



**Waqf and State Interference:
A Phenomenology Study in Al-Azhar University Egypt**

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Abstract

This article aims to revealing the Egyptian Government's intervention in the management of Al-Azharwaqf. The data was collected by interviewing officials at the Al-Azhar University in Egypt, officials at the Egyptian Ministry of Education, academics and Waqf researchers in Egypt. The results of this study indicated that Egyptian Government intervened and took over the management of Al-Azharwaqf by issuing laws related to waqf and its management from 1923 to 1971. The impact of the takeover of Al-Azharwaqf management by the State also made Al-Azhar was no longer economically independent and was held hostage by the government.

Keywords: Waqf, State Intervention, Al-Azhar University.

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Introduction

The waqf institution as one of the non-profit institutions has historically taught Muslims about the importance of a continuous economic resource in order to guarantee the continuity of prosperity in society. Waqf is one of the economic instruments that give life to its managers and society. Productive management of waqf makes waqf assets not a burden on managers so that it always demands a helping hand from generosity but on the contrary, contributes to lighten the burden on the community. The role of waqf management during the heyday of Islam provides an example that well-managed assets can be an economic and financial source for the development of knowledge and improvement of human resources. In subsequent developments, waqf plays an important role in several Muslim

countries, such as in Saudi Arabia, Jordan, Egypt, Kuwait, and Turkey. Waqf is growing very rapidly, not only in the form of religious facilities and infrastructure, but also in the form of agricultural land, plantations, educational institutions, apartments, money, shares, etc. which are all managed productively (Kasdi, 2017). Among the waqf institutions which still exist today is Al Azhar University. Al-Azhar funds all of the foundation's operational needs, lecturers' salaries and student scholarships from all over the world only from the results of managing waqf assets.

The main concern and foundation of the establishment of Al-Azhar University is the effort to prepare the next generation of educated and noble Muslims through education. Efforts to organize affordable and quality education are the ideas of productive waqf movements. The waqf movement in Al-Azhar has attracted people, especially Muslims, to contribute. Productive waqf management generates benefits that benefit subsidies in providing education, both for students, teachers / lecturers and also the development of the institution itself. Subsidies for students are manifested in the form of educational scholarships, assistance in providing education, assistance in meeting the daily food needs of students or students who are in the hostel. The role of waqf productivity for teachers in schools or lecturers in tertiary institutions is to improve the welfare of them and their families, a decent life, assistance in housing facilities, assistance in developing teacher competencies through seminars and training, assistance for conducting sustainable studies, while for productive waqf institutions contribute in improving educational facilities, both physical and non-physical, and improving curriculum.

Efforts to use waqf assets in the field of education are efforts to create a generation of good and sustainable Muslims, as well as create a good generation of Muslims through religious education and other scholarship. It should be sustainable because the ownership of waqf does not stop at certain people or groups of waqf families, but it already belongs to God that cannot be granted, traded or bequeathed.

Management of productive waqf in a country will not be free from attention to the laws and regulations in that country. The formulation of the waqf law plan in addition to taking resources from Islamic law (fiqh), will also pay attention to the relevance, impact and benefits that can be given by the waqf itself. In the life of a state, endowments should not only be the

attention of scholars, but also needed to interveneumaro '(the government). The role of government is manifested in providing legal certainty for waqf, so that its implementation can contribute to improving the welfare of the people. Management of waqf by Al-Azhar is considered as one of the most successful waqf management in the world. The success of Al-Azhar was also felt by the impact of the State of Egypt, where when Egypt was experiencing financial difficulties Al-Azhar could provide loans to the country. Al-Azhar's condition as a waqf-based educational institution also does not show a decrease in performance even though it has been more than 1000 years established and still exists today. This was at least shown by the lack of teaching and learning activities, missionary mission and religious social services provided by Al-Azhar to Muslims around the world. Even with the increase of general scientific faculties, boarding for students and students, missionary mission to Islamic countries shows that Al-Azhar can develop and never recede. Reflecting on Al-Azhar as a private institution with the management of waqf is considered to be very productive, not only to meet the needs of the institution itself but also to contribute to the country. This paper is intended to discuss the phenomenon of the Egyptian government's interference in the management of Al-Azharwaqf assets and their impact on Al-Azhar's financial independence.

