

To Examine Sustainable Development Through The Historical Applications of Foundations

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Abstract: Sustainable development is one of the contemporary concepts. If we move from today's definition of this concept, the solutions for the global problems can be obtained from the foundation's applications in the past. Sustainable development concept is generally referred to the 1987 report of World Commission on Environment and Development. The Brundtland Commission reported the slogan, "Our Common Future: From One Earth to One World". The Commission conceptualized sustainable development as "paths of human progress, which meet the needs and aspirations of the present generation without compromising the ability of future generations to meet their own needs". The goals of sustainable development are far-reaching and have as their objective the transformation of contemporary development theory and practice. They include the formulation of new paradigms of social, economic, political, cultural, and ecological development. More and more rational approaches are improved to the concept of "development" which takes into account the long-term costs associated with short-term improvements. The judicious use of the planet's non-renewable physical resources; a balance between economic, social, cultural and physical development; and the realization of fully integrated development strategies that bring together all relevant sectors and actors into a common framework of local, national, regional and international action. Foundations (Waqf) are Non Governmental Organizations. Current approaches to the definition of a waqf includes; local administration and free economic rules in management. In addition, democracy and volunteerism are essential for the definition. These are weld from the Islamic law. Foundations with the social policy functions had provided the continuity of social life. Waqf functions include almost all stages of social life. Such as; increasing recruitment rates and employment, income and wealth redistribution, social security formation, infrastructure development, expansion of education... The aim of the settler, colporteur is the continuation of this functions for infinitum. It indicates that they think not only for needs of future generation but also the needs of all humanity. According to the facts mentioned above, economic and social resources were available to all humanity. Community life has a constantly changing dynamic character. We are the heirs of the finest examples of the foundation of civilization. In other words, we as the heirs must attribute a new, fresh and modern mission to the third sector or civil society organizations. Sustainable development concept includes different dimensions. Such as ecological, economic, political, cultural, social sustainability. This study's aim is to indicate that the applications of foundation were serving the same purposes of sustainable development. The treatments applied today to strengthen the social structure exactly overlaps with the services performed by the awqaf throughout history. The given example in this case will emphasize the importance of each term. The traces of good experiences are which created in the past have lived for centuries. The orphans, widows, elderly people, children and the others joined economic and social life through endowed charity. However, it is clear that foundations must have found new solutions and different policy instruments for today's problems.

The Concept of Sustainable Development

Sustainable development has become a buzzword in development thought. Indeed, sustainable development appears to have replaced such venerable concepts as "growth", "modernization", "progress" and even "accelerated development" as the unifying concept for worldwide development activities. The concept of "human development", that has been promulgated by the United Nations Development Programme (UNDP, 1992) since 1990. Thus, it represents a serious challenge to the primacy of sustainable development in the new hierarchy of development concepts.

The fact is that the sustainable development has succeeded in uniting widely divergent theoretical and ideological perspectives into a single conceptual framework.

The goals of sustainable development are far-reaching and have as their objective the transformation of contemporary development theory and practice. They include: 1) the formulation of new paradigms of social, economic, political, cultural, and ecological development; 2) more rational approaches to development that take into account the long-term costs associated with short-term improvements; 3) the judicious use of the planet's non-renewable physical resources; 4) a balance between economic, social, cultural and physical development; and 5) the realization of fully integrated development strategies that bring together all relevant sectors and actors into a common framework of local, national, regional and international action.(Estes,1993) Inside the Brutland Report: Our Common Future, Chapter 2: Towards Sustainable Development is summarized that "In essence, sustainable development is a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development; and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations."(UN-Documents net)

The United Nations Development Programme (UNDP, 1992:17) identifies the following outcomes as minimum additional requirements for achieving the goal of sustainable development: 1) the elimination of poverty; 2) a reduction in population growth!; 3) more equitable distribution of resources; 4) healthier, more educated and better trained people; 5) decentralized, more participatory government; 6) more equitable, liberal trading systems within and among countries, including increased production for local consumption; and 7) better understanding of the diversity of ecosystems, including locally adapted solutions to environmental problems and better monitoring of the environmental impact of development activities.

