



# Analysis of Global Ethical Wealth Based on Maqasid al-Shari'ah: The Case of Waqf

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## INTRODUCTION

Islamic Shari'ah has constituted the ethical system of the entire life of the human. According to Islam, whatever leads to welfare of the individual or society is morally good and whatever is injurious is morally bad. Considering the Islamic financial services industry, it can be noticed that the ethical considerations from Shari'ah law are obvious in its directives. The

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ethical system prescribed in Islam is eternally divine and forms the foundation of an Islamic society (Mohammed 2013). Global ethical wealth refers to the different forms of Sadaqat that were established by Prophet Muhammad (PBUH). In Islamic terminology, Sadaqah has been defined as an act of giving something without seeking a substitute in return and to please Allah. Prophet Muhammad (PBUH) says “When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (perpetual charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)” (Sahih Muslim: 3/1255).

Global ethical wealth is categorized into two groups. The first group is the obligatory charity such as Zakat and Sadaqah al-Fitr, while the second group is voluntary charity such as Waqf (Islamic endowment), Qard Hassan (benevolent loan). The aim which all global ethical wealth forms try to achieve is the elevation of poverty. Currently, non-government organizations (NGOs) and other civil society organizations are all striving to combat poverty (Mohammed 2013). However, considering the social dimension of global ethical wealth categories, it can be noticed that the ultimate aim is to maintain equality and social welfare in society and provide for those who can't provide for themselves. Global ethical wealth serves to purify one's wealth and helps to establish a flow of wealth in society. Muslims are bonded together by not only the good deeds of Sadaqah but also the economic stability that flows through society with the distribution of wealth. Hence, Muslims are instructed by Allah to try to give Sadaqah for His sake and spread generosity in society.

Considering the role of Waqf during the glorious days of Islam, it can be noticed that Waqf played a considerable role in Islamic society. Thus, this study chose Waqf among the forms of global ethical wealth to be studied and analyzed. The principle of Waqf has been in practice since the time of the Prophet (PBUH) and the companions although the term Waqf does not appear even for a single instance in the Qur'an. It is observed in the religious, social, economic, and environmental aspects of life. The type of Waqf varies according to the needs of the era, as Waqif (Waqf giver) seeks to provide what is needed through the Waqf system. For instance, schools were built when there was a need for it, while in other cases wells were built when there was a lack of water in the society (Al-Saad 2009). Considering the religious dimension of Waqf, it is observed that mosques played an important role in bringing Muslims together to teach them Islamic sciences. It is obvious in the case of al-Masjid al-Nabawi when the Prophet Muhammad built it to

use it as a place for Muslims to gather and learn from Prophet (PBUH). From a social dimension, there have been many social activities that had a major impact on the Muslim community, such as orphanages, nursing homes, and other places prepared as housing for the poor. Also, the well of Rumah that Uthman bin Affan (PBUH) made it as Waqf is a great example that proves the social dimension of Waqf. Moreover, from the economic dimension, Waqf could divert funds and other resources from current consumption and investing them into productive and prospective assets which generate revenues for future consumption by individuals or society at large. Finally, in the environmental dimension, Waqf can play an important role in building and cleaning the environment, the Waqf funds could be used to pave roads, build parks, clean the cities (Tarkawi 2014).

Starting with the belief that all practices of Prophet Muhammad were seeking to bring welfare and prosperity to Muslim society, it automatically proves that all types of Awqaf would achieve different Maqasid al-Shari'ah (objectives of Shari'ah). For instance, the creation of a mosque would fall under the preservation of religion which is one of the al-Maqasid al-Daruriyyat (essential Shari'ah objectives). From a social dimension perspective, Waqf which aims to give a hand to the needy is related to the preservation of life; while from an economic dimension perspective, it can be argued that Waqf which aims to divert funds from current consumption and investing them generate revenues is related to the preservation of wealth or property. Finally, from the environmental dimension perspective, it can be said that Awqaf which aims to improve the environment are related to the complementary objectives of Shari'ah or what is called Maqasid Hajiyyah (Tarkawi 2014).

## REVIEW OF THE RELATED WORKS ON WAQF

This section reviews the extant literature on three main themes, starting with the concept and role of Waqf, followed by the concept and theory of al-Maqasid, and concluding with Waqf and al-Maqasid.

