



Cambridge
International

Professional Research Thesis

Titled

*Islam preceded [the world] in humanitarian work through
endowment (Waqf) and almsgiving (Zakat)*

Researcher

ABDULLAH SAIF ESMAIL

Supervisor signature

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Dedication

"My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents, and to do righteousness that will please You."

(Qur'an 27:19)

To those who have been my steadfast roots, my sheltering shade, and my unwavering support...

To my beloved parents, who planted in my heart the seeds of faith and taught me that giving is the essence of life and that knowledge is a light through which one draws closer to Allah.

I dedicate to you the fruit of this effort, praying that Almighty Allah accepts it among your good deeds and rewards you abundantly on my behalf. No matter what I do, I can never fully repay your kindness or express the extent of your virtues.

To my life partner, my source of strength, and my inspiration...

My dear wife, whose patience and encouragement were the fuel that illuminated my long nights of research. She embraced its challenges and

uncertainties and shared with me every moment of joy and perseverance.

To you, I extend my deepest love and gratitude, with a promise that generosity will remain our way of life and compassion our guiding path.

To my beloved children, the joy and adornment of my life...

I regret the time that my academic pursuits may have taken from you. I hope that this work will become a beneficial legacy for you, inspiring you to seek knowledge, goodness, and excellence, and that you may always see in your father an example of diligence, dedication, and sincerity.

To my Islamic Ummah...

To whom I have devoted my pen and thoughts, praying that this effort may be of benefit and contribute to highlighting the mercy and justice of Islam, while supporting the progress, dignity, and prosperity of our nation.

To every teacher who guided me, every colleague who encouraged me, and every friend who remembered me in their prayers...

I offer you all my sincere appreciation and gratitude, for you have each played a meaningful role in shaping my journey.

Researcher

ABDULLAH SAIF ESMAIL

General Introduction

All praise is due to Allah, who made mercy the hallmark of His religion and social solidarity the foundation of His community. Peace and blessings be upon our Prophet Muhammad (peace be upon him), who was sent as a mercy to all creation, established the principles of organized humanitarian action, and made benevolence and charity a path to success in this world and the Hereafter.

Humanitarian work is not merely a temporary response to an urgent need, nor is it an individual voluntary effort subject to the fluctuations of changing circumstances. Rather, it is one of the fundamental objectives of divine messages and a central purpose of wise religious legislation. Islam, in particular, has provided a comprehensive framework for humanitarian action that combines spiritual authenticity with institutional effectiveness, preceding its time by centuries in establishing the principles of social justice, financial sustainability, and comprehensive outreach.

Amid the growing contemporary humanitarian challenges—ranging from extreme poverty, armed conflicts, environmental disasters, and refugee crises—the urgent need arises to revisit the Islamic model of humanitarian action, not as a historical memory, but as a living system

*capable of offering innovative and sustainable solutions. At the heart of this system are **Zakat** and **Waqf**, two institutional mechanisms through which the values of mercy and solidarity were embodied. These mechanisms evolved into enduring institutions that supported Muslim societies for centuries, providing comprehensive services in education, healthcare, social welfare, and environmental protection.*

This thesis seeks to explore the pioneering role of Islam in humanitarian work through the institutions of Zakat and Waqf. It does so through a foundational study that examines their legal and conceptual bases, a historical analysis highlighting exemplary models, a comparative investigation demonstrating their precedence and distinction, and a contemporary application-oriented perspective illustrating how these instruments can be utilized to address present-day humanitarian challenges.

First, Significance of the Study

This thesis derives its significance from several dimensions that make it a valuable contribution to both Islamic and humanitarian studies.

