



Mapping Research on Waqf History using Bibliometrix

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This study aims to see the development of research on the topic of "Waqf History" and research plans that can be carried out based on journals published on the theme. This research uses a qualitative method with a bibliometric analysis approach. The data used is secondary data with the theme "Waqf History" which comes from the Scopus database with a total of 150 journal articles. Then, the data is processed and analyzed using the VosViewer application with the aim of knowing the bibliometric map of "Waqf History" research development in the world. The results of the study found that in bibliometric author mapping the authors who published the most research on the theme of "Waqf History" were Memiş Ş.E.; Liebrez B; Abdullah A.S.; and Orbay K. Furthermore, based on bibliometric keyword mapping, there are 5 clusters with the most used words are development, institution, mosque, manuscript, charity, law, property, role, and land . Then, the topics of research paths related to Waqf History are Ottoman Empire and Waqf Management, Classical Waqf Principles, History of Waqf Activities as Charity, The Role of Scholars in Managing Waqf, and Waqf in Jerusalem during the Ottoman Era.

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INTRODUCTION

Waqf is a form of custody or retention of property with a fixed value, given as a religious endowment, and managed to help people in need (Hasan et al., 2020). Typically, waqf involves immovable property such as land and buildings (Khamis & Salleh, 2018). In addition, waqf involves certain consumption resources that are jointly used as productive assets, which will ultimately increase capital accumulation and income generation. One of the key principles in waqf management is not to allow its sale or conversion into a consumptive asset, but rather to maintain its status as a productive asset.

The practice of waqf has evolved considerably over the centuries, reflecting changes in Islamic jurisprudence, socio-economic conditions, and government structures. The concept of waqf emerged during the time of the Prophet Muhammad in the 7th century AD. The Prophet himself established several waqfs, which served as models for subsequent generations. The first recorded waqf was created by Umar ibn al-Khattab, who donated land in Khaibar for charitable purposes, emphasizing the importance of sustainability in acts of charity. This fundamental act set a precedent for future waqf institutions across the Muslim world (Fauzi et al., 2023). During the medieval period, waqf institutions flourished, particularly in the Abbasid and Ottoman empires.

The Ottoman Empire (1299-1922) marked an important period for waqf, during which it became a cornerstone of social welfare and governance. The Ottomans utilized waqf not only for charitable purposes but also as a means to consolidate power and control over newly acquired territories. Many military leaders were given land that was later converted into waqf properties, ensuring continued support for religious and social institutions (Nor & Mohamad, 2023). In addition, the Ottoman government institutionalized waqf management through a legal framework that facilitated the establishment and management of waqf. These institutions played an important role in providing public services such as education, healthcare, and infrastructure. The legal status of waqf was recognized in various Islamic law schools, which contributed to its wide acceptance and application in different regions (Qurrata et al., 2024).

In the modern era, waqf faces various challenges due to colonialism, secularization, and the changing socio-economic landscape. Many traditional waqf assets were nationalized or mismanaged during

colonial rule, leading to a decline in their effectiveness. However, recent decades have seen a resurgence of interest in waqf as a tool for social finance and sustainable development. Scholars have begun to explore innovative models for waqf management that incorporate modern financial practices while adhering to Islamic principles (Shulthoni & Saad, 2018; Shulthoni et al., 2022).

Despite its potential, waqf management faces a number of challenges that hinder its effectiveness. Many countries still operate with outdated legal frameworks that do not accommodate modern economic realities. This inconsistency can lead to confusion and mismanagement of waqf assets, limiting their productivity and social contribution. In addition, there is often a lack of management expertise among waqf managers (nadzir), which affects the effective handling of waqf assets. Many nadzir lack the necessary training in finance, law, and property management (Qurrata et al., 2024). Shulthoni et al (2024) added that limited community participation has created a gap between waqf managers and beneficiaries. This gap can lead to inefficiencies and disputes over waqf assets. Therefore, it is important to see the extent of the current development of *Waqf History* through research, and one method that can be used to see the development of research is bibliometrics using VosViewer. The method is able to create and display author journal maps and research paths based on co-citation data or keyword maps based on co-incidence data.

Some research that examines *Waqf History is Shaikh (2018)* explaining the foundation of waqf institutions based on historical perspectives. The Islamic waqf system is an institution that provides financial security for property owners in exchange for their contribution to society. Waqf has been an effective mechanism for the distribution of social services in the Muslim world for centuries. According to Islamic rules, waqf managers (mutawallī) must follow the stipulations of the waqf maker (wāqif). However, in practice, these instructions were often ignored or difficult to follow, leading to mismanagement. In the 19th century, with the rise of state-funded public services that adopted the European model, the role of waqf-based public services began to shift. Despite the many reasons behind the establishment of waqf, such as religious, social, economic and political motivations, the institution still plays an important role in the provision of public services. However, rigidity in waqf governance has led to a decline in its effectiveness in the industrial era. Waqf governance reforms in the 21st century have helped to

increase the value of waqf benefits, enabling more adaptive and valuable waqf asset management.

Uluyol et al (2021) conducted a detailed analysis of the development of waqf research. Waqf played an important role in Islamic social finance throughout Islamic history. However, the popularity of waqf has declined in recent years. The findings of this study conclude that waqf research can be categorized into three sub-areas, such as research on waqf fundamentals, analysis on cash waqf, and research on various waqf applications in Islamic social finance. Although there is some important or fundamental research on waqf, it is not good enough for such a powerful Islamic social finance instrument. This study finds research gaps in the existing waqf literature and presents nine future research directions.

Alshater et al (2022) conducted a bibliometric analysis of waqf literature to understand the pattern and direction of research on Waqf at large. The study identified four research themes for waqf studies which include (1) Cash Waqf, (2) Islamic Accountability and Waqf, (3) Waqf and Islamic social finance, and (4) Waqf Governance. Aldeen (2021) examines the development of Waqf research. Waqf (Islamic endowment) has received considerable attention from contemporary scholars, in line with the increasing attention paid to social welfare. However, the concept remains unclear, and no consensus has been reached among researchers on its current status. This research provides a clear picture of the growth of the Waqf, and points out research gaps by reaching a comprehensive conclusion on what has been achieved in the field. The findings also show that Indonesian and Malaysian scholars and their educational institutions have had a strong research commitment to the theme of Waqf over the past forty years. However, research on the countries where Waqf was first practiced is lacking.

