

The Impact of Waqf Investment Upon Welfare Society Based on Qur'anic Interpretation

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Abstract

Waqf is one of several Islamic economic instruments that has a purpose to enhance welfare society and to support many worships are mentioned in verses of Qur'an. Focus on waqf for welfare society, almost many people defined that welfare is always talked about money and cash even though there are many things important could define welfare properly than just about cash on other hands, the study on the impact of waqf upon welfare society based on Qur'anic interpretation is still scant. This paper would like to discuss the impact of waqf upon welfare society based on Qur'anic interpretation on both sides are donors (waqif) and receivers (mauquf 'alaih) that mentioned on surah An-Nahl 97 and al-Quraisy 1-4 used qualitative method by documentation and Tafseer interpretation approach. Lastly, the article concludes that waqf investment used integration of Islamic commercial and social finance could enhance welfare society which is related with a meaning of welfare based on Qur'anic interpretation like perpetual charity, serenity, and social soul for the donors and problem solving Islamic brotherhood, and economic growth for receivers.

Keywords: waqf, waqf investment, and welfare

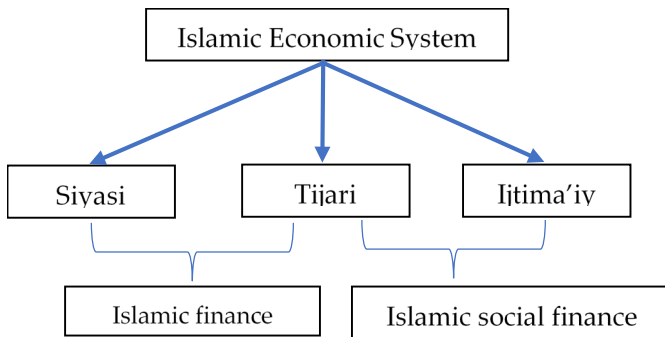
Introduction

The Islamic Economy is concerned about *siyasi* (government or public sector), *tijari* (trade sector or profit-based sector) and *ijtima'e* (social sector or non-profit sector)

with the differences in all these sectors lies in the aspirations of achieving the socio-economic equilibrium and also to achieve *Falah* (success) in this world and the hereafter.

Towards Islamic social finance is an instrument in terms of funding and investment that are in line with Shari'ah (Islamic law) principles included waqf (Islamic endowment), *zakat* (compulsory alms), *ṣadaqah* (donation), and *qard ḥasan* (benevolent loan) and others, that could be combined between *tijari* and *ijtima'e* sector like in the figure below:

Figure 1: The Complementary of Islamic Social Finance in the Paradigm of Islamic Economic System



Especially on waqf, its has a great impact to enhance welfare society such massive reduction in government expenditure and the gradual elimination of *riba*¹, Muslim's economic development² by doing various investments such as hotels, lands, building for residents, shops, gardens, and various programs of investment based on waqf wealth³, while waqf also

¹ Murat Çizakça, 'Awqaf in History and Its Implications for Modern Islamic Economies', *Islamic Economic Studies*, 6.1 (1998), 43–70 <<http://iesjournal.org/english/Docs/124.pdf>> [accessed 15 October 2020].

² Faliq Asraf and Azman Mohd, 'Temporary Waqf Model for Islamic Private Retirement Scheme in Malaysia: A Proposal', *Journal of Islamic Finance*, 8.1 (2019), p. 023–035.

³ Nurwingsyah Rohmaningtyas, 'The Significance of Waqf in Historical and Teoritical Studies', *Journal of Islamic Economics Science*, 1.1 (2017), p. 39–55. <<https://e->

provided social welfare services into three parts, which are: 1) worship part, waqf has an important role developed a worship part like spending on mosque, payment of salaries for imams, teachers and preachers, carpeting, cleaning, water supply and oil for the light, 2) education part, waqf gave a benefit for establishing many Islamic education institutions at the time when the Ayubite (1171-1249) and Mamalik (1249-1517) eras in Palestine and Egypt or aspects supports it such books, libraries, salaries for teachers, and other relevant personnel and stipend for students, 3) welfare services part such beneficiaries of waqf for poor, needy, orphans, prisoners, and establishing healthcare services including the construction of hospital⁴. Nonetheless, study about the impact of waqf upon welfare society based on qur'anic interpretation is still scant and need to write in several scientific articles and journals due to the understanding of waqf

