a\) \(اﻟﺸﺮﯾﻌﺔ\) \(Islamic legislation\).

This condition initiated the beginning of forming the architectural and urban records, not just in Islamic civilization but in the world urban history, as I shall be demonstrating later in this study.

2-8-Defining\(^{20}\) function, use, social and cultural role and historical value of \(al-waqq\) \(وﻗﻒ\) \(endowment\) premises (principals); and recording the exchange of their ownership until they became \(waqq\) \(وﻗﻒ\) \(endowment\). And documenting names of endowers and their position in society; and names of their employees. This condition integrates the former one.

It is clear by now that the conditions of \(al-waqq\) \(وﻗﻒ\) \(endowment\) \(endower\) integrate and complement the conditions of the \(ash-shari’a\) \(اﻟﺸﺮﯾﻌﺔ\) \(Islamic legislation\). It is also clearer as to how those conditions, particularly condition number 2-5, emphasize the theoretical techniques of the phenomenon of \(al-hifadh al-m’imariy\) \(اﻟﺤﻔﺎظ اﻟﻤﻌﻤﺎري\) (architectural conservation) in Islamic civilization.

Having gone so far as to interpret the structure of \(kitab\) \(وﻗﻒ\) \(endowment\) or \(al-waqq\) \(وﻗﻒ\) \(endowment\) \(document\), and highlight the theoretical techniques of \(al-hifadh al-m’imariy\) \(اﻟﺤﻔﺎظ اﻟﻤﻌﻤﺎري\) (architectural conservation) that originated in \(kitab\) \(وﻗﻒ\) \(endowment\) \(document\) or al-waqq\(^{3}\). I shall take the time here to highlight the structure of \(al-hifadh al-m’imariy\) \(اﻟﺤﻔﺎظ اﻟﻤﻌﻤﺎري\) (architectural conservation).
The structure of al-hifadh al-m’imariy

The theoretical techniques of al-hifadh

The management of al-hifadh

The previous numbers are limited to those who work only in waqf al-ist’imal (endowment for use). Beneficiaries of this waqf (endowment) together with workers in waqf at-tmwheel (endowment for finance) are excluded from those numbers.

More to the point those numbers gives clear idea about the investment movement and economical development that al-waqf (endowment) initiated; and partly is still initiating in Arabic Islamic cities. Given the fact that this is a sustainable investment and economic development; and this sustainability is attained by al-hifadh al-m’imariy (architectural conservation). Therefore the management team is concerned directly and indirectly with al-hifadh (conservation) of the project of al-waqf (endowment) in general and al-hifadh al-m’ari (architectural conservation) in particular. I shall focus here upon the major jobs that are common in all the al-waqf (endowment) projects that are concerned directly and indirectly with al-hifadh (conservation).

It is important to remind here that the management team is consisted of two parts: administrative and technical. The first is obligatory in all kutob al-waqf (endowment documents), while the second is optional and assigned according to the will of the waqf (endower). Furthermore it should be
understood that the technical team is assigned for daily maintenance and partial preservation work; and not for conservation, major preservation and restoration works or reconstruction. This kind of works is left for professionals. I shall begin with the administrative team.

1-1-The administrative team al-hifadh (conservation)

1-1-1- *Al-mutwalliy* (the general manager)

The head of the management\(^{25}\) team is called the *al-mutwalliy* or *an-nazir* (general manager) of the project of *al-waqf* (endowment). He assigned by the *al-waqif* (endower) in the first time. The *al-mutwalliy* (general manager), that followed were appointed according to a specific hierarchy put by the *al-waqif* (endower) in *kitab al-waqf* (endowment document). If this hierarchy breaks down for any reason, the *al-qadi* (judge) of the city in which the *al-waqf* (endowment) project is located become in charge of *al-waqf* (endowment) temporarily until he, the *al-qadi* (judge), and later in the Ottoman Empire the Sultan, appoint a new *mutwalliy* (general manager).

**Duties of the al-mutwalliy (general manager)**

The duties of the *al-mutwalliy* (general manager) begin after recording the *al-waqf* (endowment) project in the court before the *al-qadi* (judge); and after appointing the management team that assigned by *al-waqif* (endower) and recorded in *kitab al-waqf* (endowment document). He pursues his duties according to the conditions of *al-waqf* (endower).

1-1-1-1-The first duty of the *al-mutwalliy* (general manager) of *al-waqf* (general manager of the project of the endowment) is *al-hifadh* *’ala al-a‘iyan* (conservation of the endowments). This is clearly emphasized in all *kutob al-waqf* (endowment documents), I shall quote here *kitab waqf* (endowment document) the Mamluk Sultan Qaytbay\(^{26}\):

“*yabda’ min riy’ al-awaqf* [plural of *waqf*], *in* [plural of *waqf*] *fima fiha baqa’* (to begin the spending from the revenue of *waqf* at-*tmwheel*) [endowment for finance] to make the required maintenance, conservation and preservation that sustain, preserve and keep alive the principals of *waqf* al-’a‘iyan [and make their use, function and benefit uninterrupted, perpetual and never end].”

This in turn emphasizes the intervention between the *al-waqf* (endowment) institution and the phenomenon of *al-hifadh*. Therefore the *al-mutwalliy* (general manager) is not just the general manager of the project of *al-waqf* (endowment), he also the general manager of the project of *al-hifadh* (conservation). On this ground, from now on, I shall refer to *al-waqf* (endowment) project as *al-hifadh* (conservation) project.

It is worth mentioning here that the *al-mutwalliy* (general manager) is not necessarily being a technician; so to speak a *tabib* (physician) or *imam* (the Sheikh who lead the pray) or *muqaf* (teacher or scholar) or *m’imar* (architect), but just an administrator. He must be wise, decent, honest, and has a record of good conduct and well reputation. Furthermore the *al-mutwalliy* (general manager) is not necessarily being a man, where in many cases women\(^{27}\) were assigned for this job.

1-1-1-2-Collecting the revenue of *waqf* at-*tmwheel* (endowment for finance) and invest it, where different schemes\(^{28}\) of investment were coined and mentioned in *kutob al-waqf* (endowment document); and others initiated by *al-mutwalliy* (general manager) and *al-fuqha’* (jurists) in the course of time, in order to sustain investment and attain *al-hifadh* *’ala a‘iyan al-waqf* (conservation of principals of endowment). I shall demonstrate those schemes later in the finance resources.

1-1-1-3-Making annual budget; in which the *al-mutwalliy* (general manager) must keep in mind that the absolute priority of spending the revenue of *al-waqf* (endowment) should be assigned for *al-hifadh* (architectural conservation, preservation and restoration) of the premises (principals) of *al-waqf* (endowment), whiter *al-hifadh* (conservation) ordinary maintenance or
reconstruction, as in condition number 2-5 of the conditions of al-waqt الفؤاد (endower) that I indicated earlier.

If he failed to make budget the al-qadi القاضي (judge) or the rulerforces him to do so. And if he ignores maintenance and conservation they also force him to do so. Because both the al-qadi القاضي (judge) and the ruler have the authority to inspect the premises of al-waqt الفؤاد. The al-qadi القاضي (judge) form a committee from the al-muhtasib المحتسب (mayor) together with a m'imar المعمار (architect) or more and other concerned bodies to inspect the principals of al-waqt الفؤاد (endowment); and report him about the situation of the principals of al-waqt الفؤاد (endowment). In certain case the committee forms upon the request of the al-mutwalliy المتوالى (general manager) or any beneficiary of al-waqt الفؤاد (endowment).

If the budget experience lack of revenue, the al-mutwalliy المتوالى (general manager) should proceed the spending according to the priorities that indicated in the conditions of al-waqt الفؤاد (endower). The first priority is given for al-hifadh الحفاظ (maintenance, conservation, preservation and restoration), no matter who much it costs, even if it consumes the whole revenue. The second priority should be given to what is closest to al-hifadh الحفاظ (conservation) or material upkeep, like the salaries of: al-`imam الإمام (leader of prayers) for al-waqt الفؤاد (endowment) of mosques; al-mudrres المدرس (tutor or scholar) for al-waqt الفؤاد (endowment) of school …etc., then third closest and so on in the chain of employees and beneficiaries, as I indicated earlier. If the revenue is not sufficient due to any reason, the al-mutwalliy المتوالى (general manager) and the al-qadi القاضي (judge) should consider other schemes of investments as I shall be demonstrating later in the resources of finance.

By this process one can judge the role that al-hifadh al-m’imariy الحفاظ المعماري (architectural conservation) is playing in perpetuating the role of al-waqt الفؤاد (endowment) in doing endless humanitarian act.