There have been many research related to the management of Waqf, either by private or government institutions, but the research on shifting the management of Waqf by private institutions to Governments is scarce. Among the research that reveals about the shifting management of Waqf from private to government is the establishment of the administration of Waqf by the Ottoman Empire in 1826, because the largest source of state liquidity is Waqf Muslims. Furthermore, in the last century in the era of colonialism, property and management of Waqf has been adopted by the colonial regime, especially in most Muslim-owned land (Ihsan&Ayedh, 2015). Another study mentioned that the acquisition of the property management of Waqf by the state (nationalization as a public asset) was the consequence of the muslim countries independence in the Middle East that most of its leaders are secular (Al-Jaowhary, 2001). This research will specialize in how the acquisition of private Waqf management by the state and what its financial impact.

Literature Review

Waqf (endowments) is taken from Arabic, with origin of the word "وقف" means stopping, holding, or maintaining. In Islamic terms, waqf refers to religious empowerment, which is voluntary and irrevocable, it is the dedication of one's wealth or part of his wealth in the form of land, goods or cash for the only God, (Elasrag: 2017, p.17).

The utilization of waqf (endowment) is developed to support economic for religious activities, educational, health and social, especially for the poor to increase their welfare. Waqf comes from the wealth that transferred from private ownership to collective ownership (beneficiaries) through specific mechanism. In other words, personal assets or other proprietary objects can be represented as waqf asset for various religious purpose, such as educational or other purposes that meet with goodness with special terms and conditions (Shah Shirazi:2014, p.87).

For waqf experiences in Muslim Countries, this section authors will try to gather some of the mine experience of waqf in these countries were the Muslim are majority (e.g. Arab Saudi, Turkey, Kuwait, Malaysia, Iran, Indonesia,). In the selection of the countries to be included in this discussion is based on the availability of the data.

Table 1 offers a comparison of waqf institution in Muslim countries based on the four aspects. Waqf experience in Kuwait could be a considered as best practice among the Muslim countries included in this research due to outstanding performance of waqf practices and flexibility of legal form (transparent and accountability of the waqf management) and the lass interfere by the government which enhance the trust of waqf and community in general. It is worth to mention that in Malaysia, the waqf management practices are different from one state to the others. For certain states, they practice share scheme and some states do not practices such. However there are also some similarities for example, most of the waqf properties are developed for common purposes for instance mosques, educational development and social welfare (Rabitah Harun et al., 2012).

Table 1
Comparison of Waqf Institution in Muslim Countries

Countries	History	Legal	Practice	Management
Turkey	Ottoman Empire	The legal of waqf	Participate in businesses within the	in Corporation. A board of mutawalli manages

Waqf and State Interference ...

Countries	History	Legal	Practice	Management
	(1324m)	Turkey is under protection of religious law. Courts mostly decided in favour of the founders whose will was respected according to the endowment deeds.	limits of the endowment deed. Operations are under legal monitoring. Founders may include the government, other non-governmental institutions, or firms. Their assets can be in many forms, including cash and stocks	the modern waqfs, instead of an individual.
Kuwait	Waqf Affairs Boards in 1940	Waqf in Kuwawas under law on rules which relating to waqfs 1951	Administrated by Kuwait Awqaf Public Foundation (KAPF). Governmental body with relative autonomy in decision making to regulate and manage the system to take care of waqf affairs internally and externally.	Developmental mechanism in the community and activate its role in achieving the objectives of the founders in addition to reinforce the tendency of contemporary Islamic civilization. Encourage people to establish new Awqaf, managing them to allocate fund for activities and investment of the assets are its major tasks. KAPF coordinates with the governmental and non-governmental bodies for the establishment of shariah compliant waqf projects to achieve waqf objectives
Malaysia	Waqf of Masjid Capitan Kling in Penang in 1801	Section 25 of the Civil Law Act 1956	Waqf properties are developed for common purposes for instance mosques, educational development and social welfare. Government develops waqf land all over Malaysia for purpose of building	Waqf affairs are the responsibility of the Islamic Religious Council of each state. JAWHAR formed Yayasan Waqf Malaysia (Malaysian Waqf Foundation) for the sole purpose of identifying the underutilized assets of

