

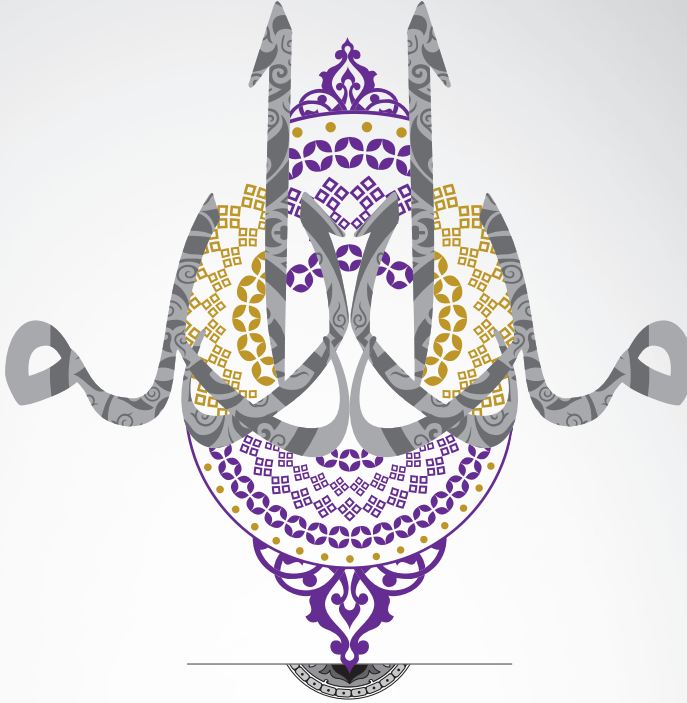


الأمانة العامة للأوقاف
Awqaf Public Foundation

Waqf Midad Project



دولة الكويت
State of Kuwait



Series of Translations (14)

Women and Waqf

Iman Mohammad Al Humaidan



دولة الكويت
State of Kuwait



الأمانة العامة للأوقاف
Kuwait Awqaf Public foundation

**A Series of Translations on Philanthropic
and Voluntary Work (12)**

WOMEN AND WAQF



Iman Mohammad Al Humaidan

*Department of Studies and External Relations
1428 AH - 2007 AD*



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**In the Name of Allah, Most Merciful,
Most Gracious**

"By no means shall you attain righteousness unless you give freely of that which you love: and whatever you give, Allah knoweth it well".^(*)

Al Imran Sura, Verse 92

(*) All Qur'anic translations herein are taken from The Meaning of the Holy Qur'an by Abdullah Yusuf Ali - Amana Corporation, Maryland, USA



Acknowledgement

To the Waqifs, Men and Women, who contributed to the development of the Islamic Societies over the years

May Allah reward them for their good deeds.






KAPF Foreword

Waqf, by virtue of being a beneficial, influential, comprehensive and sustainable developmental tool, has left its indelible positive imprint on the development of Islamic societies and emerged as one of the most crucial issues affecting not only the economic activity and social integration but extended also to embrace the academic fields. It is therefore not strange to find waqf receiving all this attention and thoughtfulness from the various governmental agencies, non-governmental organizations and cultural cycles.

Based on the aforementioned trends, Kuwait Awqaf Public Foundation was established as a governmental independent authority following Kuwait nomination as the coordinating state of the waqf file at a pan Islamic level pursuant to a decision taken by the conference of the Ministers of Awqaf and Islamic Affairs held in Jakarta, Indonesia in 1997. Ever since, Kuwait has been working on a number of projects in this domain, as follows:

- 1 - Waqf Indexes Project.
- 2 - Developing Waqf Studies and Researches Project.
- 3 - Waqf Databank Project.
- 4 - Waqf Cadres Training Project.
- 5 - Publishing Awqaf International Journal.
- 6 - Presentation of Waqf Experiences Project.
- 7 - Waqf Jurisprudential Issues Project.
- 8 - Waqf Thesaurus Project.
- 9 - Codification of Waqf Regulations Project.

In its efforts to execute such projects, KAPF has coordinated with the Council of Awqaf and Islamic Affairs Ministers' Executive Board in Riyadh, Kingdom of Saudi Arabia and IBD Islamic Institute for Research and Training in Jeddah. Likewise, KAPF was intent on encouraging all waqf-related studies through scholarships awarded for this purpose, in addition to conducting Kuwait International Contest for waqf researches. Numerous academic publications, including



Awqaf Journal and other academic works related to waqf seminars, translations, theses, books and other relevant studies were published.

The book entitled "Women and Waqf" is translated from Arabic into English and it belongs to the series of translations on charitable and voluntary work aiming at highlighting the role played by waqf in general, and women in particular in serving society. This series of publications belongs to the second project pivoting round the development of studies and waqf researches aiming at creating waqf awareness and encouraging genuine academic research in the area of waqf and voluntary work to realize the sought objectives.

It is source of pleasure for KAPF to publish this series and to make it available to researchers, individuals and institutions interested in waqf.

We hope that this translation will satisfy the needs of readers for whom Arabic is not a mother tongue and that it will constitute a welcome addition to all that is related to waqf and its role in serving societies.

May Allah help us always to provide what is useful and beneficial to our readers.

Kuwait Awqaf Public Foundation



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Introduction


Thanks are due to Allah and praise be upon His Prophet.

As early as the emergence of Islam, Moslem women are known to have been effective members in their societies as history highlights this role in charitable work. Such an attitude is actuated by women's inborn tendency towards well-doing and charitable work. The mother of the believers Zeinab Bint Jahsh (May Allah be pleased with her) set an example through giving charities out of the income of those hand made items to the poor and the needy. Prophetic tradition tells us that the Prophet (Peace and blessings of Allah be upon him) said that the first of his wives to follow him after his death is the one with 'lengthy hands'. When Zeinab died, the wives of the Prophet recognized that she was the one with the 'lengthy hands' and that she was foremost in charities.

Moslem women remained on the lead in the areas of social work, taking the initiative in alleviating the sufferings of others and extending assistance for the sake of developing and promoting their society, motivated by gaining God's good pleasure in execution of the Qur'anic verse: *"Then shall anyone who has done an atom's weight of good, see it. And anyone who has done an atom's weight of evil, shall see it."*⁽¹⁾

The institution of waqf in Islam is unique in its type and purposes and in what it has achieved, or may achieve, for the sake of individuals and societies in terms of benefits as well as protection from indigence and poverty. Due to its comprehensive charitable nature, no other system can ever match it as it embraces the various classes of society, with no discrimination between Moslems and non-Moslems. Saffia Bint Hayi ibn Akhtab, the wife of the Prophet, reportedly made a waqf in favour of her Jew brother. On the other hand, Moslems created several formulas for waqf which covered all that is related to charity and God-fearing, starting with water, salt and fire till it reached the establishment of comprehensive developmental projects.

(1) Al Zalzalah Sura, verses 7 & 8



This research aims to feature the relation of women to waqf over the years and the role of each party towards the other. It also seeks to shed light on one important area of waqf which has remained restricted in the researchers' agendas. Despite the vitality of such an issue and its role in highlighting part of our prosperous civilization, reluctance on the part of researchers to approach this subject has always been clear. This can be attributed to the paucity of references scattered in manuscripts centers and Islamic waqf libraries and institutions of the Islamic world.


This research is based on the hypothesis purporting that the relation between waqf and women is a 'reciprocal relation'. As human beings characterized by understanding and awareness, women have always taken waqf as means to their charities and well-doing in recognition of its leading developmental role. On the same lines, waqf, as an economic and social institution and an effective developmental formula, played a crucial role in attending to women and extending help to them in the walks of life. This reciprocal relation, sustained by both parties, was always a source of the nation's prosperity and progress over the years.

The first part of the research introduces examples of Moslem women's contributions to waqf so as to highlight the antiquity and diversity of this contribution by categorizing it into the following areas:

- a - Re-construction of mosques and attending thereto.
- b - Health Services.
- c - Educational Services.
- d - Social Services.

In dealing with the above-mentioned areas, we do not claim that this present research is exhaustive in conveying and presenting the models of women's waqf. As mentioned above the sources are few and scattered, besides some of them are unpublished. Therefore, we shall confine ourselves to presenting some examples of the areas mentioned above.

The second part of the book pivots round the contributions of Kuwaiti women, as a model of Moslem women, who spent out of their



own monies on the different charitable areas. Statistical tables and waqf deeds are attached to this part to show that charitable tendency on the part of Kuwaiti women who excelled men, reportedly outshining them in areas connected with mosques and the reconstruction thereof.

The findings of this research show that it would be helpful to conduct a study to determine to what extent it would be propitious to establish a waqf for women which could provide for them, with some additions to serve women, children and society.

Finally, I would like to extend thankfulness and gratitude to Mr. Yousef Al Sharrah who volunteered to revise the book from the shari'a perspective. Thanks are also due to those who helped me with the resources, mainly the Department of Information and Authentication at Kuwait Awqaf Public Foundation, the staff of the Deputy Secretary-General office for Management and Supportive Services who, despite their preoccupation, encouraged me to embark on this work. I hope that, through this booklet, I would have added something new and valuable about women and waqf. I would also like to apologize for any slip a reader may encounter while going through this booklet.

May Allah the Almighty Guide us in the Path of Righteousness



WAQF: Definition and Types

Definition of Waqf:

Waqf is a genuine Islamic formula which reflects that interaction between the values of faith and the values of development in Islam. These values distinguish the spirit of Islamic societies from that of other societies - that spirit which reflects the role of waqf in maintaining a society's identity and coping with its developmental requirements.

Linguistically speaking, Waqf means *withholding or retaining*⁽¹⁾, but on the terminological level, it means *withholding an asset, which could be a house, an orchard or cash money or the like, so that it would become unsaleable and inalienable while directing its usufruct to a legal channel of spending*.

An owner of a property, house, orchard or cash money or the like may dedicate any to a legal channel of spending on an ongoing basis. In this case, neither the waqif nor the nazir (administrator) of waqf are entitled to sell, offer as a grant or bequeath the asset being dedicated unless its usufruct becomes expired, in which case it can be disposed of provided that its proceeds should go to the same destination⁽²⁾. In validating the legality of waqf, Jurisprudents (Faqihs or men of learning) relied on evidence from the Holy Qu'ran, the Sunnah, consensus and reasoning⁽³⁾. In the Holy Qur'an, we read the following verse

"By no means shall you attain righteousness unless you give freely of that which you love: and whatever you give, Allah knoweth it well"⁽⁴⁾ In


(1) Kuwait Awqaf Public Foundation Kuwait, 2006 (Definition and Types of Waqf).
<http://www.Awqaf.org>

Waqf nazir is the person in charge of overseeing waqf and managing its affairs in terms of rehabilitation and other repairs.

(2) Al Kandari, Faisal Abdullah (2002) *The Activity of Kuwaiti Women through Waqf Deeds*: Arab Social Studies Magazine, Vol 20, 78 P 15.

(3) Ghanim, Ibrahim al Bayoumi: *Waqf and Politics in Egypt*, Edition 1, Cairo, Dar al Shorouq, P 48

(4) Al Imran, Verse 92.



this sense, we read the Prophetic tradition: "If a man dies, his work is cut off except three things: an ongoing charity, a beneficial learning of a goodly son praying for him"⁽¹⁾.

The purposes of waqf, however, are not confined to one's posterity, helping the poor and the needy and spending on the Qu'ran and mosques, but extend to cover schools, students, libraries, orphanages, attending to children, marriage, repatriation of strangers to their homeland, building hospitals, digging water wells, caring for animals, protection of environment and more other activities related to social development and solidarity.

Types of Waqf⁽²⁾:

Ahli (Thurri or Familial) Waqf:

In this type of waqf, the usufruct goes to specific individuals or their posterity from among the relatives, descendants or otherwise. A waqif (dedicator) may request the usufruct to inure to a charitable agency in case the beneficiaries are extinct. Here, a waqf is initially a familial one, but finally it turns to a charitable one.

Charitable Waqf:

In this type of Waqf, the usufruct passes to one charitable body or more and spending here is made to bring a waqif nearer to Allah

Joint (Mushtarak) Waqf:


This waqf is a mixture of both the familial waqf and the charitable waqf.

(1) A Prophetic hadith narrated by Muslim and others: Ministry of Awqaf & Islamic Affairs.

(2) Kuwait Awqaf Public Foundation (2006). <http://www.Awqaf.org>



WAQF OVER THE YEARS



Ancient civilizations knew waqf long time ago and ancient records show that people in olden times, irrespective of their religious beliefs, knew some financial philanthropic practices, which come very near to the Islamic concept of waqf. Nevertheless, these practices differ from waqf in terms of purposes, motives and significance. There were some examples of charities and *ahbas*, which were dedicated to places of worship, the poor, the orphans, the needy and the disabled. For example, there were farms and properties whose proceeds were diverted to those charities. Consequently, something similar to waqf in form and content was set up, though different in its purposes and nomenclature⁽¹⁾.

With the emergence of Islam, as early as the epoch of the Prophet (PBUH) until the fall of the Ottoman Empire, Awqaf gained ground, showed a remarkable increase and played a prominent role in establishing a highly civilized Moslem state. Modern civilizations are believed to be complementary to past civilizations which accounts for the West's interest in trust (or waqf) and thereby creates modern formulas therefor. Following is a short historical survey of waqf over the years:

Waqf and the Romans:

The Romans held Waqf as a Divine right, so the temples, religious pledges and offerings were inalienable and unsaleable. This fact appears in the record of the Roman emperor, Justinian, which states that 'sacred and religious things are the property of nobody because what belongs to Allah cannot belong to any human being'⁽²⁾. The Romans spent generously, through awqaf, on charitable works, the poor and the infirm, and viewed such awqaf as different from those of the temples, churches and monasteries.