journal.unair.ac.id/JIES/article/view/10628>.but also productive facilities such as garden, wells and other. The aim is to drain the benefits of productive facilities for people who are less fortunate. Practically, waqf prove to be well understood by Western scientists. However, the implementation of waqf nowadays less than the maximum because the Muslim community's understanding of waqf and the governments attention are still lack of attention, also the lifestyle of the Muslim community which is too glamour. To revive waqf, it takes an understanding to the significance of waqf. The used in this paper is to study literature by examining the books, journals or papers to be understood, as the issue has been formulated. The result of this research is waqf contribute significantly to the welfare of the people. Moreover, waqf that caters to the public eternally. In history, waqf significantly have proven in helping the state for equipping the public facilities without imposition of the state estimate. Hopefully, waqf will be one of the good solutions for economy.”,”author”:[{“dropping-particle”：“”,“family”：“Rohmaningtyas”,“given”：“Nurwinsyah”,“non-dropping-particle”：“”,“parse-names”：false,“suffix”：“”,“container-title”：“Journal of Islamic Economics Science”,“id”：“ITEM-1”,“issue”：“1”,“issued”：{“date-parts”：[[“2017”]],“page”：“39-55”,“title”：“The Significance of Waqf in Historical and Teoritical Studies”,“type”：“article-journal”,“volume”：“1”,“uris”：[“http://www.mendeley.com/documents/?uuid=a7b90d20-e922-4b3f-9df3-f43e1decdf1d”]],“mendeley”：{“formattedCitation”：“Nurwinsyah Rohmaningtyas, ‘The Significance of Waqf in Historical and Teoritical Studies’, <i>Journal of Islamic Economics Science</i>, 1.1 (2017

⁴ Md Mahmudul Alam and others, ‘Waqf as a Tool for Rendering Social Welfare Services in the Social Entrepreneurship Context’, *Global Journal Al Thaqafah*, Special Issue, 2018, 87–98 <www.gjat.my> [accessed 17 July 2020].

impact based on qur'anic interpretation could enhance the belief Muslim and could motivate Muslim to do and develop waqf better than before.

The type of this research is a qualitative method used descriptive analysis by *ushully* (Islamic Jurisprudence) that discuss the understanding of waqf included definition, legal aspect, and the function of waqf. Furthermore, the *Tafseer* method was also used in this research which is the interpretation approach from Islamic scholars could define and interpret the epistemology of halal thayyibah in surah Nahl: 97 and material function from al-Qurays: 1-4 upon receivers or *mauquf 'alayhi*.

Therefore, the effectiveness of waqf management needs to be understood by all sections of society to build positive thinking and initiatives in realizing the prosperity of the economy. Furthermore, the research will mention the explanation of waqf impact upon welfare society enhancement based on the qur'anic interpretation which is mentioned in an-Nahl 97 and al-Qurays 1-4 that encompass into two aspects onside donors/ waqif and receivers/ mauquf 'Alayhi from non-material and material aspect may contribute in developing people literacy about waqf.

The concept of waqf

Waqf is an Arabic word derived from the root verb *wa-qa-fa*. *Awqaf* is the plural of *Waqf*⁵. The terminology of *waqf* in the Arabic language means to hold, or confinement⁶, prohibition, or in legal usage it means the non-negotiability of property ownership which is of employable value, and the direction of its benefits to a certain charitable purpose, once and for all⁷. And the epistemology of waqf is confining the essence and

⁵ Intiaz B. Ali, *Waqf A Sustainable Development Institution for Muslim Communities*, Trinidad and Tobago: Takaaful T&T Friendly Society, 2009 <<http://takaaful.org/takaaful-t-and-t-launches-book-on-waqf>>: 7.

⁶ Ibn Manzūr, *Lisān 'Arab*, Beirut: Dār Ṣādir.

⁷ Abdalhaqq Bewley, *Zakat The Fallen Pillar of Islam* (Black Stone Press): 50.

giving alms the benefit⁸. From Shari'ah point of view, Waqf may be defined as holding a *Maal* (an asset) and preventing its consumption to repeat extracting its usufruct for the benefit of an objective representing righteousness/ philanthropy⁹. While waqf widely relates to land and buildings. However, there are Waqf of books, agricultural machinery, cattle, shares and stocks, and cash.

Waqf is not explicitly mentioned in the Qur'an, but in general, it is ordered to spend property for good in the way of Allah Almighty (*infāq fi sabilillāh*). Waqf includes *infāq fi sabilillāh*, so that the legal basis of this waqf refers to the generality of the verses of the Qur'an as in the 'Ali Imran (QS 3:92): "Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it". The verse talks about the goodness that leads to heaven, Muslims will not achieve the happiness of here and the hereafter until they spend beloved things (in the way of Allah) and all those actions are written also never lost from the knowledge of Allah¹⁰.

From the side of the prophetic tradition, The Prophet Muhammad defined the waqf as *sadaqah jariyah* by hadith narrated by Abu Hurairah (May Allah be pleased with him): that The Messenger of Allah said: "When a person dies, (the reward of) his deeds stop except for three: "A perpetual *Ṣadaqah* (*Ṣadaqah Jāriyah*), knowledge from which benefit is (continuously) gained, of a pious child who is invoking Allāh for him." Related by Muslim¹¹. Meanwhile, *Ash-Ṣan'ani* said: "The

⁸ Ibn 'Aly Al-Jurjāny, *At-Ta'rīfāt*, 1st edn (Beirut: Dār al-Kitāb al-'Araby, 1405): p. 328..

