

He Passed This Way and Left a Legacy

VOLUME TWO

What Remains of You

A Lasting Legacy After Death



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Volume Two

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This book is dedicated as a charitable endowment for the
sake of Allah

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Dedication

To those who miss a face that once filled their home with companionship and still ask: how can I honour them now? To those who taught a child a letter, repaired a road, or placed in a person's hands a means of meeting their needs without asking, then moved on without waiting for people to record their name.

To a father who prayed for his child in their absence; a mother whose upbringing combined mercy and patience; a teacher content for a learner to become independent through what they learnt; and a founder of an endowment who wanted its benefit to remain when its author was gone. To those granted neither wealth nor children, yet with opportunities for supplication, kindness and teaching good that people cannot count.

O Allah, forgive us, our parents and those who preceded us in faith. Reward on our behalf those who taught and helped us. Make what we leave a mercy to Your servants and evidence for us rather than against us. Grant us righteous deeds pleasing to You, hearts not deceived by their own work, and an ending that combines hope in You with sincere preparation to meet You. We kindly ask you to remember us, our parents and everyone who helped in your prayers.

A shared effort. We ask Allah to grant it sincerity and acceptance.

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Introduction

Death closes a door no person can reopen: returning to one's days to choose anew. Yet it does not erase what one has done or end every fruit arising from what one planted. A teacher's voice may fall silent while their knowledge remains in a learner's mind. Parents may depart while their prayers and upbringing remain in a child's conduct. The founder's hand may be absent while someone in need continues to benefit from the endowment. This brings us to the question of this volume: what remains of us when our ability to add a new deed ends?

The Messenger of Allah, peace and blessings be upon him, said: 'When a person dies, their deeds come to an end except for three: continuing charity, knowledge from which benefit is derived, or a righteous child who prays for them.' The hadith speaks of an ending and a continuation, joining them in words that prompt a thoughtful person to consider today and what lies beyond it together. Continuing charity needs someone to establish its cause; beneficial knowledge needs learning, trustworthiness and transmission; and a righteous child needs mercy, attentive care and supplication. All remain dependent upon Allah's enabling grace and acceptance.¹

This does not require every Muslim to have a building bearing their name, a book filling libraries, or many

¹ Muslim, al-Sahih, Book of Bequests, chapter on reward reaching a person after death, hadith 1631. [Source](#).

descendants. A servant's worth before Allah rests on faith and mindfulness of Him. A hidden deed leaving no visible witness may be great in His sight. Revelation's encouragement extends beyond competition for remembrance: to be sincere to Allah, fulfil rights, pursue what benefits, and hope for good to endure without asserting acceptance or rank for ourselves.

This volume traces the fields in which a deed's benefit may remain, then dwells on knowledge, descendants and endowments. It examines waqf in its varied juristic forms and in Muslims' historical experiences. The benefit may be a drink of water, a student's living expenses, a tool shared by people in need, or money whose benefit is developed within its proper rules. It also examines what the living offer the dead through supplication, charity and discharge of rights, and the arrangements people need to make for their wealth, knowledge and responsibilities before departing.

One aspect must not be overlooked: harm may continue just as kindness does. Published falsehood, a withheld right or a practice of injustice handed down between people creates responsibility that a desire for an attractive reputation cannot address. The study of enduring impact is therefore completed by repentance, restitution and correction, and by establishing safeguards against a beneficial means becoming a source of harm.

Part One: When Life Ends but Its Fruit Remains

Chapter One: The Deed That Ends and the Cause That Remains

Death is a personal reality, however many people die around us. A person hears news of the departed, then returns to appointments as though an exception has been written for them. The Qur'an restores perspective: 'Every soul will taste death' [Al 'Imran 3:185]. This truth does not call for abandoning effort, but for directing effort through awareness of its end. Our appointed term gives us no right to postpone duty or neglect what could benefit others after us.

The hadith of the three exceptions makes a precise distinction between an act a person performs and fruit that continues because of what they did. A founder establishes an endowment while alive, and later people benefit from it. A teacher shares knowledge, and others then carry it. Parents strive to raise a child, who later prays for them. Al-Nawawi explained this continuation by the deceased having been a cause in these fields: the child, knowledge left through teaching or authorship, and continuing charity, which he explained as waqf.²

2 Al-Nawawi, al-Minhaj Sharh Sahih Muslim, Book of Bequests, commentary on hadith 1631, chapter on reward reaching a person after death. [Source](#).

Three Distinct Kinds of Continuation

Continuation can be considered from three distinct perspectives. First is the survival of the thing itself: a book on a shelf, a well on land or a registered financial asset. Second is continued benefit: a reader who understands, a thirsty person who drinks, or a return reaching its rightful recipient. Third is Allah's reward, an unseen matter controlled neither by an endowment's administrator nor a project's founder. The object may remain while benefit ceases; its form may disappear while a benefit passed to people remains; and a great impact recorded by Allah may be hidden from us.

It is a mistake for a project founder to regard 'This will last a hundred years' as sufficient. The continuation we hope for requires a sound cause and sound use, a correct intention and lawful action. Repairing an existing resource may be more useful than establishing a new one its owner cannot operate. Teaching one person well may endure more fruitfully than distributing many resources nobody understands.

These distinctions prevent a common misconception: that an endowment's registration certifies acceptance of the deed, or that numerous book downloads establish benefit to every downloader. A document protects a right; a statistic describes an observable activity; acceptance belongs to Allah. We use documents and figures for what they can properly do, while keeping our hearts in supplication and hope.

Continuing Reward Does Not Mean Unlimited Extension of Life

Continuing charity does not mean every beneficial work survives in its physical form until the Day of Resurrection. A well may run dry, a book may be abandoned and a system may change. A promise connected to a continuing cause is understood while that cause remains, and a particular merit established by revelation is affirmed according to its wording. We should not build our message on guarantees we do not possess or tell donors that a particular reward will recur a known number of times until the world's end.

Equally, we do not belittle work whose visible benefit ends after some years. Supporting a family until it becomes stable, teaching a child to read, or operating a machine until it wears out in lawful service are all good deeds whose reward is hoped for. Enduring impact is a praiseworthy aim among the aims of good, not the sole condition for charity's acceptance or substantial benefit.

Other texts describe merits connected with deeds continuing. In Sahih Muslim, Salman, may Allah be pleased with him, narrated concerning the merit of guarding the frontier: 'If he dies, the deeds he used to perform continue to be recorded for him.' This remains within its established religious field and conditions. The designation of frontier guard must not be used to distribute this specific promise across every civic activity

or beneficial profession. A good intention does not justify broadening terms of worship without evidence.³

The reader benefits from this truth by asking two connected questions about their work: is it righteous now, and have I prepared a reasonable means for its continuation? Preoccupation with the second may corrupt the first, leading someone to seize a right to fund an institution or neglect a duty to become known for good. The plan for continuity then loses its foundation, however carefully organised it appears.

Chapter Two: What They Sent Ahead and the Traces They Left

Allah says: ‘We give life to the dead and record what they sent ahead and the traces they left. We have counted everything in a clear record’ [Ya-Sin 36:12]. The verse brings deeds and their traces together, returning both to Allah's knowledge and reckoning. In his commentary, Ibn Kathir discusses the good or evil a person leaves for others to imitate, as well as physical traces and footsteps towards obedience. The verse is too broad to be confined to a memorial or a large institution.⁴

3 Muslim, al-Sahih, Book of Governance, chapter on the merit of guarding the frontier in Allah's cause, hadith 1913. [Source.](#)

4 Ibn Kathir, Tafsir al-Qur'an al-'Azim, commentary on Ya-Sin 36:12, concerning deeds, traces and footsteps. No specific occasion of revelation is asserted here. [Source.](#)

In Sahih Muslim, the Prophet, peace and blessings be upon him, told Banu Salimah, who wished to move closer to the mosque: ‘Remain in your homes; your footsteps are recorded.’ Walking that might appear to others to be ordinary travel was a recorded deed. This trains the eye to recognise the value of daily obedience. Not every impact requires a historical record to be known, and not everything absent from society's memory is absent from the record that leaves out neither small nor great.⁵

Being Followed Is a Trust Beyond the Moment

Deeds extend because people learn from one another. Someone opens a door to charity and others follow; a teacher corrects a method and students carry it forward; an employee establishes a practice of trustworthiness and colleagues imitate it. The hadith ‘Whoever calls to guidance’ explains that the caller receives rewards like those of their followers without diminishing the followers’ rewards. Alongside it stands the warning against calling to misguidance.⁶

The purpose is not to calculate specific rewards for people, but to understand the weight of calling, teaching and example. Opening a cause of good does not cancel the merit of those who pursue it or give its initiator exclusive

5 Muslim, al-Sahih, Book of Mosques, hadith 665, the account of Banu Salimah narrated by Jabir, may Allah be pleased with him. [Source](#).

6 Muslim, al-Sahih, Book of Knowledge, hadith 2674, narrated by Abu Hurayrah, may Allah be pleased with him. [Source](#).

ownership. If someone teaches a young person a trade and the learner surpasses them, that growth is no loss to the teacher. A sound intention is indicated by rejoicing in the independence of those one has helped, rather than making their continuing dependence a condition of continued giving.

Many people may share in an impact: an author, reviewer, funder, teacher and reader who conveys what they understood. Allah's bounty is not too narrow for this participation, and it need not be reduced to the person whose name appears on a cover. Participation does not, however, excuse failure to verify. A funder who knows that material is corrupt cannot hide behind not having written it, and a distributor who discovers its error cannot plead that they are only a small link in the chain.

What Makes a Precedent Good?

The hadith 'Whoever introduces a good practice in Islam' arose when people in evident need arrived, the Prophet, peace and blessings be upon him, urged charity, and a man of the Ansar took the initiative, followed by others. The initiative was towards an established good, not inventing an act of worship. Methods of collecting charity, facilitating education and serving people in need may therefore develop while remaining governed by a lawful foundation, without attributing every administrative method to a specifically prescribed Sunnah of worship.⁷

⁷ Muslim, al-Sahih, Book of Zakat, hadith 1017, narrated by Jarir, may Allah be pleased with him. The wording

This understanding both opens and safeguards creativity. Organising the lending of work tools is not a religious innovation merely because the early generations did not use an electronic booking system. Conversely, assigning a particular number of days or a form of worship a promised reward without evidence does not become lawful because it supports a charitable campaign. Means follow their own rulings and benefits; worship is received from revelation.

A role model's message must correspond to practice. Someone who advocates poor people's rights but humiliates them when distributing assistance teaches a lesson contradicting the speech. Someone who proclaims protection of an endowment but uses its property for private purposes without entitlement makes that conduct a precedent later people invoke. Some harmful practices begin as small exceptions repeated by those in authority until they become customary.

Being unable to leave an extensive field of benefit is no excuse for opening a door to harm. The most significant repair a person can make today may be stopping a family practice of injustice, deleting a published fabrication, or apologising to those they taught to despise others. Repairing the path to good includes removing what we ourselves placed in the way.

concerns taking the initiative in charity. [Source](#).