In general, the duties of the al-mutawaliy المتوالى (general manager), first and for all, is to upkeep, conserve and preserve the endowment project functioning and running for good. In other words his duties is to perpetuate the existence of the premises (principals) of al-waqt الفؤاد (endowment) project in order to make the role of al-waqt الفؤاد (endowment) permanent, endurance and endless according to the conditions of ash-shari’a الشريعة (Islamic legislation) and al-waqt الفؤاد (endower).

1-1-2.-Shad شاهد (administrative manager)

The job of the shad شاهد (administrative manager) is a common one in all kutob al-waqt كتاب الفؤاد (endowment documents), his main duty is controlling and supervise the management team of the project of al-hifadh الحفاظ (conservation). He should have experience in administration, engineering, construction and building works.

1-1-3.-Musharif مشرف (finance manager)

The al-musharif المشرف (finance manager) job is also a common one in all kutob al-waqt كتاب الفؤاد (endowment documents), his duty is to collect the revenue of al-waqt الفؤاد (endowment) and supervise its expenditure.

1-1-4.-Shahid شاهد (witness)This job is also common one in most of kutob al-waqt كتاب الفؤاد (endowment documents), his duty is to witness upon the paying of the salaries of the employees and the allocated expenditures of the beneficiaries of al-waqt الفؤاد (endowment) as indicated in kutob al-waqt كتاب الفؤاد (endowment documents).

1-1-5.-Kutib كتاب (accountant)

This job is also a common one in all kutob al-waqt كتاب الفؤاد (endowment documents), his duty is accounting. He is responsible for all accounting work, the income and the outcome, of the al-waqt الفؤاد (endowment) project.

1-1-6.-Aj-Jabiy الجابي (collector)

This job is also a common one, the duty of aj-jabiy الجابي (collector) is to collect the revenue of waqt at-tmwheel وقت التمويل (endowment for finance) from their leasers.
1-1-7-Khazen خازن (store keeper)

This job is also common in all kutub al-waqf (endowment documents).

1-1-8-Khazen al-kutob خازن الكتب (librarian)

This job is limited to ‘awqaf, plural of waqf (endowment), aj-jawami’ waal-masajid (mosques) and al-madaris (schools). His duty besides being a librarian is tarmiem al-kutob (preservation of books).

1-1-9-Farashien wakawama فراشين وقومه (servant and clean worker)

Those jobs are also common in all kutub al-waqf (endowment documents), their duties are daily cleaning and maintenance.

1-2-The technical team of al-hifadh الحفاظ (conservation)

This team is optional as I indicated earlier, in other words it is not found in all kutub al-waqf (endowment documents). The reason for this is, perhaps, due to the different understanding of the fact that the first priority of expenditures is given for al-hifadh (conservation). Some endowers interpreted this condition by assigning permanent technical team in their endowments; others suffice themselves by hiring technicians for maintenance, preservation or conservation when necessary.

Nonetheless the permanent technical team is in fact elevated and values the presence of the phenomenon of al-hifadh al-m’imariy (architectural conservation) in Arabic Islamic Civilization. However the technical team is varied from one endowment project to another.

1-2-1-For instance the technical team of al-madrasa المدرسة (school) and at-tankaziyya of the Mamluk Prince Tankiz in Jerusalem (727 H-1326 AD) was consisted of: m’imar (architect).

1-2-2-The technical team of al-madrasa المدرسة (school) as-Surghtmushiyya (756 H-1355 AD) in Cairo of the Mamluk Prince Surghtush in Cairo was limited to: one najar (carpenter).

1-2-3-The technical team of jami’ جامع mosque almua`iyad (823 H-1423 AD) in Cairo of the Mamluk Sultan al-Mu`aiyd Sheik was consisted of: muhandis (engineer), murrkhim (marble mason), sabak (pipe fitter) and tabib (physician).

1-2-4-The technical team of jami’ wamadrasat جامع ومدرسة mosque and school) (911 H-1505 AD) in Cairo, of as-Sultan al-Ghuriy was consisted of: muhandisiyn (architect or engineer), murrkhiyn (marble masons), sabakiyn (pipe fitter) and one najar (carpenter).

1-2-5-The technical team of al-‘imara al-‘amira (959 H-1552 AD) of Khassakiy Sultan in Jerusalem was assigned and described as follow:

"rajul najar bana hajar yaqoom bikhdmit ta’mier al-awqaf wamarmatoha wa’islah al-mahlat birmiha yt’ahdo ‘ahwaliha fi kal hienin wa awwan min ghier takulun watawan wahmaha waqfa ‘ala khaliin yasier yosari’ ila al-marzanth waat-t’amier kiya yo’dhiy at-taswief waat-ta ’akhker ila dhararin khaizm ‘ashrin khatier ... warajul marantiyu yat’ahdo birum ma’ikhla min ‘abniy al-hammamiy la al-wajih al-mastur downa taqsiyr wala qusor ... warajul qanawayti yaqoom bisalamah qanatty al-hammamiy waal-‘imara ma’ saiyr ma yahtaj ‘ilyiy min ‘ysal al-ma’ ilyhima ...."

"رجل بناء نجار يقوم بخدمت تعويم الأوقاف ومما لها إصلاح البلاطات برمها يتعهد أحوالها في كل حين وأوان من غير تكامل وطوان وmöglichه وقف عليه بسير يسارع إلى السمرة وتعويم كن يادي السوفي وانسا في ضر عيش و/en نشر كثير ورجل ممثيل يتعهد بما أخلته من الأبنية وفتحها على الوجه السطوري دون تقدير وفصص ورجل فناني يقوم بمصالح فنناتي الهاجمين والعمالة مع ساري ما يحتاج إليه من إصال البأب إلهم يا ..."
I intended to indicate the description of the duties of each person of the technical team in order to emphasize the presence of the phenomenon of al-hifadh al-m'imariy (architectural conservation) in Arabic Islamic civilization. It is interesting to mention here that al-`imra al-`amira (the new city of Jerusalem) is still existing and functioning, as part of a big vocational school for orphans inside the traditional center (historical center or the old city) of Jerusalem.

However the al-waqfoon (endowers) who assigned technicians are more than I have place to enumerate in this paper. I just indicated the above mentioned technical jobs in order to show that all aspects and issues of al-hifadh (conservation) are covered in kutob al-waqf (endowment documents).

By now, I have tried to show the role of the management team in the phenomenon of al-hifadh al-m'imariy (architectural conservation). In the course of discussions, I demonstrated the two types of the management team, administrative and technical. I recorded the major and common jobs that correspond directly to the phenomenon of al-hifadh (conservation). I elaborated on the duties of the al-mutwalliy (general manager) and focus upon the role of the technical team in the phenomenon of al-hifadh (conservation). In conclusion, as I indicated in the beginning of discussions, the management team represents the theoretical techniques in the phenomenon of al-hifadh (conservation). In the following discussions I shall be highlighting the technical techniques of al-hifadh al-m'imariy (architectural conservation) but after I discuss the finance resources of al-hifadh (conservation).

2-The finance resources of al-hifadh (conservation)

I indicated earlier that the finance resources are attained from waqf at-tmwheel (endowment for finance); I also indicated in the conditions of the al-waqf (endower) and in the duties of the al-mutwalliy (general manager) that the absolute priority of spending the revenue of al-waqf (endowment) must be given to “al-hifadh `ala al-`a'iyan al-muqofa (the conservation on the principals of endowment)”. Then the second priority in the chain of the closest in the process of upkeep the project of al-hifadh (conservation) and so on.

I also mentioned that different schemes of investment were coined and recorded in kutob al-waqf (endowment documents). And others were initiated by al-mutwalliyon (plural of mutwalliy, jurists and stonecutter) in the course of time, in order to attain “al-hifadh `ala al-`a'iyan al-waqf (architectural conservation) but after I discuss the finance resources of al-hifadh (conservation) those are:

1-Saving the surplus of the revenue of waqf at-tmwheel (endowment document) Qaytbay and Barsbay.

2-Buying new premises by the surplus of the revenue of waqf at-tmwheel (endowment for finance) and adding them to it as in kitab waqf (endowment document) of The Mamluk Sultan-Mokri Mohamed Ibn Qalawun (698-708 H/1298-1308 AD).

