



Munich Personal RePEc Archive

## **Role of awqaf in promotion of scientific research**

Islahi, Abdul Azim

Islamic Economics Research Center, King Abdulaziz University,  
Jeddah, K S A

2004

Online at <https://mpra.ub.uni-muenchen.de/75596/>  
MPRA Paper No. 75596, posted 15 Dec 2016 15:59 UTC

## **Role of *awqaf* in promotion of scientific research**

**Abdul Azim Islahi**

*Islamic Economics Research Center*

*King Abdulaziz University,*

*Jeddah, Kingdom of Saudi Arabia*

E-mail: [aaislahi@hotmail.com](mailto:aaislahi@hotmail.com)

### **ABSTRACT**

*Waqf* is one of the most fascinating institutions of Islamic history. Its role continued throughout Islamic history along with the public sector and it is still a very vital and viable source to provide goods and services where public and private sectors lag or fail. It provided goods and services ranging from pure religious objects such as mosques and *madrasahs* to various welfare schemes like water supply and highway facilities. But in the later part of history, the narrow and sometimes wrong concept of piety led to negligence of waqf creation for general welfare, modern education and social and scientific research. At present there are a number of works available in English on various aspects of waqf e.g. juridical and legal studies, economic role, political and historical aspects, management and development of *awqaf*, etc. But to the best of our knowledge no attempt has been made to examine what role it is playing or may play in promotion of scientific research. The present paper aims to explore the role of waqf institution in promotion and development of scientific research. To begin with, it briefly investigates the precedents of such a provision in Islamic history. Then it attempts to study the state of scientific researches financed by *awqaf* in the modern period. It also proposes to compare the situation with the Western institutions for the same purpose. Thus, after setting a proper perspective it examines the problems and prospects in financing the scientific research through the waqf institution. The paper concludes with certain suggestions regarding promotion of scientific researches through waqf institution in the modern period.

Keywords: *Awqaf*, Scientific Research, Promotion, waqf

## 1. INTRODUCTION

At present there are a number of works available in English on various aspects of *waqf* (plural=*awqaf*)<sup>[1]</sup> e.g. specific *awqaf*, juridical and legal studies, economic role, political and historical aspects, management and development of *awqaf*, etc.<sup>[2]</sup> But to the best of our knowledge no attempt has been made to examine what role it is playing or may play in promotion of scientific research - an area that has become in this age a matter of survival for nations. However, historically it had played a very important role in this respect and still has great potentialities to do so. This is so because Islam assigned very great importance to knowledge acquisition, profound thinking, scientific discovery, education, research and training. In a number of verses the Qur'an exhorts people to use their reasoning capacity, think and ponder about the universe, man's own structure and the environment around him.<sup>[3]</sup> The Qur'an declares that those who have knowledge and those who do not, cannot be equal.<sup>[4]</sup> Allah exalts in rank those who believe and those to whom knowledge is given.<sup>[5]</sup>

The aim of this paper is to explore the role of *waqf* institution in promotion and development of scientific research. To begin with, it briefly investigates the precedents of such a provision in Islamic history. Then it attempts to study the state of scientific researches financed by *awqaf* in the modern period. It also compares the situation with the Western institutions for the same purpose. Thus, after setting a proper perspective it examines the problems and prospects in financing the scientific research through the *waqf* institution. The paper concludes with certain suggestions regarding promotion of scientific researches through *waqf* institution in the wake of public sector's current move to withdraw from performing active role to supply of social and intellectual goods and services.

## 2. ROLE OF AWQAF IN THE PAST

In the Islamic history the *waqf* institution had been relied upon to a great extent for the provision of goods and services necessary for the comprehensive development of Muslim community. The establishment of *waqf* institution was the direct result of the Qur'an's emphasis on expenditure in the way of Allah<sup>[6]</sup> and the Prophet's exhortation of the believers to leave behind a source of continuous good deed (*sadaqah jariyah*).<sup>[7]</sup> *Waqf* was brought into existence by the voluntary act of Muslim individuals. They acted individually and independently, immobilizing their private property for a public purpose. Once made *waqf*, the property became inalienable. It could no longer be the subject of sale, disposition, mortgage, gift, inheritance and attachment.

Thus, perpetuity and irrevocability are two essential characteristics of *waqf*. A part of the income of *waqf* is reinvested and a determined portion of the revenue is used for the purposes restricted by the endowment deed. Within a few years the number of *awqaf* and variety of purposes so much increased that only its enumeration would require encyclopedic type of work. In early 19<sup>th</sup> century 1/3 of Egypt's agricultural land was under *waqf*.<sup>[8]</sup> Almost similar was the situation in Turkey, Syria, Iraq and Palestine.<sup>[9]</sup> Muslims took this institution with them far and wide.