Chapter Three: Honourable Remembrance and the Test of Wanting to Be Remembered

Ibrahim, peace be upon him, prayed: 'Grant me an honourable mention among later generations' [al-Shu'ara' 26:84]. Al-Tabari explained this as good remembrance and praise among those who come afterwards. Good remembrance is not blameworthy in itself when connected with truth and righteousness, sought as a blessing from one's Lord, and not turned into an object of devotion that drives pretence or pursuit of status at truth's expense.⁸

An upright heart distinguishes liking to be remembered well from working to purchase people's remembrance. Someone may publish knowledge under their name to preserve attribution and take responsibility; people may know an endowment's founder and follow their example; and an institution may need truthful information about its supporters. These interests do not permit exaggerating one's biography or turning beneficiaries into permanent witnesses to one's generosity.

A Name in the Service of Truth

Recording a name can help in a document protecting an endowment, a book preventing plagiarism, or an announcement inviting capable people to participate.

⁸ Al-Tabari, Jami' al-Bayan, commentary on al-Shu'ara' 26:84. The reference here is to his explanation of lisan sidq as good remembrance and praise. [Source](#).

Privacy may instead be better for the heart and more protective of a recipient. No single rule fits every circumstance. The work, its purpose and potential harm from disclosure or concealment must be considered. Where the two are otherwise equal, struggling against the desire for praise remains necessary for anyone doing good.

Among the gravest slips is imagining that public need certifies one's inner innocence. The hadith about the first people to be judged includes a learned reciter and a donor who sought the praise for which they acted. The outward deed is great, but the intention exposes its author to ruin. Sincerity is therefore not an opening decoration for an endowment project. It is a question that returns as the project expands and praise increases.⁹

Signs requiring review include a founder becoming angry when the idea succeeds under someone else's name, rejecting a useful change because they did not propose it, or accepting a misleading account of achievement because it enhances their status. These signs do not allow us to judge their heart, but they offer the person an opportunity to ask honestly: which pains me more, the loss of benefit or the absence of my name?

9 Muslim, al-Sahih, Book of Governance, hadith 1905, narrated by Abu Hurayrah, may Allah be pleased with him, concerning the first people to be judged. The relevant passage is retold without additional details. [Source](#).

Unobtrusive Work Has a Place in Building the Community

Muslim narrated that the Prophet, peace and blessings be upon him, said: ‘Allah loves the servant who is mindful of Him, content and unobtrusive.’ Scholars have explained the richness mentioned here as richness of the soul. The hadith does not call for abandoning rights or individually required teaching and advice. It restores recognition to someone known by Allah even if unknown to public platforms, and to good that reaches its recipient without noise.¹⁰

It is unjust to describe the life of everyone who leaves no institution as equivalent to their death. They may have honoured their mother, restrained their harm, practised their trade honestly, borne illness patiently, maintained prayer and fed their dependants. Such a life has meaning before its Lord. Encouraging greater good does not require demolishing existing good. Education that despises hidden deeds may push people towards display rather than kindness.

This mercy includes those who never married or had children, whose money is limited or whose health is weak. The hadith's three exceptions do not reduce everyone to one path or imply that lacking children removes hope of continuing reward. More fundamentally, it does not

10 Muslim, al-Sahih, Book of Asceticism and Softening the Heart, hadith 2965, narrated by Sa'd ibn Abi Waqqas, may Allah be pleased with him. [Source](#).

confine all Allah's bounty to enduring impact. The servant is commanded according to ability, and their Lord does not wrong them by an atom's weight.

If honourable remembrance remains for you, praise Allah. If your name is hidden, do not use obscurity as a reason to stop working. What you need at the end is to have been sincere along the path, not to have succeeded single-handedly in writing the account people will tell about you.

Chapter Four: Ordering Duties Before Building a Legacy

When the Prophet, peace and blessings be upon him, visited Sa'd ibn Abi Waqqas, may Allah be pleased with him, during his illness, Sa'd asked about bequeathing his wealth. He did not permit all of it or half, and said of one-third: 'And one-third is much.' He explained that leaving heirs well provided for is better than leaving them dependent, asking people for help. The hadith also mentions spending, even the morsel a man raises to his wife's mouth. In one scene, thought for life after death is joined to the household's rights during life and after one's passing.¹¹

This balance is foundational to understanding legacy. Those whose maintenance is obligatory must not become fuel for a benefactor's public image, nor may a bequest

11 Al-Bukhari, al-Sahih, Book of Bequests, chapter on leaving heirs well provided for being better than leaving them to ask others, hadith 2742. [Source.](#)

turn into a project to impoverish the family in the name of asceticism. In particular circumstances, preserving the family home, repaying debt and teaching children what they need may take priority over establishing a new endowment. Ordering good properly is no less important than choosing its name.

Not All Wealth Is Surplus

A person needs to distinguish what they truly own from property held in trust or jointly owned. They cannot endow a partner's share, an orphan's property under their guardianship, or money subject to another's binding right as though it were an unrestricted donation. Spouses' funds, business assets or an undivided inheritance may become mixed. Putting matters right begins with separating and documenting them before inviting everyone to relinquish rights.

Family members' silence in an intimidating gathering does not establish consent. Someone seeking a voluntary donation should obtain the owner's agreement when they can refuse without harm, allowing time to understand and ask questions. Sometimes delaying establishment until ownership is clear serves the legacy better than a grand beginning surrounded by disputes.

Spending while healthy has rulings that differ from a bequest taking effect after death and from transactions during a terminal illness. These fields cannot be reduced to 'only one-third of the wealth' for every donation, or 'it is my money and I can do whatever I want' while

disregarding debts, maintenance or rights. The distinctions will be developed in the discussions of endowments and bequests.

Continuity in Obedience Does Not Mean Exhausting Oneself

Someone who ties life's value to the amount accomplished each day may exhaust themselves and then stop. Salman affirmed the rights of the Lord, the self and the family to Abu al-Darda', may Allah be pleased with them both, and the Prophet, peace and blessings be upon him, approved. Rights are not ordered by emotion alone. Work that consumes necessary sleep or obligatory care is not an example to imitate merely because it is charitable.¹²

In discussing the best worship, Ibn al-Qayyim explains that attending to the demands of the time and circumstances is more precise than unconditionally preferring one kind. At one moment, an urgently distressed person's right may take priority over an optional lesson. Obligatory prayer at its due time takes priority over an administrative meeting. Learning the ruling before concluding an endowment takes priority over launching it quickly. Organising time well is part of worshipping well.¹³

12 Al-Bukhari, al-Sahih, Book of Fasting, hadith 1968, narrated by Abu Juhayfah, may Allah be pleased with him, concerning Salman and Abu al-Darda'. The words are Salman's and were approved by the Prophet, peace and blessings be upon him, when he said: 'Salman has spoken the truth.' Source.

13 Ibn al-Qayyim, Madarij al-Salikin, vol. 1, section on differing views among those at the station of 'You alone we

This does not mean endless hesitation. Someone who knows a lawful field they can undertake and has fulfilled their obligations should begin without waiting for imagined perfection. They can start small, learn while working and make corrections. The difference between prudence and procrastination is that prudence removes a specific obstacle and proceeds, while procrastination invents a new obstacle whenever the previous one disappears.

An enduring legacy is prepared now through actions that appear unceremonial: a clear debt record, a lesson a learner understands, an honest agreement, a replacement person responsible, and an apology that removes a dispute. These may be the stones supporting a great building. Neglecting them may cause it to collapse when people need it.

worship' concerning the best worship. His presentation of the view that benefit extending to others is always superior is distinguished from his own preference for considering the requirements of the time and circumstances. Source.

Part Two: Knowledge That Reaches Those After You

Chapter Five: What Is Knowledge from Which Benefit Is Derived?

The hadith does not say abundant knowledge or famous knowledge, but 'knowledge from which benefit is derived'. This description directs attention to the fruit and prevents collecting information from becoming an end detached from truth and action. Someone may memorise many subjects without knowing how to guide through them, while another teaches a person a necessary matter of worship that benefits them throughout life. Abundance joined with correctness and benefit is a blessing, but abundance alone does not establish impact.¹⁴

A Muslim first needs knowledge that sets right their faith, worship and the dealings they enter. In al-Risalah, al-Shafi'i distinguished general knowledge that an adult Muslim may not remain ignorant of from knowledge whose details every individual is not required to encompass. Two needs thus become clear: basic obligatory knowledge must reach people, and the community must develop sufficient expertise to carry the disciplines' details and answer new questions.¹⁵

14 Muslim, al-Sahih, Book of Bequests, chapter on reward reaching a person after death, hadith 1631. [Source](#).

15 Al-Shafi'i, al-Risalah, chapter on knowledge, distinguishing general knowledge from what fulfils

From Knowing the Ruling to Acting Well

A teacher should ask whether the learner has left with accurate information they can use. Memorising a chapter's name does not replace understanding its issue, nor does knowing evidence replace applying it correctly. Teaching purification requires explaining what makes it valid; teaching financial trustworthiness requires examples close to the audience's lives. Good simplification preserves a ruling's boundaries. Simplification that omits qualifications may turn knowledge into an easily circulated mistake.

Beneficial knowledge is not confined to Islamic disciplines alone. In *al-Majmu'*, al-Nawawi discussed sciences needed for people's welfare, mentioning medicine, arithmetic and what fulfils collective sufficiency. He also considered necessary trades and disagreement about classifying them as collective obligations. Ibn Taymiyyah explained that people's need for a craft may make learning and practising it obligatory for those through whom sufficiency is achieved. Knowledge that protects life or property or facilitates a lawful livelihood serves recognised interests,

collective sufficiency. Source.

and its possessor is rewarded for kindness and a sound intention.¹⁶¹⁷

This breadth does not equate disciplines in merit or make every piece of content labelled knowledge beneficial. Harmful information, teaching deception, unlawful production and misleading publicity do not become continuing charity because many people use them for immediate gains. Professional knowledge requiring qualification and authorisation should not be delivered by an unqualified person under the description of kindness overriding safety rules.

The Beneficiary's Need Shapes the Teaching

Teaching suited to a family provider working long hours differs from teaching suited to a full-time student. A learner may need to hear the text, use larger print, receive simpler language or see an example from their trade. These differences do not compromise knowledge; they attend to its delivery. The mistake is making difficulty of access a test of the person's worthiness. Someone unable to read a long book may understand a correct explanation in a short meeting.

16 Al-Nawawi, al-Majmu' Sharh al-Muhadhdhab, introduction, chapter on the categories of Islamic knowledge, second category: collective obligation. He reports disagreement concerning trades and favours their being a collective obligation. This passage therefore does not establish a consensus on them. [Source](#).

17 Ibn Taymiyyah, Majmu' al-Fatawa, vol. 29, pp. 194–195 according to the online text's pagination; discussion of trades, the need for them and fair remuneration. [Source](#).

Part of the benefit is knowing the limits of what has been learnt. An initial first-aid lesson does not make someone a doctor. A short fiqh course does not qualify them to issue rulings on novel cases. Reading a book in translation does not remove the need to understand its context. Teaching the words 'I do not know, and I will ask someone who does' is part of passing on knowledge because it protects against false inflation.

A scholar may leave an impact by referring a questioner elsewhere. The purpose is for truth to reach them, not for every benefit to pass through one person. When students regularly see their teacher distinguish their specialism from other fields, they carry this trustworthiness with them. The teacher has then passed on a scholarly character that guards the information they transmitted.

