

RESEARCH ARTICLE		<h1>The Waqf’s contribution to supporting formal education in Algeria</h1> <h2>(Case study of Sheikh Ammi Said Foundation for Free Education in Ghardaia)</h2>	
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<h3>Abstract</h3> <p>Through this study, we want to highlight the role of Waqf in contributing to the support of formal education in Algeria, and how it affects the outcomes of the educational process and teaching programs, building on the experience of Sheikh Ammi Said Educational Waqf Foundation in Ghardaia.</p> <p>Our study concluded that: the educational waqf is a project based on the Quran, Sunnah and consensus, as well as by implementing the legitimate purposes, and that the Waqf can currently contribute to supporting formal education in Algeria, achieving the same civilizational effects that were achieved in the past, which is proven by the practical experience of the Sheikh AmmiSaeed the Educational Waqf Foundation in Ghardaia.</p>			
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Introduction

The importance of education has become one of the most prominent features of the modern era, as all countries around the world have recognized its importance in advancing their development paths and achieving the aspirations of their people. Education is the primary driver of the desired change in society. Its goal is no longer the eradication of illiteracy, as it was in the past. Rather, it has become a form of investment in human capital by preparing trained human, technical, and administrative cadres to engage in comprehensive development, especially in an era of scientific and technological revolution and the knowledge economy. This requires large sums of money to finance it and achieve its goals. The issue of education financing is crucial to the success of any educational system. Funding is the driving force behind educational efficiency, providing the necessary funds to meet human and material needs. Without it, education is

unable to perform its basic functions. Since education has become a fundamental human right, governments have taken upon themselves the responsibility of financing it, allocating large budgets from their national income to the education sector. However, the requirements of educational institutions are increasing due to demographic growth, increased demand for education, and educational institutions' efforts to develop and diversify their policies and systems to keep pace with changes and achieve their desired aspirations. This has left governments unable to provide the necessary funding for this sector. Therefore, calls have been raised to seek alternative sources of sustainability and permanence that can support government funding for formal education institutions. Looking back at our past, we find that Islam placed great emphasis on knowledge and its pursuit, elevating it to the status of a duty. Therefore, Muslims established systems for the pursuit of knowledge from the dawn of Islam. These systems then evolved over subsequent eras, until the Islamic nation rose to the pinnacle of development and civilization. Funding for all of this was the waqf system. The founders of waqfs were not content with simply endowing funds and properties for mosques and their construction; they expanded their use of waqf to establish libraries, build schools, and care for students and teachers. This model represents the pinnacle of economic thought at that time to finance the educational process, and we are entitled to emulate it and benefit from it today, as the educational process suffers from a number of problems and challenges, the most important of which are those related to funding.

- This study, entitled "The Contribution of Waqf to Supporting Formal Education in Algeria (A Case Study of the Ami Said Foundation for Free Education in Ghardaia)," demonstrates the role that the waqf system can play in supporting formal education in Algeria today. - First: The Problem: Modern education requires significant financial resources to meet its requirements, including the construction of educational institutions, equipping them with modern equipment that keeps pace with scientific and cognitive developments, developing educational programs, and training teachers, among other things.

- Public education in Algeria, at all levels, has witnessed numerous reform attempts over the past decades, and vast sums of money have been allocated for this purpose. However, these have not yielded the desired results for many reasons. Education continues to suffer from a myriad of educational and behavioral problems, which have led to a deterioration in its conditions. Algeria ranked 119th globally, according to the United Nations report on the quality of basic education for the year 2019, out of 140 countries. This is a low ranking compared to other Arab countries. This is also due to Algeria's limited resources. This reality necessitates the participation of all stakeholders in the educational process to advance this vital sector and provide it with the necessary funding, as this matter concerns the nation's foundations, its constants, and the future of its generations. The responsibility is shared and integrated between society, schools, and the state. Hence, the trend towards addressing the issue of waqf and the role it can play in supporting formal education in Algeria. This is because waqf not only serves as a source of funding for the educational process, but also contributes to developing the educational system and improving its quality. It also maintains the Algerian state's orientations, which are based on a policy of free basic education for all students of school age, and upholds the principle of equal opportunity, democracy, and justice in education. In light of the above, the main question of the study can be posed as follows: What role can waqf play in supporting formal (official) education in Algeria? Several questions branch out from this, the most important of which are:

-What is an educational endowment and what is its legitimacy?

-What is the historical role of an educational endowment in Islamic civilization?

-Does the endowment play a role in supporting formal education in Algeria?

-What are the implications of this?

-Second: Research Objectives: This research aims to:

-Introduce the concept of an educational endowment and demonstrate its legitimacy.

-Highlight the historical contributions of the educational endowment and its vital role in supporting and developing education throughout the stages of Islamic civilization.

-Identify formal education in Algeria.

-Examine the experience of the Sheikh Ammi Said Educational Foundation as a model for endowment education in Algeria.

-Highlight the effects of the introduction of the endowment as a supporter of the educational process on the outcomes of this process.

Third: Study Methodology: In our study of this topic, we relied on two scientific approaches:

-The historical approach: This is the most appropriate approach for describing past events and facts, and collecting historical information from its sources, as this approach is consistent with the stated objective of the research. We used this approach to present the historical development of the educational endowment and its contributions to the development of Islamic civilization.