Countries	History	Legal	Practice	Management
			mosques and surau, utilizing waqf land or land donated for religious purposes and commercial.	awqaf and planning for their development in coordination with the SIRC of each state.
Brunei Darussalam	Same Like Malaysia	Laws of Brunei, 1/1984, Religious Council and Kadi Courts.	of Majlis Ulama Islam Brunei (MUIB) has successfully enenerated a high income and give full benefits to all the Muslims from waqf property's income in Brunei. MUIB administer and manage the waqf property using e-government technology and became the sole trustee for all waqf in the country.	MUIB property using e-government technology. MUIB also gives information and understanding to the public about the waqf procedure.
Indonesia	Middle of the 13 th century	The Act No 41/2004 on waqf	No on Waqf lands also being utilized for other benefits such as farming activities, shop lots and rice factories. Waqf assets in Indonesia were created either by individual or communal. Individual waqf's were established by the rich, while communal waqf's were created by sharing the contribution amongst several people. Mostly, waqf assets addressed for religious purposes such as mosques and religious schools. As well as introducing a new model of waqf in Indonesia i.e. cash waqf which has been	Indonesian Waqf Board is an independent agency to develop waqf in Indonesia in carrying out their duties free from the influence of any authority, and is accountable to the public. Productive waqf models in Indonesia is very diverse, ranging from hospitals, schools, shop, warehouse or shop for rent, farms, universities, etc.

Countries	History	Legal	Practice	Management
			grow in rapidly recently.	
Iran	Not Stated	The Civil Code of 1928 set out legal framework for waqf that allowed both family and charitable.		Ministry (Ministry of Education and Awqaf) was at liberty to leave the waqf in the hands of whoever was its overseer at the time. In the case of charitable waqf with administrators, the Ministry of Education and Awqaf exercised to supervision.

Source: Kamarubahrin and Abdullah (2018)

Research Method

The method used in this research was a qualitative approach with a phenomenological method (Burrell & Morgan 1979: 243- 247) with the aim to reveal how the practice of managing waqf al azhar pre and post government intervention. The technique of collecting data was done through interviews through purposive sampling to 10 speakers who came from officials in Al-Azhar, officials at the Ministry of Endowments of Egypt, Academics and waqf researchers in Egypt and literature study.

Literature study was conducted by inventorying all applicable and binding laws and regulations related to waqf. Legislation that applies in waqf activities in Egypt is the law that regulates waqf under the rule of the Constitutional Monarchy article 153 of 1923 concerning the authority of the Ministry of Waqf. Law number 48 number 1946 concerns about the modernization of waqf management. Laws number 180 of 1952 concerns about the abolition of ahlywaqf and the establishment of khairiwaqf. Laws number 20 and 152 of 1957 concern about the use of waqf assets for the improvement of the community's economy and government authority to exchange swaps for agricultural waqf land for broader interests.

Law Number 55 of 1960 concerns about the elimination of the separation of the forms of endowment between the endowments of movable and immovable objects. Law number 44 of 1962 regulates the authority of distribution of waqf by the Ministry of Waqf. Law number 61 of 1963 concerns about social institutions entitled to manage endowments. Laws

number 80 of 1971 concerns about the formation of the Egyptian Waqf Board as executor of waqf management and its development.

Analysis Result

Waqf is based on a conviction that waqf as a concept and experience has a great development potential which entitles to contribute effectively to the Muslim communities and cope with the challenges which confront the Ummah (Ihsan&Ayedh, 2015). To be able to make a major contribution to the ummah, waqf must be managed productively. Waqf institutions that have or carry out certain profit-oriented businesses (productive endowments) to support their activities are often referred to as hybrid institutions. A hybrid waqf institution that is growing and bringing profits is a dream for the government to intervene in it.

Hybridization itself initially has different definitions, including as a quasi-governmental organization but does not fit the traditional organizational definition of government institutions in general (Perry & Rainey, 1988; Seidman, 1975; Skelcher, 1998, 2005), for example in organizations with mixed control modes such as the US Postal Service or Amtrak that get oversight from the appropriation congress but have a board of directors such as a private company. Joldersma and Winter (2002) argues that hybrid organizations are organizations that serve public services that serve the government and other clients in general, including clients based on market conditions. Other scientists express the concept of hybrid organization in very different ways. Minkoff (2002) studies organizational nonprofits that combine features from two different organizational missions in the case they are investigating, namely advocacy missions and public services (non-profit missions supported by businesses that generate profits).