Chapter Six: From a Written Page to a School That Preserves Knowledge

The account of copying the Qur'anic manuscripts during 'Uthman's caliphate, may Allah be pleased with him, shows responsibility for preserving the source and establishing a common reference when disagreement was feared. 'Uthman sent to Hafsa for the sheets and assigned a group of Companions to copy them into codices. He then returned the sheets and sent the copies to different regions. Al-Bukhari narrates the account from Anas, may

Allah be pleased with him, including the names of those assigned and the reference they followed.¹⁸

No contemporary human project resembles this collection of Qur'anic codices in its rank and distinctive character. Nor can it justify taking action concerning people's sources without right. Nevertheless, the report contains evident lessons for preserving knowledge: an authoritative source, shared responsibility, qualified people, copies reaching those who need them, and protection from disagreement that undermines the purpose. These lessons are taken within their proper scope, without turning the incident into a detailed technical plan absent from the report.

A Book's Survival Requires a Human Chain

Today we see al-Muwatta', al-Risalah and the two Sahih collections, and read their authors' names without always recalling the many links that helped them reach us: those who received and transmitted, compared and copied, preserved originals and explained difficulties. Surviving books establish the value of authorship. They do not permit invented stories about their authors' intentions or treating every printed edition as equally attributable to them. Attributing a book is one matter; establishing the correct reading of a passage is another.

18 Al-Bukhari, al-Sahih, Book of the Virtues of the Qur'an, chapter on collecting the Qur'an, hadith 4987, the account of copying codices during 'Uthman's caliphate, may Allah be pleased with him. [Source](#).

Knowledge may change along the way when people do not preserve it well. A copy adds a word, a transmitter omits a qualification, or a publisher supplies a heading that redirects the meaning. Attention to the book's name, chapter and exact wording therefore protects its legacy. Someone unable to author a work may help by checking a collation, indexing or presenting a clear text, provided they understand the limits of the task.

The history of fiqh shows why levels of transmission must be distinguished. Al-Shafi'i's words in his book are not equivalent to a later researcher's summary of his school. Ibn al-Qasim's transmission from Malik should be identified as a report from him. Narrations from Ahmad may differ, and Hanafi works distinguish Abu Hanifah's view from those of his two leading companions. Clearly presented precision does not burden readers; it protects them from building a legacy on an imagined consensus or inadequately established attribution.

Continuing Teaching Protects the Book

A person with funds may become occupied with printing thousands of copies without asking whether readers need the book, whether its edition is accurate, or whether anyone will help them understand it. A good book is an important foundation, but distribution may need accompanying lessons, a guide or selection of an appropriate level. When resources are limited, supporting a learning circle that carefully studies one book may be more useful than accumulating copies nobody opens.

A fine witness to sustained teaching is al-Bukhari's narration on the merit of learning and teaching the Qur'an, including Abu 'Abd al-Rahman al-Sulami's teaching and the hadith that motivated him to sit and teach. His impact is connected to repeated action rather than a passing occasion. Al-Sulami belonged to the generation of the Successors. His account shows the Sunnah moving from something heard to service extending through a person's life and then through those who learnt from him.¹⁹

This lesson also benefits someone with professional expertise. A craftsperson's obscure notebook may be useless to anyone unfamiliar with its terms. Teaching an assistant, explaining reasons for choices and reviewing practical errors transfer usable knowledge. Documentation and training complement one another: the former preserves what memory may forget; the latter corrects what a reader may misunderstand.

This work should not wait for old age. Much knowledge has been lost because its possessor imagined another opportunity to organise it. Part of the trust carried by scholars, craftspeople and experienced employees is preserving what may be shared, separating out people's secrets and workplace rights, and preparing someone able to carry it well.

19 Al-Bukhari, al-Sahih, Book of the Virtues of the Qur'an, hadith 5027, including the account of Abu 'Abd al-Rahman al-Sulami's teaching. [Source.](#)

Chapter Seven: The Teacher Who Forms Character Alongside Knowledge

Learners carry more than an abstract meaning. They carry their teacher's manner of questioning, admitting mistakes and treating vulnerable people. A sound book's impact may therefore be corrupted if its teaching circle becomes a school of humiliation or partisanship. Conversely, a teacher's character may open love of knowledge before a student masters its subjects. The Prophet's teaching, peace and blessings be upon him, shows clarity and gentleness together.

Mu'awiyah ibn al-Hakam al-Sulami, may Allah be pleased with him, related what happened when he was still new to learning and spoke during prayer. He then described the Prophet's instruction, saying that he had never seen a better teacher before or afterwards. The Prophet, peace and blessings be upon him, did not rebuke him harshly but explained the nature of prayer. The description of gentleness remained part of the narration that benefited the community, alongside the ruling he learnt.²⁰

Respect for Knowledge Does Not Require Humiliation

Some teachers confuse maintaining order with breaking a learner's spirit. Order establishes a time, a rule and a way to raise an objection. Humiliation makes error a disgrace

20 Muslim, al-Sahih, Book of Mosques, hadith 537, from the account of Mu'awiyah ibn al-Hakam al-Sulami. [Source](#).

that cannot be admitted. Someone afraid to acknowledge error may preserve appearances today, then transmit what they do not understand tomorrow. Harshness thus damages knowledge itself.

Gentleness does not mean treating correct and incorrect answers alike or accepting a false answer to spare its author discomfort. One can say that a ruling is incorrect, explain the evidence and show how to correct it while preserving the learner's dignity. A teacher should distinguish criticism of a statement from judgement of intention. Not every error is stubbornness, and not every question an attack.

Education includes learning the etiquette of legitimate disagreement. Presenting a disputed issue with its scholars, evidence and boundaries protects students from inheriting hostility. When favouring a view, a teacher explains the grounds within their competence, without placing someone who differs through permissible scholarly judgement outside the Sunnah. Definitive matters have their standing and scholarly judgement its scope. Confusing them loses both knowledge and mercy.

Preparing Those Who Will Carry the Trust

Not every learner is ready for a leading role at every stage. Gradual education uses appropriate assignments: reading a text, explaining an issue under supervision, answering a limited question, then broadening with competence. Hastily endorsing students to increase the number carrying the teacher's name harms them and others.

Keeping them perpetually dependent to prevent independence likewise harms the purpose of teaching.

Women asked the Prophet, peace and blessings be upon him, for a day to learn, and he appointed one and taught them. The hadith establishes concern for reaching people whose circumstances obstruct the usual gathering. It does not confine women's learning to one means or one age. Knowledge's enduring impact in homes and communities requires women to find a path preserving their right to learn and teach within Islamic limits.²¹

Care for those who come afterwards includes keeping a clear record of what has been taught and what remains, preparing a colleague familiar with learners and curricula, and providing a process for correcting errors discovered in material after one's passing. These human arrangements change in form but serve the trust of teaching. A book that cannot be corrected after its author's death may turn from a beneficial legacy into a barrier to truth.

A person of knowledge should urge students to return to evidence and deal fairly with those who differ, rather than defend every phrase they ever uttered. The greatest loyalty to a scholar is for people to benefit from what they got right and honour them without making them infallible. The more closely a legacy is attached to truth, the more purely it can continue.

21 Al-Bukhari, al-Sahih, Book of Knowledge, hadith 101.
Source.

Chapter Eight: Digital Knowledge and the Right to Correction

Digital media have opened wide opportunities to spread knowledge while also making error easier to preserve. An author may remove material from a page while copies remain elsewhere. A paragraph may lose its context, or people may circulate audio falsely attributed to the author. Preparing a digital legacy therefore concerns documentation, correction and rights management as well as choosing a useful topic.

A file stored on a device is not enough. Preservation requires an accessible copy under proper authorisation, a readable format, and identification of the material, its edition and its reviewers. Passwords should not appear in a published book or a will available to everyone. Secure access arrangements should protect the owner's privacy and the rights of those who entrusted them with information.

Permissible Publication Does Not Become Waqf Merely by Its Name

An author may make a book available free of charge as kindness whose benefit and reward are hoped for. Describing it as waqf in the juristic sense, however, requires examining the right they own, the form of dedication, its duration and conditions of use, and the adopted ruling on endowing intellectual property rights. In its resolution concerning these rights, the International

Islamic Fiqh Academy permitted forms of endowing usufruct and intellectual property rights, taking account of their legally defined duration. The word ‘open’ alone does not confer all the rulings of waqf.²²

A publisher should specify exactly what is authorised: reading, copying, translation, adaptation, commercial use or some of these. Creators have a right to attribution, and readers have a right not to have an altered version attributed to the original without explanation. If a book contains images or texts licensed from others, its author cannot grant wider permission than they possess.

The purpose of this care is to convey knowledge without injustice. Protecting rights should not be portrayed as hostility to spreading good. Education itself suffers when plagiarism spreads, specialists are coerced into unpaid work, or students' and patients' secrets are published. A person may choose to donate their own right, but not other people's rights.

Continuing Benefit Requires Understanding and Access

Contemporary initiatives show useful possibilities. Kolibri is designed for learning without a continuous internet connection, with resources transferable after downloading

22 International Islamic Fiqh Academy, Resolution 181 (19/7), Endowing Shares, Sukuk, Intellectual Property Rights and Usufruct, 30 April 2009. A resolution of collective scholarly judgement, not a report of consensus among the schools. Resolution. [Source](#).

to settings lacking connectivity. OpenStax presents a model of open educational materials within a nonprofit initiative. The point is to establish the possibility of easier access, not to judge every platform's content suitable for every reader or automatically classify free use as a valid waqf.²³²⁴

Instead of creating a new platform, a specialist may do better by improving an existing resource, translating licensed content, preparing an accurate audio edition or writing an explanation suited to learners. Resources spent duplicating what already suffices may leave an unmet need, such as material readable by assistive software or a vocational guide in a local language.

Correction should have a visible contact point and a known process: receiving a reported error, specialist assessment, issuing a corrected version, and, as far as possible, alerting recipients of the previous edition to consequential errors. Reporters' names need not be published, nor should correction become a lengthy apology that conceals the important information. Readers need to know what changed and why it affects their practice.

23 Learning Equality, About Kolibri, describing the product and its educational functions without continuous internet. Accessed 13 September 2026. [Source.](#)

24 OpenStax, About OpenStax, a nonprofit educational initiative at Rice University. Open resources require observing each item's licence. Accessed 13 September 2026. [Source.](#)

With tools that generate text and audio, publishers of knowledge should not rely on the output's fluency. A system may produce a false attribution, fabricated hadith or summary omitting a qualification. Using a tool for assistance does not transfer responsibility for review to the reader. Whoever publishes under their own or their institution's name remains responsible for verification within their ability and correction when error becomes apparent.

Chapter Nine: Who Cares for Knowledge When Its Author Is Gone?

A scholar's most valuable legacy may be papers whose worth the family does not understand, lessons whose publication permissions and withdrawals are unknown, or a partly completed book. Preserving this legacy begins during life by distinguishing approved material, drafts open to review, and private notes unsuitable for publication. This protects both the author's knowledge and people from certainty about what the author had not settled.

Publishing every paper after death is not loyalty. A phrase may be a research question, a quotation of a view later criticised, or an old position abandoned. Correspondents' private secrets also deserve protection. Where a recognised benefit justifies publishing incomplete material with proper permission, its limits should be stated explicitly. It must not be presented as equivalent to a work its author completed and reviewed.

