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Worldwide Charity Work Endowment is A model

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The current research aims to highlight the major trends and characteristics of the non-territorial aspect of Islamic waqf, in addition to understanding the institutional experiences in this area. This will be achieved through approaching three questions: the historical experience of waqf; contemporary institutional waqf experience and universality of waqf at present and in the future.

Foreword:

The concept of waqf and its importance in Islamic reveals a deep and effective philosophy in the Islamic society as a whole. Waqf, being a by-product of Islamic thought, is associated greatly with the universal Quranic discourse known for its crucial effect on a modern society¹. The importance of the modern universal role of the quranic discourse appears within the context of the universal teaching which embrace comprehensive and broad axes as reflected quranic addresses: "O Children of adam"², "O mankind"³, "O man"⁴.

The Islamic strife within its historical movement towards building a unified human world confirms the necessity for forging new concepts to keep abreast with changes of the modern era. Therefore, the process of dealing with items of Islamic values and regulations should be more liberal in order to boost communication between the individuals of a single nation.

Here the importance of discussing waqf issues in a universal context gets impetus. The reference made to "context" here includes several tiers, for example dealing with the neighboring countries as one unit, or the geographical regions or those for-from-one-another countries while maintaining joint economic and social interests.

Waqf Historical Experience:

On viewing the teachings of Islam in connection with waqf, we see the common which match the comprehensive objectives of Islam related to the universe, human beings and life. Among outstanding factors is that it a complementary vehicle for good doing and charity, most important of which is the Zakat. Scholars prefer zakat to be distributed within the same country or rather within a limited geographical location, for example the quarter⁵.

¹. Taha J. Alwany: Quranic Discourse Seminars and lectures supervised by the Society of Islamic Studies and researchers and international Institute of Islamic thought. Edition 1 (Amman, Society of Islamic Studies and Researches and international Institute of Islamic thought, 2002), p149.

². See: Aaraf Sura 26, 31, 35; Isra 70, Yasin 60.

³. Al Nisa Sura 170, 174 and others.

⁴. See: Inshiqaq Sura 6 and others.

⁵. Yousef Al Qaradawi: zakat fiqh – (Casablanca, Dar-el-Maarifa). Pp. 815-819.

conversely, waqf extends across the borders because it is a humanitarian project whose philosophy and principles of work permit it to extend beyond the border of the territorial state. It is clear that the extension of waqf outside the same country has no alternative vehicle in the Islamic financial system. This state of affairs gives weight to the attitudes of the faqihs in their discretion (ijtihad) and finalization of the waqf project in the framework of jurisprudential interpretations in their classifieds. The attempt of some of those scholars to confer legality on the cash waqf is perhaps one of the important factors for benefiting from waqf at a large scale in a way that permits trust deposits and gets the cash fluidity in motion in one network.

The utilization of waqf projects with global vision is similar to a graphic image of an Islamic body. The prophet (Peace and blessing of Allah be upon him) depicted this image in his saying, *"the similitude of Muslims in their mercy, kindness and clemency is like a human body where an ailing organ affects the whole body"*⁶. The relation among the organs of a human body is pervaded by a general interest because they are connected with one another, though each single organ has its own function and a complementary function with the rest of the organs⁷, though they constitute the arteries and veins of the Islamic body. Waqf is like those arteries and veins in a word with numerous economic benefits and exchanges and contributes to augmenting development and revitalizing the sought civilization.

On reviewing the collective work at a pan- Islamic level, we find that the evidence sub standing this fact is adequate as far as the historical experience of waqf is concerned. Moreover, the role of waqf in maintaining public interest is clear. It is known that the Islamic state, represented in the powers conferred upon the caliph, used to manage the ruling affairs and pursue the subjects interests at a large scale in the various Islamic territories.

Consequently, the waqf projects were more effective in dealing with the Islamic society. The outstanding qualities of most of the waqf input and activates were of multiple benefits which exceeded the boundaries of a single territory or a single local environment. The end of the Ottoman caliphate, therefore, may be regarded as one major factor for the recession of waqf at a worldwide level⁸. Citing that waqf is one of the major cultural phenomena and a by-product of the Islamic thought at a large scale.

Historically speaking, the contribution of waqf to the Islamic conquests is a basic characteristic and an active factor underlying the expansion of the Islamic societies in different territories. Faqihs, in this respect⁹, approved the waqf of arms and animals meant for wars, for example mules and horses.

