الأمانة العامة للأوقاف
Awqaf Public Foundation

Waqf Midad Project

دولة الكويت
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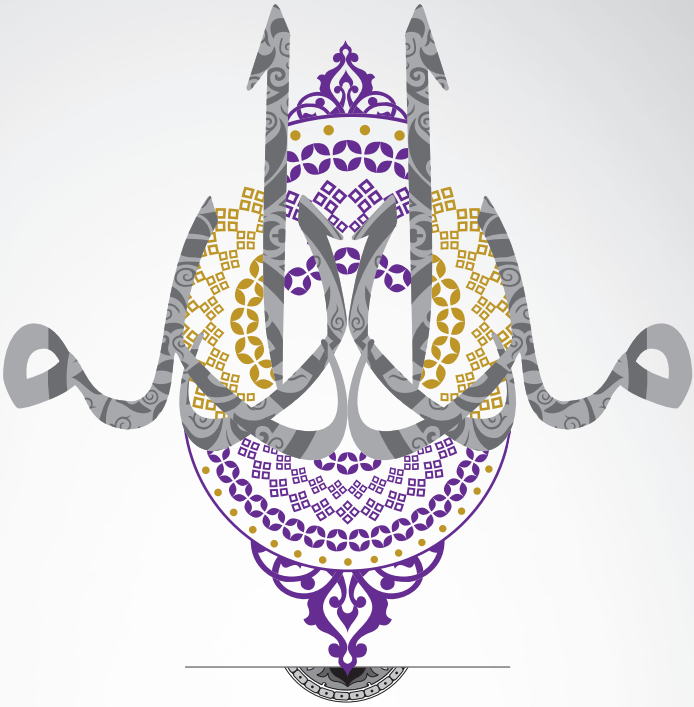

Series of Translations (11)

A Summary of Waqf Regulations

Dr. Eissa Zaki

الأمانة العامة للأوقاف
Kuwait Awqaf Public Foundation

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A Series of Translations in Philanthropic and Voluntary Work (11)

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A SUMMARY OF WAQF REGULATIONS

Introduction

Praise be due to Allah, the Lord of all beings, and blessings be upon His Prophet and whoever followed him.

Kuwait Awqaf Public Foundation is exerting sincere efforts to diffuse awareness about waqf and its civilizational role, holding the waqf-related sharia culture associated with the relevant jurisprudential regulations as the basis of such awareness. In this context, this booklet aims to serve the readers in this particular domain.

The booklet includes some major issues related to waqf and its regulations, the knowledge of which is deemed necessary for a waqif, a beneficiary and a nazir. A reader of this booklet will not fail to notice clarity, simplicity and observance of current conventions. Kuwait Awqaf Public Foundation takes pleasure in presenting this book after being subject to editing, with some additions approved by the KAPF Shari'a Committee.

Readers of this booklet who wish to know more about waqf or make inquiries about the issue may refer to scholars

Kuwait Awqaf Public Foundation

1: Definition:

Linguistically speaking, waqf means retention and withholding, but as far as jurisprudents (Faqihs) are concerned, the term means withholding an asset and getting it out of anybody's property so that it cannot be sold, granted or bequeathed.
Another definition of waqf is withholding the asset on the waqif's property, while releasing the usufruct. An asset here indicates the corpus which may be a house, an orchard, cash money or otherwise.

2: Types of Waqf:

Familial (Thurri) Waqf:
Beneficiaries here are specific individuals or their posterity whether these be blood-related or not. A waqif (dedicator) may stipulate that the waqf must inure to a charitable body in case beneficiaries are extinct. In this case, the waqf is regarded as a familial waqf already transformed into a charitable one.

Charitable (Khairy) Waqf:
Beneficiaries here are one or more charitable bodies and spending is meant to win God's satisfaction.

Joint (Mushtarak) Waqf:
It is a combination of both familial and charitable waqf.

3: Legality of Waqf:

The majority of Moslem scholars (Faqihs or jurists) are of the opinion that the waqf is both lawful and recommended, based on general and specific evidence.