The *waqf* institution provided goods and services ranging from pure religious

objects such as mosques and *madrasahs* to various welfare schemes like water supply and highway facilities. The first waqf in Islam was created for the construction of the Prophet's mosque in Madinah. It is reported by Anas that when the Prophet came to Madinah, he ordered the construction of a mosque. He asked Banu Najjar to sell him their land. They said, "By Allah, we expect its reward from almighty Allah". (And gave their land for the sake of Allah to construct the mosque).<sup>[10]</sup> It may be noted that this mosque also housed the first *madrasah* in Islam. A special platform (*suffah*) was endowed for those who were dedicated for learning and for this purpose confined themselves to the mosque, known in Islamic history as *as'hab al-suffah*. Awqaf played the most important role in intellectual development and dissemination of knowledge in the Islamic history. No doubt, mosques had always enjoyed priority in dedication. But those days mosques were not merely the place of prayer. Rather they were centers of learning and hub of intellectual and social activities. Almost every mosque had a school, a library and a hostel for the students. The waqf used to bear their all expenses to enable them to fully dedicate themselves to learning. Some of those mosques developed into universities later like Jami` al-Qarawi'in<sup>[11]</sup> at Fez and Jami` al-Azhar in Egypt. According to George Makdisi, "The development of the college in Islam went, therefore, from the masjid to the masjid-inn complex, to the madrasa and other like institutions. At some point in the second / eighth century or earlier, the masjid had become a college providing salaries for its staff, and gratuitous tuition for the student."<sup>[12]</sup>

In later period specific awqaf were made for schools, libraries, and hospitals. They helped in spread of knowledge and promoted scientific research. As a result great research scholars, philosophers, physicians and scientists were born in Islamic tradition.

In many cases, waqf libraries not only provided books but all necessary requirements of a researcher, for example, pen paper, facilities for copying manuscripts, and even financial help if they needed.<sup>[13]</sup> It is this reason that "Even today, after untold numbers have been destroyed, nearly 250,000 manuscripts still exist in the various libraries belonging to the Muslim world and the great libraries of Europe and America. A substantial proportion of this wealth of manuscripts deals with scientific subjects, being either original works written by Muslim scholars or translations from the ancient Greek into Arabic".<sup>[14]</sup>

Waqf hospitals were also centers for medical research and teaching. Here is an example out of a host. Ibn Abi Usaybi`ah (d.668/1270) wrote about the physician Ibrahim b. Baks that he taught medicine in the `Adudi Hospital built by the Buwayhid `Adud al-Dawlah.<sup>[15]</sup> It was during this period that universities and research laboratories flourished in all major cities of the Muslim world across Asia, Africa and Europe. Pharmacies and hospitals became common even in minor towns and governments vied with each other to encourage the efforts.

George Makdisi has compared the functioning of the *madrasah* with European universities and has remarked on the structural parallelism between the Islamic waqf and European forms of charitable foundations. It is note worthy that 'the charitable trust was the basis of all the early colleges in the Christian West, as in Islam, East and

West. In London, the Church-Inns and the Inns of Court, and in Paris, the College des Dix-Huit, were all charitable trust foundations. <sup>[16]</sup>

Another writer remarks, “If one compares the situation of higher learning in Europe with that outlined for the Islamic world, it will appear that the functioning of medieval European universities conforms to that of madrasa. <sup>[17]</sup> Even the scientific study in Europe was ‘made possible’ mainly by the influx of Arabic books from the Islamic world through Spain. [18] In France, Salerno’s specialization in medicine was by following the pattern of Baghdad. <sup>[19]</sup>

### **3. DECREASE IN WAQF CREATION IN GENERAL AND FOR SCIENTIFIC RESEARCHES IN PARTICULAR.**

In the later part of history, unbalanced selection of the purpose of awqaf took place. <sup>[20]</sup> We do not find awqaf for scientific research, technical education as we find for worship places, traditional madrasahs, and even for celebration of birth days of saints and sufis, their, death anniversaries, martyrdom, upkeep of tombs, etc. The narrow and sometimes wrong concept of piety led to negligence of waqf creation for general welfare, modern education and social and scientific research.

A related cause of decreasing waqf for scientific research had been the fading spirit of investigation and exploration among educated Muslims in the decaying phase of Islamic culture and political power. Division of knowledge into two separate categories - *ilm al-Din* (religious science) and *ilm al-dunya* (worldly science) and downgrading the latter as well as blind imitation (*taqlid jamid*) were some other factors behind the sad situation.

Another reason for decreasing awqaf was that the colonial governments in Muslim countries did not maintain sanctity of waqf property. Rather it confiscated or liquidated them at various pretexts. Shaykh Muhammad al-Makki al-Nasiri has given details of awqaf confiscated or liquidated by the colonial rule of the French government during the early 20<sup>th</sup> century in Morocco. <sup>[21]</sup> Similar was situation in other countries.