Since 1990, annual Human Development Reports have explored challenges including poverty, gender, democracy, human rights, cultural liberty, globalization, water scarcity, climate change, and mobility. 2010 marks the twentieth anniversary of the human development report and offers an opportunity to reappraise its contribution and to make the case for a new human development vision to meet the challenges and opportunities of the twenty-first century. This concept note, based on a series of valuable discussions with colleagues in different parts of the UNDP, sets out the basic approach to tackle this task, which will focus on the implications of the human development approach for development policies and strategies.

The Human Development Report has been a major force in thinking about development, not only by highlighting the inadequacy of per capita income as the sole measure of a society's progress, but also by exploring how a people-centered approach affects the way we should think about key challenges. The reports have covered subjects as diverse as participation, cultural liberty and financing, as well as larger global challenges like cooperation and climate change. The human development approach has influenced many strands of development thinking and the ways that most policymakers and researchers think about human progress. The 2010 report aims to take this contribution significantly further by showing how placing human development at the center of our priorities changes the ways in which we think about, formulate, implement and monitor development policies designed to promote empowerment, address inequality and tackle sustainability.(Human Development Report 2010).

The Concept of Waqf

Waqf is a charitable foundation. In Arabic language, means forbidding movement, transport or exchange of something. Awqaf is the plural of Waqf. (Öztürk, 1983) The word Waqf is used in Islam with the meaning of holding certain property and preserving it for the confined benefit of certain philanthropic use and prohibiting any use or disposition of it outside that specific objective. On the other side, as an approach for "ownership"; a property converts from private ownership to social ownership category. It improves by the effect of moral and religious motivation. Due to the fact that Allah encourage human beings to help each other in his holly Qur'ân and in the example of his prophet, waqf is prominently improved in the Muslim World and plays a significant role in social, political, and economic life in the Muslim society.(Zaim)

"When a human being dies, his work for Allah comes to an end except for three things:

a lasting charity (sadaqa jaariya), knowledge that benefits others, and a good child who calls on Allah for His favour." (Related by Muslim in his Sahih, the book of "Al-Wassiya". Related also by Abu Daoud, At-Tirmidhi and An-Nasaii.) Commenting on this Hadith that the 'lasting charity' is generally recognized as referring to *Waqf* endowments.(Ali, 2009)

There are three main kinds of waqfs. The first kind is the Khairy Waqf or charitable waqf, which means withholding one's property and directing its revenues towards different philanthropic goals. The second kind of waqf is the Ahli Waqf or the family waqf. Family vakıfs (vakif-i-ehli) were made in favor of one's relatives and descendants with the final stage being the dedication of the vakif to charitable purposes.(Peters,2002) Family awqaf

were used as a source of income for offspring and for slaves, ensuring the transmission of family wealth from generation to generation. In contrast, a vakıf-ı hayri was dedicated to pious, religious or charitable causes, or for public utilities or the poor.(Yediyıldız, 1982) Family awqaf were divided into two categories; family and semi-family awqaf. Semi-family awqaf had the characteristics of both public and family awqaf and were the most preferred type in the Ottoman Empire. In eighteenth-century Anatolia, 82% of the awqaf were family awqaf with the ratio of semi-family awqaf reaching 75 %.(Yediyıldız,1982). Upon the death of the last descendant the endowment reverted to the poor. The founder, called as the “vâkıf” appointed himself to the position of şeyh if he created a dervish convent; müderris or professor if he established a medrese; and mütevellî or administrator of the waqf, whether it be a mosque, soupkitchen, inn, hospital, or any other institutions that was created. It hardly need be stressed that this last office enabled the vâkıf and his posterity to exercise virtually absolute control over the waqf and its revenues. (Yediyıldız, 1982; Barnes,1986)

Vakfiyes(deed of trust) give us various kinds of information about the donor, but they also allow us to hear their individual voices, demonstrate the kind of founder and the purposes for which these foundations were established, and the differences in their size. Unlike vakfiyes, court registers give information when a legal issue arose. These registers rather record the problematic nature of the awqaf . We can only learn the location and nature of the waqf in addition to some other information, from these records.