-Descriptive-Analytical Approach: The subject requires close proximity to the phenomenon under study and keeping pace with its reality to uncover its secrets, gather more information about its reality, and analyze it. We used this approach when presenting the concepts related to endowments and their legitimacy, and when analyzing the information and statistics obtained during the field study.

Fourth: Research Plan: To achieve the stated objectives of the research, we divided it into two main sections, each of which branched out into a set of topics, detailed as follows:

Introduction: This included the importance of the topic, its problematic aspects, its objectives, and the methodology for addressing its details, followed by its main plan.

First Section: The reality of educational endowments, their legitimacy, and their historical contributions to supporting education.

First Section: The reality of educational endowments

Section Two: The legitimacy of educational endowments

Section Three: The historical contributions of educational endowments in supporting education.

Second Section: The contribution of endowments to supporting education in Algeria (a case study of the Sheikh Ammi Said Educational Endowment Foundation in Ghardaia).

Section One: The origins of the Sheikh Ammi Said Foundation and its organizational structures.

Section Two: The educational levels and programs approved by the institution, and the number of students benefiting from them.

Section Three: The sources of funding for the Sheikh Ammi Said Educational Foundation, and how they are managed and spent.

Section Four: The impact of the endowment system on the outcomes of the educational process.

Conclusion: We present the most important findings and offer some recommendations.

Section One: The reality of educational endowments, their legitimacy, and their historical contributions to supporting education.

This section will address the definition of educational endowments, the extent of their legitimacy, and how endowers have contributed to supporting education.

Section One: The definition of educational endowments: To arrive at a definition of educational endowments as a title, we must first define endowments, followed by a definition of education as a necessary introduction.

First: The definition of endowments:

1-Endowments in language: The linguistic meaning of endowments revolves around several meanings mentioned by linguists in their books, the most important of which are prevention, confinement, and provision. This is explained below:

-Waqf is the source of the expression "I stopped the animal" and "I stopped the word" as a waqf. Waqf of land is for the poor. In Sahih, it is used for the poor as a waqf, meaning he confined it.

-Waqf means confinement. I say, "I confined it" and "I reserved it"; I set it aside for myself. The thief is in confinement. I confined a horse for the sake of God and horses, and it is confined. Confinement is prevention... Everything that its owner has endowed, whether palm trees, vineyards, or other, has its origin confined, and its yield is made available... Confinement of something means that its origin remains, and its fruit is used for the sake of God Almighty.

-Waqf means stillness: it is said, "waqf", "yaqul", "waqfan"; meaning it remains standing and still.

2-Waqf in terminology: Jurists have not agreed on a single, unified technical definition of Waqf. Their definitions have varied according to their viewpoints regarding the binding nature of Waqf, the requirement of worship, the party that owns the property after its endowment, and whether the Waqf is considered a contract or a waiver. We will cite a number of definitions from the jurists of the four schools of jurisprudence.

A- Definition of Waqf According to Abu Hanifa: Abu Hanifa defined Waqf as: "The confinement of the property to the ownership of the founder, and the giving of its benefits in charity, even if in bulk." The author of Al-Hidayah defined it as: "In Sharia, according to Abu Hanifa, it is the confinement of the property to the ownership of the founder, and the giving of its benefits in charity, equivalent to a loan".

These definitions illustrate Abu Hanifa's view of Waqf. He believes that the property endowed remains the property of the founder during his lifetime and remains the property of his heirs after his death, such that it may be sold or donated.

B- Definition of Waqf According to the Maliki School: Ibn Arafa defined Waqf as: "Giving the benefit of something for the duration of its existence, ensuring that it remains in the possession of its donor, even if it is estimated." The Malikis believe that Waqf is a binding transaction that cannot be revoked, nor does it result in the property being removed from the ownership of its donor.

C- Definition of Waqf According to the Shafi'i School: Waqf is defined by the Shafi'i school with multiple definitions, including Imam al-Nawawi's: "Waqf is the confinement of property that can be used while its essence remains

intact, by cutting off its ownership, and disposing of its benefits for charitable purposes as a means of drawing closer to God Almighty".

The Shafi'i school believes that Waqf is a binding contract, equivalent to manumission. It is valid for any property that can be used permanently, such as real estate and livestock. It is not permissible for things that cannot be used while its essence remains intact, such as food and herbs. It requires that Waqf be performed in a manner that serves the purpose of drawing closer to God Almighty. D- Definition of Waqf according to the Hanbalis: The Hanbalis have numerous definitions of Waqf, including that of Muwaffaq al-Din Ibn Qudamah, who defined Waqf as: "The confinement of the principal and the distribution of the fruits." He also defined it as: "The confinement of the principal and the distribution of the benefit." It is an act that requires seeking closeness to God Almighty. It is a binding, permanent contract, and the recipient of the Waqf owns the Waqf if it is specific, similar to manumission, a gift, a sale, or a will.

- Most contemporary jurists have favored this definition for the following reasons:

- This definition is a quotation from the Prophet's (peace and blessings be upon him) statement to Umar ibn al-Khattab, "Keep the principal and make the fruits available." The Prophet (peace and blessings be upon him) was the most eloquent of people, the most perfect in explanation, and the most knowledgeable of the intended meaning of his statement.

- This definition was not challenged in the same way as the other definitions of the schools of jurisprudence we mentioned earlier.

- This definition was limited to the essence of waqf only, and did not delve into the other details that other definitions included, such as the requirement of proximity to Allah, or the ownership remaining in the possession of the founder, or its removal from his possession, and other details.