### **4. PRESENT SCENARIO**

An important reason why waqf-creators generally ignored the purpose of research in the area of science and technology is that Muslims now pay more attention to personal obligations and forget the importance of socially obligatory duty to which belongs the scientific research. They miss the point that even the socially obligatory duty becomes a specific duty of individual when its sufficient supply is not forthcoming. It may be noted that to some scholars the socially obligatory duty (*fard kifayah*) has priority over individual specific duty. <sup>[22]</sup>

The importance of science and technology need not any explanation in the modern

world. But this realization has been very gradual in the Muslim world which is clear from their expenditure in this area.. Until a few years ago while developed countries spent 2 per cent to 4 per cent of their net national product on scientific researches, the developing countries, including Muslim countries, did not spend more than 0.3 percent. In view of the huge national income of the countries and very low in developing countries, this expenditure constituted only 1.6 per cent of the total expenditure by the world countries on scientific research and technological development. <sup>[23]</sup>

The state of scientific researches financed by awqaf in the modern period has been highly disappointing. Not only that we do not have sufficient arrangement for research in the field of science and technology, we cannot absorb our men who return from West equipped with such knowledge. Until a few years back almost 50% of doctors, 23% of engineers and 15% of physicists who migrated to America were Arabs. The number will be much higher if we include the data of entire Islamic world. <sup>[24]</sup> The brain drain from third world countries (whose majority constitutes the Muslim countries) to U.S.A, Canada and Britain during 1971 and 1972 cost the developing countries \$42 billion. From this migration only U.S.A. saved an amount of \$1.8 billion that were required to spend on higher education and research. <sup>[25]</sup>

## **5. WESTERN INSTITUTIONS FOR THE SAME PURPOSE**

It will be eye opening if we compare this situation with the Western world. As against the Islamic institution of waqf, the Western system of trust has many forms namely foundations, non-profit corporations, public and private trust. Since all these forms come under the charitable or voluntary sector, it would be interesting to know the role of voluntary sector in the West. But a detailed study of it will take us away from our theme, so we just give here briefly the case of the most leading Western country U.S.A. According to Lester Solomon, in 1989 the contribution of voluntary sector in the area of health reached 56 per cent. <sup>[26]</sup> The number of charitable hospitals were three times more than the commercial hospitals. Families served by the charitable hospitals were five times more than those treated by commercial hospitals. Their total expenditure exceeded 6 times than the total expenditure of private commercial hospitals. <sup>[27]</sup> In case of universities and higher education, private commercial sector spent 44 per cent of the total amount spent in this area while serving only 2 per cent of the students at this level. The share of charitable institution in total expenditure was only 34 per cent whereas they served 20 per cent of the students. <sup>[28]</sup> In 1996, various charitable organizations distributed about \$14 billion as financial assistance, of which the highest 25 per cent was in the field of education and the lowest 2 per cent was in religious support. <sup>[29]</sup> According to Hawks, "Many good deeds that were once the province of federal, state and local governments have been downsized and outscored to private nonprofit organizations." <sup>[30]</sup> The same author says, "More than 1,164,000 nonprofit groups sat on the "master list" of U.S. tax-exempt organizations in 1995, compared to 99,500 nonprofits registered with the Internal Revenue Service (IRS) forty years earlier..". <sup>[31]</sup>

No doubt, for many, voluntary sector has become a very good source of hidden self

service. Using the “halo effect” of doing good for others they steal funds for their own benefit.<sup>[32]</sup> “Many nonprofit managers have found that doing good does good for them.... At one tax-free educational trust, four trustees are paid almost \$700,000 each per year. By comparison, President Bill Clinton earns \$200,000 per year, and U.S. Supreme Court Chief Justice William Rehnquist earns \$171,500 annually.”<sup>[33]</sup> Here are a few more astonishing facts about the voluntary sector of U.S.A. “Nonprofits control more than \$1 trillion in assets.... They earn nearly \$700 billion annually, or about ten percent of the U.S. gross domestic product. They employ seven million people.”<sup>[34]</sup> The Ford Foundation, America’s largest private nonprofit foundation, gave 3.75 percent of its total assets in grants for the 1994 tax year which amounted \$278 million. It may be noted that the group earned interest \$72 million and 284 million on dividends from its stock investments.<sup>[35]</sup>