Quddus & Hasib (2023) analyzed the roles of waqf in the past. History related to waqf, a Muslim can develop a broader perception of waqf. The study concluded 4 major topics, viz: waqf roles, waqf accounting and supervision, waqf regulations and rules, and waqf risks. Antonio et al (2021) identified trends in Islamic library research published by leading journals and the role of waqf. Islam provides great encouragement for humans to seek knowledge, starting from the first revelation to Prophet Muhammad (SAW), Iqra which means "read". The Qur'an often repeats important concepts to instill awareness, such as the word Allah mentioned 2,800 times and Ilm (knowledge) 750 times. The need to preserve the Qur'an encouraged

writing and the establishment of early libraries in the Muslim world. Libraries have an important position in Islamic history, especially in the 8th to 10th centuries AD, along with the development of Islamic science and civilization. During the golden age of Islamic civilization, there were at least 7 types of Islamic libraries: independent libraries, public libraries, mosque libraries, palace libraries, university libraries, ribat libraries, and hospital libraries. Almost all of these types of libraries were established based on waqf.

Yaacob & Yaacob (2013) discussed several waqf-related cases to understand the problems that arise when civil law conflicts with sharia law. In this study, it is explained that waqf is one of the most important socio-economic institutions in Islam and falls under the category of sadaqah (charity) which is sustainable. The rules of waqf are derived from the Qur'an and the Sunnah of Prophet Muhammad (SAW). There are several types of waqf, namely waqf khayri (general), waqf fi ahli (family), waqf mushtarak (mixed), waqf istibdal (exchange), and cash waqf. Almost all involve immovable property except cash waqf. In Malaysia, only waqf fi ahli is not available. Waqf falls under the jurisdiction of the states in accordance with the Federal Constitution which states that Islamic affairs are the province of the states, except in the Federal Territories which are administered by the Federal Government. Malaysia applies a dual legal system, namely common law and sharia law.

Khan (2015) examines the historical role of Islamic waqf in poverty reduction in Muslim societies. Since the advent of civilization, poverty has been a major challenge and is now a widespread problem around the world. Generally, poor people have limited assets, are more vulnerable to various risks, and have little influence in policies and practices. In Islamic societies, there are solutions proposed by Islamic teachings to address the problem of poverty, namely through the establishment of voluntary endowments (Waqf, Sadaqah) and mandatory endowments (Zakat). Waqf is a sustainable form of charity for humanity driven by the altruistic spirit of Islamic life. Various types of waqf are established by Muslims, such as for education, scientific research, healthcare, and public facilities. Many humanitarian projects in the Muslim world, such as the construction of houses for the poor, the development of springs, assistance for the disabled and the poor, the construction of bridges, the financing of orphanages, and weddings for the needy, are financed through waqf.

Mohsin (2019) explains the history of waqf. Historically, waqf managed to provide a wide range of

services needed by the Muslim community without relying on the state budget. Despite the devastation that began at the end of the Ottoman Empire and worsened during the colonial period, waqf survived. Its revival in the 21st century in a new form gives the institution credibility to play its role again, not only in Muslim countries but also in non-Muslim countries.

This research was conducted to complement existing research and fill the gaps of previous research and to expand the literature related to *Waqf History* through research paths. In particular, the purpose of this research is to see the development of "*Waqf History*" research published by journals with this theme and see future research opportunities by formulating a research agenda.

METHODOLOGY

Bibliometric mapping is a research topic in the field of bibliometrics (Borner et al., 2003). Two distinguishable bibliometric aspects are the construction

of bibliometric maps and the graphical representation of these maps. In the bibliometric literature, the most attention has been paid to the construction of bibliometric maps. Research related to the effect of differences on similarity measures (Ahlgren et al., 2003), and they were tested with different mapping techniques (Boyack et al., 2005; Al-Qital et al., 2022).

The graphical representation of bibliometrics has received less attention. Although there are some researchers seriously studying issues related to graphical representation (Chen, 2003; Laila et al., 2021). Most articles published in bibliometric literature rely on simple graphical representations provided by computer programs. This study uses publication data in the form of *papers* sourced from the Scopus database with the research theme "waqf history". From the search results obtained 150 articles that have been published.

RESULTS AND DISCUSSION

Table 1. Data description

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	1987:2024
Sources (Journals, Books, etc)	107
Documents	150
Annual Growth Rate %	6,42
Document Average Age	6,44
Average citations per doc	4,633
References	0
DOCUMENT CONTENTS	
Keywords Plus (ID)	100
Author's Keywords (DE)	556
AUTHORS	
Authors	242
Authors of single-authored docs	87
AUTHORS COLLABORATION	
Single-authored docs	93
Co-Authors per Doc	1,85
International co-authorships %	13,33
DOCUMENT TYPES	
article	116
book	7
book chapter	7
conference paper	2
note	1
review	17

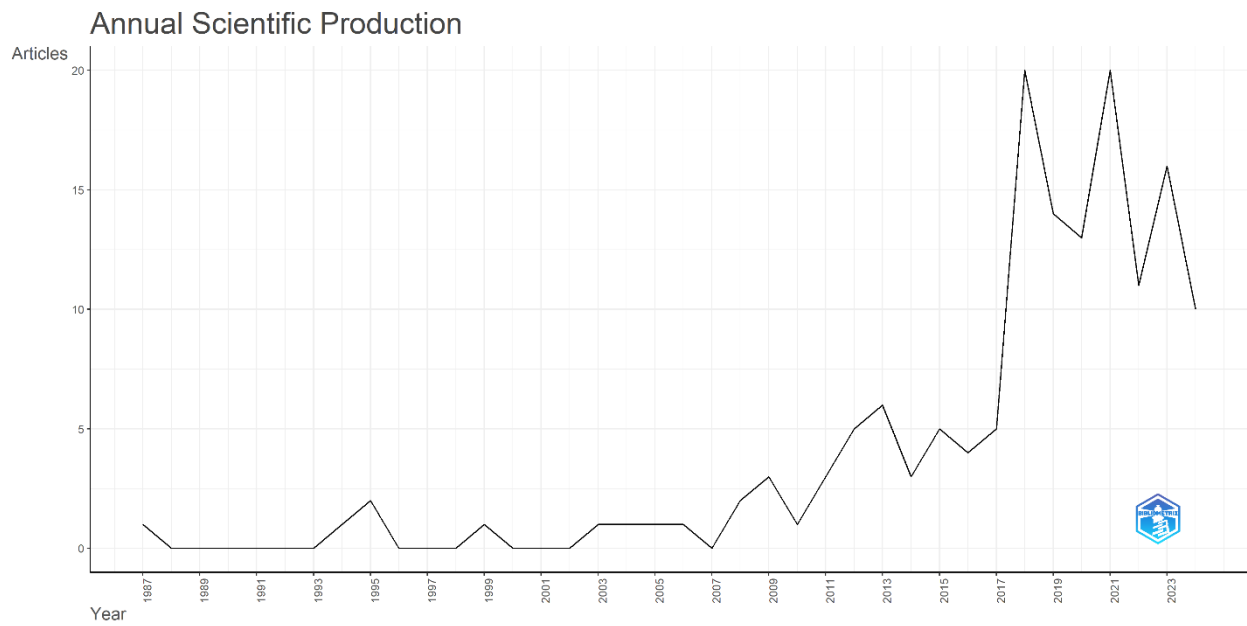


Figure 1. Annual scientific production

This research discusses the development of journals that become articles in Waqf History theme research. The graph above shows the development of the annual occurrence of each journal from 1987 to 2023. Where the graph illustrates that research with the

theme of Waqf History tends to increase in its publication. The graph above also shows a year that experienced significant development such as 2018 and experienced a decline in the following year.