Second: Definition of Education:

1-Education, linguistically: It is a noun derived from "to know" (ilm), meaning to teach. A man learned his news and loved to inform him, meaning he informed him. He taught him knowledge and taught it to him, so he learned it. It is also said, "Learn for me the news of someone and teach it to me so that I may teach it." He asked me for information, so I informed him. He learned the matter and learned it, meaning he mastered it.

2- Education, technically: It is the process through which knowledge is acquired or transferred for the benefit of members of society. UNESCO defined it as: "The formation and development of individuals' capabilities in a comprehensive and integrated manner, both individually and socially, to prepare them for active and positive participation in development plans".

Third: Definition of Educational Endowment: Educational endowment has not received a specific definition; rather, most of its definitions are derived from the opinions of jurists in their definition of endowment, including:

A. The first definition: It is the endowment of assets for the benefit of scientific and educational aspects, such as the endowment of libraries, copying books, copying copies of the Qur'an, the endowment of schools, study circles, and those related to learners and teachers and their expenses, as well as the endowment of paper, ink, pens, and similar items required for science and education. In this sense, it is an endowment of assets (whether real estate, movable property, assets, cash, rights, or benefits) to support and develop scientific and educational projects.

B. The second definition: It is "the endowment of the asset from ownership while donating its benefits to the acquisition and dissemination of knowledge".

C. The third definition: "The endowment of the owner, with absolute discretion, of his beneficial property while preserving its essence, by cutting off the disposition of the endower and others over its ownership, by allocating its proceeds to a scientific cause, seeking closeness to God Almighty." Through these definitions of scientific or educational endowment, it can be said that it is a charitable act that contributes to the economic and social renaissance of the nation by supporting and facilitating the educational process, spreading knowledge, building schools and libraries, and providing funding for students and all the requirements of the educational process. The Second Section: The Legitimacy of Endowments for Education

The legitimacy of endowments for education stems from the connection between the message of Islam and knowledge, a connection that requires no effort to prove or demonstrate. This is because the first revelation sent down to the Prophet Muhammad, may God bless him and grant him peace, was: "Read in the name of your Lord, who created (1) Created man from a clot (2) Read, and your Lord is the Most Generous (3) Who taught by the pen (4) Taught man that which he knew not (5)" (Surat Al-Alaq: 1-5). Furthermore, our societies' dire and urgent need for endowments for education necessitates the adoption of the objective-based approach, especially given that the challenges facing the Islamic endowment system, and the complex and intertwined issues that arise along its path, intertwine financial, social, and political aspects, as well as local, regional, and international factors. Only the objective-based approach can be used to analyze, evaluate, and address these issues. This approach, which begins with the induction of particulars to construct generalities, relies on the logic of balancing, weighing, and prioritizing major and minor interests. Jurists have permitted

endowments for students of knowledge, considering it an act of charitable giving. Such spending is equivalent to jihad in the cause of God, based on the prophetic hadiths that place the status of knowledge and scholars above that of jihad. We can deduce the legitimacy and permissibility of endowments for education from the Qur'an, the Sunnah, and consensus. The following explains this:

First: Qur'anic Verses

1-The generality of Qur'anic verses that encourage spending in the way of God and giving in order to please Him, including, but not limited to:

-The Almighty's saying: "You will never attain righteousness until you spend from that which you love. And whatever you spend - indeed, Allah is Knowing of it." [Surat Al-Imran 92]

-God Almighty says: {O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth.} [Surat Al-Baqarah 267]

-And God Almighty says: {And spend in the cause of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.} [Surat Al-Baqarah 195]

The evidence from these verses is that they encourage and encourage acts of righteousness and goodness, and they alert Muslims to the importance of spending money for the sake of God Almighty. One of the most important forms of spending and spending is endowment in general, and endowment for education is one of the most important forms of this type, as endowment provides ample opportunities. It benefits the dead by providing them with rewards, and it also benefits the living by encouraging them to progress and develop. 1- God Almighty says: {And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of God and your enemy.} [Surat Al-Anfal: 60]

-The evidence from this verse is that building the strength of the nation is a duty and a collective obligation. Strength varies from one era to another. The reality we live in makes education one of the criteria for international competitiveness that indicates a state's strength and progress. Therefore, endowments for education should be encouraged as an obligation to prepare the nation to be able to confront contemporary challenges and achieve civilizational progress. Preparing the strength of society and achieving development is a religious requirement that is confirmed by concerted efforts. The issue of education occupies a top priority for the progress and development of nations and peoples. It is the gateway to true development and the cornerstone of any civilizational advancement. Moreover, any failure in the field of education is followed by failure in all vital areas, so there is no hope. In this age, a nation that neither reads nor writes is honorable.

Second: The Prophetic Sunnah Encourages Endowments

There are traditions transmitted from the Prophet (peace and blessings be upon him) that encourage knowledge, highlight its virtues, encourage learning and teaching it, and elevate the status of its people. In Sahih al-Bukhari, for example, we find the Book of Knowledge, which includes 102 hadiths that encourage knowledge and praise its people. Al-Hafiz Ibn Hajar also mentioned in the chapter on encouragement and intimidation by al-Hafiz al-Mundhiri 140 hadiths on knowledge. Among these hadiths are:

1.The Prophet (peace and blessings be upon him) said: "When a person dies, his deeds cease except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him".