## 6. PROMISING SITUATION

However, it is a matter of satisfaction that the wind is changing and at present increasing attention is paid to the establishment of scientific research and development institutes in Muslim countries. According to a report of *Directory of the Research and Development Institutes in the ESCWA Member countries* (Economic and Social Commission for Western Asia) prepared by United Nations, 70 percent of the institutes included in ESCWA-DRI, declare applied sciences and technology as the main areas of the activity, while 40 percent work in the humanities and social sciences and 7 percent are active in basic sciences.<sup>[36]</sup> However, “It is note worthy that only a small percentage of research institutes included in this edition are declared as active in new technology areas such as information and communication technologies (ICTs) and biotechnology. Thus, only 6 per cent of research institutes included in this edition of ESCWA-DRI are active on ICTs (4 in Jordan, 2 in Egypt, 2 in Saudi Arabia, 1 in Lebanon and 1 in Yemen), and another 6 per cent in the area of genetic engineering and biotechnology (6 in Egypt, 2 in Syrian Republic, 1 in Saudi Arabia and 1 in the United Arab Emirates.<sup>[37]</sup> The Directory further states: ‘Considering the fact that the ESCWA region includes one of the most arid areas of the world, it is also noteworthy that institutes including water research, such as desalination and municipal water treatment, amount to only 11 per cent of the total’.<sup>[38]</sup> This is one of the areas where the waqf institution can play its important historical role. To some scholars voluntary sector will be more efficient and beneficial in protection of environment, supply of information and social cohesion.<sup>[39]</sup> No doubt waqf is a very vital and viable source to provide goods and services where public and private sectors lag or fail. The scope, effect, magnitude and viability of waqf institution is far greater than any other voluntary institution.

## 7. FUTURE PROSPECTS

During the last quarter a century, waqf institution has attracted the attention of Muslim philanthropists and governments and awqaf have been established for various purposes including support for education and scientific researches. Various Muslim Governments are trying to make the existing awqaf more efficient and meaningful.

The Ministry of Islamic Affairs and Waqf of the Kingdom of Saudi Arabia, held a symposium on the Position and Impact of Waqf on Dawah and Development from 18 to 20 Shawwal 1420H (25-27 January 2000) in Makkah Al-Mukarramah. Two years later the Umm al-Qura University organized the First Awqaf Conference in the Kingdom at Makkah al-Mukarramah with the cooperation of the Ministry of Islamic Affairs, Awqaf and Da`wah wa'l-Irshad, in Shaban 1422, in which valuable papers were presented and various aspects of awqaf were discussed.

The Ministry of Waqf in Kuwait organized a number of seminars, arranged for the research and publications and took initiatives targeting the satisfaction of such needs. The State of Kuwait has established *al-Amanat al-Ammah li'l-Awqaf* (Kuwait Awqaf Public Foundation) to prepare a comprehensive strategy for promoting and developing awqaf and energizing their role in the development of Islamic societies.

Also, as part of its scientific services for the Waqf movement, the international Waqf library of Shaikh Ali Bin Abdellah Al Thani in Qatar has created a yearly contest prize. Its subject was more than once related to current issues of Waqf endowment, such as "Waqf Endowment and its role in development", and "Waqf endowment and its role in the protection of the environment."

The Islamic Development Bank has paid special attention to the institution of waqf, held many seminars and meaningfully contributed towards investing and developing Waqf assets. A few years back it established a waqf named 'the Waqf Fund of the Islamic Development Bank'. It specially provides support in the area of health and education for Muslim communities in non-member countries. Its proceeds are also spent for carrying out the programs of Islamic Research and Training Institute and scholarship programs.<sup>[40]</sup> On December 10, 2001, the Bank has established a world organization for waqf named '*al-Hay'at al-'Alamiyah li'l-Waqf*'. To provide scholarship specially in areas of studies needed by Muslim *Ummah* and support for educational programs are among its aims and objectives, along with its various charitable activities.<sup>[41]</sup> Sufficient are these examples from the countries of the region. Similar is situation in other Muslim countries. Here is a relevant resolution of their representative body – Organization of Islamic Conference (OIC):

“Cognizant of the pioneering role of Islamic Waqfs System in enriching Islamic civilization and their effective contribution to the establishing of economic and social institutions of society as well as their notable contribution to the educational and health fields and to combat poverty the Twenty-eighth Session of the Islamic Conference of Foreign Ministers (Session of Peace and Development-*Intifada Al-Aqsa*), held in Bamako, Republic of Mali from 4 - 6 Rabi ul Thani, 1422H (25 - 27 June, 2001), resolved on promoting waqfs and their role in the development of Islamic societies that:

Commission for Economic, Cultural and Social Affairs

1. Urges the Islamic Member States to provide further attention to Waqfs in the legislative and administrative fields, and give them the chance to develop their societies.
2. Calls on the Member States and the concerned organs therein to coordinate with



the State of Kuwait in the field of exchanging expertise, information and experiences as holding academic meetings to activate the performance of national Waqf institutions and to develop them”.