### *The Concept and Role of Waqf*

Scholars provided different definitions of Waqf. Imam Abu Hanifa defined it as “withholding property, according to the judgment of its owner, and providing charity from its revenues.” It means that the ownership of property will remain continuously under the ownership of its custodian

(Abideen 2003). Maliki says that Waqf is: “the devoting of profit of some property as long as it exists, provided that it shall be owned by the benefactor even if by name” (Khurshi 2010). Shafi’i defined it as “keeping of money that may be benefited from the remaining of its property confined as well as devoting of its profit for charitable purposes” (Nawawi 1991). The Hanbali School says that “Waqf is the confinement of the property and the devoting of its profit for the charitable purposes for the sake of Allah’s mercy” (Al-Bahuti 1983).

The validity of Waqf is derived from the general rulings of the Qur’an advising Muslims to be altruistic and benevolent toward the social causes. For instance, Allah S. W. T says “*They ask you, [O Muhammad], what they should spend. Say, Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allah is Knowing of it*” (2:215). Also, Allah S. W. T says “*O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy*” (2:267). Moreover, Prophet Muhammad himself urged his followers to create Awqaf, it can be noticed in the hadith in Sahih Muslim 3/1255, Abu Hurairah narrated that Prophet Muhammad (PBUH) said: “When a man dies, his good deeds come to an end except three: ongoing charity, beneficial knowledge, and righteous offspring who will pray for him.” Thus, Waqf is a great example of an ongoing charity.

Considering the division of Waqf, most of the authorities divide Waqf into three types. (1) Religious Waqf, it refers to assets that are dedicated to be used for worship. The mosque is an example of this kind of Waqf. (2) Philanthropic Waqf refers to a type of Waqf whose proceeds are used to serve a specific group of individuals (beneficiaries) such as students. (3) Family Waqf, it is defined as an “Islamic charitable endowment dedicated to the family member of the waqif or founder.” It started after the death of the Prophet (PBUH), during the reign of ‘Ummar (PBUH) (Kahf 1998).

There is a great number of literature produced on the economic aspects of Waqf, to explore its role in the life of Muslims. Çizakça (1998) stated that Waqf has historically played a great function in the economic aspect. Waqf is a great part of the fundamental economic institution that can generate economic activities as well as ensuring that the benefits go to the certain parts of the society (Ibrahim and Ibrahim 2013). It is said

that Waqf can reduce the government's burden and responsibility in the economy in the sense that Waqf can finance the social activities to enhance welfare, thus, the government, therefore, could make some savings in its budget and expenditure which initially planned for public interests. The saved amount could be used for other important development activities (Hassan 2010). Çizakça (1998) stated that the Waqf system can significantly contribute to a massive reduction in government expenditure. Hassan (2010) stated that Waqf institutions can play an important role to achieve a just distribution of wealth and income in the economy.

Considering the role of Waqf in the educational aspect, it is known that educational institutions are considered as a place where people get educated different sciences to lead society. Muslims need to be aware that Waqf is a crucial investment to prepare leaders who should lead the community (Azha et al. 2013). Ahmad et al. (2012) studied several models that may develop higher education institutions through a Waqf. Considering the role of Waqf in healthcare services, Baqtayan and Mahdzir (2018) tried to analyze the success of Waqf as a source to support the healthcare services in Islamic history. They tried to analyze the provided services such as establishing hospitals in the Muslim world. Waqf and healthcare are linked for thousands of years when the first hospitals in the Islamic world. These hospitals were trying to give usual medical care to the poor and needy. From the above-mentioned studies, it can be understood that Waqf has played a very crucial role in Islamic society, it has supported economic activities, education, and health care. In nutshell, it is obvious that those Awqaf have achieved Maqasid al-Shari'ah, although they did not mention it.

### *The Concept and Theory of Al-Maqasid*

#### *Basic Concepts*

Maqasid is the plural of "Maqsid." The literal meaning of Maqsid could be purpose, intent, objective, principle, goal, or end. Therefore, Maqasid al-Shari'ah can be defined as the objectives, purposes, intents, ends, or principles behind Islamic law or Islamic rulings (Ibn 'Ashur 2006). Al-Raisuni (1995) stated that Maqasid al-Shari'ah could be explained as the higher objectives of the lawgiver.

Shaikh 'Allal Al-Fasi—prominent scholar—has defined Maqasid al-Shari'ah in his book *Maqasid al-Shari'ah al-Islamiyyah Wa Makarimuha*, he stated that "Maqasid al-Shari'ah depicts the objective and internal

significance or mystery which is considered by the entity (Allah) while He imposes it upon His servant” (Al-Fasi 1993).

