

**THE WORLD'S OLDEST UNIVERSITY AND ITS FINANCING EXPERIENCE: A
STUDY ON AL-QARAWIYYIN UNIVERSITY (859-990)**

*¹Muhammad Nazmul Hoque & ²Md. Faruk Abdullah

¹ Department of Shariah and Economics, Academy of Islamic Studies,
University of Malaya, 50603 Kuala Lumpur, Malaysia.

² School of Banking and Finance, Faculty of Business and Management,
Universiti Sultan Zainal Abidin (Gong Badak Campus), 21300 Terengganu Darul Iman,
Malaysia.

*Corresponding author: mdnazmulum@gmail.com

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ABSTRACT

Al-Qarawiyyin University's independence in terms of finances had been a significant and influential factor in making it possible for the university to maintain its high quality. Therefore, this paper aims to examine and analyse the financial sources for the development and operation of this university. It reviews and analyses historical data through relevant literature and documents. Waqf played a significant role in providing financial assistance to the university's communities and in strengthening its academic quality. There were four significant types of waqf sources which were the individual fund, the collective waqf fund, the Sultan fund and the alumni fund along with different other types of charities, i.e. sadaqah. This article adds new knowledge by examining the financing experiences of the world's oldest university. It is expected that the instance of Al-Qarawiyyin University may contribute to finding out a solution for the funding crises in contemporary institutions. This review is hoped to constitute a significant contribution to scholarship in general and act as a suggestion for solving the contemporary funding crisis of higher educational institutions.

Keywords: Al-Qarawiyyin University, financing higher education, Morocco, Waqf.

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1.0 INTRODUCTION

Throughout history, Al-Qarawiyyin University had been a shining institutional beacon of learning in Fez, Morocco, a city which prospered in terms of its cultural and civilisational activities. The cultural foundation of this city was playing a leading role in Moroccan personal protection. The university also played a pivotal cultural, scientific role in the formation of the Moroccan civilisation. Al-Qarawiyyin was a teaching school for the study of theology and modern jurisprudence and a mosque where prayers were invariably held on schedule. Moreover, it was a prestigious learning institution which became a symbol of Moroccan personality and represented the conscience of Morocco. The generations which attended it were the elite, being those who were chosen to face various challenges, and scientists are the owners and the contract, nor entered into the order of important things without their consent, because their nation had placed great confidence in them (Muhammad, 2004).

Al-Qarawiyyin University was founded in 859 C.E, by Fatima Al-Fihri, a young woman of noble birth who migrated to Fez with her father Mohammed Al-Fihri from Qayrawan (Tunisia). Fatima inherited a vast fortune upon the demise of her father, who was a successful businessman. Fatima decided to put her entire inheritance to good use by building a mosque which could fulfil the needs of her community. The history of building Al-Qarawiyyin University was a significant example of building a higher education institution based on a personal donation (Khan, 2010).

Recently, many higher educational institutions are suffering from the low budget of funding, especially the institutions within low-income countries which are entirely dependent on the government for their funding. UNESCO noted from cross-country data that the governments' funding is not enough for developing educational institutions. However, additional public funds are needed for the expenses of the institutions, for instance, in case of Malaysia, Bangladesh and Pakistan, HEIs need to think alternative sources because of increased demand of higher education, demanding higher funding requirements, higher government expectation, facing corruption and lack of accountability. In the global perspective, because of globalisation, technological advancement, and current global financial crises, the cost of higher education is increasing.

Moreover, the transition towards the knowledge base economy has raised the expense of higher education (Lebeau, 2012). According to World Bank (2008) survey, most of the universities in the Middle East are facing challenges to finance higher education as the demand for higher education is increasing due to the increase of population, technological advancement and competitive labour market (World Bank, 2008). United Nations Educational, Scientific and Cultural Organization (UNESCO) has recognised Al-Qarawiyyin as the oldest university being established and still in operation. Therefore, financing experience of Al-Qarawiyyin university and sources of funding could be a model for a present educational institution to develop them by societal contribution.

This article provides a short history and overview of Al-Qarawiyyin University first. Afterwards, it discusses the sources of funding for the university.

