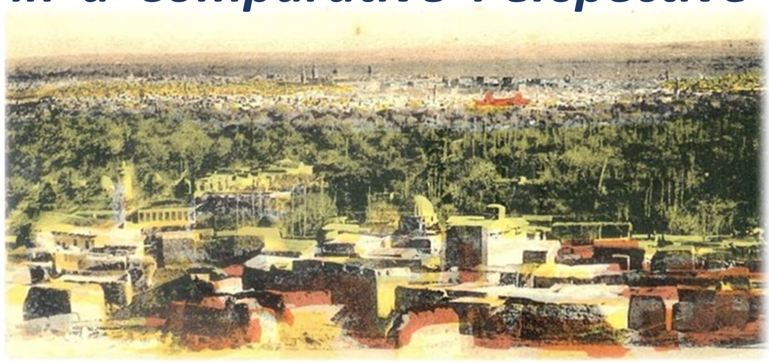
*Final Meeting*
*for the Comparative Study of Donation*

# Strategy of Donation (Endowment):

Map of Ikaruga *Shoen* (Manor) in Harima Prefecture

(14th century)

## Its Purposes and Social Benefits in a Comparative Perspective



Overview of Damascus and the Salihiyya Quarter
(Postcard from the 1920s)

**Online Symposium**

## February 12 – 13, 2022

**Japan/Singapore/Malaysia/Germany/France**

An imaginary depiction of the relief of kinsmen in the Fan Family Charity Estate (17th century illustration)

- 12 February

  Session 1 : Donation Strategy:
  Regional and Cultural Variety

  Session 2 : Purposes and Social Benefit of Donation:
  Comparative Perspectives

- 13 February

  Session 3 : Changing Strategies of Donation
  in Modern and Contemporary Times

  Session 4 : General Discussion

Jovan Oliver
Serbian Despot (14th century)
founder of Lesnovo Monastery in Macedonia

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Toyo Bunko (The Oriental Library)

2-28-21 Honkomagome, Bunkyo-ku, 113-0021, Tokyo, JAPAN

# ISSUE

Donation of properties has been prevalent in all regions throughout human history, but the fundamental question of why one performs the paradoxical act of donation, giving one's own property to a third party, is unclear.
To answer this question, at the final meeting we will present and discuss a common topic, "Purposes and Social Benefit of Donation (Endowment)," from a comparative perspective.

The purposes can be classified into the two:

1. Personal motives:
   (a) to do good deeds for salvation in the next world;
   (b) to gain fame and honor;
   (c) to preserve one's tomb;
   (d) to transfer properties to one's descendants.
2. Social benefits/effects:
   (a) religious/social institutions;
   (b) charity;
   (c) economic infrastructure.

The appeal of donation is the combination of personal and religious motives with social and substantial benefits, which have created various system of donation throughout the world as shown in the Table below.
Presenters should discuss how the two kinds of purpose were combined, and how much they were accomplished, examining some historical/concrete cases in a cultural region (Christian Europe, Islamic, Hindu, Confucian/Chinese, Buddhist/Japanese…). Through this discussion, we may discover regional/cultural contexts and features of donation as well as a commonality within it.

| | Europe | Islamic ME | China | Japan |
|---|---|---|---|---|
| **Term** | *fundare/fundatio* /foundation<br>mortmain | *waqf/ḥabs* | *Yizhuan* 義莊<br>*zutian* 族田<br>ancestral hall 宗廟<br>*shantang* 善堂 | *kishin* 寄進<br>*shoen* 荘園 |
| **Religion/law (Justification)** | Christianity<br>euergetism<br>charity | Islam<br>Islamic law | Confucianism<br>Daoism<br>Buddhism | Buddhism<br>Shintoism |
| **Purpose (beneficial)** | church, monastery<br>hospital, chantry<br>charity | religious institutions<br>charity<br>family | religious institutions<br>lineage<br>charity | temple and shrine<br>superiors |
| **Donated properties** | immovable property<br>movable property<br>cash | immovable property (usufruct)<br>movable property<br>cash | immovable property<br>movable property<br>cash | land (grain, tax)<br>movable property<br>cash |
| **Property ownership and inheritance** | exclusive ownership<br>primogeniture<br>divided inheritance | private/individual ownership<br>usufruct<br>divided inheritance | multilayered ownership<br>lineage property<br>divided inheritance | primogeniture |
| **Feature** | *memoria* | individuality | concentric (from lineage to region) | reciprocity<br>patronage |