1. Religious and Civilizational Significance

- ***Conceptual Foundation.*** *Clarifying the Islamic legal foundations of humanitarian action, correcting misconceptions that limit it to short-term relief efforts, and highlighting its comprehensive institutional and developmental nature.*
- ***Demonstrating Islamic Precedence.*** *Revealing Islam's pioneering role in establishing organized humanitarian work and challenging narratives that attribute such achievements exclusively to other civilizations, while drawing upon fair and objective testimonies from Western scholars.*
- ***Preserving Islamic Identity.*** *Strengthening the Islamic identity of humanitarian action by linking spiritual values with practical implementation, thereby protecting charitable work from ideological deviation or political exploitation.*

2. Social and Economic Significance

- ***Addressing Contemporary Challenges:*** Offering practical solutions to issues such as poverty, unemployment, disasters, and displacement through innovative applications of Zakat and Waqf.
- ***Financial Sustainability:*** Highlighting the role of Waqf as a mechanism for long-term financial sustainability and Zakat as a guaranteed source of funding, thereby helping to bridge financing gaps in global humanitarian efforts.
- ***Justice and Human Dignity:*** Emphasizing that Zakat is a rightful entitlement of the poor rather than an act of charity or favor, thus preserving beneficiaries' dignity and promoting distributive justice.

3. Academic and Research Significance

- ***Bridging Tradition and Modernity:*** Connecting the rich heritage of Islamic jurisprudence with contemporary developments, thereby contributing to the advancement and practical application of Islamic legal thought.
- ***Comparative Analysis:*** Conducting an objective scholarly comparison between the Islamic model and contemporary international systems in order to identify distinctive strengths and opportunities for integration.

- *Institutional Innovation.* Examining modern technological innovations, such as blockchain and artificial intelligence, as well as financial innovations, including cash endowments and Islamic sukuk, in the management and development of Zakat and Waqf institutions.

4. Practical and Developmental Significance

- *Guiding Policymakers.* Providing practical recommendations for governments, institutions, and universities to enhance legislation, policies, and governance frameworks related to Zakat and Waqf.
- *Alignment with Global Goals.* Demonstrating the contribution of Zakat and Waqf to the achievement of the United Nations Sustainable Development Goals (SDGs) and to the strengthening of international partnerships and collaborative development initiatives.

Second: Research Problem

This thesis is founded upon a central research problem from which several subsidiary issues emerge. The problem may be formulated as follows:

Central Research Problem

Contemporary humanitarian discourse suffers from a limited recognition of Islam's pioneering contribution to institutionalized humanitarian action and from a weak contemporary application of the institutions of Zakat and Waqf. This has resulted in the dominance of Western models despite their limitations in addressing increasingly complex humanitarian challenges.

The research problem can be further elaborated through the following dimensions:

1. Conceptual

Ambiguity:

The widespread use of imported terms such as Humanitarianism without adequately demonstrating the depth, comprehensiveness, and distinctiveness of Islamic concepts such as Birr (righteousness), Ihsan (benevolence), and Muwasah (compassionate support).

2. Historical Neglect.

The overlooking or underestimation of pioneering Islamic humanitarian institutions—such as Bimaristans (hospitals), endowed educational institutions, and social welfare systems—in international academic literature.

3. Comparative Deficiency.

The scarcity of objective comparative studies demonstrating the precedence of the Islamic Waqf system over modern endowment institutions and highlighting the advantages of Zakat compared to taxation and social security systems.

4. Implementation Challenges.

The limited utilization of Zakat and Waqf in addressing contemporary issues such as structural poverty, refugee crises, and pandemics, coupled with rigidity in administrative and financial frameworks.

5. Innovation Gap.

The insufficient integration of modern technologies and financial innovations into the development and management of Zakat and Waqf institutions.

Third. Research Questions

Based on the research problem outlined above, this thesis seeks to answer the following questions:

Main Research Question

What are the manifestations of Islam's pioneering role in humanitarian action through the institutions of Zakat and Waqf, and how can these institutions be theoretically grounded, comparatively analyzed, and practically applied to address contemporary humanitarian challenges?