Similarly, waqf assisted in establishing Rebatat for the warriors¹⁰ to secure their needs in terms of swords, shields and other needs¹¹. To substantiate this aspect we cite the saying of the prophet (PBHH), "Concerning Khaled, you wronged Khaled; he dedicated his shields and weapons in the way of Allah"¹².

This hadith constitutes a basis for faqihs to confirm the validity of waqf. In distributing Ardh –el-Sawad in Iraq, the caliph Omar (May Allah be pleased with him) observed the right of Muslims, generation after generation. He refrained from distributing them as spoils of war to the warriors¹³. The same thing was followed in Egypt when he wrote to Amr ibn el Aas requesting him to dedicate the land to the Muslims as long as they breed, to be bequeathed upon them so that it becomes as a source of power against their enemies¹⁴. Similarly, waqf was a necessary vehicle for performing other rites such as pilgrimage and zakat. It assisted in securing water supplies to pilgrims on their way to mecca through water springs, water wells and canals; in addition to hostels and other facilities. Here waqf can be regarded as parallel to zakat, especially in easing travel burdens off the wayfarers and travelers¹⁵. There were awaqf for the animals carrying the travelers, other to guide them, in addition to parks for the travelers from they which they used to eat all year long¹⁶.

⁶ . Ahmad al Zubaidi, Sahih el Bukhari, edited by Ibrahim Baraka, (Beirut Dar Al Nafaes, 1990), Hadith#2018.

⁷ . Nahed Tlas Al Ajja: Globalization: an Attempt to understand and embody it, translated by hisham Haddad, (Damascus- dar Tlas, 1999), P 91.

⁸ . Saleh kamel: The Role of waqf In Economic Prosperity, "Towards a developmental Role of Waqf", Seminar (Kuwait, Ministry of Awqaf and Islamic Affairs, 1992), p29.

⁹ . Mohammad Abu Zahra: Lectures on waqf (cairo darel-Fikr-el-Arabi 1972) p89.

¹⁰ . Waqfiat el- Amir Julliban (Ezzeddin) in Tripoli, Awqaf journal- zero issue 2000, p166.

¹¹ . Saleh Kamel: The Role of Waqf in Economic Growth, P47.

¹² . Ahmed bin Abdul Latif Al zubaidi-Mukhtasar Sahih el Bukhari, 1L173#746.

¹³ . Abu Obaid: Fundo: edited by mohammed Harras (Beirut-Dar-el-Fikr,1988), p711#150.

¹⁴ . The same source, Pp 74- 75, #149.

¹⁵ . Saleh Kamel: The Role of Waqf in Economic Growth, P49.

¹⁶ . Mohammed Amara: the role of waqf in Social Growth and Fulfilling the needs of the Ummah: towards a Development Role of waqf (Kuwait, Ministry of Awqaf of Islamic affairs 1993), p 163.

At the educational level, the schools were established by the waqf monies, with student came from remote countries in quest of learning. Scholars knew no single homeland for their residence: a scholars was born in one place, brought up in another place, then he moves to meet his skeikhs and spends a period in teaching. All that was made possible through the facilities provided by the waqf institution throughout the lands of the Islamic caliphate. Imam Ghazali is one of those illustrious scholars who moved from one place to another, learning or teaching. From Toss, (now called Mashhad), his birthplace, he moved to Naisapur to receive education at al Nizamia school at the hands of his sheikh the Imam of the two Holy Mosques Al Juwaini, then to the Nizamia School in Baghdad to teach. After wards he moved to live by the harem¹⁷.

It is known that al Nizamia schools were waqf academic centers named after the minister nizam-el-Mulk who established them as cultural and religious academies which provide all kinds of Islamic knowledge. The process of teaching was accompanied by additional free services provided by the waqf institution. Examples to substantiate this fact are innumerable. Another example is the waqf libraries which were dedicated to the men of learning. Ibn Jubair, the famous Islamic traveler, recorded those observations during his journey through Egypt and confirmed that role played by such libraries in the various territories. In this respect he writes about "one of the advantages of this country was to see that those libraries were dedicated to the men of learning who came from remote countries to find lodging and money which provide a decent life"¹⁸.