Choosing a Trustworthy Custodian Is Not Enough Without Enabling Them

Someone selected to preserve scholarly material needs to know its location, have clear permission and access, and receive help with matters beyond their expertise. The trust may be shared: a scholar reviews meaning, an archivist preserves originals, a publisher prepares the edition, and a representative attends to rights-holders. Distributing the work may protect it better than placing everything with a relative unfamiliar with the discipline, however affectionate.

Ownership of physical copies differs from publication rights and responsibility for verifying content. Children may inherit devices and notebooks while rights and contracts still require review, and the author may have granted prior permission that needs interpretation. Affection cannot collapse these distinctions. Nor may a student take possession of a teacher's papers by claiming greater ability than the heirs to serve them.

A useful step is for an author to maintain a short list of works and editions, the state of each work, points needing review, and organisations holding connected rights. It can be updated at a fixed time each year. It need not use complicated technical language; it is enough for the future custodian to understand it.

Do Not Make Continuation Depend on Affection Alone

People may love a scholar yet become occupied after their death, while the collection needs expenditure, maintenance and service. Operational questions should therefore be examined: who pays for preservation, answers correction requests, or has authority to stop a harmful edition? What happens if the supporting body becomes unable to continue? These questions do not diminish reliance on Allah; they concern means He has permitted us to take.

Depositing material in a reliable public repository, or placing copies with more than one qualified organisation, may be more suitable than a standalone website that fails when its subscription expires. Transfer does not remove the need to examine deposit conditions, rights and privacy. Readers need not chase every new technology. They need a clear decision balancing continued access, accurate content and its owners' rights.

Knowledge that remains alive welcomes service from a new generation. It may need a fresh explanation, different examples, an easier index or correction of a typographical error. Such service does not compete with the deceased author; it helps complete the benefit. The distinction safeguarding trust is that readers can tell the author's words from the editor's work, and the original book from a publisher's addition.

Part Three: Righteous Descendants and the Continuation of Mercy

Chapter Ten: Supplication Before a Child's Birth and Throughout Their Life

The prophets' supplications show concern for those who come after them, with righteousness and worship taking priority over numbers and standing. Ibrahim, peace be upon him, said: 'My Lord, make me one who establishes prayer, and from my descendants too. Our Lord, accept my supplication' [Ibrahim 14:40]. He began with himself and asked for his descendants. He did not make others' righteousness a substitute for his own or imagine that his rank removed the need to supplicate.

Zakariyya, peace be upon him, said: 'My Lord, grant me from Yourself good offspring. You are the Hearer of supplication' [Al 'Imran 3:38]. Describing the offspring as good places the believer's hope correctly: people who worship Allah and act righteously, rather than an extended name with which to compete. Asking for children does not diminish those for whom Allah has not decreed them. Praying for a blessing does not make its absence evidence of deficient faith.

Concerning the wife of 'Imran, Allah says: 'When the wife of 'Imran said: My Lord, I have vowed to You what is in my womb, devoted to Your service, so accept it from me. You are the All-Hearing, the All-Knowing' [Al 'Imran 3:35]. She

then mentioned naming Maryam and seeking protection for her and her descendants from Satan. In this context, 'Grant me from Yourself good offspring' is Zakariyya's supplication, while the vow and prayer for Maryam and her descendants belong to the wife of 'Imran. Distinguishing them preserves the story's beauty as it was revealed.

Sincere Purpose Before Designing a Future

These supplications show the heart's attachment to its Lord concerning descendants, and that a child's future is not a closed project designed by parents and imposed on the child. Parents strive for righteousness, teach what is needed and prepare a merciful environment, but they do not control guidance or every event decreed for the child. As their hopes expand, their prayers need to remain joined with humility.

Problems in upbringing may begin when a child carries the burden of compensating for what the parents missed. They demand a scholar, wealthy person or leader because they wanted that for themselves, then call every different permissible choice undutifulness. Hoping for a righteous child does not permit taking over their life. Righteousness has many forms in learning and work, and fulfilling Allah's rights and people's rights remains a deeper measure than office or profession.

Faithfulness to supplication includes allowing the child to see its practical effect at home. Hearing parents ask Allah for truthfulness while seeing lies routinely used to escape

commitments teaches contradiction before the child understands the exhortation. Seeing a father return money miscalculated by a seller, or a mother apologise for a hurtful word, communicates a meaning the child can carry into a future home.

Supplication Does Not Cancel Practical Means

Parents pray, then choose companions and schooling according to their ability, attend to worship, listen to questions and address shortcomings without public humiliation. They may need to learn an unfamiliar way of communicating or seek trustworthy help from people of knowledge and educational experience. This does not conflict with sound reliance on Allah. The One who commanded supplication also prescribed action and gave each means its place.

Do not let anxiety turn supplication into a threat against a child. Praying against them, or telling them that they alone will carry responsibility for their parents' comfort after death, burdens the heart and may alienate them from the meaning we hope to instil. Teach prayer for believers, begin by displaying dutifulness towards those before you, and let the child see loyalty as mutual mercy rather than an emotional debt used for pressure.

All this frees family legacy from a narrow view of the future. We raise a person with their own servitude to Allah and responsibility, hoping that Allah will honour us with good from their supplication and the sound teaching they receive. With this direction, joy in their righteousness

becomes broader than joy in the remembrance or benefit returning to us.

Chapter Eleven: Their Father Was Righteous

In the story of Musa and al-Khidr, peace be upon them, the two men reached a village and asked its people for food, but they refused hospitality. They found a wall about to collapse, and al-Khidr repaired it. The explanation later came: 'As for the wall, it belonged to two orphan boys in the town. Beneath it was a treasure belonging to them, and their father was righteous' [al-Kahf 18:82]. The villagers' failure did not prevent protecting the orphans' right, and their father's absence did not end the care Allah intended for them.

Ibn Kathir cited the verse as evidence that a righteous person's descendants may be protected and share in the blessing of their worship. This fills the heart with hope, but it does not become a contract entitling us to every child's freedom from every trial. Allah's wisdom is broader. The prophets were tested in themselves and their families, and individual events do not permit us to measure parents' righteousness by their children's outcomes.²⁵

25 Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, commentary on al-Kahf 18:82. He discusses the effect of righteousness on descendants and transmits the account of seven forefathers. This number is neither the verse's wording nor an authenticated Prophetic hadith in this passage. Source.

The Extent of What the Story Establishes

What the Qur'anic text establishes with certainty is the father's righteousness, the boys' orphanhood, their treasure beneath the wall, and Allah's mercy in preserving it until they reached maturity. Reports in tafsir specify different numbers of ancestors between them and the righteous man, including an account of seven forefathers. The verse itself contains no such number, and it should not be presented as an authenticated Prophetic hadith or a universal rule.

The educational meaning does not require multiplying unverified details. It is enough for a father to know that his righteousness benefits himself and his family, trust his Lord's mercy after death, and arrange well what is within his control. Society need only recognise that an orphan's right does not disappear with the absence of its defender, and that kindness is not conditional on everyone around the beneficiary deserving thanks.

Preserving a Right Before Its Fruit Appears

The story draws attention to the appropriate time for benefit: the boys reaching maturity and retrieving their treasure. Wealth may be lost if exposed before there is an ability to protect it, just as knowledge may be wasted when handed to someone unable to distinguish its proper use. In ordinary dealings with children's rights, this gives no one knowledge of the unseen or authority to act outside guardianship rulings. It recalls the importance of

preservation, gradual preparation and avoiding premature transfer that destroys a right.

Parents can apply this within their ability by arranging ownership and documents, teaching children gradually, and choosing trustworthy people to protect their interests when needed. Reliance on a relative's righteousness alone may be insufficient if that person does not know their rights and duties. A clear record can spare a trustworthy custodian much suspicion while protecting both them and the children.

The story contains another social lesson: good work may be restoration rather than new construction. An existing wall needed repair and the orphans' right needed protection. Likewise, an endowment today may need a door repaired or maintenance paid for, a family may need a disputed debt clarified, or a library may need an index to rescue its books from neglect. Love of new beginnings should not conceal the value of preservation.

Children Do Not Automatically Inherit Righteousness

The story of Nuh, peace be upon him, and his son prevents treating lineage as sufficient for salvation. Allah's words, 'He is not of your family; indeed, it is an unrighteous deed' [Hud 11:46], involve details of recitation and interpretation presented by al-Baghawi, including the verbal reading meaning 'he acted unrighteously'. The verse alone should not be used to generalise that every child is the father's deed or that every action of a child is

attributed to the father. Individual responsibility is established, alongside reward for a righteous cause and liability for misguidance, each in its proper field.²⁶

This balance reassures parents without making them heedless: they strive without taking possession, pray without guaranteeing results, and examine shortcomings without questioning the righteousness of everyone tested. Maintaining this balance allows family legacy to encompass both mercy and justice.

Chapter Twelve: The Righteous Child and the Supplication That Reaches the Deceased

The hadith of the three exceptions mentions ‘a righteous child who prays for them’. Child includes male and female. The glad tidings are not confined to sons, nor does raising daughters offer a lesser path to enduring good. The Sunnah describes the merit of kindness to daughters, caring for orphans, and working to support widows and people in poverty. Serving families and vulnerable people extends beyond calculations of lineage and wealth.²⁷²⁸

A child's supplication is a bond of mercy after ordinary meetings have ended. They ask forgiveness and mercy for their parents, as the Qur'an commands: ‘Say: My Lord,

26 Al-Baghawi, Ma'alim al-Tanzil, commentary on Hud 11:46, concerning the two readings and interpretation of unrighteous action. [Source](#).

27 Muslim, al-Sahih, Book of Bequests, chapter on reward reaching a person after death, hadith 1631. [Source](#).

28 Al-Bukhari, al-Sahih, Book of Zakat, hadith 1418. [Source](#).

have mercy on them as they raised me when I was small' [al-Isra' 17:24]. Supplication requires neither wealth nor a project. A humble prayer in the middle of the night may be unseen good, open to those with little and those with much.

How Does a Child Learn Loyalty?

A child sees their parents honouring their own parents and learns before receiving an explanation. They hear a grandparent's name accompanied by prayer, see ties maintained with a relative in need, witness a trust returned, and join a simple service suited to them. Not every occasion needs a long lesson. Consistency of example and goodness made understandable in household details may suffice.

The Sunnah's guidance for teaching the young includes the Prophet's words to 'Umar ibn Abi Salamah: 'Boy, mention Allah's name, eat with your right hand, and eat from what is nearest to you.' This is specific teaching linked to action and easy to understand and practise. An educator can draw from this clarity a method for teaching supplication, charity and respect for others' rights: a correct meaning, suitable words and practice within the child's ability.²⁹

Charitable activity should not be a pretext for embarrassing a child or exposing them to danger. Nor should group pressure force them to donate their own

29 Al-Bukhari, al-Sahih, Book of Food, hadith 5376, narrated by 'Umar ibn Abi Salamah, may Allah be pleased with him. [Source](#).

money. They can be invited to participate and taught its merit, with regard for the rulings governing their property and age. Upbringing that preserves the right to ask and understand is more likely to cultivate lasting love of good than a public competition measuring children's generosity by what they give before others.

