

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

— *The* —
KING ABDULLAH II
IBN AL-HUSSEIN WAQF
— *for the* —
INTEGRAL CHAIR
— *for the study of Imam* —
AL-GHAZALI'S
— *Work at the Holy* —
AL-AQSA MOSQUE
— *and* —
AL-QUDS UNIVERSITY



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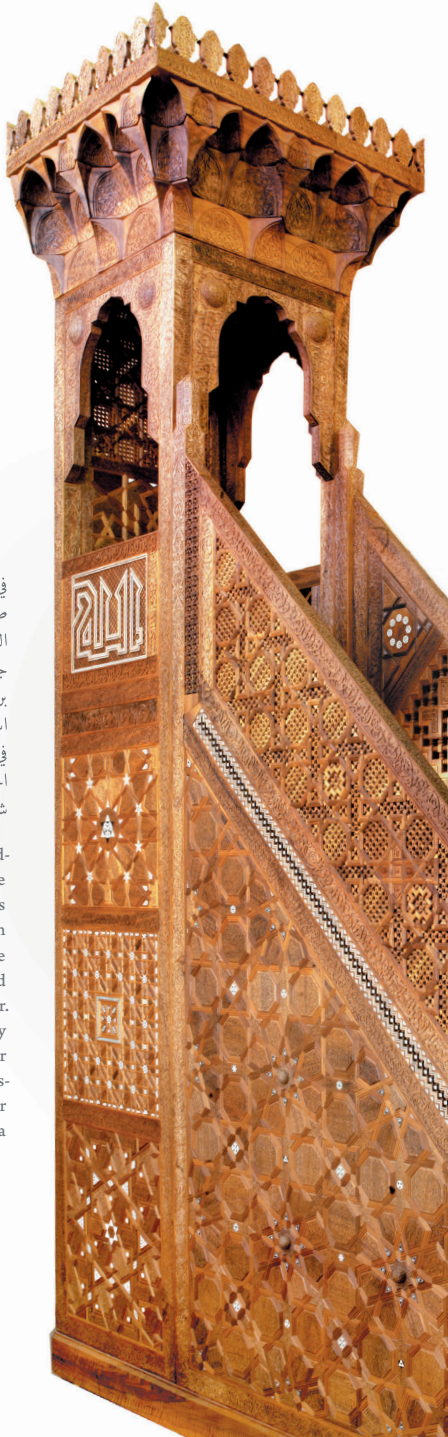
Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far Distant Place of Worship, the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.

Al-Isra', 17:1



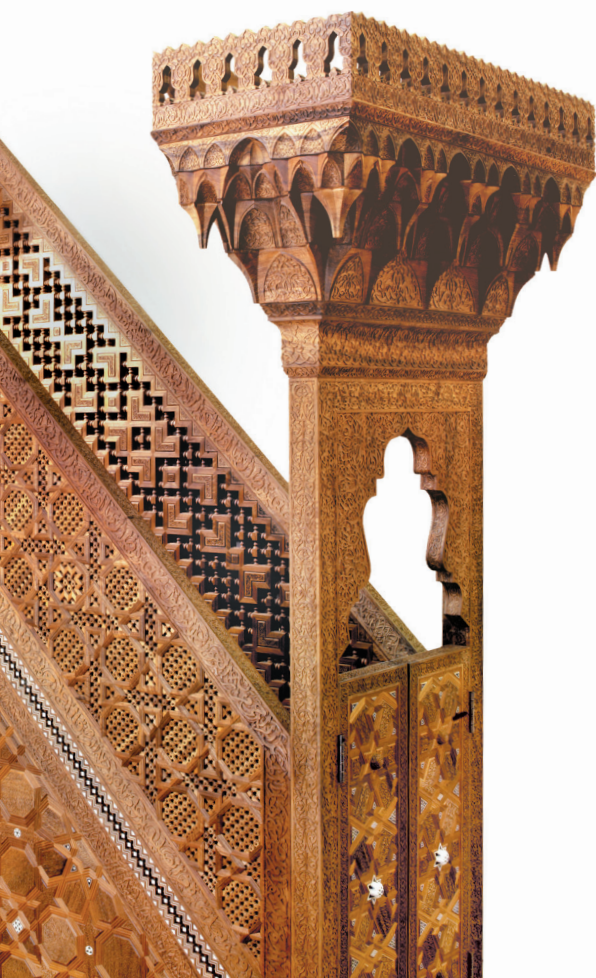
في عام ١٩٦٩ قام حريق متعمد بتدمير منبر صلاح الدين الأيوبي والذي كان موجوداً في المسجد الأقصى منذ ٨٠٠ سنة. وأصدر جلالة المغفور له بإذن الله الملك حسين بن طلال أمراً ملكياً بإعادة بناء المنبر. استغرق المشروع سنوات عديدة وأكمل في عهد جلالة الملك عبد الله الثاني ابن الحسين في عام ٢٠٠٦. واليوم يقف المنبر شاهداً في المسجد الأقصى كما كان سابقاً.