On the other hand, the waqf institution boosted the process of reviving th academic books and classifieds, assisted by the zakat institution which viewed books of learning as basic needs for users, thus they were exempted from tax zakat-related obligations. Meanwhile the waqf institution provided finance for books as part of attending to educational needs. In this regard, awaqf provided funding for invaluable resources including medical books at an international level which were taught at prestigious universities, for example the book of kulliat in medicine by Ibn Rushd (Averroes), Al Hawi in medicine by Al Razi and Al Qanun by Ibn Sina (Avicenna)¹⁹.

It is evident that the interest on the part of waqf in schools, books, scholars and learners stemmed from the philosophy of Islam in raising the profile of learning and learned Muslims. In the Glorious Quran we read several verses²⁰ to reflect the zeal for learning is part of a human being life which makes improvement almost impossible without it. Here scholars pointed out that each branch of knowledge related to living is a collective duty, for example medicine, arithmetic, tillage, weaving, politics and even cupping and sewing²¹.

It is noteworthy that the waqf institution attended to education at two levels spiritual and material, and struck a balance between two levels. Muslem scholars formed an encyclopedic phenomenon in knowledge. Their learning was as beneficial as their commitment to their principles of knowledge and learning. Any progress in non-religious learning was put at the service of the spiritual aspects.

Thus the society which fails to realize that harmony and balance between the material progress and religious education is an underdeveloped society²², as far as sound values are concerned, no matter how much it achieved in terms of worldly achievements and glories.

The historical experience of waqf assists in getting familiarized with the inter-relations of the Islamic society as one unit, great in its human and material resources, rich in its wealth being subject to a financial system consolidated by the waqf system in a complementary way beside the other financial instruments. There is no doubt that the stretching areas of the Islamic state offered the convenient atmosphere for the prosperity in each geographical zone populated by Muslims in various social domains. This extended to health domains through building hospitals for treating Muslim patient²³, thus waqf occupied a remarkable place in a society for both the ruler and the subjects.

Modern Institutional waqf Experience"

The modern waqf experience shows that work at the international level is limited, but there have been sincere and steady efforts to promote waqf through joint Arab-Islamic relations. Conferences and seminars organized for this purpose manifest a genuine interest in activating waqf role at the international level. In the colloquium organized by the Islamic Bank of Development (IBD Islamic Institute for Research and training) at the end of 1983, the

¹⁷ . Taj Eddin Al Subki, Tabakat Al Shafiya el Kubra (Beirut, Darel Maarifa (N.D.) 4L102-104.

¹⁸ . Ala Edden el Kasani: "Badaie el Sanayifi Tarib (Beirut, Dar el Kitab el Arabi 1982), 2/47-48.

¹⁹ . Saleh Kamel: the Role of waqf in Economic Growth, pp 46-47.

²⁰ . See verses in Al Imran 18, taha 114, Fattir 28, Mujadala 11.

²¹ . Abu Hamid Al Ghazali: Ihya Uloum Eddin (Berut, Dar el Marifa NH), 1/16.

²² . Mohammad Salam Madkoor, Education in Islam: Past and Present, Researchers of the First Education Conference for Islamic Education (Mecca, International Center for Islamic Education, 1983), p34.

²³ . Yousef Al Qaradawi: Poverty Problem and Islam Handling (Beirut, Al Resala Est, Est, 1985), p 136-137.

recommendations adopted "the necessity for establishing an international for waqf, with the IBD as member thereof"²⁴.

This organization was tasked with a set of duties and responsibilities such as coordination and exchange of information, seeking the convenient opportunities for investing waqf property, besides drawing a general policy for the waqf authorities in the relevant countries and contributing to the social domain through a fund to be established by the surplus of the unconditional monies²⁵. The second seminar of the IBD confirmed in its recommendations the necessity for establishing an international authority for awaqf and the follow up of developing awaqf at an international level²⁶. The last of these recommendations was the call made by the first waqf conference held in mecca about the necessity of creating an international authority for waqf²⁷ to keep abreast with great development in the world inter-relations.

The current interest in the international waqf experience constitutes a strong incentive for all waqf agencies and waqf-interested people to search for tools and vehicles to connect the waqf project by a network among the relevant countries.