⁹ Monzer Kahf, *Financing The Development of Awqaf Property* (Kuala Lumpur-Malaysia, 1998):p. 4.

¹⁰ Jābir bin Mūsa bin 'Abd al-Qādir Abu Bakr Al-Jazāiry Ibn Jābir, *Aysar At-Tafāsīr Likalāmi Al-'Aly Al-Kabīr* (Madinah Munawwarah-Arab Saudi: Maktabah al-'Ulūm wa al-Hikam, 2003), p. 346.

¹¹ Muhammad bin Futuh Al-Hamidy, *Al-Jam'u Bayna as-Shahihayni Al-Bukhori Wa Muslim* (Beirut: Daar ibn Hazm, 2002), p. 236, vol 3, no hadith 2733.

scholars interpreted *ṣadaqah jāriyah* with *waqf* ¹², while Ahmed said that *waqf* is also termed “*ṣadaqah jāriyah*” or “continuous *ṣadaqah*”. The *waqf* was created by giving away an asset that has the feature of perpetuity permanently. These *ṣadaqah* can be religious like establishing a mosque, or for social purposes like building a house for the wayfarer or digging of river/canal or a *ṣadaqah* gave during his/her life that continues (giving its benefits) after his/her death.

The function of Waqf in Frame of Islamic History

Waqf began from the migration of Prophet Muhammad SAW to Medina, even though there are two opinions of Islamic scholars about who is the first to define *waqf*. According to *Umar bin Shabah* said that *Anshar* declared prophet Muhammad SAW who carry about *waqf* in *sharia* in first time than Umar when donated land for the construction of masjid and seven farms of dates in Medina such garden of A’raf, Shâfiyah, Dalal, Barqah, and other gardens are a gift from a Bani Nadir Mukhairik¹³.

In the era of *Khulafa ar-Rashidîn*, *Abu Bakr* donated a piece of land in Makkah as *waqf*, which was allocated to his family and descendants who came to Makkah¹⁴, and was confirmed by *al-Humaidy* that *Abu Bakr* donated his house for his son¹⁵.

Umar bin Khattab when acquired a piece of land, he asked the Prophet how best to use it. The Prophet advised him to make the land inalienable and to use it for the benefit of the unprivileged – the poor and those in need. With that, the land was established as *waqf*¹⁶. The activities were explained in a

¹² Muhammad bin Isma’ il Al-Amîr Al-Kahlânî As-Şan’āny, *Subul As-Salām*, 4th edn (Maktab Muşţofa Al-Bāby Al-Ĥalby, 1960), p. 87, vol 3.

¹³ Ibn Hajar Al-’Asqalany, *Fathu Al-Bāry* (Beirut: Dār al-Ma’rifat, 1379), p. 5/ 402.

¹⁴ Yasin, “Revitalisasi Wakaf Di Indonesia,” *Jurnal Zakat Dan Wakaf* 4, no. 1 (2017): 145, <https://doi.org/10.21043/ziswaf.v4i1.3036>: 150.

¹⁵ Abū Zakaria Muhyi ad-Dîn Yahya bin Sharaf An-Nawawy, *Al-Majmū’ Sharh al-Muhaddzab*, n.d.: 324.

¹⁶ Marzunisham Omar, “Waqf-an Economic Perspective” (Kuala Lumpur-Malaysia, 2018): 1.

book *al-Jam' u bayna as-Shahihayni al-Bukhori wa Muslim* when Umar bin Khattab got land of Khaibar and Prophet Muhammad ordered him to hold a capital wealth and results are destined for the needy, close family, slaves, *sabīlillah*, travelers, and guests¹⁷.

According to Othman, when the Prophet Muhammad arrived in Madinah and realized that the city had very little drinking water except for the water of *Bi'r Ruma* (Ruma Well), Messenger of Allah said: 'Who will purchase this well of *Ruma* and place his bucket alongside the buckets of the Muslims, in exchange for better than that in Paradise?' So, I bought it with the core of my wealth¹⁸. Waqf Othman develop widely when Saudi Government started growing date palms around the *Ruma* well and reached 1550 date palms and build a 5-star hotel which speculated to generate revenue in the region of 50 million riyals per annum for today which usufruct distributed to two parts; first for orphans and poor and the other half in a special bank account in "*Uthman bin 'Affan's* name which the Ministry of Endowments oversee¹⁹.