The original Minbar of Salahud-dine Al-Ayyoubi stood in the Al-Aqsa Mosque for 800 years before it was destroyed by arson in 1969. His Majesty the late King Hussein ibn Talal ordered a reconstruction of the Minbar. The intricate project took many years and was completed under HM King Abdullah II ibn Al-Hussein in 2006. Today the Minbar stands once again in the Al-Aqsa Mosque.



*In Honour of the 50th Birthday of
HM King Abdullah II ibn Al-Hussein*

The
KING ABDULLAH II
IBN AL-HUSSEIN WAQE
for the
INTEGRAL CHAIR
for the study of Imam
AL-GHAZALI'S
Work at the Holy
AL-AQSA MOSQUE
and
AL-QUDS UNIVERSITY





In Honour

— *of the* —

50th Birthday

— *of* —

HM King Abdullah II

ibn Al-Hussein

— *on* —

January 30, 2012





His Majesty King Abdullah II ibn Al-Hussein

Introduction

Imam al-Ghazali is arguably the most influential Muslim after the Prophet Muhammad ﷺ and the Four Rightly-Guided Caliphs. He was a theologian, jurist, philosopher and mystic whose work left an indelible mark on Islamic civilization. Known as *Hujjatul Islam* (the 'Proof of Islam'), al-Ghazali was a polymath and a prolific author. There are 457 works that are attributed to his pen¹ but his magnum opus is the *Ihya 'Ulum al-Din* ('The Revival of Religious Sciences'), one of the most widely-read books in Islam. Al-Ghazali is also known for his *Al-Risalah al-Ma'qdisiyah* ('The Jerusalem Epistle'), which he wrote in Jerusalem, a city with which he had a profound connection. It was in Jerusalem that al-Ghazali undertook his famed *khalwah* ('seclusion') and where he had the most fruitful period of his life, writing and teaching in the Holy al-Aqsa Mosque, a venerable and time-honoured tradition that the King Abdullah II Waqf for the Integral Chair for the Study of Imam al-Ghazali's Work hopes to continue.

The Integral Chair for the Study of Imam al-Ghazali's Work will be established in Jerusalem at the Holy al-Aqsa Mosque, one of Islam's three holiest sites, and al-Quds University. The Chair will enjoy full independent administration and will be the sole party in charge of selecting students, offering scholarships and awarding the King Abdullah II ibn al-Hussein Prize for the Study of Imam al-Ghazali's Scholarly Legacy. The position will be filled by an accomplished scholar who will meet stringent requirements; chief among them being fluency in both Arabic and English.

Hujjatul Islam al-Imam al-Ghazali

*Abu Hamed Muhammad bin Muhammad bin Muhammad
al-Ghazali al-Tusi*

(450-505 AH / 1058-1111 CE)

Imam al-Ghazali was a theologian, jurist, philosopher and leading Sufi whose work left an indelible mark on Islamic civilization. Al-Ghazali was born, and died, in Tus; one of the cities of Khorasan. He left Tus for Nishapur, where he became the student of Imam al-Haramayn, Abdul Malek bin Abdullah al-Juwayni, who

¹ Dr. Abdul Rahman al-Badawi counted 457 books and dissertations attributed to al-Ghazali; some of which are of doubtful attribution and some of which are erroneously attributed to him. Dr. al-Badawi has also identified the location of al-Ghazali's manuscripts in libraries all over the world. See: *Al-Ghazali's Publications*, 2nd Ed., Kuwait, Publications Agency, 1977.

taught him jurisprudence, *usul* (foundations of religion), *mantiq* (logic), and *kalam* (theology). In 484 AH, al-Ghazali moved to Baghdad where he taught at the Nithamiyah School, one of the largest and most prestigious centres of learning and study in the Islamic East. There his lessons on philosophy and *kalam* were attended by hundreds of sheikhs and scholars.