(Quoted from the Resolution no. 8/28-c)<sup>[42]</sup>

It may be noted that a large number of waqf organizations are functioning under the name of 'foundation', 'trust' or 'charitable establishment'. For example, in the Kingdom we have King Faisal Charitable Foundation, Iqra Charitable Foundation, Faqih Research and Development Center, to name a few. But as the Arabian proverb says there is no harm to use any terminology (*'La mushahhata fi'l-istilah'*) so far the function is same. As they adopt modern name so is their aims and objectives. They are playing a very significant role in promotion of scientific research. This awakening on the part of Muslim people and governments promises a bright role for awqaf in fulfillment of technical needs of Islamic world in promotion of research, energy, development of resources, general improvement of social and natural environment, communication, information and intellectual levels.

## 8. CONCLUDIN REMARKS

It was not long ago that the provision for health and education of its people was considered state's responsibility and therefore they were the subject of public budget policy. Now the situation is rapidly changing. There are certain factors that contributed towards this change such as the inherent weakness of public sector, failure of state owned enterprises, and the limitations of government fiscal policy. The recent trend is towards privatization and liberalization, and international aid agencies, like World Bank, International Monetary Funds, etc. are pressing the third world countries to adopt a 'market friendly' policy and to undertake 'structural adjustment' to promote future growth and welfare. This resulted in reduction of the central government's expenditure on education and research. This is bound to have adverse effect on the intellectual growth of the population of these countries which is already far behind the required mark. One important way to overcome this alarming situation is for private organizations and voluntary institutions to come forward and fill the gap left by the state. As we have seen above, in early Islamic history, instead of public sector or market, the voluntary sector especially the waqf was relied upon for the provision of learning and research facilities. Its role continued throughout Islamic history along with the public sector. And it is still viable to play its historical role.

In financing the scientific research through the waqf institution, the cultural background, civilization history, geographical location, possession of Divine message, material resources all these demand from Muslim *Ummah* that they should aim at fulfilling an important need of humanity. No doubt, a pious and charitable act. Any endowment for research and advancement of science and technology will have a multidimensional act of piety. It will enable to achieve the traditional objectives of awqaf for various purposes many fold. One can imagine how scientific inventions have helped in effective teaching and imparting education. It facilitated the traveling; increased the food supply for human being through hybrid plantation and other means of cultivation; it brought revolution in treatment of the sick; it proved to be the most

effective weapon to win a war to establish peace and justice; it provides an opportunity to carry the last and universal message of Islam to every hook and corner of the world within no time. All these and many other beneficial acts have been traditionally some of the purpose of awqaf. This should be enough to convince that a waqf for scientific research and development of science and technology means increasing the performance of all kind of awqaf. <sup>[43]</sup> It is very important to inculcate the significance of science and technology in Muslim masses as well as the rich elites. Incentive should be provided to induce the public to aspire to the mastery of science and technology. The water tight compartments, separating modern education from madrasah curricula should be thoroughly revised to accommodate modern education along with the religious teachings. A balance integration of modern and Qur'anic education is vitally important for the rise of Muslim *Ummah*.

Since awqaf are created to grow and to stay perpetually, they need financing for their development to perform their functions efficiently. Investment opportunities and Shariah permissible avenue of investment should be provided. The issue has been raised and discussed at various levels. <sup>[44]</sup>

By supplying social and intellectual goods, awqaf share the responsibilities of the government and lessen its burden. Therefore, they should be exempted from rules and regulations that adversely affect their income and performance. One of the reasons for the nonprofits explosion in U.S.A. is the Government's scheme of exemption of voluntary organizations from taxes under the Internal Revenue Service (IRS). <sup>[45]</sup>

The last but not the lest, Islamic scholars and the government should organize awareness, mobilize campaigns and educate people to create awqaf to finance scientific research, open training institutes, modern colleges, universities and libraries that may create a healthy scientific and intellectual environment.

## REFERENCES

- [1] A waqf (endowment) may be defined as taking the corpus of any property from personal ownership, transferring it permanently to the ownership of Allah and dedicating its usufruct to purposes recognized by the Shari`ah as pious and charitable.
- [2] For details please refer to Islahi, Abdul Azim, *Waqf: A Bibliography*, Jeddah, Scientific Publishing Center, 2003.
- [3] The Qur'an says, "Behold! In the creation of the heavens and the earth, in the alternation of the night and the day, in the sailing of the ships through the oceans, for the profit of mankind, in the rain which God sends down from the skies, and the life which He gives therewith to an earth that is dead, in the beasts of all kinds that he scatters through the earth, in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth - here indeed are signs for a people that are wise". The Qur'an 3:191. The following chapters and verses of the Qur'an may also be referred for similar ideas: 2:73; 2:164; 13:3-4; 16:12; 30:24; 30:8; 45:13; 59:21, etc.
- [4] cf. The Qur'an 39:9.

