

**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)
Universiti Utara Malaysia

**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)
Universiti Utara Malaysia

PERMISSION TO USE

In presenting this thesis in fulfilment of the requirements for a postgraduate degree from Universiti Utara Malaysia, I agree that the University Library may make it freely available for inspection. I further agree that permission for copying of this thesis in any manner, in whole or in part, for scholarly purposes, may be granted by my supervisor(s) or, in their absence by the Dean of the Graduate School. It is understood that any copying or publication or use of this thesis or parts thereof for financial gain shall not be allowed without my written permission. It is also understood that due recognition shall be given to me and to Universiti Utara Malaysia for any scholarly use which may be made of any material from my thesis.

Requests for permission to copy or to make other use of materials in this thesis, in whole or in part, should be addressed to

Dean of Graduate School
Universiti Utara Malaysia
06010 UUM Sintok
Kedah Darul Aman.

ABSTRACT

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

ACKNOWLEDGEMENT

In the Name of Allah, the Most Gracious and the Most Merciful

Alhamdulillah to Allah for giving me strength and guidance to complete this thesis. Peace be upon our messenger, Prophet Muhammad (pbuh) and all his family and companions.

This thesis would not have materialised without the assistance and support from the following individuals:

My deepest thanks to my supervisor, Dr. Shukri bin Ahmad, for his encouraging guidance. My heartfelt gratitude to Dr. Hj. Ahmad Zaharuddin Sani bin Hj. Ahmad Sabri for his precious advice, motivation and positive insight. My extreme appreciation to Dr. Nuraini Yusoff for her support and willingness. Moreover, I would like to thank my parents, Hajji Muhammad Jalaluddin bin Husain, Hajjah Mariyah bint Abdurrahman, my brothers and sister, for their unconditional love which always inspires me.

My special thanks to my beloved wife, Hawa bint Ahmad, for her love, words of encouragement and patience.

PERMISSION TO USE.....	ii
ABSTRACT	iii
ACKNOWLEDGEMENT	iv
TABLE OF CONTENTS.....	v
LIST OF TABLES	ix
LIST OF FIGURES	xi

	Page
CHAPTER 1: INTRODUCTION	1
1.1 Introduction	1
1.2 Problem Statement	3
1.3 Research Questions	5
1.4 Research Objectives	5
1.5 Scope and Limitation	5
1.6 Significance of Study	6
CHAPTER 2: LITERATURE REVIEW	8
2.1 Introduction	8
2.1.1 Definition of <i>Waqf</i>	8
2.1.2 The Beginning of <i>Waqf</i>	9
2.1.3 The Proprietary of <i>Waqf</i>	11
2.1.4 The Wisdom of Legitimacy of <i>Waqf</i>	11
2.1.5 The Distinction of <i>Waqf</i>	12
2.1.6 The Lawful Stipulations of <i>Waqf</i>	14
2.2 <i>Waqf</i> Management	15
2.2.1 The Function of <i>Waqf</i> Properties in Development	15
2.2.2 The Specific Form of <i>Waqf</i> Properties	18
2.2.3 The Administration of <i>Waqf</i> Properties	20
2.2.4 <i>Waqf</i> Definition in Economy	21
2.2.5 The Significance of Economic <i>Waqf</i> Properties	23

