

Organizing Social Voluntary Organizations from Islamic Perspective

By

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In the name of God, Most Gracious, Most Merciful

The Qur'ān States: “ Invite all to the way of thy Lord with wisdom and beautiful preaching.”

Holy Qur'ān: Sura Al-Naḥl 16:125.

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Abstract

Voluntary work became one of the symptoms of modern state. It is represented in the spontaneous appearance of voluntary organizations and civic activities, which means that people are trying to participate in managing their life. Keeping in mind that people's in social affairs participation is not new. It is as old as human creation on earth. Whereby human civilization did depend on this kind of voluntary activities to build its greatness through ages.

Observer to current situations in many parts of the world, will notice that political, economic, armed conflicts and natural crisis is increasing world wide leaving critical social conditions. In the same time he will notice a governmental deficit in trying to dandle those crisis. I believe it is not government alone that should face those crisis, it is also business and people responsibilities.

Depending on those bases, this thesis will studies the field of voluntary work in term of origins, institutional structure and the applications from the social development side, as well as its impacts on the individual's life and society. It will attempt to build a managerial and organizational framework for voluntary organizations in term of planning, organization, decision making and leadership.

Also it will studies the relationship between voluntary work and the new concepts emerging from the New World Order. This mission represents joint responsibility which all-social forces and sectors should take part in. It requires to mass all potentials and centres on targets that end in overcoming backwardness and address the challenges of development. All of those issues will be placed within the perspective of Islam.

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Introduction

Subject of the Thesis

The issue of development and raising the standard of living in every society is an international concern Worldwide. For that reason organizations were established. One of the best example are the United Nation agencies, Developmental Funds such as The State of Kuwait Fund for Development, the Saudi Arabian Fund and The United Arab Emirates Fund. Even specialised Banks were established such as The World Bank and The Islamic Development Bank. Conferences, seminars, workshops were held in most major cities of the World. The term of development, particularly the social development, become the centre that all potentials rotates around in every society.

Butrus Ghāli the late Secretary General of The United Nation indicated in one of his interviews that the next challenge that will face the UN will not be the armed conflicts, but the issue of development in most countries specially in Africa, Asia, South America and the Eastern part of Europe.

The most important question in this regard; are governments able to achieve development particularly on the social level? The answer will be, governments alone are not capable to achieve development. The reasons are: (a) most countries are suffering from deficits in their budgets due to huge military expenditures. (b) the raise in unemployment rates. (c) the mass damages of natural disasters and armed conflicts. (d) the desire of individuals to participate in running their societies due to the appearance of new concepts such as democracy, human rights and the freedom of expression. According to the previous mentioned reasons; I believe that the idea of public participation is accepted. This participation must be organized and legalized to achieve the required goals.

I believe that public participation through voluntary work is the best form to achieve social development which can overcome governments lack ness in the social arena. Depending on this concept and from the Islamic perspective, springs the idea of this thesis. With keeping in mind that the Islamic World is not suffering due to lack in natural and human potentials. On the contrary, the Islamic World enjoys a strategic geographical location with the availability of human and natural resources. I believe that the main obstacles are the methodology in organizing and running those potentials.

On the other hand statistics issued by distinguished organizations such as the World Bank, the Islamic Development Bank and the social agencies of the United Nations, show that rich Islamic States spend huge amounts of money on the social development activities; but the results of this spending is not as expected.

Goals and Objectives:

This thesis intends to design a successful structure for social voluntary organizations from an Islamic perspective. It is an attempt to provide an institutional conception for those organizations, which might help them in participating effectively and positively in social development. In addition, it is an attempt to contribute in the dialogue about an important side of contemporary development, which is rarely discussed from a developmental aspect, but it is usually examined from jurisprudence Fiqh and Sharī'a sides.

Also it is an attempt to present the Islamic perspective for the concept of development, through balancing between material and moral sides within the Islamic value system.

Finally, I will try to provide the suitable managerial tools for management of voluntary organizations, which might assist them in running those organizations.

I decided not to include a case study in my thesis, since this will be outside the scope of this thesis. In future, it would be useful to conduct a research by examining few Islamic voluntary organizations such as Zakāt House in the State of Kuwait, Zāyid Charitable Foundation in United Arab Emirates, and Rābiṭat Al-‘Ālm Al-Islāmi in Saudi Arabia. In this case those principles could be applied on them.

Hypothesis

This thesis hinges on an axis, which indicates that voluntary work, as a public social activity, could be considered nowadays amongst society's most important sources of power. At this stage, voluntarism acquires prime importance as an efficient tool for civilization, development and progress, in particular following the profound changes which most countries gained.

It is noticeable that governmental role start shrinking, especially at the social level. This withdrawal is a normal result for the current situations in international markets (fluctuation of oil prices and stock markets, huge governmental expenses on armed

forces, increasing in natural disasters, increasing in political crisis and conflicts world wide, increasing of desertification and earth temperatures).

It is an issue that deserves dedicating time and effort to examine the Islamic solutions in this regard. Therefore this attempt goes in the same path. It tries to take part in mapping a general view about the main features of that multifaceted experience, the environment in which it works as well as the challenges and obstacles ahead, and ways and courses to activate them.

Therefore this thesis attempts to answer the following questions:

1. What is the Islamic perspective for development, and the relation of sharī'a with daily life of individual?
2. What are the basic landmarks for structuring institutional, legal and operational framework of voluntary organizations?
3. How could social and developmental role of voluntary work be activated?
4. What are the challenges that might face societies, and what is the proper way in handling those challenges?
5. How does Islam establish its value system, and how did it balance between spiritual and material aspects into human soul with a mixture that served building healthy society?
6. What are the challenges and the future of the voluntary sector?
7. What are the Islamic solutions for social development?

Methodology

This thesis deals with theory, foundation, application and analysis. A descriptive methodology were followed to give full description about the bases and rules of voluntary work. References were the Qur'ān, Islamic literature, periodicals, working papers, researches, and articles.

An analysis were to link between impact of value system of Islam and its relation with comprehensive development. I tried to focus mainly on the close relation between philosophy of development in Islam and its relation with voluntary work.

Division of the Thesis

In light of the above, this thesis is divided into seven chapters and conclusion as following:

Chapter (1):

Voluntary work from Islamic Perspective.

Concepts and Definitions: will examine:

Western Framework.

Islamic Framework.

Samples of terms and expressions included in the Qur'ān and Sunna.

Foundations of voluntary work in Islam.

Examples and Applications from Islamic History.

Summary

Chapter (2):

Islamic Contemporary Status of voluntary work.

General introduction and background.

Reasons for backwardness and obstacles of development in the Islamic World.

The current situation of Islamic voluntary work.

Summary.

Chapter (3)

Sources of Finance.

Common sources of Finance.

Common fund raising methods.

Islamic financial resources.

Islamic financial resources vs. Common sources of finance.

Summary

Chapter (4)

The legal Framework of voluntary organization.

The importance of legislation, and law relevant to voluntary organizations.

Freedom of formation and legal Existence of voluntary organizations.

Financial sustainability.

Accountability and Transparency.

Legal framework of civil society in Islam.

Areas of Action.

Summary

Chapter (5)

Management in Voluntary Organizations.

General preview on Management.

Comparison between management in the following sectors: government, commercial, and voluntary.

Factors of success in voluntary organizations.

Islamic methodology in management.

Summary

Chapter (6)

Voluntary Work and Challenges of Next Century.

Challenges of next century:

Globalisation.

Privatisation.

Information Revolution.

Immigration from Rural Areas to Suburbs and Urban.

Appearance of new concepts.

Positive Impact of challenges

Negative Impact of challenges.

Role of voluntary sector in facing those challenges.

Islamic treatment of mentioned challenges.

Summary.

Chapter (7)

Future of voluntary sector:

Political development.

Social development.

Economic development.

Cultural development.

Environmental development.

Summary

Conclusion.

At the end of this research will be the conclusion, which comprises general and important results, with an attempt to connect those results with real life of society.

Bibliography

Appendixes

Table of Transliteration

Notes on Transliteration:

The following system has been followed in transliterating the Arabic words and names used in the text.

ع	'	س	s	م	m
ا	ā	ش	sh	ن	n
ب	b	ص	ṣ	ه	h
ت	t	ض	ḍ	و	w
ث	th	ط	ṭ	وو	ū
ج	j	ظ	ẓ	ي ي	ī
ح	ḥ	ع	'		
خ	kh	غ	gh		
د	d	ف	f		
د	dh	ل	l		
ر	r	ق	q		
ز	z	ك	k		

Note: The Arabic Muslim names have generally been transliterated except for those whose un-transliterated names have already been used in English literature.

Notes on Referencing:

All direct references, in form of quotations or paraphrasing, have been acknowledge by mentioning first, the name of the author, followed by the name of the book, the publisher, the place of publication and the year of publication.

Table of Glossary

(A)

‘Amal Al-Ṣahābi: action of the companion.

‘Anṣār: people of Al-Madina.

‘Aqīda: doctrine.

(B)

Bait Al-Māl: Treasury depart.

Al-Bir: Call for pious ness.

(D)

Dāwāwīn: Ministries and departments.

(F)

Fidya: Ransom.

(H)

Hibāt: general donations.

(I)

Al-‘Iḥsān: philanthropy.

Al-‘Īthār: altruism.

Al-‘Ijmā‘: consensus.

Al-‘Īmān: faith.

Al-‘Infāq: spending and giving.

Al-ʿIṣṭihāb: accompanying.

Al-ʿIstinbāt: Deduction

(J)

Al-Jizya: poll tax.

(K)

Kaffārāt: atonemet

Al-Kharāj: tax.

Al-khīrī: Charitable.

(M)

Al-Maṣāliḥ Al-Mursala: common weal.

Muhājirīn: Muslims who immigrated from Mecca to Madina.

Mujtahidīn and Fugahāʿ: Muslims scholars.

(N)

Niṣāb: Rate or amount.

Al-Nudhūr: vows.

(Q)

Al-Qiyās: juristic reasoning or analogy.

Qurʾān: the Holy book of Muslims.

(R)

Rikāz: Treasure.

(S)

Şadaqa: voluntary contribution.

Sharī'a: legislation, law.

Shar'u man qablanā: legislation of precedent.

Shūra: Consultation.

Sunna: Acts, saying and conformation of the Prophet.

(T)

Takāful: Sponsorship.

Taqwa: Righteousness.

Tawḥīd: singleness of the Divine.

Al-Thurī: progeny.

(U)

Al-'Urf: Customs and tradition.

'Ushūr: custom tax.

(W)

Waqf and Awqāf: Endowment.

Al-Waşiya: the Will.

(Z)

Zakāt: alms and charity.

Zihār: oath for terminating marriage.

Chapter (1)

Pages: 19-47

1. Voluntary Work from an Islamic Perspective

Islam is a social religion that hinges on cooperation, solidarity, and fraternity. It also depends on giving, spending, sacrificing and working on satisfying the needs of humans. Muslims are urged to engage in philanthropy, welfare and giving in different modes. Those principles, for which Islam calls, require cooperation between two parties or more,¹ within the framework of the Islamic social system. It is an instinct ingrained into the human soul by the Divine. The cornerstone of this instinct is that humans are social creatures who cannot live alone, but need one another, whether as givers or beneficiaries².

Islam urges and motivates for establishing this network of cooperative relations among society members. In addition Islam rewards for that now and in the hereafter. This network is comprised of material and moral aspects, making moral and value aspects no less important than material ones. It is a matter of balance and harmony within a framework of allowed (sharī'a) means.

This tendency and motivation toward constructing discipline in society was the basis for Solidarity and Social Security System. Accordingly, it rests (as is clear from its name) on solidarity, cooperation, and cohesion among society members in a bid to confront social burdens and push society forward for further progress and prosperity.

It is important to mention that public participation through voluntary work was the best tool for establishing this system. This will be discussed in detail when addressing concepts and definitions. Islam's encouragement of motivation for voluntarism springs from the vision that constructing the earth is a form of worshiping the Divine. The notion comes from the revelation that worshiping the Divine is the primary reason for the existence of humans on earth.

¹. Al-Khayyāṭ, 'Abd Al-'Azīz, *Al-Tadāmun Al-'Ijtimā'i Fī Al-Islam*, , Mu'sast Al- Risāla , Dār Al-Āqṣā Beirut, Lebanon, 1972, p.292.

². Al-'Asal, 'Ibrāhīm, *Al-Tanmiya Fī Al-Islam, Mafāhīm, Manāhij, Taṭbīqāt*, , Al-Mu'sasa Al-Jāmi'ya, Beirut, Lebanon, 1996, p.65.

The Qur'ān states “ I have only created Jinn and men, that they may serve me³.”

This synchronization between spiritual and material aspects is the most important characteristic of the Islamic theory of development.

The Qur'ān states “And He has subjected to you, as from him, all that is in the heavens and on Earth.⁴” The Qur'ān also states “It is He who has made Earth manageable for you, so traverse you through its tracts and enjoy the sustenance which He furnishes.⁵”

It means that everything in this universe can be employed by humans for helping them to achieve the mission of worshipping the Divine through constructing the earth morally and materially.

All of the said have been done to develop the society in a bid to realize prosperity for all human beings, both on the spiritual and practice levels. Those ambitions could not have be accomplished through individual effort. Collectively or teamwork is the required target. Therefore all society members must participate positively. This requires deep rooted and sophisticated potentials on economical, political, social, and management levels. Any failure striking those potentials will block or paralyse progress of the society and will be fertile ground for various social diseases⁶.

Voluntary work is a public activity. Hence every member should be aware of his/her responsibilities and rights as well as the role that he will play. To activate this process efforts should be made to involve participation of all social groups of various views, within a democratic atmosphere that depends on consultation (Shūra) and open dialogue.

The Qur'ān states “Their affairs by mutual consultation.⁷” This positive atmosphere creates a sort of internal motivator within the individual, which will bring up hidden potentials and make individuals feel a part of decision making process. In this way Muslims will abandon passiveness and participate effectively, positively, and voluntarily in an attempt to solve the problems of society and to push toward

³. Sūra Al-Dhāriyāt 51:56.

⁴. Sūra AL-Jāthiya,45:13.

⁵. Sūra Al- Mulk,67:15.

⁶. Al-'Asal, *op.cit.*, p. 65.

⁷. Sūra Al- Shūrā, 42:31.

development. This represents the philosophy of voluntary work from an Islamic perspective.

That was a brief outline for first chapter, which will comprise the following:

1.1. Concepts and definitions: will examine:

1.1.1. Western framework for the voluntary work.

1.1.2. Islamic framework for the voluntary work.

1.2. Samples of terms and expressions included in the Qur'ān and Sunna regarding voluntary work:

1.2.1. Competition for obedience.

1.2.2. Philanthropy. (Al-Iḥsān).

1.2.3. Altruism. (Al-Iṭhār).

1.2.4. Call for piety. (Al-Birr)

1.2.5. Spending and giving (Infāq)

1.3. Foundations for voluntary work in Islam.

1.4. Examples and applications from Islamic history.

1.5. Summary.

1.1. Concepts and Definitions

1.1.1. The Western Framework for Voluntary Work

The concept of voluntary work according to the presentations of the western perspective revolves around the following philosophy “ Happiness is all that humanity strives for. Times that human spends for better change is considered one of the best times for him. Performing something that reflects positively on others’ life, will bring relief, comfort and self satisfaction.⁸”

When we review our life system in general, we note that happiness is all that human looks for. Despite our continued attempts (direct or indirect) to attain happiness, it still remains the ultimate goal for human soul⁹. Scholars and development specialists examined this concept and philosophy. They found a strong relation between the concept of development and voluntary work particularly from economic and social sides. This was based on the consideration that human is the centre of development, the generator of development, also the beneficiary from its results in all aspects. Hence, it is important to use all means, potentials and conditions to achieve happiness and prosperity for all humans¹⁰.

It is important to mention that the concept of voluntary work is similar to other theoretical concepts in term of controversy¹¹.

Here below are groups of definitions for voluntary work that might clear this concept:

1. The concept of voluntary work within a social development context (presented by the Association of Sociologists in the United States of America): “ Efforts spent

⁸. O’Connell, Brian, *Effective Leadership in Voluntary Organizations*, Walker & Company, NY, USA, 1981, p. 1.

⁹. *Ibid.* pp.1-2.

¹⁰. For more details regarding achieving success and happiness refer to Dale Carnegie publications. They are a group of lectures and symposia that discuss this aspect.

¹¹. Rāshid, M. Rāshid, *Al-Taṭawū’*, , Association of Sociologists, Al-Shārjā, UAE, 1994, pp. 11-12.

by specialized or semi specialized volunteers whom they acquire experience and talent¹².

“Also they play effective role through participation in achieving services that aims to bring prosperity to individuals and societies in an integrated mode leading for the best benefit for the said.¹³”

2. The concept of voluntary work within the context of modern development perspective: “ it is the process that aims to increase the chances for a better life for some people in a certain society, without causing any drop in the standard of living for others in that society.¹⁴”
3. The concept of voluntary work within the economic context: “Economic development is the process of elevating the level of national income, which entails a rise in individual income.¹⁵”
4. A comprehensive concept for voluntary work within a comprehensive development context: some sociologists discuss voluntary work within the developmental frameworks in the light of psychological and social concepts. For instance, developing motivation for better performance, developing potentials of creativity and leadership, developing educational methods and social upbringing, abandoning all customs and traditions that hamper productivity, work, and mental openness, abandoning all ethnical biases, increasing of ambition and promotion standards, and increasing dedication to education¹⁶.

¹². *Ibid.* p.11.

¹³. *Ibid.* p.12.

¹⁴. Al-Jawhri, ‘Abd Al- Hādī, *Dirāsāt Fī Al-Tanmiya Al-’Jtimā’iyya*, Nahḍat Al-Sharq, Cairo, Egypt, 1982,p.10

¹⁵. ‘Iīd, Ḥasan, *Dirāsāt Fī Al-Tanmiya wa Al-Takhḥūt*, Dār Al- Ma’rifa Al- Jāmi’īa, Alexandria, Egypt, 1996. p.84. In this regard, national income and per capita could not be elevated without identifying the needs of society and participation of its members in this process. Their participation is significant for implementing the required economic correction policies. It will guarantees non-resistance to any required changes.

¹⁶. Al- Samālūṭī, Nabīl, *‘Ilm ‘Jtimā’ Al- Tanmiya, ‘Ijtmā’yāt Al- ‘Ālm Al-Thālith*, Dār Al- Ma’rifa Al- Jāmi’īa, Alexandria, Egypt, 1996, p.34. With reference to studies of David MacLilland, Everett Hagen, Shom Peter, Kinkel, and Palmer.

5. The concept of voluntary work from the Sociological perspective: in their literature, sociologists indicate that voluntary work is considered one of the most important tools for social care.

Some sociologists indicated that voluntary work is “ a designed move to achieve better life for society as a whole through effective participation and initiatives of society members.¹⁷” Others said, “ It is serving and concern through interest in assisting society members.¹⁸”

Service could be simply explained according to the following statement inscribed on a tomb:

- Everything I spent is gone.
- Everything I kept is lost.
- Everything I spent in charity remains forever¹⁹. (Notice the agreement between this saying and the Qur’ān when states: “What is with you must vanish; What is with God will endure.²⁰”)

6. Definition of voluntary work according to the UN context: “ All operations that constitute and unite efforts of citizens and government to improve social, economic and cultural conditions of local communities that assure survival of the nation.²¹”. I believe and I choose this definition to clarify the definition.

7. Voluntary work within the framework of social service: “ It is an individual effort spent for the sake of his society through an internal motive without expecting anything in return, aiming to shoulder some responsibilities in the field of organized social work leading to prosperity of humanity”. (This definition is based on the assumption that chances are available for citizens to participate in

¹⁷. *Ibid.* p 34.

¹⁸. *Ibid.* p.34.

¹⁹. O’Connell, *Effective leadership, op.cit.*, p. 3.

²⁰. Sura Al-Nahl, 16:96.

²¹. Al-Samālūti, *op. cit.*, p.154.

social efforts, which considered a characteristic enjoyed for all society members and at the same time is an obligation all are committed to ²².)

Based on the above mentioned concepts we could conclude the basic components of voluntary work to be: A human effort whether physical or mental, without expecting any material or financial reward.

In case of receiving any return, it is made for covering operational expenses. This effort springs from internal motivation without any external pressure for shouldering any social responsibility toward society.

Furthermore, voluntary work is based on talent and previous experience. This does not prevent from training and applying scientific methods. Volunteers may participate mentally or physically in any society, but it is preferred that this effort is spent within their own society.

1.1.2. The Islamic framework:

Islamic culture considered the concept of voluntary work from different angles, whether from the verbal, jurisprudence, or terminology point of views. I shall present the three mentioned indications for voluntary work in Islam, and shall conclude with the philosophy of development in Islam and its relation to voluntary work.

1. The verbal (linguistic) meaning for voluntary work: is donating. “To volunteer something is to donate it by one’s own volition.”²³ It is obvious from this definition

²². Rāshid, *op.cit.*, p.12.

²³. Refer to the following dictionaries:

- Al-Rāzi, Muhammad A, *Mukhtār Al-Ṣāḥāḥ*, Dār Al-Kitāb Al-Ḥadīth, Kuwait, 1987, p. 400.
- Al-Bustāni, ‘Abdullāh, *Al-Wāfi*, Dār Al-Kitāb Al-Lubnāni, Beirut, Lebanon, 1990, pp. 380-381.
- Ibn Fāris, Abū-Al-Ḥassān Āḥmād, *Mu’jam Al-Lughā*, edited by Zuhīr A. Sulṭān, Mu’sast Al-Risālā, Beirut, Lebanon, 1986, p.589.
- *Al-Wājiz*, Majm’ Al-Lughā Al-‘Arabiyya, Al-Sharqiya Advertisements Company, Cairo, Egypt, 1980, p.397.

that the concept of voluntarism hinges on the idea of unpaid initiative from a productive, service, administrative, or directive aspect²⁴.

2. The Legislative (sharī'a) meaning of voluntary work is what Islam legislated in addition to duty²⁵. It is an "undutiful compliance"²⁶.

In other words it is a non-obligatory spontaneous voluntary act²⁷. It could also be defined as undutiful grace with anticipation of reward from the Divine²⁸. Most Muslim scholars agreed upon this meaning when interpreting the Qur'ānic meaning for "...volunteer the good..."²⁹

3. Terminology Indication: at the beginning of this chapter we mentioned that Islam is a social religion that pays great interest to an individual's life and society as well.

This interest is based on the rule that the individual is the nucleus of society, and society is the nucleus of the state. In this case any attempt to improve the individual is an attempt to improve society and vice versa. Islam pays attention to this network of relation, following a policy that takes the interests of both parties into consideration. It is an overlapped relation within a network of relations. But when a contradiction occurs between the interests of individual and society. Islam gives primary concern to society³⁰. It is the interest of the group that comes first.

²⁴. Bader, 'AbdulMun'im M., "*'Alā-Taṭawū' Wa 'Aḥdāth Al-'Ālm Al-'Islāmi*", *Majalat Al-Muslim Al-Mu'āṣir*, volume 33, 1882, p.122.

²⁵. Qalāji, Muhammad R. & Qunaībi, Hāmid S., *Mu'jam Lughat Al-Fuqahā'*, Dār Al-Nāfā'is, Beirut, Lebanon, 1985, p.134.

²⁶. Mashāṭ, Usāma H., *Al-Khadmāt Al-Taṭawu'yya, Al-Mafāhīm wa Al-Taṭbīqāt*,. Pilgrimage Research Centre, Mecca, Saudi Arabia, 1996, p.1. He indicated that Al-Āzhārī identified voluntary work as what is donated by one's own volition, and not imposed as duty.

²⁷. Al-Hāṭi, Yūsuf A. & 'Asīrī, Khālīd E., *Mashrū'iyat Al-Khadmāt Al-Taṭawu'yya Fī Al-Qur'ān wa Al-Sunna wa Fī Sīrat Al-Salaf Al-Ṣāliḥ*, Mecca, Saudi Arabia, 1996, P 2. He indicated that the scholar (Bin Mānẓūr) referred the same meaning in his Dictionary (*Lisān Al-'Arab*) volume 8, p.243.

²⁸. *Ibid.* p.3.

²⁹. Sūra Al- Baqara, 2:158.

³⁰. Al-'Asal, *op.cit.*, p.65.

The social philosophy of Islam springs from concentrating on unity, from massing, and collecting people together. Besides discarding segregation and individuality.

The Prophet states: “Believers in their amicability, mercy, and sympathy are like a body, if one organ complains all organs call upon each other for awake and in fever.”³¹

He also said: “Believers are like a building for each other, one supports another.”³²

There is a great deal of pushing toward unity, solidarity, incitement, and keeping away from individuality. This move toward solidarity is an attempt to build a solid society that would be able to push the wheel of construction.

Springing from those values and concepts, we could conclude that the Terminology Indication for voluntary work rotates around the idea that charity, welfare, and benefiting others are instincts ingrained into the human soul by the Divine. At the same time, volunteers hope for the bliss of eternity and satisfaction from the Divine³³.

The act of voluntary work has two aspects “Doing welfare and performing positive activities from one side, refraining from doing evil, and adverse practices, and resisting them from the other side”³⁴.

To bestow a sort of modernization on the Terminology Indication, therefore, we could say that: “Voluntary work is the process through which an individual could play a significant role in life of society. At the same time volunteer has the opportunity to participate in the process of goal setting for that society, by determining the best methods to accomplish those goals within the legal and juristic framework.”³⁵

³¹. 'Ayyūb, Hasan *Al-Sulūk Al-'Ijtimā'i Fī Al-Islam*, , Dār Al-Nādwā, Beirut, Lebanon, 1983, Pp. 301-302.

³². *Ibid.* p.301.

³³. Al-Hāṭi, & 'Asīrī, *op. cit.*, p. 1.

³⁴. Bader, *op. cit.*, p. 124.

³⁵. Al-Jawhri, *op. cit.*, p.144.

When examining those denotations, we found that they revolve around generating and motivating individuals to develop their society through positive participation. Due to this participation people will be engaged in the process of running their society, it is a major characteristic of democracy and on the other hand it is a practical method to accomplish proposed goals and to guarantee achieving change without any resistance. All those aspects will create loyalty and sense of belonging among members of society and will generate them toward proper societal development.

Through a careful follow up and comparison between the denotations of voluntarism and development, we find that Islam connected the two concepts. It considered voluntary work as a tool for development. This is the “Islamic Perspective of Development”, which is determined by the following factors³⁶:

1. Doctrine (‘Aqīda): it is the base of Islamic methodology. It determines the relationship and view between the individual and Creator. Tawḥīd is the centre of doctrine. It is the assurance that there is no God but God, and that God is not comparable with no one³⁷. The Qur’ān states: “If there were, in the heavens and earth, other Gods besides God, there would have been confusion in both worlds³⁸”. The Divine is the creator of everything. From the principle of Tawḥīd and the feeling of connection to Divine the creator, all absolute values result.

With Tawḥīd seen as the primary origin that formulated the Islamic perspective in general, it is useful to explore the impact of Tawḥīd upon the actual life of Islamic society in the following fields: economic, politics, and culture.

- In economic field: The Divine is the actual owner of everything. The Qur’ān states: “To God belongs all in the heavens and earth.³⁹” The human is a manager who runs the property of the Divine. Humans could not manage it according to their desires and wishes. They could not destroy it or spoil it or even leave it without

³⁶. Al-‘Asal, *op. cit.*, pp. 63-64.

³⁷. Garaudy, Roger, *The Vivid Islam*, translated by Dalāl B. Ḍāhir and Muhammad K. Ḍāhir, Dār Al-Baīrūni, Beirut, Lebanon, 1995, p.17.

³⁸. Sūra Al- Anbiyā’, 21:22.

³⁹. Sūra Al Baqārā, 2:284.

investment nor should they hoard. The Qur'ān states: “ Who bury gold and silver and spend it not in the way of God: announce unto them a most grievous penalty.”⁴⁰

All Qur'ānic teachings urge Muslims to give, whether in form of Zakāt⁴¹ or in form of voluntary donations. Those teachings aim to prevent the accumulation of wealth in one cast of the society, while others are suffering. For that reason the Divine has forbidden every social system that causes or permits political caste⁴². The Qur'ān states: “ When we decide to destroy a population, we first send a definite order for those among them who are given the good things of this life and yet transgress; so that the world is proved true against them: then it is we destroy them utterly.”⁴³

- In the political field: The Prophet established a new style of society. It was not built on race, policy of the market, mutual culture, or even mutual history. This society was built on faith (’Īmān) and a quick response to the call of the Divine. The comprehensive meaning of Tawḥīd indicates that unity is the logo that generates Islamic society. Unity of leadership and the Muslim nation since the early days of the Prophet were reflections of Tawḥīd. This tendency toward unity aims at collecting all efforts of the society together in order to achieve better results in all aspects. Therefore to ensure suitable participation of the public, the principle of consultation (Shūra) would be the appropriate tool to employ.

Shūra was widely used in the early days of the Islamic State, at all fields and levels. The form of consultation between head of state and society members differs according to change in time and places. The early Islamic State utilized direct shūrā by surveying the people’s opinion. After that, it took the form of indirect shūrā

⁴⁰. Sūra Al- Taūba, 9:34.

⁴¹. It is one of the five pillars of Islam. Actually it is a financial duty; legalized in the second year after Hijra. Shari’a allocates 2.5% as the Niṣāb for Zakāt. The Qur’ān indicates Zakāt 33 times in different verses. More details regarding Zakāt refer to ‘Abdīl’āl, Ahmad ‘Abdīl’āl, *Al-Takāful Al-’Ijtimā’ī Fī Al-Islam*, Arab Company for Publication and Distribution, Cairo, Egypt, 1997, pp.114-115.

⁴². Garaudy, *op.cit.*, p. 20.

⁴³. Sūra Al Isrā’, 17:16.

through representatives (governors, rulers, and consultant committees) of Islamic States.

It can be understood that Shūra was the basic form for democracy, whereby according to the process of democracy people must be consulted in running their country. That led to the formation of the political structure of the Islamic State and nature of relations between all parts of this structure.

- In the cultural field: Absolute knowledge is a Divine characteristic. Yet, at the same time Islam urges all humans to study and investigate, to discover fields of knowledge.

Islamic civilization witnessed a great cultural movement, particularly in the field of translating and incorporating the ancient cultures of Greece, Rome, Persia, and India. This mixture with ancient cultures resulted in a new culture with new dimensions directed by the Islamic perspective. Science, medicine, engineering and other scientific fields witnessed the same progress, whereas history is full of examples⁴⁴.

We can conclude that Islamic doctrine aims to build Tawḥīd of the Creator, which means that humans are deriving their legislation and regulations from one source. This sole source of legislation ensures protection of individuals from contradictions and differences. Perfectness is a characteristic of the Divine, so all Divine directions are perfect and suitable for humans on all levels. As long as individuals obey and implement those directions with sincerity and a good intention. This kind of obedience is considered as worshipping of the Divine. This is why Tawḥīd became the foundation of the Islamic general outlook on life.

Having examined the impact of Tawḥīd in determining the Islamic perspective of development, I will proceed to the other factors:

2. Concepts: they are the views of Islam when interpreting issues springing from doctrine and actual practices. This interpretation may change according to time,

⁴⁴. Examples of Muslims scholars excelled in various aspects of sciences such as: Ibn Sīna, Al-Rāzī, Ibn Khaldūn, Ibn Al-Hayyṭham, Ibn Rushd, Ibn Baṭūṭa ...etc.

place, and circumstance. The interest of society and individuals plays a significant role in determining those concepts.

3. Sympathies and Feelings: these play a significant role in human life. Islam encourages these attitudes among people to guarantee cohesion, and happiness of a society.
4. Financial Policy: it is not only adequate financing of expenditures, but also achieving social sponsorship and solidarity.
5. Criminal Legislation: it is to achieve safety, peace, and tranquillity in the society.
6. Discipline (Ethics): it is one of the major characteristics of Islam, whereby mental and spiritual aspects are in balance with the material condition.

Furthermore Islam presents its ideas about development as part of a succession process (the succession of humans on earth). The Qur'ān states: "It is He who has produced you from earth and settled you."⁴⁵

Imām Ali Bin Abī Ṭālib states in his message to the governor of Egypt: "Let your efforts be concentrated on constructing earth more than collecting Kharāj because that would not be achieved except by construction. Anyone asking for Kharāj without constructing the land would destroy the Muslims property."⁴⁶

The purpose for examining all of the above mentioned factors beginning from Doctrine through Tawḥīd, concepts, sympathies, financial policy, criminal legislation and discipline was to clear the idea of maintaining and developing the society to achieve the notion of construction the earth which Islam calls ('Imārt Al-'Arḍ). It is at the same time the philosophy of development in Islam.

This attempt to clarify the concept of development will assist in forming the definition of development, which will assist in connecting this definition with voluntary work.

⁴⁵. Sūra Hūd, 11:61.

⁴⁶. Al-'Asal, *op.cit.*, p.66,

“Development is a comprehensive social and economic reconstruction process within a different model, which has its own opportunity, ideals, and distinguished prerogatives. It is a model with its own values.⁴⁷”

Depending on the above definition, the characteristics of development in Islam⁴⁸ can be highlighted as following:

1. Comprehensiveness and balance in all fields meaning that Islam includes all aspects of life whether in secular life or the hereafter.
2. Realism, which means that teachings were benchmarking actual circumstances in each society. In other words, what might be applicable in this society, might not necessarily be applicable in another.
3. Justice: the Islamic system is based on justice. The Qur’ān states: ”God commands justice, the doing of good.⁴⁹”
4. Responsibility: is a general rule in Islam. The Prophet said: “All are patrons and all are responsible for subjects.⁵⁰”
5. Sufficiency: is the ability to fulfil people’s needs. In order to achieve this key people will be responsible for realizing the comprehensive meaning of construction.
6. Human beings are the target of development: according to the Islamic perspective human are the most sublime creatures on earth. This fact was assured in various

⁴⁷. Al-‘Abādī, ‘Abdulsalām, “*Maṣhūm Al-Tanmiya: Al-‘Hdāf wa Al-‘Uṭr*”, Seminar of Development from Islamic Perspective, Amman, Jordan, 1991, Volume 2, p.665.

⁴⁸. ‘Aḥmad, Khūrshīd, *Economical Development from Islamic Perspective*, , translated by Rafīq Al-Maṣrī, Centre of Scientific Publication, University of King ‘Abdul ‘Azīz, Saudi Arabia, 1987, pp.104 – 106.

⁴⁹. Sūra Al-Naḥl, 16:90

⁵⁰. Al-Qurṭubī, *Al-Jāmi‘ li ‘Aḥkām Al-Qur’ān*, volume 5.

places in the Qur'ān and Sunna. Hence all creatures are facilitated for the benefit of human.

It is important to note that Islam came with middle distance policy. It balanced the interest of capital and workers. It encourages business to grow without abusing workers, through regulations and laws for owners and workers. Islam urges to implement the true intention of creation.

1.2 Samples of Terms and Expressions included in the Qur'ān and Sunna

Islam has diversified in using the concept of voluntary work contained in the Qur'ān or in Sunna. This was to enable a comprehensive system of philanthropy for the benefit of individuals and society. Besides, this diversity led for more scope in understanding the dimensions of voluntary work, which led to an abundance in its application and a multiplicity in methods and tools of voluntarism. It also gave wider scope for dealing with the requirements of societies according to changes of times, eras and environments. The following are samples of terms and expressions used in:

A) The Qur'ān:

1.2.1. Competition for obedience: the Qur'ān states: “To each is a goal to which the Divine turns him; then strive together (as in a race) towards all that is good.”⁵¹

1.2.2. Philanthropy (Al-Iḥsān): the Qur'ān states: “And spend of your substance in the cause of the Divine, and make not your own hands contribute to (your) destruction; but do good; for Divine loveth those who do good.”⁵²

⁵¹. Sūra Al-Baqāra, 2:148.

- *Al-Muntakhab Fī Tafsīr Al-Qur'ān*, Higher Council of Islamic Affairs, Cairo, Egypt, edition 17, 1993, p.33, said: “for every nation there is a Qibla to head for when praying according to its previous creed. There is no preference in that. The preference is in obedience and doing good and philanthropy so do the welfare and compete in that.”
- Also the same meaning was given in Al-Ṣābūni, Muhammad, *Ṣafwat Al-Tafāsīr*, volume 1, Dār Al-Qur'ān Al-Karīm, Beirut, Lebanon, 1981, p.104.
- Qutb, Sayyid *Fī Zilāl Al-Qur'ān*, Dār Al-Shurūq, Beirut, Lebanon, 1995, p.136. Describes it as “seriousness that all sayings and falsehoods are belittled”,

⁵². Sūra Al-Baqara, 2:195.

- Qutb, op.cit., p.192 explained this verse as follows “Withholding spending for the sake of Divine will ruins the individual due to stinginess, also ruins the group due to disability and weakness in particular within a system that depends on voluntarism, as it is the case with Islam. The standard of philanthropy is the highest in Islam. When the self reaches this standard, it performs all modes of obedience, rules out all inhibitions and observes the commandments of Divine, whether concerning major or minor matters, in secret or open as well.”
- Al-Ṣābūni, *op. cit.*, p.127 referred to the following meaning “Spend for all facets of good deeds and do not be stingy in spending, because you will perish. Do grace concerning all your works so that Divine will love you and you be his close holy men.”

1.2.3. Altruism (Al-'Īthār): the Qur'ān states: "But give them preference over themselves, even though poverty was their (own lot).⁵³"

1.2.4. Call for pious ness (Al-Bir): the Qur'ān states: " By no means shall you attain righteousness unless you give freely.⁵⁴"

1.2.5. Spending and giving (Infāq) Qur'ān states: " The parable of those who spend their substance in the way of God is that of a grain of corn; it groweth seven ears, and each ear has a hundred grains. God giveth manifold increase to whom he pleaseth: and God careth for all and He knoweth all things.⁵⁵"

⁵³. Sūra Al- Ḥashr, 59:9.

- Qutb, *op.cit*, pp. 3526-3527 explained this verse as following "altruism with need is a supreme manner. This has been attained by Al-Anṣār or supporters of the Prophet in a way unprecedented before. They took the same position every time and in every case in an extraordinary manner not accustomed by humans whether in the old or modern time."
- Al-Ṣābūnī, *op. cit.*, p.352 stated "That is they prefer others as to money over themselves, even if they were in need. Their altruism is not based on being able to do without the money, but based on their need and poverty, and this is the extreme of altruism."

⁵⁴. Sūra 'Āli-'Imrān, 3:92.

Al-Muntakab, *op.cit.*, p.85 indicated that " that believers will not have full welfare which they ask for and which Divine approves for them, unless they give and spend from what they like for the sake of Divine in different ways. Qutb, *op.cit.*, pp.424-425 indicated that Muslims understood at that time the meaning of this Divine direction. They were keen on attaining philanthropy, which is collective welfare, by relinquishing what they like and giving the good for the money, with generosity and willing by themselves awaiting what is greater and best. At this path most of them proceeded responding to the directions of Divine who guided them to welfare in all, when he guided them to Islam. By responding to this guidance they liberated themselves from the slavery of money, the stinginess of the self and selfishness. Thus exalting themselves according to this bright and lofty progress to freedom and liberty.

⁵⁵. Sūra Al- Baqara, 2:261.

Al-Ṣābūnī, *op. cit* p.168 said regarding this verse: This is an example, which Divine presented, to multiply the reward for those who give seeking the content of Divine. The charity is multiplied by ten and ups to seven hundred times. Almighty Divine multiplies the reward for anyone he wants. According to the condition of giver in term of his sincerity and intention.

Qutb, *op.cit.*, p.306, said: the vivid scene presented in the Qur'ān is wider, prettier, more agitating for feelings, and more influential for the conscience (he means metal and mathematical theme of multiplicity of one grain to seven hundred grains). It is the scene of growing life, scene of living nature, scene of giving agriculture and the unique scene in world of botany. Imagine the stem that carries seven ears, and the ear that contain one hundred grain. In this parade of development and giving life, human conscience proceeds toward giving and spending. The wave of giving and development proceed in its way to multiply the feelings that agitated by the scene of planting and yield. Divine multiplies for any one he wants. Multiplies form his livelihood that nobody knows its limits and multiplies mercy that nobody knows its limits.

Having reviewed samples from the Qur'ān to clarify concept of voluntary work, I shall examine sayings of the Prophet used in his Sunna⁵⁶:

B) Sunna:

1.2.1.Competition for obedience: the Prophet states: “ Initiate good deeds before dark nights intrigues.⁵⁷”

1.2.2.Philanthropy (Al-Iḥsān): the Prophet states: “The Divine imposed philanthropy on everything.⁵⁸

1.2.3.Altruism (Al-Īthār): “A man came to the Prophet requesting to be the Prophet's guest. The Prophet sent for his wives looking for any available food. Nothing was found. Then he proposed that his companions comfort the guest. One of them volunteered. The companion took the guest home, telling his wife to prepare dinner. She replied that the only food available was their children's food. He asked her to occupy the children with anything, and when they asked for dinner put them to sleep. At the moment the guest entered, the companion put the light off. He and his family sat down pretending that they were eating, while the guest was having his dinner. The family slept hungry that night. The next morning, the host went to Prophet who said to him: “The Divine was surprised by what you did for your guest last night.⁵⁹”

1.2.4.Call for pious ness (Al-Bir): the Prophet states: “ O humans, doing good is better for you, and upholding it is evil for you, and you will not be blamed for subsistence. Begin with whom you sustain, giving is better than taking.⁶⁰”

⁵⁶. Al- Ghazālī, Muḥamad, *Khuluq Al- Muslim*, Dār Al- Qalam, Damascus, Syria, 1994, p.13.

⁵⁷. Al- Nawawi, *Riyāḍ Al-Ṣālihīn Min Kalām Sayyid Al- Mursalīn*, edited by ‘Abdullāh A. Abu Zainah, Wakālat Al-Maṭbī‘āt (Kuwait), Dār Al- Qalam, Beirut (Lebanon), p.54,

⁵⁸. *Encyclopaedia Naḍrat Al- Na ‘īm*, prepared by group of experts supervised by Ṣālih b. Humaīd and ‘bdulrahmān b. Malūh. Dār Al- Wasīla Printing and Publication, Riyāḍh, Saudi Arabia, 1998, p.84.

⁵⁹. Al- Nawawi, op.cit., p.211.

⁶⁰. *Encyclopaedia Naḍrat Al-Na ‘īm*, Chapter on Philanthropy, p.1010.

1.2.5. Spending and giving (Infāq): the Prophet states: “ Ward off fire even by a cleave of a date.⁶¹”

By examining those landmarks that confirm voluntarism we find that Islam depends on two basic ideologies: First: encouragement to serve people. Second: inhibition of evil (resisting evil and acting against it)⁶². By implementing those two ideologies in ones life, heaven will be the reward on the day of judgment. In addition to happiness and safety in secular life. Actually, this is the benefit to be gained from applying the concept of voluntarism. When referring to the meanings of the Qur’ānic verses and the Prophet sayings that covered the issue of voluntarism, we notice that Islam underlined the greatness of this work.

Diversity and multiplicity signified this importance. Beside the deepness of expressions and terms used to generate hidden powers performing good and curbing evil. Whether by sayings or doings. The message that Islam is attempting to convey hinges on personal initiative, in a bid to interact according to the requirements of the era, with taking part of its responsibility.

Also Islam is emphasizes the underlining importance of the participation of all society members in the process of social development, each according to his potentials and capabilities. The Qur’ān states: “ On no soul doth the Divine place a burden greater than it can bear.⁶³”

⁶¹. Al- Nawawi, *op.cit.*, p.207.

⁶². Bader, *op.cit.*, p.125.

⁶³. Sūra Al- Baqara, 2:286.

1.3. Foundations of the Voluntary Work in Islam

Islam has provided the main principles and rules for human life, while leaving their application goes according to human need. The Islamic philosophy of life comprises doctrine ('Aqīda) and behaviour, that is what's related to spirit as well as to material life. It can be observed that Islamic law (sharī'a) with all its directions seems to cover all aspects that compose spiritual ethics as well social and political aspects⁶⁴. Voluntary work appears as an important tool to support these aspects. Despite social economic, and cultural obstacles facing the Islamic World, it is still possible to observe the cornerstones of Islamic voluntary work as follows⁶⁵:

1. The Islamic value system represents heritage and principles. They are considered as basic foundations for voluntary work that has developmental dimension. The Qur'ān states: " Help you one another in righteousness and piety."⁶⁶
2. Human beings represent the core of voluntary work. Whereby work is the method and human benefit is the goal. The Qur'ān states: "We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our Creation."⁶⁷
3. Assistance and aid presented to the poor and needy is considered their right not a privilege. Help should be presented with respect and dignity toward the recipient. The Qur'ān states: " And those in whose wealth is a recognized right. For the (needy) who asks and him is prevented for some reason from asking"⁶⁸.

⁶⁴. Al-Jawhri, *op.cit.*, pp. 253-254.

⁶⁵. *Ibid*, pp. 254-257.

⁶⁶. Sūra Al- Mā'ida, 5:2.

⁶⁷. Sūra Al- 'Isrā', 17:70.

⁶⁸. Sūra Al-Ma'ārij, 70:24-25.

4. Cooperation is an essential part of the social system. The Qur'ān states: “ Help you one another in righteousness and piety, but help you not one another in sin and rancour: fear God: for God is strict in punishment.”⁶⁹
5. Social justice is a base for the progress of society⁷⁰. The Qur'ān states: “ Divine commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition.”⁷¹ The Prophet states: “ Beware of injustice, because injustice is dimness on resurrection day.”⁷²
6. Public Participation is one of the factors for the success of activities. It secures progress of work according to the designed targets. Also it guarantees non-diversion from planned objectives. Individuals will not resist this work, due to their participation in its design and implementation. The Qur'ān states: “...and consult them in affairs (of moment). Then when you have taken a decision, put your trust in the Divine, God loves those who put their trust in Him.”⁷³
7. Openness to the experiences of others: Islam encourages followers to benefit from other civilizations. It prefers individuals who intermingle with others, and do not remain closed in outlook. Whilst keeping in mind and preserving the Islamic character and identity.
The Prophet states: “ wisdom is the target of believer, wherever finds he/she finds it, he/she is the most deserving to have it.”⁷⁴
8. Establishing motivation and incentive systems: this is an important issue for people to accept and adopt the concept of voluntarism.

⁶⁹. Sūra Al- Mā'ida, 5:2.

⁷⁰. Qutb, Sayyid, *Al- 'Adāla Al- 'Ijtimā'yya Fī Al-Islam*, Dār Al- Shurūq , Beirut, Lebanon, 1978.

⁷¹. Sūra Al-Nahl, 16:90.

⁷². Al-Nawawī, *op.cit.*, p.99.

⁷³. Sūra Āl-I- 'Imrān, 3:159.

⁷⁴. Al-Ghazālī, *op. cit.*, p.234.

The Qur'ān states: “We shall not suffer to perish the reward of any that do a single righteous deed.”⁷⁵ The also Qur'ān states: “ And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Divine) may recompense their deeds, and no injustice to be done to them.”⁷⁶

9. Working towards making positive change in order to establish a prosperous and happy society. In order to accomplish this change, there is a great need to gather all potentials of society. Note that this process of change hide into the society itself and its members as well. The Qur'ān states: “Verily never will the Divine change, the condition of people until they change it themselves (with their own souls⁷⁷.)

10. Participation of women within the Islamic framework: Al-Rabī' Bint Mu'awwath said: “During wars while accompany the Prophet, we used to provide people with water, serve them, treating the injured, and taking the dead back to Madīna.”⁷⁸

The above were the foundations of voluntary work as viewed from Islamic perspective. Following, are some examples from Islamic history that might bring this theoretical presentation to reality in the form of daily practices of Muslims through ages.

⁷⁵. Sūra Al- Kahf, 18:30.

⁷⁶. Sūra Al-'Aḥqāf, 46:19.

⁷⁷. Sūra Al- Ra'd, 13:11.

⁷⁸. Al-Khayyāt, *op.cit.*, p.139.

1.4. Examples and Applications from the Islamic History

Having shown that voluntary work is deep rooted in Islam, I think it is plausible to present some examples and applications from Islamic history. I shall start with the Prophet whose life was full of giving and who serves as a model for Muslims. When he was asked about that giving, he answered: “ If I have gold as high as ‘Uḥud mountain, I will be glad if three nights will not pass without spending it all except keeping some to pay my debts⁷⁹. ”

The continuous giving for the sake of the Divine was at the centre of the Prophet’s character and distinguished personality. This generosity in his character led Muslim scholars to enrich Islamic library with literature that described the ethical and behavioural side of the Prophet. Generally speaking, the common factor was unlimited giving, and according to the term used in this research it is voluntary work.

This spirit of unlimited giving was transferred to all of his followers. The Qur’ān states: “You have indeed in the Apostle of God a beautiful pattern (of conduct) for any one whose hope is in God and the Final Day, and who engages much in the praise of God.⁸⁰”

Muslims gave good examples of unlimited donations, giving, and voluntary work. Their biographies are full of examples through all ages.

The following are samples voluntary applications from Islamic history:

1. The story of the Prophet Mūsā when he helped the daughters of Prophet Shu‘īb by watering their goats⁸¹.
2. The story of the Prophet Yūsuf who volunteered to be in charge of Treasury during the era of drought. He was seeking the institution of justice amongst people⁸².

⁷⁹. Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, Kitāb Al-Riqāq 61, 5963.

⁸⁰. Sūra Al-Aḥzāb, 33:21.

⁸¹. Ibn Kathīr, *Qaṣaṣ Al-‘Anbiyā’*, edited by Muhammad ‘bdul’ziz, Dār Al-Kutub, Al-‘Imiḥ, Beirut, Lebanon, 1985, pp. 257-336,

⁸². *Ibid.* pp. 478-537. The story of the Prophet Yūsuf.

3. 'Abū Bakr Al-Ṣiddīq used to milk goats in his neighbourhood. When he became the first Caliph after the death of the Prophet, one woman said: "Surely, now he will not milk them any more. 'Abū Bakr replied: " I will do, and I hope that what I am doing now will not turn me from doing something I used to do before."⁸³
4. 'Umar Bin Al-Khaṭāb approved social security not just for needy and poor Muslims, but for all people. Abu Yūsuf narrated the story of 'Umar and the old Jew. He was blind and begging people to give him anything. 'Umar was sad to see him, then he told the treasurer to give the blind Jew and others what they needed, to keep them away from begging⁸⁴. He also ordered that the needs of some Christians suffering from leprosy be fulfilled⁸⁵.
5. 'Ali Bin 'Abī Tālib used to say: " Fulfilling the needs of a Muslim is dearer to me than an earth full of gold and silver."⁸⁶
6. Ja'ffar b. 'Abī Tālib was the most sympathetic to the poor and needy. The Prophet used to call him Father of poor and stricken⁸⁷.
7. Khālīd b. Al-Walīd sent a letter to the people of Al-Ḥīra in Irāq which included: "any old and unable to work (he meant anyone whether Muslim or non Muslim), suffering from any epidemic, or was rich and became poor receiving charity from his relatives, his Jizya (poll tax) will be cancelled and will be paid from the Muslim treasury as long as he resides within the Islamic state"⁸⁸.

⁸³. Mashāṭ, *op.cit.*, p.18.

⁸⁴. Al-Sa'id, Labīb, *Al-'Amal Al-'Ijtimā'i, Muqadima Li Dirāsāt Mbādi'ha Al-Islāmiyya*, Dār 'Ukāẓ Printing Publication, Riyādh, Saudi Arabia, 1980, p.196.

⁸⁵. *Ibid.* p.196.

⁸⁶. 'Ayyūb, *op.cit.*, p 311.

⁸⁷. Al-Bukhārī, *op.cit.*, Chapter on Morals of J'ffar b. Abī Tālib, (7/57).

⁸⁸. Al-'Asal, *op. cit.*, p., p 68.

8. Ibn Ḥazm (Muslim scholar) said: “The rich of any country must support the poor (it is an obligation). The ruler must force them when Zakāt(compulsory contribution) to cover the cost. Their need for sufficient food must be fulfilled. Suitable clothes for winter and summer, in addition to a shelter that protects them from rain, sun, and the looks of passers by.⁸⁹”
9. The Grammarian ‘Abū Sa‘īd Al-Ḥasan Bin ‘Abdullah Al-Ṣirāfi who worked in teaching and judiciary in the city of Ṣīraf, was known for not receiving any payment for this work⁹⁰.
10. The Minister Abū Shujā’ who held office during the days of ‘Abāsi Caliph (Al-Muqtadī Billāh), was known as being fair and just. When his term of office ended, he used to sweep the floor of the mosque, fix the mats, and lights lanterns⁹¹ of mosque of the Prophet in Madīna of which he neighbour.
11. Islamic voluntary work is not restricted to humanity but also covers animals as well. The story of the prostitute and the thirsty dog is. Whereby a prostitute saw a thirsty dog on a hot day, near water well. She took off her shoe, filling it with water, and presented it to the dog to drink. This charitable deed led to Divine forgiveness for all her sins.⁹²We could conclude that Islam founded the base for the new term of kindness to animals.

In present days examples take another form. It is not an individual effort, it has become an institutional effort in the form of establishing non-profit organizations all over the Muslim World.

⁸⁹. *Ibid.* p 68.

⁹⁰. Mashāṭ, *op.cit.*, p.19.

⁹¹. *Ibid.* p.21.

⁹². Al-Ghazālī, *op.cit.*, p.225.

The following are some examples of that concern:

On the local level: there is a growing number of voluntary organizations working in various fields. This is in addition to the voluntary efforts of individuals all over the Islamic World⁹³.

At regional level: the appearance of coordination and cooperation among voluntary organizations, especially during disasters and crisis⁹⁴.

On the International level: the establishment of the Organization of Islamic Conference (OIC) came as a result of the feeling of necessity to build an economic, political, social cooperation among Islamic countries. The offshoot of the OIC was a group of specialized organizations⁹⁵.

⁹³. The following are numbers of voluntary organizations in some Islamic Countries:

- Bahrain: 66 (1992).
- Egypt: 13239 (1991).
- Jordan: 587 (1992).
- Kuwait: 55 (1992).
- Lebanon: 1302 (1993).
- Morocco: 159 (1993).
- Palestine: 444 (1992).
- Qatar: 3 (1988).
- Saudi Arabia: 125 (1992).
- Sudan: 262 (1991).
- Oman: 16 (1989).
- Syria: 628 (1992).
- Tunis: 5286 (1993).
- United Arab Emirates: 89 (1992)
- Yemen: 223 (1992).

refer to Qandīl, 'Amānī, *Citizens*, Civicus, World Assembly, Washington D.C., USA, 1994, p. 163.

⁹⁴. Example for natural disasters in some Islamic countries: the floods of Bangladesh, Afghanistan, Somalia, and the Africa Famine.

⁹⁵. Organizations of Islamic Conference:

- Financial Organizations: Islamic Development Bank.
- Political Organizations: General Secretariat for the organization of Islamic Conference.
- Da'wa Organizations: World Muslim League.
- Relief Organizations: International Council for Relief and Da'wa.
- Science Organizations: Islamic Jurisprudence (Fiqh) Complex, Qur'ān Scientific Miracles Complex, and the Islamic Universities in the following countries: Malaysia, Madīna (Saudi Arabia), Niger, Uganda, and Pakistan.

1.5. Summary

1. The main objective of this chapter was to search for the foundations of voluntary work whether from Western or Islamic perspectives. Naturally this will exhibit dimensions, similarities and differences of both concepts. The Western perspective raises various definitions for voluntary work according to different concerns whether economic, social, or developmental. In addition to concerns related to United Nations presentations, and also definitions within the framework of social work.

Generally speaking, all of those definitions agreed on the fact that voluntary work is a human effort (whether physical or mental), delivered by individuals without expecting any return. Where there is a material return; it could be considered for covering some expenditure. In addition this effort springs from an internal motive without any external pressure, seeking to shoulder social responsibility for certain parts of society and presenting proper support.

1. Regarding Islam's perspective, it presents a linguistic definition that depends on social responsibility, selection, free will, and motivation. It also presents a legislative definition, which states that voluntary work is the work performed without compulsion, not imposed but recommended, depends on personal initiatives and seeks reward from the Divine. Finally the terminological concept views Islam as social religion that pays attention to individual's lives and society as well. But society's interest is the ultimate priority. Naturally, this kind of care will guarantee society's cohesion.
2. It was essential to highlight characteristics of development in Islam after observing the direct connection between voluntary work and development. Those characteristics were comprehensiveness, balance, justice, sufficiency, responsibility, human welfare, and realism.

3. As evidences, group of examples and applications from the Qur'ān and Sunna were submitted in this part of the research. It was an attempt to prove the grass rooting of voluntary work in Islam. The diversity in terms used in the Qur'ān and Sunna to indicate voluntary work is clear. This diversity will allow wider understanding, which will broaden fields of work and base of beneficiaries.
4. Discovering the foundations of voluntary work ingrained in Islam was important to differentiate between the Islamic system and other systems . Those foundations were classified as follow:
 - Islamic value system as states in the Qur'ān and Sunna.
 - Human being is the target of that work.
 - Assistance and support is considered to be the right not the privilege of needy.
 - Enforcing social justice among individuals.
 - Openness to others' experiences whilst preserving Islamic identity.
 - Building a motivation system, whether in secular life or the hereafter.
 - Establishing positive change.
 - Encouraging public participation.
 - Encouraging the participation of women.

When evaluating the above foundations of voluntary work in Islam, I concluded the following:

- They comprise a psychological, financial, social, technical, and physiological dimension.
- They seek to guarantee the completion of a voluntary work structure, which is mentioned within Islamic developmental philosophy.

5. Finally, this chapter ended by submitting a group of actual voluntary applications from Islamic history. Whose service was not limited to human beings only, but also covered animals as well.

It is worth mentioning that voluntary work nowadays follows an institutional framework through establishing organizations concerned with this kind of work.

Chapter (2)

Pages: 48-80

2. The Islamic Contemporary Status of Voluntary Work

In chapter (1) I attempted to show the foundations of voluntary work through viewing terms, concepts, and the basis of voluntary work from both Islamic and Western perspectives.

In this chapter, I shall examine the geographical, economic, social and human background of the Islamic World, in order to identify the importance of its international position. I shall also glance at potentials within the Islamic World whether at the economic, social or human level.

Consequently, this chapter will comprise of the following topics:

2.1. General introduction and background.

2.2. Reasons for backwardness and obstacles of development in the Islamic world.

2.3. The current situation of Islamic voluntary work.

2.4. Summary.

2.1. General Introduction and Background

The Islamic world⁹⁶ enjoys a strategic location with huge natural and human potentials. The following overview might assist in completing a mental picture to show the importance of its resources and location.

2.1.1. Geographical Position⁹⁷:

The Islamic World occupies extensive areas of Asia and Africa, whereas Mecca is considered the heart of the Muslim World. This area extends from longitude 141-5DE, the eastern boundary of the Republic of Indonesia, to 17-30DW, near Cape Verde, on which Dakar, the capital of Senegal, stands now. In other words, the Islamic World extends 158-45D of longitude. It also extends from latitude 13DS, the southern border of the Republic of Comoro, to 42-15D N, the northern border of Turkey. It spans 55-15D of latitude, with the equator in the southern sector and the Tropic of Cancer in the northern part of the globe. This location places most Islamic states within the tropics, with their diverse climatic and vegetation patterns and the rest within warm and moderate zones. As a result of this extensive geographical range, Islamic states encompass a varied array of the human race, i.e., Caucasian, Negroid, and Mongoloid. The Islamic World occupies a strategic, central position among the World continents. It controls long seafronts on the Atlantic, Indian and Pacific Oceans, as well as important inland seas, including the Mediterranean, Red Sea, and the Arabian Gulf. This position has played an important role in controlling world transportation and trade. With the inauguration of the Suez Canal in 1869, contact between the Indian Ocean and Red Sea, the Mediterranean and Atlantic Ocean were facilitated.

The previously mentioned Straits of inland seas are Gibraltar, Bāb Al-Mandab, Hurmuz, the Phosphorus and the Dardanelles, which became strategic targets for

⁹⁶. Al-Marja, Muwaffaq Banī, *AL-Muyassara Encyclopaedia of Islamic World*, Kuwait international Institution, State of Kuwait, 1987, pp.24-43. Also *the Cultural Atlas of Islam*, Fārūqi, Ismā'il & Fārūqi Louis, Macmillan Publishing Company (N. Y) U.S.A., Collier Macmillan Publisher (London), U.K. Provided by the International Institute of Islamic Thought (III T) 1986, pp. 266-271.

⁹⁷. Ministry of Planning, *Encyclopaedia of the Islamic World*, State of Kuwait, 1991, pp. 91-104. See appendix (Map 1).

super powers, who could safeguard their international commercial concerns by dominating them.

Hence, those super powers repeatedly managed to occupy most of those Straits during various periods of history. Although Islamic states⁹⁸ have freed themselves from this occupation, their vital geographical location still remains a target for the ambitions of great powers. Another strategic potential is natural fresh water: such as rainwater⁹⁹, rivers¹⁰⁰, and underground water¹⁰¹. There is also desalinated sea water¹⁰², and the water from treated sewage treated water¹⁰³ both dependent on human effort.

⁹⁸. *Ibid.* p102. Statistics of the Islamic Conference Organization (ICO) indicates: there are 46 Islamic States in Asia and Africa, comprising 22 Arab States (14 in Asia and 8 in Africa), 15 non-Arab African Islamic States and 9 non-Arab Asian Islamic states. The total area amounts 25,018,270 Km². 15,184,790 Km² (60.7%) in Africa and 9,833,480 Km (39.3%) in Asia. This area represents 19.13 % of the total land area of the world.

⁹⁹. *Ibid.* p.102. Rain occurs in most Islamic States, especially those lying within humid and semi-humid climate zones, characterised by long and heavy rainy seasons. It is important to take into consideration that rainwater is a marginal resource, which cannot be relied upon for major agriculture needs.

