



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v13-i13/18123> DOI:10.6007/IJARBSS/v13-i13/18123

Received: 16 June 2023, Revised: 20 July 2023, Accepted: 06 August 2023

Published Online: 19 August 2023

In-Text Citation: (Zekkoub et al., 2023)

To Cite this Article: Zekkoub, A. B., Tarshany, Y. M., Bounama, F., & Issa, K. (2023). The Islamic Endowment in The Light of The Qur'an and Sunnah and its Role in The Development of Scientific Research: An Analytical Study. *International Journal of Academic Research in Business & Social Sciences*, 13(13), 111–119.

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Special Issue: International Virtual Conference on Islamic Studies, Education, Social Sciences, and Laws 3 (ICO-ISOL 3), 2023, Pg. 111 - 119

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www.hrmar.com

ISSN: 2222-6990

The Islamic Endowment in The Light of The Qur'an and Sunnah and its Role in The Development of Scientific Research: An Analytical Study

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Abstract

The contemporary world suffers from multiple economic problems, which have had a significant impact on various aspects of life, including the scientific aspects, as they led to a lack of financial support for scientific projects, hence the urgent need to revive the Islamic endowment system to support scientific institutions in a way that helps develop scientific research. The problem statement of this research lies in the lack of spending of Islamic countries on scientific research, due to the economic difficulties experienced by most of these countries, which necessitated the consideration of other alternatives to meet the needs of scientific institutions, so this research came to encourage scientific waqf, for the benefit of researchers and educational institutions. In this research, the inductive analytical method was used, by collecting the data related to the concept of scientific waqf, and analyzed it in order to achieve the purposes of scientific waqf. This research identifies that: (1) The scientific endowment is that you keep some assets with the intent of working to develop the scientific research process in its comprehensiveness in a way that benefits the community, and the ruling of the endowment is that; it is legitimate according to the Sunnah and consensus; (2) There are several means for the scientific endowment to achieve its legitimate purposes, including benefiting from the cash endowment in the development of scientific research, benefiting from money by lending it to students, buying real estate and its proceeds from the scientific endowment in order to benefit from the proceeds to finance the scientific research; (3) There are several models and types of scientific endowments, for example, development of education in Malaysia through the scientific endowment. Finally, it suggests further studies to shed light about the importance of educating the Ummah about the importance of the scientific endowment in Islam to solve the problems of the society, and to come up with the most important ways to invest in the scientific endowment in Islam.

Keywords: Waqf, Qur'an, Sunnah, Scientific Research, Purposes of Shari'a.

Introduction

There is no doubt that endowments have an important role that meets the solution of our contemporary problems, especially in light of the Noble Qur'an and the Sunnah of the Prophet, and this has an important role in working on the development of scientific research, especially in the era of digital transformation, and therefore this study was to find out the importance of the endowment objectively and its importance in achieving the purposes of Islamic law, especially the purpose of preserving the mind and paying attention to educational aspects and scientific research, the research dealt with the problem of poor use of the scientific endowment in our time, which led to many challenges facing the development of scientific research, and researchers have used the inductive analytical approach to collect what is related to the scientific endowment and analyze it in the light of the Qur'an and the Sunnah in a way that helps achieve the purposes of Sharia.

Definition of endowment and the condition of its validity

Definition of Waqf (Endowment) in Arabic Language

Waqf or Endowment in Arabic language, means: stop, stand, stop, and stand, it is standing, and the effect is suspended to it, and it says: it stops, it is been stoped, stop, it is a position, and the effect is a position, and the origin of the endowment which indicates staying in something (Ibn Faris, 1980), In the hadith: "If you wish, you will keep its origin and give charity to it" (Al-Bukhari, 2001: 12); Meaning: "Make it a waqf that will be kept, and the meaning for it to be kept is that it is not inherited, sold or given, but leaves its origin and makes its fruit in the ways of good" (Ibn Manzur, 1994: 45). The ancient jurists defined the endowment with the term 'Habs'; Meaning confinement, which is one of the famous uses concepts among the scholars, it says: to possess it, Ibn Faris said: "it is said to keep it or to possess it, it is said I kept a horse for the sake of Allah" (Ibn Faris, 1980: 128), In the hadith: "That is kept for the sake of Allah" (Al-Hakim, 1990: 658).

The Religious definition of Waqf

As for the terminology, the endowment is the upholding of the original part of the fruit (Al-Nawawi, 2005: 325), In other words: "Locking up money and spending its benefits for the sake of Allah" (Sabiq, 1977: 515).