Confronting the imminent challenges requires more corporation in the light of the benefit and the sought objectives. On the other side, some funding and waqf institutions exert serious efforts at the collective work level to achieve better advantages.

The experience of Kuwait Awqaf public foundation is one of the major modern attempts to revive the waqf project at the level of the Islamic society as a whole.

KAPF, unlike most of the Ministries of Awqaf in the Arab world, may be the sole institution which enjoys actual autonomy and integrated institutional entity. The council of Ministers of awqaf and Islamic Affairs held in Jakarta, Indonesia endorsed the role of KAPF at the international level so that it assigned great tasks to it by appointing Kuwait as the coordinating state of waqf affairs at a pan-Islamic level²⁸. This assignment shows the difference and influence of KAPF in the same way as it confirms its efficiency to carry out the collective responsibilities.

Consequently, KAPF was entrusted with preparing a full study about building a strategic vision to promote the developmental role of waqf. At the same time, KAPF conducts international activities in different domains, some of which these reflect media activities, for example participating in seminars and conferences; others reflect local and external activities such as preparing MOU with several parties, ahead of which is the IBD²⁹.

On reviewing the experience of KAPF, we find three important contributions, which can be put down as follows:

- **The Project of developing Waqf studies and Researches:**

This project is executed through two programs:

- Developing waqf studies and Kuwait international contest for Waqf research. The first program aims to encourage research on waqf specific issues, which is carried out through providing academic and material support. Among the numerous studies suggested in this regard, there is a supported academic thesis approaching the international framework of waqf which handles the legal and sharia aspects entitled, **"Towards an Islamic framework to Establish an International non-Governmental Organization for Waqf"**.
- The second program aims to revive the culture of waqf among researchers. It is clear that this program acquires an international nature since it strives to establish an academic database for waqf which is helpful for Arab universities in order to fill a big gap in the Arab library about waqf. This will also create an interest among researchers in various countries. The diversity of referees coming from Arab and Islamic countries confer upon the Journal an international touch³⁰.

²⁴ . the experience of Islamic Bank of Development in investing waqf funds, Seminar of "Towards a Development Role of Waqf", p 85.

²⁵ . Mahmoud ahmad Mahdi: The Experience of the Islamic Bank of Development in Investing Islamic Awqaf, seminar, Towards a Developmental Role of waqf, p85.

²⁶ . Ibid, p85.

²⁷ . See website www.uqu.ed.sa

²⁸ . See the website of KAPF: www.awqaf.org

²⁹ .KAPF: Annual Report 1997, pp 25-29.

³⁰ . International coordination in the area of waqf "Awqaf journal, Issue 1, first year, shaaban 1422, pp 153-156.

The Project of waqf Bibliography

KAPF, in collaboration with IBD Islamic institute for Research and Training has completed a number of waqf bibliographies. The project aims to cover all Islamic countries according to a specific distribution so that the project, when completed, will constitute a basic reference for waqf worldwide³¹. In the first stage, the project included Saudi Arabia Kingdom, Jordan, Palestine, Morocco, Kuwait Egypt, Turkey, India and the USA.

The project of Publishing an International journal for waqf

The international dimension of A waqf Journal is quite clear and issues are published regularly on a biannual basis in three accredited languages as recommended by the conference of the ministers of awqaf and Islamic affairs. The Journal presents practical models for the contribution of waqf to community development.

Furthermore, waqf and charitable institutions in the Islamic world are also introduced to the reader³².

The contributions of KAPF may comprise more achievement with international mark, in addition to other various activities across the borders. Therefore, one does not fail to see the role of waqf in reviving the social life in general, besides being a major vehicle at the Arab and Islamic level in supporting and rejuvenating waqf activities; it overrides bureaucracy of official work adopted by waqf staffs long time ago.

The modern waqf experience with an international framework depends on some Islamic institutions which integrate waqf concept in some of their activities, in addition to their original funding and charitable nature. The Islamic bank of Developing stands as remarkable example in this sense. This bank was established in 1975 with a capital of \$9 billion and its objectives subscribed to the developmental projects of the member states numbering 54. In 2000, the bank started to consider the important role of waqf which resulted in confirming the idea of the world Waqf foundation in November, of this year, The initial capital amounted to \$25 million.