# PROGRAM -- Online Symposium --

## First Day (February 12, Saturday)

### Session 1 : Regional and Cultural Variety of Donation Strategy

Japan 18:00-20:30
Singapore/Malaysia 17:00-19:30
Germany/France 10:00-12:30

- **Zachary Chitwood** （University of Mainz）
  Sovereign Patronage and Annuity Endowments in the Byzantine World
- **Sanjukta Datta** (Ashoka University)
  Maintaining the Bridge of Merit: Kingship and the Perpetuation of Land Endowments in Premodern India
- **Ignacio Sánchez** (University of Warwick)
  Everlasting or Conditional Charity? Uses and Purposes of Movable Waqfs in Pre-Modern Islam
- **Nobuaki Kondo** (Tokyo University of Foreign Studies)
  Shi'ite Waqfs in Early Modern Iran: An Islamic Variant?

--- One hour rest for meal---

### Session 2 : Purposes and Social Benefits of Donation: Comparative Perspectives

Japan 21:30-23:30
Singapore/Malaysia 20:30-22:30
Germany/France 13:30-15:30

- **Toru Miura** (Toyo Bunko)
  Comparative Perspectives on Donation and Endowment by Japanese Research Team
- **Mio Kishimoto** (Toyo Bunko)
  What is the “Self”?: The Expanded Ego and Charity Movements in Early Modern China

## Second Day (February 13, Sunday)

### Session 3 : Changing Donation Strategy into Modern and Contemporary Times

Japan 18:00-20:00
Singapore/Malaysia 17:00-19:00
Germany/France 10:00-12:00

- **Tillmann Lohse** (Humboldt University of Berlin)
  A Proposal for a Universal Taxonomy of Foundations
- **Randi Deguilhem** (Aix-Marseille University)
  Institutionalizing Personal Network Strategies via Choice of Waqf Beneficiaries: Examples from the Ottoman World
- **Ichiko Shiga** (Ibaraki Christian University)
  Donations and Rewards in the Fundraising System of Chinese Charitable Organizations: A Case of Chaozhonese *Shantang*
- **Magda Ismail Abdel Mohsin** (Global University of Islamic Finance)
  Sadaqah and Waqf and their Social Impact ( The Case of Rida’ al Walidain Organization/Sudan)

### Session 4 : General Discussion

Japan 20:00-21:00
Singapore/Malaysia 19:00-20:00
Germany/France 12:00-13:00

## Sovereign Patronage and Annuity Endowments in the Byzantine World


# Zachary Chitwood

Johannes Gutenberg University of Mainz
Mainz, Germany


This paper will explore the role of annuity endowments within the larger phenomenon of sovereign foundations in the Byzantine World. While in the Medieval West the founding of monasteries, churches and philanthropic establishments was normally accomplished by endowing these establishments with agricultural land and urban real estate, in the Byzantine Empire and other Orthodox polities there was a long tradition, already evident in the sixth century, of endowing these same establishments with annuities – annual payments of money or in kind. Such endowments were already en vogue at the time of the Emperor Justinian (r. 527-565), but it flowered in particular during the tenth and eleventh centuries and again from the late fourteenth century. Our sources hardly ever list the rationale for potentates granting monasteries annuity endowments, but a number of factors might be surmised, including as a response to the long-distance transfer of wealth, maintaining a close relationship between grantees and patrons and the conflicted monastic attitude towards land ownership.

**Zachary Chitwood** is a lecturer in Byzantine Studies at the Johannes Gutenberg University of Mainz. His publications include *Byzantine Legal Culture and the Roman Legal Tradition, 867-1056* (Cambridge 2017) and all the Byzantine entries for the three-volume *Enzyklopädie des Stiftungswesens in mittelalterlichen Gesellschaften* (De Gruyter 2014-2017). He co-founded the interdisciplinary journal *Endowment Studies* (Brill 2017-), a periodical dedicated to the history of foundations, where he serves as Editor-in-Chief. From 2020 he will serve as principal investigator of the Starting Grant of the European Research Council entitled “Mount Athos in Medieval Eastern Mediterranean Society: Contextualizing the History of a Monastic Republic (ca. 850-1550)” (MAMEMS). MAMEMS will create a comprehensive and open-access databank of all persons (monks, pilgrims and benefactors) associated with the Holy Mountain over the course of the Middle Ages.

