Correspondingly, the research reveals contemporary challenges facing the educational Waqf, the most prominent of which are the weak awareness of its importance in the modern era and the shift of many endowments toward general charitable causes at the expense of direct support for knowledge and education. Despite the state's efforts to regulate and protect endowments, the need remains to invest in the societal contribution of the Waqf and to reconnect it with the scholarly field in a manner that aligns with contemporary requirements.

Finally, this research does not stop at the boundaries of historiography and documentation; rather, it carries a clear message that reviving the educational Waqf represents a civilizational necessity, not merely a voluntary option. This is because the Waqf, with the values of social solidarity and sustainability it embodies, is capable of contributing to the development of education, supporting scientific research, and strengthening the scholarly identity of Al-Madinah Al-Mu-nawwarah—provided it is properly directed and managed.

In conclusion, it can be said: The Islamic Waqf has historically constituted a fundamental tributary to scholarly life in Al-Madinah Al-Mu-nawwarah and contributed to preserving and disseminating its scholarly mission. Drawing inspiration from the historical waqf experience and employing it within a conscious contemporary framework would restore the Waqf's pioneering impact in the service of knowledge and ensure the continued radiance of Al-Madinah Al-Mu-nawwarah as a scholarly and spiritual beacon for the entire Islamic nation.

(Madaris), Qur'anic schools (Kuttab), and libraries. This support had a profound impact on achieving scholarly stability, as it enabled scholars to devote themselves to teaching and authorship and allowed students to continue their pursuit of knowledge without being preoccupied by concerns of livelihood or hindered by limited resources. Herein lies the brilliance of the Islamic Waqf as a system that integrates the religious, social, and scholarly dimensions.

Furthermore, the study highlights that Al-Madinah Al-Mu-nawwarah received special waqf-related attention, stemming from its profound religious status and its close connection to the biography and Sunnah of the Prophet (ﷺ). This was reflected in the multitude of endowments directed toward it from within the country and abroad, which contributed to the diversity of waqf resources and the continuity of their contributions over long historical periods, even during times of political or economic crises. This demonstrates the depth of waqf awareness among Muslims and their recognition of the importance of supporting knowledge in that blessed land.

The researcher further highlighted that the Waqf was not confined to supporting traditional education alone; it also contributed to preserving the scientific heritage through the sponsorship of waqf-based libraries and the maintenance of books and manuscripts, which facilitated the transmission of knowledge across generations. Furthermore, the Waqf contributed to the advancement of the Islamic legal sciences, particularly Hadith, exegesis, and jurisprudence, which have been historically linked to Al-Madinah Al-Mu-nawwarah and played a role in shaping its distinctive scholarly identity.

Among the important recommendations, the researcher states—is emphasizing the need for conducting further specialized scientific studies in the field of Waqf, particularly the educational Waqf in Al-Madinah Al-Mu-nawwarah, while focusing on applied and evaluative domains, and linking the past with the present.

The study concluded by emphasizing that reviving the educational Waqf is one of the most prominent means of preserving the scholarly status of Al-Madinah Al-Mu-nawwarah and sustaining its pioneering impact in disseminating Sharia knowledge and serving the Prophetic Sunnah. This aligns with the objectives of Sharia in spreading knowledge and achieving public benefit.

Final Commentary on the Study:

In conclusion, this research -in which the researcher examined the impact of the Islamic Waqf on scholarly life in Al-Madinah Al-Mu-nawwarah- clearly demonstrates that the Waqf was not merely a financial system or a form of righteousness and benevolence, but rather an integrated civilizational institution that made a profound contribution to building the Muslim intellectual tradition and to the preservation and continuity of knowledge across centuries. The Waqf represented one of the most prominent pillars upon which the scholarly movement in Al-Madinah Al-Mu-nawwarah was built, and it contributed to solidifying its status as a scholarly and religious beacon sought out by students of knowledge from across the Islamic world.

The researcher also demonstrated that the Islamic Waqf made a pivotal contribution to preparing a suitable scholarly environment by supporting scholars and students of knowledge and by providing various educational institutions such as study circles, schools

for it in light of the expansion of educational institutions and the increasing number of students of knowledge.

Furthermore, the study recommended the necessity of reviving the concept of the educational waqf and linking it to contemporary needs in education and scientific research, while benefiting from the historical waqf-based models that have proven successful in Al-Madinah Al-Mu-nawwarah. It also emphasized the importance of highlighting the civilizational impact of waqf in supporting knowledge through educational curricula, seminars, and media.