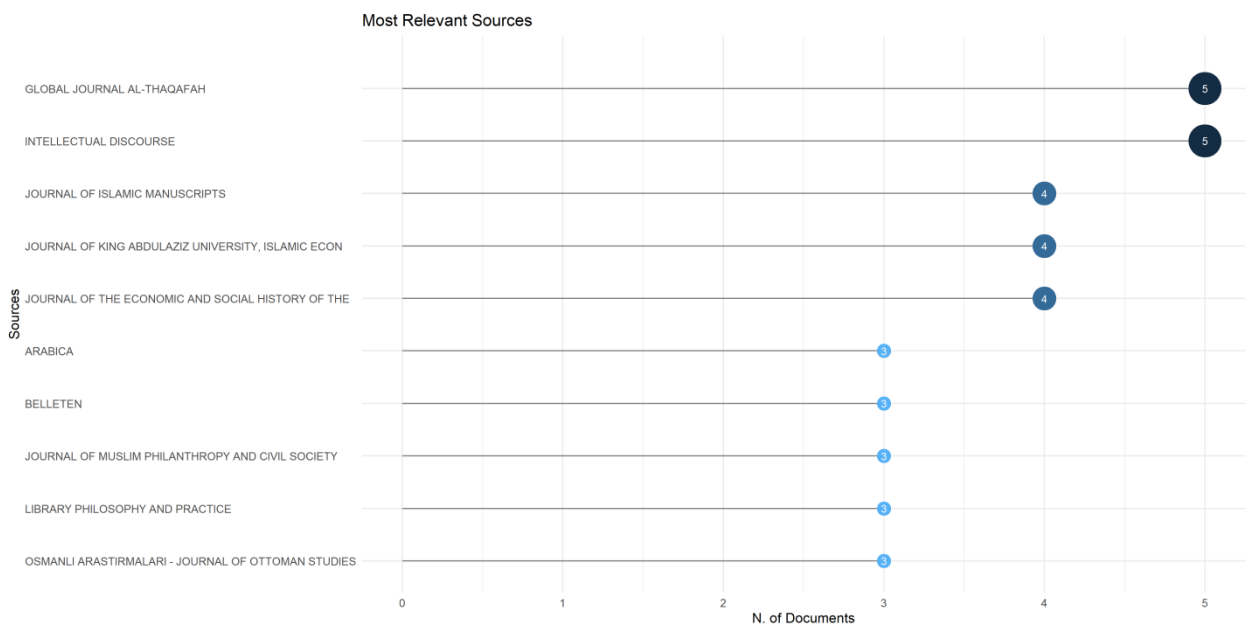


Figure 2. Most relevant sources

The figure above shows the number of research documents published by each journal based on the level of relevance to the theme of Waqf History. The data shows a list of the top journals that publish and the interval of the number of documents published with a blue circle. The darker the blue color and the larger the

number indicates the more quantity and relevance to the research theme, the number of documents published by all journals ranges from 0 to 5 documents.

Global Journal Al-Thaqafah is a journal that is in the top position with more than 5 publication documents shown in a dark blue circle compared to

other journal circles. This is because the journal is relevant to the theme discussed. As for journals that are in the bottom position with the number of publications of 3, there are 5 journals marked in bright blue. This

means that the quantity and relevance to the theme of Waqf History is still lacking. In addition, overall there are 10 journals listed in the most relevant sources data.

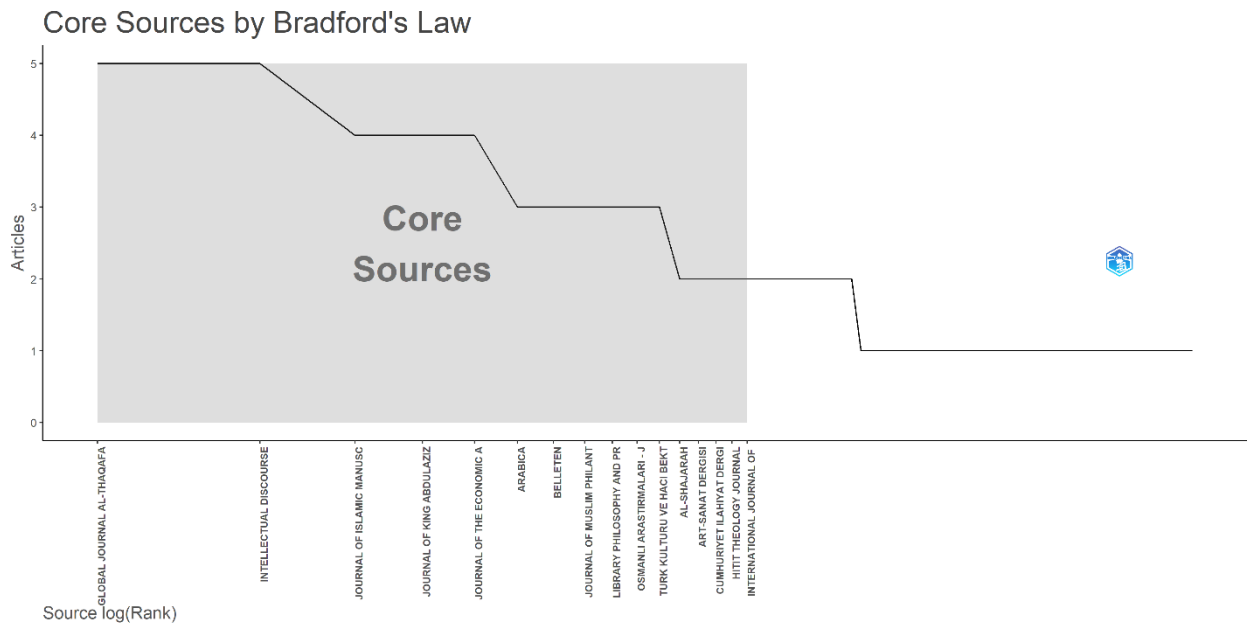


Figure 3. Bradford's law

The figure above is a classification of journals based on Bradford's law, namely the classification of journals based on their level of productivity which is divided into several parts, including the core journal group, the medium journal group and the broad journal group. The core journal group is shown by the shaded part and labeled core sources. Journals that fall into this category are journals with the highest level of

productivity in the Waqf History theme during the specified time period.