Conditions for the validity of the endowment

The validity of the endowment shall be subject to the following conditions:

- i. To have benefited from the some parts while keeping the.
- ii. To be on land such as mosques, archways, relatives, and the poor.
- iii. To stand on a certain side such as a mosque, or a person such as Zayd, for example, or a category such as the poor.
- iv. The endowment shall be perpetual, completed and not temporary and suspended unless suspended by his death (Al-Tuwaijri, 2010: 777).

1. The legitimacy of the endowment based on the Qur'an and Sunnah

Waqf (Endowment) is legitimate according to the Qur'an and Sunnah

In the Noble Qur'an: "Never will you attain the good (reward) until you spend (in the way of Allah) from that which you love. And whatever you spend, indeed, Allah is Knowing of it". (3: 92), And the Almighty Allah says: and do good, that you may succeed (22:77). In addition, the Almighty Allah says: Those who spend their wealth in the way of Allah and then do not

follow up what they have spent with reminders (of it) or (other) injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. (2: 262), And He, the Blessed and Exalted, says: Those who spend their wealth (in Allah's way) by night and by day, secretly and publicly † they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve (2: 274), And other verses that urge charity about twenty-one times, as well as the verses that urge spending on seventy-four times, and guide to spending it in charitable causes, and to give good tidings to its owners of abundant reward and great reward.

As in the Sunnah, on the authority of Ibn Umar May Allah be pleased with them both † he said: Omar acquired land in Khaybar, and he came to the Prophet † May Allah bless him and grant him peace † and he said: I acquired land that I had never acquired more valuable money than it, so how do you order me to do with it? He said: If you wish, you can keep its source and give it as alms, so Omar gives it as sadaqah and says that it is not to be sold, but donated it to be bequeathed to the poor, relatives, and slaves, and for the sake of Allah, the guest, and the wayfarer. There is no sin on the one who is her guardian to eat from it on a reasonable basis, or to feed a friend who is not interested in it" (Al-Bukhari, 2001: 12). Ibn Daqiq al-Eid conclude from this hadith that it: "is evidence of the validity of the endowment and confinement on the points of worship" (Ibn Daqiq al-Eid, P. 376). In addition, from the evidence for its legitimacy, is the hadith of Abu Hurairah May Allah be pleased with him that the Prophet Peace be Upon Him said: "When a person dies, his good deeds come to an end except for three: ongoing charity, beneficial knowledge, and a righteous son who prays for him" (at-Tirmidhi, 1975: 660). Among the evidences of its legitimacy in the Sunnah is what was narrated on the authority of Othman: that the Prophet Peace be Upon Him came to Madinah and there was no water in it except for the well of Rumah, so he said: "Whoever buys the well of Rumah and puts his bucket in it with the buckets of Muslims is better for him in Paradise" he said Othman May Allah be pleased with him: So I bought it from the core of my money (at-Tirmidhi, 1975: 627). Muslim scholars have unanimously agreed that the endowment of mosques and watering cans is valid, and in it the endowment cannot be sold, donated, or inherited, rather the conditions of the endower must be followed (Al-Nawawi, 1972: 86).

The purposes of the endowment directed to scientific research

Worshipping Allah by seeking knowledge

Allah created us to worship Him. Allah the Almighty said: I have not created the jinn and mankind except to worship Me. (51: 56) we always pray to Allah by worshipping Him and seeking help from Him. Allah says:" You alone we worship, and you alone we ask for help (1: 5), and we will continue to worship him in this world. Allah says:" and worship your Lord until the certainty (of death) comes to you (15: 99)

One of the types of worship that remains for a person is an endowment for Allah Almighty, so that good deeds will continue to come to him after his death, due to his worship that transcends the benefit.

Assisting Student

Islam urges us to help students of knowledge and treat them kindly. Allah says:" and do good, for Allah loves those who do good" (2: 195). And Allah clarifies the reward of the good in this world,

Allah says:" So Allah rewarded them for what they said with gardens under which rivers flow, abiding therein forever. Such is the reward of those who do good (5: 85) and Allah urged

patience, the Almighty Allah said “And be patient, for indeed Allah does not let the reward of those who do good to go to waste” (11: 115)

Glory be to Allah who promises to help those who help people, the Almighty said: “As for those who strive in our cause, we will surely guide them to our ways, for Allah is certainly with those who do good” (29: 69).