2.0 AN OVERVIEW OF THE WORLD'S OLDEST UNIVERSITY

The University was named Al-Qarawiyyin, and it was the great place of learning for all of the students and artisans, where people from all walks of life- men, women, children, governors, judges and musicians attended lectures. Among them were the graduated scholars of the Sunni schools of Islamic jurisprudence, in particular the Maliki School, given the social doctrine prevailing in the country. Ibn Khaldun, who was the pioneer of medieval studies on sociology, history, theories of society and anthropology was to be among the most profound contributors in 17th, 18th and 19th century. He lived and studied in Al-Qarawiyyin, composed a number of significant works in logic and philosophy (Rashid, 2011). The University of Al-Qarawiyyin had also played a great role in defending and guarding the Islamic self and the preserving religious affiliations, as well as the culture of Moroccans (Al-Ghazali, 1094).

Sheikh Mohammed Al- Muntasir Billah mentioned that the University of Al-Qarawiyyin is the oldest university in the world, preceding the establishment of Zaytuna in Tunisia and Al-Azhar in Egypt (Hillenbrand, 1994). The University of Qarawiyyin was founded in 859 C.E is the oldest university appeared before Europe. Al-Azhar Founded in 970 or 972 C.E by the Fatimids as a centre of Islamic learning. Al-Qarawiyyin was founded even earlier than the first university in Europe by 190 years, being Salern University which was established in Italy in 1050 C.E, later known as the school of Nabules. Then the University of Bologna was established, followed by the University of Paris, which was set up by Louis VII in 1180 C.E. Subsequently, the University of Padua was founded in 1222C.E, and then Oxford University in 1249 C.E, followed by Cambridge

University in 1284 C.E and later the University of Salamanca in Spain in 1243C.E. (Raisuni, 2010; Dolfan, 1989).

There are various fields of study in the University of Al-Qarawiyyin, such as astronomy, Qu'ran, religious sciences, law, rhetoric, logic calculation, mathematics, geography, medicine, Islamic rules, history and chemistry. Initially, the essential objective of the mosque was to provide a dedicated area for worship and learning for the Qayrawaniyyin community. This wide variety of subjects and the excellent quality of teaching inspired many scholars and students to come to study at Al-Qarawiyyin. As the number of applicants steadily grew, the university began to implement a stricter selection system which imposed several conditions, including completion of learning of the entire holy book of Quran from primary madrasah and sound foundational knowledge of Arabic and the general sciences (Jarre, 2014).

With this development, the university gained the patronage of many politically powerful rulers who exercised the liberty to provide it with generous subsidies, gifts, and books. The university housed an impressive selection of manuscripts, which were kept in a library by the Marinid Sultan Abu-Annan in 1349 C.E before being relocated to its present location some 250 years later towards the end of 1591 C.E by the Saadid Emir Ahmed Al-Mansur. Among the most precious collection of manuscripts in this library are volumes of Muwatta' Imam Malik (collection of hadith compiled by Imam Malik in 795 C.E), Sirat Ibn Ishaq written in 883 C.E, a copy of the Holy Quran which was a gift from Sultan Ahmed Al-Mansur Al-Dhahabi in 1602 C.E, and the original copy of Kitab Al-Ibar (Book of Lessons) bestowed as a gift to the library in 1396 C.E. (Moroccan Television, 2003, 'Masajid laha Tareekh: the Qarawiyyin Mosque', TV programme).

There were many sittings of knowledge inside the mosque, which had attracted a significant number of students and senior scholars of Morocco and Al-Andalus. Seeing this, Meriniyyin tried to increase the new property and real estate and to extend the sources of financing for the Qarawiyyin Mosque. If the Qarawiyyin (people migrated from Qayrawan) had not provided their assistance since the founding of Al-Qarawiyyin, the university's performance could not have reached its peak. They provided it with all the necessary facilities and equipment and the necessary infrastructures such as bookcases, as well as made arrangements to secure accommodation for students. Scientific schools were built in abundance in Fez, and the organisation also developed educational programs that relied on the Maliki school and appointed a management body to ensure the general supervision of the university ('Awni, 2013).