-
- (1) *Caring for Awqaf in the Kingdom of Saudi Arabia*, Ministry of Islamic Affairs, Da'wa and Guidance - Undersecretary for Awqaf affairs, Research and Planning Unit (abridged) P 22.
- (2) Al Kebaisi, Mohammad Obaid Abdullah (2001): *Waqf Regulations in Islamic Shari'a*, Baghdad: Cultural Affairs House, P 25.

Waqf and the Greeks:

Ancient Greek civilization showed a keen interest in waqf where revenues were spent on education, places of worship and other religious festivities believed to be highly esteemed by the Greek leaders. As a result of this interest, they supported and encouraged people to dedicate to these religious events because the charitable side was going side by side with their roughness in preparing for dealing with the disabled.

Waqf and Ancient Egyptians:

Several types of waqf were known to the ancient Egyptian civilization: there was a waqf for spending on the temples and priests; another for spending on the poor and the needy, in addition to what may be now called Thurri waqf in which nazara is conferred upon the eldest son in each tier. There were awqaf to the sons and grandsons. King Ramsis II reportedly offered Abidos temple vast properties and the rites for conveyance of the same to the temple were carried out in front of vast multitudes of people. Consequently, many people were lured to follow this example.⁽¹⁾



Abidos Temple - Luxor, Egypt

(1) Al Kebaisi, Mohammad Abdullah (2001), *Waqf Regulations in Islamic Shari'a*: Baghdad, Cultural Affairs House, p 24.



Waqf in the pre-Islamic period:

Arabs knew waqf before Islam and the first waqf to be known was the Waqf of Ibrahim el Khalil (May Allah be pleased with him) on the Glorious Kaaba. Dedication channels were numerous to the Arabs before Islam as waqf was made to the idols and places of worship and presumably most important of all was that connected with Kaaba Covering which attracted both men and women. It is known that Nabila Bint Habab (the mother of Abbas Ibn Abdul Muttaleb) was the first woman to provide the Kaaba with silk and brocade covering..⁽¹⁾ Consequently, Waqf was known during the pre-Islamic period, but the difference between Islamic waqf and pre-Islamic waqf is that the former was made to win God's good pleasure, whereas the latter was made for show off and boastfulness.

Post-Islam Waqf:


As early as the emergence of Islam, waqf has been mainly connected with social development as revealed in the teachings of Islam which call for dedication as a means for getting nearer to Allah the Almighty. The mosques of Al Medina al Munawarra built up by the Prophet are considered the first waqf in Islam. Likewise, the Prophet's companions (may Allah be pleased with them) followed the example of the Prophet so much so that Jaber (may Allah be pleased with him) says that none of the Prophet's well-off companions declined to establish a waqf..⁽²⁾

Mosques won the lion's share in waqf in view of their vital role, though this process of dedication was not restricted to mosques (as we mentioned earlier) but extended to cover other areas of public utilities, such as water wells, farms, roads, etc...

During the Umayyad caliphate, awqaf and their channels of spending multiplied so that a special department (diwan) for awqaf, the first organization of its type in the Islamic state, was established during

(1) Caring for Awqaf in the Kingdom of Saudi Arabia, Ministry of Islamic Affairs, Da'wa and Guidance - Undersecretary for Awqaf affairs, Research and Planning Unit (abridged)P 22.

(2) Ibid, p 32



the reign of the caliph Hisham ibn Abdul Malek in Egypt.⁽¹⁾ Consequently, more awqaf and more channels of spending were reported to the extent that three departments were established as follows: 1. the first diwan was for mosques' awqaf; 2. the second department was for the Thurri waqf; 3. the third department was for the awqaf of the two Holy Mosques.

This interest in awqaf continued during the reign of the Fatimids, the Abbasids and the Ottomans until the fall of the Ottoman Empire. During the Abbasids Caliphate, the waqf chief administrator, who was called Sadr El Woqoof, was supposed to supervise the administration of waqf, besides being entitled to designate the employees who would help him carrying out his duties and responsibilities.⁽²⁾ During the Ottoman era, waqf had administrative units tasked with caring for it and laws were set to organize, manage and define its types⁽³⁾.

Islamic waqf played a prominent role in economic and cultural development and urbanization. Its effects, as we mentioned earlier, have extended largely to include various aspects of life.⁽⁴⁾ Such a distinctive historical role assisted in extending good services even during the periods of backwardness and imperialism⁽⁵⁾.

Awqaf and Modern Civilization:

European civilization showed a great interest in waqf. In France, a law was passed, defining a charitable work as ' something set aside out of a capital on an ongoing basis to be directed to a special or general charitable work'⁽⁶⁾. In Germany, just like many European countries, there was an interest in making waqf on the churches.

(1) Al Akash, Mohammad Ibn Ahmad, the Experience of Awqaf in the Kingdom of Saudi Arabia, Awqaf Journal, Years 3, 4, P 107.


(2) Al Kebaisi, Mohammad Abdullah (2001) *Waqf Regulations in Islamic Shari'a*; Baghdad, Cultural Affairs House, P 39.

(3) Ibid, P 39

(4) Al Fiqi, Mohammad Abdul Qader (2003) *The Role of Islamic Waqf in Development and the Preservation of Environment*, Al Waie Al Islami, Year 5, Issue 456, P 26.

(5) Al Zumaie, Ali, (1993) *Kwaiti Waqf Experience -Towards a Developmental Role of Waqf*, Kuwait, Ministry of Awqaf and Islamic Affairs, P 53.

(6) Al Kebaisi, Mohammad Abdullah (2001) *Waqf Regulations in Islamic Shari'a*; Baghdad, Cultural Affairs House, P 28.




Similarly, in the United Kingdom, the first waqf bearing those traits of Islamic waqf appeared in 1264 through Walter de Merton, the advisor to King Henry III⁽¹⁾. The U.K is known for dedicating to libraries and universities, for example the University of London, Oxford, Cambridge, etc... In America, cash money waqf is prevalent and it often goes to specific purposes through a system known as Trust through which such monies are invested and their proceeds are diverted to a specific beneficiary⁽²⁾.

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- (1) Aref, Nasr Mohammad (2005), *Waqf and the Other: Dialectics of Giving, Containment and Cancellation*, Awqaf Journal, Year 5, Issue9, P 21.
- (2) Caring for Awqaf in the Kingdom of Saudi Arabia, Ministry of Islamic Affairs, Da'wa and Guidance, Undersecretary of the Ministry, Research and Planning Unit (abridged), P 25.



Contribution of Moslem Women to Waqf





Reflecting on the history of ancient and modern civilizations, we see that few are the countries that gave women that esteemed status conferred upon them by the Islamic civilization. This unique status reflected itself remarkably in their generous giving which culminated in being involved in waqf. They assisted in bridging the many gaps in their societies without considering if that contribution will benefit a man or a woman. Nevertheless, that role of women was not restricted to waqf. A quantitative study about major awqaf revealed that 25% of those awqaf were established by women who also accounted for 14% of the nazara over these awqaf.⁽¹⁾ In this context, the wives of the Prophet (PBUH) namely Aisha, Hafsa, Um Habiba, Um Salama, Saffia, and the Prophet's daughter Fatima, Asma'a, the daughter of Abu Bakr (May Allah be pleased with them all) shared men their awqaf and well doing. Some of them played an important role in overseeing waqf and administering it. In his waqf deed, the caliph Omar ibn el Khattab appointed his daughter Hafsa (one of the Prophet's wives) nazir of his waqf⁽²⁾. Other domains for women involvement in waqf can be put down as follows*:

First: Attending to Mosques

The Prophet (PBUH) says, *"From among those things which follow a Moslem after his death are: a learning which he acquired and conveyed to others; a goodly son he survived; a copy of the Holy Qur'an he bequeathed; a mosque he built, a house for the wayfarer he set up; a river he dug or a charity he paid out of his own monies during his life to follow him after his death"*.⁽³⁾

(1) Al Omar, Dr. Fuad Abdullah (200), *The Contribution of Waqf to Non-Governmental Work and Social Development*: Kuwait Awqaf Public Foundation, P 31.

(2) Al Hejaili, Abdullah Ibn Mohammad (2002) *A Documentary Waqf Study in Islam*: The Waqf Deed of Omar ibn el Khattab, Awqaf Journal, Year 2, Issue 3, P 116.

* The researcher divided the domains of waqf into: Constructing mosques and attending to them, Health services, Educational services and social services. It should be noticed that some domains are overlapped, for example, a waqf is made in favour of a university, with a hospital or mosques attached to it.

(3) Narrated by Ibn Majah. <http://hadith.al-islam.com>



Mosque Oqba Bin Nafie - Qairawan

Mrs. Zumrrud Khatoon, the wife of the Abbasid caliph al Mustadhi'e, constructed a mosque south of the Mustansiria school located on the banks of the River Tigris known as the Mosque of Khafaffin, whose minaret is reported to be the oldest in Baghdad. This woman is known to have been a lover of charity and well doing, in addition to her interest in men of learning and learning.⁽¹⁾



Minaret of Al Khafaffin Mosque in Iraq

Among the rare female awqaf on mosques is that of Mrs. Fatima al Hadhena (died 420 AH-1029 AD) who dedicated a number of

(1) Bamouqgi, Akram, Marwan, Nasrat (translated) (2006): *Wives and Mothers during the Abbasid Palace*. <http://www.mesopotamia4374.com/adad2/zawjaat.htm>

invaluable books and works, some of which still exist, to Oqba Ibn Nafie Mosque in al Qairawan. A gilded Qu'ran in Kufi handwriting is among those wonderful works.⁽¹⁾

On the other hand, Mrs. Khatoon, the daughter of Mohammad Bey, the son of the Sultan, built the Mosque of Fatima Khatoon al Kabeer in 974 AH-1566AD. Fatima Khatoon is the wife of the Bosnian leader Lala Mostafa Basha who was the governor of Damascus during the period from 1563-1569AD. She set up this mosque during her tour and the visits to Jenin whose location was appealing to the lady. The mosque was set up on the rubble of an old mosque built during the early days of Islam in 636AD. Several awqaf were dedicated to the mosque, either adjacent to it or in different places⁽²⁾ Among those who took the initiative to dedicate awqaf to Al Azhar Mosque in Egypt after the death of Mohammad Ali were members of his family, mainly women, for example Princess Zeinab who set up a large waqf in 1266 AH-1860 AD. She recommended that spending on charitable purposes, such as salaries and bread for the Hanafi scholars should be made out of its proceeds.⁽³⁾



Al Azhar Mosque - Egypt

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- (1) Ashour, Moststafa (2006): *Rabbat el Khodoor: Al Atta'a al Sammit'*: Connect to the website <http://www.islam-online.net/arabic/history/1422/04/article32.SHTML>.
- (2) Jenin during the Ottoman rule (2006): Mutah ala Al Rabbti.: Connect to the website <http://www.taawon4youth.org/modules.php?name-forums&file-viewtopic&-149>
- (3) Ghanim, Ibrahim al Bayoumi (1998): *Waqf and Politics in Egypt*, Edition 1, Dar Al Shurouq, P 214.

In his study on Awqaf, Dr. Ibrahim Ghanim referred to the number of awqaf dedicated by women which reached 48 out of 163, i.e., 29.44% of the awqaf dedicated to al Azhar Mosque. It should be noticed here that women accounted for 47.75% of the revenues of Al Azhar according to 1940/41 budget. This, no doubt, shows the immensity of the women awqaf compared to their limited number.⁽¹⁾

Among the conspicuous examples of the charitable work is that of Um el Banin Fatima Bint Mohammad al Fahri (of the Andalusia origin) in the 13th Century AH who moved to the city of Fez with her family. Her father was a well-off person who died and left two daughters behind him: Fatima and Merriam. Fatima reconstructed Al Qarawiyeen Mosque in Fez in 1245AH - 1829 AD, so far regarded as one of the first universities in the Islamic world. In constructing the mosque, she spent generously. Her sister Merriam built another mosque in Fez.⁽²⁾




University of Qarawiyyeen - Morocco

Second: Health Services

Health services took the lion's share in women awqaf as shown in the establishment of hospitals which offered free treatment to poor patients, in addition to establishing waqf on medical education. The

(1) Khafagi, Riham Ahmad (2003): Women Awqaf: An Example of Women Participation in Cultural Progress Studies on the Egyptian case in the first half of the 20th century, P32.

(2) Ashour, Mostafa (2006) *Rabbat el Khudoor. Al Ata'a al Sammit*,
<http://www.islam-online.net/arabic/history/1422/04/article32.SHTML>



mothers and wives of the Ottoman rulers were keen to establish awqaf on hospitals, for example the mother of Sultan Murad III, the mother of Sultan Abdul Majeed, the Sultana Hafiza and Sultana Turiana. The hospital of Sultana Turiana remained in operation until 1927AD.⁽¹⁾ The wife of Sultan Suleiman al Qanuni built a mosque and established a waqf for it. At that time, there were children hospitals, with a full waqf for children to meet their needs, including nurses who attend to children. There were also nurseries for illegal children to extend necessary medical aid and **providing women to suck them**⁽²⁾.