3-Adding new premises as new waqf tamwheel (endowment for finance) to the old one in order to consolidate it, as in kitob waqf (endowment documents) of Sultan-Mokri Mohamed Ibn Qalawun (698-708 H/1298-1308 AD) and the Mamluk Sultan al-Ashraf Barsbay (825-841 H/1422-
4-Preserving amount\footnote{Preserving amount} of the revenue of \textit{al-waqf} (endowment) for future maintenance, conservation and preservation. This is an obligatory condition in some \textit{waqf} (endowment) projects and optional in others, in order to consolidate; and not to contradict the obligatory condition that required in all \textit{al-waqf} (endowments) projects that absolute priority of spending the revenue of \textit{al-waqf} for \\textit{al-hifadh} (conservation) must be given to \textit{al-hifadh} (conservation).

The other schemes that were coined by \textit{al-mutwalliyon}, plural of \textit{mutwalli}, (general manager) together with \textit{fuqha}, plural of \textit{faqih}, (jurist) and not recorded in \textit{kutob al-waqf} (endowment documents) were instrumented, in order to compensate the shortage of the revenue of \textit{waqf} \textit{at-tmwheel} (endowment for finance); when it is no longer enough to make and attain “\textit{al-hifadh} ‘la’ a’iyan \textit{al-waqf} [\textit{conservation of principals of endowment}’’], those are:

5-\textit{khlo} (evacuation), this is an invented scheme of investment. It occurred when ‘a’iyan \textit{al-waqf} (the principals of endowment) destructed and the revenue of \textit{al-waqf} (endowment) no longer sufficient to conserve, preserve or reconstruct the principals of endowment. The \textit{al-mutwalliy} (general manager) of the \textit{al-hifadh} (conservation) project either asks investors to conserve, preserve or reconstructs the principals; or investors offer to do so by themselves. The investor pays the equal value of the premise (principal) that need conservation, preservation or reconstruction in order to make the required conservation, preservation or reconstruction.

The return of this investment is that the investor has the right to lease the conserved, represerved or reconstructed principal for his life by paying equal rent every year as similar premises. The \textit{al-mutwalliy} (general manager) cannot evacuate him as far as he pays the equal rent. He also has the right to sell \textit{khlo} (evacuation) with all his privileges.

This scheme was coined in the period of the Mamluk Sultan al-Ghurayri (911 H -1505 AD), who lease his \textit{hawaneet}, plural of \textit{hanooreet} (shop) by \textit{khlo} (evacuation)\footnote{The two lease contract}.

6-\textit{hakr} (preserve in hand), this is also an invented scheme of investment. It is similar as \textit{khlo} (evacuation), but investor has the right to build or rebuild; plant or replant the \textit{al-qar} (premise or land - principal- of endowment) and posses the right of lease for his life. He also has the right to inherit it to his sons and \textit{whabho} (to giveaway it as a gift). Here it should be understood that \textit{al-muhtkir} (architect) (preserver in hand) does not possess the principal but the right of lease. This scheme was coined during the Mamluk era (648-923 H/1250-1517 AD).

7- \textit{ijarat} (the two lease contract), this is also an invented scheme of investment. The first \textit{ijara} (lease contract) is a permanent one; its value is similar to the value of the premises (principals) of \textit{al-waqf} (endowment) and paid on the spot in order to be used in conserving, preserving or reconstructing the principals of \textit{al-waqf} (endowment). The second \textit{ijara} (lease contract) took place after the reconstruction of the principals and its value is equal to similar premises. Its rules are the same as \textit{al-hakr} (preserve in hand). This scheme was coined during the regime of the Ottoman Sultan Sulaiman al-Qanuni (926-974 H/1520-1566 AD).

Those schemes were and still are instrumented in favor of \textit{al-hifadh} \textit{al-m’imar} (architectural conservation). Here one must realize that \textit{al-hifadh} \textit{al-m’imar} (architectural conservation) is a core issue not just in perpetuating the role of \textit{al-waqf} (endowment) in doing humanitarian act, but in urbanism as well.

One aspects of urbanism is that the three schemes of investment cannot be performed without the permission of the \textit{al-qadiy} (judge). He must give his approval; and before that he assigns a technical committee\footnote{A technical committee} to report upon the situation of principals of \textit{al-waqf} (endowment). The committee consists of a \textit{m’imar} (architect) or more and other expertise persons together with \textit{shahid} (witness) or more; and according to their report the \textit{al-qadiy} (judge) decides whiter to approve the deal or not. In the
following discussions I shall displayed the role of reports in al-hifadh al-m’imariy (architectural conservation), particularly upon the technical techniques of conservation.

**At-Taqarier al-handasiyya (the technical and engineering reports)**

The at-taqarier (reports) of the technical committees played a remarkable role in the kind of conservation, the premises (principals) of al-waqq (endowment) required. It is worth mentioning here that most of the technical techniques of conservation were the outcome of those reports. Some of them were very highly professional; and constitute, in my view, an artistic, architectural and engineering documents and records of conservation, like the report of: as-sukariya fi as-sukariya السكرية في السكرية, that was made to state the case of dar al-hadeeth as-sukariya (the school of the tradition of prophet Mohomed, peace be upon him) in Damascus (785 H-1383 AD). For although this report is not the first in the course of time; but it is perhaps and up to my knowledge, the most comprehensive one. I shall limit discussions in this topic to this report.

The at-taqarier (report) of as-sukariya fi as-sukariya السكرية في السكرية

This report, by all means in my view, is considered a historical and technical record. Partly because the great jurist and faqih (legislator) al-imam Ahmed Ibn Tiymiya (661-728 H/ 1262-1320 AD) was teaching in the school. And partly because it was a very highly professionals report, put by three of the famous m’imariyat (architect), aj-jami’ al-amwaiy الجامع الاموي, plural of m’imar المعمار (architect), wala yughier rasmaha وﻻ ﯾﻐﯿﺮ ﺻﻔﺔ اﻟﻮﻗﻒ (keeping alive their principals); like: baqa’ iyanho ﻛﺘﺐ اﻟﻮﻗﻒ ﻋﻠﻰ أﺻﻮﻟﮭﺎ (their principals must not gone in ruins); wala yughier rasmuh wa hiya qa’ma ala usoliha وﻻ ﯾﻐﯿﺮ ﺻﻔﺔ اﻟﻮﻗﻒ ﻓﻲ اﻟﻮﻗﻒ (their principals must not change and should remain as it was when endowed) ... etc. In addition to the terms of al-imara (preservation) waat-tarmiem (conservation) that were clearly recorder in the documents of al-waqq (endowment). All those terms and rules were crowned by the legislative rule that indicates that: "la yajoze taghiyyer sifat al-waqf لا يجوز تغيير صفة الوقف (the change of the entity, shape and function of al-waqq (endowment) is allowed or commence without the permission of the at-qadiy القاضي (judge), or higher authority. Who must form a committee as I described earlier, then a technical report must be presented before him and accordingly the process of conservation took place as described in the report, where techniques of conservation were coined as I shall be demonstrating in the following discussions.

The technical techniques of al-hifadh (conservation)

In the course of discussions in this paper I presented too many key terms that denote and connote conservation and preservation of the premises of al-waqq (endowment); like: la yindaaris rasmuhala لا يندرس ﺷﺮを与 (their principals must not go in ruins); la yughier rasmuhawa wahiya qa’ma’ala usoliha (their principals must not change and should remain as it was when endowed) ... etc. In surveying the technical reports, sijillat al-waqq (records of endowments) and kutob al-khttat (urban planning books) and other sources. I found seven techniques that were used in the process of conservation to meet the conditions of ash-shari’a (Islamic legislation) and al-waqq (endower), the first two techniques was put by al-waqq (endower) and documented in kutob al-waqq (endowment documents). I shall demonstrate them in the following discussions.
1- Al-'Imara (conservation and preservation)

This term came in kutob al-waqf (endowment documents) as I indicated earlier. It means to repair, maintain, and conserve the premises (principals) of al-waqf (endowment). Yet it means to make all the necessary require works that conserve and preserve principals of al-waqf (endowment) according to the legislative rule: “la vajoze taghiywer sifat al-waqf لا يجوز تغيير صفة الوقف [the change of entity, form and function of the premises (principals) of the al-waqf project is not allowed, prohibited and forbidden]”. Yet al-'imara (conservation) also implies all repairs that required to ensure application of the previous rule; therefore it is equal in meaning to conservation and preservation. But al-'imara (conservation) as a concept and in terms of time, is earlier than both of conservation and preservation; it went back in time and used in Islamic civilization to the (1st century H/7th century AD) that was applied in al-ka'ba al-mushrafa (holy shrine) in the city of Mecca. However the best definition and application of this technique is found in item 1-2-5 of the technical team of al-hifadh (conservation). [ال.permission—at-tarmiem

2- At-Tarmiem (conservation)

At-tarmiem is the repairing of the ruinous, deteriorative and destructive elements or parts of premises (principals) of al-waqf (endowment), no matter how large the repairing, as far as it did not reach total demolition or destruction that required reconstruction of the whole premise (principal); in other words at-tarmiem (conservation) is the keeping in safety of the premises (principals) of al-waqf (endowment).

