

# The Recovery of the Muslims' Past and the Others

*Islamic Perspective of History*

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## Islamic Perspective of History

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# CHAPTER 8

## **The development of waqf institution in Malaysia: A study from historical and contemporary perspectives**

A Rahman Tang Abdullah

### **Introduction**

This article discusses the origins and the developmental aspects of Waqf as a religious institution in Malaysia from historical and contemporary perspectives. It is preceded by a brief discussion on the concept of waqf and charity in Islam. Then, it is followed by examining the waqf as formal religious institution in the states in Malaysia, its process of legislation and its relations with the Islamic Charitable institutions. It also examines waqf as a dynamic institution through commercial and charitable means. One of the means to achieve this is the concept and practice of istibdal as dynamic instrument rather than a diversion from the spirit of Waqf institution.

### **Waqf and Charity**

Waqf is always related to charity. Charity is referred to any kind of contribution which promote welfare to the society. As a whole, the most identical form of charity is related to wealth such as property, equipments and money. It also includes other form of non-money contribution such as physical energy and voluntary services. In principle, all kind of these contributions are not motivated by any kind of material return or based on profit making.<sup>1</sup>

In Islam, Charity and welfare are referred to zakat (obligatory religious payment), sadaqah (religious donation) and waqf (religious charitable foundation). In this respect,

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<sup>1</sup> Raymond W. Y. Kao, *Entrepreneurism : a philosophy and a sensible alternative for the market economy*, London: (2001), Imperial College Press, Pp. 412-26.