The recommendations also emphasized encouraging endowers and businessmen to direct their endowments towards the scholarly field, particularly by supporting students of knowledge, researchers, research centers, and libraries. This aims to achieve integration between the waqf and sustainable scientific development.

The study also called for developing the administration of educational endowments by adopting modern methods of investment and oversight. This would ensure an increase in the endowment's yield and its continuity while preserving the conditions of the endowers and their Sharia-compliant objectives. It further recommended the necessity of documenting, inventorying, and studying the impact of historical endowments to preserve them from loss or neglect.

The researcher also recommended enhancing cooperation between waqf-based institutions, universities, and scientific institutes in Al-Madinah Al-Mu-nawwarah. This would contribute to directing waqf resources toward serving scientific research and funding specialized scientific projects in Islamic and historical studies.

its religious and scholarly status, making it a destination for endowments arriving from within the Hijaz and beyond, even from distant regions in the Islamic world. This geographical reach of the endowments contributed to enhancing the financial stability of the scholarly institutions in the city and ensuring their continuity over extended periods.

The results also confirmed that endowments had a pivotal contribution to preserving the scholarly identity of Al-Madinah Al-Mu-nawwarah, particularly in the fields of Islamic jurisprudence and Prophetic Hadith sciences. They also contributed to the continuity of study circles at the Prophet's Mosque and supported scholars specialized in teaching, issuing legal rulings (Ifta'), and adjudication (Qada'). Furthermore, the Waqf had a clear impact on preserving and disseminating books through the waqf-based libraries, which served as important scholarly repositories.

The researcher also indicated that the scholarly impact of the Waqf did not cease in ancient times but continued into the Saudi era, albeit with different forms and methods. Some of the functions of the Waqf were transferred to official institutions concerned with regulating its affairs and investing its funds, which contributed to protecting endowments from loss and mismanagement. However, this was sometimes accompanied by a decline in direct individual participation in the educational Waqf.

Among the important results highlighted by the researcher is that the weakness of waqf awareness in the modern era and the limited connection of the waqf to the scholarly field have led to the decline of some traditional waqf support, despite the urgent need

allocate a portion of the yield for the maintenance and renewal of the Waqf. The research concluded that the endowments in the city are of two types: those under the supervision of the Ministry and those overseen by superintendents (Nuzzar) appointed by the Islamic court.

Key Recommendations and Findings:

The researcher concluded that the Islamic Waqf was one of the most prominent fundamental pillars of scholarly life in Al-Madinah Al-Mu-nawwarah throughout the ages, and that its contribution was not a secondary or supplementary effect, but rather represented a principal pillar in supporting and sustaining religious and scientific education. The Waqf contributed to creating a stable scholarly environment that enabled scholars and students of knowledge to devote themselves to learning and teaching, free from the pressures of livelihood and subsistence.

The findings revealed that the diversity of endowments and the variety of their funded purposes had a profound impact on the flourishing of the scholarly movement. These endowments included: endowments for schools (Madaris), endowments for hostels (Arbitah), endowments for Qur'anic schools (Kuttab), endowments for libraries, as well as endowments specifically designated for scholars and students of knowledge, whether in the form of salaries or in-kind and sustenance allowances. This diversity helped accommodate all segments of the scholarly community, from senior scholars to incoming students of knowledge arriving in Al-Madinah Al-Mu-nawwarah.

Furthermore, the researcher clarified that Al-Madinah Al-Mu-nawwarah received special attention from endowers due to

Chapter Five: Scholarly and Educational Institutions in Al-Madinah Al-Mu-nawwarah and the Impact of the Waqf Within Them: The researcher noted that the competition among Muslims to establish Waqf since the era of the Companions (may Allah be pleased with them) led to the proliferation of endowments and the establishment of administrative bodies and organizations to manage them during the Umayyad, Abbasid, Fatimid, Mamluk, and Ottoman eras. The Prophet's Mosque served as a scholarly center, and the research clarified how the Waqf contributed to supporting educational programs within it -from Qur'an study circles to Sharia studies- highlighting the mosque as a self-sustaining scholarly institution supported by the Waqf. Subsequently, she addressed the impact of the Waqf on the establishment and support of libraries and research centers. Endowments of scholars and teachers of the Prophet's Mosque were created, which were more numerous before the Saudi era than they are today. The same applies to the varied Kuttab (Qur'anic schools): some were waqf-based within the Prophet's Mosque, while others were non-waqf and charged specific fees from guardians. The researcher also mentioned the hostels (Arbitah), which outnumbered the schools and had diverse names. Some of them included healthcare services. Furthermore, she discussed libraries before the Saudi era, among the most important of which were the books and libraries endowed to the Prophet's Mosque. Additionally, the researcher addressed the institution of schools (Madaris), where some school endowment deeds stipulated certain conditions for students and designated allocations from the Waqf's yield for staff such as the superintendent (Nazer), the school's shaikh, the library custodian, the bursar (Sarraf), and others. She also explained how some endowers (Al-Waqifun) were keen to