2.The evidence from this hadith is that God Almighty has made knowledge one of the things that renews a person's reward after his or her work ceases with death, and He has placed it among the three things whose reward never ceases. Thus, it becomes clear from the text of the hadith that a waqf for knowledge is one of three things that achieve the goal of developing the hereafter for the donor. However, upon closer examination of the relationship between the three issues of waqf mentioned in the hadith, it becomes clear that the waqf for knowledge is the foundation, and everything else is merely an offshoot of it. This is because the flow of charity in its desired manner and the righteousness of the desired offspring are only achieved through beneficial knowledge. Thus, it is established that waqf for knowledge is at the forefront of contemporary waqf investment priorities.

2. The Prophet (peace and blessings be upon him) said, "Among the deeds and good deeds that will continue to benefit a believer after his or her death are knowledge he disseminated, a righteous child he left behind, a copy of the Qur'an he bequeathed, a mosque he built, a house he built for wayfarers, a canal he made flow, or charity he gave from his wealth while he was healthy and alive that will continue to benefit him after his or her death." The evidence is that the hadith mentions the dissemination of knowledge, the Qur'an, and the mosque. These three things are the foundation of the educational process in Islam. A teacher is needed to disseminate knowledge, a curriculum and a book are needed for knowledge, and a place to receive it is also essential. Therefore, Muslims' endowment and devotion of their wealth to education is considered one of the means of establishing the educational system referred to in the hadith.

Third: Consensus

The Islamic nation, from the era of the Companions to the present day, has unanimously agreed on the legitimacy of endowments. It has implemented this practice in practice by endowing real estate, land, and wells, as well as movable

assets such as weapons, books, manuscripts, pots, and cauldrons. Muslims continue to do so to this day, seeking to draw closer to God Almighty, fulfilling the goals of endowments, and the wisdom behind their legitimacy.

Al-Kasani reported in *Al-Bada'i*: "There is consensus on the permissibility of endowing mosques." Al-Qurtubi said: "There is no disagreement among the imams regarding the endowment of bridges and mosques, but they differed on other matters".

The evidence from this is that mosques have been and continue to be centers of knowledge and education throughout the stages of Islamic civilization.

Section Three: The Historical Contribution of Endowments to Supporting Education

It is no secret that endowments have played a significant role in the advancement of the nation throughout the successive eras of Islamic civilization. They have contributed significantly to the reform of individuals and societies in various areas of life. Given the high status of knowledge in the hearts of Muslims, they paid great attention to it, establishing endowments that would ensure the continuity and sustainability of the educational process. These endowments included educational buildings, institutes, schools, and mosques, as well as endowments for books and libraries, student spending, educational materials and supplies, and the wages of professors and teachers. Thus, the contributions of endowments to supporting the educational process have varied throughout history, and can be summarized as follows:

First: Establishing educational buildings: Schools in Islamic history were endowment institutions. These schools ranged from independent buildings to buildings attached to mosques and Kuttabs. Throughout history, the latter have fulfilled their religious function and the function of spreading education and culture in Islamic societies. Indeed, the mosque is considered the primary nucleus of the school in Islamic civilization. Ahmad ibn al-Maqrī, speaking of Andalusia, stated, "The people of Andalusia did not have schools to help them seek knowledge. Rather, they studied all subjects in mosques for a fee. They studied to learn, not to take a salary." The mosque could not have fulfilled its civilizational and cultural mission except through the funds endowed to it, which enabled scholars to fulfill their mission independently of the dominance of the state and the sultan. The middle of the fifth century AH marked the beginning of the establishment of independent schools. The first school in Islam was the Nizamiyah School, built by the vizier Nizam al-Mulk in Baghdad in 459 AH. From there, Islamic countries were filled with schools, even in remote areas. Examples of endowed schools in Islamic history include the Nizamiyah School, the Sadriya School, the Rashayya School, and the House of Knowledge established by the vizier Abu Nasr Sabur ibn Ardashir in Karkh, as well as the House of Gold, the Kharkush School, the Nuriyya School, and the Salahiya School.

Second: Preparing the School Environment and Equipment: The school environment is considered one of the most important factors in achieving good education. Endowments provided a suitable school environment and necessary equipment, such as bathrooms, a clock, and a dining kitchen. They also provided furniture, water, and firewood for heating in the winter. Endowments also provided a suitable environment for education, such as classrooms and library cabinets within schools, with appropriate furniture, in addition to the architectural style of the educational building.

Third: Student Services: The services provided by endowments to students varied according to the donor's requirements. Some schools provided housing for their students, others provided food and meals, while some schools paid stipends to students, and some clothed and provided healthcare to poor students. Examples of this include:

1. The kuttab (school) established by Sultan Qalawun in Cairo provided students with daily food, clothing in the winter, and other items in the summer.

2. Nur ad-Din allocated a generous income to the Great Nuriyya School in Damascus, sufficient to cover the students and teachers with continuous and generous expenditures.

3. Ibn Jubayr, describing the schools in Baghdad, said: "These schools have large endowments, and their endowment properties are transferred to the jurists teaching there, and they provide the students with what they need." He also described one of the schools during the Zengid era: "Orphan boys have a large school in the city with a large endowment, from which the teacher takes what he needs for them, and from which he spends on the boys what they need to support them and their clothing".

