

## Exploratory Survey on UUM Student's Acceptance Towards the Founding of Waqf Institution For Education

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### Abstract

There are several methods that can be utilized to enhance the productivity of endowment (waqf) assets. These assets can be rented out to interested parties or used for various economic activities such as agriculture and livestock farming. In cases where the above methods are deemed unsuitable, then the Nazir should try to find other alternatives to make the waqf land productive. Endowment (waqf) trustees should also explore other avenues to optimize the usage of endowment land under their care. The establishment of waqf institution in UUM should be developed as alternatives in order to prosper the human capital (students) in their education by using the cash waqf. Cash waqf is a trust fund established with money to support services for mankind's benefits in the name of Allah. Generally cash waqf has tremendous potential for the development of the human capital because it is liquid assets compared to traditional endowment in the form of fixed assets such as land and buildings. On the other hand the traditional endowment can only be done by rich people. In contrast to the cash waqf which can be implemented by each individual even with a few amounts. However, the acceptance of cash waqf shall be placed under an institution called The Waqf Institutions. Hence the establishment of the institution of waqf in UUM shall be established so that they can help the needy students in financing their education in UUM. This research explores the factors that influence the acceptance of waqf institutions establishment in Universiti Utara Malaysia. Considering the importance of cash waqf in developing waqf institutions and enhances the social economic of ummah. The objective of this paper is to explore the acceptance towards waqf Institution establishment in UUM. The methodology of this research is a quantitative research towards 379 respondents among Muslim students in UUM. All the data are analysed using software of Statistical Package for Social Science (SPSS) by conducting statistical method namely, Independent Samples T-test, Analysis of Variance (ANOVA), Pearson Correlation and Multiple Linear Regression analysis to achieve the objectives of this research. A conceptual framework is built based on Theory Planned Behaviour (TPB) and Technology Acceptance Model (TAM).

**Keywords:** Cash waqf; Waqf institutions; University Utara Malaysia.



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## 1. Introduction

### 1.1. Overview of Waqf

The word *waqf* is derived from the Arabic root verb "*waqafa*", which etymologically means 'causing a thing to stop and standstill' *Maj al-Dīn Muhammad Ya'qūb Muhammad Ibn Ya'qūb al-Fayrūz 'Ābādī (1412H)*. According to, *Hasān (1998)*, On the other hand, it also takes the meaning of 'detention', 'holding' or keeping. In the Islamic Law, the word is used in the sense of holding certain assets or belongings whilst preserving it for the confined benefit or certain patronage, forbidding any use or disposition of it outside its specific objective. According to *Toraman and Cengiz (2004)* stated that *waqf* applies to non-perishable property, means that the benefit of which can be extracted without consuming the property itself. *al-Waqf* (endowment) according to current practice in Malaysia is a property been given by the owner (*al-waqif*) to Allah. *Jabatan Waqf Zakat Dan Haji (JAWHAR) (2006)*, any sale and purchase transaction, inheritance, grants and wills of this properties is prohibited, at the same time the physical resources (*waqf*) must be maintained.

However, there are some verses from the Qur'an that stated upon mankind to contribute their properties to the public interest. This kind of charity will be rewarded continuously by Allah. Allah Ta'ala says (mafhum) in al-Baqarah (2): 280 :

‘...and that ye remit the debt as alms giving would be better for you if ye did but know’

Another verse from Allah (mafhum) that related with waqf from al-Ali ‘Imrān (3): 92:

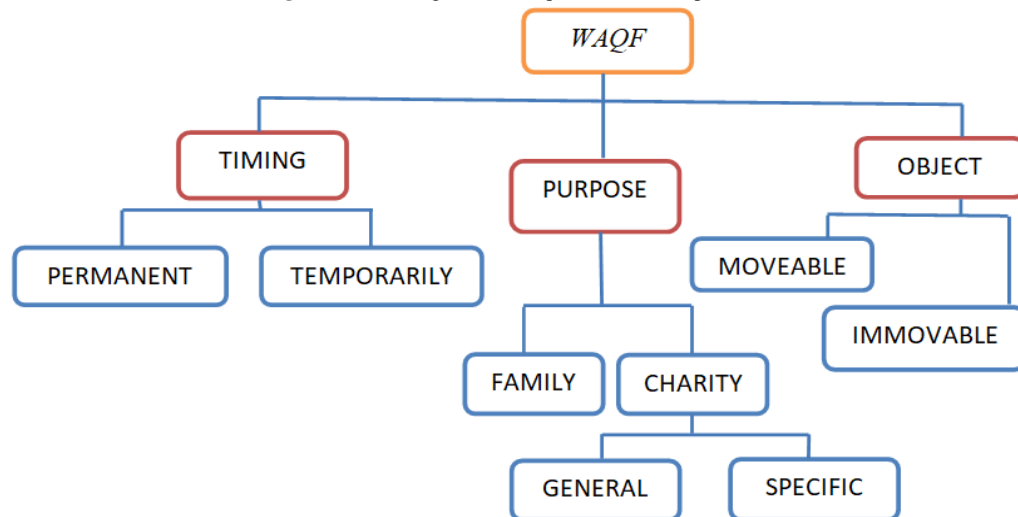
‘Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is aware thereof’

