

2-15-2024

The Role of Endowments in Achieving the Goals of Security and Freedom

Eiman Alhashmi
Zayed University

Follow this and additional works at: <https://zuscholars.zu.ac.ae/works>



Part of the [Islamic Studies Commons](#), and the [Social and Behavioral Sciences Commons](#)

Recommended Citation

Alhashmi, Eiman, "The Role of Endowments in Achieving the Goals of Security and Freedom" (2024). *All Works*. 6542.

<https://zuscholars.zu.ac.ae/works/6542>

This Article is brought to you for free and open access by ZU Scholars. It has been accepted for inclusion in All Works by an authorized administrator of ZU Scholars. For more information, please contact scholars@zu.ac.ae.

The Role of Endowments in Achieving the Goals of Security and Freedom

Eiman Alhashmi¹

Abstract

This research explores the expansive concept of freedom within Islamic endowments, or Waqf, emphasizing liberation from societal constraints like poverty and disability. It asserts that moral constraints restrict human freedom, necessitating a call to Allah for liberation. Historical examples, such as Al-Azhar University, highlight endowments' pivotal role in fostering independence from state pressures, particularly in the realms of thought and education. Endowments are depicted as vital in sustaining and liberating society, offering financial autonomy to scholars and educational institutions. The text also delves into the economic impacts of endowments, detailing their role in employment, income redistribution, and fostering various industries. Legal perspectives on lending within the Islamic context are explored, along with the role of endowments in liberating captives and supporting those engaged in jibad. The research concludes by advocating for directing endowments towards knowledge and scholars to combat ignorance and achieve societal liberation.

Keywords: *Waqf, Endowment, Freedom and Liberation, Economic Stability, Sustainable Development, Islamic Economy.*

INTRODUCTION

Endowment is considered one of the greatest acts of worship through which a person seeks closeness to Allah as it provides continuous benefits to the vulnerable segments of society by meeting their basic needs such as food, drink, clothing, shelter, education, health, and transportation.

In Islam, endowment aims to achieve various levels of security for individuals, communities, and the nation as a whole; as well as security in terms of time and place, spreading its impact horizontally and vertically across the earth. Endowments, when managed effectively, can achieve several levels of security including psychological, moral, ethical, scientific, social, economic, and political security.

Endowments also aim to achieve freedom in its highest forms such as freedom of thought, belief, knowledge, behavior, ownership, movement, and work.

In this research we will clarify the role of endowments in achieving two purposes of Sharia - namely security and freedom - as they are essential focal points for development.

Significance of the Research

This research aims to highlight the importance of endowments and their role in achieving security in various forms and diverse manifestations which emphasizes on the fact that our societies are characterized by being safe communities, far from terrorism, violence, and marginalization of others. In addition to emphasizing on the role of endowments in promoting a diverse climate of freedom, without which sustainable development cannot be achieved.

Research Hypotheses

1. Endowments play a role in achieving comprehensive security.
2. Endowments play a significant role in achieving various forms and levels of freedom.

Research Objectives

1. To demonstrate that endowments have a lasting impact across time and place.

¹ College of Humanities and Social Sciences, Zayed University, United Arab Emirates. E-mail: emaan.tabet@gmail.com

2. To clarify the role of endowments in achieving comprehensive security.
3. To emphasize the role of endowments in promoting a diverse climate of freedom at various levels.

Scientific Methodology

This study relies on a variety of research methodologies including deductive, inductive, analytical, and critical approaches.

The Purpose of Security and Dispelling Fear

1.1. Defining Security in Linguistics:

The definition of security in language - security, safety, trustworthiness, and assurance - means to be at ease and not afraid. Trustworthiness means loyalty and deposit; and assurance means that everyone feels secure (Mustafa, 1960). Allah says: *"and by this secure city"* [95:3] Al-Akhfash said: it means the secure land, which is from security (Al-Razi, D 925). *"Security is the opposite of fear. Trustworthiness is the opposite of betrayal. Faith means trust, the opposite of which is denial"* (Manzur, D 1233). In the hadith *"The caller to prayer is a trustee"* - means he is entrusted with the prayer and its time, alerting people to the time of prayer, fasting, and breaking their fast. All these linguistic meanings, which were expressed by the Arabs, are what the wise legislator intended, aimed for, and directed towards.

1.2. The Definition of Security in Terminology:

Its usage by jurists does not deviate from its linguistic meaning. The concept of *"aman"* (safety/security) and its association with the absence of anticipating harm in the future (Al-Jurjani, D1078, p. 37). It also mentions *"isti'man"* (seeking safety) as a form of seeking security. The quote by Al-Raghib emphasizes the origin of safety and security as sources, and how safety can be both a state in which a person is secure and the thing on which a person relies for security (Al-Barkti, 2003, p. 35).

The concept of security is essential for individuals, communities, and the nation as a whole as it provides peace of mind and stability, allowing people to focus on improving their lives and the well-being of their communities. The concept of security is intended in Islamic law in its worship and transactions alike. In worship, it aims to ensure the safety of one's self, wealth, honor, religion, and intellect, which are necessities that must be preserved for the benefit of both religion and worldly affairs. Scholars have agreed that a person's security in terms of themselves, their wealth, and their honor is a condition for their obligation to perform worship, because preserving lives and limbs for the sake of worldly and hereafter benefits takes precedence over exposing them to harm due to worship.