The world waqf foundation seeks to put waqf institutions in one network, besides providing an umbrella of support for waqf institutions in the domains of coordinating and following up activities, providing them with the required experience and assisting in setting down an integrated waqf law. The process of defining the strategy of work and mechanisms of implementation in WWF is carried out through decisions made by the board of waqfs, consisting of individuals and institutions, citing that its shareholders are from among private individuals institutions. This board conducts a study of the technical and financial aspects on an annual basis, such as balance sheets and final accounts³³. Two years have passed since the establishment of WWF, yet it is still in the early stage and stands in need of support and assistance.

On the other side, some charitable organizations assume the same role at the international level, for example the international Islamic Relief Foundation whose presence in this domain is remarkable.

The activities of this organization, whose seat is in the kingdom of Saudi Arabia, provides relief to the people suffering from natural disasters and the victims of wars and conflicts in 35 Asian and African countries. The funds expended in the area of relief amounted to more than million in 2002³⁴.

Another organization is Iqraa (Read) society which was established in 1983 with a waqf capital of SR 1.3 billion. Its activities are of international nature as validated by its involvement in the cultural, educational and health activities in several parts of the world. It one of the successful experiences undertaken by Dallat-el-Baraka Group³⁵. Similarly, SAR charitable organization, with its offices in the USA, conducts cultural and social activities for the Islamic communities abroad³⁶. The developmental role of Al Gaddafi International Organization in the Philippines should be highlighted here. Its activities focus on agricultural projects in the light of feasibility studies. This activity provides residential, locational and development with jobs for 5000 families in the South of Philippines. This, no doubt, improves the living conditions in the area, for example settling demographic groups, building roads, establishing medical centers and vocational training centers³⁷.

Charitable organizations which adopt this format of waqf in some of their activities are not confined to the international domain, For example the international relief organization which has branches in several parts of the

³¹ . International coordination in the area of waqf "Awqaf journal, zero Issue, 1422, pp 152-153.

³² . International coordination in the area of waqf "Awqaf journal, Issue 2, 1422, pp 138.

³³ . See the website: www.fauanew.com

³⁴ . Al Jazeera, issue 10508, 1422 H.

³⁵ . for more details, see Saleh kamel: the role of Waqf in Economic Development, seminar Toward a developmental role of waqf, pp 50-51.

³⁶ . Jamal Berzinji: Islamic waqf and its effect in Developing societies, seminars of Toward a developmental role of waqf, pp 149-153.

³⁷ . www.gaddafircharity.org

world. Among those organization present in Jordan, the charitable Society of Kink faisal in the kingdom of Saudi Arabia and the Islamic International charitable Organization in Kuwait. The activities of such organizations and overshadow those of the UN programs such as the Arab Gulf program for supporting UN developmental Organizations.

Despite the great effort of the charitable organization and institution and the Islamic waqf institution of all types, the ring of the waqf chain are still weak, especially at the international level which abounds in other international organizations which pervade the Arab societies according to specialized objectives and programs. Some of these institution adopted pure waqf programs and thereby they undoubtedly achieved additional advantages in the humanitarian work area in accordance with the platforms and concepts they cherish. Following is a short note to some of these awaqf:

Democratic National Waqf fund:

This fund, receiving support of the USA Congress, aims to popularize and advocate democracy worldwide. Its activities are directed to Middle East and and boost about 70 local programs. It covers great part of the Arab Word, starting with Yemen, the Arab Gulf, Iran, Afghanistan, Iraq, Lebanon and Palestine. The Fund, through a branch institution in Morocco, extends support to the local institutions which focus on heightening and enrooting the concepts of democracy. Furthermore, the branch institution seeks to familiarize the Moroccan with their political and civil rights³⁸.

Bill and Melinda Gates Foundation:

This Foundation was established in 2000 through merging Gates Educational Foundation with William Atash Gates Health Foundation. It is known that the first Foundation is concerned mainly with office technology, whereas the second, chaired by Bill's father, is concerned with public health. The waqf funds of this merged foundation (Bill and Melinda Gates) amounted to \$24 billion. It is evident that charitable incentives of those in charge of the Foundation are great, especially because its activities focus on four program: World health, education, libraries and NW of pacific Ocean. In the health domain, the Foundation, responds to WHO initiatives, and renders services in the area of fighting viruses, IHV, TB, reproduction health and children's health. In the Educational domain, people with low income and talented students worldwide are offered scholarships at Cambridge University, In the libraries domains the Foundation extends help to poor societies in the area of computer and Internet services. In respect of the Pacific, non-profit institutions receive social grants and assistance, especially in Washington and Oregon as part of a program dedicated to housing, bearing the name *Sound Families program*³⁹.

