WAQF MANAGEMENT IN THAILAND: A CASE STUDY IN

BANGKOK MOSQUES

Orawit Boonchom

A thesis submitted to the Graduate school in fulfilment of the requirements for the
degree of Master of Arts (Islamic Studies)
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ABSTRACT

Waqf properties in Thailand have been increasing since the presence of mosques in Thailand. However, the *waqf* is not managed in a convenient manner. Therefore, the aim of this study is to examine the form of *waqf* management, the situation of *waqf* management and the expression of *waqf* managers of mosques in *waqf* management. The study surveyed the Islamic committees of mosques via questionnaires and interviews. The results showed that the greatest form of *waqf* management in Thailand is the rental form. The key problem of *waqf* management is the lack of understanding of *waqf* management, and the key obstacle is *waqf* administrative law. The results of this study contribute to *waqf* management knowledge especially in terms of *waqf* management in non-Muslim countries. Furthermore, this study provides information in terms of the statistics on *waqf*, the function of *waqf* management in development and the economic significance of *waqf* management.

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CHAPTER ONE

INTRODUCTION

1.1   Introduction

The study of the Islamic civilization paid attention to the role of Islamic *waqf* properties in contributing towards the evolution of the nation, and the history of *waqf* that covers various aspects of life, including universities, and hospitals (Cizakca, 2000). There are no doubts that Islamic *waqf* properties should be preserved as they contribute towards achieving the objectives of the social *waqf*, education and economic development, solving current problems, and identifying what further funds are needed to improve society through the investment of Islamic *waqf* properties, manufacturing, marketing and production (Caudiosi, 1988).

Hence, this research focuses on the management forms of the Islamic *waqf* properties, i.e. preserving and linking Islamic *waqf* properties with the management, the traditional and modern forms of *waqf* in Islamic countries, particularly Thailand, as well as analytical studies of the Islamic *waqf* properties of mosques in Bangkok.

(Allah) says "nor could they spend anything for the Cause - small or great - nor cut across a valley, but the deed is inscribed to their credit; that Allah may requite their deed with the best possible reward" (At-Touba, 121). The first *waqf* in the history of the Islamic state, for religious affairs, is a Prophet's mosque in *Medina* (Islahi, 1996). The second *waqf* is the well used for charity (Al Laban, 1995). The well of *Ruma* was

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founded by Othman through the guidance of the Prophet (pbuh). Previously, Muslims paid for water from the well of *Ruma*, therefore Othman bought it and managed it in the way of Allah (Abdullah, 1977).

The *waqf* of Omar is well known among people and scholars (Mannan, 1987). This *waqf* was considered to be a text that contained the basis of the principle of legality of Islamic *waqf*. The *waqf* of Omar was Islamic *waqf* properties investment, whereby profits were donated in the way of Allah, to help the poor people, needy ones and the wayfarers (Rashid, 1997).

In our contemporary world, the Islamic *waqf* properties are important parts of the community's wealth in Islamic countries (Layish, 1997). A principle idea of Islamic *waqf* properties in the developmental direction of non-governmental sector, is aiming to provide public benefits, economic development and social development (Hasan, 1973). Therefore, this idea is worth studying and encourages looking into the exact practical form in all countries and the Muslim communities, and even in non-Muslim countries as well.

(Allah) says "what they spend in the life of this material world may be likened to a wind which brings a nipping frost: it strikes and destroys the harvest of men who have wronged their own souls; it is not Allah that hath wronged them, but they wrong themselves" (Al-i-Imran, 117). In other words, the development of Islamic *waqf* properties is essential, when talking about Islamic *waqf* properties that have already

existed in Islamic countries and communities, as well as when talking about the necessity to promote new Islamic *waqf* properties.

1.2 Problem Statement

Based on the topic "*Waqf* Management in Thailand : A Case Study in Bangkok Mosques", there seems to be a need to produce a research on the problem of Islamic *waqf* properties with regards to Islamic *waqf* properties' management in Thailand for the following reasons:

There are many mosques in Thailand; more than three thousand mosques and in the Bangkok capital alone, there are one hundred and eighty mosques (Praperchob, 1991). Therefore, there are large amounts of *waqf* properties in Bangkok. The form of *waqf* management adopted is important in managing *waqf* properties so as to gain reasonable profits. The inefficient form of *waqf* management is the reason for lower profits of *waqf* management in Thailand (Prapertchob, 1991). *Waqf* administrative law identified that the rental form is only one form of *waqf* management in Thailand. However, this law is a non-comprehensive law and needs to be revised. The lack of understanding of *waqf* management is the main problem of *waqf* managers that resulted in loose practices in term of reasonable profits of *waqf* properties (Syed Othman, 1991). The form of *waqf* management in Thailand has to improve into precise practical forms taking into consideration various aspects.

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As stated above, *Waqf* management in Thailand needs to be improved. There are some problems and obstacles that affect *waqf* management in Thailand. The lack of support from villagers, the vague management of mosques and the absence of *waqf* institutions are some of the major problems of *waqf* management (Prapertchob, 1991). The correction of these problems is vital, i.e. in terms of how to improve *waqf* management in Thailand. The role of the Islamic *waqf* properties is very great, especially in relation to the mosques, because mosques are academic training institutions for the Muslim communities.

The role of mosque committees is very important in *waqf* management (Akhtar, 1997). Their responsibilities are to manage *waqf* properties efficiently to gain reasonable profits. Almost none of the officers managing the *waqf* properties has any training or competency in investment analysis, project management, property evaluation, or any such experience relevant for the job (Syed Othman, 1991). Therefore, the expression of mosques committees in Thailand is an important factor that affects *waqf* management in Thailand. The Department of Public Mosques and Islamic *waqf* Properties in Thailand are under the jurisdiction of the Department of Islamic Affairs, that has a direct effect on the role of mosque committees. This in turn revealed what the expression of mosque committees was in relation to *waqf* management in Thailand.

1.3 Research Questions

The research questions of this study are:

1. What is the form of *waqf* management in Thailand?

2. What is the situation of *waqf* management in Thailand?

3. What is the expression of mosque committee members in *waqf* management in Thailand?

1.4 Research objectives

The research objectives are:

1. To determine the form of *waqf* management in Thailand.

2. To investigate the situation of *waqf* management in Thailand.

3. To investigate the expression of mosque committee members under *waqf* management in Thailand.

1.5 Scope and Limitation

This study is limited to the mosques in Bangkok, Thailand. The researcher collected data and information directly relevant to the topic from other researches in this area, in literature, periodic bulletins, and scientific research relevant to the use of *waqf* and discussion with the imams of the mosques in Bangkok. This research analysed information about *waqf* management in Thailand (case studies of mosques in Bangkok) and Thai legislative acts related to Islamic *waqf* properties. The researcher did not

confine his work to the analysis and efforts of former students, mainly because in some places, they require a brief description of the history of the *waqf* evaluation system as a prelude to show what will happen by using modern elements and new ideas. The results are limited to the target group, i.e. mosque committees, who are involved with the *waqf*. This study investigates the perceptions and factors that influence Islamic committees of mosques to manage the *waqf*. The questionnaire captures the perception of what their needs are on *waqf* management. However, this study only provides an indication of the perceptions of Islamic committees of mosques toward Islamic law related to *waqf* although the responses are limited to mosque committees in Bangkok, Thailand.

1.6 Significance of Study

1. Islamic *waqf* properties are the biggest reasons for the distribution of wealth and spread of the benefits. It is used as one of the most important proximities to God and as a link between the continuous merit in this life and the afterlife (Kozlowski, 1985). It is described as a continuous charity in the lives of Muslims after their death; the Prophet Muhammad (pbuh) said : "If the offspring of Adam perishes, all his deeds close except for three works; continuous donation, or helpful knowledge, and a good descendant who prays for him" (El Daly, 2001).

2. Islamic *waqf* properties have a major impact on public and private utilities. For instance, mosques, schools, hospitals, libraries, the orphans and the handicapped, processing of the armies fighting in the name of Allah and arms, books, and movable as well as immovable *waqf* objects. (Allah) says "they ask thee what they should spend in

charity. Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, Allah Knows it well" (Al-Baqarah, 215). It had an impact in facilitating the conditions of poor people, their homes, including Muslims who enjoy rich food, housing and public life.

3. Islamic *waqf* properties would be invested to preserve them and to achieve the objectives of the social *waqf*, economic, education and development properties. (Allah) says "those who spend freely, whether in prosperity, or in adversity; who restrain anger, and pardon all men; for Allah loves those who do good" (Al-i-Imran, 134).

4. The presence of more than three thousand mosques in Thailand and one hundred and eighty mosques in Bangkok - a huge amount of Islamic *waqf* properties are spent on mosques, schools and Islamic information centres, nurseries for orphans and others. (Allah) says "who believe in the Unseen, are steadfast in prayer, and spend out of what we have provided for them" (Al-Baqarah, 3).

5. The persistence of social institutions with long-term survival and over successive generations needs Islamic *waqf* properties to be a permanent financial resource. (Allah) says "charity is for those in need, who, in Allah's cause are restricted from travel, and cannot move about in the land, seeking for trade or work: the ignorant men think, because of their modesty, that they are free from want. Thou shalt know them by their unfailing mark: they beg not importunately from all and sundry, and whatever of good ye give, be assured Allah knoweth it well" (Al-Baqarah, 273). Thanks to Allah and to the *waqf* system, which are the backbone of mosques, schools and other educational institutions.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This Chapter gives an overview of the forms of *waqf* management, the situation of *waqf* management, the expression of mosque committees in *waqf* management in Thailand, funding sources of mosques in Thailand, role of *waqf* management in Thailand and Thai laws relating to Islamic *waqf* properties in Thailand.

2.1.1 Definition of *Waqf*

The word *waqf* in Arabic language means to preserve a thing or limitation (Ismail, 1997). The word *waqf* in the Islamic context : definite property possession and preserving it for the confined profit of definite benevolence and prohibition of any utilisation or management outside that particular purpose (Ghoneima, 2002). For example, the building is reserved for the mosque, which connotes that the profit of the rental of the building is preserved for the mosque (Mastura, 2001). (Allah) says "by no means shall ye attain righteousness unless ye give freely of that which ye love; and whatever ye give, of a truth Allah knows it well" (Al-i-Imran, 92). This means Islamic *waqf* is preserving one's assets or properties, either in the shape of the building for trade or any other shape to help whoever requires assistance like orphans and students (Ismail, 1997). The select definition of *waqf* is the financial supportive establishment that is created by preserving one's assets to durably utilise its profit on achieving definite goal,

depending on the option and stipulations founded by Islamic *waqf* donors or the person who possesses the property" (Ghoneima, 2002).

The first type of *waqf* is benevolent Islamic *waqf* which means: reserving one's assets and managing its benefits towards different benevolent aims (Shoenblum, 1999). The second type of Islamic *waqf* is the family *waqf* which means: reserving the assets to the profit of the family members (Azam, 2002). The last type of *waqf* is the joint *waqf* which is utilising the reserved assets, some towards benevolence and the other portion to the family (Wahba, 1996).

2.1.2 The Beginning of *Waqf*

Even though *waqf* was not recognised before Islam, after its appearance, the Prophet Muhammad (pbuh) professed it as a type of continuous donation that benefits the poor people and the needy in a continuous mode (Sabeq, 1999). Therefore, the Prophet Muhammad's (pbuh) denotations that promote *waqf* is "If the offspring of Adam perishes, all his deeds are closed except for three works; continuous donation, helpful knowledge, and a good descendant who prays for him" (El Daly, 2001). (Allah) says "o ye who believe! There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder them from the way of Allah. And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty" (At-Touba, 34). The *waqf* in Islam began with the event of Omar Al Khattab when he was given gardens after opening *Khaibar* city and he

came to the Prophet Muhammad (pbuh) questioning him about the right approach to create benefits for poor people from the gardens. The Prophet Muhammad (pbuh) suggested to eternally reserve the property and utilise its benefits on the poor people (Al Laban, 1995). Shortly after the death of the Prophet Muhammad (pbuh) during the period of Caliph Omar, the Companions invented a kind of philanthropy that was directed toward family members and offspring and they started establishing *waqf*, which included land, buildings and palm trees, with the objective of distributing their net revenues to the family and offspring of the donors (Qasmi, 2002). Islamic *waqf* has been circulated among Muslims during the time of the Prophet Muhammad (pbuh) and persisted after him for many centuries. (Allah) says "who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that gives you want or plenty, and to him shall be your return" (Al-Baqarah, 245).

(Allah) says "o ye who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the last day. They are in parable like a hard barren rock, on which is a little soil; on it falls heavy rain, which leaves it just a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith" (Al-Baqarah, 264). The first Islamic *waqf* property is the *Quba* mosque in *Madinah* city, which was founded by the Prophet Muhammad (pbuh). The *Quba* mosque was located on the same land with a modern and enlarged construction. Pursuant to the *Quba* mosque was the mosque of the Prophet Muhammad (pbuh) in *Madinah* city. The mosques and the real properties were restricted to providing benefits to be utilised for the mosques' maintenance and controlling expenses in the class of Islamic *waqf*

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properties. *Waqf* aspires at encouraging the poor in society and the movements which benefit the communities, such as educational institutions (Basar, 1987).

2.1.3 The Proprietary of *Waqf*

(Allah) says "and what cause have ye, why ye should not spend in the cause of Allah? For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent freely and fought, before the victory, with those who did so later. Those are higher in rank than those who spent freely and fought afterwards. But to all has Allah promised a goodly reward. And Allah is well acquainted with all that ye do" (Al-Hadid, 10). The proprietary of Islamic *waqf* is situated outside the person who founded the Islamic *waqf* and some Islamic scholars trusted that the proprietary of Islamic *waqf* belongs to Allah. Meanwhile other Islamic scholars think that the proprietary of *waqf* pertained to the beneficiaries even if their proprietary was incomplete which meant that they were not allowed to manage the properties or utilise it in different ways from what was ordered by the *waqf* donors (Ahmad, 1959). From these considerations, Islamic *waqf* is not on the same foundations because the operation of foundations are commonly able to vend its assets. This means that perpetuity of Islamic *waqf* is more qualitative than its foundations (Ircica,1982).

2.1.4 The Wisdom of Legitimacy of *Waqf*

(Allah) says "the parable of those who spend their substance in the way of Allah is that of a grain of corn: it grows seven ears, and each ear hath a hundred grains. Allah

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giveth manifold increase to whom he pleases: and Allah cares for all and he knows all things" (Al-Baqarah, 261). Islamic *waqf* is a kind of charity that is intended for Allah the Almighty. It is the proximity of legitimate ways of generating good deeds, including:

1 - Opening the way to get closer to Allah, and collecting more merit and reward, there is nothing dearer to the heart of the believers, than the good deeds to Allah Almighty.

2 - Achieving the desire of the believers in the continuing of merit after death.

3 - Achieving many of the Islamic interests, if the Islamic *waqf* properties are in the best disposition and have had a significant impact and substantial benefits to many of the interests of Muslims: such as the mosques, schools and the revival of science.

4 - Filling needs of many poor people, orphans and children, who get together in some circumstances due to loss of their needs (Muhammad, 1992).

2.1.5 The Distinction of *Waqf*

Islamic *waqf* is a charitable deed of philanthropy. Stipulations that are specified by the Islamic *waqf* donors must be achieved, as long as they do not conflict or break any of the stated rules (Ghoneima, 2002). This suggests that benefits of Islamic *waqf* should especially be used for the identified purposes by its donors and this may not be converted as long as the purpose is consistent with sharing on the one part and is still suitable on the other part. (Allah) says "o ye who believe! Give of the good things which ye have honourably earned, and of the fruits of the earth which we have produced for you, and do not even aim at getting anything which is bad, in order that out of it, ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is free of all wants, and worthy of all praise" (Al-Baqarah, 267).

Islamic *waqf* objective thus becomes suitable. The benefit of this Islamic *waqf* should be utilised as stipulated. Therefore, the infinite includes all Islamic *waqf* donor's conditions linked to the objective and share of benefits (Said, 1996).

The specific destruction of Islamic *waqf* properties requires hard work and is a lengthy operation. It requires replacing other properties of useful equivalence via authorisation of the local court. Upon the accomplishment of such a replacement, the new assets become Islamic *waqf* properties for the same intention and beneficiaries of the previous one (Mastura, 2001). Therefore, the perpetuity suggests that Islamic *waqf* properties should not be reduced. *Waqf* donors create extra protection in documenting and reserving Islamic *waqf* properties acts. The distinction of the *waqf* that should be emphasised is that the Islamic *waqf* can be utilised for the poor people and the wealthy people even if the poor people have the first serve. Islamic *waqf* is restricted to the properties that have profits and should be preserved and withheld (Ismail,1997).

Zakat is considered as one of the equipments to accomplish social security (Mannan, 1987). The *zakat* was distributed by the authorities by collecting the wealthy people's offering and providing it to the poor people (Hennigan, 1999). This was done to ensure fairness, covering the fundamental necessities of the poor people and to contribute means to earn a living (Gerber, 2002). It is considered as the main equipment for the defence of the Islamic community, the success of social fairness and the reduction of the gaps between the wealthy e and the poor (Sabeq, 1999).

Therefore, it is clear that the role of *zakat* is not only restricted to its distribution to the poor people but it was used to start up projects for the poor people which in turn provided a way to create job opportunities and earnings-generating activities (Shoenblum, 1999). The zakat plays an important role which can be used to solve many economic obstacles that our modern Islamic community faces, including unemployment, poverty, debt and the various economic problems between different social individuals (Shatzmiller, 2001). Moreover, the Islamic religion has set the common foundation for every Muslim's suitable behaviour including educational institutes, in order to achieve sustainable development. Without this sort of conduct, the Muslim population will remain dependant on other developed Islamic communities and thus become imperfect and lack self expression (Amin, 1980). Muslims have no one to accuse but themselves for their current state as they have become used to weakness of taking instead of giving (Hodgson, 1974).

2.1.6 The Lawful Stipulations of *Waqf*

Islamic *waqf* establishment needs definite stipulations; the most essential are the following :

1 - The assets must be the true properties, or something which has some purposes of perpetuity. All Muslim societies have Islamic *waqf* properties and constructions.

2 - The assets should be founded on durable standards. Some Islamic scholars accept temporary Islamic *waqf* only in the state of family *waqf*.

3 - The Islamic *waqf* donors should be lawfully suited and appropriated to take such deed, such as children, the insane, and persons who do not possess the properties, cannot create Islamic *waqf*.

4 - The objective of Islamic *waqf* in the extreme examination must be the deed of donation from both aspects of share and of Islamic *waqf* donors. Hence, Islamic *waqf* on the wealthy alone is unacceptable because this is not charity.

5 – The beneficiaries are the persons or the intentions, that must exist lawfully. Islamic *waqf* on the dead is unacceptable (Mustafa, 1947).

2.2 *Waqf* Management

2.2.1 The Function of *Waqf* Properties in Development

Islamic *waqf* properties had performed fundamental functions in accomplishing development of the various aspects (Akhtar, 1997). The educational function of Islamic *waqf* properties began from the mosques, which were not just the venue for praying but were origins of education where pupils used to come to study from teachers especially in the various fields. (Allah) says "and what burden were it on them if they had faith in Allah and in the last day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them" (An-Nisaa, 39). Therefore, from the origin of the Islamic civilization, the mosques used to function as the institution for education. Moreover, the shape of the educational Islamic *waqf* was related to the small college where children were taught Quran and other subjects (Caudiosi, 1988). The educational Islamic *waqf* was improved to the status of common college, and spaciously

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renovated to cater to the whole Islamic community. The colleges had direct connections with libraries which people began to provide as Islamic *waqf* properties because of the significance of books and their function in education (Desouky, 2000).

(Allah) says "against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into the hearts of the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the Cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly" (Al-Anfal, 60). The *waqf* management is the principal Islamic institution, which has integrated within its lawful sphere, huge areas of land within the Islamic countries. It is a lawful system that has been recognised and improved under Islamic law (Islahi, 1996). Under the Islamic law of *waqf,* a possessor permanently settles *waqf* lands, its usufruct or earnings, for the utilisation of beneficiaries for particular purposes. Islamic *waqf* is related strongly with the religious teaching of charity (Layish, 1997). Modern revisions in various Islamic countries have led to cancellations, nationalisation or highly managed *waqf* properties. The decline of the *waqf* has left a gap in public services, which the state has been unable to fill in many Islamic countries (Rashid, 1997). However, the concept of the *waqf* and the *waqf* teaching itself remains powerful and there are clear signals of its revivification. The *waqf* serves and continues to serve as a tool of public benefits and affects all aspects of Muslim nature. An assessment of the future role for the Islamic *waqf* and plans to develop security of possession is created upon lawful principles.