In Egypt, Princess Ain el Hayat and Mrs. Huda Sharawi were foremost in charitable work; the former solicited the Egyptian princesses to establish Mohammad Ali Foundation in 1327 AH / 1909AD to fight infantile cholera. The idea of the foundation started as a charitable society, teaching girls sewing, in addition to dispensary and a medical awareness center for mothers.⁽³⁾

Similarly, another woman, Qut el Qulub al Demardashia, stands witness to charitable work in Egypt. She cooperated with her father Mr. Abdul Rahim al Demardash and raised money to build the reputable Demardash Hospital in Egypt. The land on which Ain Shams University is built is part of the awqaf of this well-doing woman.⁽⁴⁾

Another example is Dr. Zuhaira Abdeen who is known as early as the fifties of the 20th century for her continued sincere efforts in favour of the poor in general and Moslem children, in particular. She established several charitable establishments for children and other social classes, for example '**Friends of Cardiac Rheumatic Children**', Heart and Rheumatism Center in the Pyramids Area, Children Health Institute and a Center for elderly women. The services included widows

(1) Mohammad, Ali Gumaa(1993): *Waqf and its Developmental Role*, Semnar of the Ministry of Awaf and Islamic Affairs, p 119.

(2) Ba Dahdah, Ali Ibn Omar (2005): Everything is Free of Charge, Islam on Line <http://islameiat.com/main?c-247&a-1967> (August 24)

(3) Ashour, Moststafa (2006): Rabbat el Khodoor: Al Atta'a al Sammit' <http://www.islam-online.net/arabic/history/1422/04/article32.SHTM>

(4) I Ibid

and foundlings, in addition to a waqf for orphans. The activities of this woman extended to other parts outside Egypt as it established the first medical college for girls in the United Arab Emirates⁽¹⁾.

In Tunisia, Princess Aziza Bint Ahmad (died 1080 AH / 1669 AD) took the lead in charitable work when she dedicated all her property to charities. She established a bimaristan (polyclinic) known as Al Sadeqi Bimaristan.⁽²⁾



AL Mustansiriyya School - Iraq

Third: Educational Services:


Education and all that is related to it received due attention from Moslem mothers as a result of their convictions that a society's stability can be secured only through the progress and evolution of education. It is held as an ongoing human investment, which augments human resources development and improves skills and qualifications in the process of the social make-up. Stories about Moslem women and their contributions are plentiful in history, all of which reflect that effective charitable role in developing the Islamic civilization. As an example, we mention here the wife of the Caliph al Musta'sem who built **Al Bashiria School in Baghdad**,

(1) For more details about Mr. Zuhaira Abdeen, see '*Studies on Moslem Women*' on the website:

<http://www.muslimwomenstudies.com/chair%20title%20ar.htm>

(2) Ashour, Moststafa (2006): Rabbat el Khodoor: Al Atta'a al Sammit'.

<http://www.islam-online.net/arabic/history/1422/04/article32.SHTML>.



which was a replica of Al Mustansiria School, in which the four schools of Islamic fiqh were taught.⁽¹⁾

Moreover, Zumurrud Khatoon, the wife of the caliph Al Mustadhi'e, established a waqf on a school to which a hostel for overseas students. To this waqf, she dedicated all her monies. Instructors and jurisprudents were also

appointed to teach the students⁽²⁾. In addition to many schools, Shams el Dhuha, the grand daughter of Salah Eddin Al Ayoubi, established the famous al Mutasamia School in Baghdad, which she dedicated to the four schools of Islamic thought (mazahib).⁽³⁾

In her book ' *Women Contribution to Book Waqf in Najed* ', Dr. Dalal Bint Mekhlid Al Harbi cited several examples of Moslem women participation in awqaf during the post-Prophetic and post-Caliphate epoch. Sitt el Sham Bint Ayoub Ibn Shadi (died 614 AH - 1217 AD) was the most charitable among women as she established a waqf for two schools in Damascus (**Al Barraniyya and Al Juwaniyya**) which provided students with learning.

Al Dar al Shamsi, the daughter of Sultan Al Mansour Noor Eddin Omar Ibn Ali Ibn Rasoul was known for her love of charitable work. She established **Al Shamsia School** in Taez, in Yemen. She also established a waqf in favour of the Imam, Muezzin, nazir (Qayyem), teacher and orphan learners of the Qu'ran. Another school bearing the same name was built in Zubaid to which she allocated a good waqf. Another example is Merriam (713AH - 1313AD), the daughter of Sheikh Ibn el Afif and wife of Sultan al Muzaffar in Yemen, built the prestigious Al Sabeqia School and appointed an Imam, a muezzin, a Qayyem and a teacher to teach the Qu'ran. There was also a teacher who taught al Shafie School of thought, a demonstrator and some

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- (1) Al Obaidi, Salah Husain (1983) ' The Institution of Waqf and its Role in Maintaining Islamic Traces and Manuscripts': Seminar on Awqaf in the Arab and Islamic World, Baghdad, Institute of Arab Researches and Studies, P 92.
 - (2) Bamukji, Professor Akram and Marw4 Bamukji, Professor Akram and Marwan Turkish wives and mothers on te website: <http://www.mesopotamia4374.com.adad2/zawjaat.htm>
 - (3) Ba Dahdah (Ali bin Omar) "Everything is Free" on the Internet: <http://www.islameiat.-com/main/?c=247/&a=1697>

students. She allocated a sufficient waqf to all of them, in addition to building another school in Taz to which she allocated a good waqf. In her research, Dr. Dalal also reviewed the charitable contribution of women through waqf in the Arabian Peninsula in modern times and in Najed in particular. Among the women who dedicated books were Fatima Bint Hamad al Fadhili al Hanbali Al Zubairia, known as Al Sheikha al Fadhilia, who was born and brought up in Zubair (1200 Ah / 1786 AD). She was educated at the hands of some of its sheikhs and manifested an interest in collecting books on different subjects. She left the city of Zubair and settled in Mekka al Mukarrama. She was among the distinguished scholars of the city and dedicated all her books to the Hanbali students. Dr. Dalal extols also the role played by some of the princesses of the Royal Al Saud family who provided students with books and showed interest in promoting the academic movement. An Indian woman known as Sawlat el Nisa'a Begum who came to Mekka on pilgrimage established Al Sawlattia School in 1292 AH.⁽¹⁾ Princess Iffat Al Thunayyan Al Saud, wife of late King Faisal Ibn Abdul Aziz, established Dar Al Hanan School for girl orphans in 1373AH-1955 AD.⁽²⁾ In the papers submitted to the Seminar of Waqf in the Arab and Islamic World, organized in 1403AH-1982AD by the Institute of Arab Research and Studies in Baghdad, there was an emphasis on the contribution of women to waqf and charitable works, their interest in the academic activities and the perspicacity of their mentality in that epoch. Women recognized those sciences and specializations held beneficial to their societies and followed the example of men who set certain conditions regarding those disciplines to be taught. Adela Khatoon, the daughter of the governor of Baghdad, established her own school and annexed it to her reputable mosque, Al Adelia Grand Mosque, in 1168AH-1754AD. She set a special condition by which

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- (1) Al Omar, Fuad Abdullah: 'Institutional Structure of Waqf in Arabian Peninsul Countries *'in the waqf system and civil society in the Arab world: Researches and discussions of the Intellectual Forum, Beirut, Center of Arab Unity Studies, P 584*
- (2) Al Harbi, Dalal Bint Mekhlid (1419AH): The role of the Saudi Princesses in promoting social and cultural life, an article in Al Jazeera Newspaper.
See website: <http://www.suhuf.net.sa/1999jazhd/mar/14/fr.htm>

each student should put a badge on his chest, which is equivalent to the university ID which we know nowadays.⁽¹⁾



University of Cairo - Egypt


Princess Fatima Bint Ismail was foremost among women who spent generously on promoting charitable work in the area of education and culture in Egypt. A considerable portion of the proceeds of her waqf was earmarked to support civil and military education in the seat of the Ottoman Caliphate.⁽²⁾ This woman takes great credit for establishing the Egyptian University (now the University of Cairo) at a time this project came nearly to a deadlock. Once this woman knew that the project was suffering from financial difficulties, she undertook to exert sincere efforts to execute that project. She allocated six acres out of her own best lands for the project to be erected on. Moreover, she allocated 661 acres in Daqahlia governorate out of 3357 acres allocated for charitable work to this project. The university's portion out of the proceeds of such lands amounted to 40% annually.⁽³⁾ The support extended by Princess Fatima expanded to cover sending talented students on scholarships inside and outside Egypt.⁽⁴⁾ In another initiative, Princess Fatima offered her own palace to the

(1) Al Dehayyan, Abdul Rahman (2001) *Islamic Awqaf and their Civilizational Role: Past, Present and Future*, first Edition, Al Medina al Munawara, Dar Al Maathir, P 253.

(2) Khafagi, Riham Ahmad (2003): Women Awqaf: A Model of Women Participation in the Civilizational Progress: *Studies of the Egyptian case during the first half of the 20th century*, Issue4, P 38

(3) On the Internet: <http://www.islam-online.net/Arabic/history/1422/04/article32.SHTML>

(4) Khafagi, Riham Ahmad (2003): Women Awqaf: A Model of Women Participation in the Civilizational Progress: *Studies of the Egyptian case during the first half of the 20th century*, Issue 4, P 33.



university on which the Agricultural Museum was built thereafter. Mrs. Qut el Qulub al Demardashia, to whom we referred earlier in this book, used to publish books at her own expenses and allocated prizes for talented young men of letters. It is interesting enough in this respect to mention that the first prize awarded to the famous writer Naguib Mahfouz was the prize carrying the name of this woman.⁽¹⁾

Dr. Zuhaira Abdeen, to whom we referred earlier, established a house for the poor talented university students, in addition to a number of schools for integrated languages and finally she allocated a waqf in favour of the children of Bosnia and Herzegovina⁽²⁾. History also stands witness to the fact that those who destroyed the countries of Islam turned to be constructors after God guided them to Islam. In Bukhara, the mother of Hulakoo established two schools, each catering for one thousand students, after she had embraced Islam.⁽³⁾

Fourth: Social Services:

Moslem women have always manifested a keen interest in playing an active role in social development through their contributions, which aimed at coping with the social needs which they sensed in their neighborhoods. Islam, as early as its emergence, developed this trend. In this respect, Nafi'e says:" Hafsa, may Allah be pleased with her, bought some jewels for twenty thousand and dedicated them to the women of al Ibn El Khattab. Because she paid no Zakat for such jewels, she used to use or lend them.⁽⁴⁾ Similarly, Asma'a Bint Abi Bakr made her own house as a waqf so that it cannot be donated or bequeathed. Um El Mumineen Um Habiba Bint Abu Sufian dedicated a piece of land to her servants and offspring so that this land cannot be sold, granted or bequeathed.⁽⁵⁾ During the Abbasid period, the mother

(1) Ashour, Mostafa (2006):Rabbat el Khudoor: Al Atta' al Sammit

<http://www.islam-online.net/Arabic/history/1422/04/aricle32.SHTML>

(2) For more information about Zuhaira Abdeen, See Studies on Moslem Women om the Internet: <http://www.muslimwomenstudies.com/chair%20title%20AR.LHTM>

(3) Al Dehayyan, Abdul Rahman (2001) *Islamic Awqaf and their Civilizational Role: Past, Present and Future*- Edition 1, Al Medina al Munawara, Dar Al Maathir, P258

(4) Al Qasem, Abdul Malek (2006). See the Website: <http://www.kalemai.org/sections.php?so=va-va&aid=452>

(5) Ibid

of the caliph El Nasser established a waqf (Ribat*) in Mekka El Mukarrama in 579 AH - 1183 AD.⁽¹⁾ Mrs. Zubaida Bint abi El Fadhl Jaafar Ibn Abi Jaafar Al Mansour Al Abbasid (Mother of El Ameen) and wife of the caliph Harun El Rasheed played an important role in the area of waqf. She bought the walls and orchards of Ain Hunain, withheld their corpuses, and released their proceeds to provide water for pilgrims. This was called Ain Zubaida. She also established several other awqaf whose proceeds now amount to 1,621,320 Riyals, annually utilized in operating and maintaining the facilities of Ain Zubaida.⁽²⁾



Ain Zubaida - Kingdom of Saudi Arabia

Another example is that of Khatoon, the mother of the caliph El Mutawekkel who, on hearing about the drying of the river which connects the mountains of Taef and Arafat in the Holy Land, she sent messengers to investigate into the subject and to solve the problem of river out of her own monies.⁽³⁾ There is the waqf of Hanim Bint Ali Hasan who in 1934 AD allocated a part thereof (five qirats) to the servant of the Zaweya utilized for prayer, the Sabeel and Hawdh used by the cattle and the expenses of the maintenance thereof.⁽⁴⁾ Another waqf is that of the mother of the sultans (Walidatul Salateen) and the wife of Sultan Suleiman who allowed commercial goods to be transported onboard her ships heading to Hejaz.⁽⁵⁾ Waqf on guest-

* Ribat is a place for the poor or wayfarers.

(1) Al Harbi, Dalal Bint Mekhlid (2001) *Women's Contribution to Book Waqf in Najed, Riyadh*, King Fahad Library, P3.


(2) Abu Raziza, Omar Siraj (2005): Deceloping and Investing Ain Zubaida: Constructing, Operating and Maintenance. *Awqaf Journal*, Year 5, Issue, P124.

(3) . Bamukji, Akram, Marwan, Nasrat (Translate) (2006) *Turkish wives and mothers in the Abbasid Epoch*.

