

# **Globalization of the Sustainable Charity; Towards a Global Agenda for Waqf Sector**

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## **Abstract:**

This research tries to highlight the self-potentials of the Islamic Ummah, either those material potentials conferred by Allah upon the nation or the learning which accumulated throughout the Islamic history . Some of these potentials are still active and may be invested in favor of the major issues such as development, social equilibrium and the civilizational role entrusted to a nation known to have prevailed for a long time in history.

The research argues the importance of developing waqf activities and shifting it from local domains to international horizons as based on two essential issues. The first issue is related to the philosophy of waqf by which Moslems managed to put into practice the *Qur'anic* teachings in order to cope with their needs. The second issue is related to the requirements of the current era in which Moslems find themselves engulfed by globalization, and challenged by crucial problems like poverty, underdevelopment and expanding technological gap.

The article sheds a light on the reasons for confining waqf to narrow regional areas which fail to assimilate its social significance and great material potentials, while in the western countries it is considered as one of the basic strategies in dealing with people's life. Within this context, some modern attempts to revive the waqf institution at the international level are being reviewed to consider their achievements, successes and failures. The researcher suggests the activation of this international level of waqf through strategic planning and establishing experienced relevant institutions whose aim is to strike a balance between theoretical and practical aspects in order to achieve the objectives sought by waqf, for example utilizing the intuitive interrelationship among the followers of the same faith and making the presence of the Islamic nation a solid fact in the world of today which can be achieved through establishing institutions which are helpful to people.

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## **Introduction**

Waqf stands as an example of the multi-civilizational active social experience developed by Islamic societies. In addition to the local social, economic and cultural roles, it played an international role as reflected in boosting social and political relations among the various Islamic countries. This process constitutes a basic factor which was a by-product of the Islamic experience through which Islamic unity was maintained for all its geographical spaciousness. The waqf system managed to build an intensified network of social, cultural and economic relations at an international level which brought Moslems together and fostered the spirit of cooperation and solidarity among them. Such a process would never fail to consolidate Islamic brotherhood outside the local areas. The question which yields itself here revolves round the possibility of benefiting from this civilizational richness of the waqf system, particularly with an escalating western experience in the voluntary sector, and the role that might be played by waqf in modern societies.

## **Waqf and International Islamic Discourse: From the Local to the International**

The tremendous sensitivity which the Islamic society enjoyed since its beginnings in connection with managing its everyday affairs in the light of the Qur'anic teachings and the Prophetic Sunnah stands as major civilizational characteristic associated with the establishment of waqf. The emergence and development of waqf is known to have been linked to three methodological factors which governed its historical experience from its beginnings till its consolidation as the most effective institution in the history of Islamic civilization.

1. Adopting the sustainable charity as a unique model for giving and spending by virtue of being the best among other media of spending, whether those imposed by Islam ( e.g. Zakat)<sup>1</sup> or those means which Islam recommended (e.g. charity and interest free loans). Reflecting on the sharia, legal and financial sides of the waqf institution, we find that it differs from other means of spending in Islam in two things: The first point is related to shifting the concept of charity from an individual level to a collective level (spending on a collective objective rather than on an individual). The second point is related to the specific shift which waqf had brought forth when it shifted the charity

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<sup>1</sup> Joma'a Al Zreigi: Future of waqf institutions within the constant and the changeable, Awqaf Magazine, Issue 7 November 2004 KAPF.

from what is 'temporary to what is 'ongoing and what this required in terms of creating an institutional security which embraces the jurisprudential, legal and administrative aspects in order to led to the elevation of the individual charitable behaviour to the social behaviour at large.

2. The solidaristic vision established by Islam among the various connections of the Umma and how it impinged on the development of a network of waqf institutions which facilitated the process of bringing together the components of the Islamic entity.
3. The universal nature of the Qur'anic discourse which established the foundations of human beings relations on the human nature elements conferred by Allah on all human beings which transcend the barriers of belief, ethnicity and geography. These differences are made basis for establishing relations among human beings in execution of the Qur'anic verse, "O mankind, We have created you male and female, and appointed you races and tribes, that you may know one another" ( Al Hujurat 13). It is also narrated that Imam Ali, may Allah be pleased with him, addressed his viceroy in Egypt, saying, " Give a kind heart, love or gentleness to your subjects. They are two types: either a brother in religion or a compeer in creation. <sup>2</sup>"

In accordance with this methodological trio, the waqf institution approached the umma as a copious civilizational element which contributed to promoting the unique status of the umma worldwide.

Awqaf Al Haramayn for Mecca and Medina and Quds (Jerusalem) Awqaf represent practical examples through which Moslems reacted beyond the local geographical borders. Reflecting on Awqaf al Haramain, we can easily see important facts about the direct role of awqaf in creating a set of intersections and reactions among the peoples of the Islamic world<sup>3</sup>. Historical events show beyond doubt that this type of waqf prevailed during the 14<sup>th</sup> century B.C in all Islamic countries<sup>4</sup>. This shows that the Islamic dimension of awqaf constitutes an integral part of the waqf

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<sup>2</sup> Nahj al Balagha, P 114

<sup>3</sup> CF. Randi Deguilhem and Abdel Hamid Henia (coordinateurs).Les fondations pieuses (waqf) en Mediterranée ;enjeux de société, enjeux de pouvoir, Publication de la foundation Publique des Awqaf du Koweit, 2004, P 11.

<sup>4</sup> Due to the magnitude of Awqaf al Haramain, the Ottoman Caliphate established in 1578 a special department for these awqaf to manage them and distribute their benefits to the proper channels.

movement which the Islamic world witnessed throughout its history<sup>5</sup>. Thousands of waqf institutions gradually set up intensified networks of social, political and economic relations on the sidelines of connecting the local needs (assisting pilgrims to perform their pilgrimage rites) and the needs of the rest of Moslems from different countries, starting with the original country and finishing at the two Holy Mosques<sup>6</sup>. The Awqaf al Haramayn were not restricted to providing for the pilgrims and safeguarding their expeditions from their original countries to the Holy Land, but extended to providing other services to special categories of people in Mecca and Medina<sup>7</sup>. At the same time, waqf assisted in achieving the objectives of Haj (pilgrimage) by gathering the Moslems from all over the world, which doubled the benefits of investing this unique annual rally.