As for the General Evidence, they consider it as an act of charity which is greatly encouraged by both the Quran and the Sunnah. We read the Quranic verse, "By no means shall ye attain righteousness unless you give freely of that which you love", and the Prophetic tradition, "on one's death, one's work is cut off except for three things: an ongoing charity, a beneficial learning or a goodly son praying for him." In this respect, waqf is considered as an ongoing charity.
They also supported their views by evidence special to waqf. Narrated by Ibn Omar

as saying, “Omar acquired an exceptional piece of land in Khaiber. He came to see the prophet (PBUH) and consulted him in connection therewith. The Prophet said, “If you will, you can withhold its corpus so that it can not be sold, granted or bequeathed. The proceeds can be distributed to the poor, the kinsmen, the captives, in the way of God, the guests and the wayfarers. To the person in charge of such an asset to eat honorably or provide for a friend”. This tradition is the basis for the legality and regulations of the waqf.

4: Pillars and Conditions of Waqf

A waqf should have four pillars: Formula, Waqif (dedicator), Beneficiary (Mawqoof Aleihi) and the Asset to be dedicated.

a. Formula:

A formula indicates the statement showing the intention to establish a waqf. This statement could refer to this intention explicitly or implicitly. In the first case, a waqif (dedicator) must say, "I have already offered as a waqf.....", whereas the other indicates a waqf among other things. A waqf is never consummated unless a waqif puts it clearly that he specifically means waqf and nothing else. By the consent of the majority of the faqihs, a waqf can also be consummated through an action, for example, building a mosque and letting people perform their payers therein, or a graveyard for the burial of the dead. In this case, the aforementioned examples are associated with the intention of establishing a waqf.

A waqf formula should be decisive and clear-cut, i.e., a waqf cannot be consummated through a promise; neither can it be conditional, for example, on the arrival of a certain person. The waqf formula should also be ‘perpetual’, i.e., not restricted to a specific period of time. By the consent of the majority of the faqihs, timing of the waqf is not permissible, but the Maleki School, as an exception to this attitude of perpetuity, approves of such timing which means that a waqf expires after the lapse of a definite period of time.

b. The Waqif (Dedicator):

In order for the waqf to be valid, a waqif must be a free, adult, sound-minded person (male or female) whose waqf was not made under any coercion whatsoever. Besides, a waqif should be the owner of the asset to be dedicated as waqf.

c. The Beneficiary (Al Mawqoof Aleih):

A beneficiary means the facility entitled to receive the proceeds and benefits of the

waqf asset. Such a facility should be incessant, i.e., it should not come to an end, though some jurisprudents objected to this attitude. Likewise, the benefits of a waqf should not inure to the waqif himself, though some jurisprudents approved thereof. Moreover, the majority of jurisprudents provided that a facility should be physically qualified to enjoy this benefit, which denotes that a waqf on a fetus, for example, is invalid.

d. Al Mawqoof:

The asset intended for dedication shall constitute Islamically-approved monies, thoroughly known and assessed and in the possession of the waqif at the time of establishing the waqf.

Based on the above assumption, a waqf of wine, for example, is invalid. A waqf may be cash money, real property, shares or any movable property which can be utilized even if it is a common property. Perishable items, such as food, cannot be made waqf. A waqf of a common property indicates the share held by one of the partners in an undivided portion of the property, provided that it should be identified as one fourth, half of the area of the property. In addition, the waqf of the whole property, with all cash or in-kind additions likely to be introduced in the future, is also permissible.

5: The waqf of non-Muslim and an apostate:

If a waqif is a non-Muslim, his waqf is valid if directed to a purpose approved by the Shari'a, otherwise a waqf is held null and void regardless of the religious belief of the waqif. In connection with an apostate and in the light of the condition that a waqf should be the property of the waqif, Moslem faqihs are at variance over this question regarding an apostate's waqf. Some of them believe that apostasy usually brings about the removal of ownership that an ex-Moslem used to exercise over his property. Nevertheless, there is a tendency towards regarding an apostate's waqf invalid because apostasy brings about the removal of ownership. The validity of waqf shall not be contingent on the return of an apostate to the file of Islam because its finalization is the determinant in this sense.

Tenth: Compliance with the Waqif's Conditions:

In the interest of the waqf and its beneficiaries, and in case the waqif's conditions are in line with the Shari'a regulations, the waqf Nazir shall see to it that such conditions are observed and implemented. The faqihs regard the conditions of the

waqif as binding as those of a lawmaker. Nevertheless, the conditions of the waqif may be disregarded once they are considered contradictory to the waqf and waqf beneficiaries' interests, or if the waqf priorities are upset. An example of this is the condition providing for the celibacy of the beneficiary, or defining a specific range for the rent of the waqf which is likely to fall behind with maintaining the waqf or the standard rents. In such cases, the waqif's conditions may be overlooked based on the faqihs viewpoints holding that an unlawful condition may be deleted and the waqf remains effective and valid.