¹⁰⁰. *Ibid.* pp.102-103 This is the backbone of agricultural water supplies. Since most rivers have seasonal floods, number of Islamic states constructed large and small dams. Major rivers are Nile, Niger and Senegal in African sector, and the Tigris, Euphrates, Indus and Ganges in the Asian sector. The Nile is the longest river in the whole world, and plays a crucial role in providing water for Egypt and Sudan. The waters of the Nile were controlled by Nile construction of Aswan and High dam in Egypt. In Sudan they built Sinār, Jabal-Al-'Awliā' and Khashm Al-Girba. States on the banks of the Niger River have built Markālā dam in Mali, and the Kumpinga dam in Burkina Faso. The Senegal River States have also constructed a number of dams, such as Fum Glita in Mauritania, Dima and Manantali in Senegal. Countries along the Tigris and Euphrates (Turkey, Syria, and Iraq) have also constructed number of dams, such as Keeban and Harfani in Turkey, the Euphrates in Syria, and Sāmarrā', Darbani Khan and Ḥabāniā in Iraq. In Pakistan where they constructed Sakour, Tarbilla, Kalabaq, Managala, and Khanpour, in addition to two important barrages named Loyd and Ghulām Muhammad. In Bangladesh they built Ganges-Kubada and Karna Fouly dams. In Morocco, Muhammad V, Wādī Um-l-Rabī' and Wādī-Falāḥ. In Libya Mjaineem and Wādī Darnam and in Saudi Arabia the dams of Wādī Abhā and Wādī Jāzān.

¹⁰¹. *Ibid.* p. 103. This is a vital resource in regions without rivers. It is also a store for regions with seasonal rainfall, in the event of drought. It is mainly used for agricultural purposes in the Arabian Gulf States and the Sahara, Al-Wādī Al- Jadīd in Egypt. In Libya they have started to use this resource in the Fazān basin project and in Kufra. In Mali they started a comprehensive survey to identify the volume of underground water. The United Nation Development Program has undertaken to dig a number of artesian wells in the Comoro Islands

¹⁰². *Ibid.* p104. New water resources have been provided in some Islamic states especially the Arabian Gulf States. In Kuwait for instance, the total capacity of desalinated water is approximately 120 million gallons per day. Saudi Arabia, Qatar, and United Arab Emirates, also have huge desalination plants.

¹⁰³. *Ibid.* p.104. This resource, introduced through technology, provides water for agricultural and forestry purposes.

2.1.2. Population Conditions¹⁰⁴:

The total population of Islamic Conference Organization (ICO) states is stated as 851 million (1985 census estimates), representing 18% of the total world population. In Asia 546.5 million and in Africa 304.6 million.

They could be grouped as follow:

- More than 100 million: in Indonesia, Bangladesh, and Pakistan.
- From 40-50 million: in Nigeria, Turkey, Egypt, and Iran.
- Slightly over 20 million: in Algeria, Morocco, and Sudan.
- From 10-20 million: in Afghanistan, Iraq, Malaysia, Uganda, and Saudi Arabia.
- From 5-10 million: in Cameroon, Chad, Guinea, Niger, Mali, Burkina Faso, Syria, Tunisia, and Yemen.
- From 1-5 million: in Benin, Gabon, Jordan, Somalia, Lebanon, Libya, Mauritania, Kuwait, Sierra Leone, and UAE.
- Less than one million: in Maldives, Qatar, Bahrain, Comoros, Djibouti, Brunei, Gambia, and Guinea-Bissau.

The increase of population in ICO states is a result of a rising birth rate¹⁰⁵ combined with a fall in the death rate. This population growth¹⁰⁶ provides labour for various sectors and a large market for consumer goods.

At the same time population growth increases demand for available resources and increases the burden on services provided by the state. According to 1985 figures, the

¹⁰⁴. *Ibid.* p.107. See appendix (Map 2).

¹⁰⁵. *Ibid.* p106. Islamic states are characterized by a high birth rate, which ranges between 30-50 births per 1000. In some countries figures reached more than 50 as in Niger and Benin. This average is common in African Countries. In Asian countries the average ranges between 30-50. The differences between African and Asian countries policies adopted by most Asian countries in birth control programmes and their economical reflections. Also Islamic states witnessed a fall in death rates due to improvements in health conditions and nutrition. This increase in population has resulted in increased pressure on resources. Furthermore, the higher ratio of births to deaths has led to an increase in the relative size of the young age group, which has in turn led to an increase in the ratio of the non-productive population.

¹⁰⁶. *Ibid.* p.107. Population growth rate in Islamic states is among the highest in the world, with an average of 3.05% compared with 1.9% for the rest of the world, and between 2% and 3.5% in the developing countries.

average density of population for all Islamic states is about 33 persons per km. Although this density varies among countries.

They could be grouped into the following:

- Very high density more than 250 persons per km²¹⁰⁷
- High density 250-100 persons per km²¹⁰⁸.
- Average density 100-25 persons per km²¹⁰⁹
- Low density less than 25 persons per km²¹¹⁰

However, high population-density is not a reliable index of economic development or pre-positions for economic progress. In many developing countries and under-developed areas where resources are very limited, a high population density is an obstacle to economic development. In these countries, population increase constitutes a burden on the food supply.

This in return leads to further decline in living standards. For example in the year 1965-1985 calorie intake fell from 1904 to 1804 a day in Bangladesh, from 1860-1810 in Mali, from 2145-2074 in Somalia, from 1836-1784 in Sierra Leone, and from 2393-1733 in Chad¹¹¹. As for, mostly, economical reasons (such as migration to find work) male births exceed female births in Islamic states. The highest is found in Qatar, Kuwait, Saudi Arabia, and UAE. Whilst the lowest is in African Islamic states.

The populations of Islamic states could be classified into two categories: economically active and economically inactive. The former group includes people

¹⁰⁷. Including Bangladesh (751), Bahrain (742), Maldives (633), and Lebanon (250).

¹⁰⁸. Including Comoro (207), Pakistan (125), Kuwait (115), and Nigeria (108).

¹⁰⁹. Most Islamic states fall in this category such as Uganda, Senegal, Iraq, UAE, Benin, Brunei, Egypt, Morocco, Jordan, Qatar, Tunisia, Turkey, Malaysia, Iran... etc.

¹¹⁰. Including Libya, Guinea, Algeria, Mali, Saudi Arabia, Sudan, Somalia, Oman, Niger, Chad, Yemen

¹¹¹. *Ibid.* p. 109.

actually employed and unemployed but available for work. The latter includes all others.

The economic activities fall into the following categories¹¹²:

- Basic activities: includes hunting, fishing, farming and animal husbandry.
- Advanced activities: covers industry and its various sectors.
- Tertiary activities: include trade, commerce, transport, and services.

What is noticeable about the labour force distribution in the Islamic World, is that some countries have a surplus productive population, while others have a shortage. Therefore, labour migration involves a transfer of productive manpower from surplus¹¹³ to shortage countries¹¹⁴. The major trends in the occupational structure of the Islamic World are: deserting agriculture and animal husbandry for activities such as mining, industry and services. Increased participation of women in the labour force.

2.1.3. Food Situation:

Agriculture, husbandry and fishing provide the main sources of food in the Islamic World. The importance of each of these resources depends on geographical and human circumstances, which vary from one country to another, even from one region to another in the same country.

This disparity is ascribed to the great expansion of the Islamic World that varies in climate, vegetation, soil, relief and water resources, all of which play a basic role in agricultural production. In addition there are human resources which are considered the necessary element in utilizing natural resources.

¹¹². *Ibid.* p 114.

¹¹³. *Ibid.* p. 115. Countries with a surplus workforce : Pakistan, Egypt, Yemen, Bangladesh, and Iran.

¹¹⁴. The Arabian Gulf States have shortage of labour.

The following are important agricultural products in the Islamic World: cereals¹¹⁵, fruit¹¹⁶, vegetables¹¹⁷, sugar¹¹⁸, Vegetable oil¹¹⁹, root crops¹²⁰, meat¹²¹, poultry meat¹²², dairy products¹²³, and fish¹²⁴.

2.1.4. Economic Condition:

The Human Development Report issued by the United Nations Development Program (UNDP), indicated the following:¹²⁵

-States enjoying high human development potentials:

¹¹⁵. *Ibid.* pp.123-124. Cereal production reached 195 million tons in 1985. Rice comes at the top producing 38 million tons per annum, which equals 16% of international production. Leading rice producing countries are Indonesia, Pakistan, Bangladesh, Malaysia, Egypt...etc. Wheat comes second representing quarter of the total cereal production 57 million tons. Leading countries are Turkey, Pakistan, Morocco, Saudi Arabia...etc. The Islamic World is providing nearly 10% of total world production. Corn, Maize, Sorghum, and Barley together with other hard cereals make up most of the remaining proportion of cereals (about 50 million tons). Corn comes first (Indonesia, Turkey, Pakistan, Nigeria, and Egypt). Maize is produced on large scale in the south of Sahara Desert. .

¹¹⁶. The Islamic World produces about 4/5 of the world's dates. Production increase from 41.8 million tons with an annual increase of 3.9%, with production per individual increasing from 55 kg per annum, compared with the world average of 66 kg.

¹¹⁷. Vegetable production increased at a rate exceeding that of fruit, reaching 4.8% per annum (from 47.5 to approximately 60 million tons).

¹¹⁸. *Ibid.* p.124. The Islamic World produces sugar crops: sugar cane and sugar beet. Pakistan is the major producer accounting 32 million of the total world production of 941 million (3.4% of total world production).

¹¹⁹. *Ibid.* p.125. Vegetable oil is a staple food item particularly in regions with a low standard of living. A Wide variety are grown mainly palm, coconut and olive oil. Palm oil accounts for more than 4/5 of the world production. Cottonseed and peanut oil (about 16% of world production). Sesame oil (about 25% of world production). Producing countries are Pakistan, Saudi Arabia, Bangladesh, and Morocco.

¹²⁰. *Ibid.* p.125. The Islamic World produces a number of root crops such as potato (produced by Turkey, Egypt, Iran and Bangladesh). Sweet potato (Indonesia and Nigeria). Manioc and Yam (Nigeria). Production exceeds 21.2%, per capita, production increased from 70-90 kg per annum, compared with world average of 120 kg.

¹²¹. *Ibid.* p.125. Meat production exceeds 9.7 million tons per annum. Leading producers are Pakistan, Iran, Turkey, Indonesia Sudan, and Egypt. Per capita production is 11 kg per annum compared with 31 kg for the world average. The Islamic world is suffering from a deficit in the balance of trade for meat.

¹²². *Ibid.* p.125. Poultry production reached 2.9 million tons per annum. All of Islamic World suffers from deficit a (except Turkey). The largest deficit was in Saudi Arabia, Kuwait, Iran, Iraq, UAE.

¹²³. *Ibid.* p.126. The Islamic world is considered very weak in producing dairy products (about 34.7 million tons per annum). It imported 1400 million dollars worth in 1985.

¹²⁴. *Ibid.* p.126. Islamic states produced nearly 7 million tons of fish in 1986. Per capita production reached 7 kg, compared with 17 kg for the world average. Leading producers are Indonesia 30% of Islamic production and Bangladesh 3/4 million tons.

¹²⁵. UNDP 1996 Human Development Report, p.225.

57 States that enjoy a high human development standard include only six Islamic States¹²⁶. In 1998 they increased by one country (Libya)¹²⁷.

The other Islamic States are classified in the middle or low standard States in term of human development¹²⁸.

- Regarding classification by total income: Only four Islamic countries fall into classification of high income.¹²⁹
- The other Islamic States are classified under the medium or low-income group.
- As for industrial classification: Islamic States are classified either under developed or poor States.¹³⁰
- As for general classification of Islamic States within the framework of the 1995 Human Development Directory for Developing States, this varies according to the criteria set by the UNDP.¹³¹

The vast agricultural lands, water resources, and variety of climates in the ICO contributed to the existence of a wide range of agricultural products. Those commodities¹³² constitute an important part of the economy of the ICO states whether internally or externally as a source of foreign exchange.

Besides the agricultural wealth, Islamic states enjoy huge natural resources, on the top of those natural resources is oil.

¹²⁶. *Ibid.* p225. These States are Bahrain, Brunei-Darussalam, Kuwait, Malaysia, Qatar, U A E

¹²⁷. Libya joined this classification, UNDP, *Report 1998*, p224.

¹²⁸. UNDP, *1996 Report*, p.225, and also 1998, p.224. See appendix (table 1) and (table 2).

¹²⁹. *Ibid.* 1996 p226, and *ibid.* 1998. p.225.

¹³⁰. *Ibid.* p.227. *Ibid.* p.226.

¹³¹. *Ibid.* p.21, (table 2),

¹³². *Ibid.* pp132-136. Major Agricultural Commodities: rubber, fibber, cotton, jute, coffee, tea, cocoa, wheat, corn, maize, rice, and root crops...etc. In addition to Natural Pastures and Forestry.

In addition to the great stockpile of oil¹³³, large quantities of natural gas are available and have been discovered in most Islamic states.

Natural minerals¹³⁴ are also available and there is great potentials for the manufacturing industry¹³⁵.

As a response to the international trend, the services sector witnessed rapid growth . It is comprises of three types: trade; transport and distribution; and management and services¹³⁶.

2.1.5. Educational Situation:

The Educational system in every nation is a basic mean for maintaining identity and continuity, as well as for regulating among generations, individuals and national culture. Education is the mean that secures interaction between all sectors of a given nation, and between that nation and the rest of the world. It is the process of building proper and suitable lives of humans.

Education, in Islam, is an approach to thinking. It is a way of life and a system of upbringing and care. It is also a perception of relations between the Divine (the Creator) and humanity (the created). The Qur'ān states: "He begetteth nor, nor is He

¹³³. World Bank Reports indicate that the oil industry accounts for 70% of the GNP in Kuwait, 50% in Saudi Arabia, 63% in Libya, 46% in Iraq and 44% in Algeria. In those states oil plays the dominant role in the whole economy. It plays an important role in world economies and politics. Several of these countries are key members in OPEC as well as OAPEC. They contribute in 33% of total world oil production. Also they possess large reserves (more than 50% of the world total).

¹³⁴. *Ibid.* pp.136-137. There are countries in which minerals and manufacturing industries together contribute between 20-40% of GNP. They include Egypt, Jordan, Mauritania, Syria, Morocco, Tunisia, Pakistan...etc. Several of these countries have diversified mineral resources, while others have only one major resource such as phosphate in Morocco and Jordan, iron ore in Mauritania, bauxite in Guinea, uranium in Nigeria, diamonds in Sierra Leone and natural gas in Afghanistan.

¹³⁵. *Ibid.* pp.138-139. A significant increase in the contribution of the manufacturing industry was seen in Tunisia (24% to 33%), Algeria (34% to 44%), Turkey (25% to 36%), Indonesia (13% to 32%), Nigeria (19% to 29%), and Sudan (9% to 15% etc).

¹³⁶. *Ibid.* p139. The size of this sector varies from country to another. It reached 63% of GNP in Jordan, but only 18% in Uganda. Countries in which this sector accounts for more than 50% of GNP include Tunisia, Sudan, Syria, Egypt, Yemen, Gabon and Senegal. The ratio in most other countries ranges between 30-40%.

begotten; there is none like Him.¹³⁷”, and regarding relations among individuals, The Qur’ān states: “O mankind! We created you from a single pair of male and female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honoured of you in the sight of God is (the one who is) the most righteous of you.¹³⁸”. Concerning relations between humanity and the world, The Qur’ān states: “ Not for (idle) sport did we create the heavens and the earth and all that is between.¹³⁹”

Every Muslim is urged to learn in order to enable establishing a good life. Education the person guide in doctrine, behaviour and dealings with others. Learning will also guide a Muslim to contribute to constructing a community whose system, legislation, institutions and ways of life are based on the teachings of the Qur’ān, the Prophet’s tradition and the wisdom of diligent Muslims (Mujtahidīn and Fuqahā’).

Also it is the responsibility of Muslims to provide education and care for their and for family members. Furthermore, educating society members and spreading knowledge is a significant task. It is the task of prophets and messengers of the Divine. It became a duty that every Muslim must pursue.

Today the whole world is witnessing an explosion of knowledge. The gap separating informed, knowledgeable individuals and communities from the rest is widening day by day. Knowledge has become the strongest mean in the struggle for superiority and dominance. In such situations, it becomes the responsibility of the Muslim community to provide its individuals with all possible opportunities for the type of education that will prepare them effectively for life¹⁴⁰.

¹³⁷. Sūra Al- 'Ikhlaṣ 112: 3-4

¹³⁸. Sūra Al-Hujurāt 49: 13.

¹³⁹. Sūra Al- 'Anbiyāa' 21: 16.

¹⁴⁰. *Encyclopaedia of the Islamic World*, pp.148-149.

2.1.6. Health Services:

Normally, Ministries of Health in Islamic states supervise all activities related to health, although they do not administer such activities as provision of drinking water and sanitation. In some countries, the Ministry of Social Affairs cooperates with the Ministry of Health in offering health-care services. In most Islamic states, the government or public sector provides the greater part of preventive, remedial, rehabilitative and supporting health services to the public, either free of charge or for a nominal fees. On the other hand, the private sector offers health services at a cost or because prescribed by the health sector, or partly funded by the government.

To lighten the economic burden of health services, a number of Islamic states have applied a system of medical insurance to certain categories of the population enabling them to receive expensive medical services at a manageable cost¹⁴¹.

In certain Islamic states, great numbers of traditional medical practitioners, herbalists, and spiritual advisors offer their services to the public, despite their unofficial existence. They should be registered by the medical authorities¹⁴².

In many Islamic states, traditional midwives render services connected with childbirth, despite legal restrictions imposed upon their practice. However, for economic, social and cultural reasons, many families still prefer these services even when similar modern services are available. In light of this culture some Islamic states organized this profession by training traditional midwives and made use of their services as an extension of official medical services¹⁴³. In most Islamic states, public medical services are organized in a pyramid form, where the base consists of primary health-care units. The second level includes public hospitals with outpatient clinics

¹⁴¹. Kuwait National Assembly (Parliament) has passed ,recently, a bill of medical insurance.

¹⁴². *Ibid.* p155. Among these states are Pakistan, which has a well established Greek-based medical system; and the Islamic Republic of Iran, Egypt, Bangladesh, Malaysia and Indonesia, where the use of medical herbs is wide spread. Pakistan alone has over 35000 traditional practitioners; and traditional religious healers still playing an important role.

¹⁴³. *Ibid.* p.155.

that treat patients referred to them from the first level. The third level consists of specialized hospitals and centres that receive patients from the second level.

Usually, in most Islamic states, hospitals and well equipped health centres are built in major and main cities. The local hospitals and community health centres in small towns and rural areas are less equipped, understaffed and without regular and adequate medical supplies; thus, they are incapable of offering health care¹⁴⁴.

In some Islamic states arrange mobile health teams that provide services to inhabitants of remote areas. In other affluent Islamic states, such in Brunei Darussalamām, flying squads extend emergency health care.

Decentralization, collective work and public participation were strategies followed by some Islamic states to elevate the standard of health and medical care.

The labour for running medical and health facilities differ from one country to another. Whereas in some countries they suffer from surplus in physicians and nurses¹⁴⁵, but in others they suffer from a shortage¹⁴⁶. However, since the health sector alone cannot handle all elements required for health development, mechanisms are necessary to coordinate this sector with other developmental sectors.

In most Islamic states, the Council of Ministers represents the highest level of coordination among all sectors on the national level. Otherwise, this is carried out by joint ministerial committees, usually chaired by Prime Ministers¹⁴⁷.

In some Islamic states Ministries of Planning are the mechanism that practices coordination among all sectors. Some are using coordinating committees or councils. Mechanisms vary from one place to another according to the style of management that is running the state.

¹⁴⁴. *Ibid.* p.156. Religious non-Muslim missionaries undertake offering health and medical services. They concentrate their activities in deprived regions, offering primary health care such as maternity and childcare and certain secondary therapeutic services as in Chad and Uganda.

¹⁴⁵. *Ibid.* p156. Egypt, Jordan, and Pakistan are examples for countries suffering form a surplus.

¹⁴⁶. States of the Gulf region are an example for countries suffering from a shortage of medical staff.

¹⁴⁷. *Ibid.* p.157.

The concept of coordination stretches to exceed national level reaching coordination among Islamic states. This kind of coordination exists, due to the similarity in difficulties faced by those nations.¹⁴⁸

The developed states need to gather their resources and develop their potentials to face all health problems, but a number of obstacles¹⁴⁹ are blocking the way.

Those obstacles could be summarized as shortage of funds, poor preparations of hospitals, poor administrative policies and systems, unqualified staff and old technology.

International and bilateral cooperation makes an important contribution to health development in developing countries. It allows governments to augment financial and material resources necessary for health development. At the same time, it makes available technical and technological capabilities used at the international level and in developing sister states. All Islamic states cooperate on the international level with United Nations Agencies concerned with health issue¹⁵⁰.

Generally speaking, health conditions in Islamic states vary according to the financial situation of the existing government. In rich oil countries, health care is gaining attention from the government so people are able to get adequate public and private health services. This variation in health issues related to the economic situation of a

¹⁴⁸. *Ibid.* p158. Mechanisms of coordination among Islamic states include Council of Arab Health Ministers, Arab Gulf States Council of Health Ministers.

¹⁴⁹. *Ibid.* p158.

¹⁵⁰. *Ibid.* p158. Those UN organizations are World Health Organization, United Nations Children's Fund, United Nations Fund for Population Activities, the International Bank for Reconstruction and Development and the United Nations Development Program. Besides other development agencies such as United States Agency for International Development as well as Canadian, Danish, Norwegian, German and French agencies. In addition to Arab and Islamic Development Funds.

country can be observed in infant mortality and life expectancy at birth¹⁵¹, nutrition¹⁵² and child mortality rates¹⁵³.

Islam plays a significant and vital role in Muslim's health. Muslims struggles to overcome all bad habits and customs that might be harmful to individual's health, as well as fighting all matters that might lead to harm or illness in human beings. Islam forbidden the drinking of alcohol and all kinds of drugs that affect the mind. Islam also requires safety and sanitation of the environment, which helps protect individuals from being infected by any virus or microbe. Islam aims at protecting human beings from all kinds of touchable as well as untouchable diseases and illnesses. The stage of life must be clean and proper for Muslims to accomplish their task, which is development of earth. Individuals must be qualified physically and mentally for this great mission.

2.1.7. Social Condition:

The social care system in Islam is based on the bond between an individual and the group. There must be solidarity and cooperation among people in the interest of all. This is the Qur'ānic framework that guided Islamic society to strive for social justice. It is within this framework that social conditions in modern Islamic states must be viewed. Problems facing people require state intervention, using relevant services to seek change whilst keeping in mind Islamic values. Social change during the second half of the twentieth century was probably more profound than in any previous period. That change was characterised by its rapid pace and comprehensive effect in all countries of the world.

The major characteristic of those changes which continue into the twenty first century is an increasing trends towards urbanization and industrialization. The population of Islamic states is increasing rapidly, especially in cities, putting more pressure on urban centres and affecting society as a whole.

¹⁵¹. *Ibid.* p160.

¹⁵². *Ibid.* p160. The main indicator is low birth weights (less than 2500gms). Whereas rate ranged from 10 to 50% in 14 low income Islamic states. 0 to 25% in low medium income states. 4 to 10% in six high medium incomes states. 5 to 7% in four high income, exporting states.

¹⁵³. Mortality rate See appendix (Map 3).

Continuing migration from rural areas in Islamic states is a major social phenomenon contributing to the problems of urban expansion. These migrations are result of various factors, including search for work and desire for an improved standard of living migrant. Cities also provide haven for refugees, both internal and external¹⁵⁴. Immigration from outside the state is another source of social pressure and problems. The most significant migration of this type occurred in the Gulf region following the rise of oil prices.

This rapid urban growth required large numbers for the labour force, which was not available due to the shortage in skilled workers and an limited population. This foreign work force was comprised of over 100 nationalities. They had and continue to have their own economic and social problems relating to work, income, housing, social services and social adaptation.

These problems require the collection of all potentials in a network of institutions and services to cope with the pressure. Urbanization made social relations more complicated by accelerated pace of life and high mobility as well as by weakening social bonds. The new pattern of life can be characterised by varying values and changes in social status, structure, and the function of the family, as well as a more materialistic view of life.

2.1.8. Islamic Minorities in Non-Islamic states:

Whilst we are observing Islamic situation in Islamic states, it is also proper to identify the existence of Muslims in Non-Islamic states.

¹⁵⁴. *Ibid.* p.173.

Beginning with:

- The Islamic Minority in Asia.

They are Muslims living in: India¹⁵⁵, Sri Lanka¹⁵⁶, Burma¹⁵⁷, Thailand¹⁵⁸, Indo-China (Vietnam, Cambodia, Laos)¹⁵⁹, Philippines¹⁶⁰, China¹⁶¹ and Central Asia¹⁶².

- Islamic Minority in Europe: they are Muslims living in Europe. Albania¹⁶³, Yugoslavia¹⁶⁴, Greece¹⁶⁵, Crete Rhodes¹⁶⁶, Bulgaria¹⁶⁷, Romania, Hungary¹⁶⁸ and the late Soviet Union¹⁶⁹.

¹⁵⁵. *Ibid.* pp179-180. Muslims in India constitute 12%, according to 1971 census.

¹⁵⁶. *Ibid.* p 179 Muslims in Sri Lanka are about one million (8% from total population)

¹⁵⁷. *Ibid.* p181. They represent 7% 2,100,000 of total population, living in capital city of Rangoon.

¹⁵⁸. *Ibid.* p181. They are 12%. They live mainly in the southern part in Pattani and around Bangkok.

¹⁵⁹. *Ibid.* p183. In Vietnam they are 3% (245000). In Cambodia 2% (805000). In Laos 37000.

¹⁶⁰. *Ibid.* p183. They represent 11% of the total population concentrated in southern part.

¹⁶¹. *Ibid.* p183-188. Muslims in China are found in the following regions: Eastern Turk Stan, inner China, and Coastal Regions. They are estimated approximately 25 million.

¹⁶². Those Republics comprise the following states:

- Azerbaijan: the total population reached 6.7 million, Muslims represent 78%.
- Uzbekistan: total population reached 18.5 million, Muslims account 65.5%. Higher Islamic Council supervises religious affairs in Tashkent. *Ibid.* p 207.
- Tadzhikstan: population estimated 5.4 million, 98% are Muslims. *Ibid.* p.208.
- Turkmenistan: total population is 3.3 million. It is the smallest central Asia Republics in term of population. 90 % are Muslims. *Ibid.* P208.
- Kazakhstan: total population 16 million, Muslims represents 68%. *Ibid.* p.209.
- Kirghizia: population 4 million, Muslims 92%. *Ibid.* p.209.

¹⁶³. Total population is around 3 million. Muslims 72% (1,617,000).

¹⁶⁴. The following is Muslim distribution in Late Yugoslavia Republic:

- Serbia: total population 9000000 million, Muslims 6.1% (1450000).
- Croatia: total population 5000000 million. Muslims 0.2 (10000).
- Bosnia and Herzegovina: total population 4250000 million. Muslims 33.5% (1423000).
- Macedonia: total population 1700000 million. Muslims represents 22.7% 387000.
- Montenegro: total population 600000. Muslims are 12.5% (75000).
- Slovenia: total population: 1650000 million. (Information not available).

¹⁶⁵. Population of Muslims in Greece is about 200000. For more details refer to *ibid.* p. 192.

¹⁶⁶. Muslims were discriminated and expelled from Rhode and Crete. *Ibid.* p. 193.

¹⁶⁷. Muslims total of 1.5 million. *Ibid.* pp. 193-194.

¹⁶⁸. In Romania Muslims are 51000, whereas they are 120000 in Hungary. *Ibid.* p. 194.

¹⁶⁹. Muslims are spread in the following:

- Muslims in Soviet Armenia: population is 2 million, Muslims 340000 (12%). *Ibid.* p. 195.
- Armenia: The Council for Islamic Religion for Trans Caucasus is located in Baku manages the affairs of Muslims in Azerbaijan, Georgia, and Armenia. *Ibid.* p. 195.
- Statistics are not available for Muslims in Georgia. *Ibid.* pp. 195-196.

- Islamic Minority in Africa: Muslims have also settled in:

Liberia¹⁷⁰, Ghana¹⁷¹, Kenya¹⁷², Mozambique¹⁷³, Malagasy¹⁷⁴, Mauritius¹⁷⁵, Burundi¹⁷⁶.

After all this given information about the Islamic world, we could conclude that Muslims all over the world are facing difficulties on social, economical, political, cultural, and psychological levels. Their efforts and potentials must be coordinated to enable them face the New World Order. The coming future is the era of alliances strategic cooperation and teamwork.

¹⁷⁰. Muslims in Liberia represent only 1% of total population (35000). *Ibid.* p.210.

¹⁷¹. The total population 13.5 million, Muslims represent 2.6 million. *Ibid.* p. 210.

¹⁷². The total population is over 22 million, Muslims 7.7 million (35%). *Ibid.* p. 212.

¹⁷³. Muslims are estimated at 3.6 million (25%). *Ibid.* p. 212.

¹⁷⁴. The total population is about 10.6 million, with 2.6 million Muslims (25%). *Ibid.* p. 213.

¹⁷⁵. The total population is 1.04 million, Muslims represent 18% (189000). *Ibid.* p. 214.

¹⁷⁶. The total population is 4.95 million, Muslims represent 1.9% (95000). *Ibid.* p. 214. Al Fārūqi in his Atlas of Islam gave 20% (863000).

2.2 Reasons for Backwardness and Obstacles of Development in the Islamic World

The question that arises here is: What are the reasons for backwardness in the Islamic world despite its great potentials? The answer for the above question may be found by considering the following headings:

2.2.1. Absence of an integrated outlook for development.

Most of the Muslim World seems to suffer from a state that lacks integrated endeavours that should work in a parallel manner for the success of the development process. A development process requires comprehensive understanding, not only for coordination purposes, but also for melting all these efforts within the framework of one philosophy accepted by the whole society to achieve the aspired objectives.¹⁷⁷

2.2.2. Prevailing social values¹⁷⁸

Values play an important role in forming the cultural, social, economical and political texture of societies. This might negatively impact on the development process, because society members might refuse the process of change, which accompanies the process of development. They might even resist this change by using all possible means.

Traditional values in the Islamic World may result in the following:

- A refusal to recognize the important role of women: Neglecting the role of women in the building of societies means that half of the potentials in a society is neglected particularly, nowadays that witnesses great achievements by women on all levels. There are two types of women: working and non-working women. The Efforts of working women is essentially needed either in fields related with feminine matters or other fields in which women have proven their superiority such as customer services, computers...etc. Regarding non-working women, they can be trained to be involved in the development process at times suitable to them

¹⁷⁷. Al-Jawhri, *op.cit.*, p134.

¹⁷⁸. *Ibid.* pp 134-135.

according to their potentials. They could also be involved in tutoring, landscaping, serving in civic centres...etc. It must be kept in mind that the contribution of women is especially needed in societies lacking adequate human resources such as in case of the Arabian Gulf States.

Whereby effort of every member of society is required and everyone should have their potential developed and used.

- Non-dedication to work: This is a state of mind issue and can be overcome by every individual understanding that dedication to work is a religious obligation. It also has an economic return, in other words, it is the basic way for making a living. Management and workers are failing to make a connection between the outcome of work and the psychological satisfaction of doing something useful. Management is not motivating individuals to feel the value of their work, nor is it giving work its proper status. Working in the public sector might be an example of work done without dedication, this could be caused by the non-appreciation of management for the achievements of workers.
- Disrespecting manual work: In most underdeveloped countries leaders and managers are usually white-collar employees. They are not manual or blue-collar workers. This trend is deeply rooted into people's minds, consequently their education systems are directed more towards concentration on theoretical schools and colleges for academic qualifications and less concern on with polytechnics for learning vocational skills. The contemporary trend, all over the world, is a move towards the service sector. Yet people in the Islamic World seem to think that manual workers are low class and that they do not occupy any social importance in societies.
- Non self-dependency: Some countries might have a valid reasons, but only on a temporary basis and not on a permanent one. Those poor countries must exploit all their potentials to prepare their citizens (men and women) to be engaged in development of the society.
- Wasting time without realizing its importance. People, particularly in the underdeveloped countries do not realize that life of human being is not measured by the duration of time alive but also by accomplishments and benefits given to the rest of the community.

2.2.3. Administrative obstacles

The most distinguished symptoms of this weakness may appear in administration and management units, particularly official ones. Those symptoms are observed in the following:

- Complicated procedures and routine prevailing in governmental units.
- Slow and contradictory decision making processes at the senior levels.
- A low sense of responsibility and carelessness amongst employees.
- The difference between slogans and actual implementation.
- Favouritism towards personal, tribal and family connections.
- A failure to find or prepare trained personnel qualified for the work.
- Stiffness of legislation that fails to cope with the modern era.
- The absence of coordination among the various administration units.

2.2.4. Personal interests versus developmental change¹⁷⁹

When personal interests contradict with the objectives of development process, then undoubtedly, these objectives will be severely resisted by influential persons. It might reach the level of halting the development programmes.

2.2.5. Resisting renovation (change phobia)¹⁸⁰

Many individuals, officials in particular, are afraid of shouldering the burdens of new experiences. It is the fear of negative consequences. This feeling is supported by their previous experiences that discourage them to proceed and force them to refuse the new experience or project.¹⁸¹

¹⁷⁹. *Al-Jawhri, op. cit., p.137.*

¹⁸⁰. *Ibid. p137.*

¹⁸¹. This is a managerial and organizational issue. Organizations may overcome this issue by following the proper scientific methodology known as "Management of Change". For further details refer to: 'Āmir, Sa'īd & 'Abdulwahāb, 'Alī, *Al-Fikr Al-Mu'āṣir Fī Al-'Idāra wa Al-Tanzīm*, Wide Consultancy Centre, Cairo, Egypt, 1994, pp303-348. Also the Cohen, Steven & Brand, Ronald, *Total Quality Management in Government, Practical Directory for Current Status*, translated by 'Abdulrahmān b. 'Aḥmad Al-Ḥijān, Public Administration Institute, Riyadh, Saudi Arabia, 1997, pp.95-114.

2.2.6. Leadership¹⁸²

Motivating the public potentials toward achieving the required objectives by employing all available resources is considered one of the most important characteristics of a successful leader.

It should also be stated that finding a leader is a hard task but it is one of the necessities of the development process. Undoubtedly, promising leaders would face disturbances and impediments that would lead to a decrease in their morale and ambitions.

Thus they turn from enthusiastic to discontented leaders. They could even become one of the instruments for resisting developmental changes¹⁸³.

2.2.7. Shortage of resources

It is related to human, material, organizational and technological resources¹⁸⁴.

2.2.8. Insufficient planning process

This include vague objectives when planning for development. Lack of precision in determining appropriate procedures for achieving the required objectives. An inability to control situations being planned for. Poor coordination between units working on the planning process. The non-availability of logistics units such as statistics and researches at both national and regional levels.

2.2.9. The overlapping and intermixing of roles among units concerned with the development process. This entails the overlapping of responsibilities, lines of authorities, duties, and tasks.

¹⁸². *Al-Jawhri, op. cit.*, pp137-138.

¹⁸³. Islam deals with the concept of leadership under the slogan of the Prophet when he said: "All are guardians and all are responsible for subject" (*Ṣaḥīḥ Muslim*, volume 3/1829)."For more details refer to: Mursī, Sa'īd, Kulukum Rā'i, Wahba Bookshop, Cairo, Egypt, 1993.

¹⁸⁴. Human resources mean, factors that determine volume of these resources namely: inhabitants, births, deaths, age categories, type, internal and external immigration. Material resources mean natural resources owned by the government and also those could be imported. Organizational resources mean distribution of authority into the society, scope of personal freedom. Technological resources are all possible methods that could be employed to institute the required change. Refer to *Al-Jawhri, op. cit.*, p.138.

2.2.10. Ignoring the potentials of public participation ¹⁸⁵

Development should be a process through which individuals play their role in public life of their society. They should have the chance to participate in setting the objectives of the society and designing the best means to realize these objectives.

2.2.11. Political despotism¹⁸⁶: It means non-availability of an appropriate atmosphere for public participation and for practicing political and intellectual freedom.

2.2.12. Subordination to foreign forces particularly on the economical level. It is due to the dependency of the Islamic world on foreign imports to secure its requirements.

2.2.13. Loans and foreign debts. Those can be considered as a normal result of the desperate economic situations in many Islamic countries. Those countries must implement certain terms to be eligible for getting loans from foreign banks, governments or International organizations such as the International Monetary Fund (IMF).

In conclusion to this section on the reasons for backwardness in the Islamic world and the obstacles therein that hinder development, it is my opinion that, as long as Islamic World remains without precise targets, it will continue to suffer from backwardness and be unable to compete in the international arena.

¹⁸⁵. *Al-Jawhri, op. cit.*, pp.141-155. It is important to note that it is risky if planners not taking into consideration the importance of public participation. The Islamic States should activate this role due to the following reasons: unstable economic conditions in world markets. State trend to squeeze subsidies and support for social care program, due to inadequate revenues and heading for armament. Government concentration on security and military concerns whilst assigning other roles to the private sector {privatisation} as well as voluntary organizations.

¹⁸⁶. *Al-'Asal, op. cit.*, p., p.80.

2.3. The Current Situation of Islamic Voluntary Work

The roots of Islamic voluntary work as well as its institutions and organizations, whether concerning their establishment or development, originate from Islamic religion. Islam did not seem to prevent voluntary organizations from practicing their national and developmental role various social, educational, and health levels.

Islam is the religion of most people in the Islamic world. It calls for philanthropy, mercy, cooperation, altruism and other sublime virtues. Islam encourages voluntary work, the Qur'ān states: "...Help ye one another in righteousness and piety..."¹⁸⁷. We note, for example, that the word Zakāt (meaning alms or charity) was repeated in the Qur'ān more than thirty times. The Quranic call to Zakāt/charity motivates people to help each other whether financially, practically, psychologically, or morally. All types of support are nowadays called the Social Sponsorship, which calls for solidarity and unity of the nation¹⁸⁸. Prior to the rise of Islamic voluntary organizations the mosque was the first voluntary organization. It used to play the role of mediator between donors and receivers. It was the first Social establishment in Islam, and it played various roles in all fields of life. In addition to the role of Zakāt and charity in development, there was also Awqāf or 'Aḥbās¹⁸⁹ that played a historic and pioneering role in spreading the Islamic civilization and implementing the philosophy of sponsorship (Takāful). Awqāf mean that donor lien a capital and the outcome of that capital is to be spent on various charitable causes. This method of charitable spending was the major reason for the establishment of many Awqāf which can be called

¹⁸⁷. Sūra Al- Mā'ida 5: 2.

¹⁸⁸. It is important to note that Tawḥīd is one of the profound principles of the Islamic creed. Many verses of the Qur'ān and Ḥadīths discuss this concept. Its meaning when we think about verse 10, of Sūra Al Ḥujurāt 49, "The Believers are but a single Brotherhood", and the Ḥadīth of the Prophet when he said: "the believer for the believer is like a building each tightens the other." *Ṣaḥīḥ Muslim*, volume 4/2585. The reasons for objective and constructive coalition systems can be observed.

¹⁸⁹. 'Awqāf or 'Aḥbās is an Islamic method of giving. Whereby donor lien a capital and the outcome of that capital is to be spent on various charitable causes. For more information about *Awqāf* and its position, its important characteristics, its relations with politics throughout history and its role in the social field refer to Baīūmi, 'Ibrāhīm, *Al-Waqf wa Al-Siyāsa Fī Miṣr Al-Ḥadītha*, Ph.D. Thesis, University of Cairo, College of Economics and Political Science 1997. pp27-70. pp225-236.

nowadays as Funds for many social aspects. The following are examples of Awqāf according to purposes of establishment:

1. The religious purposes such as establishing mosques, printing the Qurān and religious books and establishing Qurānic schools for teaching the science of the Qurān.
2. The cultural purposes such as establishing libraries, poems and literature gatherings and competitions and establishing educational facilities.
3. The social purposes such as establishing guest houses, feeding poor and needy people, shelters for the homeless and establishing orphanages.
4. The environmental purposes such as preserving some kinds of plantations and resources, and preserving some kinds of birds and animals.

This direction not only participated in the building the Muslim society at the old days, but also continues to participate in modern life. When tracing contributions of individuals in the field of Awqāf in most Muslims societies, you find that people contributions remain adequate to fulfil some aspects of social life in the Islamic World. But the difference between the old form of Awqāf and the modern form is the institutional trend. This led to the establishing of governmental units under the title of Ministries of Awqāf or General Secretaries of Awqāf. This is beside the public committees concerned with Awqāf. Those types of institutions are well known in the Islamic World.

The close relation between voluntary organizations and Ṣūfists modes¹⁹⁰ should be mentioned. Sufis modes could be considered voluntary organizations that originated between the first and second Hijri centuries. They aim at worshipping Allah whilst disregarding daily life and hoping for closeness to the Divine. They still have influence and high ranking positions in many Islamic States. Leaders of those modes motivated the followers to participate whether financially, or morally.

¹⁹⁰. Qandīl, 'Amāni, *Civil Society in the Arab World*, Dār Al-Mustaqbal 'Al-'Arabī, Cairo, Egypt, 1994, p29. Also refer to 'Abdul Rashīd, Muhammad, *Al-Ḥarakāt Al-Ṣūfiya wa Al-Tanmiya*, PH.D thesis, Minya University, Egypt, 1988.

The educated classes, religious leaders, traditional elite and members of royal ruling families are considered the prime movers behind development of voluntary organizations, particularly in the Arab world and North Africa¹⁹¹.

Women also played a prominent role in rising and developing voluntary organizations. There have been many pioneering women throughout Islamic history, from early ages until the present day.

In addition, the arrival of Christian missionaries' in the Islamic world encouraged voluntary organizations to face some challenges. It resulted in the appearance of special organizations that confronted these missionaries¹⁹², to preserve Islamic identity.

Starting from the 18th century, the Islamic world suffered from a severe weakness that hit most of its facilities and States. Whereby foreign powers penetrated the Islamic states systems and controlled the destinies of Muslim people. This resulted in full subordination, ignorance and stagnation¹⁹³. All of the previous mentioned factors led the political, cultural and social elite to form voluntary movements¹⁹⁴ that have certain task. This task could be summarized in elevating public awareness which might lead to establishing better society. This society will be the core of establishing the modern independent state.

2. Social categories

Care for poor and needy are the main fields of philanthropy, which is the general term used to identify voluntary work¹⁹⁵. This underlines the relation between voluntary work and religious beliefs. Even so, philanthropic activities are highly appreciated by non-religious people even if dedicated to non religious objectives such as education or

¹⁹¹. Qandīl, *Citizens*, *op.cit.*, 1994. p156.

¹⁹². *Ibid.* p157.

¹⁹³. *Ibid.* p157.

¹⁹⁴. Founders of some voluntary movements: Muhammad Rashīd Riḍā, Ḥasan Al-Banā, 'Abdulrahmān Al-Kawākibi, 'Abdulqāder Al-Ḥusīni, 'Umar Al-Mukhtār, 'Ḥmadū Bello...etc.

¹⁹⁵. Qandīl, *Citizens*, *op.cit.*, p.169.

others¹⁹⁶. Due to the development of voluntary organizations, new trends and fields of care started to appear. The developmental of voluntary work aspect started to show within the framework of their performance as well as within their philosophy and methodology. For instance organizations appeared to show concern for the disabled, the environment and human rights¹⁹⁷. Note the growing role of women in this field, whether through support and protection of women's rights or by the involvement of women in the development process in general¹⁹⁸.

The following are the common characteristics among all voluntary organizations:

There is a poor and unfair geographical distribution, whereby services and programmes are concentrated in urban areas. The presence and activities of these organizations is almost negligible in rural areas and villages. This is due to close the relation between voluntary work and cultural and social elite who usually live in cities. Generally speaking voluntary action has been correlated with high cultural and social levels prevailing in urban communities.

3. Changing Social, Economical and Political factors

Democratic transitions witnessed great progress in many States (including Islamic States). The direct reasons for that transition were the collapse of former Soviet Union, and the rise of so called new world order¹⁹⁹ led by international organizations such as the International Monetary Fund and World Bank. The aim of these international, financial organizations was to open the world markets under the

¹⁹⁶. *Ibid.* p169. The following statistic represents the percentage of voluntary organizations classified by some Islamic States as Charities {which award cash, and in kind assistance}: Jordan 37%, Syria 20%, Palestine 64%, Kuwait 78%, Tunisia 10%, Egypt 23%,

¹⁹⁷. Perhaps Earth Summit held in Rio de Janeiro, Brazil, under UN sponsorship is a clear proof for the growing concern of environmental issue. The same can be said for Copenhagen, Denmark Summit.

¹⁹⁸. UN represented by Human Rights Committee arranged international conventions and agreements that give concern to women affairs and children in times of peace or war. Refer to Qandīl, Amānī, *Al-'Amal Al-Madani wa Al-Takīr Al-'Ijtimā'i*, Centre of Political and Strategic Studies, Al-'Ahrām, Cairo, Egypt, 1998, p17. Also Cairo Population Conference, 1994, Women International Conference, 1995, World Social Conference, 1995, Denmark.

Also refer to some documents on Human Rights included in the book Al-'Ibrāhīm, Ḥasan, *Al-Tasāmuḥ wa Al-Ḥāja li 'Al-Taghīr*, Kuwait society for advancement of Arab Childhood, Kuwait, 1995, p17.

¹⁹⁹. Al-Bāz, Shāhīda "Munazmāt Al-Mujtama' Al-'Arabi 'Alā Mashārif Al-Qarn 21", Committee of the Follow up of the Arab Civil Society Organizations, Cairo, Egypt, 1997, pp.33-34.

slogan²⁰⁰ of “market economy system”. Since the Islamic World is not isolated from rest of the world, naturally the market economy with its advantages and disadvantages will have an impact on the Islamic societies. Some governments gave more freedom of expression, which led to the appearance of new fields for voluntary work such as women rights, human rights, enlightenment, and secularism etc.²⁰¹ In conservative societies, such as the Gulf States, helping the poor and needy is the major concern for voluntary organizations. This is why it is known as “charitable work”.²⁰² But under authoritative systems of governments no private initiatives are allowed for formation of such organizations²⁰³.

We referred earlier to the fact that voluntary organizations sprang from the Islamic movements that governed programmes and plans of those organizations. As follow up to the development of Islamic movements, as well as their intellectual activities, we note that the role of voluntary organizations has grown and became more efficient and capable of mobilizing the public, despite the dire need to change their presentations and plans²⁰⁴. When governmental social services are not sufficient, it is observed that voluntary organizations will be active to fill this gap. But, when governments are performing their role in the social service field, it can be note that voluntary organizations will be involved in the socio-political field in order to achieve some political and electoral gains. Islamic voluntary work is characterized by the ability of facing two major problems:

- Adequate financing: is managed through the collection of Zakāt, charities and voluntary donations, Awqāf and grants made by Islamic commercial and banking institutions as well as all supporters of the Islamic movement.

²⁰⁰. It is important to note that this system lacks a humanity approach. Its negative aspects involve the wide and accelerating gap between rich and poor. Besides, the profit making major concern. For more details refer to Al-Jābiri, Muhammad ‘Ābid, *Dawr Munazmāt Al-‘Amal Al-Madani Fī ‘Aṣr Al-‘Awlma wa Al-Khaṣkhṣa*, Second Conference of the Arab Civil Society Organization, Cairo, Egypt, 1997, p117.

²⁰¹. Qandīl, *Citizens*, *op.cit.*, p 175.

²⁰². *Ibid.* p 175.

²⁰³. *Ibid.* p 175.

²⁰⁴. The series of symposiums were organized by the Ministry of Awqāf and Islamic Affairs in the State of Kuwait under the following titles: 1992 “*Ḥarakāt Al-Tajdīd Fī Al-Fikr Al-Islami wa Al-Mustaqbal*” 1993 “*Tajdīd Al-Fikr Al-Islami*” 1994 “*Manāhij Al-Takīr Fī Al-Fikr Al-Islami Al-Mu‘āṣir*.” 1995 “*Al-Fikr Al-Islami Al-Mu‘āṣir Baīn Al-Binā’ wa Al-Hadm*.”

- Provision of volunteers: is possible due to the Islamic philosophy that concentrates on the spiritual aspect, which urge volunteers to work seeking reward from the Divine. Also most Islamic organizations are characterized by good organization and therefore attract number of educated members of the society.

The Islamic States are classified by the social and economical variables as following:

- Rich oil States²⁰⁵.
- States of medium oil production²⁰⁶.
- States of diverse economies²⁰⁷.
- Poor States.²⁰⁸

It worth mentioning that Islamic voluntary work starts taking developmental steps. This is due to world economic, cultural, and political developments. These organizations became the framework that motivated the public to take part in the development process, and to provide some services not provided by government which have economic difficulties²⁰⁹.

We could conclude that a growing role is awaiting voluntary organizations at local, regional and international levels in general.

²⁰⁵. Qandīl, *Citizens, op.cit.* p.178. It is noted that in this group the average rate of growth of voluntary organizations remains limited. This is due to the adequacy of the government role. The role of organizations concentrates on: Women's Rights, Disabled, Children and others.

²⁰⁶. *Ibid.* p.178. Mostly, voluntary organizations in these States do not enjoy an adequate freedom to practice their work, due to the political system that imposes tight control on these organizations. This impedes work potential, capabilities, and the possibility of filling the gap left by the government services that are originally inadequate.

²⁰⁷. *Ibid.* p.178. Voluntary activities in these States attempt to face the problems of poverty and growth in population, through traditional means (classic charitable work) or untraditional new development procedures {training and rehabilitation}. The will be to secure labour opportunities required for satisfying the needs of these individuals and push forward work and production march.

²⁰⁸. *Ibid.* pp178-179. Poor States where most people live below the poverty line. In these States, voluntary work is weak. People are busy surviving. In addition, to secure the required local financing. They depend, basically, on foreign financing or the work is performed by foreign organizations whether Islamic or non-Islamic.

²⁰⁹. Al-Bāz, *op.cit.*, p.35.

2.4. Summary

In chapter one the direction was toward building concepts of voluntary work from both Islamic and Western perspectives. In this chapter, I concentrated on contemporary status of Islamic voluntary work through highlighting the conditions of the Islamic World, starting with:

1. Geographical Location: this mid-location among world continents gave the Islamic World strategic significance on both political and commercial levels. The Islamic world overlooks the following oceans: Atlantic, Indian, and Pacific. It also overlooks important seas (Red Sea, Mediterranean, and Arabian Gulf) which play significant role in world transportation and trade. The Islamic world, also, controls an important canal (Suez Canal), beside some important straits (Gibraltar, Bāb El-Mandab, Hurmuz, Bosphorus, and Dardanelles). Concerning fresh water, the Islamic world contains a number of rivers the Nile, Tigris, Euphrates, Senegal and Barada. It is worth mentioning that many of political analysts think that control of fresh water for drinking and control of the seas for transport and commerce will become such a serious issue that wars may result²¹⁰.

2. Demographical conditions: the Islamic World represents 1/5 of the total world population. It is distributed among high, medium, and low population density countries. Those countries with high and medium density population are facing critical economical conditions, which force people to move to low-density rich Islamic states (for example migration from various Islamic states to the Arabian Gulf region). The advantage of this migration was greater cultural relations and more interest exchange, in addition to closer relations among peoples of those countries. It also helps to identify suffering and real condition of peoples. As a response many of Islamic voluntary organizations started to assist in an attempt to decrease consequences of poverty in Africa and Asia. We could say that the developmental performance of Islamic voluntary organizations played a significant role in assisting

²¹⁰. 'Izzidien, Maw'il, "Islam and Environment, theory and practice", *Journal of Beliefs and Values*, volume 18, 1997, p 53.

poor Islamic communities (programmes concentrated on building schools, hospitals, dispensaries, foster homes, youth rehabilitation, and vocational programmes).

3. Food conditions: agriculture and husbandry area common factor in most Islamic states. Various kinds of agricultural crops are available in adequate quantities, also dairy products and meats. The fishing industry is another natural resource gained by the geographical location of much of the Islamic world which overlooks seas and oceans. In spite of rich food production, certain parts of the Islamic world such as areas of Africa is suffering from drought and famine.

4. Economic conditions: the 1996 United Nation Developmental Program Report indicated that only four Islamic states fall in the category of advance living standards (due to the availability of high natural potentials especially oil, natural gas and other natural minerals). But most Islamic states fall within the poor or underdeveloped category. This critical economical condition of most Islamic States increased the need for an active voluntary sector.

5. Educational condition: generally speaking, educational conditions were impacted by economic and social conditions. In countries facing critical economic conditions, people tend to work to provide a basic living, there is neither the time or wealth to be concerned with education. But in rich countries educational conditions are good and illiteracy is gradually decreasing. Islam is concerned with education and encourages learning. Education is considered one of paths to heaven, many of Qur'ānic verses and ḥadīths urge Muslims to learn. The importance of education exists in organizing relations between the Divine and humans. Part of the role of education is to clarify relations between the Divine and humanity also between humans themselves. The contemporary world is witnessing a scientific revolution. The Islamic world will be forced to join with this progress in order to be capable of improving the standard of living of its inhabitants. As people become concerned with education and learning, that would reflect in higher appear standards of living and better economic conditions in general.

6. Health Services: usually Ministries of Health in Islamic states are authorities providing all services related to people's health in Islamic states, whether free of charge or for a nominal tariff. There is also the existence of private health sector. In some Islamic states mutual cooperation exists between the Ministry of Health and the Ministry of Social Affairs for providing health services.

Due to their many financial obligations, some states applied medical insurance on some certain categories of society members. Beside the ordinary medical treatments other kind of medical treatment are growing. The old style of health care that existed through Islamic history, and nowadays is called (alternative medication). It is the kind of medicine that depends on herbs and spiritual treatment, and treatment by Qur'ān. This sector occupied a significant position among Islamic society, and many of voluntary organizations held conferences, seminars, and cultural forums to present its importance. Actually this sector has and continues to provide successful contributions. Most Islamic states concentrate their health services in major cities. There is less provision in suburbs and remote areas.

This was the reason that Islam fought bad habits and forbade everything harmful. Islam seeks to maintain human life and health free from physiological or psychological diseases. It seeks to protect humans so that they can accomplish the philosophy of construction.

7. Social conditions: the social care system in Islam depends on compromising between individual and collective interests, whilst paying attention to cooperation between society members. This social philosophy is the pillar of social justice in Islam. Social change during the second half of the twentieth century was probably more profound than in any previous period.

This change was characterized by its speed and comprehensive effect in all countries of the world. The major characteristics of these changes is the increasing trend towards urbanization and industrialization, and continuing migration from rural areas to urban areas looking for a better standard of living. This phenomenon increases the pressure on public utilities and services, it also increases the numbers of poor workers who might be tempted to follow illegal methods for making a living. In addition to the previous characteristics social relations among society members began to get more

complicated. The move from country side to town was accompanied by a decline in farming and agriculture and increase in industrial work. This desertion of the farms spoiled land and agricultural production witnessed great reduction. On the other hand markets were full of accessories and unnecessary products.

The social condition of the Islamic world is undergoing noticeable changes. The family system has changed, relations between fathers and sons is facing critical curves, and relations among society members is getting more complicated. The new pattern of life could be characterized by varying values and changes in social status, structure, as well as more materialistic view of life.

After this overview for Islamic world conditions, we could conclude that Islamic world in real need for progress to recover from the negative conditions covering most aspects of life. It is in need for mutual coordinated efforts that could enables to activation of the wheel of comprehensive development.

8. Examination of the current situation of Islamic voluntary work was as a necessity to harmonize with research the objectives. The general overview indicted that voluntary institutions spring from religions. Depending on that rule, we could indicate that voluntary work as performance and application has deep-roots throughout human history. However, since this research is concentrating on Islam, our discussion will be limited to Islam, which played a significant role in producing and spreading the voluntary movement in Muslim society.

9. The objectives and targeted categories of the Islamic voluntary work are summarized as follows:

- The secular objective is concerned with achieving sponsorship and a social care system for society members.
- The hereafter objective is concerned with obeying God's orders and working towards a happy eternity.

As an extension to the obstacles to development mentioned earlier, where work is concentrated in urban areas and remote and rural areas are neglected. We find that voluntary work also suffers from the same phenomenon. Voluntary organizations concentrate their activities in urban areas, with less attention given to rural areas. This imbalanced situation is a result of the impact of the cultural and social elite, who live in major cities, and who are prepared to be and capable of being, involved in voluntary activities.

10. The changing social, economical and political factors: the United States as the major world leader after the collapse of the Soviet Union, led to a New World Order. Usually, voluntary work is more necessary and therefore more predominant in societies with inadequate governmental social services. But in societies with adequate government social services, voluntary organizations tend to take a socio-political path. Keeping in mind the close relation between Islamic voluntary organizations and Islamic movements.

A presentation of the major characteristics of Islamic voluntary organizations will serve to complete the picture of the voluntary sector in the Islamic world. They are as follow:

- Islamic voluntary organizations have the ability to provide adequate financing through collection of Zakāt, charity, voluntary donations, Awqāf and grants.
- They also have the ability to provide the required workforce, depending on cadres of Islamic movements, who are experienced and with suitable qualifications.

Chapter two aims to give a picture of life conditions throughout the Islamic world in terms of geographical location and its human, natural and economic resources. In addition, it identified the current condition of voluntary work that leads us into chapter three, the Sources of Finance.

Chapter (3)

Pages: 81-109

3.Sources of Finance

Why do people volunteer? Why individuals dedicate their money, effort and time to receive apparently nothing in return?

All of these questions revolve around motives for donation. To answer these questions, a group of involved members from different religions conducted a study²¹¹ in the United States. The following is a summary of their findings:

1. Religious motive: this motive could be divided amongst the following motives, which are related to the spiritual side of human soul.

- Expecting Divine reward.
- Purification from sins, and evil doings.
- Offering one's self and funds so God would bless them.
- Fear from God.

A quick look at the following statistics might clarify the importance of religious motive for donations. Giving for religious reasons in the USA reached \$74.97 billion in 1997, that being an increase of 6.1% over the 1996 estimate of \$70.66 billion²¹². Most of these contributions were given by individuals to religious institutions. Even in times of recession people tend to donate, because contribution is related to income not to assets. Religious organizations received the biggest portion of the total contribution (47%)²¹³.

2. Psychological motive:

- The desire for appreciation by others and to be viewed socially as an active member that benefits the society.
- The commemoration of donor after death.

²¹¹ Al-'Ali, Sulimān b. 'Ali, *Development of Human and Financial Resources of Voluntary Organizations*, Amana Trust, Maryland, USA, 1996, pp. 151-152.

²¹². AAFRC, *Giving USA 1998, Annual Report on Philanthropy for the Year 1997*, Trust for Philanthropy, NY, USA, 1998, p. 84. See appendix (tables 3-10).

²¹³. *Ibid.* p. 23. See appendix (table 4).

- The feeling of pain and sympathy at the time of crises and natural disasters, and the desire to help those who sustained damage.
- The feeling of happiness and relief when voluntary work and taking part in voluntary efforts that benefit other people.

Regarding the latter type of motive, ego plays the basic role. Dale Carnegie in his book “How to Gain Friends” indicated that the same concept is used to gain friendships. It is fulfilling the egocentric side of the human soul²¹⁴. A contemporary example is the \$750 million contribution expected from Bill Gates (Microsoft Owner) to the UN for the vaccination of children campaign.

3. Financial motive:

This is the need or wish to benefit from Tax Exemptions Acts, which are employed in most of Europe and North America. Simply, these Acts exempts donors for philanthropic, charitable and humanitarian projects from paying taxes. Naturally, this encourages people to contribute so they would benefit from a decrease in taxes paid to governments.

4. Social motive:

This motive was observed through the following findings of a survey conducted in the USA²¹⁵:

- 36% of contributions were given because the perspective donor was asked to contribute by a friend, relative or society member.
- 30.5% of contributions were made to serve as an example to others²¹⁶.
- 17% revealed that it was an attempt to leave good memory²¹⁷.

²¹⁴. Carnegie indicated that “people buy and drive Rolls Royce in order to be described as owner of a Rolls Royce, which indicates that the owner is wealthy and influential. This gives him the feeling of importance and power.”

²¹⁵. Independent Sector, *Giving and Voluntary work, Findings of National Survey*, 1992, Washington DC, USA, 1992, p. 203.

²¹⁶. *Ibid.* p. 223.

²¹⁷. *Ibid.* p. 223.

- 39.1% revealed that they were showing their gratitude for services given to them by society.

This is in addition to the feeling of most people that voluntary work is important and has a positive influence on the cohesion and solidarity of the society. It is worth noting that the results of this study in particular the religious and psychological motives, agree with the Islamic teachings and methodology for motivating voluntary work.

The reason for this agreement is that voluntary work satisfies that part of human nature that tends to enjoy helping people. Also, generosity of self and with ones material possessions is a principle that all religions call for.

The same study revealed that, the interaction of conscious and unconscious motives ultimately lead to commitment that spurs volunteer to work.²¹⁸

The following are examples of conscious motives:

- Willingness to spend spare time in fruitful work.
- Feeling of gratitude to a specific organization that provided donor with a certain social service in the past.
- Admiration of an organization that has been efficient and active in a specific area where it carries out a distinctive job.
- Willingness to establish relations and friendships with others.

On the other hand there are unconscious motives, they are as follows:

- The deep desire for increasing one's sense of security and the feeling of belonging.
- Desire for self-approval.
- Desire to be socially distinguished.

We must keep in mind that the motives for voluntary work differ in developed States compared with the motives in under developed States. In developed societies,

²¹⁸. *Ibid.* pp.16-19.

participation in voluntary works depends on social motives represented by: boasting of ownership and financial ability, social awareness, success in dealing with others, willingness to have a social position, as well as the need to work with professionals in this field.²¹⁹

In under developed societies, the basic motive is represented by two trends:

First: the direct personal benefit to the volunteer. In those countries people are busy in making their daily living. They want to maintain family affairs, due to shortage in government and society support.

Second: The correlation of voluntary work with specific religious and cultural values (though return to the participants is not direct).

Generally speaking, motives can vary in accordance with the educational and economic standards of individuals, their age, sex, status and social conditions.

Some experts in social and voluntary work note that it is better not to classify motives of voluntary work, because the motives that are conscious for some people are considered to be unconscious for others and vice versa.