4. The Nizam schools provided their students with monthly salaries, in addition to providing housing and meals.

Fourth: Teacher salaries and incentives: The endowments did not stop at providing education for all classes of society. Rather, their concern also extended to the sheikhs and teachers of these schools, allocating them salaries, housing, and everything a teacher needs in their daily lives, in order to devote themselves to teaching and educating students. We mention some examples of this:

10. Nur ad-Din Zangi appointed a group of teachers to educate Muslim orphans and provided them with stipends. The Nuriyya School had a private house for the head teacher and his family.

2. He also arranged Sultan Qalawun provided monthly salaries to teachers from the Waqf, while Sultan Salah al-Din Yusuf ibn Ayyub in Jamakiya paid monthly salaries from the Waqf to the teacher assigned to teach.

3. The Waqf also provided transportation for teachers at Al-Azhar to serve education and ensure their comfort.

Second Topic: The Contribution of Waqf to Supporting Education in Algeria (A Case Study of the Sheikh Ammi Said Educational Waqf Foundation in Ghardaia)

Formal or formal education is education under the supervision of the state, which manages, directs, and funds its operations. It takes place in a school environment with classrooms housing a number of students who learn alongside a government-appointed teacher. This teacher is accredited due to his high skills, which allow him to impart knowledge to students in a convenient and easy manner. Section One: The Establishment of the Sheikh Ammi Said Foundation and its Organizational Structure

First: The Establishment of the Foundation: The Sheikh Ammi Said Foundation is a non-profit educational institution dedicated to developing individuals to fulfill their duties toward themselves, their families, their communities, their country, and humanity as a whole. It oversees primary, middle, and secondary education for boys and girls in an ideal environment, in accordance with the curricula of the Algerian Ministry of National Education. It also offers complementary curricula, such as Quran memorization and other Islamic studies that address the specific needs and roles of girls. It also provides opportunities for specialization in Islamic sciences at the post-secondary level. The institution's focus is on heritage, as part of its library activities, which contain thousands of manuscripts and books serving researchers and promoting a culture of reading among the general public. The institution is distinguished by developing its own educational curricula and authoring school textbooks for various academic levels. It also holds various courses for students, teachers, and various segments of society in various fields of knowledge, in cooperation with relevant authorities. It also has a club for cultural and sporting activities, such as astronomy, a vocal group, judo, karate, athletics, and palm climbing. These activities can be closely monitored through the Media and Public Relations Department. The institution is affiliated with the renowned scholar and reformist preacher Sheikh Sa'id ibn Ali ibn Yahya al-Jarbi, known as Sheikh Ammi Sa'id (d. 927 AH/1521 AD), who spearheaded the scientific and social renaissance in the M'zab Valley in the late 9th and early 10th centuries. He was brought from his homeland, the island of Djerba, Tunisia, to spread knowledge, undertake religious duties, revitalize the region educationally and culturally, and advance society in security and economic terms. The "Azzaba circles" in the cities of the M'zab Valley oversaw the establishment of modern educational schools. These schools were an extension of the old lecture halls and student centers, expanding their capacity and promoting their educational activities. These schools have witnessed expansion, spread, and appreciation over the years, spreading throughout the cities of the M'zab Valley. The school established in Ghardaia, the capital of the M'zab Valley, in 1377 AH (1958 AD), was the first nucleus of the Sheikh Ammi Said Foundation.

Second: Structures of the Ammi Said Foundation and its Branches

The institution includes the following departments:

1- Quranic Education Department: The nucleus of the department was established in 1377 AH (1958 AD) under the name "Mosque School." It accommodates boys from the elementary and middle school levels during the daytime, receiving special Sharia-based curricula, including Quran memorization, Arabic language learning, Sharia principles, and Islamic ethics. This is achieved through numerous branches and headquarters distributed throughout the neighborhoods of Ghardaia and its environs, complementing the general curricula taught in public educational institutions.

2. Middle and Secondary Education Department (Ami Said Institute): The department was established on Monday, the fourth of Ramadan 1393 AH, corresponding to October 1, 1973 AD, under the name "Ami Said Institute" for traditional education. It was approved by a decision of the Ministry of Traditional Education and Religious Affairs. Students enroll in this education program according to the age and level requirements of the Algerian educational system.

3. Girls' Education Department: It aims to provide comprehensive educational training.

4. Specialized Training Department: Following the completion of the Ami Said Secondary School, the university level was culminated, with God's help and guidance, in the opening of the "Department of Specialization in Islamic Sciences" on 22 Rabi' al-Awwal 1409 AH (November 2, 1988 AD)

5. Heritage and Library Department: This is a scientific and cultural complex dedicated to providing learning resources and scientific research references to meet the needs of students and researchers. Its first nucleus was established in 1388 AH/1969 AD as a school library, and it later evolved into a public library beginning in 1405 AH/1985 AD. This library serves as the institution's central library and the headquarters of the Heritage and Library Department. The department oversees the proper management and upgrading of the central library, in addition to 10 branch libraries, both school and public, with a separate wing for manuscripts and documents.

The central library at its new headquarters houses more than 20,000 books, available to all researchers directly or through its website. It is currently collecting, preserving, photographing, and cataloging manuscripts, with approximately 20 catalogs added to facilitate access.

6. Summer Centers and Training Courses Department: The first closed summer center for memorizing the Holy Qur'an was inaugurated at the institution in the summer of 1415 AH (1993 AD). The establishment of summer centers continued, and their programs and specializations diversified, making their collection, organization, and management

within a single department a necessity for institutional work. The Holy Qur'an House was established as the central headquarters for its activities.