The major contributions of awqaf in this area were exemplified in facilitating the academic communication among the cultural centers in the Islamic world and activating the give-and-take process. In a study about the academic reaction between the eastern and western Islamic countries during the period falling between the 15<sup>th</sup> and the 20<sup>th</sup> centuries, Hamahullah Weld Assalem confirms this fact<sup>8</sup> and highlights the key role played by awqaf in establishing a social and economic infrastructure which forged the basis for communication channels among Moslem scholars. This was also the motive for reproducing the Islamic learning in the light of time and place factors<sup>9</sup>. On parallel lines, these awqaf led to the establishment of residential quarters which attended to foreign students and merchants, provided accommodation all other necessary facilities for them in other Islamic countries. An example of this is embodied in Al Maghareba Hai (quarter) which acquired this name through travellers coming from the North African countries, in Damascus and Alexandria and Jerusalem. The movement of travellers and ideas came in tandem with the trading traffic and the requirements of such an activity. Out of this interest in awqaf, there

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<sup>5</sup> Cf. Hoxter, Mirriam, *Endowments, Rules and Community; Waqf al Haramayn in Ottoman Algiers*, Brill, the Netherlands, 1988, P1,p.24-25

<sup>6</sup> Nacereddine Saidouni: "Les liens de l'Algérie Ottomane avec les lieux saints de l'Islam à Travers le rôle de la fondation du waqf des Haramayn", *Awqaf Magazine*, Issue 6, Year 3, June 2004, P 73.

<sup>7</sup> In dealing with the Moroccan waqf in the two Holy Mosques, Abdel Hadi Al Tazi says;"we find that this waqf provides services for the disabled and bedridden in those area... We find him allocating the revenues of certain hotels in the centre of Fez to the blind. Other revenues were allocated to the citizens of Sajalmasah, students and students of Shankit" Abdel Hadi Al Tazi: "Utilizing waqf in the Service of Foreign Policy in Morocco. Waqf in the Islamic world: A social and political tool, Introduction by Randi Deguilhem, French Institute for Arabic Studies, Damascus, 1995, P 79.

<sup>8</sup> Hamahullah Wild Assalem: *Dialogue between the center and the peripheries in the Arabic Culture, Shankit in the Arab memory*, Department of Culture and Information, Sharjah, UAE, 2004.

<sup>9</sup> Ibid

was a parallel interest in building big ships to carry food stuffs to the Holy Land and what this meant in terms of establishing Islamic cross-border trading between the Islamic countries on the one hand and Hejaz on the other<sup>10</sup> and how this affected the political and social ties. Depending on importing goods from foreign countries was reduced. Therefore, it does not seem strange to find awqaf playing a role in managing foreign policy of Islamic countries<sup>11</sup>.

Through these examples, it has been made clear that Awqaf al Haramayn reflected that change from intuitive relation among the Islamic countries into practical relations which were an embodiment of the unity of the umma. Dr. Nacereddine Saidouni says that Awqaf al Haramayn<sup>12</sup> constitute a legal bond through which Ottoman Algeria asserted its Arab entity. They also represent a symbol of Islamic brotherhood<sup>13</sup> as the author goes on saying that "the share of the Haramayn out of the awqaf proceeds means an honourable duty and noble task which reflects the spiritual, cultural and economic relations between the Ottoman Algeria on the one hand and Mecca and Medina on the other<sup>14</sup>.

The development and expansion of the waqf system and mobility it created coincided with rich jurisprudential attitudes aimed to optimally benefit from the awqaf potentialities. It is pertinent to cite in this connection that waqf which contributed remarkably in financing learning throughout the Islamic history had also contributed to waqf research when scholars embarked on discussing its issues and developing its experience. The 19<sup>th</sup> century witnessed the publication of magazines specialized exclusively in waqf<sup>15</sup>. Based on this vision, we find that learning indulged in discussing innovative issues which constituted an obstacle to waqf experience and tried to find solutions and promote waqf institution to enable it to carry out its duties and responsibilities in the best way possible. In this contest, Abdul Hadi Al Tazi says

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<sup>10</sup> In the waqf deed of Sultan Sulaiman al Qanuni (960H – 1553 AD) two big ships were built to transport the harvest from Suez port to Jeddah and Yanbu in the Kingdom of Saudi Arabia, Mohammad Afifi: *Awqaf and Navigation in the Red Sea in the Ottoman Era: Waqf in the Islamic world: A social and political Tool: Introduction* by Randi Deguilhem, French Institute of the Arab World, Damascus, 1995, P 79.

<sup>11</sup> Abdul Hadi Al Tazi says, " Moroccan authorities in the 14<sup>th</sup> century BC exerted great efforts to maintain its soil and was always ready to restore any part of the lost soil through waqf money." *Utilizing waqf in favour of Moroccan foreign policy.*, P 59

<sup>12</sup> In connection with the Tunisian Awqaf al Haramayn, please see Tlili, Ajili. *Les Liens Habous des deux villies saintes en Tunisie (1731-1881)* FTESI, Zagouan, Tunisie, 1998.

<sup>13</sup> Nacereddine Saidouni; "Les liens de l'Algérie ottomane avec les lieux saints....", op.cit, p73

<sup>14</sup> Ibid, p 67

<sup>15</sup> For Example there was Al Ahbas Magazine in Tunisia in 1868 in which Kahireddine al Tunisi (1810-1890) sought to reform the waqf system in Tunisia...

‘scholars had become more broadminded and we found ourselves face to face with a rich repertoire on the means of benefiting from awqaf in a way that maintains the safety and dignity of the umma<sup>16</sup>.

Based on what we have said, we can come out with a conclusion which purports that if waqf has created a common area in which the governmental and the non-governmental sectors react and collaborate, it has also created, and through the same medium<sup>17</sup>, a common international space among the various Islamic countries and regions. Through this space, Moslems, irrespective of the geographical factors, managed to set up waqf institutions with international vision which confirmed their practical and realistic affiliation to the umma at large. Through this ample dimension, it was possible to defend the umma and extend help whenever needed. Another important aspect was the emergence of the humanitarian aspect of Islam.

### **Waqf Today: Escalated capacities with Civilizational Tasks**

There is strong historical evidence that some western countries benefited from the marvellous achievements of the Islamic civilization. This historic gain was not limited to applied sciences, but also embraced laws and transactions fiqh (jurisprudence). Europeans benefited from the waqf system during their stay in the Moslems countries, especially during the Crusades from the 11<sup>th</sup> century BC<sup>18</sup>. Many researchers exposed that the trust system in Europe can be traced back to that habit of the Crusaders planning to go to Jerusalem in the Holy Land when they resorted to some trustees to undertake the responsibility for managing their lands and estates and extend their proceeds to their families during their absence. This habit, however, created a numerous procedural problems associated with the owner's title and the beneficiaries. British law at that time failed to settle the disputes resulting from this practice. Nevertheless, this practice was legally handled only after the return of the Crusaders who got in direct contact with the waqf practices during their existence among the Moslems and Moslems institutions throughout two centuries. Monica Gaudiosi<sup>19</sup> maintains that 'Islamic waqf system impacted the development of British

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<sup>16</sup> Abdul Hadi Al Tazi: Utilizing waqf for Managing Foreign Policy in Morocco, a previous reference, P 59

<sup>17</sup> By mechanism we mean the legal, administrative and sharia immunity of the waqf institution as far as the international domain is concerned.