Having presented the various motives for voluntary work, we could collect those motives into the following list:

- The desire to for establish social relations with others, to win new friends, and for acquaintance with members of the opposite sex.
- The need to practice some form of work that agrees with the tendencies and desires of the volunteer, which could not be accomplished through official work.
- Filling up spare time with fruitful work.
- Gaining new experience and techniques.
- Satisfying some social and psychological needs such as the need for security or sense belonging, the need for appreciation or self-approval.
- The desire to occupy a top social position within an organization's administrative hierarchy.
- The wish to attract appreciation or the respect of citizens, or to gain publicity.

²¹⁹. *Ibid.* p.17.

- To satisfy a feeling or social responsibility, and willing to participate in society development.
- Expressing gratitude to organizations that served the community.
- Believing in certain values whether religious, political, ideological etc....

The purpose of this introduction was to identify motives that drive individuals and businesses to volunteer or to support voluntary work. I presented the motives due to their importance in the financing process that depends on motivated individuals contributing to the cause.

With the motives of voluntary work clearly established, it is appropriate to examine the sources of finance. These will be considered under the following headings:

3.1 Common Sources of Finance.

3.2. Common Fund Raising Methods.

3.3. Islamic Financial Resources.

3.4. Islamic Financial Resources vs. Common Sources of Finance.

3.5. Summary.

3.1. Common Sources of Finance

Motives, as explained earlier in this chapter, have an effective impact and direct influence on managerial, organizational, institutional and financial aspects of voluntary work. They played a part in defining the objectives of voluntary organizations, the field of their work and the way of implementation. To achieve the goals of voluntary groups and to bring projects to reality, the human mind came up with proper and creative financing channels to secure the continuation of this work. Hence the voluntary sector agrees with the commercial sector on one philosophy, that is securing the required funds for working. However, the voluntary sector seeks the required funds to expand its services, but the commercial sector seeks to increase the profits of shareholders. This concurrence of both sectors made marketing and financial experts of the commercial sector work as advisors for the voluntary sector. This bestowed professionalism on the collection process. Hence marketing professionalism merged with voluntary enthusiasm, which led to “Fund Raising Methods” that became one of our modern techniques with its own literature, theories, and scientific rules. Due to its importance many academic institutes started to teach those techniques²²⁰.

- Basic Financial Resources of Voluntary work

The process of securing funds required for voluntary work was simple²²¹. It rested on individual efforts and initiatives between two persons: one asking for support and the second waiting for response to receive it. This is all based on pure human and social consideration²²². But due to the complexity of life, sophistication of sciences, societies and states intermixing of interest, goodwill has sometimes disappeared, resulting in tensions and armed conflicts. This is in addition to the in catastrophes and natural

²²⁰. Al-‘Ali, *op.cit.*, p.147.

²²¹. Statistics published by *Giving USA* (specialized Journal published by American Association of Fund Raising Counsel, USA. It is concerned with all facets of voluntary work. It publishes an annual report called *Giving USA*). In 1997 the report, indicated that total donations exceeded \$800 Billion.

²²². *Ibid.* p.147. Perhaps it is worth mentioning that total world donations reach \$856 million daily. It breakdown as follows:

\$31 million	donations from	International Humanitarian Organizations.
\$20 “	“	“ commercial enterprises.
\$386 “	“	“ various governments.
\$200 “	“	“ individuals to religious organizations.
\$200 “	“	“ individuals to non religious organizations.

disasters. As a result of the above mentioned reasons, an increase in human suffering²²³ in the World has been observed. Yet in other parts of the world, as a result of scientific progress and economic development, prosperity is the major characteristic of those societies.²²⁴

Statistics mentioned in previous footnotes that clarify an intensive need for securing adequate funds for the voluntary sector on a continuous and viable basis, with the aim of decreasing symptoms of poverty that shake the globe.

The following are common sources of financing the voluntary organizations:

3.1.1. Self Generated Sources

Voluntary organizations depend on self generated funds represented in by subscription of members, returns on services and products provided by the organization, donations and gifts from members and non-members as well as campaigns organized to a mass support and attract required funds.²²⁵

3.1.2. Government Sources

Governments support voluntary work through aid and loans presented to some organizations, in order to implement some projects and programmes sponsored by these organizations. In other words they are government projects which voluntary organizations are entrusted to provide. Governments usually provide this sector with the necessary fully paid expertise. This support could be permanent or temporary for a specific purpose and according to prevailing rules.²²⁶ A question may be raised here, why do governments support voluntary organizations?

The following are projected reasons that encourage governments to support voluntary organizations:

²²³. Rosso, Henry, *An Overview of Fund Raising*, CFRE, McGraw Hill Book Company, USA, p. 22-3.

²²⁴. *Human Resource Report 1996*, UNDP, p.1. The same report indicated that the gap between rich and poor is expanding (p.2). Total world income in the year 1993 \$23 Trillion. Industrial countries share was \$18 Trillion. Underdeveloped countries, which contain 80% of world population share, was only \$5 Trillion. This is in addition to the raise in individual income from \$5700 to \$ 15400 in the industrial world, while poverty increased 17% in underdeveloped countries.

²²⁵. Al-Bāz, *op.cit.*, p. 163

²²⁶. *Ibid.* p. 163.

- First: the political reasons in term of:
 1. Observing the performance of voluntary organizations that might be divert into unfavourable activities.
 2. Observing methods of spending voluntary funds that might be directed to unfavourable goods or activities.
 3. Monitoring parties and individuals dealing with those organizations.
 4. Sometimes governments support voluntary organizations to work with various parties who do not have any official or direct connection with the government. In other words governments use the voluntary sector as an unofficial channel.
 5. Governments attempt to gain the loyalty of these organizations as well as influence on the public opinion.

- Second: the economic reasons in term of:
 1. Decreasing the cost of implementing social projects (nowadays it is observed the in construction of hospitals, schools and care centres...etc).
 2. To benefit from the expertise of voluntary groups.
 3. Securing indirect channels for bridging the state budget deficits in the social arena.

- Third: the social reasons could be described as follow:
 1. Through voluntary organizations, governments could secure easy mobilization of society members. This is due to people's willingness to trust and work with voluntary organizations rather than working with governments.
 2. The confidentiality of information relevant to beneficiaries, which provides adequate satisfaction for cooperation with voluntary organizations.
 3. People usually appreciate and respect individuals working in the voluntary sector.

- Finally: the technical reasons that encourage governments to support voluntary organizations might be described as follows:
 1. The flexibility and non-bureaucracy of voluntary organizations that enables a quick decision making process and implementation of projects.

2. Flexibility in securing the required expertise that could assist in accomplishing assigned tasks.
3. The availability of legislation and a legal framework that encourages individuals to participate into voluntary work.

3.1.3. Commercial Sector:

The commercial sector is the third financial resource for voluntary work. The following example might clarify the importance of this resource.

The total contributions of companies for voluntary work in the United States in 1997 were estimated \$ 8.20 billion²²⁷. The most important incentive for companies to contribute is the Tax Exemption Act, and its amendments which impact the commercial sector²²⁸.

The tax Exemption Act is not the only impetus that drives companies to donate, but also the opportunity for gaining a good reputation, social image and for spreading the company's name. Both play a basic role in the reason for commercial contributions²²⁹. As an assurance of the significant social role of the commercial sector, multinational corporations established their own philanthropic foundations. They aim to put into practice their own philanthropic programmes and projects, while at the same time enjoying tax exemption privileges.

3.1.4. Foreign Sources:

People, not usually involved in the classical philanthropic framework, began to realize essential role played by voluntary organizations. Especially in terms of pushing forward the wheel of social development and in formulating an ideological framework for societies. This realization and formulation had a positive impact on economic and cultural systems of the Southern States and former Communist bloc in particular.²³⁰

²²⁷. AAFRC/ *Giving USA*, 1998, *op.cit.*, p. 154.

²²⁸. Bayley, Ted, *Fund Raiser's Guide to Successful Campaigns*, McGraw Hill, USA, 1988, pp. 183-189.

²²⁹. Independent Sector, *In Kind Donations*, , group of researchers, USA, 1995. pp. 2-5.

²³⁰. Dhiyāb, Muhammad, '*Abḥāth Fī Munazmāt Al-Mujtama' Al-Madani Fī Al-'Ālm Al-'Arabi*', The Scientific Bureau for Computers, Publication, and Distribution, Alexandria, Egypt, 1997, p. 155.

Foreign aid presented from governments worldwide to voluntary organizations jumped from one billion dollars in 1970 to 7.2 billion in 1990 and to 14 billion in 1995.²³¹

It is important to indicate that this support differs as to volume and type from one country to another, from one society to another and from one time to another, taking into consideration the various political, economic and cultural circumstances of societies.

The United Nations and its agencies are concerned with developing voluntary organizations in terms of helping them to be basic mediators for development through technical, human and material support.

As for mechanisms used in presenting this support, they range from direct governmental support, to the UN and its agencies, World Bank, or through private foundations and individuals.²³²

It remains to mention that foreign financing, though it has great benefits, also involves dangers. Some believe that it hides undeclared objectives and targets that are not compatible with the objectives of voluntary work. Others believe that foreign aid became an instrument for penetrating societies in order to implement hidden agendas.

²³¹, Al-Bāz, *op.cit.*, p. 164.

²³². Weidentser, Eva, *Development Cooperation of Arab Donors: Objectives, Organizations, Instruments*, the German Institute for the Policy of Development, Berlin, Germany, 1995, Pp. 1-7, for the International mechanisms refer to 'Umar, Ḥussīn, *Dalīl Al-Munazmāt Al-Dawliya*, Dār 'Al-Fikr 'Al-'Arabi, Cairo, Egypt, 1997.

3.2. Common Fund Raising Methods

In the previous section, I examined the most important sources for financing voluntary organizations. In this part of the research I shall focus on common methods and procedures followed by most voluntary organizations to finance their various projects, plans and activities.

The following are methods of fund raising:²³³

3.2.1. Annual Giving Programmes

3.2.2. Capital Programmes

3.2.3. Deferred Giving Programmes

3.2.4. Grant Solicitation

3.2.5. Collections

3.2.6. Direct Mail

3.2.7. Merchandise Sales

3.2.8. Advertising

3.2.9. Fund Raising Events

A detailed explanation for each method will follow.

3.2.1. Annual Giving Programmes²³⁴:

This type of programme aims to secure repeated and unconditional support from donors who are concerned with the existence of the organization. Meaning that, there is mutual interest by both sides (the first seeking the required financing, the second interested in the existence of the organization). Mail, personal visits and contacts are the most common methods used in this case.

It should be noted that, the major class of supporters of this programme is middle class donors. Hence it is advisable to keep in touch with them on a weekly or monthly basis, through letters which include full information about the organization and the Programmes to be financed. Annual Giving Programmes are considered to be the basic programme required by every organization.

²³³. Freyd, William, *Methods for Successful Fund Raising*, McGraw Hill Book Co, USA, 1988, p. 24.1.

²³⁴. *Ibid.* p. 24.2

It deepens and expands the base of the public supporting the organization. It is to be considered the correct and necessary beginning for any voluntary organization that seeks success.

As for the operational expenses sustained in running these programmes, they range usually from 20-30 % of the total revenues collected in these cases. Some organizations use this programme without achieving any return in the first 5 years, on the contrary, they suffer from losses. They keep on using this programme because they believe in building contacts with the biggest category of the society, which hopefully will respond later. This programme and its usage could be labelled (within the framework of Islamic jurisprudence) as unconditional donations and grants.

3.2.2. Capital Programmes²³⁵

This Programme seeks the collection of big amounts of money within 3-5 years, in a bid to secure fixed assets for the organization. Payments could be on an instalment basis. Generally this programme is used for a definite objective. The existence of an Executive Director who donates the first major amount, in addition to managing the project is an important instrument for activating and operating this programme.

3.2.3. Deferred Giving Programmes²³⁶

This Programme seeks Bequests whether during the life of the donor or after death. It is similar to 'Awqāf in Islam. This programme protects the sustainability of voluntary work. It is advised always and preferred by all voluntary organizations operating in all social fields.²³⁷ Voluntary organizations, regardless of religious beliefs, depend mostly on this type of giving in implementing their programmes.

3.2.4. Grant Solicitation²³⁸:

This programme aims at marinating finance for a well-tailored project. For example: Performing medical research or experiments required for studying a specific disease in a certain society by a particular medical centre. In this type of programme, the

²³⁵. *Ibid.* p. 24.2

²³⁶. *Ibid.* p. 24.3

²³⁷. *Ibid.* pp. 24.3-24.4.

²³⁸. *Ibid.* pp. 24.4-24.5

targeted institutions for financing the projects are government organizations, companies and foundations.²³⁹

3.2.5. Collections

This is one of most common programme adopted by most voluntary organizations. It is widely used in religious centres, public parks, markets and other public facilities. Collectors use two methods in implementing this programme. First, the direct approach that could urge perspective donors to contribute. Second, placing collection containers that show the name of organization, full address and spending channels of adopted projects. All society members are targeted in this programme. There is neither a minimum nor maximum amount for contribution. The goal is urging people to contribute at both local and foreign levels.²⁴⁰

3.2.6. Direct Mail

Through this process, contact is kept with all society members by using the mail service, sophisticated technology and creative writing. Whilst keeping in mind the short and long term objective of proposed project.²⁴¹

3.2.7. Merchandise Sales

Small voluntary organizations employ this type of programmes, which does not require any commanding techniques or special skills. Returns are usually low and cover little more than operational expenses. It is worth noting that Islamic organizations extended this concept into running major charitable markets in most occasions. They display many commodities, consumer goods and foodstuffs. In fact revenues remain low and disproportionate with effort and expense of organising the event. Public turnout is discouraging.²⁴²

²³⁹. *Ibid.* pp. 24.4-24.5.

²⁴⁰. *Ibid.* pp. 24.5-24.6

²⁴¹. Bayley, *op.cit.*, p. 123.

²⁴². Freyd, *op.cit.*, p. 24.8.

3.2.8. Advertising:

Advertising is used to convey certain messages to a wide group of people. It is the most efficient method for publicising emergencies.

For example, calling for relief to a specific area because of a natural disaster.²⁴³

The prime condition for the success of advertising campaigns is the use of emotional stimulants and psychological effects that ensure public contributions. It is considered an effective and fruitful means of collecting donations.

3.2.9. Fund Raising Events²⁴⁴

This programme hinges on organizing or creating an occasion such as a music concert, sport tournament or recreational party etc. Companies and individuals are invited, in the presence of a guest of honour who enjoys a prominent social status, in sport, art, economy, business, politics, religion or other public arenas. The guest of honour calls on those present to donate for financing a specific activity or programme. Previous experience has proved the success of this programme. That success hinges on three points. First, public respect of the guest of honour; second, the desire of the public to prove their support to social organizations and third, guests wanting to prove their concern with social issues.

This section was a comprehensive look on common methods for collecting contributions and donations, which were classified by marketing and media experts.

Many other methods could derive from the said major methods. I believe that since the human mind will never stop thinking, it will surely come up with new creative techniques in all fields of fund raising. A new incentive in the area of information technology was use of the internet in requesting and handling direct money transfers using credit cards to voluntary organizations World Wide.

²⁴³. *Ibid.* p. 24.8-24.9.

²⁴⁴. *Ibid.* pp. 24.9-24.10

In term of collecting contributions through TV Satellite Channels. It is as another proof for geared donation programme best known as (Philathon) that started to take its status all over world.

Clearly, voluntary organizations which aim at easing human suffering; are going to benefit from modern technology.

3.3. Islamic Financial Resources

Our life, with its variables, is a series of events. Financial resources should be made available to help humans facing changes of life, to move them toward achieving prosperity and for enhancing of the earth as required by Islamic doctrine within the philosophical frame of development. Islam determined and stated certain procedures that help humans face the duties of life. It facilitated many methods that resulted in achieving prosperity for people.

The following are the Islamic methods of collecting and distributing:²⁴⁵

3.3.1. Zakāt :

It is one of the pillars of Islam. It is a precise duty required of all Muslims. The Qur'ān states: "Of their goods take alms, that so thou mightiest purify and sanctify them." ²⁴⁶ The Qur'ān also states: "Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of God; and for the wayfarer: (thus is it) ordained by God, and God is full of knowledge and wisdom." ²⁴⁷

Zakāt is based on the ownership of plantations and fruits, gold and silver, livestock, business and other exploited sources and personal income. It is paid on funds whether apparent or non-apparent, to those who deserve it. The only conditions relating to paying Zakāt are passing of one year after reaching (niṣāb)²⁴⁸ that already fixed by Sharī'a. Since the early days of Islam the government was responsible for collecting and distributing Zakāt through its Treasury Department which was called Bayt Al-Māl. Following that tradition Islamic governments today have the same responsibility. But since Zakāt is not mandatory in the Muslim world, the government role was limited to organizing a voluntary sector who became concerned with collecting and distributing Zakāt.

²⁴⁵. Al- Khayāt, 'Abdul 'Azīz, *Al-Taṣāmn wa Al-Takāful Al-'Ijtimā'i*, Symposium on Development from Islamic Perspective, 1991, Amman, Jordan, pp. 48-49.

²⁴⁶. Sūra Al-Taūba, 9: 104.

²⁴⁷. Sūra Al-Taūba, 9: 60.

²⁴⁸. It is a specified rate or amount.

3.3.2. Rikāz²⁴⁹:

It is money buried in the ground, in other words it is treasure. When treasure is found the government will be eligible to get one fifth of the value, and the rest can stay with the finder. Zakāt should be paid on the remaining four fifths, which is one fifth as stated by the Prophet: “fifth in Rikāz”.²⁵⁰

3.3.3. Kaffārāt²⁵¹ (Atonement):

These are the penalties determined when an individual violates the orders of God under certain conditions. Kaffārāt are God’s right against evil doing, in order to purify souls from sins and as a lesson for the future. The financial aspect is represented by paying a certain amount of money to those who deserve it. Types of kaffārāt:

- Atonement for oath²⁵²: Islamic law maintains that anyone who makes an oath about something and then fails to keep the oath should pay an atonement by feeding, or giving clothing to, ten needy people. Alternatively they can give an amount equal to that, or they can fast. But payment, feeding and clothing are preferred to fasting. Penalties preferred to be given to an organization.

The Qur’ān states: “ God will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth God make clear to you His signs, that you may be grateful”²⁵³

- Atonement for not fasting²⁵⁴: It is required of those who intentionally do not fast in the holy month of Ramḍān, although they are capable of fasting. In this case, those concerned should free a slave, fast for two consecutive months or feed 60 indigent people. The latter opinion being agreed as the by most scholars, except

²⁴⁹. Al- Khayāt, *op.cit.*, p. 49.

²⁵⁰. Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, volume 1, chapter of Zakāt/64.

²⁵¹. *Ibid.* p. 49

²⁵². *Ibid.* p. 49.

²⁵³. Sūra ‘Al-Mā’ida 5: 89.

²⁵⁴. Al- Khayāt, *op.cit.*, p. 49.

(Imām Mālik²⁵⁵) Feeding is preferred because it establishes solidarity and brotherhood among society members.

- Atonement for “Zihār”²⁵⁶: It is the atonement required from he who imposes this on his wife by saying “you are to me like my mother”. This means that he terminated his marriage and she is no longer his wife. If he wants to return to his wife he must pay the atonement. Atonement in this case is freeing a slave, fasting two consecutive months, or feeding sixty needy people.
- Atonement for practicing ‘Umra during the pilgrimage season:²⁵⁷

This atonement requires the slaughtering of a sheep, cow or camel and distributing the meat to the needy. We can not but here refer to the project of slaughtering immolations implemented by the Islamic Development Bank, which promoted this concept to benefits the needy Muslims all over the world. The Qur’ān states: “ And when you are in peaceful conditions (again), if any one wishes to continue the ‘Umra on to the Ḥaj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Ḥaj and seven days on his return, making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque”²⁵⁸.

- Atonement for hunting during the pilgrimage season²⁵⁹:

This involves slaughtering a sheep, cow or camel to feed the needy. Or paying the value in cash. The concerned has the right to choose between paying cash or slaughtering an animal²⁶⁰.

²⁵⁵ . He is Mālik b. ‘Anas. The Imām of Māliki doctrine, which was named after him. Also he was called the Imam of Madīna. Imam Mālek greatest work is his book “Al-Muwatṭa’”. For more details see Imām Mālik, b.‘Anas, *Al-Muwatṭa’*, narrated by Yahya b. Kathīr & Al-Laithi Al-Andulusi, rendered to English by F. Amira Matrji, revised by Maḥmūd Matrji, vol.1, Dār Al-Fikr, Beirut, Lebanon,1994, pp.3-5.

²⁵⁶ . Al- Khayāt, *op.cit.*, p. 50.

²⁵⁷ . *Ibid.* p. 51.

²⁵⁸ . Sūra Al-Baqara, 2:196.

²⁵⁹ . Al- Khayāt, *op.cit.*, p. 51.

²⁶⁰ . *Ibid.* p. 51.

3.3.4. *Fidya* (Ransom) ²⁶¹

It is an amount paid in recompense for violating the orders of God, or for the inability of Muslim to perform a specific worship.

Types of *Fidya* (ransom)

- Fasting ransom

This is required of all those who cannot fast due to disability (old age, pregnancy, maternity, breast feeding and incurable disease) upon a physicians recommendation.

The ransom is either paid in cash or in kind. The Qur'ān states: "For those who can do it (with hardship), is a ransom, the feeding of one that is indigent" ²⁶².

- The ransom of a Mecca pilgrim who is in a state of ritual consecration.

This ransom is required if he who, in the state of ritual consecration shaves, his head.

The Qur'ān states: "And do not shave your heads until the offering reaches the place of sacrifice. And if any one of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice." ²⁶³

²⁶¹. Al- Khayāt, *op.cit.*, p. 52.

²⁶². Sūra Al-Baqara, 2:184.

²⁶³. Sūra Al-Baqara, 2:196.

3.3.5. Waqf (Endowment)²⁶⁴

Is the withholding the realty (assets) and donating the yield. It was a direct cause behind the prosperity of Islamic civilization. In addition, it performed great social aid for the rescuing of humans, animals, birds and plants. Waqf, in Islam, reached a stage whereby Muslims dedicated waqf for migrating birds, for dogs etc. This is in addition to the great waqf for hospitals, mosques, scientific institutes, libraries, travellers' lodges, homes for the poor and needy etc. There are two types of waqf:

- Al-Thurī waqf (Progeny): for spending on family and relatives.
- Al-Khīrī waqf (Philanthropic): for spending on various philanthropic activities.

3.3.6. Al-Nudhūr²⁶⁵(Vows):

These are self imposed, by Muslims as benefaction or worship. They can be made in cash or in kind. Fulfilment of an allowed vow is a duty²⁶⁶. The Qur'ān states: "...Let them... perform their vows..."²⁶⁷

3.3.7. Al-Waṣīya (The Will):

Islam allowed any individual to bequeath one third of his or her wealth for philanthropic activities on condition that prospective inheritors approve this action²⁶⁸.

²⁶⁴. Wahbh, Tawfīq 'Alī, *Al-Ri'āya Al-'Ijtīmā'iyya Fī Al-Islam*, Journal of Al-Wa'ī Al-Islāmi, Ministry of Awqāf and Islamic Affairs, vol.124, State of Kuwait, pp.60-67. It is worth to mention the experience of Awqāf General Secretariat in the State of Kuwait, formed according to the Amīrī Decree NR. 257 issued on 13-11-93. Also refer to strategy of *Waqf* 1995-2000, regarding *Waqf* Funds:

Waqf (Endowment) Fund for mosques.

"	"	"	"	The Holy Qur'ān.
"	"	"	"	Culture and Thought.
"	"	"	"	Scientific Development.
"	"	"	"	Family Care.
"	"	"	"	Environment Protection.
"	"	"	"	Health Development.
"	"	"	"	Disabled and Special requirement groups.

The strategic vision based on correlating *waqf* with comprehensive development. We also note that the 1995 conference of Ministers of Awqāf entrusted the Awqāf General Secretariat in Kuwait to prepare (Waqf Strategy) through which *waqf* could be upgraded, based on experience of General Secretariat of Awqāf in Kuwait.

²⁶⁵. Al- Khayāt, *op.cit.*, p. 53.

²⁶⁶. Ibn-Qudāmāh, *Al-Mughni*, , 10-3.

²⁶⁷. Sūra Al-Hajj, 22:29.

²⁶⁸. Wahbh, *op.cit.*, p. 65.

A will, which is dedicated for good deeds, should not exceed one third for institutions, organizations or various welfare activities. The Qur’ān states: “(The distribution in all cases is) after the payment of legacies and debts”.²⁶⁹ The Prophet stated: “A Muslim is preferred to write his will as long as he owns what he can bequeath for.”²⁷⁰

3.3.8. Hibāt (General donations):

These are donations presented by individuals and institutions for various voluntary works. Islam has always encouraged donating. It emphasised in many Qur’ānic verses and sayings of the Prophet.²⁷¹ The Qur’ān states: “So give what is due to kindred, the needy, and the wayfarer. That is the best for those who seek the Countenance, of the Divine and it is they who will prosper.”²⁷² The Prophet states: “ Money has never decreased due to the payment of ṣadaka (charity).”²⁷³

3.3.9. Kharāj:

It is certain percentage paid on agricultural land and its yield. It is similar to what is described as government tax. Caliph Umar Ibn-Al-Khatāb was the first to impose Kharāj. He imposed it on land which assigned to new owners in order to give Kharāj in return, after consulting senior Muhājirīn²⁷⁴ and Anṣār²⁷⁵. Jurists (fuqhā’) call this “duty of land” because it varies according to country, the proper usage of land and to the purpose of exploitation and irrigation.²⁷⁶

²⁶⁹. Sūra Al-Nissā’, 4:11.

²⁷⁰. Al-Tirmidhi, *Sunan Al-Tirmidhi*, Chapter on Wills, volume 3/2201

²⁷¹. Al- Khayāt, *op.cit.*, p. 55.

²⁷². Sūra Al-Rūm, 30:38.

²⁷³. Muslim, *Ṣaḥīḥ Muslim*, volume 4/2588.

²⁷⁴. They are Muslims who emigrated from Mecca to Madīna.

²⁷⁵. They are Muslims citizens of Madīna.

²⁷⁶. ‘Abdīl’āl, ‘Ahmad ‘Abdīl’āl, *Al-Tadāmūn Al-‘Ijtīmā’iy Fī Al-Islam*, Al-‘Arabiya Company for Printing, Cairo, Egypt, 1997, pp. 139-140.

3.3.10. ‘Ushūr:

It is one tenth of goods entering or passing through Islamic states²⁷⁷. It is similar to modern day government customs duty.

²⁷⁷. Qal‘ajī, & Qunībi, *op.cit.*, p. 312.

3.4. Islamic Financial Resources vs. Common Sources of Finance

Initially, it seems that comparing Islamic Financial Resources with Common Sources of Finance is not possible because they do not have an equal basis. The first is built on a Divine basis, which means it is of unlimited potential. Whilst the second is a human product. It is a comparison between unlimited power and limited power. Hence, the following will be an attempt to clarify the characteristics of both systems.

3.4.1. Characteristics of the Islamic Financial System:

1. It is part of a whole system that handles all aspects of human life. It is a comprehensive model for economical, political, educational and legal systems²⁷⁸.
2. It is of Divine roots in term of its basis and principles, which are stated in the Qur'ān and Sunna. But its applications are the products of Muslim scholars, springing from their understanding²⁷⁹ of the Qur'ān and Sunna. It is important to keeping in mind that technological inventions are developing which will keep the door open for new sophisticated techniques depending on human mind within the framework of Sharī'a.
3. Applications of the Islamic Financial System are the scholars efforts. They are trying to compromise between Divine's directions and the interests of the society²⁸⁰.
4. Islamic Financial Sources depends on local financing. Distribution must be within the society where the money was collected. Because of that rule, some scholars do not allow transferring Zakāt from the place where collected to another place²⁸¹.

²⁷⁸. Yūsif, A. Yūsif, *Al-Nafaqāt Al-'Āma Fī Al-Islam*, Dār Al- Kitāb Al-Jāmi'i, Cairo, Egypt, 1980, pp. 3-5.

²⁷⁹. *Ibid.* p. 6.

²⁸⁰. *Ibid.* p. 7.

²⁸¹. *Ibid.* p. 14. Some scholars agree that in emergencies, Zakāt can be transferred to other localities and countries.

3.4.2. Characteristics of Common Sources of Finance:

1. It is a human effort that depends on knowledge and experience gathered through the ages. Whereby the arena is open to new techniques and methods.
2. They exploit all potentials of capitalist ideology, since legislation recognises private ownership and encourages contributions through Tax Exemption Act.
3. Resources tends to act as a curative solution for old and long standing problems, e.g. poverty.
4. There is no compulsion in common resources. Contributions depend on the voluntary initiative of individuals or group.
5. Those resources can give a sense of superiority and might result in an attitude of power in contributors, with a feeling of subjugation in the beneficiaries.

3.4.3. Similarities between Islamic and Common Sources of Finance:

Both systems agree on the following:

- a) Investing and employing the human mind and all potentials (technological, mechanical, managerial and financial) in creating new channels of financing.
- b) The essentiality of collaborating all efforts (on individual and collective levels) to maintain human prosperity and welfare.
- c) Collecting money from those people with sufficient means in a proper and legitimate way and distributing it among people in need.
- d) Utilising funds in the development process of a society.
- e) The spiritual aspect plays an important role in motivating people to contribute for charitable purposes.
- f) Both systems are connected with the philosophy of development or in other words both systems adopt solving social problems through charitable contributions. They both insist on assisting needy individuals to become more independent members of society.

3.4.4. Differences between Islamic and Common Sources of Finance:

- a) The sources of finance in Islam are the Divine legislation. Regarding the common sources, they are human effort.
- b) In the Islamic system, some types of contributions are compulsory obligation legalized by shari'a such as in Zakāt. In the Common Sources it is a selective initiative.

3.4.5. Findings of previous section:

1. From the previous points we observe that there is not a contradiction between Islamic financial resources and Common sources. I believe that Common Sources and techniques could serve the Islamic system.
2. Common Sources could act as implementation tools for the Islamic sources. Whereas the Islamic system plays the role of legislator and organizer, the Common Sources utilise mechanisms and techniques.
3. Islam encourages the invention of new methods to maintain the resources of finance. This attitude should be continued and new methods of financing accepted, as long as they remain within the Islamic framework.
4. Islam proposes the spiritual aspect as a monitor and motivator at the same time. As a monitor it guides every move and all behaviour in accordance to Divine's orders. As a motivator it encourages Muslims to do good seeking the satisfaction of Divine.
5. When examining Islamic Financial Resources you will notice that the material impact is in favour of society, and the spiritual impact in favour of individuals.
6. Despite the preference for collective benefits over individual benefit, Islam balances both individualism and collectivism. Islam believes in guaranteeing the fundamental rights of individuals and does not permit anyone to tamper with those rights. Islam considers the development of the personality of individuals as one of the prime objectives of its educational policy. Islam does not subscribe to the view that human

beings must lose their individuality in a society or state. It concentrates on individuality as long as the collective interest is safe.

7. Islam awakens a sense of social responsibility in humans. It provides a plan for human beings to live successfully in a society and state and enjoins individuals to subscribe to the social good²⁸².

²⁸². 'Aḥmad, Khūrshīd, *Islam, Basic Principle and Characteristics*, WAMY, S. Arabia, 1980, Pp. 18-20.

3.5. Summary

In this chapter, the issue was Sources of Financing voluntary work whether from Islamic or Common perspectives. As a preface to understanding and applying the proper method of finance, it is necessary to understand the motives that drive individuals and corporations to contribute for voluntary purposes. Some studies indicated that people donate for the following motives:

1. Religious motive.
2. Psychological motive.
3. Financial motive.
4. Social motive.

Other studies indicated that there are conscious and unconscious motives. Those two types of motive interact and lead the individual to commitment, which spurs him or her to contribute physically or financially.

In addition to the motives mentioned above, field experience and direct observation indicated that motives for voluntary work differ in developed states compared with motives in under developed states. Besides, motives differ in capitalist societies compared with socialists or communist societies (if the governments of those countries allow voluntary work). Also, motives could vary in accordance with the educational and economic standards of individuals, their age, sex and social status.

As mentioned previously, understanding the motive and perspective of a contributor is an important task. It assists in designing proper fund raising programmes, and it helps in igniting the hidden potentials of volunteers whether these be physical, mental, or financial.

After presenting the motives for voluntary work, I examined the basic Common Sources of finance, which were classified as follow:

1. Self generated sources.
2. Government sources.
3. The Commercial sector.
4. Foreign resources (external assistance).

Every one of those sources has its own positive and negative impacts. This places a heavy burden on the administration of voluntary organizations. Because they have to

attempt to eliminate the negative impact and at the same time implement the positive impact.

However, due to the increase in their projects, voluntary organizations began looking for new and sophisticated techniques that might assist them face their financial demands. Marketing and media experts agreed on calling those techniques Contemporary Fund Raising Methods. They are as follows:

1. Annual giving programmes.
2. Capital programmes.
3. Deferred giving programmes.
4. Grant solicitation.
5. Collections.
6. Direct mail.
7. Sale of merchandise.
8. Advertising.
9. Fund raising events.

Those are the basic methods for fund raising. But since the human mind is progressing in all fields of life, finance will not be limited to those methods. Voluntary organizations will keep looking for more sophisticated means of collecting revenues.

The first technological step was in the form of dedicating Internet web sites for solicitation and fund raising. Whereby donors could contribute, directly to any voluntary organization, using their credit cards.

Satellite channels and Philathons are other examples of adopting new techniques for financing voluntary work.

The future will witness more new techniques and methods for financing voluntary work. Since the need for assistance continues due to natural circumstances or disasters and because of armed crises worldwide. Definitely these problems will double duties of voluntary organizations, who will have to think of new ideas to increase their cash flow so as to face those crises.

Regarding Islamic Financial Resources, Islam has clarified the financial channels for collection and distribution of alms. Some of those channels are specified for certain categories of society, others are not. In other words some sources could be used generally for any need. The following are Islam's financial sources:

1. *Al-Zakāt*- Compulsory donation.
2. *Al-Rikāz*- Treasure.
3. *Al-Kaffārāt*-Atonement.
4. *Al-Fidya*- Ransom.
5. *Al-waqf*- Endowment.
6. *Al-Nudhūr*- Vows.
7. *Al-Waṣīya*- The Will
8. *Al-Hibāt*- General donation.
9. *Al-Kharāj*- Land Tax.
10. 'Al-Ushūr- Custom Tax.

An examination of those sources of finance in the Islamic system will show that the Islamic state, since the early days of the Prophet until the collapse of the Ottoman Empire, depended on those sources to run all its affairs.

In this chapter a comparison was made between the Islamic sources of finance and the Common Sources of finance. The findings showed that they compliment each other without any contradiction.

Finally, this chapter high lightened the financial tools necessary for running voluntary organizations, whether those tools had a religious origin or were developed through human effort.

Chapter (4)

Pages: 110-146

4. The Legal Framework of Voluntary Organizations

This chapter will examine the legal and legislative framework of voluntary organizations. Before proceeding, I would like to indicate that the term “voluntary work” is a controversial one. Some laws call it the civil society organizations, the third sector, philanthropic action, civil action, unofficial sector, non-government organizations, non-profit organizations or voluntary organizations.²⁸³

From one perspective, the non-profit principle is the framework which gathers all of those organizations within a sector which differ from official organizations or commercial companies. From another, this work derives its strength from the natural freedom of human kind. Most constitutional and legislative systems in various countries stipulate protection of citizens, rights of citizenship, freedom of thought and expression, meeting and organization. They even encourage citizen participation in the managing of all social work beside government.

Hence it is important to establish a legal framework that organizes this activity and determines its objectives, memberships, structures, financial sources, mode of management and also prevents any mismanagement within this sector.²⁸⁴

In order to build the legal framework for voluntary organizations. This chapter will comprise the following topics:

4.1. The importance of legislation and laws relevant to voluntary organizations.

4.2. Freedom of Formation and legal existence of voluntary organizations.

4.3. Financial Sustainability.

²⁸³. Regarding the definition of voluntary work refer to:

- Al-Jamāl, Muṣṭafā, “*Al-Mushāraka Al-Sha’biyya Fī Al-Tanmiya*”, Arab Research Centre, Symposium of Civil Society Organizations and the Economic and Social Development Crisis- Cairo, Egypt, 1998, pp. 40-42.
- Also: Dhiyāb, *op.cit.*, pp. 13-17.
- Also: Madanī, ‘Amīn, “*Abḥāth Fī Tashrī’āt wa Qawānīn Al-Mujtama’ Al-Madani Al-‘Arabio*”, Second Conference for Arab Civil Society Organizations, Cairo, Egypt, 1997, pp1-2.

²⁸⁴. *Ibid.* pp.1-2.

4.4. Accountability & Transparency.

4.5. Legal framework of voluntary work in Islam.

4.6. Areas of action.

4.7. Summary.

4.1. The Importance of Legislation and Laws for Voluntary Organizations

The importance of regulations and rules for voluntary work springs from the following issues:

- Law plays a functional role in the organizing not only of voluntary organizations, but also all aspects of human life. However law alone cannot guarantee the formation of a society, which is open for public or social participation. Even if such as open society already exists, it cannot function or move forward without adequate legal protection for individuals and organizations, particularly in the areas of freedom of expression and the formation of social institutions and groups who uphold positive peaceful objectives.

Hence there is a complexity of inter-related systems that exist to guarantee the freedom of citizens to meet with no fears of being questioned in any way whatsoever²⁸⁵. Since law seeks the securing of the freedom and rights of individuals, it also seeks to protect society from those organizations which misuse the purposes stated in articles of formation. Law systems are designed to organize the relations, as well as freedom and rights, in a balanced manner that guarantees the enjoyment of freedom by all parties without any violation. Thus there are no over regulations applied to one party rather than the other.²⁸⁶

- Law controls the relationship between voluntary work laws and other laws within the framework of the judicial system. Thus, like other organizations in other sectors upon registration voluntary organization is considered a “legal status” that has the right to hold contracts, employ, sell, lease and purchase, own, open bank accounts...etc.

²⁸⁵. Madanī, *op.cit.*, p. 3.

²⁸⁶. International Centre for Not-For-Profit Law {ICNL}, *Legal Principles for Citizens, Toward a Legal Framework for Civil Society Organizations*, Washington D.C., USA, pp.1-3.

It also has the right to share other organizations in forming new organizations, or companies or subsidiaries within the legal framework. Therefore voluntary organization is considered a juristic personality that performs its work according to the stipulated laws, and like others, has the rights and liabilities which uphold the commitment to prevailing social regulations ²⁸⁷.

- Legislation secures freedom of expression and formation of social organizations which reflect the ambitions and opinions of the public as well as their role in constructing their societies. This encourages individuals to participate in the progress of their country and aids in the decreasing of governmental spending on social affairs due to the unstable world market conditions.

I believe that the requirements of new world order and the human rights wave were imposed on all countries to issue laws and legislation required for securing rights of voluntary work and other relevant institutions. ²⁸⁸

- Though our discussion here revolves on the legal and legislative framework, there is a space for the principle of self-control, which is not required by law.

The organization practices self-control in order to secure the proper progress of its work and to upgrade the transparency of its practices and works within the society which reflects on the confidence of public and support of citizens in this case.

Control could take the mode of additional financial audit, updated reports, news and interviews via the mass media, open invitations to the public for taking note of organization progress ²⁸⁹...etc.

²⁸⁷. *Ibid.* p.2.

²⁸⁸. *Ibid.* pp.2-4.

²⁸⁹. *Ibid.* p.4.

I would like to refer in this regard to the fact that Islam gave much consideration to ensure the spirit of self-control into Muslims. The Prophet states that "top of wisdom is the fear of Divine" (Al-Suyūṭī, *Al-Jāmi' Al-Saghīr*, volume 2/1609).

For more details refer to:

- 'Alwān, 'Abdullah, *Trbiyat Al-'Abnā' Fī Al-Islam*, Dār-Al-Ssalām Publication and Printing House, Aleppo, Syria, 1981, pp159-160. He discussed the subject of self control from following angles: the angle of fear from the Divine, monitoring of Divine to the person in all cases.
- Al-Mizjaji, 'Aḥmad, "*Al-Riqāba Fī Al-Islam, Maḥāhīm wa Khaṣā'is*", Journal of Sharī'a and Islamic Studies, Kuwait University, vol. 35, 1998, pp.102-106.

4.2.Freedom of Formation and Legal Existence

Most legislation requires that voluntary organizations must notify the relevant government authority to obtain a license before practicing their activities.²⁹⁰

International laws stipulate the guarantee of freedom of expression, formation and peaceful gathering in any possible way, whilst ensuring the conditions which maintain the security and safety of the society.²⁹¹ Some legislative bodies agree that silence of authorized agency, without responding after a definite period, is in itself an approval on promulgation and commencement of activities.²⁹² The following is a common legal framework for establishing a voluntary organization

4.2.1. Registration and Promulgation

Previously I states that constitutions guarantee that citizens have the right to form voluntary organizations. Hence formation and registration of these organizations should be free of all the unnecessary restrictions and requirements²⁹³.

²⁹⁰. Qandīl, 'Amāni, & Bin Nafisa, Sāra, *Munazmāt Al-Mujtama' Al-Madani Fī Miṣr*, Al-'Ahrām Centre for Politics and Strategic Studies, Cairo, Egypt, 1994, p.33. There are even laws that set conditions on seeking approval from the Minister of Interior in person. Other legislation adds to the notification and approval, the need for promulgation on the commencement of the activity. Ibid.p33

²⁹¹. Dhiyāb, *op.cit.*, pp.156-157. He indicates that laws are similar in most countries, and even similar to those adopted through international conventions. Despite the presence of these laws, the position of these organizations seems to be shaky due to the following:

- Prescription and multiplicity of legal texts relevant to these organizations.
- Validity of provisions of these laws concerning all types of organizations regardless fields of work and objectives.
- Some legislation excludes specific persons from the right of forming organization.
- Multiple modes of control on these organizations.
- Strictness of governments as to the interpretation of the formation laws.

Hence, Al-Jamal, Muṣṭafa, states in his research: "*Al-Mushāraka Al-Sha'biyya Fī Al-Tanmiya: Qaḍāyā wa Āfāq*", submitted to the symposium of Civil Organizations and the Crisis of Economic and Social Development, Centre of Arab Research, 1998, p.42. That: "the relationship between both parties should be a relation of partnership and integration not relation of conflict and contradiction. Roles complete each other to achieve development. Encouraging for the success of a cultural and political environment characterized by rationality, forgiveness, transparency and initiation in favour of public interest."

²⁹². Qandīl, & Bin Nafisa, *op.cit.*, p.33.

²⁹³. Madanī, *op.cit.*, pp.4-6.

The researcher indicates that constitutions of some countries allow the formation of organizations without the need for license first, but they are obliged to notify government thereafter. But due to security changes, political, and economical conditions, those countries began to require the filling of an application form before practicing voluntary activities. Law requires the following information included in that application: copies of the article of association. Names and nationality of founders. Names of the board of directors. Name of organization. Goals and objectives of organization. Financial resources and ways of expenditures.

It is important to unify the general registration number without duplication, in order to retrieve any information upon request. The file should include all required documents²⁹⁴. Administrative procedures should be easy, quick, and simple. Also registration should allow for the establishing of cooperative relations with other organizations and the forming of local and foreign subsidiaries.

4.2.2. Allowed objectives and activities

Organization defines its objectives, activities, and programmes, which it plans to implement and these will be included in the article of association. Based on these premises will be permitted to implement such programmes that will abide by these stipulations, within the limits and framework of law, whether or not in favour of members or public.

4.2.2. Requirements to be classified as “ NOT FOR PROFIT ORGNIZATION “

The authorized government organization granting “not for profit organization” license must be comprised of representatives from the government side (Ministry or competent department)- organization applying- and representatives from the public sector, to guarantee neutrality²⁹⁵.

4.2.3. Authority of dissolution, termination and liquidation.

We mentioned earlier that the formation of voluntary organizations is a voluntary matter and based on the agreement of the will of a group of people who practice their right of expression, organization, and meeting.

Based on the same logic, the group will have the right to dissolve and liquidate this organization, whenever it deems fit, or whenever the continuation of their existence is no longer feasible.²⁹⁶ However, this liquidation must be implemented through the courts by request from the organization, after agreement on the mode of

²⁹⁴. ICNL, *op.cit.*, p.6.

²⁹⁵. The official organizations granting this classification or license in developing Countries, are either the Ministry of Interior or Ministry of Social affairs and labour, but mostly the former, due to lack of confidence in these organizations and the tight control of its activities and members. Refer to Al-Jamal, *op.cit.*, p.42.

²⁹⁶. Dhiyāb, *op.cit.*, p.7.

distributing the properties²⁹⁷. It is noted that most constitutions and laws of developed countries give the authorized agency the right to dissolve voluntary organizations²⁹⁸ and this is in fact more difficult than refusing their initial establishment. When examining reasons for termination (mentioned in footnote 2), we will notice that they vary according to their degree of severity and thus, not all of them are causes for terminating the organization without availability of sufficient flexibility that allows appropriate penalty. Organization must be given the right to complain and appeal in a system similar to the right of appeal upon refusal of license.

4.2.4. Distribution of profits or other interests:

Laws regulating this sector ban the distributing of profits or other interests among founders, members, board members and staff. This differentiates between the voluntary and the commercial sector, being a major distinguishing element when defining these organizations. Also it is important for these laws to include the of banning voluntary organizations from disposing of their property and assets whenever anything forces organizational dissolution, or termination or liquidation.²⁹⁹

4.2.5.. Encouraging voluntary legislation:

Law should encourage these organizations to set criteria and by laws that regulate practice and improve productivity, via rules that are concerned with the organizational structure, human resources, financing³⁰⁰ etc.

²⁹⁷. *Ibid.* p. 7. Right for dissolving voluntary organizations as follow:

- Diminution of members below age average stipulated by law.
- Violating article of association.
- Organization non-liability in achieving its goals.
- Non fulfilment of financial obligations.
- Payments for aspects other than the determined.
- Refusing inspection of authorities or the attendance of its meetings.
- Practicing political, ethical, sectarian, or any other illegal activities.

²⁹⁸. ICNL, *op.cit.*, p.7.

²⁹⁹. *Ibid.* p11. The source of funds and properties are public, hence the law in this case will nominate another organization, which works in the same field and for the same, objective to manage these properties. When this is not available, government will be the party concerned with managing these properties.

³⁰⁰. *Ibid.* p.11.

4.2.6.Umbrella Organizations:

Laws should allow the formation of an Association of Organizations or what may be termed as “Umbrella Organizations”. Here the objectives are coordination and exchange of data, as well as participation in the upgrading of performance, competence and decrease of spending. This would facilitate a concentration upon the improving of services to achieve best results.³⁰¹

To conclude this section (Freedom of formation and legal Existence), perhaps it would be fruitful to examine two different situations which illustrate formation and legal existence.

I will choose the United Kingdom as a western example, and the State of Kuwait as an example from the Islamic world.

4.2.7.Registration in the UK³⁰²:

- Article 4 from 1960 Act requires all charitable organizations in England and Wales to register, with specific considerations for some types of those organizations. Currently, there are more than 172000 charitable organization registered on the Central Register for Charitable Organizations which contains copies of all legal documents required to administer those organizations both financially and administratively. Complete information is available on request for the public at the Charity Commission Head Office in London as well as at its branch in Liverpool. It can be requested through the computerized index. The basic information is also submitted to local authorities in their regions.

- Article 5 in 1960 Act states that:” every registered organization into the Registrar of Charitable Organizations is considered as a charitable organization and will be treated on that basis.” Hence, members of the Commission double-check the article of

³⁰¹. *Ibid.* p.12. It is important to mention the Independent Sector as an example for this umbrella, which was formed in the USA including more than 800 operating organization. For further information refer to the yearly report 1993.

³⁰². Al-Mutīri, Bader, *Malāmḥ Min Al-Tajruba Al-Briṭāniya Fī Al-‘Amal Al-Taṭawū‘i*, 'Awqāf Public Foundation, State Of Kuwait, 1994, pp. 19-20.

association (charter) to ensure its compliance with the law of charitable work. This step takes place before registration and the granting of “charity³⁰³” status.

The same article grants individuals the right for objection on registering the charitable organization when it is exposed or under threat of exposure to negative impact.

In any case of suspicion, the Commission usually consults the Inland Revenue Department, due to the tax exemptions privileges given to those organizations.

Law gives the right to object and appeal at the Supreme Court on every decision made by the Commission regarding registration. This right is rarely employed however.

The responsibility of the legal registration of charitable organizations requires decision making, which may be appealed in courts, regarding the purposes of its establishment according to the legal definition or any previous judgements. While implementing this law, Commission officials attempt to explain it in a contemporary way.

It is almost impossible to agree on what is charitable or what is not, however a definition of “charitable” will occur gradually. Even so, the law acts as the referee in determining the charitable purposes of an organization.

Acceptance or refusal of registration does not necessarily mean that the Commission agrees with or apposes the purposes of establishing charity status. Neither is it for or against individuals managing this organization. Even after granting approval, the Commission is not necessarily convinced that this organization will be managed properly, or it will be granted Merit or Quality Award³⁰⁴.

A large portion of the work, upon registration, is concentrated on consultancy to association committees (founders) as well as on the revision and editing of all legal instruments and documents, which might affect the approval of registration and the granting of charity status. Financial auditing requirements depend on the income of the charitable organization. For example, if a charity’s gross income in any financial year does not exceed 25000 pounds, the charity trustees may instead elect to prepare a

³⁰³. *Ibid.* p.20.

³⁰⁴. *Ibid.* p.21.

receipt and payments account and a statement of assets and liabilities instead³⁰⁵. But charities with gross income or total expenditure which exceeds 100000 pounds must have their accounts audited by a qualified auditor. Charities with less income or expenditure may instead elect to have their accounts examined by an independent examiner³⁰⁶.

4.2.8.Registration in the State of Kuwait

Registration of voluntary organizations in the State of Kuwait is the responsibility of the Ministry of Social affairs and Labour and lies within the framework of Code 24 for the year 1962³⁰⁷:

- Article 3: indicates that the Ministry of Social Affairs and Labour manage the registering procedures and promulgation, in the Formal Magazine. The Ministry assists the organization in achieving its goals for serving the community, when all requirements are fulfilled.
- Article 4: indicates conditions for establishing a voluntary organization as follows: (1) founders must not be less than 10 and all of Kuwaiti Nationality. (2) Age of founder not less than 21 years old, and must have no conviction or sentences relating to crimes or dishonour or dishonesty unless gained his rehabilitation.
- Article 5: Application should be accompanied by the constitution of association comprising the following details: (1) Name of organization, purpose of establishment. (2) Names and titles of founders as well as ages and professions and nationalities. (3) Membership conditions and rights of members as well as

³⁰⁵. Kendall, Jeremy & Knapp, Martin, *The Voluntary Sector in the UK*, Institute of Policy Studies, Johns Hopkins University, USA, 1996, pp.75-76.

³⁰⁶. *Ibid.* p.76.

³⁰⁷. Some of the Articles of Code 24 for the year 1962 were amended through Code 28 the year 1965, and Code 12 the year 1993. For more details about the amendments refer to the booklet issued by the Ministry of Social Affairs and Labour regarding the amendments, pp. 3-33. Also Code 14 for the year 1994 and the Council of Ministries Resolution NR.74 for the year 1999 as well as Minstrel Resolution NR. 48 for the year 1999.

their duties³⁰⁸. (4) Rules and regulations of Board of Directors and National Assembly as well as methods of electing, discharging and legal representative. (5) Financial resources of the organization, methods of expenditures and exploitation as well as beginning and end of fiscal year. (6) Methods of internal financial control. (7) Method of amending constitution of association, mergers, dividing, and branching. (8) Rules of dissolving and authority in charge of resources after dissolving. (9) Voluntary organization must fill formal document prepared by the Ministry of Social Affairs and s Labour.

- Article 6: Voluntary organization is not permitted to deal with issues not stated in the constitution of association. They are not allowed to deal with politics, religious conflicts or ethnic and sectarianism partisanship³⁰⁹.
- Article 7: The Ministry of Social Affairs and Labour establishes a private and separate register for every voluntary organization. T his register includes name of organization, location, goals and objectives, fiscal year, number of board members, name of chairman and treasurer, and legal representative. The Ministry is responsible for promulgating the establishment of the voluntary organization through an official announcement in the Official Magazine. This article is valid on all amendments which occur on the constitution of association.
- Article 8: Registration is considered after submission of official application which must be presented to the Ministry of Social Affairs and Labour within 30 days of establishing the organization.

This application is accompanied by the following documents:

- 2 copies of constitution of association after approval of founders.
- Copy of the meeting of constituent assembly in which founders elected board members.
- List of board members' names.
- Non objection certificate on any one of the founders from the Ministry of Interior.

³⁰⁸. This article is amended in *Code 28* year 1965.

³⁰⁹. Amended according to *Code 28* for the year 1965.

- Article 9: The Ministry of Social Affairs and Labour have the right to deny (refuse) registration of the organization within a one month period of the submission of all required documents stated in the previous article. The Ministry must inform purposes of refusal and has the right to amend the bylaw in accordance to public interest. The organization has the right to complain about the decision of refusal or amendment before the Minister of Social Affairs and Labour or committees assigned for those purposes. Decision reached after complaining is final and incontestable.

4.2.9. Registration of voluntary organization in the UK vs. Registration of voluntary organization in the State of Kuwait

- Similarities:

- (1) In both cases it is obvious that governments want to organize and monitor the sector.
- (2) Assigning a governmental body to legalize, register, and promulgate the organizations.
- (3) Financial follow up of expenditures and revenues as well as the observing of the fulfilment of stated objectives of the organization, ensuring no deviation from this.
- (4) The security precaution is taken via the auditing of accounts of organizations with 100000 pounds of revenues and expenditures in the UK. In the Kuwaiti case security measures are implemented via the approval of the Ministry of Interior given as clearance on members' identities.
- (5) Laws managing this sector are outmoded and in need of consideration for immediate amendment in compliance with modern trends such as globalisation and privatisation.

- Differences:

- (1) Administrative procedures in the Kuwaiti example are more complicated than in the UK.
- (2) More classifications for voluntary organization exist in the UK (religious, charitable, educational, and health...), whilst in Kuwait there is only one category called (organizations for the public interest).

- (3) Registration requirements in the Kuwaiti example are more complicated than the UK example such as (number of founder members, nationalities...etc).
- (4) In the UK, organizations have the right to appeal against refusal of registration, but in Kuwait they have the right to complain and when this complaint is denied by the Minister or assigned committee the decision is final and organizations have no right to appeal.
- (5) Dealing with political issues is a restricted area for voluntary organizations in Kuwaiti, however, in the UK organizations may be legally classified as political voluntary organizations.
- (6) Information is available for public inspection any time in the UK, but in Kuwait information is limited for government use. Any required information may be accessed through the organization itself or through general assembly of the organization.

- Findings from both examples:

There is an obvious trend towards the facilitating of registration procedures and requirements in the UK. The motive for this springs from an understanding of the importance of this sector, any political fear of the latter having been overcome. The culture of a society plays an important role here, offering a measurement of freedom and citizenship. In underdeveloped countries, conditions can be very different and the political and ideological impact of the voluntary sector may still be feared. It is affected by society culture and limited vision of government. Understanding of the concept of voluntary work needs to be reshaped. The public as well as governments need to understand the ideologies and the impact of this sector. There is a psychological barrier between government sector and voluntary sector. From Governments point of view, they think that this sector is receiving external direction being extensions of outsiders whether on a political or ideological basis. This may be correct, but such generalization is not conducive to a proper solution. But from voluntary organizations point of view, they think that governments are not working properly in the social arena, which requires societal initiatives from the people themselves to assist in running their society.

Monitoring is a basic requirement for a healthy sector, but direct interference is counterproductive. Preparing the sector to take part in a developmental process must

be the goal of governments in order to achieve public participation. I believe that each sector has need for the other, thus a foundation of must be constructed so that both may benefit.

4.3. The Financial Sustainability

After registration, comes financial sustainability as major priority of voluntary organizations. This section of the chapter considers the principles, which might help to support voluntary organizations in the building and maintaining of financial bases for their activities.

4.3.1. Fund Raising Activities (General Rule)³¹⁰

Most voluntary organization laws permit the employment of any method that secures the financing required for the legitimated maintaining of practice methods and funds. There are many ways and means to raise funds, already discussed in the chapter on fund raising methods³¹¹. The law requires the obtaining of a permit from official authorities before the fund raising process may commence.

4.3.2. Fund raising activities: limitations and standards³¹²

Fund raising activities require the submission of the following information:

Full statements on method to be followed for fund raising. Date set for this campaign, individuals and parties to be contacted. Ways of spending raised funds. Presenting of records that indicate movement of the said funds. Any violation to the said conditions would entail legal questioning³¹³.

4.3.3. Economic Activities³¹⁴

As a result of development in all aspects of life, possible sources for the financing of voluntary organizations have also expanded. These organizations began to practice some economic activities in order to secure the necessary funding for the implementation of their programmes; but not for profit making.

³¹⁰ . ICNL, *op.cit.*,p.15.

³¹¹ . Refer to *chapter 3 Fund Raising Methods* pp. 69-73.

³¹² . ICNL, *op.cit.*,pp.14-15.

³¹³ . *Ibid.* pp.14-15.

³¹⁴ . *Ibid.* p.16.

Hence law permit voluntary organizations to practice the economic process on the condition that income is distributed within the field of work and not allocated to members as it would be in the case of the commercial sector.

4.3.4. Revenues collected from tax exemption system

Laws in some countries allow tax exemptions for all voluntary organizations. It is considered as revenue, whether coming from contributions of individuals, government or business.

4.3.5. Other tax and custom exemptions

This means that voluntary organizations are exempt from paying customs duties which are levied on imports or exports as well as from paying taxes on properties, whether land or real estates.

4.3.6. Foreign financing

Laws in various countries allow organizations to receive foreign aid (whether from governmental organizations, international organizations, foreign non-government organizations). There is notable increase in this type of financing³¹⁵ which may raise two negative aspects: firstly the danger of imposing certain attitudes or politicising from overseas, which may jeopardize the safety and security of the society. Secondly, there is a danger of turning volunteers into employees, who may lose the spirit and motive of commitment to voluntarism, perceiving it as a mere job³¹⁶.

³¹⁵. Qandīl, & Bin Nafīsa, *op.cit.*, p.43.

³¹⁶. Dhiyāb, *op.cit.*, p.155.

4.4.Accountability and Transparency

Transparency means submitting and exposing an organization's administrative and financial information to all concerned parties, e.g.(government, public, beneficiaries, control and supervision systems and donors in general). This requires bookkeeping, records and documents³¹⁷ to be examined every year by an external accountant, whether according to law or based on recommendations by the general assembly.

All aforementioned parties are entitled to question organizational administration regarding aspects of accounting. Management must then implement all decisions taken as a consequence. Most world legislation require the securing of information about organizations, whether administrative, financial, accounting...etc., and submitting it with objectivity to the supervisory and monitoring parties, public, or donors³¹⁸. These laws allow the supervising authority to take the legal measures required when any of these conditions are violated³¹⁹.

Generally, the following are methods that voluntary organizations might follow to achieve the required transparency and accountability:

- Reporting generally to the maximum feasible extent. All required reports should be as simple to complete and as uniform among state agencies as possible³²⁰.
- Auditing by supervisory agency, which will examine all books, records, and activities during business hours with adequate advance notice.
- Reporting and auditing by tax authority will serve to allow authorities to check what has been done with money received directly from state or public. It is also a

³¹⁷. Madanī, *op.cit.*,p.8.

³¹⁸. Qandīl, & Bin Nafīsa, *op.cit.*, p. 33.

³¹⁹. ICNL, *op.cit.*,pp. 17-20.

³²⁰. *Ibid.* p.18.

basic tool by which tax authorities can monitor benefits received by the organization.

- Reporting and auditing by a licensing agency that should have the right to inspect the voluntary organization for compliance with applicable licensing or regulatory requirements.
- Any voluntary organization which has significant activities, assets or substantial public support should be required to publish or make available to the public a report of its general finances and operations³²¹.

³²¹. *Ibid.* pp.19-20.

4.5.The Legal Framework of the Civil Society in Islam

The Islamic state has built the legal framework of its voluntary sector on the follow:

- Instituting justice among people, which is state job. The Qur'ān states: “ We sent a foretime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice “³²².
- People are the source of power, society acts as legislator for every issue when this issue is not backed by the Qur'ān, the Sunna, or the heritage of pious predecessors. The Qur'ān states:“ thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults) and ask for God's forgiveness.” ³²³
- Rights of citizenship: is represented through equality among people. No difference between one them except by piety. The Qur'ān states: “O Mankind! Reverence your Guardian-Lord, who created you from a singly person, created of like nature, His mate, and from them twain scattered (like seeds) countless men and women. Reverence God through whom ye demand your mutual (rights), and reverence the wombs that bore you: for God ever watches over you” .³²⁴
- Rights of Individuals and society: the absolute rights for the individual are justice, and freedom of expression, thought and belief. However absolute demand of the society is wealth, participating in politics, and security³²⁵.
- Relations with neighbouring states and outside world: The Islamic law upholds the ideology of peace and non-aggression except in the case where an aggression must be repulsed.

³²². Sūra Al-Ḥadīd, 57:25.

³²³. Sūra Āli-'Imrān, 3:159.

³²⁴. Sūra Al-Nisā', 4:1.

³²⁵. Maṣṣūr, 'Aḥmad, *Al-Qaḍā' wa Al-Mujtama' Al-Madani, Maṣṣūr Islami*, 'Ibn khaldūn Center, Dār Al- 'Amīn for Publishing and Distribution, Cairo, Egypt, 1997, p16.

The Qur'ān states: "Fight in the cause of God those who fight you, but do not transgress limits; for God loveth not transgressors".³²⁶

- Mercy and charity³²⁷:

The Qur'ān states: " God orders justice and charity³²⁸". There is a need for mercy among individuals to strengthen social cohesion, regardless of their religious beliefs, origins, and nationalities.

Perhaps it is appropriate to examine one of the voluntary fields in Islam, which has been examined previously in this thesis. I shall choose the field of (WAQF) as an example to examine its legal framework.