There is also evidence from the Sunnah that requires the waqf worship in hadith. Rasullah said (mafhum) from hadis al-Bukhari wal Muslim: *Ibn Umar reported: Umar acquired a land at Khaibar. He came to Allah's Apostle (may peace be upon him) and sought his advice in regard to it. He said: Allah's Messenger, I have acquired land in Khaybar. I have never acquired property more valuable for me than this, so what do you command me to do with it? Thereupon he (Allah's Apostle) said: If you like, you may keep the corpus intact and give its produce as Sadaqa. So 'Umar gave it as Sadaqa declaring that property must not be sold or inherited or given away as gift. And Umar devoted it to the poor, to the nearest kin, and to the emancipation of slaves, aired in the way of Allah and guests. There is no sin for one, who administers it if he eats something from it in a reasonable manner, or if he feeds his friends and does not hoard up goods (for himself).*

Rasullah explained to Abu Talha the best way to practice charity with his property and will be able to get reward from Allah by doing waqf. Upon hearing the explanation, he endowed his favorite asset (palms garden) in al-Buhayrah to serve as a waqf property [Syams al-Dīn Ibn Muhammad Ibn al-Khatīb al-Syabīnī \(t.t\)](#). The waqf asset to be donated must be something valueable in Islam and owned by the waqif [Syams al-Dīn ‘Urfah al-Dasūqī \(t.t\)](#). The Donated property should also be known, described in detail to the waqf trustees. According to [Hydzulkifli H. O. et al. \(2014\)](#) There are 2 types of waqf properties, Firstly, permanent endowment property (*ghayru al-manqūl/al-'Aqar*) such as land or buildings. While the second part of waqf property is moveable endowment property (*al-manqūl*) such as mashaf or cash money and other valuable assets.

In Islam, land was the first waqf of waqf properties. The mosque of Quba’ in Medina, was the first mosque in Islamic history that was waqf oriented, which exists until today. Others using *waqf* land include the Al-Azhar University in Egypt, the university of Cordova Spain and the Al-Noori Hospital in Damascus. According to [Kahf \(1998\)](#), from a shariah point of view, waqf may be defined as holding an asset (*maal*) and preventing its consumption for the purpose of repeatedly extracting its usufruct for the benefit of an objective representing righteousness or philanthropy. In addition, *waqf* asset can also be immoveable or moveable, for example cash waqf [Hydzulkifli H. O. et al. \(2014\)](#). According to [Ahmad \(2008\)](#), *waqf* generally can be classified into several categories on the basis of three diverse aspects that is, timing, purpose and the object of *waqf*.

Figure-1. The Categories of Waqf in Islamic Jurisprudence



Cash *waqf* can only be distributed and allocated for anything that is not against the shariah law. This form of *waqf* provides opportunities for facilitating its participation in social development (Tanim Laila, Undated).

- a) Mass Participation: An opportunity for participation of Muslim society such as in the case of real property *waqf*.
- b) Rightful Utilization: Cash *waqf* scheme that can gather the scattered endowments to create a common fund to maximize its utilization.
- c) Social and Economic Development: a scheme that can enhance the government’s national development plan for poverty eradication and social services through co-ordination.

According to Imam al-Zuhri, cash *waqf* is allowed in Islam by making the dinar as capital and the profits must be distributed to *mawquf alayh*. There are also a view from school of Hanafi that allowed to do endowment (waqf) based on *istihsan bi al-urf*, [Hydzulkifli H. H. and Asmak \(2015\)](#). This view been adopted from the *mawquf hadith* that narrated by Abdullah Bin Mas’ud

‘What the Muslims deem to be good is good in the sight of Allah’

Hydzulkifli H. O. *et al.* (2013) it can be concluded that there are two basic things that need to be to perform the religious endowments, namely:

1. Controls and maintain donated assets (waqf) from lost or damaged.
2. Channel the distribution benefits to *mawquf alayh*.