Sub-Questions

- 1. What are the legal and conceptual foundations of humanitarian work in Islam, and in what ways do they surpass contemporary humanitarian frameworks?*
- 2. What are the legal rulings, objectives, and underlying purposes of Zakat and Waqf, and how do they complement one another in achieving sustainable humanitarian action?*
- 3. What are the most significant historical models of Islamic humanitarian work, and what lessons can be derived from them?*

4. *How did the Islamic Waqf system precede Western endowment and trust systems, and how does Zakat compare favorably with taxation and social security mechanisms?*
5. *How can Zakat and Waqf be utilized to address contemporary challenges such as poverty, unemployment, disasters, healthcare needs, and educational development?*
6. *What institutional, technological, and financial innovations are necessary for enhancing the management and effectiveness of Zakat and Waqf institutions?*
7. *What future vision and practical recommendations can maximize the humanitarian impact of Zakat and Waqf?*

Fourth. Research Objectives

This thesis seeks to achieve the following objectives:

1. ***Conceptual Foundation.***

To clarify the Islamic concepts underlying humanitarian action—such as Birr (righteousness), Ihsan (benevolence), and Muwasah (compassionate support)—and compare them with contemporary humanitarian terminology.

2. ***Jurisprudential Analysis.***

To examine the legal rulings, objectives, and complementary

relationship of Zakat and Waqf within the framework of Islamic humanitarian action.

3. *Demonstrating Historical Precedence.*

To identify and analyze pioneering humanitarian institutions and practices throughout Islamic history and examine their institutional characteristics.

4. *Comparative Evaluation.*

To conduct an objective comparison between the Islamic humanitarian model and contemporary global systems, highlighting areas of distinction and historical precedence.

5. *Contemporary Application.*

To develop a practical framework for employing Zakat and Waqf in addressing current humanitarian challenges.

6. *Innovation and Development.*

To explore technological and financial innovations and propose effective governance models for modern Zakat and Waqf institutions.

7. *Strategic Recommendations.*

To formulate practical recommendations for policymakers and institutions aimed at enhancing the effectiveness of Zakat and Waqf systems.

8. Developmental Integration.

To demonstrate the contribution of Zakat and Waqf toward achieving the United Nations Sustainable Development Goals (SDGs) and promoting sustainable human development.

Sixth: Research Methodology

This thesis adopts a set of complementary scientific methodologies to achieve its objectives and address its research questions:

- 1. Inductive Method. This method is employed to examine Islamic legal sources, including the Qur'an and the Sunnah, as well as historical models and previous studies, in order to derive relevant rulings, principles, and concepts related to humanitarian action.*
- 2. Analytical Method. This method is utilized to deconstruct key concepts, analyze juristic rulings, identify the objectives and purposes of Islamic legislation, and critically evaluate contemporary humanitarian literature.*
- 3. Comparative Method. This approach is used to compare the Islamic humanitarian model with contemporary global systems—such as **Waqf versus Endowments and Zakat versus taxation systems**—with the aim of highlighting areas of precedence, distinction, and effectiveness.*
- 4. Applied (Contextualization) Method. This method seeks to connect Islamic legal principles with contemporary realities by proposing practical solutions to current humanitarian challenges through the application of Zakat and Waqf.*

5. *Foresight Method.* This approach is employed to formulate a future-oriented vision and develop strategic recommendations for enhancing the role and impact of Islamic humanitarian institutions.

Seventh. Research Structure

To achieve the objectives of this thesis and answer its research questions, the study is organized into **three main parts**, preceded by an introduction and followed by a conclusion.