1.3. Security in the Quran and its Relationship with Charity, Especially Endowments:

Allah says: *"So let them worship the Lord of this House, Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear."* [106:3-4] Allah commands His servants to adhere to His worship and to follow His path in order to achieve security from hunger and protection from harm. Ibn Taymiyyah said: *"Provision and victory are linked in the Quran and Sunnah, seeking help from Allah in times of need is like seeking provision from Allah in times of need, and victory and provision are the basis of people's affairs"* (Ibn Taymiyyah, D 1328). The Prophet Muhammad (peace be upon him) said: *"Allah supports this nation through its weak members, through their supplications, prayers, and sincerity"* (Bukhari, 1987). Sustaining the feeding of the poor and alleviating their hunger is a means to achieve victory, which in turn ensures security from harm. Allah says: *"And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing."* [16:112]. Al-Mawardi said that denying the favors of Allah can be understood in two ways: either by neglecting gratitude and obedience, or by not fulfilling their duty towards the poor and needy. The Prophet Muhammad (peace be upon him) said: *"Seek out the weak, for you are only given provision and help due to your weak ones."* (Al-Tirmidhi M. b.-S.) Indeed, caring for endowments ensures comprehensive security for Muslims: internal and external security, psychological and social security, individual and societal security, and state security. Endowments achieve security in all its dimensions, including temporal and spatial security,

security in this world and the Hereafter. The Prophet Muhammad (peace be upon him) said: *"Every person will be under the shade of their charity until the judgment is made between the people"* (Ibn Hibban, D 965). Allah says: *"Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided."* [6:82] Allah also says: *"Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve."* [1:274] Ibn Abbas said that this verse was revealed regarding those who provide for the horses in the cause of Allah (Al-Suyuti, D 1505). The Prophet Muhammad (peace be upon him) said: *"Whoever takes care of a horse in the cause of Allah, believing in Allah and affirming His promise, then its feeding, watering, and droppings will be on his scale on the Day of Resurrection"* (An-Nawawi, D 1277). This means they are responsible for the welfare of the horses dedicated to the cause of Allah. Al-Shawkani in *"Fath Al-Qadeer"* explained that the negation in the verse "with their Lord" is a confirmation and honor, and the negation in the verse *"no fear will there be concerning them"* indicates the absence of fear in both worlds. This is a comprehensive and permanent negation, covering past, present, and future dimensions (Al-Shawkani, D 1834). The verse *"Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them their religion which He has preferred for them and that He will surely substitute for them, after their fear, security"* [24:55] negates fear and affirms security in its spatial dimensions. Ibn Atiyya said that this verse was revealed for the entire nation of Muhammad (peace be upon him), and the phrase *"upon the earth"* refers to the lands adjacent to them and the regions they extend to (Ibn Atiyah, 1993). Al-Shawkani explained that Allah provides them with security in the places where they feared their enemies and removes the causes of fear, so they fear none but Allah (Al-Shawkani, D 1834).

1.4. Security in the Prophet's Sunnah and its Relationship with Charity, Especially Endowments:

The Prophet (peace be upon him) said: *"A believer is one from whom people are safe with their wealth and themselves"* (Sunan An-Nisa'i, Book 47, Hadith 11). From security and trustworthiness is feeding the hungry and sheltering the homeless; security is not only achieved by protecting them, but also by providing for them, safeguarding their dignity through endowments, and all other forms of charity. And in another Hadith the Prophet -pbuh- said: *"...Giving charity secretly extinguishes the Anger of Allah..."* (Al Mu'jamul Kabir of Imam Tabarani, Hadith: 8014).

From the above we can conclude that endowments contribute to spreading psychological security, achieving social security by providing the needs of individuals and offering care from various moral and material aspects, such as building schools, hospitals, and care centers. It also secures a decent life for the needy by providing job opportunities for those capable, which helps protect society from destructive social and moral diseases such as selfishness, greed, hatred, and animosity, thereby reducing crimes and trespassing on others' properties due to poverty and deprivation.

Endowments also help achieve economic security by increasing the growth rate, achieving economic self-sufficiency in allocating society's resources, utilizing these resources, addressing unemployment, balancing between individual needs and societal requirements, and increasing agricultural, industrial, and commercial investments, leading to market stability.

1.5. The Forms of Security Achieved by Endowments:

Endowment contributes to securing against ignorance and illiteracy in all its religious and scientific forms by educating the children of the poor, the needy, and orphans, establishing schools and universities for them, in addition to scientific centers, then training them to become qualified for a productive and dignified life for themselves and others. Endowment also secures against illness by providing medical services to those who cannot afford treatment, providing hospitals and medicine funded for the benefit of the poor and needy. It also secures against disability and old age by supporting the elderly who have no family through investing in endowment projects that serve the care of the elderly, such as building a mosque; a hotel for those who can afford it but free of charge for those in need; a training center to serve the residents and benefit from their experiences, a clinic, a small restaurant, and a laundry. It also secures people with disabilities by providing them with compensatory devices and rehabilitating them through

training them on suitable crafts to enable them to lead a prosperous life and protect them from the humiliation of begging. It also secures against exploitation and greed of lenders by providing debtors with the funds that enable them to resume with their productive lives, protecting them from resorting to usurious borrowing or relying on the funds of lenders who burden them with usurious debts that may prevent them from returning to their productive lives. It also secures against enslavement and exploitation, which is considered a violation of human freedom and dignity. This is not only about liberating the captives but also enabling them through sustenance programs to support themselves and transform them into productive units within the framework of brotherhood without coercion or exploitation. (Mashhour, 1993, p. 435) It also secures against travel risks, homelessness, and displacement from homelands by providing sufficient food, clothing, accommodation, and transportation for travelers, ensuring a dignified living for the homeless and displaced from their homelands, and finally, it secures against injustice, tyranny, and misguidance by equipping the fighters and providing them with the necessary food, clothing, and weapons. *"And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"* [4:75]

It also secures against misguidance by providing support and funding for religious scholars and researchers to combat the spread of misguided ideologies and sects. It emphasizes the role of endowment funding in supporting scientific research, particularly in building and advancing Arab and Islamic civilization, as well as developing religious, humanitarian, social, and scientific knowledge, including medicine, pharmacy, astronomy, and agriculture. Muslims today are in dire need of reviving scientific endowments in various fields, establish scientific incubators, and utilize scientific research for the benefit of the poor and vulnerable, as well as for innovation in military and defense production. Additionally, it achieves environmental security by preserving the biological system of the environment, as the Prophet Muhammad (peace be upon him) said: *"No Muslim plants a tree or sows a field, and a human, bird, or animal eats from it, except that it is charity for him"* (Al-Bukhārī, D 870).