According to Muhammad (2014) waqf in financing education in Malaysia has been implemented with the initiatives from both public and private Malaysian Institution of Higher Learning themselves. He also added that, among them that established in Malaysia are:

- Al-bukhary International University, Kedah Malaysia
1. Dana Wakaf Ilmu, University Putra Malaysia, Selangor
2. International Islamic University Malaysia's Islamic Endowment Fund (IEF).
3. Tabung Pemberian Islam, University Kebangsaan Malaysia, Selangor
4. University Islam Malaysia, Selangor
5. Center for Awqaf Development Financing, University Sains Islam Malaysia, Negeri Sembilan.

## 2. Background of the Study

This study is to identify the acceptance of the *Waqf* Funds Establishment among UUM students. The study wants to explore the factors that influence the acceptance of the *Waqf* Funds Establishment among UUM students. Generally, cash *waqf* fund has a huge potential and role in assisting a higher education institution in terms of helping the student financially as well as to the institutions itself. Importantly, this study is aimed at identifying the acceptance of *waqf* institutions establishment in UUM.

As mentioned in the hadith of Rasulullah (*mahfum*)  
 "every action of a man will determine by intention".

For the purpose, the theory Planned Behaviour (TPB) and Technology Acceptance Model (TAM) is used to identify factors influencing the acceptance of *Waqf* Institutions Establishment in UUM.

Universiti Utara Malaysia is located in Sintok, Kedah. The university was established with the specific mission of providing a leadership role for management education in the country. Thus, the university is also known as a management university. Universiti Utara Malaysia also provide the accommodation for all the students. This residential hall also called 'Dewan Penginapan Pelajar (DPP)'. There are 14 DPP at UUM consists of *Yayasan Al-Bukhary, Bank Muamalat, MISC, Telekom, Bank Simpanan Nasional (BSN), Sime Darby, Petronas, EON, Tradewinds, Proton, Malaysia Airline System, Bank Rakyat, SME Bank and Maybank*. As the increasing number of student enrollment, the study attempted to establish a new student accommodation with lower fees using the fund from the *waqf* Institution establishment at UUM. Consequently, this pool of fund from the *waqf* Institution establishment can be used in the form of scholarships, loans and assistance to the needy student of UUM.

**Table-1.** Shows the number of current students in 2014

Students	Total
Undergraduates	24, 388
Postgraduates	6112
<b>Grand Total</b>	<b>30, 500</b>

Source: Corporate Planning Unit, UUM (August, 2014)

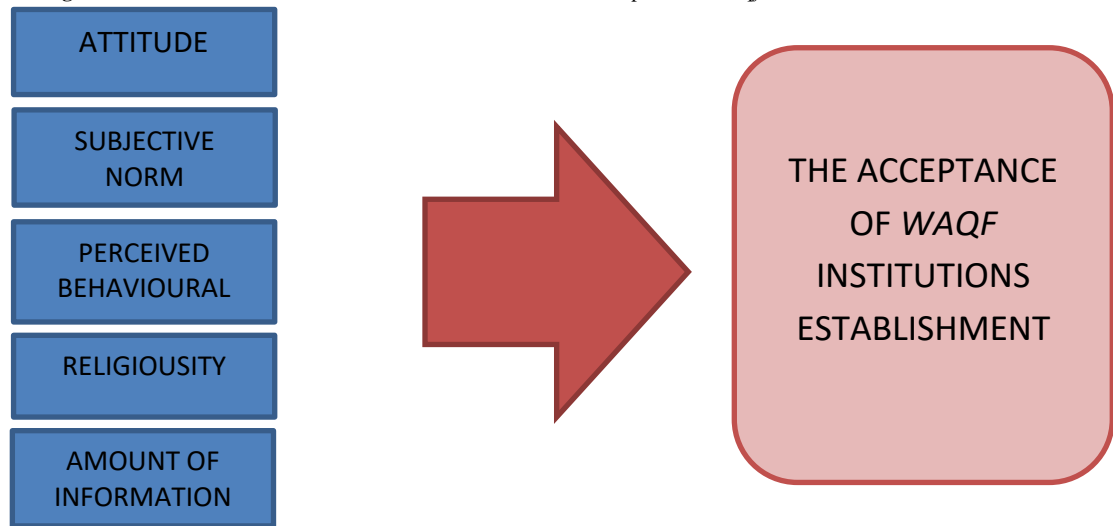
According to the data taken from department of corporate planning unit, UUM (August, 2014), the total of UUM students is 30,500. The breakdown of students number at UUM is as follows : Undergraduates students are 24,388 whilst postgraduate students are 6112 in August 2014. The grand total of UUM students are 30,500. Therefore, the idea of this study to have *waqf* funds Institutions for the students that contributed by the UUM staffs itself. This *waqf* fund purposely design to help the students in reducing their payment of the accommodation fees by developing the new residential hall which also call *Dewan Penginapan Pelajar (DPP)* at UUM.