Children's Deeds After a Parent's Death

Charity on behalf of the deceased is established in the Sunnah. In Sahih Muslim, a man asked about his mother, who died suddenly without making a bequest. He believed she would have given charity had she been able to speak, and asked whether she would receive reward if he gave on her behalf. The Prophet, peace and blessings be upon him, said: 'Yes.' The hadith establishes that charity's reward reaches the deceased without requiring a prior instruction from the mother.³⁰

This allows children to donate their own money or establish a lawful project benefiting people on their parents' behalf. Estate property does not become available for charity merely through the agreement of some children without the other rights-holders. The family's senior member cannot donate minors' shares. If some heirs wish to donate from their own shares after knowing their entitlement, that is a separate transaction requiring valid consent and legal capacity.

30 Muslim, al-Sahih, Book of Zakat, chapter on the reward of charity on behalf of the deceased reaching them, hadith 1004. Source.

The legacy may expand through children maintaining what their parents began: ongoing teaching, an endowment or kinship ties. Loyalty does not require preserving a failed method forever merely because of emotional attachment. Conditions and rights must be protected, and scholars and specialists consulted when a project needs adjustment. Preserving the beneficial purpose takes priority over attachment to a form that neglects beneficiaries' interests.

A daughter should not bear sole responsibility for supplication and care because she is more present at home. Nor should a son automatically be the only funder because his income is higher, without considering his commitments. Family cooperation rests on fairness and ability. One person may contribute money, another time and a third knowledge. No one can calculate their standing before Allah.

Chapter Thirteen: Family Legacy for Those With Children and Those Without

Someone who has waited long for children may read the hadith about a righteous child and feel that a door to good is closed. Allah's bounty, however, is not confined to one blessing, and responsibility follows ability. A person's worth is not diminished by never marrying, having no children or losing their children. Education about legacy should not become a hurtful reminder of these circumstances.

Those given children carry a particular trust; those without them have other opportunities for worship and kindness. They may teach a nephew or niece, care for an orphaned relative, help a young person master a trade or preserve knowledge. We do not classify every such relationship as legally recognised parenthood, since each has its own rulings. Their benefit nevertheless falls within the principles of teaching, cooperation and kindness according to its form.³¹³²

Care Does Not Erase the Recipient's Identity

Caring for an orphan is a great field of good, but it does not permit changing their lineage, erasing their history or treating them as owing unlimited obedience to their carer. They need maintenance, education and security, as well as protection of their name, property and dignity. Care should aim to enable them to manage their life, not keep them dependent so the sponsor can retain a sense of generosity.

Family impact may involve improving the network of care itself: a man relieving his sister who cares for an ill parent, a woman sharing a relative's childcare during study, or a family providing an orphan with a trustworthy person to consult in decisions. These actions benefit people now and may teach recipients to show mercy when they later can.

31 Al-Bukhari, al-Sahih, Book of Manners, hadith 6005. Source.

32 Muslim, al-Sahih, Book of Remembrance and Supplication, hadith 2699. Source.

Concern for impact after death does not make service to a child or patient merely a means to the helper's own interest. The beneficiary is a person with rights, not a tool for increasing an imagined account of rewards. As intention becomes purer, hope for reward joins love of good for the recipient. We respect their decisions and privacy without requiring permanent public gratitude.

When Relationships Within the Home Falter

There may be estrangement between parent and child, conflict between siblings, or old pain between spouses. Announcing a project bearing the family name and requiring everyone to appear in it does not resolve this. Repair begins with whatever truthfulness, apology, fulfilment of rights and listening a person can offer, perhaps with a trustworthy mediator. This book cannot promise reconciliation in every case. It can explain that restoring rights is closer to dutifulness than beautifying an image.

Where violence or threats exist, reconciliation must not force the victim back into danger. Appropriate authorities and qualified people should be involved according to the country and circumstances, preserving safety and rights. Wanting the family together does not cancel justice, and mercy does not mean overlooking continuing harm.

A good legacy includes leaving the family less exposed to disputes: clarifying debts, acting fairly where fairness is required, preventing secrets from becoming weapons after death, and avoiding obscure instructions that allow every

relative to claim entitlement. The greatest inheritance may be clarity that brings peace to those one loves.

Supplication remains an encompassing mercy: for parents, children, teachers, benefactors and believers who preceded us. No special kinship is needed to say: 'Our Lord, forgive us and our brothers and sisters who preceded us in faith' [al-Hashr 59:10]. This breadth supports the meaning of the believing family within the Muslim community: a bond extending beyond one generation and household, through which later people carry good to those before them.

Part Four: Waqf—From Love of Wealth to Enduring Benefit

Chapter Fourteen: 'Umar's Land and Asking Before Acting

'Umar, may Allah be pleased with him, acquired land at Khaybar that was the most precious property he had obtained. He went to consult the Prophet, peace and blessings be upon him, about what to do with it. He said: 'If you wish, retain its principal and give it in charity.' 'Umar dedicated it on the condition that the principal should not be sold, gifted or inherited, assigning its benefit to the poor, relatives, freeing enslaved people, Allah's cause, travellers and guests. He permitted its administrator to eat from it reasonably without using it to accumulate private wealth.³³

The story begins with beloved wealth, then a question, then a formulation preserving the asset and defining its beneficiaries. 'Umar did not rush into an ambiguous decision relying on good intention or leave benefit hostage to the preferences of successors. The report became a broad foundation studied by jurists in the chapters on waqf, its conditions and administration.

33 Al-Bukhari, al-Sahih, Book of Conditions, chapter on conditions in waqf, hadith 2737, narrated by Ibn 'Umar concerning 'Umar's charity at Khaybar. [Source](#).

The Principal and Its Benefit

When an asset itself is donated, the recipient acquires ownership according to the donation's nature. In waqf, an asset or right is dedicated in a manner preserving it for a lawful purpose and making its benefit available under the applicable rulings. The aim is not to freeze every transaction in every circumstance, but to prevent the principal becoming private property traded at will by heirs or administrators. Substitution when an asset becomes unusable, or for a recognised benefit, has rulings and disagreements discussed later.

Productive land offers an accessible illustration: the land remains, yields recur, eligible recipients receive produce, and the asset needs labour and maintenance. Moving to a machine, library or financial asset requires examining how preservation and renewed benefit occur in that form. We neither transfer every detail of land to other assets without consideration nor confine the meaning to agriculture because the first example familiar to us was land.

This gives the well-known juristic definition: retaining the principal and making its benefit available. The wording of al-Bukhari's hadith before us is 'retain its principal and give it in charity'. The juristic definition should not be confused with the narration's exact wording when quoting. In arguing for endowments, al-Shafi'i presented the unifying meaning and established dedicated charity as

a lawful disposition with valid effects, not a pre-Islamic custom being revived.³⁴

What Does a Condition Protect?

A condition protects three parties: the founder against loss of a sound purpose, the beneficiary against appropriation by the powerful, and the administrator against uncertainty about the task. If the founder specifies poor students of knowledge, implementation needs a definition of eligibility and a selection method. If people of a locality are specified, its boundaries must be known. If circumstances change, a recognised route for addressing the change is needed.

Well-designed conditions are not the same as numerous conditions. A founder may impose restrictions so narrow that expenditure becomes impossible after some years, link eligibility to incidental traits unrelated to need, or confine management to one person without a successor. Prudence requires clear, workable conditions connected to the purpose and consistent with their Islamic rulings.

The report also shows that serving an endowment need not be unpaid: its administrator was permitted to eat from it reasonably. Properly regulated compensation supports continuity, while taking wealth without entitlement turns a trust into appropriation. Between neglecting the worker

34 Al-Shafi'i, al-Umm, Book of Endowments, discussion of disagreement concerning dedicated charities. The reference is to al-Shafi'i's evidence and juristic analysis. Source.

and exploiting the endowment lies justice, considering need, custom, conditions and actual work.

'Umar's question before acting teaches anyone wishing to leave wealth for good that knowing donation rulings does not obstruct generosity. It helps generosity reach its purpose. Wealth you have loved deserves care in giving it away, just as you took care in earning it.

Chapter Fifteen: The Charities of the Prophet and Companions and Their Varied Purposes

Al-Bukhari narrated from 'Amr ibn al-Harith, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, left no dirham or dinar at death. The report mentions his white mule, weapons and land dedicated to charity. It establishes land set aside for charity in his life. Because prophets' property has particular rulings, this report alone does not establish a general rule cancelling everyone else's inheritance or recommending leaving families without wealth.³⁵

The Companions' charities reveal varied needs and beneficiaries: land whose yield serves several groups, water used by the public, and beloved wealth directed to relatives. Good was not a single repeated label detached from need, but servitude to Allah expressed through an appropriate disposition.

35 Al-Bukhari, al-Sahih, Book of Bequests, hadith 2739, narrated by 'Amr ibn al-Harith, may Allah be pleased with him. [Source](#).

Abu Talhah and Beloved Wealth

Bayruha' was Abu Talhah's most beloved property, may Allah be pleased with him. When Allah's words were revealed, 'You will not attain righteousness until you spend from what you love' [Al 'Imran 3:92], he offered it as charity, hoping for its goodness and reward stored with Allah. The Prophet, peace and blessings be upon him, directed him towards relatives, and he divided it among his relatives and cousins. The report is in Sahih al-Bukhari, narrated in this passage through Imam Malik.³⁶

The story combines responding to the verse with accepting guidance about recipients. Directing wealth to relatives did not make it less valuable than giving it to distant strangers. Some donors assume that work is great only when it reaches beyond the family, while their relatives may have a more pressing and better-understood need. This remains within permissible charity and donation, distinguished from obligatory maintenance and the rulings of zakat.

Not every charity mentioned in the Prophetic biography must be described as a perpetual waqf with all its conditions. Charity is broader, and identifying the form affects the ruling. The account of Abu Talhah here sufficiently establishes spending beloved wealth and

36 Al-Bukhari, al-Sahih, Book of Zakat, chapter on charity to relatives, hadith 1461, the account of Abu Talhah and Bayruha', through Malik from Ishaq from Anas. [Source](#).

maintaining relatives. We do not add contractual details absent from the cited passage.

'Uthman and Water for the Public

Al-Bukhari relates 'Uthman's appeal to the Prophet's Companions during his siege, may Allah be pleased with him, mentioning the Prophet's statements about the well of Rumah and equipping the army of hardship. They affirmed his account. Al-Bukhari placed it in a chapter concerning someone who endows land or a well and stipulates for themselves water like that available to other Muslims. He also commented on the permissibility of the founder or another person administering the endowment. The foundation of public benefit appears, together with the founder's ability to benefit in an authorised manner without monopolising it.³⁷

This authentic report needs no addition of a contemporary bank-account story or a particular hotel with an asserted financial connection to 'Uthman across centuries unsupported by documents. Assets or organisations may bear his name, but establishing continuity of waqf status and the chain of ownership and administration is a separate historical and documentary question. The

37 Al-Bukhari, al-Sahih, Book of Bequests, chapter on endowing land or a well and stipulating water for oneself like that of other Muslims, no. 2778. He introduces 'Uthman's report with "Abdan said". The chapter also contains al-Bukhari's comment on administration by the founder or others. Source.