Minkoff's dual mission approach to hybridity in non-profit organizations is similar to Brandsen et al. (2005) and Evers (2005) who suggest that nonprofit organizations fall into the third sector category, because hybrid organizations inherently tend to contain various missions and values that are connected with the community, market, and megara in running their business. Despite the lack of consensus about the specific definition of hybrid organizations, scientists tend to agree that hybrid organizations contain elements related to sectoral, legal, structural, and / or

mission (Evers, 2005; Evers & Laville, 2004; Skelcher, 2005, 2009). And, following Minkoff (2002), hybridization reflects the organization's adaptive response to environmental uncertainty so it must always be ready to survive. In terms of adaptation, institutional theory also helps in understanding increased hybridization. Institutional theory is useful to pay attention to the tendency of non-profit organizations to remain stable, especially because the strong social support that exists for the independence of non-profit organizations is received. (Arndt & Bigelow, 2000; Meyer & Rowan, 1977; Powell & DiMaggio, 1991).

Non-profit organizations such as the object of this study, namely the waqf body in Al-Azhar, Egypt, have shown their role and existence for a long time, both for the Egyptian people themselves and abroad for more than 10 centuries ago. The management of waqf by Al-Azhar as a non-profit institution has been managed with pro-active management ran institutions with multiple organizations and is good at reading business opportunities with various supporting business units (hybrid). With good management of waqf, management of Al-Azharwaqf was expected to produce benefits not to accumulate profits / wealth, but for the operations of the institution so that educational, social and religious services could continue to be provided well to the community.

The management of the Al-Azharwaqf institution certainly could not be separated from the attention of the Egyptian government. The wealth of Al-Azharwaqf which so far had only been used for the benefit of Al-Azhar itself was considered necessary to get attention from the Egyptian government, so the Egyptian Government intervened in the management of Al-Azharwaqf to emphasize the role of the State in maintaining economic stability. Government intervention in the economic field Stiglitz (1986: 22-50) played a role in; first, providing a legal framework or instrument relating to all economic transactions; second, becoming a regulator (regulator), as in labor regulations, international trade, currency exchange rates, and business competition to avoid monopoly cartels; third, as a producer of private goods service providers (either through state owned enterprises / BUMN or in collaboration with the private sector); fourth, as consumers who bought goods or services from the private sector to move the economy more (through government expenditure); fifth, the government had an active role to redistribute income in society, including through direct public assistance (cash), insurance, subsidies.

The strong role of the State through its intervention to expand the benefits of managing resources from hybrid non-profit institutions (productive waqf Al-Azhar) was urgently needed. This study was aimed at revealing how the practice of managing Al-Azharwaqf pre and post the intervention of the Egyptian government and its impact on Al-Azhar's independence.

Discussion

1. Management of Al-AzharWaqf before Being Taken Over by the Government

Al-Azhar had a very long history of waqf. The initial building in the form of a mosque began construction on 29 JumadilUla 359 Hijri (970 AD) by Panglima Jauhar As-Siqili, then was officially opened by the Caliph Muiz li Dinillah shortly after Friday prayer on 7 Ramadhan 361 Hijriyah (972 AD). The name Al-Azhar was taken from Fathimiyah's daulah to Fatimah Az-Zahra, the daughter of the Prophet Muhammad who was married to Caliph Ali bin AbiTholib (Dodge, 1961: 3). Al-Azhar Mosque itself stood firmly in the center of Cairo at that time (now Cairo is old), surrounded by a large and strong fortress. This confirms that behind the establishment of the Al-Azhar mosque there is great hope, as a center of scientific civilization and progress, and can be a symbol of the rise of Muslims (Syamawi, 1984: 29).

To avoid ownership conflicts as a result of power struggles, the Al-Azhar mosque and all its supporting facilities were presented to the Muslims. The idea of Al-Azharwaqf became a milestone in the rise of waqf by the rulers and merchants to ensure the continuity of Islamic educational institutions in Egypt. One of the keys to the success of waqf management in Al-Azhar was the scholars. Al-Azhar's scholars are known for their profound and comprehensive mastery of religious knowledge, and are also very skilled in the fields of trade, agriculture and building construction. This is solely used to increase the competence of scholars in the management of waqf to be productive (Sholeh, tt: 265). Waqf which is managed productively into a company, agriculture, rental property, plantations became an abundant source of income for Al-

Azhar to meet all their needs. So that it made Al-Azhar continue to be eternal because it was always maintained its resources and funds.

