

TITAH / SPEECH
DULI YANG MAHA MULIA
PADUKA SERI SULTAN PERAK DARUL RIDZUAN
SULTAN NAZRIN MUIZZUDDIN SHAH
IBNI ALMARHUM
SULTAN AZLAN MUHIBBUDDIN SHAH AL-MAGHFUR-LAH
THE LAUNCHING OF WAQF PERAK AR-RIDZUAN
DATE: 29th JAMADIL AKHIR 1437 / 7th APRIL 2016 (THURSDAY)
TIME: 10.00 A.M
VENUE: BANQUET HALL,
PERAK DARUL RIDZUAN BUILDING, IPOH

Salam sejahtera.

1. Waqf Enactment (Perak) has been approved by Perak State Legislative Assembly on 23th November 2015 and became effective on 15th February 2016. This Waqf Enactment has been enacted by covering all waqf management aspects that are consistent with the Islamic law (*syariah*). It also includes the Islamic scholars' 'independent reasoning' (*ijtihad*) regarding waqf administration and development.

2. In terms of Islamic law (*syarak*), waqf means holding certain property in the name of Allah, in order to give benefits to the poor and traveller (*musafir*), while maintaining the waqf property ownership to the person who donated the waqf. Waqf also means holding one's certain property for the benefits of other people. The waqf properties need to be in good and permanent conditions, with the aim to get closer to Allah Subhanahu Wata'ala by doing good deeds to others.

3. According to some Muslim scholars' views, the government is responsible for providing waqf institutions with trusted, dedicated and responsible staffs. Waqf institution is an official *al-Nazir* for the government and waqf donors. Al-Nazir is a special title that had been introduced for waqf management tasks during the Companions (*Sahabat*) era, especially during the reign of Caliph Umar al-Khattab Radiallahuanhu. Besides al-Nazir, it is also known as *al-Mutawalli*, *al-Mudir*, *al-Wali* and *'amil al-waqf*. These titles are given to those who are responsible in managing, maintaining, supervising, repairing, building, distributing and performing all works and efforts in order to maintain the waqf properties and increase the benefits to the people. Other *al-Nazir's* duties are meeting the demands and conditions set by waqf donors, and managing the waqf properties efficiently and in line with the Islamic law and *maslahah*.

4. Perak Islamic Religious and Malay Customs Council is responsible for the management of waqf matters in Perak Darul Ridzuan state. The council has been given the mandate by *syarie* (religion), *siyasi* (administration) and *qada'ie* (law) in managing waqf matters. Waqf property development includes various aspects of life such as education, health, economy, and welfare of the community. Therefore, this trust requires Perak Islamic Religious and Malay Customs Council to manage waqf

using the Islamic governance approaches, such as trust, honesty, sincerity and transparency. Other than that, it is also important to stick to the concept of *iman* and *taqwa* towards Allah Subhanahu Wata'ala.

5. Waqf is a practice than can give benefits and continuous rewards (*pahala*) from Allah Subhanahu Wata'ala, in line with the saying by Rasulullah Sallallahu Alaihi Wassalam:

“When a man dies all his good deeds come to an end except three: Ongoing charity (Sadaqah Jariyah), beneficial knowledge and a righteous son who prays for him.”

6. It is wrong if people assume that the giving of waqf would reduce their properties. In Surah Al-Baqarah verse 268, Allah Subhanahu Wata'ala said:

“Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.”

Allah Subhanahu Wata'ala reminds us in Surah Ali Imran verse 92:

“Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.”

7. According to Anas bin Malik, Abu Talhah had requested further clarification from Rasulullah Sallallahu Alaihi Wassalam about the meaning of the verse. Rasulullah Sallallahu Alaihi Wassalam explained that the donated property in this verse means waqf. When Abu Talhah heard the explanation, he donated his beloved garden, *Bayruha* for charitable purposes.

8. The *rizqi* (sustenance), property and wealth are gifts from Allah Subhanahu Wata'ala, and also part of Allah's tests on how we manage and use His blessings. A person must believe that the practice of waqf is a permanent fund and has a lot of benefits to other people's life. Furthermore, the waqf donors will be generously rewarded by Allah Subhanahu Wata'ala without any limit of time. Everyone is supposed to compete with each other in performing good deeds such as waqf practice. Therefore, waqf shall be one of the ways to get Allah's love and blessings.