Based on this figure, the top journal with the highest publication quantity of more than 5 research documents is the Global Journal Al-Thaqafah. Furthermore, in the second position there is Intellectual Discourse with the number of publications also 5 and followed by other journals that fall into the category of core journals with the theme of Waqf History.

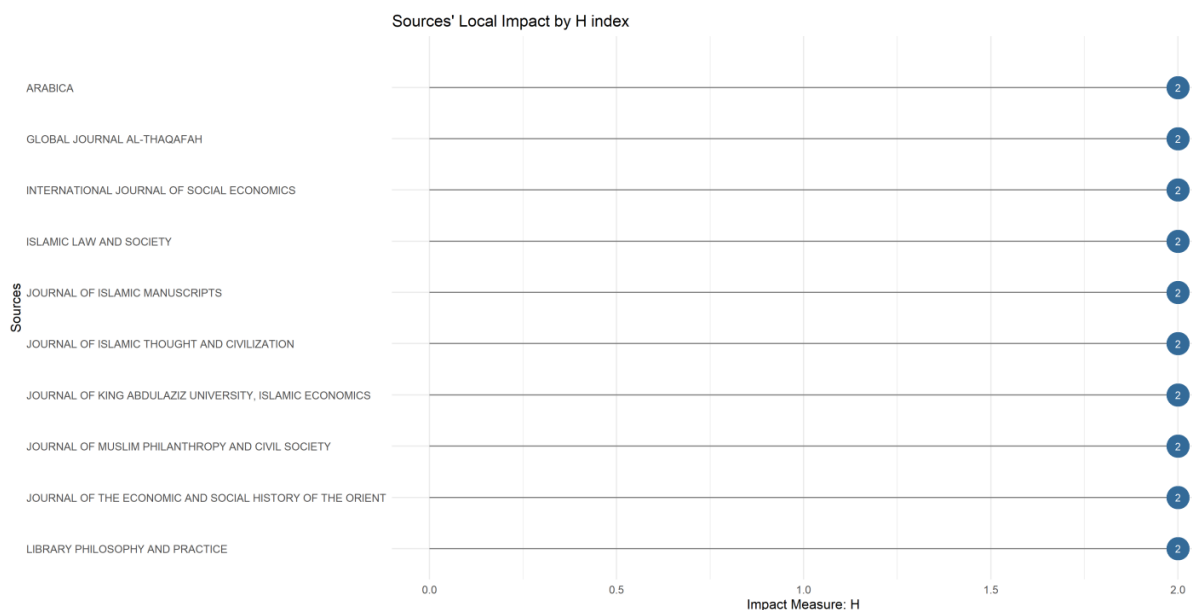


Figure 4. Sources' local impact

Journal calculation is not only done based on the quantity produced or its relevance. However, this research is also conducted based on the impact of each journal that publishes papers with the theme of Waqf History by calculating the journal's h-Index which is depicted in the form of a blue-colored circle. In addition to showing the h-Index value obtained in the size of the circle above, it also illustrates the impact generated by

the journal through the blue color displayed. The darker the blue color on the diagram, the greater the impact generated by the journal.

The data above shows that Arabica occupies the top position with an h-Index of 2 marked in dark blue. Followed by 9 other journals that have an h-index value of 2 indicating that each journal has a high impact generated.

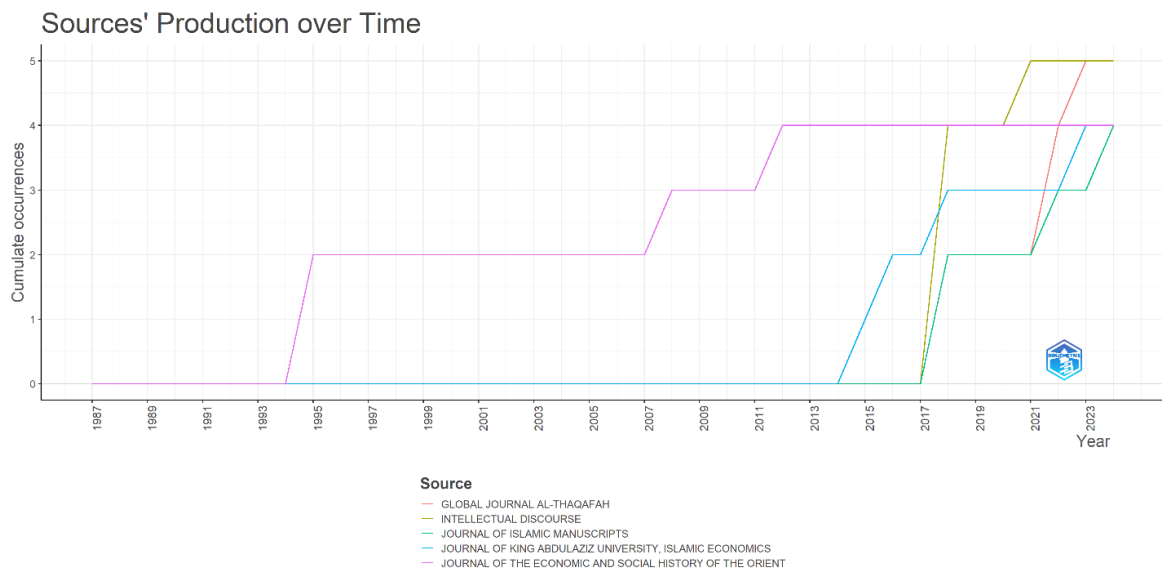


Figure 5. Sources' production over time

This study also discusses the development of journals that are the source of research on the theme of Waqf History. The curve above shows the development of the annual occurrence of each journal from 1987 to 2023 where the curve illustrates that research with the theme of Waqf History tends to increase in its

publication. The curve above also shows that each journal experienced development in different years and each source experienced a significant increase. Not only that, sources that first made publications such as Journal Of The Economic and Social History Of The Orient since 1994.