donations from benefactors and the limited endowments allocated to it, which proved financially insufficient. This prompted the association to form a committee to study the endowments of Al-Madinah Al-Mu-nawwarah. The researcher also mentioned the hostels (Ar-biṭah) among the waqf-based institutions. Their role in the Saudi era became limited to housing the poor, orphans, and those stranded, in accordance with the conditions set by the endower (Al-waqif). As for the Sufi corners (Zawaya) and convents (Khawaneq), they faded away in the city with the beginning of the Saudi era and became completely extinct, as they were associated with Sufi practices. This led the state to take a strict stance against these corners, working to close them down for fear of the spread of religious innovations (Bidʿah) incompatible with sound Islamic doctrine. The researcher also addressed the institution of schools (Madaris) that were endowed during the Ottoman era. Some of them disappeared during the Saudi era, while a few remained, focusing on teaching the Qur'an. As for the schools established by some residents and neighbors (Mujawirin) at the beginning of the Saudi era, the Waqf had a significant impact by providing buildings for the schools, grants for students, and salaries for teachers, until they gradually merged with governmental bodies. Consequently, endowments began to decline, Waqf for schools decreased, and education became a state matter. Following this, the researcher addressed the institution of libraries. Prior to the Saudi era, endowments had contributed to the establishment of many libraries and their provision with books and library services. The state then assumed responsibility for them, which reduced donations to them as they became reliant on the state. This led to the establishment of Al-Madinah Al-Mu-nawwarah Library in the city.

of Sufi convents (Khanqah), as Al-Madinah Al-Mu-nawwarah became acquainted with the khanqah during the Ottoman era, though under a new name: the Takaya (singular: Takiyyah). These were established by the wealthy and princes to house Sufi dervishes for worship and the study of religious sciences. She also detailed the schools (Madaris) established by the Ottomans in the city. Among the factors leading to their proliferation were the attachment of Muslims to Al-Madinah Al-Mu-nawwarah and the desire of visitors to offer their services to the city's inhabitants. Among those schools were: Madrasat Al-Saqzli, Madrasat Bashir Agha, Madrasat Al-Turkman, and others. Furthermore, the researcher discussed libraries, including those affiliated with mosques, congregational mosques, hostels (Arbiṭah), and schools (Madaris). These were the cumulative result of what kings and scholars had endowed.

Chapter Four: The Islamic Waqf and its Contributions to Scholarly Life in Al-Madinah Al-Mu-nawwarah during the Saudi Era: In this chapter, the researcher demonstrated how the impact of Waqf continued to support scholarly life even in the modern era, following the establishment of the Saudi state. This was achieved through the continued establishment of educational endowments and the support of cultural projects, including the creation of endowments of scholars for the Prophet's Mosque. Its contribution did not differ in terms of providing financial allocations for scholars and teachers, as well as the benefit of its use for housing and accommodation. As for the Qur'anic schools (Kuttab), their role diminished during the Saudi era, resulting in fewer endowments dedicated to them. Consequently, the charitable association for Qur'an memorization emerged, relying on