The accommodation fees payable by each student is RM375 for every semester. Given the fact, every students need to pay RM750 a year. By using this fund, UUM will be able to help their own students to ease the burden of the students with discounted fees. According to Mardziyah (2014) in her research entitled 'The Acceptance of Online *waqf* in Islamic Banking Institutions' explained that the majority of the employees of UUM COB are willing to contribute *waqf* through online system. In addition, a lot of activities can be conducted not only in assisting the students but also to development of the university.

## 3. Theoretical Framework

In this study, theoretical framework guides research, determining which variables should be measured. It is a set of theoretical assumptions that explained the relationships among set of phenomena. This study will undertake the main variables which are the acceptance of *waqf* institutions establishment and the determinant factors which is known as independent variable.

The factors focus on the variables which are attitude, subjective norms, perceived behavioural control, religiosity and amount of information. Based on approach from literature review, the diagram for the theoretical framework can be illustrated as follows:

**Figure-2.** Theoretical Framework for determinants towards the Acceptance of *Waqf* Institutions Establishment

#### 4. Findings

For the data collection purposes, about 379 self-administered questionnaires were distributed to the students in campus area such as U-Assist (One Stop Centre), library, Lecture Halls (DKG) and Residential Halls (DPP). Response rate is 100%. In the descriptive analysis, the researcher conducted to explore the data and also describes the observations or an overview of the sample data that has been collected. It will explain the demographic profile of the respondents and observation of the variables. This is the initial step to get the overview of the demographic information from the respondents. The profile of the respondents is important to determine the trend of the students in Universiti Utara Malaysia towards the pertaining problem. The demographic variables are included gender, age, ethnicity, education, and years of study. Table 4.1 in the next page presents the profile of respondents in this study.

**Table-2.** Profile of the respondents

Variable	Categories	N	(%)
1.Gender	Male	159	42.0
	Female	220	58.0
2.Age	Less than 21	21	5.5
	21- 30	282	74.4
	31- 40	65	17.2
	41 - 50	11	2.9
3.Education	Bachelor Degree	302	79.7
	Master Degree	66	17.4
	PhD	11	2.9
4.Ethnicity	Malay	372	98.2
	Other	7	1.8
5. Year of Study	1 <sup>st</sup> Year	94	24.8
	2 <sup>nd</sup> Year	156	41.2
	3 <sup>rd</sup> Year	79	20.8
	4 <sup>th</sup> Year	50	13.2

Table 2 above shows the distribution of questionnaires to the respondents almost equal in gender. It indicates 42.0% of male answer the questionnaires while female with 58.0%. Most of the students who involved in this study are between 21 and 30 years old with a total number 282 followed by the age range in between 31 and 40 with 65 respondents. Next, there are 21 respondents those less than 21 years old and only 11 in between 41 and 50 years old. There is 79.7% of the students are taking Bachelor degree in Universiti Utara Malaysia with numbers of 302. While the students with currently taking Master degree is about 17.4% and PhD is 2.9% with the numbers of students 66 and 11 respectively. It was found that almost all of the respondents are Malays with 98.2% while there is 1.8% other than Malay ethnicity in this study. There are 41.2% (156) students that currently in the second year of study followed by 24.8% (94) students are in the first year of study. Next, it was stated that 20.8% (79) of the students in the third year and 13.2% (50) in the last year of study in Universiti Utara Malaysia.