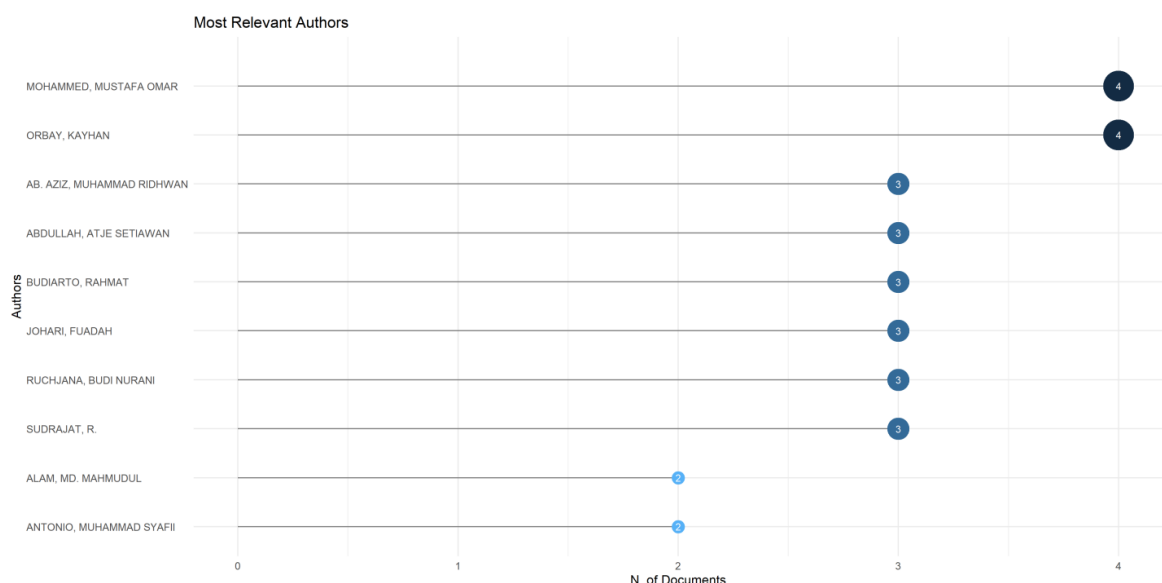


Figure 6. Most relevant authors

The figure 6 shows the number of research authors published by each journal based on their level of relevance to the theme of Waqf History. The data shows a list of the top authors who published and the number of documents published with a blue circle. The darker the blue color and the larger the number indicates the more quantity and relevance to the research theme, the number of documents published by each author ranges from 0 to 4 documents.

Mohammed, Mustafa Omar is the author who is in the top position with the number of publication

documents more than 4 documents shown in the form of a dark blue circle compared to other author circles. This is because the author is relevant to the theme discussed. As for the authors who are in the bottom position with the number of publication documents 2 there are 2 authors marked in bright blue. This means that the quantity and relevance to the theme of Waqf History is still lacking. In addition, overall there are 10 authors listed in the most relevant authors data.

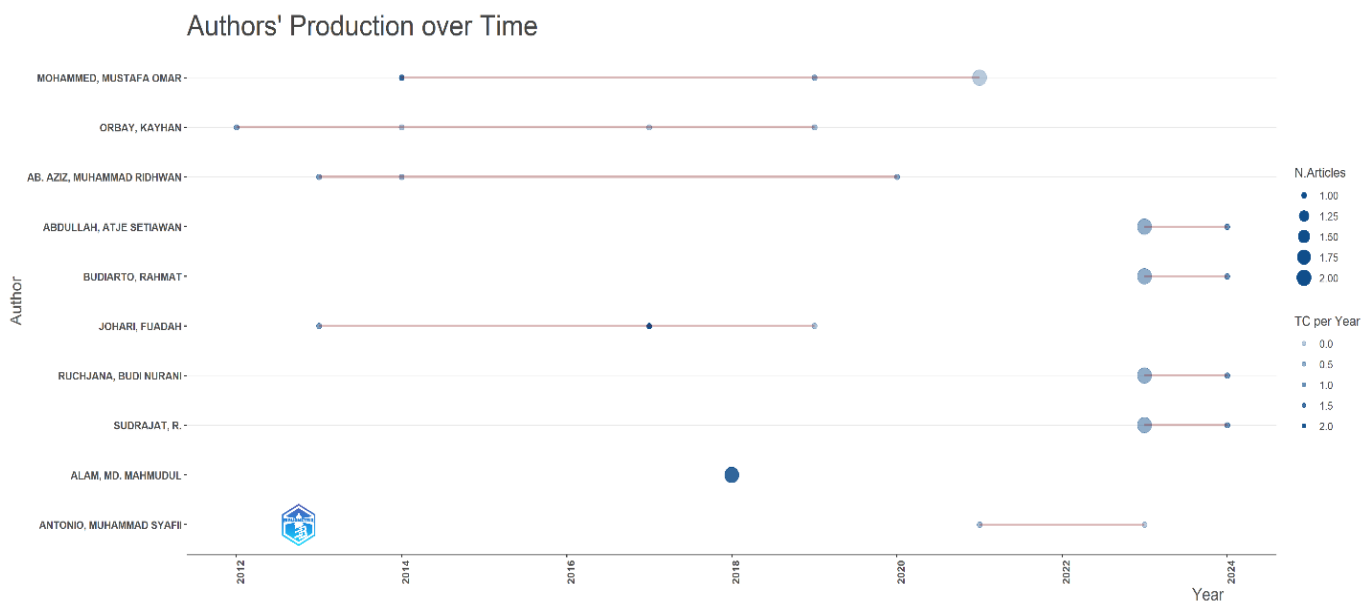


Figure 7. Authors' production over time

In addition, productivity can not only be measured on journals, but on authors in particular. The figure above shows the productivity of several authors during the research period from 2012 to 2024. The productivity is shown by the number of circles on the red line from the beginning of the author publishing his research until the last year the author is recorded publishing his research. In addition, the size of the circle in the red line shows the quantity of papers published according to the applicable year, in this case from 2012 to 2024.

The figure above presents an overview of authors who have written research related to Waqf History for a long time or have not written for a long time. The author who has long published research related to Waqf History is Orbay, Kayhan since 2012. In

addition, the author who has the most track record of publication each year is occupied by Orbay, Kayhan from 2012 to 2017 marked by a larger circle and more than the others. Kayhan Orbay is known as a researcher and expert who has researched a lot on the topic of waqf, especially from a historical and Ottoman waqf perspective.

Then, the next figure shows the number of published documents that are most cited based on their level of relevance to the theme of Waqf History. The data shows a list of the top document names whose publications are most cited with a blue circle shape. The darker the blue color and the larger the number indicates the more quantity and relevance to the research theme, the number of published documents ranges from 0 to over 60 citations.

Furthermore, the dendrogram tree diagram displays the topics that are widely used and their relation to other topics as well as the classification of these topics depicted in different colors. This representation of the dendrogram is often used in a variety of contexts, for example in clustering hierarchies. This diagram illustrates the distribution of links between elements in the resulting group of 16 core topics: united kingdom, western Europe, social history, ville de paris, Eurasia, eighteenth century, England, Europe, france, civil society, ile de france, paris, world, ottoman empire, eastern hemisphere, London England. This diagram shows that there are two classifications of topics, the left diagram topics and the right diagram topics, which shows that the relationship between the topics in the right classification is far from the topics in the left classification. Each of them is further divided into several clusters, each cluster is further divided into

several sub-clusters, and so on until it comes to the topics used in the Waqf History theme research papers in recent years.