9. In fact, waqf is the instrument that combines both spiritual and material elements, serves as an economic catalyst as well as the growth of the community. The waqf spirit in the souls of the Prophets, Companions, Muslim scholars, and Muslim communities back in the ancient periods need to be followed by us. Saidina Umar Radiallahuanhu gave his most valuable and fertile land in Khaibar as waqf, Abu Talhah endowed his beloved property, while Quba Mosque and Nabawi Mosque

were built on waqf lands. The practice of waqf brings people closer to Allah as The Creator, and at the same time enlivens the human relationship with each other, *hablumminallah hablumminannas*.

10. When the Muhajirin came to Madinah, they had great difficulty in getting drinking water. The only sufficient water source is a well owned by a Jew. Rasulullah Sallallahu Alaihi Wassalam said:

“Whoever purchase this well of Raumah and place his bucket alongside the buckets of the Muslims, he will enter the Paradise.”

11. Uthman bin Affan Radiallahuanhu decided to buy the well after he heard Rasulullah Sallallahu Alaihi Wassalam’s words. Due to his confidence, wisdom and sincerity, he succeeded in owning the well of *Raumah*. The well is endowed for the benefits of all Muslims and also Jews.

12. The asset of waqf, which initially just a well as water source to the community and traders, had fertilized the soil in the surrounding areas and palm trees started to grow around it. The good quality dates from those palm trees had also been donated, which leads to a greater development of Medina city.

13. This story needs to be our guidance in getting the blessings from the waqf practice. The implementation of waqf needs participation from several parties; starting with the role of a person who donated his wealth, followed by the essential role of a waqf manager who handles waqf matters and development strategies, and finally the role of Muslim communities in preserving and developing waqf properties so that it can be beneficial for the future generations too.

14. Allah Subhanahu Wataala has granted us with a lot of *rizqi* in so many ways and forms. It is our responsibility to ensure that this *rizqi* is allocated fairly to each and every single person in this world. Failure in doing this will result in poverty, which will lead to a growing gap between rich and poor. According to a report by OXFAM that was discussed during the World Economic Forum (WEF) in Davos, it is stated that the richest one percent of the world's population now own more than the rest of the world’s population combined. The report also indicates that the wealth of the top 62 richest individuals in the world alone has risen by 44% over the same five-year period, marking an increase of more than half a trillion dollars to 1.76 trillion dollars; meanwhile, the wealth of the bottom half of the global population fell by just over 1 trillion dollar in the same period, marking a 41% decline.

15. In 2010, it took 388 richest individuals in the world to equal the wealth of the poorest half of the world's population; However in 2014, only 80 richest individuals in the world needed to equal the wealth of the poorest half of the world's population. On the other hand, a report compiled by the United Nations said that the number of hungry people worldwide is about 795 million today, which means one person out of

every 9 person is still unfed. The imbalance *rizqi* distribution will further worsen poverty, as well as the gap between rich and poor. Poverty and its burden are among the factors that cause many crisis and conflicts around the world.

16. One of the reasons that has contributed to the growing gap between rich and poor is greed. People with greed will try to make money for themselves by any means. This includes getting themselves away from responsibility towards the society and nation just to keep their money safely in their pockets. It is reported that some big multinational corporations gain a lot of profits by making low waged employees to do most of the jobs, avoiding taxes, as well as hiding the truth about the company's profit.

17. According to the same report by OXFAM, globally, some of the richest individuals in the world estimated to have a total of 7.6 trillion dollars stashed in offshore accounts, depriving governments around the world of 190 billion dollars in tax revenues each year. Besides, as much as 30% of all African financial wealth is believed to be held offshore, costing 14 billion dollars in lost tax revenue each year. The amount is enough to save 4 million children's lives a year through improved healthcare and employ enough teachers to get every African child into school. OXFAM also reported that it is estimated that tax dodging by multinational corporations costs developing countries at least 100 billion dollars a year.