<sup>18</sup> Gary, Watt, Trusts and Equity < oxford University Press, 2003, UK ,P 8.

<sup>19</sup> Gaudiosi, Monica M. (April 1988), "The Influence of the Islamic Law of Waqf on the Development of the Trust in England: The Case of Merton College", [\*University of Pennsylvania Law Review\*](#) 136 (4): 1231-1261

Trust Foundation'. Subsequently, the administrative and legal model of the institution which prevailed in Europe after the 16<sup>th</sup> century is directly connected with the waqf formula as established in the Islamic countries<sup>20</sup>.

The social and economic changes which accompanied the emergence of the capitalism in Europe assisted considerably in developing the voluntary system as the relief and aid issues gained ground after the Second World War. These changes represent the ambitions of West Europe in establishing a model of a welfare state which implies the responsibility of the government to bear the responsibility for reaching welfare levels by virtue of the technological advances and the sustainable spoiling of the overseas colonies. However the welfare state as ideology and goal came to an end in the 70's of the last century. At that time, critics started to point the idea of the welfare state<sup>21</sup>. On top of the agenda came the provision of welfare<sup>22</sup> which represented the heaviest burden borne by the governments. Economic policies called for reducing the governmental support, in addition to scrapping some of the social earnings. Amid these transformations, an interest in charitable societies and foundations came into existence and got impetus in all European countries without exception. In 2005, the inclusion of voluntary work in the new EU draft constitution came to crown this trend as one of the social and strategic activities of the European Union<sup>23</sup>.

The American experience in this regard remains the most outstanding because the USA, by virtue of its different formation and history, had taken a tract different from that taken by Europe which benefited directly from the waqf formula as it appeared in the Islamic world. It is important in this context to touch upon some references which maintain that European immigrants to America, mainly the British, have transmitted the waqf formula at the beginning of the 17<sup>th</sup> century<sup>24</sup>, claiming it to be the best formula which enabled them to practice their religious service freely

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<sup>20</sup> Ibidem

<sup>21</sup> Rosanvallon, Pierre la crise de l'Etat Providence, Editions du Seuil, Paris, 1981,PP 8-9

<sup>22</sup> Ibidem, P67-69

<sup>23</sup> See the EU draft constitution in *Traité établissant une constitution pour l'Europe*, Office des publications officielles des communautés européennes, Luxembourg, Belgique, 2005'.

<sup>24</sup> Many historians say that immigration of Europeans to America during the 17<sup>th</sup> century was mainly to escape from the religious persecution practiced against the followers of certain sects within the Christian faith who were exposed to death and evacuation. Those people viewed America as the religious haven and therefore the first colonies in America such as New Jersey, Pennsylvania and Maryland were regarded as religious colonies. These colonies represent actually the nucleus of what has come to be known later as the United States of America. It should be noted that this immigration coincided with the first hint of awqaf in the British law for charitable activities in 1601

and to shun the religious persecution they were exposed to in Europe, in addition to assisting in building the new state in America. This factor may be viewed as one of the historical factors which account for the widespread waqf formulas in America since its establishment and how it became a characteristic of the American society as well as an important mechanism for organizing relations. French philosopher Alexis De Tocqueville in his book “About Democracy in America”<sup>25</sup> published in 1835 analyzed the importance of the non-governmental organizations in the life of the early Americans. He also surveyed a spectrum of social and political 'credible and incredible'<sup>26</sup> purposes for which these organizations were set up and made America the best country in benefiting from the concept of the non-governmental organizations<sup>27</sup>.

Two centuries later, the American non-governmental organizations began to represent a distinguished social sector having its various laws and regulations, most important of which are foundations, non-profit organizations and charitable trusts. These entities were close to the idea of waqf through two basic principles: defining a social purpose for its establishment on the one side and the existence of assets (mawqoof) whose proceeds are distributed to beneficiaries on the other side.

The American experience is known for its copiousness and its direct impact on the society. Statistics show that there are 64800 financial foundations<sup>28</sup> which are active in the USA in the area of fund raising for distribution to charitable organizations and projects. The number of these endowments amount to 435 billion dollars<sup>29</sup> out of which 30 billion are distributed annually to the various charitable channels.

With the advent of the third millennium, the voluntary sector, together with the public and private sectors began to represent the main stanchions of the modern western societies. Among the modern remarkable characteristics of this sector is the international trend it acquired when the western experience in volunteerism has

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<sup>25</sup> Alexis De Tocqueville (1835) *De la Democratie en Amerique*, Flammarion, France, (1981..

<sup>26</sup> Tocqueville dedicated three chapters (5,6,7) of his book on Democracy in America to talk about the role of the non-governmental organizations in the American social system and the relation of this sector to the development of a new American democratic model different from that of Europe.

<sup>27</sup> *Ibid*, P129

<sup>28</sup> This type of foundation is limited to fund raising and are often associated with big endowments. For example in 2006 Bill and Melinda Gates Foundation has an asset of 33 USD billion, out of which 3 billion are distributed annually. (see the annual report in : [http://foundationcenter.org/findfunders/statistics/gm\\_topfund.html](http://foundationcenter.org/findfunders/statistics/gm_topfund.html)

<sup>29</sup> *Ibid*

succeeded in investing globalization through forming non-governmental alliances with international facets<sup>30</sup>. In this context, it is benefiting from the open door policy now in vogue in most countries and what follows this policy in terms of changing laws and legislations. Therefore, these international networks have become a major partner in forging the future of the third millennium.

### **Waqf and Modern Islamic world: Present Discrepancies and Future stakes**

It seems easy to see that discrepancies in the modern Islamic world in the statistics indicating that big gap between the massive human and material potentials on the one hand and the wastage of these potentials on the other

The Islamic world forms 21.4% of the world's population and its peoples are distributed to 57 countries, occupying 22.8% of the area of the globe. Its geographical borders extend from North Africa to SE Asia. The sea borders extend from the Atlantic Ocean to the Pacific Ocean, crossing the Mediterranean Sea and the Indian Ocean. Oil and other natural resources are plentiful in the Islamic world on and under the ground<sup>31</sup>.