Companion's greatness is established; an unverified claim adds no strength to it.

Serving this meaning today includes asking which basic needs rarely find funding for their continuity: safe water with maintenance, an educational resource or a means of reaching treatment. A project may approach the spirit of public benefit even if its material differs from a well. The juristic ruling for each form must be completed through its evidence and conditions.

Participation Before Independence

Every benefactor need not establish a separate endowment. They may contribute to a trustworthy asset, endow something small within an existing service, or restore an earlier endowment. If an independent name becomes the goal, opportunities to combine resources are lost. In a particular case, the better choice joins lawfulness, sound intention and achievable benefit, rather than guaranteeing greater prominence for the donor's name.

These examples teach that beloved wealth can remain beneficial after leaving its owner's hands, that relatives belong within the fields of good, that administration is service regulated by what is reasonable, and that a public benefit may begin with one person's initiative. These foundations support creativity and protect it from becoming detached from people's rights.

Chapter Sixteen: Four Schools and Distinctions That Must Not Be Erased

Juristic discussion of waqf is extensive because its forms affect ownership, benefit, inheritance and authority. Fairness requires identifying common principles and disputed details, and distinguishing an imam's own statement, a student's narration and the formulation of later followers. Readers need not memorise every branch, but should recognise where one answer cannot properly be applied to every case.

At the opening of the Book of Waqf in al-Mabsut, al-Sarakhsi explains that some people thought Abu Hanifah regarded waqf as impermissible. He clarifies that the basic issue concerns its nonbinding character, with the asset remaining the founder's property and its benefit directed to the named recipient. He also discusses other cases connected with bequests and implementation. The book then details the opinions of Abu Yusuf and Muhammad ibn al-Hasan. Reducing all this to a claim that Abu Hanifah rejected every form of endowed charity is incorrect.³⁸

38 Al-Sarakhsi, al-Mabsut, vol. 12, Book of Waqf, especially the opening and discussions of movable endowments, possession and administration. Statements transmitted from Abu Hanifah and his two leading companions report the school's positions; they do not authenticate hadiths mentioned incidentally. Source.

Taking Possession and Becoming Binding

Is declaring an endowment sufficient? Must the asset leave the founder's control or be delivered to its administrator? When does revocation cease to be possible? The formulation and ruling of these questions differ between schools and, sometimes, between narrations. Their consequences appear when a homeowner declares a house endowed without changing its management or documents, or dies before completing the procedures required by the adopted view.

In al-Mudawwanah, questions concerning dedicated property are transmitted through Ibn al-Qasim from Malik. They include dedicating an orchard's fruit to someone for a defined term and what happens if the beneficiary dies while the fruit is at different stages. This shows that usufruct, duration and the timing of entitlement appear in an early legal compilation, with answers changing according to facts. Not every dedication in the tradition can therefore be treated as one perpetual form with identical details.³⁹

In al-Umm, al-Shafi'i addressed objections to endowments, argued for their validity from the Sunnah, and distinguished dispositions effective during health from bequests. A valid waqf is not an evasion of inheritance merely because its asset does not enter the estate. This

39 Sahnun, al-Mudawwanah, Book of Dedicated Property, question of dedicating an orchard's fruit for a term when the beneficiary dies. Ibn al-Qasim's narration from Malik, with accompanying disagreement. [Source](#).

does not justify deliberately harming heirs or disregarding rights attached to the property; those are separate questions requiring their own rulings.⁴⁰

Movable Property and Narrations from Ahmad

In al-Mughni, Ibn Qudamah brings together assets capable of continuing benefit, including real estate, animals, weapons and furnishings. He transmits narrations from Ahmad and then discusses forms of movable property. The report that Khalid retained his armour and equipment for Allah's cause is cited in this field. The point is that a broad range of endowable property has juristic roots; movable endowments are not all modern inventions.⁴¹

When a jurist reports two narrations from an imam, we should not select one and attribute it unconditionally to the school. A later scholar's preference is not a consensus, and a country's adoption of one juristic view does not make it the only ruling scholars have known. This understanding broadens the reader's outlook and prevents using the label Ahl al-Sunnah to erase recognised disagreement among its jurists.

40 Al-Shafi'i, al-Umm, Book of Endowments, discussion of disagreement concerning dedicated charities. The reference is to al-Shafi'i's evidence and juristic analysis. Source.

41 Ibn Qudamah, al-Mughni, Book of Endowments and Gifts, question on the permissibility of endowing what may be sold and used while its substance remains, no. 4428 in the online text. It includes transmission from Ahmad. Source.

How Disagreement Helps the Person Taking Initiative

The benefit is not to move between opinions seeking only unrestricted personal control. It is to present a clear case to the adviser: what is owned, what benefit is intended, who receives it, for how long, how is delivery completed, and within what legal system will the document operate? Once the case is defined, qualified religious and legal advisers can help arrange a procedure preserving the purpose and rights.

A general book maps the questions but does not replace examination of a particular contract. Where countries differ in recognising or registering waqf, readers must not assume that a general wording suffices to transfer ownership and protect property locally. This does not narrow the doors of good. Many lawful forms of charity, lending and participation remain available, and one chooses what is valid and achieves the purpose.

Chapter Seventeen: When Is an Action Waqf, and When Is It Another Kind of Donation?

Someone may say, ‘I have endowed two hours each week’, another, ‘This food is an endowment’, and a third, ‘I donated a device to the hospital’. These statements share an intention to benefit people but do not necessarily describe the same contract. Calling every kindness waqf can confuse ownership, revocation, disposal and liability,

leaving donors and beneficiaries in disagreement when circumstances change.

Giving a person in need food to own and consume is an ordinary donation of the asset itself. Lending a tool that remains yours and is returned at an agreed time is a loan for use. Dedicating a tool to continuing benefit through a valid formulation raises the question of waqf. Donating a right of use for a fixed period is considered under the rulings on usufruct and temporary waqf according to those who permit it, or another contract achieving the purpose.

Direct-Use and Income-Producing Endowments

People may benefit directly from the asset, such as a book they read or equipment they use. Alternatively, the asset may be rented and its yield spent on education or food. In the latter case, the asset need not itself be a school to fund education. It may be a shop conducting permissible business, suitable property or another valid asset. What matters is the soundness of the asset, its investment and the destination of its proceeds, not whether the asset and service have similar names.

These forms call for different administration. A lending endowment needs scheduling, handover and maintenance. An income-producing endowment needs investment management, contracts, accounting and distribution. The founder may not possess the skills for both and should choose a person or organisation according to the task. They may not gamble with

beneficiaries' funds while learning investment for the first time at their expense.

Small Contributions Are Not Lost in the Whole

Joint endowment arrangements, subject to their rulings, allow small contributions to form an asset benefiting people. Contributors should know what the endowment actually acquired and whether their payment bought a share in an asset, supported an establishment fund or covered operating expenditure that will be consumed. Precision protects trust without diminishing the merit of expenditure that is not endowed capital.

It is wrong to promise that a single payment will provide permanent service without explaining costs and risks. It may fund part of a machine, but operation requires staff, electricity and spare parts. Some support may need to be allocated to direct consumption for the benefit to materialise. Truthful explanation is part of the trust of inviting people to good.

In Resolution 181, the International Islamic Fiqh Academy permitted various forms of property and usufruct, distinguished endowing a share itself from endowing money lawfully traded in shares, and mentioned rights and services. This opens consideration of contemporary forms while leaving earlier disagreement in its proper

place and requiring the documentation appropriate to each form.⁴²

Correct Naming Supports Continuity

Work need not become waqf to be beneficial. A short programme addressing an urgent problem may be better served by charity spent now. A defined loan for use may suit someone unable to relinquish ownership, while gifting an asset to someone capable of using it may be better than tying it to a complex system. Choose the contract that properly serves the need, rather than placing every need under one label.

The absence of a waqf institution does not prevent teaching, donation, lending or an individual endowment whose form is valid and can be protected. Each requires organisation suited to the rights and scale of the work.

42 International Islamic Fiqh Academy, Resolution 181 (19/7), Endowing Shares, Sukuk, Intellectual Property Rights and Usufruct, 30 April 2009. A resolution of collective scholarly judgement, not a report of consensus among the schools. Resolution. [Source.](#)

Part Five: The Breadth of Waqf Jurisprudence and Protecting Beneficiaries' Rights

Chapter Eighteen: Endowing Movable Assets, Usufruct and a Defined Term

The word waqf may suggest a large property, yet Ibn Qudamah includes real estate, animals, weapons, furnishings and similar assets whose benefit continues while the thing itself remains. Al-Sarakhsi discusses customary movable endowments, such as books and tools people need, within his account of the school's details and internal disagreement. Restricting waqf to buildings therefore fails to represent the breadth of juristic consideration.⁴³⁴⁴

An enduring asset need not be physically eternal. A book wears out, a machine is consumed through use and an animal dies. The jurist examines an asset capable of recognised benefit and then the rulings governing what

43 Ibn Qudamah, al-Mughni, Book of Endowments and Gifts, question on the permissibility of endowing what may be sold and used while its substance remains, no. 4428 in the online text. It includes transmission from Ahmad. [Source](#).

44 Al-Sarakhsi, al-Mabsut, vol. 12, Book of Waqf, especially the opening and discussions of movable endowments, possession and administration. Statements transmitted from Abu Hanifah and his two leading companions report the school's positions; they do not authenticate hadiths mentioned incidentally. [Source](#).

happens to it. Expected natural deterioration does not render every movable asset unsuitable for waqf, nor does it cancel the duty to preserve it as far as possible.

From a Right in the Asset to a Right in Its Use

A person may own both an asset and its benefit, or possess only a right of use for a particular period. They cannot dispose of ownership they do not possess or grant a term longer than their own right. Dedicating the benefit to good requires considering whether to endow or donate it according to the form and adopted ruling. Beneficiaries must know the limits of what they receive, so they do not rely on housing or a service imagined to be permanent when it ends after months.

Contemporary cases include a qualified provider making educational places or treatment services available for a fixed term, or an owner dedicating use of premises to lawful activity. The International Islamic Fiqh Academy permitted forms of endowing usufruct and services, and temporary endowments. This permission does not make every service contract suitable for waqf without examining ownership, ability to fulfil, uncertainty and conditions.⁴⁵

45 International Islamic Fiqh Academy, Resolution 181 (19/7), Endowing Shares, Sukuk, Intellectual Property Rights and Usufruct, 30 April 2009. A resolution of collective scholarly judgement, not a report of consensus among the schools. Resolution. [Source](#).

A defined duration has roots in the jurisprudence of dedicated property, as shown by al-Mudawwanah's cases concerning fruit dedicated for a term. This differs from requirements of perpetuity in forms recognised by other schools. Readers should therefore be told that temporary waqf is a recognised view in its proper cases, neither the universally agreed form nor categorically impossible.⁴⁶

An Example Showing Why Details Matter

Suppose an apartment owner wants a student in need to benefit for five years. They should clarify whether a named student is to live there throughout the term or whether accommodation is for whoever meets periodically reviewed conditions, who pays utilities and maintenance, and what happens if the need ends or the student moves abroad. Juristic classification may differ between temporary waqf of usufruct, donation of use or another form. Naming does not replace explanation.