- [5] cf. The Qur'an 58:112.
- [6] cf. The Qur'an 2:261; 4:39; 8:60; 14:31; 63:10, etc.
- [7] See the Prophet's saying about '*sadaqah jariyah*' (continuous act of goodness) in Ahmad b. Hanbal, *Musnad*, Beirut, Dar al-Fikr, n.d., vol.2, p. 372; Ibn al-Athir, *Jami` al-Usul fi Ahadith al-Rasul*, n.p. Maktabah al-Hallwani, n.d. vol. 11, p.180
- [8] Kahf, Monzer, *al-Waqf al-Islami*, Beirut, Dar al-Fikr, 2000, p.72.
- [9] One may refer for such details to the following works:  
 - Ibn Jubayr, *Rihlat Ibn Jubayr*, Beirut, Dar Sadir and Dar Beirut, 1964, pp. 227-28, 255-56.  
 - Ibn Battutah, *Tuhfat al-Nuzzar*, Cairo, Matba`ah Wadi al-Nil, 1287 AH, part 1, p. 60.  
 - Al-Suyuti, Jalal al-Din, *Husn al-Muhadarah fi Ahwal Misr wa'l-Qahirah*, Egypt, Matba`ah al-Mausuat, n.d., vol.2, pp.156-64.
- [10] al-Bukhari, Abu Abd Allah Isma`il b. Muhammad, *Sahih al-Bukhari*, Beirut, Dar al-Ma`rifah, n.d., vol.2, p. 132.
- [11] Jami` al-Qarawi'in was established by a pious lady called Fatimah bint Abi Abd Allah Muhammad al-Fahri al-Qayrawani. al-Raissouni, Ahmed, *al-Waqf al-Islami:Majalatuhu wa Ab`aduhu*, ISESCO, al-Muhammadiyah, Morocco,2002, p.30.
- [12] Makdisi, George. *The Rise of College: Institutions of Learning in Islam and the West*, Edinburgh, Edinburgh University Press, 1981, p. 32.
- [13] *ibid.* p. 26; al-Raissouni, Ahmed, *al-Waqf al-Islami:Majalatuhu wa Ab`aduhu*, , op. cit. p.37.
- [14] Anawati, George C. "The significance of Islam's scientific heritage for the Moslem world today", *Impact of Science on Society*, vol. 26, no.3, May1976. Special issue on Science and the Islamic World. p. 162.
- [15] Makdisi. George, *The Rise of College*, op. cit. P.27
- [16] Makdisi, George , "The Reception of the Model of Islamic Scholastic Culture in the Christian West", in Ihsanoglu, Ekmeleddin and Feza Gunergun (ed), *Science in Islamic Civilisation*, Istanbul, IRCICA. 2000, p. 1.
- [17] Schubring, Gert, "Recent research on institutional history of science and its application to Islamic civilization", in Ihsanoglu, Ekmeleddin and Feza Gunergun (ed), *Science in Islamic Civilisation*, Istanbul, IRCICA. 2000, p. 25.
- [18] Makdisi, George. *The Rise of College: Institutions of Learning in Islam and the West*, p. 261
- [19] *ibid.* p. 291.
- [20] In the Prophet's days, the Companions used to consult him or he himself guided them regarding the need of the society. This close relation between the authority and waqf creators did not continue in the later centuries. Thus, the lack of state guidance has been one of the important factors leading to unbalanced selection of awqaf purposes. Islahi, Abdul Azim, "Provision of Public Goods: Role of the Voluntary Sector (waqf) in Islamic History" in Mannan, M.A. (ed.), *Financing Development in Islam*, Jeddah, IRTI/IDB, 1996, pp. 375-76.
- [21] al-Nasiri, Muhammad al Makki, *al-Ahbas al-Islamiyah fi'l-Mamlakat al-Maghribiyah*, Morocco, Wazarat al-Awqaf wa'l-Shu'un al-Islamiyah al-Maghribiyah,1992, pp. 35-36.
- [22] "Majority of the followers of Imam Shafi'i say that the *fard kifayah* (socially obligatory duty) has priority over the *fard `ayn* (individually specific duty). Tufi