However, relations among the Islamic countries are weak in nearly all areas; economic cooperation among the Islamic countries at its best does not exceed 10% of the cooperation with other countries of the world. Moreover, Moslems do not form a consistent political and economic bloc. At the international level their existence is insignificant. Consequently, Moslems do not present a civilizational model which verifies the humanitarian side of Islam regarded as a mercy to the peoples of world and waqf is not an exception in this international trend.

### **Major Transformations and the Development of International Awqaf:**

The rise of the modern state as early as the beginnings of the 19<sup>th</sup> century features those transformations which show the radical change the waqf system was subject to<sup>32</sup>. We believe that this trend reached its culmination with the constitution of the National State (since 1950) with its growing authority at the expense of the

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<sup>30</sup> For example, in 1993 CIVICUS was established in Barcelona as an alliance which connects the local and regional non-governmental institutions to realize a spectrum of objectives aiming to boost a citizen's participation in decision making and realizing the principles of justice and freedom.

<sup>31</sup> The Islamic world produces three quarters of world natural rubber, half of the phosphates and two thirds of spices. There are also great production of cotton, tea, coffee, wool, uranium, manganese and cobalt

<sup>32</sup> It is important to point out that the reasons for the weakness of awqaf date back to the period before the first half of the 20<sup>th</sup> century. This can be attributed to two reasons: the receding leverage of the waqf system which was associated with the collapse of the Islamic civilization as a whole. The second reason is attributed to the problems inside the waqf system, for example mismanagement and corrupt nazirs (administrators) and the complications of the Thurri waqf.

non-governmental social economic institutions. Moreover, most Islamic countries had witnessed in the post-colonial period, the modernization on the backdrop of the narrow regional interests.

Modern Arab state, rose at the backdrop of the economic theories which place the state at the centre of modernization. This let the state to cover all areas of social life, including those areas covered by waqf. In this context, the state sought to subjugate waqf and its regulations and reformulate its legislative framework in a way consonant with the requirements of the governmental and bureaucratic system. These changes touched two major areas: the waqf administration (from its civil management to become a body into a ministry), and the waqf relation to community development (restricted to religious rituals), which left a negative effect on the waqf system and its ability to cope with the changes of the contemporary social life.

During the mid 20<sup>th</sup> century, waqf lost its essential functions and its effectiveness was almost ignored in an atmosphere of hostility against the past (and its subsystem. This was accompanied by a negative stereotype image about awqaf among the intelligentsia and decision makers in particular. Such factors had impinged on the role and function of waqf and its effectiveness. The biggest loser in this trend was the international waqf which suffered directly to the extent of utter melt away or perishing. Here we can indicate three additional factors, as follows:

- The first factor is related to the policies of the European countries in managing the affairs of the Islamic countries during the colonial period starting from the 17<sup>th</sup> century. Western colonialists advocated a policy of splitting the Islamic world and removing all means of unification among its regions. The colonial authorities divided it into administrative and legal divisions and created a system through which we find 'regions that follow different departments'. The colonial authorities sought to damage the waqf system because it constituted an effective means of unifying the Islamic people and posed a legal obstacle which stood against the seizure of lands by the various colonial authorities. Some of the agricultural lands in the Arab and Islamic worlds were awqaf and this means that they had existed beyond the reach of those colonial powers which sought to shackle the awqaf and overshadow their social role by levying taxes on them. In Syria, for example, the French colonial authorities clamped down on the waqf

administrations and neglected the means of investing them<sup>33</sup>. Laws were enacted by which awqaf were put under these authorities who usurped part of those awqaf and confiscated others or distributed them to the collaborationists<sup>34</sup>.

- The second factor is related to the legal status of the international awqaf after the independence of the Arab and Islamic countries (Awqaf al Haramayn for example). The legislations of the modern state were formed on the basis of sovereignty and belongingness to a specific geographical spot. These legislations encouraged some Arab countries to put the charitable awqaf, including the international awqaf, under the management of the ministry of awqaf. Moreover, the ministries of awqaf were authorized to change the channels of spending without checking with the waqifs (dedicators)<sup>35</sup> and in some countries the awqaf were lost due to negligence or seizure<sup>36</sup>.
- The third factor is related to the performance of the ministries of awqaf as the body in charge of attending to awqaf. The major interests of such ministries centered on managing local affairs as part of their duties and failed to do any other work due to the paucity of their budgets if compared with other ministries

At the beginnings of the 80's, most of the Arab and Islamic countries witnessed economic and social changes which came in the context of the changes which swept over the world at the end of the 20<sup>th</sup> century, especially in connection with the failure of the developmental models that had been adopted in the 60's<sup>37</sup> and the end of the

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<sup>33</sup> Munzir Qahf: *The Economic Formation of Waqf in the Countries of the Fertile Crescent: The system of waqf and Civil Society in the Arab world*, previous reference, P420

<sup>34</sup> French imperialists implemented these policies in Algeria, Tunisia and Morocco. See Mohammad Al Bashir Moghly: *The waqf Economic Formation in Arab Maghreb countries, the system of waqf and Civil Society in the Arab world*, a previous reference, pp 320-321.

<sup>35</sup> Tareq Al Bishri analyses the development of the Egyptian laws through surveying the change which followed the 23 July Revolution which cancelled the *Thurri* waqf (familial) (Law #180/19520 and the issuance of the law#248/1953). "It gave the right to the minister of awqaf to spend the whole proceeds or part thereof to the beneficiary he chooses without sticking to the waqif's conditions. With the law #152/1957 the automatic transfer of all waqf agricultural lands was ratified. This allowed for the seizure of all the waqf agricultural lands." See Tareq Al Bishri" *Transformations in the Relation of Waqf with the Civil Society institutions in the countries of the Nile Valley: The system of Waqf and the Civil Society in the Arab world*, Center of Arab Unity Studies, 2003, PP674-675.

<sup>36</sup> In Tunisia awqaf were cancelled altogether in 1957 so it had become unlikely to create local or international awqaf. Some of the awqaf were taken either by people or by the state.

<sup>37</sup> CF. Icononcoff, M." *Endettement et crise des modèles de développement dans le Tiers Monde*", in *Tiers-Monde*, Tome XXV, No 99, Juillet-Septembre, 1984

numerous illusions that viewed the state as the party capable of achieving the welfare societies, in addition to the accelerated rate of globalization and communication technology.