Since its foundation, Al-Qarawiyyin rapidly turned into an institution which was pivotal in the western axis of Islamic Caliphate lands. It becomes the place for people to be immersed activities and learning and also become a centre for people to interact and engage with each other, both politically and socially. Furthermore, under the patronage of various rulers from the 4th to 8th century, the Al-Qarawiyyin became a meeting point for the cultural meeting of Islamic and European trade and pedagogy. For example, Al-Qarawiyyin was the place for religious instruction and political discussion, gradually extending its education to all subjects, particularly the natural sciences. Among the subjects taught, were courses on grammar, rhetoric, logic, medicine, mathematics, astronomy, chemistry and even history, geography and music. This variety of topics and the high quality of its teaching drew a meeting point for scholars, politicians and students from all over the world (Khan, 2012).

2.1 Fatima Al-Fihri

Fatima Al-Fihri¹ was born in Tunisia into an extremely wealthy family (some claim them to be of royal blood) that had both nobility and high level of piety. Her father, Muhammad bin Abdullah Al-Fihri Al-Qarawani migrated to Morocco in order to expand his family fortunes. Fatima had only one sister named Maryam Al-Fihri and had no brothers. Fatima and her sister Maryam were young, pious, well-educated, and each was having remarkable personalities in their own right nurturing extreme love for the Islamic religion and other branches of knowledge such as sciences and architecture.

Having travelled with their father and lived in a western district in Fez, Fatima and Maryam pursued their shared desire for community betterment in their location. Fatima and her sister were bequeathed with a vast fortune after their father died. They then began to realise their desire to become patrons for the Islamic arts, architecture and religious learning. Maryam Al-Fihri went on to sponsor the construction of Al-Andalus Mosque while Fatima began the construction of the magnificent Qarawiyyin Mosque (Saoud, 2011).

The Qarawiyyin Mosque in the north-western city of Fez in Morocco was established in 859 C.E, a grand structure built from the property endowment (waqf) of Fatima Al-Fihri. It has been said that Fatima used to regularly fast until the launch of the project to build the mosque and it was finally completed two years after that (Muannas, 2000).

¹ Fatima Al-Fihri was born in the 9th Century and died in year 880 C.E

The Qarawiyyin Mosque became the religious heartbeat of Fez, and its centrality was always reinforced by the official Marinid policy of building Islamic colleges or 'schools' (*madrasah*) around it, where bright and pious intellectual from northern Morocco and other areas in the Muslim world including Europe would come to study theology and other areas of study in order to later get a position in the state administrative and educational posts.

2.2 Waqf Institutions in the Days of Al-Qarawiyyin

Initially, the waqf Foundation as an institution of charitable work had made a significant contribution to the reconstruction of the Islamic centre, brought improvements to the lives of people, established many healthcare centres as well as played an active part in the development of scientific levels. It also proved useful in promoting a culture of doing good and charity, where Muslims were urged to adhere to the Islamic teaching of giving charity as a good deed that will continuously be rewarded both during their lifetime and even after death. Muslims were quick to cede their property and stopped at different gates of goodness in their desire to practice spiritual obedience, receive rewards, and be pleasing to God in order to achieve the highest place of devotion in the eyes of the Almighty (Khan, 2010).

There were many supporting waqf foundations, institutions, madrasah and mosques in the days of Al-Qarawiyyin. Some of the experiences are elaborated below.

2.3 Establishing Reputable Madrasah

Al-Qarawiyyin gained recognition in the scientific field because of their achievement in the integrated enterprise, based on the establishment of reputable schools in the city of Fez, the capital of the state, and the venerated influence of the urban. Examples of these institutions are Madrasah As-Sabirin, Madrasah Abi al-Hasan Ash Shari in Madinah As-Sabtah, and Madaris for Monotheists in Marakish. The madrasah had two distinctive characteristics, aside from the fact that they were formal institutions of education and were also part of the waqf foundation at a time. The first distinctive characteristic was that all the Marinid schools were founded by the Sultans. For example, the Madrasah as-Saffarin in Fez was founded by Sultan Ya'qub al Marini in 1271 C.E. Another distinctive characteristic was that many of these madrasahs were established through financing by the waqf fund. For example, Madrasah Al-Sahrij and wa as saba'in and many others were funded by the waqf fund. The funding included the financing of all building, providing

financial help as sustenance for students to survive etc. With the Sultan's permission, the State waqf fund was also utilised to sponsor all scholarly activities. Based on the al-habshah historical texts and documents, the multiple aspects of spending were directly related to the school and its staff, and the beneficiaries who came on top of the list were science students and reciters of the Holy Qur'an (Affairs, 2011).