within the sanctuary. There existed private endowments established by their endowers (Al-Waqifun) for their descendants, stipulating that after the family line became extinct, their revenue would be spent on scholars and teachers at the Prophet's Mosque. Among those endowments were: the Waqf of Al-Hajj Muhammad bin Ali, the Waqf of Omar bin Ali Al-Tattawani, and others. Subsequently, the researcher moved to another type of endowment-based institution: the Qur'anic schools (Kuttab), which represented a form of popular education embraced by the people of the city. The contribution of the Kuttab was specialized and graded, focusing on reading, writing, and memorization of the Qur'an. Their locations varied: some were in the Prophet's Mosque, and others in the homes of Shaikhs and Sufi corners (zawaya). Salaries were paid to their teachers from the endowments designated for them. Among these Kuttab were: the Majidiyya Kuttab, the boys' school (Kuttab) in the Ribat of ‹Izzat Pasha, and the school (Kuttab) of the Kashmiri Madrasa, among others. Another type of endowment-based institution addressed by the researcher is the hostels (Arbitah), whose establishment in Al-Madinah Al-Mu-nawwarah dates back to the Abbasid era. They provided shelter for the poor, students of knowledge, and scholars. The researcher mentioned among them: Ribat ‹Izzat Pasha, Ribat Qarah Pash, Ribat Al-Shifa', Ribat ‹Uthman bin ‹Affan, and Ribat Al-'Ajam. She then moved to another type of endowment-based institution: the Sufi corners (Zawaya), which served as residences for shaikhs to receive students. Among them were: Zawiyat Al-Samman, Zawiyat Al-Qashashi, Zawiyat Badr Al-Din al-'Adli, Zawiyat Al-Junayd, and others. The researcher also mentioned the waqf -based institution

the Waqf secured a dignified livelihood for preachers (Du-aat) and jurists in mosques, prayer halls, elementary schools/Qur'anic schools (Kuttab), Sufi lodges (Ribaṭ), convents (Khanqah), corners (Zawaya), and colleges (Madaris). Their scholarly, academic, and administrative functions are manifested in roles such as: the scribe (Katib), the overseer (Naqib), the administrator (Mubashir), among others. Furthermore, adopted codes of conduct regulated daily life within the schools for teachers, students, and staff, for whom specific roles were designated, such as: the librarian/storekeeper (Khazen), the book distributor (Munawil), translators (Mutarjimeen), cataloguers (Mufahhirisun), and copyists (Nassakhun). Additionally, endowments for bathhouses and sanitation facilities were affiliated with the educational institution, serving as a source of state strength and societal cohesion by alleviating the burden of these services.

Chapter Three: The Islamic Waqf and its Contributions to Scholarly Life in Al-Madinah Al-Mu-nawwarah during the Ottoman Era: The researcher addressed the study of the Waqf during the Ottoman era as an organized and administrative institution invested in the city. Endowments were managed within an integrated legal system. Scholars and intellectuals established educational endowments in proximity to the Prophet's Mosque to fund study circles and students. These endowments were designated for specific categories, such as particular groups of resident immigrants in the city, students of knowledge arriving from specific countries, and also included the muezzins and teachers at the Prophet's Mosque, as well as lodging for pilgrims coming for ‹Umrah and visitation, among others. The state also allocated stipends to some Shaikhs who taught

the first Mamluk Sultanate, eventually encompassing vast lands in Islamic Egypt, leading to the establishment of three administrative bureaus (Diwan) for Waqf: the Diwan of Mosque Endowments, the Diwan of Private Endowments, and the Diwan of the Endowments of the Two Holy Sanctuaries. This expansion continued into the Ottoman Caliphate, where the Ministry of Endowments was founded. After the fall of the Ottoman Caliphate, the government issued a law through parliament to regulate Waqf affairs. Regarding the types and objectives of the Waqf, the researcher outlines the traditional classifications, including regulated endowments managed by the Ministry of Endowments, annexed endowments, and exempted endowments. The researcher also notes the emergence of two types of Waqf: the valid (Saḥiḥ) Waqf and the invalid (ghair Saḥiḥ) Waqf, while emphasizing the educational or scholarly Waqf as a functional type with a clear impact on disseminating education, financing schools, and building libraries.

Chapter Two: The Impact of the Waqf on Knowledge and Education in Our Heritage: The researcher demonstrates how the Waqf enabled scholars to dedicate themselves to research and teaching in fields such as religion, medicine, astronomy, and others, without concern for their financial resources. The Waqf contributed to supporting salaries, study grants, scholarships, and the significant expenses of education, acquiring books, travel, and accommodation expenses, among others. This encouraged all social strata, regardless of their standard of living, to seek knowledge and learning, whether in the mosque or in schools. The kitab (foundational deed) served as the fundamental charter of the educational institution). Furthermore,

fundamental reference for any study investigating the relationship between religion, science, and socialization.

In summary, the importance of the scholarly material in the research by «Sahar bent Abdul Rahman Mufti Al-Siddiqi lies in presenting a comprehensive and in-depth vision of the contribution of the Islamic Waqf in supporting scholarly life in Al-Madinah Al-Munawwarah. It highlights its historical, educational, social, and developmental value, and links it to modern scientific sustainability, thereby making the research an exceptionally important reference document for studying Islamic heritage and employing it in the service of education and society.