The Foundation of International Waqf for Assisting Local Communities (FINICA):

The Foundation seeks to rehabilitate people, especially women, through advancing little loans ranging between \$50-300. It launched the project "International waqf for the Poor" in order to cope with the needs of the poor worldwide. The Foundation was active in extending banking services in 21 countries during the last 18 years. In 2002, it advanced loans at a rate of \$250 each. In Afghanistan, for example, the Foundation, with its offices there, initiated a program for small loans for afghan women in order to develop their businesses or take up new ones. At the international level, the aforementioned project advanced unlimited credit facilities. As an innovative approach, there had been a focus on the populated rural areas. Robert Skefield, the CEO of the Foundation says, "We have nearly 230,000 women client in the various parts of the world, with savings amounting to \$10 million"⁴⁰.

It is clear that the waqf contemporary experience constitutes part of international massive efforts as there are other foundations with waqf programs and activities in all parts of the world. Consequently, poor societies take the lion's share in the activities of the waqf work. Conversely, the waqf institution in the Arab world lacks that strong formula in activating the role of waqf at the of Islamic societies with the exception of the role played by Kuwait Awqaf Public Foundation and other initiative undertaken by other foundations. We expressly admit that there is a big gap in

³⁸ . Abdul Wahab Al Kebaisi, Al Jazeera channel, episode date 2/5/2003. "From Washington: statements of president Bush in Saint Claire".

³⁹ . See website: www.ouwani.com

⁴⁰ . See website: usinfo.state.gov

the waqf work within the international context, seeing that the Arab and Islamic worlds are overwhelmed by gigantic foundations.

University of Waqf: Present and future

Despite the challenges and obstacles which confront the revival of the waqf project at an international level, it is still possible to initiate vital and strategic projects in various areas. The dire need requires ignoring the existent problems, whether they are of a technical, funding or geographical nature, and to move forward towards a joint project for unifying waqf institutions and organizations involved in charitable work. This will alleviate the severity of problems and restore coordination among them within specific social areas constituting priorities for poor societies. In many of the world, the problems of education, health, housing and utilizing human and natural resources from a primary social priority which needs to be successfully handled through providing good solutions. Within this context, it is possible to benefit by the economic and social feasibility studies, together with setting down fixed criteria for any proposed developmental programs. More emphasis should be laid on a human being as a major hub in the developmental process. There are numerous forms and programs which may constitute a strong basis for the international cooperation in the area of waqf and reviving its role, ahead of which are the following:

First: Investment and Work:

To some extent, Arab countries are distributed in harmonious geographical territories⁴¹. This is followed by a relative harmony in the natural, demographic resources and potentials, per capita income and the state of general welfare. On the other side, there is a social gap between the countries in the various territories. It is for granted that all Arab countries need restoring organization bridge among them because each country has its own potentials which differ from the other countries. Some seminars and conference took into consideration those qualities of variation and differences among the Islamic countries. In the seminar for developing waqf property mentioned above, there was a reference in the recommendations to reviving investment channels among the relevant countries and energizing the role of waqf in this vital domain. The recommendations came as follows:

- Ministries of A waqf in the Islamic countries with surpluses in revenues should invest their monies in other poor Islamic countries.
- Ministries of A waqf should offer adequate guarantees to the invested funds for protective measures, besides exempting them from taxes⁴².

Applying the waqf experience in the form of joint relations among the Islamic countries stresses the role of waqf in utilizing resources and benefiting from the available potentials within a subtle framework. The easy movement of Arab man power between the relevant countries could be established through waqf projects with different activities, for examples establishing specialized offer, providing information about the labor's subtle movement, securing part of the transportation fare, and getting rid of the brokers and black market⁴³. It is known that most countries suffer from unemployment and the imbalance in academic and practical specialization required by the local market. This means that the labor market achieves better opportunities for overcoming local economic problems, especially through planned waqf projects which create jobs according to the relative advantages of each single country⁴⁴.