Safiye Sultan, in her deeds of trust: “For as long as she lives, her royal majesty shall be entitled to receive the surplus of the foundation’s revenues and after her death, so shall her children, and the children of their children, and the children of the children of their children, and from generation to generation shall they and the right to make use thereof...Let whichever of the manumitted servants and of their children, and of their children’s children is the most intelligent and capable serve as trustee of the endowment and let whoever is trustee share equally in the surplus revenues with the others. Should their line be wholly extinguished; let the trustee of the mortmain estates of Medina become trustee of this endowment; let him receive this surplus; and each year let him ensure that it reaches the poor of Medina and is distributed to them...”(Duran,1990)

Waqf action gained prominence because it provided the dead posthumously with permanent reward and the living with an endowment of lasting benefit.

The development of waqf foundation in Islamic states peaked and highly improved from aspects of variety, quantity and content. Waqf is the prominent institution, which develop social law, economic and political structure of the society and Islamic state structure on a democratic ground and provide stability and balance in the development. Social justice and equal opportunity and prosperity are result of waqf. Waqf which has been tried to improve, should be examined from the different aspects in order to fulfill properly its functions along with the changing needs and structure of society.(Zaim)

Waqf grew by leaps and bounds. This institution became an important pillar in the religious, social, cultural, scientific, economic and political life of Islamic society. Even non-Muslims in Muslim countries established Waqf for the benefit of their communities. For every conceivable enterprise of social benefit there was a Waqf. There were awqaf for mosques, universities, schools, hospitals, orphanages, houses for the poor, food for the poor, the blind, battered/abused women, soup kitchens, wells, aqueducts, fountains, public baths, watchtowers, bridges, cemeteries, salaries, pensions, guest houses, libraries, books and animal welfare.

“The Ottoman society left the financing of health, education and welfare entirely to the Waqf system so much so that the following saying does not exaggerate its central importance: “Thanks to the Waqfs that flourished during the Ottoman Empire, 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.” (Arsebük, 1938)

Awqaf are classified in two categories. 1-Tangible (in the form of buildings or real estate) and 2-intangible (cash...) In both cases, the essential point is the foregoing of individual property for the benefit of mankind. Thereafter, that property belongs to Allah (s.w.t.). The main waqf is in the form of real estate, primarily agricultural land and commercial buildings.(Tabakoğlu, 1992) Many sorts of assets such as fields, farms, mills, villages, shops, khans, baths, pastures and springs...have been so bequeathed and the income from them has been put to work protecting and watching over the poor, serving the pursuit of knowledge, and performing numerous other social and cultural functions.

The cash awqaf constituted a special category of Islamic endowment, and played a major role in Ottoman economic –financial history. It can be considered such as an important Islamic financial institution which facilitated the flow of funds from those who were able to save, to those who needed capital, primarily the entrepreneurs, but also to the members of the general public. The well developed money market which legally sanctioned was emerged by the cash awqaf. (Çizakça,1992)

The voluntary institution of Waqf supplemented the state in fulfillment of its obligation towards the provision of public goods. Public investment expenditures, which consist the main part of any modern budget, are not contained in the Ottoman budgets. Because, such investments, together with education, health and other social service expenditures were financed not through the treasury, but through private and especially awqaf which were mostly exempt from taxation and other financial responsibilities. (Tabakoğlu,1992)

Awqaf and Sustainable Development

The Effectives of Awqaf on Economic Development

The Economic Power of Awqaf

The importance of the awqaf is seen in terms of the huge assets it controls, in its social expenditure, in the number of people it employs, and in its significant contribution to the economy. In the history, In Otoman, the share of waqf revenues in total public revenues was around 12 per cent in the sixteenth century with the surge in private property. 20 per cent land of whole lands inside of waqf system too. (Tabakoğlu,1994) During the next two centuries, from 1600 to 1800, the condition of awqaf changed and from two-thirds to three –fourths of the land of the empire had by the nineteenth century been placed in waqf. (Barnes,1984) Today, waqf in some communities are governed by Act of Parliament such as in India, Sri Lanka, Myanmar and Kenya while many are operated under laws governing Trusts, Foundations, Non-Profit Organisations, Non-Government Organisations and Societies. (Ali,2009) United Kingdom, For over two decades, Islamic Relief has been providing emergency aid and long-term assistance to some of the world's most deprived people. In 2000, it set up the Waqf Future Fund aimed primarily at reviving a great tradition of setting up a charity that continues to benefit the needy for many future generations. The Fund allows donors to support numerous ongoing charitable projects, not just for people who need immediate help but for those who will continue to need help in the future (www.islamic-relief.com).