For the public development, a large number of Muslims reserved their Islamic *waqf* assets to construct clinics and hospitals. The *waqf* served as a "vehicle for financing Islam as a society" (Hodgson, 1974). Many of Islamic *waqf* properties information showed the accomplishable administration of the founded hospitals (Ariff, 1991). Many types of public services were supplied by the Islamic *waqf* properties, including helping the poor people do their *Haj* and constructing houses for the orphans and the blind. *Waqf* records illustrate that the *waqf* expenditures had been mainly done under the following terms: education, poor people's accommodation, maintenance of buildings, mosques and rental houses (Baskan, 2002).

Islamic *waqf* properties had performed the fundamental function in the economic development for several motives. (Allah) says "nor those who spend of their substance, to be seen of men, but have no faith in Allah and the last day: if any take the evil one for their intimate, what a dreadful intimate he is!" (An-Nisaa, 38). Islamic *waqf* properties alleviated renting stores with low costs in the market places that had Islamic *waqf* properties, which guided the reduction of costs and organised the financial activities in these market places. Besides, the market places that had no Islamic *waqf* properties had to lower their costs in order to be able to compete with Islamic *waqf* properties market places to preserve their businesses. Islamic *waqf* properties reduced unemployment and created work opportunities. Besides, Islamic *waqf* properties assisted the poor people to earn money which increased the demand for many products which ere initially restricted only to the rich (Wahba, 1996).

Islamic *waqf* properties have an important relation with social affluence in many Muslim countries (Baskan, 2002). The conception of Islamic *waqf* properties also provides abundant acts in the instruction of improving the non-profit part and the socio-economic aspect of Muslim societies. This provides ample evidence of the need to study the instruction possibility of Islamic *waqf* properties and property development in Muslim countries and communities, as well as in non-Muslim economies. The development of Islamic *waqf* properties is the result of useful education, both from Islamic *waqf* properties aspect and supporting the creation of new Islamic *waqf* properties idea (Unur, 1973).

2.2.2 The Specific Form of *Waqf* Properties

Islamic *waqf* properties is defined as holding properties and reserving it from consumption for the objective of utilising its revenues for the usufruct so as to illustrate justice and benevolence. Therefore, Islamic *waqf* is a consecutive benefit, giving beneficial possession as long as its capital is reserved (Fiddad, 1960). Reservation of capital may effect its own function or the management and conditions, determined by Islamic *waqf* donors. Moreover, this definition suggests the opinion of exception from consumption, in order to reserve the properties available for bringing its benefits, without any regard to ownership. It should be noticed that the opinion to bring its revenues of usufruct is not to tax beneficiaries; this definition includes the family of Islamic *waqf* and the probability of improving Islamic *waqf* properties by Islamic *waqf* donors (Abdullah, 1989).

The definition of Islamic *waqf* includes all types of property or asset under Islamic *waqf*, i.e. the properties and buildings can be founded according to religious aims, for example, the mosques for prayers and benevolent institutions, such as hospitals and schools. Properties and constructions may be created through Islamic *waqf* properties for agricultural purposes or for other fertile manufacturing in industries and city areas. All benefits are especially dedicated to maintain benevolence and justice such as paying electricity charges of mosques, relieving the poor people and the needy or supporting the expenses of the schools and hospitals (Mustafa, 1947). This implies that perpetuity is stronger in *waqf* than in foundations (Azad and Zaman,1988). The properties are reserved for expenses, and the usufructs are divided among the beneficiaries. One of the procedures of Islamic law is to provide for maintenance in the interests of all. This is the reflection of justice and the deeds of benevolence that receive merit from Allah (Mahdi, 1961).

The *waqf* is a significant Islamic institution that has affected Islamic economic growth. The possible future improvement of *waqf* should not be undervalued (Amin, 1980). The importance of *waqf* arises out of it being the Islamic basis of charity, though debates question its effectiveness in achieving development purposes. (Allah) says "who establishes regular prayers and spends freely out of the gifts We have given them for sustenance" (Al-Anfal, 3). The Holy Quran contains no particular reference to the Islamic *waqf* and its lawful factors have been improved through centuries by Islamic lawyers (Abdullah, 1977).

2.2.3 The Administration of *Waqf* Properties

The education of the Islamic *waqf* properties and Islamic laws have been growing over the years as more people pay attention to Islamic laws on Islamic *waqf* properties (McChesney, 1991). The various considerations differ in distinctive Muslim communities and countries. Some are of the opinion that Islamic *waqf* properties are not the inducement for the authorities to control the areas of philanthropic activities in the societies. Islamic *waqf* was circulated among Muslims at the time of the Prophet Muhammad (pbuh) and has persisted after him for many centuries (Al Laban, 1995).

Islamic *waqf* donors must appoint Islamic *waqf* properties managers for their Islamic *waqf* properties from their own districts. The Islamic *waqf* properties administration should be managed by district people who are linked to the beneficiaries of Islamic *waqf* properties as well as to the Muslim communities in which Islamic *waqf* properties contribute to the development of infrastructure for social advantages. The Islamic *waqf* administration that is necessary for Islamic *waqf* properties is similar to the need for economic collaborations (Amin, 1980).

The Islamic *waqf* management permits the possessor of *waqf* land to tie up the utilisation of beneficiaries in perpetuity (Al Laban, 1995). The Islamic *waqf* is founded once the possessor creates a declaration that the earnings of the *waqf* land are to be preserved permanently for particular aims.

The laws relating to Islamic *waqf* are a complete segment of Islamic law. The Islamic *waqf* has connections with other parts of law and society. Most of *waqf* properties are land, where the permanence of the deed of continuous donation, is central to the *waqf*, and is simply evidenced (Ismail, 1997). The manager of *waqf* is required to manage it in relation to the terms of the act for which it was set up, especially its benevolent aims and according to the common expected standards of conduct and qualities within Islamic religion (Faid, 1987). The fundamental principles on *waqf* properties remain the same throughout the Islamic countries.

2.2.4 *Waqf* Definition in Economy

From economic aspects, Islamic *waqf* can be expressed as preserving properties or assets from expenses and managing them in productive benefits that supply the usufruct or the profits for future expenses by individuals or groups. Regardless, following bitter struggles between generations of pragmatists and moralists, the lure of extending the wealth-sheltering profits of *waqf* to the holders of liquid wealth proved irresistible (Mandeville, 1979). Islamic *waqf* is the management that includes the deed of economy and investment jointly. It comprises the definite properties in expenses and placing them in the shape of productive benefits that raise the collection of principal in the economy for the objective of future production in services and earnings. Islamic *waqf* can produce production to be vended to the public in order to produce net earnings for the beneficiaries of Islamic *waqf* (Muhammad, 1992).

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The establishment of Islamic *waqf* properties is greatly inter-linked to the business enterprise. It is the operation that relates investment for the collection of productive properties to support younger generations (Islahi, 1996). Hence, Islamic *waqf* is the progressive operation by merit of its purpose as it concerns the collection of productive properties through modern investment that supports next generations because Islamic *waqf* provides future benefits. Islamic *waqf* suggests the sacrifice for present expenses to the philanthropic attention, thus giving earnings and services to the next generation (Fiddad, 1960).

The disposition of Islamic *waqf* production from Islamic *waqf* properties may be divided into two sorts. The first is the properties that provide services, to be benefited by the beneficiaries, for instance the schools and libraries (Mannan, 1987). The intention of this sort of Islamic *waqf* can be the common benevolence, such as the educational institutes or the personal benevolence, and the accommodation for the descendents of Islamic *waqf* donors (Rashid, 1997). The second sort of Islamic *waqf* properties is aimed for investment. It manufactures marketable commodities and services to be vended, in order to increase the net earnings, which will be shared among the beneficiaries. The beneficiaries can be the common benefaction, for instance, the mosques or the research institutes, or the personal benevolence comprising the Islamic *waqf* donor's offspring (Ircica, 1982). It should be noticed that *waqf* benefits are increased, in procedure on the basis of perpetuity in Islamic *waqf*. This means that Islamic *waqf* properties cannot be sold or used under any other conditions.

2.2.5 The Significance of Economic *Waqf* Properties

Islamic *waqf* itself comprises making continuous improvements and assigning the responsibilities and tasks to certain parties (Abdullah, 1989). This sort of tasks is based on the field of integrity, justice, generosity and philanthropy. The concept of Islamic *waqf* is to denote the Islamic arrangement to realise the importance of the non-profit part in public development, and supplies the compulsory law and systematic defence for this part to avoid self-interest. It also supplies this part with sources to create important factors to the public and economic nature of all Muslims. It entrusts it with responsibilities that are to be placed before the conservative individuals and public (Basha, 1988). The number of high schools and universities in all Islamic countries are huge. There are academic institutes in various departments of knowledge, such as mathematics, law and Islamic studies.

The Islamic societies entrusted education and public interest to those in charge. They supplied health services and social usufructs in many forms (Besar, 1987). The Islamic societies depend on Islamic *waqf* properties for the specification of education at all levels and edifying services, such as universities and schools. Islamic scientific studies include the specification of health services, such as hospitals and clinics (Hasan, 1973).

The Islamic *waqf* properties used to supply these academic institutes with supplementary instruction materials, textbooks, salaries for instructors and scholarships for students (Baskan, 2002). Libraries of knowledge were founded by Islamic *waqf*

properties and were provided with all kind of scientific books. Salaries of library servants and managers were made available from the large benefits of orchards and rentable apartments that were created from Islamic *waqf* properties (Kahf, 1995).

The significance of libraries attained the levels that compelled many scholars who normally are not concerned with Islamic *waqf* to be suitable for movable properties to create the exception with consider to copy of the scientific books, hence there is no difference among scholars on the acceptation of creating these two sorts of movable properties into Islamic *waqf* (Mahdi, 1961).

It should be noticed that for Islamic *waqf* properties for education, scholars usually preserved them away from authorities. The fact that changed Islamic scholars into well known leaders and led to their being called candid illustrates of the societies was the challenge they posed to the authorities (Desouky, 2000). It also decreased socio-economic distinctions by providing education to those who were able to accept it on merit principle rather than on capability to spend for educational services. Therefore, the poor people had always equal educational opportunities that permitted them to quickly develop in the socio-economic field (Rafic, 1948).

Health services were also supplied by Islamic *waqf* throughout Islamic *waqf* properties. The hospitals and their tools were the remuneration to doctors and their subordinates, medical institutes and pharmacy and students' scholarship were supplied on orderly principle through the Islamic *waqf* properties (Benthall, 2002). Particular Islamic *waqf* properties were substantiated for medical science institutes to study in

chemistry and to pay for nutriment and drugs for hospital patients. There were some Islamic *waqf* properties for patient relaxation especially to ensure patients that their sickness is light and curable (Muhammad, 1983).

Islamic *waqf* properties contributed mosques for prayers in supplement to monasteries for those who dedicated themselves to reverence, cemeteries and funeral facilities (Cizakca, 2000). Encouraging the poor people has always been an essential purpose of Islamic *waqf* properties, to the extent that it has become well known in Islamic law, that the Islamic *waqf* donors must give due regard to the intentions for their Islamic *waqf*, i.e. encouraging the poor people and the needy (Layish, 1997). In the encouragement of poor people and the needy, the chronicle of Islamic *waqf* went into particular areas. For example, various Islamic *waqf* properties are for orphans and foundlings (Ghoneima, 2002), especially Islamic *waqf* properties for accommodations for the poor and needy people and for nursing mothers. Islamic *waqf* properties catered to the needs of youthful children and supplied drinking water for communities. In addition, Islamic *waqf* provided for animal care centres, for mending river dams and for establishment of boundaries (Said, 1996).

2.2.6 Traditional Management of *Waqf*

It should be noted that the traditional success in Islamic law for Islamic *waqf* properties, was the intention of scholars to make it the main point of usufruct of Islamic *waqf* properties, i.e. assigning them for appropriate utilisation as had been stipulated by Islamic *waqf* donors (Hasan, 1973). It is usually supposed that Islamic *waqf* donors would set Islamic *waqf* properties in a productive manner, with the ability of production of net benefits for which it was determined. The concept of improving the capital of Islamic *waqf* properties and its productive ability were renewed concepts (Abdullah,1977).

The concept of providing certain ratio of Islamic *waqf* benefits for rebuilding the movable Islamic *waqf* properties or for increasing the principal of the fixed property Islamic *waqf* was not mentioned under traditional Islamic law (Ismail, 1997). The Islamic law mentions the traditional management of Islamic *waqf* properties, i.e. borrowing, and long leases with numerous progressive sum, leases with two-fold paying, appending the new Islamic *waqf* properties and exchange (Besar,1987).

The history of Islam illustrates this sort of appendage of new Islamic *waqf* properties. For instance, under the Islamic law, books on appending Islamic *waqf* buildings created by the renter of Islamic *waqf* properties in which they regard the legitimacy of this Islamic *waqf* because it is constructed on the land that belongs to Islamic *waqf* property (Mahdi, 1961). As for Islamic *waqf* of the modern treatises, the copies of the Holy Quran were appended to former ones in the academic institutes and

the mosques as the usual observation of the Islamic properties as a whole. There are in the Islamic law books, the forum of probable variedness in beneficiaries between the former Islamic *waqf* and the modern ones which is appended to it and the scholars denote that the benefits should be shared in relationship with the ratio of the benefits of each Islamic *waqf* (Zuhdi, 1931).

It is usual to study the forum on the borrowing by *waqf* managers of Islamic *waqf* properties in order to know how to spend it and the price of bringing the disabled Islamic *waqf* back under its responsibility (Mandeville, 1979). The common stipulation for the borrowing is an important acceptation by the administrative judge (Muhammad, 1992). The borrowing with important acceptation for Islamic *waqf* properties is the reason for enlarging the principal of Islamic *waqf* properties, particularly, when there are surplus benefits that surpass the necessary payment for the purposes of Islamic *waqf* properties. It should be realised that what is intended by recreation of Islamic *waqf* is the reconstruction of Islamic *waqf* and it created loss because of the natural disasters rather than by reason of development and improving the principal of Islamic *waqf* properties (Rafic, 1948).

The replacement of one Islamic *waqf* property by another that supports at least same earnings without any difference in the stipulations, was founded by Islamic *waqf* donors. Therefore, the exchange did not suggest any increase in the Islamic *waqf* properties under general commerce conditions (Said, 1996). The traditional instance of this is hospitals in light population regions can be replaced with hospitals in crowded population regions, if it occurs to the new proprietor of the former Islamic *waqf* property

to have exchangeable utilisation for it (Wahba, 1996). *Waqf* exchange permits offering flexibility that is necessary for the practical movements of Islamic *waqf* properties.

The long lease can be damaged if the cost of specific usage in managing outlays is mismanaged, as the long lease substantially decreases future benefits of Islamic *waqf* properties. There is a renewal of interest in *waqf* management (Sait and Lim, 2006). Moreover, the lump sum cost is utilised for purchasing new effective properties as Islamic *waqf*. The provision can provide negative results from the aspect of beneficiaries and purposes (Wahba, 1996). The long lease is used under normal trade stipulations and if the cost reserves the concept of perpetuity in Islamic *waqf*, this form is noted as being impartial and appropriate for protecting flexibility that is needed for the creation of Islamic *waqf* properties. Therefore, the principle of acceptance of this form does not rely on the quantity of periodical hire, but on the justice of the practice and the conductive usufruct for the lump sum are produced by sale of the exclusive proprietary (Muhammad, 1992).

The long lease by two-fold payment is the same as long lease except that in the lease of the progressive price, it must be utilised for the recreation of the leased asset itself. It is clear that in this agreement, the Islamic *waqf* properties are leased after recreation in conformity with the stipulation of determination in the agreement (Lim, 2000). Some students regard this form of financing more inferior than the form of long lease because it includes more dedications on the segment of Islamic *waqf* properties than under the long lease (Mustafa, 1947).

2.2.7 Modern Management of *Waqf*

It is a fact that the modern management of *waqf* must be perceived from the Islamic law of Islamic *waqf* and properties view. It is simply created by the excellent development of Islamic law on financial processes. Therefore, the modern management of *waqf* must be set on the basis of sharing and the basis of lease; these are the forms of financing that are appropriate for traditional stipulation of sources, and there is the principle of which a group is provided the right to plan (Mannan, 1987). There is a form of management that permits Islamic *waqf* managers to reserve the specific right over the administration. These are profitable trade, hiring of workers, lease, joint investment and proprietary sharing. There is an addition to the forms of proprietary sharing, which permits two juristic persons to share the administration (Kahf, 1998).

As for the joint investment, the provision on Islamic *waqf* properties needs Islamic *waqf* managers to observe the tasks of an administrator, who governs the management process and purchases essential equipment and factors through the joint investment contract (McChesney, 1991). The hiring of workers permits the management of Islamic *waqf* properties to organise the needed development in Islamic *waqf* properties, for instance building from the financing establishment by means of the work agreement, and other agreements with the administrator. The hire work form is an Islamic law harmonious agreement in which payment can be relieved by joint contract (Rafic, 1948).

The form of financing is a specific stipulation of the lease in which Islamic *waqf* properties manager preserves all management over the administration of the programme. The Islamic *waqf* properties manager provides the permit to the traditional financier permitting him to build the construction on Islamic *waqf* properties (Islahi, 1996). The Islamic *waqf* properties manager leases the construction for the same duration, and utilises it for the revenue of Islamic *waqf* properties purpose, for instance the university and the investment assets. The Islamic *waqf* manager controls the management and charges periodic rental to the promoter. The quantum of rent is decided in order to repay the financier for the capital and desired profit. The promoter would have gained its capital and desired earnings, but the promoter would not possess the Islamic *waqf* properties (Ghoneima, 2002).

This form of the lease is clearly a specific case of lease that finishes with the tenant owning the building by merit of being the owner of the property on which it is constructed. The Islamic *waqf* manager utilises the segment of the earnings of the project for paying of rental to the promoter (Rabie, 1971). The form of joint investment can be utilised by the *waqf* manager assigned to the function of administrator and getting fluid assets from the financing establishment to build the construction on the Islamic *waqf* properties. The administration will be in control of Islamic *waqf* managers and the level of earnings' sharing will be fixed in the procedure for repayment as well as the ability of its administration to utilise its properties (Basha, 1988).

As for the management form of proprietary sharing, the Islamic *waqf* manager allows the financing establishment to build the construction on Islamic *waqf* properties.

Each company possesses its own asset and they agree on sharing the production among themselves (Shatzmiller, 2001). The Islamic law advises that it is necessary for each company to govern its own assets. Therefore, in this form of financing the Islamic *waqf* manager and the financing establishment can agree on dividing the administration or sourcing it to another company. Clearly, in deciding the proportion of sharing the production, the governing company can fix surplus percentage points as the remuneration for its ability (Abdullah, 1977). In this proprietary sharing, the administration compensation can be fixed as the ratio of the production, and the owners can agree on sharing net earnings between themselves in ratio to their proprietaries (Abdullah, 1989).

Production sharing is the treaty that permits one company to offer assigned assets, for instance the properties to the another company and share the net production between the two companies on the principle of fair proportion (Amin, 1980). This form of financing applies to agriculture in which the landlord supplies the properties and tools to the farmer. In production sharing, property and administration cannot be offered by the same company. Islamic *waqf* offers the property and other fixed properties if they are possessed by Islamic *waqf*, and the financing establishment offers practical expenses and administration (Baskan, 2002). The financing establishment can offer the tools as long as the property to be offered by the non-controlling company is in accordance with the stipulations of agriculture. This form is appropriate for financing establishments that need to control the administration plans (Kahf, 1995).

2.2.8 Modern Management of *Waqf* for Public Development

It is clear that the administration of Islamic *waqf* properties for public development must have accepted the option of preserving the administration of the plan under the control of Islamic *waqf* properties' administrator (Desouky, 2000). Reservation of administration under control of Islamic *waqf* properties administration can be accomplished by choosing the financing management. The profitable trade and hireling?? work both are set on indebtedness (Amin, 1980).

The properties leasing is leased to the possession of the renter, while the lease agreement, such as the selling of utilisation, builds the debt in replacement for another debt that is creating the utilisation to the leaser (Fiddad, 1960). The debt of rental is the financing earnings to the proprietor of the leased properties. This is the specific type of debt connected to future utilisation, and in Islamic law, it is acceptable that the debt connected to future usufructs, can be delivered at the period of transferring the proprietary of the leased property. Therefore, the lease agreement is flexible along with the transfer of proprietary to the leased property. This creates the appropriate agreement lease for *waqf* management to be respectable in security (Kahf, 1995).

Hence, there is modern management of *waqf* that can be used for public development while providing the proprietors, the market decided profit. These modern managements of *waqf* are production shares, bonded lease, long lease shares and loaning bonds (Hasan, 1973). These managements can be used by Islamic *waqf* properties administrator who gets the worth of the management with the agreement, electing

Islamic *waqf* properties administrator as a representative or agent to govern and manage the needed plan of its proprietors. The connection between proprietor of these managements and Islamic *waqf* properties management begins with the organisation but if the plan is created, it changes into profitable trade, hiring work and leasing connection (Ariff, 1991).