Part One. Conceptual and Foundational Framework of Humanitarian Action in Islam

Chapter One. Concepts and Origins of Humanitarian Action

- *Terminology and definitions*
- *Humanitarian values in Islam*
- *Characteristics and distinctive features of Islamic humanitarian work*

Chapter Two. Zakat and Waqf: Concepts, Pillars, and Legal Foundations

- *Theoretical and legal foundations*
- *Juristic rulings and regulations*

- *The complementary relationship between Zakat and Waqf*

Part Two. Historical and Comparative Dimensions of Islamic

Humanitarian Action

Chapter One. Pioneering Historical Models

- *Prophetic and Rightly Guided Caliphate endowments*
- *Bimaristans (Islamic hospitals)*
- *Endowed educational institutions*
- *Outstanding humanitarian examples from Islamic civilization*

Chapter Two. Comparative Study with Global Humanitarian Systems

- *Waqf and modern endowment systems*
- *Zakat and taxation/social security systems*
- *Comparative advantages and responses to common misconceptions*

Part Three. Contemporary Application and Future Perspectives

Chapter One. Contemporary Humanitarian Challenges and the Role of

Zakat and Waqf

- *Poverty and unemployment*

- *Disasters and humanitarian crises*
- *Healthcare and educational development*

Chapter Two. Institutional, Technological, and Financial Innovation

- *Technological advancements and digital transformation*
- *Innovative financial instruments*
- *Governance and institutional effectiveness*

Chapter Three. Future Vision and Strategic Recommendations

- *Legislative and regulatory frameworks*
- *Contribution to the Sustainable Development Goals (SDGs)*
- *Practical recommendations for policymakers and institutions*

General Conclusion

The thesis concludes with:

- *A summary of the principal findings;*
- *The study's scholarly and practical contributions;*
- *Final recommendations;*
- *Suggested directions for future research in the field of Islamic humanitarian action, particularly concerning the development*

and application of Zakat and Waqf institutions in contemporary contexts.

Conclusion of the Introduction

Islamic humanitarian action, embodied through the institutions of Zakat and Waqf, is not merely a legacy of the past; rather, it is a dynamic reality and a promising vision for the future. It represents a model that harmoniously integrates authenticity with modernity, spirituality with material development, justice with compassion, and sustainability with adaptability. In a world increasingly confronted with complex challenges, this model emerges as a beacon of hope and a practical framework for addressing many of humanity's pressing problems.

The researcher hopes that this thesis will serve as a modest contribution toward highlighting the pioneering role of Islam in humanitarian work, correcting prevailing misconceptions, and offering practical solutions to contemporary challenges. He prays that Almighty Allah accepts this effort sincerely for His sake, makes it beneficial to people and societies, and grants us all success in pursuing that which pleases Him.

“And say, ‘Work, for Allah will see your deeds, and so will His Messenger and the believers.’”

(Qur'an 9.105)

And Allah knows best. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his companions.

General Conclusion

All praise is due to Allah, Lord of the worlds, who made mercy the hallmark of His religion and social solidarity a fundamental principle of His divine law. Peace and blessings be upon our Prophet Muhammad, the leader of the benevolent and the exemplar of generosity, who laid the foundations of institutionalized humanitarian action and made righteousness and benevolence a path to success in this world and the Hereafter.

*After this enriching academic journey, which required considerable effort and time in research, theoretical grounding, comparative analysis, and practical contextualization, this thesis reaches its concluding stage. The study sought to demonstrate Islam's pioneering contribution to humanitarian action through the institutions of **Zakat** and **Waqf**, to uncover the civilizational depth of this contribution, and to illustrate its continued relevance and effectiveness in addressing contemporary humanitarian challenges.*

The thesis originated from the problem of the limited recognition of Islam's humanitarian precedence, the weak contemporary application of its humanitarian institutions, and the predominance of Western models despite their shortcomings in responding to escalating global humanitarian crises. Through its three major parts, the study analyzed these issues, addressed the research questions, and arrived at significant findings, meaningful scholarly contributions, practical recommendations, and promising directions for future development.

The following sections present a concise summary of the most important findings and conclusions reached by this study.