- reports two opinions in his commentary. Imam al Haramayn al-Juwayni says that doing a socially obligatory duty is better than specific duty because such a person is doing a job to protect the whole *ummah* from the sin.....” Ibn Najjar, *Sharh al-Kawkab al-Munir*, Makkah al-Mukarramah, Markaz al-Bahth al-`Ilmi, 1980, part 1, p. 377 footnote.
- [23] al-Najjar, Zaghlul Raghīb, *Qadiyat al-Takhalluf al-Ilmi wa'l-Taqni fi'l-`Alam al-Mu`asir*, Al-Dawah, Qatar, Markaz al-Buhuth wa'l-Ma`lumat, 1409 AH/1988, pp. 26-27, 84.
- [24] *ibid.* p.18.
- [25] *ibid.* p.126.
- [26] Solomon, Lester, M., *America's Nonprofit Sector*, New York: The Foundation Center 1992, p.24, quoted by Kahf, Monzer, *al-Waqf al-Islami*, op. cit. p.43.
- [27] *ibid.* p.60, quoted by Kahf, Monzer, *al-Waqf al-Islami*, op. cit. p.44.
- [28] *ibid.* p.72, quoted by Kahf, Monzer, *al-Waqf al-Islami*, op. cit. p.47
- [29] Foundation Giving-Year Book, New York, the Foundation Center.1998, pp.68-69, quoted by Kahf, Monzer, *al-Waqf al-Islami*, op. cit. p.53.
- [30] Hawks, John, *For a Good Cause?* Secaucus, N.J. USA. Carol Publishing Group.1997, pp. x-xi.
- [31] In Islam the dominant force behind creation of waqf has been the desire to win the pleasure of Allah. Verses of the Qur'an and traditions of the Prophet (peace be upon him) encouraged to be sincere in this act. This gave voluntary actions among Muslims an edge over the secular thinking that limits them to altruism, man's nature of interdependence, love, sense of social duty and urge for recognition and approval. No doubt, all such factors motivate man to voluntary actions but an action to win the pleasure of Allah is much more stronger factor than all the others. However, Islam recognizes the other factors also except the last one, i.e. an urge for recognition and earning fame as they are antagonistic to deeds for the sake of Allah (*ikhlas fi'l-`amal*). Thus, it is hope that in waqf creation there will be least possibility of selfish interest.
- [32] *ibid.* pp. xi, 14.
- [33] *ibid.* p.xiii
- [34] *ibid.* p.15.
- [35] *ibid.* p. 53.
- [36] *Directory of the research and Development Institutes in the ESCWA Member countries* (Economic and Social Commission for Western Asia), New York, United Nations, 2001. p. iii.
- [37] *ibid.* p. iii.
- [38] *ibid.*
- [39] Siddiqi, M.N. *Role of the State in the Economy*, Leicester (UK), Islamic Foundation, 1996, pp. 132-33.
- [40] IRTI/IDB, *La'ihah al-Hay'at al-`Alamiyah li'l-Waqf (the Statutes of the International Board for Awqaf)*, Jeddah, Islamic Development Bank, 2002, p.1.
- [41] *ibid.* p. 4.
- [42] <http://www.oic-oci.org/english/fm/28/28-ICFM-CS1-en.htm>  
(Online accessed on 20.3.2004)
- [43] A tradition reports the Prophet as saying: ‘He who grows a crop or plants a plant - from which a person, or beast or bird eats - that will be accounted as an act of sadaqah by him (i.e. he will be rewarded for it). (al-Qurashi, Yahya b. Adam,

- Kitab al-Kharaj*, Cairo, al-Matba`ah al-Salafiyah (Eng. Translation by Be. Shemesh, A. *Taxation in Islam*, Leiden, E.J.Brill vol. 1, p. 64. From this, can we not rightly infer that for any scientific discovery that helps creatures of Allah will be a source of reward for its author as and when they will be using it after him?
- [44] Kuwait Public Foundation has published a full volume on aspects of waqf investment development entitled *al-Ittijahat al-Mu`asirah fi Tatwir al-Istismar al-Waqfi* by Al-Sa`d, Muhammad Ahmad and al-Umari, Muhammad Ali, al-Safah, al-Kuwait, al-Amanat al-Ammah li'l-Awqaf, 2000, 278 pp. Earlier Dr Muhammad Anas Zarqa wrote on "some modern means for the financing of awqaf projects" in Basar, Hasmet (ed.), *Management and Development of Awqaf Properties*, Jeddah, IRTI/IDB, 1987, pp. 38-48. Dr. Monzer Kahf also dedicated a full chapter on this topic in his work *al-Waqf al-Islami*, op. cit. pp. 213-80. The OIC's Islamic Fiqh Academy in its fifteenth session recently held at Muscat (Oman) passed many resolutions regarding investment of waqf assets. See *Qararat wa Tawsiyat al-Dawrah al-Khamisata `Aharah li Majlis Majma` al-Fiqh al-Islami*, Muscat (Oman) during 15-20 Muharram 1425 corresponding 6-11 March 2004, pp.13-16.
- [45] Hawks, John, *For a Good Cause?* Op. cit. pp.14-35.