It is stated by Imam al-Ghazali that the objectives of Shari’ah are five for creatures. Shari’ah desires to protect Deen (Religion), Nafs (Life), Aql (Intelligence), Nasl (Generation), and Mal (property). Maslahah includes the protection of these five fundamentals (Al-Ghazali 2004). Imam Al Ghazali also mentioned that attaining welfare and removing harm is the main objective of the Shari’ah (Al-Ghazali 2004).

Imam al-Tahir Ibn Ashur stated that “the universal Maqasid of the Islamic law is to maintain orderliness, equality, freedom, facilitation, and the preservation of pure natural disposition (*fitrah*)” (Auda 2007). Shaikh Yusuf al-Qaradawi also surveyed the Qur’an and concluded the following universal Maqasid: “Preserving true faith, maintaining human dignity and rights, calling people to worship God, purifying the soul, restoring moral values, building good families, treating women fairly, building a strong Islamic nation and calling for a cooperative world” (Auda 2007).

However, Maqasid al-Shari’ah is normally classified according to levels of Maslahah. Ibn ‘Ashur (2006) in his comprehensive book pertaining to Maqasid al-Shari’ah classified Maslahah into Maslahah Daruriyyat (Maslahah for essentials) which consists of the preservation of the five objectives, namely the protection of religion, life, mind, lineage, and property. The second type is Maslahah Hajjiyyah (Maslahah for complementarities), which is below the Daruriyyat level, which is like the supplementary actions which must be taken to protect the Daruriyyat. The last type is Maslahah Tahsiniyyat (Maslahah for embellishments), which completes the life of a Muslim. Maqasid has also been classified according to their goals, to include definitive goals (al-Maqasid al-Qat’iyyah) and speculative purposes (al-Maqasid al-Zanniyyah) as well as general purposes (al-Maqasid al-Ammah) and particular purposes (al-Maqasid al-Khassah) (Al-Raisuni 1995).

### *Classification of Maqasid al-Shari’ah*

Muslim scholars classified Maqasid al-Shari’ah differently. Majority of scholars classified them into three main categories: Daruriyyat (essentials), Hajjiyyat (complements), and Tahsiniyyat (embellishments). The Daruriyyat are particulars that people’s lives depend on so that if they are missed, the system of life will be disturbed. They are considered as vital for the founding of well-being in this world and the Hereafter. The essential Daruriyyat is divided into five: Preservation

of faith/religion (Deen); Preservation of the life (Nafs); Preservation of lineage/descendants/ (Nasl); Preservation of property (Mal); and Preservation of intellect/reason ('Aql) (Al-Ghazali 2004)

Embracing the mentioned values is obligatory to ensure the normal functioning of society and the welfare of individuals. The Shari'ah seeks always to improve the lives of its followers; it seeks to eradicate the poverty and the hardship of individuals and the community. The aim is to ensure a great life for Muslims (Al-Yusuf 2007). The Hajiyyat serve as complementary to the essentials. Without the needs, people will face hardship. However, the non-existence of the needs will not create a complete disruption of the normal order of life as is the case with the essentials (Ibn 'Ashur 2006). The Tahsiniyaat relates to matters which grant enhancement in the society and guide to an improved life. The rationale of all these is the accomplishment of integrity and perfection in entire fields of a person's behavior. However, without these values, society will still be able to function and the normal life process will not be interrupted. The illustrations of these matters are voluntary (*sadaqah*), and ethical and moral rules (Ibn 'Ashur 2006).

#### *Contemporary Studies on Maqasid al-Shari'ah*

Considering past literature, which was conducted on the Maqasid al-Shari'ah, Benzeghiba (2008) conducted a study regarding Maqasid al-Shari'ah related to financial disposition. He discussed the wealth in Shari'ah and Maqasid al-Shari'ah behind the preservation of Wealth. Benzeghiba conducted his study based on two categories of Maqasid al-Shari'ah, the general Maqasid, and the specific Maqasid. Alshibany et al. (2019), studied the effect of Maqasid al-Shari'ah on Islamic transactions. The study found that Islamic law has considered several general purposes in the legislation of financial transactions in particular, and the economic system in general. And that the purposes of legitimacy have a great impact on rationalizing and guiding the fatwa, especially in ruling on the developments of financial transactions. And also urged scholars and researchers to apply the Maqasid al-Shari'ah of Islamic financial transactions and developments. Al Muqrin (1999) studied the linkage between Juristic opinions and Maqasid al-Shari'ah. He also studied the Maqasid behind the preservation of property and how the property could be maximized from Shari'ah point of view. The topic of Maqasid al-Shari'ah is a fruitful area that can be linked to different aspects of life. Moreover,

several conferences are being held, and there are now volumes of literature on al-Maqasid related studies. Therefore, it is interesting to conduct a study that brings the Waqf system and Maqasid al-Shari'ah to examine to what extent the Waqf has achieved Maqasid al-Shari'ah.