7: The Ten Conditions:

We have a set of conditions to be stipulated and observed by a waqif in connection with his waqf. The conditions are often referred to as the Ten Conditions, which may be put down as follows:

1. **I'ta'a** (or giving) means that a waqif is entitled to single out certain beneficiaries to benefit from the waqf proceeds or part thereof on a temporary or perpetual basis.
2. **Hirman** (or deprivation) means that a waqif is entitled to deprive some beneficiaries of the proceeds temporarily or perpetually.
3. **Idkhal** (or introducing new beneficiaries) means that a waqif is entitled to introduce new beneficiaries into the group of beneficiaries.
4. **Ikhraj** (or exclusion) means that a waqif is entitled to exclude certain beneficiaries on a permanent or temporary basis.
5. **Ziyada** (or increase) means that a waqif prefers certain beneficiaries to others by increasing their shares and salaries on a permanent basis. This, of course, may lead to a reduction in the entitlements of other beneficiaries.
6. **Nuqsan** (or reduction) means those beneficiaries' portions and salaries are liable to reduction, i.e., if portions and salaries are not defined, a beneficiary may be underpaid if compared to other beneficiaries. This entails an increase in the portions if the reduction reaches the rest of the beneficiaries.
7. **Taghyir** (or change) combines all the above conditions as all of them imply certain changes. If a waqif gave him the right to change, he would be entitled to all the previous conditions. He will also be entitled to change the way the proceeds are expended, for example, to change the portions into salaries.
8. **Tabdeel** (or exchange) indicates the exchange of a dedicated asset. This includes two sides: an exchange in the usufruct of a waqf asset as to change an agricultural land into a residential land or exchanging an asset for another asset.

9-10. **Ibdal and Istibdal**: Ibdal means the discontinuance of a waqf in return for money or assets, i.e., selling the waqf asset. Istibdal means taking the new asset to substitute the old one, i.e., buying another asset to replace the older one. Once either of them is mentioned, the meaning indicates both, which is selling an asset and buying another one to replace it.

8: Acting contrary to the waqif's conditions:

The waqif's conditions may be overlooked in the following cases:
In case a specific condition is no longer in the interest of the waqf when beneficiaries insist on certain conditions contrary to those specified by the waqif.
In case the condition is no longer in the interest of the beneficiary, i.e. celibacy of the beneficiary.
In case the implementation of the condition impinges upon a purpose specified by the waqif, i.e. nominating someone to act as an Imam without being eligible for such a task.
In case a weighty interest arises, i.e. uncultivable land to be transformed into a residential area. In this sense, an interest takes precedence because a waqf is originally meant for benefit so that such an aim should not be slighted.

9: Revocability of waqf:

Faqihs assume that a waqf is irrevocable because it is originally binding once made full-fledged by the waqif. Abu Hanifa, on the other side, believes that a waqf is revocable unless it is a mosque or dedicated to mosque or judge issues a verdict in favour of the binding nature of the waqf. In such cases, a waqf is irrevocable. In Kuwait, the respective Amiri Decree adopted this last attitude which sanctions the revocability of the waqf, wholly or in part, whether it be a charitable or familial waqf. Furthermore, the purposes and conditions may be altered unless in connection with mosques and graveyards and everything dedicated to them regardless of any conditions stating revocability.

10: Collective waqf:

More than one person can join one another in forming a waqf through cash or in-kind shares. It can also be formed through monthly or annual deductions or any other means to establish a waqf.

11: Consent of beneficiary and eligibility prerequisites:

By the consent of the majority of faqihs, if a waqf is dedicated to a specific person, then this beneficiary's consent is essential for the waqf to take effect. If is a beneficiary is not specified, such consent is not necessary. The majority of the faqihs hold such consent as a condition for the waqf effectiveness and eligibility. The Maleki school assumes a beneficiary's consent as a prerequisite for eligibility. Eligibility means that the right of the beneficiary is well-established and indisputable in connection with benefiting from the waqf. If this specific person does not accept the waqf, and supposing that the waqif has already classified the beneficiaries in categories, the share will automatically pass on to the person next to him in eligibility, otherwise it will inure to the poor and the needy.