# Maintaining the Bridge of Merit: Kingship and the Perpetuation of Land Endowments in Premodern India


## Sanjukta Datta

Ashoka University
Sonipat, India


The practice of donating tax-free land in perpetuity to individual and institutional religious donees, which brought spiritual merit (*puṇya*) to the donor, was established in the Indian subcontinent by the first half of the first millennium CE. Over time, ruling dynasties emerged as the foremost patrons, with kings and members of the political elite issuing copper plate charters to record their gifts of land, usually accompanied by a host of revenue exemptions and administrative privileges and immunities.

In this presentation, my focus is not on the primary act of making such grants of land but the afterlives of endowments made to scholar-priests (*brāhmaṇa*s) and monastic establishments (*saṅgha*). Taking the region of Bengal in eastern India, I analyze instances between the fifth and the twelfth centuries of kings confirming, executing and renewing land grant charters originally gifted by others, overwhelmingly, predecessor kings. Why did rulers invest in the perpetuation of land endowments made by previous kings, irrespective of whether they had a shared lineage with the latter? What explains the remarkable example of a monarch executing a land transfer sanctioned by his immediate predecessor, who happened to be his nephew, but whom he had recently deposed? I argue that in doing so, kings were fulfilling the mandate of being the chief custodians of land endowments to religious recipients, an idea which permeates the language of the land grant documents. It was the adherence to a shared culture of merit-making that united kings across time and space and explains why the preservation of land grants was a defining feature of endowment practices throughout the subcontinent in premodern India.

**Sanjukta Datta** is Visiting Assistant Professor, Ashoka University, Sonipat. A student of ancient Indian history, Datta completed her education from the University of Delhi. She works with epigraphic sources and her research interests focus on kingship, patronage, Buddhist networks and documentary culture. Archaeology is another area of her enquiry and she has participated in a few excavations of the Archaeological Survey of India and has edited some of the organization's publications. Datta's recent articles have appeared in reputed Indian journals such as *Indian Economic and Social History Review* and *Studies in History*.

# Everlasting or Conditional Charity? Uses and Purposes of Movable Waqfs in Pre-Modern Islam

**Ignacio Sánchez**

University of Warwick

Coventry, UK

Muslim legal sources commonly define the Islamic endowment as a form of everlasting charity (*ṣadaqa jāriya*) that in theory should last "until God inherits the Earth with those in it". In the practice, however, a large number of Islamic endowments have always consisted of movable and perishable goods (*waqf al-manqūl*).

The practice of resorting to the waqf formula when donating perishable goods stirred important debates among early scholars. It is also one of the most idiosyncratic characteristics of Islamic endowments and probably the most striking when approached from a comparative point of view, since other cultures do not conceive these transactions as endowments, but rather as donations.

This paper aims at discussing the endowment of movable waqfs vis-à-vis other forms of charity in Pre-Modern Islamic societies. I will survey the early legal debates concerning this kind of endowments, discuss the differences with other cultures, and study the social practices associated with movable waqfs considering different examples, especially waqf Qurʾans.

**Ignacio Sánchez**, PhD Cambridge (2011) is Senior Research Fellow at the Department of Classics and Ancient History in the University of Warwick. He is the executive editor of the journal *Endowment Studies*, and section-editor of Brill's *Encyclopaedia of Islam Three* (History of Science). He has published *Epistle On Geography* of the Ikhwān al-Ṣafāʾ (OUP/IIS 2014), contributed to *A Literary History of Medicine. Ibn Abī Uṣaybiʿah's* ʿUyūn al-Anbāʾ fī Ṭabaqāt al-Aṭibbāʾ (Brill 2019), and written articles on *adab*, intellectual history, Islamic pious foundations, and medicine in Medieval Islam.