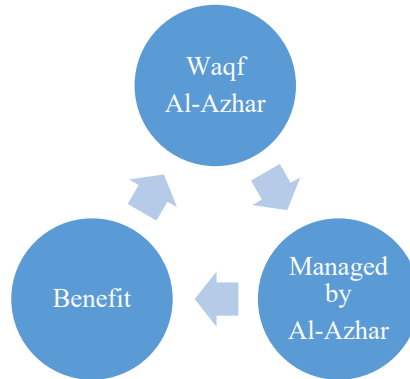
"Usually the institutions that are taken over by the Government are those that are in a bad condition, or are almost falling. But Al-Azhar's financial condition which originated from the management of waqf when taken over by the Egyptian government is in good condition, its assets are growing and productive "(interview of Rector of Al-Azhar University)

Before the existence of rules derived from state laws (both monarchical and republic), the teachings of Islam brought during the Islamic occupation in Egypt became the legal basis (fiqh) used as waqf rules in Egypt. Islamic law in waqf was not entirely standard, because in practice there were differences of views based on differences in religious schools.

"Religious law in the waqf that was used at that time did not regulate the interference of the caliphate (Islamic royal government) in managing waqf, the management of waqf was entirely left to Al-Azhar" (Interview with Prof. Dr. Musthofa Dasuki).

The school used by the majority of Egyptians at that time was the Hanafi school of thought. The Hanafi school of thought was considered to be more flexible, because although it placed more emphasis on the waqf of immovable objects, it still provided an opportunity to allow waqf of immovable objects on two conditions. First, the state of the movable object followed the immovable object. Secondly, waqf of movable objects as exemplified by the companions of the Prophet, such as weapons and livestock. The main consideration of the majority of Islamic scholars who focused on waqf of immovable objects on the grounds that could be used for a long time (waqfmu'abbad) were immovable objects such as land (including gardens, fields, rice fields, springs, etc.). The permissibility of moving objects waqf was because of special evidence or had been exemplified by the Companions of the Prophet (Dir. Wakaf, 2007).

Figure 1
Before Being Taken Over



2. Government Interference to Take Over Management of Al-Azhar Waqf through Law

The early history of taking over the management of waqf in Al-Azhar was by changing the laws and regulations regarding the use of waqf property. The Egyptian government began to officially regulate waqf and included it in the laws of the State, so that it was not only regulated in religious life for Muslims only (fiqh law). The law governing Egyptian waqf began to be applied since the reign of the Constitutional Monarchy, as stated in article 153 of 1923 which contained the authority of the Ministry of Waqf to supervise and provide guidance to nadzirwaqf (Cizakca, 2000).

Then in 1946 the Law number 48 was published which contained the modernization of waqf management. In this law it required all waqf to be recorded in the Ministry of Waqf of origin and designation. This data collection would later be used as material for more optimal waqf management.

In 1952 Law No. 180 was issued which contained the elimination of waqfahly and the confirmation that the waqf recognized by the government was waqfkhairi. The argument delivered by the Egyptian Government that waqf must have provided broad benefits for the Ummah, was not limited to children of waqf descent. This year, Law No. 247 was also issued as a derivative of the previous Law. Law number 247 of 1952 regulated the supervision of the implementation of waqfkhairi and the management of the distribution of waqf property (Razaq, 2006).

Arrangement of waqf made by the Egyptian government continued. Then in 1957 two laws were also published concerning waqf. Firstly, law number 20 which regulated the authority of the government in utilizing waqf assets for the improvement of the people's economy. Secondly, Law number 152 which regulates the authority of the government to exchange swaps on agricultural waqf land for broader interests.

Next was the issuance of Law Number 55 of 1960. After the enactment of the law, there was no longer a separation of the form of endowment between endowment of movable and immovable objects. The law also mentioned the provisions of waqf time which did not require that they had to be forever (*mu`abbad*), but were also allowed within a limited time (*muaqqat*).

"Egyptian waqf law is a middle way taken from differences in the views of the schools of waqf. With the enactment of this law, it has a positive impact on the development of waqf in Egypt through two things, namely the wider source of wealth and the opportunity to contribute. The extent of the source of this waqf is not only limited to the land or immovable objects which so far have become the uniqueness of the people when giving their assets. And the opportunity to make a contribution does not have to wait to have immovable property, but waqf can be done on small things like books, currencies, vehicles and others." (Interview with Prof. Dr. Musthofa Dasuki).