2.2.6 Traditional Management of <i>Waqf</i>	26
2.2.7 Modern Management of <i>Waqf</i>	29
2.2.8 Modern Management of <i>Waqf</i> for Public Development	32
2.2.9 <i>Waqf</i> Management in Islamic countries	38
2.3 The Form of <i>Waqf</i> Management in Thailand	40
2.3.1 <i>Waqf</i> Management in Thailand	40
2.3.2 Funding Sources of Mosques in Thailand	42
2.3.3 <i>Waqf</i> Funds	42
2.3.4 People's Contribution to Build the Mosques	43
2.3.5 Government Contribution to Build the Mosques	44
2.4 The Situation of <i>Waqf</i> Management	45
2.4.1 The Role of <i>Waqf</i> Management in Thailand	45
2.4.2 The Cause of Problems in <i>Waqf</i> Management in Thailand	48
2.5 The Expression of Mosque Committee Members in <i>Waqf</i> Management	51
2.5.1 The Thai Laws Relating to <i>Waqf</i> Properties	51
2.5.2 Islamic <i>Waqf</i> Properties in Thailand and Its Evolution	54
2.5.3 The Presence of Mosques in the Kingdom of Thailand	56
2.5.4 Historic Mosques in Thailand	57
2.6 Summary	61
CHAPTER 3: METHODOLOGY	62
3.1 Introduction	62
3.2 Theoretical Framework	62
3.2.1 The Forms of <i>Waqf</i> Management	63
3.2.1.1 Rental Form of <i>Waqf</i> Management	63
3.2.1.2 Educational Form of <i>Waqf</i> Management	64
3.2.1.3 Public Benefits Form of <i>Waqf</i> Management	64
3.2.2 The Situation of <i>Waqf</i> Management	65
3.2.2.1 Main Problem of <i>Waqf</i> Management	65
3.2.2.2 <i>Waqf</i> Management Consultant	66

3.2.2.3	Financial Status of <i>Waqf</i> Management	66
3.2.2.4	Main Obstacle of <i>Waqf</i> Management	67
3.2.3	The Expression of Mosque Committees in <i>Waqf</i> Management	67
3.3	Methodology	68
3.3.1	Sample Selection	68
3.3.2	Instrumentation	69
3.3.2.1	The Questionnaire	69
3.3.2.2	Interview Protocols	70
3.3.3	Data Collection	71
3.3.4	Data Analysis	72
3.3.5	Pilot Study	73
3.4	Hypotheses	73
3.5	Summary	74
CHAPTER 4: ANALYSIS AND FINDINGS		75
4.1	Introduction	75
4.2	SECTION A: Demographic Information	76
4.2.1	Gender	76
4.2.2	Age	77
4.2.3	Academic Background Level	78
4.2.4	Marital Status	79
4.2.5	Work Experience	80
4.2.6	Salary	81
4.2.7	Conclusion	82
4.3	SECTION B: The Form of <i>Waqf</i> Management in Thailand	82
4.3.1	Regular Form of <i>Waqf</i> Management	82
4.3.2	Educational Form of <i>Waqf</i> Management	83
4.3.3	Rental Form of <i>Waqf</i> Management	84
4.3.4	Public Benefits Form of <i>Waqf</i> Management	86
4.3.5	Conclusion	87

4.4	SECTION C: The Situation of <i>Waqf</i> Management in Thailand	87
4.4.1	Most Effective Problem of <i>Waqf</i> Management	87
4.4.2	<i>Waqf</i> Management Consultant	89
4.4.3	Financial Status of <i>Waqf</i>	90
4.4.4	Most Effective Obstacle of <i>Waqf</i> Management	91
4.4.5	Conclusion	93
4.5	SECTION D: The Perceptions of Imams of Mosques about <i>Waqf</i> Management in Thailand.	94
4.5.1	Perceptions	94
	Question 1: Expectation of <i>Waqf</i> Management	94
	Question 2: Opinion of <i>Waqf</i> Improvement	95
	Question 3: Role of <i>Waqf</i> Management Consultant	96
	Question 4: <i>Waqf</i> Administrative Law	97
	Question 5: The Revision of <i>Waqf</i> Administrative Law	97
	Question 6: <i>Waqf</i> Training Course Establishment	98
	Question 7: <i>Waqf</i> Understanding of Muslims	99
	Question 8: Government Assistance in <i>Waqf</i> Management	100
	Question 9: Establishment of <i>Waqf</i> Specialist	101
	Question 10: Establishment of <i>Waqf</i> Institute	102
4.5.2	Conclusion	103
4.6	Summary	104
CHAPTER 5: DISCUSSION and RECOMMENDATION	105	
5.1	Introduction	105
5.2	Discussions	105
5.2.1	The Forms of <i>Waqf</i> Management in Thailand	105
5.2.2	The Situation of <i>Waqf</i> Management in Thailand	106
5.2.3	The Expression of Imams of Mosques in <i>Waqf</i> Management	108
5.2.4	The Synthesis of the Objectives	109
5.3	Conclusion of Research	111