In connection with the internal affairs of the Arab and Islamic world, we find that religious awakening which constituted one of the main political components of those societies so much so that we do not find one single Arab or Islamic country without a social or political program taking Islam as a basic project. At the same, it should be noted that that period witnessed a receding role of the state in some of the sensitive sectors of social welfare, for example health and education, coupled with a trend to unleash the private sector and the basics of free competition, supply and demand principles and market mechanisms known later as '*structural accommodation policies*'<sup>38</sup> which soon left their negative impact on those social sectors with limited incomes. Such sectors failed to cope with privatization conclusions, especially those related to minimizing the state's services carrying social nature.

These internal and external developments coincided with a trend that encouraged the private sector institutions and tasked them with more important roles in assuming a national responsibility and fulfilling some of the social needs. We can say that the revival of waqf institution and immersing it in the developmental efforts got a top priority in this agenda. Consequently, a special mobility for waqf institutions, coupled with a growing interest in waqf at both governmental and non-governmental institutions, was felt.

The period marked the reorganization of awqaf in some Islamic countries, with new legislations issued to ensure proper management and fair distribution of the waqf proceeds and to integrate them into the community development plan<sup>39</sup>. At the same time there was a growing interest on the part of non-governmental organizations in waqf formulas and means of benefiting from them, either in connection with financing or incorporation. This urges us to say that some Islamic countries have witnessed a waqf awakening in the last two decades clearly expressed the interest of both the governmental and non-governmental sectors in benefiting from this civilizational self-experience and holding it as one of its future credits. Nevertheless, the interest in waqf at the local level did not go in tandem with the interest at the

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<sup>38</sup> Nomenclatures vary in defining the structural reform policies, for example structural accommodation, market economy, privatization, etc

<sup>39</sup> Since the 90's new waqf legislations were issued in many Islamic countries: Yemen 1995; Ajman (UAE) 1996; Sharjah (UAE) 1996; Qatar 1996; Oman 2001.

international level. It was not possible to carry the international awqaf to that level which copes with the challenges confronting the Islamic countries and the moral and material potentials of these countries. The factors we cited earlier in this research about the uncertain Islamic-Islamic relations and the absence of social, economic and non-governmental alliances affected the Moslems abilities to bring waqf institution to international levels. These factors, combined together, kept waqf within the local boundaries. Finally came the incidents of 11/9/2001 in the USA which worsened the situation and caused to curb this initiative through unfair media campaigns which undermined the Islamic charitable activities and branded them with terror and violence.

### **Contemporary Waqf Experiences:**

Though waqf turned its back to the international domains, we still spot those attempts, especially at the theoretical levels, to confer upon waqf an international dimension which goes beyond the local boundaries. In this context, the experiences of Kuwait and the Islamic Development Bank emerge as two contemporary models with international dimensions. Here we shall try to evaluate the positive sides of these two attempts and manifest their methodological and realistic boundaries:

### **Kuwait's Experience:**

It goes without saying that the establishment of *Kuwait Awqaf Public Foundation* (KAPF) as per the Amiri Decree 257/1993 represents a turning point. This experience features three major tasks: Management, Development and Distributing waqf proceeds. KAPF took the revival of the waqf institution as its strategic line reflected in all its projects and activities. At the same time, KAPF showed an interest in the international dimension through integrating it clearly and expressly into its strategy<sup>40</sup>. It adopted this trend and defined a set of policies and objectives which it included among its general activities. Meditating on the KAPF experience, we find that the interest in the international dimension has emerged as a result of two major steps:

The first step is related to the call made to the Islamic countries through the *Executive Board of the Conference of the Ministers of Awqaf and Islamic Affairs*<sup>41</sup> to

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<sup>40</sup> The strategy of KAPF called for the dissemination of waqf culture among the relevant countries (See KAPF Strategy 2003-2008) Unpublished document.

<sup>41</sup> The EB was formed in 19/5/1989 and Mecca is its seat. The members of the EB are Jordan, Indonesia, Pakistan, Gambia, Saudi Arabia, Iraq, Kuwait, Egypt and Morocco.

approve the proposal on establishing the methodology of the Coordinating State<sup>42</sup> which provides that one of the Islamic countries should undertake this responsibility as a coordinator. This coordinator should handle the major issues of waqf falling within the responsibilities of the waqf and Islamic affairs sectors, such as waqf, Zakat, Da'wa, etc... This proposal was approved by the conference held in Amman, Jordan, in October 1996.

The major step in this regard, however, was taken in Jakarta, Indonesia, in 1997 when the conference of the ministers of awqaf and Islamic affairs endorsed the document of the Strategy for Promoting the Developmental<sup>43</sup> Role of Waqf submitted by Kuwait and nominated Kuwait to undertake this responsibility for coordinating the efforts of the Islamic countries in the area of waqf.

Undoubtedly, the creation of this file is regarded as the first modern attempt on the part of the Islamic countries to restore the international role of waqf and boost reaction among Moslems in the various countries. The strategy of KAPF in reviving the waqf institution at the international level comprises two axes:

**First Axis:**

Reviving the academic research movement in all issues related to waqf in a way that stops those occasional rallies and to form ad hoc committees from among those versed in and knowledgeable people in the area of awqaf. The aim of this committee is to assist in the *ijtihad* (discretion) movement and to include waqf in the list of academic studies, besides urging researchers to approach this subject through scientific research techniques and sha'ri'a regulations.

These aspirations were reflected at different research levels which showed a genuine interest in reviewing the history of waqf, reviving *Ijtihad* in waqf-related questions, the relation of waqf with development and other practical issues with *shari'a*, administrative and legal nature connected with waqf (with its governmental and non-governmental forms) and means of updating its formulas.

Within the framework of this axis, a set of programs aimed to extend support to post graduate studies<sup>44</sup> from among those interested in waqf, encouraging

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<sup>42</sup> See the Methodology of the Coordinating state, submitted by Kuwait to the Ebb of the ministers of Awqaf, Jordan, Oct, 1996. KAPF (unpublished document)

<sup>43</sup> See the Strategic Vision of KAPF (Unpublished document)

<sup>44</sup> The project assists post graduate students interested in waqf and offers scholarships in MAs and PhD's. In November 2004, ten scholarships were offered.

specialized writing in relevant subjects<sup>45</sup>, publishing modern literature and organizing academic seminars<sup>46</sup>.

### **Second Axis:**

This axis includes the attempt to unify the methodology of the work of waqf institution and build its capacity through developing the skills of the waqf cadres. This included updating their management and structural organizations. To this end, a set of programs have been introduced, for example workshops to train waqf cadres and to present modern waqf experience for exchanging opinions and experience.<sup>47</sup>

The experience of KAPF has shown that the revival of this institution goes through two major channels: academic revival comes first and practical revival comes second. We can review the load activities of KAPF and see that they were not restricted to propagating waqf but it involved itself directly in providing the practical models of waqf and reviving its formulas at the practical level, whether directly the rough waqf funds and waqf projects or indirectly through supporting waqf formulas adopted by governmental and non-governmental organizations. This practically means linking waqf with community development as a welcome addition introduced by KAPF through its steady efforts to revive the institution of waqf.