THE PURPOSE OF FREEDOM AND THE PREVENTION OF SLAVERY AND CAPTIVITY

Definition of Freedom

Linguistically, *"Al-Hurr"* is the opposite of *"Al-Abd"* and is used to refer to the noble, just as *"Al-Abd"* is used for the ignoble. *"Al-Hurra"* is the opposite of *"Al-Amah."* (Al-Matrazī, D 1213).

Al-Hur means pure from impurities. It is said: *"He is free of any impurity,"* and *"A free horse"* means it is of noble origin and free from bondage and is honorable. The plural is *"Abraar"* and the feminine form is *"Hurra"* (plural: *Harad'ir*), and among things, the best of them." Freedom is *"the release from bondage."* (Nakri, 1975) Liberation makes a person free, seeking freedom is lifting the hand from something in every aspect. Freedom has liberated him, set him free. As the Quran mentions about what Maryam -peace be upon her- said *"My Lord, indeed, I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."* [3:35] Meaning: freed for the service of the Holy House. It is also said that it means the liberation of the book, i.e., its dedication from corruption (Al-Akbarī, D 1220). In language, freedom has two meanings: first, it is the opposite of bondage and slavery, and second, it has a figurative meaning, which is to lift the hand from something in every aspect, to restrict disposal, and to seize will and choice. Both meanings are intended by the Sharia, and among the well-known jurisprudential principles is the principle that "the legislator seeks to promote freedom" based on the fact that the legislator has restricted the avenues of slavery and expanded the means to prevent and abolish it. Ibn Ashur says: "There is no doubt that the dual meaning of freedom is intended by the legislator due to its natural origin and its implication of equality, which is one of the fundamental purposes of the Sharia. By examining the texts of the Sharia, we realize the extent to which the Sharia seeks to promote freedom and spread it among people. Freedom is one of the purposes of Islam and is related to several aspects in belief, speech, action, and so on" (Ibn Ashour, D 1973). Allah says: *"Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know"* [16:75]. Allah presents an example to

compare detestable slavery to other than Allah and freedom. Indeed, the slave with this attribute is owned and unable to do anything with the wealth or command his own self. Rather, he is subject to the will of his master, while in the example, the man has been given ample wealth and can act according to his own will. Allah does not accept all forms of slavery, He does not accept that a person be a slave to worldly pleasures, nor does He accept that a person be a slave to desires, nor does He accept that a person directs his worship and obedience to other than Allah. Rather, He is pleased for them to be liberated from everything besides Allah. He also does not accept the slavery of people to people (i.e., bondage) because it restricts freedom and will. The principle is that Allah created people to be free, not slaves, and He does not love for them a life of slavery because slavery does not nurture creativity and innovation. Allah wants humans to be creative and innovative in all that they produce. Allah says: *"He has taught man that which he knew not."* [96:5].

Freedom in Terminology

Ibn Ashur defines it as enabling a person to act as they wish within the limits set by religious law, and highlights its manifestations in freedom of belief, speech, and action (Ibn Ashour, D 1973). Muhammad Rashid Rida and Al-Kawakibi define it as the ability for a person to express their opinions and act without unjust opposition (Al-Kawakibi, 1970, p. 153). This regulated freedom respects the rights and freedoms of others and maintains public order, ensuring that no rights or interests are compromised. Freedom is a fundamental human need and a cornerstone of human dignity, as recognized by Islamic law.

Freedom in the Quran and the Role of Endowment in Achieving it

The word *"freedom"* is not mentioned in the Quran. Instead, derivatives of the word freedom are mentioned, such as the word *"liberation"* in the verse: *"And to free a believing slave"* [4:92], and His saying: *"My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing"* [3:35], meaning liberated from Satan, devoted solely to the worship of Allah.

The Quran expresses the importance of freedom by using examples to stimulate and encourage intellectual tools and the use of reason in the progress of people. Allah says: *"Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know"* [16:75]. There is no equality between those who enjoy freedom and live by it and those from whom freedom has been taken away.

The Quran also condemns oppression as it signifies acceptance of defeat and loss of freedom, leading to the path of Hell and a miserable fate. Allah says: *"Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, 'In what [condition] were you?' They will say, 'We were oppressed in the land.' The angels will say, 'Was not the earth of Allah spacious [enough] for you to emigrate therein?' For those, their refuge is Hell - and wretched is the destination"* [4:97-98] *On the other hand, promoting freedom by freeing slaves is a means of salvation in the Hereafter. Allah says: "But he has not broken through the difficult pass. And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave"* [90:11-13].

There is no clearer evidence of the importance of freedom in Islam than granting humans the right to choose their religion. Allah says: *"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong"* [2:256]. The Almighty said: *"Do you force the people until they become believers?"* from [10:99]. He also said: *"And say, 'The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve."* [18:29]. There is no clearer evidence of Islam's consideration of freedom as one of its most important objectives, a condition for obligation, and its legislation for the liberation of slaves and the redemption of souls as an expiation for oaths, and for accidental killing. The Almighty said: *"So the freeing of a believing slave"* [4:92]. There is no doubt that endowment plays a great role in achieving comprehensive freedom, supporting it, and preventing slavery in all its forms, material and spiritual.

Freedom in the Prophetic Tradition and the Role of Endowments in Achieving it

The spiritual freedom in the Prophetic tradition was manifested in various aspects such as advising Muslims, consultation, exerting effort, criticism, and review. The Prophet Muhammad (peace be upon him) used to consult his companions and would say to Abu Bakr and Umar, *"If you both agree on something, I will not oppose you"*

(Bin Hanbal, D 855). He also encouraged his companions to express opinions that are beneficial, as he said: *"Religion is sincerity. We asked, 'To whom?'"* He said: *"To Allah, His Book, His Messenger, the leaders of the Muslims, and their common folk."* (Muslim, D 875) Additionally, the Prophet's hadith rewards the diligent who meets the conditions of exertion with double reward, and if he errs, with a single reward, affirms the freedom of opinion and exertion. The Prophet said: *"When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him"* (Muslim, D 875).