The last of *Khulafa ar-Rashidīn* Ali bin Abi Thalib gave his land in Yanbu' as waqf²⁰ then make a well whose water is like '*ayn ba'ir*²¹ and several *ṣahabat* such as *Zubair* donated his house in Mecca and Egypt and his assets in Medina for his children, and '*Amru bin al-'Ash* at *al-Wahth* and his house for his son, and *Hakim bin Hizam* donated his house in Mecca and Medina for his son²².

¹⁷ Muhammad bin Futuh Al-Hamidy, *Al-Jam' u Bayna as-Shahihayni al-Bukhori Wa Muslim* (Beirut: Daar ibn Hazm, 2002): p. 188.

¹⁸ At-Tirmizy, *Al-Jāmi' as-Ṣaḥīḥ Sunan at-Tirmizy* (Beirut: Daar Iḥyā at-Turāṣ al-'Araby), p. 627, vol 5, no hadith 3703.

¹⁹ Awqafsa, "Waqf Hotel 'Uthman Ibn 'Affan'(RA) - Awqaf SA," 2013, <https://awqafsa.org.za/waqf-hotel-uthman-ibn-affanra/>.

²⁰ Muhammad bin Idris Al-Shāfi'ī, *Al-Umm* (Beirut: Daar al-Ma'rifat, 1393): 53."title": "Al-Umm", "type": "book", "suffix": "": 53?]", "schema": "https://github.com/citation-style-language/schema/raw/master/csl-citation.json"

²¹ Shams ad-Dīn Muhammad bin Ahmad al-Munhājy Al-Asyūthy, *Jawāhir Al-'Uqūd Mu'In al-Qudhat Wa al-Muwaqqi'in Wa as-Shuhūd*, n.d.: 250.

²² An-Nawawy, *Al-Majmū' Sharh al-Muhaddzab*: 324.

Findings And Analysis

Islamic social finance; zakat, infaq, and waqf have a big impact upon society welfare, particularly waqf played an important role in the alleviation of poverty, reduction of unemployment, decreasing government budget, rising social status, and so forth. Especially, al-Qur'an explains the impact of waqf upon society welfare in many surah and verses, focusing on surah an-Nahl verse 97 and Quraish verse 1-4 a research will discuss moral and material aspects in appearing the impact of waqf for welfare enhancement. Shortly, the impact of waqf based on both surah could describe as below:

Figure 2: The Impact of Waqf Upon Society Welfare²³

Waqf impact in welfare

	Waqif/ Donors/ Investor	Mauquf 'Alih/ Receiver	
An-Nahl: 97	Moral Aspect	Material Aspect	Al-Quraish: 1-4
	Charity activities	Problem solving	
	Serenity	Islamic brotherhood	
	Social soul	Economic growth	
	Al-Falah/ Welfare		

Moral Aspect as The Impact of Waqf Upon Waqif:

Charity Activities/ Perpetual Charity

Islam teaches and has high pay attention to individuals to give alms to the poor or to spend money through waqf

²³ Hamid Fahmy Zarkasyi, 'Harta Dan Wakaf Dalam Worldview Islam', in *Pelatihan Nazhir Wakaf ICAST Gontor Dan Bank Indonesia* (Ponorogo-Indonesia: ICAST Gontor and Central Bank Indonesia, 2020), p. 78.

mechanism, in addition to waqf for the benefit of the general public. Through such voluntary mechanisms, individuals are helping the authorities to improve the condition of the society, alleviate the effects of income and wealth inequality, less government budgetary, and eliminate the tendency among a people²⁴.

Waqf has a great impact upon the donors, the one is a perpetual charity like the Prophet Muhammad said: "When a person dies, (the reward of) his deeds stop except for three: "A perpetual *Ṣadaqah* (*Ṣadaqah Jāriyah*), knowledge from which benefit is (continuously) gained, of a pious child who is invoking Allāh for him." Related by Muslim²⁵. On other hand, in according to surah An-Nahl verse 97, waqf is a perpetual charity has been done in the world and has an impact in hereafter like Ibnu al-Mukhtar said that well-being- or society welfare a good situation and comfort conditions of humans in the world and has a good deed or best rewards from Allah in hereafter better than human did in the world²⁶.

Sya'rowi interpreted that whoever does good in the world from a man or a woman will definitely be rewarded in the hereafter. because all kindness will definitely be rewarded

²⁴ Mochammad Budiman, "The Significance of Waqf for Economic Development," *Equilibrium* 1, no. 2 (2014): 19–34. waqf nowadays seems to be an impediment to the development in Muslim countries. This paper therefore is meant to refute such an opinion and attempts to point out the economic impacts of waqf for Muslim society in the context of the present economy. In the last part, the paper also brings about several necessary prerequisites for the revitalization of waqf in the current days.,"author":{"dropping-particle":"","family":"Budiman","given":"Mochammad","non-dropping-particle":"","parse-names":false,"suffix":""},"container-title":"Equilibrium","id":"ITEM-1","issue":"2","issued":{"date-parts":["2014"]},"page":"19-34","title":"The Significance of Waqf for Economic Development","type":"article-journal","volume":"1"},"schema":"https://github.com/citation-style-language/schema/raw/master/csl-citation.json"

²⁵ Al-Hamidy, p. 236, vol 3, no hadith 2733.