See the Website: <http://www.mesopotamia4374.comadad2/zawjaat.htm>

(4) Ghanim. Ibrahim Bayoumi(1998) *Waqf and Politics in Egypt*, Edition 1, Cairo, Dar el Shuruq, P312

(5) Mohammad, Ali Jumaa (1993) " *Waqf and its Developmental Role -Seminar on Towards a Developmental Role of Waqf*" - Kuwait, Ministry of Awaf and Islamic Affairs.



houses, not to mention its role in boosting bonds of kin and consolidating social ties, played a prominent role in strengthening family status at a local level. Two Egyptian ladies, Ain el Hayat Yousef and Fattouma Abu Mandoor, dedicated in 1913 a 20-acre piece of cultivable land whose proceeds would go to the entertainment of guests. For this purpose, a man known for good deeds should take charge of entertaining guests for a consideration out of the waqf proceeds.⁽¹⁾ Several women diverted their awqaf to those channels which contribute to women's interests.⁽²⁾

In a study about the Egyptian case in the first half of the 20th century conducted by Mrs. Riham Khafagi, two aspects were cited about women's interest in developing women. The first aspect approached orphan daughters, whereas the second aspect approached their education and promotion. The areas of dedication were numerous and diverse. The waqf of Mrs. Jalila Tousoun, known as the Orphanage of Mrs. Jalila, the wife of the reputable writer Ahmad Zaki Basha, in 1927 was made in favour of girl orphans. In that orphanage, girls received education through learning the principles of reading, writing, religion and arithmetic, in addition to other skills, for example sewing, cooking and the like. Mrs. Jalila set conditions providing the admission of 15-20 orphan girls as stated in her waqf deed.⁽³⁾


Generally speaking and based on their charitable spending tendency, women gave their due attention to establishing **orphanages for boys**.⁽⁴⁾ Another memorable example in this charitable domain in famous well-doer Huda Sharawi who established a factory for china

(1) Ghanim, Ibrahim Bayoumi (1998): *Waqf and Politics in Egypt*, Edition 1, Cairo, Dar el Shouroq, P325.

(2) Khafagi, Riham Ahmad (2003); *Women Awqaf: 'Examples of Women Participation in Civilizational Progress' - Studeies on the Egyptian case during the first half of the 20th century*, Issue 4, P11.

(3) Ghanim, Ibrahim Bayoumi (1998): *Waqf and Politics in Egypt*, Edition 1, Cairo, Dar el Shouroq, P313.



(4) Khafagi, Riham Ahmad (2003); *Women Awqaf: 'Examples of Women Participation in Civilizational Progress' - Studeies on the Egyptian case during the first half of the 20th century*, Issue 4, P24.



and earthenware whose proceeds support the education of orphans and the sons of the poor. Women dedicators (waqifat) were interested in extending various social services, for example helping the poor and enabling poor Moslems to go on pilgrimage to Mekka, establishing guest houses that carried the name of the family to boost social communication. Among the other services were the manumission of slaves and captives, helping poor girls by providing marriage assistance as done by the Tunisian princess Aziza Bint Ahmad, mentioned earlier in this book.⁽¹⁾ Mrs. Hanifa al Salahdar's waqf assisted widows' daughters with their marriage expenses.⁽²⁾


Al Jawhara, daughter of Imam Faisal Ibn Turki Al Saud, made a waqf for the adornment of women and providing dresses and some jewels for those girls engaged to marry. Thereafter, this waqf was confined to some make-up items, such henna, perfumes and the like.⁽³⁾ In Al Maghreb al Arabi, women manifested a remarkable presence in waqf-related domains. Among 1293 waqfs belonging to Tunisian families, 231 belonged to men and 97 belonged to women.⁽⁴⁾ A funny example related to waqf is that one established by Mrs. Steita Bint Salem al Namras who dedicated part of the waqf to her husband and provided stripping him of this advantage in case of a second marriage during her life, after her death or leaving Egypt, his homeland.⁽⁵⁾

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- (1) Ghanim, Ibrahim Bayoumi (1998): *Waqf and Politics in Egypt*, Edition 1, Cairo, Dar el Shurouq, P325.
 - (2) Khafagi, Riham Ahmad (2003): *Women Awqaf: ' Examples of Women Participation in Civilizational Progress' - Studeies on the Egyptian case during the first half of the 20th century*, Issue 4, P23.
 - (3) Al Harbi, Dalal Bint Mekhlid (1419 AH) *The Role of Al saud Princesses in Supporting Social and Cultural Life*: An article in Al Jazeera Newspaper
<http://www.suhuf.net.sa/1999jazhd/mar/14fr.htm>
 - (4) Al Tamimi, Abdul Jalil: *Institutional Structure of Waqf in Maghreb Arab Countries*: Researches and discussions of the Intellectual Seminar (2003): Beirut: Arab Unity Center for Studies, P 499
 - (5) Khafagi, Riham Ahmad: Discussions on the article dealing second - marriage of men. For more details see Mohammad Abu Zahra: Lectures on Waqf, Cairo, Dar el Fikr el Arabi, PP 276- 281.



WAQF CONTRIBUTIONS IN BEHALF OF WOMEN





Historically speaking, waqf, with its numerous types reflecting the awareness of the nation (Umma), played a distinctive role in attending to women and providing for their decent life and welfare. Saad ibn Ubada narrates the following Prophetic tradition: "*O Prophet! the mother of Saad Ibn Ubada is dead, so what is the best charity? He said, 'Water', So he dug a water well and dedicated it to Um Saad.*"⁽¹⁾

The companions of the Prophet (may Allah be pleased with them) made awqaf in favour of women, for example al Zubair Ibn El Awam made a Thurri waqf, the first of its type. He made waqf of some of the houses, which belonged to him so that they cannot be sold or bequeathed. Their usufruct passed to his sons and divorcees returning to their husbands, but a second marriage forfeits this right of enjoying the usufruct of the waqf.⁽²⁾ During the Ottoman rule, Moslems had many various awqaf, including two major ones allocated for preparing indigent women who are preparing for marriage.⁽³⁾

Historians, however, recall with great admiration the advantages of Salah Eddin Al Ayoubi who provided one of the doors of Damascus Gate with two nozzles: one for milk and the other for sugared water. Mothers used to come twice a week to take their needs thereof.⁽⁴⁾ Part of the waqf water wells were allocated to women who could not afford to pay for water providers.⁽⁵⁾ Another waqf was allocated to provide replacement utensils broken by servants to evade their punishment.⁽⁶⁾

Waqf also showed a genuine interest in maintaining family ties through the waqf of unhappy wives forced to leave their houses, at a time they had no relatives or they come from distant places. Special

(1) Narrated by Abu Dawood. Website: <http://hadith.al-islam.com>


(2) Ba Dahdah, Ali Ibn Omar (2005) 'Everything is Available Free.' Website: <http://islameiat.com/main/?c=247&-1697>

(3) Al Ahmad, Naser Mohammad (2006) *Waqf: Nazarat wa Ahkam*; Website: <http://www.islamdoor.com/k/wakef.htm>

(4) Al Sebaie, Mostafa (1978) *From the Wonders of our Civilization, Edition 5*, Islami Office, Beirut, P:

(5) Al Fiqi, Mohammad Abdul Qader (2003): *The Role of Islamic Waqf in Development and Preservation of Environment, Al Wai el Islami*, Year 15, Issue 456, P 26.

(6) Dawaba., Ashraf Mohammad (2005); *A Proposal for Financing through Waqf.:- Awqaf Journal*, Year 5, Issue 9, P49.



houses were established for them and attempts at restoring their family life back to normal. This is similar to what is nowadays known as the Offices of Guidance and Social Service⁽¹⁾. There was another waqf for protecting the wealth of a woman from the encroachment of a husband, son or family⁽²⁾. The waqf established by Ismail Rifaat in 1867 known as Bab El Khalq Shelter, which catered for twenty poor Moslem elderly women who failed to provide for themselves, is an example made in favour of women⁽³⁾. As a top governmental official during the reign of Khedive Ismail, Ratib Basha rejuvenated the hospice of **the poor elderly women** which was originally established towards the end of the Mamluki era and catered for 21 women.⁽⁴⁾

In the Sultanate of Oman, there were awqaf established on Maja'iz or Public Bathrooms whose proceeds were diverted to restoring those bathrooms established mainly for health purposes⁽⁵⁾. However, nowadays new roles have been assigned to awqaf through developmental projects directed to women, for example 'Setting things Right among Disputant Couples' and 'My Own Effort' conducted by Kuwait Awqaf Public Foundation which will be handled in detail later.

In the State of Qatar, a large financial waqf for medical care and research specialized in gynecology, pediatrics, sterility, diabetes mellitus, myocardial and infectious diseases has been established, in addition to another program for genetics research which is getting underway.⁽⁶⁾

(1) Al Sadhan, Abdullah Ibn Nassaer (2006): Awaqf from a Social Perspective, Ahlan Wasahlan Magazine.

Website: <http://pr.sv.net/aw/2006/January/2006/Arabic/brorse.htm>

(2) Al Omar, Fuad Abdull (2000): The Role of Waqf in Non Governmental Work and Social Development: Kuwait Awqaf Public Foundation, P 31.

(3) Ghanim, Ibrahim el Bayoumi (1998) Waqf and Politics in Egypt, Edition 1 < Cairo, Dar el Shurouq, P 312.

(4) For more details about hospices (Takaya), please refer to Ghanim, Ibrahim Bayoumi "Waqf and Politics in Egypt, P 307.


(5) Ibid 311.

(6) Qatar Institute of Education and Sciences.

Website: <http://www.qf.edu.qa/output/page431.asp>



Kuwaiti Women and Contribution to Waqf



Waqf in Kuwait is as old as the history of Kuwait itself and well-off Kuwaitis used to set up awqaf on charitable and religious channels more than three hundred years ago. Well-doing is indigenous to Kuwaiti people and constitutes one of the noble objectives which Kuwaitis pursue to win the good pleasure of Allah. Similarly, Kuwaiti women showed a genuine interest in waqf in the same way men did. This interest brought about more prosperity and development to waqf and reflected this charitable trend attributed to Kuwaiti women.

Kuwait Awqaf Public Foundation* manifests an interest in documenting the lives of the waqifs (men and women) in the Giving Record of which three issues were published so far. We have gone through these records to get acquainted with women dedicators (waqifat) and to look at those original copies of the waqf deeds kept at the Automated Archive. We have also resorted to the computerized system of the e-waqf form designed by KAPF. After analyzing and studying all those systems and documents and classifying them according to the respective spending channels, we have been able to highlight the roles of some women dedicators as examples of some types of waqf.

In this part, we shall deal with the contributions of Kuwaiti women to the various types of waqf, then we shall handle the role of women in attending to their awqaf.

First: Familial (Thurri) Waqf:

"Once a human being is dead, his work is cut off except three things: an ongoing charity, a beneficial learning or a goodly son praying for him"⁽¹⁾

Women contributed to the Familial (Thurri) waqf as shown in the following examples:

(1) A Prophetic hadith narrated by Musdlim / Al Hafez Al Munthiri, Zakieddin / Al Albani, Mohammad Nasereddin (1969) Summary of Sahih Muslim, Ministry of Awqaf & Islamic Affairs, Kuwait.

(*) KAPF is a governmental charitable organization interested in waqf and waqf related affairs, for example managing, investing and spending waqf proceeds as recommended by the waqifs. Besides, it seeks to develop the society from cultural, civilizational and social perspectives to ease the burden of the needy. For more about this, please see: <http://www.awqaf.org>

In 1240 AH-1825 AD, Merriam Bint Othman al Qanaie dedicated her house adjacent to Abdul Ilah mosque to her daughter Saleha Bint Ali Ibn Sarri and their descendants and to Taiba and her son.



Abdul Ilah Mosque - Kuwait

In 1339 AH-1921 AD, Sheikha Bint Abdullah Ibn Ghanim dedicated her house in Al Mattabba neighbourhood to Mohammad and Duaij, the sons of Khalifa al Dabbous and their posterity⁽¹⁾.

In 1366 AH-1974 AD, Latifa Bint Kulaib al Khudhair dedicated a house and three shops behind Fahad al Salem Street to the posterity of Sultan Ibn Kulaib Al Khudhair.

Second: Mosques' Waqf:

The waqf on mosques prevailed in Kuwait and this type of waqf expanded to cover attending to Imams and muezzins through allocating residence and salaries for them. This waqf included also the maintenance of such mosques and providing them with the furnishings and furniture.

a. Building of Mosques:

"He whoever builds a mosque as small as a bird's nest or smaller, to him Allah builds a house in Paradis."⁽²⁾

(1) Al Kandar, Faisal Abdulah (2003) *The Activities of Kuwaiti Women as show in the Waqf Deeds, Arabic Magazine for Human Sciences*, Vol 20. Issue 78, P 18.

(2) A Prophetic tradition: Website <http://www.dorar.net/mhadith.asp>

Maleka Bint Mohammad Al Ghanim ordered the mosque of Al Qatami to be built near her residence. She also dedicated two shops adjacent to the mosque, one of which for teaching the Holy Qu'ran and the other as a residence for the Imam. She herself attended to the mosque throughout her life in 1250 AH- 1834 AD.⁽¹⁾ Similarly, in 1419AH - 1998AD Haya Bint Abdul Rahman al Habib dedicated a property in Hawalli area whose proceeds shall go to the mosques which she established. The surplus shall go to the maintenance and restoration of the property.