The production shares are management of *waqf* that illustrate fair shares in the capital of the programme created on Islamic *waqf* property by utilising the proceeds gained from the selling of these shares. The production shares qualify their proprietors to the share of the net production programme (Muhammad, 1992). For example, if the programme is the university established on Islamic *waqf* property, then the Ministry of Education or the group of lecturers, will qualify the proprietor to assure a percentage of the whole rental while the Islamic *waqf* properties administrator gets the duties of management, comprising preservation and insurance (Ismail, 1997). As for the share of Islamic *waqf* properties on the net earnings, the earnings is shared among the property offered for the programme by Islamic *waqf* properties, the compensation for the administration, and the remuneration for all the expenses and preservation of the programme.

The Islamic law principle of these production shares is received from joint investment with established property which is set on agriculture in which the governing group accepts the task of all outlays and preservation, while the other group offers the productive established property (Qasmi, 2002). Islamic *waqf* properties management can claim to possess the construction in future. This can be achieved by purchasing the

production shares from the trade. The unique circumstance of production shares can be improved so that their proprietors change them into Islamic *waqf* property after utilising them for the assured duration during which they gain the earnings that is repays enough to include the capital and the desired earnings (Said, 1996). If changing the share into Islamic *waqf* properties, with the exception of its profits for the certain duration, results in the project structure, the production share should illustrate the utilisation possessed by the shareholder over the prohibited duration (Sabeq, 1999).

Therefore, the production shares are distinguished as being clear to estimate the accounting aspect because there is no necessity for valuating the established property. The shares qualify their holders to the ratio of whole earnings in comparability to net earnings that needs computation of principal expenses, preservation and managing expenses (Unur, 1973). Hence, this management obviates the probability of making the conflict with concern to the estimation of the established property provided to the investor. This management is clear from the aspect of preservation and insurance. The investors should be liable to spend the price on their representative and subtract it from their share of net earnings. The earnings to the production shares depend on the trade values programme that is decided by the earnings. The production shares should show their possessors to the trade risk in any trade producer showing (Mustafa, 1947).

The bonded lease in *waqf* management illustrates fair shares in the leased asset. In the case of Islamic *waqf* properties, the Islamic *waqf* properties administrator assigns bonded leases and sells them to the society at the cost of building distributed by the quantity of bonds issued (Wahba, 1996). The connection between bond possessors and

Islamic *waqf* properties comprises the consensus from Islamic *waqf* properties to the bond possessors to create the needed construction on Islamic *waqf* property and the representative contract from the bond possessors to Islamic *waqf* properties to achieve the construction and to lease the edifice to Islamic *waqf* property itself (Akhtar, 1997). The bonded lease consists of the lease contract between the bond possessors and Islamic *waqf* properties that is efficient as long as the construction is still usable. This lease contract could decide the amount of rental, the period of payment and duration of the lease. The complete rental of the whole leasing duration can be divided over any quantity of time payment in the direction that revenues of bonded lease can become due (Muhammad, 1983).

Therefore, the bonded leases become tradable after changing most of their value undertaken by the Islamic *waqf* properties administrator into properties and financial rights. This means that flexibility of bonded lease does not result instantly after their selling and they can require a notification from Islamic *waqf* properties management to decide the origin of their exchange in the subordinate trade (El Daly, 2001). The bonded lease is similar to finance bonds rather than possibly any other sort of Islamic law harmonious management (Cattan, 1955). Hence, their costs in the trade could be decided by the distinction between their earnings and their price which is decided by the general level of earnings in the economy.

The bonded lease can be established on permanent principle if their management comprises proper stipulations for principal expenses and preservation of the assets in addition to the lease regenerate article (Caudiosi, 1988). They can be provided for the

established duration of time decided by the productive nature of the property they describe or by the contract comprised in the bonds structure itself for sending the assets into Islamic *waqf* property or for proprietary transfer of the construction to Islamic *waqf* property.

The long lease shares illustrate proprietary in the construction created on the property rented from Islamic *waqf* properties. The property rent is a segment of the cost of the long lease programme (Faid, 1987). The long lease shareholders establish Islamic *waqf* properties as their representative in improving the construction, utilising the edifice and governing it for whatever use it is established for. The whole earnings of this management are shared among the long lease shareholders by the programme administrator and Islamic *waqf* properties administrator (Rafic, 1948).

Therefore, the long lease shareholders can be durable if the long lease contract between Islamic *waqf* property and the shareholders offer them the durable right of leasing the property (Mannan, 1987). It can be for the established duration at the end of which the building is changed to Islamic *waqf* properties with remuneration depending on the agreement stipulations and the management of profit distribution as well as principal compensation.

The loaning bonds are based on the same concept of loaning bonds agreement. The management deposits agreement in Islamic financial institutes, in the supplement of management, by establishing the deposits in management of fair benefit (Shoenblum, 1999). In loaning bonds, Islamic *waqf* properties as investor, receives money deposits

against the problem of loaning bonds, offered to properties owners. The Islamic *waqf* properties management uses the earnings for assigning the investment programme unanimous, upon the loaning bond possessors on Islamic *waqf* properties and it shares the whole benefit periodically between the investor and property owners until the end of the investment contract. Islamic *waqf* properties management could be required to change the capital money to the loaning bond possessors and improve the bonds (Unur,1973).

The basis of acceptable supposed repayment is the right representation of true repayment, which is normally regarded in the Islamic law of joint investment. The same basis can be utilised for loaning bonds, provided that the estimation of the programme, its properties and debts and its earnings and expenses are done with admitted and right accounting regulations (Abdulaziz, 1996). The supposed repayment must illustrate true repayment with concern to joint investment bonds as it uses investment deposits in Islamic financial institutes. Obviously, this is the regulation that earnings and loss must effect in the estimation of the capital, not only conclusions but also principal profits and losses (Muhammad, 1983).

Hence, the value of loaning bonds could be appropriated to its real value after estimation and share of earnings and loss at the end of each duration (Abdullah, 1977). The connection is that the leasing bond can alternatively be bought from the market at the trade cost. This is similar to management deposits in Islamic financial institutes that are usually recurred at their worth at the end of the investment programme.

It is important to discuss and observe if the improvable programme in which the profits of the sale of loaning bonds are utilised, has the distinction of properties that consists of properties and money. In that condition, as normally used in Islamic financial institutes, it is probable at the period of supposed compensation, the investors can withdraw and the segment of the money obtainable be determined to them to reimburse the capital of their deposits or loaning bonds (Mahdi, 1961).

It should be noted that there are a variety of causes that effect the price of loaning bonds in the financial trade. Some of these causes are true and connected to the financial condition of the programme and its economic system (Besar, 1987). These causes must be in supposed compensation in the whole joint investment contracts whether observed in the shape of management deposits or in the shape of loaning bonds. There are causes connected to prospect, calculation and personal assessment. As for the prospects, the true causes can be seen at the time of the resolution of the real outcomes of the programme. The trade value of the bond could reach its worth at the period of estimating and sharing gains as long as the assessment of the financial condition of the programme and supposed compensation is made (Abdullah, 1989).

2.2.9 *Waqf* Management in Islamic Countries

According to *waqf* law in Egypt, it is necessary for the *waqf* to be registered, be made public and its earnings would be legal and permissible (Ismail, 1997). The law has permitted for the *waqf* by non-Muslims on the stipulation that it is done through a way approved by the Islamic *sharia* or non-Muslims law (Al Laban, 1995). The law has

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stipulated the *waqf* to be not more than a third of the person's assets unless it was allowed by their legal descendants.

Waqf institutions work under various laws regulating the administration and supervision of *waqf* (McChesney, 1991). These laws manage all sorts of *waqf*, either in the form of real estate or in the form of cash put as *waqf* deposits. According to these laws, The Ministry of *waqf* is the one that has absolute supervision over all the *waqf*. The Minister of *waqf* has the right to freely provide the endowed money to any direction without being confined to the places that the original *waqf* donors have decided to allocate their money to (Faid, 1987). Moreover, the Ministry of *waqf* is the accounting agency that manages the administrators of the *waqf* properties. These *waqf* managers are responsible for illustrating financial reports that explain the *waqf* financial status to the Ministry (Benthall, 2002).

The Egyptian Government has an absolute control over the *waqf* properties and bans any participation from Islamic communities while it lacks the experience to efficiently control the *waqf* and solve its problems (Rabie, 1971). This restrictive management had various negative impacts on the *waqf* process, the most significant of which is that the Government did not accept the terms and stipulations decided by the *waqf* donors to distribute the benefits of their *waqf* (Amin, 1980). This prohibited the original beneficiaries for whom the *waqf* were created from receiving their rights. In addition, the rich parts in the community were discouraged to improve the *waqf* since it was totally controlled by the Government (Azam, 2002). This led to a lack of concern and helplessness where the people felt that it is not their task to work hard for

development and change because it is the Government's role. Besides, some people utilised the loss of the documents related to *waqf* and exploited illegal means to put their rights on *waqf* properties and own them (Basha, 1988). Besides all this, under the Government's administration, most of the *waqf* properties became ignored and not managed in the right way, which worsened their stipulations and diminished their values. Moreover, many *waqf* documents were lost which led to an earnest lack of correct information and statistics about their content (Desouky, 2000).

2.3 The Form of *Waqf* Management in Thailand

2.3.1 *Waqf* Management in Thailand

Islamic *waqf* is the same as investment; because the investment is intended to add profits to capital, leaving the capital intact, plus a profit and leads to the adequacy and wealth of humanity. (Allah) says "it is not required of thee o messenger, to set them on the right path, but Allah sets on the right path whom He pleases. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the face of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly" (Al-Baqarah, 272). Besides Islamic *waqf* properties, there are special funds that can be utilised with the existence of capital.

Rinn Madpongtua (Imam of mosque) stated that educational form, rental form and public benefits form were the forms of *waqf* management in Thailand. The mosques utilise these forms to earn more income and spend it for expenses of mosques

(Interview, 3/6/2008). In light of the *waqf*, in reality investment, as the owner wants to endow in the way that reaps his production on the Day of Resurrection, there is no doubt that the *waqf* would be invested to preserve them, and contribute to achieving the objectives of the *waqf* social, economic and educational development, including the ills of this nation in this age, and the need for more funds to improve social backwardness through the investment of funds, marketing, manufacturing and production (Ariff, 1991).

As simply defined by Santi Jitsaard (Imam of mosque), "the understanding in *waqf* management of *waqf* managers is very important for efficiently managing the *waqf* properties in productive way" (Interview, 5/6/2008). In addition, the *waqf* is intended to be continuous, and its purpose cannot be achieved only through successful investments, therefore it should become the concern of the Department of Islamic *waqf* properties manager.

The administrative law of the Islamic organisation in the Kingdom of Thailand in 1999, and the instructions, did not mention about the methods to bring Islamic *waqf* properties to be invested, except the rental form of Islamic *waqf* properties. The instructions in the management of Islamic *waqf* properties of the mosques currently is restricted to providing for the development of Islamic *waqf* properties management of the mosques in Thailand as defined by Aree Pranee (Imam of mosque) as "*waqf* law in Thailand is non-comprehensive law and this law identified that *waqf* properties rental is the only form of *waqf* management in Thailand" (Interview, 2/6/2008).

Therefore, for example, in comparison to *waqf* management in Thailand, in *waqf* in Malaysia, almost all states enacted the laws on *waqf* properties, as contained in the laws on the administration of Islamic *shariah* in 1952, including the pertinent clauses covering the whole *waqf* system in Post-1950 *waqf* administration (Syed Othman, 1991).

2.3.2 Funding Sources of Mosques in Thailand

(Allah) says "the unbelievers spend their wealth to hinder men from the path of Allah, and so will they continue to spend; but in the end they will have only regrets and sighs; at length they will be overcome: and the unbelievers will be gathered together to hell" (Al-Anfal, 36). The mosques in the Kingdom of Thailand have a variety of funding sources, including what is a permanent endowment, and seasonal divisional contribution collected when needed and donations of Muslims whenever they found a way to do it. These sources will play an important role in helping the mosques to perform their best.

2.3.3 *Waqf* Funds

As simply defined by Charn Adamali (Imam of mosque), "mosque villagers mainly donate their money to assist the mosques in expenses and to maintain the mosque buildings" (Interview, 4/6/2008). For mosques in the Kingdom of Thailand, many Islamic *waqf* properties are the permanent source of income and real estate investment projects. The *Tonson* mosque is the richest mosque in the Kingdom of Thailand as mentioned by Samarn Poomorn (Imam of mosque) as "some rich Muslims would like to

donate their lands to be *waqf* properties, for their merits in the name of God. Most of their intentions for using *waqf* lands are for Islamic schools or Islamic information offices" (Interview, 6/6/2008).

2.3.4 People's Contribution to Build the Mosques

Somnuk Jitryardsuwan (Imam of mosque) said that "many mosques in Thailand earned more funds from mosque activities and mosque anniversary festivities; these were the main incomes of many mosques in Thailand" (Interview, 3/6/2008). In every town and every village of Thailand, Thai Muslims are seeking throughout the year to raise funds from every family to build a mosque even if the mosque is small and modest. Pattana Langputae (Imam of mosque) said, "commonly, the activities and anniversary festivities of mosques in Thailand are the reasonable incomes to be utilised in the maintenance of each mosque" (Interview, 4/6/2008). It is important to have a mosque to pray and for meetings, for consultation in matters that concern their religion and the interests of their village and most people are keen on working by themselves in building these mosques (Ariff, 1991).

According to Umar Cheapoodee (Imam of mosque), some mosques in Thailand utilise the charity funds from mosque activities and anniversary festivities for expenses of mosques (Interview, 11/6/2008). Muslims in Thailand have a role in the financing of mosques in that during every Friday after prayers, worshippers make contributions to the mosques, in the Kingdom of Thailand. Sometimes, sufficient amounts of funds are

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raised to cater to certain needs of the mosque, and some mosques use voluntary funds for this purpose.

2.3.5 Government Contribution to Build the Mosques

Mud Tothong (Imam of mosque) stated that special funds of the Thai government play significant roles in *waqf* management, in terms of *waqf* land investment and the maintenance of mosques (Interview, 9/6/2008). Building of mosques in the Kingdom of Thailand is to support private property, especially in southern Thailand which has a Muslim majority. The Thai government is also providing special assistance and service for Muslims' satisfaction to create good relations between them. Some of the measures taken are as follows:

A- Allocate a sum of money to build mosques in the southern provinces and in the city of Bangkok itself. In 1962, a resolution was passed for giving financial assistance of five million baht to build mosques in the Pattani province.

B- In 1977, the Thai government allocated 99.11 million baht to build mosques in Satul province.

C- In 1977, the Thai government allocated 49.21 million baht to build mosques in Narathiwat province.

D- In 1982, the Thai government paid a sum of 25.8 million baht to build mosques in Yala Province.

E- In 1982, the Government decided to pay a sum of 17.5 million baht in assistance to build the Islamic Centre of Thailand, which is located in the village of Klong Tan

Bangkok, in addition to other financial assistance for restoration of Islamic holy sites and other large contributions to members of the Islamic Assembly of Thailand.

F- Government contribution to build a Centre of Islamic Affairs Department, which is called the Sheikh al-Islam Council, the Office of the Central Committee for Islamic Affairs, the Office of the Islamic Council of Bangkok and the Office of Halal Food Development .

2.4 The Situation of *Waqf* Management

2.4.1 The Role of *Waqf* Management in Thailand

The mosques in the Kingdom of Thailand have accusations that Thai law prohibits them from playing important roles in the development of the Thai Muslim community both in education, social, religious and other areas, from calling for prayer from the beacons, from the performance of five daily prayers, the Friday prayers and Eid prayers, from conducting scientific lessons for adults and kids, from having Ramadhan month project and education projects for children. Prapharb Vijitragansom (Imam of mosque) says "*waqf* management plays essential role in various aspects, the mosques and Islamic information centres play educational role in any Islamic community" (Interview, 4/6/2008). The mosques in Thailand play an important role in education for adults and children. For instance, every mosque has an Islamic school to teach children Islamic compulsory studies, Thai scientific lessons on an ongoing basis, especially teaching in the evening, covering doctrines and jurisprudence and interpretation to the individual Muslim (Ariff, 1991).

Somnuk Jitryardsuwan (Imam of mosque) stated that some Islamic teachers in Islamic schools received low salaries because the mosques cannot afford them (Interview, 3/6/2008). Therefore, they can jointly do other jobs because normally the official time of Islamic school is in the evening. The task of teaching in each mosque is assigned to professors and scholars who mostly studied in Islamic universities in Arab countries, such as Republic of Egypt, Saudi Arabia and Kuwait and the Republic of Sudan.

(Allah) says "there is no blame on those who are infirm, or ill, or who find no resources to spend on the Cause, if they are sincere in duty to Allah and His Messenger: no ground of complaint can there be against such as do right: and Allah is oft-forgiving, most merciful" (At-Touba, 91). Islam religion teaches sustainable development that relies on keeping the environment and protecting the pride of the human being (Behdad, 1992). The Prophet Mohammad (pbuh), created this message clearly through various *hadith*. The *hadith* of Prophet Mohammad in which he urges a beggar to vend his belongings and purchase equipment to start a job is best evidence of this (Abdulaziz, 1996). According to *Caliph Omar Ibn Al Khattab*, "the sky does not rain silver or gold", which urges the development based on hard work and job creation to overcome poverty (Shatzmiller, 2001).

The required structure of the world could be only achieved through continuous development and persistent efforts by mankind (Rabie, 1971). These efforts have become vital at this moment since questions concerning development whether regarding social or economic changes have been on the rise (Lim, 2000). These are considered the

most significant problems facing modern Islamic communities. The Islamic religion tries to overcome negative attitudes. Therefore, the attitudes that obstruct the developmental system, led to widespread poverty and incapability to create an appropriate economy (Benthall, 2002)

Development in its modern meaning is the expansion in resources through the growth in production and the decrease in charges. This definition is mostly used in economic studies in order to relate development to various fields including economics, politics, management and culture (McChesney, 1991). In order for development to be prosperous, it has to be sustainable so that its advantages can benefit future generations (Azam, 2002). The procedure of development effects an extreme change in Islamic communities as a whole and is not particular to certain portions of the population (Desouky, 2000).

(Allah) says "spend for the Cause willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked" (At-Touba, 53). Development in Islamic religion is the common development of human beings who in turn create and improve the world they live in (Cattan, 1955). Economic development in Islamic religion is a shared duty between the authority and the people. Therefore, Islamic developmental thought tends to concentrate on seeking to eradicate the reasons of economic questions (Faid, 1987). This is done through non-financial ways of social development, including concentrating on the significance of human relationship and solving communal obstacles. However, social development is achieved through the

development of fundamental human necessities, the development of natural resources and the realisation of public welfare (Gerber, 2002).

(Allah) says "nor is there blame on those who came to thee to be provided with mounts, and when thou says, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses" (At-Touba, 92). It has been made clear in Islamic knowledge that Islam is in encouragement of development. This idea was made comprehensible through a number of *Hadiths* by the Prophet Mohammad (pbuh). All Muslims are required to work in order to fight poverty (Hasan, 1973). For those who exerted effort in life shall get their reward and lead a successful life. Islamic religion dislikes poverty and likens it to the disbelief in Allah because of its wrong influence on Islamic communities as a whole (Hennigan, 1999).

2.4.2 The Cause of Problems in *Waqf* Management in Thailand

The establishment of Islamic *waqf* properties might be successful in public and economic development. Some Islamic countries attributed particular purpose to the development of the Islamic *waqf* properties; like the improvement of their tasks and ability to supply those essential services they used to hold on to in the past, as defined by Kareemula Mulakul (Imam of mosque) as "*waqf* education is very important for mosque committees and villagers in social development and economic role" (Interview, 10/6/2008). Therefore, Islamic *waqf* properties that were changed to other values must be returned to Islamic *waqf* properties value and dedicated to improve the charitable

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aims stipulated for them by Islamic *waqf* donors (Ghoneima, 2002). The properties of Islamic *waqf* in most Islamic countries, illustrate the large amount of social assets, that can be improved to create a lot of public services, particularly, with the expansion in their principal value as simply defined by Idris Kengmalapee (Imam of mosque) as "the lack of support from villagers, the vague *waqf* management of mosques and the interference of the outsiders are the main problems that we need to solve immediately" (Interview, 8/6/2008).

There are numerous priorities that must be improved if Islamic *waqf* properties are going to perform the essential function in the development of Islamic economies. It is necessary for a new law structure that supplies obvious definition of Islamic *waqf* properties and establishes this organisation, assigns its tasks and intentions on the one side. The law can fix the functions of Islamic *waqf* properties' administrators and public beneficiaries of Islamic *waqf* properties on the other side. It is necessary to improve Islamic laws of Islamic *waqf* properties in order to provide numerous modern benefits unavailable in classical Islamic laws, particularly, Islamic *waqf* utilisation for the development of the idea of impermanent Islamic *waqf* properties (Ariff, 1991).