First: Major Findings

The thesis has reached a number of significant findings, which may be categorized according to the main themes of the study as follows:

1. Conceptual and Foundational Findings

Terminological Precedence

*Islam introduced a unique conceptual framework through terms such as **Birr (righteousness)**, **Ihsan (benevolence)**, and **Muwasah (compassionate support)**, which surpass the contemporary concept of Humanitarianism in semantic depth, comprehensiveness, and sustainability of motivation.*

The Islamic terminology integrates both spiritual and social dimensions, establishing a holistic humanitarian approach that extends beyond relief efforts to encompass moral refinement, empowerment, and societal development.

Distinctive Value System

The Islamic model is founded upon enduring values, including universal mercy, the inherent dignity of all human beings, and responsible social solidarity that balances rights and obligations. These values preceded

modern international humanitarian principles by centuries and provide a stable foundation for sustainable humanitarian action.

Institutional Integration

Zakat and Waqf are not merely individual acts of worship; rather, they constitute two complementary institutional systems. Zakat serves as a mandatory financial mechanism that promotes social justice and guarantees a minimum standard of welfare, while Waqf functions as a sustainable voluntary institution that expands social services and supports comprehensive development. Together, they operate in harmony to achieve the higher objectives (Maqasid) of Islamic law.

2. Historical and Comparative Findings

Established Historical Precedence

*Islam developed pioneering humanitarian institutions centuries before the emergence of modern systems. The endowment of **Bi'r Rumah (the Well of Rumah)** represents one of the earliest examples of a public-resource endowment. The Waqf document of **Umar ibn Al-Khattab** preceded modern trust systems in both precision and governance.*

*Likewise, Islamic **Bimaristans** (hospitals) anticipated modern healthcare institutions in terms of comprehensiveness, quality, and free access to*

services, while endowed educational institutions predated European universities in organization, funding, and scholarship provision.

Civilizational Influence

Historical comparisons and objective Western scholarship demonstrate that Islamic institutions significantly influenced the development of Western charitable and educational systems. Through regions such as Sicily and Al-Andalus, as well as interactions during the Crusades, Europeans adopted concepts related to endowed colleges, charitable hospitals, and organized philanthropic institutions.

Qualitative Superiority

The Islamic model demonstrates several advantages over comparable systems:

Waqf versus Endowments

- *Historical precedence by approximately five centuries.*
- *Integration of both charitable and family-oriented endowments.*
- *Greater legal flexibility.*
- *Broader scope encompassing human welfare, animal welfare, and environmental protection.*

- *Strong spiritual and ethical foundations.*

Zakat versus Taxation and Social Security Systems

- *Stability through divinely established legislation.*
- *Genuine distributive justice through mechanisms such as nisab (minimum wealth threshold) and hawl (minimum holding period).*
- *Preservation of human dignity by recognizing assistance as a right rather than a charitable favor.*
- *Spiritual purification for both contributors and beneficiaries.*
- *More targeted allocation of resources toward genuine social needs.*

3. Contemporary and Applied Findings

Capacity to Address Modern Challenges

Zakat and Waqf possess the legal, financial, and institutional capabilities necessary to address contemporary humanitarian challenges, including poverty, unemployment, disasters, forced displacement, pandemics, and climate change. Zakat can facilitate economic empowerment by transforming beneficiaries from recipients of aid into productive

contributors, while Waqf can provide sustainable funding for infrastructure and public services.

Innovation as a Necessity

The successful contemporary application of Zakat and Waqf depends upon innovation in both institutional structures and operational mechanisms. Technological innovations—including blockchain technology, artificial intelligence, and digital platforms—offer substantial opportunities for transparency, efficiency, accountability, and traceability. Financial innovations such as cash Waqf, Waqf Sukuk, temporary endowments, and joint endowments further expand participation and funding opportunities.

Developmental Integration

Zakat and Waqf can make significant contributions toward achieving the Sustainable Development Goals (SDGs) through integrated and innovative approaches. Zakat contributes to poverty eradication, inequality reduction, and the empowerment of vulnerable populations, while Waqf supports quality healthcare, quality education, decent work opportunities, and sustainable infrastructure development.