Al Qatami Mosque - Kuwait



Abu Hulaifa Mosque - Kuwait

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- (1) Al Kandari, Faisal Abdullah (2002): the Activities of Kuwaiti Women as Shown in Waqf Documents - Arab Magazine for Human Studies, Vol 2, Issue 78, P 16.
(2) Al Tauba Sura, verse 18



B. Providing Furniture and Furnishings to Mosques:

In the Holy Qu'ran, we read the following verse: "*The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and pay Zakat and fear none except Allah. It is they who are expected to be on true guidance*".⁽¹⁾ In 1335 AH-1917 AD, Amena Bint Ali dedicated a house in Al Mattabba whose proceeds shall go the maintenance and furnishings of the mosque of Ibn Bisher al Roomi. In 1348AH- 1929AD, Sara Bint Berges dedicated half of her house to her daughters Sheikha Bint Medhi and Fatima Bint Othman and then to the restoration of Al Sayer Mosque, located in Al Faddagh Neighbourhood.

b. Attending to Imams:

In the Holy Qu'ran, we read the following verse:" *Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit multiply many times? It is Allah that giveth you want or plenty. And to Him shall be your return*"⁽²⁾ In 1330AH - 1912AD, Bezza Bint Ghanim al Jabr dedicated Ain Sheeha (a farm north to abu Hulaifa) with all its trees, wall and annexes to the Imam of Abu Hulaifa mosque, out of which he used to draw his salary.

Third: Charitable (Khairy) Waqf:


The contributions of Kuwaiti women were diverse to this domain and following are some of the respective channels of spending:

a. Food and sacrifice meat:

This means providing food and other foodstuff materials necessary for the needy in all Islamic countries, either collectively or individually. In the Holy Qu'ran, we read the following verse:" *And they feed, for love of Allah, the indigent, the orphan, and the captive, (saying) " We feed you for the sake of Allah alone: No reward do we desire from you, nor thanks*".⁽³⁾ Sacrifice meat means distributing such meat inside and outside Kuwait during the Holy Eid El Adh'ha. In the

(1) Al Baqara Sura, verse 245

(2) Al Insan Sura, verses 8 & 9



Holy Qu'ran, we read the following verse: "*It is neither their meat nor their blood that reaches Allah: your piety reaches Him: He has thus made them subject to you, that you may glorify Allah for His guidance to you: and proclaim the good news to all who do good*".⁽¹⁾

In 1298 AH - 1882 AD, Eida Bint Salman dedicated her house in al Awazim neighbourhood and a fishing facility (Hadhra or fish trap or weir) to the poor and the needy after her death.

b. Prayer, Fasting and Reading the Qu'ran:

In the Holy Qur'an, we read the following verse: "*Those who (in charity) spend of their goods by night and by day, in secret and in public have their reward with their Lord: on them shall be no fear, nor shall they grieve*"⁽²⁾". In 1326 AH - 1908 AD, Latifa Bint Mohammad al Shamali dedicated a house whose rent would go to prayers, fasting and sacrifice meat.

c. Break Fast (Iftar) and Pilgrimage:

: "*Whoever provided food for a fasting man shall have the same reward without reducing his reward*", a Prophetic tradition⁽³⁾. In 1420AH - 1999AD, Haya Abdul Rahman Al Habib dedicated her building located in Hawalli so that the proceeds thereof shall go to meals, sacrifice meat and providing food for fasting people in the holy month of Ramadhan. Each of these *nawafil* should be carried out in the mosque of Haya Abdul Rahman al Habib. The reward of these acts shall reach the woman, her parents and aunts.


d. Providing Fresh Water Free (Tasbeel):

"*Whoever provides a thirsty Moslem with a drink, Allah will give him a drink on the Day of Judgment out of the sealed nectar; and whoever provides a hungry Moslem with food, Allah will provide him with the fruits of Paradise; and whoever provides a naked Moslem with clothing, Allah will provide him from the brocade of Paradise*", a Prophetic

(1) Al Haj Sura, Verse 37.

(2) Al Baqara Sura, verse 274

(3) Hadith Sharif, Sunan ibn Maja - Website <http://hadith.al-islam.com>



tradition⁽¹⁾. In 1356AH -1937AD, Sherifa Bint Jabr al Ghanim dedicated a house in Sharq Area in favour of charitable works, for example sacrifice meat to herself and her parents, and to providing fresh water and food free in pursuit of Allah's good pleasure in this world and the world to come. Likewise, in 1417 AH - 1996 AD, Nora Hussein Al Khargawi allocated one third of her estate to charities and philanthropic works which reach her after her death, such as digging water wells in Islamic countries and building mosques or orphanages.

D: Manumission of Slaves:

In the Holy Qu'ran, we read the following verse: *"But he hath not made haste on the path that is steep. And what will explain to thee the path that is steep? It is freeing a bondman"*.⁽²⁾ Another example is Meitha Bint Misbeh who, seeking Divine reward, freed her slave Bakheet and his wife Warda and provided them with money. Then she dedicated the house, an amount of money and the weirs to their slaves and their posterity in 1263 AH - 1847 AD.⁽³⁾ Mrs. Hessa Bint Sheikh Humoud al Jassar likewise freed her woman slave Zafarana and dedicated her house to acts of charity and to her daughter Fatima and her woman slave Zafarana. In 1292AH - 1875Ad, this waqf deed was executed.⁽⁴⁾

E. All Charities:

This term indicates an authorization made by a waqif and appears in his waqf deed to divert his money or any property to any charitable channel which is likely to bring about good and mercy to him after death. In the Holy Qur'an, we read the following verse: *"The parable of those who spend their wealth in the way of Allah is that of a grain of corn: it growth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things."*⁽⁵⁾

(1) Narrated by Imam Ahmad- Website<http://hadith.al-islam.com>

(2) Al Balad Sura, Verses 11,12,13)

(3) Al Kandari, Faisal Abdullah (2002): The Attiities of Kuwait Women through Waqf Deeds:Arab Magazinefor Human Studies, Vol 2, Issue 78, P20.

(4) Ibid, P20

(5) Al Baqara, verse 261.

In 1340 AH - 1921 AD, Mrs. Sabeeka Bint Mohammad al Sumait established waqf for all charities in the hope that she, her parents and sister would receive the reward in this world and the Hereafter. Sheikha Moodhi Al Mubarak Al Sabah dedicated one third of her estate to all charities: providing food for the hungry, clothing, shelter for widows and orphans, assistance to the sick and the bereaved.

F. Attending to the Disabled:

In the Holy Qur'an, we read the following verse: " By no means shall you attain righteousness unless you give freely of that which you love: and whatever you give, Allah knoweth it well".⁽¹⁾ In 1403 AH - 1983AD, Mrs. **Munira Ahmad Mohammad Al Awaisi** dedicated one third of her estate to the Kuwaiti Society for the Disabled located in Cairo Street.



**H.H. the late Amir Sheikh Sabah Al Salem Al Sabah
lays the foundation stone of the Disabled Society**

(1) Al Imran, Verse 92.

G: Supporting Students:

"If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion".⁽¹⁾

In 1416 AH - 1995 AD, Mrs. Moodhi Sultan el Issa dedicated an amount of KD 50,000 /- (Kuwaiti Dinar fifty thousand only) in support of students.

H. Caring for Du'at (Callers to Allah):

Narrated by Abi Hazem through Sahl ibn Saad (May Allah be pleased with him) the Prophet said, *"I swear by Allah, it will be better for you that Allah should give guidance to one man through your agency than that you should acquire the red ones among the camels"*⁽²⁾ In 1422 AH - 2001 AD, Mrs Dalal Abdullah el Ajeel dedicated an amount of 25,000 /- (Kuwaiti Dinar twenty five thousand only) to the Du'at at Islam Presentation Committee (IPE).

Fourth: Mushtarak (Joint) Waqf


In the Holy Qu'ran, we read the following verse: *"The parable of those who spend their wealth in the way of Allah is that of a grain of corn: it growth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things"*⁽³⁾ The Mushtarak waqf is a combination of both the familial waqf and the charitable waqf. Among the prevalent examples of this waqf are the following examples;

(1) Produced by Imam Ahmad and Ashabul Sunan through Abu El Darda'a Websi.

(2) A Prophetic tradition narrated by Moslem on the internet: <http://hadith.al-islam.com>

* Best type of camels

(3) Al Baqara, Verse 261.



In 1285 AH - 1868 AD, Mrs. Fatima Bint Ahmad El Hejaili dedicated her house located in Sharq Area to her daughters Munira and Nora, daughters of Mubarak, and her son Fahad Ibn Mohammad provided that they should act in her behalf in terms of sacrifice and charities and to do all that ought to be done to a dead person by a living one. One third of the house is offered to each of them without discrimination between a male and a female. After the daughters, the property shall pass to the posterity of the son, leaving nothing for the posterity of the daughters.

In 1299 AH - 1882 AD, Nahya Bint Marzouq El Ghareeb dedicated her house to her posterity and their descendants as long as they reproduce, provided that they should provide food and sacrifice meat to her, to her parents and husband Rasheed, and his parents in request for the Divine reward.

Fifth: Kuwaiti Women Attitude towards their Awqaf:

Reflecting on the role of Kuwaiti women in the area of waqf, one does not fail to notice that positive and lively sense of the initiative and readiness to do acts of charity and attend to waqf. In this respect, there is an interesting research carried out by Faisal Abdullah Al Kandari⁽¹⁾ in which he touches upon the activities of Kuwaiti women in caring for their awqaf. He cited three major types of activities, for each of which he provided examples. Here are some of these examples:

- **First:** Most waqf deeds state that women used to go to the judge to register the case of sale, waqf or otherwise in front of him. The following are examples:

In 1285AH - 1868Ad, Fatima Bint Hamad Al Hejaili went the judge Mohammad Ibn Abdullah al Adsani and announced that she dedicated her house to her daughters Munira and Nora, the daughters of Mubarak, and her son Fahad Ibn Mohammad. She recommended them to provide sacrifice meat and charities in her behalf. In her waqf

(1) Al-Kandair, Faisal Abdulla (2002) Activities of Kuwait women as shown in waqf documents, Arab Magazine for Humanitarian Sciences, Volume 2, Issue 78, pp 21-25.


deed, she allocated equal shares for each and, further, she provided that after the death of her daughters, the usufruct should pass to the posterity of her son Fahad. This means that the posterity of the daughters are not entitled to any advantages. Similarly, Fatima Bint Ghanim al Hurais went to the judge Mohammad Ibn Abdullah Al Adsani in Jumada el Ula, 1315 AH, corresponding to February 1917, and dedicated her house to sacrifice meat and meals in behalf of her and her parents.



- **Second:** Women themselves used to carry out sale and purchase transactions related to different properties, whether these are shops, houses or otherwise. Such transactions were carried out by men and women alike or both were involved in one transaction. Examples to validate these facts are numerous, For example, Mrs. Moodhi Bint Butty Ibn Madroush sold her house to Sara Bint Suleiman for 80 riyals. Thereafter, Sara dedicated the house to meals served in behalf of her and her husband Duhaim, then the to the posterity of her daughter Thaqiba. The judge Mohammad Ibn Abdullah Al Adsani put down the sale formula in 1297 AH, corresponding to May, 1880. Issa Ibn Khalil and Iskander were witnesses to the document.

In Rabie Awal 1335 AH, corresponding to 29 December, 1916, Fatima Bint Mohammad Ibn Shalhoub bought from Jasem Mohammad Al Bloushi his house located in Mirqab for 200 rupees and handed over the full price to the owner. Once the house passed to her, she dedicated it to meals and sacrifice meat in behalf of her and her parents.

- **Third:** Kuwaiti women assumed the job of a waqf nazir (administrator) and used to collect the proceeds, maintain the property and implement the waqif's will, for example providing food and meat



and spending the money surplus in charities. There are numerous examples, which stand witness to women who assumed nazara or delegated it to other women, whether relatives or friends.. An example is found in Fatima Bint Ghanim al Hurais who dedicated her house to meals and meat and assumed nazara throughout her life. Thereafter, the nazara was passed to her daughter Nahya Bint Nasser al Khurais and her offspring.

In Shawal, 1329AH, corresponding to July, 1921, Munira Bint Khalifa al Werai'a bought from Khalaf Ibn Abdul Karim el Jabri, as per the power of attorney conferred upon him from his aunt Jawza, the house located in Al Mutran neighbourhood for 80 riyals. She dedicated the house to meals and meat in behalf of herself and her parents. Munira Bint Sheikh Duaij was appointed nazir of this waqf.

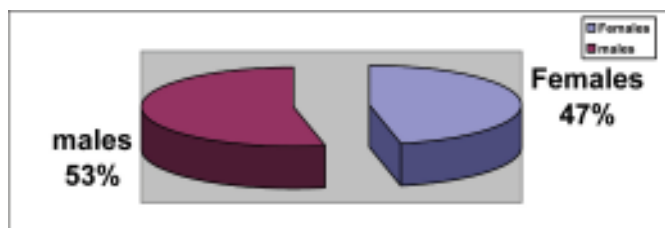
It should be noticed that in some cases women delegated their powers to other women to act in the way they deem convenient on her behalf in respect of a waqf. An example is Al Yazia Bint Awad who granted a power of attorney to Habbaba Bint Sabah, who in turn sold the house of her principal to Khalifa Ibn Ahmad Ibn Sinan for 170 riyals in Shaaban 23, 1321AH, corresponding to November 14, 1902.