India, There are an estimated 250,000 Waqf properties in India, valued in excess of US\$75 billion and with a potential for generating approximately US\$3 billion in revenue. Since 1913 a number of Waqf Acts were passed by the central and state legislatures while the Waqf Act of 1954 was a major development in the history of Awqaf in India.

South Africa With only a few exceptions, most of the *Awqaf* institutions in South Africa are related to mosques and religious educational institutions. Among the few income-generating *Waqf* institutions in South Africa is the Hajee Ahmed Mahomed Lockhat Wakuff, established in Durban in 1933. Another recent initiative is the National Awqaf Foundation of South Africa Initiated in 2000, Awqaf SA was registered as a trust in 2003, as a Non-Profit Organisation. (www.awqafsa.org.za)

Awqaf's Influences on Consumption and Investment

Waqf causes transfer of the sources from luxury consumption to essential needs consumption. As a result of consumption transfer to essential needs consumption, waqf causes increasing of marginal profit, total profit provided by consumption in national economy and feeding of total satisfaction. Its influence on savings: waqf causes to save the sources, which could be spent otherwise for luxuries and ostentation consumption. Its influence on investment: waqf encourage investing in a useful way the sources, which could be spent for luxuries and ostentation consumption or would not be used in an effective way. (Zaim) The discouragement and prohibition of luxury and extravagance in Islam has limited the prospects for disposable income. Thereby, such extra income had spent to the enhancement of the social welfare through awqaf. Besides, the revenues appropriated by the producers of the capitalist system through price differentiation are directed (in the Islamic system) towards furthering social welfare by way of awqaf. Today the investment which are contained in the central budget revenues, such as religious affairs, education, health, social aid and civil construction were financed generally by the awqaf.

Redistribution of Wealth and Income

The relationship of waqf with economic life differentiates in accordance with its periods from beginning to the present. Waqf connects with the distribution of wealth in national economy because of that in its establishment period, waqf provides the transfer of wealth for society.

- In order to maintain a waqf successfully, waqf should be managed rationally. Therefore waqf management must be based on rationality principle.
- In order to sustain and increase incomes waqf should implement the ratability principle.
- In order to maximize the service and the profit provided by waqf the expenditures should be accordance with productivity principle.

In sum, waqf is a foundation, which effects redistribution of national wealth and should be managed as productive and rantable.(Zaim)

Despite of this, in waqf the prosperity, which belongs to wealthy groups, doesn't transfer to the people having low-level income, but rather to society. After wealth transfer, redistribution of revenue in favor of low-level income people is provided thorough service fulfilling with income of this wealth. Wealth transfer becomes only for one time, however revenue transfer continues during waqf is a going concern.

The Functions of Increasing Employment

The waqf system had a significant role in the economic development for several reasons. Firstly, the waqf facilitated renting shops with low prices in the markets that had waqfs, which led to the decrease of prices and, in turn, activated the commercial movement in these markets. Besides, the markets that had no waqfs had to decrease their prices in order to be able to compete with the waqf markets to maintain their businesses. Secondly, the waqf helped the decrease of the unemployment rate and the creation of job opportunities. Besides, the waqf helped the poor to own money which increased the demand rate on numerous products and services that were going to be confined only to the wealthy segments in the society if the waqf did not exist. On the other hand, the sabeel or the water fountain that was built on the important commercial roads had significant roles in activating the trade and in facilitating the movement of the commercial caravans traveling between the cities and the villages.