This research also describes the conceptual structure map or contextual structure map of each word that often appears in the Waqf History theme research paper by dividing it based on the mapping of the relationship between one word and another through regional mapping. Each word is placed according to the Dim 1 and Dim 2 values so as to produce a mapping between words that have values that are not much different.

This data shows that the Waqf History theme contains words that are related to each other. Based on the figure above, the red colored area shows more and diverse words included in it, this shows that many research papers link between the words listed in this area.

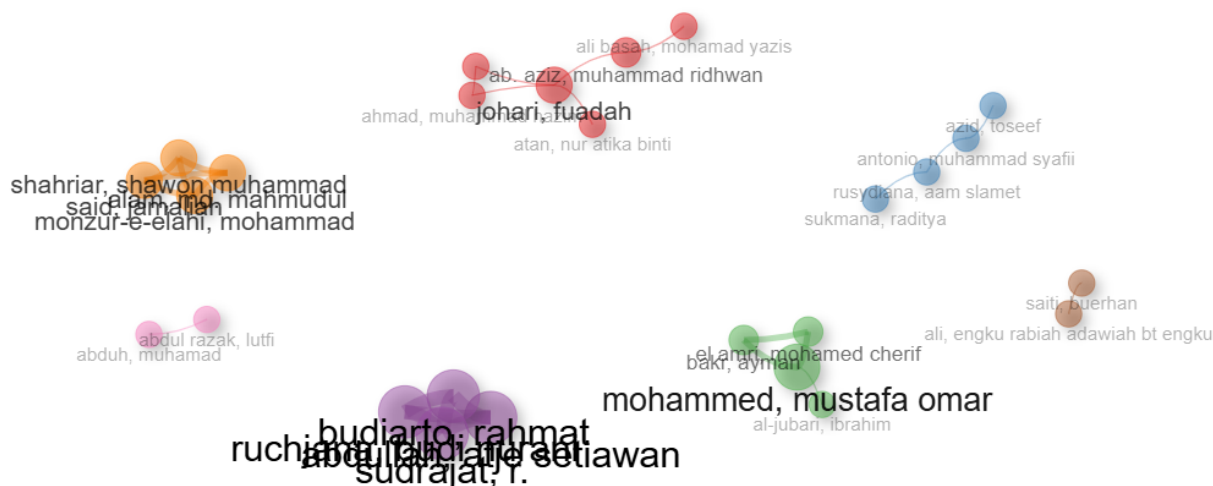


Figure 12. Collaboration Network

Next is the collaboration network, or the network of cooperation between the authors of the Waqf History theme paper. In the picture above, several authors' names are displayed and some are related and some are not, the relationship between the authors is shown by the cluster of color and line similarities between one name and another. The size of each circle also indicates the quantity of papers published in this theme.

The data above shows the collaboration in the author cluster and the data shows there are 7 clusters. The cluster that has the most cooperation is the red cluster, which means that there is a lot of collaboration

between authors and other authors in making papers related to the theme of Waqf History.

In addition, the results show the number of journal productions published by each country and collaborations between countries on the theme of Waqf History. The data shows the name of the country based on its position on the map and the number of published documents in blue. The darker the blue color the greater the quantity. The red line shows with whom the country collaborated in journal production.

Turkey is a productive country with the largest number of publication documents shown in the dark blue area compared to other countries and is also a country that often collaborates with other countries

marked by red lines. This means that the quantity and relevance to the theme of Waqf History tend to be good in collaborating with journal publications.

Research Map

The figure below describes the trend of keywords that appear in research on the theme of "Waqf History" and the larger shape is the most used word in journal publications on the theme of "Waqf History".

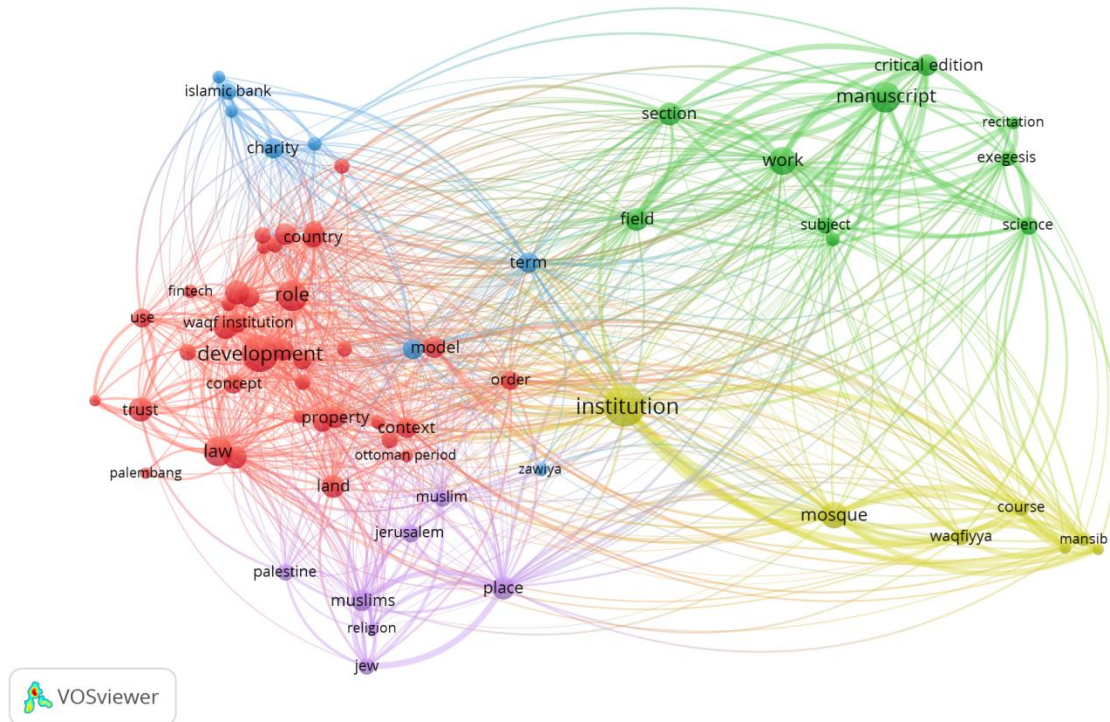


Figure 13. Research cluster

As for the mapping, the keywords that appear most in the publication "Waqf History" include development, institution, mosque, manuscript, charity, law, property, role, land, and context which are then divided into 5 clusters, as follows:

Cluster 1: Ottoman Empire and Waqf Management

This cluster contains 37 keyword items, namely awqaf, building, cash waqf, challenge, community, concept, context, country, creation, dervish lodge, development, education, fintech, function, government, Indonesia, islamic ethical wealth, islamic history, land, law, light, malaysia, management, model, order, ottoman empire, ottoman period, palembang, poverty, property, role, singapore, trust, use, waqf institution, waqf property, woman. Research with topics related to the Ottoman Empire and Waqf Management has not been studied enough. *Obay (2006)* discusses the role and economic efficiency of waqf during the Ottoman Empire, especially imperial waqf managed by the royal family and high-ranking officials. The imperial waqf had significant assets, including agricultural land and commercial properties, which were used to support

social and economic activities such as education, health services, and infrastructure development. This research highlights the limitations of the waqf system in making large investments due to regulatory constraints, state control and strict requirements in waqfiyye (endowment deeds). Despite serving as an institution for wealth redistribution and social assistance, these waqfs often do not reach their full economic potential due to strict supervision and state intervention, hindering their development into commercial institutions or large investments.