Governance as a Foundation for Success

The implementation of sound governance principles, transparency measures, and impact-assessment frameworks is essential for building public trust, attracting resources, and maximizing the humanitarian impact of Zakat and Waqf institutions.

Second. Scholarly Contribution

This thesis contributes to both Islamic and humanitarian scholarship through several distinctive academic additions.

1. Comprehensive Demonstration of Islamic Precedence

The study provides an integrated analysis combining Islamic legal foundations, historical investigation, objective comparative evaluation, and contemporary application. This comprehensive approach offers a level of breadth and depth not commonly found in previous studies addressing Islam's contribution to humanitarian action.

2. Evidence-Based Comparative Critique

The thesis presents a rigorous comparison between the Islamic humanitarian model and contemporary global systems, supported by historical evidence, objective Western testimonies, and analytical

frameworks. This approach provides a strong scholarly basis for demonstrating Islamic precedence and distinction while addressing common misconceptions.

3. Innovative Applied Models

The study develops practical models for utilizing Zakat and Waqf in addressing modern humanitarian challenges, including:

- *The Productive Zakat Empowerment Model.*
- *The Integrated Crisis Response Model.*
- *The Developmental Waqf Complexes Model.*

These models are further connected to contemporary technological and financial innovations, enhancing their practical relevance and applicability.

4. Integration with the Sustainable Development Agenda

The thesis offers a detailed framework illustrating the relationship between Zakat, Waqf, and the Sustainable Development Goals (SDGs), explaining mechanisms through which these institutions can contribute to each goal. This framework opens new opportunities for international partnerships and global development cooperation.

5. Future-Oriented Vision

The study presents a forward-looking perspective on the future of Islamic humanitarian action, including emerging innovations such as digital Waqf, artificial intelligence applications, and advanced governance mechanisms. It also proposes strategic recommendations for policymakers and institutional leaders, positioning the thesis as a practical reference for future institutional development and reform.

Third: Final Recommendations

Based on the findings and scholarly contributions of this study, the following recommendations are proposed for relevant stakeholders:

1. Recommendations for Governments and Legislative Authorities

Legal and Regulatory Development

- Enact modern legislation governing Zakat and Waqf institutions that accommodates contemporary developments, encourages innovation, and ensures institutional independence alongside effective oversight and accountability mechanisms.

Incentives and Support

- Provide tax and administrative incentives for donors and endowers, while simplifying procedures related to the establishment, registration, and management of Waqf institutions.

National Integration

- Integrate Zakat and Waqf mechanisms into national development strategies and establish unified databases for beneficiaries and endowment assets to enhance efficiency and coordination.

International Cooperation

- Conclude international agreements that facilitate the cross-border transfer and utilization of Zakat and Waqf funds and promote global recognition of their role in sustainable development.

2. Recommendations for Zakat and Waqf Institutions

Governance and Transparency

- Adopt sound governance standards, including internationally recognized frameworks such as those developed by the **Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI)**, establish clear organizational structures, and regularly publish financial and performance reports.

Innovation and Technology

- Utilize modern technologies, including blockchain and artificial intelligence, to enhance operational efficiency, transparency, and accountability, while expanding the use of innovative financial instruments such as cash Waqf and Waqf Sukuk.

Empowerment and Sustainable Development

- Shift from a relief-oriented approach toward sustainable empowerment models by directing resources to productive projects that generate long-term developmental impact.

Impact Measurement

- Develop comprehensive systems for measuring social and economic impact and utilize evaluation findings to improve programs and support evidence-based decision-making.

3. Recommendations for Universities and Research Centers

Academic Programs

- Establish specialized academic programs in Zakat management, Waqf administration, and Islamic humanitarian studies to prepare qualified academic and professional cadres.

Research Chairs

- Create dedicated research chairs focusing on Zakat and Waqf studies, contemporary jurisprudential issues, and innovative application models.

Conferences and Scholarly Journals

- Organize regular scientific conferences and publish peer-reviewed journals dedicated to advancing research and knowledge in the fields of Zakat, Waqf, and Islamic humanitarian action.