The activities of KAPF at the international level (through the coordination projects) showed a genuine interest in academic work, without approaching practical waqf models at the international level. A quick look at the projects undertaken by KAPF gives us the impression that the academic effort resulting in publishing books and organizing contests and seminars account for a good share if compared to the projects with practical dimension. At the same time, we find that a real international model waqf project is still absent after 10 years of the establishment of KAPF.

It is to be noted that the international coordination projects supervised by KAPF have not developed into international awqaf due to the limited mechanisms which govern any Islamic country in its mutual relations with other Islamic country.

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<sup>45</sup>Since 1999 the first issue of Awqaf magazine was published as an international refereed journal, the first of its type, at the Arabic level dealing with the subject of waqf and charitable activities in which articles in Arabic, English and French appear. Till now 15 issues have been published.

<sup>46</sup>A seminar on Waqf and the Civil Society in the Arab World was organized in October 2001 in Beirut in collaboration with the Center of Arab Unity Studies. The first seminar on waqf Jurisprudential Issues was organized in collaboration with the IDB in October 2003. Preparations for the second seminar are underway this year.

<sup>47</sup> Between 2001-2003 workshops were conducted for waqf cadres in Algeria, Egypt, Yemen and Mauritania, between 1998-2003 waqf experience from Kuwait, India, Russia, Iran, and Syria. S.Africa and Jordan were presented.

We have mentioned earlier that such relations are sometimes ineffective and pervaded by tension at other times due to many reasons whose mentioning here is out of place.

To bridge this gap, KAPF embarked earlier on boosting relations with some international organizations interested in waqf. In addition to mutual cooperation between KAPF and some international organizations in implementing the projects of international coordination, KAPF assisted in kindling the attention of some bodies and urged them to adopt the waqf formulas and invited other to engage effectively in international waqf activities.

#### **b- The experience of the Islamic banks of development (IDB): World Waqf Foundation (WWF)**

The experience of IDB in establishing the World Waqf Foundation in 2000 comes in the context of the same aspirations of KAPF and as a response to the modern efforts being exerted to revive the institution of waqf at an international level. This is reflected clearly in the motives behind establishing WWF and entrusting it with international responsibilities. This is expected to enroot the waqf institution and activate its role as a socio-economic institution in charge of comprehensive development programmes and an asset to the civilizational, cultural, economic and social progress of the Islamic nations and communities.<sup>48</sup>

Through surveying the posted objectives of WWF, we notice that its work is a mixture of extending support to governmental and non-governmental organizations through financing educational, health and social programs in the Islamic countries on the one hand, and establishing waqf projects with social objectives on the other. The ambitions of WWF therefore are not limited to supporting waqf institutions, coordinating among them and providing them with the necessary experience but they also sought to set up waqf models with objectives related to the needs of Moslems. For this purpose, five waqf projects were introduced: (a)- Waqf of the Holy Quran (b)- Waqf of Education<sup>49</sup> (c)- Health Care Waqf – (d) Volunteering Waqf (e) Women

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<sup>48</sup> In 1999 the IDB established waqf revenues fund – private Account, it was changed in 2001 into the World Waqf Foundation. The motives behind the establishment of WWF is that some people who are interested in awqaf and their role in supporting health, educations mental and religions domains and then wish to ease the burden of the poor felt the need for establishing a world foundation for waqf ( see the bylaws on [www.worldwaqf.org/arabic/answers\\_a.html#9](http://www.worldwaqf.org/arabic/answers_a.html#9))

<sup>49</sup> WWF proposed to establish a waqf capital not less than on billion USD over ten years. The purpose of this waqf include attending to education with all its stages , encouraging vocational training and computer eradication of illiteracy.

Waqf. There is also a general waqf for the objectives outside the five domains mentioned above and fall under all chantries item.

Undoubtedly, WWF, by virtue of being an IDB institution, has benefited from the IDB network of relations with all Islamic countries and international organizations, in addition to its financial experience in the areas of investment and transactions. Nevertheless, we believe that the ceiling of ambitions which push the WWF to work entails a great number of waqf projects and activities at a time we find that modern waqf experiences lack effective experience and models. We also believe that merging the waqf financial institutions, for example modern cash waqf, with the planning institutions may pose an obstacle to WWF. Its relations with IDB may also cause it to lose part of its maneuverability and innovation, citing the overlapping or duplicity of objectives in more than one domain.<sup>50</sup> This aspect could affect the privacy of WWF as a waqf institution.

Nine years after the establishment of WWF, we can say that the above mentioned obstacles had frozen and stalled the experience and failed to realize the sought objectives, ahead of which setting up an international waqf entity with a clear-cut agenda.

### **C- Islamic Waqf in the West:**

Reflecting on the characteristics of the western waqf experience which have been indicated earlier, we may argue as to what extent this experience showed an interest in Islamic waqf, taking into consideration that the Islamic historical experience in this area is unanimously regarded as the theoretical and practical bases for modern waqf formulas. Finding an answer to this inquiry entails the differentiation between the interest manifested by some western institutions in Islamic waqf (in theory and practice) and the interest of the Moslem minorities living in the west.

The last two decades witnessed an interest on the part of some international bodies in the Islamic waqf institutions. UNDP<sup>51</sup> was one of those programs which highlighted the positive role of waqf in community development and some international bodies called for the adoption of the waqf formulas. It should be noted, however, that these

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<sup>50</sup> See <http://www.worldwaqf.org/arabic/aims.html>

<sup>51</sup> In 2000 the UN socio-economic department exemplified in the regional office presented the project of " contributions of waqf and Zakat institutions in modern social welfare. " some researches were discussed and recommendations were issued to activate the role of the charitable societies in supporting social welfare systems which has started to drown a part of those states budgets.

appeals remained within the theoretical framework which created this interest related mainly to confronting the negative aspects resulting from the policies of structural accommodation advocated since the late 70's in the countries of the third world in general and the Arabic and Islamic countries in particular. These appeals were dominated by an image of sheer financing of the waqf formula<sup>52</sup>, which constituted an obstacle to the waqf institutions when they introduced a financial solution for the receding revenues and the deteriorating social services of the countries at stake. Therefore, those institutions were detached from their integrated intellectual vision or even from the practices which control voluntary work in the west.