Iskandar (2022) discusses the implementation and management of cash waqf during the Ottoman Empire, highlighting its successful use in various sectors such as religion, education, and health. During its reign, waqf has been a very successful instrument implemented in various sectors such as religion, education, social, and health. Waqf assets continued to increase and not only provided facilities for the community but also helped people who needed capital to do business. The institutional management of waqf began to be evaluated by the government in 1823, this evaluation led to the reform of the waqf institution and established a new

waqf institution known as Evkaf-I Hümayun Nezareti. This institution was the Ottoman sovereign wealth fund that managed all waqf assets. The management of waqf assets under this institution lasted until the end of Ottoman Turkish rule. The establishment of cash waqf institutions in the Ottoman Empire has shown the important steps that have been taken to ensure the effectiveness of cash waqf development. The management of cash waqf in the Ottoman Empire has proven that waqf as Islamic social finance in Islamic economic theory has made a significant contribution to Ottoman society and government.

Iskandar et al (2023) examined the important role of waqf funds in supporting public healthcare during the height of the Ottoman Empire. Health is convincingly proven to be an essential element in sustainable development. This great civilization had excellent environmental health issues as physical and mental care are fundamental to human development. In the peak period of the Ottoman Empire, public health services were significantly implemented by waqf funds as an alternative to hospital financial support.

Avedta (2023) reviewed the waqf system in the Ottoman Empire, highlighting its role in facilitating government operations and benefiting society with a bibliometric analysis. The waqf system is a welfare system implemented in Islam. In this case, the waqf system has made it easier for the State to run the government, as well as providing positive value to its people. The Ottoman government or Ottoman Türkiye organized waqf management for the benefit and welfare of its people. The government established a waqf agency that took care of the collection and management of waqf. The results of this study emphasize that the most frequently used keywords in the study of the theme of Waqf in the Ottoman Empire are Waqf, history, people, and Eurasia.

Yelkenci & Bulut (2024) discussed classical Ottoman Cash Waqf contracts from the fifteenth to nineteenth centuries as a model for developing policies to support Sustainable Development Goals (SDGs), such as poverty reduction and economic growth. The findings of this research lead to the development of new systemic financial contract solutions that can offer society as one of the support systems for social finance. This will be achieved through the application of Fintech applications, using blockchain and artificial intelligence in the Cash Waqf management system. The proposed Fintech application increases user confidence to use Cash Waqf with the new contract model. It can also reduce transaction costs, fraud, and systemic risks, as

well as provide traceable accountability and a high level of data protection.

Cluster 2: Classical Waqf Principles

This cluster has 10 keyword items namely critical edition, exegesis, field, manuscript, principle, recitation, science, section, subject, work. Research related to Classical Waqf Principles has not been explored in more depth. A number of relevant studies include Abdullah (2020a) analyzing the basics of waqf law (Islamic waqf) and the arguments among classical jurists regarding its rules and principles. The results of this study found that in its early stages, the conceptual framework of waqf was not unanimously agreed upon by all jurists, but rather its Shariah permissibility remained critically debated among them for a while. Although, the jurists' opinions approving the Shariah validity of waqf prevailed at a later stage, disagreements remained with regard to its necessary features and the criteria determining them. It was found that in the classical waqf literature, the two most disputed aspects of waqf jurisprudence were the completion requirements of waqf and its ownership status.

Abbasi (2012) examines classical Islamic law on waqf. The research is based on the Fiqh literature of the four Sunni schools. The main focus is on Hanafi Fiqh, as well as representative ex-texts from other schools. There are three main findings in this article. First, the law contained in Fiqh texts is incomplete as it does not include 'urf (custom) and qānūn (imperial decree). Custom is recognized in these texts to support Fiqh, but qānūn is completely absent despite references to the power of the sovereign regarding certain provisions of waqf law. Second, legal theory is inconsistent, as the majority of jurists hold that the founder's ownership ends with the establishment of the waqf. However, not only the founder and his legal heirs have a limited ownership interest in the waqf property; the waqf also dissolves with the founder's apostasy. Third, family waqf (plural waqf) is in direct conflict with the law of inheritance and the law of bequests. However, testamentary waqf and waqf during terminal illness are subject to inheritance law, and jurists have attempted to harmonize waqf law with inheritance law whenever the opportunity arises.

Mohsin et al (2016) present successful case studies in Muslim and Muslim minority countries that have revolutionized the redevelopment of unused waqf assets into productive land assets. The resurgence of waqf institutions over the past two decades shows a growing optimism in galvanizing the socio-economic

role of waqf by adopting flexible sharia measures. Innovative ways of financing redevelopment allow Muslims to expand this role to include new beneficiaries. New uses for these assets include providing services to the community, generating employment for a large number of people, funding small entrepreneurs, educating the public, providing healthcare, and protecting the poor and needy.

Abdullah (2020b) analyzed the Shariah premises of classical waqf doctrine followed by a critical analysis of the waqf jurisprudential framework (fiqh al-awqāf) from the perspective of Maqāṣid al-Sharī'ah (the higher purpose of Islamic law). The study found that the main constituents of maqāṣid were interwoven in the classical discourse of waqf rulings. It found that in deriving waqf principles, jurists ensured that the essence of Maqāṣid al-Sharī'ah was subtly blended with the necessary components of fiqhī principles. Deconstructing the applied analogical reasoning of classical jurists in deriving waqf rulings, this paper provides recommendations for the maqāṣid-oriented application of waqf in the modern context.

Cluster 3: History of Waqf Activities as Charity

This cluster has 8 keyword items, namely activity, charity, Islamic bank, relationship, stability, term, zakat, zawiya. A number of studies relevant to the topic of History of Waqf Activities as Charity include Shaikh (2018) explaining the Foundations of Waqf Institutions based on historical perspectives. In this study, it is explained that the Islamic waqf system is an institution that provides financial security for property owners in return for their services to society. Therefore, waqf has become an effective mechanism for the distribution of social services in the Muslim world and has remained relevant over a long period of time. According to the Islamic rules governing waqf, waqf managers, known as mutawallī, are required to follow the terms of the endowment set by the creator of the waqf, called the wāqif. However, in reality, the instructions of the wāqif are often unenforceable or ignored, leading to mismanagement or damage to the waqf. Therefore, contemporary changes to the waqf system are needed to facilitate better management of waqf resources. However, governments often prefer to confiscate these resources rather than introduce new waqf governance rules. In the 19th century, with the establishment of European-inspired municipalities, waqf-based public services were almost completely rejected and replaced by state-funded public services.