²⁶ Muhammad Amīn bin Muhammad Ibn al-Mukhtār, *Aḍwāu Al-Bayān Fī Iyḍāh Al-Qur'an Bi Al-Qur'an* (Beirut-Lebanon: Daar al-Fikr, 1995), p. 223, vol 17.

also by kindness like this is the essence of good deeds. the same is the case with waqf which aims to facilitate people's lives in every aspect of life. and Allah not only gives worldly rewards but two worlds at once, and makes the heart more peaceful and happier because only Allah is one of mankind's purposes of life²⁷.

Serenity

The Serenity of life like calmness, peaceful, and untroubled are needed for all humankind on this earth, those kindnesses could develop and affect many positive things in creating welfare enhancement of society, while another meaning of serenity derived from *muṭmainnah* is the quiet soul that returns to its blessed and blessed God, the soul that belongs to the servant of God and will enter heaven²⁸. Therefore, the meaning of serenity in according to surah an-Nahl 97 into some meanings such explained in the next paragraph.

Focusing on serenity definition, Ibnu Kaṣīr said the welfare of human consist of many things including good life in all things and conditions (*wujūh al-kher*), included 'Ali bin Abi Thalib, Ibn 'Abbās, 'Ikrimah, and Wahab bin Munabbih said that welfare is sufficiency from what Allah had been given or not, further ad-Ḍaḥḥāq said that wellbeing is loyalty, fidelity, and peacefulness of heart from troubles or problems, etc.²⁹. Additionally, a welfare society in term of serenity is a good life on the earth without difficulty and troubles and human has more sufficiency of characteristic, nice food and beverages for health and families, and surrender towards Allah's willingness and decisions³⁰.

In terms of the impact of waqf, Islam highly recommends

²⁷ Sha'rowi, Mutawalli. Interpretation Sha'rowi, volume. 13 p.485

²⁸ Marno; Marhamah, "The Concept of Calm Soul in The Qur'an," *Journal of Social Science* 2, no. 1 (2021): 55–61, <https://doi.org/10.46799/jsss.v2i1.88>.

²⁹ Ibn al-Mukhtār, p. 225, vol 17.

³⁰ Ibn Jābir, p. 154, vol 3.

that individuals Muslim give alms to the poor to develop human welfare through voluntary mechanisms such as waqf investment programs by inviting stakeholders, workers, experts, practitioners, and so forth. The actions before are not only to get a rich and better life, but also for reaching serenity by alleviating poverty, wealth inequality, government budgetary, and the tendency of wealth among society³¹.

Social Soul

The third, the impact of waqf upon welfare in moral aspect is social soul. According to surah an-Nahl 90-100 interpretation, social soul has conditions such totally believe to Allah's will, what Allah gives, what Allah takes, and any many things others. The social soul effect an honest, pious attitude, the guarantee of happy in life even in this world and hereafter, pure soul, sincerely righteous, and fairness in dealings all aspects in this world, confidence, real honor, respect because of spotless character, and Muslim could deny to those who employ dirty and disgusting ways to win success and the wicked dwellers of mansions and palaces even though they might be living in poor

³¹ Mochammad Budiman, 'The Significance of Waqf for Economic Development', *Equilibrium*, 1.2 (2014), 19–34. waqf nowadays seems to be an impediment to the development in Muslim countries. This paper therefore is meant to refute such an opinion and attempts to point out the economic impacts of waqf for Muslim society in the context of the present economy. In the last part, the paper also brings about several necessary prerequisites for the revitalization of waqf in the current days.,"author":{"dropping-particle":"","family":"Budiman","given":"Mochammad","non-dropping-particle":"","parse-names":false,"suffix":""},"container-title":"Equilibrium","id":"ITEM-1","issue":"2","issued":{"date-parts":["2014"]},"page":"19-34","title":"The Significance of Waqf for Economic Development","type":"article-journal","volume":"1","uris":["http://www.mendeley.com/documents/?uuiid=cd03059b-24f6-42f0-a316-62c7fe90f8da"],"mendeley":{"formattedCitation":"Mochammad Budiman, 'The Significance of Waqf for Economic Development', <i>Equilibrium</i>, 1.2 (2014)

houses³².

The social soul is an important aspect in human life due to the harmonization between society, genders, ethnic groups in this world, men or women who have the same responsibility and role to do all spiritual aspects, to create a better life, to elaborate in the good things, to collaborate in all aspects those have to benefit for all humankind depend on their faith and taqwa³³. On the other hand, the Islamic view explained that man and woman are having the same contribution in building prosperous life in the world. Basically, man becomes the leader in the household, so he has a duty to fulfilling and protect his family³⁴.

