

## Syllabus of the Subject

<b>Subject:</b>	The Institution of Waqf
<b>Study program:</b>	Islamic Studies
<b>Number of ECTS credits:</b>	5 ECTS
<b>Level and type of subject:</b>	Compulsory
<b>Code of the subject:</b>	405
<b>Fund of classes:</b>	2+1
<b>ACADEMIC YEAR:</b>	2026/2027
<b>Semester:</b>	-VII-
<b>Teacher:</b>	Prof. asoc. Dr. Islam Hasani

## A brief content of the course:

An overview of the institution of waqf throughout its historical development up to the contemporary period, with particular emphasis on the presence of waqf in our regions. The forms, types, and characteristics of waqf according to Islamic law are presented, as well as its manifestation across the centuries.

The main objectives and essential conditions of waqf are examined, followed by its role in the development of Islamic culture and civilization among Muslims in general, and among Albanians and in our territories in particular. The waqf institutions in our regions are introduced, along with the most prominent founders whose endowments continue to exist to this day. Representative waqf monuments and their founders are also identified. The institution of waqf and the waqf heritage are explained and treated as an integral part of our national and global heritage.

## Aim of the subject

The aim of this course is to examine the origins, development, types, characteristics, and main features of waqf throughout the centuries. Particular emphasis is placed on the institution of waqf in the Albanian lands. Students are introduced to waqf law within the broader framework of Islamic law, in other words, the place of waqf law within the Islamic Sharia. The course addresses the principal types of waqf, as well as the main institutions established as endowments. It also explores the role of waqf in the spread of Islam worldwide, and its contribution to the development of Islamic culture and heritage in our context. Special attention is given to the role of waqf in the education and schooling of our population throughout history (maktabs, madrasas, libraries, tekkes, etc.). Furthermore, the role of waqf in the economic, urban, and social development of our settlements is examined, including the urbanization of Albanian cities, inns (khans), caravanserais, imarets, and similar institutions. Representative waqf monuments and their founders are identified. The course also addresses the contemporary challenges and future perspectives of waqf. It aims to foster debate and discussion, presenting viewpoints and perspectives that stimulate and provoke critical thinking among students.

With particular emphasis, and through objective, factual, and scholarly arguments, supported by debate and critical analysis the course seeks to demonstrate the impact and position of waqf within the framework of Sharia law and within the broader context of our Albanian Islamic heritage. Due to its historical and geographical scope, its distinctive characteristics, its central role in the spread and development of Islam and its culture, and the numerous benefactors who established diverse and countless endowments, the institution of waqf is regarded as an integral part of our Albanian and global heritage. Waqf is thus explained and treated as an inseparable component of our national and world heritage.

### **Expected learning outcome:**

Upon completion of this cycle of lectures, the student will be able to:

1. Explain the origins, development, types, characteristics, and main features of waqf throughout the centuries.
2. Recognize the position of waqf law within the broader framework of Sharia law.
3. Demonstrate knowledge of the institution of waqf in the Albanian lands, including some of the most prominent Albanian waqf founders both historically and within our society.
4. Understand the role of waqf in the spread of Islam and its culture globally and within our context.
5. Present, in an objective and impartial manner, the values of the waqf institution.
6. Discuss the place that waqf occupies within our national and global heritage.
7. Argue for the importance of studying and understanding waqf in general, and waqf among Albanians in particular.

### **Methodology of teaching:**

Teaching will be conducted in the form of lectures.

1. By encouraging and stimulating debate among students.
2. Through active student participation in discussions.
3. Through seminar papers and colloquia.

## Summary of the subject:

**First week:** General introduction to the course. Overview of the syllabus; clarification of the subject matter, its scope of study, and the research methods applied in the course *The Institution of Waqf*. Introduction to the history of waqf law (definitions of waqf).

**Second Week:** The origins, historical background, and development of waqf throughout Islamic history.

Literature: Selim Argun, *Elite Configurations and Clusters of Power: The Ulema, Waqf, and Ottoman State (1789–1839)* (Ankara: Gravity International Print and Design, 2013).

**Third Week:** Types, characteristics, distinctive features, and principal waqf documents (hujjah and waqfiyyah).

Literature: Osman Nuri Topbaş, *Waqf, Charity, and Service*, translated by Mithat Hoxha, n.p., n.d.

**Fourth Week:** The role of waqf in the spread of Islam.

Literature: Hasan Kaleshi, *The Oldest Waqf Documents in the Arabic Language in Former Yugoslavia*, published by the Presidency of the Islamic Community of Kosovo, Prishtina, 2010.