Rohmaningtyas & Herianingrum (2017) explain the importance of waqf in historical and theoretical studies. The Prophet obliged waqf not only for places of worship such as mosques, but also for productive facilities such as gardens, wells, and others. The purpose is to channel the benefits of these productive facilities to the less fortunate. Practically speaking, this concept of waqf has been well understood by Western scholars. However, the current implementation of waqf is less than optimal due to the Muslim community's lack of understanding about waqf and attention from the government, as well as the glamorous lifestyle of the Muslim community. To revive waqf, a deep understanding of its importance is needed. The results show that waqf contributes significantly to the welfare of society. Moreover, waqf provides sustainable benefits to the public. Historically, waqf has been proven to assist the state in providing public facilities without burdening the state budget.

Baqutayan et al (2018) examined the development of waqf. Waqf plays a very important role in Muslim societies and has been a major source of various public services for the community. Although often perceived as charity, waqf has historically been successful in generating sustainable income and reducing poverty levels in Muslim countries. Traditionally, the establishment of waqf has been integrated in Muslim culture and encompasses various aspects of life, as well as contributing to public services in different areas of development. However, in the modern era, the role of waqf has declined, which raises questions about the factors that supported the growth of waqf in the past and the causes of its current decline. This study concludes that with good governance, transparency in fund management, reformulation of the laws governing waqf, and the design of an integrated knowledge network to monitor issues, waqf practices can be revived. Proper management and distribution of waqf can be a great source of income for Muslims.

Khan (2015) reveals the historical role of Islamic waqf in poverty reduction in the Muslim world. Since the advent of civilization, poverty has been a major challenge and today, it is a worldwide problem. It is generally accepted that poor people have few assets (both tangible and intangible), are more vulnerable to various forms of risk, and are often at the lower end of the power continuum, with limited ability to influence policies and practices. In Islamic societies, however, there is a solution to the problem of poverty suggested by Islam in the form of the establishment of voluntary (waqf, sadaqah) and compulsory (zakat) waqf. The

establishment of waqf is an idea for humanitarian purposes in the Muslim world. Waqf is a continuous act of charity in favor of God and coupled with the prevailing spirit of altruism, which is an integral part of the Islamic way of life. Muslims establish various types of waqf including for education and research, healthcare and public utilities. In the Muslim world, many humanitarian projects are currently operated through waqf institutions such as building houses for the needy, developing springs to provide water for public consumption, helping the disabled and the poor, building bridges, financing orphanages and homes for the elderly and financing the marriages of needy young people. The history of waqf is rich with notable achievements in improving welfare in general and serving the poor in particular.

Abid & Miakhil (2024) investigated the historical evolution of Waqf, an Islamic philanthropic institution with roots that date back centuries. The research specifically explores various aspects such as the meaning of Waqf, different definitions by different religious schools, historical origins, and the legitimacy of Waqf based on Qur'anic Verses and Prophetic Hadiths. Throughout Islamic civilization, Waqf played an important role in Muslim society, given the complex and growing needs of the Muslim Ummah. The purpose of Waqf is to improve social welfare and contribute to economic development. The potential of Waqf institutions is tremendous, it can assist the government in various state responsibilities.

Cluster 4: The Role of Scholars in Managing Waqf

This cluster has 7 keyword items namely course, ibn tulun, institution, mansib, mosque, ulama, waqfiyya. There are still quite a few studies with this topic, and one of the relevant studies is Joseph (2014) explaining online fatwas and contemporary discourse by Muslim scholars related to waqf. Since the beginning of Islam, waqf or religious endowments have been the medium through which various public services (e.g. schools, hospitals, and mosques) have been provided to the community. Historically, waqf was insulated from state authority and was an emanation of imperial and/or state power. Contemporary Muslim scholars have taken a renewed interest in waqf, particularly as Muslim societies seek to revive traditional institutions that promote cultural sustainability. A large body of literature propagates a historical narrative of waqf that highlights the institution's moral significance, civic identity, and economic efficiency, and downplays its association with pre-nineteenth-century state power and its potential

inefficiencies. According to contemporary scholars, waqf, with the right legal framework, can promote civil society and sustainability.

Cluster 5: Waqf in Jerusalem during the Ottoman Era

This cluster contains 7 keyword items, namely jerusalem, jew, muslim, muslims, palestine, place, religion. Research on this topic has also not been widely researched. Among the relevant studies, Toone (2024) examines the socioeconomic and political rise of the Dajani family in Ottoman Jerusalem, utilizing waqf and marriage records to illustrate their legitimacy and status as prominent people. This study argues that the politics of prominent people, as proposed by Albert Hourani, more accurately describes the political economy of Jerusalem than neo-Marxism, highlighting the role of the Dajani family in legitimizing Ottoman rule through elite status and strategic intermarriage.

Ahmed (2024) highlights the important role of waqf in the development and prosperity of the Ribat in Jerusalem during the Ottoman era, emphasizing its impact on the political, social, and economic life of the city. The study notes that the Ribat not only served as a cultural center for education but also as an important site for communication and early warning during times of danger. The research underscores the importance of educational waqf in revitalizing Jerusalem's educational institutions and preserving the land. As is well known, Waqf plays an important role in the political, social, and economic life of Palestine in general and Jerusalem in particular. Waqf includes land, real estate, and waqf properties allocated to specific parties. Educational waqf is a major source for the revival and development of Jerusalem's educational institutions and the fulfillment of the purpose for which the waqf was established. In addition, waqf also keeps the land safe from loss and leakage. This calls for independent waqf management within the state administration.

CONCLUSION

This research aims to find out the extent of the development of research on the theme of "*Waqf History*" in the world. The results of the study show that the number of research publications related to "*Waqf History*" there are 150 Scopus indexed journal articles. Furthermore, on the development of research related to "*Waqf History*" based on bibliometric keyword mapping, it is divided into 5 clusters with the most used words are development, institution, mosque, manuscript, charity, law, property, role, land, and context. Based on the

frequently used keywords, it can be grouped into 5 research map clusters with topics that discuss Ottoman Empire and Waqf Management, Classical Waqf Principles, History of Waqf Activities as Charity, The Role of Scholars in Managing Waqf, and Waqf in Jerusalem during the Ottoman Era. For future studies, it would be better if the mapping results were more complete with other bibliometric outputs such as thematic maps (Maulida & Rusydiana, 2023), historiographs and other outputs.

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