If the apartment is jointly owned, one partner cannot bind the others concerning the whole property. They may dedicate their own share or benefit where valid and workable, or agree on a form the partners accept. Nor may they grant a beneficiary a right contradicting a prior valid tenancy. Good that begins by wronging a rights-holder carries a source of conflict within it.

46 Sahnun, al-Mudawwanah, Book of Dedicated Property, question of dedicating an orchard's fruit for a term when the beneficiary dies. Ibn al-Qasim's narration from Malik, with accompanying disagreement. [Source](#).

Maintenance Is Part of Preserving the Asset

Someone endowing equipment does more than purchase it. They consider operating requirements, users' expertise, repair possibilities, spare parts and storage. A simpler device may suit an environment with limited services better than a more expensive machine requiring unavailable support. An asset's price alone does not indicate the good it will deliver.

A book endowment needs an appropriate borrowing process; a tool endowment needs distinctions between ordinary wear and misuse; housing usufruct needs safety and privacy checks. Harsh conditions should not make benefit inaccessible to poor people under the pretext of protecting the asset. Protection must be balanced with the purpose of dedication. Simple recurring care may be more useful than a financial guarantee that excludes the very group the endowment was created to serve.

Chapter Nineteen: Cash Waqf and Preserving Value

Cash waqf raises a question different from land: how is the principal retained when money is spent and replaced? Jurists examined this before modern financial institutions. In Majmu' al-Fatawa, Ibn Taymiyyah discussed endowing things whose benefit requires replacing the particular item. He mentioned the view permitting endowments of dirhams and dinars, trading with them and directing

profit to the intended purpose, and examined differing narrations from Ahmad.⁴⁷

Preserving the principal in this form concerns the funds and their replacements, not the same physical notes or coins in every use. The ruling is not universally agreed throughout the tradition, and citing permissibility does not remove conditions concerning investment, liability and authority. Cash waqf broadens participation while increasing the need for clear accounts distinguishing capital, return and expenditure.

Capital and Return Are Not the Same

When funds are allocated for investment, payments to beneficiaries may come from realised profit rather than an accounting expectation. Assets may lose value or revenue be delayed. A guaranteed distribution should not be announced and then secretly funded from principal intended for preservation. Not every loss is betrayal; it may occur without misconduct or negligence. Concealing loss or neglecting precautions is another matter.

Nominal return may rise while the funds' ability to buy the intended service falls. A qualified manager therefore needs to monitor the cost of the benefit and its commitments within the rules governing investment of

47 Ibn Taymiyyah, *Majmu' al-Fatawa*, vol. 31, pp. 234–240 according to the text's pagination, section on endowing what can only be used by replacing the particular item, concerning dirhams, dinars and analysis of the narrations. Source.

income and principal. This book gives no universal spending or reserve percentage for every country. It varies with the asset, purpose, conditions, prices and risks.

The International Islamic Fiqh Academy has addressed investment of waqf assets and income, permitted cash waqf for benevolent loans and lawful investment, and set out safeguards for principal and beneficiaries' interests. Its resolution supports the need for competence, documentation, appropriate diversification, and avoidance of prohibited fields and high risks. These terms must not be turned into a promise that all losses can be prevented.⁴⁸

A Benevolent Loan Needs Mercy and Organisation

A family or craftsperson may benefit from a benevolent, interest-free loan that is repaid and then benefits another, renewing the money's usefulness in a permissible form. Lending does not suit every person in need. Charity may be more appropriate for someone unable to repay; adding debt in the name of empowerment may increase distress. Assessing capacity requires honest conversation rather than a form asking about income while overlooking essential expenses.

Repayment terms should be clear, any stipulated benefit to the lender constituting *riba* must be prevented, and rulings concerning debtors in hardship observed. The competent body should determine permissible guarantees

48 International Islamic Fiqh Academy, Resolution 140 (15/6), Investment of Waqf Assets, Yields and Income, 11 March 2004. Resolution. [Source](#).

and procedures under Islamic guidance and the legal system, without humiliation or publishing late payers' names to shame them. The purpose is circulating benefit, not making poor people targets of harsh collection campaigns.

A Shared Fund Does Not Erase the Distinct Identity of Its Assets

When endowments are pooled for investment, each one's share, conditions and recipients must be preserved. Funds may share an investment without sharing eligibility: one is for students, another for patients, or each has different reserves and commitments. Management breaches its trust if it merges all accounts merely for convenience.

Someone with limited funds can ask a receiving organisation about the contribution's nature, fees, destination and disclosure process. They need not become a financial expert, but should not surrender the decision to moving images alone. Someone who does not understand a complex structure can choose a clearer field of good. Drawing near to Allah does not require entering arrangements whose risks one does not understand.

Chapter Twenty: Founders' Conditions, Administration and Trustworthiness

The founder dedicates property to a lawful purpose, and the administrator carries responsibility for implementing and preserving it. The administrator is not a new owner substituting personal wishes for the founder's, while the

founder's condition cannot make the forbidden permissible. Fulfilling valid conditions and preserving rights prevents arbitrary changes to recipients. Impossibility, disputes and changing circumstances still require qualified judgement.

People sometimes misunderstand the juristic phrase 'The founder's condition is like the Lawgiver's text'. It does not elevate human words to revelation or make a founder infallible. It is used in legal contexts concerning interpretation of a condition and the obligation to observe it where valid. For general readers, it is clearer to say: a valid condition is preserved within the Shari'ah's limits, and difficulties are addressed through a recognised process, without treating human wording as sacred.⁴⁹

Personal Righteousness and Competence

A candidate for administration may love good yet lack skill in managing money, property or staff. In Sahih Muslim, the Prophet, peace and blessings be upon him, explained to Abu Dharr, may Allah be pleased with him, the weight of authority and its nature as a trust. Declining an unsuitable task does not diminish a person's love of good or worth. Kinship alone is insufficient grounds for entrusting beneficiaries' rights to someone.⁵⁰

49 Ibn Taymiyyah, Majmu' al-Fatawa, vol. 31, pp. 47–49, classifying founders' conditions and explaining comparison of their wording with texts in interpretation, not equating human words with revelation. Source.

50 Muslim, al-Sahih, Book of Governance, hadith 1825. Source.

Administration requires trustworthiness, knowledge, organisational ability and review. These may be combined in one person for a small endowment or distributed among a team for a larger one. If the administrator has an interest in a contract, such as hiring a company they own, disclosure and a process preventing favouritism are needed. Merely declaring themselves trustworthy is insufficient.

The Worker's Right to Remuneration

'Umar's endowment permitted its administrator to eat from it reasonably without accumulating private wealth. This indicates that management and maintenance costs may be necessary for benefit to reach recipients. Not every administrative expense is a blameworthy deduction from poor people's rights. Remuneration is governed by conditions, work, custom and need, while nominal jobs for relatives who perform no work must be prevented.⁵¹

Volunteering also requires clarity. Someone who undertakes a task seeking reward is not assumed to be bound to endless service when time passes. Their voluntary commitment and any work requiring a contract should be defined, while preserving their ability to withdraw and hand over. Unexamined reliance on unpaid work may interrupt the service the founder thought secured.

51 Al-Bukhari, al-Sahih, Book of Conditions, chapter on conditions in waqf, hadith 2737, narrated by Ibn 'Umar concerning 'Umar's charity at Khaybar. [Source](#).

Oversight Preserves Trust

Clear accounts reduce reliance on suspicion. Income, expenditure and the purpose of each payment are recorded; asset documents preserved; claims reviewed; and beneficiaries know how to challenge mistakes. Oversight for a small endowment can be simple and proportionate: an understandable record, a reviewer independent of implementation and a periodic inventory. The aim is not to create an administrative machine consuming the asset's yield.

Oversight does not conflict with thinking well of people. A trustworthy person may err, forget or become unable to continue, and may be followed by someone the founder does not know. A good system protects an honest administrator from accusations they cannot rebut and reveals problems before they expand. Treating every accounting question as an attack on intention leaves trust without a means of verification.

Prudence includes defining succession when an administrator dies, becomes incapable or resigns, and a route for addressing conflicts of interest and disputes. A family gathering may suit consultation but does not alone establish the legal and juristic authority needed to administer. Successors should know the boundaries of their role and when to refer to others.

Chapter Twenty-One: Maintenance and Substitution When Needs Change

One common way to lose an endowment is preserving its name while losing its benefit: a closed building, land the organisation cannot develop, or equipment no longer fit for service, followed by claims that loyalty to the founder prevents considering a solution. At the opposite extreme, some invoke benefit as a pretext to sell the asset and move funds wherever they wish. Both extremes need disciplined jurisprudence.

Ibn Taymiyyah distinguished substitution out of need, such as the asset no longer fulfilling its purpose, from substitution for a greater benefit, such as an alternative more useful to beneficiaries. He mentioned scholarly disagreement. This is a juristic preference with evidence and limits, not open permission for every administrator to sell whatever they dislike. Nor should it be presented as agreed across every school and circumstance.⁵²

Loss of Use Has Different Causes

An asset may be sound while management is poor, making a management change the remedy. A service may be needed but its operating costs unfunded, making operational support preferable to sale. Alternatively, the need may truly have moved or possible use ended,

52 Ibn Taymiyyah, *Majmu' al-Fatawa*, vol. 31, pp. 252–253, answer on replacing vowed or endowed property with something better, distinguishing need from greater benefit and mentioning disagreement. [Source](#).

requiring consideration of substitution or an altered use under the relevant rulings. Diagnosing the cause precedes choosing the solution.

Consider an endowed library few people visit. Its location may be distant or opening hours unsuitable. A mobile lending service, delivery arrangements or coordination with a school may help, while respecting the endowment's conditions. The decision should not begin with selling books because visitor numbers are low, or end with keeping them locked away because the principal is preserved inside a room.

Who Establishes the Benefit?

Benefit requires examinable information: the asset's condition, repair costs, alternative uses, the values of the original and replacement, beneficiaries' rights, and the position of the authorised body. If the buyer is the administrator's relative or partner, independent valuation becomes still more necessary. Benefit is neither a personal feeling nor a price stated by one interested party.

Local rules may require supervisory permission, a judicial ruling or special procedures. These should be completed rather than bypassed because a jurist permits substitution in principle. Permitting a category does not establish that its conditions are met for a particular asset or give every individual authority to act. Decision records should remain available to successors so a recognised benefit does not become a precedent with unknown boundaries.

Preserving the Purpose as the Means Change

A founder may judge that purchasing particular equipment best serves education today, yet the equipment may become unsuitable after some years. Conditions centred on lawful educational benefit, with the asset, its rulings and alternatives in case of failure clearly defined, are more likely to preserve the purpose. Making a company name or device model an unchangeable end may burden the future with an unnecessary restriction.

Flexibility does not mean erasing an endowment's particular character. Income dedicated to poor relatives cannot be redirected to a media campaign because a manager considers it more influential. Funds specified for medical service do not automatically become available for another field. Returning to the founder's purpose requires understanding its valid expression, not rewriting it to suit management's preference.

Good care begins before an endowment ceases to function. Inventories, inspections, user training and appropriate reserves reduce the need for urgent decisions. The public may overlook someone who repaired a water leak or reviewed a contract, but continuing benefit visibly depends on such quiet work.