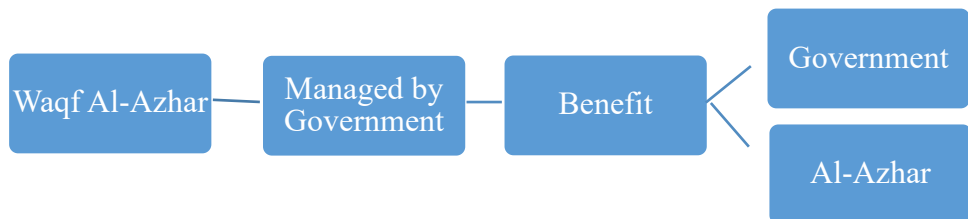
Completion of the regulations on waqf continued with the issuance of law number 44 of 1962 which regulated the distribution of waqf by the Ministry of Waqf to social institutions, to be managed so as to provide a wider benefit to the community. Not all social institutions could manage waqf from the Ministry of Waqf. Furthermore, social institutions that were entitled to manage waqf were regulated in law number 61 of 1963. In 1971 the Egyptian Government issued law number 80 which regulated the formation of the Egyptian Waqf Board as executor of waqf management and its development.

"In Egypt, Al-Azhar does not stand alone. However, it must follow existing laws, including the Waqf Law. Al-Azhar has a special position in the hearts of all Egyptians and cannot be separated from this country. What the Government is doing through the waqf law is to

expand the benefits of the management of Al-Azharwaqf. "(Results of Interview with Prof. Dr. Sherif el-Jayar).

Waqf legislation in Egypt was always undergoing improvements for the better. Islamic law (fiqh) remained the main reference in the preparation of state laws relating to Waqf with regard to current conditions (contemporary fiqh). The practice of waqf was regulated in such a way as to provide comprehensive benefits and benefits for the people. The results of the management of waqf were not all distributed to the beneficiaries; some were deposited at the Islamic Bank so that the benefits grew. The management of waqf in Egypt was also more varied and flexible, because everything had been regulated by law. If nadzirwaqf had difficulty in managing waqf, the law also allowed nadzirwaqf to cooperate with parties deemed competent to produce the waqf, both the rental model, profit sharing or other investments.

Figure 2
After being taken over



3. Take Over Impact of Al-AzharWaqf Management by Government

The enactment of the waqf law in Egypt which became the forerunner to the takeover of the management of waqf assets made Al-Azhar very significant impact and brought the pros and cons to the majority of scholars. One of the most significant impacts was that Al-Azhar was unable to optimally manage its waqf assets, making Al-Azhar no longer productive and financially independent. It also made the different opinions between the pros and cons.

"Pro-ulemas argue that Al-Azhar, including its waqf, is for the ummah, so that its good impact and benefit must contribute to the whole ummah. The contribution is not limited to scientific and religious development, but also through the benefits of Al-Azhar endowments managed by the Government. Precisely by the management of Al-

Azharwaqf by the Egyptian Government, it can make Al-Azhar focus on managing its educational institutions. As for the ulama who are contradictory that the takeover of the management of Al-Azharwaqf by the government makes Al-Azhar dependent on the government. This hardship makes Al-Azhar unable to be purely independent, and in stating some of its attitudes sometimes makes Al-Azhar "hostage". The clerics who are against the takeover of the management of Al-Azharwaqf by the government also believe that Al-Azhar is still able to manage its own waqf as it had done in the past. "(results of an interview with Prof. Dr. Musthofa Dasuki).

Changes in the management of waqf in Egypt which was originally Al-Azhar as nadzir and then taken over by the Egyptian Government took place very quickly. This means that for nearly 900 years Al-Azhar was able to stand firm with waqf which it managed itself, then the last 100 years it began to be taken over by the Government. This situation had become a challenge for Al-Azhar and the Government of Egypt so that the needs of Al-Azhar from year to year could be met by the Government of Egypt sourced from the State Budget. Post the enactment of the 1961 law was considered as the most ambitious effort undertaken by the Egyptian government after the enactment of the 1952. law. The Egyptian government wanted to bring al-Azhar under their control, there were at least two aspects that served as a means to smoothly demolish Al-Azhar's position. First, waqf assets which were originally managed by Al-Azhar were taken over by the Ministry of Religion / Waqf (a process that began in the 19th century but the Gamal Abdul Nasser regime took it strongly). This step had the effect of undermining al-Azhar's fiscal independence because it no longer had controlling funds (the results of waqf management) which had been specifically designed to support its activities. Second, putting the position of Shaykh al-Azhar as equal to the prime minister (not the President). This was considered by Al-Azhar scholars who were aware of the prestige of the institution as an insult to the dignity of Shaykh Al-Azhar (Brown, 2011: 8).