12: Acquisition and Receipt:

By the universal consent of the faqihs, a waqf becomes valid and effective once a mere utterance to this effect is made, no matter if a beneficiary has or has not benefited from the proceeds of the dedicated asset. To the Maleki School of ijtihad, the determinant in such effect and validity is acquisition, i.e., the Nazir of the waqf must be in possession of the waqf, otherwise it will be held null and void. This is also applicable in the case of the waqif's death.

13: Specifying beneficiaries

This question is usually settled through the waqif who is entitled to specify that beneficiary. A beneficiary may not be altered unless it no longer be in need and there is another similar beneficiary at hand. In case a waqf was intended for a charitable body not specified by the waqif, or if this charitable body was not available or no longer in need, or if the waqf proceeds were in excess, such proceeds or their surplus shall be directed to satisfying the waqif's needy descendants and parents. Thereafter, the proceeds may be directed to a charitable body which, if originally inexistent and came to existence some time later, shall enjoy this right.

14: A beneficiary's death or disqualification:

The majority of the faqihs maintain that in case a beneficiary be a person specified by the waqif himself, and this person passed away or is disqualified with nobody to substitute him, then his share shall pass on the person who shares him the portion.

For example, somebody dedicated a waqf to his two sons Ahmad and Mahmoud and their posterity, then one of them died without having posterity, the share of the deceased will automatically inure to his brother who shares the benefit with him. Supposing that the waqf proceeds were directed to classes of beneficiaries and one of them passed away, his share will pass on to his offshoot (if existent), otherwise his share will inure to those included in the same class of beneficiaries.

15: Specifying conditions for salaries in waqf:

In case a waqif dedicates a waqf to some beneficiaries and recommends others to receive salaries, the proceeds shall be apportioned among the beneficiaries and the paid employees in the light of the proceeds-to-salaries percentage in case the proceeds were known at that time. If the proceeds were not known, they would be distributed among the paid employees and the beneficiaries on the grounds that beneficiaries receive the whole proceeds and the employees receive their salaries only. Furthermore, if a waqif allocates definite portions (siham or portions specified by a waqif) to some beneficiaries, and salaries to others, such salaries shall fall within the remaining amounts after the payment of portions. If the remaining proceeds fail to cope with the salaries, the proceeds will be divided among them according to the pre-determined percentage. Alternatively, if they are in excess of the portions and salaries, they will be distributed among both categories according to the same pre-determined percentage.

16: The appointment of a waqif as Nazir

In case a waqif nominates himself or others to the nazara and he sets an order for that, then his condition should be fulfilled in conformance with what the Caliph Omar ibn el Khattab did " when he took charge of his own waqf, then recommended his daughter Hafsa to take charge thereof after his death, then to the qualified in her relatives" as narrated by Abu Dawood. Failure of the waqif to nominate a Nazir, the issue should be reverted to the judge to appoint a Nazir. For the case in Kuwait, Kuwait Awqaf Public Foundation constitutes a nazir in the following two cases"
The waqf assets whose owners nominated KAPF to take charge thereof.
The other cases specified in the Amiri Decree issued on 51951/4/ in connection with applying specific shari'a regulations to the awqaf, in addition to those covered by the Decree 2571993/ related to the establishment of KAPF.

17: Prerequisites of a Nazir:

To be eligible for administering the waqf, a nazir should meet the following conditions:

He should be a Muslim because non-Muslims are not be entrusted with administering Muslims' properties in execution of the principle that there is no welaya for a non-Muslim over Muslims. .

Mental soundness: The administration may not be entrusted to mentally unfit persons.

Adulthood: A waqf administrator should not be an underage.

Equity: Observing religious teachings based on a virtuous and chaste living free from all sins and misconduct. Thus, waqf administration may not be entrusted to people known for corruption or perversion.

Competence: A Nazir should be qualified to optimally serve the waqf interests.

18: Duties of a Nazir:

A Nazir should at all times maintain the waqf and safeguard its interests. This can be achieved through the following steps:

a. Restoring and maintaining the waqf to protect it against damage or loss.

b. Implementing the waqif's conditions which should not be violated except in extenuating circumstances.

c. Defending the cause of waqf before the courts of law.

d. Paying off the waqf debts and giving this precedence over the beneficiaries' interests because a delay could cause the waqf proceeds to be confiscated.

e. Paying the beneficiaries their share in the waqf proceeds in time unless the waqf needs restoration or settlement of a debt.