Although he had reached the highest position possible for a scholar of Islam, al-Ghazali found that his quest for knowledge was still not satisfied. Above all, his need for a deeper level of certainty of the truths of religion forced him to leave his post and his family, and embark on a journey to find and live the truths that would guarantee him a blissful afterlife. Al-Ghazali travelled to Bilad al-Sham for a ten year period of seclusion and devotion to God and found the inner certainty he had sought (or rather it was given to him by God). He lived in Jerusalem for a while, passed through Baghdad and visited Mecca for Hajj. Eventually he returned to his birthplace of Tus and remained there, dedicated to worship and teaching.

A polymath, Imam al-Ghazali left a wealth of publications on a vast array of subjects including, but not limited to, jurisprudence and its fundamentals, doctrine (*'aqidah*), and Sufism. Countless Muslims have benefitted from reading al-Ghazali's works, the most celebrated of which is *Ihya 'Ulum al-Din* ('The Revival of Religious Sciences'), which he began writing in Jerusalem and finished in Damascus². Other important works are: *Tahafut al-Falasifah* ('The Incoherence of the Philosophers'), *Al-Iqtisad fil I'tiqad* ('Median of Belief'), and *Al-Munqith min al-Dalal* ('Deliverance from Error'):

In due course I entered Damascus, and there I remained for nearly two years with no other occupation than the cultivation of retirement and solitude, together with religious and ascetic exercises, as I busied myself purifying my soul, improving my character and cleansing my heart for the constant recollection of God most high, as I had learnt from my study of mysticism. I used to go into retreat for a period in the mosque of Damascus, going up the minaret of the mosque for the whole day and shutting myself in so as to be alone.

At length I made my way from Damascus to the Holy House (that is, Jerusalem). There I used to enter into the precinct of the Rock every day and shut myself in ...

2 Al-Muntatham by Ibn Al-Jawzi, 17:125.

I continued at this stage for the space of ten years, and during these periods of solitude there were revealed to me things innumerable and unfathomable. This much I shall say about that in order that others may be helped: I learnt with certainty that it is above all the mystics who walk on the road of God; their life is the best life, their method the soundest method, their character the purest character; indeed, were the intellect of the intellectuals and the learning of the learned and the scholarship of the scholars, who are versed in the profundities of revealed truth, brought together in the attempt to improve the life and character of the mystics, they would find no way of doing so; for to the mystics all movement and all rest, whether external or internal, brings illumination from the light of the lamp of prophetic revelation; and behind the light of prophetic revelation there is no other light on the face of the earth from which illumination may be received.

—Imam al-Ghazali

Al-Munqith min al-Dalal ('Deliverance from Error')

A manuscript of Imam Ghazali's *Ihya 'Ulum al-Din*





In the Name of God, the Compassionate, the Merciful

Deed of Endowment **(Hujjat Waqf)**

*The King Abdullah ibn al-Hussein Waqf for the Integral Chair- for
the study of Imam al-Ghazali's Work at the Holy al-Aqsa Mosque
and al-Quds University*

On this day, I, Amman's Shari'ah Court Judge / Authentication Branch, Iyad al-Khataybah went to the Royal Hashemite Court in Amman and held a legal Council attended by His Majesty King Abdullah II ibn al-Hussein. In attendance with His Majesty were His Royal Highness Prince Ghazi bin Muhammad, His Eminence Prof. Dr. Ahmad Muhammad Hlayyel; the Chief Justice of Jordan and Imam of the Royal Hashemite Court, His Excellency Dr. Abdul-Salam al-Abbadi; Minister of Awqaf and Islamic Affairs, His Excellency Mr. Nasser Judeh; Minister of Foreign Affairs and His Excellency Mr. Muhammad al-Ru'ood; Minister of the Interior. As the person legally appointed and delegated by the Royal Aal al-Bayt Institute for Islamic Thought, His Royal Highness Prince Ghazi praised God Almighty and stated that: In seeking nothing other than God's Grace; and due to the belief that we must support our brethren in Jerusalem and its environs; and due to the importance of the land of Isra' for the Muslim Ummah; and in commemoration of Imam al-Ghazali's time in Jerusalem, and in an attempt to revive religious sciences and educational Waqfs, I endow, for all eternity and until God inherits the earth and all that is on it, the amount of two million Jordanian Dinars (2,000,000 JD) as a charitable educational Waqf to study, in Jerusalem and al-Quds University, Imam al-Ghazali and his work. The Waqf will be under the name 'The King Abdullah II ibn al-Hussein Waqf for the Integral Chair for the Study of Imam al-Ghazali's Work in the Holy al-Aqsa Mosque and al-Quds University'. The sum will be deposited in the Arab-Islamic Bank in a charitable investment account. The bank will invest the endowed amount and its returns. The Waqf will be according to the following conditions and provisions:

First: Content of the Waqf:

The Waqf aims to serve Islamic thought and Islamic studies in general through:

1. Establishing at the Holy al-Aqsa Mosque and al-Quds University an integral chair to teach the work and thought of Imam al-Ghazali.
2. Establishing the King Abdullah II ibn al-Hussein Prize for the Study of Imam al-Ghazali's Scholarly Legacy.
3. Offering a number of scholarships at the Holy al-Aqsa Mosque and al-Quds University to study under the al-Ghazali Chair.

Second: The Amount of the Waqf:

The amount endowed to fulfil the purposes of this Waqf is two million (2,000,000) Jordanian Dinars deposited in the Islamic International Arab Bank under charitable account no. (... ..). The bank holding the deposited amount endowed for the Chair and the Prize is committed to investing the amount and its returns.

Third: Conditions for Selecting the Professor of the Integral al-Ghazali Chair:

The Professor of the Integral al-Ghazali Chair has to meet the following conditions:

1. That he be Muslim of the *Ahl al-Sunnah* (Ash'arite, Maturidi) and committed to following one of the four Madhabs (Hanafi, Maliki, Shafi'i and Hanbali).
2. That he observe prayers and be of fair and reputable character.
3. That he be a *hafiz* of the Holy Qur'an.
4. That he be specialized and highly qualified in Islamic Sciences with in-depth knowledge of Imam al-Ghazali, his work and scholarly legacy.
5. That he be fluent in both Arabic and English; reading, writing, and speaking.
6. That he be a PhD holder and a professor or associate professor at an accredited university or universities.
7. Jerusalemites are given priority of appointment, followed by Palestinians, then those hailing from Bilad al-Sham (Jordan, Syria, Lebanon and Iraq). If none can be found from Jerusa-

lem or Palestine, the Board will seek to find someone to fill the al-Ghazali Chair in a diplomatic capacity from Jordan or Palestine.

8. If applicants for the Integral al-Ghazali Chair are found to be of equal qualifications, priority will be given to those who are members of the Royal Aal al-Bayt Institute for Islamic Thought.
9. The Board may reduce the condition of the professor being a Hafiz of the Holy Qur'an to being a Hafiz of six parts (*ajza'*) of the Qur'an.
10. The Board must recommend to the Board of Trustees to dismiss the Professor if he breaches a critical condition of the professorship.

Fourth: The Mutawalli of the Waqf:

Under this Waqf three Boards must be established;

First: a Board of Trustees whose mission is to undertake general supervision of the Waqf. In the case of extraordinary circumstances relating to the existence of the Waqf or anything affecting it legally, the matter will be referred to the Board of Trustees.

Second: an Investment Board, which is a financial board that supervises the investment and the financial development of the Waqf jointly with the General Mutawalli stipulated in the Law of Awqaf and Islamic Affairs under effect.

Third: the Board of the Integral al-Ghazali Chair which will undertake direct scholarly supervision of the Waqf and will issue executive directives regarding the Professorial Chair, the Prize, the scholarships and directives related to the Board of the Integral Chair and the Investment Board in addition to choosing and assessing the Professor who will fill the Chair.

(If attendees add up to over half the number of members, meetings will be considered legally official).

The Board of Trustees will consist of a Chairman and eight members as follows:

HRH Prince Ghazi bin Muhammad (Followed by HRH's eldest son, then his eldest daughter, then his descendents through his male line then his descendents through his female line)	Chairman
HE Minister of Awqaf and Islamic Affairs	Member
HE Chairman of the Board of Trustees of the Royal Aal al-Bayt Institute for Islamic Thought	Member
HE Mufti of the Hashemite Kingdom of Jordan	Member
President of al-Quds University - Palestine	Member
President of W.I.S.E. University	Member
HE Head of the Jerusalem Shari'a Court of Appeals	Member
HE the Imam of the Holy al-Aqsa Mosque	Member
HE the Mufti of Jerusalem	Member

The Financial Board will consist of three members chosen by the Board of Trustees.