The Prophet also said: *"When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."* He also said: *"Among what continues to accrue for a believer of his deeds and good practices after his death are the knowledge he taught and spread, a righteous child he left behind, a copy of the Quran he bequeathed, a mosque he built, a house he built for the wayfarer, a canal he dug, or a charity he gave from his wealth during his lifetime."* These two hadiths emphasize the importance of spiritual endowments, such as spreading and teaching knowledge, and fulfilling their rights, which can only be achieved in an atmosphere of freedom.

As for freedom in the sense of liberating individuals (material freedom) in the Prophetic tradition, it is proven by the Prophet's hadith: *"An Arab came to the Prophet and said: 'Teach me a deed that will cause me to enter Paradise.' The Prophet said: 'Free a slave, or feed a hungry person, or provide water to the thirsty.'"* Another hadith states: *"Whoever helps a fighter in the cause of Allah, or a person who is working to free a slave, Allah will provide shade for him on the Day when there will be no shade except His."* It is undeniable that Islamic endowments play a significant role in freeing slaves and providing assistance to those seeking freedom through manumission.

Endowments also played a role in promoting freedom in society by sufficiently meeting the needs of individuals for food, shelter, clothing, education, and healthcare. This liberates them from the constraints of poverty and deprivation, ensuring the realization of their material and spiritual freedom, as encouraged by Islam.

Forms of Freedom that Islam Guarantees for People and the Role of Endowments in Achieving Them

1. The freedom of disposal which is the freedom of actions, and it encompasses all permissible acts. No one is more compassionate towards people than God; for example, a woman's disposal of her wealth is not contingent on her husband's permission. Among the freedom of actions is what obligates a person to have the freedom to dispose in contracts, and the obligations for the benefit that he sees in detail between what is required of him in the case of contractual consent, and what is only required in the initiation of the work (Ibn Ashour, D 1973). The freedom of disposal, both verbal and actual, encompasses all types of actions, including donations such as endowments, gifts, and charity (Kuwait, 2005). Al-Azhari said: *"And one of the conditions for the validity of disposal is that the person must be eligible for disposal by being a donor"* (Al-Azhari, 2005). The manifestations of freedom are evident in endowments - in the freedom to choose the type of endowment, the choice of the entity being endowed, and the freedom for the endower to stipulate the conditions they desire, provided that they are not sinful. It is the freedom of a woman to endow whatever she wishes, to whomever she wishes, and to manage her endowments in accordance with the requirements of the Shariah endowment purposes.

Freedom of ownership: Ownership refers to a person's possession and control of something, and their ability to dispose of it and benefit from it, subject to legal restrictions. The validity of a waqf (Islamic endowment) depends on the owner's ownership of the property or its benefits. Al-Azhari stated: *"It is a condition for the waqf that the property be owned by the waqif (the person making the endowment) in essence or benefit, and that it is not subject to the rights of others."* One of the legal principles related to this concept is "It is not permissible for anyone to dispose of the property of others without their permission (Al-Zarqa, 1989). Sheikh Salim al-Sanhuri stated that it is not allowed to establish someone else's property, its donation, or its emancipation as waqf and that it would be invalid (Mohamed Ben Al-Kharshy, D 1690), because the owner of the property is the one with the right to dispose of it or the one delegated to do so. The freedom to dispose of the property includes the right of the giver, whether male or female, to remove the property from themselves by dedicating it to a specific purpose and directing its benefits to the designated recipients.

2. Freedom of movement: This entails the freedom to travel within and outside one's country without any hindrances. Endowments are expected to provide means of transportation for the poor, travelers, and those in need.
3. Freedom of having private shelter: This is a fundamental human right, and throughout history, endowments have played a significant role in providing housing for the poor, orphans, widows, and the elderly, along with the necessary furniture to protect their privacy. Abu Huraira reported that the Messenger of Allah (peace be upon him) said: *"If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no blame on you"* (Al-Bukhārī, D 870).
4. Freedom to choose work (profession): Work is the backbone of life, therefore Islam recognizes the right of individuals to choose the profession they want within the limits of humanity, provided that it is not sinful or conflicting with the interests of society. Endowments play a significant role in providing job opportunities, and some endowments are dedicated to providing tools for crafts for the poor and needy. The prophetic guidance is explicit with assisting in providing job opportunities and training on a craft to secure employment. The Prophet (peace be upon him) said: *"You should help a worker or work for the handicapped."* And his saying: *"You should help a worker"* refers to the craft, i.e., the means of livelihood for a person, including craftsmanship and trade. It refers to a worker who has not earned for his family or a weak person unable to earn, or work for the handicapped, i.e., someone who has no earnings, from *"akbraq"* meaning ignorant of what he does or does not have a trade to earn from. Therefore, it is necessary in this case to train him in a suitable craft or trade.
5. Freedom of belief: Islam has given people the right to choose their beliefs without coercion. Allah says in the Quran: *"There is no compulsion in religion"* [2:256], and *"To you be your religion, and to me my religion."* [109:6] Among the principles is to call people to Allah and clarify the truths of Islam with wisdom and good advice. Ibn Ashur said: Freedom of belief is based on refuting misguided beliefs that the advocates of misguidance force their followers and seekers to believe in without understanding, guidance, or a book. It also involves rejecting coercion in religion, allowing the establishment of evidence for the true belief, engaging in good argumentation with opponents, and guiding them to the truth with wisdom and good advice (Ibn Ashour, D 1973).
6. "Freedom of criticism": constructive criticism is a guaranteed right for every individual in the Muslim society within the framework of respecting the values and principles of the community. Allah said: *"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah"* [3:110]. The Messenger of Allah (peace be upon him) said: *"Whoever among you sees evil, let him change it with his hand. If he is unable to do so, then with his tongue, and if he is unable to do so, then with his heart, and that is the weakest of faith."* (Muslim, D 875) The righteous caliphs encouraged people to advise and engage in constructive criticism. Umar ibn Al-Khattab (may Allah be pleased with him) said to the people: *"There is no good in you if you do not say it, and there is no good in us if we do not hear it."* (Amir Badshah, 1996) Undoubtedly, the endowment spending on scholars and jurists has provided them with intellectual independence, which has bequeathed them the freedom of criticism and constructive engagement.
7. Freedom of thought, as stated in the Quran: *"Say, 'I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then give thought.'" [34:46] and "And their affair is [determined by] consultation among themselves."* [42:38] Endowments play a significant role in building thinking, promoting freedom of thought. The history of Islamic civilization bears witness to the great achievements of Muslims in endowing various scientific schools, jurisprudential and diverse intellectual doctrines.
8. Freedom of knowledge, learning, and authorship flourished under this freedom in Islamic civilization. People expressed their opinions, disseminated their fatwas and schools of thought, and shared their experiences and knowledge with the public without facing opposition or hostility (Ibn Ashour, D 1973). The spread of grand mosques as educational and scientific platforms, the establishment of universities throughout the Islamic civilization, the abundance of public and private libraries,