One of the qualities of those doing good in the Noble Qur’an is to help the needy, Allah says: “and they give food, despite their love for it, to the needy, the orphans, and the captives, (saying to themselves) “We feed you only for the sake of Allah; we seek from you neither reward nor gratitude.” (76: 8-9).

Charity is a reason for escaping from Allah's punishment, the Almighty Allah said: “Yet he did not make his way through the steep path 11, and how do you know what the steep path is? 12, It is freeing a slave 13, or giving food on a day of hunger 14, to an orphan relative 15, or to a needy person in misery 16” (90:11-16)

And this was one of the characteristics of the Prophet, “Khadija said: No, by Allah, Allah will never disgrace you. You uphold the ties of kinship, bear the burden of all, provide for the needy, entertain the guest, and help the calamities of truth (Al-Bukhari, 2001: 7) Among the types of charity is the establishment of charitable endowments of various kinds. To help solve people's problems.

Group Collaboration

Islam urged us to cooperate. The Almighty Allah said: “Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression...” (5: 2). He clarified that our nation is coherent, loving and cooperating, because it is one nation. The Almighty says: “Indeed, this religion of yours is one religion, and I am your Lord, so fear Me” (23: 52) and Allah says: “Indeed, this religion of yours is one religion, and I am your Lord, so worship Me alone.” (21: 92).

Among the manifestations of cooperation is the establishment of endowments to help others, and this is how the Islamic nation is. On the authority of Al-Nu’man bin Bashir, he said: The Messenger of Allah ﷺ may Allah’s prayers and peace be upon him ﷺ said: “The likeness of the believers in their mutual love, mercy and sympathy is like the body; If a member complains about it, the rest of the body responds to it with sleeplessness and fever.” (Muslim, 1998: 1999)

Self-purification in Seeking Knowledge

Islam came in order to purify the human soul, and among the means of purification is to pay zakat, alms and endowments, Allah says: “Take charity from their wealth (O Prophet) to cleanse and purify them ...” (9: 103).

Islam also urged reform and not corruption, Allah Almighty said: “Rather, seek with what Allah has given you the abode of the Hereafter, without forgetting your share of this world, and do good as Allah has done good to you, and do not seek to spread corruption in the land, for Allah does not like those who spread corruption.” (28: 77).

Preserving the mind and developing it by seeking knowledge

One of the purposes of Sharia is the purpose of preserving the mind, which is a goal that urges everyone to revive common sense in order to acquire a variety of information and necessary skills to ensure the well-being of themselves, their families, and their society (Khamis et Al,

2022: 442). The purpose of preserving the mind is also useful in old age to acquire the basic knowledge and skills to demonstrate appropriate feelings with others.

The means of the Islamic endowment in the development of scientific research Benefiting from the cash endowment in the development of research

A cash endowment is: “withholding money and making use of it in the form of profits resulting from its investment” (Naqasi, 2009: 55)”. Perhaps the first appearance of cash endowment into existence in a remarkable manner was in the first Ottoman era, specifically in Edirne, the new European capital of the Ottoman Empire, before it moved to Anatolia in the year 1423. This issue raised disagreement among the Hanafi jurists, given that it is the dominant school of thought in the state, so some permitted it while others prohibited it (Naqasi, 2009).

According to Islamic law; the cash endowment is permissible according to sharee’ah, because the legitimate aim of the endowment is to seize the asset and channel the benefit from it, and because money is not specified by designation, rather it is substituted for it.

Benefiting from cash endowment by lending to students

Allah, Glory be to Him, urged in many places in the Qur’an to make a good loan, and the Prophet ﷺ emphasized it in many of the situations and hadiths narrated about him. Allah the Almighty said: “Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?” (1: 245)

I said to Malik: Or it was said to him: If a man kept a hundred dinars endowed that people had borrowed and they returned it for that, he made it withholding, do you see zakat on it? He said: Yes, I see zakat on it. (Malik, 1994, P. 380). Ibn Taymiyyah said, “If the owner of the endowment said: These dirhams were endowed for a loan to the needy, this permissibility would not be far off” (Ibn Taymiyyah, 1987: 425).

Understanding the conditions that the donor of endowment wants to engage in based on good loan is very important, and a must if implemented to better assist the Ummah in the midst of financial crises. (Amin, 2022).