Second: Agricultural Land

The agricultural sectors in Arab world face many challenges which are almost identical within the same territory, through there is variation in the problems present in the same territory. Problem of the agricultural sector may fall in the following points⁴⁵:

- Limited areas of agricultural land in one acquisition.
- The lack of water resources and unpredictable rain fall.

⁴¹ . See: website: 222.aw-watan.com

⁴² . Mahmoud Ahmed Mahdi: Experience of IBD in investing Islamic awaqf, seminars "towards a Developmental Role of waqf, p85.

⁴³ . Yousef, Khalifa Al Yousef: Developmental Role of waqf- social sciences Journal- vol 28, Issue 4, 2000, p97.

⁴⁴ . Yaser Abdul Karim Al Hourani: waqf and non- governmental work in the contemporary Islamic society (case of Jordan), series of winners of Kuwait waqf International contest (1999) (KAPF 2001), 114.

⁴⁵ . Yasser Abdul Karim Al Hourani: waqf and development in Jordan, edition 1 (Amman, Majdalawi 2002), p 111.

- The low marketing of products.
- The lack of research and development centers in the agricultural domain which are available in advanced countries.

Waqf lands constitute the greatest portion of the waqf in most of the countries. In the absence of coordination and effective media campaigns, most waqfs offer their lands for the establishment of mosques or graveyards. This means that the investment revenue is absent according to the state of each country or territory. This creates economic problems due to the shortage in growing fruitful trees and vegetables, through the shortage in the field harvest such as wheat and barley is more serious because most Arab countries suffer from it. This is clear through the nutritional gap of the commercial balance and the failure of agricultural to contribute to the DNP, which brings about dependency. Here the role of waqf emerges in re-building a planned and organized waqf base which takes into account the priorities of investment advantages of mass production and protected market under the umbrella of waqf agricultural economy.

Utilizing lands in targeted agricultural areas may achieve more objective more merits, for example:

- Handling the structural imbalance in the gross production.
- Assisting in creating local job opportunities, together with rehabilitating and training labor in agricultural waqf projects to alleviate the problem of unemployment.
- Reviving the waste and barren lands for the sake of optional utilization of the available potentials and to strike a balance between waqf lands and productive resources.

On the financing side, a group of Islamic banks may provide the necessary fluidity as part of Al Muza'rah Contracts advocated by such banks⁴⁶.

In the framework of a universal organization of waqf, the countries will be classified in the light of their resources and potentials. The Sudan, for example, comes first as much as fertile lands are concerned, in addition to rivers and torrential rain. It is known that the Sudanese experience in the area agricultural waqf land is one of the best in the Arab world. In 1991 the Sudanese government offered spacious pieces of land to the Awqaf Authority within the project of the investment lands⁴⁷. It is clear that joint waqf work assists in guaranteeing proposed projects because the usage of modern technology, exchange of administrative experiences, adopting it and less costly investment means pave the way for success, promotion of agricultural sector and investment of waqf lands.

Waqf Universities:

Increasing fertility and population growth in the Arab and Islamic societies created new needs in the high education. The majority of young people in the Islamic world face dangerous challenges in respect of the educational benefits and the rights of individuals. Laying stress on education as one output of development is not detached from the problems of inflation, unemployment, poverty and deprivation which engulf wide social sectors and categories.

Here a dire need emerged for adopting the idea a waqf university and applicable suggestion were made on this regard. A suggestion was made by the United Arab Emirates in the conference of "Islam and Globalization" for establishing a waqf in favor of five waqf universities⁴⁸. The nature of work and the vocational description of those universities are easy to assimilate and apply in the light of numerous criteria, for example:

- Benefiting from the international experiences and practices in the area of education undertaken by non-project organization.
- Countries with weak financial resources and potentials should be assisted to boost their economy⁴⁹.
- Laying emphasis on talented students in the poor sectors as it is applicable in as Bill and Melinda Gates Foundation.

⁴⁶ . Saleh Kamel, "The Role of Waqf in Economic growth" Seminar "Towards a Developmental Role of Waqf, pp44-45.

⁴⁷ . munzer Qahf: Islamic waqf: Development, Management, (Damascus, Dar el- Fikr, 200) p 296.

⁴⁸ . Islam and Globalization session, Kuala Lumpur, Malaysia, 27 session of the conference of Foreign Ministers, Decision # 5/27.