Sixth: Statistics of Kuwaiti Women Contributions to Waqf

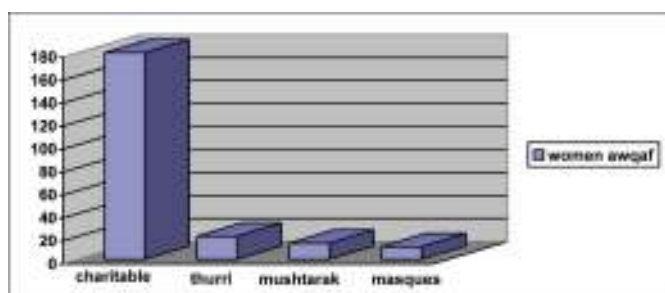
Based on the e-waqf Form developed by KAPF and the type of waqf (Thurri, Mosques, Khairy or Charitable and Mushtarak*), the number of waqifs (men and women) has been calculated. The number of such forms with well-doers, companies and corporations amounted to 549. Well-doers and companies were excluded due to the difficulty in identifying the gender therein, the number of awqaf amounted to 481, out of which 256 are for men and 225 for women. The percentage of women waqifs as indicated in this statistics is 47%, which indicates a truly high percentage on the part of Kuwaiti women in the area of waqf. In this respect, see Figure 1:

* Some awqaf indicated in the waqf deed do not refer to the type of waqf.

Comparison between the number of Men and Women Waqfs



Males	256	Females	225	TOTAL	481
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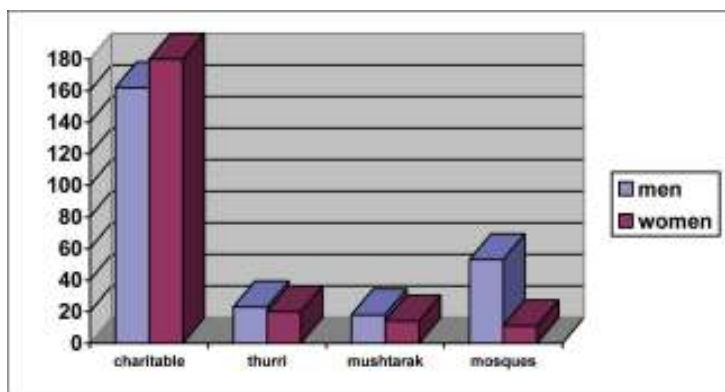


Type of Waqf	Female Awqaf	Percentage
Charitable	180	80%
Thurri	20	8.89%
Mushtarak	14	6.22%
Mosques	11	4.89%
Total	225	100%

Looking at Figure 2 dealing with women awqaf according to the type of waqf, we notice that women awqaf in the area of Thurri waqf amount to 20, i.e., 8.89% of the total number of this type of waqf. Meanwhile, women awqaf on mosques amount to 11, i.e., 4.89%. This stands in sharp contradiction with the women charitable waqf which amounted to 180. Furthermore, the number of Women Mushtarak waqf is 14, i.e., 6.22%.


From the above-mentioned statistics, we notice that there is noticeable tendency on the part of women towards charitable waqf. Women usually have a strong passion towards the poor, needy, orphans and other charitable domains. This tendency towards the charitable domain in women is higher than their tendency towards the Thurri waqf, often held by many that it gains priority in women.

Figure 3 draws a comparison between the numbers and percentages of women awqaf to their total number, in addition to the percentage of men to their total number divided according to the type of waqf. It is noticed that women involvement in charitable waqf is higher than that of men, taking into due account that women involvement out of their total number reaches as high as 80 %. Men involvement, however, is 63.28 % out of the total number. Men take precedence over women in mosques' waqf in which men capture 20.7% versus 4.89 % for women.



Type of Waqf	Women	Percentage
Charitable	162	63.28%
Thurri	23	8.98%
Mushtarak	18	7.03%
Mosques	53	20.70%
Total	256	


Type of Waqf	Women	Percentage
Charitable	180	80%
Thurri	20	8.89%
Mushtarak	14	6.22%
Mosques	11	4.89%
Total	225	



With respect to women awqaf according to the specific channel of spending, KAPF statistics indicate the sacrifice meat comes first in charitable spending channels, followed by providing food, then comes third all charities, followed by other channels in which women used to show interest and care for.



Waqf in Behalf of Kuwaiti Women



This study approaches that reciprocal relation between waqf and women. We have already dealt with the role of Kuwait women in the area of waqf. Alternatively, there are many domains in which waqf was helpful to women. KAPF has undertaken several developmental projects in behalf of women, for example:

First: My Own Effort


This is a family-related project undertaken by the Ministry of Social Affairs and Labour in collaboration with the KAPF Waqf Fund for Social and Scientific Development*. It aims to provide training to those social categories which receive assistance from the Ministry of Social Affairs and Labour, including divorcees, widows, old maids, modest families. This training centers round getting those people to acquire certain skills through joining training courses conducted by My Own Effort project to reach self-sufficiency. In this respect, we must recall the Prophetic tradition,; *Nobody has ever eaten a better meal than that which one has earned by working with one's hands. The Prophet of Allah, David, used to eat from the earnings of his manual labour"*.⁽¹⁾

Second: Setting Things Right Among Disputant Couples:

Civilized countries are interested in promoting family awareness held by society members as one of the main pillars for protection against the threats that endanger family life. To this end, awareness campaigns are conducted via different media. People in charge of extending familial guidance felt the necessity for setting up this project called **Setting Things Right Among Disputant couples** through KAPF Waqf Fund for Scientific and Social Development. The Fund aims to minimize divorce cases, advocate reconciliation and setting things right among couples, besides disseminating familial awareness among the

* Waqf Funds are moulds enjoying relative independence and are interested in calling for waqf and waqf activities, each in its respective area. This is carried out through an integrated vision which observes the needs of the society and priorities. It also takes into consideration the activities undertaken by the governmental and non-governmental agencies. For more information, see Waqf Funds - KAPF - Kuwait-Nov 1996, P4.

(1) Prophetic Tradition, Fat'h Al Bari on the Internet: <http://www.hadith.al-islam.com>




society members. The program assists in getting them to acquire certain skills, which help them overcome the problems they are likely to encounter. Cases are also followed up after settlement of differences or after divorce.

Third: Guidance Center

Many people fail to go successfully in this life at a time things are getting more complicated, not to mention the adverse effects the Iraqi vicious invasion left on the people of Kuwait. Getting acquainted with the means of success and overcoming crises require rich and lengthy experiences which people may stand in need of. To this end, KAPF appointed a number of counselors and specialists to extend assistance to those people suffering from psychological, social or educational problems. In addition to those projects, women come up to occupy prestigious positions through the Waqf Funds and Projects, which extend assistance to the various categories of the society, including women. The Contest for the Holy Qur'an and Reciting is available to males and females. In extending its services, the **Waqf Fund for Health Development** attends to health and to people with special needs without discrimination between males and females. Similarly, there is the Student Project which extends assistance to male as well as female students.




CONCLUSION



Through this research, I have tried to present a documented overview of women-waqf relation, laying emphasis on the contributions of Kuwaiti women. It has been made evident in this research that the high awareness which Moslem women enjoyed reflected itself in their attitude towards waqf as an effective developmental tool. Women have assisted in pushing the wheel of development and their women awqaf expanded to embrace mosques, and attending thereto, educational, health and social services which may fall under all charities.

It was an enjoyable journey in the world of the pioneering Moslem women, our mothers and grandmothers who set unparalleled examples of charities and well doing. In spite of the lack of references on this subject, I feel that I have, through Allah's Grace and blessings, presented something valuable. Through this research, I would like to stress the importance of the following conclusions and recommendations:

- 1 - The positive attitude of Moslem women and their responsiveness to the needs of their societies. They played crucial roles as early as the emergence of Islam. We can also sense that encouragement of the Islamic society to women in the area of waqf.
- 2 - The diversity of women contributions to waqf as their awqaf embraced all charities, for example constructing and maintaining mosques, health, educational and social services which are essential for the society and addressing the requirements of the age.
- 3 - There is a mutual relation between waqf and women as women enriched the waqf potential through their awqaf.
- 4 - Speculating on the waqf deeds and based on the respective studies at KAPF, we notice that both men and women enjoy that tendency towards charitable waqf. On drawing comparisons, we find that that the tendency towards charitable activities is higher in women, whereas men are more attracted to dedication to mosques and their construction than women. This may be attributed to that daily spiritual relation between man and mosque, whereas the kind and merciful nature of a woman and



her nearness to her family make her more sensitive to the needs of her society.

- 5 - The paucity of academic studies on women contributions to waqf calls us to encourage researchers to approach this topic, taking into consideration the growing interest in waqf studies. This can be achieved through contests, prizes and other means suggested by waqf centers worldwide.
- 6 - The recommendations focus on forming a study to assess the needs for establishing a waqf for women, whose aims are the following:
 - a - Improving the status of women at the social, educational, cultural and professional levels.
 - b - Utilizing the women's potentials in the process of social construction.
 - c - Extending support to the governmental and non-governmental agencies involved in women-related activities.
 - d - Establishing centers for women studies and researches in the hope of monitoring the needs of women and providing statistics about their social, political and economic status.
 - e - Encouraging women's initiatives and recognizing creative women.

In addition to all that has been mentioned before, we should point out that policies must be set to avoid any duplicity in the activities conducted by other funds. This will ensure that there will be an integration with the programmes conducted by other women-related governmental and non-governmental agencies.

In conclusion, I hope that I have managed to provide an idea about the contributions of women to waqf and the role of waqf in attending to women-related issues. I wish also to view this research as a starting point, which, hopefully, will lead to other more specialized studies in the hope of enriching our libraries in this domain.

May Allah the Almighty Guide us in the Way of Righteousness.



WAQF DEEDS APPENDIX





فَبَقِيَ ثَلَاثُونَ رَجُلًا

تم ايجال القوم ١٥٠٠ سنة
في الزمان الحاضر ١٥٠٠ سنة

[illegible]

تسجل رقم ١٨٠٠
تاريخ ١٩٠٠
الوقت ١٢:٠٠
مدرسة الإدارة العامة

[illegible]



١٩٦٦

ح

مركز دراسات الوحدة العربية

وثيقة تملك رسمية

تحت اذن امانة الفجر في الكويت لصدر رقة من المكة الشريفة في يومه و تاريخ
يوم القعدة ١٣٨٥ هـ ان ايت الواقع في الناحية الجنوبية الغربية من محلة مسجد زريق
الاولى من المشرق في ايت ناصر بن احمد سليمان السهال ونحو الاطراف المذكورة
يتواجد من ايت ناصر بن كهي وجنوب ايت ورتة سالامو كدس شيد للمدرسة كاله الا ان في
ملك حسين بن احمد سليمان السهال كاهو ثابت في وثيقة القبايل الصادرة من ادرية
التجول في الكويت بتاريخ ١١ شعبان ١٣٨٥ هـ في ايت السهال كاهو ثابت في وثيقة
بأعداد وختم حاكم الكويت المعظم الشيخ احمد الجابر الصباح بتاريخ ١١ شعبان ١٣٨٥ هـ
الشريعة حسين بن احمد سليمان السهال واقرب يد جميع ايت القبايل على مساعد
من عبد العزيز الكليب وعبد الله بن مشاري الكليب من جهة بالخصوص الكويت على قدر
وعدد واثباته آلاف روبرا اقر اليه بالاسم وقدره من قبل مساعد هذه الاشياء
احالة عن نفسه ونياية عن اولاده خالد وسليمان وشيخه كاهو ثابت في وثيقة هذا الامر
عن نفسه ونياية عن اخوانه عبد العزيز وعبد الله وعبد الطيف وشيخه وحصة وسبكه
وطبقة على ان يكون هذا ايت وقفاً لامن البس الموقوف على ذرية سلطان بن كليب الخضير
من قبل محمد لطيفه وعليه صاير هذه الايت المذكورة وقفاً جميعها في تاريخ اليوم
السادس من شهر ذي القعدة سنة الف وثلثمائة وست وستين هـ



بسم الله الرحمن الرحيم



رقم الوثيقة: ٩٤١٧
التاريخ: ١٩٩٨/٧/٢٢

وزارة العدل

إدارة التسجيل العقاري والتوثيق

مقدم إثباتات تملك بموجب حصص وقف

لما تولى إدارة التسجيل العقاري والتوثيق أن العقار الواقع في حولي وهو يمثل التسمية رقم ٥ من المنطقة ٣٩٩١٩ قطعه رقم ١١٨ ومساحته ١٠١١ م^٢ وقف وأربعة عشر متراً مربعاً وأوصافه بأنه سلك استشاري كاتله عاليه والحدود طبقاً للمنطق المذكور ***

ملك / هيا عبد الرحمن علي الحبيب بموجب عقد رقم ١٩٩٨/٥٥٧٧ ***
والمستند في حقه الوقف الصادر من المحكمة الكلية إدارة التوثيقات التشريعية برقم ٢٦ بتاريخ ١٩٩٨/٧/١١ قد ثبت بموجبها أن هيا عبد الرحمن علي الحبيب أوقف وحسنت العقار عاليه وفقاً لما نصه ريعه على مصالح المسجد الذي أنشأه في الجارية قطعه رقم ٩ والمعروف باسمها وموازاة عن ذلك يوفق في صيانة وأجود جدار هذا الوقف جداراً مستمراً وبقائه وقته ولا حيث الرقعة الأمية العامة للوقوف نظراً على هذا الوقف كثير شؤنه وتعرض مصالحه بما يحقق الشروط المذكورة. ولما تم بيع أو تشييد هذا العقار فعلى الجدار الوقف شراء عقار بديل يكون حصته كحصته وشروطه كشرطه ***

حضر الوقف رقم ٢٣٥٠١٠٠٩٣٣ وأقرت بموافقتها ومصادقتها على ما ذكره وأصبح العقار عاليه باسم جهة وقف هيا عبد الرحمن علي الحبيب الخيري بملقاة الأمية العامة للوقوف وإن تغير على المقار أملاء حقوق الخيري ***