# Shi'ite Waqfs in Early Modern Iran: An Islamic Variant?

**Nobuaki Kondo**

Tokyo University of Foreign Studies, ILCAA
Tokyo, Japan

This paper concerns Twelver Shiʿite endowment in early modern Iran from the sixteenth to nineteenth centuries. Many researchers discuss waqf as the Islamic model of donation/ endowment. However, they deal mainly with Sunni waqfs. No significant study focuses on Shiʿite waqfs. The emergence of madrasas is considered the turning point in the history of waqf, but researchers sometimes ignore the fact that the madrasa itself started as a Sunni institution. Moreover, previous studies have tended to ignore Muslim endowments other than waqf.
This paper will discuss two types of Shiʿite waqf, Chahārdah Maʿsum Waqf (Waqf on behalf of the Fourteen Infallibles, i.e., Muhammad, Fatima, and the twelve Imams) and mourning ceremony waqf, both of which are closely related to Shiʿite Imams. In addition, one type of non-waqf endowment, *naẕr (nadhr)* for Imams’ shrines, will also be discussed.

**Nobuaki Kondo** is a professor at Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies. He is working on early modern history of Iran and the Persianate world. His book, Islamic Law and Society in Iran: Social History of Qajar Tehran (Routledge, 2017) is based on unpublished shariʻa court records and waqf documents preserved in Iran. His recent article is “Conditional Sales and Other Types of Loans in Qajar Iran,” published in Journal of the Economic and Social History of the Orient 64 (2021). Also, he was granted the eleventh Farabi International Award for his contribution to Iranian studies in 2020.

# Comparative Perspectives on the Donation and Endowment by Japanese Research Team


## Toru Miura

Toyo Bunko
Tokyo, Japan


In order to make a regional comparison of donation strategies, we conducted a questionnaire survey of the Japanese research team members on donation/endowment in each region in pre-modern times (Japan, China, Central Asia, Iran, Ottoman Turkey, Syria, Egypt, Byzantium, Western Europe). Twenty-two questions were asked about five aspects of the donation system: donation as an institution, its actual situation, its purpose, its management, and other features. Based on the answers to this questionnaire, as well as previous research, this presentation summarizes the features of each region regarding donors, beneficiaries, donated properties, purposes and benefits, and management. By asking the fundamental question what did the donor expect of the donation and what kind of social benefit emerged from the donation, I would like to draw a picture of human societies seen through the act of donation.

**Toru Miura** is Professor Emeritus, Ochanomizu University, Tokyo and Head of West Asian Studies Group at the Toyo Bunko. Former President of Japan Association for Middle East Studies. He graduated from the University of Tokyo, and majors in Islamic urban history. His main works include *Dynamism of the Urban Society of Damascus: The Salihiyya Quarter from the 12th to 20th Centuries*, Leiden, 2016, *Islamic Urban Studies: Historical Perspectives*, London, 1994 (co-edited), *The Vellum Contract Documents in Morocco in the 16th to 18th Centuries*, Part 1 &2, Tokyo, 2016 & 2020 (co-edited), and *Comparative Study of the Waqf from the East: Dynamism of Norm and Practices in Religious and Familial Donations*, Tokyo, 2018 (edited).

# What is the "Self"?: The Expanded Ego and Charity Movements in Early Modern China


## Mio Kishimoto

Toyo Bunko
Tokyo, Japan


In the endowments of Islam, Judaism, and Christianity, the assets donated were removed from human discretionary powers and transferred beyond human reach to the possession of God. Endowments such as the Islamic waqf used this notion of divine possession to provide for personal interests through securing the livelihoods of donors and their descendants. This interesting paradox between the religious and the secular has long attracted scholars' attention. By contrast, in traditional China, charitable assets like lineage fields donated by kinsmen and *shantang* ("halls of benevolence") built by volunteers did not leave the human domain. Lineage fields could be sold by the consent of all the descendants who shared them.

In the Middle Eastern Islamic region and Europe, secular mutual aid and religious donations are considered to be on a different level. In China, on the other hand, charitable works spread out continuously in concentric circles, from mutual aid among relatives to philanthropic projects (*shanju*) that are not limited in scope. I would like to explain this from the socio-psychological perspective of "expansion of the ego" in the real world, not as a religious act for a transcendental God.