Social Policy Functions

Education

The waqf system had played a vital role in achieving development at the educational, social and economic levels. The educational role of waqf started from the mosque, which was not only a place of praying and worshipping, but was also a source of education where students used to come to learn from instructors specialized in the different branches. Therefore, at the beginning of the Islamic civilization, the mosque used to play the role of the school. However, the form of the educational waqf has evolved to the "kottab", which was similar to a small school where children are taught reading, writing, Quran, and mathematics. Despite the continuance of the kottab, the educational waqf had developed to normal schools, which had widely increased allover the Islamic society. Meanwhile, schools had direct relations with libraries which people started to put them as waqfs since they were aware of the importance of the book and its role in education.

Social Services

As for the social development, the social services provided by the waqf system were various. A big number of Muslims withheld their properties to build medical centers and hospitals, some of which were built to cure animals. In fact, many of the waqf documents revealed the successful management of the endowed hospitals. Besides the medical services, there were several kinds of social services provided by the waqf, including helping the poor do their pilgrimage, helping poor girls get married, building homes for the orphans, the elderly, and the blind. Waqf's health and education services causes to provide equal opportunity; moreover equal opportunity encourages social justice advancing people according to their ability.(Kozak,1985)

The periods when the social service provided by waqf is doing properly it is provided services such as education, health for law and middle stratum class thus they can save their sources and increase their prosperity. That is, waqf causes that law and middle class have prosperity.

Waqf provides an equilibrium position in distributing sources between individual and society needs. The important point in a society is to provide a balance between individual profit and social input, also, between private and social marginal revenue. Waqf seeks to this aim in underdevelopment countries the cost of free-market economy and rapid-development are unequal prosperity and spoiling social injustice.

Advancing of waqf plays a role providing balance in development process.

This social service fulfills a duty beyond the struggle of poverty to help to poor people. Waqf contributes to upliftment of humanity and betterment of life and provides a life level which is proper with human dignity. As a

result of these features of waqf not only low level income groups but also other income groups get benefited from the service provided by waqf. The protector of waqf, which provides social service, is not only rich people. But rather, the people from each social class (artisan, peasant, soldier and worker) contribute to the social service as a nation.

Social Insurance Function

Most of the waqf aims at providing a security for risks, which the people would undergo in economic life and due to the fact that service is fulfilled by foundation waqf prevent from insulting the people's dignity. The relationship between consideration and social insurance decreases in social insurance system and social insurance considerations converts to social insurance payment. In waqf, as being different from contemporary social insurance system solidarity feelings have improved between waqf and the people serviced, without insulting their dignities. It causes joining together in society.

Waqf feels peace and satisfaction of raising help for charity. In social insurance system, there is no sharing feeling between two sides.

This situation prevents from the feeling alienation in urban life of industrial society. Helping field prevent from alienation, being divided of personality and loneliness and feelings and depression in urban life. The profit for the people organizing waqf, provides a unity human being and his social environment moreover, going beyond this limit contains next generations and eternal life after death.

Social insurance system does not affect directly distribution of wealth in economy conversely waqf provides distribution of wealth in the establishment time.

Conclusion

Throughout its history the most powerful vehicle for charitable and philanthropic endeavors was probably the endowment, *or waqf*. A waqf enables a Muslim to assign any proportion of his or her wealth, to designated persons or public utilities. Persons, and institutions such as mosques, schools, bridges, graveyards and drinking fountains, could be the beneficiaries of a waqf.

Waqf has always been associated with creating a balance between the local worries and finding solutions for human sufferings in general, which made waqf a unique example of sustainable development. Thus waqf is a unique example of sustainable development. If with the social policy functions had provided the continuity of social life. Waqf functions include almost all stages of social life. Such as; increasing recruitment rates and employment, income and wealth redistribution, social security formation, infrastructure development, expansion of education ...

Permanence and irrevocability are two essential characteristics of the waqf. The aim of the settler, colleteur is the continuation of this functions for infinitum. It indicates that they think not only for needs of future generation but also the needs of all humanity. According to the facts mentioned above, economic and social resources were available to all humanity. Community life has a constantly changing dynamic character. This condition of perpetuity has led over the years to a considerable accumulation of societal wealth such that awqaf has become an important sector dedicated to the social and economic improvement of the society.

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