Material Aspect as The Impact of Waqf Upon Mauquf 'Alayh

This part will discuss the impact of waqf upon welfare society from the receiver's side which is related between the impact of waqf investment upon welfare society and Quraish verse 1-4 interpretation. Previously, the reason for revealed surah is based on a hadith of Umm Hani' bint Abi Talib who reported that the Prophet, Allah bless him and give him peace, said: "Allah has favored the Quraysh with seven characteristics which he has never given to anyone before them and will never give to anyone after them: The post of the Caliph (al-Khilafah) is given to one among them, the custody of the Sacred House (al-Hijabah) is assumed by someone from amongst them, giving water to the pilgrims (al-Siqayah) during Hajj is undertaken by someone amongst them, prophethood is given to someone

³² Tafheem, "Surah An-Nahl 16:90-100 - Towards Understanding the Quran - Quran Translation Commentary - Tafheem Ul Quran," 2021, <https://www.islamicstudies.info/tafheem.php?sura=16&verse=90&to=100>.

³³ Maslamah Maslamah and Suprapti Muzani, 'Konsep-Konsep Tentang Gender Perspektif Islam', *Sawwa: Jurnal Studi Gender*, 9.2 (2014), 275 <<https://doi.org/10.21580/sa.v9i2.636>>.

³⁴ Hasan Ismaili, 'Concept of Social Justice in Islam (A Study of Hamka's Perspectives in Tafsir Al-Azhar)' (Walisongo State Islamic University, Semarang-Indonesia, 2016), p. 61.

amongst them, they were given victory over the [army of] elephants, they worshipped Allah for seven years during which none worshipped Him, and a Surah has been revealed about them in which none but them was mentioned³⁵.

Problem Solving

Prosperity is the dream and hope of every human being and is a main goal of life. So, the people began to fulfill the compulsory and the necessities of life by many ways such as trades, business, be employed in office, etc. to get a security of life and starving as well.

Al-Qur'an has alluded to the indicators of welfare in Surah Quraish verses 3-4, "So let them worship God (owner) of this house (Ka'bah). Those who have given food to them to get rid of hunger and keep them safe from fear" based on the above verse, we can see that the indicators of welfare in the Qur'an are three, namely worshiping God (owner) of the Ka'bah, eliminating hunger and eliminating fear³⁶.

The surah describes that Allah provides livelihood, convenience in matters through trade carried out by the Qurays to Yemen and Syria in getting various kinds of food and clothes, and security from other Arab nations because of living in the area of the Ka'bah³⁷. On the other hand, Quraisy tribe has two journeys in winter to Yemen and summer to Syam for trading, seeking prosperity for a good life and those are from Allah³⁸. The trading of Quraisy has a big impact to enhance and solve two big problems of nations, there are hungry or

³⁵ Wahbah bin Muṣṭafa Az-Zuhayly, *At-Tafsīr al-Wasīṭ* (Damascus: Daar al-Fikr, 1422), 3/ 2937.

³⁶ Amirus Shodiq, "Konsep Kesejahteraan Dalam Islam," *Equilibrium* 3, no. 2 (2015): 390.

³⁷ Wahbah bin Muṣṭafa Az-Zuhayli, *At-Tafsīr al-Munīr* (Beirut Damascus: Daar al-Fikr, 1418), 30/417.

³⁸ Ibn Jābir, p. 5/ 618.

stunting, and anxiety, fear among people³⁹, those benefits are conveniences from Allah like the easiness of trading had been done by Quraisy⁴⁰. Otherwise, the trade of tribes to Yemen and Syam has an important role to solve a huge government problem there are hungry and security of life, till Ibn Jābir said that having a portion of food to solve starving, stunting, hungry problems and security from fear are main goals of government and country due to country without those things could have not prosperity, affluence and fortune⁴¹.

The relationship between these verses of surah Quraisy and waqf is the instrument from Allah creation to help and support the worship of people in time and enhance prosperity and welfare on another side. The benefit appeared due to the wealth of waqf is capitalized and invested in some trading among society.

Islamic Brotherhood

The surah explains the journey (*riḥlah*) which is interpreted as a trade trip by classical interpretations, while in modern interpretation, it is known as an effort to maintain and improve quality, and the word worship is interpreted as vertical and horizontal relationships by classical and modern interpretations, respectively⁴². Then, trading is not only doing a business in the market, but more to keeping a belief among traders, trusting in all actions of business, and swearing to do

³⁹ Aḥmad bin Muḥammad bin al-Mahdy bin 'Ujaybah al-Ḥasany al-Idrīsī Asy-Syaḏly al-Fāsy Abu Al-'Abbās, *Al-Baḥru Al-Madīd* (Beirut: Daar al-Kutub al-'Ilmiyyah, 2002), p. 8/ 540.