First, the lineage (*zongzu*) is perceived as a life (a unity of tree trunk and its branches) in which the same spirit flows through the males from ancestor to descendants. It is very natural for the people who share the same life to aid one another, because their kinsmen are not "others" but a part of themselves. Such a sense of the "same life" sharpened during the time of social unrest during the late Ming period and expanded beyond the scope of the lineage. The sense of "all things form one body" (*wanwu yiti*) advocated by the Wang Yang-ming school brought many people together, resulting in a kind of charity boom. For example, many intellectuals experienced a sudden cosmic expansion of the ego during quiet meditation in the dead of night, and felt the suffering of people as their own direct pain. For those motivated by such a sense of life, charity was not about helping "others", but rather about their own desperate desire to relieve the pain of their own injured limbs. Egoism and altruism are indistinguishable.

Can such boundless charity be called "philanthropy"? Confucian scholars denied a concept of philanthropy without the centrality of the ego, saying that the "impartial love" (*jian'ai*) advocated by the Mohists of the Warring States period lack root. Love cannot expand infinitely unless it is rooted in undeniable human nature, that is, love of self and near relatives. This structure of the ego that expands concentrically is parallel to the social model of Fei Xiaotong's "differential mode of association" (*chaxu geju*).

In this paper, I will examine some aspects of the active charity movements and patterns of donations in the late Ming period from a comparative perspective, paying special attention to the notions of "expanded ego" and "mixture of egoism and altruism."


**Mio Kishimoto** is Professor Emeritus, Ochanomizu University, Tokyo, and Research Fellow of Pre-modern Chinese Studies Group at the Toyo Bunko. She graduated from the University of Tokyo, and majors in socio-economic history of the Ming and Qin periods. Her main works (in Japanese) include *Economic Change and Price Fluctuations in Qing China* (Tokyo, 1997); *The Ming-Qing Transition in Jiangnan : The Problem of Social Order in Seventeenth-Century China* (Tokyo, 1999); *Comparative Study of Asia: Ownership, Contracts, Markets and Justice* (co-ed., Tokyo, 2004); *Collected Works on Ming and Qing History*, 4 vols. (Tokyo, 2012-2021).

# Classifying and Comparing: A Proposal for a Universal Taxonomy of Foundations

**Tillmann Lohse**

Humboldt University of Berlin
Berlin, Germany

From the perspective of the ideal-type, a foundation may be defined as a self-reproducing social system of a founder's beneficiaries, administrators and supervisors, designated to receive income from an imperishable asset which has to be spent in order to realize an immutable purpose. In other words: foundations are gifts encumbered with irrevocable claims of earmarking by which specified (groups of) persons are put in the position to act vicariously on behalf of the founder and according to his aspirations.

It is the nature of the beast that foundations mostly do not completely correspond to the ideal-type outlined above. By comparing the generalized model with real-types of foundations, however, the distinctive characters of the latter become especially clear. The best starting points for such an undertaking are the three 'pillars' of foundations, that is: their purpose, their endowment and their organization. Actually, in most cases variation with respect to one of these characteristics does not occur randomly, but according to more or less regular patterns. Therefore, comparing the determined objectives, the provided capital and the organizational structures of foundations over time or across cultural boundaries, allows scholarship to define limited sets of sub-types.

With such a taxonomy at hand, scholars are well equipped to study the universal history of foundations in a comparative perspective. They can determine empirically: (1.) when and where the construction principles of foundations - i.e. the correlation between types of purpose, sorts of endowment and/or ways of organization - tended to be similar; (2.) To what extent the emergence of similar types of foundations was supported by similar economic, political, legal or religious conditions; and (3.) Whether similar types of foundations resulted from cross-cultural transfers or from autochthonous inventions and innovations.