بعد التوقيع على هذا العقد من قبل أطرافه وبعد استكمال الإجراءات المقررة يصبح المقار عاليه ملكاً لـ / جهة وقف هيا عبد الرحمن علي الحبيب الخيري بملقاة الأمية العامة للوقوف بموجب ما ذكره ***

حضر هذا العقد بناء على طلب أصحاب الشأن وكتاب القنية رقم ١/١٣/٢٠٨ - ١٩٩٨/١٢/٢٧ ***

المقر: جافمة /

موقع:

أوصفت من قبل

موقع

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وثيقة تلك رسمية

بسم الله الرحمن الرحيم
نحن السيد الرئيس عبد الله بن يوسف
الرئيس العام وشرفايت عداقة بن يوسف الجرافي
بنت علي ملكه بالسيرة الشريفة من أمها مريم بنت محمد بن علي
الوزير في ذي الحجة سنة ١٢٩٩ هـ الجلالة تحت رقم ١٠٠٠
ساعة الفتح محمد بن عداقة العداقة والمؤيد. وشهادة ناصر الجديس وقد أوفقه الله
عليه السلام محمد بن بشر بن مروي لحد مساجد الكوث تصرف خلاصة هذا البيت على مدار
من بناء وحصن ونزبت ودلو وما يحتاج له المجد بعد أن تقام منه مصالح البيت من بناء
وقوه مما تستخدم به غلبة كاهو محرم بوثيقة الوقفية المؤرخة ١٢٩٩ هـ صفر سنة ١٢٩٩
حضرت لدى المحكمات الشريفة في الكوث أمه بنت علي وأقرت قرارا رعايا بأنها قد بادلت
عبد الحميد بن يوسف بن يزيد من بيننا المذكور أعلاه إلى بيت عبد الرحمن الواقع في الجبل المذكور
الحدود فبسطه بيت راشد بن صالح والحد لراشد وشكلا بنت صالح بن سالم والحد لراشد
وشرفايت بن راشد ناصر الجديس والحد للبيع وجنوا الطريق العام والحد المذكور
الحد للبيع بالحد الشريفة من مالكة خليفة بن عبد الرحمن العطار كاهو محرم بوثيقة التملك المؤرخة
١٢٩٩ هـ سنة ١٢٩٩ هـ رقم ١٠٠٠ جلد ثالثة المصدقة بأصفا وختم حاكم الكوث المعظم الشيخ أحمد
الصباح وقد حضر عبد الرحمن بن يوسف بن يوسف الجرافي وأقر على هذه المبادلة وقد
سار هذا البيت المذكور أنه واقعا صحيحا شرعا فنبدله بمدعاهه فأنالته على
الذين يبدلونه أنه يذهب جميع علمه غمرا في يوم الادي والمشرين من شهر جمادى الثاني
الف وفسل لا بد من ذلك

بسم الله الرحمن الرحيم

بسم الله الرحمن الرحيم
بسم الله الرحمن الرحيم

مفت
ثبت ما ذكره في كتابنا المجلد الثاني
عبد الله بن خالد القيسي



صفحة
١٩٧
المجلد الثاني



ثم حضر لدي هذا العبد المحسن الذي عيى وقيل بن ثوبان وعلمه الله تعالى
بان شاء ثبت برهمن العاصم في اربا معرفته شرعية اقرت واقرت
وقيل بحاله معتر شرعا بانها قد اوقفت وبيت نصف بيتها في
المدينة وبقية بيت ورثة العبد وشمالا مطبقا وشرقا بيت
ابن الفتيان وجنوبا المطبق اوقفت على بناتها بنصفه بيت
نصفي واما بيت هناك ومن بعدهم على سبيل السائر الكائن
للمرور وانه الفداع وقفا صيدا شرعا لا يباع ولا يعير ولا
يؤجر ولا يهب فمن بعده بعد ما سرعه فانما الله على قنينة بعد ذلك
حتى لا يمتلئ تحريلا - مع مريم شلخا

المستأجران تارخ ٢٠٠٤
في سوا المحرم

عبد الله بن خالد
١٩
عبد الله بن خالد

بسم الله الرحمن الرحيم
الحمد لله الذي جعل القرآن
مكتوباً

الحمد لله الذي جعل القرآن
مكتوباً

الحمد لله الذي جعل القرآن
مكتوباً

الحمد لله الذي جعل القرآن
مكتوباً

الحمد لله الذي جعل القرآن
مكتوباً

الحمد لله الذي جعل القرآن
مكتوباً

الحمد لله

سجلت برقم ١٠٠٠ على طر...

سب نخوة هو انه قد اوفت وصت
وسلت عيده بت سلما، وذلك بيثها
الله بيقا قريق العوازم المستغنية
بشهرتهم عن تحديدهم على ابتها فهد
بت بظايف الدواسي وكذلك الحضر
الذي عليها فهد وكلمتهم وامرهم
ايضا وقف عليها فقلت فهد
المذكورة الوقفية المستطوره حتى لا
يخرج بها من صفه، وكذلك عاودها
دورها من احوالها فهد الله بامجد القديس

ادرسه من العبد وناه
اللقافه البطلان وناه
ولعله كثيرا

والله اعلم
والتاريخ
والله اعلم
والتاريخ

بسم الله الرحمن الرحيم



الحمد لله الواحد على الصفاة والمطلع على ما في السرائر والصلوة
والسلام على محمد وآله سادات الاوائل والاخر امة بعد نبيها
الخير هذه الورقة الشرعية هوانة قد حضرت المنة العاقلة
الرشيدة الحاجية لطيفة ائمت المرجو الخا ج محمد الشاهي وهي
على حالة تصح منها جميع التصرفات الشرعية واوقفت بينها
الكائن في بلد الكويت الحدود بالحدود الاربع فبها من القبلة
بين عمير بن غنم وبين ابو جروه ومن الشمال الطريق السار من
الشرق والجنوب الطريق النافذ وقد جعلت اخاها عبد الحسن
وكيلا على ذلك بان يخرج لها من اجرة بعد موتها صلاة وصوم
وختمات واضحيات وغير ذلك هو الوكيل في الحياة والوصي
بعد الممات وفقا صحيحا صحتها شرعية متملا على جميع
المصالح الشرعية بلا منازع ولا معارض حتى لا يخفى
جري ذلك وصحة عليه الاشهاد وسحر باليوم السادس
والعشرين بعد الالف والثلاث مئة من الهجرة النبوية على صاحبها
والله افضل الصلوة والسلام وانزلي التحية



ادارة التعمير العقاري

شركة التعمير العقاري



رقم الملف: ١٠٠٠
تاريخ: ١٩١٨

الملاحظات: ١٠٠٠
الرقم: ١٩١٨

الرقم: ١٩١٨
الملاحظات: ١٠٠٠

الرقم: ١٩١٨
الملاحظات: ١٠٠٠



نمودار و رقم ۱/۱۳۴

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرقم ١٨٩

البرق ١١١١/١١١١

المواضع



وزارة العدل
اعلام رسمي



—

[illegible]

عمر بھارتی /

القاضي احمد بن محمد بن النعمان
الباغدي / عامه / المعاصي





اعلام رسمي

اصحاب دفاتر علي حجة ما ذكره في تاريخ
الجمهورية الإسلامية الإيرانية
مستند

ن ۸۲
تاریخ ۷ ذی الحیجة ۱۳۷۶
السال ۱۷ بهمن ۱۳۵۵

تاریخ ۷ ذی الحیجة ۱۳۷۶ الموافق ۱۰ بهمن ۱۳۵۵ - ولما حل طلبه السيد الشهاب
"موسى التبارك الصباح" انتقل عضو الهيئة التأسيسية الكبرى في الكويت الواقع اثناء الى لفسر
"الهيئة التأسيسية الصباح" لعضو الهيئة التأسيسية وقد حضر لفتح ذاتها والتمهيد : ان القواعد
كل من محمد بن هجاج العتيبي وحضره عباس القاسم انشأت لائحة ، التي موسى التبارك الصباح
الشروط التي اتم الصلة عقلا وسدنا طائفة مختاره بأن الوصي على شئ من جميع مختلفاتي هو
سبارك السيد التبارك الصباح بصره في وجود الخبرات والمسيرات من اشباح جامع وكسوة عاري
وايسوا اربعة وثم اجمعوا من غير مساعدة مكتوب وقدر ذلك ما يعود لعدم في بحد عتاسي
وفوقه ان يتم على صرف ما يتيسر لديه من براءه حالها من درسه من بحد واللسه
يشول وما يشا جيمسا في الدنيا والاخره ، وسجل ذلك في دفتر القرارات والشهادة المختار
تاريخ ۲۰-۷-۱۳۵۵ رقم ۲۱ جلد (۱) ولما على مأذونية من الرئاسة في ۱۲-۷-۱۳۵۵
حضر هذه الاعلام بتاريخ ورسم اعلامه ۵۰ قلبي الفتحة قريه

مستند
مستند

لیکھو ۲۵

الحمد لله الذي شرع الوصية والقعدة والسلام على خير البرية ابا عبد الله
 ما اوصت به المرأة العاقلة الزنده سبكت محمد الصفي انها تشهد
 ان لا اله الا الله وان محمد عبده ورسوله وان الجنة حق وان النار حق
 وان الساعة آتية لا ريب فيها وان الله يبعث من في القبور واوصت
 اهلها ان يتقوا الله ويعلموا ان الله يفتيهم ويضعو الله ورسوله ان كانوا
 مؤمنين واوصتهم بما وصى به ابراهيم بنبيه ويعقوب بن ابيان ان الله اصطفى
 لكم الدين فلا تفرقوا الا وانتم محلون واوصت الى بنتها شاهد بنت محمد
 عية الله الصفي ان شاء الله ما اوصى الله بالذي لا يخرج من كبرهات ما لها بالعبادة
 وان تعجز ما كان عليا من الخلق في تأخذ ثلث ما لها وتختص في اعمال
 ابراهيم وحماد وغيره كبرهات ما اوصى الله بالذي لا يخرج من كبرهات ما لها بالعبادة
 تكون وصيتها بنتها شاهد بنت محمد عية الله الصفي تشهد في ارفع الحزب
 ووجوه القرابة بذمة لواء الرعية ما اوصى الله بالذي لا يخرج من كبرهات ما لها بالعبادة
 ما صدرت من كبرهات المذكورة من الوصية الشرعية في حال عصمتها وبعثها
 وقد شهدت علما بها في الذكر نوزان الجاسر الصفي ويوسف بن محمد
 الصفي كاتب شهرها وتماما في عهد الله بن خلف في غرة جمادى الاولى سنة اربع مائة
 بعد الف ليلة والتمت بحمد الله الملك الوهاب على الاوصاف صلوات الله عليه وسلم

بسم الله الرحمن الرحيم

Handwritten text in Arabic script, likely a continuation of the letter or a separate note, mentioning names and dates.

بسم الله الرحمن الرحيم

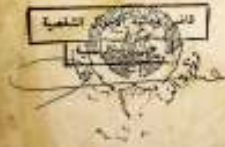
تصريح رقم ١١٠



وزارة الداخلية
اعلام رسمي

رقم
التاريخ ١٠/١٠/٢٠١٣
الموقع ١٢٨٣/٢/١٣

حضرت لدى المحكمة الكلية ادارة التوثيق الشرعية خيرة أحمد محمد العويضي تعمل جنسية كويتية رقم ٣٥٨٥١ صادرة بتاريخ ١٩٦٢/٧/١٥م وأقرت وهي في حال صحتها وكان عظمها فائمة ابن أوقفته في جميع مملكتي بما فيه ثمن في البناية المشوكة في الشارع مع والدته عاتقة عبد الرحمن الدلتجان وشقيقتي لؤلة أحمد محمد العويضي والنوصوفة بالنسبة رقم ١٩٦ من مخطط التنظيم للنسبة رقم ١ من المخطط ١٨٧٩١/٢ قطعة ٩ وساحتها ٧٥٠ م^٢ الواقعة في المسرة وقفا صحيحا نافذا وقد عينت الواقعة خيرة نفسها ناطرة على هذا الوقف طوال حياتها ثم تنتقل النطارة بعد وفاتها الى وزارة الأوقاف والشئون الإسلامية على أن تقوم وزارة الأوقاف بإيداع هذا التث في بيت التمويل وتقوم باستلام الأرباح المترتبة على هذا الاستداع جنسيا وتسلمها الى الجمعية الكويتية لرعاية المعوقين الكائنة حاليا شارع القاهرة في حليبي وشهد على تعريف الواقعة خيرة وأقرارها بذلك كل من أسامة عبد الله أحمد محمد العويضي بحمل جنسية كويتية رقم ١٤٨٠٣٩ صادرة بتاريخ ١٩٨٠/١/٢٥م وبها من حسين أحمد القطبي بحمل جنسية كويتية رقم ٢٩٨ صادرة بتاريخ ١٩٦٠/٧/١٣م وبنا على طلب الواقعة تنسبة المذكورة حصر هذا الاعلام .



حسب معروفي
القاضي
الكاتب

بسم الله الرحمن الرحيم

حجة ولف

الحمد لله الواثق على الضمان ، العالم بالسر ، القائل في محكم كتابه
﴿ **مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ** ﴾
والصلاة والسلام على خاتم الأنبياء وسيد المرسلين معلم البشرية الخير إلى يوم الدين
الذي علمنا بقوله (**إذا مات ابن آدم انقطع عمله إلا من ثلاث صدقة**
جارية أو علم ينتفع به أو ولد صالح يدعو له) .