## Bibliography

- Ahmad b. Hanbal, *Musnad*, Beirut, Dar al-Fikr, n.d., vol.2.
- Anawati, George C. "The significance of Islam's scientific heritage for the Moslem world today", *Impact of Science on Society*, vol. 26, no.3, May1976. Special issue on Science and the Islamic World. p. 162.
- Basar, Hasmet (ed.), *Management and Development of Awqaf Properties*, Jeddah, IRTI/IDB, 1987. Dr. Monzer Kahf also dedicated a full chapter on this topic in his work *al-Waqf al-Islami*, op. cit. pp. 213-80.
- al-Bukhari, Abu Abd Allah Isma`il b. Muhammad, *Sahih al-Bukhari*, Beirut, Dar al-Ma`rifah, n.d., vol.2.
- Foundation Giving-Year Book, New York, the Foundation Center.1998.
- Hawks, John, *For a Good Cause?* Secaucus, N.J. USA. Carol Publishing Group.1997, pp. x-xi.
- Ibn al-Athir, *Jami` al-Usul fi Ahadith al-Rasul*, n.p. Maktabah al-Hallwani, n.d. vol. 11.
- Ibn Battutah, *Tuhfat al-Nuzzar*, Cairo, Matba`ah Wadi al-Nil, 1287 AH, part 1, p. 60.
- Ibn Jubayr, *Rihlat Ibn Jubayr*, Beirut, Dar Sadir and Dar Beirut, 1964.
- Ibn Najjar, *Sharh al-Kawkab al-Munir*, Makkah al-Mukarramah, Markaz al-Bahth al-`Ilmi, 1980, part 1, p. 377 footnote.
- Ihsanoglu, Ekmeleddin and Feza Gunergun (ed), *Science in Islamic Civilisation*, Istanbul, IRCICA. 2000, p. 25.
- IRTI/IDB, *La`ihah al-Hay'at al-`Alamiyah li'l-Waqf (the Statutes of the International Board for Awqaf)*, Jeddah, Islamic Development Bank, 2002.
- Islahi, Abdul Azim, "Provision of Public Goods: Role of the Voluntary Sector (waqf) in Islamic History" in Mannan, M.A. (ed.), *Financing Development in Islam*, Jeddah, IRTI/IDB, 1996, pp. 375-76.
- Islahi, Abdul Azim, *Waqf: A Bibliography*, Jeddah, Scientific Publishing Center, 2003.
- Jami` al-Qarawi'in was established by a pious lady called Fatimah bint Abi Abd Allah Muhammad al-Fahri al-Qayrawani. al-Raissouni, Ahmed, *al-Waqf al-Islami: Majalatuhu wa Ab`aduhu*, ISESCO, al-Muhammadiyah, Morocco, 2002, p.30.

- Kahf, Monzer, *al-Waqf al-Islami*, Beirut, Dar al-Fikr, 2000.
- Kuwait Public Foundation, *al-Ittijahat al-Mu`asirah fi Tatwir al-Istismar al-Waqfi* by Al-Sa`d, Muhammad Ahmad and al-Umari, Muhammad Ali, al-Safah, al-Kuwait, al-Amanat al-Ammah li'l-Awqaf, 2000.
- Makdisi, George, "The Reception of the Model of Islamic Scholastic Culture in the Christian West", in Ihsanoglu, Ekmeleddin and Feza GunerGun (ed), *Science in Islamic Civilisation*, Istanbul, IRCICA. 2000.
- Makdisi, George. *The Rise of College: Institutions of Learning in Islam and the West*, Edinburgh, Edinburgh University Press, 1981, p. 32.
- al-Najjar, Zaghul Raghil, *Qadiyat al-Takhalluf al-Ilmi wa'l-Taqni fi'l-`Alam al-Mu`asir*, Al-Dawah, Qatar, Markaz al-Buhuth wa'l-Ma`lumat, 1409 AH/1988,
- al-Nasiri, Muhammad al Makki, *al-Ahbas al-Islamiyah fi'l-Mamlakat al-Maghribiyah*, Morocco, Wazarat al-Awqaf wa'l-Shu'un al-Islamiyah al-Maghribiyah, 1992, pp. 35-36.
- OIC. <http://www.oic-oci.org/english/fm/28/28-ICFM-CS1-en.htm> accessed on 20.3.2004
- Qararat wa Tawsiyat al-Dawrah al-Khamisata `Aharah li Majlis Majma` al-Fiqh al-Islami*, Muscat (Oman) during 15-20 Muharram 1425 corresponding 6-11 March 2004, pp.13-16.
- al-Qurashi, Yahya b. Adam, *Kitab al-Kharaj*, Cairo, al-Matba`ah al-Salafiyah (Eng. Translation by Be. Shemesh, A. *Taxation in Islam*, Leiden, E.J.Brill vol. 1,
- Siddiqi, M.N. *Role of the State in the Economy*, Leicester (UK), Islamic Foundation, 1996, pp. 132-33.
- Solomon, Lester, M., *America's Nonprofit Sector*, New York: The Foundation Center 1992,
- al-Suyuti, Jalal al-Din, *Husn al-Muhadarah fi Ahwal Misr wa'l-Qahirah*, Egypt, Matba`ah al-Mausuat, n.d., vol.2.
- United Nations (2001). *Directory of the research and Development Institutes in the ESCWA Member countries* (Economic and Social Commission for Western Asia), New York, United Nations.