⁴⁰ Muhammad 'Izzat Darwazah, *At-Tafsīr Al-Ḥadīṣ* (Qahirah-Egypt: Daar Iḥyā al-Kutub al-'Arabiyah, 1383), p. 2/ 167.

⁴¹ bin Musa bin 'Abdul Qādir bin Jābir Abu Bakar al-Jazāiry Jābir, *Aysar At-Tafāsīr Li Kalāmi al-'Aliy al-Kabīr* (Madinah-Saudi Arabia: Maktabah al-'Ulum wa al-Hukm, 2003), 5/619.

⁴² Abduland Yuyun Afandi Karim, "Entrepreneurship Verses Reinterpretation of Qur' an Surah Quraisy Based on Humanism Hassan Hanafi Theology," *Addin* 14, no. 1 (2020): 29–50, <https://doi.org/10.21043/addin.v14i1.8103>.

the best in holdings, collaborations, and cooperation⁴³.

Qurays tribe is a great tribe in the Arab land, because of seven advantages which are Qurays had gotten, the Arab tribes should respect, place and make Qurays as a high position and powerful than others till other tribes could not vilify them⁴⁴. Therefore, Az-Zuhayly said that trading and journey of Qurays to Yemen and Syam has social and economy advantages, while social means the strengthening of brotherhood between Qurays with Arab tribes towards collaboration on aspect of life like culture and trade⁴⁵.

Furthermore, the explanation above defined that Qurays through trading and journey to Yemen at winter and Syam at summer time strengthen the collaboration, brotherhood, cooperation between them and Arab countries and contribute the great impact for human life from social and economy of Qurays and around. Moreover, waqf, since began from Prophet Muhammad and followed by companions, is not for enhancing the term of the economy of country generally, but more than that is the best way to enhance and develop community, solidarity, brotherhood, belief, and many other of social benefits like Rohmanigtyas said that waqf has two benefits are the interaction towards Allah and best partnership among people and society⁴⁶.

⁴³ Muhammad Mahmūd Hijāzy, *At-Tafsīr al-Wāḍiḥ* (Daar al-Jayl al-Jadid, n.d.), 3/906.

⁴⁴ 'Abd al-Karīm Al-Khatīb, *At-Tafsīr al-Qurāny Lilqurāny* (Egypt: Daar al-Fikr al-'Araby, n.d.), 15/1680.

⁴⁵ Wahbah bin Muṣṭofa Az-Zuhayly, *At-Tafsīr al-Munīr* (Beirut: Daar al-Fikr al-Mu'āṣir, 1418), 30/412.

⁴⁶ Nurwinsyah Rohmanigtyas, "The Significance of Waqf in Historical and Teoretical Studies," *Journal of Islamic Economics Science* 1, no. 1 (2017): 39–55. but also productive facilities such as garden, wells and other. The aim is to drain the benefits of productive facilities for people who are less fortunate. Practically, waqf prove to be well understood by Western scientists. However, the implementation of waqf nowadays less than the maximum because the Muslim community's understanding of waqf and the governments attention are still lack of attention, also the lifestyle of the Muslim community which is too glamour. To revive waqf, it takes an understanding to the significance

Economic Growth

The meaning of *lilāfi Quraisy* is strengthening and affirmation belonging to Quraisy tribe through trades to Yemen and Syam which is the trade played a role for the pride, glory, and appreciation of tribe for being a guide of Ka'bah⁴⁷.

The essence of human creation is worshipping Allah and providing benefits to other living creatures. God has given humans wisdom and sustenance without counting and quantifying the quantity. For this reason, the form of giving thanks is to give that benefit in the form of giving worship to Allah. Not enjoying it yourself with lust and even forgetting to give alms and channeling the rights of God's servants that exist in every human being. Al-Quran explains that the human body and soul have been fulfilled by Allah for its function and use, the biological aspects of Allah commanded to be healthy and have a balanced portion in food. As well as the psychological aspect, Muslims, in particular, carry out the worship of submitting to Allah and endeavor with all their might and do not forget the integrity of the soul by cleansing the heart and mind by remembering Allah, and making the main intention of every action only to Allah alone⁴⁸.

of waqf. The used in this paper is to study literature by examining the books, journals or papers to be understood, as the issue has been formulated. The result of this research is waqf contribute significantly to the welfare of the people. Moreover, waqf that caters to the public eternally. In history, waqf significantly have proven in helping the state for equipping the public facilities without imposition of the state estimate. Hopefully, waqf will be one of the good solutions for economy." "author": [{"dropping-particle": "", "family": "Rohmaningtyas", "given": "Nurwinsyah", "non-dropping-particle": "", "parse-names": false, "suffix": ""}], "container-title": "Journal of Islamic Economics Science", "id": "ITEM-1", "issue": "1", "issued": {"date-parts": [{"2017}], "page": "39-55", "title": "The Significance of Waqf in Historical and Teoritical Studies", "type": "article-journal", "volume": "1"}, "schema": "https://github.com/citation-style-language/schema/raw/master/csl-citation.json"

⁴⁷ Mahmūd bin Aby al-Ḥasan An-Nīsābūry, *Ījāz Al-Bayān 'an Ma'Āny al-Qur'an* (Beirut: Daar al-Garb al-Islāmy, 1415), 2/ 982.