Key Topics of the Scientific Material:

Chapter One: The Waqf - Its Origins and Development: The chapter begins with the researcher's definition of the Waqf linguistically and terminologically, clarifying its meaning in Islamic Sharia. It then addresses the origins and evolution of the Waqf in Islamic history—from the first endowments established during the era of the Rightly Guided Caliphs to its development in the Umayyad and Abbasid periods, with its regulation and legal rulings aimed at preserving it from dissolution. In the Fatimid era, it witnessed expansion in activities through funding mosques and charitable institutions. The Waqf for educational institutions began with the establishment of knowledge houses (Dwer Al-'Ilm) and the provision of study grants, financing teachers and students, and supporting a vast scholarly network in cities such as Baghdad and the Levant over the reins of various states. Furthermore, endowments spread extensively during

of the foremost means of sustainable development in traditional Islamic society.

Fifth: Linking the Waqf to scholarly sustainability, the researcher views the Waqf as a successful model for educational sustainability, ensuring the continuity of support for educational institutions and scholars across successive generations. This strategic vision demonstrates the value of the Waqf in preserving and transmitting knowledge, making the research significant not only for studying history but also for understanding how to utilize the Waqf to support education and scientific research in the modern era.

Sixth: The importance of the research for modern scientific institutions The scholarly material clarifies how the experience of the Waqf in Al-Madinah Al-Mu-nawwarah can be utilized as a model for developing modern endowments that support universities, institutes, and scientific research centers. Furthermore, the research has contributed to providing a knowledge base that helps researchers and decision-makers understand the connection between the Waqf and scientific development, and how endowment resources can be employed to support innovation and knowledge in contemporary society.

Finally: Enriching Islamic and Social Studies: The research enriches the academic library with a set of historical and analytical data and presents a practical model for studying the impact of economic phenomena on scholarly and social life. It enables students and researchers to establish connections between the Islamic Waqf and scientific and cultural development, thereby positioning it as a

Second: Clarifying the educational impact of the Waqf. The researcher notes that the Islamic Waqf was not confined to the economic sphere alone but was a direct supporter of the educational process. The Waqf contributed to providing the necessary resources for teaching the Holy Quran, Sharia sciences, and other scientific disciplines. It also aided in the maintenance and sustainability of educational institutions. This highlights the importance of the Waqf as a permanent tributary to the educational process and provides a clear picture of how education continued in Al-Madinah Al-Mu-nawwarah across the ages.

Third: The importance of the Waqf is evident in this research through its support of scholars and students. One of the most prominent features of the researcher's presentation is its clarification that the Waqf designated funds to support scholars in the Prophet's Mosque and the schools associated with it, as well as to provide educational grants for needy students. This practical importance of the Waqf transcends the financial aspect to establish an academic environment that encourages research and knowledge, reflecting the integrative link between the Waqf and scholarly work.

Fourth: Regarding the social and developmental dimension of the Waqf, the research clarifies that the Waqf was not merely an educational tool, but also an instrument for community development. Through its support of scholars, schools, and libraries, it contributed to raising the level of culture and knowledge among the inhabitants of Al-Madinah Al-Mu-nawwarah. This strengthened religious and social belonging and achieved stability, as the Islamic Waqf was one

Key Words:

Islamic Waqf - Scholarly Life - Al-Madinah Al-Mu-nawwarah - Educational Institutions - Waqf and Development

Significance of the Scientific Material:

The Islamic Waqf is considered one of the most prominent social and economic phenomena that had a fundamental impact on the history of Islamic civilization, particularly in the fields of knowledge and education. In her research, the researcher has focused on studying the impact of the Islamic Waqf on scholarly life in Al-Madinah Al-Mu-nawwarah, given its status as one of the most notable centers of learning in Islamic history, owing to its immense religious, cultural, and scientific significance. The importance of this scholarly material lies in several key areas, spanning the historical, educational, social, and developmental dimensions, which can be clarified as follows:

First: Highlighting the historical dimension of the educational Waqf. The researcher provides a detailed description of the evolution of the Waqf in Al-Madinah Al-Mu-nawwarah from the early Islamic periods to the modern era. Through studying the Waqf in Al-Madinah Al-Mu-nawwarah, it becomes clear how endowments contributed to establishing schools, elementary schools/Qur'anic schools (Kuttab), and libraries, as well as supporting scholars and students. This historical element is important because it connects Islamic heritage with the role of the Waqf in the continuity and dissemination of knowledge, illustrating for the reader the value of the Waqf not merely as a financial transaction, but as a civilizational instrument that contributed to building the scholarly/ scientific community.

religious, linguistic, and intellectual education, and to creating a sustainable and beneficial educational environment. It also enabled scholars to dedicate themselves to teaching and authorship without concern for their livelihood resources.