Admittedly, Al-Azhar was currently not as strong as before (financially). In 2018, the results of the management of productive waqf which was currently still self-managed (in the form of leasing buildings on the campus complex) by Al-Azhar in one year was only around 5

million Egyptian pounds (EGP) (around 310,000 USD), that number was certainly very small from budget needs in the same period which was around 6 billion Egyptian pounds (EGP) (around 371 million USD). So that the challenge of managing waqf in the future was indeed not easy, whether for example it would be returned its own management by Al-Azhar or it would still be managed by the Egyptian Government. Synergy by several parties was needed to always keep the symbol of Al-Azhar so that it continued to echo (Results of an interview with Prof. Dr. Ibrahim HudHud).

Table 2
Timeline of Waqf Regulation by Egyptian Government

Period	Waqf Regulation by Egyptian Government
970-1923	(Islamic law, Waqf independently managed by Al-Azhar)
1923	(Egyptian Monarchy) Establishment & Granting of Authority to the Ministry of Waqf
1946	(Egyptian Republic) Modernization of waqf management by the government
1952	Elimination of ahly Waqf and the stipulation of khairy Waqf
1957	Increasing the role of the government for the empowerment of waqf and its authority to exchange swaps for waqf assets.
1960	The elimination of the separation of mobile and immovable waqf
1962	Authority for the distribution of waqf management by the ministry of waqf
1963	Classification of private institutions that may manage independent waqf
1971	Establishment of the Egyptian Waqf Board as executor of waqf management and development.

Source: Summary of Waqf Regulations in Egypt

The phenomenon that occurred in Al-Azhar was a unique event, if it was connected with the takeover theory, then the Al-Azhar situation was contrary to the theory where the institutions that were taken over were the institutions that performed poorly and even close, as research conducted at Massachusetts's Lawrence Public Schools (LPS) which was later taken over and managed by the Massachusetts state government (Schueler, et.al: 2017). The results obtained by Massachusetts's Lawrence Public Schools (LPS) after being taken over and managed by the government showed preliminary results of promising improvements, especially in terms of student achievement and the provision of educational support facilities. The pretext of the Egyptian Government as a regulator intervened through the takeover of Al-Azharwaqf management in order to seek productive waqf management that provided wider benefits to the Egyptian population in order to increase income distribution in the Stiglitz community (1986: 50).

The Egyptian government's mission to ensure the management of all assets of economic potential in the country could be put to good use and made an outside contribution to the entire population, including providing benefits to Al-Azhar by providing a special budget to meet all Al-Azhar's needs, combined with Al-Azhar's mission as an Islamic educational institution to organize education, research, missionary mission and other religious missions whose funding came from the Egyptian government. Although Al-Azhar lost management rights over most of its productive waqf assets, Al-Azhar's mission could continue and be carried out smoothly. Besides Al-Azhar could also increasingly focus on providing educational, social and religious services without having to think about managing the financial resources of the institution.

Conclusions

The pros and cons of taking over the management of Al-Azharwaqf by the Government was something that could not be avoided, but the Egyptian Government's commitment in maintaining the sustainability of Al-Azhar as an educational institution sourced from waqf received appreciation from many parties, especially Muslims. The Egyptian government not only maintained Al-Azhar as an institution, but also gave a high position (equal to the Prime Minister) for Grand Shaykh Al-Azhar as the highest leader in Al-

Azhar (though some Ulama felt it was an insult). Another form of Egyptian government safeguard against Al-Azhar was when the Arab Spring took place which shook the majority of countries in the Middle East (including Egypt) where Islamic tertiary institutions that became icons of developing civilizations and scholarship were destroyed along with the destruction of big cities, but the Egyptian Government continued to show its commitment to keep Al-Azhar from being affected by the incident. The Egyptian Government's intervention in Al-Azhar through taking over the management of waqf proved to have a positive impact in sustaining the educational institution, as evidenced Al-Azhar's existence could be maintained for more than a millennium.

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