1. The definition of waqf: it means retention and withholding of an asset with spending the outcome in any lawful purposes.
2. Types of waqf³²⁹: it is divided into three categories according to the type of beneficiaries:
 - Family (Dhurī): beneficiaries here are specific individuals or their posterity whether they are blood related or not.
 - Charitable (Khairī) waqf: beneficiaries here are one or more charitable organizations and spending is meant for obtaining Divine reward.
 - Mutual (Mushtarak) waqf: it is a combination of both of the above (charitable and family).
3. Waqf Terminology obviously it is appropriate to highlight a group of waqf terminologies used in Islamic sharī'a, in order to approximate the meaning of those terms. They are as follow:

³²⁶. Sūra Al-Baqara, 2:190.

³²⁷. 'Arqasūsi, Muhammad, *Human Dignity in Light of The Holy Qur'ān and the Geneva Conventions*, the International Committee of the Red Cross, 1973, p.8.

³²⁸. Sūra Al-Nahl, 16:90.

³²⁹. Ibid.

- Ibdāl and Istibdāl³³⁰: Ibdāl means selling the waqf asset in return for money or other assets. Istibdāl means buying an asset and convert it to waqf by using the money yielded from selling another waqf asset.
- Idkhāl and Ikhrāj³³¹: idkhāl means granting a beneficiary status for an individual who is not entitled for such status. Ikhrāj means the exclusion of a beneficiary and classified him as illegible to receive a share from the waqf.
- 'I'tā' (giving) and Ĥirmān (exemption)³³²: 'I'tā' means that the waqif is entitled to halt certain beneficiaries from the waqf on temporary or perpetual basis. Ĥirmān means that the waqif is entitled to exempt some beneficiaries temporarily or perpetually.
- Ziyāda (increase) and Nuqṣān (decrease)³³³: ziyāda means to increase the share of beneficiaries, and nuqṣān means the decrease of the share.
- Taghyīr (change) and Tabdīl (exchange)³³⁴: taghyīr means the right of the waqif to change the conditions specified by him in the waqf. Tabdīl means the right of waqif to change the utilization mode of the dedicated asset.
- Istiḥqāq³³⁵: means allocating a definite or indefinite portion of the waqf to a beneficiary.

³³⁰. 'Atīqi, Muhammad; Tūni, 'Izzidīn; Shu'aīb, Khālid, *Al-Muṣṭalahāt Al-Waqfiya*, Awqāf Public Foundation, 1996, pp. 13-15.

³³¹. Ibid. pp. 27-29.

³³². Ibid. pp.51-52.

³³³. Ibid. pp.151-152.

³³⁴. Ibid. pp. 101-103.

³³⁵. Ibid. pp. 33-36.

- Inqirād (extinction)³³⁶: it means the dedication of waqf to a party liable to extinction such as the sons.
- Inqitā' (cessation)³³⁷: Muslims scholars maintain that the in order for the waqf to be valid, beneficiaries should come to an end.
- Inḥā' Al-Waqf (waqf dissolution)³³⁸: means that the waqf ownership shall inure to the waqif or inheritors.
- Bir (well-doings)³³⁹: it is doing philanthropic work on wide scale.
- Kinsfolk (Buṭūn)³⁴⁰: they are children of the daughters, whereas children of sons are called Zuhūr.
- Ta'bīd (perpetuation)³⁴¹: it means that waqf is not temporal for period of time.
- Ta'qīt (Timed)³⁴²: it means that waqf is specified for a certain period of time.
- Order of generation³⁴³: waqif distributes the waqf in order of beneficiaries levels. Whereas shares will not be transferred to lower level of beneficiaries unless the death of higher level of beneficiaries.
- Deactivation of waqf (Ta'ṭīl Al-Waqf)³⁴⁴: it means that waqf is no longer suitable for utilization.

³³⁶. Ibid. pp.59-63. Note that Muslims scholars disagree on this kind of waqf.

³³⁷. Ibid. pp. 63-65.

³³⁸. Ibid. p 67.

³³⁹. Ibid. pp. 69-70.

³⁴⁰. Ibid. p 73.

³⁴¹. Ibid. pp 81-82.

³⁴². Ibid. pp 83-84.

³⁴³. Ibid. pp. 89-90.

³⁴⁴. Ibid. p 95.

- Waqif accountability: according to Islamic jurisprudence, the waqf is considered as a juridical person enjoying an independent financial entity.
- Revocability: it means that the waqif dissolves the waqf and transfers its ownership to him.
- Beneficiary body³⁴⁵: it means the beneficiary specified by the waqif.
- Share (Ḥiṣṣa)³⁴⁶: it is the amount of proceeds paid to a beneficiary which already specified by the waqif.
- Charities (Khaīrāt)³⁴⁷: they are all good acts and deeds in general.
- Thuriya (offspring)³⁴⁸: they are the children of waqif (sons and daughters) and their offspring.
- Ray³⁴⁹: it is revenues coming from investing the waqf.
- Shughūr (vacating)³⁵⁰: it means that the post of waqf is vacant due to the following:
 - Non appointing of a Nāẓir to administor the waqf.
 - The death of Nāẓir.
 - The dissmisal of the Nāẓir.

³⁴⁵. Ibid. pp. 121-122.

³⁴⁶. Ibid. pp. 125-126.

³⁴⁷. Ibid. p. 129.

³⁴⁸. Ibid. p 135.

³⁴⁹. Ibid. pp 137-138.

³⁵⁰. Ibid. pp. 153-154

- Ṣīghat Al-Waqf³⁵¹: it is the phrases used to explain and express the waqif intentions for establishing the waqf.
- Waqif: is the individual who dedicates the waqf.
- Tabaqa³⁵²: they are members of the same generation.
- ‘Urf (practices and mores)³⁵³: they are conventions and practices of people in a certain time that can explain the waqf deeds.
- Mawqūf³⁵⁴: it is the proceeds dedicted by waqif to charitable purposes.
- Mawqūf ‘Alayhi (beneficiary)³⁵⁵: it is the body or individual whom waqf proceeds are dedicated.
- Waqf ‘Ahli³⁵⁶: it is the family waqf whose proceeds are dedicated to the waqif himself or his family. It is also called Dhurī waqf.
- Waqf Khairī³⁵⁷: it is the waqf that is dedicated to all charitable fields in general.
- Al-Waqf Al-Mushtarak³⁵⁸: it is the combination between ‘Ahli and Khairī waqf.

In this stage a question can be asked, what is the difference between donation and waqf? We can say that donation is to give money without considerations, but seeking the reward from the Divine on hereafter. It can take the form of alms, gift, bequest and

³⁵¹. Ibid. pp 161-162

³⁵². Ibid. p 169.

³⁵³. Ibid. pp 171-172.

³⁵⁴. Ibid. pp 233-234.

³⁵⁵. Ibid. pp 235-236.

³⁵⁶. Ibid. pp 253-254.

³⁵⁷. Ibid. pp 255-256.

³⁵⁸. Ibid. p 257.

waqf. The difference is that waqf is a permanent donation because dedicated money cannot be disposed, but its proceeds are usually spent according to the conditions specified by the waqif (dedicator).

4. Waqf regulations³⁵⁹: the regulations of waqf consist of the following issues:

- Legitimacy of Waqf: the Islamic rule indicates that waqf is considered as an act of charity falling under the Qur'ānic rule: “ By no means shall ye attain righteousness unless you give freely of that which you love³⁶⁰”. The Prophet states: “ When an individual is dead, his deed is halt except of three: current (on going) charity, useful knowledge or a virtuous son prays for him³⁶¹.” Scholars indicated that waqf is one of the fields of the on-going charity. The Prophet had left his white mule, a piece of weapon and a piece of land which was left as charity³⁶².
- Conditions of waqf: they will be as following:
 - Şīghat Al-Waqf: it can be made whether verbally or in writing indicating the withholding of an asset and releasing its usufruct. Not only verbally, writing and gesture can be used to consummate waqf, but also using the action that can be joined with intention is another type of for waqf consummation³⁶³. It should be precise and decisive. It must be perpetual and not limited to a certain time.
 - The conditions of waqif: the waqif must be an adult, sound-minded and a free person. Beside the waqif must be the owner of the dedicated waqf.
 - Conditions of the waqf asset (Al-Mawqūf): the dedicated waqf should not be contradicted with the Islamic sharī'a. The following are forms of waqf:

³⁵⁹. www.awqaf.org/E_Kapflinks/WaqfAhkam.htm

³⁶⁰. Sūra Āli-'Imrān, 3: 92.

³⁶¹. Al-Nawawī, *op. cit.*, p.387

³⁶². Al-'Asqalānī, Ibn Hajar, *Fath Al-Bārī Fī Sharḥ Şaḥīḥ Al-Bukhārī*, coordinated by 'Abdīlbāqī, Muhammad Fu'ād, Al-Khaṭīb, Muḥib Eldīn, Dār Al-Ma'rifa, Beirut, Lebanon, no-date, volume 5/ 2739, p. 356.

³⁶³. www.awqaf.org, *op. cit.*

Cash, property, stocks and any movable property. Perishable items such as food can not be dedicated as waqf.

- The conditions of beneficiaries (Al-Mawqūf ‘Alīh): the beneficiary is the person or body who benefits from the waqf asset.
- Self dedicated Waqf: the waqif is permitted to dedicate the proceeds of the waqf or part of it to himself during his lifetime. After his death it can be passed to whomever he chooses.
- The waqf of debtors and persons in terminal diseases: In case of waqif desire to dedicate a waqf and he is at the same time in debt, his waqf cannot be validated unless approved by the creditors. The same rule applies to people in terminal disease and in debts. The idea is to preserve creditors rights.
- Post-Mortem waqf: this kind of waqf become valid in two cases: first: when the waqf states as following: (I dedicate all my money or definit part to charitable causes with immediate validation). Second: when the waqif states as following: (On my death, I dedictae one third of my property so that the proceeds directed to charitable causes.)
- The waqf of non-Muslim: in this case this kind of waqf is valid if directed to purposes approved by Islamic sharī‘a.
- The waqif conditions: those conditions must be respected and implemented when they are not contradicted with sharī‘a and legal regulations.
- The Ten conditions: they are ten conditions that must be stipulated and observed by waqif, they are as following:
 1. Al-‘Aṭā’ (giving): it means that the waqif is specifying retain beneficiaries to benefit from the waqf on temporary or perpetual basis.
 2. Ḥirmān (deprivation): it means that the waqif is depriving some beneficiaries from benefiting from the waqf on temporary or permanent basis.
 3. ‘Idkhāl (introducing new beneficiaries): it means that the waqif is introducing new beneficiaries.
 4. ‘Ikhrāj (exclusion): it means that the waqif is excluding certain beneficiaries on temporary or permanent basis.

5. Ziyāda (increase): means that the waqif prefers certain beneficiaries through increasing their shares on permanent basis. This increase may lead to reduction in the shares of other beneficiaries.
6. Nuqṣān (reduction): it means that shares of beneficiaries are liable to reduction.
7. Taghīr (change): it means that waqif will do some certain changes such as the portion of shares.
8. Tabdīl (exchange): it indicates the exchange of a dedicated asset. This will include two sides; first: an exchange in the usufruct of the waqf such as exchanging an agricultural land into residential land; second to exchange an asset into another asset.
9. 'Ibdāl: means the discontinuance of a waqf in return for money or asset, such as selling the asset.
10. 'Istibdāl: it means substituting the old waqf into a new one, such as buying another asset to replace the old one.

Note that the waqif condition could be disregarded in the following conditions:

- When a specific condition is no longer in the interest of the waqf, for example, the availability of beneficiaries hinges upon certain conditions contrary to those specified by the waqif.
- When the conditions is no longer in the interest of the beneficiary, i.e. celibacy of the beneficiary.
- When the implementation of the condition contradicts with a purpose specified by the waqif.
- When an preponderant interest arises; i.e. uncultivable land to be transformed into a residential area. In this case, an interest takes precedence because a waqf is originally meant for benefit so that such an aim should not be neglected.
- Revocability of waqf: some Muslims scholars believe that the waqf is irrevocable due to originally binding when made by the waqif. Abu Ḥanīfa on the other side believes that waqf is revocable unless it is a mosque or dedicated to mosque, or when judge issues a verdict in favour of the binding nature of the waqf.

- Collective waqf: more than one person can participate together in forming a waqf whether in kind or cash shares on monthly or annual deductions.
- Consent of beneficiary and eligibility prerequisites: majority of Muslim scholars agree that when waqf is dedicated to a specific person, then this beneficiary consent is essential for the waqf to be valid. If the beneficiary is not specified, such consent is not necessary. Such consent is considered as a prerequisite for eligibility. Eligibility means that the right of beneficiary is well-established and indisputable in connection with benefiting from the waqf. If this specific beneficiary does not accept the conditions of the waqf, and the waqif is already classifying the beneficiaries in categories, the share will automatically pass to the beneficiary next to him in eligibility. Otherwise it will inure to the poor and needy.
- Acquisition and receipt: the waqf becomes valid when mere utterance is made, no matter if a beneficiary has or has not benefited from the dedicated asset.
- Specifying beneficiaries: this matter is settled through the waqif who has the right to specify the beneficiary. This beneficiary may not be altered unless it no longer be in need and there is another similar beneficiary is available. In case a waqf was intended for a charitable body not specified by the waqif, or this body was not available or no longer in need, or there was an excess in the proceeds of the waqf; this surplus can be directed to satisfy the waqif needy descendants and parents. Thereafter the proceeds may be directed to a charitable body.
- Beneficiary death or disqualification: when this case occurs and there was not a substitution for this beneficiary; his share will pass to the person who shares him the portion. For example when waqf dedicated to two brothers and one of them died without having a posterity, his share will pass automatically to his brother.
- Specifying conditions for allowances: when waqf was dedicated to some beneficiaries and recommends others to receive allowances, the proceeds shall be apportioned among the beneficiaries and the paid employees in the light of the proceeds-to-allowances percentage in case the proceeds

were known at that time. If the proceeds were not known, they would be distributed among the paid employees and the beneficiaries on the grounds that beneficiaries receive the whole proceeds and the employees receive their allowances. When the waqif allocates definite portions (sihām) to some beneficiaries and allowances to others. Those allowances paid after paying those portions. If the remaining proceeds fail to cope with allowances, it will be divided among them according to the pre-determined percentage.

- Nazāra (supervision)³⁶⁴ regulations: the following issues will be examined:
- Welāya on the waqf: it means the body or authority who is in charge and responsible on the waqf in term of maintaing, managing, repairing and distributing the proceeds to the beneficiaries. The individual or body who is running this task is called Mutawalī, Nāẓir (this term is used in most Islamic countries) or adminstrator. In reference to the above the definition of Nāẓir is as follow: he is maintain the waqf, manage its affairs and optimally invest it and at the same time implement the required maintenance.
- Eligibility of waqif: the following conditions should be fullfiled: should be a Muslim, mental staple, adult, competence and equity.
- Duties of Nāẓir: maintaing and renovating the waqf. Implementing the waqf conditions. Defending the waqif rights in litigation. Paying waqf debts. Paying to beneficiaries without delay.
- Precautions Nāẓir must take into consideration: avoiding nepotism. Refraining from borrowing that might encumber waqf proceeds with debts. Refraining from offering rent-free occupation.
- Fees for the Nāẓir: a certain amount may be allocated to the Nāẓir on momthly or annual basis. When waqif did not specify certain fee, the court might allocated reasonable fees for the Nāẓir.

³⁶⁴. Nazāra regulations were covered from the site of Awqaf Public Foundation www.awqaf.org/EKapflinks/waqf/WaqfNatharah.htm, pp1-7.

- Liability and accountability of Nāzir: he is held responsible for any contravention of the general practices related to the waqf. He is also required to submit an annual report as stipulated by written records.
- Dismissal of Nāzir: the individual or authority who appointed the Nāzir may dismiss him on charges of breach of trust or incapacitation. The dismissal becomes effective effective upon notifying the Nāzir.
- Waqf 'Ijāra (leasing): it is similar to renting in addition to the consent of involved parties.
- Waqf maintenance: it is one of the Nāzir duties. It promotes the longevity of the waqf and doubles the benefits derived therefrom. This kind of maintenance is divided into two types: first: maintenance of waqf properties allocated for utilization such as commercial buildings; second: maintenance of waqf allocated for residence designed for non-commercial purposes.
- Beneficiaries entitlements in the proceeds of waqf: Nāzir should pay the specified amount for beneficiaries without any delay, in accordance with the waqif stipulation such as increase, decrease, advance or delay.
- Murder as disqualifier: killing a waqif may causes a beneficiary to be disqualified and deprived from the proceeds of waqf.
- Interpretation of the waqif conditions: those conditions are based on the meaning not the purpose of such conditions unless they is an evidence that indicates the contrary thereof.
- Waqf dissolution: waqf may be dissolved according to the following cases: (1) the family waqf is dissolved if some or all of its premises fall in disrepair and become disable for renovation or utilization in any possible way in addition dissolution of the waqf is also permissible if the waqf yields scanty or long delayed benefits; (2) when the number of waqf increased to the extent that their shares from the proceeds of waqf become diminished. The court takes into consideration the circumstances of beneficiaries and the extent of benefit they receive; (3) in the case a family waqf one and timed by the waqif to expire at a certain date, the waqf shall be dissolved either at expiry date, even if the beneficiaries are

alive, or upon the extinction of the beneficiaries regardless of the remaining valid duration of the waqf.

That was a close look to the legal framework of waqf in the Islamic sharī'a. Note that some Islamic countries have issued some legal rules and regulations that assisted in organizing waqf.

4.6. Areas of Action

Voluntary work aims to acquire benefits for the proper beneficiaries, entailing the understanding and defining of their specific requirements and circumstances. Hence, any action is fundamentally linked to a series of complex developmental efforts, involving a multiplicity of social activities and programs pertaining to different sectors.

Such work must have the necessary equipment to deal with a constantly mobile developmental process which often faces problems that hinder positive process. Despite the differing views on the various fields of voluntary work, which occur due to the diverse nature of these organizations. There are general activities and programs which are common to all³⁶⁵. However there still remains some uniqueness for each type of organization. Such idiosyncrasy springs from varying professional and social circumstances as well as distinctive regional and cultural characteristics.

To identify areas of voluntary work our discussion will focus on:

4.6.1. Areas of action in the light of the Islamic 'Aqīda (Creed).

4.6.2. Current Areas of action of Islamic voluntary organizations.

4.6.3. Areas of action from the Western perspective.

4.6.4. Areas of action according to the legal classification.

³⁶⁵. To identify these programs and areas of action refer to Al-Najār, Bāqir, *Al-'Amal Al-Taṭawū'i Al-'Ijtimā'i Fī Duwal Al-Khalīj Al-'Arabi*, , Social and Labour Studies series, Bureau of the Ministers of Social Affairs and Labour of the Arabian Gulf States, Bahrain, 1988. pp.35-36.

4.6.1.Areas of action in the light of Islamic ‘Aqīda (Creed³⁶⁶):

These areas of action are divided according to the Islamic creed objectives, which are the maintaining of the five necessities as follows:

- Programs assist in preserving religion.

Those programs are divided into two types. First, construction programs that maintain the existence of religion. Second, protective and curative programs that advocate religion and preserve it from vanishing.³⁶⁷

- Programs help for preserving the self.

Those are the programs and services that preserve the self, from formation in the uterus till the end of life³⁶⁸.

- Programs participate in preserving the mind.

These are educational, cultural, and awareness programs directed to teach Muslims about their religion and to improve their social and daily lives³⁶⁹.

- Programs help to preserve progeny.

These are programs which maintain family, and encourage marriage. They encourage breeding and strengthen the maintenance of that maintains progeny at all levels³⁷⁰.

- Programs that help in preserving the funds.

Those are programs that serve to preserve funds whether, directly or indirectly.

Directly, through programs that push towards the developing of financial resources.

Indirectly, through enforcing all elements that lead to upgrading the resources³⁷¹.

³⁶⁶. Muhammad, Hāj Muhammad, “*Ishkāliyāt Al-Fikr Al-Islami Al-Mu‘āṣr*”, organized by the Islamic World Studies Centre, Malta, 1991, p.130. He indicated that Islamic Sharī‘a in its basics and detailed provisions heads to achieve the five objectives, namely: preservation of self, religion, mind, generation, and funds. But the concept of preservation according to ‘Imām Al-Shāṭibī means just establishing and constructing all necessities including public utilities. It also covers development, therefore not only preservation is needed, but also what concerns construction of all aspects of life as well as the public and individual interest. This is quite a broad concept and bans retrogression and civilization immobility. For further details refer to “Al-Shāṭibī, *Muwāfaqāt*” volume two, p.8.

³⁶⁷. Al-Dabbāgh, ‘Afāf, “*Al-Tawjīh Al-Islami Fī Al-‘Amal Al-‘Ijtīmā‘i, Al-Manāhij wa Al-Majālāt*”, Work paper on the Islamic Perspective on Social Care, , International Institute of Islamic Thought, Cairo, Egypt, 1996, pp.91-92.

³⁶⁸. For more examples on the programmes refer to *ibid.* p.93.

³⁶⁹. For examples on the programmes refer to *ibid.* pp.93-94.

³⁷⁰. For examples on the programmes refer to, *ibid.* p.94.

³⁷¹. For examples on the programmes refer to, *ibid.* p.94.

4.6.2. Current areas of action of Islamic Organizations:

At the beginning of this research we mentioned that Islam presents a developmental concept for voluntary work. It highlights this aspect in a balanced manner between the secular and the spiritual sides. The Qur'ānic verses and the Prophet sayings indicates the great reward for this action during life and hereafter.

This motivation for combining the secular with the hereafter resulted in a flourishing of Islamic organizations³⁷².

4.6.3. Areas of action from a Western Perspective

These areas are established on a different basis from that of Islamic nations. Fred Lander classified it as dependant upon practice³⁷³. Whilst others classified it according to the programs and functional services³⁷⁴. According to Beulah Compton social care is classified into three types of activities³⁷⁵. A further classification is that termed "Beneficiary Clients"³⁷⁶. Kahn classifies the areas of action according to the nature of

³⁷². Al-Jawhri, *op.cit.*, pp.251-253. Researcher indicated that areas as following:

- Financial assistance for the needy included under the social security.
- In kind aid and relief aid in case of emergency.
- Care of the handicapped.
- Care of the elderly and incapacitated who have no sustainers.
- Care of fragmented families and working to solve their problems.
- Training needy families and helping them back into productivity.
- Monitoring the delinquent juveniles and rehabilitating them during their terms of sentence.
- Care of prisoners through training and rehabilitating them to return to society.
- Encouraging crafts and traditional industry to preserve heritage.
- Promoting environment and health awareness.
- Construction of clubs and sports centres.
- Constructing social centres in rural and urban areas.
- Establishing all types of cooperative societies.
- Establishing civil society organizations and supporting them to award social care.
- Forming specialized team to arouse the awareness required in all fields.
- Constructing religious centres, printing the Qur'ān, as well as various religious books.

³⁷³. Yūnus, Al-Fārūq, *Al-Khidma Al-'Ijtimā'iyya wa Al-Taghyīr Al-'Ijtimā'i*, 'Alam Al-Kutub, 1978, Cairo, Egypt, p.17. He indicated that there are five major fields for social care: Economical security and securing labour opportunities, Social environment and Housing, Health Services: Protective, Curative, and Developmental, Social and Personal Growth, and Educational Services.

³⁷⁴. *Ibid.* pp.18-19. The functional services are: Social Supplies, Social Services, and Social Action.

³⁷⁵. Illinois, *Introduction to Homewood*, Dorsey Press, USA, 1980.pp.33-34, 60-62. It indicates that they are activities that maintain an appropriate standard of living for individuals, developmental activities and change activities.

³⁷⁶. They are for example: the elderly, children and unemployed.....etc.

the services provided.³⁷⁷ Finally, there is a classification presented by some specialists who categorise organizations according to the type of the assistance or contribution be “in cash” or “in –kind”³⁷⁸.

When examining these classifications, one will notice that they cover tangible, psychological, and social aspects, displaying an obvious lack of series that deal with any spiritual aspect.

4.6.4. Areas of action according to the legal classification.

This classification divides the sector into two categories: official and non-official organizations. Firstly, there are the registered ones which must apply for official registration in accordance to the law under the title of “organizations, societies and institutions”. Law treats them the same regardless practical objective, whether philanthropic, service, environmental, health...etc. Secondly, are public organizations, which are united in their objectives and embrace the customs, traditions and norms for serving this group. These organizations are numerous in poor states.³⁷⁹ This division enables us to define the areas of action which are delineated according to the nature of the relevant.

- Closed organizations: offering services only for their members.
- Organizations offering services to the public, these operate in the fields of collective welfare action, health, education, and income generating projects (economical development), also sub-divided into: productive rehabilitation projects at both individual and group level.³⁸⁰
- Some divided the work according to the voluntary field as follows: individual voluntary work, team voluntary work and voluntary work campaigns.³⁸¹

³⁷⁷. *Ibid.* pp.60-62. Those services offer financial assistance and social security, health care, housing, education, workforce and personal social services.

³⁷⁸. Scanlan, Joanne & Plino, Alex, *Development of Resources, Role of in-kind aid in institutional human action*, Washington D.C., USA, pp.32-44

³⁷⁹. For more details on this subject refer to Dhiyāb, *op.cit.*, pp.55-57.

³⁸⁰. Hūsāīn, 'Ashraf, *Al- Munazmāt Al- Madaniya Fī Al-'Azmāt Al-'Iqtisādiya wa Al-Tanmiya Al-'Ijtimā'iyya*, , Arab Research Centre, Dār Al-'Amīn, Cairo, Egypt, 1998, pp.58-69.

³⁸¹. 'Abdulmin'im, Hāshim, “*Tanzīm Al-'Amal Al-Taṭawū'i*”, seminar on voluntary work social service, Ministry of Social Affairs and Labour, State of Bahrain, in cooperation with the Office of UNICEF in Gulf Region, 1977, p.1. The researcher gave examples on every field and its requirements as well as the objectives expected to be achieved, and the programs that could be implemented.

4. 7. Summary

Most constitutions throughout the world guarantee the establishing and formation of voluntary work and organizations related to this kind of work. Hence, it is important to establish the necessary legal framework that organizes this activity to determine its objectives, financial resources, memberships and structure. In addition such a system prevents both individuals and society from mismanagement of this sector.

To meet these vital objectives, laws have emerged that are relevant to voluntary work. These are designed to organize relations as well as to promote the freedom of individuals and society in a balanced manner, which guarantee lack of restriction for all parties. At present, I believe that governments are required to depend on the voluntary sector in order to face budget deficits and to reduce government expenditure, particularly at a the social level. At the same time, a positive response has been created for New World order requirements regarding the human rights issue. To put these laws into practice, certain legal procedures must be followed. Laws regulate the voluntary sector, characterize the nature of voluntary organizations and enforce the required regulations of administration.

The legal procedures commence with the legal existence via the obtaining of a legal permit or license that will guarantee all administrative, financial and legal activities of the organization.

Doubtless the bureaucratic mechanism of obtaining this permit differ from one country to another. Legislation may be tailored to accommodate social culture, political life of that society, standard of living and to state vision regarding the importance of voluntary work. Laws not only allow the formation of voluntary organizations, but also allow the formation of umbrella organizations in the shape of associations or leagues.

One of the most critical issues that concern administrations of voluntary organizations is the cash flow. It is a significant factor that laws allow voluntary organizations to start their own economic activities, in addition to their fund raising campaigns which are normally implemented during the year.

The responsibilities of the organizations themselves lie in their duty to expose all administrative and financial information to involved parties that participated initially

in support of them. Supporting parties are entitled to know, question, evaluate, and make the proper decisions that guarantee the accomplishment of the required objectives and realize the reasons and motives that led them to contribute from the outset.

This is the current situation of the legal framework in most countries, and it is not contradictory with the Islamic culture, whose legal foundation is dependent upon the distribution of duties amongst government authorities on one side, and individuals and society on the other .

The Islamic legal framework naturally depends on the value system, whether for organizing the relations of the sector within state limits or externally.

This chapter concludes by identifying areas in which voluntary organizations implement their programs. Those areas differ according to the classification used.

Chapter (5)

Pages: 147-187

5. Management in Voluntary Organizations

Studies conducted by Professor Wight Bakke and his research team at Yale University (USA) regarding (Managerial concepts in relation to performance and behaviour) revealed the following results³⁸²:

- Organization is a group of people.
- Helping each other to solve a problem.
- Using all available potentials (human, natural, technological, material...)
- To achieve certain goals.
- Through an organized behaviour to basic operations or circulated roles.
- Using legal procedures.
- In a very quiet and natural conditions.
- Hence, in summary, there are certain goals to be accomplished through certain individuals, in certain arrangements and suitable environment whilst practicing certain procedures.

This is the definition of management and the core of its function. The application of these objectives by an organization could lead success. The secrets of countries' development is no longer hidden in their ability to use their wealth, but also in using all hidden human potentials, and mobilizing those potentials toward creativity"³⁸³.

This chapter will discuss management of voluntary organizations, and will comprise the following issues:

5.1.General Preview on Management will comprise the following:

5.1.1.Development of managerial perspective

³⁸². Fahmī, Sāmya, *Al-'Idāra Fī Al-Munazmāt Al-'Ijtimā'iyya*, Dār Al-Ma'rifa Al-Jāmi'iyah, Alexandria, Egypt, p.21.

³⁸³. Kan'ān, Nawāf, *Al-Qiyāda Al-'Idāriya*, Institute of Public Administration, Riyadh, Saudi Arabia, 1985.

5.1.2.Nature of organization.

5.1.3.Organizational behaviour.

5.1.4.Environment of organization.

5.1.5.Decision making process.

5.1.6.Management of conflict.

5.1.7.Management of change.

5.2.Comparison between management in the following sectors: government, commercial, and voluntary.

5.3.Factors of success in voluntary organizations.

5.4.Islamic methodology in management.

5.5.Summary.

5.1. General Preview on Management

5.1.1. Development of Managerial Perspective:

All theories³⁸⁴ whether old or new are linked together, forming a chain that is constantly expanding. This accumulation of knowledge has led to a richness in the field of management. Over time there have been huge scientific and technological advances which have inevitably resulted in a growth of sophistication in the area of management. It is very important to mention that all theories and philosophical ideologies arrived at different results and conclusions, due to the employment of a diverse range of methodologies. However, they are all as integral part of the huge pyramid of management, which penetrates all aspects and levels of practical life (government, commercial, voluntary). Management has become a necessity.

5.1.2. Nature of Organization:

1. Beginning of the organizations: initially voluntary work was an individual effort. When there was a heavy load of work, family members would participate in performing part of the job. After that, tribal participation began to appear (chief of the tribe was acting as manager). With the rise of feudal system in Europe, authoritative management (Landlords) appeared. After the collapse of that system, Business Administration surfaced, and this led to the establishment of workers and consumers. The capitalist system has continued to expand establishing an ever increasing number of specialist organizations³⁸⁵.

³⁸⁴. Those theories are: Bureaucratic model, Scientific management, Analysis of managerial process, Human relation, Decision Making, Behavioural management, Quantitative method, Systems preface, Technological factor, Management by objectives, Management by exceptions, Job enrichment, Crisis management, Total quality management, Benchmarking. For more details regarding characteristics, possessiveness, negatives, and founders, refer to 'Āmir, & 'Abdulwahāb, *op.cit.*, pp.9-44.

³⁸⁵. Drucker, Peter, *Management, Tasks, Responsibilities, and Practices*, International Publishing & Distribution House, Cairo, Egypt, 1995. pp.5-43.

2. Definition of Organization: it is a social and technical unit³⁸⁶, looking to accomplish certain goals through an organized framework.

Organization consists of a series of aspects, which could assist in giving full picture of organizational structure³⁸⁷. These are Goals³⁸⁸, Values³⁸⁹, Technical aspect³⁹⁰, Humanitarian aspect³⁹¹, Organizational³⁹² and Managerial Aspect³⁹³. Some scientists added two further aspects: resources of organization, and specialized operational process³⁹⁴. This is in addition to the relations with others³⁹⁵. The previous classification clarifies the type of administration and system used in the organization,

³⁸⁶. This definition covers two aspects: first technical aspect, because organization contains machinery and equipment. Second is social aspect, because organization comprises group of individuals with complicated relations. For more details refer to 'Āmir & 'Abdulwahāb, *op.cit.*, pp. 49-50.

³⁸⁷. Kast & Rosenzweig, *Organization and Management, System Approach*, McGraw Hill, N.Y., USA, 1984.

³⁸⁸. *Ibid.* p.29. Long and short term goals, best distinguished with variation and change.

³⁸⁹. *ibid.* p.29. Organization derived those values from habits, customs, traditions, and society culture.

³⁹⁰. *ibid.* p.31. It is technology, machines and equipment used,

³⁹¹. *Ibid.* p.40. It means paying attention to employees' desires basic needs, and relations among them as well as non-official organization. This aspect is considered one of the most important aspects for setting goals, productivity, ability for development, and survival.

³⁹². *Ibid.* p.43. It is the shape of organization and relation of internal units with each other. It differentiates between jobs, coordinates and determines line of responsibilities and authorities, determine the line of communications, and determine the line of duties. Besides explaining job description, procedures guide and manuals by using the whole structure of organization or sub-structures.

³⁹³. *Ibid.* p.48. It is planning, organization, leadership, guidance, control, and relations with others.

³⁹⁴. Ivanevichr & Donnoly, *Organization, Behaviour, Structure, Processes*, Plano. Bus. Pub. USA, 1982.

³⁹⁵. Regarding this type of classification, it concentrates on the environment that organization works in. Depending on the fact that all –surrounding factors will have impact on the organization, which must benefit from that impact positively. Administration may be classified as follow: organization with defensive strategy, they tend to maintain their share in the market. Without tendency to development and creativity. They stand still, for fear of progress and change. Organizations with initiative strategy: they seek continuous development and better position. Organizations with action and reaction strategies: most organizations in the developed countries fall into this category. The reason for that is leadership, which did not build those organizations on systematic and institution bases. These bases will guarantee the survival and duration the of organization, and resistance of negative conflict. *Ibid.* p.62.

whether it is a closed one that tends to isolate organization from the surrounding environment³⁹⁶, or an open system: which tends to interact with all surrounding circumstances, and benefits positively by avoiding all negatives³⁹⁷.

3. Importance of goals: they determine the end products of work. They identify current position, intended direction, what to do, and measure all available potentials³⁹⁸. Some of the most essential considerations are a clarity of objective and the ability to measure goals³⁹⁹.

5.1.3. Organizational Behaviour:

The following could determine organizational behaviour within an organization.

- Humanitarian relation: this ideology concentrates on the fulfilling of social and psychological needs of workers⁴⁰⁰. It is important to state that the philosophy of humanitarian relation depends on essential consideration⁴⁰¹, which should be inherent in every organization.
- Goals of individuals and organization: Individual and organizational behaviour is modified to accomplish certain goals. As any organization is established to fulfil a common purpose, then successful management should not distinguish between the goals of organization and workers⁴⁰².

³⁹⁶. *Ibid.* p.63.

³⁹⁷. *Ibid.* pp. 64-69.

³⁹⁸. 'Āmir & 'Abdulwahāb, *op.cit.*,p.73.

³⁹⁹. Peters,Tom, *Thriving on Chaos, Handbook for Management Revolution*, translated by Muhammad Al-Ḥadīdī, International Publishing & Distribution House, Cairo, Egypt, 1995, pp. 397-402.

⁴⁰⁰. At the top of those needs; feeling of safety, feeling of loyalty, goal assurance and participating in accomplishing them. For more details refer to Muhawis, Muhammad, *Mabādi' Al-'Idara Al-'Āma wa Al-'Idāra wa Al-Tanzīm*, , Riyadh, Saudi Arabia, 1987, p 36.

⁴⁰¹. Necessary consideration in the philosophy of humanitarian relations: role of organization in the society through proper services and products. Beside, paying attention to social situation and condition to participate in solving its problems. Considering motives and needs of workers, whether financially, morally, or psychologically. Agreement between technical and human interaction, and keeping it of positive impact, due to its reflections on performance levels. Organization ability to employ all potentials (especially human potentials). Importance of good relation between administration and workers. Refer to 'Āmir & 'Abdulwahāb, *op.cit.*,pp. 96-97.

⁴⁰². Importance of goals: it helps in differentiation among other organizations. Helps in coordinating job effort. It is a basic element in decision making process, and at the same time a helpful tool for decision makers. It is the most essential to evaluate performance. Also it is the basic factor for directing performance of workers and behaviour toward success. For more details refer to Glueck, William, & Jauch, Lawrence, *Business Policy & Strategic Management*, McGraw Hill, USA, 1984, pp.56-58.

- Work Group (non-official organization): Naturally relations between workers will develop due to continuous communication and daily contact, whether inside or outside work. These inter-relationships can not feature in the official documents of the organization. They occur naturally without intention between organization members⁴⁰³.
- Team Work: The team consists of a group of members, with different skills and backgrounds, selected a specific targets. Usually, there is a team leader, but there is no superior or subordinate classification⁴⁰⁴.

5.1.4. Environment of Organization:

- Human Behaviour: it is the internal structure of the individual influenced by: physical, mental, and social factors.
- Limitations of human character: Identifying the character of every worker is a vital issue in the running of an organization. The more that administration understands the psychology of the workers, the easier it is to design goals, programs, and policies accordingly. Psychologists indicate that many factors influence human character e.g. social, cultural, material, religious and economic⁴⁰⁵.
- Values: The degree of importance placed by an individual on aspects of life. Values guide human behaviour and have an essential impact on decision making and all levels of organizational improvement⁴⁰⁶. It is important to indicate that

⁴⁰³. Details on non-official organization refer to 'Aşfür, Muhammad, *Mabādi' Al-Tanzīm wa Al-'Amaliyāt*, , Dār Al-Shurūq, Jeddah, Saudi Arabia, 1987, pp.262-267.

⁴⁰⁴. Details on the definition of team work, practical examples and applications, condition of forming a team, designing a team, refer to Drucker, *Management, Tasks, op.cit.*, pp. 229-238.

⁴⁰⁵. Journal of 'Ālam Al-Fikr, *Studies on Character*, volume 2, 1982, Ministry of Communication, State of Kuwait, pp. 13-198.

⁴⁰⁶. More details on the classification of values on the following basis: theoretical, economical, sociological, political, and religious. *Ibid.* pp. 148-155.

values are fundamental to Japanese management, a concept little understood by Westerns, particularly on collective level⁴⁰⁷.

Recently, intellectuals in the west have been inspired to revive the value system in western organizations under a new concept Regeneration of Values⁴⁰⁸.

- Motives: These are incomplete needs that people wish to fulfil. The human being embodies a complicated network of motives⁴⁰⁹. The talented leader would utilise these motives to achieve organizational goals via the understanding of the desires, objectives, and values of the workers.
- Incentives: These are the tools to fulfil the aforementioned motives. Administration deals with groups of individuals, who have a multiplicity of needs with different necessities and needs. Hence, one of the missions of administration is to identify these, interact, and satisfy them. If they can guarantee worker satisfaction, there will be noticeable improvement in performance and productivity⁴¹⁰.
- Communication: This is the process of exchanging ideas, information, thoughts, and experiences between workers⁴¹¹. All plans, strategies, and programs remain useless without an effective communication system⁴¹².

⁴⁰⁷. Ouchi, William, *Theory Z, How American Business can meet the Japanese Challenge*, translated by Ḥassān Yāsīn, editor Ribḥi Al-Ḥasan, Institute of Public Administration, Riyadh, Saudi Arabia, p 70.

⁴⁰⁸. Gardner, John, *On Leadership*, The Free Press, NY, USA, 1990, pp 77-78.

⁴⁰⁹. Gardner, John, *Distinctiveness, Talent and Leadership*, translated by Muhammad Raḍwān, Al-Dār Al-Dawliya for Publication and distribution, Cairo, Egypt, 1989, p 209.

⁴¹⁰. Qublān, Yūsuf, *Maḥāḥim wa Taḥbīqāt Fī Al-Sulūk Al-'Idāri*, Al-'Ubaykān for Publication and Distribution, Riyadh, Saudi Arabia, pp 97-102. While processing incentive system, administration must pay attention to personal differences. What is considered an incentive for one, is not necessarily an incentive for others. Material or financial incentive is not necessary the best.

⁴¹¹. *Journal of 'Ālam Al-Fikr*, volume 2/11, 1980, Ministry of Communication, State of Kuwait, pp 13-306.

⁴¹². Babin, Robib, *Controller, Practical Guide for Administrative Leaders*, translated by Tamām Al-Sahily, Al-Jāmi'iyah Establishment for Studies and Publication, Beirut, Lebanon, 1992, Pp. 105-158.

5.1.5. Decision making:

Napoleon states: “ an army of rabbits led by a lion is better than an army of lions led by a rabbit.”⁴¹³ Leadership is the heart of management and decision making is the tool of leadership, central to internal organizational activity. This is why decision making has become the norm for management at all levels.

Success has become synonymous with the ability of leaders to make suitable decisions at the right time⁴¹⁴.

5.1.6. Automation and Reflections on Management:

The expansion in technology usage has led to a break in the traditional rules. It guarantees changes for improvements, better performance with low operational costs at long range⁴¹⁵.

However, the major negative impact of automation is the resultant laying off workers. This has caused the a severe resistance to the use of machinery and an increasing problem of unemployment. Sociologically, this may mean an increase in crime rate. Economically, unemployment can result in low living standards, weak business markets and a deceleration of commerce. On a political level, it may increase opposition movements, strikes and demonstrations. Recently, the concept of “Reengineering” was introduced in response to the automation of business. Fundamentally, this process aims to restructure the whole work process to accommodate rapidly expanding information technology.

5.1.7. Management of Conflict:

This is a competitive situation between two or more parties, who realizing the existence of some benefit, to achieve his/her own goals within the “range of conflict”,

⁴¹³. Levet, Theodore, *Modern Management*, translated by Niveen Gurāb, Al-Dār for Publication and Distribution, Cairo, Egypt, 1994, p 41.

⁴¹⁴. More details on components of decision, concepts related to decision making, methods of decision making, types of decisions, fields of decision, refer to Muhawis, *op.cit.*, pp. 120-130.

⁴¹⁵. Automation leads to: time saving, closing distances, exchanging information, and transferring decisions through sophisticated computers (satellites). More details refer to Hammer, Michel,& Champey, James, *Reengineering of work systems in Organizations*, translated by Shams-Al-Diīn ‘Uthmān, edited by Bandar Al-Qaḥṭānī, Nasīm Ṣamādī, Arabian Company for Scientific Communication, Cairo, Egypt, 1995, pp.53-65.

whilst each aims to reach higher status⁴¹⁶. Conflict is a common phenomenon in social behaviour; and has been in existence since time immemorial. Mankind was created with a multitude of inherent traits, both positive and negative⁴¹⁷.

5.1.8 Management of Change:

Decision-Making is considered the first step for Change in organizations. At the moment a decision is reached, change will take place. Therefore expert handling is needed to deal successfully with specific challenges that are raised. This needs good understanding, and good preparation to run this change.

- What is change?

Verbally: It is a move from one condition to another. Managerially: it is a shifting or correction from one condition to the other⁴¹⁸. On the technical level change could take place in calculated goals, organizational charts, missions and jobs, rules, regulations, and in procedures. Also change could influence the planning aspect through vision, mission, corporate culture and work philosophy. A manager must keep in mind the current and future requirements that could be effected by the application of strategic management⁴¹⁹.

- Characteristics of change:

-Planning: it is possible that change may be planned in advance, or left to take place until all symptoms of change appear⁴²⁰.

⁴¹⁶. Mu'alā, Nāji, *Al-Tafwud, 'Istrāfīya, 'Amaliyāt*, Zahrān for Publication and Distribution, Amman, Jordan, 1992, P 42.

⁴¹⁷. The most obvious and clear example for the existence of conflict, the story of Hābīl & Qābīl.

⁴¹⁸. 'Abdul Wahāb, 'Alī, *'Idārat Mutaghayrāt Al-Qarn 21*, Seventh annual conference, Cairo, Egypt, Wide Service Centre, 1996, p 272.

⁴¹⁹. Strategic Management, Components, Elements refer to Badir, Hāmid, *Al-'Idāra Al-'Istrāfīya*, Dār Al-Nahḍa Al-'Arabia, Cairo, Egypt, 1994, PP 19-145.

⁴²⁰. Szlaky, Andro, & Wallace, Mark, *Performance and Organizational Behaviour*, translated by Ja'far 'Aḥmad, Institute of Public Administration, Riyadh, Saudi Arabia, 1991, P 548. The first trend depends on following the traditional planning process (problem allocation, analysis, setting alternatives, analysis of positives and negatives, selecting proper alternative, observing result, and feedback). But the second trend depends on applying first and waits to observe results. It depends also on the ability of management running the organization. After results begin to appear, management begins to evaluate this outcome and solutions are prepared accordingly.

-Power: whether solitary or mutual. To identify this power, the following questions should be answered. Who makes decisions? What are the bases of decision making? Regarding mutual power, this depends on the abilities of lower management to make decisions upon authorization from upper management.

-Relations (whether personal or non-personal): it means that change is directed at certain persons, or it is directed to reinforce the ability of certain categories of workers⁴²¹.

-Average of change: means the gradual application of change, from the bottom to the top. In this case it depends on speed and depth of change. For example, partial change takes place at job level, but comprehensive change touches the whole structure of the organization⁴²².

- Powers of Change: can be divided into the following⁴²³: *Internal powers: they are new goals, mission of organization, change of leadership, increase of productivity, improve services, workers dissatisfaction, and low performance. *External powers: are from direct environment such as customers, beneficiaries, competitors, suppliers, regulations, international trade, industrial change, demographic changes, and commercial and governmental business⁴²⁴. *Powers from indirect environment: social change in customs and habits changes in economic circumstances, political changes, and technological changes.

⁴²¹. *Ibid.* p.548.

⁴²². *Ibid.* p.548. It is important to consider time factor when applying gradual change. Sometimes change requires swift move to correct and develop work. Hence, moving slowly or quickly is controlled by organizational and environmental factors whether internal or external. It is important to end this process considering time and financial cost according to business understanding.

⁴²³. 'Abdul Wahāb, *op.cit.*, pp. 274-275.

⁴²⁴. *Ibid.* p.255.

- Obstacles of Change: In fact change incurs various difficulties and obstacles, which must be taken into consideration by looking for solution or decreasing their effect. Those obstacles are organizational, behavioural, technical, and social⁴²⁵.
- Building an effective model for organizational change:

To establish this model, it is a necessary to answer the following questions⁴²⁶:

1. Where are we? This entails the studying and analysing of the current situation of organization.
2. Where do we need to go? This entails planning to identify positives, negatives, and selecting alternatives, whilst simultaneously preparing contingency plans.
3. How do we get there? This entails the putting of operational programmes into motion.

Notice; that this is the process of strategic management and strategic planning. This suggests that management in voluntary organization employ the same methodology that is applied in other sectors.

The following are methods of preparing an organizational change model⁴²⁷:

⁴²⁵. *Ibid.* pp.275-276. Examples of Organizational obstacles: classical perspective of top management, non-perception of new trends in management, high degree of officialism, and poor motivation system. Behavioural obstacles related to workers' acceptance to change, degree of resisting change (this is the most important issue in management of change) values relations and behaviour of workers, job performance, non-official organization, and relation between workers and unions. Technical obstacles: it is related to technology used in the organization. It is represented in the sophisticated machinery used, or the possibility to obtain it. The Social obstacles are related to the culture, customs, and traditions of society such as: common traditions, economical circumstances people modes of behaviour, governing relation and structure of society.

⁴²⁶. Centre for Non Profit Management, *Building Capacity through Organizational Change, a guide for Board and Management of Non Profit Organizations*, Graduate School of Business, U. of St. Thomas, Minneapolis, Minnesota, USA, p 7. See appendix (table12).

⁴²⁷. Bader, *op.cit.*, pp. 1-4.

Phase one:

- Studying the external environment: this comprises the following:

*Identifying the threats from outside organization, which are not under the control of top management. These may be divided into the following categories: *environment of work, which comprises donors, beneficiaries, competitors, domestic society, and groups of special interests.*Social Environment, which comprises powers with an indirect impact on the short term such as political, economic powers and pressure groups.

- Studying the internal environment:

This encompasses changes that take place within the job framework: organizational chart⁴²⁸, corporate culture⁴²⁹, and resources⁴³⁰.

Phase two:

- Drafting the strategy: This is the formation of plans⁴³¹ that will deal with all chances and threats (internal and external). It comprises the following: mission statement⁴³², allocating goals and allocating policies⁴³³.

⁴²⁸. Szlaky & Wallace, *op.cit.*,p.469. It is achieving organized effort through describing duties, defining responsibilities and assuring workflow. Types of charts: hierarchy, matrix, molecular, concentric, and network. It is important to know that organizational chart strongly related to corporate and society culture. This will affect the vision of top management, which will directly affect the chart. To identify future charts refer to Austin & Dunnavan, *op.cit.*,pp. 6.12-6.13. See appendix (Charts 1,2).

⁴²⁹. Common habits, customs, and traditions, which influence the workers. It is the taste and flavour of the organization that differentiate between organizations. Types of culture: mix of culture, person culture, task culture, role culture, and club culture.

To identify details of systematic culture refer to Handy, Charles, *Understanding Voluntary Organizations*, Penguin Group, London, UK. 1988, pp. 85-96.

⁴³⁰. Resources: it means all available resources financial, human, technological, technical, material, moral...etc. Refer to Civicus, *Sustaining Civil Society-Strategies for Resources Mobilization*, Washington DC, USA, 1997.

⁴³¹. Bader, *op.cit.*, pp. 21-22. It means long, medium, and short-range plans that have been allocated to achieve strategic goals of organization. It creates activation between organization and its internal and external circumstances.

⁴³². Al-Ḥamalāwi, Muhammad, *Al-Takhfīṭ Al-'Istrāṭīji*, 'Īn Shams Book Store, Cairo, Egypt, 1993, pp. 116-119. The Mission statement is one of top management responsibilities. It is the reason of organization's existence. Goals and operational tactics are derived from the statement. It is one of the corner stones in management process.

⁴³³. Glueck & Jauch, *op.cit.*,pp. 344-351. It is the frame that must be considered when carrying out the job. It could be called regulations, rules, procedures, and bases.

Phase Three:

- Application of Strategy: through implementing programs⁴³⁴, budgets⁴³⁵ and procedures.

Phase Four:

- Control, Follow up and evaluation. This is the focal point of the strategy. It concentrates on actual performance rather than required performance and seeks to identify and correct deviations with consideration to policies⁴³⁶.

This model attempts to crystallize a method that can be used as a comprehensive tool within the management of voluntary organization; which may be used to build a solid structure at managerial and organizational levels. Observers might feel that this tool is inseparable from the concept of profitability. However, it will help the management of organizations to benefit from available resources enabling the accomplishments of their objectives. After examining this tool, I theorise that the most essential factor in strategic process is (leadership)⁴³⁷.

Unfortunately, most voluntary organizations' suffer from shortage. At the beginning of this paper, I indicated the accumulated burdens on voluntary organizations, resulting from World-Wide economic circumstances, that have led to poor revenues

⁴³⁴. Bader, *op.cit.*, pp.131-138. It is the activities or operational projects for achieving goals. It is classified accordingly to facilitate the application process. Hence, application could be entrusted to someone, who will be called project manager. This procedure will facilitate control and follow up.

⁴³⁵. O'Connell, Brian, *Budgeting and Financial Accountability*, Independent Sector, Washington DC, USA, 1988, pp.5-12. It is transferring programs and activities into financial value called cost of application, whether visible or invisible, direct or indirect expenditures.

⁴³⁶ Al-Ḥamalāwī, *op.cit.*, pp.198-205. Also Glueck & Jauch, *op.cit.*, pp. 388-409.

⁴³⁷. Gardner, *On Leadership*, *op.cit.*, pp. 1-2. There is a general definition for leadership, which is the art of influencing others to accomplish goals of the group. Refer to Mursī, *op.cit.*, p10. Another definition it is the ability to persuade and influence others in order to accomplish systematic goals with providing the real model to workers.

It is necessary to indicate that, there is difference between leader and manager. Leader is ability. But manager is a position and title given by administration to person with certain authorities. It is not necessary that manager is a leader. More details on nature of leadership, missions, types, theories, refer to *Ibid.* pp.11-201.

and income in many countries. This in fact has led to a decrease in governmental participation in social life.

This common dilemma opens the social arena to voluntary organizations, which may fill this gap and play the role of government. Such missions require an effective leadership that could employ all systematic potentials to serve communities.

Preparing a qualified leadership is a vital factor. It must be provided with proper training and formation, adopting modern techniques, new vision, proper understanding of contemporary management and new dimensions of voluntarism⁴³⁸.

⁴³⁸. Al-Ṭālib, Hishām, *Leadership Training Guide*, International Institute of Islamic Ideology, Virginia, USA, 1994.

5.2. Comparison between Management in the following Sectors:

Government, Commercial, and Voluntary

5.2.1. Management in Government Agencies:

Negatives:

All public administrations suffer from various problems, according to their structure, organization, relationship with political authorities, and others⁴³⁹. Therefore, there are problems concerned with:

1. Materialistic Structure⁴⁴⁰.
2. Human Structure⁴⁴¹.
3. Technological Structure⁴⁴².
4. Legal Structure⁴⁴³.
5. Problems related to behaviour⁴⁴⁴.

In addition to all these, most public administrations suffer from chronic problems:

1. Job inflation (upward hierarchy)⁴⁴⁵

⁴³⁹. Al-Shāmi, *op.cit.*, p.168.

⁴⁴⁰. Related to the organizational chart such as inflation of departments, disorganizing administration units, and non-job classification and non-job description. For more details refer to, *ibid.* p.169.

⁴⁴¹. Concerned with human resource: number of employees, their distribution into organizational units, duties for every one, their rights, and training. For more details refer to, *ibid.* p.169.

⁴⁴². Concerned with problems related to the information system, machinery, and procedure simplification. *Ibid* 170.

⁴⁴³. Concerned with rules and regulations and modernization of legal bases, which controls public jobs. Bearing in mind that those are scattered and not respected into the government sector.

⁴⁴⁴. Surmounting of sentimentalism over objectivity, high enthusiasm for personal opinion, ideological loyalty, resisting change, and fear of loosing financial and moral privileges. For more details refer to seminar of Civil Service Commission, *Al-'Idāra Al-'Āma wa Al-Tanmiya*, Centre of Researches, State of Kuwait, 1995, Pp. 27-28.

⁴⁴⁵. For more details on Parkinson Law, refer to Al-Shāmi, *op.cit.*, pp. 171-181.

2. Bureaucracy⁴⁴⁶.

3. Routine⁴⁴⁷.

As a result of current economical changes and rising costs of living, the following problems appear:

1. Rising costs of public service⁴⁴⁸.
2. Non scientific methodology in administration⁴⁴⁹.

Positives⁴⁵⁰:

- Governments are the biggest executives of giant projects.
- Job relations controlled by rules and regulations.
- Target is public interest of all citizens.
- Coordination controls the relations between departments.
- Relations with citizens are built on equal bases.
- Work is controlled by the principle of ethics and morals.
- Employees work under their job title not their personal names.
- Enjoy job stability; it is difficult to fire employees.

⁴⁴⁶. For more details about the definition, forms, and characteristics of bureaucracy refer to, *ibid.* pp. 183-203.

⁴⁴⁷. It is one of the major problems in the public and government administration. It leads to boredom, and time wasting in work without relation to public service. More details on symptoms, forms, and its relation with bureaucracy refer to, *ibid.* Pp. 204-209.

⁴⁴⁸. Civil Service Commission, *op.cit.*, p.46.

⁴⁴⁹. *Ibid.* Pp. 133-136.

⁴⁵⁰. Al-Shāmi, *op.cit.*, pp. 54-56.

5.2.2. Management in Commercial Sector:

Negatives⁴⁵¹:

- Founders govern the development of human resource and regulations.
- Profit is the major target with limited consideration for the human aspects.
- Principal of profitability and material differentiation is a dominant factor.
- The possibility of practicing unethical activities.
- Companies are not governed by adequate internal and external supervision.
- Relations between companies are based on competition⁴⁵².
- Instability in terms of decreasing costs and increasing profit (a common principle).

Positives⁴⁵³:

- It is characterized by a rationalised hierarchy in terms of numbers of employees, administrative units, specific duties and job description.
- Concerned with adapting new technologies, to save labour and increase profits.
- It enjoys flexibility, non-bureaucracy, and decentralization in decision making.
- It depends on initiation and innovation, to guarantee a better market position.
- It depends on objectivity.
- It is quick and streamlined in accomplishing work.
- It benefited from new global directions, imposed by the New World Order.
- It is an effective tool in accomplishing government projects.
- Improving the level of products and services for market dominance.
- Participates in building qualified managerial force capable to lead societies⁴⁵⁴.

⁴⁵¹. *Ibid.* pp. 53-56.

⁴⁵². The following are examples of cooperative strategies: increasing of alliances e.g. between MCI and Sprint in communication, Chrysler and Mercedes in cars manufacturing.

⁴⁵³. Qaryūṭī, Muhammad & Zuwālīf, Mahdī, *Al-Mafāhīm Al-Ḥadītha Fī Al-'Idāra*, Amman, Jordan, 1993, pp. 18-21.

⁴⁵⁴. Hindi, Munīr, *'Asālīb wa Ṭuruq Khaṣkhaṣt Al-Mashrū'āt Al-'Āma*, Arab Organization for Administration Research (Arab League), 1995, *ibid.* P 5.

- The first participant in research and development process. (R&D)⁴⁵⁵.

5.2.3. Management in Voluntary Sector:

One must analyse the management of voluntary sector, through the identification of its differences from other sectors (government and commercial). The shrinking role of government at the social level led those organizations to play their role. Also, governments became unable to fulfil all the social needs of society and the general public want to participate in the building of social⁴⁵⁶.

Negatives:

- Viewed with suspicion. There is a political obsession with security which issues from those organizations on state and individual levels. This is one of the major burdens on management shoulders⁴⁵⁷.
- Shortage in managerial, social, and economic experience⁴⁵⁸.
- Sentimentalism and individual initiations are other major characteristics.
- Superficiality of solutions when treating problems⁴⁵⁹.
- Lack of awareness and potentials of voluntary work.
- Following classic methods in documentation, saving, and retrieving information, not dependant on sophisticated technology.
- Lack of proper understanding of common procedures of management today⁴⁶⁰.
- Lack of financial and material potentials.

⁴⁵⁵. Drucker, Peter, *Managing for the future*, translated by Şalīb Buṭrus, International Publishing & Distribution House, Cairo, Egypt, 1995, pp. 411-421.

⁴⁵⁶. Kushk, Muhammad, *Al-Munaẓmāt wa 'Asāsiyāt Al-'Idāra*, Al-Maktab Al-Jāmi'i Al-Ḥadīth, Alexandria, Egypt, 1999, Pp. 38-39.

⁴⁵⁷. Al- Bāz, *op.cit.*, p.197.

⁴⁵⁸. *Ibid.* P 202.

⁴⁵⁹. *Ibid.* P 202.

⁴⁶⁰. *Ibid.* P 204.

- Inadequate training for improving workers' performance.
- A failure to address importance of connecting voluntary work with development.
- Inadequate information (the principle of transparency).
- The necessity for new legislation, laws, and regulations⁴⁶¹.

Positives:

- It is an effective tool which promotes a sense of responsibility and a desire to participate in the social life of society⁴⁶².
- Profit is not the target, thus services are its cornerstones.
- Flexibility in performance is a major characteristic⁴⁶³.
- Avoidance of political, ideological, and sectarianism challenges.
- Awareness that a value system is an essential factor in motivation.
- Effective tool to achieve personal interests, which leads to a need of qualified individuals and thus appears the concept of (NGO Professionalism)⁴⁶⁴.
- Began to enter new fields of work that suit current circumstances⁴⁶⁵.
- Participated effectively in organizing systems of social care and welfare⁴⁶⁶.
- Participated in the achievement of cooperation and integration between government and voluntary sector in term of social planning and implementation⁴⁶⁷.

⁴⁶¹. Kushk, Muhammad, *Tanzīm Al-Mujtama' min Al-Musā'da Ilā Al-Difā'*, Dār Al-Ma'rifa Al-Jāmi'a, Alexandria, Egypt, 1998, p.197.

⁴⁶². Kushk, *Al-Munazmāt wa 'Asāsiyāt Al-'Idāra*, op.cit.,p. 39.

⁴⁶³. *Ibid.* p.40.

⁴⁶⁴. 'AbdAl-'Āl, Muhammad, "*Mutaṭlbāt Taf'īl Dawr Munazmāt Al-Mujtama' Al-Madani*", Conference of Arab Civil Society Organizations, Bahrain, 1999, P 8.

⁴⁶⁵. *Ibid.* p. 8.

⁴⁶⁶. Fahmī, Muhammad, *Al-Ri'āya Al-'Ijtimā'iyya wa Al-Ḍamān Al-'Ijtimā'i*, Al-Maktab Al-Jāmi'i Al-Ḥadīth, Alexandria, Egypt, 1998, P 32.

⁴⁶⁷. Ḥasan, 'AbdulBāsīt, *Al-Tanmiya Al-'Ijtimā'iyya*, Wahba Bookstore, Cairo, Egypt, 1993, pp. 125-145.

- Played an effective role in conjoining managerial concepts with culture and directions of society, this being reflected in implemented projects⁴⁶⁸.

When examining the negatives and positives of those three sectors has been an attempt to précis the essential role of the voluntary sector. This role is presently expanding and gaining significance. The World is experiencing a revolution in every aspect of life, particularly in the political and economic arenas that reflect worldwide cultures.

Governments are suffering from deficits in their budgets; resulting in cuts to social expenditure. Multinational Corporations have dominant power in world markets, and are geared solely to ever-increasing profitability.

Governments are invited to help this sector via a strategic perspective that saves budgets and cuts expenditures (on an economic levels). This will have an impact on social dysfunction (such as crime and unemployment).

Meanwhile, the commercial sector is invited to support this sector, as this will reflect on running the wheel of economy at local markets. on the other hand, it will help in the promotion of their products and services influencing the consumer in a positive manner whilst simultaneously serving as an indirect advertising machine.

It will help corporations to promote the principle of loyalty to their commercial brands, the marketing of which can cost a vast amount.

A network exists between the three sectors, each being reliant upon the other. Such a mutual relationship can be beneficial.