### *Al-Maqasid and al-Waqf*

The topic of Maqasid al-Shari'ah and al-Waqf has gained the attention of some researchers. Al-Yusuf (2007) conducted a study regarding the Maqasid al-Shari'ah in the Islamic Waqf. The study analyzed the Waqf system based on the three levels of Maqasid, i.e., Daruriyyat, Hajiyyat, and Tahsiniyyat. This study focuses more on the legality of Waqf, types of Waqf, and the history of Waqf. Al-Saad (2009) also conducted a study on Maqasid and Waqf. He analyzed the relationship between the Waqf system and Maqasid al-Shari'ah. This study did not present the topic of Waqf precisely. Tarkawi (2014) also conducted a study regarding the Maqasid al-Shari'ah in the Islamic Waqf, his study was very comprehensive, but he did not include a proper introduction regarding the topic of al-Waqf.

Considering the past literature related to the subject of the Maqasid al-Shari'ah and Waqf, it is obvious that several studies were conducted. However, this study is dedicated to searching the role of Islamic Waqf based on Maqasid al-Shari'ah. It differs from other studies from two angles. (1) The study aims to go in-depth in both aspects of this topic, Waqf and Maqasid. (2) The study aims to present its analysis in a better way.

## ANALYSIS OF THE ROLE OF WAQF IN ACHIEVING AL-MAQASID

### *Al-Maqasid al-Daruriyyah*

Those are the essential objective of Shari'ah which cannot be neglected, they are as follow, preservation of religion, preservation of life, preservation of intellect, preservation of lineage, and preservation of property. Considering the preservation of religion which is one of the al-Maqasid al-Daruriyyah, it refers to the essential worships that need to be supported to be performed perfectly. However, throughout history, Waqf has an important role in the preservation of religion, it can be observed in both prayer and pilgrimage, for instance, Waqf of mosques and its maintenance. It is

known that building mosques is an essential part of Islamic Waqf. The primary purpose of the mosque is to serve as a place where Muslims can come together for prayer. In the early seventh century, mosques and religious education constituted the largest portion of Waqf and voluntary contributions (El Basyoni 2011).

Allah S. W. T says “*The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give Zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided*” (9:18). In this regard, Waqf has played a major role in supporting mosques and enabling them to deliver its message. However, those Awqaf could be general which means that it supports more than one mosque, and it can be a specific Waqf mainly for the maintenance of specific mosques, such as Masjid al-Haram, Al-Masjid al-Nabawi, and Al-Aqsa Mosque. Moreover, the prosperity of Waqf strengthened the religious sentiment among Muslims because those religious institutions were full of imams, preachers, jurists, teachers, and students (Ibn Jubayr 1984).

However, besides building mosques, Waqf played an important role in terms of offering resources for other facilities in the mosques. For instance, it contributed to the maintenance of microphones, lights, water dispensers, water closets, furniture, interior decorations, and paint. The aim is to offer a healthy and safe environment for worshipers in line with the principles of Islam and upkeep the houses of Allah. Moreover, Waqf played an important role in religious occasions since it provided food and sweets to the attendants (Qahwi 2015). Moreover, Waqf to facilitate the pilgrimage is considered as a Waqf which preserves the religion. The pilgrimage is one of the five pillars of Islam, it is greatly supported by the Waqf system, especially for Muslims who are unable to afford the cost of pilgrimage, although the pilgrimage is only imposed on those who can afford. Allah S. W. T says “And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way” (3:97).

However, the strong religious feeling among Muslims made many people yearn to perform the duty, thus, the Waqf givers found that such assistance is great righteousness. Therefore, Awqaf institutions used to allocate some money each year to give a hand to these pilgrims, the aim is to warrant the comfort and safety of pilgrims and provide all the needs required for pilgrims to perform their Hajj rituals in the best manner possible. (Amin 2014).