7- Curriculum and Educational Training Department: The institution's curriculum was developed by a group of professors and sheikhs with academic qualifications and educational experience, in consultation and coordination with the "Unification of Knowledge Authority" for private education institutions in the Mزاب Valley. Following a review of the progress of the Ami Said Institute on the quarter-century anniversary of its founding, the Curriculum and Educational Training Department was established to meet the institution's curriculum needs, keep pace with scientific developments, and promote the educational framework.

8. Media and Public Relations Department: The institution's Media and Public Relations Department was established for several reasons, including:

-The expansion of the institution's activities and its need for effective communication with cooperating bodies and individuals.

-The nation's need to be informed of and benefit from the institution's various activities.

-Opening horizons for cooperation and strengthening the bonds of unity and brotherhood.

9. Cultural and Sports Activities Club: The club oversees a range of activities aimed at nurturing and developing the talents of young people and guiding sports activities within Islamic guidelines. It has several branches, most notably: the Youth Office, the Praise Committees, and the Sports Club.

10. Finance and Support Department: The Sheikh Ammi Said Foundation is a charitable institution that relies on endowments and donations from benefactors to manage its activities. With the expansion of its structures and branches, and the increasing number of students enrolled, the administrative structure was renewed, and this department was established for organized institutional work and to ensure adequate and stable funding.

Section Two: The educational levels and programs approved by the institution and the number of students benefiting from them:

First: The educational levels available at the institution and the number of students enrolled:

The institution includes all educational levels approved by the Ministry of National Education, in addition to Quranic education and specialized education (university level). The educational levels at the institution and the number of students enrolled in each level can be divided according to the following table:

Table No. (01) shows the educational levels in the institution and the number of students enrolled there.

	Total	Repeat students		Educational stages
		femal	Males	
%14.40	768	768	00	Primary
%25.33	1318	656	662	Intermediate
%13.64	710	301	409	Secondary
%37.21	1936	00	1936	Evening Quranic Education (Primary)
%5.65	294	00	294	Evening Quranic Education
%1.40	73	00	73	Evening Quranic Education (Adult)
%0.90	47	00	47	Evening Study Sections (Semi-
%1.07	56	56	00	Ami Said Institute for Islamic Studies
%100	5202	1781	3421	total
		34.24	65.76	%

Source: Interview with the manager of the Sheikh Ami Said Foundation and statistical documents from the foundation's administration.

Through an inductive analysis of the table, we note the following educational levels:

1. Formal education: By this, we mean government education at its three levels, which represents 53.37% of the total student body at the foundation, distributed by educational level as follows:

A- Primary education, which includes only females, representing 14.40% of the total student body, as boys attend regular schools.

B- Middle education: The percentage of students enrolled in middle education is 25.33% of the total, and includes both males and females. Males have been allocated a separate study facility (the Ami Said Institute), while females are distributed among several other facilities close to their place of residence throughout the city of Ghardaia.

C- Secondary education: This system operates according to the same system used in middle education, with the percentage of students enrolled in this system amounting to 13.64% of the total.

2.Complementary Education: This refers to non-formal education, based on the Islamic curriculum developed by the institution's Curricula and Educational Training Department. This education comprises 46.63% of the total student body and includes several levels:

A- Evening Quranic Education for Elementary School: 37.21% of students are enrolled in this program, representing the highest percentage of students. This is due to male elementary school students attending public schools and receiving their Quranic instruction outside of school hours. The female enrollment rate at this level is 0%, as they receive the Islamic Quranic curriculum during school hours. **B- Evening Quranic Education for Intermediate School:** This program benefits male intermediate school students who are not enrolled in the institution, comprising 5.65%. Girls receive their Quranic instruction during school hours.

C- Evening Study Sections for Adults: This section includes a group needed by society for preaching, guidance, and teaching in mosques, and who do not possess the academic qualifications required for postgraduate studies. This group comprises 1.40% of the total.

3.Ami Said Institute for Islamic Studies (Bachelor's): This institute comprises 0.90% of the total number of students. This percentage is doubled due to the lack of equivalency of the obtained certificate with official certificates. The institute trains the legal cadres needed by the Mzab community and also includes a significant number of foreign students from various countries that recognize the certificates offered by the institute. **4- Al Manar College (Ami Said) Female Students (Bachelor's):** This institute is attended by female students who have obtained a Sharia baccalaureate from secondary education for girls, representing an estimated 1.07% of the total. They receive appropriate training to carry out guidance and counseling tasks within the women's community in the region. **Second:** The educational programs adopted by the institution:

The institution is classified within the free educational system, as it is neither a private nor a public educational system. It is neither included among the public education institutions nor within the private education system adopted in Algeria in 2004, which provides education for a fee. As a charitable organization that provides free education, the institution adopts three educational curricula, benefiting 5,202 students, distributed according to the following table:

Table No. (02) The approved curricula at the institution and the number of students benefiting from them:

%	Repetitions	Place of study	Beneficiary groups	Approved curricula
21.31 %	1071	Middle and Secondary Education Institute	Boys in middle and high school	Ministry of National Education curriculum
34.32 %	1725	The institution's headquarters across the city's neighborhoods	Girls from preparatory to third secondary school	
55.63 %	2796	Total		
21.31 %	1071	Middle and Secondary Education Institute	Boys in middle and high school	The Sharia curriculum
34.32 %	1725	The institution's headquarters across	Girls from preparatory to third secondary school	
44.37 %	2230	The institution's headquarters across	Evening study students from first grade to third middle school	
%100	5026	Total		
19.04 %	957	The institution's headquarters across the city's	Girls from first intermediate to third secondary	Girls' curriculum

Source: Interview with the manager of the Sheikh Ammi Said Foundation and statistical documents from the foundation's administration.