3.0 SOURCES OF FUNDING FOR AL-QARAWIYYIN UNIVERSITY

The following are the information that we gathered from available literature regarding the sources of financing for Al-Qarawiyyin University, together with an elaboration on the purpose and principles behind the establishment of this waqf university. It might be argued that whether the practice of Al-Qarawiyyin University is still relevant in the modern-day. This argument can be responded by giving the financing crisis of contemporary higher learning institutions. Universities in both developed and developing countries are struggling to finance their expenses through government funding and students' fees. Universities are pressured to find an alternative source of income (Burrow, 2012). Therefore, it is necessary to look back to the history of Al-Qarawiyyin, which may provide us with an alternative funding model.

In the early period of Qarawiyyin establishment, Fatimah Al-Fihri started to open an educational institution for society in order to obtain easy and free education for them. The only source by which she has started this system is by her asset, which she received from her father as an inheritance.

There was another source of financing Qarawiyyin that is collection fund from Pope Sylvest II and Jewish philosopher Moses Maimonides and the Andalusian diplomat Leo Africanus Fund. In the current era, it is entirely unavailable to collect fund from the same kind of donors for the religious purpose of an institution like Qarawiyyin university. These were the great generosity to spend fund for religious institutions by Pope and Jewish philosophers. The following sources were found in financing al-Qarawiyyin university. In the meanwhile, these sources obtainable to implement in order to finance higher educational institutions in the contemporary era.

Table 1: An overview of the sources of financing at Al-Qarawiyyin University²

Sources of Financing	Expenditure
Individual Waqf Fund	
Fadi al Mazdaghi Family Fund	Scholarships
Fatima Al- Fihri Fund	
Maryam Al- Fihri Fund	Fees waiver
Cash Fund from individual donor	
Land Assets bought from Fatima Al-Fihri Fund	Research grants
	Large selection of manuscripts
Collective Waqf Fund	
Public good waqf or Waqf Al-Khairi Fund	
King Idriss II Fund (791-828)	Imam and khatib salary Building and renovation
Sultan Fund	
King MoulayIdriss Fund (745-791)	
Sultan Abu Yousuf's Mother Fund (1160-1199)	
Alumni Fund	
Pope SylvestII Fund (946-1003)	
Jewish philosopher Moses Maimonides and the Andalusian diplomat Leo Africanus Fund	

² These sources of financing were found in the days of beginning of Al-Qarawiyyin (859-934 C.E). Currently, sources of financing of Al-Qarawiyyin University are different than those days.

There are four major sources of funding at the University of Al- Qarawiyyin. These are the individual Fund, the Collective Waqf Fund, the Sultan Fund and the Alumni Fund. The Individual Fund refers to the inheritance funds of Fatima Al-Fihri, who initiated for the construction of the Mosque.

The major financial source was the Sultan Fund. After the mosque was built by Fatima Al-Fihri, the Sultan spent money from the waqf fund to further develop the university. The waqf fund was utilised to provide the university with benefits in kind such as gifts of equipment, works of art, items of significant value and even landed property. The University also received both collective and individual waqf fund to extend its geographical territory. Another source of funding was the Alumni fund. All of these financial funding was used for scholarships, to waive fees, to confer research grants, to create manuscripts and to pay the salary of the Imam and Khatib. The details of these types of findings are provided below.

3.1 Individual Waqf Fund

Individual waqf fund is established based on an individual's donation. Fatima Al-Fihri's fund was the top of all individual funds. Even in the present day, Mariam and Fatima Al-Fihri are considered to be among the most influential Muslim women of all times. During the era of Caliphate, there were also other similarly admirable women such as Turkan and Al Adur Al Karima (both of whom established madrasahs and schools) and Buran bent Muhammad from Aleppo, also known as the Woman of Knowledge, who used to copy books in order to learn and impart knowledge to others (Al-Sharif, 2000).

Moreover, Ibni Fadi al-Mazdaghi was a famous donor who came from among the prominent and well-established families of Fez. He was a "Khatib" of the Al-Qarawiyyin mosque for 30 years, and he had a big amount of money. The khatib donated all of his money to al-Qarawiyyin mosque. (Elwani, 1998).