⁴⁸ Samarkandi, *Bahru Al-'Ullum* (Beirut: Daar al-Fikr), p. 2/ 290.

Waqf plays a pivotal role in providing social benefits in Muslim societies. It has developed progressively since its beginnings and has benefited Muslims by financing public expenses. It is considered one of the oldest charitable foundations in the world, traced back to Prophet Ibrahim (peace be upon him), who devoted his property in acts of charity, including the construction of the Ka'bah⁴⁹. *Waqf* is considered as a pious donation and is related to the religious awareness of charity. In short, its contribution is remarkable in solidifying religious practices, developing knowledge, improving education, as well as a diffusing culture within Muslim societies.

During the Umayyad dynasty, the judge of Egypt was Taubah bin Ghar al-Hadhramiy at the time of caliph Hisham bin Abd. Malik. He is very attentive and interested in developments waqf so that a separate waqf institution is formed as such other institutions under the supervision of judges. Waqf institutions this is what was first done in the administration of waqf in Egypt, even throughout Islamic countries. At that time, judge Taubah established a waqf institution under the Ministry of Justice well managed and the results were distributed to those who have the right and who need⁵⁰ them. During the Ayyubid Dynasty in Egypt the development of waqf quite encouraging, where almost all the lands agriculture becomes waqf property, and everything is managed by the State and belonged to the State (*baitul mal*).

Type Salahuddin al-Ayyuby Khusaeri, then he intended to donate the lands State property is handed over to religious foundations and foundations social as practiced by the Fathimiyyah Dynasty previously, although in Islamic Fiqh

⁴⁹ Muhammad Shulthoni and others, 'Waqf Fundraising Management: A Proposal for A Sustainable Finance of The Waqf Institutions', *Journal of Islamic Monetary Economics and Finance*, 3 (2018), p. 2460–6618.

⁵⁰ Dias Novitasari, 'Pengaruh Wakaf Uang Tunai Produktif Terhadap Kesejahteraan Mauquf 'Alaih BWUT MUI DIY Dengan Menggunakan Pendekan Model CIBEST' (Universitas Negeri Yogyakarta, 2018), pp. 15–16.

the law of donation treasures of *baitul mal* still have different opinions among the scholars. The first time people donated land belonging to the State (*baitul mall*) to religious and social foundations is Raja Nuruddin Ash-Syahid with the strictness of a fatwa issued by a person Ulama at that time was Ibn 'Ishtun and was supported by the other scholars that donated the assets of the State's law may (*jawaz*), with arguments (*dalil*) maintain and protect State assets. Because the assets that belong to the State basically cannot be forgiven.

Saladin al-Ayyuby donated a lot of owned land State for educational activities, such as donating some village (*qaryah*) for the development of mazhab madrasah Shafi'iyah, madrasah al-Malikiyah and mazhab al-Hanafiyah with funds through the donation model for gardens and land agriculture, such as the construction of a shafi'iy school of madrasah beside the grave of Imam Shafi'i by donating the garden agriculture and the island of al-fil⁵¹.

From the above conclusion, it seems that waqf has a very flexible implication in terms of the types of assets, which must be something that provides benefits, whether movable property or not, cash or not. Its flexibility can also be seen from whether it is used consumptively or managed so that it is in a productive form, which is sure to provide usability and effectiveness for poverty problems and the need for financing social activities. It can even be used by the manager to a certain extent. It means that it is clear that waqf is one of the very potential Islamic socio-economic institutions, but it has not been fully explored and developed.

Conclusion

Waqf, since began from Prophet Muhammad and companions, played a pivotal role in enhancing social welfare,

⁵¹ Hudzaifah Ahmad, 'Factors Influencing Willingness to Contribute in Cash Waqf: Case of South Tangerang, Indonesia', *Jurnal Ekonomi Islam*, 10.1 (2019), p. 181-200.

al-Qur'an through surah an-Nahl: 97 and Quraish: 1-4 strengthen it in our lives today, such moral aspect inside donors/ waqif is perpetual charity, serenity and social soul. Furthermore, waqf impact upon material aspect inside receivers/ mauquf 'alayh is ways to solve the problem of welfare, unite a people and develop the economy of society through the non-profit or governmental sector.

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