5.4	Recommendation	112
5.4.1	Recommendation of the Study	112
5.4.2	Recommendation for Future Research	113
5.5	Summary	114
REFERENCES		115
APPENDIX		123

LIST OF TABLES

	Page
3.1 Sample Selection	69
4.1 Gender Composition of Respondents	77
4.2 Age Composition of Respondents	78
4.3 Academic Background Level of Respondents	79
4.4 Marital Status of Respondents	79
4.5 Work Experience Composition of Respondents	80
4.6 Salary of Respondent	81
4.7 Regular Form of <i>Waqf</i> Management	83
4.8 Educational Form of <i>Waqf</i> Management	84
4.9 Rental Form of <i>Waqf</i> Management	86
4.10 Public Benefits Form of <i>Waqf</i> Management	87
4.11 Most Effective Problem of <i>Waqf</i> Management	89
4.12 <i>Waqf</i> Management Consultant	90
4.13 Financial Status of <i>Waqf</i>	91
4.14 Most Effective Obstacle of <i>Waqf</i> Management	93
4.15 Expectation of <i>Waqf</i> Management	94
4.16 Opinion on <i>Waqf</i> Improvement	95
4.17 Role of <i>Waqf</i> Management Consultant	96
4.18 <i>Waqf</i> Administrative Law	97

4.19	The Revision of <i>Waqf</i> Administrative Law	98
4.20	<i>Waqf</i> Training Course Establishment	99
4.21	<i>Waqf</i> Level of Understanding of Muslims	100
4.22	Government Assistance in <i>Waqf</i> Management	101
4.23	<i>Waqf</i> Specialist Establishment	102
4.24	<i>Waqf</i> Institute Establishment	103

LIST OF FIGURES

	Page
3.1 The Theoretical Framework	62

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

The contents of
the thesis is for
internal user
only

REFERENCES

Al-Quran.

Abdulaziz, Abdullah. (1996). *Waqt properties in Islamic idea: Waqt and its impacts*. Morocco: Ministry of Waqt and Islamic Affairs.

Abdullah, Hassan. (1989). *Waqt properties administration and investment*. Jeddah: Islamic Research and Training Institute.

Abdullah, Muhammad. (1977). *Ahkam al waqt fi shariah al Islam: The waqt properties regulations in Islamic law*. Baghdad: Al Ershad.

Ahmad, Qurdee. (1959). *Waqt properties regulations in Islamic religion fiqh*. Kuwait: Islamic Research and Training Institute.

Akhtar, Saleem. (1997). *Waqt administration: How to streamline*. Kashmir University Law Review: Srinagar, India.

Al Laban, Kamalaldeen. (1995). *Waqt properties of the government in the first era of Islam: Azhar Magazine*, 5, 662.

Allison, B., O'Sullivan, T., & Owen, A. (1996). *Research skill for students*. London: Kogan Page.

Amin, Muhammad. (1980). *Al awqaf wa hayat al ijtimaiyah: Waqt properties and social lives in Egypt*. Cairo: Dar Nahdah Al Arabiya.

Ariff, Mohamed. (1991). *Islam and economic development of southeast asia: The Islamic voluntary section*. Singapore: Institute Southeast Asian Studies.

Askouri, Yosuff. (2007). *Mosque architecture: The civilization intercourse between Thai muslims and arab world*. Pattani: Prince of Songkla University.

Azad, G., & M., Zaman, S., M. (1988). The question of milk (ownership) in *waqt*, *The Muslim World League Journal*, 15, 11-12.

Azam, Amin. (2002). *Encyclopedia of Waqf Properties Organization* (p.14-15). Alexandria: Ministry of Education.

Behdad, Sohrab. (1992). *Property rights and Islamic economic approaches: Islamic economic alternatives*. London: Macmillan.

Benthall, Jonathan. (2002). *Organized charity in the arab-Islamic world: A view from the NGOs' in Hastings Donnan (ed) interpreting Islam*. London: Sage.

Besar, Hathmud. (1987). *Administration and Improvement of Waqf Properties*. Jeddah: Islamic Research and Training Institute.

Basha, Hasan. (1988). *Dirasat fi hadharat al Islamiya: Islamic civilization studies* Egypt: Dar Al Nahdah Al Arabi.

