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
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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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