The more exciting western interest in the waqf experience rests in the academic side manifested by some western academics. Though this effort broadly adhered to the orientalist practices in approaching the Islamic world and its civilizational components, it is characterized by three major characteristics.

- a- Literature adopted a scientific methodology dominated by a sociological handling<sup>53</sup>. This side is said to be missing in most Islamic writing on waqf.
- b- Literature confirms that virtual and realistic relation between waqf on the one hand and the voluntary work in its western form.
- c- This effort is characterized by continuity and planning, together with benefiting from an academic background which derives from western research institutions that make possible an organization of annual forums on Islamic waqf supervised by academic centers and universities, not to mention more intensified activities about volunteering and civil society<sup>54</sup>.

In connection with Moslem minorities and communities in the west, there are indications that they are not benefiting from the dominant favorable atmosphere of waqf activities. A study carried out by Mohammad Al Nimer on Islamic institutions in

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<sup>52</sup> At the UNESCO headquarters in Paris, the consultative group for non-government organization held a meeting in 23-25/7/2003 there were recommendations in favor of supporting NGO's through donations grants and awqaf. See leaflet " education for all issue 1, 2004 regional UNESCO office.

<sup>53</sup> CF : Tarak Abdullah " Pour une sociologie des awqaf " in Awqaf magazine , No 1 , 2001 , FPAK , Kuwait , P34.

<sup>54</sup> Florence University in Italy organized in March 2003, a seminar on the historical role of waqf in coordinating the relations among the Islamic countries.

Eastern German society included in its conference in 2001 the awqaf as a social legal and religions institution in the Islamic world.

By the end of 2004 the French institution for the middle east in collaboration with Harvard university, organized a seminar entitled " breach with the past: the role of waqf institutions in the ME countries in the post colonial period in march 2005 the institute for higher sociological studies organized a seminar on " the role of waqf in France and the world in funding the institutions of religious rituals."

North America confirms this fact<sup>55</sup>. Given that there are more than seven million Muslims in the USA and a Muslim minority of a relative importance in Canada<sup>56</sup>, the dependence of the Islamic institutions in those countries is far from Islam if compared to the role and volume of waqf institutions in those two countries. Only three Islamic institutions adopt the waqf formula out of 2283 institutions covered by the survey<sup>57</sup>. It is important to mention that the new state of affairs which followed the attacks of 11/9/2001 had affected the status of Islamic charitable activities in general at a time the Moslem minorities in those countries had failed to benefit from the favorable voluntary atmosphere in the west long time before that date.

### **The Importance of Achievement and the Necessity for Development**

Though the current waqf experience is not long enough, it has achieved a lot of successes over the last three decades, ahead of which getting waqf out of the limbo and bringing it strongly to the Arabic and Islamic arena. A growing interest in waqf and its institutions followed. Some attempts started to include waqf practically in civilizational topics, for example development and the non-governmental involvement in managing the communities affairs, developing self capacities and maintaining human dignity.

These activities, however important they might be, were not without some negative aspects which affected the outcome of the contemporary waqf activity. Among those parameters are the following:

1- Contemporary waqf activity is characterized by terribly weak relations among the official institutions<sup>58</sup>. Sometimes it suffers from duplicity and the non-accumulation of experiences. This activity also lacks the communication

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<sup>55</sup> See: Mohammad Nimer: the North American Muslim resource Guide: Muslim community life in the USA and Canada .New York: Rout ledge, 2002.

<sup>56</sup> According to a census conducted in Canada in 2001, 2% of the inhabitants of Canada (about 579000) are Moslems and shows that Islam is the spreading fast. Nevertheless the Moslem minority did not benefit by this favorable atmosphere if compared to the volume of the voluntary work in Canada. This was confirmed by the study conducted between 1999-2000.

See also "Canadiens dévoués. Canadiens engagés, points saillants de el enquête nationale de 200 sur le don, le bénévolat et la participation, statistiques Canada, Ottawa. Ontario, 2001 PP.

<sup>57</sup> Mohammad Nimer the North American op. cit. p. 99.

<sup>58</sup> The formation of the executive board of the conference of the ministers of Awqaf in 19/5/1989 with a strong desire to activate cooperation among the Islamic countries in the domain of waqf. Other attempts were made to augment the interest in waqf experience of the Islamic countries recently, there have been attempts to push the regional cooperation on the same parallel lines of the "1<sup>st</sup> coordinating meeting for the GCC waqf institutions " held in Kuwait in 2003 at the request of KAPF. These trends however, failed to create a real mobility among the waqf institutions in the various Islamic countries.

between governmental and non-governmental waqf channels. It is an open secret that this concern governs this relation and causes the efforts to disperse. Therefore, the waqf experience is doomed to suffer and remain limited without having real horizons for development.

2- The current interest in waqf coincides with several queries on the waqf models and their legal formulas and administrative and shari'a principles, in addition to the potentials directed to address the social purposes. Reflecting on the waqf work, we feel that inconsistency between supply and demand. The difference is still big between theoretical ambitions exemplified in the waqf model and the practical side on which waqf and its management are based. It does not seem strange therefore to see that the official formula exemplified in the ministries of awqaf are the forms associated with managing and controlling awqaf and it is natural that this form will fail to cope with the needs of the advocates of waqf formulas due to many objective factors.

3- Contemporary waqf activity is mostly limited to local domains and we rarely see parallel efforts to revive waqf institution at the international level despite those characteristics which encourage cementing relations among Islamic countries on the one hand and with other countries on the other.

Ignoring such negative factors and taking advantage of current waqf awakening may be associated with expanding the waqf activity horizons. This will revive those roles which waqf may play within a comprehensive developmental vision. Consequently, the waqf activity may move forward towards innovation and creativity. On this backdrop, we believe that taking waqf this way towards an international dimension has nothing to do with choosing between two degrees in movement (local/international), but rather it is the strategy that is related to the essence and philosophy of waqf and the dire need on the part of the Islamic countries to achieve the civilizational objectives identify their role as a mid- most nation which no longer exists. Therefore, the contribution of awqaf with its international dimension rests in two major axes:

- The actual utilization of the intuitive relation among the Moslems by creating joint awqaf to make the *Umma* more secure irrespective of the political, geographical and economic factors. This by no means clash with strengthening the role of waqf at the local level. In this way waqf will contribute to the developmental efforts at a time Islamic countries need to assert their self-

potential and develop a unique sustainable development. Here the importance of awqaf in various domains related to the scientific cultural and social needs is highlighted, for example knowledge, health, technology, etc...