Udom Joyroong (Imam of mosque) stated that "the lack of assistance from the Government is the major obstacle of some mosques. Moreover, *waqf* administrative law is very restrictive. This is the major obstacle of *waqf* management in Thailand" (Interview, 8/6/2008).

It is necessary for the absolute correction of *waqf* management, particularly, the investment type of Islamic *waqf* properties, in order to improve the purposes, to build up the quality and productivity of the Islamic *waqf* properties, and to decrease the corruption by the Islamic *waqf* properties' managers. It is necessary to offer a new method of management that fits the Islamic *waqf* properties, and the idea that their Islamic *waqf* properties are not possessed by those who administer them, and to offer satisfactory investigations on the Islamic *waqf* properties' managers (Fiddad,1960).

It is necessary to renew stipulations that secure and manage Islamic *waqf* properties and support the concept of creating new Islamic *waqf* properties in common as simply defined by Manad Ponkhunphom (Imam of mosque) as "the mosque activities can improve the relationship between the villagers and mosque committees for solving any problems about *waqf* management in Thailand" (Interview, 7/6/2008). It is necessary to offer, manage and finance Islamic *waqf* properties' administration to assist and improve the manufacture of Islamic *waqf* properties, as well as to reform the functions of the Government by creating representatives to encourage and motivate Islamic *waqf* properties development (Abdulaziz, 1996).

2.5 The Expression of Mosque Committee Members in *Waqf* Management in Thailand

2.5.1 The Thai Laws Relating to *Waqf* Properties

According to the administrative law of the Islamic Organisation in the Kingdom of Thailand in 1999, each mosque is run by the committees consisting of Imam, *Khatib*, muezzin and at least six and no more than 12 members. These committees of the mosque do the work required annually.

The authority and jurisdiction of members of the supervisory body is summed up as follows :

(1) To maintain the mosque and its funds

(2) To develop the executive inside the mosque and take the necessary action to manage its work.

(3) To implement guidance and directives of the Central Council for Islamic Affairs, Thailand, and members of the Islamic Council and to preserve the Islamic *Sharia* and Thai laws.

Under the supervision of the Islamic Council of the province, the committees will hold a meeting to elect the Imam, *Khatib*, Muezzin and every candidate from any of these places as follows :

(1) Able ones who have good qualities and not prohibited in accordance with the constitution of the Kingdom of Thailand.

(2) Reader of the Holy Qur'an with reading proficiency.

(3) Leader of religious work according to the provisions of Islam.

(4) Able to perform sermons.

(5) Restricted by the mosque for a period of less than ninety days before the election date.

The distribution of responsibilities to members is as follows :

(1)- Imam of the mosque

The tasks include:

A - Manage the work of the current chairman, and control all activities that are held in the mosque.

B - Deliver lessons and lectures at the mosque for the benefit of answering questions relating to religious affairs.

C - Serves as Dar Al-Fatwa, and do other work such as management of the dead and other matters of inheritance and marriage, which are sometimes held at the mosque.

(2) *Khatib* of the mosque

Khatib is responsible for education affairs at the mosque and school committees. He also has to prepare a sermon every Friday and on Eid al-Fitr and Adha and may do so by himself or appoint his representative who is scientifically qualified to perform this duty.

(3) Muezzin of the mosque

The muezzin, in Thailand also called "*Bilal*", is responsible for the cleanliness of the mosque and calling for prayers, and in addition, acts on behalf of Imam and *Khatib* in their absence.

(4) Member of the mosque

In addition to the Imam, *Khatib*, muezzin, the other members contribute to the functioning of the mosque and neighborhood or village. Two members are elected financial officer and officer in charge of Islamic *waqf* properties of Mosque and the officer responsible for the security of the village and follow-up of Social Affairs for its population and the complexity of mosque Meetings whenever the need arises. It is a requirement that each of these members should be resident in the governorate in which the mosque is located for a period of not less than ninety days before election day.

The Central Committee for Islamic Affairs in Thailand in 1999, mentioned instructions on the management of funds and Islamic *waqf* properties of the mosques which is provided in Section 27 of the instructions. This stipulates that the Islamic mosques are responsible for the management of Islamic *waqf* properties of the mosques in accordance with Islamic law and without violations of the law as defined by Umnuay Phokrajen (Imam of mosque) as "the revision of *waqf* administrative law is very important in terms of how to improve *waqf* management in Thailand. The revision of *waqf* administrative law should provide opportunities to mosque committee members to express their creative ideas" (Interview, 4/6/2008).

2.5.2 Islamic *Waqf* Properties in Thailand and Its Evolution

(Allah) says "behold, ye are those invited to spend of your substance in the way of Allah: but among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!" (Muhammad, 38). The history of the presence of mosques in any region of the world requires reference to the date of the arrival of Islam. The history of *waqf* cannot be there without the presence of mosques and the existence of Muslims. Most of the mosques are built on current Islamic *waqf* properties as defined by Panuphong Anggard (Imam of mosque) as "there are many mosques in Thailand. It means there are a lot of *waqf* properties in the whole region of Thailand. There is a need to improve *waqf* system in Thailand for reasonable profits" (Interview, 11/6/2008).

According to Thanarath Vatcharapisuth (Imam of mosque), Muslim communities in Bangkok nowadays emigrated from southern provinces of Thailand, mainly from Pattani province (Interview, 3/6/2008). Some Muslims in Bangkok can speak Malaysian language in Pattani style. There are mosques wherever Muslims live and migrate as the houses of God to perform the rites of Islam. Muslims in the country are quickly building mosques following the example of the Prophet (pbuh) who built a mosque in *Madinah* when he first migrated there (Desouky, 2000).

Therefore, determining the date of birth of Islamic *waqf* properties in the Kingdom of Thailand requires referring to the date of the arrival of Islam. According to official sources, the first Thai mosque foundations in the Kingdom of Thailand is the mosque "*Kudi Thong*" founded by *Sheikh Ahmed Al farisi* in the era of Ayudthaya. The presence of mosques in the Kingdom of Thailand is the same as the date of Islamic *waqf* in Thailand in 1767. The oldest Islamic *waqf* properties in Bangkok, is *Tonson* mosque built on September 21, 1814 and *Tonson* mosque is also the richest mosque in Thailand (Prapertchob, 1991).

The researcher found that Islamic *waqf* properties have evolved and contributed to the Islamic communities in Bangkok, and the development of many social lives, both religious and educational. It was established with supportive funds for institutes and free schooling, especially education of the Holy *Quran, Hadith sharif, Sharia* science and administration of hospitals, all for satisfaction of Allah.

(Allah) says "those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord; on them shall be no fear, nor shall they grieve" (Al-Baqarah, 262). Only Islam contributed services required by Islamic societies and filled gaps in the social life of Muslim communities, creating universal wisdom and balance. The main aim was to regulate economic life between individuals and groups, namely the assets based on justice and away from deceptive means to cheat people of their money.

The most important effects of the Islamic *waqf* properties are as follows :

1 - Contribute to the maintenance of assets

2 - Keep part of the Islamic *waqf* funds for the benefit of future generations.

3 – Fill the needs of needy ones with Islamic *waqf* funds.

(Allah) says "believe in Allah and his messenger, and spend in charity out of the substance whereof he has made you heirs. For, those of you who believe and spend in charity; for them is a great reward" (Al-Hadid, 7). The Islamic *waqf* integrated religious, social, educational and economical approaches and contributed to Muslim education over the centuries.

2.5.3 The Presence of Mosques in the Kingdom of Thailand

The history of *waqf* properties in Thailand requires reference to the date of arrival of Muslims because it cannot be there without the presence of mosques as the existence of Muslims without mosques is extremely rare. Workers built mosques during their stay in a place and when finished, they returned to their original villages and the mosque remained a civilized mosque as defined by Armeen Madpongtua (Imam of mosque) - "when Muslims emigrated from their origin places to another area and they try to build the mosques as the centre of their communities" (Interview, 10/6/2008).

The researcher found this situation in the *Din Deang* village, Bangkok where there is a mosque despite it being a Buddhist village. Muslims must have come from neighbouring villages to perform the five daily prayers.

Therefore, to determine the date of the presence of mosques in the Kingdom of Thailand, it is vital to refer to the date of the arrival of Islam and to establish the territory. According to official sources, the first Thai mosque foundations in the Kingdom of Thailand is the *Kudi Thong* mosque founded by *Sheikh Ahmed*, a Persian, in the era of Ayudthaya and the largest mosque is *Nurul Islam* mosque located in Bangkok.

2.5.4 Historic Mosques in Thailand

The majority of Thais are Buddhists. Muslims are the second largest religious group in Thailand. Southern Thailand provinces, Pattani, Yala, Narathiwat and a segment of Songkhla and Chumphon have specific Muslim populations, comprising both ethnic Thai and Malays. Most Muslims live in separate settlements from non-Muslims. Southern Thailand is mostly ethnic Malays (Pongsapich, 1996).

Islamic religion is most popular in southern Thailand, which shares the border with Malaysia, where the huge majority of the Muslims, predominantly Malay in origin, are found. The remaining Muslims are Pakistani immigrants in the metropolitan centres, ethnic Thais in the suburban centre and south, varying from Muslim settlements to mixed communities and a few Chinese Muslims in northern Thailand.

Among the historic mosques in the Kingdom of Thailand, there are four remarkable mosques as follows:

A – *Takia Yokin Jinja Siam Ayudthaya* Mosque, Ayudthaya Province

The *Takia Yokin* mosque was founded in the first Ayudthaya era, and is now aged about seven hundred years. In ancient times, this was the village of Buddhists and they converted to Islam because a Muslim named *Sheikh Chao Kun Takia* educated them about Islam. That was before the first king of the Kingdom of Thailand in the Ayudthaya era (Prapertchob, 1991).

It consists of the house of prayer, which is characterised by the ancient mosques in the Arab world, the platform made of wood with botanical decorations in beautiful coloured gold and red. These decorations exist at the gates of Buddhist temples, at the top of the wall are written Quranic verses, and not far from the mosque, there is the graveyard of *Sheikh Chao Kun Takia* which is decorated from the outside and painted in green and white at the top with Persian style designs at the bottom (Askouri, 2007).

The *Takia Yokin* mosque society comprises Muslim migrants who evacuated from Persia during the time of King *Songtham* in Ayudthaya era. The *Takia Yokin* mosque has become a renowned place for regional and foreign Muslims. Buddhist Thais also visit the *Takia Yokin* mosque to make a wish and create merit, for instance by donating goats and fowls.

B - *Krue Se* Mosque - Pattani province

The *Krue Se* mosque is located at *Krue Se* village on the Pattani to Narathiwat highway and about seven kilometres from Pattani town. As for the history of the mosque, Sultan *Ismail Shah*, began its establishment and was unable to complete the mosque. His son came after him and continued the buildings but was unable to finish the mosque. The mosque until now is incomplete. This antique mosque has circular pillars which follows the Arabic artistry form. The most essential segment is the dome which has never been completed. It is certain that the mosque was built during the time of King *Naresuan* (Askouri, 2007).

Through this study, the researcher found that this ancient mosque's historical value is reflected in a historic landmark that links the past and the present and reflects the historical roots of Islam in the southern region of the Kingdom of Thailand.

C - *Wadi Al-Hussein* mosque, Narathiwat Province

The mosque is located at *Talohmanah* district and is not far from *Narathiwat* town. This mosque is known by various names. The mosque was possibly built during the end of the Pattani Empire. The connection of the construction, *Wadi Al-Hussein,* may have been done in the eighteenth century (Pongsapich, 1996). The mosque comprises various structural forms; two buildings connected together. As for the structure of columns, it is in the original southeast Asian style.

The building uses only timber. As for the construction, there are interlocking components cut to fit stably into each other. Complicated carving, as well as the intricate elaboration of leaves, flowers and Chinese styles, in the exquisite wooden windows show the life of timber that allows itself to beautiful creation as well as architectural construction. The interesting detail is progressed onto the wooden armrests under the roof as well as the exquisite finials discovered at the peak of the curved eaves. The roof has regional red clay tiles from Pattani. The noteworthy layered roofs, which are usual in original structure of Southeast Asia styles, have two quite exquisite styles (Askouri, 2007). The central structure of the mosque is surrounded by the gable, which is hung above the central roof in the invert stepped basis.

D - *Tonson* Mosque, Bangkok

The *Tonson* mosque is found in the Bangkok *Yai* village in the era of Ayudthaya, and is now around four hundred years. It was built before the time of King *Song Tham* of Ayudthaya empire. The *Tonson* Mosque is located on *Wang Doem* street, and is determined as the oldest Islamic mosque in Bangkok (Pongsapich, 1996). It was once reconditioned in 1954, in an endeavour to rebuild the architectural form of the antique mosque. The *Tonson* mosque not only purposes as a religious place, but it also specialises as an ancient place. Outside the mosque, the cemetery of the leaders of the Muslims in Thailand (Askouri, 2007) are located.

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The *Tonson* mosque is a renowned mosque in the Kingdom of Thailand. There are numerous Islamic *waqf* properties, and the *Tonson* mosque is the wealthiest mosque in the Kingdom of Thailand.

2.6   Summary

This Chapter discussed the forms of *waqf* management, the situation of *waqf* management, the expression of mosque committees in *waqf* management in Thailand, funding sources of mosques in Thailand, role of *waqf* management in Thailand and Thai laws relating to Islamic *waqf* properties in Thailand. The next Chapter discusses the research methodology for this study.

CHAPTER THREE

METHODOLOGY

3.1   Introduction

This Chapter provides a discussion of the theoretical framework. The research methodology includes a sample selection, proportionate stratified random sampling, instrumentation, data collection, data analysis and pilot study, all of which are presented in this Chapter.

3.2 Theoretical Framework
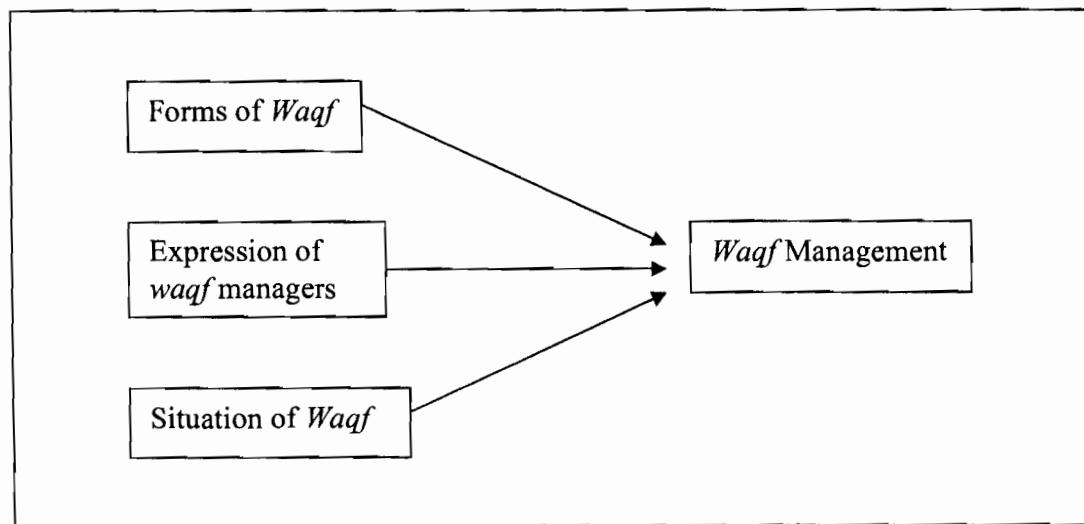
Figure 3.1 The theoretical framework.

3.2.1 The Forms of *Waqf* Management

(Allah) says "and whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers" (Al-Baqarah, 270). *Waqf* management is the main focus of the Islamic economic system in all Muslim countries and even in non-Muslims countries as well, including Thailand. The form of *waqf* management affects *waqf* management in terms of how to manage these forms of *waqf* to gain reasonable profits and avoid losses. This finding supports the fact that there is a significant relationship between the form of management and *waqf* management in Thailand. Voluntary charities can take different forms, one of which is *waqf*. As mentioned by Syed Othman (1991), the Prophet (pbuh) described *waqf* as a benevolent act of setting aside part of one's wealth, mainly in the form of fixed assets, whose income is continuously used for charitable deeds. As such, most of the *waqf* properties have been in the form of land (estates or orchards), residential and commercial buildings, schools, mosques and books of knowledge, which could generate income or confer benefits on society. The contemporary Muslim activists seem more ready to discuss how to establish *zakat* and Islamic banking, but only a few of them, if any, actually realise the importance of *waqf* and its potential for economic development of the Muslim community (Prapertchob, 1991).

3.2.1.1 Rental Form of *Waqf* Management

The rental form is the simplest form of *waqf* management in Thailand. (Allah) says "those who in charity spend of their goods by night and by day, in secret and in

public, have their reward with their Lord: on them shall be no fear, nor shall they grieve" (Al-Baqarah, 274). The *waqf* endowments were aimed at generating income to meet the expenses for maintenance of mosques. This was true particularly with *waqf* properties in the form of land or buildings from which rent could be regularly collected (Syed Othman, 1991). This is a significant part in the forms of *waqf* management in Thailand. The rental form of *waqf* management includes rental houses, apartments, rental lands for agriculture, rental lands for accommodation and rental lands for commercial buildings.

3.2.1.2 Educational Form of *Waqf* Management

Educational forms of *waqf* management provide various kinds of educational institutes and play important roles in improving Muslims communities in Thailand. The Ministry of Education has designed a special Islamic education programme to be incorporated in the general curriculum, in addition to providing support for the school system in the form of subsidy (Prapertchob, 1991). The educational forms of *waqf* management include public schools, Islamic schools and Islamic information centres.

3.2.1.3 Public Benefits Form of *Waqf* Management

The functions of public benefits form of *waqf* management are to provide convenient facilities to the villagers and improve relationship between the mosques and villagers. This is apparent if *waqf*, as an Islamic institution for development, were to make a significant contribution to the welfare of Muslims communities (Syed Othman,

1991). The public benefits forms of *waqf* management include all purpose buildings, public parks and sports grounds.

3.2.2 The Situation of *Waqf* Management

According to Syed Othman (1991), there are various problems of *waqf* management, particularly in tracing the *waqf* lands and the lack of competent personnel and administrative facilities. The situation of *waqf* management factor affected *waqf* management in terms of the problems, obstacles, *waqf* management consultants and the financial status of *waqf* management. Almost none of the officers managing the *waqf* properties has any training or competency in investment analysis, project management, property evaluation, or any such experience relevant for the job (Syed Othman, 1991). There is a significant relationship between the situation of *waqf* management and *waqf* management in Thailand and there is a need to investigate how to solve these problems of *waqf* management and reveal exact practical forms.

3.2.2.1 Main Problem of *Waqf* Management

There are many problems of *waqf* management in Thailand. These problems affected directly *waqf* management and need to be solved. The main problems of *waqf* management include the lack of support from villagers, the vague *waqf* management of mosques, the lack of understanding of *waqf* management and the interference of the outsiders as defined by Samarn Poomorn (Imam of mosque) as "lack of understanding in

waqf management is the main problem of mosque committees and the villagers. The *waqf* training courses can solve this problem" (Interview, 6/6/2008).

3.2.2.2 *Waqf* Management Consultant

The suggestions and advice in any *waqf* problems are provided by *waqf* management consultants. Their decisions can affect *waqf* management in terms of the observation of mosque committee members (prapertchob, 1991). The *waqf* management consultants include Islamic lawyers, Islamic scholars and Islamic committees in Bangkok.

3.2.2.3 Financial Status of *Waqf* Management

The information of financial status of *waqf* management can reveal the problems and management ability of mosques committees as defined by Ali Sukthaworn (Imam of mosque) as "the earnings of *waqf* management of each mosque are low because the majority of *waqf* donors want to help the poor people. Therefore, mosque committee members provide low rental accommodations to their villagers" (Interview, 8/6/2008). The financial status of *waqf* management includes wealthy status, neutral status and weak status.

3.2.2.4 Main Obstacles of *Waqf* Management

The obstacles of *waqf* management includes the need for *waqf* management law improvement as defined by Charn Adamali (Imam of mosque) as "*waqf* administrative law in Thailand is not a comprehensive law. The law restrictedly provides the form of *waqf* management in Thailand. Therefore, the Thai government has to revise *waqf* administrative law in terms of the earnings of *waqf* management fro them Muslims' view" (Interview, 4/6/2008). These obstacles provide significant information for this study. The greatest obstacles include the lack of assistance from the government, the *waqf* administrative law, the absence of *waqf* institutions and the absence of *waqf* specialists.