From the table, we conclude that the foundation relies on the official curriculum of the Ministry of National Education, which benefits 2,796 students out of the total student body, representing 55.63%. The Sharia curriculum, which is a complementary curriculum focused on the spiritual side of students, benefits all members of the foundation, representing 5,026 students (100%). There is also a third curriculum specifically for girls, which benefits only girls enrolled in middle and secondary education, numbering 957 students (19.04%).

Section Three: Sources of Funding for the Sheikh Ammi Said Educational Foundation and How It Is Managed and Spending:

It should be noted that the foundation does not receive government funding as an educational institution. However, since it operates under the umbrella of a provincial cultural association, some of its affiliated clubs receive symbolic assistance in the form of transportation for some activities and grants allocated to associations.

First: The Foundation's Main Source of Funding: The Foundation's main source of funding is endowments of various types, represented by old endowments, most of which are agricultural endowments, along with some real estate, representing between 20% and 30% of the total funding. New endowments of a commercial nature then emerged, occupying the forefront of funding sources, representing approximately 70% to 80%. This is in addition to symbolic subscriptions from the association's members and some donations. The following table shows the Foundation's funding sources:

Table No. (03) shows the Foundation's endowment funding sources.

Percentage of total funding	Type of endowment	N
Between 70% and 80%	Commercial endowments (shares in	0
Between 20% and 30%	Real estate endowments	0
	Agricultural endowments	0

Source: Interview with the director of the Sheikh Ammi Said Foundation and statistical documents from the foundation's administration.

Second: Other Endowment Contributions: Other endowment contributions include:

1. Endowment of the Foundation's staff for their efforts: 90% of the institution's graduates are recruited through a selection process based on loyalty to the institution and belief in its mission, given its unique status as an endowment institution. The foundation of the selection process is the principle of loyalty to the institution and belief in its mission. Professors working at the institution can be classified into two categories:

A. Full-time professors: These are those who work permanently at the institution, representing 30.31% and receiving their wages from endowment funds.

B. Visiting professors: Most of them work as volunteers out of a sense of loyalty to the community to which they belong and in return for the generosity of the endowment educational institution that has provided them with education. They represent 69.69% of the total professors at the institution.

The following table shows the formula used by the educational framework at the institution for the 2021-2022 academic year:

Table No. (04) shows statistics of the educational framework at the institution during the current season: 2020-2021.

Total repetitions	Repeat full-time	repeat visitors	Educational level
48	20	28	Intermediate
54	13	41	Secondary
84	47	37	Girls' Education
78	00	78	Quranic Education
264	80	184	Total
%100	%30.31	%69.69	%

Source: Interview with the director of the Sheikh Ammi Said Foundation, and statistical documents from the foundation's administration.

1-Student Contribution to the Foundation's Funding: Students contribute to the foundation's funding through symbolic annual subscriptions. Donations are open during celebrations for those who wish to do so, with students with special social needs exempted from any financial obligation.

Since the foundation is a waqf, education is free. These symbolic contributions are not mandatory and are part of educating students about initiative and donation.

Third: Management of the Foundation and the Endowment Funds Allocated to It:

-1 The Administrative Structure of the Foundation: The foundation, like other associations, operates according to an organizational structure consisting of an executive office, a board of directors, and an executive management. The following table illustrates this:

Table No. (06) shows the administrative structure of the foundation.

Number of members	Administrative structural division of the institution	N
7 members	Executive Office	01
50 members representing the General Assembly	Board of Directors	02
All branch managers of the institution	Executive Management	03

Source: Interview with the director of the Sheikh Ammi Said Foundation, and statistical documents from the foundation's management.

1-Management of the endowment funds allocated to the foundation: The financial management of endowments is entrusted to the Executive Office, which includes among its members the Treasurer and the Foundation's President. Endowment funds allocated to the foundation are handled according to the type of endowment:

A- Endowments specific to the foundation: These are endowments dedicated exclusively to the foundation by their owners. They are managed and utilized by two committees affiliated with the Board of Directors:

-The Real Estate Committee: This is the body overseeing real estate endowments in terms of leasing, maintenance, renovation, and revenue collection. It consists of a group of specialists (engineers, notaries, builders, carpenters, etc.) who work on a volunteer basis.

-The Investment Committee: This is the body overseeing commercial endowments in terms of investment in them and collection of their revenues, and searching for good investment opportunities, similar to what is currently being done in agricultural investment. **B - Joint Endowments:** These are endowments whose proceeds are shared by the Foundation with other charitable organizations. They are managed by an endowment supervisor appointed by the donor, and the Foundation's share is collected through the aforementioned committees.

The following table shows the committees managing the endowed funds:

Table No. (07) shows the type of endowment and the body managing it.

comments	Steering Committee	Type of endowment	N
Board of Directors	Real Estate Committee	Foundation's private endowment	0
	Investment Committee		1
Appointed by the founder	Endowment Supervisor	joint endowment	0

Source: Interview with the manager of the Sheikh Ammi Said Foundation, and statistical documents from the foundation's management.