⁴⁶⁸. Al-Jamīli, Khaīrī, *Al-Tanmiya Al-'Idāriya Fī Al-Khidma Al-'Ijtimā'īya, Al-Binā' Al-'Ijtimā'ī Li Al-Mujtama'*, Al-Maktab Al-Jāmi'i Al-Ḥadīth, Alexandria, Egypt, 1998, Pp. 62-86.

5.3. Factors of Success in Voluntary Organizations

It is useful to identify the obstacles facing the voluntary sector. Thus elucidating the factors involved in its success and activation. Such obstacles are:

- Expansion of this sector, necessitates coordination and cooperation between organizations. This may be initiated by the exchanging of information, and experiences, and by regular consultation. This objective will fail in the absences of mutual projects, mutual finance, and the arising of fierce competition, which might cause tension and the loss of the values of collective cooperation⁴⁶⁹.
- Weak institutional spirit in most of the sector's organizations. It is due to few opportunities for youth leadership. Young people being dissuaded by the existence of historical leaders at the top management of those organizations⁴⁷⁰.
- The conflict of internal authority and the growing of non-democratic practices; and absence of verbal communication amongst organization cadres⁴⁷¹.
- Shortage in data and information related to social problems⁴⁷².
- The absence of developmental and comprehensive vision⁴⁷³.
- The mixing of voluntary and political work.
- Absence of skills on the level of: knowledge⁴⁷⁴ and tools⁴⁷⁵.

⁴⁶⁹. Jibrīl, Maḥmūd, *Sīnārūhāt Al-Mustaqbal wa Al- Dawr Al-Maṭlūb*, Conference of Actual Work of Arab Civil Society and Dimensions of Required Role, Bahrain, 1999, pp. 6-8.

⁴⁷⁰. *Ibid.* p 7. The authority of historical leadership might exceed to reach the individualism.

⁴⁷¹. Khāṭir, 'Aḥmad, *Al-Tanmiya Al-'Ijtimā'ya: Al-Manzūr Al-Nazrī wa Namūthj Al-Mushāraka*, Al-Maktab Al-Jāmi'i Al-Ḥadīth, Alexandria, Egypt, 1999, p.170.

⁴⁷². 'Awqāf Public Foundation, "*Munazmāt Al-Mujtama' Al-Madani wa Dawruhā Fī Al-Tanmiya Al-Shāmila*", working paper presented to the seminar of National Dialogue about Development in the State of Kuwait 2000-2025, State of Kuwait, 1997, p 18.

⁴⁷³. *Ibid.* p.17. It is useful to say that intellectual address of voluntary organizations concentrates on partial issues, which need integration. They did not make comprehensive development part of their mission. On the contrary, most of their presentations characterized by single perspective and misunderstanding of the contemporary requirement of the next century.

⁴⁷⁴. Khāṭir, *Al-Tanmiya Al-'Ijtimā'ya*, *op.cit.*, pp 149-180.

⁴⁷⁵. Badawī, Hanā', *'Idārat Al-Munazmāt Al-'Ijtimā'iya, Al-'Usus wa Al-'Amaliyāt*, Dār Al-Ma'rifa Al-Jami'iya, Alexandria, Egypt, 1999, pp61-95.

- Absence of serious concentration on values related to voluntary work⁴⁷⁶.

After the identification of some obstacles facing voluntary sector, it becomes simpler to examine factors of success:

- Grass rooting of civilization role extended from historical heritage of this sector⁴⁷⁷.
- Grass rooting the concept of voluntarism as a value in the general social awareness⁴⁷⁸.
- Variety of motives and public participation that drive people to contribute⁴⁷⁹.
- Difficulties facing governments to fulfil social needs⁴⁸⁰.
- Positive relation with commercial sector, which reflect on financial and human support⁴⁸¹.

⁴⁷⁶. Fahmi, Nūrhān, *Al-Qiyam Al-Dīniya Li Al-Shabāb min Munẓūr Al-Khidma Al-'Ijtimā'ia*, Al-Maktab Al-Jāmi'i Al-Ḥadīth, Alexandria, Egypt, 1999, pp228-237.

⁴⁷⁷. 'Awqāf Public Foundation, *op.cit.*,p.19. I mentioned that historical roots of voluntarism extended deeply in the early days of mankind on earth. This heritage embodied self-experiences of societies. It is necessary to people's mobilization and reinforcement of loyalty and belonging. It is important to consider the cultural heritage of societies, because what suits this society is not necessarily suitable for the other. Every society has its own privacy, and all visions, programs, and projects are designed accordingly. All of those projects must be integrated with the comprehensive development of society.

⁴⁷⁸. Independent Sector, *Transmitting the Traditions of a Caring Society to Future Generations*, Spring Research Forum, working paper, Washington DC, USA, 1999. I mentioned before that values have religious and humanitarian bases. For those reasons, voluntarism becomes an obligation and duty to serve and develop the society. At the same time, it is a human value that must be encouraged to flourish inside citizens. It must be a part of society's national culture.

⁴⁷⁹. Kushk, *Tanzīm Al-Mujtama'*, *op.cit.*,pp,187-239. Since the sixties citizens participation became the core of development process depending on the principle of mutual cooperation. Frankly speaking, society problems could not be solved without public participation. It is the positive performance of citizens through an active participation in designing type of society life in all aspects. It comprises not only supporting decisions, but also citizens' impact on the decision process. Organizations of voluntary sector are considered the social container that absorbs and organizes those participations, and push towards discovering the hidden potentials within societies.

⁴⁸⁰. 'Awqāf Public Foundation, *op.cit.*,p22. This factor is one of the most important and sensitive factors. Relation between the two sectors must be built on cooperation and mutual trust. Programs and projects of voluntary sector must be designed according to the national development plan, considering government internal and external policies. On the other hand, governments are requested to provide proper support to encourage public participation. This fruitful cooperation will lead to better social conditions.

⁴⁸¹. Jibrīl, *op.cit.*,p.5. Finance is the most vital connection between the two sectors. This source represents a major portion in voluntary budgets. I think it is useful to approve some privileges to corporations, which participate actively in the voluntary sector. It is obvious that fund raising campaigns succeed well when sponsored by a celebrity or distinguished social character.

- Preparation of all mass media to serve voluntary work⁴⁸².
- Preparation of all social forces to contribute within the framework of a national comprehensive strategy⁴⁸³.
- Non bureaucracy that characterized most voluntary organizations⁴⁸⁴.

⁴⁸². Al-Maṣmūdī, Muṣṭafā, *Wasā'il Al-'Ilām wa Al-Mujtama' Al-Madani*, Second Conference of Arab Civil Society Organizations, Cairo, Egypt, 1999, pp. 4-44. Achieving the goals of voluntary work is dependant upon the transforming from amateur status to actual professionalism. Since the information system in the voluntary sector is considered a part of social communication, therefore it is subject to the availability of proper and strategic plan that had been built on solid scientific bases.

⁴⁸³. 'AbdAl-'Āl, *op.cit.*, pp. 2-3.

⁴⁸⁴. Al-Khaṭīb, 'Abdullah, *M'sasat Al-Munazmāt Al-Taṭawu'yya Al-'Arabiya*, Second Conference of Arab Charities, Beirut, Lebanon, 1999, pp. 9-15.

5.4. Islamic Methodology in Management

The origination of management occurred with the beginning of creation. For example The archaeological finds proved the managerial talents of the ancient Egyptians. These skills were dependant upon the personal potentials and abilities of every ruler, but today the modern concept of management is the ability to employ all available potentials to accomplish certain goals. Those two concepts may cause debate; is management a personal ability? Or is it a science with scientific bases? It appears that management, is a combination of the two concepts, being both a science and an art.

The concept of management began to crystallize from the onset of the Prophet's mission. His resources were the Qur'ān, inspiration from the Divine, and a wide base of good values and social customs. Islam enriched this value system, and purified the culture of the society from evil habits in accordance with logic and sense.

This chapter focuses on the identifying of managerial aspects in Islam, the relationships with principles of modern management, comprehensiveness of Islamic management, and its ability for leading organizations effectively.

Hence, this chapter will comprise the following topics:

5.4.1. Islamic Perspective in Management.

5.4.2. Resources of Islamic Ideology on Management.

5.4.3. Characteristics of Managerial Ideology in Islam.

5.4.4. Management Process in Islam.

5.4.5. Conclusion.

5.4.1. Islamic Perspective in Management:

- Concept of Islamic ideology

“Thinking” is an Islamic obligation⁴⁸⁵. Many Qur’ānic verses urge Muslims to think about all that can be physically seen, and that which is realized by insight. This call for thought is accompanied by a call for learning, as thinking is not sufficient unless grounded in real scientific bases.

5.4.2. Resources of Islamic Ideology in Management:

They are agreed and controversial resources⁴⁸⁶

First: agreed upon resources:

1. Qur’ān⁴⁸⁷.
2. Sunna⁴⁸⁸.
3. Consensus (Al-’Ijmā‘)⁴⁸⁹.
4. Juristic Reasoning or Analogy (Al-Qiās)⁴⁹⁰.

Second: controversial resources:

⁴⁸⁵. Al-’Aqād, ‘Abās, *Al-Taḥkīm Farīḍa Islamiya*, Al-’Aṣriya Bookstore, Beirut, Lebanon, p 3.

⁴⁸⁶. Jāhīn, Muhammad, *Al-Tanzīm Al-’Idāri Fī Al-Islam*, Egyptian Public Authority for Books, Cairo, Egypt, 1984, P 21.

⁴⁸⁷. Qur’ān: It is Divine revelation on the Prophet Muhammad, who was reported isotonic way. Comprises the mandatory orders for following and practicing. The colleagues (*Ṣahāba*) received it from the Prophet through recitation, memorizing, studying, and practicing its meanings. Muslim nation transmitted Qur’ān by writing through the ages, with no distortion and change. Reading Qur’ān is worshipping, and right guidance. More details and explanations refer to ‘Abā Al-Khīl, Sulīman, *Muqadima Fī Al-Fiqh*, Dār Al-’Āṣima for Publication and Distribution, Riyadh, Saudi Arabia, 1997, Pp.17-20.

⁴⁸⁸. It is the second resource of Islamic legislation. It explains the Qur’ān, the sayings, doings, and conformations of the Prophet Muhammad. Muslim scholars heeded the Sunna. They examined, studied, classified, and documented it. For more details refer to *ibid.* pp. 21-29.

⁴⁸⁹. It is the agreement of Muslims on a religious matter. It is either frank and open opinion or silent with no objection from anybody. It is a definite proof or judgement. *Ibid.* pp. 30-35.

⁴⁹⁰. It is one of the legislation principles in Islam. Basically it is some kind of comparison between two or more issues. Keeping in mind the circumstances, period of time, and any relevant factors, which could affect the proposed opinion. More details on conditions, proofs of effectiveness, and its correctness. *Ibid.* pp. 36-44.

1. Deduction ('Istinbat)⁴⁹¹.
2. Commonweal⁴⁹² (Al-Maṣāliḥ Al-Mursala)
3. Customs (traditions)⁴⁹³ (Al-'Urf)
4. Accompanying⁴⁹⁴ (Al-'Iṣṭihāb)
5. Legislation of precedents⁴⁹⁵ (Shar'u man Qablnā)
6. Action of the companion ('Amal Al-Ṣahābi)⁴⁹⁶.

5.4.3. Characteristics of the Ideology of Management in Islam:

The following are the most important characteristics of Managerial Ideology in Islam⁴⁹⁷:

- Moderation and Middle-Distance: The Qur'ān states: "Thus have we made of you An Ummat justly balanced⁴⁹⁸", also states: "eat and drink: But waste not by excess⁴⁹⁹."

When applying moderation on the planning process: Placing balanced goals and objectives of workers according to the potentials and goals of organizations⁵⁰⁰,

⁴⁹¹. 'Aḥnāf scholars depended on that principal, it's one of 'Abū Hanifa's ideologies. It is the counterpart to juristic reasoning. For more details refer to Al-Qaṭān, Mannā', *Tārīkh Al-Tashrī' Al-Islāmi*, Al-Ma'ārif Bookstore for Publication and Distribution, Riyadh, Saudi Arabia, 1992. pp. 332-333.

⁴⁹². It is one of the Māliki ideologies. It is maintaining benefit and getting rid of harm. *Ibid.* pp. 354-355.

⁴⁹³. It is all of what people used to do. Some scholars made it an independent resource, others connected it with commonweal. More details refer to Jāhīn, *op.cit.*, pp. 32-33.

⁴⁹⁴. It is keeping the judgment, which was settled until corrected or cancelled. *Ibid.* p.33.

⁴⁹⁵. They are judgments of previous nations, which were not cancelled by Islam. *Ibid.* p.34.

⁴⁹⁶. It is the opinion of the companion, which scholars might not agree upon. *Ibid.* p.34.

⁴⁹⁷. Khamīs, Muhammad, "*Mabādi' Al-Fikr Al-'Idārī Al-Islāmi*", Islamic Development Bank in cooperation with University of Al-'Azhar, pp.46-63, Cairo, Egypt, 1995, See appendix (Document 1).

⁴⁹⁸. Sūra Al-Baqara 2:143.

⁴⁹⁹. Sūra Al-'A'rāf 7:31.

⁵⁰⁰. Studies conducted by many academic centres in USA agreed that one of the most essential reasons of failure in voluntary organizations is the highly ambitious goals.

On Selection: Choosing the qualified member by examining leading and executive constituents of that member. In addition, Islam cultivates moral factors and spiritual values inside everyone⁵⁰¹.

On evaluating performance: Rewarding hard work, and motivating the inactive to catch up with the active.

- Comprehensiveness and Generality:

Islam presented leading outlines, identifying general rules, but leaving the details and specifications to the people. They might customize those details according to location, situation, and circumstances.⁵⁰²

- Shūra (Consultation)

The Qur'ān states: “ And ask for God's forgiveness, for them; and consult them in affairs⁵⁰³. ”There are consultations between boss and subordinates⁵⁰⁴.

- Human Relation:

The Prophet states: “ Muslims should be like a construction that supports each other⁵⁰⁵. ” Humans need those tangible tools that are practical, but also need educational and sociological tools that cultivate the soul⁵⁰⁶.

Islam denies the using of force, and substitutes it with dialogue and sense. The Qur'ān states “ Nor can goodness and Evil Be equal. Repel Evil with what is better⁵⁰⁷ “.

⁵⁰¹. Those factors are Fearing God, justice, ideal example, kindness, and mercy, as well as accepting principal of shūra. For more details refer to Nāji, Muhammad b., *Al-Qiyāda bain Al-Manhaj Al-Islami wa Al-Nazriyāt Al-Mu'āşira*, Journal of Sharī'a and Islamic Studies, Kuwait University, State of Kuwait, volume 29, 1996, p.190.

⁵⁰². 'Abu Sin, 'Aḥmad, *Al-'Idāra Fī Al-Islam*, Al-'Aşriya Printing Press, Dubai, UAE. No Date. pp. 50-51.

⁵⁰³. Sūra, Al-'Imrān 3:159.

⁵⁰⁴. Shūra gained new concepts such as democracy, Islam set certain conditions for a person in order that he may be qualified to be consulted. Those conditions are honesty, understanding rules of religion, wide experience, and wisdom. More details refer to 'Abu Sin, *op.cit.*, p 54.

⁵⁰⁵. *Şaḥīḥ Al-Bukhārī*, volume 1/476. *Şaḥīḥ Muslim* / 2585.

⁵⁰⁶. Al-Rāfi'ī, Muştafā, *Al-Islam Niẓām 'Insāni*, Al-Ḥayāt Bookstore, Beirut, Lebanon, No Date, p.60.

⁵⁰⁷. Sūra, Al-Sajda 32:34.

Islam insists on the building of Muslim character through the strengthening of the relations between society members, the spreading of justice, and the distributing of rights and duties. Cultivating social awareness among people, will lead to solidarity and sponsorship under the rule of the Prophet who said: “Muslims in their harmony, mercy, and sympathy are like the body; if one organ suffers all organs suffer the same⁵⁰⁸“. Continuing the building of human dignity, Islam worked on demolishing paganism.

It calls for acknowledgment of one single creator, which mean one legislator⁵⁰⁹. I began this research by indicating that Islam is a social religion. To continue the same theme. Islam demolished the most dominant problems of that society: racism, casteism, and tribalism. All of the previous were on the individual level. On the collective level, there was a movement towards building a community. The building of the mosque, was the first public organization in the state. It was not only a place of worship, but also a civic centre where individuals were prepared to carry the responsibility of founding the new state.

The Prophet accomplishes brotherhood among Muhājirīn and 'Anṣār, the Qur'ān states: “Believers are but a single brotherhood⁵¹⁰”.

Relations among society members were built on cooperation, The Qur'ān states: “Help ye one another in righteousness and piety, but help ye not one in sin and rancour.⁵¹¹” The relationships between superiors and subordinates were built on an ideal example bases⁵¹².

⁵⁰⁸. Al-Ṣābūnī, *Mukhtṣar Ibn Kathīr*, volume 1/ 86.

⁵⁰⁹. Al-Rāfi'ī, *op.cit.*,p.63.

⁵¹⁰. Sūra Al-Ḥujurāt 49:10.

⁵¹¹. Sūra Al-Mā'ida 5:2.

⁵¹². Al-Rāfi'ī, *op.cit.*, p. 64.

Continuing the building of the state, Islam paid attention to the ways of making a living under the following conditions for work: legality, honesty, and sincerity. Work was considered as an act of worship that would be rewarded by the Divine.

Islam calls for construction with positive impact on social and economic life, which become noticeable in the decrease of poverty and the crime rate. In spite of that, Islam put some obligations on the society. It was clear through the legislation of: Zakāt and Alms (charity) that Islam sought to create love and friendly atmosphere, which would lead to solidarity and sponsorship among society members.

These constituents of social nature of establishing a new tenacious society that could face change.

- Facilitation and Removal of Tightness:

The Qur'ān states: “ On no soul doth God⁵¹³.” Also states: “ God intends every facility for you; he does not want to put you to difficulties⁵¹⁴.”

5.2.4. Management Process in Islam:

Management in Islam is a tool to reach a goal and achieve success in worldly life and the hereafter⁵¹⁵. Despite the agreement between functions of management in Islam with other management theories, still Islamic management has its own principles.

The following are principles of management process in Islam:

- Function of Planning:

Muslims have been aware of planning since the early stages of Da'wa, which was confidential. After Da'wa was announced using the principles of persuasion and ideal

⁵¹³. Sūra Al-Baqara 2:286.

⁵¹⁴. Sūra Al-Baqara 2:185.

⁵¹⁵. Al-Khudīri, Muḥsin, *Al-Fikr Al-'Idāri Fī Al-Islam*, symposium of Management in Islam, Islamic Institute for Research and Training in Cooperation with Al-'Azhar University, Cairo, Egypt, 1990, p 169.

example. When the situation stabilised, they began the process of administrative planning⁵¹⁶.

In fact Hijra⁵¹⁷ was a real example of planning in Islam, showing the importance of this function. There was military, economic, and social planning⁵¹⁸. With the settlement of the social situation and the spreading of Islam, operational objectives which differed were required in details, but agreed on the general framework on which to build up the society. Every member in that society has a role and must participate in the development process.

We could list the following symptoms of managerial planning in Islam⁵¹⁹:

1. Organizations are beneficial tools for Muslims and support the establishing of a capable society, which can fulfil its needs and provide safety.
2. Planning issues from the concept of constructing earth, it is the philosophy of development in Islam.
3. Because the plan comprises projects and programs, upholding these becomes an obligation. It is the duty of every member or team to implement his assigned part.
4. Transparency of goals and good intentions: all parties must have a complete understanding of the whole plan. At the same time there must be good intention to work on. The prophet said:” Verily deeds are by intentions, verily for everyone what he intended⁵²⁰.”

- Methodology of planning in Islam:

When examining the history of the prophet, the history of Caliphs after him and Islamic history in general, we will notice the similarity of methodology and style. All of them were following the methodology of the prophet, which is as follows:

⁵¹⁶. Khamīs, Muhammad, *Al-'Idāra Fī Ṣadr Al-Islam*, Superior Council for Islamic Affairs, Cairo, Egypt, pp. 43-44.

⁵¹⁷. Hijra means moving from one place to another looking for safety or living. In Islam it means Muslims movement from Mecca to Ethiopia (first and second Hijra), also the movement of the Prophet from Mecca to Madīna.

⁵¹⁸. Khamīs, *op.cit.*, pp. 64-72.

⁵¹⁹. Al-Khudīri, *op.cit.*, pp. 174-178.

⁵²⁰. Al-Bukhāri, *op.cit.*, 54, 2329, 3685, 4783, 6311, 6553.

1. Stage of preparation⁵²¹: it is the stage of studying and analysing the situation with people of experience. Sometimes surveying was employed.
2. Stage of Decision-Making⁵²²: at this point decision is clear, negotiations might take place if any new circumstances occur, otherwise decisions will be taken.
3. Stage of Implementation⁵²³: it is the stage of the distributing of roles, where everyone is assigned to a certain mission according to his potentials and specialization.

- Characteristics of the methodology of planning in Islam:

1. Centralization of planning and decentralization of implementation.
2. Flexibility⁵²⁴.

- Function of Organization: The concept of organization means limiting and directing activities to accomplish certain goals. It requires an organizational chart⁵²⁵ showing administrative units, duties of those units, and line of authorities⁵²⁶.

Principles of administrative organization in Islam:

1. Presidential grading⁵²⁷:

This means that top management with authority and direction can delegate part of its authority to middle and lower management.

Management system in Islam enjoys grade of justice and consultation. It depends on technical qualification. It does not face the difficulties of modern systems such as the

⁵²¹. Khamīs, *op.cit.*, p.72.

⁵²². *Ibid.* p.72.

⁵²³. *Ibid.* p.73.

⁵²⁴. *Ibid.* p.74.

⁵²⁵. Khamīs, *op.cit.*, Organizational Chart in the era of the Prophet, see appendix (Chart 3).

⁵²⁶. 'Abu Sin, *op.cit.*, p.66.

⁵²⁷. *Ibid.* pp. 66-68.

struggle between official⁵²⁸ and non-official⁵²⁹ organization, the second seeking the benefit of its members through pressure on the first.

The Qur'ān states: “ We raise to degrees (of wisdom) whom we please: but over all endued with knowledge is one, the all-knowing⁵³⁰.” The prophet said: “ if three intended to travel, they must designate one of them as a leader.⁵³¹”

2. Authority and Responsibility:

Islam did not use the term (authority).

It used the term (whom in charge) instead. Islam wanted to remove the authoritative dimension from the human consciousness and promoting the value that being in charge meant working for the sake of the group⁵³².

This can facilitate the allocating of high performance (for rewarding), and low performance (for punishment)⁵³³.

3. Delegation of authority:

This direction gives some units and individuals the right to make decisions on behalf of others, as well as providing them with the suitable authority to achieve it⁵³⁴.

The Prophet practiced delegation when appointing ‘Abdullāh Bin ‘Umar to waste liquor after the Qur'ān forbade alcohol. But in the era of Khulafā’ Al-Rāshidīn: especially ‘Abu Bakir, and ‘Umar Bin Al-Khaṭāb. the organizational chart of the state expanded⁵³⁵. Ministries started to appear under the name of Dawāwīn, which led to more delegation, more decentralization, and more authorities⁵³⁶.

⁵²⁸. Official organization consists of top management, first line officers, middle management, and key positions in the organization.

⁵²⁹. Non-official organization formed from workers, Labour, and simple employees.

⁵³⁰. Sūra Yusuf 12:76.

⁵³¹. Al-Nawawi, *op.cit.*, p.376

⁵³². *Ibid.* p.68.

⁵³³. This kind of motivation is called either positive motivation (rewarding), or negative motivation (punishment).

⁵³⁴. Qaryūṭi, & Zuwālif, *op.cit.*, pp. 169-170.

⁵³⁵. *Ibid.* pp. 76-78. Organizational Chart at Era of Khulafā’ Al-Rāshidīn. See appendix (Charts 4,5).

⁵³⁶. Khamīs, *op.cit.*, p.89.

4. Job of organization:

Islam instils the value system into Muslims before setting rules, regulations, and procedures. It is the preparation stage, which is followed by the distribution of duties according to certain rules. In other words, it is a psychological, spiritual, and ethical structure built on the moral dimension. Islam decides the following rules to build the value of work:

- Work is an obligation: the Qur'ān states: “ And say: Work (righteousness): soon will God observe your work, and his apostle, and believers.”⁵³⁷
- Work is a resource for human value, because as much as you work, you will be rewarded⁵³⁸.
- Work is a tool for living: the Qur'ān states: “ It is we Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life.”⁵³⁹ In this case Islam guarantees the continuing dignity of Muslims, prevents unemployment and its resultant negative impact on the society, and generates an economic wheel which rotates towards growth and progress.
- Work is part of 'Īmān: As long as good intention exists, every work that fits with Sharī'a objective is a rewarded work⁵⁴⁰.
- Work must be precise and rationed⁵⁴¹: the Prophet says: “ When you do anything, The Divine likes it to be precise.”⁵⁴²

Also the Qur'ān states: “ Against them make ready your strength to the utmost of your power.”⁵⁴³

⁵³⁷. Sūra Al-Taūba 9:105.

⁵³⁸. 'Abdulhādi, Ḥamdi, *Al-Fikr Al-'Idāri Al-Islami Al-Muqāran*, Dār Al-Fikr Al-'Arabi, Cairo, Egypt, 1984, p.136.

⁵³⁹. Sūra Al-'A'raf 7:10.

⁵⁴⁰. 'Abdulhādi, *op.cit.*, pp. 139-142.

⁵⁴¹. Qāsim, Muhammad, *Naẓriyāt Al-Tḥfīz bain Al-Fikr Al-'Idāri wa Al-Fikr Al-Islami*, Symposium of Management in Islam, I.D.B and University of 'Azhar, Cairo, Egypt, 1990, p.261.

⁵⁴². *Ṣaḥīḥ Al-Jāmi' Al-Ṣaghīr*/1880.

⁵⁴³. Sūra Al-'Anfāl 8:60.

- Non-official organization in Islam: At the beginning of this research, I mentioned that Islam is a social religion. All of its solutions tend to serve in building unity, solidarity, and reject fragmentation. From that tendency comes the Islamic solution to non-official organization. Islam always puts collective interest as a top priority. Islam strengthens the mutual interest inside individuals and encourages further solidarity. At the same time Islam looks for qualified leadership which considers the human factor within all workers. The Prophet says:“ Muslims in their harmony, mercifulness, and sympathy are just like a body. When an organ complains, the whole organs tend to totter from fever and sleeplessness⁵⁴⁴.”

5. Wages

The Islamic rule indicates that wages are determined in accordance with work done⁵⁴⁵.

Also wages must be paid by the time work is completed, with no delay.

The Prophet sates: “ Give the worker his wage before drying his sweat.⁵⁴⁶”

5. Incentives:

Islam cares about incentives which are termed today as (positive and negative incentives).

The Qur’ān states: “ Then shall anyone who has done an atom’s weight of good, see it. And anyone done an atom’s weight of evil, shall see it⁵⁴⁷.” It is obvious that there is a link between incentives and deterrents, whereas deterrent is the visible guard for incentives; an incentive observes deterrents, afraid of falling into error⁵⁴⁸.

7. Training:

When studying the Prophet’s methodology in training, we find that it depended on direct or indirect guidance, benchmarking training, annual conferences (especially at pilgrimage season), field training, and by instruction. All of those styles of training

⁵⁴⁴. *Ṣaḥīḥ Muslim*/4685.

⁵⁴⁵. Khamīs, *op.cit.*, p.127.

⁵⁴⁶. *Sunan Ibn Māja*, chapter of ‘Aḥkām/ 2434

⁵⁴⁷. Sūra Al-Zilzilah 99:7,8.

⁵⁴⁸. Khamīs, *op.cit.*, pp. 128-132.

run parallel to spiritual and mental training⁵⁴⁹. With the current revolution of information and technology, many organizations realize the importance of training⁵⁵⁰.

8. Job satisfaction:

In order to encourage better performance and productivity, it is necessary to fulfil workers' social and psychological needs⁵⁵¹. They are as follow: Basic needs: they are fulfilled by suitable wages.

The Qur'ān states: “ And their Lord hath accepted of them, and answered them: Never will suffer to be lost the work of any of you, be male or female⁵⁵²”.

- Need for Safety: Islam followed a psychological and spiritual path. As long as a livelihood is guaranteed from the Divine. The Qur'ān states: “ And in Heaven is your sustenance as also that which ye are promised.⁵⁵³”
- Social Need: this is the need for love, passion, and belonging that will be reflected in forms of mercy and cordiality among members of society. The Qur'ān states: “ And enjoin patience, and enjoin deeds of kindness and compassion⁵⁵⁴.”
- Need for Self-Esteem: This could be promoted through moral incentives, freedom in job-performance, and more moral advantages. The Prophet says: “Divine does not look at your figures nor your wealth, but looks to your hearts and deeds⁵⁵⁵.”
- Need for Self-Approval: this is the pinnacle of social and psychological needs. It suggests achievement and a distinction amongst others. The best way to achieve self-esteem is through knowledge. The Qur'ān states: “ Raise up, to suitable ranks and degrees, those of you who believe and who have been granted mystic

⁵⁴⁹. 'Abdo, Jamāl, *Dawr Al-Manhaj Al-Islami Fī Taṭwīr Al-Mawārid Al-Bashariyya*, Dār Al-Furqān, Amman, Jordan, 1984. pp. 337-361.

⁵⁵⁰. I wanted to mention that the giant GM Corporation specifies 6% in their budget for training annually. In the Islamic organization there is not adequate attention paid to training, which is still considered a mental welfare process, and all cuts in budget stem from this premise.

⁵⁵¹. Khalīl, Muhammad, *Tanmiyat Qiṭā' Al-'A'māl Fī Al-Fikr Al-Islami Al-Mu'āṣir*, research presented to the seminar of Management in Islam, Cairo, Egypt, 1990, P 552.

⁵⁵². Sūra Al-'Imrān 3:195.

⁵⁵³. Sūra Al-Dhāriyāt 51:22.

⁵⁵⁴. Sūra Al-Balad 90:17.

⁵⁵⁵. *Ṣaḥīḥ Muslim*/ 4651.

knowledge⁵⁵⁶.” With the progress of science, studies and mechanisms developed that enabled the management of organization to measure job satisfaction⁵⁵⁷.

9. Human Relation:

It is one of the basic foundations in Islam. Numerous Qur’ānic verses and Ḥadīths urge good behaviour, and the importance of enforcing human relations amongst society members. The Qur’ān states: “ And thou (standest) on an exalted standard of character⁵⁵⁸.” And also the Prophet says: “I was sent to complete nobility of character⁵⁵⁹.”

10. Communication:

Islam emphasises the necessity of embracing all areas that lead to the development of work. Due to the importance of communication, a branch of the media, Islam focuses specifically on this as the most effective tool for Da‘wa. The most obvious advantage of communication in the Islamic State is the resultant of non-bureaucracy. Means were oral in term of meetings, conferences, dispatchers, and messengers. Whilst also using written communication⁵⁶⁰. As a result, there are only minor differences between contemporary managerial thought and Islamic Ideology.

11. Function of Leadership:

I mentioned before that Islam used the term (care or patronage) to reflect a wider meaning for leadership. Because caring about something means guiding, directing, motivating, and facilitating in order to reach a target. This is a much more appropriate term than leadership as it encompasses the value of Islam⁵⁶¹.

Characteristics of leadership in Islam:

⁵⁵⁶. Sūra Al-Mujādila 58:11.

⁵⁵⁷. Al-Mash‘ān, ‘Uwayid, *Qiyās Al-Riḍā Al-Waḥīfī*, Dār Al-Kitāb Al-Jāmi‘i, State of Kuwait, 1996, pp. 9-30.

⁵⁵⁸. Sūra Al-Qalam 68:4.

⁵⁵⁹. Al-Mar‘ashli, Yūsuf, *Al-Mustadrak, Al-Ḥākim*, 2/613, Dār Al-Ma‘rifa, Beirut, Lebanon, 1986.

⁵⁶⁰. ‘Abdulmajīd, Laīla, *Al-Tafā‘l bain Al-Qiṭā‘ Al-Taṭawu‘i wa Wasā’il Al-‘Ilām*, Second Conference for Arab Voluntary Organizations, Cairo, Egypt, 1997, pp. 2-21.

⁵⁶¹. The Prophet says: “ All of you are patrons and responsible for their subjects.” *Hadith agreed upon*.

- Ability and honesty: it is the ability to accomplish assignments⁵⁶². Honesty means looking after the affairs of subordinates and observing the Divine all times.
- Righteousness (Taqwa): is the basis of differentiation between people. The Qur'ān states: “ The most honoured of you in the sight of God is (he who is) the most righteous of you.⁵⁶³”
- Justice: the Prophet says: “ the most beloved creature to Allah is a just ('Imam)⁵⁶⁴.
- Ideal example basis: The Qur'ān states: “ Ye have indeed in the Apostle of God a beautiful pattern of conduct⁵⁶⁵. ”
- Mercy and kindness: The Qur'ān states: “ It is a part of the Mercy of God that thou dost deal gently with them. Wert thou severe or harsh hearted, they would have broken away from about thee⁵⁶⁶. ”

Characteristics of administrative leadership:

- Moderate (Balanced) leadership⁵⁶⁷.
- Humanitarian leadership: knows how to deal with individuals, to respect them, to honour their dignity and to share all relevant matters with them.

The Qur'ān states: “ And lower thy wing to the believers who follow thee⁵⁶⁸. ”

- Leadership is related to the group because it is an integral component like all other members. The only difference is that the leader has the greatest responsibility⁵⁶⁹.
- Leadership with political and technical talents, can evaluate all relevant situations and deals with all surrounding environments.

Perhaps the most apt conclusion of the administrative leadership in Islam can be found in the message from the 'Imām 'Ali Bin 'Abi Ṭālib to Al-'Ashtar Al-Nakha'i

⁵⁶². Bīn Nāji, *op.cit.*, pp. 191-193.

⁵⁶³. Sūra Al-Hujurāt 49:13.

⁵⁶⁴. *Sunan Al-Tirmidhī* 1329.

⁵⁶⁵. Sūra Al-'Aḥzāb 33:21.

⁵⁶⁶. Sūra Al-'Imrān 3:159.

⁵⁶⁷. 'Abu Sin, *op. cit.*, p.119.

⁵⁶⁸. Sūra Al-Shūra 42:215.

⁵⁶⁹. 'Abu Sin, *op. cit.*, p.119.

when he appointed him as the Governor of Egypt. This is considered one of the documents that explained the fundamentals and characteristics of administrative leadership. It explained administrative concepts, advantages, and effective leadership tools⁵⁷⁰.

12. Administrative Control in Islam:

The philosophy of control in Islam springs from the concept of self-control, which is dependant upon the concepts of personal responsibility, honesty, and justice. The Qur’ān states: “God doth command you to render back your trusts to those to whom they are due⁵⁷¹.” Islam left detailed procedures of administrative control, forms, and bodies to circumstances of society and to practical performance⁵⁷².

By examining all forms of follow up and control since the early days of Islam till now, we will find that control took the following forms

1. Administrative control: government through its various bodies performs this. The Prophet practiced this type of control⁵⁷³; also Caliphs who succeeded him continued along the same path. After that a new system was invented called (field observer)⁵⁷⁴, which continued its development until reaching its current form of government control. It may be called (Accountancy Department) or (Civil Service Commission), or (Department of Public Control). Regardless of the name, the main function of this body is to follow up the performances of all other government bodies.
2. Public Control (social control): Islam founded the core of public control over government performance. The observer of the Prophet’s ḥadīths will notice an

⁵⁷⁰. Bin Nāji, *op.cit.*,pp. p.206. Copy of this document is attached with appendix (Document (1)).

⁵⁷¹. Sūra Al-Nisā’ 4:58.

⁵⁷². ‘Abu Sin, *op. cit.*, p.121.

⁵⁷³. When the Prophet discharged Al-‘Alā’ Bin Al-Ḥaḍramī (governor of Bahrain) when a delegation complained against him, it is a good example of this kind of controls.

⁵⁷⁴. He was a person sent by the Caliph to observe how things are managed in the Islamic State. A detailed report is submitted afterwards. Note that this person is unknown to the place or persons sent to.

urging of Muslims to advise and remind every one in charge⁵⁷⁵. This was followed by same way did all who come after him. New methods and techniques are now mixed with Islamic systems of public control due to the increase of population, expansion of land and immigration of those from different nationalities, religions, and cultures. The new system comprises a simple tool, which depends on the selection of a group of individuals who represent a cross-section of society that can works as government performance. These were later called Parliaments, National Assembly, National Council... etc.

3. Control of Administrative Courts: the expansion of the Islamic State was accompanied by mixture of cultures, which caused an uprising of conflict. The first symptoms of this appeared as differences amongst employees of top management and lower- level workers (nowadays it is called the conflict between white collar and blue-collar workers). In this case, there was need of an administration to deal with conflict. It was called (Department of Complaints). This body developed gradually until it became the (Administrative Court).
4. Evaluation: Because there is a continual need for the correction of errors and deviations, it is inevitable that this form of conflict will develop accordingly. From a managerial point of view, this may be referred to as (Job Evaluation). The Qur'ān states: "Any say: work, soon will God observe your work, and his Apostle, and the believers."⁵⁷⁶

⁵⁷⁵. Al-Khudīri, *op.cit.*, p.p. 197-198.

⁵⁷⁶. Sūra Al-Taūba 9:105.

5.5.Summary

After reviewing the organizational and managerial structures of voluntary organizations, it appears that institutionalisation may be the way forward. This would involve the upgrading of organizational structure regardless of its size and nature, until an obligatory is reached. That is controlled by indisputable. The establishment of this principle within an organization would guarantee its stability and survival, even if there is fluctuation of key staff. At the same time, new comers would not affect the system, which has already established control of relations and authorities.

We mentioned that the accomplishing of proposed goals is the aim of all management, best accomplished with a safe and guaranteed method of following scientific performance and proper implementation. These should be in accordance with the management process (planning, organization, guidance, control, evaluation, leadership, and decision making...etc) with a concentration on the selection and pre-qualification of human resource in order to lead the organization in compliance with scientific criteria.

It is necessary to indicate that the availability of managerial and technical potentials is an important element for implementing change. This ability for positive change requires sincere, un-blinkered vision and adequate managerial tools. The ability to deal with positive and negative circumstances both practical and humanely is of paramount importance.

Identifying the management structures of other sectors (government and commercial) will assist in the managing of voluntary organization. It will give wider scope for understanding both positive and negative applications and the management of voluntary organizations will enforce the positive side of their management and eliminate the negative. The voluntary sector has a real opportunity to play an important role in the development of many states world wide. The current situation of shrinking governmental role in the social arena and the opportunity of saving funds due to the Tax Exemption Act, all serve to offer the voluntary organizations a better for influencing many areas of social welfare. Perhaps, the presenting of “success” data from voluntary organizations may help management to prove the significance of this

sector in promoting development and welfare and stress the necessity of further support from individuals and the commercial sector.

Public participation in voluntary organization represents an indirect participation in the development process, which can guarantee the success to these programs.

When presenting the Islamic perspective in management, we discover that Islamic legislation does not contradict other theories of management whether traditional or modern theories, so as long as they do not deny the obligations of Islam. It offers a general framework for management, leaving the details and applications of conditions and circumstances to society members.

Far from being controversial, Islam promotes the just use of human accomplishment to secure human welfare and produce a cohesive social structure. Qur'ānic verses and Prophet hadīths establish the fundamental tenets of a social awareness that can be developed in the name of the Divine and thus designed to accomplish positive goals. The application of the concepts and methodologies in this chapter may perhaps aid voluntary organizations in the implementation of a managerial structure that can lead to fulfilment of specific objectives.

Chapter (6)

Pages: 188-221

6. Voluntary Action and the Challenges of the Next Century

Perhaps the seed of a New World Order were sown at the time of the first World War. By the end of W.W.2 there was a definite shift in social and economic values and the World was to see a growth in communism and concentration of capitalism in the west. The cold war between the USA and USSR began in earnest and there were huge advances in the fields of science and technology.

The struggle for power between these countries led to the formation of National Liberty Movements and the appearance of Non-Alignment Countries; all as a response to the predicted menace of the super powers. New ideologies emerged accompanied by social and psychological loading, the latter causing two types of crisis: armed and unarmed confrontations. The first brought misery and suffering to the people, the second encouraged such ideologies as Communism, capitalism and socialism. The ensuing collapse of the Soviet Union diminished the power of Communism in the Eastern block, but Capitalism became the dominant force in the USA and the West, dominating the international scene and forcing a new World Order. This was dependant upon free trade and the unrestricted mobility of capital.

The importance of these issues not only affects trade between north and south or free commercial and economic relations amongst countries, but also influences underdeveloped countries, Which were already divided into rich and poor. The former wanting to catch up with New World order, the latter seeking the resources to finance their initial developmental projects.

This brief resume intended to create a background and prepare the examination of the New World Order and its accompanying controversy.

The New World order presents the concept of cultural and beneficial networking, the whole world being one open market, comprising no borders nor limits. This economic concept promotes free movements and openness between countries and cultures. The transference of traditions, ideologies, and currencies. In other words, it intends to globalise the whole world.

This chapter will comprise the following topics:

6.1. Globalisation: which will examine

1. The Concept.

2. Results on:

- Economical Level.
- Media Level.
- Science Level.
- Cultural Level.
- Ethics and Value Level.
- Political Level.
- Social Level.

6.2. Privatisation:

1.The Concept.

2. Motives of Privatisation.

6.3. Information Revolution:

1. Definition.

2. Positive side of Information.

3. Negative side of Information.

6.4. Emigration from Rural Areas.

6.5. Appearance of new concepts: Democracy, Human Rights, Protection of Environment, Women Rights...etc.

6.6. Positive Impact of Challenges.

6.7. Negative Impact of Challenges.

6.8. Role of Voluntary Sector in facing those Challenges.

6.9. Islamic Treatment of mentioned Challenges.

6.10. Summary

6.1. Globalisation

1. The Concept:

Originally it was an economic term, dependant on the removing of all limitations to trade and the securing of free movement of goods and investments⁵⁷⁷. It is not limited to the economic dimension, but it has wider reaching dimensions which effect social and cultural life. It aims to form a global village with a network of relations and benefits at all levels. At this point I wish to mention the great fear amongst underdeveloped countries as they consider this new cultural invasion⁵⁷⁸. Their fears are logical and comprehensible, but the negative stances taken by many of their governmental officials is often illogical, attempting to isolate their societies from world trade etc⁵⁷⁹. surely it would be more productive if the relevant authorities attempted to understand the concept and then design their policies to negate any adverse effects of this phenomenon at least on the social level.

2. Results:

The following are the results of globalisation on all levels. It is essential to know that all results are inter-connected, which makes it very difficult to categorise them:

- On the economic Level⁵⁸⁰: it may be observed in terms of:

1. Free trade.
2. Economic alliances.
3. Rising of Multinational Corporations.
4. Freeing economies and lifting limitations on economic activities.

⁵⁷⁷. Al-'Asad, Nāṣir Al-Dīn, *Al-'Awlāma wa Al-Hawīya*, Royal Moroccan Academy, Ribāt, Morocco, 1997, p 59.

⁵⁷⁸. It is the term used by Ministers of Culture in (France and Greece) to express their refusal of the American way for spreading their culture.

⁵⁷⁹. Al-'Asad, *op.cit.*, pp. 60-61.

⁵⁸⁰. 'Abdulrahmān, 'Aḥmad, *Al-'Awlāma, Al-Mufhūm, Al-Maṣāḥir, wa Al-'Asbāb*, Journal of Social Sciences, Kuwait University, Volume 26, First Edition, 1998, pp60-74.

5. Ideological shifting, which led to appearance of new economic powers and disappearance of traditional political and economic ones.

- On the media Level⁵⁸¹:

1. The tremendous growth of mass media (Technology of Advanced Communication).
2. Dominance of Western News Agencies on the world of news, and their formation of public opinion according to the nationality of those agencies⁵⁸².
3. Human and spiritual coexistence amongst people of the world.
4. Dominance of American Mass Media, and promotion of American culture.

- On the scientific Level:

Science represented by research and the constant quest for scientific advancement became a dominant control mechanism, alongside the military, the economy and the potentials of communication. Observers of the world map will discover the triangle of scientific research (USA-European Union and Japan)⁵⁸³.

- On the cultural Level:

All trends of globalisation (economical-political-technological-science) have cultural dimensions. The cultural integration of one society with another, creates a dependency of the newcomer on the established structure. This is known as comprehensive subordination.

⁵⁸¹. 'Abu-Ṭālib, 'Abdulhādi, *'Ahmiyat 'Atkāmul baīn Al-'Awlama wa Al-Hawiya*, Moroccan Royal Academy, Ribāt, Morocco, 1997, pp124-125.

⁵⁸². *Ibid.* p.125. Those Agencies are Associated Press- United Press- Reuters- France Press- CNN.

⁵⁸³. Statistics indicate that: expenditures of scientific research and development reached 25 billion dollar distributed as following: USA 38.5%- European Union 28.3%-Japan 15.8%- Asia 9.5%-Ex-Soviet Union 4%- Latin America less than 1%- Africa 0.2%. *Ibid.* p.126.

- On the ethical and Values Level:

There are clear calls for the formulation of global ethics. The addition of new values, religious or otherwise can lead to debatable and controversial positions⁵⁸⁴.

- On the political Level:

Public participation played a key role in the changing of political systems. New states⁵⁸⁵ appeared, reshaping governing ideologies and advocating a more democratic system and more emphasis in the area of human rights.

- On the social Level:

Naturally, all of those results have social impact, both individual and collective. An imbalance of wealth distribution between society members, will accompany the process of globalisation, this also being applicable on an international level. Wealth will concentrate amongst certain individuals and other countries others will be marginalized⁵⁸⁶.

Also globalisation will be accompanied by the obvious development literature and art. A new style of life is one of the symptoms of what's called (Standardization). There is a trend for the preserving of national culture, an increase of women's involvement in public life, growth of religious movements, and easier access to education, and the facilitating of scientific research. Increase of life expectancy results from the availability of improved medical care. A variety of services and systems are available

⁵⁸⁴. *Ibid.* p.127. For example: call for integration between rights of gays and human rights (Beijing conference). Document of abortion and sexual pornography (Cairo conference-1996).

⁵⁸⁵. Qandīl, *Al-Mujtama' Al-Madani*, *op.cit.*, p. 98.

⁵⁸⁶. Al-Jābiri, 'Ābid, *Dawr Al-Mu'sasāt Al-Taṭawu'iyya Fī 'Aṣr Al-'Awlma wa Al-khaṣkhṣa*, second conference of Arab Civil Society Organizations, Cairo, Egypt, 1997, p 17.

in the field of social care. There is an increase in participation and donation to developmental voluntary work⁵⁸⁷.

These symptoms led to the appearance of two diametrically opposed teams. The optimistic team⁵⁸⁸, and the pessimistic⁵⁸⁹.

The protest against globalisation is growing daily particularly in the western world whether in the USA or Europe, for example in Seattle USA in Scandinavia...etc. It means that people feel the great threats of this trend.

⁵⁸⁷. See appendix (table 11), Status of Global Mission, in context of 20 and 21st Centuries.

⁵⁸⁸. Professor David Rothkop (Director of Kissenger Centre for Studies and Professor of International Relations at Columbia University- USA leads this team). This team think that globalisation will lead to the cultural unity of the world. This unity will prevent conflicts and war. The tool to reach this unity will be:

1. Actual living of international changes.
2. Availability and usage of technology and super communication.
3. Markets will absorb more than 2 billion workers in growing economies.

This international culture of media is an accomplishment that never been before in the history of mankind. This team thinks that, coalition between globalisation and technology will be capable to free man from poverty through the spreading of knowledge, welfare, and wealth all over the world.

⁵⁸⁹. Journal of Islamic World, “*Al-‘Awlama Suyīf Al-‘Aghniyā’ ‘lā Riqāb Al-Fuqrā’*”, Muslim World League, September 1998, Saudi Arabia, P 3. Most intellectuals in Islamic countries represent this team. Their judgement depends on that globalisation is an American concept, which seeks the concentration of wealth in the hands of capitalists. In the same time majority work to make the rich richer. In this case gap increase between rich and poor. In the other hand, the danger hides in the social and cultural impact identity level, and formation of society in accordance to American Culture.

6.2. Privatisation

1. The Concept depends on the three following directions ⁵⁹⁰:

- Expansion of private property and granting the private sector more space in the economy, through the clearance of public sector (totally or partially). Gradually this will decrease state share by increasing private sector share.
- It is a tool eliminating failing units in the public sector, which become more productive and profitable when run by private sector⁵⁹¹.
- It is a tool annihilate socialist and communist economy.

2. Motives for Privatisation:

1. Economic Motive⁵⁹².
2. Financial Motive⁵⁹³.
3. Political and Legal Motive⁵⁹⁴
4. Social Motive⁵⁹⁵.

Regarding the positive and negative impacts of privatisation, there are two sides:

1. Optimistic side⁵⁹⁶: they concentrate on the positive impact of privatisation:
 - a) Decreasing deficit in government budget.

⁵⁹⁰. Māhir, 'Ahmad, *Al-Khaṣḥṣa*, Al-Dār Al-Jāmi'īya, Alexandria, Egypt, 1997, p 22.

⁵⁹¹. *Ibid.* p.23.

⁵⁹². *Ibid.* p.24. It is the necessity of establishing free systems depends on market mechanisms and competition, which could increase efficiency, performance and quality. All of that in reasonable prices.

⁵⁹³. *Ibid.* p.25. It is government need to decrease public expenditure, and to get more cash flow through selling unprofitable government companies.

⁵⁹⁴. *Ibid.* p.25. It means elimination of economic sector from politicians influence, in this case the administrative decision will be freed from government bureaucracy.

⁵⁹⁵. *Ibid.* p.26. It is the elimination of some social diseases such as partiality and bribery). It is an important factor for motivation, professional discipline, and productivity.

⁵⁹⁶. Hindi, *op.cit.*, pp 3-6.

- b) Encouraging foreign investment, and returning of local capitals from abroad.
- c) Participation in building qualified managerial force to run economical work.
- d) Preventing slackness, and misusing of resources.
- e) Saving government efforts for higher policies.
- f) Government avoidance of direct running of business and concentrating on major activities that could not be handled by private sector.

2. Pessimistic side⁵⁹⁷: concerned with the negative impact of privatisation on underdeveloped countries; on state and society levels due to:

- a) Cancellation of government role in economic and social life, thus increasing the wealth of the rich and deepening the plight of the poor.
- b) Absence of social and human dimension. This refers to the material and profitability perspective of private the sector.
- c) Aggravation of the problem of securing social justice.
- d) Interference of International Financial Organization into the internal affairs of countries, exacerbating their difficulty in achieving their financial conditions⁵⁹⁸.

⁵⁹⁷. Yaḥyā, 'Anīs, “*Al-Khaṣkhaṣa wa Al-Duwal Al-Nāmiya*”, Al-'Itihād , volume 621, February 1999, UAE, pp2-6.

⁵⁹⁸. Specially the International Monetary Fund and World Bank. They are International Financial Organizations giving financial support to governments for development reasons, which is considered the major challenge facing the UN. Those facilities are given under certain conditions that considered to be harsh for some countries.

6.3.Information Revolution

1.Definition⁵⁹⁹:

It is the tremendous progress in:

1. Facilitating the modes of accessing information.
2. Decreasing costs of accessing information.
3. Increasing the speed of information access.
4. Facilitating the storage, analysis, and transferring of information.

2.The positive Side of Information:

1. The usefulness of information in all aspect of human life⁶⁰⁰.
2. Shortening distances and shortening times⁶⁰¹.

3.The negative Side of Information:

1. This relates to type of information that has been collected, stored, and transferred. Not all accurate information is useful⁶⁰². It is very important to differentiate between what is useful and what is correct.
2. Related to quantity of information and the connection between parts of information to form knowledge. Any violation of this formula will spoil the base of knowledge. In this case quantity of information become useless⁶⁰³.

⁵⁹⁹. 'Amīn,Jalāl, “*Al-Thaqāfa Al-‘Arabiya Fī Muwājjhat Thawūrat Al-Ma‘lūmāt*”, Al-Mujtama‘ Journal, *Al-‘Islāh Society, State of Kuwait*, volume 1344, p 22.

⁶⁰⁰. *Ibid.* p. 22.

⁶⁰¹. Bakhīt, Sayyid, “*Al-Haymana Al-Ma‘lūmātiya*”, Al-‘Arabi Journal, Ministry of Information, State of Kuwait, volume 468, November 1997, pp 144-147.

⁶⁰². *Ibid.* p.23.

⁶⁰³. *Ibid.* p 23.

3. Ways of using information. It has the potential to be used for the benefit and welfare of humans, or it could be employed to further injustice and human misery.
4. Dominance of western culture (American in particular) over the cultures over other nations. Often, the process of transferring and preparing information is full of bias.

6.4. Emigration from Rural Areas

As a result of the old imperialist heritage, especially in underdeveloped countries, governments continue the same concentration on coastal cities, mining centres, and administrative capitals. This process led to developments which influenced all aspects of life in those areas. Other areas such as desert, countryside, and rural areas remained neglected and suffered from poor standard of living. This drove people from their own areas to more productive urban ones⁶⁰⁴. This factor is responsible for:

1. Intensive burden on public utilities, and shortage of public services.
2. High government expenditures on basic needs: medical care, education, and shelter.
3. Growth of social, cultural, and spiritual differences between urban dwellers and villagers.
4. Disorder in demographic distribution and the reflection on social planning.
5. Lack of population of rural areas led to soil damage, desertification, and security disorder.
6. People deserting subsistence farming to take simple and poorly paid jobs caused a state deficit on the agricultural level.
7. Appearance of social problems such as:
 - a) Unemployment.
 - b) Increase in crime rate.
 - c) Moral and ethical corruption.
 - d) Increase in illiteracy rate.
 - e) Child employment⁶⁰⁵.

⁶⁰⁴. Al-Jābiri, *Dawr Al-Mu'sasāt Al-Taṭawu'iyya*, *op.cit.*, pp 4-5.

⁶⁰⁵. It is an important issue that became disturbing phenomena to the UN. The UNICEF is paying much attention to this case and trying to solve the problem.

6.5. Appearance of new concepts such as Democracy, Human Rights, Protection of Environment, Women Rights...etc.

Ideas, concepts and ideologies transfer between nations as a natural result of this intermingling between peoples of the world. Whether that interference is direct or indirect, underdeveloped countries will be effected by the culture of super powers⁶⁰⁶.

” Humanity has no capacity to free itself from this pressure in the meantime, due to its great need to comply with New World order and to keep its economical, scientific, and technological directions⁶⁰⁷”

It is evident that voluntary organizations provide members with adequate organizational and political skills. Within an atmosphere of relative freedom, which pervaded the organizing of meetings, open dialogue, nomination and working in election campaigns, and the monitoring of leaderships⁶⁰⁸. This is the core of the democratic process. The best democratic practices prepare individuals for a shift to democracy⁶⁰⁹, and the process will revitalise social units and will lead to grass root basis of democratic system which will reflect in the achieving of a comprehensive development⁶¹⁰. A western style democracy is not necessarily ideal world wide. Culture of society, internal, and external situations (on social, economic, political

⁶⁰⁶. Al-Tuwījri, ‘Abdul‘Azīz, *Al-Hawiya wa Al-‘Awlma Min Al-Manzūr Al-Thaqāfi*, Moroccan Royal Academy, 1997, Ribāt, Morocco, p 168.

3. *Ibid.* p.186.

⁶⁰⁸. ‘Ibrāhīm, Sa‘ad El-Deen, *Dawr Al-Munazmāt Al-Mihaniya Fī Da‘m Al-‘Amal Al-Madani*, Dār Al-‘Amīn Publishing and Distribution Cairo, Egypt, 1998, P 19. .

⁶⁰⁹. The process for shifting to democracy faces many of difficulties in underdeveloped countries. This is due to family upbringing that depends on obedience, loyalty, and complying with age and masculinity traditions (meaning that the oldest man in the family is the Centre of authority). The same concept continues at school where obedience to teachers enables the system of memorizing and dictation without a chance for dialogue. Again the same concept continues in the public life where the individual finds himself facing all government units, no way but to pretend obedience and show compliance. This educational system started to diminish due to the sophistication in information, technology, and knowledge between countries where ideas and thoughts moved from one place to another. The phenomena of democracy and democratic practice became one of the characteristics of this era, and became one of the basic factors in the interference between countries.

⁶¹⁰. *Ibid.* p. 22.

levels) are important factors and must be considered when selecting a required style of democracy⁶¹¹.

It is not my intention to give the impression that democracy is purely a political term⁶¹², rather that it has developed from the mental and conceptual definition of that term; it is a social dimension, which means (justice)⁶¹³. Justice and balance must be considered in the utilisation of the environment, and its components. Misuse and imbalance may be viewed as trespass and aggression; such abuse necessitating the implementation of rules and conditions to ensure proper usage of the environment and sustain its survival. Within this concept appeared the international, regional, and local calls for the protection of the environment. Seminars, conferences⁶¹⁴ and meetings were held, also councils, societies, and associations were formed world wide to achieve these objectives. Those civil organizations grew in effectiveness, becoming influential and gaining international reputation⁶¹⁵.

The issue of women's rights also embraces the need for justice and balance; in this case the democracy is gender based. The concept of comprehensive development is impossible to establish within a biased, patriarchal society and it is crucial to activate the role of women to complete power of the society⁶¹⁶. This movement towards gender equality has resulted in an increase of women in the work place and improved accessibility of higher education for females has increased the numbers of women who hold key positions both in the public and private sector. One of the major conclusions on the political agenda is the concern for the equal rights of women in all

⁶¹¹. Labīb, Al-Ṭāhir, "*Hal Al-Dimuqrāṭiya Maṭlab 'Ijtimā'i*", seminar of civil society in the Arab World and its role to achieve democracy, Centre of Arab Unification Studies, Beirut, Lebanon, 1992, p 370.

⁶¹². Democracy is a Latin term (Demos) means People, and (Krates) means Authority.

⁶¹³. The reason for concentration on the social dimension is to keep the consistency between using the term and the subject of the research.

⁶¹⁴. On the top of those conferences come Earth Summit in Rio de Janeiro, Brazil, 1995.

⁶¹⁵. Green Peace comes at the top of those organizations.

⁶¹⁶. Shu'īb, 'Āliya, *Mu'wiqāt Al-'Amn Al-'Ijtimā'i Li Al-Mar'a Al-Kuwatiya*, Socialists League, Seminars of 23rd cultural Season, 1996, State of Kuwait, p 181.

spheres; economic, political and social. International conferences have prioritised close analyses of the factors pertinent to the achievement of the aforementioned. The subject of human rights has expanded on a world wide scale, yet it is an issue that has existed since the creation of humankind and continued to progress in philosophical, social and political areas. Regardless of the complex variations which have emerged in the perception of what constitutes human rights it is evident that general concepts are deeply rooted within all political, social and religious ideologies; they are products of all civilizations and creeds⁶¹⁷. Fundamentally, this is an internal issue related to the internal system of countries, but with the progress of human life, the spreading of the concept of a civil society and the tremendous increase in external and internal human crises, it has shifted from an internal to an external issue. The international charters related to this subject prove and witness the global trend towards coordination and cooperation in this field⁶¹⁸.

The issue looks beyond those concepts, offering more positive indications for societies. There are, however, other concepts with positive bases that might lead to negative impacts such as:

- Spreading the demand for more political participation on the level of: establishing parliaments- permission and licensing to establish political parties.
- Class struggle, results in an in egalitarian distribution of wealth and income and an increase in the numbers of the needy worldwide.

Generally, few underdeveloped nations can handle those concepts. The majority perceiving these as western mechanisms of interference for economic and political benefits. Whilst others them reject for ideological and religious reasons. Thus ensure

⁶¹⁷. Al-‘Aydarūs, Muhammad, *Mufhūm Al-Ḍamān Al-‘Ijtīmā’i Fī Al-Mujtam‘āt Al-‘Arabiya wa Al-Gharbiyya Al-Mu‘āṣira*, Socialists League, State of Kuwait, 1996, p.11.

⁶¹⁸. To check articles of Human Rights refer to International Declaration of Human Rights issued by UN 1984. Whereas those rights were included within two agreements: (1) Agreement of Economical, Social, and Cultural Rights. (2) Agreement of Civil and Political Rights. Those agreements were unanimously approved by the General Assembly 1966. All governments signing those agreements must implement all human rights states in. The principal of human rights could be use as an excuse to interfere in others affairs.

the fundamental need for the appearance of the voluntary sector⁶¹⁹, which concentrates on handling the aspects of social change under the umbrella of globalisation. Those are the most important challenges which the voluntary sector and its different organizations will have to face in the next century.

⁶¹⁹. Qandil, *Al-Mujtam' Al-Madani*, *op.cit.*,pp. 98-99.

6.6. Positive Impact of Challenges

I believe that positive and negative impacts are dependant upon the way we regard and handle those issues. Positive can easily become negative and vice versa. The philosophy of management plays an effective role in protecting society from the collapse of those challenges. As does the value system of that society, which controls the behaviour of citizens and directs them towards constructive conceptualisation.

It is a controversial issue which is influenced by the diverse perception of people who derive from a variety of social cultures. The latter being either open or closed.

The following have indirect positive impacts;

- Growth of international cooperation amongst underdeveloped countries to handle the challenges of the next century⁶²⁰.
- Move towards peaceful coexistence between cultures and nations.
- Development of cultural cooperation through the mechanism of: international organizations and agreements.
- Creation of the tendency towards change in all aspects of government sector, specifically, laws, rules, and regulations at all levels.

The direct positive impacts of the challenges of next century, are mentioned in section 6.1 of this chapter.

Unless the existence of these challenges is acknowledged and sensitive handling of them is implemented; social, political, and economic dysfunction will increase on a vast scale, to the detriment of millions.

⁶²⁰. See appendix (tables 3-10).

6.7. Negative Impact of Challenges

- Negative impact on economic and social levels:

Since these challenges tend to be of an economic nature within technological dimension, they are basically concerned with profitability, without any attention being paid to the social aspect of life. This will accelerate the advancement of underdevelopment and widen the divide between rich and poor⁶²¹. This gap will continue to expand until contemporary life is infected with dualism and economic, cultural, and social splitting. Therefore, economic activity will be concentrated within a small group of people, the majority being either marginalized or totally abandoned. Differentiation will occur on the international and national level, establishing the casts principal⁶²².