⁴⁹ . Abdursattar Al heeti, Waqf Islamic University, Awqaf, issue 2, second year, 1433, p105.

- Dealing with the particularity of some countries which suffer from the for-profit high education (prevalence of the Privet Sector) and the inability of most of the social categories to join universities.
- Within the framework of activating the role of waqf universities, the need arises to curb the costs and expenditures. Some challenges could be over com by creating modern practical models, for example reviving the idea of time waqf as an important idea for finding free work force in some specializations or with little cost in order specializations. In some countries there is a surplus in work force above the high education (academic qualification after the first university level) which enriches the experience and reduces the costs.

Fourth: World Website

It is known the scientific and technological progress is not confined to specific institution and organization. This progress is the by-product of human mind and employing it in a civilization and developmental manner through research, development and technological usages will boost the chances of progress and success in any required specialization.

Reflecting on the participation of waqf institution in the internet, one cannot fail to see that wide distance between the actual waqf work and the sought ambitions. With the exception of the website of KAPF known for comprehensive and innovation, the participation of other waqf institutions is almost absent. International cooperation in the area of waqf depends mainly on the nature of communication, means of exchanging information and the specific affairs of each waqf cadre separately. It is not possible to go ahead with the proposed projects and develop the style of work without the actual involvement; though r it may be limited, in the Internet and IT system⁵⁰. There are experiences for establishing Islamic waqf sites on the Internet, among which are the Islamic Network and Islamic on line which are major sites. They are managed by waqf Funds. To highlight the image of charitable work, the site of the "Islamic Network" managed by the ministry of Islamic Awqf in Qatar participated in Gitex Dubai⁵¹. This project opened new da'was as some sites tend to published religious subjects in English to familiarize non-Muslims with Islam and diffuse religious awareness in the west.

The media role undertaken by the waqf agencies at the international level will achieve much of the Islamic aims and purposes at the Da'wa level. This is strongly connected with modern technological means which assist in identifying the disadvantaged countries and the real dangers which threaten their civilization and Islamic entity. Among those dangers are the missions of Christianization in some countries in central Asia, Kafqasia and Balkan.

On the other hand, there are awaqf established by the three Christian communities under the name "faith Waqf". This waqf is active in most of the newly independent states, especially in Kazakhslam and Kyrgyzstan⁵².

Consequently, dealing in detail with waqf experience within an international framework is able to assimilate the developments and the general state of affairs of Muslims and maintain their religious and worldly interests. This will also help as a collective counterattack against subversive principles in the countries of Islam.

Generally speaking, the idea of reviving waqf at both the Islamic and international levels will achieve numerous social and economic advantages, for example⁵³:

- Exchange of products according to the relative advantage principle.
- Exchange of experiences and assisting in building an international management for waqf. This is expected to assist in the re-distribution of potentials within an overall image based on scientific planning and styles.
- Reducing the social economic costs, in addition to increasing the revenue and potential income and reducing the gap between the sought objectives and the realized results.
- Benefiting from the developmental programs according to the local dire needs, and collective work against under-developmental, dependency and economic exposition.

⁵⁰ . Fuad Al Omar, contribution of waqf to non- Governmental Work and Spcial Development, (Kuwait, KAPF 2000), p 178.

⁵¹ . Al Muhayed Nespaper, year 2, issue 42, 2003.

⁵² . See website: www.aucoptic.com

⁵³ . Yaser Al Hourani: waqf and non- governmental work in the contemporary Islamic society, p 113.

- General solidarity in the area of humanitarian relief made to the Islamic countries hit by natural disasters, wars and floods, besides providing shelter, food, treatment and education for them.

Conclusion

It is clear that there are real waqf opportunities which represent priorities and fall within the main interest of the waqf- related institutions.

Recommendations, however, remain and actual power for waqf and stand in need of activation. The image of solidarity among Muslims will be clearer if implemented in big projects, for example educational, health, labor and production projects, in addition to investment in developing human beings themselves. Given the paramount importance of shifting waqf from the territorial environment to broader areas across the Islamic territories and countries, the success in this domain needs the states' and governments' collaboration.

Emphasis therefore should be laid on applying practical models of waqf at this large scale which is not easy to implement in the presence of stringent regulations, but it is not impossible when we consider that the single Ummah has one joint culture and embrace one faith.

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