19: Restrictions governing the waqif's disposition of waqf:

A waqf nazir must take into due account the following things which are likely to be detrimental to the waqf interests.

- Avoiding nepotism, which causes a nazir to rent the waqf premises to oneself or relatives.
- Refraining from taking loans that encumber waqf proceeds with debts unless under special circumstances to avoid standing the risk of mortgaging the waqf proceeds.
- Refraining from mortgaging the waqf which might lead to the confiscation of the dedicated asset.
- Refraining from lending the waqf except to the beneficiaries.
- Refraining from offering rent-free occupation.

20: Post-mortem waqf (Waqf added posthumously):

A Waqf may be carried out posthumously in case a hint in the will to this effect is made. For example, when one says, “On my death, I dedicate this house," then the house becomes a waqf because the above saying touches on of a bequest which should be implemented within one third. However, a waqf carried out in this way, though revocable, cannot pass to a successor, neither can it be sold, granted or bequeathed.

21: Fees of the nazir

A Nazir shall receive the amount defined by the waqif even if this amount is in excess of the standard fees. In case amount is not defined, the issue shall be raised to the judge to decide thereon. Moreover, if the amount is less than the standard fees, the judge can decide on this matter, too.

22. Quitting in favour of another Nazir:

In case a nazir decides to give up his responsibilities as a Nazir in favour of somebody else, his right shall not be forfeited and the judge shall nominate a person to act on his behalf. On the other hand, if a waqif nominates somebody for a Nazir and authorized him to pick up for Nazara whomever he wills, he shall be given this right. This process does not cause a Nazir to lose his job, but through a delegation, the other person shall act as his deputy.

23: Dismissal of nazir:

Flagrant indecency or incapacitation on the part of a nazir entails dismissal even if the waqif's conditions are to the contrary thereof. In this case, the judge may take over or nominates whoever he likes for this task. In this example, the order of nazara succession is not observed because the transfer of a nazara is pinned on the absence of the current nazir, which is not applicable here. In case of rehabilitation, the dismissed Nazir shall re-assume his powers if he was originally appointed by the waqif, otherwise the nazara will not inure to him.

24: Disqualifying a murderous beneficiary :

Killing a waqif or the person through whom the waqf proceeds are transferred to a

beneficiary causes a beneficiary to be disqualified and deprives of the waqf proceeds. Nevertheless, this does not extend to the beneficiary's offspring. The Shari'a rule stipulates that a person who expedites the receipt of a benefit before its due time is punished by depriving him of that benefit. Similarly, a person is disinherited if he kills his testator. Some faqihs, however, maintain that killing is not a reason for denying a beneficiary's right to the waqf.

25: Interpretation of the waqif words:

The interpretation of a waqif's words is based on the meaning, not the purpose of such words unless there is evidence that indicates the contrary thereto. If the waqif's conditions are briefly formulated, the nazir should rely on the practices and conventions then prevailing, which are deemed nearer to the waqif's conditions.

26: Waqf dissolution:

- A waqf is dissolved if it was a timed one for those who take it as such. It also comes to an end with the extinction of the beneficiaries. In this case, a waqf inures to the waqif (if he is alive) or to his heirs soon after his death.
- The familial waqf is dissolved if some or all of its premises fall in disrepair and become unfit for renovation or utilization to provide reasonably for the beneficiaries.
- A waqf is dissolved if the number of beneficiaries is high to the extent that their shares in the waqf proceeds have become negligible. Here the waqf is returned to the waqif (if he is alive) or to his heirs, otherwise it will be converted into a charitable waqf.