3.2.3 The Expression of Mosque Committee Members in *Waqf* Management

Another contributing factor that affected *waqf* management in Thailand is the expression of mosque committee members. *Waqf* properties in the form of land or residential and commercial buildings which generate income for mosques religious schools, were similarly administered by the relevant authorities in the form of committees (Syed Othman, 1991). As suggested by Syed Othman (1991), the *waqf* management seems to require some drastic review in terms of structure and personnel. Many mosque committee members do not know what to do with *waqf* properties that were given for some specific purposes which could not be realised and *waqf* properties could not be put to alternative uses without clear sanctions from the donors (Prapertchob, 1991). The guided interviews covered the expectation of *waqf*

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management, opinion on *waqf* improvement, role of *waqf* management consultants, *waqf* administrative law and its revision, *waqf* training courses, understanding of Muslims, government assistance, *waqf* specialist and *waqf* institution establishment, all of which were used to investigate the expression of *waqf* managers to obtain clear suggestion to improve *waqf* management in Thailand. There is a significant relationship between the expression of *waqf* managers and *waqf* management in Thailand.

3.3 Methodology

3.3.1 Sample Selection

In Bangkok, the capital of Thailand, there are one hundred and eighty mosques, and six districts (Central Islamic Committee, 2008). Annual reports have been used since these kinds of documents are mandated as well as important forms of communication for such groups (Hart and Owen, 1995). There are several studies that used annual reports in gathering the data for their research (Maheshwari, 1992). From these 180 mosques, proportionate stratified random sampling was used as sampling design. This study used the stratified random sampling because this technique guaranteed that each sample will be easy to differentiate. Seventeen percent (30 mosques with 120 individuals representing the mosque committees) of the sampling frame were finally selected as the subjects of investigation.

Proportionate Stratified Random Sampling

District in Bangkok	Amount	Proportionate Sampling
Pravech District	30	5
Nongjork District	30	5
Thung Kru District	30	5
Suanluang District	30	5
Bangkapi District	30	5
Saphansung District	30	5
Total	180	30

Table 3.1 Sample Selection.

3.3.2   Instrumentation

The purpose of this study is to investigate *waqf* management in Thailand, and to investigate the relationship between the factors influencing the perceptions of Muslims. Thus, the questionnaire sets and interviews were used in this study.

3.3.2.1 The Questionnaire

Questionnaire surveys have been used widely by researchers to measure perceptions and attitudes of the samples (Lankford, 1994). The researcher can deeply interpret the results from questionnaires. Researchers who adopt a more conductive approach use theory to guide the design of the study and interpretation of the results

(Neuman, 1994). The questionnaire sets were prepared which covered the following items:

1. Section A: Demographic information. In this section, an attempt is made to gather data on the respondent gender, age, academic background, marital status, work experience and salary. This information would give a general feel of the type of respondents responding to the questionnaire.

2. Section B: Questions regarding the forms of *waqf* management in Thailand. The items were on forms of *waqf* management; education form of *waqf* management, rental form of *waqf* management and public benefits form of *waqf* management. This information would give significant findings to investigate the research objectives.

3. Section C: Questions regarding the situation of *waqf* management. The items were most effective problem of *waqf* management, *waqf* management consultants, financial status of *waqf* and main obstacle of *waqf* management.

Through the preparation of the questionnaire, vague wording, double-barrelled questions, double-negative words, jargon and technical terms were avoided. Therefore, close-ended questions were designed to ensure the respondents could easily capture the objective of the questions, thus rendering the analysis of data to be more accurate.

3.3.2.2 Interview Protocols

Interview was based on the use and interview guide i.e. a written list of questions and topics that had to be covered in a particular order. The interviewer intervened only for clarification or further explanation, as suggested by Veal (1997). The interviewer

used probing questions for clarification of concepts and ideas as well as to interact with respondents in a conversational setting to reach the heart of the subject under investigation. As Veal (1997) states, interviews are generally the most useful. The investigator and the object of study will be interactively linked so that findings will be mutually created within the context of situation which shapes the inquiry (Guba & Lincoln, 1994). The interviews were prepared by use the guided interview questions covering the objectives of this research. The questions were:

Question 1 : How is your expectation of *waqf* management in Thailand?

Question 2 : What is your opinion to improve *waqf* management in Thailand?

Question 3 : Do you agree with the role of *Waqf* management consultants?

Question 4 : Do you agree with *Waqf* administrative law?

Question 5 : Do you agree with the revision of *Waqf* administrative law?

Question 6 : Do you agree with the establishment of *Waqf* training courses for the
villagers?

Question 7 : Do you agree with the understanding of Muslims in Thailand about *Waqf*
management?

Question 8 : Do you agree with the government assistance in *Waqf* management?

Question 9 : Do you agree with the establishment of *Waqf* management specialists?

Question 10 : Do you agree with the establishment of *Waqf* management institutions?

3.3.3 Data Collection

The survey method, using questionnaires, was used due to a number of reasons in favour of it. It has the ability of surveying a large random sample with lower cost of time

and expenditure. This study was involved in getting more information from respondents. Also, the survey using questionnaires avoids researcher bias, provides the feeling of anonymity to the respondents who tend to give genuine responses, and enables the researcher to measure perceptions in a relatively more accurate way. The questionnaires were written in Thai language. The questionnaires were self-administered due to the advantage of self-administered questionnaires. The researcher could collect all the completed responses within a short period of time, and any doubts could be clarified on the spot. Furthermore, this strategy employed survey method by using the questionnaires to get the perceptions of the respondents on *waqf* management in Thailand, and to investigate the relationship between these factors. Therefore, close-ended questions were designed in ensuring the respondents could capture the objective of the questions easily, thus making the analysis of data to be more accurate.

3.3.4 Data Analysis

This step involved the editing, coding, transcribing and verification of data in order to remove errors that may have occurred during the data collection process. After data was keyed-in, data analysis in terms of which the information contained in the questionnaires had to be converted into relevant knowledge, thus giving meaning to the data collected was done. The data from the questionnaires was examined by using Statistical Package for the Social Sciences (SPSS).

3.3.5 Pilot Study

A pilot test was done by the researcher for the purpose of testing the reliability of the items used in the questionnaire. The pilot test was done on 2 May 2008 on 30 mosque committees. The mosque committees were randomly selected during a conference at the central Islamic committee office.

The questions were read one by one by the researcher to ensure every mosque committee member understood all the terms and language used in the questionnaires. After all the 30 questionnaires were collected, the data was keyed-in and processed using Statistical Package for the Social Sciences (SPSS).

3.4 Hypotheses

Waqf management in Thailand is more concerned about reasonable profits. As this study intends to investigate the form, situation of *waqf* management and the expression of *waqf* managers that influence *waqf* management, it can be hypothesized that:

H1 : The efficient system of *waqf* management is more likely related to the form of *waqf* management in Thailand.

H2 : The inconvenient situations of *waqf* management in Thailand are more likely related to the socio-economic obstacles.

H3 : The positive expression of mosque committees are more likely related to the improvement of *waqf* management in Thailand.

3.5   Summary

This Chapter presented the discussions of the theoretical framework and the research methodology included sample selection, proportionate stratified random sampling, instrumentation, data collection, data analysis and pilot study. The findings and analysis are presented in the next Chapter.

CHAPTER FOUR

ANALYSIS AND FINDINGS

4.1   Introduction

In this chapter, the results of the empirical survey are discussed. The main objective of the study was to gain primary information regarding *waqf* management in Thailand. The analyses were based on the data furnished by the respondents through completed questionnaires which were returned. The results are discussed in the sequence as set in the questionnaire, where the relevant data is divided into four sections, i.e. Section A which describes the demographic information of the respondents. The results regarding the forms of *waqf* management in Thailand are discussed in Section B. Section C provides the results regarding the situation of *waqf* management in Thailand. Section D describes the interviews from Imams of mosques about *waqf* management in Thailand. The results are based on a question-by-question basis and are represented graphically in tables and figures such as charts in order to answer the objectives. A total of 120 respondents completed the questionnaire. The final section provides the summary of the Chapter.

4.2   SECTION A: Demographic Information

The formulation on demographic factors of respondents includes gender, age, academic background, marital status, work experience and salary. Therefore, descriptive analysis is used in this research in order to see the formulation of the demographic factors.

4.2.1   Gender

Gender percentage of the respondents is shown in Table 4.1 below. From the 120 respondents, 90% were male. Mosque committees were elected by villagers of each mosque. The majority of mosque committee members were male. Male villagers mostly make themselves available to be mosque committee members. The remaining ten percent were female. Some mosques do not have any suitable male villagers to be mosque committee members. Therefore, female villagers have opportunities to be members of mosque committees in their villagers. It is interesting to note that national statistics, according to the Statistics Southeast Asia, were not in line with the findings where 50% of the population are females and 50% are males. This could probably be attributed to the fact that in this study, the questionnaires were distributed more to male respondents rather than female.

Gender	Frequency	Percentage
Male	108	90
Female	12	10
Total	120	100

Table 4.1 Gender Composition of Respondents.

4.2.2   Age

Table 4.2 illustrates that the age groups are almost split equally with 35.8% of respondents in the 40-50 age group. Actually, the young villagers in each village respect their senior villagers. Therefore, senior villagers have more experiences and priority to become mosque committee members. The second largest (29.2%) of respondents were in the 30-40 age group. Some of the members of the mosque committees have more knowledge and respect. Many villagers offered themselves to be mosque committee members. About 21.7% of respondents were aged more than 50 years. Mosque committee members in this age group mostly retire upon reaching age 50 and thus provide opportunities to other villagers. 13.3% of the respondents are in the less than 30 age group. Mosque committee members in this age group are young villagers. They have good skills but need to gain more experiences to execute their responsibilities.

Age	Frequency	Percentage
Less than 30	16	13.3
Academic Background 30-40	Frequency 35	Percentage 29.2
40-50	43	35.8
More than 50	26	21.7
Total	120	100

Table 4.2 Age Composition of Respondents.

4.2.3 Academic Background Level

The breakdown of academic background levels of the respondents is shown in Table 4.3 below. The largest sample consisting of those with high school level education was 32.5%. The majority of mosque committee members graduated from high school but some of them graduated from both high school and with Islamic studies. Therefore, they have more than adequate knowledge to be mosque committee members in their villages. About 26.7% of the respondents had bachelor's degrees. Mosque committee members with bachelor's degrees mostly graduated from Islamic countries with specialisation in various fields of Islamic knowledge. About 21.7% of the respondents had elementary level education. Some of the members of the mosque committees want to help their families to do businesses, and hence could not further their studies. 16.7% of the respondents were from the vocational level. After mosque committee members graduated from vocational level schools, they could obtain jobs commensurate with their skills. About 2.5% of the respondents graduated from other levels. Some of the mosque committee members graduated with doctoral and master's degrees.

Elementary level	26	21.7
High school level	39	32.5
Vocational level	20	16.7
Bachelor's degree level	32	26.7
Others	3	2.5
Total	120	100

Table 4.3 Academic Background Level of Respondents.

4.2.4 Marital Status

Table 4.4 illustrates that most of the respondents are married i.e. 70% mosque committee members in this study are mostly senior villagers; they are married and have descendants. About 30% of the respondents are single in this study. Mosque committee members who are single are mostly of young age. They can collaborate with senior mosque committee members in carrying out their tasks.

Marital Status	**Frequency**	**Percentage**
Single	36	30
Married	84	70
Total	120	100

Table 4.4 Marital Status of Respondents.

4.2.5 Work Experience

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The breakdown of work experience of the respondents is shown in Table 4.5 below. The largest sample consists of the 10-15 years group which is 38.3%. A majority of the mosque committee members have more experiences in line with their responsibilities. Some of them are in the older age group. About 32.5% of the respondents are in the 5-10 years group. Some of the members of the mosque committees have more skills in their work and they can provide suggestions to their villagers. 19.2% of the respondents have more than 15 years experience. Some of the mosque committee members are in the older age category, whereby they have more knowledge and experiences on various Islamic issues. About 10% of the respondents have less than 5 years' experience. Some of the members of the mosque committees are of young age, whereby they have to learn more skills and collaborate with senior mosque committee members.

Work Experience	Frequency	Percentage
Less than 5 years	12	10
5-10 years	39	32.5
10-15 years	46	38.3
More than 15 years	23	19.2
Total	120	100

Table 4.5 Work Experience Composition of Respondents.

4.2.6 Salary

Table 4.6 shows that the majority or 43.3% of the respondents receive 5000-10000 baht per month. Mosque committee members in this salary range mainly are in employee position. They can do extra jobs to earn more salary so as to look after their families. 29.2% of the respondents are in the 10000-15000 baht group. Mosque committee members who graduated with a bachelor's degree are mainly Islamic teachers or employees. About 23.3% of the respondents earn more than 15000 baht. Some of the mosque committee members carry out personal businesses and earn a lot of money. Some of them have rental houses, farms and groceries. About 4.2% of the respondents earn less than 5000 baht. Mosque committee members in this salary range are in the poorer part of the Muslims communities. Some of them are in the old age group and invariably are supported by their families.

Salary	Frequency	Percentage
Less than 5000 baht	5	4.2
5000-10000 baht	52	43.3
10000-15000 baht	35	29.2
More than 15000 baht	28	23.3
Total	120	100

Table 4.6 Salary of Respondents.

4.2.7 Conclusion

Based on the demographic information, the findings are as follows; most of the respondents are male. The majority of them are in the 40-50 age group. Most of the respondents have high school level education. A majority of the respondents are married and have work experiences of between 10-15 years with salaries ranging from 5000-10000 baht per month.

4.3   SECTION B: The Form of *Waqf* Management in Thailand

4.3.1   Regular Form of *Waqf* Management

It is interesting to note that a large number (45.8%) of the respondents chose the rental form of *waqf* management. The rental forms are the simplest form of *waqf* management; their main functions being to make profits from *waqf* properties, as defined by Pramote Meesuwarn (Imam of mosque) as "commonly, the mosques use the rental form of *waqf* management for earning the incomes, for example, the rental lands for accommodation, and its incomes utilised for the maintenance of mosques" (Interview, 7/6/2008).

The rental forms conform to *waqf* administrative law whereby this law identified rental forms of *waqf* management. 32.5% of the respondents chose educational forms. Under the educational form, the mosques which have large amounts of *waqf* properties, can construct Islamic educational institutions, for example, Islamic schools, libraries and

Islamic information Centers. 15% of the respondents chose public benefit forms. Some rich mosques can manage *waqf* properties for the public's benefits and for convenience of their villagers. For example, they can build all-purpose buildings or sports grounds. 6.7% of respondents chose no form of management. Some mosques possess *waqf* lands but not enough capital to invest in their projects. On the other hand, some mosques have more capital but no *waqf* lands to build their projects.

Regular *Waqf* Management Form	Frequency	Percentage
Educational form	39	32.5
Rental form	55	45.8
Public benefits form	18	15
No management	8	6.7
Total	120	100

Table 4.7 Regular Form of *Waqf* Management.

4.3.2 Educational Form of *Waqf* Management

Table 4.8 shows the majority (61.7%) of the respondents who chose educational forms of *waqf* management selected Islamic schools as mentioned by Boonrod Narknava (Imam of mosque) as "Islamic schools played an important role in educational form of *waqf* management because the mosque committee members in each village can control their administration in efficient ways" (Interview, 10/6/2008).

Actually, *waqf* properties are dependent on *waqf* donors. Islamic schools are the outcome of *waqf* donations because the donors want to educate young Muslims and also gain more merits in this life and the afterlife. 23.3% of the respondents chose public schools. For public schools, some mosques want the government to participate in their educational projects. Therefore, the mosques can construct public schools on their *waqf* lands. 11.7% of the respondents chose Islamic information centres. Some rich mosques can build Islamic information centres for educating the non-Muslims in their villages as well as improving relationship between Muslims and non-Muslims. About 3.3% of the respondents chose other educational forms.

Educational Form	Frequency	Percentage
Public school	28	23.3
Islamic School	74	61.7
Islamic Information Center	14	11.7
Others	4	3.3
Total	120	100

Table 4.8 Educational Form of *Waqf* Management.

4.3.3   Rental Form of *Waqf* Management

Table 4.9 illustrates that majority (55.8%) of the respondents chose rental form of *waqf* management i.e. providing rental lands for accommodation. Many mosques have a lot of *waqf* lands but lack of capital impedes construction of the rental accommodation as defined by Sudin Yangso (Imam of mosque) as "there are many

rental lands for accommodation of *waqf* properties in Thailand but the lack of funds is the problem of the majority of mosques" (Interview, 9/6/2008). Therefore, the mosques utilise *waqf* lands by providing the land for rent to the villagers with low prices to build the houses by themselves. 19.2% of the respondents chose rental houses. Some mosques have sufficient capital to build the rental houses and gain better rates than rental lands for accommodation. 12.5% of the respondents chose the apartments. Some rich mosques located in good locations, can build apartments and charge high rates. Actually, the tenants of apartments are people from other villages. 7.5% of the respondents chose rental lands for agriculture. Some mosques have *waqf* lands located in agricultural districts and the lands cannot be utilised without providing the rental lands to the farmers for agricultural purposes. Five percent of the respondents chose rental lands for commercial buildings. Some mosques provided the rental *waqf* lands to individuals for constructing commercial buildings. Therefore, the mosques can get more profits from rental lands for commercial buildings as stipulated in the contracts between the mosques and individuals.

Rental Form	Frequency	Percentage
Rental house	23	19.2
Apartment	15	12.5
Rental lands for agriculture	9	7.5
Rental lands for accommodation	67	55.8
Rental lands for commercial building	6	5
Total	120	100

Table 4.9 Rental Form of *Waqf* Management.

4.3.4 Public Benefits Form of *Waqf* Management

Table 4.10 illustrates that majority (65%) of the respondents chose public benefits form of *waqf* management for all-purpose buildings as defined by Chom Mali (Imam of mosque) as "we can use the all-purpose buildings to handle the activities and festivities of mosques, for example, *Ramadhan* month and the important religious days" (Interview, 9/6/2008). Many mosques in Bangkok can provide convenient facilities to their villagers; they build all-purpose buildings for activities and festivities of the Muslims. 26.7% of the respondents chose sports grounds. Some mosques construct sports grounds for the health of their villagers and this helps improve relationship between them. 5.8% of the respondents chose public parks. Some mosques have beautiful *waqf* lands and they can convert some areas into public parks for relaxation. About 2.5% of the respondents chose other public benefits forms. Some mosques can build public libraries on their *waqf* lands.

Public Benefits Form	Frequency	Percentage
All-purpose building	78	65
Public park	7	5.8
Sports ground	32	26.7
Others	3	2.5
Total	120	100

Table 4.10 Public Benefits Form of *Waqf* Management.

4.3.5 Conclusion

The regular form of *waqf* management is the rental form. The educational form of *waqf* management is Islamic schools. The rental form of *waqf* management is rental lands for accommodations and the public benefits form of *waqf* management is all-purpose buildings.

4.4 SECTION C: The Situation of *Waqf* Management in Thailand

4.4.1 Most Effective Problem of *Waqf* Management

Table 4.11 illustrates that 35.8% of respondents stated that the most effective problem of *waqf* management is the lack of understanding of *waqf* management as defined by Samarn Poomorn (Imam of mosque) as "lack of understanding in *waqf* management is the main problem of mosque committee members and the villagers. The *waqf* training course can solve this problem" (Interview, 6/6/2008).

The *waqf* managers play important roles in *waqf* management. *Waqf* education is therefore very important for *waqf* managers to efficiently and systematically manage *waqf* properties. It is necessary for *waqf* managers to learn more knowledge in various fields of *waqf* management. 29.2% of the respondents chose outside interference. The efficient organisation of mosque committees is an important part of *waqf* management. Therefore, the intervention of the outsiders in *waqf* management directly affects the functions of mosque committees. 20.8% of the respondents chose unclear or vague management of mosques. The functions of mosque committees are to clearly check all the documents of *waqf* properties so that mosque committees can efficiently manage *waqf* management projects. 10% of the respondents chose the lack of support of the villagers. The relationship between mosque committees and the villagers should be at a good level. The support of villagers affected mosque committees in terms of charity assistance. The appropriate activities and festivities of mosques can solve these problems. About 4.2% of the respondents chose other problems of *waqf* management. Some respondents chose lack of connection between mosque committee members as the most salient problem of *waqf* management.

Most Effective Problem of *Waqf* Management	Frequency	Percentage
Lack of support from villagers	12	10
Vague management of mosque	25	20.8
Lack of understanding in *waqf* management	43	35.8
Interference of the outsiders	35	29.2
Others	5	4.2
Total	120	100

Table 4.11 Most Effective Problem of *Waqf* Management.

4.4.2 *Waqf* Management Consultant

Table 4.12 illustrates that majority (50%) of the respondents chose the Islamic Committee of Bangkok as the *waqf* management consultant as mentioned by Boonlom Sardlea (Imam of mosque) as "Islamic committees of Bangkok play a significant role in *waqf* management because the majority of mosque committees use their suggestions in solving the problems of *waqf* management in Thailand" (Interview, 5/6/2008).