- Giving a civilizational sense to the role of the Moslems at this time through submitting models of institutions that cope with human needs out of the Islamic civilizational experience, mainly those non-governmental social capabilities which sought to approach a humanitarian Islamic vision for development which realizes the difficult equation: self-benefit, so to speak. It is not a fault to claim that waqf is one of those formulas which represent this equation termed as "self sustainable development"<sup>59</sup>. This term essentially means depending on local human, administrative, economic and creative capacities and gradually inducing positive changes in the life of the group, detached from being a leap or something of an interim nature and encouraging self-creativity and minimizing negative overdependence on outside resources<sup>60</sup>.

#### **Strategic work in the waqf domain:**

The process of translating objectives from words into actual deeds requires a thorough understanding of the waqf status and bringing about its contemporary activities in a way that binds the epistemological and practical aspects locally and internationally, while taking into due consideration the Islamic waqf experience and other relevant international experiences. This is a heavy responsibility related to creating a strategic vision that embraces all objective data through which waqf activities react and merge them with the spirit of the age and other applicable programs, all of which require sincere and strenuous efforts. Here the importance of establishing an international consultative board for waqf should appear in order to form a link (now missing in the contemporary waqf work) through which theory and practice converge.

This institution (or project) will not be content with producing researches or theoretical studies or propagating them. It is not an international relief agency which extends financial or in-kind support for a specific purpose or sector. The main purpose

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<sup>59</sup> Starting from the 80's other dimensions here added to the term development, for example egotism, sustainability, independent, humanitarian, etc... to show that keeping the concept of development confined to measured criteria is faulty.

<sup>60</sup> This dependence taking the form of economic support or importing ready made projects or otherwise with developmental outcome in form, but in form they are made by foreign hands.

of this board is connected with a strategic follow-up of the waqf experience at the international level which allows for an accumulation of theoretical and practical experience, clarifying the process linking them, arranging them, reproducing them in models that respond to the priorities of waqf work and the prerequisites of development capitalizing on all local, international, historical and contemporary experience.

**Methodological parameters of the *Waqf Consultative Board*:**

In addition to the requirements of such projects in terms of material and human resources, their movement within and international domain entails adherence to methodological parameters connected with the essence of waqf and its characteristic:

- Supporting common domains either at the local level (cementing relations between the state, private sector and non-governmental sector), or at the international level, for example urging Moslems and others to join the ample boundaries of the midmost nation.
- Dealing with waqf as a developmental mechanism, while maintaining the uniqueness of the waqf institution and other institutions so as not to exceed the boundaries of the shari'a and intellectual stanchions on which it was built throughout its long history.
- Bridging the gap between waqf thought and practical waqf models.

**Urgent Task:**

Bearing in mind those aspirations and objectives indicated above, we can say that there are numerous challenges facing this project. One of these urgent challenges is to what extent the vision is clear about the economic and developmental role of waqf. We believe that this issue has a close connection with the activation of researches and studies connected with waqf, for example Islamic economies and third sector economics, social economics and the success resulting from the theoretical relations among those specialties on the one hand, and waqf studies on the other. The authors of Islamic works, for example, did not integrate waqf seriously in their writings about Islamic economy. Following this specialization we rarely find a special role for waqf as it the case with Zakat. Specialists in Islamic economy followed that tradition established by modern economics exemplified in ignoring the value of the social phenomena falling outside the narrow utilitarian cycle and market boundaries (for example forms of volunteerism). Until the emergence of the western critical

economic <sup>61</sup> schools, no radical change appeared among the Islamic economists towards studying volunteerism as one type of the economic forms substituting the utilitarian economy.

The success of any issue is contingent upon what may be termed as the "waqf objectivity chart" which allows for the distribution of waqf issues to the various modern needs of waqf work. This should be carried out in an integrated manner which consolidates the virtual relation between the academic projects of the waqf institutions at work in this domain and, at the same time, withholds duplicity and fill in the gaps one after the other.

This concentration will also allow for addressing the gaps between the theoretical and practical aspects. It is noted that the modern waqf experience is devoid of conducting any assessment of the waqf monies waqf assets, the value of such assets compared to the national economy and the way they are distributed.

The shortage of statistics in the waqf domain caused authors to shun deep and accurate studies on the economic role of waqf. Consequently, we find no analyses of its developmental potentials apart from citing generalizations and clichés that waqf have a developmental role and acting as a direct asset to the improvement of economy.

Drawing this chart though requires deep academic efforts which embrace different specializations, is a strategic process in the first place and requires a thorough knowledge of what is going on at both the Islamic and western levels. This is nearly a scientific approach usually advocated by westerners when studying an issue held as a twin to voluntary work. Drawing this chart should go fast through utilizing accurate data and info banks engaged in this sector and other field surveys carried out by specialized networks<sup>62</sup>.

### **Conclusion:**

Essential social, economic and political changes have left their imprint on the 3<sup>rd</sup> millennium worldwide. Among these developments is the receding role of the

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<sup>61</sup> Especially those connected with anthropology and sociology and to some extent some critical economic attitudes which were formed under several names, such as social economy, alternative economy, etc... .

<sup>62</sup> These researches produced many important economic data which are helpful in sound planning for the future of the waqf sector. We find that the waqf sector provides 12.6% of the permanent jobs in Holland; 11.5% in Ireland, 10.5% in Belgium. The budget of this sector exceeds USD 11 trillion: see also Global Civil Society Dimensions of the Nonprofit Sector, Lester Salamon, Helmut Ancheier, Regina List, Stephan Toeplev, S.Wojciech Sokolowski and associates )Baltimore: Centre for Civil society studies. (1999)

national state and the tendency towards forming alliances and international entities adopting strategic planning and bearing responsibilities in matters related to everyday life. Such developments highlighted social experiences, ahead of which was voluntary work and included them as partners in building peoples capacities. Moreover, the information technology was utilized through establishing world voluntary networks with active roles to act as a new motivator of such an international trend. These trends made it imperative for the Moslems to make a specific shift in planning for the umma. We believe that giving due attention to personal experiences which proved their civilizational value in the past is a necessity in this contest.

Waqf comes first when dealing with such experiences in view of its ability to translate a good part of the Islamic values into social integrated projects which exceed the local boundaries and find their meanings in linking them to man in his geographical extension. Such a shift requires objective conditions to be realized, on top of which the strategic are planning to bring back such motivators to life to implement their civilizational roles. Such a responsibility is a collective one though we may differ over the details thereof. Nevertheless, it remains a task which requires the Islamic society, while groping its way in the 21<sup>st</sup> century, to take into due consideration and allocate human and material resources needed for implementing them.