Abstract of Waqf Terminology

1. Ibdal and Istibdal: Ibdal means selling a waqf asset in return for money or other assets. Istibdal means buying an asset and making it waqf by using the money yielded from selling another waqf asset.
2. Idkhal and Ikhraj: Idkhal means a person is granted a beneficiary status from the waqf though he is not entitled for such status. Ikhraj means the exclusion of a beneficiary from the waqf and to render him disqualified to receive a share from the waqf proceeds.
3. I'ta'a and Hirman (Giving and exemption): It'a'a means that a waqif is entitled to single out certain beneficiaries to benefit from the waqf proceeds or part thereof on a temporary or perpetual basis. Hirman means that a waqif is entitled to exempt some beneficiaries from the proceeds temporarily or perpetually.
4. Ziyadh (increase) and Nuqsan (decrease): Ziyada means to increase the share of a beneficiary from the waqf proceeds. Nuqsan means to decrease such share.
5. Taghyir (change) and Tabdeel (exchange) : means the right of a waqif to change the conditions specified by him in the waqf. Tabdeel means the right of the waqif to change the utilization mode of the dedicated asset such as changing a house from a private residence to a house for rent.
6. Istihqaq : means allocating a definite or indefinite portion of the waqf proceeds to a beneficiary. The conditions of the waqif. should be observed in identifying a beneficiary, distributing the waqf proceeds and the disposition of the shares of a deceased beneficiary.
7. Inqiradh (extinction): With regard to dedication of waqf on a body liable to extinction such as the children, Abou Hanifa, Mohammed, and Shafie assume that such waqf does not take effect, while, Malekya and Hanabbla assume the opposite. Abou Hanifa said that in order for a waqf to be valid, the end-beneficiary should be incessant and perpetual. Thus, Al Shafie assumes that dedicating of a waqf to the poor renders it effective and valid.
8. Inqita'a (cessation): Muslim faqihs maintain that in order for the waqf to be valid, the beneficiaries should come to an end. For example, if a waqif who has no posterity dedicates an asset to his son, then such a waqf is considered invalid.
9. Inha'a alwaqf (Waqf dissolution): Dissolution means the waqf ownership shall inure to the waqif or his inheritors. A timed waqf is dissolved upon its expiry date. The share of each beneficiary expires upon the death of such a beneficiary, in which case the share inures to the waqif. A familial waqf is dissolved if all its assets or part thereof fall into disrepair.

10. Bir (Well-doing): Doing philanthropic work on a wide scale. Well doing combines to all kinds of philanthropic deeds that are purely devoted to Almighty God. Faqihs stipulate that a waqf beneficiary should be a charitable body to seek Allah's reward. Waqf therefore may not be dedicated to disobedience.
11. Kinsfolk: (Butoon): Faqihs refer to the children of their daughters as Children of Butoon whereas the children of their sons are referred to as Children of Zuhoor. The offspring of the man is called Butn. The first level of children is the first Butn, whereas the second level of children (grandchildren) is the second Butn.
12. Ta'beed (perpetuation): Perpetuation in waqf means that waqf is not temporal for a fixed a period of time.
13. Ta'qeet (Timing): Timing of waqf means the waqif specifies a date for the expiry of waqf. When such period elapses, the ownership of waqf is transferred to the owner.
14. Taberr'a (donation): Giving of money or benefit without consideration seeking the reward from God. Waqf is one type of donation.
15. Order of generations: The waqif distributes the waqf proceeds in order of beneficiaries' levels. Each level encompasses a group of beneficiaries in which the shares are not transferred to lower level of beneficiaries unless after the death of higher level of beneficiaries.
16. Deactivation of waqf: Deactivation means that a waqf is no longer fit for utilization. For example, a mosque becomes unfit for performing the respective religious rites when the houses surrounding it are deserted. In this case, a waqf should be sold and replaced by a new one.
17. Waqif accountability: In Islamic jurisprudence, the waqf is considered as a juridical person enjoying an independent financial entity.
18. Revocability : Revocability means that a waqif dissolves the waqf and transfers its ownership to him.
19. Beneficiary body: The waqf beneficiary body means the beneficiary specified by the waqif. The term 'body' is used in association with charitable, philanthropic and kinsfolk to refer to indefinite beneficiaries in general.
20. Hissa (share): The share in waqf means the amount of proceeds paid to a beneficiary and is usually specified by the waqif.
21. Khairat (charities): The faqihs mean by Khairat all and every act of good in general.
22. Thurriya (offspring): The offspring of the man is his children. Thurriya includes the waqifs sons and daughters and their offspring.
23. Ray'a (proceeds): Revenues generated from the waqf investments.