The al-faqih (jurist) Omer ash-Shibaniy al-Khasaf (died 261H-874 AD) defined at-tarmiem (conservation) as: “tathiyn usthuh or t`azier hithan or taghier ajduo' fi al-`asquf تغيير أجدع في السقف [repairing of ceilings or strengthening of walls or changing part/s of the rooftree]”.

It is worth mentioning here that secondary or partial demolition of buildings does not consider reconstruction but tarmiem (conservation). Yet the at-tarmiem (conservation) is the partial repairing of buildings in order to keep their original entity as much as possible. The at-tarmiem (conservation) is not limited to buildings, it includes books and furniture.

In the previous discussions I displayed the two technical or practical techniques of al-hifadh (conservation) and the tarmiem (conservation) that were conditioned by al-waqf (endower) and emphasized in kutob al-waqf (endowment documents) namely: al-'imara waat-tarmiem (conservation and preservation). In the following discussions I shall demonstrate the rest of the technical techniques that were indicated in the taqrier (reports), sijillat al-waqf (records of endowment) and kutob al-khttat (urban planning books) and other sources.

3- At-tajdied (renovation)

At-tajdied (renovation) means to renew or to improve the quality of an object, element in a building or more, the whole building. This term came abstract in some sources and detailed in others. Yet its limit as a technical technique is not defined clearly. It varied from improving the quality of certain elements as in the case of tajdied (renovating) the doors6 of aj-jami’ al-`amouiy (jami’ al-amouiy) mosque in Damascus by cladding them with brass (607 H-1210 AD); to partial demolition, as in the case of the southern wall57 of the same jami’ (mosque) that was demolished and built from anew with new building material (728 H-1327 AD); to total demolition as indicated by the Egyptian urban historian al-Maqriziy (766- 845 H/1364- 1441 AD), that the Mamluk Sultan al-Ashraf Barsbay ordered (832 H-1428 AD) the demolishing of hawaneet as-saiyarfa (shops of money exchangers) and souq al-kutob (books market)…etc. watajididaha (renovating them). The last case was clearly mentioned in taqrier (report) of as-sukariya fi as-sukariya (the book of the street), the report indicated that parts of the school need “tajdied ‘imara wafak wu’i`ada توجد عمارة وفك وإعادة [renovating architecture by dismantling the old structure and rebuild it again].

The examples of this technique are very wide and more than I have place to enumerate in this paper. However At-tajdied (renovation) is a kind of tarmiem (conservation) with different levels of interference, It could be done by the same material or by new one, it depends on the case of the original material. But in both cases the legislative rule that says “la vajoze taghiywer sifat al-waqf لا يجوز تغيير صفة الوقف
Studies

[the change of entity, form and function of the premises (principals) of the al-waqf project is not allowed, prohibited and forbidden].

4- Al-`Idhafa (addition)

Al-`Idhafa (addition) is the process of adding a new building or architectural and structural elements—either for enlargement or for consolidation - under sever restriction and with permission and approval of the al-qadiy (judge). In both cases a technical committee must report upon the case of the building, as to whether the new addition affects passersby or neighboring buildings. If the new addition does not harm others the al-qadiy (judge) give his permission.

The oldest additions in the history of Islamic architecture were those of al-ka’ba and al-masjid al-haram (the holy shrine) in Mecca (64 H- 684 AD). The additions for al-masjid al-haram continued until our present time; currently the largest addition, perhaps in the history of urbanism in the world, is taking place in the heart of Mecca to enlarge al-masjid al-haram.

Many additions were recorded in kutub al-khttat (urban planning books); one of them is the addition of a new hall for the al-baymaristan (hospital) al-mansuoriy in the year (726 H-1325 AD) in Cairo. One of the additions in aj-jami’ al-anwaiy in Damascus was the addition of miharab (niche) al-hanabila (730 H- 1329 AD).

However additions do not contradict with the former indicated legislative rule. Because they implemented in order to consolidate premises of al-waqf (endowment), physically and financially. Physically additions must not cause any radical change in sifat al-waqf (entity and form of endowment); original form should sustain its features as much as possible.

5- Ar-Raq’ (restoration)

Ar-Raq the replacement of fallen building materials and deteriorated ones, with new ones from the same kind. This technique was coined and suggested by al-faqih (jurist) Ibn Abass for the conservation of the al-ka’ba al-mushrafa (holy shrine) in Mecca when governor of Mecca Ibn az-Zubier (63-73H/682-692AD) decided upon demolishing it (64H/683AD) and rebuilding it from anew.

Yet ar-raq’ is a partial tarmiem (conservation) process with the use of new building material from the same kind when necessary. This technique used frequently in different waqf (endowment) project under the same term and other techniques terms. Ar-raqv is perhaps equal to the English term restoration.

6- Al-Qal’ wa’an-nasib (taking out and re-erecting)

Al-Qal’ wa’an-nasib is the process of taking out the deteriorated or unfixed building material and the reuse of the good ones; and the replacement of the deteriorated ones with new ones of the same kind. This technique was coined by the urban historian al-Azraqiy (died 250 H- 864 AD) when the Baghdadian m’imar (architect) Isaq Ibn Salama made the conservation of al-ka’ba al-mushrafa in Mecca (241-242H/864-861AD) where he took out the old and deteriorated marble of al-ka’ba and replace it with the new marble he brought from Baghdad.

This technique is similar to ar-raqv, it is a partial tarmiem (conservation) process but with the use of old building material together with new ones of the same kind when needed. In certain cases old architectural elements and building material were taken from famous buildings and fixed in others. As a case in point the Mamluk Sultan al-Ghuric (911 H- 1505 AD) took out the floor marble of one of the famous palaces in Cairo, namely, qa’ath musif ad-dunya and fixed it in his very famous qa’ath ad-dihisha. It is interesting to mention here that the Ottoman Sultan Salim (918-928 H/1512-1520AD) when he occupied Egypt (922 H- 1516 AD) took out the same marble floor of qa’ath ad-dihisha and shipped it to Istanbul and erected it in his school.

Many examples of this kind were occurred; some of them were performed as antique trade. For instance as-Sultan al-Ghuric bought the marble floor of qa’ath-thabundiy in Cairo for its artistic
value and fame where he erected it in his palace. This trade was recorded and documented in the court before the judge.

Yet al-qal’ wa’an-nasib is a partial tarmiem (conservation) process; conceptually it is associated with richness of material, value and fame. It is difficult to find an equal term to it in English.

7- Al-Hadim wa’i’adit al-bina’ (demolishing and reconstructing)

Many terms were used for this technique and all of them have the same meaning or concept and that is: the partial or total demolishing of the premises of al-waqf (endowment) and reconstructing it from anew. This technique is used when no other technique of the previous ones is fit for the conservation process. The reconstructing must coincide with the legislative rule “la yajoze taghiyyer sifat al-waqf [the change of entity, form and function of the premises (principals) of the al-waqf project is not allowed, prohibited and forbidden].”

The first use of this technique was made by the governor of Mecca, Ibn az-Zubaiyet (63-73H/682-692AD), where he demolished al-ka’ba al-Mushrafa (holy shrine) and reconstructed it from anew. He brought the stones from the same stone pit of the old ones and used the same lime for mortar. Furthermore Ibn az-Zubaiyet consulted the people of Mecca before the demolition; he took their approval and witnessed the elderly of them on the whole process of conservation. Yet Ibn az-Zubaiyet initiated the notions of public participation and authenticity in the al-hifadh (conservation) process.

This technique used frequently in all Arabic cities like: Damascus, Cairo, al-Qirawan…etc. But in all cases the legislative rule was taking, almost always, in account in this technique.

Finally one can argue that the seven techniques of al-hifadh (conservation) were practiced with different levels of interference. And in spite of their intervention all of them were and still are bound by the conditions of the ash-shari’a (Islamic legislation) and the conditions of al-waqif (endower).

In the previous discussions I demonstrated a remarkable element in the phenomenon of al-hifadh al-m’imariy (architectural conservation) of Islamic civilization; in the following discussions I shall come to the end of this paper by highlighting the notion of the as-sijill (record).