Refusal to promote the human dimension in business is one of the most dangerous negatives. It establishes the principal of (end justifies the means), and further the dominance of commodities⁶²³.

There will be a decrease in the production of the basic necessities for underdeveloped countries and an increase in the production of accessories for those who are financially capable.

A shrinking in the role of government, especially at a social level, will open this arena to the voluntary sector, which is not yet equipped to carry out this mission. Voluntary organizations are pressuring for more social justice to ensure social care⁶²⁴. This may

⁶²¹. Al-Jābiri, *Dawr Al-Mu'sasāt Al-Taṭaw'yya*, *op.cit.*, p.17. Beside, this term was used to accompany the term of positive development, and to give an indication to the expected negative result.

⁶²². *Ibid.* p.10. There are 358 Billionaires controlling a fortune that could fulfil the needs of 2300 million poor individuals in the world. (20% dividing 80% of international production.)

⁶²³. It means the dominance of consumerism life. Globalisation: concept, symptoms, and purposes. *Ibid.* p.56.

⁶²⁴. Yaḥya, *op.cit.*, p.3.

manifest itself in terms of strikes, demonstrations, and political conflicts through opposing parties⁶²⁵.

- Negative Impacts related to Information,

It may be summarized as: the misuse of the mass media via the publishing and broadcasting false and controversial news, which may contribute to the damaging of societies and their values.

Media communications have the power to fulfil personal benefits without any regard for human rights or justice.

- Negative Impact resulting from Emigration from Rural Areas to Suburbs and Urban areas. There is an intensive overload of public utilities and social problems continue to emerge e.g. an increase in crime rate, unemployment, an increase in illiteracy percentage and cultural conflict. The latter has resulted from the diverse natures of the customs and habits amongst urban and suburbs residents.
- Negative Impact caused by the emergence of new concepts

Those new concepts such as democracy, human rights, personal freedom and freedom of expression...etc may be misinterpreted or misused by the super powers. For instance, they could be employed to justify interference in others' affairs to fulfil some political or economic interest.

The preceding negative impacts come from the perspective of underdeveloped nations; a very different scenario from that perceived by the super powers.

⁶²⁵. Al-Jābiri, *Dawr Al-Munazāmāt Al-Taṭaw'yya*, *op.cit.*, p.12.

6.8. Role of the Voluntary Sector in Handling the Challenges of the next Century

Reports issued by the World Bank, UN and its agencies indicated the increase of persons requiring the services of those programs and agencies. The reasons for this increase were:

1. Natural reasons: such as earthquakes, volcanoes, and disasters.
2. Armed conflicts: caused by war. Kosovo and Chechnya are good examples.
3. Political and Economic reasons, caused by the implementation of privatisation.

All of those necessitated the reviewing and examining of the path of development, in terms of the generalization of comprehensive development and the distribution of responsibilities between all sectors (public, private, and voluntary). The need for the participation of the voluntary sector became paramount in areas of development and society building⁶²⁶.

The following are the mechanisms necessary to accomplish this role:

1. Citizen participation within a framework that organizes their initiations and heightens their awareness of economic, social, political, and civil rights⁶²⁷. This will not occur without the provision of freedom; decentralization, and the entrusting of social missions that had been privatised to the voluntary sector. This participation will contribute toward the stabilizing of patriotic awareness and the

⁶²⁶. Al-Bāz, Shahīda, “*Qaḍāyā Hāsima Fī Al-Qiṭā’ Al-Taṭawū’i*”, conference of Arab Voluntary Organizations, Bahrain, March 1997, p 2.

⁶²⁷. Pestoff, Vector, *Third Sector, Civil Society, and participatory Welfare State- some conceptual reflections*, , working paper, 1995, p 23.

concept of development via public participation, which has functional⁶²⁸ and structural paradigms⁶²⁹. The existence of a clear and correlated developmental vision at individual, local, and national levels may be established on the principles of mutual respect, democracy, participation, and justice of distribution. At this point appears the concept of social and economic rights as dynamic within voluntary organizations as apposed to instead the idea of social service, which correlated to the classical perspective of voluntary work⁶³⁰.

2. Calling for equal relations between south and north. According to the contemporary term (civilizations dialogue)⁶³¹. It is important to adopt a positive attitude towards underdeveloped countries in order to form balanced alternatives for future international relations⁶³². This could be accomplished through the following policies:

a. Gatherings (whether in form of meetings, conferences, seminars...etc).

⁶²⁸. Al-Bāz, "*Qaḍāyā Ḥāsima*, *op.cit.*, p.4. It is the side that takes into consideration the function of voluntary organizations in term of providing social care to the poor and needy and fulfilling service needs of certain social categories or to the whole society. It also handles social problems and could be called (welfare/ service delivery). In this case they take over part of government role but within its supervision and dominance. Beside this kind of activity decrease the tension caused by social differences. At the same time it has an economical side in term of income increase, employing labour (decreasing unemployment), and increase of production.

⁶²⁹. *Ibid.* p.4. It is the side that participates in the political and social change process of the society. Keeping in mind that this sector is one of the basic powers in social structure. According to this scope, voluntary sector exceeds the service role to reach development role; to enforce potentials, defend human rights, and empower targeted groups. Even when those organizations provide services to citizens, they provide it as an institution advocating individual rights. The structural paradigm concentrates on human beings as the core of development process. He seeks human awareness and development in all fields. He is looking to create an aware public who will be able to make proper social change.

⁶³⁰. *Ibid.* p.5.

⁶³¹. Al-Jābiri, Muhammad, "*Qaḍāyā Fī Al-'Aydlūjiyat Al-Mu'āṣira: Al-'Awlama, Ḥiwār Al-Ḥaḍārāt, wa Al-'awda ilā Al-'Akhlāq*", Centre of Arab Unification Studies, Beirut, Lebanon, 1997, pp 81-132. I want to indicate that criticism have been directed to that trend, it is a call for balancing between benefits. This trend presents suitable amendments to the concept of civilizations dialogue.

⁶³². Al-Baṣām, Dārim, "*Al-'Amal Al-Madani Al-'Arabi Al-Mushtarak: Al-Mufhūm, Al-Wāqi', wa Al-Badā'il Al-Muqtaraḥa*", second conference for Arab Civil Organizations, Cairo, Egypt, 1997, p.4. Number of slogans were put into circulation through UN agencies such as world without hunger- new world order- world without war...etc.

- b. Signing agreements, memos of understandings, and treaties, which legalize bases of cooperation.
 - c. Implementing mutual programs and field cooperation between organizations working in the same field.
3. The forming of social capital⁶³³. Building new systematic and social relations that could form the solid base for society progress and encourage the achievement of modernization and development. There is no doubt that the success of any society could be measured by its ability to form through social capital⁶³⁴.
 4. Merging and the forming of alliances are major characteristics of the next century⁶³⁵. Initially it might be formed on a local basis, but after that it could be promoted to become regional and then international⁶³⁶.
 5. Deepening the concept of (social futurism)⁶³⁷. Shifting the economy gradually from industrialization to services oriented. Connecting between economic and

⁶³³. Kortein, David, *Globalisation and Civil Society*, translated by Shawqī Jalāl, Academic Bookstore, Cairo, Egypt, 1999, pp 50-53. Robert Putnam (Harvard University- Department of Political science) says: "It is the distinguished coherence and cooperation of the civil society". Also it is noticeable that social capital is not included in the statistics of national income. Even the decision-maker only pays the only attention to money making activities and market economy. They underestimate the strong relation between economy and social impact, and the control of customs and habits into markets economy.

⁶³⁴. *Ibid.* p.6. In actual fact, many third world and industrial countries (especially Asian countries) established their projects basically on developing social capital. They realize the necessity to support voluntary sector and non-government organizations. Those organizations were substituted for government in many of development activities. They believe in high productivity and rationality of the voluntary sector on cost and effectiveness bases. The voluntary work compared with government work is characterised by less bureaucratic red tape and more qualification in the area of social mobilisation than can be found in government work.. Also less bureaucratic and more qualified in social mobilization than government work characterizes voluntary sector.

⁶³⁵. Daily news indicates the merging between giant corporations. They are becoming one body with tremendous market power. This kind of unification seeks to increase dominance, ability, and survival. It could not be faced with more separation and fragmentation. Hence, coalition and alliances necessities to face those powers.

⁶³⁶. *Ibid.* pp. 23-24. The negative sides of those alliances are politicisation and dominance. Precaution and keeping away from absolute idealism are the proper way to handle those negatives. This issue must be examined from wide and comprehensive angle and from all sides, with giving priority to public benefit.

⁶³⁷. Şabūr, Muhammad, *Taḥadiyāt Al-Mustaqbal*, Dār Al-'Amīn, Cairo, Egypt, 1997, p 146. It means considering the social aspects when making change. Due to humans aims to accomplish other goals, beside material ones. Those goals might exceed in importance the material goals, but they could not be separated.

social goals will make governments much closer to society members and society will show more commitment to government⁶³⁸.

6. Subjection of technology: humans sought quick results through technology accomplishments, regardless of the negative impact of those applications on environment, social system, and the psychological balance. In this case it is necessary to establish an converse process, which might establish a balance and rationalization for technology usage⁶³⁹.

The voluntary sector is prepared to achieve this task through the:

- a. Provision of financial support to backup humanitarian technology movement.
 - b. Support of poor societies in facing their desperate need for capital⁶⁴⁰.
 - c. Formation of public opinion at internal and external levels.
7. Heightening the degree of social⁶⁴¹ and political ⁶⁴²awareness amongst society members.

⁶³⁸. I want to indicate that this concept presents a different organizational chart on state level. It will be necessary to establish social consultant unit. This unit reports directly to the head of the state.

⁶³⁹. *Ibid.* pp. 135-136. There is not indication for pausing technological sophistication. But it is the formation of public opinion calling for proper usage of technology in term of: considering the benefit of society providing stability, and social security in all fields.

⁶⁴⁰. *Ibid.* p 137. There are many examples in this regard. The most well known example burying nuclear waste in Sudan for financial reasons. The process of supporting societies to build themselves is considered one of the most important factors to achieve social stability. It is the required developmental trend that prepares society members to become producers instead of consumers. They will be turned into working force. Beside the positive economical aspect, there are encouraging social and psychological aspects that push in this direction. Developmental rehabilitation became the most essential slogans in voluntary sector in most countries. It is the permanent slogan of the UN which concern with social issue such as UNDP- UNHCR- WFP.

⁶⁴¹. Al- 'Aydarūs, *op.cit.*,p 28. Social awareness is the generator of social life toward progress and working to control social problems, and understanding basic society issues. It is a sensitive process that works to form a positive interaction between individual and group. It is also a process that forms individuals into social creatures, who understand social behaviour. This requires the imprinting of information, values, and social performances directly and intentionally into members' minds through mass media and all social teaching whether official or non-official, direct or indirect.

⁶⁴². *Ibid.* p 30. It is the process of instilling political values and existing criteria into the conscience of the society with guaranteeing its continuity and survival through ages. Individuals are exposed to this continuous process all his life. The voluntary sector is considered the pioneer of raising political awareness. Naturally this will lead to the presence of new concepts such as democracy, human rights,

8. Calling for the “International Ethics Charter”⁶⁴³ in order to treat the adverse effects of globalisation and privatisation.
9. Spending time and effort to encourage the establishing and developing of voluntary organizations in terms of facilitating legislation to enforce citizens’ initiations⁶⁴⁴.
10. Establishing real partnership between governments and the voluntary sector within a similar system to (PAR in AC)⁶⁴⁵. This partnership depends on mutual respect and agreement and protocol between voluntary organizations and governments.
11. Enforcing the women role in previously male oriented spheres, with particular emphasis to enable women holding decision making positions and also the designing of programmes that will realise their potentials.

Female qualities are necessary are to society⁶⁴⁶. The time has come to consider female participation in the voluntary sector, as the past few years have witnessed a subtle shift in feminist discourse⁶⁴⁷. Recently two sociological concepts were developed: victim feminism⁶⁴⁸ and power feminism.

⁶⁴³. Al-Jābiri, *Dawr Al-Mu’sasāt Al-Taṭawu’iyya*, *op.cit.*, pp 17-19. It is an international agreement similar to the International Agreement of Human Rights. This charter has own agenda comprises rules, conditions, dimensions, activities, and programs with monitoring unit to follow up implementation and compliance. In addition to indicating operational mechanism and authority to follow up all issues of humanitarian concern. The success of human rights experience, which governments became more concerned about in respect to their international reputation, will represent suitable example to accomplish the International Ethics Charter.

⁶⁴⁴. Al-Bāz, *Munāẓmāt Al-Mujtama*, *op.cit.*, p. 289.

⁶⁴⁵. For more details about (Partner in Action) refer to Partnership between UNHCR and NGO’S, a reference document explaining the relations between the High Commissioner and NGO’S, results of international negotiations of partnership, 1991, Geneva, Switzerland. Also refer to Oslo Declaration and Work Plan, A common NGO-UNHCR Challenge, Oslo, Norway, 1994.

⁶⁴⁶. For more details about women real participation in developing societies, progress of women participation in political and social activity, and role of governments and non-profits to overcome obstacles of women work refer to Muhammad, Samira & Khāṭir, ‘Ahmad, *Tanmiyat Al-Mujtama’āt Al-Maḥaliya: Namūdḥaj Al-Mushāraka Ḍimn ‘Iṭār Thaḳāfat Al-Mujtama’*, Al-Maktab Al-Jāmi‘i Al-Ḥadīth, Alexandria, Egypt, 1993, pp 215-225.

⁶⁴⁷. McCarthy, Kathleen, *Women and Philanthropy*, International Journal of Voluntary and Non-Profit Organizations (Voluntas) volume 7/4 December 1996, Manchester University Press, UK, pp 331-335.

⁶⁴⁸. Victim feminism is concerned with the in egalitarian casting of females in the traditional role of nurtures and highlights this undermining of women as a way to petition for their rights. *Ibid.* P 332.

12. Adopting an institutional and systematic methodology to manage voluntary organizations, and also allowing new leaderships to take their place in management without interference from traditional leadership who historically controlled all key positions⁶⁴⁹.
13. Forming young leadership with technical and scientific qualifications to run effective institutions with developmental vision⁶⁵⁰.
14. Ensuring their own financial resources (internally from public and private sectors) or (externally from foreign donors) within certain conditions to ensure the principle of autonomy⁶⁵¹.

Adopting planned investment policy to ensure financial stability is considered the best method of securing survival and continuity.

That was a call for commercialising the non-profit sector⁶⁵². Generally speaking there are three categories of commercial activities for this sector: unrelated business activity⁶⁵³, fee-for-service activities⁶⁵⁴, and related commercial activities⁶⁵⁵.

Due to this emphasis on profit making, economists respond with viable economic theories for the non-profit organizations⁶⁵⁶.

⁶⁴⁹. Al-Bāz, “*Munaẓmāt Al-Mujtama’ Al-Madani, op.cit.*, p.289. This is one of the major chronic problems of management in voluntary organizations. This classic leadership could not absorb the new challenges and new management presentations. They are one of the obstacles of those organizations.

⁶⁵⁰. Qandīl, ‘Amāni, *Tanmiyat Al-Mawārid Al-Bashariya wa Al-’Imkāniyāt Al-Tanzīmiyya*, Cairo, Egypt, 1997, p. 13.

⁶⁵¹. *Ibid.* p 290.

⁶⁵². Lifset, Reid, *Cash Cows or Sacred Cows: The Politics of the Commercialisation Movement*, Independent Sector, 1989, pp.142-143. In the early 80’s economists were aware that organizations working in the market, had the same ideals of as those private sector. They were profit oriented using economical tools to accomplish the social goal of providing social services to the community.

⁶⁵³. *Ibid.* p.143. The goal of these activities is unrelated to the basic mission of the organization. The key purpose is the subsidization of the basic mission through the pursuit of profit in the market.

⁶⁵⁴. *Ibid.* p.143. The services in these instances are mission services, but unlike the case of services provided by more traditional charities, the recipients are also the source of financial support. Many traditional non-profit organizations charge for their basic services. More non-profit organizations are beginning to move in this direction. This is labelled as “program service fees”.

⁶⁵⁵. *Ibid.* p.143-144.

⁶⁵⁶. Those economists were Henry Hansmann, 1987. Estelle James, 1983. Rose-Ackerman, 1987. For more details regarding those theories refer to *ibid.* pp. 144 -149.

6.9. The Islamic Treatment to those Challenges

New World Order from an Islamic Perspective:

Islam motivates people to work, invent and develop to achieve a good quality of life. It is the Islamic philosophy of development previously mentioned that prioritises construction, education, and scientific progress. For this reason, Islam establishes a system of rewards for those who contribute materially or morally in the development of human kind.

It would be unproductive to condemn these challenges as potentiality destructive; it being more realised to Divine sensitive means of accommodating them.

Muslims possess protective mechanisms against dissolution; the protection of their culture, beliefs and legislation without the rupturing of relations with others. Whilst ensuring a comprehensive positive response via all means of communication⁶⁵⁷. At the same time it affords a protection of interests (economy, sovereignty and independence) from being trespassed. To uphold those conditions, Islam instructs its followers to build strong and active relations with others. This required the continued reinforcement of the ideal of positive interaction with others within the frame of New World order whilst retaining the Islamic spirit.⁶⁵⁸.

This is not an era of isolation and introversion. Islam calls for the amalgamation of people through positive and fruitful cooperation. This positive intermingling will lead to the formation of cooperatives between members of international community. Those cooperatives will be the “shock absorbers” for dealing with the negative aspects of globalisation. The prophet says: “ Who ever expend his efforts to alleviate the plight

⁶⁵⁷. ShamsUddien, M. Mahdī, “*Al-Wāqi' Al-Islami Min Al-'Awlama Fī Al-Majāl Al-Siyāsi wa Al-Thqāfi*”, Conference of Islam and 21st century, Cairo, Egypt, 1998, p. 361.

⁶⁵⁸. Gulām 'Allah,'Abū 'Abdullah “*Al-Taf'īl Al-Ḥaqāri Al-Ījābi Li Al-'Umma Al-Islamiya Li Muwājahat Al-'Awlama*”, conference of Islam and 21st century, Cairo, Egypt, 1998, p 94.

of another, achieves more than ten years worshiping⁶⁵⁹.” This ḥadīth emphasises that social awareness and an ensuring practical application can benefit both the individual and society.

This will form a complete network of social cooperative relations between society members. This will be the base for the requisite model of human cooperation, which will enable positive constructing within the framework of comprehensive development according to the Islamic perspective. From the aforementioned points, we may conclude that the Islamic perspective in dealing with those challenges comprises the following:

- The liberal thinkers⁶⁶⁰: advocate a complete response to all requirements of globalisation; perhaps at the expense of all distinguishing characteristics which denote the rich cultural heritage of the world.
- The conservative thinkers: advocate the rejection of the whole idea of globalisation. They call for the tenacious adherence to national identity and accuse the New World order of damaging cultural individuality⁶⁶¹.
- The compromise: there are those theorists working to compromise between Islam and the West, advocating a Western Islamic Civilization connection. They are attempting to benefit from the advantages of globalisation, which are not contradictory to society identity and moral values. They suggest the following policy at an external level⁶⁶²:

⁶⁵⁹. 'Ayyūb, *op.cit.*, p.311.

⁶⁶⁰. 'Abu Al-Majd, 'Aḥmad, “*Al-‘Awlama, Al-Hawiya, wa Dawr Al-‘Adyān*”, Conference of Islam and 21st Century, Cairo, Egypt, 1998, p.361.

⁶⁶¹. *Ibid.* I believe that they are calling for isolation from normal life, whereas this is not a solution to the issue .

⁶⁶². *Ibid.* p.362. The criticism here lies in the likelihood of mission failure. They suggest a weak structure of ethics that do not derive from the Islamic culture. First of all Islamic character has to be built on a solid foundation in order to be capable not handling the consequences of those challenges.

1. Stopping the clash of missionaries: by concentrating on the correction of understanding and behaviour of the nation within the frame of Islamic legislation.
2. Rechecking the common dialogue of Da‘wa, by calling for an open and balanced dialogue which upholds flexibility.

However, at an internal level, they suggest the following:

Differentiating between Islam (as understood and practiced by Muslims) and the western concept of “fundamentalism⁶⁶³” which Islam rejects.

After this understanding, this conflict of ideas requires an objective and deep-rooted treatment in order to encourage proper understanding of Islamic practice, incorporating spiritual and physical developmental dimensions.

Through this process, the following goals could be accomplished:

- a. Formations of correct understanding of Islam.
- b. Clarifying the concept of Internationalism of Islam⁶⁶⁴.
- c. Restoring the values of freedom and democracy especially in daily life and in the political and social areas of Islam⁶⁶⁵.
- d. Non Muslim minorities are to be tolerated, allowed to worship, and follow their own religions⁶⁶⁶.

⁶⁶³. Al-‘Ashmāwī, Fawziya, “*Al-Manzūr Al-Islami li Al-‘Awlama Min Al-Jānib Al-Siyāsi*”, conference of Islam and 21st century, Cairo, Egypt, 1998, pp 343-349. Some Muslims believe that taking religion Islamic Sharī‘a must be applied people even by force. The new term used for this case is a fundamentalist. In this case the term denotes those who want to revive Islam in its purity. This persuasion may or may not have a political dimension. More details regarding fundamentalism and Islamic movements refer to:

Sayid, ‘Anwar, *Islamic Models of Development*, Harcourt Brace College Publisher, Fort Worth, Texas, USA, pp.109-110.

⁶⁶⁴. Al-‘Aqād, ‘Abbās, *Al-Islam Da‘wa Uālmiya*, Nahḍat Miṣr Printing Press, Cairo, Egypt, 1999, pp 117-121. There are more than 40 Qur’ānic verses stating that there is no God but God, beside the many verses that states that the Prophet Muhammad were sent to all nations.

⁶⁶⁵. ‘Abu Al-Majd, *op.cit.*, p. 259.

⁶⁶⁶. Sayid, *op.cit.*, p.108.

e. Re-examining relations of Muslims with non-Muslims: multiplicity is one of the Divine's laws unto his creatures⁶⁶⁷. Islam established its relations on cooperation and goodness. The Qur'ān states: "God forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for God loveth those who are just⁶⁶⁸." All of that within a peaceful frame.

The Qur'ān also states: "But if the enemy incline towards peace, do thou (also) incline towards peace⁶⁶⁹."

Muslims are urged to review their methodology in education and culture, through the paying of attention to political education, international relations, and sphere of human thought. This human, cultural, and mental formation must absorb all world mental ethics and inheritance⁶⁷⁰. Evaluation and correction is an important process in planning for the future.

Creativity and renewal are invited within the frame of the Qur'ān and Sunna. Thus profound consideration of the contemporary situation will enable the discovery of proper solution for the Muslim nation⁶⁷¹.

The Islamic model in solving the challenges of the new century spring from the Islamic value system, which makes decency and hard work the only areas of competition within the frame of human brotherhood. Despite the consideration that (Fear of the Divine is the Peak of wisdom), there is an internal mechanism which

⁶⁶⁷. 'Abu Al-Majd, *op.cit.*, p. 260.

⁶⁶⁸. Sūra Al-Mumtahina, 60:8.

⁶⁶⁹. Sūra Al-'Anfāl, 8:61

⁶⁷⁰. 'Imāra, Muhammad, "*Al-Ḥarakāt Al-'Islamiya: 'Adwār Ḥadītha Li Muwājhat Al-Mutaghayrā Al-'Ālmiya*", second seminar of new developments of Islamic Thought and the Future, Ministry of Awqāf and Islamic Affairs, State of Kuwait 1993, p 353.

⁶⁷¹. 'Al-Maḥmūd, 'Abdulrahmān, "*Malāmiḥ Min Al-Wāqi' wa Āfāq min Al-Mustaqbal*", second seminar of developments of Islamic Thought and the Future, Ministry of Awqāf and Islamic Affairs, State of Kuwait, 1993, p 398.

controls human behaviour. Applying that concept to globalisation and its consequences from an Islamic perspective, the sponsorship between society members and positive cooperation, are advocated to eliminate of all symptoms of racial discrimination⁶⁷².

Also Islam calls for solidarity between rich and poor, collaboration between peoples and nationalities within the frame work of mercy, understanding, and humanitarian sponsorship. Islam is looking to raise the standards of human relations and builds them on the values of virtue⁶⁷³.

Social fragmentation can only lead to further struggles and conflicts and Islam advocates positive globalisation i.e. the cohesion of the world's people. It calls for the awakening and strengthening spirit of love to minimize the negative impact of social differences amongst individuals and countries. Islam does refuse globalisation as a tool of destruction, dominance, and a policy of impoverishment⁶⁷⁴. Islam presents an infrastructure that can handle the challenges of the next century by utilising two mechanisms: Ethics Structure and Mutual Value System⁶⁷⁵.

Islam follows a moral trend in a legal frame, planting the importance of ethics and values into the human soul. Whilst explaining the impacts of those dimensions on individuals, society, and the state. At the same time, Islam has created a reward system for those who comply to the rules; in this life and the hereafter.

⁶⁷². Nabhān, Muhammad, “*Al- ‘Awlama ilā ‘Ayn?* ”, conference of Islam and 21st century, Cairo, Egypt, 1998, p 284.

⁶⁷³. *Ibid.* p.284.

⁶⁷⁴. *Ibid.* p.284. Some optimists think that multiculturalism is a civilization characteristic in the human society. It is a result of mental effort, instinctive, and sentimental rushes to deepening human relations with the universe through actions that enrich human life with new cultures, Even globalisation can not terminate this human phenomenon, or threaten cultural identity of nations. *Ibid.* P 285.

⁶⁷⁵. For more details regarding the ethical and value systems in Islam refer to:

- Drāz, Muhammad, *Dustūr Al- ‘Akhlāq Fī Al-Qur’ān*, Mu’sast Al-Risāla, Beirut, Lebanon, 1973, pp 686-778.
- Ibn Al-Jawzi, *Ṣaīd Al-Khāṭir*, edited by Muhammad ‘Awaḍ, Dār Al-Kitāb Al-‘Arabi, Beirut, Lebanon, 1985. No date.
- Drāz, Muhammad, *Al-Mukhtār*, Qatar National Printing Press, Doha, Qatar, 1983. No date.

Indeed the bases that Islam established will help in repairing the deficits of globalisation and its consequences. The whole issue is concerned with caring and justice⁶⁷⁶, those being considered the spinal cord of all social aspect.

Some Muslim scholars theorise that those are natural and normal challenges because the Western World is looking after its own interests. However, the real challenges for Muslims are internal ones.

Simply, it is a spiritual vacuum the mental that can cause an inability to assess situation and reach proper decisions, which suit the Muslim nature in accordance with Muslim benefits. This lack of direction drives Muslims to seek solutions and alternatives, that often bear no relationship to their belief and culture⁶⁷⁷.

⁶⁷⁶. Gulām 'Allah, *op.cit.*, p 98.

⁶⁷⁷. Al-Būṭī, Muhammad Sa'īd & Al-Tizini, Al-Ṭayyib, *Al-Islam wa Al-'Aṣr Al-Jadīd: Taḥadiyāt wa Āfāq*, , Dār Al-Fikr, Damascus, Syria, 1998, pp 21-74.

6.10. Summary

In the early sixties, Elvin Toffler published his book “Shock of Future”, which detailed his theory that the world population was not psychologically equipped for the millennium. He perceived that mere 30 years was insufficient time for people to prepare themselves for the unavoidable clash with the future⁶⁷⁸. This future brought the New World Order with its consequences in the forms of globalisation, privatisation, information and technological revolution. Globalisation is the concepts that all challenges are derived from. Simply, it means that everything is open for global use: open markets, open culture, and open skies with no borders or limitations. A materialistic trend is playing a significant role in all aspects of life. Information and technology are another major challenge. Technology facilitated the exchanging and transporting of information worldwide. When examining the impact of this sophisticated technology and swift information transport, it is noticeable that those are serving both directly and indirectly to spread the concept of globalisation.

Perhaps modern terms such as human rights, democracy, and freedom are other indications of the New World Order, raising the awareness of individuals of the need for participation in all areas of and social welfare. Governments must facilitate the fulfilling of all available potentials to serve this cause. Those consequences ran in parallel with the mass emigration from countryside to urban areas as employment and other benefits were sought. People abandoned agriculture and as economy dictated by services took over instead. Therefore habits, customs, traditions, and concepts were changed. Culture of countryside and urban intermingled. With regard to the positive and negative impacts of those challenges, I think that it depends on the preparation and perception of the society itself. Those challenges might have severe negative impact on one society, and have positive and optimistic impact on another. Naturally, any society must prepare its members and all society potentials to deal with those challenges. Knowing the future risks, and preparing the future individual with suitable solutions to handle those risks is considered the proper way to decrease the negative impact of challenges of the next century.

⁶⁷⁸. Şabūr, *op.cit.*, p. 6.

There is a great need for the study of the impact of modern technology the on social, cultural and psychological environment. It is not enough to realise its impact on the natural environment.

In the face of these accumulated responsibilities voluntary organizations prioritise the institutionalising and adopting of all available management tools that assist them in accomplishing their tasks.

The following are guidelines for voluntary organizations that may assist in the handling of those challenges:

1. Raising public awareness: via the work of intellectuals, scientists and scholars. The voluntary organizations are the centre for this group of people. It is the major and most sensitive role of the sector.
2. Planning on short and long term levels: the strategic planners and decision-makers prepare initiate programmes with participation of the public through parliaments, House of Representatives, through mutual planning councils, or any proper means that achieves and ensures the participation of society members in this process.
3. Participation in government planning. There is evident necessity for the participation of the private sector.
4. Operational preparation on political, communication, media, cultural, social, and scientific levels through the designing of operational programmes, whilst considering the involvement of all three sectors (government, private, and voluntary) who will be responsible for implementing those programs.

Whilst presenting the contemporary and Islamic perspectives for facing challenges of next century, we discover that both perspectives have a lot in common. They do not contradict with one another. However, Islam provides an spiritual aspect that connect between daily and the hereafter on the basis of working and construction which can be described as the definition of development. Islam is presenting a model that is

on the contrary to intermingle with other cultures. The Prophet states:” Believer who intermingles with others and tolerates their shortcomings is better than the one who does not mix and show forbearance.⁶⁷⁹”

The Islamic ethic advocates teamwork and cooperation for the sake of the individual and society as a whole to achieve integration, progress, and construction within the frame of comprehensive development.

The Qur’ān states:” Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidden what is wrong: they are the ones to attain felicity⁶⁸⁰.” This encourages Muslims to occupy their minds with constructive and positive thought to seek solutions for the handling of the latest developments⁶⁸¹.

Islam works on connecting progress and future, instilling in the mind of the Muslim that he could not survive on his earth without adopting all means of development, progress, and reality. This connection springs from the value system of Islam, which rewards every useful initiation and work, considering these as the ways to Heaven. The Prophet states: “Divine assists the individual who assists his fellow brother⁶⁸².”

The current situation in Islamic countries does not represent the real Islamic perspective for handling the challenges of the next century. Most ideological theorists condemn the consequences of a New World Order, on the basis of the western conspiracy on the Islamic World. However, on examining Qur’ānic verses and prophetic ḥadīths, it may be proven that Islam is calling for advantage to be taken of every useful issue. At the same time Islam provides society members with adequate tools that halt any negative impacts of those challenges, if implemented properly.

⁶⁷⁹. , Ibn Qudāma, *Mukhtaṣar Minhāj Al-Qāṣidīn*, edited by Zuhīr Al-Shāwīsh, Islamic Bureau for Publishing, 1982, p. 119.

⁶⁸⁰. Sūra Al-‘Imrān, 3:104.

⁶⁸¹. Muhammad ‘Iqbāl the poet of Pakistan states:”the end product of Islamic prophecy would be that humanity had reached a peak of maturity. After revelation it was referring to the mind and its guidance to discover knowledge from resources clarified by Qur’ān such as nature, history (heritage), and the facts of the human soul. For more details refer to Maḥmūd, Zaki Najīb, “*Al-Manhaj Al-Islami wa Al-Āfāq Al-Jadīda*, Seminar of Islam and Future, preliminary committee of fifth Islamic Summit, State of Kuwait, 1987, p 48.

⁶⁸². Al-Nawawī, *op.cit.*,p.125.

Chapter (7)

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7. Future of the Voluntary Sector

This chapter will focus on the future picture of the voluntary sector and its developmental impacts on political, economic, environmental, social, and cultural levels. Undoubtedly there is a growing importance for this sector, in parallel with the shrinking of government role economic, social and cultural, and a changing of the global map as a result of the huge information communication revolution. All of these have gathered the world into one huge connected society. Such changes have led as to increase in social and economic problems, particularly for those indigenous to underdeveloped countries.

The birth of this new era is witnessing vast advances in of information and knowledge. The individual has become multi talented and thus pivotal to all areas of competition and development.

Humanity has achieved great success in the world of, economy and development, yet this materialistic trend ignores the fundamentals of humanity, imposing ever increasing problems on societies.

In reality, money and the quality of human life are inextricably linked in the modern world. Money is a useful tool, the utilisation of which enables the achievement of desires. However, in an atmosphere of capitalism people are swept along in a tide of consumerism encouraged by the mass media and pressure from their contemporaries; money has become a “Master” rather than an “Employee”. In this rush to grasp the earth’s material resources, it is all too easy to lose sight of real issues. Awareness, both spiritual and social, can be submerged in this frenetic, money-oriented lifestyle.

Throughout this research, I must reiterate the necessity for cooperation between all sectors of society (government, business, voluntary). A cooperation to build development plans, to re-construct and organize human society so that will satisfy the following needs:

- To organize human gatherings assuring the right of individuals for a place and location among society, with the possibility of collecting the required resources for a secured life. This must fulfil the necessary requirements for people to coexist peaceably, and in balance with the nature of system.
- To build family, societal, and local economies that support each others. These must be characterized by power and balance and have the capacity to sustain social capital in order to the help economy and society perform their duties efficiently.
- To create a system that encourages self-reliance and the utilization of the available potentials within society. To find individuals who are active, energetic and capable of developmental mobility, which can lead to the establishment of societies characterized by justice, continuity, and democracy. This is the greatest challenge facing the UN in this century, as stated by former UN secretary general Buṭrus Ghāli.

To guarantee the realising of future objectives for the voluntary sector and to facilitate the designing of the suitable plans, , the following agenda suggests pertinent fields for examination:

7.1. Political development.

7.2. Social development.

7.3. Economic development.

7.4. Cultural development.

7.5. Environmental development.

7.6. Summary.

7.1. In the Field of Political Development

I will begin by defining “political development”. Political scientists disagree on any specific definition of “political development”, each having his individual own definition and opinion⁶⁸³. However the common factor in all definitions is (the transition toward democracy or giving up the undemocratic direction⁶⁸⁴.

Political development seeks to achieve more public participation in the running of the affairs of society; looking to involve the public in running their internal and external affairs regardless of religion, culture, direction, and thought. This involvement allows all individuals to express themselves freely and also allows voluntary organizations to participate actively in public policies and the organizing of voluntary groups and parties who can influence public affairs⁶⁸⁵. Historically the system of kinship played a significant role in the enforcement of political development. Sociological research has proved the important role of kinship in the building up of authority and development of the state.

Also the clan system which comprises husband, wife, children, and grand children under the authority of grandfather or father who was the absolute leader⁶⁸⁶.

Through the ages this system led to established states, where loyalty and dedication could be devoted to the system and the state, not to family or clan. That was the foundation for the existence of nationalism⁶⁸⁷.

⁶⁸³. Rashwān, Hussein, *Al-Taghīr Al-'Ijtimā'i wa Al-Tanmiya Al-Siyāsiyya Fī Al-Mujtama'āt Al-Nāmiya*, University Modern Bureau, Alexandria, Egypt, 1997, pp. 12-17.

⁶⁸⁴. *Ibid.* P 13.

⁶⁸⁵. *Ibid.* P 15.

⁶⁸⁶. Refer to Chapter (5) (*Management in the Voluntary Organization*), whereas we mentioned that organizational structure began in the same manner. Keeping in mind that political and managerial structure is similar.

⁶⁸⁷. It is very important to indicate that it is difficult to eradicate the power and authority of rich families. We still can observe some kind of political monopoly in the field of parliaments and elections. Theoretically all political alternatives and competition are open for all society members, but in fact this majority lack the financial ability and power to run election campaigns.

With the breakdown of this patriarchal system, women began to take their place in all administrative spheres. The women's movement became influential enough to terminate some legislation which had a negative impact on society⁶⁸⁸.

Religion played a significant role in political development, political organizations in all countries still gaining success through the freedom of religion. Religious groups attempt to empower and enhance their existence by compromising with political authority.

Any changes in population are directly connected to political development. Density of population, rarefaction, immigration, or differentiation in age and sex all reflect on the political systems and directions in society⁶⁸⁹.

Regarding cultural factors and their impact on political development, one may summarise them as follow. Changes in ethical values not only reflect on the social and political life of the individual, but also on political behaviour .Such alterations lead to a shift in the mentality of groups and new values and cultures can take the place of old ones⁶⁹⁰. Revolutions, wars, and struggles led to a series of political changes that have resulted in the emergence of western modern democracy⁶⁹¹, the principles of which began a process of acceleration within the concept of a New World Order.

Economy plays a significant role in political development, they are two factors being inextricably linked; each having a simultaneous impact on the other.

⁶⁸⁸. Women's unions in England persuaded the parliament to change the ownership act for married women, and terminated the prostitution act in Britain. *Ibid.* p.117.

⁶⁸⁹. *Ibid.* p.127.

⁶⁹⁰. A list of values related to the political life was prepared by the sociologist (Lasswell) in his book (*Democratic Character*) as follow: care, respect, income, safety, authority, love, happiness, wealth, talent, knowledge, virtuousness. *Ibid.* P 136.

⁶⁹¹. *Ibid.* pp. 141-151.

Even the movements of students play a pioneering role in changing of government policy, as well as having an active role in political decision making⁶⁹². This could also apply to the influence of the armed forces, which led coups and effected political life particularly in Eastern Europe and underdeveloped Countries⁶⁹³.

When examining the previous factors we find that the voluntary sector and its working organizations are participating through the cultural elite and cultural organizations in the formation of political public opinion. In addition to its effort during and after armed conflict and natural disasters⁶⁹⁴.

Generally speaking, there are two scenarios for the future of the voluntary sector in the political field: first the optimistic scenario⁶⁹⁵, second the pessimistic scenario⁶⁹⁶.

⁶⁹². *Ibid.* pp. 195-203.

⁶⁹³. *Ibid.* pp. 204-208.

⁶⁹⁴. Human history has witnessed great experience in this regard, citing the examples of the Red Crescent and Red Cross in Afghanistan, Bosnia, and Iraq after Gulf War. Also efforts of American and European and Islamic organizations in Africa, Asia, and South America. Relief organizations are pioneers in this field.

⁶⁹⁵. Chisman, Forrest, *Alternative Futures for the Sector*, Independent Sector, Washington DC, USA, 1989, pp. 447-451. This scenario depends on economical expectations, this century will witness an adequate improvement in the economies of many countries. This improvement will reflect on social, educational, health, and cultural conditions in those societies. The standard of living will be raised, which will lead to more social welfare, better education, better health services, and growth in cultural life. Naturally this will lead to better mental understanding and awareness that makes political work more flexible and democratic when expressing ideologies. Dialogue and peaceful opposition are the obvious characteristics in the society. There will be pushing toward more freedom and democracy in political performance and expressing public opinion. In this case voluntary organizations and the social and cultural elite will be the musketeers of this arena. Live examples that support this trend are heard on the daily news, which reviews countries politically sealed and run by dictators, where they started to use new political terminology that used to be prohibited and legally prosecuted. For example: parliamentary elections dominated by liberals in Iran, provincial elections in Qatar, students sitting in red square in China, the collapse of communism and the Soviet Union, and Women's Rights to Vote in Kuwait...etc. There are indicators for expansion toward more freedom and expression.

⁶⁹⁶. *Ibid.* pp. 451-455. This opinion contradicts the previous one. Look deeply into the world political map to observe the unstable conditions all over the globe. Armed conflicts for ethnic and religious reasons are increasing. Oil prices are fluctuating. Promising countries in industry and economy such as Korea, Indonesia, Thailand, and Malaysia are suffering from economical depression. Multinational Corporations are monopolizing the international market. The obvious consequences of globalisation whereas rich are getting richer, and poor are getting poorer according to UN Human Development Reports. Accusing voluntary sector as major supporter for terrorism. All of those factors and more will make government doubts and fear this sector. This feeling will be reflected in the growth of legal and organizational constraints. Those organizations will live the phobia of dissolution, termination, and liquidation. People will be busy making their living, and far from the decision making process in those societies.

When examining the history of voluntary work and studying the contemporary situation of countries from all aspects (particularly economic and social), the conclusion will be that the voluntary sector appeared first in society and this sector led directly and indirectly to the establishing of state and society.

On the other hand the revolution of information, technology, and knowledge are very significant factors in the exchanging of ideas and thoughts between peoples of the world. This process encourages more public and political awareness. Naturally the nature of relation between people and government will witness a positive impact.

Governments will try to contain people, in order to ensure political stability. Governments will allow for more voluntary work due to the increase of deficits in most budgets of countries. All aspects indicated a need for cooperation between the sectors (government, business, and voluntary).

7.2. In the Field of Social Development

Historically, views presented in the conferences of Ashridge (1945) and Cambridge (1948) (England) indicated the importance of encouraging social mobility and public participation to improve the circumstances of local communities⁶⁹⁷.

The concept of local societal development began to emerge. The Institute of London for Education (1949) arranged a course for teaching the principles of this development.

In the year (1957) the UN reached a decision indicating that social development is crucial in raising the standard of living. In (1960) UNESCO changed the term of (Basic Education) into (Society Development)⁶⁹⁸.

This concept grew in importance to fulfil political⁶⁹⁹, economic⁷⁰⁰, and natural⁷⁰¹ purposes. At this point a question one can be asked: what are the objectives of social development?

They are as follows⁷⁰²:

- Paying attention to the needs of society members and using all available means to fulfil those needs.
- Dealing with all social problems.

⁶⁹⁷. 'Abdullaṭīf, Rashād, *Mabādi' Fī Tanẓīm Al-Mujtama' Fī Majāl Al-Khidma Al-'Ijtimā'iyya*, Dār Al-Ma'rifa Al-Jāmi'iya, Alexandria, Egypt, 1997, p.78.

⁶⁹⁸. *Ibid.* p.78.

⁶⁹⁹. Political factors related to the desperate need of global political participation to include all individuals in the running of their countries' affairs. This has to change the international map; new countries appeared such as: Bosnia and East Timor, and old countries disappeared such as: Hong Kong returning back under the Chinese management, and the collapse of Soviet Union. This trend is increasing everyday.

⁷⁰⁰. Economic factors related to the increase of the inflation rate, decrease in oil prices, poverty of rural areas, and overcrowded cities. All of those increased the poverty rate (which automatically will lead to social problems such as unemployment, crime rate, and corruption). It is a necessity for societies in this case to take the responsibility of social development.

⁷⁰¹. Natural factors are related to natural disasters (earthquakes, volcanoes, floods, and famine) and the result in casualties. It is the responsibility of society to handle these catastrophes and their negative consequences.

⁷⁰². *Ibid.* p. 79.

- Advocating active participation of society members to solve problems.
- Helping society members to hold leadership positions and training them to handle specific tasks in accordance with their potentials and abilities.
- Developing a sense of societal belonging and advocating its benefits; instilling the ethic of taking responsibility for others and also an awareness of collective identity.
- Active participation with other sectors (government and commercial sectors) in the comprehensive development.

Due to the huge progress in information technology, knowledge, and the onset of globalisation, new dimensions for social development have been added of an economic nature as follow:

- Profitability and Commercialisation is the new tendency of most voluntary organizations nowadays, whether by performing some commercial activities or charging for services provided to the public⁷⁰³.
- The environmental dimension to protect all components of the natural world, involves the activating of all human, legislative and organizational potentials for this purpose.

The current factors and those of the foreseeable future, all indicate a need for the development of the voluntary sector, specifically in relation to social conditions world-wide. I mentioned previously that the most important challenge facing the world is the development of solutions to the diverse problems of poverty⁷⁰⁴. Efforts have been expanded numerous organizations and parties to minimize this problem, but

⁷⁰³. Independent Sector, *Commercialisation of the Non-profit Sector*, Washington DC, USA, 1989, pp. 89-95.

⁷⁰⁴. The World Bank, *The World Bank and the Poorest Countries, Support the Poorest Countries in 1990's*, Washington DC, USA, 1994, p 1.

still more than one Billion people live below the poverty line, 75% of them are living in underdeveloped Countries⁷⁰⁵. It is useful to look in more detail at this problem; to help clarify a hugely complex area which is influenced by a multiplicity of factors. The following statistics display the distribution of poverty worldwide⁷⁰⁶:

- Asia: 71.4%.
- Africa: 16.1%.
- Latin America: 6.6%.
- Middle East: 5.9%.

Those numbers may increase if humanity does nothing to counteract their causes, Whether those causes were natural or made or created⁷⁰⁷.

Some positive results have been accomplished through the last two decades, but they were relatively limited in comparison to the vast economic deterioration in the world. There is a preventive policy followed by the industrial countries of the north, but at the same time there is deterioration in the purchasing capacity of the south. This has created an economical disorder and imbalance in wealth distribution between north and south⁷⁰⁸.

The major characteristics of those economic disorders are the negative impacts represented in the problem of poverty. This problem establishes a reality forced by

⁷⁰⁵. Brāhīmy, ‘Abdulhamīd, *Al-‘Adāla Al-‘Ijtimā‘iyya wa Al-Tanmiya Fī Al-‘Iqtisād Al-Islami*, Centre of Arabic Unification Studies, Beirut, Lebanon, 1997, p 129. The total number of poor people with a annual individual income less than \$370 reach 1.6 Billion (1985), 1.2 Billion living in the Underdeveloped Countries. 200 Million from Organization of Cooperation Development and Economy (OCDE). 200 Million for East Europe. More details at World Bank, World Development Report, 1990, p 2.

⁷⁰⁶. World Bank, *World Development Report*, Washington DC, USA, 1990, p.2.

⁷⁰⁷. Wahba, ‘Ali, *Khaṣā’ṣ Al-Faqr wa Al-‘Azmāt Al-‘Iqtisādiya Fī Al-Duwal Al-Nāmiya*, Dār Al-Fikr Al-Lubnāni, Beirut, Lebanon, 1996, pp. 11-26.

⁷⁰⁸. *Ibid.* Pp. 21-33.

society members must live within disharmonious network of behaviours and relations that threaten the structure and existence of society⁷⁰⁹.

Presenting the consequences of poverty and its negative impact on the society, will determine the future role of the voluntary sector in social development as follows:

- High crime rate⁷¹⁰, poor people may become more aggressive due to a sense of loss their rights. Continual deprivation can cause anti-social behaviour and may lead to organized crime⁷¹¹.
- The spreading of prostitution and adultery, can cause related diseases⁷¹², whilst also contributing to collapse of traditional family structure⁷¹³.
- The poor standard of education, exacerbates any decline in areas of the educational process⁷¹⁴.
- The decline of health services. This results in a rise in the mortality rate and the spreading of various types of epidemics which have become indigenous to some countries⁷¹⁵.

⁷⁰⁹. Hūrāni, Yāsir, “*Iqtisādiyyāt Al-Faqr Fī Al-Sharī‘a Al-Islamiya*”, Master of Business Administration, , Jordanian University, 1994, p 61.

⁷¹⁰. Criminology studies indicate the direct connection between poverty and crime, sometimes it leading to killing and assaulting and threatening of human lives. *Ibid.* p 61.

⁷¹¹. Organized crime is the most dangerous behaviour which faces any society. Those organizations employ the biggest and all available potentials to promote their business (drugs, prostitution, robbery...etc).

⁷¹². Those diseases are Aids, Herpes, Gonorrhoea, Syphilis, and may others.

⁷¹³. Appearance of orphans and illegitimate children, who display distributed behaviour patterns, due to lack of security. Today there are more children from fragmented families; such dysfunction in the formative years may lead to dysfunctional and deviant social behaviour for a variety of reasons, both psychological and physical.

⁷¹⁴. Brāhīmy, *op.cit.*,p148. He indicated that the UNDP 1991 Report indicated the vast difference in educational expenditure between south and north. Whereas 1988 expenditures on education in northern countries were \$ 810 Billion, compared with \$ 2.48 Billion in southern countries in the same year.

⁷¹⁵. *Ibid.* p.148. Whereas UNDP 1991 Report indicated that 1.5 Billion individual lack health services. 1.55 Billion lack proper water whether for drinking or human usage. 2.2 Billion lack sewage and disposal systems. Those conditions affected life and death rates. Children mortality rates in Underdeveloped countries reached 14.4 Million. Life expectancy rate reached 62 years, but in developed countries reached 74 years. Those countries devoted \$ 1121 Billion in 1988. Whereas underdeveloped Countries devoted \$ 35 Billion to health services.

Importance of public participation in social development, could be realized through voluntary work in terms of⁷¹⁶:

- Individuals tend to support, care, and back development process not to resist it, which makes the process more stable and fruitful⁷¹⁷.
- The Public are the real measurement guides for society and social matters. They are the most capable of understanding how their problems could be solve.
- Social problems became more complicated for professionals to determine without the help and support of the public.
- Saving government efforts for other fields on national level; such as security.
- Voluntary efforts lead to achieve the principle of democracy of services.
- There is a real support for government expenditure in public participation.
- Governments alone can not satisfy social services, which gives the voluntary sector a supportive and main role to implement social development plans.
- Voluntary organizations could play a significant role that government might fail to accomplish, due to the former flexibility and quick response to public requirements without complications and bureaucracy.
- Public participation might indirectly open new areas of services and activities by directing government attention towards new fields of work.
- Public participation increases social awareness.
- Public participation could play the role of control and observation.
- Creating the trend of democratising development.

“ The chance is available for voluntary organizations to progress from the stage of “doing” to the stage of “impact”. This move springs from the efforts of those organizations, which proved an adequate ability to minimize levels of poverty and

⁷¹⁶. Al-Jawhri, *op.cit.*, *Dirāsāt Fī Al-Yanmiya Al- 'Ijtimā'īyya*. p.177-178.

⁷¹⁷. The result for this support is less resistance and facilitates the presenting better of alternatives and solutions for society problems.

displayed more efficiency in development than did their counterparts in the government sector.

There is also official acknowledgement from the government side on the eligibility of voluntary organizations to work in development. This has began to allow them more space in the social arena. This role has led to the maximizing of the opportunities of voluntary organizations to become agents for development rather than development facilitators. The need for raising the status of the voluntary sector have been specified in order to move from local level to national and international levels.⁷¹⁸

There is a tendency toward more support and cooperation with the voluntary sector on the international level led by international organizations⁷¹⁹.

At the same time, the whole world is witnessing an international transformation in the political and social theories⁷²⁰.

⁷¹⁸. Clark, John, "*Democratising Development*", The Role of Voluntary Organizations, Development in Practice Journal, Earthscan, London, UK, 1991.

⁷¹⁹. Specifically World Bank which considers voluntary organizations as unofficial active channels out of the government bureaucracy. The Bank established specialized unit for dealing with those organizations called (NGO Unit).

⁷²⁰. Pearce, Jenny, "*NGO's and Social Change: Agents or Facilitators*", Development in Practice Journal, Vol. 3, Published by Oxfam, UK, 1993. On the level of political theories there is a collapse of revolutionary and communism projects, which centralized the authority of government with a dominant attitude. On the level of socio-economic theories there was insisting on less government role in economy and social levels, and more freedom for commercial and voluntary sectors in development.

7.3. In the Field of Economic Development

Harsh economic situations in most countries reflect negatively on the financial resources of the voluntary sector. The sector was dependant on government support, which shrank or was totally suspended. This was also applicable to the support coming from the commercial sector. In order to compromise, voluntary organizations tend to provide "in kind" support⁷²¹.

Voluntary organizations start to face financial difficulties regarding their operational expenses and those of projects and services rendered to the needy. This situation led the administration of voluntary organizations to seriously consider the entering of commercial fields which could yield income in return . It could charge fees on services provided and investments with reasonable interest⁷²².

In spite of the positive impact of this policy represented in the availability of financial resources for the voluntary organizations, there was a negative side represented in the fierce competition with the commercial sector.

This trend led to the establishing of two types of organizations in the sector:

- Donation organizations⁷²³,
- Fees for service organizations⁷²⁴.

⁷²¹. There is an economic and political tendency in the shifting from financial support to in kind support (food, technology, supplies, and equipment), or providing logistics in term of professional and technical experience to fill the shortages in those fields in the voluntary sector. Commercial sector will achieve the following objectives: first they will get rid of old stocks and renew inventory. Second: enjoy Tax Exemption Act for humanitarian purposes. Third: avoid being accused as supporters of terrorism, or misusing contribution money for purposes other than stated and agreed upon.

⁷²². Fox, Leslie & Shearer, Bruce, *Sustaining Civil Society, Strategies for Resources Mobilization*, World Alliance for Citizen Participation (Civicus), Washington DC, USA, 1995, pp. 1-41.

⁷²³. Hansman ,Henry, "The Role of Non profit Enterprise", Yale Law Journal, USA, 1980, pp. 835-901.

⁷²⁴. Hansman ,Henry, "The Two Non profit Sectors: Fees For Services versus Donatives Organizations", Independent Sector Publication, Washington DC, USA, 1989, p 91.

The second type (fees for service) have evolved from the first one (donation), but there is a great tendency towards commercialisation of the sector and relinquishing the free voluntary aspect of services. For to the previous reasons, it become imperative to re-examine all rules, regulations, and legislation organizing this sector and the commercial sector likewise.

It is difficult to differentiate between government, voluntary, and commercial sectors. The relations between those sectors are very complicated and interlaced. Sometimes they are directly connected, and sometimes indirectly.

Government, for instance, needs the of voluntary sector to cover social aspects and at the same time needs the commercial sector to provide government services on behalf of the government. In this way it manages the bulk of the expenses and generates the commercial and economic wheels of society.

The voluntary sector in needs of government for organization, legislation and financial and moral support. It is also needs the commercial sector to enjoy tax exemptions and financial support. It is also a vital resource for human resources.

The commercial sector needs government as it is the best provider of huge projects and is the umbrella that protects it when problems appear. Government also obtains foreign projects outside the state.

The nature of this relationship ensures that it is an integrated one⁷²⁵, each sector is in need of the other. Also this relationship is full of optimism, ambitions and anticipation of unproved accomplishments and achievements for the sake of public interest⁷²⁶. It

⁷²⁵. Muhammad, Samīra & Khāṭir, 'Aḥmad, *Al-Tanmiya Al-'Ijtimā'īyya: Al-'Iṭār Al-Naẓrī wa Namūdhj Al-Mushāraka*, University Modern Bureau, Alexandria, Egypt, 1993, p158.

⁷²⁶. *Ibid.* p. 159.

became necessary to update the legislation that organizes the voluntary sector and its relations with other sides working in the same sector or other sectors⁷²⁷.

The future role for voluntary organizations in the economic field will contribute in achieving the following basics: Economic growth, and social development.

⁷²⁷. Tax Exemption Act is the best example that non-profit and humanitarian organizations enjoy worldwide. The commercial sector is pressing to change it, because voluntary organizations began to follow the business trend, which contradicts the main purposes for establishing and running those organizations. Since the purpose no longer exists, this will deny the character of voluntarism or non-profit. This criticism directed voluntary organization working in business field could be answered according to the philosophy of expanding the base of services and securing continuity. Coming revenues will be spent on social projects, programs, and activities. This will develop the social aspect of the society and improve the concept of comprehensive development. Some organizations that reinvest some of those revenues to secure work without reliance on vulnerable contributions.

7.4. In the Field of Cultural Development

The voluntary sector was capable of awakening societies to the effectiveness of cultural factors in the acceptance or rejection of the programs of development. It is really necessary to take into consideration the importance of the cultural impact of developmental programs that will be implemented into the society⁷²⁸. The cultural perspective of every society comprises the following: habits, customs, common practice, beliefs, and values⁷²⁹. We find that the concept of cultural globalisation, which had begun to appear by the beginning of the nineties expounded its own ideas and concepts which were met with resistance by a variety of diverse cultures⁷³⁰. Due to the multi-faceted nature of society, no single culture can be considered as a complete single unit, as each can benefit from others. Culture is not derived from one individual or single generation, but is a product of accumulated knowledge that has been inherited through ages and generations⁷³¹.

The following are contributions of the voluntary sector in the field of cultural development:

- Ability of the sector to spread new culture, concepts, and language which were not common factors in developmental work at local and regional levels⁷³².

⁷²⁸. Khāṭir, *Tanmiyat Al-Mujtama'āt Al-Mahaliya*, op.cit., p. 58.

⁷²⁹. Best example for the impact of cultural perspective is found in India. Whereas old Indian traditions affected the acceptance of new methods of farming. There are male jobs which females were not allowed to perform, and female jobs which males were not allowed to perform. In addition to the impossibility of canning meat, for instance, due to Hindu religious belief that cattle are sacred and must not be slaughtered.

⁷³⁰. 'Abdullah, 'AbdulKhāliq, "Al-'Awlāma: Al-Judhūr, Al-Furū', wa Ṭuruq Al-Ta'āmul Ma'ahā", 'Ālam Al-Fikr Journal, Volume 2 October/December 1999, National Council for Culture, Arts, and Literature, State of Kuwait, Pp. 74-75.

⁷³¹. Al-Jawlāni, Fādyā, *Al-Taghayr Al-'Ijtima'i (Al-Nazariya Al-Waz'ifiya: Muqadima Fi Al-Taghayr Al-Taḥlīli)*, Alexandria Book Centre, Alexandria, Egypt, 1997, P 21.

⁷³². 'Abdul'Āl, Muhammad, "Mutatlbāt Ta'zīz Al-Mujtama' Al-Madani wa Taf'il 'Adwārhi", Conference of Arab Civil Society Organizations, State of Bahrain, 1999, P 13.

Innovative development tools and methods were introduced; this element never before employed in the voluntary sector⁷³³.

- Originating new education for new culture; e.g. Advocating the positive value of humanity. The new social education may begin by identifying the limited role of government through the emphasis on the vital role of the voluntary sector, whilst remaining acquiescent to the social programs of the government⁷³⁴. It is obvious that the activation of the voluntary organizations is synonymous with the activation of humanitarian values; the latter being pertinent to all cultures, ethics and traditions. In addition to the revival of this heritage of values, it has become necessary to promote a new set of values that reflect this new era of technology and information.
- Overcoming the mercenary of consumerism, which is fed by commercial advertising and competition between companies⁷³⁵. This will create a balanced expenditure on individual, society, and government levels. Money will be directed toward necessities, which will eliminate spending on accessories. The surplus funds could be managed and specified for development programmes.
- The sector will contribute effectively in spreading social⁷³⁶ and political awareness⁷³⁷ among society members through programs of awareness and

⁷³³. Example of those new development methods: small and limited loans, small industries, and field follower. *Ibid.* p.13.

⁷³⁴. Rabī', Mubārak, "*Al-Dawr Al-Tanmawī Li Al-Munazamāt Al-Taṭaw'iyya Al-'Arabiya*", Second Conference for Arab Civil Society, Beirut, Lebanon, 1999, p.2.

⁷³⁵. *Ibid.* p.5.

⁷³⁶. Social awareness represented through health, education, and life awareness for society members, could be the basic treatment for some health problems and diseases, and could encourage education. In this case the result of the equation would be completed, represented by the general raising of living standards.

⁷³⁷. Political awareness through spreading the concepts of democracy, freedom, justice, and equality on the level of minorities, women, and indigenous people.

education. This will reflect positively on the psychological elements of society, and will heighten the ability to deal with the invasive negative symptoms.

- Connecting the value system with religious beliefs. Religion is considered to be one of the main motivators for individual. Whereas all religions consider voluntarism as a vital element in the message of the Divine. Religions encourage all types of positive cooperation for the benefit of society⁷³⁸.

It is anticipated that the voluntary sector will occupy a distinguished position in the cultural communications between peoples, especially that dialogue which demand human rights, justice and social equilibrium.

It is the civilized dialogue that looks for the exchanging of knowledge and information, as opposed to that which leads to separation, division and the clash of cultures.

At present, the U.S.A is leading the World in the field of communications and technology. These rapid advances in information can be successfully utilised to promote businesses, products and services. The returns from this are potentially beneficial to their social welfare.

The responsibility of the voluntary sector lies in the directing of people towards a positive attitude to such a strategy avoiding the casting of negative anti-western values.

The sector use all available elements to build their potential and strength, starting with the individual, who is undoubtedly the generator of all actions.

⁷³⁸. Nūrhān, *op.cit.*,p.228.

A society that lacks suitability prepared citizens will suffer. This is the major obstacle facing underdeveloped countries (lack of suitable who are able to run the society).

One cannot criticize continually without providing proper solutions to problems. It is more productive to balance resources and potentials, design a reasonable plan that suits the criteria and prepare the schedule for implementation with a periodic checking on achievement and amendment of any deviation. This is the equipment necessary to deal positively with cultural clash and social difficulty.

7.5. In the Field of Environmental Development

The topic of environmental preservation is a very sensitive one and its relationship with global development is fraught with conflict. Concerns with the protection of planet are growing daily and the voluntary sector is a pioneer in this field. Unequal distribution of the world's resources and wealth have led to dissatisfaction, consumption and pollution. Ever increasing consumerism creates waste; industrial and agricultural that destroy natural resources, exacerbates pollution and generally threatens the environment⁷³⁹.

Poverty and lack of continuity of development in underdeveloped countries led to the deterioration of human and natural resources. A further disadvantage is their lack of information, technology and education as to the consequences of irresponsible human behaviour, such ignorance has a lethal impact on the environment.

This urged the UN to store knowledge concerning the economic growth of Planet Earth and its social and environmental health. International laws and agreements were signed to protect the environment⁷⁴⁰.

