

**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)
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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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