Considering the preservation of life, it is achieved by providing the essential needs for the human to survive such as food, water, and clothing. Islam legalized the Waqf system to guarantee an ongoing charity system. Therefore, providing food and water through Waqf was recommended in Shari'ah and it was popular in Islamic history. For instance, Waqf to Feed Humans, this kind of Waqf is divided into three categories: (A) the first category is permanent feeding; it means that meals are provided on a daily basis. It exists in several places, for instance, the mosque of Shaikh Abdul Qadir Al-Kilani in Baghdad; (B) the second category is feeding on religious occasions such as Ramadan, the Day of Ashura, Eid al-Fitr, and Eid al-Adha. Awqaf were very active in those occasions till it became a tradition associated with these seasons; (C) the third category is to create a Waqf to use its proceeds to buy foodstuffs for poor, needy widows, and orphans (Salih 2001).

However, among the most famous and oldest Waqf is the Waqf of Tamim al-Dari in the Hebron region in Palestine, although it was not officially registered until the year 1096. The Waqf included four villages: Hebron, Maratoum, Beit Enoun, and Beit Ibrahim. The proceeds of this Waqf were usually used to provide soups, bread, and food to the needy and the elderly in the city of Hebron (Salih 2001). Moreover, Waqf to Provide Water Services is also a great example of Waqf which preserves life. Water is a necessity as the food, it is known as the spirit of life and the basis of every living creatures. Therefore, from the beginning, providing water was among the concerns of Muslims, this is proved through the practice of Othman bin Affan (PBUH) who bought the well of "Rumah," and made it as Waqf to serve drinking needs of the general public. From that time, providing water has become a common practice in Islamic cities (Al-Yusuf 2007). It was narrated from Sa'd bin 'Ubadah that his mother died. He said: "O Messenger of Allah, my mother has died; can I give charity on her behalf? He said: Yes. Sa'd asked: What kind of charity is best? Prophet responded: Providing drinking water, and that is the drinking-fountain of Sa'd in Al-Madinah" (Sunan an-Nasa'I, No: 3666).

Interestingly, Mrs. Zubaydah—the wife of Harun al-Rashid—realized when she went to perform pilgrim in 186 AH that people of Makkah suffer from the hardships of obtaining water, therefore, she sent to her treasurer to call workers across the country to build a water road below the rocks from Ain Hanin to the Masjid al-Haram, which relieved the pilgrims of the burden of thirst throughout the ages until today (Al-Yusuf 2007). Considering the preservation of intellect, the objective of

preservation of intellect is to build an ideal Muslim who could be able to contribute to the Ummah and Serve the Muslim community. The Awqaf were made for schools and libraries. They helped in the spread of knowledge and promoted scientific research. As a result, great research scholars, philosophers, physicians, and scientists were born in an Islamic tradition.

For instance, Waqf of schools and scientific institutes. A unique experience of the Waqf role in supporting educational facilities is witnessed in Islamic history. The Waqf system used to serve all categories of the society the rich and the poor, the old, and the young. The Waqf allocations extended to the establishment of specialized schools to teach jurisprudence (Fiqh), medicine, and management. It served men and women.

The importance of Waqf in the educational field is realized when it is found that many of the most famous scholars have graduated from those Waqf schools. For instance, Imam al-Ghazali in his childhood with his brother Abi Al-Fotouh Ahmed attended one of those Waqf schools after the death of their father (Alqudah 2011). Moreover, the creation of Waqf over libraries started prior to the creation of Waqf over schools, those libraries have taken multiple names such as Khazanat al-Kutub, Dar al-'ilm, and Buyut al-Hikmah (Diab 1998). These Waqf libraries were the center for the development of many professions related to the culture, it used the scientific methods by developing the capabilities of science personnel and developing their specializations. In many cases, Waqf libraries not only provided books but all necessary requirements of a researcher, for example, pen paper, facilities for copying manuscripts, and even financial help if needed (Ibn Jubayr 1984).

Considering the preservation of lineage. It is observed that the preservation of lineage is one of the basic pillars of life and one of the factors of building the earth. Islam has concerned the protection of lineage and urging its continuity and multiplication, for instance, Waqf for orphan care. Islam has given a lot of concern to the orphans and their life to engage them with the society they live in, and with being able to perform the duties, and carries the responsibilities. However, the Orphanages were among the most prominent social institutions in Islamic cities. The philanthropists were creating Awqaf over orphans as well as educating them and providing food and clothing to them (Alwan 2007).