**Tillmann Lohse** is Privatdozent (Lecturer) at Humboldt University, and Executive Editor of the journal *Endowment Studies* (ISSN: 2468-5968). He graduated from Humboldt University, majoring in medieval history. His fields of scholarship are endowment studies, missionary history, migration history, early printing and digital philology. His main publications include *Die Dauer der Stiftung. Eine diachronisch vergleichende Geschichte des weltlichen Kollegiatstifts St. Simon und Judas in Goslar* (*A Foundation and its Permanency: The History of the Collegiate Chapter*, SS Simon and Jude in Goslar), Berlin 2011; *Enzyklopädie des Stiftungswesens in mittelalterlichen Gesellschaften* (*Encyclopedia of Foundations in Medieval Societies*), 3 vols., Berlin 2014-17 (co-authored with Michael Borgolte and others).

# Institutionalizing Personal Networks via Choice of Waqf Endowment Beneficiaries: Comparative Gendered Examples from the Ottoman World and Beyond


## Randi Deguilhem

CNRS, TELEMMe-MMSH, Aix-Marseille University
Aix-en-Province, France


The creation of an endowment or the recurrent or even a one-time contribution by an individual to an already-established foundation impacts society in that it institutionalizes a bond between donor and beneficiary, whether the latter is a place or a person. Beyond the financial and symbolic importance of the bond, in and of itself, between donor and beneficiary – one of the aspects to be examined in this presentation, the transaction reveals the strategy deployed by the donor, man or woman, to finance the chosen beneficiary for specific reasons by linking his or her name with that beneficiary, often thereby bestowing prestige on the donor.

In the situation of a recurrent distribution of revenues or other types of contribution (i.e., yearly allotment of food, clothing, books, etc.) to the beneficiary, which is the case of a waqf, the association between donor and beneficiary forms part of a network which explicitly connects the donor and beneficiary in a legally-defined and operational structure. Moreover, this donor-beneficiary relationship also implicates other levels in society, including that of the donor's immediate and larger family as well as various types of groups associated with the donor, emanating from the workplace the religious organizations.

This presentation studies this question within the context of the Ottoman Empire, looking at specific examples of Islamic, Christian and Jewish waqf from different regions of the empire, mostly, from the Asian and African provinces. Endowments from outside the Ottoman Empire will also be mentioned. In doing so, a gendered analysis of the donor-beneficiary relationship will be taken into account.

The presentation situates this question within some of the research carried out by the GDRI WAQF Foundation Program, created in 2012 by the CNRS France with national and international partners.

**Randi Deguilhem** is a professor with the CNRS, France (directrice de recherche HdR), TELEMMe-MMSH, Aix Marseille U. (AMU), Aix-en-Provence. A Fulbright-Hayes scholar (Syria), she specializes on Islamic law and praxis of waqf endowments with a focus on the Syrian region from the latter part of the Ottoman period through the French Mandate up to the contemporary period. In 2012, she created and continues to direct the International Research Network (GDRI) WAQF Fondations with the CNRS and partners in MENA, Malaysia and Japan. From 2010, she organised and led a seminar on waqf endowments at IISMM-EHESS, Paris. She also studies the structure and content of public education in the Tanzimat Ottoman Empire in addition to working on intellectual history within the 19th century nahda movement and its longue-durée impact on citizenship questions in today's MENA. Gender is an important part of her research with relation to all the above. She has published widely on the above topics. In 2013, she realised a film, Paroles de Damascènes. She is co Editor in Chief of the international journal HAWWA: Women in the Middle East and the Islamic World (Brill) as well as co Editor in Chief of the Bloomsbury / IB Tauris series, Gender & Islam.

# Donations and Rewards in the Fundraising System of Chinese Charitable Organizations: A Case of Chaozhonese *Shantang*


## Ichiko Shiga

Ibaraki Christian University
Hitachi, Japan


This paper is intended to examine donations and rewards in Chinese charitable organizations, called *shantang*, from a comparative perspective. *Shantang* is a historical Chinese term indicative of charitable organizations, literally meaning "a hall of goodness." No matter whether big or small, public or private, the living or the dead to be rescued, if a group of people voluntarily gathered to work together to achieve something, and the main purpose was to do good deeds, the association was generally called a '*shantang*.'

The members of *shantangs* and the targets to be rescued were not limited to family and patrilineal descent. Although *shantangs* had been established all over China during the late imperial times, their organisational principles and activities differed according to the social class and occupation of their members, the local religious and folk culture, and the social and economic situation of the area in which they were based.