As-Sijill (record)

As-sijill al-m’imariy (architectural record) in its simplest meaning is the history of building/s that have architectural, aesthetic, technical, social, religious, educational, cultural and political values. In short as-sijill (record) is the comprehensive information about every building of any importance that has values as those indicated.

The structure of as-sijill (record)

In the course of discussions in this paper I referred to many elements that constitute essential and major factors in the recordation process like: techniques of documentations of al-waqf (endowment) premises, designation of al-waqif (endower), his position in society, function and use of premises of al-waqf (endowment), dates of their construction and endowment, building materials, their location and borders in the architectural fabric of cities, their description and depiction. More to the point, management of the project of al-waqf (endowment), administratively and technically: finance resources, budgeting, expenditure plan and consolidation of finance resources. Those elements in fact constitute the structure of as-sijill (record).

Types of the as-sijillat (records)

As-sijill al-m’imariy (architectural record) is as old as Islamic civilization. In fact it is older than Islam; its sources go back in history to al-Jahilliyya (pre-Islamic) verse. Yet it is, by all means, the oldest in the history of urbanism. There is no civilization in the world history concerned itself in writing the history of its architecture and documenting, coherently and comprehensively, what comes up on its buildings of additions, maintenance and conservations like Islamic civilization. I shall refer to those sources and display the role of each one of them in the following discussions.
1- The al-Jahiliyya (pre-Islamic) verse

The beginning of recordation of architecture, in my view, could be ascribed to the contribution of al-Jahiliyya verse. One of the genres of al-Jahiliyya verse was an-nasib or at-tashbib (memory of the houses and places of residence of poets’ beloves). This genre, namely an-nasib or the nasib wave, wove the interaction of poets with their environment. This interaction resulted in drawing the relation between poet and place. It took the form of absolute documentation that was based on close seeing, personal association, examining gaze, critical notice and analytical description; and spelled it out through comprehensive commentary.

Its outcome was a sijill (record) of architecture of Arabian Peninsula; which set out the techniques of writing history of architecture that in its turn introduce one to: place and its environment, climatic factor, type of architecture (antiquities) and its function, name of patron and his social position, the history of making architecture and the period of construction, building material, construction techniques, dimensions, area of premises and characteristics of form.

This is the first and simple record in Arabic architecture; other sophisticated records were initiated in Islam. They took many forms and they were the outcome of many sources, those are:

2- Kutob al-waqf (endowment documents)

Kutob al-waqf (endowment documents) are the oldest and accurate sijill (record) known in human civilization. Each document represents a record in itself for a group of buildings. I displayed its structure earlier in the course of discussions in this paper. I emphasized that its structure is contained all elements of as-sijill (record) except the upkeep and conservations works that comes up after recorded the document. Those new works were documented and recorded in the architectural and engineering reports that were kept in the courts of judges, the books of history and kutob al-khttar (urban planning books) as I indicated earlier in this paper.

The value of this record is attained from the value of endowments themselves. It is not just a record for certain buildings; in fact al-waqf (endowment) documents represent the history of urbanism in Arabic and Islamic cities. The history of this record go back to the first al-waqf (endowment) document put by al-`imam ash-Shaf’iy (150-204 H/767-819 AD). It sets out principles of documentation and recordation of al-waqf (endowment) as I indicated earlier.

2- Sijillat al-qudat, plural of sijill, (records of judges)

I indicated that kutob al-waqf (endowment documents) were and are still written in the court before the judge. In many cases a copy of each document was kept with the judge who wrote and ratified it. Those documents, together with the technical reports that al-qudat (judges) keep are of great value. Because judges are those who put and documented all the conditions of ash-shari’a (Islamic legislation) and al-waqf (endowment) documents that constitute the structure of al-waqf (endowment); that in their turn constitute the structure of records. Furthermore Judges are forms the technical committees and keep their technical reports for the conservation of the premises of al-waqf (endowment) in their courts.

Yet records of judges are richer than individual waqf (endowment) document, because they contained technical reports of conservation and their application on the premises of al-waqf (endowment). The documents and contracts of trade of real estate properties; and contracts of trade of building material, artistic and architectural elements. Those records document the history of each building and facilitate understanding its physical state, its location in the architectural fabric and the urban structure of cities.

3- Diwan al-`ahbas (archive of endowments) in al-Fatimiy State

This diwan (archive) was a sijill (record) for endowment. It was found by al-Khalifa al-Fatimiy al-Mu’is liDean Ullah (150-204 H/767-819 AD) in the year 150-204 (363 H/973 AD) to keep and preserve the revenues of al-waqf (endowment) in beit al-mal (treasury). He assigned qadiy al-qudat (the judge of judges or the grand judge) as chairman for this diwan (archive). This diwan or sijill (archive or record) contain all al-waqf (endowments) of public interest like, jawami’ (the courts), baymaristanat (the madaris), madaris, hawaneet (hospitals), al-hawaneet, madaris, and the madrasas.
This sijill (record) was more comprehensive than the previous ones, because it contained all Sijillat al-
qudat (records of judges) beside the documents of the new awqaf (endowments), the new technical reports, dates and types of techniques of conservation that took place during the regime of the Fatimid State.

The revenue of al-waqf (endowment), according to the urban historian al-Maqriziy was 1,500,000/dirham. The sijill diwan al-`ahbas (record of the archive of endowment) organized the budget and assigned payroll for the employees of al-waqf (endowment); dedicated the daily, monthly and yearly expenditure of the premises of al-waqf (endowment) like: aj-jawami’ (general managers), al-madaris (teachers), baymaristana (the healthcare institutions), al-madaris (the new records) of al-waqf (endowment) premises. And most important is the required and occasional expenditure of al-imara waat-tarniem (conservation and preservation) of the premises of al-waqf (endowment).

This sijill (record) remained functioning until the end of the Fatimid state (567 H-1171 AD). In my view this sijill (record) was the first comprehensive record in the history of the phenomenon of al-hifadh al-m`imariy (architectural conservation) in particular and urbanism in general. It was a rich source for the books of history and al-khittat (urban planning).

4-Mal-al-masalih (the interest money)

This sijill (record) was a private one and devoted for awqaf aj-jami’ al-amwaiy (endowments documents) of Umayyad mosque in Damascus. It was found by prince Noor ad-Dean Zankiy (541-569 H/1146-1173 AD) who ordered in the year (461 H-1068 AD) to rewrite all kutob waqf aj-jawami’ (endowments documents of the mosque). He also ordered to add to them all the al-waqf (endowments) that their waqifon (endowers) were unknown and as a consequence their conditions no longer known.

This sijill (record), in spite of being private and limited for aj-jami’ al-amwaiy (endowments documents), it was of great importance because it saves and preserves kutob awqaf (endowments documents) of aj-jami’ al-amwaiy; that was renewed in the year (699 H-1299 AD) by the Mamulk governor of Damascus as-Sultan. He also added the documents of the new awqaf (endowments) to the sijill (record).

This sijill (record) was a rich source for all the works of al-hifadh (conservation) that took place in aj-jami’ al-amwaiy; and valuable source for a great part of awqaf (endowments) Damascus. It was also a magnificent source for books of history and al-khittat (urban planning).

5- Diwan al-`ahbas (archive of endowments) in al-Mamulk state

After the end of the Fatimid state in Egypt and abortion of Noor ad-Dean regime in Damascus the documents of al-waqf (endowment) went back to judges. This case remained during the `Ayobied state and the beginning of the Mamulk state. Then according to al-Maqriziy the Mamulk state reformed the sijill diwan al-`ahbas (record of the archive of endowment) and divided it into three parts:

5-1-Diwan `ahbas (archive of endowment) of as-Sultan

This sijill (record) was devoted for awqaf (endowments) of as-Sultan. It was headed by hajeb (secretary of) as-Sultan together with nazer or mutwalliyy al-waqf (general manager of endowment); and a group of kutab (accountant) and jubat (collector).

5-2-Diwan al-waqf al-hakmiyya (archive of al-masjid al-haram in Mecca and al-masjid an-Nabawiy in al-Madina al-Monawra)
This *sijill* (record) was devoted for *awqaf* (endowments) that belong to *al-harmiyn ash-sharifiyin* (the two holy mosques) in Mecca and al-Madina, the poors and the captive soldiers. The *al-muwattiliiyy* (general manager) of this *sijill* (record) was *qadity al-qudat ash-shafi’iyya* (the judge of judges of the sect of al-*‘imam* ash-Shafi’i) ( minimise). In certain cases the authority of the *al-muwattiliiyy* (general manager) was extended to include the *al-awqaf* (endowments) of Cairo and all Egypt. A management team consisted of a group of *kutab* (accountant) and *jubat* (finance manager) and *shahid* (witness) or more were working in this the *diwan* (archive) or *sijill* (record).