In the days of Muwahhidin (1326 C.E), the east wall of Jami' Al- Qarawiyyin was damaged because of heavy raining and environmental disaster. It was needed to repair the east wall, but it was delayed because of some inconvenience matters arose in the Fez. In a few years later, Amir al Muslimin Abu Yousuf was asked to repair the wall, then governor of Fez repaired this east wall from the money of partial and individual waqf (Zar, 1326 C.E.).

3.2 The Sultan Fund

During the reign of King Moulay Idriss I, founder of the Moroccan kingdom, several Arab families of the region of Ifriqia and Andalusia came to seek exile in Morocco. They came from sultan family, King Moulay Idriss warmly hosted them and encouraged them to build these pious works (Al-Taji, 2000).

In the days of Abu Yousuf, south wall of Al- Qarawiyyin was damaged, and it was almost fallen. Sultan asked the Governor to re-build this south wall. Governor Abu Galib started to build this south wall, and Sultan Abu Yousuf provided money to build this wall. There was gold ankle that was given to his mother by his father Sultan Al-Mansur as a Mahr of their Marriage, and it was the five hundred Diner of gold. Sultan Abu Yousuf gave this ankle for this pious work for the pious charity purpose to earn a reward for his mother from God. This was a clear example of charity from the Sultan family and given to renovate Qarawiyyin University (Al-Taji, 2000).

Sultan from Bani Marin put gallery and porch in the Mihrab of Jami' Qarawiyyin to enlighten the Mosque of Qarawiyyin. Many experienced workers built this porch and set engraving by wood and designed by real delight wood. The money came from the waqf to build this design, and it was handed over by Governor Abu Abdullah Muhammad ibn Maimun. This is also a clear example which is given waqf money from Sultan fund (Zaidan, 1961).

3.3 Collective Waqf Fund

It is worth noting here that the uncertain nature of the assets in the public good waqf is evident from a legal case which occurred in the 15th century, which dealt with the endowment of an orchard in order to provide income for the maintenance of a mosque.

Meanwhile, there were many public collective funds in the days of Al-Qarawiyyin. For instance, a special fund was built by the guardian of children; every child could claim for a fund for their medical services. Another special waqf fund was for Shuyukh (teachers), once a shaykh would come to teach in Jami' Al-Qarawiyyin, the authority of Qarawiyyin would build for him a house to stay. In the time of Sultan Abul Hasan al-Marini, these houses of shaykh were spread in many cities of Morocco (Burkibah, 2002).

There was another collective fund built by society's contribution. This fund was used for paying administrative costs and registration fees and buying materials for the institution. Sometimes these funds were used for renovating waqf property (Shatzmiller, 2001).

It is observed from the above discussion that the University of Qarawiyyin was funded mostly by different forms of donations. Waqf was the primary form of donation. If a property is donated as waqf, it is locked up from disposition, and the benefit of the property is allotted to a particular purpose. The ownership of the property given as waqf cannot be transferred. The essential element of waqf is perpetuity (Sadeq, 2002). Therefore, financing through waqf would make higher education institutions more sustainable due to the perpetuity factor. In the present day context, the cash waqf and other properties of waqf would be more suitable those are the confinement of an amount of money/property by the founder and the allotment of its usufruct [in case of property as money does not have usufruct] in perpetuity to the well-being of the society. In cash waqf, the fund is established by individuals or corporate institutions, and then the money from the fund is invested. The return from the investment can be used to finance the different needs of an educational institution (Mohsin, 2013).

The concept of *waqf* is close to the western concept of an endowment. Most famous universities of the world, i.e. Oxford, Cambridge, Harvard and Yale were established by the endowment. Therefore, it can be said that the experience of al-Qarawiyyin University was not far different from other famous universities in the world. However, the primary objective of waqf is to achieve rewards in the hereafter through providing welfare to the society which motivates the Muslims to donate their properties as waqf. Nonetheless, the importance of this waqf or endowment is undeniable in the present situation. It was clearly understood when the government of the United Kingdom considered it as their prospective alternative way for financing higher education (Mohsin, 2013).

Waqf-like giving charity has a history older than Islam, which has been existed in ancient Mesopotamia, Greece, Rome as well as pre-Islamic Arab societies. It appeared as a great Islamic institution, and it is the way of genuinely originated and developed extensively in the Islamic civilisations. The Islamic view of charity giving of waqf then was focused by the world largely and therefore, some of the great institutions like Oxford University have been influenced by following Islamic model of waqf as namely development of endowment for financing this prestigious institution (Cizakca, 1998).