**Fifth Week:** The role of waqf in the spread of Islam and its institutions among Albanians.

Literature: Hasan Kaleshi, *The Oldest Waqf Documents in the Arabic Language in Former Yugoslavia*, published by the Presidency of the Islamic Community of Kosovo, Prishtina, 2010.

**Sixth Week:** The role of waqf in economic and social development.

Literature: Selim Argun, *Elite Configurations and Clusters of Power: The Ulema, Waqf, and Ottoman State (1789–1839)* (Ankara: Gravity International Print and Design, 2013).

**Seventh Week:** The role of waqf in the urban development of our cities.

Literature: Hasan Kaleshi, *The Oldest Waqf Documents in the Arabic Language in Former Yugoslavia*, published by the Presidency of the Islamic Community of Kosovo, Prishtina, 2010.

**Eighth Week:** The role of waqf in the spread of Islamic culture and education among us.

**Literature:** Sadik Mehmeti, “The Role of Waqf in the Spread of Islamic Culture and Education in Our Country,” *Takvim/Kalendar*, Prishtina, 2009, pp. 125–147.

*and Financial Markets: Islamic Economics, Banking & Finance, Investment, Takaful and Financial Planning*, (Kuala Lumpur: DINAMAS, 2005)

**Fifteenth week:** Summary and preparation for the final exam

**Ninth Week:** Sacred monuments established as waqf in our regions (imarets-public kitchens, khans, caravanserais, fountains, clock towers, etc.); their role and the importance of studying them, their historical background, founders, and current condition.

Literature: *The Development of Albanian Culture under Oriental Influences from the 18th Century to the Beginnings of the National Renaissance*, Institute of Albanology, Prishtina, 2017.

**Tenth Week:** Islamic profane monuments established as waqf in our regions; their role and the importance of studying them, their historical background, founders, and current condition.

Literature: Sadik Mehmeti, *Schools and Education in Kosovo (1830–1912)*, Prishtina, 2019.

**Eleventh Week:** Monumental mosques of Islamic culture in Kosovo; Iljaz Rexha, *Monuments of Islamic Culture in Kosovo*, “Edukata Islame,” no. 75, Prishtina, 2004; Dr. Fejaz Drançolli, *The Hadum Mosque in Gjakova*.

Literature: *The Development of Albanian Culture under Oriental Influences from the 18th Century to the Beginnings of the National Renaissance*, Institute of Albanology, Prishtina, 2017.

**Twelfth Week:** Maktabs, madrasas, and libraries in Kosovo throughout the centuries; their historical background, role, and founders.

Literature: Sadik Mehmeti, *Schools and Education in Kosovo (1830–1912)*, Prishtina, 2019.

**Thirteenth Week:** Prominent Albanian waqf founders and their endowments around the world.

Literature: *The Development of Albanian Culture under Oriental Influences from the 18th Century to the Beginnings of the National Renaissance*, Institute of Albanology, Prishtina, 2017.

**Fourteenth Week:** Prominent Albanian waqf founders and their endowments in our regions.

Literature: *The Development of Albanian Culture under Oriental Influences from the 18th Century to the Beginnings of the National Renaissance*, Institute of Albanology, Prishtina, 2017.

**Fifteenth Week:** Course summary and review.

### **Criteria and components of evaluation:**

Class attendance and participation - 10%

Seminar - 20%

Midterm exam - 30%

Final exam - 40%

### **Basic bibliography - mandatory:**

Dr. Hasan Kaleshi, *The Oldest Waqf Documents in the Arabic Language in Former Yugoslavia*, published by the Presidency of the Islamic Community of Kosovo, Prishtina, 2010.

Osman Nuri Topbaş, *Waqf and Zakat*, Istanbul, 2008.

**Muhammad Hashim Kamali**, *Islamic Commercial Law: An Analysis of Futures and options* (Kuala Lumpur: Ilmia Publishers, 2002)

### **Additional consultative bibliography:**

*The Development of Albanian Culture under Oriental Influences from the 18th Century to the Beginnings of the National Renaissance*, Institute of Albanology, Prishtina, 2017.

Sadik Mehmeti, *Schools and Education in Kosovo (1830–1912)*, Prishtina, 2019.

Iljaz Rexha, “Monuments of Islamic Culture of the 15th–16th Centuries in Kosovo,” *Edukata Islame*, no. 75, Prishtina, 2004.

Selim Argun, *Elite Configurations and Clusters of Power: The Ulema, Waqf, and Ottoman State (1789–1839)* (Ankara: Gravity International Print and Design, 2013).