The importance of environment and development was expressed as follows:

“ It is an attempt to establish the foundation of participation on international level among underdeveloped and developed countries that depend on mutual need and mutual benefits to secure the future of this planet. We are really in need of finding a justice and balance between environment and development.⁷⁴¹”

⁷³⁹. Izzidien, Mawil, *Islam and the Environment, theory and Practice*, Journal of Beliefs & Values No 1, University of Wales (Lampeter), 1997, Pp.1-9.

⁷⁴⁰. UN Publication, *Environment and Development, Speakers Memos*, 1991, p 2.

⁷⁴¹. Strong, Morris, (Secretary General of UN Conference of Environment & Development), Brazil, 1992.

“ Environment and Development are inter-connected and can not be separated. The environment is the place where we live, and development is what we tend to do to improve our share in that place.⁷⁴²”

Voluntary organizations will continue this valuable role in identifying the risks, evaluating environmental impact and adopting suitable measures to handle them.

They will continue to press for a raising of public and political interest to pay more attention to developmental and environmental issues⁷⁴³. A group of voluntary organizations⁷⁴⁴ produce important reports detailing International Environment, Natural Resources Base, and some other issues related to the topic of environment and development⁷⁴⁵.

The voluntary sector will be responsible for educating the public, and converting this scientific problem into a political one. The sector is capable through public media to insert those issues on to the political agenda in a harmonious way. This reveals the flexibility of the voluntary organizations and their preparation to face risks; vital characteristics of their pioneering role. This sector is also equipped to handle areas that are classified by governments as “highly sensitive” fields⁷⁴⁶.

⁷⁴². Brondtland, Groo Harlem, “*Our Mutual Future*”, presented to the International Committee for Environment and Development, 1987.

⁷⁴³. Strong, *op.cit.*, p.65. Whereas some organizations in other countries publish national reports about environment as in (Chile, Colombia, India, Malaysia, Turkey, and USA).

⁷⁴⁴. *Ibid.* Those organizations are International Institute for Monitoring, International Institute for Resources and International Association for Reserving Nature and Natural Resources.

⁷⁴⁵. *Ibid.* Those reports as follow: International Resources 90-91, the first report available through the cooperation between International Institute for Resources, UNDP, UN Environment Program.

⁷⁴⁶. Establishing the International Association for family Organization 1952, before the enrolment of UN and many countries in this field.

Voluntary sector (in industrial and developed countries) will pressure governments to halt those practices that harm environment and its constituents. Whilst considering the indirect negative impacts of those practices on human health⁷⁴⁷.

It is not surprising that ecological movements start to emerge amongst the underprivileged people of underdeveloped countries, because they are the ones who will suffer much more than anyone else. Their resources are becoming depleted and many of these are non-renewable.

The voluntary sector will continue the emphasis on environmental initiations. It will work on publishing those initiations to educate the public and enable them to manage their environment via schools and mass media. using media and education.

The status that the voluntary sector has obtained will push governments to expand the extent of rights to assist in the protection of the environment via⁷⁴⁸ the following:

- Voluntary organizations have the right to knowledge and the obtaining of all necessary information concerning environment and natural resources.
- They have the right to be consulted and to participate in the process of all decisions and activities which might negatively impact the environment.
- A right to press charges, sue, and obtain proper compensations when environment or health are exposed to dangerous effects.

⁷⁴⁷. Pressure performed by USA voluntary sector for the prevention of spray devices (using the Carbonates Fluoride Chloride) from entering the US markets. Also similar efforts were spent to motivate governments to handle problems related to Acid Rain and Poisoned and Toxic Waste. *Ibid.* p. 66.

⁷⁴⁸. 'Abdulrhman, 'Abdullah, & Mariam Mustafā, *Al-Tanmiya Baina Al-Al-Nazriya wa Al-Taṭbīq*, Dār Al-Ma'rifa Al-Jāmi'ia, Alexandria, Egypt, 1999, P 142.

In fact, the process of protecting the environment is not only an awareness process, but a series of also applied programs directed toward changing behaviour to ensure the required response⁷⁴⁹.

The following are some recommended suggestions for setting policies of environmental development:

- Human habitation is a whole network of natural, economic, social, and cultural constituents. Life is determined according to the mixing all those factors . Hence, examining environmental problems necessarily requires the examining of the social structure and any relevant changes in its characteristics.
- Examining developmental policies to identify the reflections and impacts on the environment in terms of cost and return, becomes one of the basic requirements for deep understanding of environmental problems. Whereas the success of any development policy relies on the efficiency of applying proper and scientific methods in the running and managing of the environment⁷⁵⁰.
- Development is a linked chain, where positive results for contemporary programs might become negative inputs for subsequent future programs. Therefore developmental planning must be performed within a comprehensive framework on a long-range basis⁷⁵¹.
- Many environmental problems are related to the cultural mode of the society. On a material level, the improper use of technology will create various types of environmental problems, especially when connected with improper understanding and application. In considering the destructive consequences on the environment, underdeveloped countries must face the possibility of technological subordination.

⁷⁴⁹. *Ibid.* p. 142.

⁷⁵⁰. *Ibid.* p. 143.

⁷⁵¹. *Ibid.* p. 143.

- Expending efforts to set proper development plans that support self-reliance, with as emphasis on the production of food. Any agricultural shortage will not affect food supply requirements only, but also will affect the potentials of industrial growth⁷⁵².
- Setting plans and policies for facing the environmental problems in the underdeveloped world is not their responsibility alone. The developed countries must share this mission as it will eventually effect their future⁷⁵³.
- The need for supporting growth and development: poverty eliminates man's ability to use resources wisely.
- Complying all basic needs of underdeveloped countries through pre - qualification of individuals to produce those needs, whilst simultaneously working to raise the international standard of living for all peoples of the world.
- Preserving power for important uses and on the other hand decreases the negative impact of those uses.
- Protecting, preserving, and enforcing the base of resources through finding of suitable alternatives for production and consumption.
- Considering cultural, social, and environmental aspects when making an economic or political decision.

⁷⁵². *Ibid.* p.144.

⁷⁵³. *Ibid.* p.144.

7.6. Summary

1. On the level of political development.

Historically, political work was related to the cultural and societal elite. Those elite were the basic generators and supporters of voluntary work. Actually this work was able to spread political culture, which contributed effectively to political development. This development is required for dealing with New World Order which promotes a group of principles e.g.: human rights, democracy, political variation, freedom of expression, and cultural and mental openness. When examining the impact of voluntary work in the field of political development, the following scenarios appear:

First: optimists who assume the positive impact of economic improvements in many countries. This will reflect on the individual's income and standard of living. Due to this solution society can begin to focus on other fields, especially the political field through the formation of ideological organizations that advocate freedom and public representation within official authority. They will have peaceful communications and political debate built on mutual respect.

Second: pessimists-the ones that, the future is unstable on all levels, effecting the security of the individual and society. Voluntary organizations will initiate the involvement of the public in a bid to improve living standards. This might lead to field confrontation between the two parties. As a result of this speculation, governments will try to impose more legislation and legal constraints, resulting in yet more control over and scrutinizing of voluntary work. These will be considered as precautions against the public having too obvious a role in procedures .

2. On the level of social development.

There are indications that the divide between wealth and poverty is expanding as a result of continuous economic improvements and natural and environmental circumstances. These will be more pressure on voluntary organizations, which will respond by decreasing the symptoms of poverty resulting from an escalation of worldwide deprivation. The role of government in the social field is diminishing,

resulting from budget deficits due to the arms race between the super powers. All of these reasons will force governments to neglect the social field. This might have both positive and negative impacts. The positive side in terms of government reliance on voluntary organizations, is the enforcement of relations between government and voluntary sector. The negative side could be observed in terms of government fear of those organizations, perhaps, encouraging governments to eliminate voluntary organizations directly or indirectly.

3. On the level of economic development.

As a result of reluctant economic situations worldwide, programs and activities of voluntary organizations will face difficulties in terms of a decrease in financial resources and cash flow. Administrations of voluntary organizations will think seriously about solutions to this problem. This was the purpose of the appearance of commercialisation of voluntary organization through fees for services and direct and indirect investment. This trend will force the voluntary sector to suffer criticism from the commercial sector. Those organizations will shift from voluntary to commercial organizations, whilst enjoying the advantages of the tax exemption act. The commercial sector will place pressure on the government to change tax exemption laws as long as voluntarism no longer existed.

4. On the level of cultural development.

Voluntary organizations are capable of awakening the awareness of societies concerning the importance of cultural programs. Those organizations have participated, from the early days of their establishment, in defining social culture. They used the following tools: direct cultural contact with counterparts in other countries, or local and regional contacts with sophisticated organizations of different ideologies. This domestic and foreign contact will lead to a changing and enriching of concepts and common values of societies, also resulting in cultural and mental presentations that have an effective role in the re-examination of media, religion, and the educational message of society.

5. On the level of environmental development.

It is evident that voluntary organizations play a vital role in the field of environmental protection. Those organizations work on the premise that since the environment is the where humans live, this place must be protected and maintained to remain suitable for human habitation, the welfare of people being considered the key issue of developmental voluntary work. As a result of efforts spent locally and internationally in this field, (in addition to the appearance of international organizations such as Green Peace), it is clear that we governments worldwide have begun to realize the importance of matters concerning the environment. This realization took the form of legislation and regulations that promote the protecting of the environment from abuse.

One may conclude that voluntary organizations will be in existence to witness future progress. Their administrations must act professionally in order to fill the vacuum in the social arena that will widen due to governments response to international economic pressure. Some signals thoughts regarding environmental:

“ Man is the successor on earth. He is responsible for the balance of nature; which today is entitled to the environment. He must respect the nature that was created by the Divine, who prohibited the spoiling of it. These should be no exhaustion of land by turning it into barren or desert. No misuse of the earth ‘s hidden wealth. No destruction of sea vegetation and creatures. No eliminations of the Ozone layer. The managing of social life extends theology to environment⁷⁵⁴. ”

“The gap between rich and poor is expanding accompanied by a collapse in the natural environmental system. Humanity has accumulated an corresponding an un-quantifiable amount of wealth and produced corresponding quantity of waste which reflects a mismanaged interaction with nature. ⁷⁵⁵”

⁷⁵⁴. Ghārūdi, *op.cit.*,p.122.

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⁷⁵⁴. Ghārūdi, *op.cit.*, p.122.

⁷⁵⁵. Cerano, Essajani, *Humanity in Distress But Did not Loose Hope*, Citizens, Support Civil Society in the World, World Assembly Edition, World Alliance For Citizen Participation, Civicus, Washington DC, USA, 1994, pp. 449-491.

Conclusion

Pages: 249-255

Conclusion

In addition to the results which was summarized in the chapters of the thesis, it is necessary to conclude the important results reached in this thesis as following:

1. Voluntarism is a human instinct ingrained by the Divine into human soul. All religions ensured and urged for this virtue. The main characteristic for this work that it strengthens relations amongst society members within ethical and moral framework.
2. As mentioned before, the Islamic and the Western perspectives agree on the importance of public participation for collective interest. The Islamic perspective relies, basically, on Tawhīd, which means that there is only one Divine to be worshipped and at the same time this Divine is the source of creation and legislation. It also means that all outputs from this legislation enjoy comprehensiveness, perfectionism and balance amongst all creatures.
3. The Western perspective presents a group of presentations and definitions that explain the meaning of voluntary work. Those definitions deal with this work from different dimensions. Basically those dimensions are not contradicted and agree on the individuals initiatives without expecting any returns for that work, or the returns are not compared with the work performed. Generally, those definitions harmonize with the Islamic perspective of voluntary work.
4. The philosophy of development actually springs from the Islamic value system, which basically originates from Divine orders to construct earth. It is an extension from the principle of worshipping the Divine.
5. When examining the potentials of Islamic World, it appears the great geographical, economical, social, natural, and human resources. In the

same time it is suffering from backwardness and great development obstacles in most aspect of life due the following factors:

- Absence of strategic planning .
- Lack in adopting scientific methodology in running public and voluntary organizations .
- Satisfying personal desires and neglecting collective interest. In addition to spreading of favouritism and individual benefit .
- Lack in technology and sophisticated equipment , in addition to sophisticated labour.
- Obvious lack ness in educational, cultural, economical and political systems.

6. This situation in the Islamic Word reflects on the voluntary work arena. It urges the voluntary organizations to mass their potentials to face the increasing numbers of individuals in need of their services. In the other hand it urges voluntary organizations to employ all possible means that will enable them to invest those potentials. The proper tool in this regard is the leadership that can apply the strategic management process in those organizations. This process could be summarized as following:

- Formulating future vision of the organization is the most important priority.
- Preparing long range goals.
- Preparing the objectives derived from the long range goals.
- Designing policies, which must be followed while implementation.
- Designing operational programs according to budget and available potentials.
- Identifying the proper method for evaluation and follow up, and correcting the deviations. It could be called contingency plan.

7. There is a need for presenting new ideas, which indicates that voluntary work is a professional job. It needs special skills with managerial and organizational talent.

8. Leadership of Islamic voluntary organizations must connect this work with the plans of social development on state and public level. Also connecting this work and its impact on commercial sector in term of creating loyalty to the product or service and customers desires. It is a mutual interest between the three parties. In addition those leaderships must be prepare to face the following accusations:
- Accusing the Islamic organizations in supporting terrorism.
 - The foreign interference into their internal affairs.
 - Politicising the voluntary work through supporting certain parties, particularly opposing parties.
9. Actually those difficulties could be face by implementing tangible programs that society members could observe and feel their impact in reality. Also participating into the method of Partner in Action Program with international organizations such as (UN with its agencies and Red Cross). I believe that transparency will serve properly.
10. Islamic voluntary organizations are requested to employ the concept of strategic cooperation not the concept of competition, whether on the level of finance or implementing operational programmes. Whereby, employing the strategic cooperation will save in cost and human effort. While competing for as a sole organization will consume all potentials of organization to survive, but this is beyond voluntary organizations means. Even multinationals no longer apply this method in running their business.
11. Simplification of developmental programmes and studying the environment where those programmes will be implemented are important steps for the successful implementation. Simplification means that developmental programmes must invest the available potentials of individuals with consideration to the budget allocated to these programmes. The proper example is the greeting cards designed and implemented by children in India. Whereby, those cards were prepared in India and marketed in the Far East, the income was satisfactory and families became self dependant and productive and not in need of

voluntary organizations. Another example is the Grammon Bank (Poor Bank) in Bangladesh. This Bank offers simple free interest loans “in Islam it is called Al-Qarḍ Al-Ḥasan (in the range of \$3000 and less). Those loans were given for facilitating a job or small business for the borrower, who must pay back the amount borrowed after a period of time. The Bank re-lend the money for somebody else.

12. Cooperation and coordination among organizations of voluntary sector worldwide is imposed by the New World Order, which makes networking a necessity. Individualism is not suitable for today’s world. Teamwork is the proper solution for facing the problems of society. The responsibility of voluntary sector is accumulating amongst the challenges of the future. It is necessary that this sector be prepared materially, morally, and organizationally.
13. Islamic voluntary organizations are required to pay particular attention to rehabilitation programmes. They must shift from relief and caring role to the developmental role. They must serve as supporters to the social development plans in the places where they perform their activities. Their agenda must spring from rehabilitating the individual to become giver not taker. Everybody must work in accordance to his potentials and abilities. The Qur’ān and Sunna have many teachings in this regard.
14. The modernization of the relief programmes become a necessity in term of planning and implementation. Voluntary organizations must prepare their programmes in advance as long as weather condition is available. In addition to their accumulated experience regarding natural circumstances which usually lead to the relief campaign.
15. Regarding the financing of voluntary work, it is proper to combine between the common and Islamic sources. The common resources can serve as implementation tools for the Islamic sources. This combination will enrich the financial flow that will assist in expanding the base of

beneficiaries. This concern regarding securing the financial resources made the concept of commercialising the voluntary sector as trend that needs considerable study. Undoubtedly this trend has positive and negative sides.

The negative side appears in :

- Competing with commercial sector.
- Loosing the idea of voluntarism and initiation on the long run.

The positive side appears in:

- Assuring the survival of organizations.
- Increasing in numbers of implemented programs.
- Assuring more variety of implemented programs.

16. To comply with new requirements of modern era, voluntary organizations are requested to apply sophisticated technology, which might assist in finding new fund raising techniques. Besides the advantages in saving time, effort and money. It became a necessity that nobody can neglect.

17. Perhaps it is necessary from government and voluntary sides that this work must be organized through rules and regulations. Those regulations will maintain right of government to follow and evaluate performance of this sector. In addition in assisting in facing the deficits of budget related to social services, due to economic situations world wide. At the same time it will guarantee rights of organizations toward government and all beneficiaries.

18. Islam calls for all kinds of legal organization and does not contradict with any law that maintain human dignity. Hence, when examining Islamic legislation, observer will find rules that maintain rights whether in peace or war. It also organizes the relationship amongst individuals and states as well.

19. Due to the New World Order, voluntary organizations will face certain challenges. On top of those challenges comes the globalisation and the other challenges might considered consequences of globalisation. They are: privatisation, information and technology revolution, immigration from rural areas to suburbs and urban.

- The negative impact of those challenges reside in the concentration of wealth and power into powerful economies. This means that rich gets richer and poor gets poorer. It means that more needy individuals are in need of voluntary services.
- The positive impact for those challenges is observed in the appearance of new concepts and ideologies such as democracy, human rights, freedom of expression, increasing in the importance of environmental issues, and increasing in the importance of labour force. In fact, voluntary organizations are an actual pioneers in this field. They assisted in rising the awareness of society members in those issues, which reflected positively on the individual's way of thinking and dealing with life matters.

20. From an Islamic perspective, Islam presents psychological and operational tools to face those challenges. The psychological preparation springs from the fact that earth is the place of all humans, where they must live in peace and dignity without any aggression. The operational tool is represented in a list of rules and regulations that organizes relation amongst states, communities, organizations, individuals with emphasis on protecting the environment. Keeping in mind that all those considerations whether psychological or operational are part of the Islamic value system in term of worshipping the Divine.

21. Today's world is witnessing a developmental changing in political, social, economical, cultural, and environmental aspects. Both positive and negative impact of those changing will increase responsibility on voluntary organizations. It means that this sector will witness growing interest from

government, commercial, and society levels. Government, commercial sector and voluntary organizations are requested to cooperate collectively to deal with development issues. This cooperation will benefit the three sectors and the impact will be for individuals sake and interest.

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Appendixes

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Appendixes

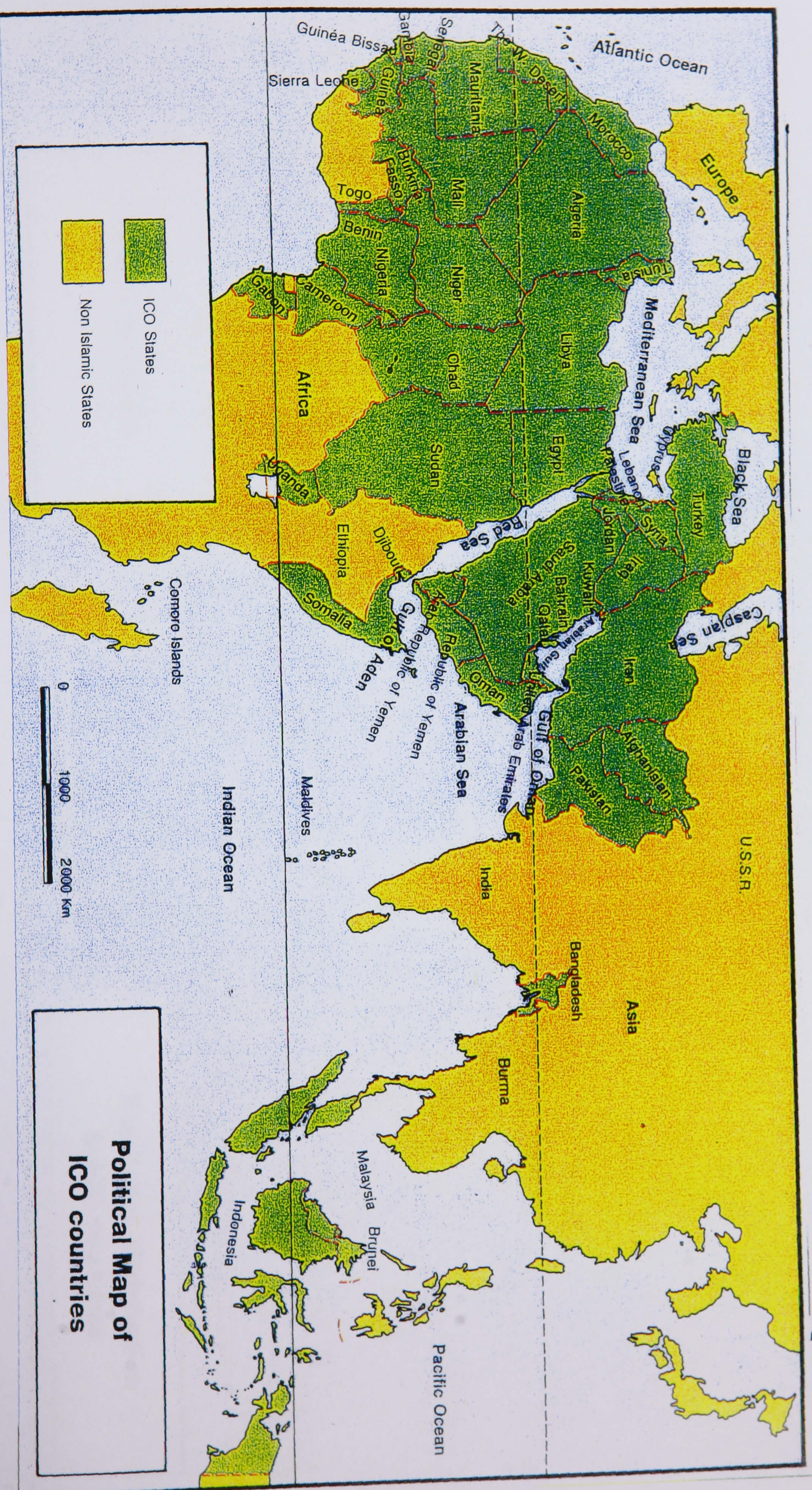
Maps (1-3)

Tables (1-13)

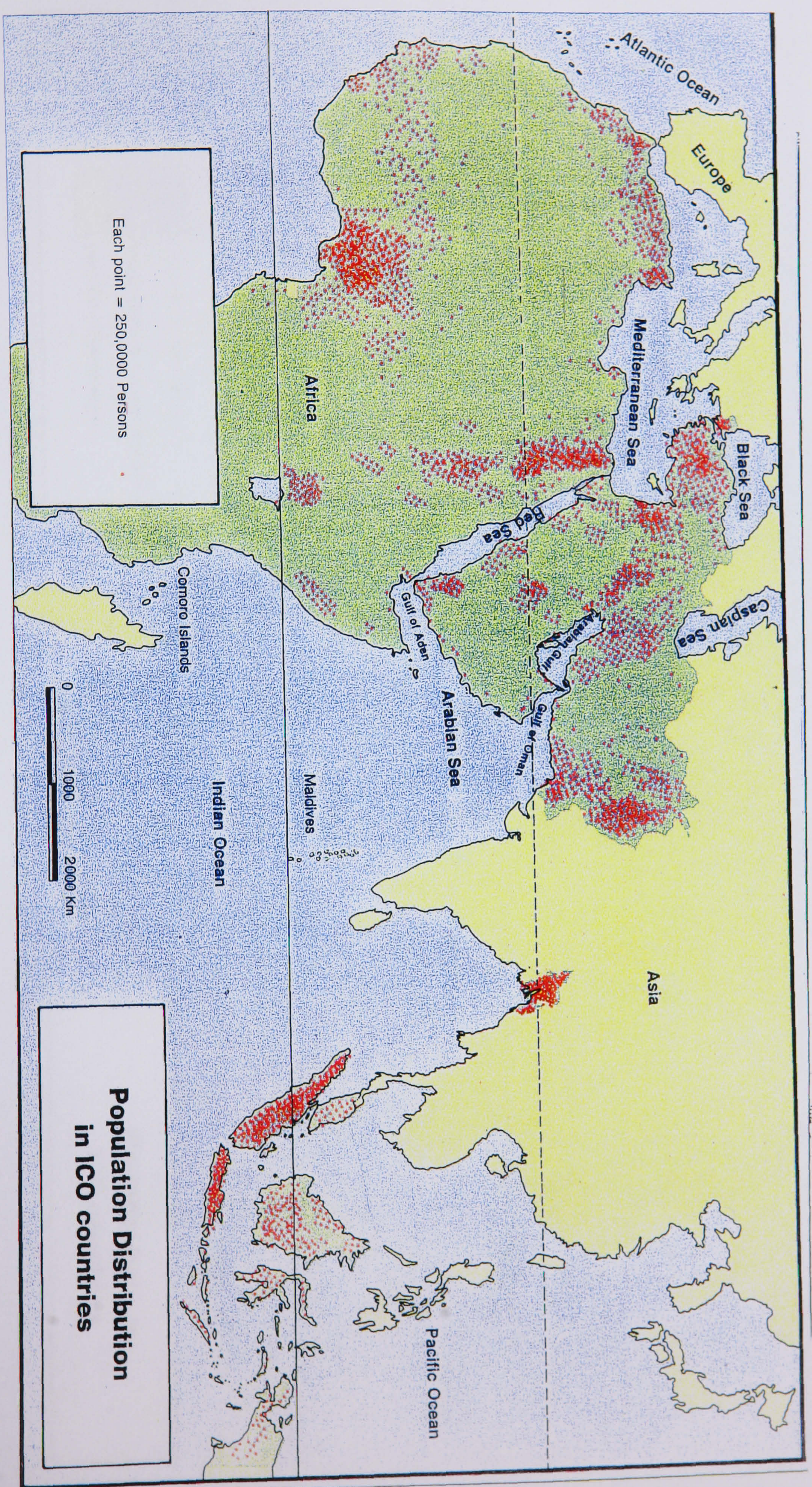
Charts (1-5)

Historical Document (1)

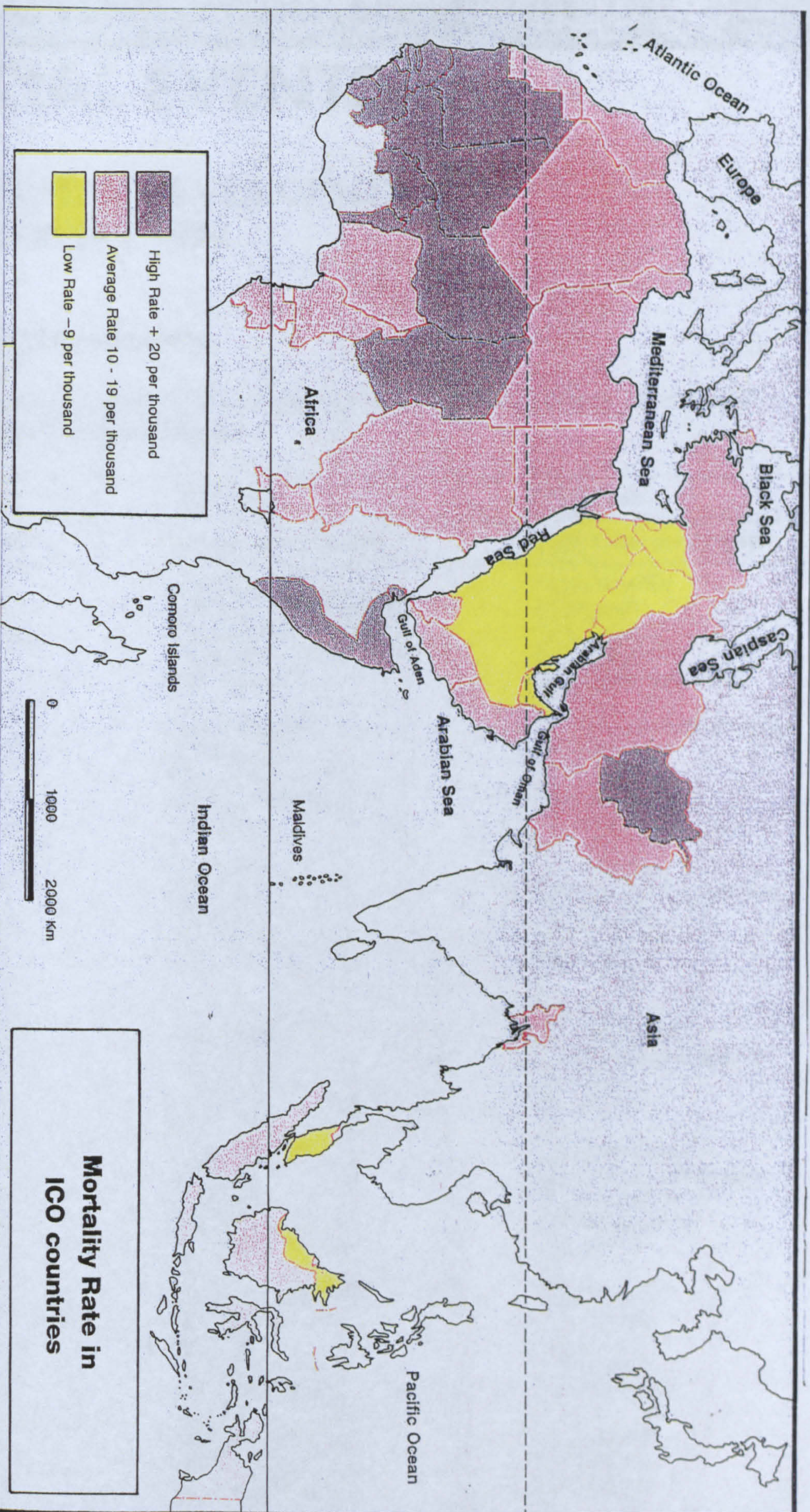
Political Map of Islamic Conference Organization (ICO), source: Encyclopaedia of Islamic World, Ministry of Planning, State of Kuwait, 1991.



Population Distribution in ICO countries, source: Encyclopaedia of Islamic World,
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Mortality Rate in ICO countries. Source: Encyclopaedia of Islamic World, Ministry of Planning, State of Kuwait, 1991.



SPECIAL EVENTS



HUMAN DEVELOPMENT REPORT 1996

Human development index

The HDI measures a country's achievements in terms of life expectancy, educational attainment and adjusted real income.

HDI Rank	HDI Rank	HDI Rank
High human development	Medium human development	Low human development
1 Canada	58 Brazil	127 Cameroon
2 USA	59 Libyan Arab Jamahiriya	128 Kenya
3 Japan	60 Seychelles	129 Ghana
4 Netherlands	61 Belarus	130 Lesotho
5 Norway	62 Bulgaria	131 Equatorial Guinea
6 Finland	63 Saudi Arabia	132 São Tomé and Príncipe
7 France	64 Ecuador	133 Myanmar
8 Iceland	65 Dominica	134 Pakistan
9 Sweden	66 Iran, Islamic Rep. of	135 India
10 Spain	67 Belize	136 Zambia
11 Australia	68 Estonia	137 Nigeria
12 Belgium	69 Algeria	138 Lao People's Dem. Rep.
13 Austria	70 Jordan	139 Comoros
14 New Zealand	71 Botswana	140 Togo
15 Switzerland	72 Kazakhstan	141 Zaire
16 United Kingdom	73 Saint Vincent	142 Yemen
17 Denmark	74 Romania	143 Bangladesh
18 Germany	75 Suriname	144 Tanzania, U. Rep. of
19 Ireland	76 Saint Lucia	145 Haiti
20 Italy	77 Grenada	146 Sudan
21 Greece	78 Tunisia	147 Côte d'Ivoire
22 Hong Kong	79 Cuba	148 Central African Rep.
23 Cyprus	80 Ukraine	149 Mauritania
24 Israel	81 Lithuania	150 Madagascar
25 Barbados	82 Oman	151 Nepal
26 Bahamas	83 Korea, Dem. People's Rep. of	152 Rwanda
27 Luxembourg	84 Turkey	153 Senegal
28 Malta	85 Paraguay	154 Benin
29 Korea, Rep. of	86 Jamaica	155 Uganda
30 Argentina	87 Dominican Rep.	156 Cambodia
31 Costa Rica	88 Samoa (Western)	157 Malawi
32 Uruguay	89 Sri Lanka	158 Liberia
33 Chile	90 Turkmenistan	159 Bhutan

Table (1)

34 Singapore	91 Peru	160 Guinea
35 Portugal	92 Syrian Arab Rep.	161 Guinea-Bissau
36 Brunei Darussalam	93 Armenia	162 Gambia
37 Czech Rep.	94 Uzbekistan	163 Chad
38 Trinidad and Tobago	95 Philippines	164 Djibouti
39 Bahrain	96 Azerbaijan	165 Angola
40 Antigua and Barbuda	97 Lebanon	166 Burundi
41 Slovakia	98 Moldova, Rep. of	167 Mozambique
42 United Arab Emirates	99 Kyrgyzstan	168 Ethiopia
43 Panama	100 South Africa	169 Afghanistan
44 Venezuela	101 Georgia	170 Burkina Faso
45 Saint Kitts and Nevis	102 Indonesia	171 Mali
46 Hungary	103 Guyana	172 Somalia
47 Fiji	104 Albania	173 Sierra Leone
48 Mexico	105 Tajikistan	174 Niger
49 Colombia	106 Egypt	
50 Qatar	107 Maldives	
51 Kuwait	108 China	
52 Thailand	109 Iraq	
53 Malaysia	110 Swaziland	
54 Mauritius	111 Bolivia	
55 Latvia	112 Guatemala	
56 Poland	113 Mongolia	
57 Russian Federation	114 Honduras	
	115 El Salvador	
	116 Namibia	
	117 Nicaragua	
	118 Solomon Islands	
	119 Vanuatu	
	120 Gabon	
	121 Viet Nam	
	122 Cape Verde	
	123 Morocco	
	124 Zimbabwe	
	125 Congo	
	126 Papua New Guinea	

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Human Development Index

	Life expectancy at birth (years) 1995	Adult literacy rate (%) 1995	Combined first-, second- and third-level gross enrolment ratio (%) 1995	Real GDP per capita (PPP\$) 1995	Adjusted real GDP per capita (PPP\$) 1995	Life expectancy index	Education index	GDP index	Human development index (HDI) value 1995	Real GDP per capita (PPP\$) rank minus HDI rank
High human development	73.52	95.69	78.68	16241	6193	0.8087	0.9002	0.9809	0.8966	-
1 Canada	79.1	99	100	21916	6230.98	0.9008	0.9933	0.987	0.96	10
2 France	78.7	99	89	21176	6229.37	0.8948	0.9567	0.987	0.946	12
3 Norway	77.6	99	92	22427	6231.96	0.8758	0.9667	0.987	0.943	5
4 USA	76.4	99	96	26977	6259.29	0.8562	0.98	0.992	0.943	-1
5 Iceland	79.2	99	83	21064	6229.11	0.9028	0.9367	0.987	0.942	10
6 Finland	76.4	99	97	18547	6218.88	0.8563	0.9833	0.985	0.942	17
7 Netherlands	77.5	99	91	19876	6225.7	0.8747	0.9633	0.986	0.941	11
8 Japan	79.9	99	78	21930	6231	0.9142	0.92	0.987	0.94	2
9 New Zealand	76.6	99	94	17267	6197.05	0.8607	0.9733	0.982	0.939	17
10 Sweden	78.4	99	82	19297	6223.42	0.8895	0.9333	0.986	0.936	12
11 Spain	77.7	97.1	90	14789	6187.12	0.8783	0.9473	0.98	0.935	19
12 Belgium	76.9	99	86	21548	6230.21	0.8652	0.9467	0.987	0.933	0
13 Austria	76.7	99	87	21322	6229.71	0.8617	0.95	0.987	0.933	0
14 United Kingdom	76.8	99	86	19302	6223.44	0.864	0.9467	0.986	0.932	7
15 Australia	78.2	99	79	19632	6224.81	0.886	0.9233	0.986	0.932	5
16 Switzerland	78.2	99	76	24881	6254.05	0.887	0.9133	0.991	0.93	-12
17 Ireland	76.4	99	88	17590	6198.1	0.856	0.9533	0.982	0.93	8
18 Denmark	75.3	99	89	21983	6231.11	0.8388	0.9567	0.987	0.928	-9
19 Germany	76.4	99	81	20370	6227.27	0.8572	0.93	0.986	0.925	-3
20 Greece	77.9	96.7	82	11636	6140.28	0.8813	0.918	0.972	0.924	15
21 Italy	78	98.1	73	20174	6226.68	0.8828	0.8973	0.986	0.922	-4
22 Israel	77.5	95	75	16699	6195.11	0.8755	0.8833	0.981	0.913	6
23 Cyprus	77.2	94	79	13379	6178.34	0.8703	0.8897	0.979	0.913	8
24 Barbados	76	97.4	77	11306	6135.82	0.8502	0.9054	0.972	0.909	13
25 Hong Kong, China	79	92.2	67	22950	6232.88	0.9007	0.8379	0.987	0.909	-19
26 Luxembourg	76.1	99	58	34004	6286.9	0.851	0.8533	0.996	0.9	-25
27 Malta	76.5	91	76	13316	6177.83	0.8588	0.86	0.978	0.899	5
28 Singapore	77.1	91.1	68	22604	6232.28	0.8687	0.8325	0.987	0.896	-21
29 Antigua and Barbuda	75	95	76	9131	6102.08	0.8333	0.8867	0.966	0.895	16
30 Korea, Rep. of	71.7	98	83	11594	6139.72	0.779	0.9298	0.972	0.894	6
31 Chile	75.1	95.2	73	9930	6115.55	0.8355	0.8765	0.968	0.893	9
32 Bahamas	73.2	98.2	72	15738	6191.43	0.8028	0.8958	0.981	0.893	-3
33 Portugal	74.8	89.6	81	12674	6171.35	0.8305	0.8673	0.977	0.892	1
34 Costa Rica	76.6	94.8	69	5969	5968.72	0.8603	0.8613	0.945	0.889	28
35 Brunei Darussalam	75.1	88.2	74	31165	6282.54	0.8347	0.8363	0.995	0.889	-33
36 Argentina	72.6	96.2	79	8498	6090.16	0.7938	0.9045	0.964	0.888	11
37 Slovenia	73.2	96	74	10594	6125.71	0.8035	0.8867	0.97	0.887	1
38 Uruguay	72.7	97.3	76	6854	6048.8	0.7943	0.9016	0.958	0.885	14

Table (2)

United Nations Development Programme (UNDP).

39 Czech Republic	72.4	99	70	9775	6113.04	0.7897	0.8933	0.968	0.884	2
40 Trinidad and Tobago	73.1	97.9	65	9437	6107.42	0.8017	0.8702	0.967	0.88	3
41 Dominica	73	94	77	6424	6031.66	0.8	0.8833	0.955	0.879	15
42 Slovakia	70.9	99	72	7320	6062.94	0.7657	0.9	0.96	0.875	9
43 Bahrain	72.2	85.2	84	16751	6195.29	0.7868	0.8474	0.981	0.872	-16
44 Fiji	72.1	91.6	78	6159	6015.99	0.7845	0.8709	0.952	0.869	16
45 Panama	73.4	90.8	72	6258	6022.74	0.8065	0.8439	0.954	0.868	14
46 Venezuela	72.3	91.1	67	8090	6081.66	0.7885	0.829	0.963	0.86	2
47 Hungary	68.9	99	67	6793	6046.67	0.7317	0.8833	0.957	0.857	6
48 United Arab Emirates	74.4	79.2	69	18008	6209.19	0.8235	0.7592	0.984	0.855	-24
49 Mexico	72.1	89.6	67	6769	6045.81	0.7853	0.8213	0.957	0.855	5
50 Saint Kitts and Nevis	69	90	78	10150	6119	0.7333	0.86	0.969	0.854	-11
51 Grenada	72	98	78	5425	5425.12	0.7833	0.9133	0.857	0.851	19
52 Poland	71.1	99	79	5442	5441.57	0.7683	0.9233	0.86	0.851	17
53 Colombia	70.3	91.3	69	6347	6027.8	0.7557	0.8389	0.954	0.85	4
54 Kuwait	75.4	78.6	58	23848	6234.3	0.8402	0.7165	0.988	0.848	-49
55 Saint Vincent	72	82	78	5969	5969.35	0.7833	0.8067	0.945	0.845	6
56 Seychelles	72	88	61	7697	6072.63	0.7833	0.79	0.962	0.845	-6
57 Qatar	71.1	79.4	71	19772	6225.34	0.7683	0.7661	0.986	0.84	-38
58 Saint Lucia	71	82	74	6530	6036.47	0.7667	0.7933	0.956	0.839	-3
59 Thailand	69.5	93.8	55	7742	6073.72	0.7423	0.8098	0.962	0.838	-10
60 Malaysia	71.4	83.5	61	9572	6109.7	0.7737	0.7603	0.968	0.834	-18
61 Mauritius	70.9	82.9	61	13294	6177.65	0.7652	0.7552	0.978	0.833	-28
62 Brazil	66.6	83.3	72	5928	5928.15	0.693	0.795	0.938	0.809	1
63 Belize	74.2	70	74	5623	5622.82	0.8198	0.7119	0.889	0.807	1
64 Libyan Arab Jamahiriya	64.3	76.2	90	6309	6025.72	0.6553	0.8073	0.954	0.806	-6
Medium human development	67.47	83.25	65.61	3390	3390	0.7078	0.7737	0.5297	0.6704	-
65 Suriname	70.9	93	71	4862	4862	0.7657	0.8566	0.767	0.796	9
66 Lebanon	69.3	92.4	75	4977	4977.44	0.7377	0.8644	0.785	0.796	7
67 Bulgaria	71.2	98	66	4604	4604.04	0.7692	0.8733	0.725	0.789	8
68 Belarus	69.3	97.9	80	4398	4397.66	0.7387	0.9193	0.692	0.783	11
69 Turkey	68.5	82.3	60	5516	5516.31	0.7242	0.7504	0.872	0.782	-2
70 Saudi Arabia	70.7	63	57	8516	6090.51	0.7608	0.6093	0.964	0.778	-24
71 Oman	70.3	59	60	9383	6106.44	0.7543	0.5923	0.967	0.771	-27
72 Russian Federation	65.5	99	78	4531	4530.9	0.6745	0.92	0.713	0.769	5
73 Ecuador	69.5	90.1	71	4602	4602.45	0.7415	0.8359	0.725	0.767	3
74 Romania	69.6	98	62	4431	4430.73	0.7437	0.86	0.697	0.767	4
75 Korea, Dem. People's Rep. of	71.6	95	75	4058	4058.09	0.7773	0.8833	0.637	0.766	8
76 Croatia	71.6	98	67	3972	3972	0.7767	0.8767	0.623	0.759	10
77 Estonia	69.2	99	72	4062	4061.58	0.7373	0.9	0.638	0.758	5
78 Iran, Islamic Rep. of	68.5	69	67	5480	5480.16	0.7242	0.6841	0.866	0.758	-10
79 Lithuania	70.2	99	70	3843	3842.86	0.7528	0.8933	0.603	0.75	12
80 Macedonia, FYR	71.9	94	60	4058	4058.09	0.7822	0.8267	0.637	0.749	3
81 Syrian Arab Republic	68.1	70.8	62	5374	5374.25	0.7182	0.6786	0.849	0.749	-10
82 Algeria	68.1	61.6	66	5618	5617.92	0.7182	0.6316	0.888	0.746	-17
83 Tunisia	68.7	66.7	69	5261	5260.75	0.729	0.6736	0.831	0.744	-11
84 Jamaica	74.1	85	67	3801	3800.69	0.8183	0.7909	0.596	0.735	9
85 Cuba	75.7	95.7	66	3100	3100	0.8448	0.8592	0.483	0.729	18
86 Peru	67.7	88.7	79	3940	3939.71	0.7117	0.8567	0.618	0.729	2

136 Lao People's Dem. Rep.	52.2	56.6	50	2571	2570.76	0.454	0.5434	0.398	0.465	-23
137 Kenya	53.8	78.1	52	1438	1437.73	0.4805	0.6928	0.215	0.463	2
138 Pakistan	62.8	37.8	41	2209	2209.13	0.6295	0.3887	0.34	0.453	-16
139 India	61.6	52	55	1422	1421.99	0.6098	0.529	0.213	0.451	1
140 Cambodia	52.9	65	62	1110	1109.63	0.4643	0.6403	0.163	0.422	14
141 Comoros	56.5	57.3	39	1317	1317.23	0.5252	0.5113	0.196	0.411	3
142 Nigeria	51.4	57.1	49	1270	1269.8	0.4403	0.5457	0.188	0.391	5
143 Dem. Rep. of the Congo	52.4	77.3	41	355	355	0.4563	0.6513	0.041	0.383	31
144 Togo	50.5	51.7	60	1167	1166.58	0.4243	0.5437	0.172	0.38	6
145 Benin	54.4	37	38	1800	1800.33	0.4892	0.3719	0.274	0.378	-14
146 Zambia	42.7	78.2	52	986	986.46	0.2945	0.6955	0.143	0.378	11
147 Bangladesh	56.9	38.1	37	1382	1381.9	0.531	0.376	0.206	0.371	-4
148 Côte d'Ivoire	51.8	40.1	38	1731	1731.34	0.4472	0.3929	0.263	0.368	-15
149 Mauritania	52.5	37.7	38	1622	1621.81	0.4582	0.3792	0.245	0.361	-14
150 Tanzania, U. Rep. of	50.6	67.8	33	636	636.18	0.4265	0.5615	0.086	0.358	20
151 Yemen	56.7	38	49	856	856	0.5285	0.4163	0.122	0.356	12
152 Nepal	55.9	27.5	56	1145	1144.81	0.515	0.3704	0.168	0.351	-1
153 Madagascar	57.6	45.8	31	673	672.96	0.5433	0.4077	0.092	0.348	15
154 Central African Republic	48.4	60	27	1092	1092.1	0.3903	0.4915	0.16	0.347	2
155 Bhutan	52	42.2	31	1382	1382.24	0.4493	0.3845	0.206	0.347	-13
156 Angola	47.4	42	30	1839	1839.04	0.3738	0.3793	0.28	0.344	-28
157 Sudan	52.2	46.1	32	1110	1109.63	0.4525	0.4129	0.163	0.343	-3
158 Senegal	50.3	33.1	33	1815	1814.71	0.4213	0.3297	0.276	0.342	-28
159 Haiti	54.6	45	29	917	917.38	0.4932	0.3967	0.132	0.34	3
160 Uganda	40.5	61.8	38	1483	1482.91	0.2585	0.5393	0.223	0.34	-23
161 Malawi	41	56.4	76	773	772.52	0.2663	0.628	0.108	0.334	5
162 Djibouti	49.2	46.2	20	1300	1299.86	0.4035	0.3745	0.193	0.324	-17
163 Chad	47.2	48.1	27	1172	1172.4	0.3707	0.4112	0.173	0.318	-14
164 Guinea-Bissau	43.4	54.9	29	811	811.41	0.3065	0.4627	0.115	0.295	0
165 Gambia	46	38.6	39	948	947.73	0.35	0.3856	0.136	0.291	-5
166 Mozambique	46.3	40.1	25	959	958.72	0.3542	0.35	0.138	0.281	-7
167 Guinea	45.5	35.9	25	1139	1138.97	0.3417	0.3212	0.167	0.277	-15
168 Eritrea	50.2	25	29	983	982.82	0.4207	0.2621	0.142	0.275	-10
169 Ethiopia	48.7	35.5	20	455	454.85	0.395	0.3025	0.057	0.252	4
170 Burundi	44.5	35.3	23	637	636.51	0.3253	0.3113	0.086	0.241	-1
171 Mali	47	31	18	565	564.82	0.3672	0.2672	0.075	0.236	1
172 Burkina Faso	46.3	19.2	19	784	783.78	0.3555	0.1924	0.11	0.219	-7
173 Niger	47.5	13.6	15	765	765.07	0.375	0.1397	0.107	0.207	-6
174 Sierra Leone	34.7	31.4	30	625	624.85	0.1622	0.3089	0.084	0.185	-3
All developing countries	62.2	70.44	57.49	3068	3068	0.62	0.6612	0.4778	0.5864	-
Least developed countries	51.16	49.2	36.42	1008	1008	0.436	0.4494	0.1462	0.3439	-
Industrial countries	74.17	98.63	82.81	16337	6194	0.8195	0.9336	0.9811	0.9114	-
World	63.62	77.58	61.59	5990	5990	0.6437	0.7225	0.9482	0.7715	-

GIVING 1997: \$143.46 BILLION

SOURCES OF CONTRIBUTIONS

- In 1997 total giving reached an estimated \$143.46 billion.
- Personal giving reached \$109.26 billion and represents 76.2% of total giving.
- Bequest giving reached \$12.63 billion and represents 8.8% of giving.
- Together, giving by living individuals and by their estates amounted to \$121.89 billion, which is 85% of total 1997 contributions.
- Foundations, not including corporate foundations, made grant payments of \$13.37 billion in 1997, which is 9.3% of total giving.
- Corporations and their foundations contributed an estimated \$8.20 billion, 5.7% of total giving.

Table 3

Giving 1997: Sources of Contributions, source: Giving USA 1998/ AAFRC Trust for

Philanthropy.

GIVING 1997: CONTRIBUTIONS RECEIVED BY TYPE OF RECIPIENT ORGANIZATION

- In 1997, charities reported receiving \$159.42 billion, almost \$16 billion more than the four sources of contributions contributed. Nonprofits often support each other, and much of difference is accounted for by such mutual support. For example, grants from United Ways, women's funds, and investment company charitable gift funds appear as "unallocated" contributions because the contributor is not among the four primary sources of gifts. This chart shows how contributions were allocated among recipients, including this "cross fertilization" within the nonprofit sector.
- Religious congregations and denominations are estimated to have received 47.0% of the total. After this, education dominates the allocations, raising 13.5% of the total.
- Health, human services, foundations, and the arts and humanities received amounts ranging between 6.7% and 8.8% of funding.
- Public/society benefit organizations received 5.3% of contributions. Many of the support organizations that are responsible for unallocated giving fall into this category, along with civil rights, scientific research, public policy, and consumer protection, community development, and other organizations.
- Environment and wildlife and international affairs organizations received 2.6% and 1.2% of 1997 contributions, respectively.

Table 4

Contributions received by Type of Recipient Organization, source: Giving USA 1998/

AAFRCTrust for Philanthropy.

CHANGES IN GIVING BY SOURCE

1995-1996 AND 1996-1997

- *Giving USA* estimates that contributions increased substantially in both 1996 and 1997, with 1997 giving growing slightly faster, at 7.5%.
- Individuals gave close to 7% more each year. Personal giving grew by 6.8% in 1997 and by 7% in 1996.
- Bequest giving increased by 10% in 1997, a higher rate of increase than in 1996, when it grew by 7%.
- Foundation giving is estimated to have increased by 11.4% in 1997. The Foundation Center reports that non-corporate foundation grantmaking increased by 13.6% in 1996.
- Companies and their foundations increased contributions and grants by 4.2% in 1996 and by 7.5% in 1997.

Table (5)

Changes in Giving by Source 1995-1996 and 1996-1997, source: Giving USA 1998/

AAERC Trust for Philanthropy.

CHANGES IN GIVING BY TYPE OF RECIPIENT ORGANIZATION 1995-1996 AND 1996-1997

- Overall growth in giving was 7.5% in 1997, similar to the 1996 increase of 7.4%.
- Contributions to religious nonprofits grew by an estimated 6.6% in 1996, and similarly in 1997, they are estimated to have received 6.1% more. Human service giving followed the same pattern, increasing by about 4% both years.
- The public/society benefit organizations, including many support organizations, reported growth of 10.8% in 1997 and 6.6% in 1996; these organizations also reported double-digit growth in 1994 and 1995, years in which overall giving did not grow that fast.
- Some types of organizations reported substantially better 1997 than 1996 years. Environment and wildlife charities reported a 7.4% increase in 1997 after reporting only 1.6% growth in 1996. Likewise, international affairs organizations reported 15.0% growth in 1997 after reporting a 4.6% decline the previous year.
- The opposite pattern was seen in arts and cultural institutions. Giving to these organizations increased by 9.6% in 1996, but they reported a 2.8% decline in 1997. Health organizations and hospitals reported a 10.4% increase in 1996, but they gained only 1% in 1997.

Table (6)

Changes in Giving by Type of Recipient Organization 1995-1996 and 1996-1997,

source: Giving USA 1998/AAFRC Trust for Philanthropy.

TOTAL GIVING

1967-1997

- Over three decades, giving has increased and even kept ahead of inflation, except when recession or, sometimes, tax-law changes caused a temporary depression in growth.
- Most of the large increases in contributions have also been artifacts of tax-law changes or unusual economic conditions.
- In some years—for example, 1969 and 1981—both phenomena occur together and make the changes more difficult to analyze.
- The increases in 1996 and 1997 are likely the result of a strong economy since the tax code changes would not have caused the increases reported.

TOTAL GIVING IN FIVE-YEAR SPANS IN INFLATION-ADJUSTED DOLLARS

- This chart shows giving, adjusted for inflation, in periods of five years, which illustrates how giving increases over time, minimizing year-to-year fluctuations.
- The late 1960s through the early 1980s, shown in the first three bars, were not periods of strong growth in charitable giving, especially when inflation is factored in. Partly, that is because inflation was high during many of those years. Also, there were recessions during eight of those years.
- Between the mid-1980s and today, growth was stronger. There was only one period of recession, and inflation was much lower. The recent economic expansion has been particularly strong, but the increase in giving during the period 1993 to 1997 is still not out of line with the decade that preceded it.

Table (8)

Total Giving in Five-Year Spans in Inflation-Adjusted Dollars, source: Giving USA

1998/ AAFRC Trust for Philanthropy.

GIVING AS A PERCENT OF GROSS DOMESTIC PRODUCT 1967-1997

- Over the past 30 years, giving has ranged from a high of 2.1% to a low of 1.7% of Gross Domestic Product (GDP).
- In 1997, giving represented 1.8% of GDP. If instead giving had been at 2.1% of GDP in 1997, it would have amounted to \$169.68 billion, \$26.22 billion more than the *Giving USA* estimate of \$143.46 billion.
- Though the variation clearly represents a large sum, we are still looking at a stable phenomenon that exhibits little volatility over time.

Table (9)

Giving as Percent of Gross Domestic Product 1967-1997, source: Giving USA 1998/
AAFRC Trust for Philanthropy.

GIVING BY SOURCE AS A PERCENT OF TOTAL GIVING 1967-1997

- Historically, individuals have been the largest source of charitable contributions. Through willed and lifetime gifts, individuals have been responsible for 85.0% to 90.2% of giving over the past three decades. Foundations have represented between 5.2% and 9.3% of contributions, and corporations between 4.0% and 6.3%.
- Foundations and corporations are more important to nonprofits than their share of giving makes it appear. If religious organizations, which receive very little institutional funding, are not counted, foundations contributed almost 20% of contributions and corporations and their foundations gave about 12%. Together, foundations and companies contributed nearly a third of 1997 funds that did not go to religion.
- The relative importance of personal giving among the four sources is currently near its 30-year low. But, foundations are also vehicles through which individuals achieve their philanthropic objectives. Personal giving plants the seeds for foundation grantmaking. Since the booming stock market has pushed up foundation assets and, with them, grantmaking, we would expect foundation grantmaking as a percent of all giving to

Table (10)

Giving by Source as Percent of Total Giving 1967-1997, source: Giving USA 1998/

AAFRF Trust for Philanthropy.

Status of Global Mission, 1997, in Context of 20th and 21st Centuries.

Status of Global Mission, 1997, in Context of 20th and 21st Centuries

Year:	1900	1970	mid-1997	2000	2025
WORLD POPULATION					
1. Total population	1,619,886,800	3,697,141,000	5,892,480,000	6,158,051,000	8,294,311,000
2. Urban dwellers (urbanites)	232,694,900	1,352,784,000	2,716,806,000	2,926,306,000	5,065,354,000
3. Rural dwellers	1,387,191,900	2,344,357,000	3,175,674,000	3,231,745,000	3,228,957,000
4. Adult population (over 15s)	1,025,938,000	2,310,713,000	4,059,801,000	4,242,897,000	6,229,050,000
5. Literates	286,705,000	1,479,697,000	2,685,031,000	3,003,971,000	5,093,494,000
6. Nonliterates	739,233,000	831,016,000	1,374,770,000	1,238,926,000	1,135,556,000
WORLDWIDE EXPANSION OF CITIES					
7. Metropolises (over 100,000 population)	300	2,400	3,960	4,200	6,800
8. Megacities (over 1 million population)	20	161	400	433	650
9. Urban poor	100 million	650 million	1,782 million	2,000 million	3,050 million
10. Urban slumdwellers	20 million	260 million	1,043 million	1,300 million	2,100 million
WORLD POPULATION BY RELIGION					
11. Christians (total all kinds) (=World C)	558,056,300	1,245,934,000	1,995,026,000	2,119,342,000	3,058,229,000
12. Muslims	200,102,200	564,212,000	1,154,302,000	1,240,258,000	1,957,019,000
13. Nonreligious	2,923,300	556,169,000	886,104,000	915,714,000	1,112,191,000
14. Hindus	203,033,300	477,024,000	806,099,000	846,467,000	1,118,447,000
15. Buddhists	127,159,000	237,262,000	328,233,000	334,852,000	385,818,000
16. Atheists	225,600	169,277,000	224,489,000	231,515,000	300,878,000
17. New-Religionists	5,510,000	78,288,000	124,835,000	130,352,000	148,266,000
18. Tribal religionists	106,339,600	90,203,000	100,137,000	100,862,000	114,204,000
19. Sikhs	2,960,600	10,858,000	20,159,000	21,774,000	37,347,000
20. Jews	12,269,800	13,605,000	14,180,000	15,192,000	17,158,000
21. Non-Christians (=Worlds A and B)	1,061,830,500	2,451,207,000	3,897,454,000	4,038,709,000	5,236,112,000
GLOBAL CHRISTIANITY					
22. Total Christians as % of world (=World C)	34.4	33.7	33.9	34.4	36.9
23. Affiliated church members	521,563,200	1,159,119,000	1,808,278,000	1,888,270,000	2,589,206,000
24. Practicing Christians	469,259,800	905,352,000	1,315,693,000	1,356,513,000	2,280,000,000
25. Pentecostals/Charismatics	3,700,000	74,352,000	497,423,000	554,157,000	1,140,000,000
26. Great Commission Christians (active)	50 million	300 million	759,275,000	859,985,000	1,166,500,000
27. Average Christian martyrs per year	35,600	230,000	160,000	165,000	300,000
MEMBERSHIP BY ECCLESIASTICAL BLOC					
28. Anglicans	30,573,700	48,705,000	54,381,000	55,344,000	71,458,000
29. Catholics (non-Roman)	276,000	3,210,000	4,222,000	6,688,000	9,635,000
30. Marginal Protestants	927,600	11,092,000	34,513,000	40,155,000	90,056,000
31. Nonwhite indigenous Christians	7,743,100	60,118,000	197,022,000	212,405,000	360,938,000
32. Orthodox	115,897,700	146,863,000	214,692,000	219,592,000	261,839,000
33. Protestants	103,056,700	239,056,000	381,147,000	404,892,000	640,342,000
34. Roman Catholics	266,419,400	688,542,000	992,295,000	1,030,637,000	1,303,507,000
MEMBERSHIP BY CONTINENT					
35. Africa	8,756,400	115,721,000	309,639,000	338,285,000	669,510,000
36. Asia (new UN definition)	20,110,000	90,003,000	299,170,000	323,192,000	521,534,000
37. Europe (new UN definition)	368,790,600	493,691,000	526,572,000	527,576,000	512,626,000
38. Latin America and the Caribbean	60,025,100	268,350,000	450,543,000	471,855,000	618,389,000
39. Northern America	59,569,700	173,331,000	202,843,000	207,251,000	241,519,000
40. Oceania	4,311,400	15,023,000	19,512,000	20,111,000	25,628,000
CHRISTIAN ORGANIZATIONS					
41. Service agencies	1,500	14,100	23,400	24,000	40,000
42. Foreign-mission sending agencies	600	2,200	4,600	4,800	8,500
43. Stand-alone global monoliths	35	62	100	120	5,000
CHRISTIAN WORKERS					
44. Nationals (all denominations)	1,050,000	2,350,000	4,748,000	5,104,000	6,500,000
45. Aliens (foreign missionaries)	62,000	240,000	403,000	420,000	550,000
CHRISTIAN FINANCE (in U.S. \$, per year)					
46. Personal income of church members, \$	270 billion	4,100 billion	11,500 billion	12,700 billion	26,000 billion
47. Personal income of Pentecostals/Charismatics, \$	250,000,000	157 billion	1,373 billion	1,550 billion	9,500 billion
48. Giving to Christian causes, \$	8 billion	70 billion	200 billion	220 billion	870 billion
49. Churches' income, \$	7 billion	50 billion	95 billion	100 billion	300 billion
50. Parachurch and institutional income, \$	1 billion	20 billion	105 billion	120 billion	570 billion
51. Ecclesiastical crime, \$	300,000	5,000,000	10.4 billion	13.2 billion	65 billion
52. Income of global foreign missions, \$	200,000,000	3.0 billion	10.9 billion	12 billion	60 billion
53. Computers in Christian use (total numbers)	0	1,000	315,000,000	400,000,000	2,500,000,000
CHRISTIAN LITERATURE					
54. New commercial book titles per year	2,200	17,100	24,400	25,000	70,000
55. Christian periodicals	3,500	23,000	31,300	35,000	100,000
56. New books/articles on evangelization per year	500	3,100	14,100	16,000	80,000
SCRIPTURE DISTRIBUTION (all sources)					
57. Bibles per year	5,452,600	25,000,000	64,094,000	70,000,000	180,000,000
58. New Testaments per year	7,300,000	45,000,000	99,385,000	110,000,000	250,000,000
59. Scriptures including gospels, selections	20 million	281 million	1,833 million	2,050 million	4,000 million
CHRISTIAN BROADCASTING					
60. Christian radio/TV stations	0	1,230	3,400	4,000	10,000
61. Total monthly listeners/viewers	0	750,000,000	1,896,376,000	2,150,000,000	3,800,000,000
62. for Christian stations	0	150,000,000	553,139,000	600,000,000	1,300,000,000
63. for secular stations	0	650,000,000	1,597,226,000	1,810,000,000	2,800,000,000
CHRISTIAN URBAN MISSION					
64. Non-Christian megacities	5	65	185	202	280
65. New non-Christian urban dwellers per day	5,200	51,100	127,000	140,000	360,000
66. Urban Christians	159,600,000	660,800,000	1,299,820,000	1,393,700,000	2,448,800,000
CHRISTIAN EVANGELISM					
67. Evangelism-hours per year	10 billion	99 billion	432 billion	480 billion	4,250 billion
68. Disciple-opportunities per capita per year	6	27	73	77	500
WORLD EVANGELIZATION					
69. Unevangelized population (=World A)	788,159,000	1,391,956,000	1,100,484,000	1,038,819,000	600,000,000
70. Unet	48.7	37.6	18.7	16.6	7.1
71. World	250	510	1,210	1,400	3,000

A Model for Achieving Organizational Change

I. Where Are We?

Assess Organization's Standing Relative to Hallmarks for Success:

- Clear, community-based mission
- Strong leadership and management
- Excellent board/staff relationships
- Organization communicates well
- Interpersonal relationships nurtured
- Adequate resources
- Organizational performance known

Use Comprehensive Assessment Process:

- Plan: Who, what, when, how
- Retain facilitator
- Gather data
- Organize and examine data
- Staff/board discuss at retreat
- Agree on indicators for change
- Communicate, communicate!