In the Muslim caliphate's history, there were not a department or ministry to take care of public needs like establishing library, schools, mosques, hospitals road and bridge to cover public works. Only waqf properties used to fulfil public needs (Boudjellal, 1998). There is a great

example that the wife of Caliph Harun al-Rashid, her name was Zubaidah, and she endowed her all wealth to establish a road from Bagdad to Makkah (Boudjellal, 1998). Meanwhile, besides the land properties, giving cash is another practice to build health and education project by way of giving a gift in Ottoman Califates. According to Cizakca (1998), health, education and welfare activities of the Ottoman Caliphate were entirely financed by gifts and endowments.

Therefore, the institutions of waqf like Qarawiyyin has made its contributions in the provision of education, health and physical facilities, and hence should be treated as playing an important role in financing educational institutions by finding alternative sources in this contemporary era.

3.4 Alumni Fund

The impressive collection of manuscripts and books were used for helping other students, researchers and scholars in their learning. The mosque's current style and structure is the result of restoration and expansion works over the course of more than a millennium, beginning with the first significant expansion carried out by the Spanish Umayyad Caliph Abdu'r Rahman III, in the 10th century. It was Caliph Abdu'r Rahman III who brought in the university's iconic square minaret, giving the mosque and madrasah a classically Andalusia look. Another example is Pope Sylvester II, alumni of Al-Qarawiyyin University who used to manage the funds for the university (Al-Umri, 1984).

What is interesting about a significant amount of alumni fund provided by the Jewish philosopher Moses Maimonides and the Andalusia diplomat Leo Africanus that the fund was used for laying the groundwork for a complex that would include the library, the Qarawiyyin Mosque, and Qarawiyyin University (Shaheen, 2016).

Alumni fund was another source of funding for Al-Qarawiyyin University. Fundraising through alumni is still an important mechanism for many universities. For example, the Malaysian government has suggested the universities in Malaysia to consider alumni contribution as an alternative source of income. Consequently, several public universities in Malaysia have been establishing different schemes to raise funds from alumni (Rohayati, Najdi, & Williamson, 2016).

As experienced by the Qarawiyyin University, different types of waqf funds can be created to achieve different financial objectives of a higher educational institution. In Al-Qarawiyyin, the purpose of different individual and collective waqf funds was providing scholarships to the

students, waiving student fees, giving research grants, preparing manuscripts, giving salary to the teachers, making buildings and their renovations. The similar specific objective-based fundraising schemes might be a more motivating element to the donors in the modern-day rather than a general fundraising scheme.

4.0 MODERN-DAY IMPLICATIONS OF AL-QARAWIYYIN'S EXPERIENCE

The funding experience of Al-Qarawiyyin University, which is in existence until today should not be confined to the institutions of those days, but it may be necessary for the modern-day in different countries and civilisations. The subsequent sections discuss the possible ways to implement Al-Qarawiyyin's funding experiences in modern-day universities because the funding needs of contemporary universities are higher than Al-Qarawiyyin.

4.1 The Imposition of The Alumni Fund

As discussed earlier, the alumni fund was one of the significant financing sources of Al-Qarawiyyin. In the modern-day context, alumni fund can be one of the proper funds, which may serve as part of the institution's income. The donation from alumni could support the waqf fund. In many occasions, alumni income for a university has provided huge fund for surviving the institution. Meanwhile, fundraising through alumni is still a crucial method practised by many universities. For example, the Malaysian government has suggested the universities in Malaysia to consider alumni contributions as an alternative source of income. Consequently, several public universities in Malaysia have established various schemes to raise funds from the alumni (Rohayati et al., 2016).

It is worthy of mentioning that in the current period, many institutions have initiated the waqf or endowment fund in countries like the UK, Malaysia and others. Most of the funds are collected for current higher educational institutions in the form of gifts, alumni and individual donation (Abdulrezzak, 2016). Some of the current higher educational institutions, i.e. University of Bristol, UK; University of Eastern Africa, Baraton have initiated projects to raise funds from their alumni. Based on a case study on an Irish university, Gallo (2012) showed that adopting advance strategies for lifelong alumni relationships actively assists the development of the higher learning institution in the long run by way of their donations. Similarly, while examining the alumni donations to higher educational institutions in Taiwan, Ho and Huang (2009) mention that

contributions from the alumni make a significant component of the universities' alternative revenue. However, universities need to improve their fundraising strategies as the contributions from the alumni is inadequate at present.