The roles of a *waqf* management consultant are to give efficient suggestions on any Islamic issue. Islamic committees of Bangkok play an important role in *waqf* management. They also provide *waqf* information in terms of management to gain reasonable profits. 37.5% of the respondents chose Islamic scholars. Many Islamic scholars graduated from Islamic countries in various fields of Islamic studies. After they come back to their hometowns, they can educate the villagers on any Islamic issue

including *waqf* management. 8.3% of the respondents chose Islamic lawyers. Some Islamic lawyers graduated in the field of Thai laws. Therefore, they can directly provide information about Thai laws relating to *waqf* management in Thailand to the mosque committee members. About 4.2% of the respondents chose other *waqf* management consultants. Some respondents chose Thai lawyers because there are always some problems about *waqf* lands.

Waqf Management Consultant	Frequency	Percentage
Islamic lawyers	10	8.3
Islamic Committees of Bangkok	60	50
Islamic scholars	45	37.5
Others	5	4.2
Total	120	100

Table 4.12 *Waqf* Management Consultant.

4.4.3 Financial Status of *Waqf*

Table 4.13 illustrates that majority (54.2%) of the respondents chose financial status of *waqf* to be of weak status as defined by Ali Sukthaworn (Imam of mosque) as "the earnings of *waqf* management of each mosque are low because the majority of *waqf* donor want to help the poor people. Therefore, mosque committees provide low rental accommodations to their villagers" (Interview, 8/6/2008).

Many mosques in Bangkok are in weak financial status because they cannot control their *waqf* management efficiently. They are not concerned about their incomes from *waqf* management because maintaining the intentions of *waqf* donors and helping the poor people are the main priorities. 30.8% of the respondents chose neutral status. Some mosques can control their *waqf* management in a balanced way. They can earn more profits from their management but cannot keep it for the long term. About 15% of the respondents chose wealthy status. Some mosques can control their *waqf* management in an efficient way. They can earn a lot of profits from apartments, rental houses or rental lands for commercial buildings.

Financial Status of *Waqf*	Frequency	Percentage
Wealthy status	18	15
Neutral status	37	30.8
Weak status	65	54.2
Total	120	100

Table 4.13 Financial Status of *Waqf*.

4.4.4 Most Effective Obstacle of *Waqf* Management

Table 4.14 illustrates that 45% of the respondents chose most effective obstacle of *waqf* management to be *waqf* administrative law as stated by Charn Adamali (Imam of mosque) as "*waqf* administrative law in Thailand is not a comprehensive law. The law restrictedly provides the form of *waqf* management in Thailand. Therefore, Thai

government has to revise *waqf* administrative law in terms of the earnings of *waqf* management from the Muslim viewpoint" (Interview, 4/6/2008).

The improvement of *waqf* management in Thailand partially depends on *waqf* administrative law. This law is not comprehensive and only covers rental form of *waqf* management. 20.8% of the respondents chose the absence of *waqf* institution. There are *waqf* institutions in most Muslims countries; their functions being to control *waqf* system and improve the lot of Muslim communities in their countries. 19.2% of the respondents chose the absence of *waqf* specialists. *Waqf* education is very important for everyone in each community. *Waqf* specialists are the experts in *waqf* management who can educate the villagers or provide efficient suggestions to mosque committees. About 12.5% of the respondents chose lack of government assistance. The financial assistance of the government is very significant for all the mosques in all regions of Thailand. Some mosques want financial assistance to maintain their mosques. Some mosques need monetary assistance to construct their *waqf* projects. About 2.5% of the respondents chose other obstacles. Some respondents chose lack of understanding in Islam of non-Muslims as the main obstacle of *waqf* management.

Most Effective Obstacle of *Waqf* Management	Frequency	Percentage
Lack of government assistance	15	12.5
Waqf administrative law	54	45
The absence of *waqf* institute	25	20.8
The absence of *waqf* specialist	23	19.2
Others	3	2.5
Total	120	100

Table 4.14 Most Effective Obstacle of *Waqf* Management.

4.4.5 Conclusion

From the findings of the situation of *waqf* management in Thailand, it is learnt that the main problem of *waqf* management is the lack of understanding in *waqf* management. The majority of the respondents chose Islamic Committees of Bangkok as *waqf* management consultants. The financial status of *waqf is* weak status and most of the respondents chose main obstacle of *waqf* management to be *waqf* administrative law.

4.5 SECTION D: The Perceptions of Imams of Mosques about *Waqf* Management in Thailand.

4.5.1 Perceptions

Question 1 : What is your expectation of *waqf* management in Thailand?

Response : Table 4.15 illustrates that 60% of Imams agreed that the expectation of *waqf* management is the efficient profits from *waqf* management as defined by Mudaram Thong (Imam of mosque) as "we need to improve *waqf* management system in terms of how to earn more profits from *waqf* properties" (Interview, 9/6/2008). About 23.3% of Imams identified *waqf* management institutes as stated by Armeen Madpongtua (Imam of mosque) as "a *waqf* institute can provide efficient suggestions and solve the problems about *waqf* funds of all the mosques in Thailand" (Interview, 10/6/2008). And 16.7% say more assistance from government as mentioned by Somnuk Jitryardsuwan (Imam of mosque) as "help from the government is very important in terms of the maintenance of mosque buildings" (Interview, 3/6/2008).

Expectation	Frequency	Percentage
Efficient profits	18	60
More assistance from government	5	16.7
Waqf management institute	7	23.3
Total	30	100

Table 4.15 Expectation of *Waqf* Management.

Question 2 : What is your opinion to improve *waqf* management in Thailand?

Response : Table 4.16 shows that 40% of Imams agreed that part of the *waqf* administrative law has to include various forms of *waqf* management as defined by Pattana Langputae (Imam of mosque) as "the revision of *waqf* administrative law is the best way to improve *waqf* management in Thailand. Therefore, mosque committee members have to participate in this improvement" (Interview, 4/6/2008). 30% of Imams identified that the government has to establish *waqf* institutions for precise practical purposes. 16.7% of Imams identified government assistance. About 13.3% of Imams agreed that the government should be more concerned with the problems and the obstacles of *waqf* management and provide opportunities for the mosque committees to express their opinions on any problems or needs as mentioned by Idris Kengmalapee (Imam of mosque) as "the seminar about *waqf* management is a significant issue for mosque committee members and the government" (Interview, 8/6/2008).

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Opinion on *Waqf* Improvement	Frequency	Percentage
The revision of *waqf* administrative law	12	40
Government assistance	5	16.7
Provide opportunities for mosques	4	13.3
Waqf institute establishment	9	30
Total	30	100

Table 4.16 Opinion on *Waqf* Improvement.

Question 3 : Do you agree with the role of *Waqf* management consultants ?

Response : Table 4.17 illustrates that 83.3% of Imams agreed with the role of *waqf* management consultants. Their responsibilities are to provide suggestions about *waqf* management as defined by Umar Cheapoodee (Imam of mosque) as "the responsibilities of *waqf* management consultants are to provide efficient suggestions about the problems of *waqf* management in Thailand but they have to improve their skills for more efficient advice" (Interview, 11/6/2008). About 16.7% of Imams disagreed with the role of *waqf* management consultants and mentioned that *waqf* management consultants have to improve their understanding in order to come up with efficient suggestions as stated by Manad Ponkhunphom (Imam of mosque) as "*waqf* management consultants have to improve their knowledge about *waqf* management for more efficient suggestions" (Interview, 7/6/2008).

Role of *Waqf* Management Consultant	Frequency	Percentage
Agree	25	83.3
Disagree	5	16.7
Total	30	100

Table 4.17 Role of *Waqf* Management Consultant.

Question 4 : Do you agree with *Waqf* administrative law?

Response : Table 4.18 illustrates that 80% of Imams disagreed with *waqf* administrative law and mentioned that the *waqf* administrative law is not a comprehensive law as defined by Samart Yusob (Imam of mosque) as "the rental form of *waqf* management is the form that is mentioned in *waqf* administrative law. Therefore, the other forms of *waqf* management should possibly be included in *waqf* administrative law" (Interview, 10/6/2008). Most of the Imams mentioned that the *waqf* administrative law has to be improved for the reasonable profits of *waqf* management. About 20% of Imams agreed with *waqf* administrative law as stated by Boonrod Narknava (Imam of mosque) as "*waqf* administrative law does not have to be improved because this law is suitable for Muslims communities in Thailand" (Interview, 10/6/2008).

Waqf Administrative Law	Frequency	Percentage
Agree	6	20
Disagree	24	80
Total	30	100

Total 4.18 *Waqf* Administrative Law.

Question 5 : Do you agree with the Revision of *Waqf* administrative law?

Response : Table 4.19 shows that 80% of Imams agreed with the revision of *waqf* administrative law and mentioned that the improvement must be made an important priority of the Thai government, especially on revising this law as defined by Tinnakorn

Meehiran (Imam of mosque) as "the Thai government has to be concerned with the problems of *waqf* management, especially *waqf* administrative law. Mosque committee members of each mosque have to participate in the improvement of *waqf* administrative law and to express their creative ideas" (Interview, 4/6/2008). About 20% of the Imams disagreed with the revision of *waqf* administrative law as stated by Chom Mali (Imam of mosque) as "the units in *waqf* administrative law are very clear and do not need any revision" (Interview, 9/6/2008).

The Revision of *Waqf* Administrative Law	Frequency	Percentage
Agree	24	80
Disagree	6	20
Total	30	100

Table 4.19 The Revision of *Waqf* Administrative Law.

Question 6 : Do you agree with the establishment of *Waqf* training courses for the villagers?

Response : Table 4.20 illustrates that 93.3% of Imams agreed with the establishment of *waqf* training courses for the villagers as defined by Arbideen Saengsri (Imam of mosque) as "lack of understanding in *waqf* management is the problem of mosque committee members and the villagers. Therefore, the establishment of *waqf* training courses can solve this problem" (Interview, 8/6/2008). The majority of Imams mentioned that *waqf* training courses are important processes for educating the villagers

on *waqf* issues and improving the relationship between the mosques and the villagers. About 6.7% of Imams disagreed with *waqf* management training courses for the villagers as mentioned by Boonlom Sardlea (Imam of mosque) as "the villagers can educate each other in terms of *waqf* management and there is no need to establish *waqf* training courses" (Interview, 5/6/2008).

Waqf Training Course Establishment	Frequency	Percentage
Agree	28	93.3
Disagree	2	6.7
Total	30	100

Table 4.20 *Waqf* Training Course Establishment.

Question 7 : Do you agree with the level of understanding of Muslims in Thailand about *Waqf* management ?

Response : Table 4.21 illustrates that 66.7% of Imams disagreed with the level of understanding of Muslims about *waqf* management and they mentioned also that the solution for this problem is *waqf* management training courses as defined by Muhammad Mudsen (Imam of mosque) as "majority of Muslims in Thailand have to improve their knowledge in *waqf* management. The understanding of *waqf* management is very important in improving the *waqf* system in Thailand" (Interview, 4/6/2008). About 33.3% of Imams agreed with the level of understanding of Muslims in Thailand about *waqf* management as stated by Charn Adamali (Imam of mosque) as "Muslims in

Thailand have more knowledge about *waqf* management and they can educate others on this issue" (Interview, 4/6/2008).

Waqf Level of Understanding of Muslims	Frequency	Percentage
Agree	10	33.3
Disagree	20	66.7
Total	30	100

Table 4.21 *Waqf* Level *of* Understanding of Muslims.

Question 8 : Do you agree with government assistance in *Waqf* management ?

Response : Table 4.22 shows that majority (73.3%) of Imams disagreed with the government assistance in *waqf* management and mentioned also that the financial assistance is inadequate as defined by Suthee Pholthawee (Imam of mosque) as "many mosques in Thailand need help from the government for maintaining their mosque buildings and developing their *waqf* projects" (Interview, 4/6/2008). The government has to carefully examine this problem. About 26.7% of Imams agreed with government assistance in *waqf* management as mentioned by Pattana Langputae (Imam of mosque) as "the mosques can utilise the funds from the Government to maintain the mosque buildings and plan *waqf* projects" (Interview, 4/6/2008).

Government Assistance	Frequency	Percentage
Agree	8	26.7
Disagree	22	73.3
Total	30	100

Table 4.22 Government Assistance in *Waqf* Management.

Question 9 : Do you agree with the establishment of *Waqf* management specialist?

Response : Table 4.23 illustrates that majority (70%) of Imams agreed with the establishment of *waqf* management specialists and mentioned also that *waqf* management specialists should be the liaison group as defined by Pramote Meesuwarn (Imam of mosque) as "lack of *waqf* management specialists is the maint problem of *waqf* committee members in planning their *waqf* properties projects and improving *waqf* management system of each mosque" (Interview, 7/6/2008). 30% of Imams disagreed with the establishment of *waqf* management specialists as stated by Samart Yusob (Imam of mosque) as "mosque committee members can efficiently manage *waqf* properties themselves and there is no need to establish *waqf* management specialists" (Interview, 10/6/2008).

Waqf Specialist Establishment	Frequency	Percentage
Agree	21	70
Disagree	9	30
Total	30	100

Table 4.23 *Waqf* Specialist Establishment.

Question 10 : Do you agree with the establishment of *Waqf* management institution?

Response : Table 4.24 illustrates that 90% of Imams agreed with the establishment of *waqf* management institutions and they mentioned that the *waqf* management institution is the main approach to improve *waqf* management in Thailand as defined by Boonrod Narknava (Imam of mosque) as "the government and Muslim authorities must concern themselves about *waqf* management and establish *waqf* management institutions. Therefore, *Waqf* management institutions can organise all issues of *waqf* properties and assign the functions to responsible persons" (Interview, 10/6/2008). About 10% of Imams disagreed with the establishment of *waqf* management institutions as mentioned by Arbideen Saengsri (Imam of mosque) as "there is no need to establish *waqf* institutes because there are so many Islamic scholars in Thailand and they can provide efficient advice" (Interview, 8/6/2008).

Waqf Institute Establishment	Frequency	Percentage
Agree	27	90
Disagree	3	10
Total	30	100

Table 4.24 *Waqf* Institute Establishment.

4.5.2 Conclusion

The majority of Imams agreed that the expectation of *waqf* management is the efficient profits from *waqf* management and that part of the *waqf* administrative law has to include the various forms of *waqf* management. Most of the Imams agreed with the role of *waqf* management consultants. They disagreed with *waqf* administrative law and mentioned that this law is not comprehensive enough. The majority of Imams mentioned that the *waqf* administrative law has to be improved for the reasonable profits of *waqf* management. They agreed with the revision of *waqf* administrative law and mentioned that the improvement must be an important priority of the Thai government. Most of the Imams agreed with the establishment of *waqf* training courses for the villagers and mentioned that such courses are important for educating the villagers on *waqf* issues and improving the relationship between the mosques and the villagers. The majority of Imams disagreed with the understanding of Muslims about *waqf* management and said that this problem can be overcome through *waqf* management training courses. The majority of Imams disagreed with government assistance in *waqf* management and mentioned also that the financial assistance is insufficient. The government has to

carefully overcome this problem. They agreed with the establishment of *waqf* management specialists and said that they should act as the liaison group. The majority of the Imams agreed with the establishment of *waqf* management institutions and mentioned that this institution is the main avenue to improve *waqf* management in Thailand.

4.6 Summary

This Chapter reported the findings of the form of *waqf* management in Thailand, the situation of *waqf* management and the role of mosque committees in *waqf* management, using descriptive analyses and report writing. The next Chapter presents the discussion and recommendations of the study.

CHAPTER FIVE

DISCUSSION AND RECOMMENDATIONS

5.1   Introduction

This is the final Chapter of the study. It presents the overall findings and summary

of the study, discussion and recommendations. The aim of this study is to investigate

waqf management in Thailand: case studies of mosques in Bangkok.

5.2   Discussions

5.2.1 The forms of *waqf* management in Thailand

It is interesting to note that a large number of respondents selected the rental

form as the regular form of *waqf* management in Thailand. This finding is in line with

the interviews of Imams who also say that the form of *waqf* management in Thailand is

the rental form. Most pieces of *waqf* property are commonly rented out (Prapertchob,

1991). This is the form that Islam allows but it is necessary to improve the form so that

an efficient system becomes available that can generate appropriate profits. Rental lands

for accommodation are the most common form of *waqf* management in Thailand. The

types of rental form are dependent on the capital funds and *waqf* lands of each mosque.

As for educational form, the most common form of *waqf* management is Islamic schools. The mosques commonly play an important role as educational institutes. As for public benefits form, the most popular form of *waqf* management is all-purpose buildings. The mosques actually provide *waqf* properties for public benefit and to develop facilities for Muslims.

5.2.2 The situation of *waqf* management in Thailand

Most of the respondents selected the lack of understanding of *waqf* management as the greatest problem of *waqf* management. In most cases, these *waqf* properties have not been efficiently managed (Prapertchob, 1991). The understanding of *waqf* management is an important factor that supports efficient management so as to gain reasonable profits. Almost none of the officers managing the *waqf* properties has any training or competency in investment analysis, project management, property evaluation, or any such experience relevant for the job (Syed Othman, 1991). The improvement of understanding in *waqf* management is an important priority for all the mosques so that they can practice this improvement, especially the mosque committees. As for the interference of the outsiders, this problem happens because the relatives of *waqf* donors have poor understanding of *waqf* management and want to bring *waqf* properties back into their possession. The vague management of mosques happens as the mosque committees cannot check the *waqf* properties and documents of mosques thoroughly. The lack of support from the villagers happens as a result of the lack of connectivity between the villagers and the mosques; therefore the mosques have to provide

opportunities for the villagers to participate in all activities of mosques, for improving relationship and the support from the villagers, especially in *waqf* management.

The majority of the respondents selected Islamic committee of Bangkok as *waqf* management consultant. Its responsibilities are to provide suggestions about *waqf* management when problems occur. *Waqf* management consultants have to improve their understanding so as to be able to come up with efficient suggestions because their suggestions are very important to guide mosque committees in *waqf* management. The majority of the respondents agreed that financial status of *waqf* management of their mosques is weak. The lack of profits of *waqf* management is the cause of this weak status. It is interesting to note that the intention of *waqf* donors affects their management because the intention of *waqf* donors is to assist poor people in their villages, for instance to provide low rental rates of lands for the villagers.

The majority of the respondents selected the main obstacle of *waqf* management is *waqf* administrative law. The key obstacle of *waqf* management is the non-comprehensive *waqf* law, because this law is under the Islamic Affairs Department (1999), and this law identified only the properties lease as the form of *waqf* management in Thailand. The improvement of *waqf* management is an important process in developing *waqf* system for the reasonable profits of *waqf* management. As for the absence of *waqf* institution, there has been a considerable amount of effort put in by the Muslims in Thailand in building up the institution of *waqf* (Prapertchob, 1991). The establishment of *waqf* institution is an important way to solve the *waqf* problems because *waqf* specialists can provide suggestions for the mosques on various issues.

Lack of assistance from government involves the inadequate distribution of funds from the government to all the mosques since the number of mosques in Thailand is continuously increasing. Therefore, the Thai government has to conduct training in the area of *waqf* management in Thailand.

5.2.3 The expression of Imams of mosques in *waqf* management

The majority of Imams agree that the expectation of *waqf* management is the efficient profits from *waqf* management. Therefore, efficient profits usually are the expectation in all forms of *waqf* management. The main concern should be in terms of how to efficiently manage *waqf* properties in the best possible manner. A majority of Imams agree that a part of the *waqf* administrative law has to include the various forms of *waqf* management. Subsequently, the government has to establish *waqf* institutions for precise practical purposes, provide assistance in monetary form and be more concerned with the problems and obstacles of *waqf* management besides providing opportunities for the mosques to express their opinions on any problems or needs. Imams of mosques agree with the role of *waqf* management consultants; their responsibilities are to give suggestions about *waqf* management. Imams of mosques disagree with *waqf* administrative law because this law is non-comprehensive *waqf* law. Imams of mosques agree with the revision of *waqf* administrative law and this must be an important priority of the Thai government. Imams of mosques agree with the establishment of *waqf* training courses for the villagers, because this is an important process for educating the villagers on *waqf* issues and improving the relationship

between the mosques and the villagers. Imams of mosques disagree with the level of understanding of Muslims on *waqf* management. This perception is in line with the lack of support from the villagers, therefore the way to overcome this problem is *waqf* management training courses. There is a need to train the *waqf* administrators on how to manage *waqf* properties in a more efficient manner (Prapertchob, 1991). Imams of mosques disagree with the government assistance in *waqf* management, because the funds are not enough, hence the government has to carefully address this problem. Imams of mosques agree with the establishment of *waqf* specialists and *waqf* institutions. The intention is to develop Islamic communities in Thailand because well managed *waqf* institutions is the sign of Islamic progress in Thailand.