laboratories, astronomical observatories, scientific experiments, tools, and innovations, as well as the provision of scientific tools and books for those in need, all bear witness to the role of endowments in achieving freedom of learning, the will, and independence of scholars and creators from the official domination of the state, and their lack of financial dependence on it. This granted them intellectual freedom, cognitive brilliance, enriched their writings, discussions, and debates (Abu Ghudda, 2009, p. 242).

The observer of the history of Islamic civilization realizes that the endowment system, its civil institutions, and its voluntary efforts have been able to preserve the role of the Islamic nation in carrying the trust of progress, and this system has helped in preserving the civilization of the nation, nurturing it, and developing it. The endowment system has provided individuals with suitable intellectual, administrative, and welfare conditions to achieve comprehensive development. Within the endowment system, the needy are provided with social care, including food, shelter, clothing, medicine, and drinking water. It has also provided guarantees for intellectual freedom in schools, institutes, and universities that are subject only to the regulations and conditions set by the endowments dedicated to them by the Almighty (Mahmoud, 2009, p. 357). In Islam, endowment is a means to liberate slaves and preserve their human dignity, as well as to assist those in need in attaining their freedoms, and even to release Muslim prisoners. The Prophet Muhammad (peace be upon him) said: *"Free the captives, feed the hungry, and visit the sick"* (Al-Bukhārī, D 870). Malik (may Allah have mercy on him) said: *"It is obligatory for people to free their captives, even if it requires spending their wealth"* (Ibn Hayyan, D 1344). Endowment, as a continuous charity, has played a significant role in liberating the weaker segments of society, such as the poor, the needy, widows, orphans, the indebted, the homeless, the disabled, and the elderly, from the shackles of social enslavement, and in preventing the domination and exploitation of the wealthy and influential over them, and in protecting their human dignity. This was affirmed by the Vienna Declaration and Programme of Action adopted at the World Conference on Human Rights in 1993, which stated that *"extreme poverty and social exclusion constitute a violation of human dignity"* (Al-Masry, 1986).

The Concept of Freedom in Endowments

It is a broad concept that is not limited to the release of slaves, prisoners, and the liberation of the oppressed. It extends to include the liberation of all segments of society from the bonds of weakness, disability, poverty, and debt. It is well known that moral constraints have clear effects on restricting human beings, suppressing their freedom, killing their will, and undermining their determination.

The call to Allah is a liberation of slaves from the servitude of other than Allah to the servitude of Allah. Undoubtedly, endowments play a significant role in their independence, sustainability, and liberation from the pressures of the oppressors and the influence of the corrupt. Endowments have had a prominent impact on the freedom of thought, the independence of the call, educational institutions, preachers, scholars, and imams, as they had independent financial resources that contributed to relieving the burden on the state. This financial independence played a great role in the independence of decisions, the call, direction, and even in the development of institutions and the flourishing of Islamic civilization.

Therefore, it is necessary for the call, education, and their institutions to have sufficient endowments for their independence. Endowments have been a source of strength and inspiration for Al-Azhar University and other major mosques and universities such as the Umayyad Mosque in Damascus, the Great Mosque of Kairouan, and the University of Al-Qarawiyyin in addition to achieving intellectual independence. Scholars had the freedom to express their opinions and choose their studies and subjects. Endowments also played a significant role in establishing schools, scientific centers, and libraries throughout the Islamic world, ensuring their continuity over the ages. Almost every school and library had its own endowments for its expenses.

Endowments are characterized by the comprehensiveness of their provisions. The jurists have decreed that endowments for education benefit both the rich and the poor, without discrimination (Yakan, 1968, p. 42). If it is general and not restricted by conditions, it is permissible for everyone to benefit from it without distinction. As for the spread and diversity of schools, the famous traveler Ibn Jubayr reported witnessing about thirty schools in Baghdad, each housed in a palace or a large building, the most famous and largest of which was the Nizamiyya School. These schools had endowments and properties for their expenses and for the scholars and