There is also a proposal for good loan for Finance with the formation of QAFSCALE which will provide guidance to improve our understanding of its contribution for a better endowment based financing in the field of Islamic social finance” (Amin, 2022: 4).

Scientific development and investment of the scientific endowment

One of the forms of the scientific endowment is its development in the field of investment, such as the endowment of money in the development of educational and educational facilities” (Naqasi, 2009: 55), and assistance in scientific research; Because the cash endowment is of great importance in economic development in our contemporary reality” (Naqasi, 2009: 27), and there is the deposit of money in Islamic financial institutions and the distribution of its returns to the endowments, Such as the establishment of productive projects working in the field of necessities in a way that achieves the greatest benefit for the beneficiaries.

There are obstacles that may face cash scientific endowments, including: the high costs of the real estate endowment  the limited ways to invest the real estate endowment, the difficulty of financing the endowment of the real estate, and the difficulty of selling it when its benefits are disrupted” (Naqasi, 2009: 20), including: it is subject to disappearance, and also from the risks that the money is exposed to stagnation or lack of value or loss, especially when

speculating with it. In order to face this danger, it is possible to take the necessary precautions not to lose, and to set rules and controls to preserve the money.

The development of education in Malaysia through the scientific endowment

Malaysia is distinguished by its interest in scientific endowment for the development of education and support for research projects.

The Waqf's ability to finance the development of education in a developing country is central to this investigation. There is the ability of the Waqf to contribute to the development of a larger society, so a closer look at its importance in achieving the contribution to the purposes of Sharia in bridging the gap in educational spending is empirically tested" (Hasan et Al, 2019: 3). There is joint cooperation in the scientific endowment between Saudi and Malaysian institutions Under the patronage of His Excellency the Rector of King Abdulaziz University, Prof. Abdulrahman bin Obaid Al-Youbi, and the participation of the Governor of the General Authority of Endowments, Counselor Imad bin Saleh Al-Kharashi, the Scientific Endowment at King Abdulaziz University, in partnership with the International Institute of Islamic Endowment in Malaysia, held a forum on the Saudi and Malaysian experience in managing and investing endowments, in the presence of a number of Their Excellencies, directors of Saudi universities, Malaysian officials from specialists in the field of endowment and a number of people who are interested.

The forum is the first of its kind in the Kingdom, which showcases the Malaysian experience leading in the field of endowment management and development, with the aim of benefiting from the Malaysian experience by attracting a group of Malaysian speakers who are experts in the field of endowment.

The forum concluded with recommendations, including

1. Preparing a procedural guide to benefit from the Malaysian experience and the Saudi experience in endowments
2. Preparing studies to evaluate the Saudi and Malaysian experiences in university endowments and benefiting from them to develop university endowments at the level of the Arab world
3. Holding specialized workshops to transfer the experience of the scientific endowment at King Abdulaziz University to other Saudi universities
4. Reviewing the successful international experiences of developing and building investment policies for endowments.
5. This illustrates the importance of Islamic finance based on the principles of Waqf for the development of education in Malaysia. Discovering the positive impact of endowment-based funding on the overall graduation rate makes a significant contribution to the impact. The Waqf (Endowment) has long been seen as a tool for social and economic development and the role of the Waqf in improving the welfare of the nation through educational development has been discussed (Hasan et Al, 2019).

Conclusion

Results

The following is the summary of the most important findings of this research

- i. The scientific endowment is that you keep some assets with the intent of working to develop the scientific research process in its comprehensiveness in a way that benefits

the community, and the ruling of the endowment is that; it is legitimate according to the Sunnah and consensus.

- ii. There are several means for the scientific endowment to achieve its legitimate purposes, including benefiting from the cash endowment in the development of scientific research, benefiting from money by lending it to students, buying real estate and its proceeds from the scientific endowment in order to benefit from the proceeds to finance the scientific research.
- iii. There are several models and types of scientific endowments, for example, development of education in Malaysia through the scientific endowment.

Recommendations

Finally, the researchers recommend the following:

- i. Educating the community about the importance of the scientific endowment in Islam to solve the problems of the society.
- ii. Organizing conferences and seminars to introduce the most important ways to invest in the scientific endowment.
- iii. Establishing scholarship funds for the scientific endowment to encourage researchers.

Acknowledgement

The authors would like to express their deepest gratitude to the Research Management Centre (RMC), al-Madinah International University, Kuala Lumpur, Malaysia, for funding the research under the Internal Grant 2021, Research ID: MG-1221-002

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