5.2.4 The Synthesis of the Objectives

The most revealing findings of demographic factors (gender, age, academic background level, marital status, work experience and salary) in this study are that demographic information exerts influence on *waqf* management. A majority of respondents chose the rental form as the regular form of *waqf* management in Thailand. From their opinions, educational form of *waqf* management is Islamic schools, rental form of *waqf* management is rental lands for accommodation, public benefits form of *waqf* management is all-purpose buildings, main problem of *waqf* management is the lack of understanding of *waqf* management, Islamic committee of Bangkok is *waqf* management consultant, financial status of *waqf* is weak and the biggest obstacle of *waqf* management is *waqf* administrative law. As for gender factor, male respondents affected the form of *waqf* management, the situation of *waqf* management and

expression of mosque committees, especially in terms of different opinions between males and females about *waqf* management. As for age factor, the 40-50 age group of respondents has an impact on the research objectives from *waqf* management aspects. From academic background factor, high school level of respondents affected the research objectives in terms of the understanding of *waqf* management. From the marital status factor, a majority of respondents affected the research objectives in terms of different opinions between single and married respondents. As for work experience factor, 10-15 years' work experience group of respondents affected the form, situation of *waqf* management and expression of mosque committees in terms of how to improve *waqf* management in Thailand. As for salary factor, the majority of the respondents who receive 5000-10000 baht affected the research objectives in terms of various opinions in *waqf* management between the different salary ranges.

Waqf management is the main focus of the Islamic economic system in all Muslim countries and even in non-Muslim countries, including Thailand. The form of *waqf* management factor affected *waqf* management in terms of how to manage these forms of *waqf* to gain reasonable profits and avoid losses. These forms of *waqf* management include educational form, rental form and public benefits form. This finding supports the fact that there is a significant relationship between the form of management utilised and *waqf* management in Thailand.

The situation of *waqf* management affected *waqf* management in terms of the problems, obstacles, *waqf* management consultants and the financial status of *waqf*

management. There is a significant relationship between the situation of *waqf* management and *waqf* management in Thailand which reveals exact practical forms.

Another contributing factor affecting *waqf* management in Thailand is the expression of *waqf* managers. The expectation of *waqf* management, opinions for *waqf* improvement, role of *waqf* management consultants, *waqf* administrative law and its revision, *waqf* training courses, understanding of Muslims, government assistance, *waqf* specialist and *waqf* institution establishment, are the suggestions of *waqf* managers for improving *waqf* management in Thailand. There is a significant relationship between the expression of *waqf* managers and *waqf* management in Thailand. This study proposes that the form of *waqf*, expression of *waqf* managers and situation of *waqf* influence *waqf* management in Thailand.

5.3 Conclusion of Research

The investigation of *waqf* management provides several insights and clear conclusion. Firstly, most of the Islamic committees of mosques in Bangkok select the regular form of *waqf* management which is the rental form and the biggest problem of *waqf* management is the lack of understanding of *waqf* management. Secondly, it is found that the main obstacle of *waqf* management in Thailand is *waqf* administrative law. From the perspective of Imams of mosques, a majority of Imams in Bangkok agree that the efficient profits is the first expectation, followed by the revision of *waqf* administrative law, the *waqf* specialist establishment and *waqf* institution establishment. Most of them disagree with *waqf* administrative law and government assistance.

5.4 Recommendations:

5.4.1 Recommendations of the study :

Bangkok city is the capital of Thailand and has a large number of *waqf* properties. This has ultimately resulted in poor *waqf* management especially from the viewpoint of the forms, problems and obstacles. Therefore, the recommendations to improve *waqf* management in Thailand are the following:

1. There is a need to improve the use of the form of *waqf* management by enhancing the *waqf* understanding of mosque committee members in terms of how to get reasonable profits and avoid losses.

2. There is a necessity to revise the *waqf* administrative law by establishing central Islamic law committees. The Islamic Affairs Department must participate in Thai laws enactment and provide more efficient *waqf* administrative law.

3. There is a need to improve the understanding of villagers in *waqf* management by establishing *waqf* training courses so as to have a better relationship between mosques and villagers. Therefore, the mosques can get more support from their villagers.

4. There is a necessity to establish the *waqf* management institution and *waqf* management specialists via cooperation between the government and central Islamic committees so that *waqf* institutions and *waqf* specialists serve greater practical purposes, thus eliminating the problems and obstacles of *waqf* management. This is the main key to improve *waqf* management in Thailand.

5. The government has to increase financial assistance to the mosques, as the study shows that the distribution of funds from the government is not enough for all the mosques, as the number of mosques is continuously increasing.

6. There is a need for *waqf* management in Thailand to be discussed from various aspects. The Thai government has to conduct a seminar on *waqf* management in Thailand to solve the problems of *waqf* management and also has to support mosque activities and festivities.

7. For *Waqf* management in Thailand to ultimately succeed, there is a need for the government to be more concerned about the questions of *waqf* properties and provide opportunities to Muslim communities to nurture various creative ideas.

5.4.2 Recommendations for future research :

1. The problems of *waqf* management keep changing and this thesis' findings may not be applicable in all cases. Moreover, the scope of this study is limited to Islamic committees of mosques in Bangkok only. Hence, the surveys should be undertaken periodically in order to measure the problems of *waqf* properties and Islamic committees of mosques and *waqf* management especially for other regions of Thailand.

2. The findings of this study is based entirely upon the study being conducted in the Bangkok city only and may not be applicable to other areas on account of contextual problems. This survey should be carried out nationwide so as to include the entire sample from other areas. In future works, the researcher

encourages the replication of this study in other regional areas in which cross-regional similarities and differences could be studied.

5.5 Summary

This Chapter presented the discussions of the research that include the findings for research objectives, the synthesis of the objectives, conclusion, recommendations of the study and recommendations for future researchers.

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The list of Imams in the interview:

1. Rinn Madpongtua, *Bayan*, Mosque. (Interview, 3/6/2008)

2. Aree Pranee, *Banguthid*, Mosque. (Interview, 2/6/2008)

3. Santi Jitsaard, *Al Ateek*, Mosque. (Interview, 5/6/2008)

4. Mud Tothong, *Limaulislam*, Mosque. (Interview, 9/6/2008)

5. Panuphong Anggard, *Darulmuslimeen*, Mosque. (Interview, 11/6/2008)

6. Thanarath Vatcharapisuth, *Haroon*, Mosque. (Interview, 3/6/2008)

7. Armeen Madpongtua, *Yawa*, Mosque. (Interview, 10/6/2008)

8. Prapharb Vijitragansom, *Yameeulkhaireeyah*, Mosque. (Interview, 4/6/2008)

9. Suthee Pholthawee, *Jakkraphong*, Mosque. (Interview, 4/6/2008)

10. Somnuk Jitryardsuwan, *Darulfalah,* Mosque. (Interview, 3/6/2008)

11. Kareemula Mulakul, *Mittapharb* Thai Pakistan, Mosque. (Interview, 10/6/2008)

12. Idris Kengmalapee, *Nurulhada*, Mosque. (Interview, 8/6/2008)

13. Udom Joyroong, *Falah,* Mosque. (Interview, 8/6/2008)

14. Manad Ponkhunphom, *Darulhasanai*, Mosque. (Interview, 7/6/2008)

15. Umnuay Phokrajen, *Salahuddeen*, Mosque. (Interview, 4/6/2008)

16. Pramote Meesuwarn, *Badrulmumineen*, Mosque. (Interview, 7/6/2008)

17. Boonrod Narknava, *Anvarulabrod*, Mosque. (Interview, 10/6/2008)

18. Sudin Yangso, *Riyadussaliheen*, Mosque. (Interview, 9/6/2008)

19. Chom Mali, *Darulmuhsineen*, Mosque. (Interview, 9/6/2008)

20. Samarn Poomorn, *Muhajireen*, Mosque. (Interview, 6/6/2008)

21. Boonlom Sardlea, *Raodatulyannah*, Mosque. (Interview, 5/6/2008)

22. Ali Sukthaworn, *Nurul Ibadah*, Mosque. (Interview, 8/6/2008)

23. Charn Adamali, *Infallah*, Mosque. (Interview, 4/6/2008)

24. Mudaram Thong, *Bang Aoe*, Mosque. (Interview, 7/6/2008)

25. Pattana Langputae, *Tonson*, Mosque. (Interview, 4/6/2008)

26. Umar Cheapoodee, *Nurulyakeen*, Mosque. (Interview, 11/6/2008)

27. Samart Yusob, *Al Istiqamah*, Mosque. (Interview, 10/6/2008)

28. Tinnakorn Meehiran, *Assalam*, Mosque. (Interview, 4/6/2008)

29. Arbideen Saengsri, *Yameulnadiyah*, Mosque. (Interview, 8/6/2008)

30. Muhammad Mudsen, *Hidayatulislam*, Mosque. (Interview, 4/6/2008)

APPENDIX

QUESTIONNAIRE

แบบสอบถาม

การจัดการทรัพย์สินวะกัฟในประเทศไทย: กรณีศึกษามัสยิดในกรุงเทพมหานคร

เรียนท่านผู้ให้ความร่วมมือ,

จุดประสงค์ของการวิจัยนี้เพื่อที่จะหาข้อเท็จจริงของ การจัดการทรัพย์สินวะกัฟในประเทศไทย ดังนั้น
กระผมจึงขอเวลาอันมีค่าของท่านสักเล็กน้อย (ประมาณ 20 นาที) เพื่อตอบแบบสอบถามนี้
คำตอบของท่านมีความสำคัญต่อความถูกต้องแม่นยำของข้อมูลในงานวิจัยนี้ อย่างไรก็ตาม
ข้อมูลที่ได้นี้จะถูกนำไปใช้ตามจุดประสงค์ของงานวิจัยนี้เท่านั้น
และจะไม่นำไปใช้ประโยชน์ด้วยเหตุผลอื่น

ขอบคุณที่ให้ความร่วมมือ

อรวิทย์ บุญชม
นักศึกษาปริญญาโท (อิสลามศึกษา)
Universiti Utara Malaysia

1. **ส่วนที่หนึ่ง:** ข้อมูลทางสถิติ ในส่วนนี้จะรวบรวมข้อมูลของผู้ตอบแบบสอบถามเกี่ยวกับ เพศ, อายุ,
การศึกษา, สถานะทางสังคม, ประสบการณ์ทำงาน และเงินเดือน
ข้อมูลส่วนนี้จะให้ความรู้สึกทั่วไปของประเภทของผู้ตอบแบบสอบถาม
2. **ส่วนที่สอง:** คำถามเกี่ยวข้องกับรูปแบบของการจัดการทรัพย์สินวะกัฟในประเทศไทย
3. **ส่วนที่สาม:** คำถามเกี่ยวกับสถานการณ์ในการจัดการทรัพย์สินวะกัฟในประเทศไทย

ส่วนที่หนึ่ง: ข้อมูลทางสถิติ

	ตัวแปร	
1	เพศ	( ) ชาย ( ) หญิง
2	อายุ	( ) น้อยกว่า 30 ( ) 30-40 ( ) 40-50 ( ) มากกว่า 50
3	การศึกษา	( ) ประถมศึกษา ( ) อาชีวศึกษา ( ) มัธยมศึกษา ( ) ปริญญาตรี ( ) อื่นๆ........
4	สถานะ	( ) โสด ( ) แต่งงาน
5	ประสบการณ์ทำงาน	( ) น้อยกว่า 5 ปี ( ) 6-10 ปี ( ) 11-15 ปี ( ) มากกว่า 15 ปี
6	เงินเดือน	( ) น้อยกว่า 5000 บาท ( ) 5000-10000 บาท ( ) 10000-15000 บาท ( ) มากกว่า 15000 บาท

ส่วนที่สอง: คำถามเกี่ยวข้องกับรูปแบบการจัดการทรัพย์สินวะกัฟในประเทศไทย

		ตัวแปร	
7	รูปแบบวะกัฟ	รูปแบบการจัดการทรัพย์สินวะกัฟที่มีมากที่สุดในมัสยิดของคุณคืออะไร? ( ) การศึกษา ( ) การให้เช่า ( ) สาธารณะประโยชน์ ( ) ไม่มีการจัดการ	
8	รูปแบบทางการศึกษา	การจัดการวะกัฟทางด้านการศึกษาของคุณคืออะไร? ( ) โรงเรียนรัฐบาล ( ) โรงเรียนอิสลามศึกษา ( ) ศูนย์ข้อมูลอิสลาม ( ) อื่นๆ	
9	รูปแบบทางการให้เช่า	การจัดการวะกัฟทางด้านการให้เช่าของคุณคืออะไร? ( ) บ้านเช่า ( ) อพาร์ทเม้นท์ ( ) ที่ดินให้เช่าทำเกษตรกรรม ( ) ที่ดินให้เช่าทำที่พักอาศัย ( ) ที่ดินให้เช่าทำอาคารพาณิชย์	
10	รูปแบบทางสาธารณประโยชน์	การจัดการวะกัฟทางด้านสาธารณประโยชน์ของคุณคืออะไร? ( ) อาคารเอนกประสงค์ ( ) สวนสาธารณะ ( ) ลานกีฬา ( ) อื่นๆ............	

ส่วนที่สาม: สถานการณ์วะกัฟในประเทศไทย

	ตัวแปร	
1 1	ปัญหาที่มีผลกระทบ	ปัญหาที่มีผลกระทบมากที่สุดในการจัดการวะกัฟคืออะไร? ( ) ขาดการสนับสนุนจากชาวชุมชน ( ) การจัดการบริหารของมัสยิดมีความไม่ชัดเจน ( ) ขาดความเข้าใจในการบริหารจัดการทรัพย์สินวะกัฟ ( ) มีการแทรกแซงจากภายนอก ( ) อื่นๆ...............
1 2	ผู้ให้คำปรึกษา	ถ้าเกิดพบปัญหาใดๆในการจัดการทรัพย์สินวะกัฟคุณต้องการปรึกษากับใคร? ( ) นักกฎหมายอิสลาม ( ) นักวิชาการอิสลาม ( ) คณะกรรมการประจำกรุงเทพมหานคร ( ) อื่นๆ..........
1 3	สถานะการเงินวะกัฟ	สถานะการเงินของวะกัฟในมัสยิดของคุณเป็นอย่างไร? ( ) การเงินดีมาก ( ) การเงินปานกลาง ( ) การเงินอ่อนแอ
1 4	อุปสรรคที่ส่งผลกระทบ	อุปสรรคที่ส่งผลกระทบมากที่สุดในการจัดการบริหารทรัพย์สินวะกัฟในประเทศไทย คืออะไร? ( ) กฎหมายการบริหารทรัพย์วะกัฟ ( ) ขาดการสนับสนุนจากรัฐบาล ( ) ไม่มีผู้เชี่ยวชาญการวะกัฟ ( ) ไม่มีองค์กรบริหารทรัพย์สินวะกัฟ ( ) อื่นๆ..........

ขอบคุณสำหรับการตอบแบบสอบถาม และมีส่วนร่วมในการสำรวจการจัดการทรัพย์สินวะกัฟ.

คำถามสัมภาษณ์อิหม่าม

คำถามที่ 1 : คุณมีความคาดหวังอย่างไรในการจัดการทรัพย์สินวะกัฟในประเทศไทย?

คำถามที่ 2 : อะไรคือความคิดเห็นของคุณในการพัฒนาการจัดการทรัพย์สินวะกัฟในประเทศไทย?

คำถามที่ 3 : คุณเห็นด้วยกับบทบาทของผู้ให้คำปรึกษาการจัดการทรัพย์วะกัฟหรือไม่?

คำถามที่ 4 : คุณเห็นด้วยกับกฎหมายการบริหารทรัพย์สินวะกัฟหรือไม่?

คำถามที่ 5 : คุณเห็นด้วยกับการปรับปรุงแก้ไขกฎหมายการบริหารทรัพย์วะกัฟหรือไม่?

คำถามที่ 6 : คุณเห็นด้วยกับการจัดตั้งการอบรมเกี่ยวกับทรัพย์วะกัฟสำหรับชาวชุมชนหรือไม่?

คำถามที่ 7 : คุณเห็นด้วยกับระดับความรู้ของมุสลิมเกี่ยวกับทรัพย์สินวะกัฟหรือไม่?

คำถามที่ 8 : คุณเห็นด้วยกับการช่วยเหลือของรัฐบาลในเรื่องการจัดการทรัพย์สินวะกัฟหรือไม่?

คำถามที่ 9 : คุณเห็นด้วยกับการจัดตั้งผู้เชี่ยวชาญเรื่องการจัดการทรัพย์สินวะกัฟหรือไม่?

คำถามที่ 10 : คุณเห็นด้วยกับการจัดตั้งองค์กรการบริหารทรัพย์สินวะกัฟหรือไม่?

QUESTIONNAIRE

WAQF MANAGEMENT IN THAILAND: MOSQUE CASE STUDIES IN BANGKOK

Dear participate,

The purpose of this study is to investigate *Waqf* management in Thailand. Therefore, I pledge you to spend a little time (approximately 20 minutes) to answer this questionnaire. Your answers are very important and significant to the accuracy of the information pertaining to my study. However, the information provided here will be used for the purpose of this study only, and will not be disclosed for any other reasons.

Thank you for your assistance

Orawit Boonchom
Ma (Islamic Studies)

1. **Section A:** Demographic information. In this section attempt made to gather data on the respondent gender, age, academic background, marital status, work

experience. This information would give a general feel of the type of respondents responding to the questionnaire.

2. **Section B**: Questions regarding the form of *Waqf* management in Thailand.

3. **Section C**: Questions regarding the situation of *waqf* management in Thailand.

Section A: Demographic information

	Variable	
1	Gender	( ) male ( ) female
2	Age	( ) less than 30 ( ) 30-40 ( ) 40-50 ( ) more than 50
3	Academic background	( ) elementary level ( ) vocation level ( ) high school level ( ) bachelor's degree ( ) other…..
4	Marital status	( ) single ( ) married
5	Work experience	( ) 1-5 years ( ) 6-10 years ( ) 11-15 years ( ) more than 15
6	Salary	( ) less than 5000 baht ( ) 5000-10000 baht ( ) 10000-15000 baht ( ) more than 15000

Section B: Questions regarding the form of *Waqf* management in Thailand

	variable	
7	Regular Form	What is the regular form of *waqf* management in your village? ( ) Educational form ( ) Rental form ( ) Public benefits form ( ) No investment
8	Educational form	What is the educational form of *waqf* management in your village? ( ) Public school ( ) Islamic school ( ) Islamic information center ( ) Other
9	Rental form	What is the rental form of *waqf* management in your village? ( ) Rental house ( ) Apartment ( ) Rental lands for agriculture ( ) Rental lands for accommodation. ( ) Rental lands for commercial building
10	Public benefits form	What is the public benefits form of *waqf* management in your village? ( ) All-purpose building ( ) Public park ( ) Sport ground ( ) Other

Section C: Question regarding the situation of *waqf* management in Thailand.

	Variable	
11	Most effective problem	What is the most effective problem of *waqf* management in your village? ( ) the lack of support from the villagers ( ) the vague *waqf* management of mosque ( ) the lack of understanding in *waqf* management ( ) the interference of the outsiders ( ) other.......
12	*Waqf* management consultant	If there are any problems in *Waqf* management, Who do want to consult with? ( ) Islamic lawyers ( ) Islamic scholars ( ) Islamic committee of Bangkok ( ) Other...
13	Financial status of *waqf*	What is financial status of *waqf* management in your village? ( ) Wealthy status ( ) Neutral status ( ) Weak status
14	Most effective obstacle	What is the most effective obstacle of *waqf* management in Thailand? ( ) the lack of assistance from government ( ) the *waqf* administrative law ( ) the absence of *waqf* properties institution ( ) the absence of *waqf* properties specialists ( ) other.......

Thank you for completing this questionnaire and participating in *Waqf* management survey.

The Guided Interview Questions for Imams.

Question 1 : What is your expectation of *waqf* management in Thailand?

Question 2 : What is your opinion to improve *waqf* management in Thailand?

Question 3 : Do you agree with the role of *Waqf* management consultant ?

Question 4 : Do you agree with *Waqf* administrative law?

Question 5 : Do you agree with the revise of *Waqf* administrative law?

Question 6 : Do you agree with the establishment of *Waqf* training course for the villagers?

Question 7 : Do you agree with the understanding of Muslims in Thailand about *Waqf* management ?

Question 8 : Do you agree with the government assistance in *Waqf* management ?

Question 9 : Do you agree with the establishment of *Waqf* management specialist ?

Question 10 : Do you agree with the establishment of *Waqf* management institution?

The list of mosques in Bangkok

1. *Darul Muhibbeen,* Mosque. Mr. Sawas Sonnukij, Imam of mosque.

Registration number. 25

2. *Al Husna*, Mosque. Mr. Vinij Sumallayasak, Imam of mosque.

Registration number. 35

3. *Al Ihsan*, Mosque. Mr. Koson Phodangjadee, Imam of mosque.

Registration number. 61

4. *Darussunni*, Mosque. Mr. Majid Usmalee, Imam of mosque.

Registration number. 70

5. *Darulnaeem*, Mosque. Mr. Cha Yormin, Imam of mosque.