students in them. The Nizamiyya School in Baghdad had an endowment of fifteen thousand dinars monthly and produced eminent scholars (Ibn Jubair, D 1217, p. 180). Ibn Khaldun gives examples of the scientific centers in Baghdad, Cordoba, Kufa, Basra, Kairouan, and Fez. He speaks about the scientific development he witnessed in Cairo and the flourishing of schools. He emphasizes that what contributed to this was what happened in the two centuries preceding his time, especially during the time of Saladin, who allocated agricultural lands, houses, and shops to support schools. After him, the Mamluk rulers allocated funds to scientific schools, which flourished and attracted scholars and students from the Islamic countries, both east and west (Ibn Khaldun, 1377). As for the impact of the Zengid ruler Nur ad-Din Mahmud in expanding the establishment of schools of various Sunni doctrines, he allocated funds for teachers, students, and staff. In Andalusia, the Nizariyya School in Granada became famous for its numerous endowments, making it one of the most renowned educational centers in Andalusia after the mosques of Cordoba. (Issa, 1982) The role of endowments is not limited to securing freedom by protecting the poor and needy from the humiliation of poverty and enslavement. It also aims to enrich the poor by providing job opportunities and supplying them with tools or equipment for a craft or profession, enabling them to move from poverty to prosperity, from taking to giving, and from consumption to production, thus preserving their human dignity, self-esteem, and pride. During the Abbasid era, the endowment was managed by a head called "Sadr al-Waqf," and this administration was characterized by precision, organization, clear objectives, and the diligent management of endowment funds with integrity, directing them towards vocational training by establishing workshops for industries and artistic crafts. In Africa and south of the Sahara, educational activities were carried out in the homes of the chiefs, where students learned shipbuilding, sword-making, pottery, weaving, and tailoring (Nasser, 2011).

The observer of the economic benefit methods of the waqf institution in the early Islamic ages will find that it included various types of community wealth sources, represented by agricultural lands, gardens and orchards, as well as various properties, shops, production tools, in addition to commercial ships and money. All of these provided and continue to provide employment opportunities for waqf supervisors, assistants, trustees, accountants, guards, doctors, teachers, preachers, jurists, students, cleaners, farmers, producers, and various craftsmen. This had an economic impact on employment, utilization, and income redistribution. The waqf also had an impact on the prosperity of industries that achieved a significant aspect of economic growth and urban distinction, which was evident in the unique architectural art and forms in Islamic cities. The mosques and institutes achieved marvels of creativity in geometric forms. The waqf also contributed to the spread of special artistic industries such as the production of coverings for the Kaaba, prayer rugs used in mosques and private homes, or adorning palace halls. Additionally, the production of lanterns, chandeliers for illuminating mosques and similar places, incense, perfumes, and musk became widespread. The printing and ornamentation of the Qur'an spread, and the art of translation emerged to transfer ancient heritage from various languages to Arabic and vice versa, for the exchange of cultures, sciences, and knowledge. Medical laboratories appeared, and the study of herbs and plants, the production of medicines and remedies, the establishment of gardens and orchards distributing all the necessary medicinal herbs and plants also emerged (Bin Al-Khoja, 2001, p. 216).

The scholars' fatwas have contributed to the permissibility of lending money (interest-free loans), lending seeds to farmers, and the permissibility of lending food, goods, and items suitable for trading to finance debtors with money that enables them to return to the cycle of production, freeing them from the burden of debt and the bitterness of usury.

There are various opinions among the scholars on this matter. The Hanafi and Maliki schools have allowed the endowment of food items such as wheat, and currency if it is for the benefit of the needy, and the exchange of goods. They consider the exchange of goods permissible as long as the original item remains, but it is not permissible to endow it while keeping the original item. Ibn Abidin stated that currency does not require specification, and even if it is not beneficial while keeping the original item, its substitute is valid due to the lack of specification. It is undoubtedly a matter of jurisprudence, and wherever there is a transaction, it falls under what Muhammad has permitted. It is permissible to endow a portion of wheat for the poor who have no seeds to plant for themselves, then take it back after the harvest, and lend it to other poor people in perpetuity in this manner. It is also permissible to endow goods for sale and receive their price as a profit-sharing agreement.

The same applies to the endowment of currency and coins, and any profit that is obtained is given in charity for the purpose of endowment (Kuwait, 2005).

According to the Shafi'i and Hanbali schools, it is valid to endow currency and coins. This also falls under the concept of freedom, liberating non-Muslims from the people of the covenant. Ibn Qudamah al-Maqdisi stated that it is the duty of the ruler to protect the people of the covenant, prevent harm to them from Muslims, rescue the captives among them after rescuing Muslim captives, and return what was taken from them because they paid the jizyah for their protection and safeguarding of their wealth (Ibn Qudamah, D 1223).

When the Tatar prince Kutlushah raided Damascus in the early 8th century AH and captured Muslims, Christians, and Jews, Imam Ibn Taymiyyah and a group of scholars went to him and requested the release of the captives. He allowed the release of the Muslims but not the non-Muslim captives; so Sheikh al-Islam said to him: "It is necessary to release all the Jews and Christians who are under your custody, as they are people of our covenant, and we cannot leave any captive with you, whether from our community or from the people of the covenant, as they have rights over us and responsibilities towards us." The Tatar prince then released all of them (Ibn Taymiyyah, D 1328).

It is not surprising that endowments play a significant role in liberating the oppressed, freeing them from captivity, protecting them from the enemy by providing weapons, support, and expenses for the fighters and those stationed at the frontlines. Allah says: "*And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?'*" [4:75]. The Messenger of Allah (peace be upon him) said: "The best charity is that given to a warrior in the cause of Allah, and the best charity is that given to a servant in the cause of Allah, or a gift given to a horse in the cause of Allah" (Al-Tirmidhi M. b., D 892). This means setting up a tent or shelter for the warriors to seek shade in the cause of Allah. The servant mentioned refers to those who assist or serve the fighters, or help people with their livelihood, whether through a gift, loan, or aid (Al-Manawi, D 1621). "*Or a gift given to a horse in the cause of Allah*" refers to a camel suitable for mating, with a minimum age of three years, and it is tied to indicate its superiority. The same applies to a horse used by a fighter. These charities are considered among the best because they benefit the fighters. Dr. Al-Sabai mentioned the role of military endowments, including the establishment of stations for those stationed at the frontlines to confront the threat of foreign invasion. These institutions provided everything the fighters needed, such as weapons and provisions, and had a significant impact on repelling invasions and boosting the war industry. Additionally, special endowments were allocated to those who wanted to engage in jihad when the state was unable to provide for all its members. This made the path of jihad accessible to anyone willing to sacrifice their life for the sake of Allah. Muslims also showed great care for strangers and travelers, providing them with shelter, education, and medical care. This attention to the needs of travelers and their liberation from the hardships of travel had a profound impact on motivating and increasing the returns and revenues of endowments (Al Sibai, D 1964, p. 126). The freedom for the endower to change or modify the conditions of the endowment according to their understanding or perceived interests allows them to alter or amend the conditions based on changing circumstances, guidance from scholars, rulers, or judges, or any legitimate Sharia consideration that requires such changes. For example, the condition of substituting oneself or others in the endowment has been permitted by scholars without the need for a judge's permission. Adhering to the endower's conditions encourages the utilization of corrective measures and encourages the expansion and increase of endowment work, all of which serve the purposes of the endowment and its conditions. The endower has been granted broad powers to make appropriate modifications to the endowment, allowing for the correction of its course at any time. This freedom, granted by Islamic jurisprudence, encourages society to contribute to this aspect of goodness.