II. Where Do We Need to Go?

Develop Optional Strategies:

- Maintain status quo
- Increase use of volunteers
- Increase staff development
- Increase use of technology
- Divest
- New management structure
- Seek alliance or collaboration
- Merge
- Go out of business

Establish Change Process:

- Facilitator
- Internal champions
- Listen to stakeholders
- Choose a strategy
- Test the strategy
- Analyze test findings
- Affirm or revise strategy
- Communicate, communicate!

III. How Do We Get There?

Develop Implementation Plan:

- Establish a time line
- Communications plan
- Program development plan
- Establish benchmarks
- Consider organizational culture
- Review legal issues
- Identify resources required

Expand change process:

- Facilitator
- Internal champions
- Communicate, communicate!
- Monitor process closely
- Evaluate, evaluate, evaluate!

Table (12)

A Model for Achieving Organizational Change, source: Building Capacity through Organizational Change, a guide for Board and Management of Non-Profit Organization, Centre for Non-Profit Management, Graduate School of Business, U. of St. Thomas, Minneapolis, Minnesota, USA

Table 1: Trends in development assistance of Arab donors: ODA net disbursements (m. US \$) and percentage of GNP																		
Country	1970		1975		1980		1988		1989		1990		1991		1992		1993	
	m. US \$	% of GNP	m. US \$	% of GNP	m. US \$	% of GNP	m. US \$	% of GNP	m. US \$	% of GNP	m. US \$	% of GNP	m. US \$	% of GNP	m. US \$	% of GNP	m. US \$	% of GNP
Algeria	1	0.02	31	0.22	81	0.2	13	0.02	42	0.07	7	0.01	3	0.01	7	0.01	7	0.01
Iraq	-	-	265	2.01	864	2.36	-21	-0.04	36	0.05	78	0.11	-3	0.00	-28	-0.04	-	-
Kuwait	148	6.19	910	6.91	1,140	3.52	108	0.39	170	0.53	1,295	5.13	389	2.45	202	0.87	381	1.30
Libya	64	1.89	275	2.43	376	1.16	129	0.62	174	0.80	37	0.14	15	0.05	40	0.15	27	0.12
Qatar	-	-	307	14.17	277	4.16	4	0.06	-3	-0.04	-2	-0.03	1	0.01	1	0.01	1	0.02
Saudi-Arabia	172	5.57	2,699	7.6	5,682	4.87	2,048	2.52	1,170	1.36	3,652	3.36	1,704	1.48	783	0.65	539	0.43
UAE	-	-	929	10.38	1,118	4.06	-17	-0.07	65	0.23	888	2.64	558	1.64	169	0.48	236	0.66
Total	385	2.19	5,417	5.49	9,539	3.26	2,263	0.85	1,655	0.56	5,955	1.80	2,667	0.85	1,173	0.36	-	-
Source:	OECD (1995), p.11																	

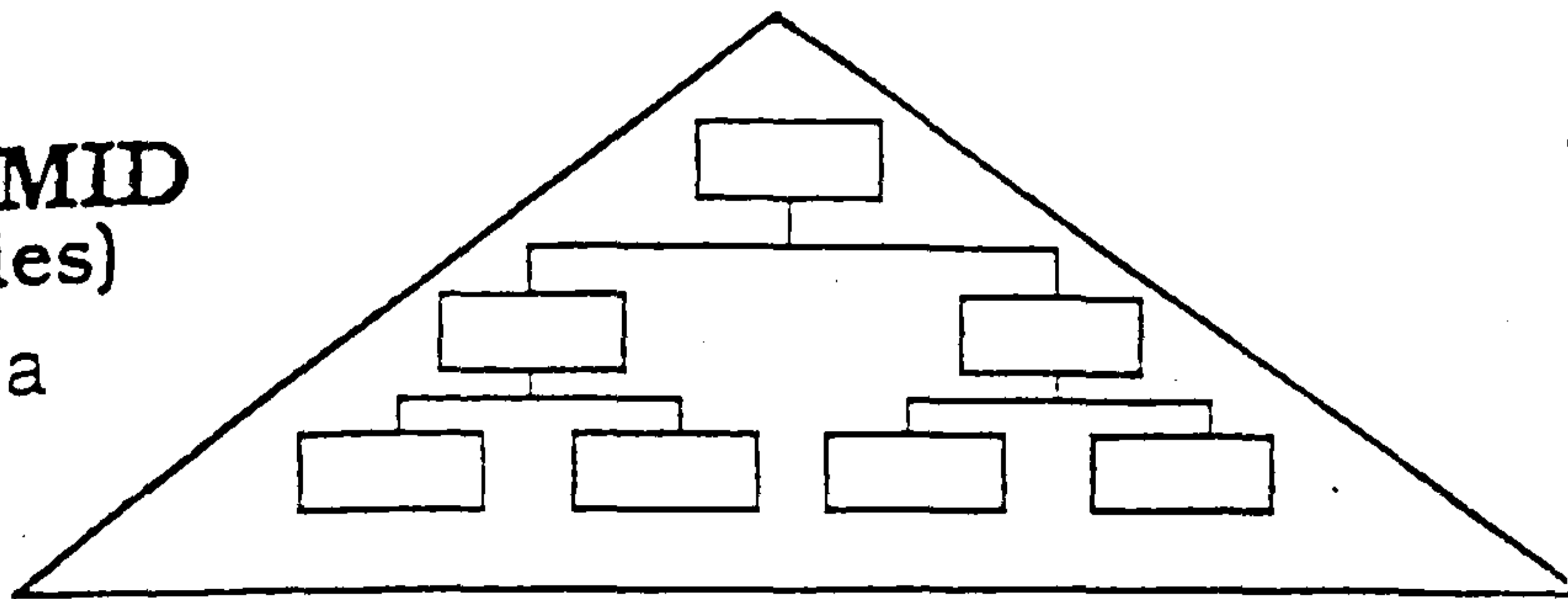
Table (13)

Trends in development assistance of Arab donors, source: Development Cooperation of Arab Donors: Objectives, Organizations, Instruments- Eva Weidentser, the German

Institute for the Policy of Development, Berlin, Germany, 1995.

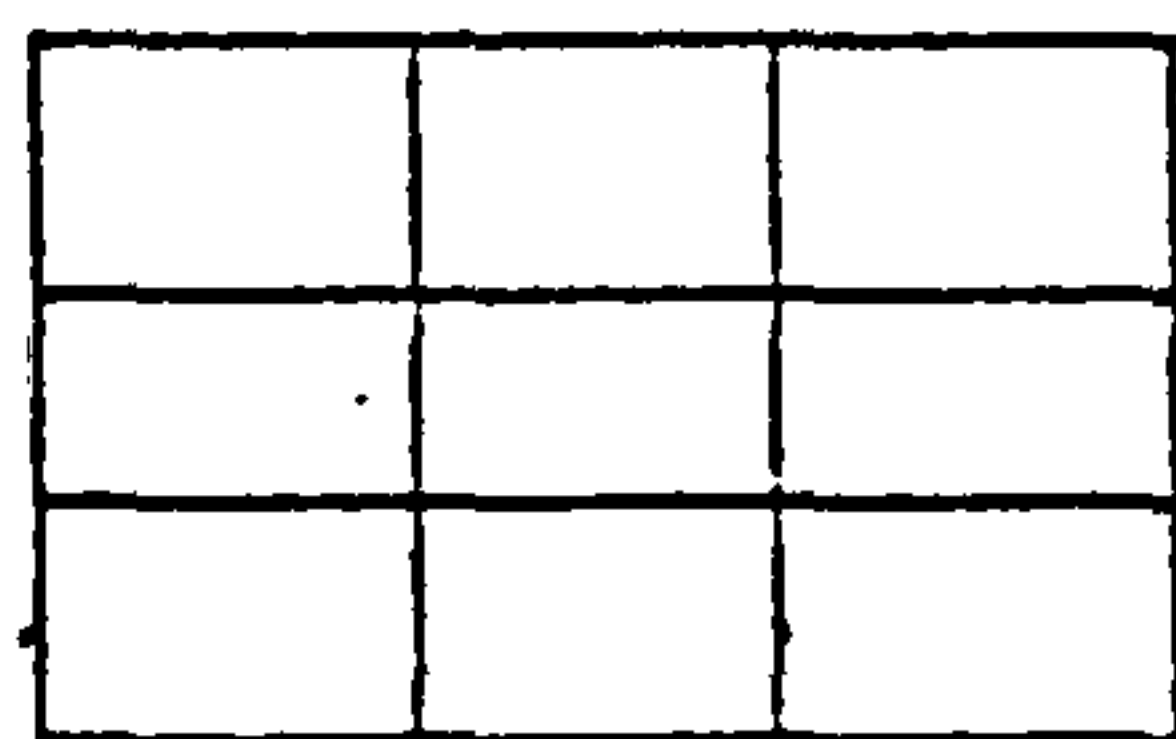
Tomorrow's Organizational Structures

PYRAMID
(Armies)
Prussia



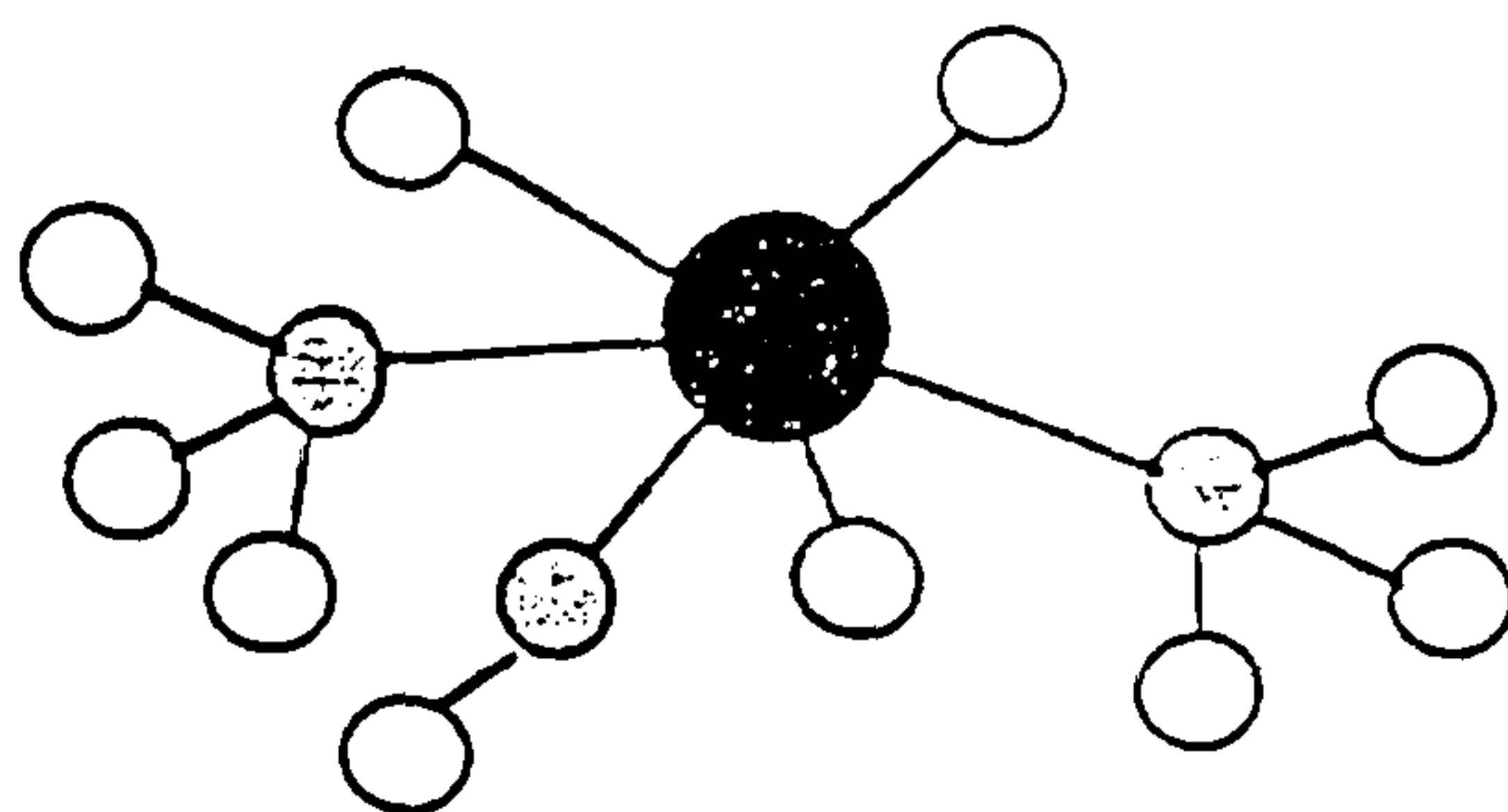
- Command and control structure is well define
Control is centralized.

MATRIX
(Exxon)
USA



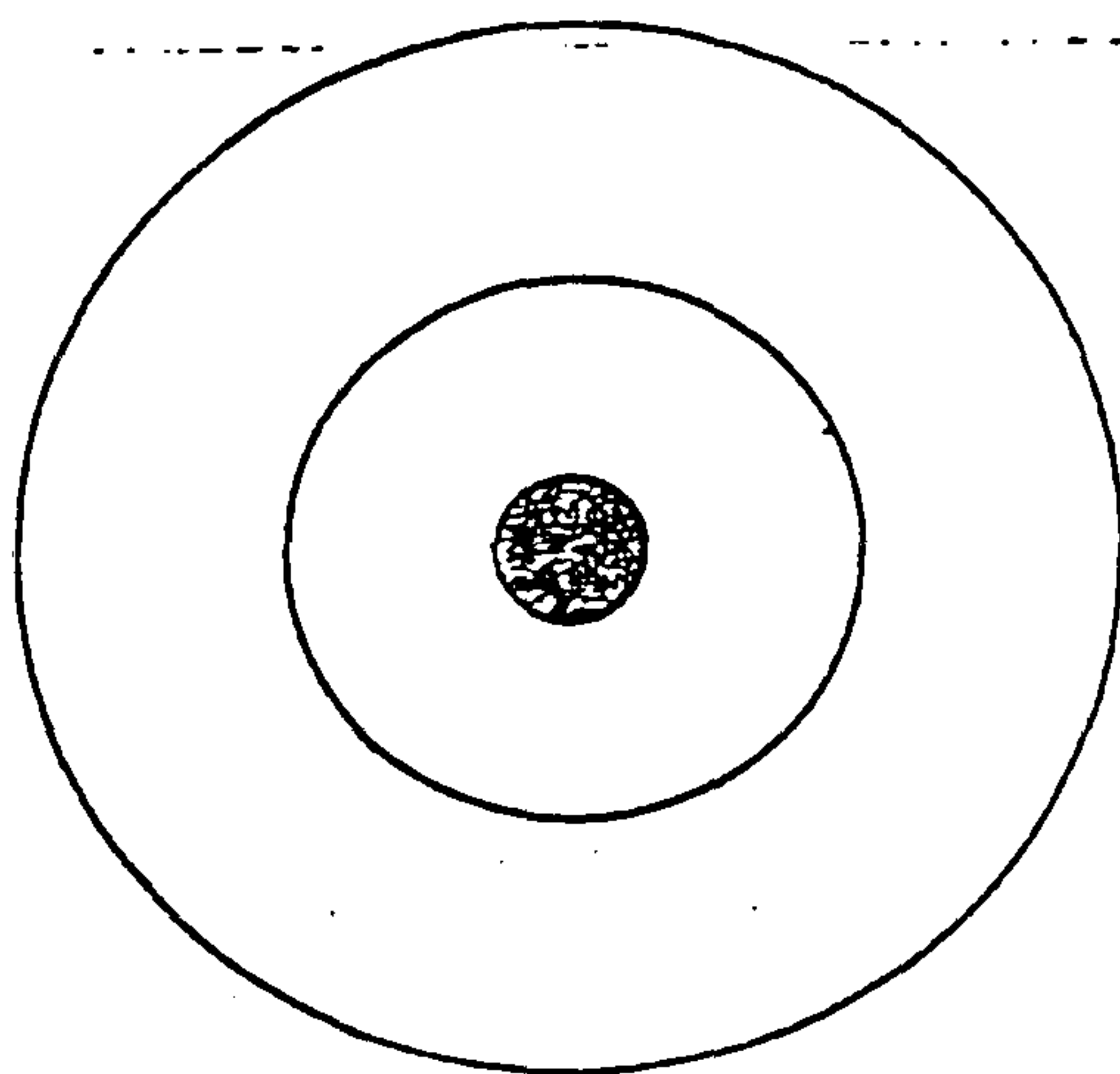
- Used to handle overlapping responsibilities. Control is shared among senior positions.

MOLECULAR
(Apple)
France



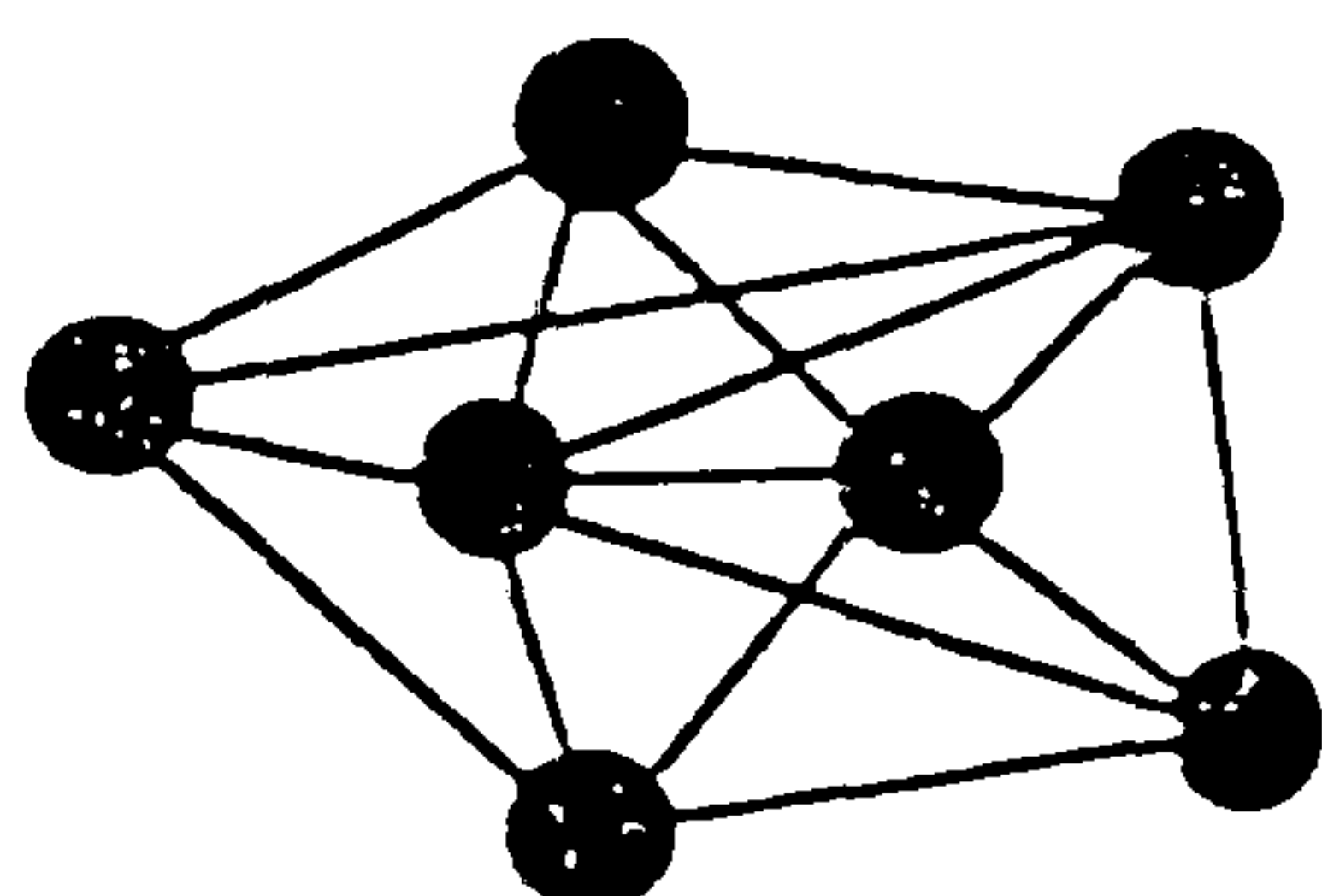
- Strategic Business Units report to the CORE business. Control is decentralized into scattered clusters.

CONCENTRIC
(Semco)
Brazil



- Primarily reduces the number of management levels. Counselors and integrators, partners or division heads, all employees
Control occurs through coordinators.

NETWORK
(Siemens)
Germany

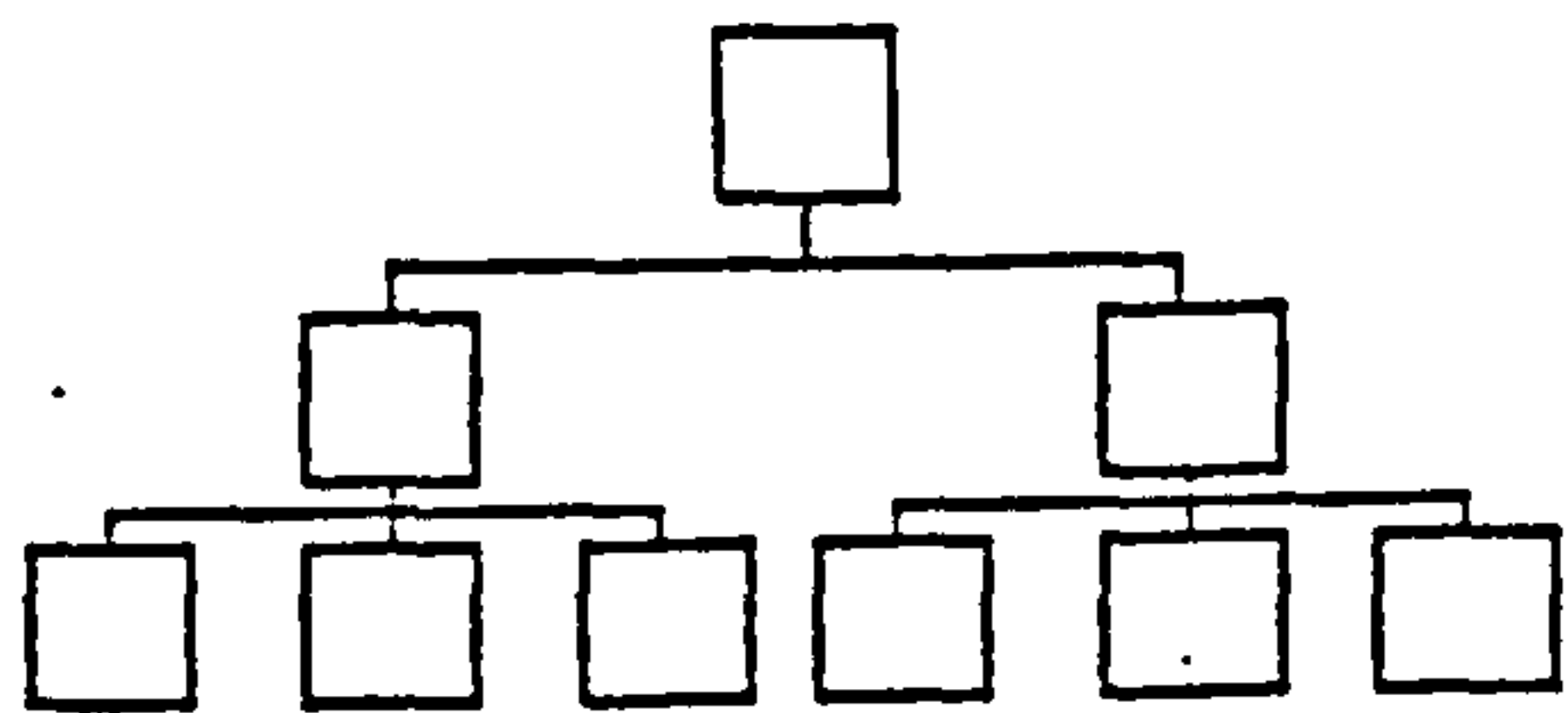


- Allowed because of information technology.
Control is managed through access to information.

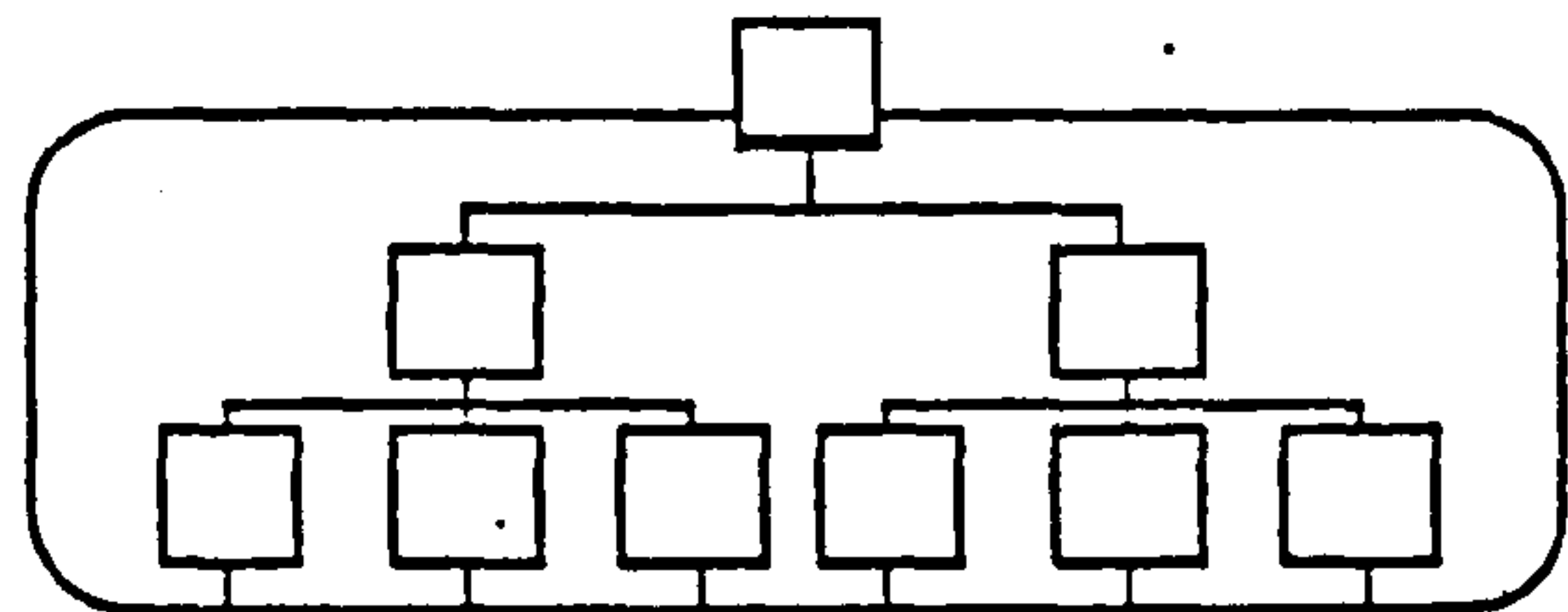


International Organizational Structures

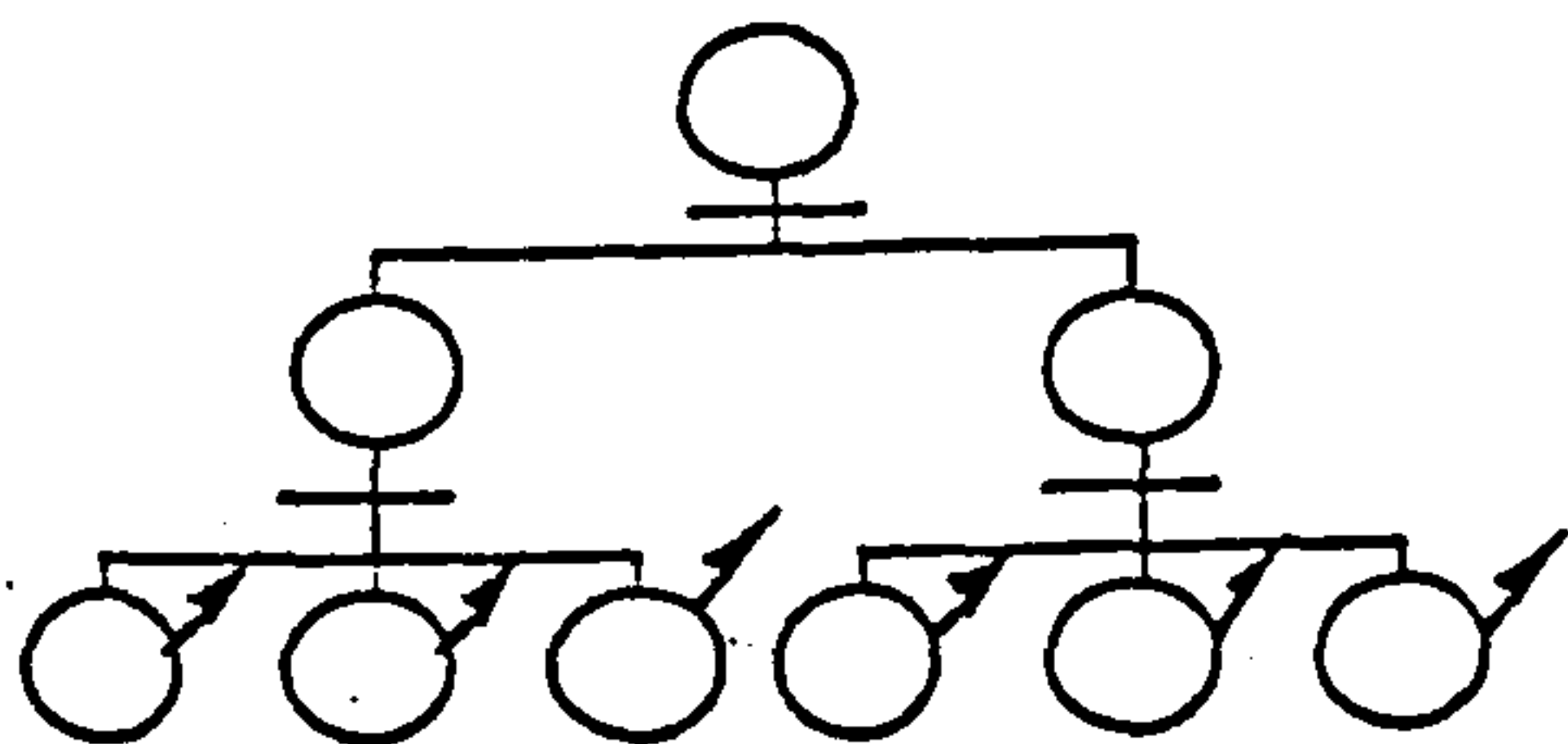
Traditional



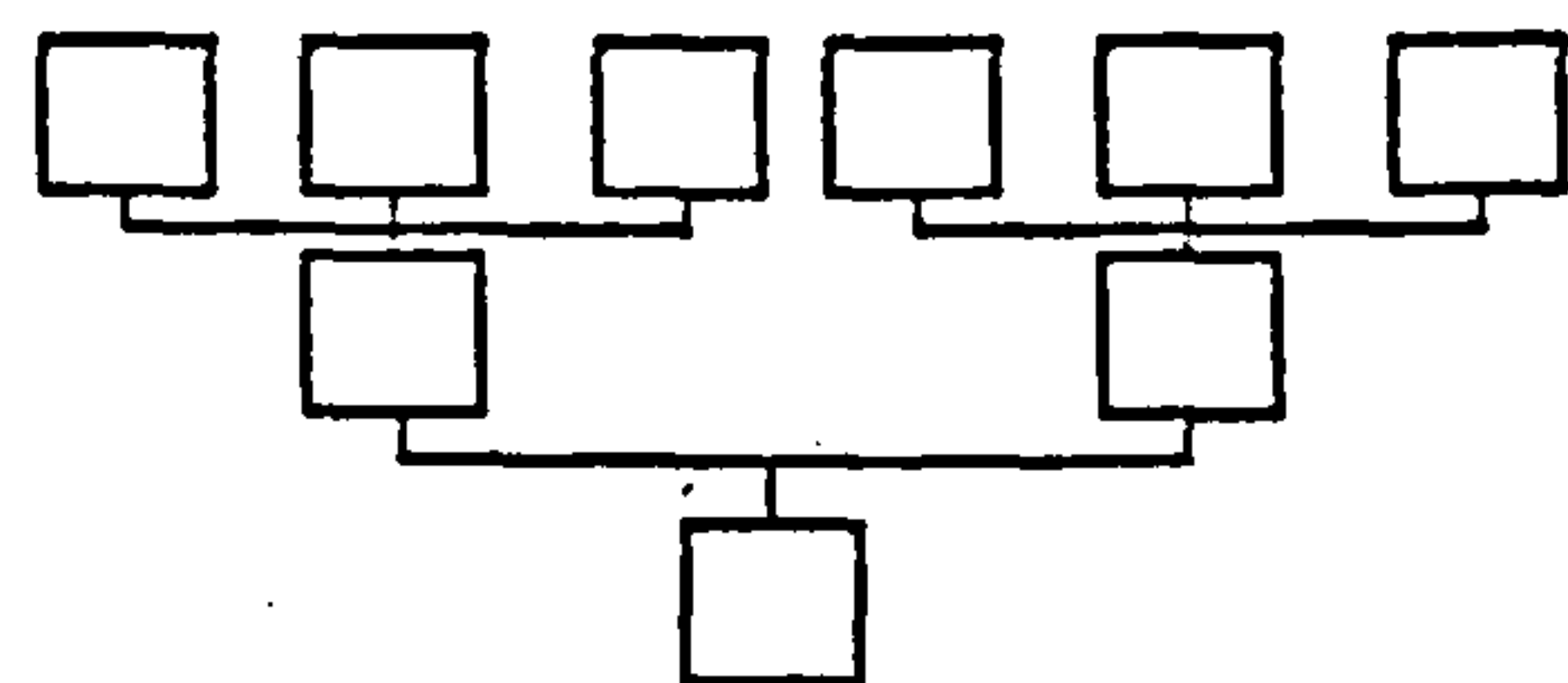
North American



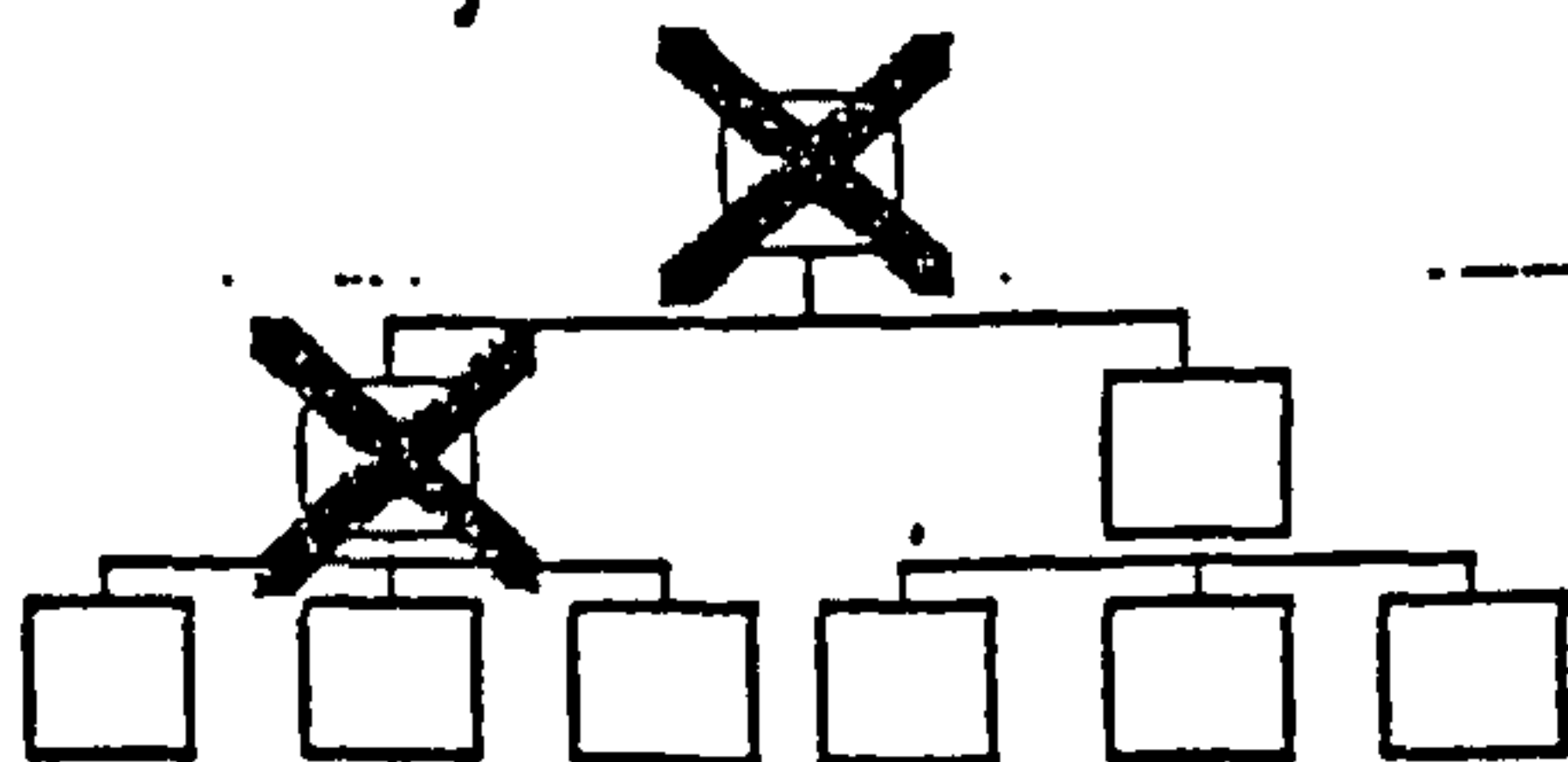
Women's Lib



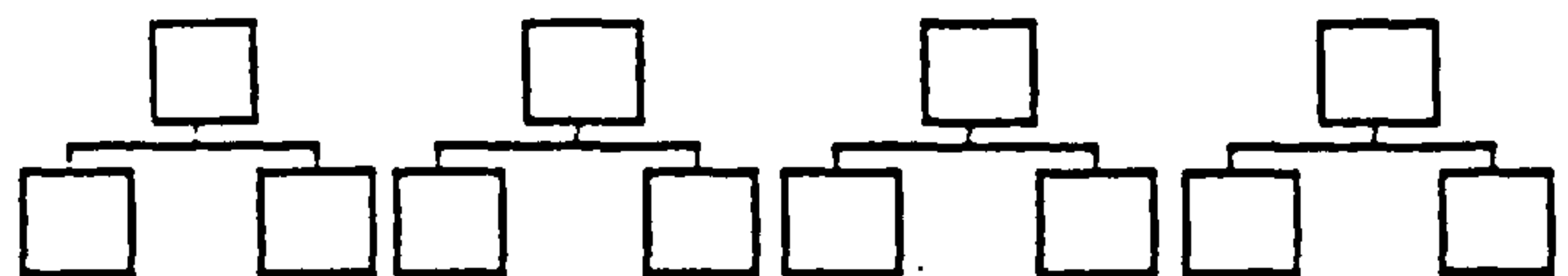
Eastern European



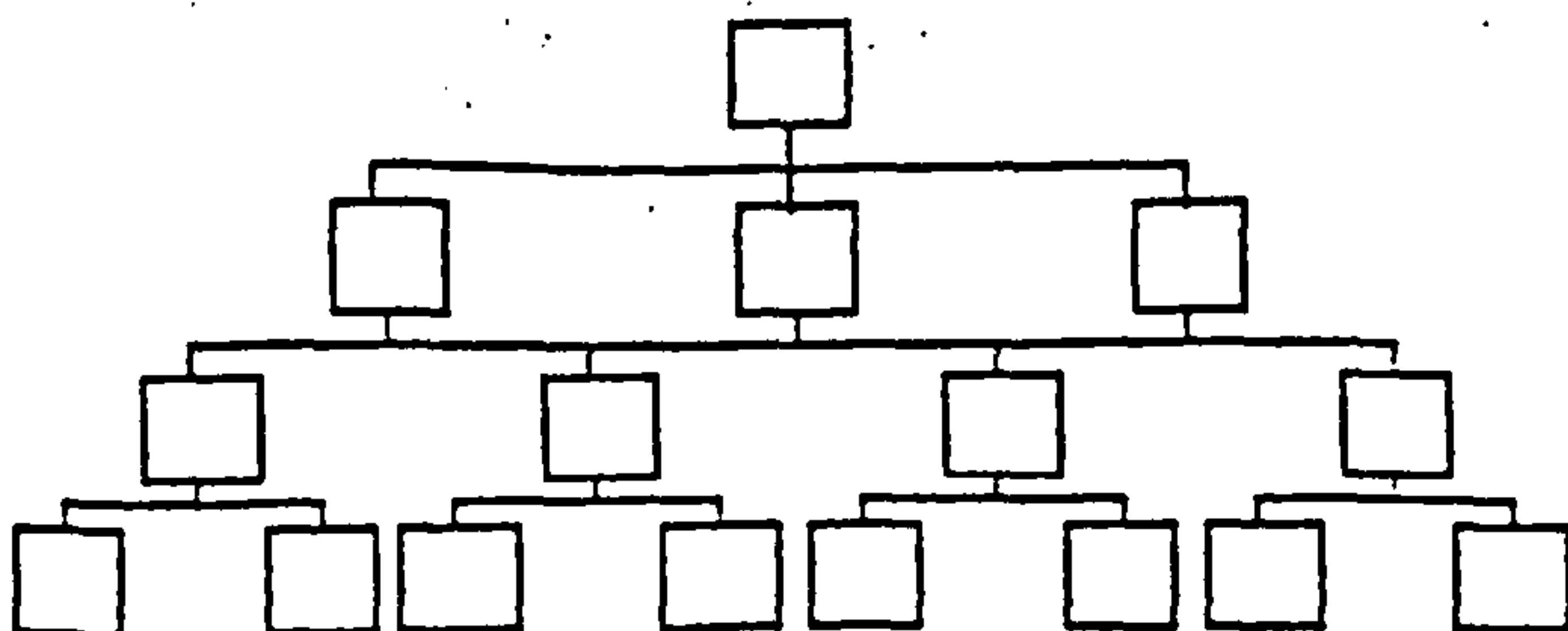
South American



Byzantine



Asian



Middle East

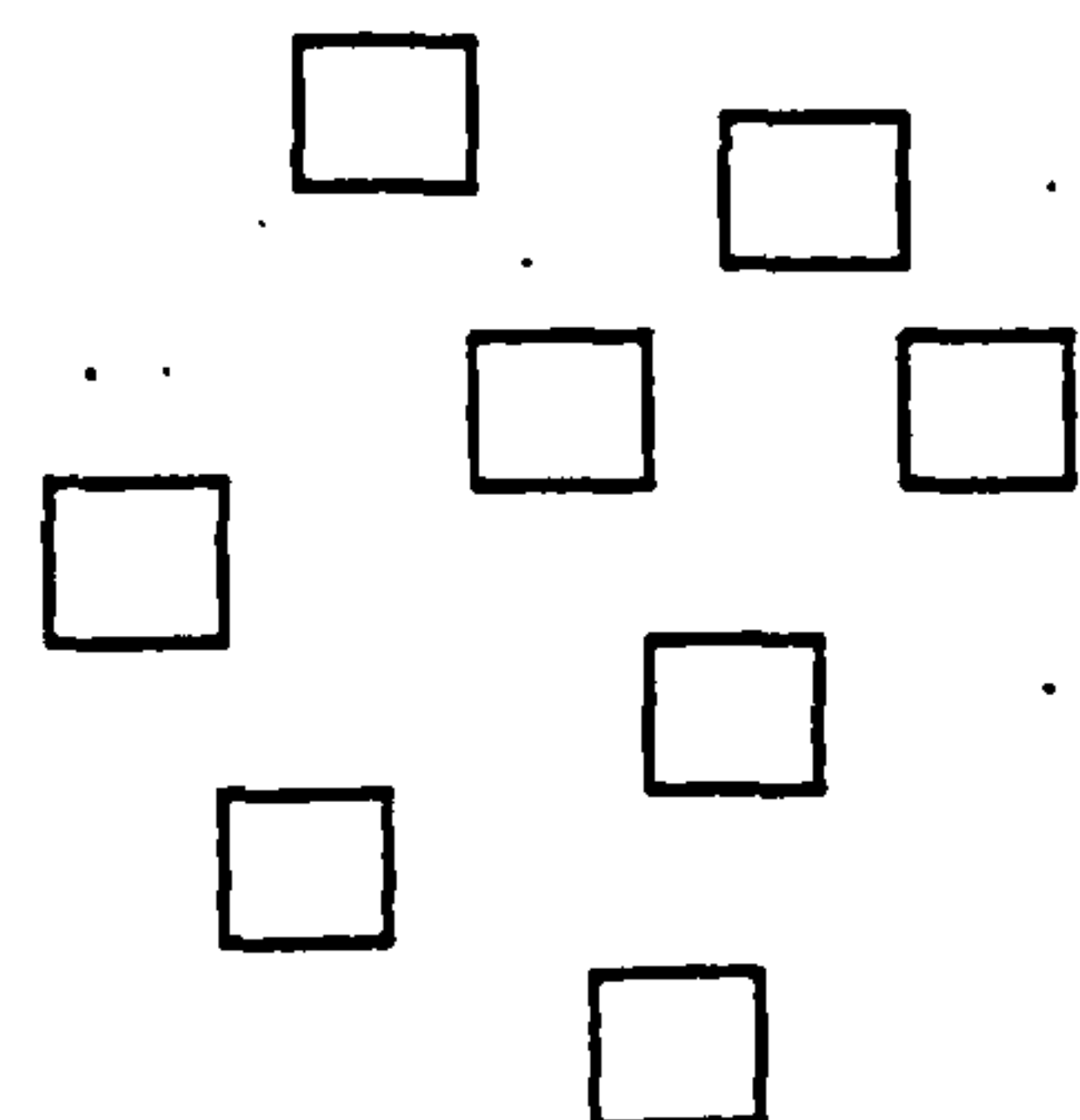


Chart (2)

International Organizational Structures, source: Strategic Management skills & Process, Austin-Dunnovan, USA, 1995.

Organizational Chart in the Era Of The Prophet (PBUH)

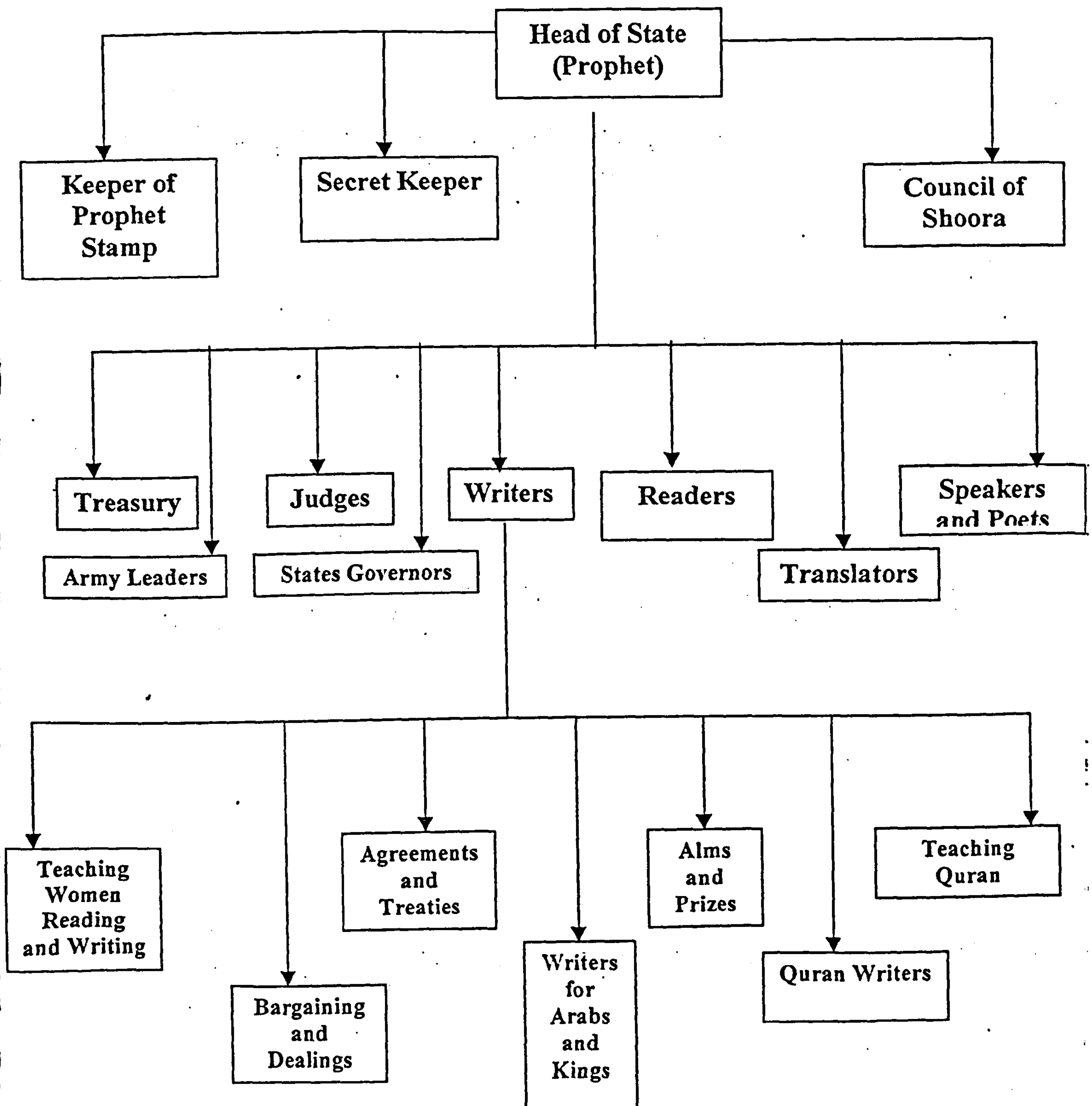


Chart (3)

Organizational Chart in the Era of the Prophet, source: Al-'Idāra Fī Ṣadr Al-Islam, Muhammad Khamīs, Al-Ahrām Printing Press, Cairo, Egypt.

Organizational Chart in the Era Of Caliph Abu-Baker Al-Siddeque

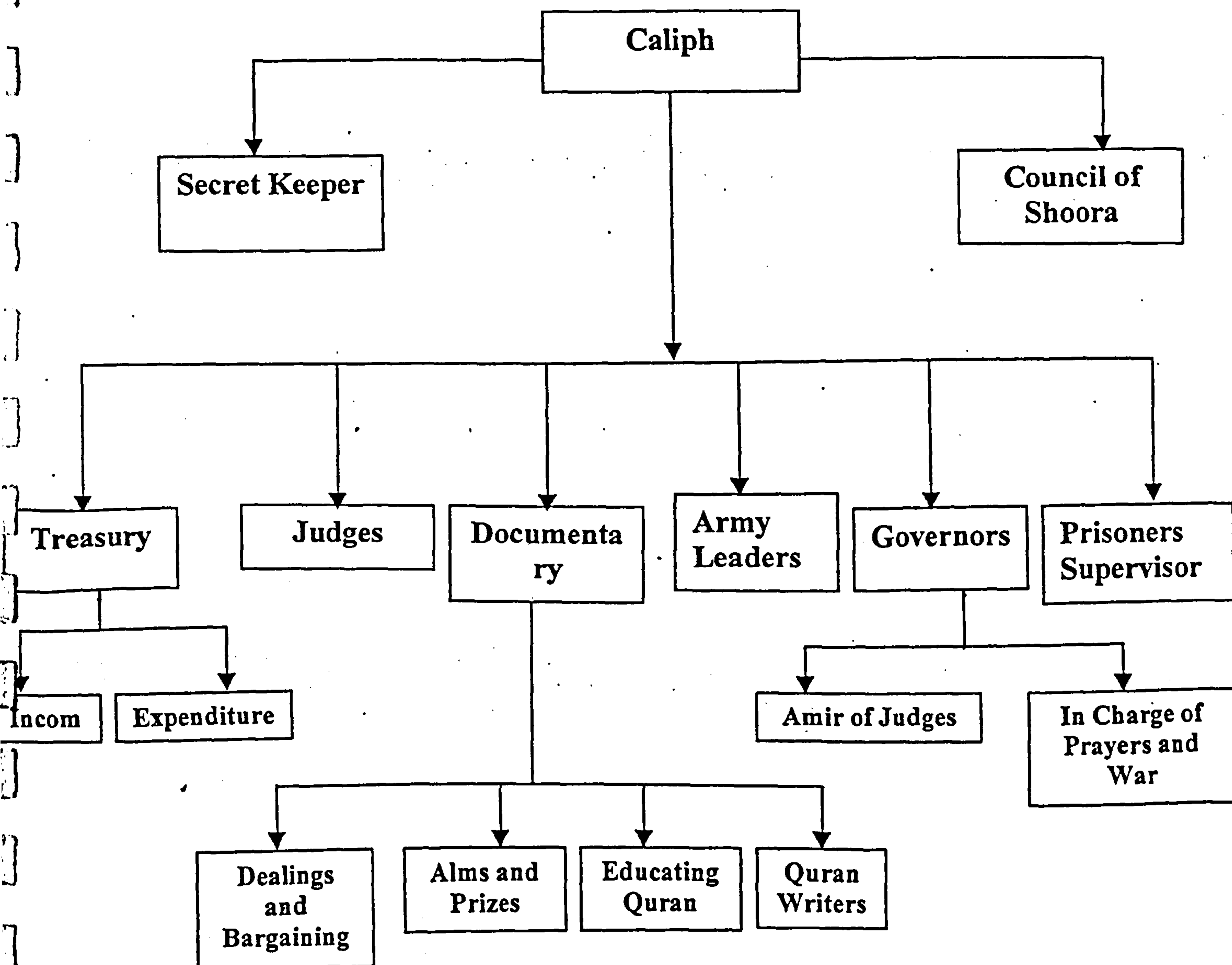


Chart (4)

Organizational Chart in the Era of Caliph 'Abu Bakr Al-Şidīq, source: Al-'Idāra Fī Şadr Al-Islam, Muhammad Khamīs, Al-Ahrām Printing Press, Cairo, Egypt.

Organizational Chart in the Era Of Caliph Omar Bin Al-Khatab

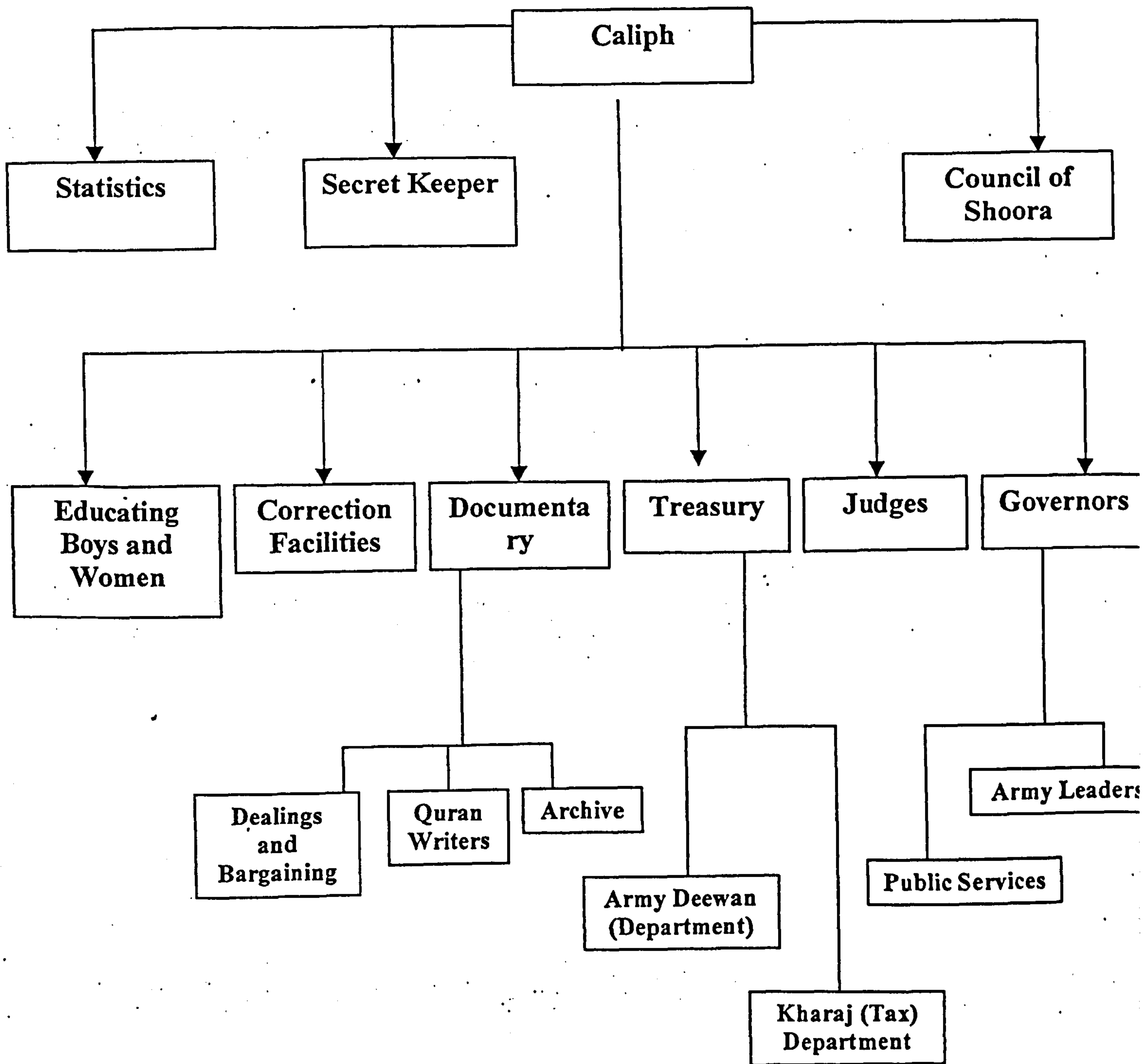


Chart (5)

Organizational Chart in the Era of Caliph 'Umar b. Al-Khaṭāb, source: Al-'Idāra Fī Ṣadr Al-Islam, Muhammad Khamīs, Al-Ahrām Printing Press, Cairo, Egypt.

الوثيقة الأولى
كتاب الامام على الى الاشر النخعي
عندما ولاه على مصر

بسم الله الرحمن الرحيم

هذا ما امر به عبد الله على أمير المؤمنين مالك بن الحارث الاشر
في عبده اليه ، حين ولاه مصر ؛ جباية خراجها ، وجباية عتوها ، واستصلاح
أهلها ، وعمارة بلادها .

أمره بتقوى الله ، وإيثار طاعته ، واتباع ما أمر به في كتابه ؛
من غرائظه ، وسنته ؛ التي لا يسعد أحد الا باتباعها ولا يشقى الا مع
جحودها وإضاعتها ؛ وإن ينصر الله سبحانه بقلبه ويده ولسانه ، فانه جل
أسمه ، قد تكفل بنصر من نصره ، وأعزاز من أعزه .

وأمره أن يكر من نفسه عند الشهوات ، ويزعها عند الجمحات ؛
فإن النفس إمارة بالسوء ، إلا ما رحم الله .

ثم أعظم يا مالك ، أنى قد وجبتك الى بلاد قد جرت عليها دول قبلك
من عدل وجور . وإن الناس ينظرون من أمورك في مثل ما كنت تنظر فيه
من أمور الولاية قبلك . ويقولون فيك ما كنت تقول فيهم . إنما يستدل على
الصالحين بما يجرى الله لهم على ألسن عباده ، فليكن أحب الذخائر اليك
ذخيرة العمل الصالح ، فإليك خواتم ، وشرح بنفسك عما لا يحل لك فإن الشرح
بالنفس الانصاف منها فيما أحببت أو كرحت .

وأشعر قبلك الرحمة لرعية . والمحبة لهم . واللفظ بهم ، ولا تكون
عليهم سبعا ضاريا تغتم أكلهم غائبين صنفان ؛ أما أخ لك في الدين وأما نظير
لك في الخلق . يفرط منهم الزلل ، وتعرض لهم العلل ، ويؤتي على أيديهم
في العمد والخطأ فاعطهم من عفوك وصفحك ؛ مثل الذي تحب أن يعطيك الله
من عفوه وصفحه . فإني فوقيهم . ووالى الأمر عليك فوقك . والله فوق
من وراك . وقد استكنك أمرهم وابتلاك بهم .

Documents (1)

Kitāb Al-'Imām Ali Ilā Al-'Ashtar Al-Nakh'i 'Indmā Walāhu 'lā Miṣr, source:

Mbādi' Al-Fikr Al-'Idāri, Muhammad Khamīs, U. of Azhar, Cairo, Egypt, 1995.