Registration number. 78

6. *Falah,* Mosque. Mr. Udom Joyroong, Imam of mosque.

Registration number. 80

7. *Safeerussalam*, Mosque. Mr. Arrom Thabsaman, Imam of mosque.

Registration number. 83

8. *Darul Mugarrabeen*, Mosque. Mr. Prasob Phusamlee, Imam of mosque.

Registration number. 88

9. *Darulhasanai*, Mosque. Mr. Manad Ponkhunphom, Imam of mosque.

Registration number. 102

10. *Darulmumineen*, Mosque. Mr. Saroj Mudnot, Imam of mosque.

Registration number. 140

11. *Hasanuddeen*, Mosque. Mr. Maesa Maea, Imam of mosque.

Registration number. 22

12. *Nuruddeen*, Mosque. Mr. Kae Muhammadyuso, Imam of mosque.

Registration number. 33

13. *Darunnaeem*, Mosque. Mr. Mud Dabeedeen, Imam of mosque.

Registration number. 57

14. *Al Hidayah*, Mosque. Mr. Preeda Sammaiya, Imam of mosque.

Registration number. 99

15. *Bidayatul Hidayah*, Mosque. Mr. Khasem Madarees, Imam of mosque.

Registration number. 123

16. *Salahuddeen*, Mosque. Mr. Umnuay Phokrajen, Imam of mosque.

Registration number. 125

17. *Salihulislam*, Mosque. Mr. Montri Baiyusof, Imam of mosque.

Registration number. 139

18. *Al Rahman*, Mosque. Mr. Sombat Suoa, Imam of mosque.

Registration number. 141

19. *Assajideen*, Mosque. Mr. Sattha Sakuldee, Imam of mosque.

Registration number. 142

20. *Ibraheem*, Mosque. Mr. Ittiphol Barahimee, Imam of mosque.

Registration number. 151

21. *Nurulislam*, Mosque. Mr. Subin Jindanaree, Imam of mosque.

Registration number. 26

22. *Nurussalam*, Mosque. Mr. Sommai Wangabdullah, Imam of mosque.

Registration number. 28

23. *Aljamiah*, Mosque. Mr. Prachaphon Bamkha, Imam of mosque.

Registration number. 29

24. *Kairuttakwa,* Mosque Mr. Banchong Samarntrakul, Imam of mosque.

Registration number. 30

25. *Darulmuttakeen*, Mosque. Mr. Hanafi Chenkao, Imam of mosque.

Registration number. 58

26. *Darussalam*, Mosque. Mr. Chatree Andaris, Imam of mosque.

Registration number. 59

27. *Neamatulmakbuleen*, Mosque. Mr. Virath Rakkasikorn, Imam of mosque.

Registration number. 104

28. *Yamiulmuttakeen*, Mosque. Mr. Yongyuth Chokchana, Imam of mosque.

Registration number. 109

29. *Darulkhairat*, Mosque. Mr. Somrak Piyaphan, Imam of mosque.

Registration number. 120

30. *Nurulihsan*, Mosque. Mr. Chuay Wangsamael, Imam of mosque.

Registration number. 135

31. *Nurullah*, Mosque. Mr. Sawas Yusob, Imam of mosque.

Registration number. 27

32. *Khairuddeen*, Mosque. Mr. Rachon Abdulsamud, Imam of mosque.

Registration number. 31

33. *Indarulmeena*, Mosque. Mr. Visuth Sulaiman, Imam of mosque.

Registration number. 34

34. *Darulghanee*, Mosque. Mr. Sawas Asarree, Imam of mosque.

Registration number. 81

35. *Nurulyakeen*, Mosque. Mr. Saward Muhammudyeng, Imam of mosque.

Registration number. 101

36. *Darussaliheen*, Mosque. Mr. Charlee Ratranagan, Imam of mosque.

Registration number. 103

37. *Salihulmuslimeen*, Mosque. Mr. Aroon Thongjeua, Imam of mosque.

Registration number. 118

38. *Al Hadee*, Mosque. Mr. Somsong Nisoo, Imam of mosque.

Registration number. 131

39. *Al Islah,* Mosque. Mr. Jarearn Tomangi, Imam of mosque.

Registration number. 147

40. *Darissunnah*, Mosque. Mr. Samael Maea, Imam of mosque.

Registration number. 148

41. *Jamulikhwan*, Mosque. Mr. Yahya Nuhnabi, Imam of mosque.

Registration number. 60

42. *Darulaman*, Mosque. Mr. Sulaiman Deesamae, Imam of mosque.

Registration number. 69

43. *Nurulghadeem*, Mosque. Mr. Somkhid Materakee, Imam of mosque.

Registration number. 79

44. *Darulmuhajeereen*, Mosque. Mr. Udom Narknava, Imam of mosque.

Registration number. 86

45. *Manarulhuda*, Mosque. Mr. Mud Boontham, Imam of mosque.

Registration number. 91

46. *Darulnaseehah*, Mosque. Mr. Tafa Toku, Imam of mosque.

Registration number. 97

47. *Darulmukeem*, Mosque. Mr. Prasob Arbeedeen, Imam of mosque.

Registration number. 116

48. *Darulmuhibbeen*, Mosque. Mr. Somsak Phowan, Imam of mosque.

Registration number. 128

49. *Siratuljannah*, Mosque. Mr. Ahmad Arbeedeen, Imam of mosque.

Registration number. 146

50. *Annur*, Mosque. Mr. Ampphorn Nami, Imam of mosque.

Registration number. 153

51. *Al Huda*, Mosque. Mr. Komol Deangkomen, Imam of mosque.

Registration number. 5

52. *Nafeeah*, Mosque. Mr. Senee Isman, Imam of mosque.

Registration number. 8

53. *Idthadulumuddeen*, Mosque. Mr. Vuthivai Wangbu, Imam of mosque.

Registration number. 9

54. *Rahmatulislameyah*, Mosque. Mr. Arree Bangjarern, Imam of mosque.

Registration number. 10

55. *Santichon*, Mosque. Mr. Manit Jaipradthana, Imam of mosque.

Registration number. T.21

56. *Sirayuddeen,* Mosque. Mr. Tawee Joyroong, Imam of mosque.

Registration number. 64

57. *Al Nusra*, Mosque. Mr. Muhammad Mustofadee, Imam of mosque.

Registration number. 65

58. *Nurulhidayah*, Mosque. Mr. Marn Maeham, Imam of mosque.

Registration number. 92

59. *Nurulhuda*, Mosque. Mr. Mud Dwangkomen, Imam of mosque.

Registration number. 117

60. *Annurain*, Mosque. Mr. Abdullah Madnurak, Imam of mosque.

Registration number. 136

61. *Kamalulislam*, Mosque. Mr. Vinai Samaun, Imam of mosque.

Registration number. 6

62. *Darussaardah*, Mosque. Mr. Vuth Thitalakkana, Imam of mosque.

Registration number. 11

63. *Darulibadah*, Mosque. Mr. Abdullah Numsuke, Imam of mosque.

Registration number. 12

64. *Al Ihsan*, Mosque. Mr. Manus ManJarern, Imam of mosque.

Registration number. 14

65. *Nurulhidayah*, Mosque. Mr. Abdullah Deveeloh, Imam of mosque.

Registration number. T.22

66. *Hidayatulislam*, Mosque. Mr. Muhammad Mudsen, Imam of mosque.

Registration number. 17

67. *Darussalam*, Mosque. Mr. Paisarn Tenghiran, Imam of mosque.

Registration number. 66

68. *Ikhawanulmuttakeen*, Mosque. Mr. Lor Sudpraceth, Imam of mosque.

Registration number. 114

69. *Kamalul Ihsan*, Mosque. Mr. Surasuk Marnwong, Imam of mosque.

Registration number. 126

70. *Kamalul Iman*, Mosque. Mr. Tawee Wanwang, Imam of mosque.

Registration number. 134

71. *Salihussalam*, Mosque. Mr. Sanae Langdeng, Imam of mosque.

Registration number. 13

72. *Yameulmubtadee*, Mosque. Mr. Sunthorn Boonmalert, Imam of mosque.

Registration number. 18

73. *Yameyatulmuslimeen*, Mosque. Mr. Vatcharachai Seneewong, Imam of mosque.

Registration number. 47

74. *Tarkiyatulihsan*, Mosque. Mr. Somwang Pleebatr, Imam of mosque.

Registration number. T.23

75. *Miftahulyenan*, mosque. Mr. Somjitr Riddee, Imam of mosque.

Registration number. 53

76. *Assalam*, Mosque. Mr. Tinnakorn Meehiran, Imam of mosque.

Registration number. 56

77. *Yameulnadiyah*, Mosque. Mr. Arbideen Saengsri, Imam of mosque.

Registration number. 82

78. *Hidayatulislam*, Mosque. Mr. Arruk Sanprasert, Imam of mosque.

Registration number. 93

79. *Nurulislam*, Mosque. Mr. Somporn Boonmalert, Imam of mosque.

Registration number. 98

80. *Al Awqaf*, Mosque. Mr. Ammart Lambaiyuso, Imam of mosque.

Registration number. 127

81. *Darulibadah*, Mosque. Mr. Sutham Boonmalert, Imam of mosque.

Registration number. 49

82. *Nurulislam*, Mosque. Mr. Wangson Sanaeha, Imam of mosque.

Registration number. 50

83. *Yameeulislam*, Mosque Mr. Sanguan Chimhiran, Imam of mosque.

Registration number. 52

84. *Ibadirrahman*, Mosque. Mr.Somnuk Yangsiri, Imam of mosque.

Registration number. T.24

85. *Manafiulislam*, Mosque. Mr. Prasith Sukthaworn, Imam of mosque.

Registration number. 72

86. *Yameeulmuttakeen*, Mosque. Mr. Wangsukot Poomeesuk, Imam of mosque.

Registration number. 75

87. *Sirayulibadah*, Mosque. Mr. Ahmad Khamtedthong, Imam of mosque.

Registration number. 76

88. *Fathulbaree*, Mosque. Mr. Viroj Boonmalert, Imam of mosque.

Registration number. 87

89. *Darulmunir*, Mosque. Mr. Marn Aroonpoonsawad, Imam of mosque.

Registration number. 130

90. *Darunnaeem*, Mosque. Mr. Apiwath Pinthong, Imam of mosque.

Registration number. 150

91. *Yameeulidhad*, Mosque. Mr. Adurraheem Laemad, Imam of mosque.

Registration number. 24

92. *Neamatulislam*, Mosque. Mr. Adul Thongsiri, Imam of mosque.

Registration number. 37

93. *Al Alawi*, Mosque. Mr. Pisith Aroonpoonsub, Imam of mosque.

Registration number. 39

94. *Al Yusra*, Mosque. Mr. Madadam Sriviseth, Imam of mosque.

Registration number. 54

95. *Yameeulibadah*, Mosque. Mr. Sanith Abdullah, Imam of mosque.

Registration number. 63

96. Nurulihsan, Mosque. Mr. Choochart Thongdee, Imam of mosque.

Registration number. 95

97. *Kamaluliman*, Mosque. Mr. Hasan Poompeth, Imam of mosque.

Registration number. 111

98. *Khairissunnah*, Mosque. Mr. Anurak Mumanee, Imam of mosque.

Registration number. 137

99. *Darissalam*, Mosque. Mr. Samai Deangkomen, Imam of mosque.

Registration number. 143

100. *Kansuljannah*, Mosque. Mr. Anake Klinmalai, Imam of mosque.

Registration number. 155

101. *Amanatulislam*, Mosque. Mr. Sanith Iamrith, Imam of mosque.

Registration number. 36

102. *Yameelulislam*, Mosque. Mr. Somnuk Amnuayphorn, Imam of mosque.

Registration number. 38

103. *Anvarissunnah*, Mosque. Mr. Prasert Yoopensuk, Imam of mosque.

Registration number. 41

104. *Rahmatulislam*, Mosque. Mr. Sanan Tosomboon, Imam of mosque.

Registration number. 42

105. *Nurulibadah*, Mosque. Mr. Ahmad Binarwang, Imam of mosque.

Registration number. 43

106. *Yameeulibadah*, Mosque. Mr. Preecha Minhayeenud, Imam of mosque.

Registration number. 44

107. *Darulmuttakeen*, Mosque. Mr. Samarn Makeaw, Imam of mosque.

Registration number. 73

108. *Assaardah*, Mosque. Mr. Jaran Dechakhum, Imam of mosque.

Registration number. 124

109. *Shahratulislam*, Mosque. Mr. Somjitr Bampenkleung, Imam of mosque.

Registration number. 133

110. *Ihyail Islam*, Mosque. Mr. Prasert Jakhaw, Imam of mosque.

Registration number. 148

111. *Al Kubra*, Mosque Mr. Somsak Devee, Imam of mosque.

Registration number. 19

112. *Al Ihtisam*, Mosque. Mr. Mustafa Sorsevee, Imam of mosque.

Registration number. 20

113. *Nurulislam*, Mosque. Mr. Prasert Saleamad, Imam of mosque.

Registration number. 22

114. *Yameeulislam*, Mosque. Mr. Abdurrahman Yena, Imam of mosque.

Registration number. 23

115. *Hidayatulislam*, Mosque. Mr. Bandith Wongderree, Imam of mosque.

Registration number. 40

116. *Badrulmumineen*, Mosque. Mr. Pramote Meesuwarn, Imam of mosque.

Registration number. 46

117. *Anvarulabrod*, Mosque. Mr. Boonrod Narknava, Imam of mosque.

Registration number. 106

118. *Darulameen*, Mosque. Mr. Kasem Soudon, Imam of mosque.

Registration number. 119

119. *Riyadussaliheen*, Mosque. Mr. Sudin Yangso, Imam of mosque.

Registration number. 144

120. *Arechah*, Mosque. Mr. Sanga Manyachi, Imam of mosque.

Registration number. T.25

121. *Yameeulislam*, Mosque. Mr. Naris Aminsen, Imam of mosque.

Registration number. 21

122. *Darulmuhsineen*, Mosque. Mr. Chom Mali, Imam of mosque.

Registration number. 22

123. *Iramatuddeen*, Mosque. Mr. Somnuk Aminsen, Imam of mosque.

Registration number. 51

124. *Darulaman*, Mosque. Mr. Manitr Thongseang, Imam of mosque.

Registration number. 67

125. *Indonesia*, Mosque. Mr. Somporn Nainetr, Imam of mosque.

Registration number. 85

126. *Muhajireen*, Mosque. Mr. Samarn Poomorn, Imam of mosque.

Registration number. 94

127. *Neamatulislam*, Mosque. Mr. Sonchai Parchitt, Imam of mosque.

Registration number. 96

128. *Thahirulislam*, Mosque. Mr. Kasem Mankong, Imam of mosque.

Registration number. 100

129. *Darulmuhayeereen*, Mosque. Mr. Pradith Mingsamorn, Imam of mosque.

Registration number. 108

130. *Al Khaireeyah*, Mosque. Mr. Somwang Chaleamwaree, Imam of mosque.

Registration number. 110

131. *Banoo*, Mosque. Mr. Shad Hasalem, Imam of mosque.

Registration number. 1

132. *Bayan*, Mosque. Mr. Rinn Madpongtua, Imam of mosque.

Registration number. 7

133. *Banguthid*, Mosque. Mr. Aree Pranee, Imam of mosque.

Registration number. 62

134. *Darularbiden*, Mosque. Mr. Samram Sabsaman, Imam of mosque.

Registration number. 71

135. *Al Ateek*, Mosque. Mr. Santi Jitsaard, Imam of mosque.

Registration number. 77

136. *Assalafiyah*, Mosque. Mr. Karim Phansaard, Imam of mosque.

Registration number. 90

137. *Arnannarumitr*, Mosque. Mr. Thongchub Darachai, Imam of mosque.

Registration number. 107

138. *Limaulislam*, Mosque. Mr. Mud Tothong, Imam of mosque.

Registration number. 112

139. *Darulmuslimeen*, Mosque. Mr. Panuphong Anggard, Imam of mosque.

Registration number. 115

140. *Yameeulkhairat*, Mosque. Mr. Olarn Torha, Imam of mosque.

Registration number. 121

141. *Haroon*, Mosque. Mr. Thanarath Vatcharapisuth, Imam of mosque.

Registration number. 2

142. *Yawa*, Mosque. Mr. Armeen Madpongtua, Imam of mosque.

Registration number. 4

143. *Mahanark*, Mosque. Mr. Samart Wongsangiam, Imam of mosque.

Registration number. 55

144. *Yameeulkhaireeyah*, Mosque. Mr. Prapharb Vijitragansom, Imam of mosque.

Registration number. 74

145. *Nurulislam*, Mosque. Mr. Wang Sormud, Imam of mosque.

Registration number. 84

146. *Jakkraphong*, Mosque. Mr. Suthee Pholthawee, Imam of mosque.

Registration number. 89

147. *Sulukulmuttakeen*, Mosque. Mr. Sanga Narkchom, Imam of mosque.

Registration number. 105

148. *Nurulnaseehah*, Mosque. Mr. Parinya Findee, Imam of mosque.

Registration number. 113

149. *Darulfalah,* Mosque. Mr. Somnuk Jitryardsuwan, Imam of mosque.

Registration number. 122

150. *Bantukdin*, Mosque. Mr. Kidsada Sriphol, Imam of mosque.

Registration number. 132

151. *Mittapharb* Thai Pakistan, Mosque. Mr. Kareemula Mulakul, Imam of mosque.

Registration number. 149

152. *Darunnaeem*, Mosque. Mr. Somnuk Nasanee, Imam of mosque.

Registration number. T.5

153. *Khalideen*, Mosque. Mr. Aroon Boonmee, Imam of mosque.

Registration number. T.7

154. *Nurulhada*, Mosque. Mr. Idris Kengmalapee, Imam of mosque.

Registration number. T.13

155. *Darissalam*, Mosque. Mr. Sawas Jarernkijrath, Imam of mosque.

Registration number. T.14

156. *Darilhasan*, Mosque. Mr. Prasart Oonsomboon, Imam of mosque.

Registration number. T.15

157. *Al Istiqamah*, Mosque. Mr Samart Yusob, Imam of mosque.

Registration number. T.19

158. *Nurulyakeen*, Mosque. Mr. Umar Cheapoodee, Imam of mosque.

Registration number. T.20

159. *Attaqwa*, Mosque. Mr. Somboon Noran, Imam of mosque.

Registration number. 129

160. *Darulibadah*, Mosque. Mr. Yongyuth Wangnimin, Imam of mosque.

Registration number. 138

161. *Neamatullah*, Mosque. Mr. Surin Prasertgan, Imam of mosque.

Registration number. 152

162. *Nurulhidayah*, Mosque. Mr. Nafee Sarikakham, Imam of mosque.

Registration number. 154

163. *Bangluang*, Mosque. Mr. Ramdan Tuamsakul, Imam of mosque.

Registration number. T.1

164. *Suanplu*, Mosque. Mr. Vichai Vattanavathin, Imam of mosque.

Registration number. T.2

165. *Nurulmubeen*, Mosque. Mr.Sanga Phanphai, Imam of mosque.

Registration number. T.3

166. *Kudi Luang*, Mosque. Mr. Satiarapharb Suksamran, Imam of mosque.

Registration number. T.4

167. *Padungtham Islam*, Mosque. Mr. Pimol chuangrasmi, Imam of mosque.

Registration number. T.6

168. *Bang Aoe*, Mosque. Mr. Mudaram Thong, Imam of mosque.

Registration number. T.8

169. *Sefee*, Mosque. Mr. Manus Abdullabai, Imam of mosque.

Registration number. T.9

170. *Suvannaphum*, Mosque. Mr. Montri Sawasdee, Imam of mosque.

Registration number. T.10

171. *Tonson*, Mosque. Mr. Pattana Langputae, Imam of mosque.

Registration number. T.11

172. *Infallah*, Mosque. Mr. Charn Adamali, Imam of mosque.

Registration number. T.12

173. *Ansorissunnah,* Mosque. Mr. Abdullah Kareemee, Imam of mosque.

Registration number. T.16

174. *Kuwatilislam*, Mosque. Mr. Navin Sadsanakul, Imam of mosque.

Registration number. T.17

175. *Darulihsan*, Mosque. Mr. Sanan Peththongkham, Imam of mosque.

Registration number. T.18

176. *Attakwa*, Mosque. Mr. Adul Montakeeb, Imam of mosque.

Registration number. 16

177. *Jamiah*, Mosque. Mr. Samarn Madsalae, Imam of mosque.

Registration number. 15

178. *Ridwanulislam*, Mosque. Mr. Rojanasak Minsakorm, Imam of mosque.

Registration number. 48

179. *Nurul Ibadah*, Mosque. Mr. Ali Sukthaworn, Imam of mosque.

Registration number. 68

180. *Raodatulyannah*, Mosque. Mr. Boonlom Sardlea, Imam of mosque.

Registration number. 145