The revenue of those *awqaf* (endowments) was allocated for ‘*imarth watarmiem* (conservation and preservation); and the daily, weekly, monthly and yearly expenditure of *al-harmiyn ash-sharifiyin* (the two holy mosques) in Mecca and al-Madina.

This *diwan* (archive) was a comprehensive *sijill* (record) for all the buildings that were *awqaf* (endowment) in Cairo and Egypt for *al-harmiyn ash-sharifiyin* (the two holy mosques in Mecca and al-Madina). It was also a record for all the working of conservation and preservation that took place or executed in that era together with their costs. Fortunately those parts of this record were indicated by the Egyptian urban historian al-Maqriziy and other urban historians.

5-3- *Diwan al-awqaf al-*`aliyya* (archive of humanitarian endowment)

*Al-awqaf al-*`aliyya* means *al-awqaf al-khayriya* (humanitarian endowments). I highlighted this *waqf* (endowment) earlier and emphasized that it was conducted by *al-muwattiliiyy* (general managers) and recorded in the court of the judge. Yet all *al-awqaf al-khayriya* (humanitarian endowments) were recorded in this archive in much the same way there was recorded in *Sijillat al-qudat* (records of judges).

Furthermore recent studies\(^1\) on this archive emphasized that all *kutob al-waqaft* (endowment documents) were written in a book known as *al-mizbatha* (the minced) (record) and signed by *as-shuhod* (witnesses) plural of *shahid* (witness) and *al-qadiyy* (judge); and a brief of *kutob al-mizbatha* (endowment) were recorded in another book known as *sijill\(^2\)* (records of judges).

The famous historian, sociologist and *qadity al-qudat* (the judge of judges) Ibn Khaldun (732-808 H/1332-1406 AD) indicated that there was a profession known as *al-adalla*\(^3\) (attorney). The role of this profession was writing contracts\(^4\) of trade, documenting and recording them in the records of judges.

The sad thing is that all those records were lost during the occupation of Egypt by the Ottoman Sultan Salim (922 H- 1516 AD). And what remained was that kept on the hands of *al-muwattiliiyy* (general managers), judges and what was documented in the books of history and urban planning.

6- *The Ottoman dafter at-tahrier* (sijill or record book)

In the Ottoman Empire the *as-sijill* (record) of *al-awqaf* (endowments) was more advanced than all the previous records. Its name was *dafter at-tahrier* (record book). A main *dafter* (record) was in Constantinople, and secondary *difter* (record) was devoted for each city in the Empire. The procedures of documentation of *al-awqaf* (endowment) premises were so accurate and sophisticated; and it is beyond the endeavor of this paper.

The management of the projects of *al-awqaf* (endowments) together with Budgeting and expenditures were under direct supervision of the state. Complete records for the architectural fabric and urban structure of Arabic and Islamic cities were documented in records. By the year 1826 AD a ministry\(^5\) for *al-awqaf* (endowments) was found in the Ottoman Empire, all *dafter at-tahriyers* (record) were kept in the ministry. The records of *al-awqaf* (endowments) premises from this year start to be part of the archives and diplomats of the government; it remained as such until the fall of the Ottoman Empire (1917-1923 AD). The Arab and the Islamic worlds fall under colonialism and the *al-awqaf* (endowments) premises were treated according to the interest of the colonial powers. And after
liberation from colonialism every Arab state formed a ministry for al-awqaf (endowments) and has its own endowments record.

In general and in the course of history many of the records very important and valuable buildings were lost; and many others were saved, whether their kutob al-awqaf (endowments documents) were preserved or recorded in dafter al-tharier (record books) that are still preserved and kept in the archive of the Turkish government; or in the books of history and urban planning which will be the next and the final subject in this paper.

It is worth mentioning here and before I demonstrated the role of the books of geography, history and urban planning to indicate that great amount of al-awqaf (endowments) documents were carved on stones in the facades of many endowments premises in: Jerusalem, Damascus, Aleppo, Cairo and many other cities; and that help in keeping them as individual records.

7-Geographical, historical and urban planning sources

Those sources are very rich in recording and documenting data about historical buildings, architectural fabric and urban structure of Arabic and Islamic cities, like Mecca, Jerusalem, Damascus, Cairo and all major cities in the Arab and Islamic world. I shall elaborate here, as a case in point, on some of the books of al-khttat (urban planning).

The oldest book of urban planning that reached us was of al-Azraqiy (died 250 H- 864 AD), ‘akhbar Mecca wama Ja` biha min al-`athar. It is the oldest architectural and urban record, not just in Islamic Civilization, but perhaps in the World Civilizations. Al-Azraqiy recorded every single architectural element in the architectural fabric of al-ka’ba al-musharfa (holy shrine) and al-masjid al-haram (grand mosque) in Mecca. He described them physically, depicted their artistic features, documented their history, dates of construction and reconstruction, their patrons, architects, builders, building material, costs and techniques of conservation.

He also did the same in the urban structure of the city of Mecca. He described its planning scheme that was planned by the governor of Mecca Qusay Ibn Kilab in the 5th AD. He divided Mecca into quarters and determined the form of buildings to be circular in plan and cylindrical in form in order to distinguish them from the cubical form of the al-ka’ba (holy shrine). Al-Azraqiy located every building in the architectural fabric of the city and defined their borders. He nominated the roads net works, the city hall, markets, the mill, the cemetery … and all the urban elements in the city.

In fact and by all means, in my view, the book of al-Azraqiy is considered, not just a remarkable record, but it was the one that initiated the concept or notion of recording process and mark the beginning in this field.

Other important and more comprehensive book of urban planning was that of al-Maqriziy (766-845 H/1364-1441 AD), al-mawa’iz waal’itibar bidhikr al-khttat waal-`athar. Al-Maqriziy book in fact considered as a record for the whole country of Egypt. He recorded all the urban centers in Egypt and focused on Cairo. He recorded all the urban elements of the city of Cairo, its neighborhoods (khitat), roads net work, open areas, gardens and public parks, and all the architectural fabric of the city together with the history of the major buildings, like: masajid (mosques), jawami’ (mosques), baymaristanat (hospitals), madaris (schools), zawiyat (private worship and teaching place), khawang (elderly homes for men) ribtatat (elderly homes for women) … etc. He recorded their history of construction, dates and types of conservation, owners and donators and the devolution of ownership from one to another.

In general al-Maqriziy used all such techniques of documentation that I mentioned earlier. His sources were al-awqaf (endowments) documents, Sijillat al-qudat (records of judges) and contracts of trade.

The credibility and authenticity of al-Maqriziy documentation came from being himself a mouhtasib (mayor) of Cairo, he also worked in the diwan al-‘unsha (archive of the state); where diwan al-‘ahbas (archive of endowments) was part of it. Yet all documents and contracts were exposed to him, particularly the Fatimied, ‘Ayopied and Mamluk endowments documents. It is for those
reasons that the book of al-Maqrizi was the most comprehensive and highly authentic record for the city Cairo.

A third comprehensive and very authentic record for the city of Jerusalem was made by the Palestinian qadiy (judge) Mujier ad-Dean al’aiylymi (900 H- 1494 AD), al’onis’ aj-jalyl fi tariih al-quds waal-khaliyl, he surveyed all the architectural fabric and urban structure of the city of Jerusalem. The book is very similar to that of al-Maqrizi. His sources were the `Ayopied and Mamluk endowments documents, his personal association and daily participation in the life of the city.

His book is very comprehensive and very highly authentic record for the Muslim and Christian vocabulary of the architectural fabric of the city. He described the planning of Jerusalem, indicated its khattar and harat (neighborhoods), located them and defined their borders in its urban structure. He delineated the roads net work, open areas, walls and doors of the city. He recorded all the vocabulary of the architectural fabric of the city together with their position and borders in the neighborhoods. Their functions and names of the donators of the premises of al-waqf (endowment), dates of their construction, techniques and dates and types of their conservation.

In general the book of Mujier `ad-Dean is the most reliable record for the architectural fabric and urban structure of Jerusalem until the end of the 15th AD century.