Baskan, Birol. (2002). *Waqf system as a redistribution mechanism in Ottoman empire*. Department of Political Science: Northwestern University.

Bryman, A. (2001). *Social Research Method*. Oxford: Oxford University Press.

Cattan, Henry. (1955). *The law of waqf in Khadduri, majid and lienbesny, Herbert law in the middle east*. Washington, DC: Middle East Institute.

Caudiosi, Monica, M. (1988). *The influence of the Islamic law of waqf on the development of the trust in England*. Philadelphia: University of the Pennsylvania Law Review.

Cizakca, Murat. (2000). *A history of philanthropic foundations: The Islamic world from the seventh century to the present*. Istanbul: Bogazici University.

Desouky, Mohammad. (2000). *Waqf properties and its role in Islamic social development*. Cairo: Islamic Committees for Islamic Affairs.

El Daly, Marva. (2001). *Islamic benevolence: The donation in Islamic point of view*. The Center for The Research on Benevolence. City of University of New York.

Faid, Muhammad Katib. (1987). *Mamluk politics and education: The evidence from two fourteenth century waqfiyya*. Cairo: Annales Islamologiques.

Fiddad, Sardiq. (1960). *Waqt properties rulings in Islamic fiqh, Paper present at the seminar on donation and waqt. Congo Rajab*.

Gerber, Haim. (2002). *The public sphere and civil society: The public sphere in muslim societies*. Albany: State University of New York Press.

Ghoneima, Abdulfattah. (2002). *Waqt properties in education and culture in modern societies: Islamic affairs*. Cairo: Islamic Committees.

Guba, E., & Lincoln, Y. (1994). Competing paradigms in qualitative research, *Handbook of Qualitative Research* p.105-117. Thousand Oaks, CA: Sage.

Gilbert, N. (1993). *Research, theory and method: Researching social life*. London: Sage.

Hart, G., & Owen, P. (1991). Environment disclosure in the annual reports of British companies. *Accounting, Auditing & Accountability Journal*, 4(3),51-61.

Hasan, Abdullah Aziz. (1973). *Al hayat al ilmiyah fi al duwal al islamiya: Educated lives in Islamic countries*. Kuwait: Nashr Wakalah.

Hennigan, Peters, C. (1999). The birth of a legal institutions: *The formation of the waqt in the third century a.h. Hanafi legal discourse*. New York: Cornell University.

Hodgson, Marshall G. S. (1974). The venture of Islam. *Conscience and History in a World Civilization Journal*, 3, 44.

Islahi, Abdul Azim. (1996). *Waqt and human resource development: Institute of policy studies*. Tehran: Islamabad and Institute for Political and International Studies.

Islamic research, Ircica. (1982). *The Islamic benevolent donation waqf properties: Islamic research center for history*, Palestine: Culture and Arts.

Ismail, Mohammad Bakar. (1997). *Islamic law from the holy Quran and Sunnah on the four schools*, Cairo: Dar al Manar.

Jenning, F. (2001). *Tourism research*. Brisbane: John & Wiley Sons.

Kahf, Monser. (1995). *Islamic legal provision in economy in Quran holy and Sunnah*. Jeddah: King Abdel Aziz University.

Kahf, Monser. (1998). *Waqf properties and its utilization in north america*. Indiana United state of America: Isna Plainfield.

Kozlowski, G. (1985). *Muslim endowments and society in British India*, Cambridge: Cambridge University Press.

Lankford, S. (1994). Attitudes and perceptions toward tourism and rural regional development. *Journal of Travel of Travel Research*, 24(3), 35-44.

Layish, Aharon. (1997). The family *waqf* and the shari'a law of succession in modern times. *Islamic law and society*, 352-388.

Lim, Hilary. (2000). The *waqf* in trust' in S. Scott-Hunt and H. Lim (eds). *Feminist perspectives on equity and trusts*, London: Cavendish.

Mahashwari, G.L. (1992). Corporate characteristics and social responsibility reporting. *Asian Review of Accounting*, 1(1), 31-42.

Mahdi, Mahmood. (1961). *The role of waqf properties in Muslims societies*. Jeddah: Islamic Research and Training Institute.