4.2. Income Generation from Waqf Funds

The most significant source of Al-Qarawiyyin's finance was waqf, which was a perpetual charity. Therefore, modern-day universities may generate income from the properties of waqf for their survival and maintenance. A notable contemporary example of generating income from waqf would be the International Islamic University Malaysia (IIUM), which raises funds under its Islamic Endowment Fund (IEF) unit. IEF received MYR4.5 million to establish a female hostel from Sheikh Humaid bin Rashid Al-Nuaimi and named the hostel as "HH Sheikh Humaid bin Rashid Al-Nuaimi". This establishment was intended to generate income from rents. After establishment, the hostel is rented out, which provides sustainable returns to the waqf fund. The university now has the opportunity to use returns from the monthly rentals for its operating expenditure.

Based on the above, the waqf fund should not be spent on operating the higher education institution immediately. Instead, it should be invested and return from the investment would be spent for particular purposes. The modern application of cash waqf is quite relevant in this case. In cash waqf, the capital is invested based on different Shariah concepts, i.e. *mudarabah*, *musharakah* and then the return from the investment is provided to the beneficiaries. Aziz, Johari, and Yusof (2013) argue that cash waqf maximises the utility of the funds by combining many different endowed properties into one fund. In particular, it helps to protect the property of waqf, which was perished due to the poor management of the trustees. Furthermore, cash waqf provides the opportunity to invest in various types of financial sectors. However, it requires proper risk management and investment management strategies.

Thus, if the fund is invested productively and returns on it are utilised for the higher education institution, this could make it sustainable. The significant shortcoming of many waqf funds is the absence of the investment of *waqf* funds before disbursement. Therefore, waqf fund can operate by investing the capital to ensure the sustainability of the fund. The capital should be maintained for the growth of the waqf fund in line with the Shariah-compliant established concepts and principles.

4.3 Fund Mobilisation From Different Types of Charities other than Waqf

A higher educational institution should not rely only on waqf fund; instead, the fund can also be generated from other types of charitable contributions as it is observed that different types of sadaqah and hibah were used to finance al-Qarawiyyin University. Sadaqah is a voluntary charity given by individuals most commonly without any restrictions. Hibah is a promising source where individuals or groups provide funds in the form of gifts to the university or the students. Similar to al-Qarawiyyin University, Al-Azhar university also at present mobilises funds from sadaqah, zakat and hibah from various donors. The university collects zakat for helping the poor students who come from all over the world and give them all facilities for completing their study (Al-Shorfa, 2014). While some countries like Malaysia may have some restrictions for universities to collect zakat, but sadaqah and hibah are free from any restrictions so far. Therefore, universities in the Muslim world may need to re-introduce their fund collection through sadaqah and hibah.

5.0 CONCLUSION

The waqf has played a significant role in developing institutions throughout history, especially in Islamic history. It is playing a critical role in Muslim countries and other countries in the form of endowment in this contemporary world. Waqf has been used as a potential asset to make it more effective by generating income in an organised way. Waqf has been institutionalised as a form of charity in perpetuity in the Islamic belief system, and its effects remain for a long time like Qarawiyyin University. That is why it can be used to generate continuous and regular income for the institution, and it is also a source of productive distribution that has been applied by Fatima Al-Fihri for building Qarawiyyin by her wealth.

The findings of this research also show that waqf was the primary alternative source of funding for Al-Qarawiyyin University. Initially, the source for setting up the Al-Qarawiyyin was through the inheritance fund of Fatima Al-Fihri. Later, financial support came in various forms, particularly the Sultan Fund, the Collective Waqf Fund, and the Individual Waqf Fund.

With this example of the establishment of waqf fund for the financing of the world's oldest university, it is expected that the experience will be of interest to the relevant higher education authorities globally. Besides, the experience of Al-Qarawiyyin can also serve as an inspiration for Muslims to establish waqf-based higher educational institutions.

It is essential to create social awareness for creating the right kind of waqf at the right place. For instance, nowadays most people are interested in making waqf for mosques and cemetery, whereas many higher educational institutions are often facing shortages of the fund in providing educational services.

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