In the twentieth century, *shantangs* even spread abroad, where they remain active today. The best example of this, is the Chaozhounese *shantang*s, which I will discuss in this paper. Chaozhou, also known as Chaoshan or Teochew, which is located in Eastern Guangdong, China, is a region known as a homeland for the Chaozhounese, an ethnic subgroup of overseas Chinese, mostly living in Southeast Asia.

With the increase of Chaozhounese migration, Chaozhounese *shantang*s spread to Hong Kong, Thailand, Malaysia, Singapore and Vietnam. They became the predecessors of modern religious and charitable foundations established in these areas, for example the Poh Teck Tung Foundation in Thailand, the Seu Teck Sean Tong in Singapore, and Dejiaohui (the Church of Virtue) distributed throughout Southeast Asia.

Even more important, is the fact that even though most of Chaozhounese *shantangs* had become powerful foundations with great financial resources, they started as mutual aid associations, charity events and religious festivals, organized around a basic level of territorial community.

In this paper, I would like to focus on these initial stages in the formation of Chaozhounese *shantang*s. Through these cases I would like to consider the social and religious meaning of the fundraising system for these associations or events, focusing on aspects such as the various methods of fundraising, as well as the purpose and rewards of donations.


**Dr. Ichiko Shiga** is Professor, Ibaraki Christian University, Hitachi, Japan. She received Ph. D. in History & Anthropology from University of Tsukuba, Japan. Dr. Shiga has been conducting her field research on Chinese popular religion and Daoism from historical and anthropological perspectives in many fields, including South China, Hong Kong, Taiwan and Southeast Asia. Her main interest is the spirit-writing movement in modern China. Her main publications include "Manifestations of Lü Zu in Modern Guangdong and Hong Kong," in *Daoist Identity* (University of Hawai'i Press, 2002); *Kami to ki no aida (Between Gods and Ghosts)*, Fūkyōsha, 2012; *Xianggang Daojiao yu Fuji Xinyang (Hong Kong Daoism and the Belief of Spirit Writing)*, The Chinese University of Hong Kong Press, 2013; "What Kind of Innovations did Spirit-Writing bring about for a Popular Saint's Cult?" in *Lieux saints et pèlerinages: La tradition taoïste vivante* (Brepols, in press).

## Sadaqah and Waqf and their Social Impact ( The Case of Rida' al Walidain Organization/Sudan)


# Magda Ismail Abdel Mohsin

Global University of Islamic Finance
Kuala Lumpur, Malaysia



*Purpose* – The main objective in establishing Rida Al Walidain Al-Khairiah Foundation RWKF is based on Al-Quran and al-Sunnah. RWKF (founded in 2013) is a reliable foundation to support the orphans who lost their fathers, through supporting their mothers/widows in many ways. Being registered as a non-profitable organization in Khartoum/Sudan it manages to carry its responsibly successfully even with the many challenges and obstacles it faced.

*Findings* – The findings show the potential of RWKF not only in supporting the widows and orphans but in financing many projects which are much needed in the rural areas.

*Practical implications* – The expected outcome of this research is to open the door wider for more researchers to explore the potential of charitable organizations in financing any arising need in rural areas.

*Originality/value* – Linking the establishment of any charitable organizations as a sign of being faithful to one's parents will not only ensure rewards to the parents but will give *barakah*/blessing to the charitable organization in financing any arising crucial needs in rural areas.



*Keywords*: orphans, widows, charity, finance, projects

*Paper type*: case study


**Assoc. Prof. Dr. Magda Ismail Abdel Mohsin** is a faculty member at INCEIF, The Global University of Islamic Finance. A Subject Matter Expert on Waqf, Dr Magda Ismail has written extensively and authored numerous books on waqf, zakah, Islamic microfinance, Islamic banking & economics, and more recently on fintech and blockchain. She has been consulted on this area globally. Over the years, she has received awards for her contribution and achievement in the field of Islamic economics and finance. She obtained her doctorate in Islamic Civilisation/Islamic Economy from the International Institute of Islamic Thought and Civilization (ISTAC)/the International Islamic University Malaysia (IIUM) in 2003.