Moreover, the scholarly material aims to understand the challenges that have faced the educational Waqf, such as occasional weak administration or the failure to renew certain endowments to align with the needs of the modern era, and to present proposals for developing the administration of educational endowments to ensure the continuity of their impact in supporting education and scientific research. The material also sheds light on the necessity of utilizing endowments in the modern age to develop educational institutions, libraries, and research centers, and to link the Waqf with contemporary scientific and technological advancements in a manner that preserves its vital impact in society.

Finally, this material aims to promote awareness of the importance of the Islamic Waqf as a civilizational and cultural instrument through which education, scientific research, and the knowledge dissemination can be supported, and to highlight its impact on the continuity of scholarly life in Al-Madinah Al-Mu-nawwarah. Indeed, the Waqf constitutes a model to be emulated in linking religious and charitable values with educational and scientific renaissance, providing a sustainable educational environment that contributes to the renaissance of the scholarly and cultural community in Al-Madinah Al-Mu-nawwarah.

Furthermore, the material aims to highlight the close relationship between the Waqf and scholarly institutions, such as schools, libraries, and study circles, and their impact on scholars, students, and academic research.

As the researcher clarified, the material also seeks to present a comprehensive vision of Islamic endowment (Waqf); being a civilizational, cultural, and economic tributary that ensures the continuity of education and the knowledge dissemination. The research further demonstrates that the Waqf was not merely a charitable or economic act alone; rather, it had a direct impact on supporting the scholarly life and the academic community in Al-Madinah Al-Mu-nawwarah. By studying the Waqf across various Islamic eras, the reader of this book can understand how the Waqf contributed to providing the necessary material resources for educating students, supporting scholars, maintaining libraries, and funding study circles (Halqas) and mosques. This reflects the integration of the religious, social, and educational dimensions of the Waqf within Islamic society.

Furthermore, the material aims to shed light on endowed libraries and scientific manuscripts, and their role in preserving the Islamic scientific heritage and transmitting it to subsequent generations. It also seeks to highlight the cumulative impact of the Waqf in establishing Al-Madinah Al-Mu-nawwarah as a prominent scholarly center that attracts scholars and students from across the Islamic world. Through the analysis of the historical examples and practical endowment deeds cited by the researcher, it becomes evident that the Waqf contributed to broadening the scope of

Islamic endowments (Waqf) and their impact on scientific life, with a focus on Al-Medina Al-Mu-nawwarah in its historical, scientific, and educational context. Among her published works is "The Impact of Islamic Endowment (Waqf) on Scholarly Life in Al-Madinah Al-Mu-nawwarah," published by Al-Madinah Al-Mu-nawwarah Research and Studies Center, in Kingdom of Saudi Arabia in 1424Ah-2003CE. It is considered one of her most prominent works and addresses the contribution of Waqf to supporting education and knowledge in Al-Madinah Al-Mu-nawwarah, as well as the Scholars and Teachers Endowments in Al-Madinah Al-Mu-nawwarah. It is a historical study that highlights the status of endowments in supporting scholars and education in past eras. She also has publications in other related topics under her name, including: «Endowed Libraries in Al-Madinah Al-Mu-nawwarah during the Saudi and Ottoman Eras,» and «Problems/issues of Parallel Education at Taibah University from the Female Students' Perspective.» These works demonstrate the extension of her interest to issues of education and research in higher education institutions.

The General Objective of the Scholarly Material:

The scholarly material of the book aims to study the contribution of the Islamic endowment (Waqf) to supporting the scholarly life in Al-Madinah Al-Mu-nawwarah throughout the ages, with a focus on its historical, social, and educational dimensions, and on how the Waqf had an impact on the sustainability of knowledge movement and the knowledge dissemination, in addition to preserving the cultural and intellectual heritage of Al-Madinah Al-Mu-nawwarah.

The Impact of Islamic Endowment (Waqf) on Scholarly Life in Al-Madinah Al-Mu-nawwarah

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