18. The effort in distributing wealth among the society in an equitable way needs to be done. This is to ensure a fair distribution especially for the benefits of poor people. Waqf is a mechanism that can realize the fairness of this economic distribution. During the Islamic golden era, waqf had been effectively proven to meet the needs of community life. Besides its role as an equitable mechanism, waqf served to strengthen the individual's abilities. The highlight of waqf practice was during Caliph Uthmaniyyah era, which concluded as follows:

'A person would have been born into a waqf house, slept in a waqf cradle, eaten and drunk from waqf properties, read waqf books, been taught in a waqf school, received his salary from a waqf administration, and when he died, placed in a waqf coffin and buried in a waqf cemetery.'

19. This waqf concept was later adapted by the Western society. They had branded waqf in the form of *yayasan (foundations)*, *trust* and *endowment*. Today, one of the most important financial instruments in some reputable universities is called *endowment*. The universities of Oxford, Cambridge, Harvard, Stanford, and Princeton are some of the universities which had been built and progressed through stable funds and *endowment*. Harvard University's *endowment* is valued at 37.6 billion dollars, with the return on the *endowment* about 12% per year. Yale University's *endowment* is 24 billion dollars, Stanford University with 21.5 billion dollars, while the *endowment* of Princeton University is 21 billion dollars. In United

Kingdom, the *endowment* of Cambridge University is valued at 5.9 billion pound sterling, while Oxford University's *endowment* is 4.3 pound sterling.

20. Based on these facts, it is obvious that the *endowment* was innovated and improved from the waqf concept. This successful *endowment* concept is also significant in raising these leading universities international ranking. Unfortunately, this waqf concept that had initially begun in Islamic countries, did not experience the same kind of success and growth. In fact, some of the waqf properties became the liability of the heirs. This problem had been mentioned by the Mufti of Egypt, Professor Dr. Ali Gom'ah in 2012:

Text:

'The waqf matters in Egypt in the late 19th century to the early 20th century had been overlooked until its position becomes weaker and even gives burden to Azhar.'

21. Waqf as financial instrument is not a foreign topic in this country. Waqf is a source to fund the construction of traditional educational institutions such as *pondok*, *madrasah*, religious schools, *surau* dan mosques. However, some waqf projects with basic foundation and showed early success have failed in the middle of their development process. This is due to the poor management team and lack of professionals to deal with the economic scenario and challenging business world. Alhamdulillah, right now there are more positive stages such as awareness, revival, rebirth and renaissance towards the Islamic financial instruments.

22. Currently, Waqf Enactment (Perak) has been approved and enacted. The mandate to manage the program has been given. The donors and contributors have given away their properties as waqf. Other than that, the efforts to get more waqf donors have been carried out. I would like to express my appreciation to Maybank Islamic, as one of the earliest institutions in contributing RM10 millions to the construction of USAS students' hostel. Besides, high priority should be given to the management of waqf funds, as it is very important and needs to be done in a productive way. The people entrusted in managing these waqf funds need to be selected from competent, knowledgeable and dynamic professionals, and have these personal qualities namely trust, honesty, transparency and sincerity.

23. The organizational structure that responsible in handling the waqf funds should not hire management staffs with only basic experience and general knowledge. In contrast, it should be managed by a high-skilled management team with a great deal of experiences in financial governance, investment and real estate development. This is important as it can ensure the growth and productivity of the waqf properties.

24. I wish everyone can participate and contribute to the Waqf Perak Ar-Ridzuan funds, whether by material contributions or through the provision of services, ideas, energy and time so that this waqf program may help in increasing socio-economy

status of the community. May every plan for Waqf Perak Ar-Ridzuan will be able to fulfil the contributors' charity wishes and will be rewarded and blessed by Allah.

25. *Ya Razzaq! Ya Syakur! Ya Bar! Ya Mughni!*, multiply Your *rahmah* and *rizqi* to the waqf donors that endow their beloved properties, bless their *rizqi* and their family members, grant them with a good place in *Barzakh*, have mercy on *them* on the *Day of Judgement* and grand their place in *Jannah* paradise; Amin YA RABUL ALAMIN. With the phrase of *Bismillahirrahmanirrahim*, I hereby launch Waqf Perak Ar-Ridzuan.