The nation today is in dire need of directing endowments towards the care of knowledge and scholars. The most alarming concern for our nation is the ignorance that is eating away at its core. Ignorance is the root of poverty, and poverty is the root of disbelief. We seek refuge in Allah from ignorance, poverty, and disbelief. The Messenger of Allah (peace be upon him) taught us that seeking knowledge and learning is a form of charity, as he said: "*The best form of charity is that a Muslim man learns knowledge and then teaches it to his fellow Muslim.*" He also said: "*It is also charity for a man to teach knowledge and practice it*".

One who donates his wealth to build a school to educate the poor Muslim children in matters beneficial to their religion and worldly affairs, or establishes endowments to cover the expenses of educating the children of the poor and rescuing them from the bondage of ignorance, is indeed giving two forms of charity: the first is material with money, and the second is spiritual with knowledge. Moreover, the reward for this extends to the benefits gained from the knowledge by these poor individuals and those who learn from them until the Day of Judgment. The Prophet (peace be upon him) said: *"No servant gives charity in a better way than he who gives charity from his lawful earnings, and the Lord's good deed is multiplied for him"*

If this is the kindness of a servant in his charity, then how about the kindness of Allah in His reward? Undoubtedly, it is a kindness befitting His majesty and the greatness of His sovereignty. The goal of freedom requires the Islamic nation to liberate itself from the bondage of ignorance by ensuring that the nation supports each other through endowments, which will enable them to regain their freedom of thought, freedom of speech, and independence in education and learning, as well as the urgent need for the application of medical, engineering, pharmaceutical, agricultural sciences, and more.

The essence of knowledge is manifested in its benefit to people. Allah says: *"We sent Our messengers with clear signs, and We sent down with them the Book and the Balance, so that people may uphold justice. And We sent down iron, in which there is strong power and many benefits for people, so that Allah may know who supports Him and His messengers, though unseen. Surely Allah is Powerful, Almighty."* [57:25]

Allah sent messengers with clear signs (the truth) and revealed the Book, which is the essence of knowledge, and the Balance, which is the realization of knowledge through its application in reality. Justice among people can only be achieved through them. The verse then guides towards the practical application of knowledge, which people cannot do without. This includes engaging in industries, such as the manufacturing of iron for the benefit of people, facilitating their lives through light industries, and providing defense against their enemies through heavy industries.

Endowments have played a significant role in the spread of artistic industries, such as the production of coverings for the Kaaba, prayer rugs for mosques, and the adornment of palaces. Additionally, the production of lanterns, chandeliers for illuminating mosques, and the manufacturing of incense, perfumes, and the printing and embellishment of Qurans have also flourished. Translation has emerged to transfer ancient heritage from various languages to Arabic and vice versa, facilitating cultural exchange and the dissemination of knowledge.

Medical laboratories have emerged, studying herbs, plants, and the production of medicines and remedies. Gardens and orchards have been established to distribute medicinal herbs and plants (Bin Al-Khoja, 2001). Various factories have been established to meet the diverse needs of endowment projects, including the production of weapons, medicines, medical equipment, paper, carpets, lanterns, incense, chandeliers, perfumes, and construction materials such as wood products, glass, bricks, and mosaics.

It is imperative for Islamic endowments in the world today to focus on various industries, both light and heavy, that serve the development strategies of their countries and fulfill the aspirations of their people. This will help them shed the garments of ignorance, laziness, and dependency. Allah sent His messengers with clear signs so that people may uphold justice, which can only be achieved through knowledge that liberates minds from ignorance and delusions, and strengthens souls and wills. Allah also sent His messengers with clear signs to safeguard freedoms that protect both the soul and the mind. Therefore, there should be no aggression against the soul, as it challenges the will of Allah. Whoever attacks a single soul is as if they have attacked all of humanity by killing people collectively. Conversely, whoever gives life to a soul through faith and knowledge is as if they have given life to all people, as they carry a torch of light that illuminates the paths of people. Allah says: *"Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors."* [5:32]

CONCLUSION

In Islam, Waqf (endowment) is legislated to achieve great purposes such as comprehensive security, in addition to advanced levels and diverse forms of freedom. It is undeniable that the evidence in the Quran and Prophetic Sunnah confirms what is proven in the reality of Arab-Islamic civilization. However, this evidence is extensive and cannot be confined to a single volume due to its abundance. Moreover, Waqf aims to achieve multiple levels of security for individuals, society, and the nation as a whole in different places and at different times extending its impact to the ends of the earth vertically and horizontally since the Prophets era till the present day, as exemplified by the endowment of Uthman ibn Affan.

Speaking of comprehensive security, Waqf provides Muslims with internal and external security, psychological and social security, individual and societal security, as well as state security. It attains security by covering all its dimensions, including temporal and spatial security, in this world and the hereafter. Additionally, it helps achieve economic security by increasing the growth rate, ensuring economic self-sufficiency in allocating societal resources, creating employment, addressing unemployment, balancing individual and societal needs, and increasing agricultural, industrial, and commercial investments, leading to market stability.