Digital Knowledge Repositories

- Develop comprehensive digital encyclopedias documenting Zakat and Waqf heritage, historical models, contemporary experiences, and relevant scholarly resources.

4. Recommendations for the International Community and Global Organizations

Recognition and Partnership

- Recognize Zakat and Waqf as effective instruments for sustainable development and establish strategic partnerships with Islamic humanitarian and development institutions.

Blended Financing Models

- Promote blended financing approaches that combine Zakat, Waqf, governmental funding, and commercial finance to support large-scale development initiatives.

Collaborative Research

- Encourage joint international research projects examining Islamic contributions to humanitarian action and addressing misconceptions found in global academic literature.

Fourth. Future Research Directions

This thesis opens broad avenues for future scholarly inquiry. The researcher recommends the following areas for further investigation:

1. Artificial Intelligence and Its Applications in Zakat and Waqf

Examining the opportunities and challenges associated with employing artificial intelligence in beneficiary identification, investment management, impact assessment, and institutional governance, while addressing relevant legal and ethical considerations.

2. Digital Waqf and Virtual Assets

Investigating the legal permissibility and operational mechanisms of endowing digital assets, regulated cryptocurrencies, intellectual property rights, and other emerging forms of virtual wealth, alongside contemporary practical models.

3. Zakat and Waqf within the Circular Economy

Exploring the role of Zakat and Waqf in advancing circular economy principles, environmental sustainability, climate-change mitigation, and responsible resource management.

4. The Geopolitical Role of Zakat and Waqf

Analyzing the contribution of Zakat and Waqf to international relations, humanitarian diplomacy, conflict mitigation, and the promotion of global solidarity and cooperation.

5. Standardized Impact Measurement Frameworks

Developing a unified methodological framework for assessing the social and economic impact of Zakat and Waqf institutions that could serve as an internationally recognized benchmark.

6. Cross-Border Waqf

Investigating the legal, regulatory, and Shariah-related challenges associated with transnational Waqf institutions and proposing mechanisms for effective international coordination and governance.

7. Advanced Comparative Studies

Expanding comparative research to include charitable and philanthropic systems in other civilizations—such as Chinese and Indian traditions—in order to identify areas of convergence, divergence, and potential mutual learning.

Concluding Remarks

Islamic humanitarian action, embodied through the institutions of Zakat and Waqf, is not merely a legacy of the past; rather, it is a vibrant reality and a promising vision for the future. It represents a model that successfully integrates authenticity with modernity, spirituality with material development, justice with compassion, and sustainability with adaptability. In a world characterized by growing challenges and burdened by recurring crises, this model emerges as a beacon of hope and a profound solution to many of humanity's most pressing problems.

Reviving, developing, and effectively utilizing this model for the benefit of all humanity is not only a religious obligation but also a civilizational and humanitarian responsibility. Zakat and Waqf possess the essential characteristics and capabilities required to make a meaningful contribution toward building a world that is more just, sustainable, and compassionate.

The researcher expresses his deepest gratitude to Almighty Allah for granting him the ability to complete this work and prays that it may be accepted sincerely for His sake and serve as a source of benefit to individuals and societies alike. The researcher also extends his sincere

appreciation and gratitude to all those who contributed to the completion of this study, including his supervisor, examination committee members, colleagues, family, and all others whose support and encouragement made this work possible. He prays that Allah rewards them abundantly for their contributions.

And our final prayer is: All praise is due to Allah, Lord of the Worlds. May peace and blessings be upon our Prophet Muhammad, his family, and all his companions.

“And say, ‘Work, for Allah will see your deeds, and so will His Messenger and the believers.”

(Qur’an 9.105)

Completed by the grace and favor of Allah

Prepared by:

Abdullah Saif Ismail

Date:

1447 AH / 2026 CE

أولاً: القرآن الكريم

القرآن الكريم، برواية حفص عن عاصم.

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