The last record in this paper is the comprehensive and authentic one that was made by the Damascusian historian an-N’aimiy (died 978 H-1570 AD), ad-daris fi thariek al-madaris. The value of this record is being devoted to schools buildings in Damascus. He classified it alphabetically and surveyed 465 schools; the number was including all teaching buildings, like the three schools of medicine, public schools, the schools in mosques, schools in zawaiya (private worship and teaching place), schools in khawanq (elderly homes for men), schools in ribtat (elderly homes for women), scools in mayatem (orphanages) and the like.

He also recorded in the book the premises of awqaf at-tmwheel (endowments for finance) that belonged to each school. Therefore the book was a main record for the educational buildings (schools) and a secondary one for the premises of waqf at-tmwheel (endowment for finance). He delineated their location, marked and defined their borders in the architectural fabric of Damascus. He authenticated their endowment documents, emphasized the conditions of endowers and their biographies; the dates of endowments and the construction of the premises. He described and depicted them physically, spatially and aesthetically, demonstrated types, techniques and dates of conservation. He highlighted the biographies of the famous tutors of the schools, the curriculums of education that differ from one school to the other, period and time of teaching and the hierarchy of the teaching staff.

In general the book was a very authentic record for the schools of Damascus in the 16th century and other vocabulary of the architectural fabric of Damascus.

Finally architectural records in Islamic Civilization are great in number and more than I have place to enumerate in this paper. I demonstrated the seven previous records as a case in point, in order to demonstrate that techniques of architectural records were found and originated in Islamic Civilization. So much so the phenomenon of al-hifadh al-m’imariy (architectural conservation).
The discussions that follow demonstrated the structure of \textit{kutob al-waqf} (endowment documents); and displayed the types of \textit{al-waqf} (endowment); and focus upon \textit{al-waqf al-khayri} (humanitarian endowment), that in its turn comprise two kinds of premises of \textit{al-waqf} (endowment) one for use and the other for finance. Discussions highlighted the conditions of the \textit{ash-shari'a} (Islamic legislation) together with the conditions of the \textit{al-waqif} (endower); and emphasized that both designate in clear and definite terms the irrevocable, endurance, permanent and perpetual role of the projects of \textit{al-waqf} (endowment); that in their turn constitute the backbone of \textit{al-hifadh al-m'imary} (architectural conservation).

The discussions turned to demonstrate the structure of \textit{al-hifadh al-m'mariny} (architectural conservation). It argued that it is in a case of intervention with the \textit{al-waqf} (endowment) institution and delineated that both are two faces of the same coin. Furthermore it came to the conclusion that the phenomenon of \textit{al-hifadh al-m'imary} (architectural conservation) was propagated from the \textit{al-waqf} (endowment) institution; particularly from the perpetual role of \textit{al-waqf} (endowment) institution. Discussions emphasized that the management team of \textit{al-waqf} (endowment) project is the same of \textit{al-hifadh} (conservation) project. More to the point discussions demonstrated that the all the theoretical techniques of \textit{al-hifadh} (conservation), that indicated, in the course of discussions, in this paper, like the management team; the duties of the general manager; the technical team and the investments schemes ... etc.; were derived or propagated from the structure of \textit{kitab al-waqf} (diploma or endowment document).

Discussions proceeded to display that \textit{at-taqarier al-handasiyya} (the technical and engineering reports) were originated in Islamic Civilization by the virtue of \textit{al-waqf} (endowment) institution. The discussions that followed demonstrated seven technical techniques of the \textit{al-hifadh al-m'imary} (architectural conservation). It emphasized that two of them, namely \textit{al-imara waat-tarmiem} (conservation and preservation) were derived from \textit{kitab al-waqf} (endowment document). And the rest of them were initiated coined in \textit{at-taqarier al-handasiyya} (the technical and engineering reports) by the endless, endurance and perpetual rules of \textit{al-waqf} (endowment) institution.

Finally discussions demonstrated seven types of the \textit{as-sijillat al-m'marinya} (architectural records) and emphasized that the notion of \textit{as-sijill} (record) was originated in Arabic Islamic Civilization and ascribed its beginning to the \textit{al-Jahilliyya} (pre-Islamic verse) before Islam.

In conclusion discussions in this paper strongly prove that the phenomenon of \textit{al-hifadh al-m'imary} (architectural conservation) was coined and originated in Islamic civilization. It is coinciding and tie-in with the concept of historical continuity in the philosophy of Islamic of history.

Finally one hope that the contribution f Islamic Civilization in the phenomenon of \textit{al-hifadh al-m'imary} (architectural conservation) as presented in this paper, would strengthening, enhancing and widening the world phenomenon of architectural conservation; deployed and implemented together with the international charters of conservation, particularly with the UNESCO constitution.

\textbf{Notes:}


2-See: Ibid


4-See: Ibid

5-See: Ibid

7-The two kinds of waqf (endowment) were mentioned in all kutob al-waqf al-khayriy (humanitarian endowment documents). And all the al-fuqha` (legislators) divided al-waqf al-khayriy (humanitarian endowment) to the two kinds: waqf al-ist'imal and waqf at-tmwheel.


: The references in note No.: 3


11-See: `Amien, M. Watiqat Waqf as-Sultan Qaytbay , Without history of publication, p.: 57
12-See: Ibrahiem, A. (1971 AD), Watiqat Yashbak Adawdar, the magazine of the university of Cairo in Khartoum, Issue No.:2, p.: 59.


14-See: Ibn Hanbil, A. Musnad Ahmad Ibn Hanbil , printed on a CD


: Ibrahiem, A. (1959 AD), Watiqat Waqf Masror aj-Jamdar, the magazine of the school of art, University of Cairo, vol., 21, part 2, p.: 133-173.


17-See: `Amien, M. Watiqat Waqf as-Sultan Qaytbay, former reference, p.: 366

19-See: The location of the premises of al-waqf (endowment) in the architectural fabric of cities and defining their borders in the urban structure of cities is a main element in the structure of all kutob al-waqf (endowment documents), see for instance: notes No.: 12, 15, 17.

20-See: This condition is found in all kutob al-waqf (endowment documents), see for instance notes No.: 12, 15, 17.


25-The administrative team is assigned by al-waqf (endower) is indicated in all kutob al-waqf (endowment documents) together with the hierarchy of certain jobs.

See: notes No.: 12, 15, 17, 21.

26-See: Amien, M. Watiqat Waqf as-Sultan Qaytbay, former reference, p.:353-390


: An-Noweriy, Sh., (733 H-1085 AD), former reference vol.: 32/64.


32- This job together with the rest of the indicated jobs are assigned by the al-waqif (endower) together with their job description and recorded in all kutob al-waqf (endowment documents) as I indicated in note No. 25 that all the administrative and technical teams are assigned in the same manner.

See: notes No.: 12, 15, 17, 21.


37-See: Ibid., p.:vol. 5/149


44-See: References in note No.: 40.


51- See also all kutob al-waqf (endowment documents), for instance those mentioned in note No.: 15


65-See: Ibid.


77-See: Ibid.


Glossary

A

`abda ﻢد perpetuated
wa-`abda واﺒﺪ perpetuated
al-`iber ﻊﺒﺮ eruditions
al-`atiba’ طﺒﯿﺐ plural of tabib physician
afran أﻓﺮان plural of furn oven
`ala ﻋﻠﻰ on
ahkam ﺟﺪع rules
ajdu’ رﺣﺎ roof tree beam
al-`arhiya ﺟﺪعplural of raha grain mill
`amartho ﻋﻤﺎرﺗﮭﺎ its conservation
al-`asquf سﻮق Principal
al-`aswaq أسﻮاق plural of suq market

B

bana` ﻢد builder-stonemason
baqa’ ﻢد keep alive
baymaristanat ﺒﯿﻤﺎرﺳﺘﺎن plural of baymaristan hospital
barr ﻋﻤﺎر ﻢد pious
birruho ﻋﻤﺎر its pious

C

dafter at-tahrier دﻓﺘﺮ اﻟﺘﺤﺮﯾﺮ (ﺳﺠﻞ or record book
dakhil داﺧﻞ within
dawawyin دواوین plural of diwan archive of state
divan دواؤن archive of state
ad-duroose wa al-`iber الدروس والعﺒﺮ lessons and eruditions

D

farash ﻓﺮاﺷﻒ servant or clean worker
farashien ﻓﺮاﺷﯿﻦ plural of farash servants or clean workers al-hanabila
furn ﻓﺮن oven