**Table-3.** Level of the acceptance and the factors to accept the waqf institutions establishment

Variables (N=261)	Minimum	Maximum	Mean	Std. Deviation
Acceptance of Waqf institutions establishment	3.00	5.00	4.3842	.59144
Attitudes	3.00	5.00	4.2823	.49759
Subjective Norm	3.00	5.00	3.9428	.46191
Perceived Behavioural Control	3.00	4.75	3.4327	.51764
Religiosity	3.00	5.00	4.1240	.84386
Amount of Information	2.00	5.00	3.4123	.45613

Table 3 above indicates the minimum, maximum, mean and the standard deviation of the model variables. The mean values of the acceptance of *waqf* institutions establishment, attitudes, subjective norm, perceived behavioural control, religiosity and amount of information range between 3.4 and 4.4. Consequently, all the values are considered moderate. The highest mean value of independent variables was obtained by the attitude factor at 4.28, followed by religiosity at 4.12. The lowest mean value is by amount of information with 3.41 mean values. In the other hand, all the independent variables are considered moderate in mean values. Hence, the respondents' attitudes, subjective norm, perceived behavioural control, religiosity and amount of information in the acceptance of *waqf* institutions establishment are considered moderate.

**Table-4.** Differences between respondents' age and the acceptance of *waqf* institutions establishment

Variable	Age	Mean	Standard Deviation	Significant Level
Acceptance of Waqf institutions establishment	Less than 21 years	3.629	.519	0.000
	21-30 years	4.443	.527	
	31-40 years	4.437	.730	
	41-50 years	4.000	.000	

Table 4 above shows the analysis on hypothesis two of objective one in this study. It is to examine the differences between the ranges of age the acceptance of *waqf* institutions establishment. Hence, the one-way ANOVA test is used to test the hypothesis. The significant value in the table above is at 0.000. Since the significant value is lower than 0.05, hence the researcher conclude that there is significant difference in the range of age with the acceptance of *waqf* institutions establishment among the students.

**Table-5.** Differences between education level and the acceptance of *waqf* institutions establishment

Variable	Education level	Mean	Standard Deviation	Significant Level
Acceptance of Waqf institutions establishment	Bachelor Degree	4.387	.566	0.075
	Master Degree	4.436	.724	
	PhD	4.000	.000	

Based on table 5 above, to test the hypothesis three which is to examine the difference between education level and the acceptance of *waqf* institutions establishment, the researcher also used one-way ANOVA test. The results showed that the significant level is at 0.075 which is greater than 0.05 ( $p=0.000$ ), thus we failed to reject the null hypothesis and concluded that there is no significant difference between education level and the acceptance of *waqf* institutions establishment among the students in UUM.

**Table-6.** Differences between education level and the acceptance of *waqf* institutions establishment

Variable	Education level	Mean	Standard Deviation	Significant Level
Acceptance of Waqf institutions establishment	Bachelor Degree	4.387	.566	0.075
	Master Degree	4.436	.724	
	PhD	4.000	.000	

Based on table 6 above, to test the difference between education level and the acceptance of *waqf* institutions establishment, the researcher also used one-way ANOVA test. The results showed that the significant level is at 0.075 which is greater than 0.05 ( $p=0.000$ ), thus we failed to reject the null hypothesis and concluded that there is no significant difference between education level and the acceptance of *waqf* institutions establishment among the students in UUM.

The relationship between the determinants and the acceptance of *waqf* institutions establishment

Correlation analysis use to examine the nature of relationship that exist between independent variables which are attitude, subjective norm, perceived behavioral control, religiosity and amount of information while dependent variables is the students' acceptance towards the establishment of *waqf* institutions. Pearson correlation was run to analyze the data collected in this study.

**Table-7.** Correlation between acceptance of waqf institutions establishment and independent variables

Variables	Correlation	Significant Level
Attitudes	.171	0.001
Subjective Norm	.035	0.500
Perceived behavioural control	.321	0.000
Religiosity	-.178	0.000
Amount of information	.181	0.000

Table 7 above shows the correlation results between dependent variable, the acceptance of *waqf* institutions and the independents variables namely attitudes, subjective norm, perceived behavioral control, religiosity and amount of information. The result found that from the five independent variables, there are four variables have significant relationship with the acceptance of *waqf* institutions establishment while one factor did not have the relationship with the acceptance is subjective norm. The correlated variables are positively correlated with the acceptance of *waqf* institutions establishment are attitudes, perceived behavioral and amount of information except for one variable, religiosity that has negative relationship with the dependent variable at the confidence level of 99% ( $p < 0.01$ ). It can be briefly explained as the stronger the independent variables are, the greater the acceptance of *waqf* institutions establishment. Perceived behavioral control has a high strength of association with the acceptance of *waqf* institutions establishment (32.1%) followed by amount of information (18.1%), religiosity (17.8%) and attitudes (17.1%). These results explained that perceived behavioral control only has small but definite relationship with the acceptance of *waqf* institutions establishment and the others variables indicate slight relationship with the dependent variable.