Mandeville, Jon E. (1979). Usurious piety: The cash *waqf* controversy in the Ottoman Empire. *International Journal of Middle Eastern Studies*, 10.

Mannan, M., A. (1987). The institution of *waqf* its religious and socio economic roles and implication. In Basar, Hasmat (ed.), *Management and development of awqaf properties*. Jeddah: Islamic Research and Training Institute.

Mastura, Michael. (2001). The making of civil society through *waqf* institution in Midnao, in Mitsuo et al (eds). *Islam and Civil Society in Southeast Asia*. Singapore: Institute of Southeast Asian Studies.

McChesney, R., D. (1991). *Waqf in central asia: Four hundred years in the history of a Muslim shrine*. Princeton, N.J.: Princeton University Press.

Muhammad, Annasiri. (1992). *Al waqf: Waqf properties*. Morocco: Ministry of Waqf Properties and Islamic Affairs.

Muhammad, Kubeizi. (1983). *Legitimacy of waqf properties and its advantage*. Baghda: Islamic Research and Studies Institute.

Mustafa, Sarqa. (1947). *Ahkam al awqaf waqf properties rulings*. Damascus: Syrian University Press.

Neuman, W. (1994). *Social research methods qualitative and quantitative approaches*, Massachusetts: Allyn & Bacon.

Prapertchob, Preeda. (1991). Mobilization of resources through *waqf* in Thailand, in Ariff, M. (ed.), *The Islamic Voluntary Sector in Southeast Asia: Institute of Southeast Asian Studies*, 233-58.

Pongsapich, A. (1996). Philanthropy in Thailand, in T. Yamamoto (ed), *Emerging civil society in the asia pacific community*. Singapore: Japan Center for International Exchange.

Qasmi, Q., M., I. (2002). *Waqf* in Islamic fiqh, in Rashid, S. Khalid (ed), *Waqf Experience in South Asia*. New Delhi: Institute of Objective Studies.

Rabie, Hssanein. (1971). *Some financial aspects of the waqf system in medieval Egypt*, Cairo. *Egyptian History Review*, 15-18.

Rafic, Almisrei. (1948). *Al mudharabah bil usul al thabitah: Joint investment in fixed properties*, Cairo: Dar al fikr al arabi.

Rashid, S., K. (1997). Origin and early history of *waqf* and other issues, in Syed Khalid, (ed), *Waqf Experience in South Asia*. Opcit.

Sabeq, Said. (1999). *Fiqh al sunnah: Al zakat wa al sadaqat*, Alexandria: Dar Al Fath Al Arabi.

Said, Burakabah. (1996). *Duar al waqf fi al hayat al thagafi: The role of waqf in cultural lives*. Morocco: Fadalah Muhamadiyah.

Shoenblum, J., A. (1999). The role of legal doctrine in the decline of the Islamic *waqf* a comparison with the trust. *Vanderbilt Journal of Transnational Law*, 4, 87-95.

Shatzmiller, Maya. (2001). Islamic institutions and property rights the case of the public good *waqf*. *Journal of Economic and Social History of the Orient*, 11, 156-175.

Siraj, Sait & Hilary, Lim. (2006). *Land, law and Islam: Property and human rights in the Muslim world*, UN-habitat: Zed Boks.

Syed, Othman. (1991). *Waqf* management in Malaysia, in Ariff, Mohamed (ed), *The Islamic Voluntary Sector in Southeast Asia: Institute of Southeast Asia Studies*, 118-137.

Unur, Alrafaei. (1973). *Al Islam fi hadharatihi: Al Islam in modern world and its criterions*, Damascus: Dar Al Fikr.

Veal, A. (1997). *Research method for leisure and tourism: A practical guide*, London: Pitman.

Wahba, Al-Zuhailiy. (1996). *Islamic affairs and waqf properties: Al fiqh al Islami*, Damascus: Dar Al Fikr.

Welman, J., & Kruger, S. (1999). *Research methodology for business and administration sciences*, Cape Town: Oxford.

Zuhdi, Yakan. (1931). *Waqf properties: Al shriah wa al qanun fi al waqf*, Beirut: Dar al fikr al arabi.