The Academic Board of the Integral al-Ghazali Chair and will consist of:

HRH Prince Ghazi bin Muhammad	Chairman
HE Grand Mufti of Egypt Sheikh Ali Juma	Member
HE Sheikh Dr. Muhammad Said Ramadan al-Bouti	Member
HE Sheikh Omar bin Hafeez	Member
HE Sheikh al-Habib al-Jifri	Member
President of al-Quds University	Member
President of W.I.S.E. University	Member

The Board will appoint replacements for members in case of death, incapacitation or recusal.

Fifth: Expenses of the Waqf:

Monies from the Waqf's profits, its investment returns, revenue and donations will be spent on the following:

First: The King Abdullah II Waqf for the Integral Chair for the Study of Imam al-Ghazali's Work at the Holy al-Aqsa Mosque and al-Quds University according to the following conditions:

1. The Professor of the Integral al-Ghazali Chair commits to teaching al-Ghazali's *Ihya' Ulum al-Din* ('The Revival of Religious Sciences') and its abridgements by reading it and teaching it in the Holy al-Aqsa Mosque according to a periodic program approved by the Board of the Integral al-Ghazali Chair.
2. The Professor of the Integral al-Ghazali Chair commits to teaching at al-Quds University one or more subjects that explore the works and teachings of al-Ghazali according to a program approved by al-Quds University.
3. A monthly stipend determined by the Investment Board will be awarded to the Professor of the Integral al-Ghazali Chair. The al-Quds University and the Jerusalem Awqaf Administration undertake the provision of administrative support to the Professor so that he is fully empowered to fulfil his duties.
4. The Professor continues to fill his position as long as he is able to work (and as long as he does not breach any requirements of the Waqf without an excuse for a period of over a year or with an excuse for a period of over four years).
5. The Professor of the Integral al-Ghazali Chair submits a yearly report on the state of the Chair.

Second: Scholarships. Two scholarships are offered to students who have excelled academically, one for a PhD, the other for an MA. The students will be tutored by the Professor of the Integral al-Ghazali Chair (to receive the desired degree from al-Quds University or from a university approved by the Board). They will also be certified to teach al-Ghazali's *Ihya' Ulum al-Din* ('The Revival of Religious Sciences').

No new scholarships are to be offered until scholarship students complete their studies or lose their right to the scholarship. Priority of receiving scholarships is given to Jerusalemites.

Third: The King Abdullah II ibn al-Hussein Prize for the Study of Imam al-Ghazali's Scholarly Legacy:

A prize is awarded every two years to the best study or re-

search paper on Islamic studies related to al-Ghazali and his work. The prize is supervised by the Board of the Integral al-Ghazali Chair which determines the value of the prize and its recipients.

If, for any reason, endowment revenue is interrupted temporarily or permanently, the Chair of the Board of Trustees of the Waqf will determine the party that will be entrusted with the endowment funds.

Sixth: Certification

This Waqf will be certified in Jordanian Shari'ah Courts and its title shall be inscribed on a marble tablet affixed to a hallway in the Holy al-Aqsa Mosque.

Seventh: Accommodation, Insurance & Professor's Needs

The Ministry of Awqaf and Islamic Affairs will ensure that the Professor has suitable accommodation and health insurance. The al-Quds University will fulfill all other needs the Professor may have (except his salary).

Signatories

And so, we hereby register this Waqf; the work of which will be carried out in accordance to the articles recorded herein as of the following date 1 Rabi Awwal 1433AH (24 January 2012 CE).

1. HRH Prince Ghazi bin Muhammad
2. HE the Chief Justice and Imam of the Royal Hashemite Court
3. Amman's Shari'ah Court Judge/Authentication Branch
4. HE The Minister of Awqaf and Islamic Affairs
5. HE The Minister of Foreign Affairs
6. HE The Minister of the Interior
7. Director of the Royal Aal al-Bayt Institute for Islamic Thought
8. Head of the Jerusalem Awqaf Administration
9. President of al-Quds University
10. Chairman of the Board of the Arab Bank