والله الطلاق من حب الاجر والوهاب من الله تعالى اقر أنا / موصي سلطان العيسى -
كومية الجنسية وأنا يكامل صحي وعقلي باني وقلت مبلغا وقدره خمسون ألف دينار
كويتي على دعم طلبة العلم وجعلت النظارة على وقلي للامانة العامة للأوقاف تدبره
وترعى مصالحه بما يحقق استمراره وبقائه وفقا صحيحا شرعيا لا يورث ولا يوجب
فمن بدله من بعد ما سمعه فانما الله على الدين يبدلونه جوا في ٤ رجب ١٤١٦ الموافق
٢٦ نوفمبر ١٩٩٥ .

القسر عا فيه

موصي سلطان العيسى



الشاهد الاول : علي صباح العبدالله



الشاهد الثاني : بدر عبداللطيف بن لاجي



بسم الله الرحمن الرحيم

وزارة الداخلية
تكريت - الخليل العربي
ادارة شؤون الوقف



رقم
٢٤٤٤
٢٢٨٨٨
٢٢١٥٥
تاريخ
١٣
١٣

الرقم

الموافق

التاريخ

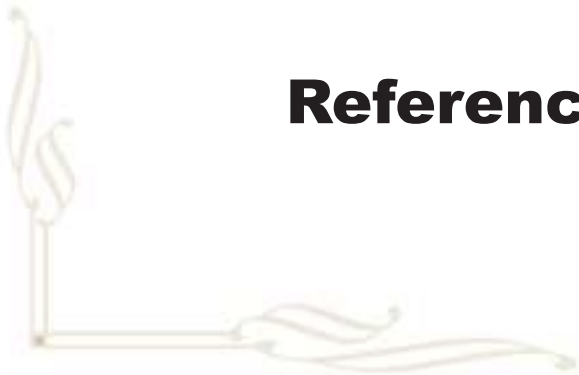
نقل طبق الاصل من حجة الاقبال الصادره من فائده حمد المحمدي

الحمد لله سبحانه

ثبت كما ذكر لسدي وانا العبد الثاني محمد ابن عبد الله العدساني السبي
الذي ليس تحرير هذه الاحرف الشريفة هو انه قد حضرت لدى فائده
بيت حمد المحمدي والبرت واعترفت وهي في حال صحتها وكمال عقلها بأنها
وقتها بهذا الحدود ثلثا الثلث الثالث وثلثا بيت عليان ابن محمد ابن
عمر وثلاث بيت حمد ابن عبد وحسبها الثلث الثالث على بيتها ضمير ونوره
بنات مباركة ولدها محمد ابن محمد على ان يدعون لها ويتصدقون منها كما يفعل
الاصحاب للاخوان واليهب بينهم الاثلاث لا يتعد الولد على البيت ومن بعد البنات
على ذرية الولد خاصة وليس لذرية البنات شي * ولما صحت ترحيها ابن بدله بعد
ما سمعنا ان ابنه على الذين يدلونه لثلاث يفتي حراً وحرره في ٣٠ حاد الاول ١٢٨٥ هـ
وتعهد على ذلها: ملا محمد ابن ملا حسين واخوه ابن ملا حسين لثلاث يفتي .

صحيح رقم ٥٧ اشراف





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- Director of KAPF IT Center, 1998-2004
- Supervisor of the Technical Office at the Civil Service Commission, 1997-1998
- Senior Systems' Analyst, Director of Systems' Development Department, Supervisor of Systems' Development Department at the Administrative Staff Follow up and Grievances Department: Council of Ministers, 1993-1995
- Programmer, Assistant Systems' Analyst at the Ministry of Planning, 1981-1991



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

First: Winners of Kuwait International Waqf Contest:

- 1 - The Contribution of Waqf to non-Governmental Work and Social Development - 1421 AH / 2000 AD by: Dr. Fuad Abdullah Al Omar
- 2 - Modern Trends in Developing Waqf Investment: 1421 AH / 2000 AD by: Dr. Ahmad M. Al Saad and Mohammad Ali Al Omari
- 3 - Waqf and non-Governmental Work in Modern Islamic Society (Jordan Case). 1422 AH/2001 AD by Dr. Yasser Abdul Karim El Hourani Waqf Regulations and the Codification Movement in the Modern Islamic World (The Case of the Arab Republic of Egypt), 1423 AH - 2002 AD by Attiya F. Al Weishi
- 5 - The Movement of Codifying Waqf Regulations in Modern Egypt, 1424 AH / 2003 AD by Ali A.F. Jebreel
- 6 - Waqf and its Role in Supporting Education and Culture in the Kingdom of Saudi Arabia during the last hundred years: 1424 AH - 2001 AD by Khalid Ben Sulaiman Al Khuwaiter.
- 7 - The Role of Waqf in Culture and Education in the Arab and Islamic Communities (Malaysia as an example), 1424 AH / 2001 AD by Sami M. Al Salahat
- 8 - Institutional Development of Waqf Sector in Islamic Communities: The Case of the Arab Republic of Egypt, 1427 AH - 2006 AD. by: Meliha M. Rizq
- 9 - Institutional Development of Waqf Sector in modern Islamic Societies, (Case of the Kingdom of Saudi Arabia) by Mohammad A. Al Akesh, 1427 AH / 2006 AD.
- 10 - Waqf Media and the Role of Mass Communication Media in developing and supporting the Performance of waqf Institutions by Sami M. Al Salahat, 1427 AH / 2006 AD.

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- 11 - Developing the Islamic Waqf Institution in the light of the western Experience, (A case study) by Dr. Osama Al Ashqar, 1428 AH / 2007 AD.
 - 12 - Investing Waqf Monies - Economic conditions and Development Requirements by Dr. Fuad Abdullah Al Omar, 1428 AH / 2007 AD.

Second: Theses

- 1 - The Role of Islamic Waqf in Promoting Technological Skills, 1425 AH 2004 AD
by: Abdul Latif M. Al Suraikh
- 2 - Waqf Nazara, 1427 AH - 2006 AD by Dr. Khaled Abdullah Shuaib
- 3 - The Role of Waqf in Developing the Civil Society (KAPF as an Example) 1427 AH - 2006 AD by Dr. Ibrahim Mahmoud Abdul Baqi
- 4 - An Assessment of the Waqf Investment Efficiency in Kuwait by: Abdullah Saad Al Hajery, 1427 AH - 2006
- 5 - Islamic Waqf in Lebanon (Ph.D) by Dr. Mohammad Qasem Al Shoom, 1428 AH / 2007 AD.
- 6 - A Documentary Study of the Voluntary Work in the State of Kuwait: A Sharie Approach and Historical Survey by Dr. Khaled Yousef Al Shatti (in print)

Third: Books

- 1 - Jurisprudential Regulations and Waqf Accountancy Principles
by Dr. Abdul Sattar Abu Ghuddah and Dr. Husain H. Shehata 1998AD.
- 2 - Waqf System in Modern Applications: A set of experiences undertaken by states and communities by Mahmoud Ahmad Mahdi 1423 AH/2003AD.
- 3 - Le Waqf en Algerie à l'époque Ottomane XVII è - XIX è by Dr. Nacsedine Saidouni, 1428 AH - 2007 AD



Fourth: Seminars and Courses

- 1 - Waqf and the Civil Society in the Arab World, May 2003 AD by:
A group of thinkers and academicians.
- 2 - 'Les Fondations pieuses (waqf) en mediterranee: enjeux de
societe, enjeux de pouvoir" by a group of thinkers and
academicians 2004AD.

Fifth: Booklets

- 1 - A Summary of Waqf Regulations: First Edition by Dr. Issa Zaki,
Nov 1994 and second edition in November 1995 AD.
- 2 - Islamic Waqf: Areas and Dimensions (in collaboration with the
ISESCO - Rabat, Morocco by Dr. Ahmad Al Raysouni, 1422 AH
- 2001 AD
- 3 - Islamic Waqf: Developing Methods of Work and Aalyzing some
Modern Studies by Dr. Ahmad Abu Zaid, 1421 AH - 2000 AD.

Six: Awaf Journal - a biannual hournal interested in waqf and charitable work.

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- 2 - First Issue, Shaaban, 1422 AH / 2001 AD
- 3 - Second Issue, Rabie Al Awal, 1423 AH / May 2002 AD
- 4 - Third Issue, Ramadan 1423 AH / Nov 2002 AD.
- 5 - Fourth Issue, Rabie Awal 1424 AH / May 2003 AD
- 6 - Fifth Issue, Shaaban, 1424 Ah /Oct 2003 AD
- 7 - Sixth Issue, Rabie Thani, 1425 AH / June 2004 AD
- 8 - Seventh Issue, Shawal 1425 AH / 2004 AD
- 9 - Eighth Issue, Rabie Awal, 1426 AH / May 2005 AD
- 10 - Ninth Issue, Shawal 1426 AH / Nov 2005 AD
- 11 - Tenth Issue, Jumada Al Ula 1427 AH / June 2006 AD
- 12 - Eleventh Issue, Thul Qida 1427 AH / Nov 2006 AD
- 13 - Twelfth Issue, Rabie Thani 1428 AH / May 2007 AD



Seventh: Translations of books on Charitable and Voluntary work

- 1 - Community Trusts: A New Force in Philanthropy by Kalpana Joshi and translated by Badr Nasser Al Mutairi 1417 AH/1996 AD.
- 2 - Fundraising for non-Profit Organizations - A Guidebook for the Assessment of Fund raising - 1997 AD by Ann L New and assisted by Wilson C. Levis, translated by KAPF
- 3 - International Aid Charities in Britain, 1998 AD by: Mark Robinson and translated by Badr N. Al Mutairi.
- 4 - The Characteristics of the British Experience in Charitable and Philanthropic Work, 1994 AD translated by Badr N. Al Mutairi
- 5 - Philanthropic Organizations in the USA by Elizabeth Boris and translated by KAPF 1417 AH/1996 AD..
- 6 - Accountancy for Major Charities: Charity Commissioners for England and Wales, July 1998 AD, translated by KAPF
- 7 - Third Generation NGO Strategies: A key to People-Centred Development by David Korten 1421 AH/2001 AD.
- 8 - Make a Difference: An Outline Volunteering Strategy for the UK. Written by: UK Home Ministry, translated by Kuwait Awqaf Public Foundation - Time Waqf Project 1424 AH/2003 AD.
- 9 - Islamic Waqf Endowment, 2001 AD, translated into English
- 10 - Kuwait Awqaf Public Fondation: an Overview. An introduction of Kuwait Awqaf Public Foundation (Translated into English) 2004 AD.
- 11 - A Summary of Waqf Regulations, 2006 AD (Translated into English).
- 12 - A Guidebook to the Publications of Waqf Projects Coordinating State in the Islamic World, 2007 AD.
- 13 - Guidebook to the Projects of the Waqf Coordinating State in the Islamic World 2007 AD.
- 14 - Women and Waqf by Mrs Iman M. Al Humaidan, 1428 AH/2007 AD.



Eighth: Waqf Indexes

- Index of the State of Kuwait, 1999 AD.
- Index of the Hashemite Kingdom of Jordan and Palestine, 1999 AD.
- Index of the Islamic Republic of Iran, 1999 AD.
- Index of the Kingdom of Saudi Arabia, 2000 AD.
- Index of Arab Republic of Egypt, 2000 AD.
- Index of Morocco, 2001 AD.
- Index of the libraries of the United States of America, 2001 AD.
- Index of Turkey, 2002 AD.
- Index of the Waqf Literature in India, 2003 AD.

Ninth: Waqf Jurisprudential Issues Seminar

- The first seminar was organized by KAPF in collaboration with the IBD Islamic Institute for Research and Training in Kuwait on Shaaban, 1424 AH / Oct 2004 AD and researches and papers were presented
- The second Waqf Jurisprudential Issues Forum was organized by KAPF in collaboration with the IBD Islamic Institute for Research and Training in Kuwait on Rabie Thani, 1426 AH / May 2006 AD and researches and papers were presented

Tenth: Studies

- 1 - Polling Citizens about Charitable Spending in the State of Kuwait, 1424 AH - 2003 AD.

Eleventh: Media Publications:

- 1 - Guidebook to the waqf Coordinating State's Projects in the Islamic World, 2007 AD.
- 2 - Guidebook to the Projects of the Waqf Coordinating State in the Islamic World, 2007 AD.

Deposit at KAPF Information Center on 30/6/2007 under number 41

Kuwait Awqaf Public Foundation

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

KAPF was established pursuant to the Amiri Decree # 2571993/ issued on 29 Jumada Al Ula, corresponding to 131993/11/. Its mission centers round developing waqf, maintaining it and spending its proceeds through a developed institutional organization and ongoing communication with society.

Series of translations in philanthropic and voluntary work

This is one of the projects undertaken by KAPF as part of the role entrusted to the State of Kuwait as a coordinating state in the area of waqf as per the resolution passed by the conference of the Ministers of Awqaf and Islamic Affairs held in Jakarta, Indonesia in October, 1997.

This book

This book highlights the contributions of Moslem women in the area of waqf over the period of Islamic history, stressing the role played by waqf in favour of women and families. It also defines waqf and its types, besides making a history survey covering the pre-Islamic, Islamic and modern periods. In the end, it approaches the role of Kuwaiti women in supporting waqf and the contribution of waqf to the welfare of Kuwaiti women and families.





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Awqaf Public Foundation - State of Kuwait
www.awqaf.org.kw

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is to publish the Waqf culture.
All its publications are therefore not intended for sale