E

F

G
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>habis</td>
<td>sequestration</td>
</tr>
<tr>
<td>habs al-‘a‘iyah</td>
<td>the sequestration of principal</td>
</tr>
<tr>
<td>wa-habis sahih mar‘aiy</td>
<td>and a right approval sequestration</td>
</tr>
<tr>
<td>al-hadeith</td>
<td>the tradition of prophet Mohamad</td>
</tr>
<tr>
<td>hadha</td>
<td>this</td>
</tr>
<tr>
<td>al-hadim</td>
<td>demolition</td>
</tr>
<tr>
<td>al-hadim wa‘i‘adit al-bina`</td>
<td>demolition and reconstruction</td>
</tr>
<tr>
<td>hajar</td>
<td>stonecutter</td>
</tr>
<tr>
<td>hajeb</td>
<td>secretary</td>
</tr>
<tr>
<td>al-hakr</td>
<td>preserve in hand - the right of use theprincipal of</td>
</tr>
<tr>
<td>of al-waqf (endowment) after conserving it for</td>
<td></td>
</tr>
<tr>
<td>good as a lessor and not as an owner bath</td>
<td></td>
</tr>
</tbody>
</table>
| hammam | Muslim school of jurprudence found by al-
<p>| al-hanabila | imam Ahmed Ibn Hanbil |
| plural of hammam | bath |
| hanoot | shop |
| al-haris | custodian |
| harma | forban |
| wa-harma | and forban |
| hawaneet | plural of hanoot |
| walls |
| hithan | rule |
| hukm | its rule |
| hukmuho | |
| I | |
| al-<code>ibaqa</code> | conservation |
| ‘i‘adit al-bina<code> | reconstruction | | al-</code>idhafa | addition |
| al-<code>ijaratyn | double of </code>ijara |
| al-`imara | lease contract |
| al-istibqa | conservation and preservation |
| al-ist’imal | conservation |
| al-khayriy | use |
| al-khttat | |
| J | |
| jawami’ | mosque |
| jidi’ | roof tree beam |
| K | |
| kwam | servant and clean worker |
| kwawma | servants |
| Khan | hotel |
| khaniqa | elderly home for men |
| khawanq | elderly homes for men |
| khayriy | humanitarian |
| al-khurtat | neighborhood |
| kitab al-waqf | endowment document |
| kitab waqf sahih shar‘aiy | a right and legal endowment document |
| al-khlo | evacuation – the payment of money for |
| al-waqf (endowment) in order to get the right of |
| lease, |
| kutob | book=document |
| L | |
| la | no |</p>
<table>
<thead>
<tr>
<th>M</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>madaris</td>
<td>plural of madrasa</td>
<td>school</td>
<td></td>
</tr>
<tr>
<td>ma’asur</td>
<td>plural of ma’sura</td>
<td>olive and sesame press</td>
<td></td>
</tr>
<tr>
<td>madhbigha</td>
<td>مدفعة</td>
<td>tannery</td>
<td></td>
</tr>
<tr>
<td>al-madhabig</td>
<td>plural of madhbigha</td>
<td>tanneries</td>
<td></td>
</tr>
<tr>
<td>mamluk</td>
<td>مملوك</td>
<td>slave</td>
<td></td>
</tr>
<tr>
<td>manfa’a</td>
<td>منفعة</td>
<td>benefit</td>
<td></td>
</tr>
<tr>
<td>mar’iy</td>
<td>مرجعي</td>
<td>approved</td>
<td></td>
</tr>
<tr>
<td>marmho</td>
<td>ممرحة</td>
<td>its preservation</td>
<td></td>
</tr>
<tr>
<td>masajid</td>
<td>plural of masjid</td>
<td>mosque</td>
<td></td>
</tr>
<tr>
<td>miharab</td>
<td>محراب</td>
<td>niche</td>
<td></td>
</tr>
<tr>
<td>m’sura</td>
<td>معصرة</td>
<td>olive and sesame press</td>
<td></td>
</tr>
</tbody>
</table>

| m’imar   | معمار                      | architect                   |
| min      | من                         | from                        |
| al-muhtasib | المحتمسب                    | the mayor                   |
| mudrres  | مدرس                      | tutor or scholar            |
| al-muhtkir | المحتمكر                    | preserver-the one who has the right of use |
| murrkhim | مرخم                      | marble mason                |
| mutwalliy | متوالي                      | general manager             |
| myatem   | مياثم                      | orphanage                   |

| N         |                             |                             |                             |
| najar     | نجار                       | carpenter                   |
| an-nasib  | النصب                      | refixation                  |
| nazir     | الناظر                      | general manager             |

| O         |                             |                             |                             |

| Q         |                             |                             |                             |
| qadiy     | القاضي                      | judge                       |
| al-qal’  an-nasib | القالب والنصب        | taking out and refixation   |
| qanawatiy | قناويتي                     | pipe fitter                 |
| ‘qaqier   | عقار                       | medicines                   |
| ‘qar      | عقار                       | medicine                    |
| al-qaysir | القيلسي أو القيسر          | shopping center             |
| qaysariyya| القيلسي أو قشرة             | shopping center             |
| al-qudat  | القضاة                      | judges                      |

| R         |                             |                             |                             |
| raha      | رفي              | grain mill                   |
| rajul     | رجل                        | man                         |
| ar-raq’   | الرق                        | restoration                 |
| ribitatat | الرباطات                    | elderly homes for women      |
| riy’      | ربيع                       | revenue                     |
| rasm      | رسم                        | principal                   |
| rasmuho   | رسمها                      | its principal               |

| S         |                             |                             |                             |
| sabak     | سابق                       | pipe fitter                 |
| wa-sabla  | وسابل                      | uninterrupted               |
| sahih     | صحيح                       | right                       |
| as-saiyara | الصيافة                    | money exchangers            |
| saqf      | سقف                       | ceiling                     |
| shad      | شاد                        | administrative manager      |
| Sheikh    | شيخ                        | a person who is specialized in Islamic legislation |
| ash-shari | الشرعية                     | Islamic legislation         |
sifat  صفة  entity – shape
sijill  سجل  record
Sijillat  سجلات  plural of sijill
sofiy  صوفي  a follower of mysticism sect
as-subbanat  الصبانات  plural of subhana  soap factory
suq  سوق  market

T

T

tabib  طبيب  physician
at-tafaker wa at-t`amol  التفكير والتأمل  thinking and speculation
taghier  تغير  to change
taghiyyer  تغيير  change
tahruna  طاحونة  grain mill
At-tajdied  التجديد  renovation (to make a new)
takaya  الت카يا  private and public restaurants
at-tanaw` dakhil al-wihda  التنوع داخل الوحدة  variety within unity

U

tawahiyn  طواحن  plural of tahruna  grain mill

W

W

wadawam  ودام  and to sustain its role \ and to pursue its role
wa-la  ولا  and no
wala yindaris rasmuho  ولا يندريس رسمها  and its principal must not gone in ruins and
wala yinquati`o biruho  ولا ينقطع برئه  remain existing
waqqafa  وقف  endowed
waqf  وقف  endowment
al-waqf adh-dhoriy  الوقف الذري  the endowment for progeny
waqf al-`imal  الوقف الاستعمال  endowment of premise for use
al-waqf al-khayriy  الوقف الخيري  humanitarian endowment
al-waqf al-mushtarak  الوقف المشترك  the combined endowment\al-waqf at-tmwheel  الوقف التمويل  endowment for finance
al-waqfiyya  الوقفية  endowment diploma or document
al-waqfoon  الواقفون plural of al-waqf  endowers - donors
al-waqif  الواقف  endower - donor
watajididaha  وتجديدها  renovating – make it new
wekala  وكالة  trade complex consist of khan-hotel- and
wekalat  وكالات plural of wekala  wholesale trade center
whabho  وهبه  gaveaway as a gift
al-wihda  الوحدة  unity
제목: Theory and Philosophy of Architectural Conservation
An Preservation In Islamic Civilization

요약:

이 연구의 목표는 아랍 세계의 문화의 보존과 관련하여의 근본적 쟁점에 대한 이해를 증가시키고 이를 subsidized 하는 새로운 접근 방식을 제공하는 것입니다. 연구는 조심스럽게 역사 전반의 보존과 관련된 사람들과 프로세스에 대한 이해를 획득하고, 이를 통해 아랍 세계의 문화 보존에 대한 더 깊은 이해를 만들어냅니다. 이를 위하여, 이 연구는 문화 보존의 역사적 영향과 관계를 파악하고, 이를 통해 보존 과정과 관련된 도덕적 투쟁을 이해하는 데 도움을 주는 새로운 접근 방식을 제공합니다.

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