Waqf also contributes to securing against ignorance, illiteracy, disability, aging, homelessness and displacement, thus achieving environmental balance and security. It also plays a role in promoting freedom in society by adequately meeting the needs of individuals for food, shelter, clothing, education, and healthcare; liberating them from the constraints of poverty and deprivation to endure their material and spiritual freedom encouraged by Islam. Furthermore, Waqf aids in achieving various levels of freedom of action, work, contracting, ownership, movement, residence, belief, criticism, and thought; liberating people from ignorance, promoting freedom of knowledge, learning, authorship, and freeing them from human servitude.

Based on the results of this research we recommend to foster and reactivate any Waqf institution, working towards its independence to fulfill its commendable roles. In addition to developing and implementing an extensive media plan to raise awareness about Waqf and its role in achieving advanced levels of freedom and security.

Furthermore, shedding a light on reviewing Waqf laws, and strive to renew them in order to achieve its certain benefits, avoiding rigidity and monotony. Additionally, encouraging people, communities, and civil institutions to revive and support various forms of endowments, supported with government protection.

REFERENCES

- Abu Ghudda, H. A. (2009). *The Role of the Endowment in Promoting Cognitive Progress*.
 Ahmad. (n.d.). Retrieved from <https://muhammadalfaysalali.wordpress.com/2016/10/22/different-forms-of-charity-in-islam/>
 Al Sibai, M. (D 1964). *From The Masterpieces of Our Civilization*.
 Al-Akbari, A. A. (D 1220). *Attibyan fi 'Arab al-Quran*.
 Al-Azhari, S. A.-A. (2005). *Al-Thamar Al-Dani fi Taqrib Al-Ma'ani*.
 Al-Barkti, M. A.-I. (2003). *Jurisprudential Definitions*.
 Al-Bukhārī, A. A. (D 870). *Translation of Sahih Al-Bukhari, Book 39*.
 Al-Jurjani, A. a.-R. (D1078). *Mu'jam al-ta'rifāt (Compendium of Definitions)*.
 Al-Kawakabi, A. R. (1970). *The Complete Works*.
 Al-Manawi, ' a.-R.-A. (D 1621). *Al-Taysir bi Sharh Al-Jami' Al-Saghir. Maktabat al-Imam al-Shafi'i*.
 Al-Masry, A. S. (1986). *Fair distribution of wealth in Islam*.
 Al-Matrazī, N. b.-S.-M. (D 1213). *Morocco in the Arabization Arrangement. Dar Al-Kitab Al-Arabi*.
 Al-Nasa'i, A. A.-R. (D 915). *Sunan Al-Nasa'i*.
 Al-Razi, M. (D 925). *Mukhtar Al-Sahah*.
 Al-Shawkani, M. b. (D 1834). *Fath Al-Qadeer. Dar Al-hadith*.
 Al-Suyuti, J. A.-D. (D 1505). *Reasons and occasions of Revelation: Lubab Al-Nuqul Fi Asaab al-Nuzul. Dar Al Kotob Al Ilmiyah*.
 Al-Tirmidhi, M. b. (D 892). *Jami' at-Tirmidhi*.
 Al-Tirmidhi, M. b.-S. (n.d.). *Al-Jami' Al-Sahih Sunan Al-Tirmidhi, Book of Jihad*.
 Al-Zarqa, A. b. (1989). *Explanation of the jurisprudential rules*.
 Amir Badshah, M. A.-H. (1996). *Tayseer Al-Tahrir*.
 An-Nawawi, I. Y. (D 1277). *Riyad As-Salihin 1330*.

The Role of Endowments in Achieving the Goals of Security and Freedom

- Bin Al-Khoja, M. A.-H. (2001). A glimpse of endowments and development in the past and present, symposium on the importance of Islamic endowments in today's world, first edition.
- Bin Hanbal, A. (D 855). Musnad Imam Ahmad bin Hanbal. Riyadh: Darussalam Publishers.
- Bukhari. (1987). Al-Jami' Al-Sahih Al-Mukhtasar.
- Ibn Ashour, M. A.-T. (D 1973). Treatise on Maqasid al-Shari'ah.
- Ibn Atiyah, A. M.-H.-A. (1993). The Brief Editor in the Interpretation of the Noble Book.
- Ibn Hayyan, A. a.-D.-G. (D 1344). Tafsir Al-Bahr Al-Muhit.
- Ibn Hibban, M. (D 965). Sahih Ibn Hibban 3310.
- Ibn Jubair, M. b. (D 1217). Tazkirah bi al-Akhbar 'an Ittifaqat al-Asfar.
- Ibn Khaldun, A. a.-R. (1377). Introduction" almuqadimah", a chapter on the fact that sciences only increase where urbanization increases and civilization increases.
- Ibn Qudamah, A.-M. (D 1223). Al-Kaafi in the jurisprudence of Imam Ahmad.
- Ibn Taymiyyah, T. A.-D. (D 1328). Al-Fatwa Al-Kubra. Dar Al-Ma'rifa.
- Issa, M. A. (1982). History of Education in Andalusia.
- Kuwait, M. o. (2005). Encyclopedia of Islamic Jurisprudence. Kuwait: Ministry of Endowments of Kuwait.
- Mahmoud, M. T. (2009). The symbiotic effects of the endowment and the possibility of its effectiveness in the Arab world.
- Manzur, I. (D 1233). Lisan Al-Arab.
- Mashhour, N. A. (1993). Zakat, Sharia foundations and its developmental and distributional role.
- Mohamed Ben Al-Kharshy. (D 1690). The Small Commentary on Khalil's Mukhtasar on the Board of Khalil.
- Muslim, A. a.-H.-H. (D 875). Sahih Muslim.
- Mustafa, I. (1960). Al-Mu'jam Al-Wasit. Cairo: Matba'at Misr.
- Nakri, A. A. (1975). The Constitution Of Scholars Or The Collector Of Sciences In The Conventions Of The Arts.
- Nasser, M. (2011). The impact of charitable endowments in sub-Saharan Africa on the scientific renaissance.
- Yakan, Z. (1968). The Endowment in Islamic Law.