Fourth: Areas of expenditure of endowment funds within the foundation:

Funds collected from endowments are spent on all of the foundation's activities. Employee wages and allowances account for the largest proportion of these revenues, amounting to 90%. The remaining 10% is distributed between management and minor renovations. Other endowment funds are used for expansions, major renovations, or the construction of new headquarters. Upon completion of the targeted endowment operations, their revenues are added to the foundation's income. The foundation also provides various social services to students and teachers, such as food and medical care, which are funded by the Zakat Fund. The following table illustrates this:

Table No. (08) shows areas of expenditure of endowment funds within the foundation.

%	Spending areas	N
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%90	Employee wages and benefits	0
%10	Management	0
	Minor restorations	0

Source: Interview with the director of the Sheikh Ammi Said Foundation, and statistical documents from the foundation's management.

Fifth: Investment of Endowment Funds: The foundation invests endowment funds and creates new endowment investments, the proceeds of which benefit the educational institution, in the following areas:

-1Real Estate Investment: The foundation relies on leasing commercial and residential properties.

-2Transportation Investment: The foundation has entered into partnerships with private transportation companies due to the foundation's need to transport students from remote locations and the high cost of transportation.

-3Agricultural Investment: This is a recent experiment, as the foundation has benefited from 400 hectares of agricultural land in the Menia region, which is currently being used to produce various crops, including grains, fodder, and fruit trees.

Section Four: The Impact of the Waqf System on the Outcomes of the Educational Process:

The Waqf system has had an impact on the outcomes of the educational process, as it has supported these students until graduation. They have an internal drive to return to society, engage in it, and serve it. When an individual feels that society is making an effort on their behalf, this makes them resilient and receptive to various community activities. Instilling the concept of benevolence in the students' souls (you are studying at a charitable institution funded by benefactors, so reward benevolence with benevolence) has had a significant impact on the outcomes of the educational process. A benevolent student is not satisfied with merely fulfilling their duties and implementing the required instructions, but rather strives to exceed them until they are considered a benefactor. We can say that the impact of the Waqf system is evident in two prominent points:

First: Its impact on society: Preparing a righteous individual who is willing to serve their community, doing good, and recognizing gratitude. We have observed this in the involvement of the institution's graduates in various volunteer work that serves society in general and education in particular. The institution's employees or visitors provide their services for wages below those of their counterparts in public institutions, or on a voluntary basis. Second: Its Impact on Academic Results: The endowment has played a role in improving academic results. The idea of giving back to the community, instilled in students, is clearly evident in the results of official examinations (middle school certificate and baccalaureate certificate). The success rates achieved are high compared to national averages. The results of the middle school certificate for the 2018/2019 academic year represent 75.96% of the total number of candidates, while the national average for this year is 55.47%, a difference of 20.49%. This distinction is also evident in the results of the baccalaureate certificate for the same academic year, 2018/2019. The institution achieved a success rate of 90.70%, which is more than 40% higher than the national average. This reflects the efforts of the institution's administrators and students.

Table No. (09) shows the results of the middle school and baccalaureate certificates at the institution and their comparison with the national average.

Middle School Certificate				
National percentage%	percentage%	Successful people	Participants	academic year
56.33	64.07	107	167	2017-2016
56.88	78.33	141	180	2018-2017
55.47	75.96	139	183	2019-2018
Baccalaureate certificate				
56.07	66.89	101	151	2017-2016
55.80	90.85	129	142	2018-2017
54.56	90,70	117	129	2019-2018

Source: Interview with the director of the Sheikh Ammi Said Foundation, and statistical documents from the foundation's management.

Conclusion:

First: Results

- Waqf is a recommended practice that Islamic law encourages people to undertake, because its impact is lasting and continues for the founder and the recipient even after death.
 - The disagreement among jurists in their definitions of waqf stems from their disagreement over the rulings related to it.
 - Educational waqf derives its legitimacy from the legitimacy of endowments. Its legitimacy can also be demonstrated by applying the objective approach and linking the message of Islam with knowledge, which does not require extensive evidence and proof, since the first commandment revealed to the Prophet (peace and blessings be upon him) was "Read".
 - The nation's interest in knowledge is embodied in the many educational endowments. These endowments encompass everything related to the educational process, from building and developing institutions to spending on students and teachers, and providing what ensures the stability of the educational process and the achievement of its goals.
 - Waqf in Algeria has not been limited to the devotional aspect, but has extended to include the establishment of educational institutions with a modern character, in terms of programs, educational methods, and management.
 - The Sheikh Ammi Said Educational Foundation in Ghardaia is an authentic Algerian model for educational waqf in Algeria, effectively embodied on the ground, but it does not receive the necessary attention and care.
 - The Sheikh Ammi Said Foundation encompasses all educational levels and offers free education according to national curricula, in addition to Sharia-based educational programs developed in a special department within the foundation.
 - The waqf represents the foundation's primary source of income, and is used to cover everything related to the educational process, including the construction of school structures, teachers' and workers' wages, book printing, maintenance work, and more.
 - The implementation of educational curricula supported by waqf at the foundation has had an impact on the outcomes of the educational process, embodied practically in student behavior and results.
- #### Second: Recommendations
- Work to revive and disseminate the culture of endowment in society, remind people of its historical role, and promote, support, and encourage successful endowment institutions. This is because it is possible today to achieve the civilizational impacts achieved in the past, particularly in terms of building scientific and educational institutions and providing support for students and professors, thus reaffirming the nation's scientific, technological, and civilizational progress.

Footnotes:

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