The Influence of the determinants towards the acceptance of *waqf* institutions establishment

To examine the influence of the determinants towards the acceptance of *waqf* institutions establishment, the researcher uses multiple linear regressions as the analysis tool. Linear regression is used to predict the value of a variable based on the value of another variable. In this study, the researcher wants to predict the acceptance of *waqf* institutions establishment among the students while the variables used to predict the adoption are attitudes, subjective norm, perceived behavioral control, religiosity and amount of information.

**Table-8.** Result of Regression Linear

Variables	B	T	Significant Level
Attitude	.147	2.453	.015
Subjective norm	-.101	-1.552	.121
Perceived behavioral control	.317	5.346	.000
Religiosity	-.083	-2.417	.016
Amount of information	.121	1.872	.062

Durbin Watson value = 1.587

Constant = 2.994

R square = 0.145

F value = 12.68

In order to determine the relative influence between independent and dependent variables, multiple regression analysis is used to test the hypothesized relationships between the determinants namely attitude, subjective norm, perceived behavioural control, religiosity and amount of information with the acceptance of *waqf* institutions establishment.

Preliminary analyses were performed in order to ensure there is no violation of the assumptions in performing the regression. Outliers detection was examined through Casewise test and there is no outliers found after performing the test. For the multicollinearity, tolerance values for the variables are found to be more than 0.10 while the Variance Inflation Factor (VIF) is less than 10. In addition, the Durbin-Watson value is 1.587 meaning that there is no residual violation exists. Therefore, all the assumptions are not violated in this study and multiple regressions can be used to examine the influences between independent and dependent variables in this study.

## 5. Conclusion

In conclusions, Malaysia attempted in establishment of cash *waqf* development. In fact rulling has made by the National Council Ruling (Majlis Fatwa Kebangsaan Hal Ehwal Agama Islam Malaysia) has agreed to allow the practices of cash *waqf* and followed by several states that has implemented cash *waqf* in their respective Islamic council. Cash *waqf* has a variety of advantages due to its flexibility. The minimum price offered could involve many muslims contributing to the *waqf*. Through the cash *waqf* fund, the abandoned assets which lack financial support could be developed for the sake of the Islamic economy. The cash *waqf* fund could also support Islamic religious schools and institutions of educations that are experiencing liquidity as well as maintain other Islamic assets.

Most institutions of higher learning in Malaysia has managed to establish and apply this waqf institutions such as Albukhary International University, Kedah Malaysia Dana Wakaf Ilmu University Putra Malaysia, Selangor, International Islamic University Malaysia's Islamic Endowment Fund (IEF), Tabung Pemberian Islam, University

Kebangsaan Malaysia Selangor, University Islam Malaysia Selangor, Center for Awqaf Development Financing University Sains Islam Malaysia, Negeri Sembilan. For instance, IIUM has established her own awqaf of endowment institution known as IIUM Endowment Fund (IEF) since 15th March 1999. IIUM endowment has managed to collect a huge waqf amount MYR 5.18 Milion from the contributors among the private company, clubs and also individuals. The main donor to this institution came from Permodalan Nasional Berhad Bhd. (PNB) approximately MYR 5 Million. On the other hand USIM also had set up the Center for Awqaf Development Financing for their institution. There are 2 current projects that been done at USIM. The first project named Hemodialysis Center that located in a shop lot near Nilai Square. The Hemodialysis Center will charge per patientas low as RM 150 per visit, Majlis Agama Islam Negeri Sembilan will pay to the Center RM 90 per visit for member in asnaf category. The second project is Speacialist Center for Health (Medical and Dentistry) that also located beside the Hemodialysis Center. The question is, when will UUM start this noble institution?. In view of these achievements, why not uum also establish or develop their own waqf institutions to help the students. Consequently, this pool of fund can be used in the form of scholarship, loans and assistance to the needy students of UUM.

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