24. Shughor (vacating): It means the post of waqf administrator (nazir) is vacant and this includes three cases:
    The non-appointment of a nazir to administer the waqf.
    The death of the nazir
    The dismissal of the nazir
25. Waqf formula: Waqf formula is a compound word. The formula indicates the words used to express the waqi's intentions to establish a waqf.
26. Tabaqa: Literally means class or rank of people, but in the context of waqf it refers to members of the same generation. For example, a waqif dedicates his waqf to his children (who belong to the same age category).
27. Urf or Mores: pronounced /moreiz/. The prevailing norms and conventions at a certain time that can be used to interpret the acts or words spelled out in waqf deeds.
28. Mawqouf (proceeds): The proceeds dedicated by the waqif to charitable purposes.
29. Mawqouf Aleih (beneficiary): A body or persons to whom waqf proceeds are dedicated. Mawqouf Aleih one of the four components of the waqf, namely formula, waqif, mawqouf and mawqouf aleih.
30. Nazara: linguistically means waqf administration: The nazir is the person overseeing the waqf and its maintenance to yield proceeds and distribute them.
31. Waqif: Refers to waqf dedicator who should be a free Muslim adult with a sound mind.
32. Waqf Ahli: Refers to the familial waqf whose proceeds are dedicated to the benefit of individuals. This type of waqf is also termed Thurri waqf. Initially, it is intended for the waqif himself or his children.
33. Waqf Khairi: Refers to charitable waqf whose proceeds are dedicated to one or more charitable purposes. Initially, it is intended for charitable purposes such as the poor and mosques.
34. Mushtarak waqf: This waqf is a combination of both Ahli (familial) and Khairi (charitable) waqfs.

Double Objectives of Waqf:

General Objective:

The waqf has a social function, which seems necessary in some societies under certain circumstances. In this sense, waqf plays an important role in developing a society. It addresses the needs of the poor and places of worship and may expand to address broad social objectives such as schools, clinics and people with special needs.

A list of books and studies published by Kuwait Awqaf Public Foundation in the area of Waqf and Voluntary Work

أولا: سلسلة الدراسات الفائزة بمسابقة الكويت الدولية لأبحاث الوقف:

1 - إسهام الوقف في العمل الأهلي والتنمية الاجتماعية، د. فؤاد عبدالله العمر، 1241هـ/2000م.

2 - الاتجاهات المعاصرة في تطوير الاستثمار الوقفي، د. أحمد محمد السعد ومحمد علي العمري، 1241هـ/2001م.

3 - الوقف والعمل الأهلي في المجتمع الإسلامي المعاصر (حالة الأردن)، د. ياسر عبدالكريم الحوراني، 1422هـ/2001م.

4 - أحكام الوقف وحركة التقنين في دول العالم الإسلامي المعاصر (حالة جمهورية مصر العربية)، عطية فتحي الويشي، 1423هـ/2002م.

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8 - ندوة: نظام الوقف والمجتمع المدني في الوطن العربي (بحوث ومناقشات الندوة الفكرية التي نظمها مركز دراسات الوحدة العربية بالتعاون مع الأمانة العامة للأوقاف بدولة الكويت، وعُقدت في بيروت بين 8-11 أكتوبر 2001م، شارك فيها لفيف من الباحثين والأكاديميين.

9 – أعمال منتدى قضايا الوقف الفقهية الأول (بحوث ومناقشات المنتدى الذي نظمته الأمانة العامة للأوقاف بالتعاون مع البنك الإسلامي للتنمية بجدة والمنعقد بدولة الكويت في الفترة من 15–17 شعبان 1424هـ الموافق 11–13 أكتوبر 2003م)، 1425هـ/2004م.

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1 – العدد التجريبي (شعبان 1421هـ/ نوفمبر 2000م).

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خامسا: سلسلة تراجم في العمل الخيري والتطوعي:

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9 – (Kuwait Awqaf Public Foundation: An overview): هو نسخة مترجمة إلى اللغة الانجليزية عن كتيب «نبذة تعريفية عن الأمانة العامة للأوقاف بدولة الكويت» 2004م.

10 – (Islamic Waqf Endowment): هو نسخة مترجمة إلى اللغة الانجليزية عن كتيب «الوقف الإسلامي: مجالاته وأبعاده».

11 – (A Summary Of Waqf Regulations): هو نسخة مترجمة لكتيب «موجز أحكام الوقف»1427 هـ/2006م.

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أودع بإدارة المعلومات والتوثيق بالأمانة العامة للأوقاف

تحت رقم (41) **بتاريخ** (2006/8/27)

Kuwait Awqaf Public Foundation

KAPF is an independent governmental body interested in Kuwait awqaf, means of investing them and spending their proceeds as recommended by the waqifs within the framework of pertinent legal regulations.

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This book

This book presents a simple and straightforward summary of Islamic waqf which, hopefully, will be helpful to readers in getting acquainted with waqf in Islam, its dimensions and regulations.

Kuwait Awqaf Public Foundation الأمانة العامة للأوقاف

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