Moreover, Waqf to provide care to widows and divorced women is another example. The preservation of widows and divorced women was a priority in Islamic law. Prophet Muhammad (PBUH) guaranteed some

of Muslim children and widows who were martyred in the battles. The great companion Al-Zubair bin Al-Awam is the first creator of Waqf over widows and divorced women from his daughters. However, social work has evolved to serve this social segment. Several social institutions have been created in various parts of the Islamic state throughout Islamic history in Baghdad and Egypt, as well as in Morocco. The city of al-Fez was a shelter for poor women (Al-Yusuf 2007). Considering the preservation of property, Waqf enables the properties to remain and last for a long period as it is the idea behind Waqf (last for long, with repetitive benefits). The Waqf institutions work to achieve the goal or the objective of the Waqf, it is required from Waqf institution to protect, maintain, construct, and generate returns from the Waqf properties to support the various fields such as religious, health, educational, and social. The final result is growth and development in the entire economy (Al-Bahouth 1422H). Allah S. W. T says “And do not give the weak-minded your property, which Allah has made a means of sustenance for you” (5:4).

### *Al-Maqasid al-Hajjiyyah*

The Hajjiyyat serve as complementary to the essentials. It is not important as much as the absolute necessities, yet it provides comfort to the human life. It consists of what is needed by the community for the achievement of its interest and the proper functioning of its affairs. If it is neglected, the social order will not collapse but will not function well. Likewise, it is not on the level of what is indispensable (Daruri). In this part, some of the Maqasid al-Hajjiyyah will be mentioned. For instance, providing job opportunities, it can be noticed that throughout history, Waqf played an important role in providing job opportunities to individuals in the community. The nazir may create new businesses that provide public services, such as markets, hospitals, and universities. This generates more job opportunities to the society as well as it appropriately satisfies some people’s basic needs. Waqf system contributes positively to the entire economy of the country as it provides jobs and creates values (Al-Saad 2009).

Moreover, a reduction in the financial burden of the state. It is another example of Waqf which serves al-Maqsid al-Hajjiyyah. This objective is extremely important, as the state often goes to impose taxes as a primary resource to fund the treasury to implement its financial policy to spend on public projects. However, creating a Waqf over educational, health,

defense, and infrastructure projects will assist the state in term of reducing the country's public spending, it means that the public budget may end up with some savings in its resources, and therefore, the saving could be used in other kinds of investment. The result would be a growth in the economy (Kahf 1999).

### *Al-Maqasid al-Tahsiniyaah*

The Tahsiniyaat relates to matters which bestow enhancement in society and lead to a better life. Islam encourages its followers to achieve these purposes, nevertheless, Islam teaches its followers to pursue these goals in correct manners. In this part, some of the Maqasid al-Tahsiniyaah will be mentioned, for instance, the role of Waqf in the development of the regions. The managers of Awqaf used to build some businesses such as shops and farms beside the Awqaf property which are in most cases—schools, hospitals, and mosques. The idea was to generate some money from those businesses to support the Awqaf property. Hence, the establishment of Waqf in many regions led to development and prosperity. Interestingly, the availability of these Awqaf facilities led to the emerge of fifty cities in the Balkans during the Ottoman empire (Al-Saad 2009).

Moreover, the role of Waqf in manufacturing is another example of Waqf which serves al-Maqasid al-Tahsiniyaah. Throughout history, the Awqaf in all Islamic countries contributed to the emergence of new industries that had led to important growth in the economy. The masterpieces of the mosques and the various institutions received creativity in the forms of engineering (Al-Saad 2009).

## CONCLUSION

This study argued that global ethical wealth such as Waqf, Zakat, and other forms are established to play important role in the society. The ultimate aim is to maintain equality and social welfare in society and provide for those who can't provide for themselves. Considering the role of Waqf, it is shown that Waqf can achieve different Maqasid al-Shari'ah (objectives of Shari'ah). For instance, the creation of a mosque falls under the preservation of religion which is one of the al-Maqasid al-Daruriyyat (essential Shari'ah objectives). From a social dimension perspective, Waqf which aims to give a hand to the needy is related to the preservation of life. However, from the environmental dimension perspective, it can be said

that Awqaf which aims to improve the environment are related to the complementary objectives of Shari'ah or what is called Maqasid Hajiyah. To sum up, Awqaf has varied according to their purposes and the interests they achieve. This study has shown that Awqaf played an important role in all levels of Maqasid, i.e., necessities, complements, and embellishment. Awqaf system provided self-financing to the community service institutions, it helped to graduate strong Muslim scholars, writers, and doctors. It also protected wealth from being lost in false entertainment; it was a force for society in parallel with the power of the state. Finally, the Waqf system is one of the systems that distinguish Islam from other religion and has immense socio-economic benefits. Therefore, this system has to be maintained and preserved by Muslims for the benefit of mankind.

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