Chapter Twenty-Two: Beneficiaries Help Us Understand the Benefit

An endowment is established to benefit those lawfully designated by its founder. If administrative convenience

becomes the sole measure, access may close to people unable to complete forms, without a phone or unable to reach an office. Management therefore needs to understand beneficiaries' lives without turning understanding into intrusion.

Questions about needs relevant to eligibility may be appropriate, while demanding the family's entire history or photographs to satisfy supporters' curiosity is not. Data collection should be limited to what is necessary and protected from unauthorised publication. A person in poverty does not lose privacy by requesting a service, and a patient's story does not automatically become marketing material.

Fair Selection

Resources may fall short of demand, requiring a declared criterion suited to the intended purpose: severity of need, an educational opportunity nearing expiry, absence of alternatives, or other factors determined by specialists. The criterion should distinguish equal dignity from differing priority. Selecting a more urgent case does not judge other applicants less worthy as people.

Unsuccessful applicants should be told the reason as far as possible without revealing others' secrets, and have a way to correct their information or challenge an error. The organisation may be unable to meet their need, but can treat them truthfully and refer them elsewhere when it knows a suitable resource. A false promise is harmful, as is a humiliating response.

Did the Intended Benefit Reach People?

Purchasing equipment does not mean it was used; delivering a book does not mean it was understood; awarding a grant does not mean a student could continue. Protecting an endowment requires asking about these distinctions. Listening to an appropriate number of beneficiaries, examining interrupted participation and reviewing complaints offer more than a report counting purchases.

Beneficiaries should not be made responsible for failed design. If lessons coincide with work, transport is costly, or a guarantee is beyond their means, adjusting the method may be preferable to calling them uncommitted. This does not remove their responsibility for truthfulness and agreed commitments. It distributes responsibility fairly between them and the service's designers.

A Service That Does Not Create Dependence

A useful purpose is helping people gain skills, stability or capacity where possible, while retaining care for those who need it permanently. Independence should not be demanded from someone whose health prevents it. Equally, someone capable should not be prevented from becoming self-reliant because remaining a beneficiary improves the institution's figures.

A programme's role in a case may end successfully: a trade has been learnt, a patient recovered, or a family become self-sufficient. The endowment can welcome another

beneficiary while the former remains a respected fellow person rather than publicity material. This transition recalls that money is a means of relieving need, not establishing control in the name of kindness.

The more recipients of the income are respected, the closer management comes to trustworthiness. Waqf is not merely a financial account sustained by regulations. It involves a beneficiary's right, a founder's deed, an administrator's responsibility and cooperation hoped to please Allah and benefit His servants.

Part Six: Muslim Experiences of Preserving Benefit

Chapter Twenty-Three: Beginnings and the Expansion of Organisation in the Umayyad Era

Waqf began during the lives of the Prophet, peace and blessings be upon him, and his Companions, as shown by 'Umar's story and the reports of charities. A later register or judicial office should therefore not be described as the beginning of waqf in Islam. What develops is the organisation of existing assets, their protection, documentation of entitlements and accountability of administrators. This distinction helps us understand later periods without confusing the legislative foundation with administrative development.⁵³

In his biography of Tawbah ibn Namir among accounts of Egyptian judges, al-Kindi relates that the judiciary assumed oversight of endowments during Hisham ibn 'Abd al-Malik's reign. They had previously been in the hands of founders or their executors, and the aim was to preserve charitable resources for poor and needy people against distortion and inheritance. He gives another account connecting their transfer to the register with 118 AH. These are historical reports with transmission routes

53 Al-Bukhari, al-Sahih, Book of Conditions, chapter on conditions in waqf, hadith 2737, narrated by Ibn 'Umar concerning 'Umar's charity at Khaybar. [Source](#).

identified by the author, not Prophetic texts. They do not alone establish an absolute first occurrence across every Muslim land.⁵⁴

What Does Organisation Add?

The administrative question raised by the report matters even while claims of absolute priority remain qualified: how can property dedicated to others be prevented from becoming something administrators inherit? A founder may trust a known person, then generations pass and the dedication's reason is forgotten or heirs dispute its meaning. Documentation and a body preserving it can block one route by which the purpose is lost.

Judicial supervision does not mean every endowment in an era became state property, nor that every earlier endowment was disorderly. Forms, countries and customs vary, and detailed descriptions require their own documents. It is enough here to recognise that protecting the principal and its intended use was an early concern, not one beginning with modern management language.

Umayyad history is broader than one administrative report. It includes knowledge and action passing between Companions and Successors, and the continuation of

54 Al-Kindi, *Kitab al-Wulat wa-Kitab al-Qudat*, biography of Tawbah ibn Namir al-Hadrami, account of assuming oversight of endowments, with routes to Ibn Lahi'ah and Ashhab. Presented as administrative history, not an authenticated hadith or conclusive proof of absolute priority. Book text; comparison of the relevant passage. [Source 1.](#) [Source 2.](#)

earlier teaching and charitable models. A detailed history of a particular institution cannot be built by labelling every public establishment waqf. Funding may come from the public treasury, a personal gift or an endowment. Identifying the source establishes the kind of experience.

A Dynasty's Name Does Not Replace the Actor's Name

Saying 'in the Umayyad era' describes a political and chronological setting; it does not attribute every initiative to the caliph. The initiator may be a woman, merchant, judge or local group. This precision reveals the role of individuals and communities rather than making history a list of decisions taken only by rulers.

A contemporary reader without a central waqf institution can benefit from this distinction. Large systems in some historical periods do not negate individual endowments, while their possibility does not excuse neglect of rights. Choose organisation valid in the local setting and proportionate to size and need, rather than waiting for one administrative form as the only condition for every good.

Preserving a Record Is Itself a Contribution

People may not remember who documented an endowment's condition or prevented its inclusion in an estate, but that person helped its benefit continue. Such work invites legal, accounting and archival professionals to recognise their role in serving a legacy. Not every

contribution is a newly donated asset. Competent work on an old document may restore a resource to its rightful beneficiaries.

This should not become an invitation for every volunteer to enter ownership disputes or declare particular land a seized endowment. Property rights are established through recognised means, and judgements belong to competent authorities. Lawful contribution begins with authorised collection and preservation of documents, referral to specialists, and avoiding defamation or unsupported claims.

Chapter Twenty-Four: Baghdad and Funding That Supports the Student

In his account of travel to Iraq, Ibn Jubayr describes Baghdad's schools, mentioning approximately thirty on the eastern side and endowed properties supporting teachers and students. He singles out the Nizamiyyah's fame and association with Nizam al-Mulk. This is a traveller's testimony about observations and knowledge during his visit to Baghdad under the Abbasid caliphate, not a modern census of every period in the city's history.⁵⁵

Precision also requires remembering that Nizam al-Mulk was a Seljuk vizier. A school in Abbasid Baghdad does not thereby have an Abbasid caliph as its founder. A city's

55 Ibn Jubayr, *al-Rihlah*, journey to Iraq, description of Baghdad and schools on its eastern side. A traveller's observations, not a Prophetic hadith. [Source](#).

political and cultural setting intersects with successive roles of states and individuals. Crediting the person named by the source reveals how the community's history overlaps and works together, instead of dividing it into sealed compartments.

Students Need Support for Daily Life

The value of this evidence is that it extends beyond constructing a school. Students need food, housing and time; teachers need a livelihood; books need preservation. If these means fail, a fine building may remain while learning stops. Funding study-related living costs can be among the most effective ways of preventing knowledge from being confined to children of the well-off.

Funding a student differs from purchasing an outcome from them. An organisation may not demand praise for the founder or adherence to every opinion in exchange for a scholarship, or interpret legitimate scholarly disagreement as betrayal. Protecting the educational purpose calls for reasonable conditions of effort and continuity, considering illness, incapacity and need without turning conditions into punishment for those requiring additional support.

The Teacher, Library and Supporting Work

People may picture the professor and forget the worker opening the premises and protecting books, or the person repairing the roof before rain. A school functions through complementary roles. Here lies the difference between

honouring knowledge and glorifying appearances: the former attends to what learning actually needs, while the latter may spend more on decoration than on access to lessons.

Independent contemporary applications follow: supporting students' transport, licensed knowledge resources, laboratory maintenance, teacher training or quiet study space. We do not claim Ibn Jubayr described these applications. We draw on the principle his testimony reveals: education rests on a structure of supporting means, some less visible and more essential than others.

Exaggeration Weakens the Lesson

We need not claim that all Muslims in every country studied free of charge or that waqf alone supported every educational institution. Periods, social groups and resources differ, and history includes shortcomings and disputes. The specific evidence is enough to establish that endowments and dedicated properties helped sustain education in the Baghdad described by the traveller.

Pride alone does not complete the lesson. Someone wishing to support a student today should ask what actually prevents progress: fees, working hours, transport, weak educational foundations or the family's need for their earnings. A large grant may be unnecessary; a limited arrangement removing a specific barrier may suffice. Alternatively, support may be needed for longer than a donor imagines.

The old school's account thus returns to life as more than an image at the beginning of a campaign. It becomes a question about knowledge, those who carry it and what sustains them. What remains of the community is not preserved by paper alone, but by people who receive a fair opportunity to learn and then teach those after them.

Chapter Twenty-Five: Damascus, al-Andalus and Needs Hidden from Grand Headlines

In his description of Damascus, Ibn Battutah relates witnessing a young enslaved boy drop and break an earthenware dish. People directed him to the organisation administering an endowment for utensils and accompanied him with the broken pieces so he could receive enough to buy a replacement. The traveller presents this among the city's endowments and regards the compensation as preventing harm the boy might suffer because of the breakage. This is an eyewitness account as he expressly describes it, not a Prophetic hadith or a foundation deed before us.⁵⁶

A Small Loss in a Wealthy Person's Accounts

A dish may cost little to someone wealthy while causing fear, conflict or interrupted service for someone poor. The report highlights attention to the social consequences of a small loss. The lesson is not to glorify historical slavery or

56 Ibn Battutah, *Tuhfat al-Nuzzar fi Ghara'ib al-Amsar wa-'Aja'ib al-Asfar*, description of Damascus and its endowments, account of the earthenware dish. [Source](#).

approve punishment for an accident. It is to relieve harm to a vulnerable person and identify needs missed by those looking only at large figures.

A contemporary loss might be a student's broken spectacles, a worker's failed essential tool, or a document whose replacement fee is unaffordable. These are proposed examples, not details from Ibn Battutah's account. Each programme would need a defined scope, verification of need and protection against humiliation or arbitrary evidential demands.

The story also draws attention to a provider people knew and could direct someone towards. A useful resource may exist while eligible people do not know where it is, leaving benefit unrealised. Kindness includes clear information: who the service is for, how to request it and what is required. In a setting of limited literacy, trustworthy spoken guidance may reach further than an attractive website nobody accesses.

Granada's Inscription and the Testimony of Stone

Al-Andalus offers evidence of another kind: the foundation inscription of Granada's maristan, preserved in the Alhambra Museum. It states that the institution was established out of mercy for vulnerable, ill Muslims, attributes it to Sultan al-Ghani bi-llah Muhammad, known as Muhammad V of the Nasrid dynasty, and dates the start of building to 767 AH and completion and dedication of endowments to 768 AH. The museum has presented the inscription's image and study. It is material evidence

connecting a healthcare establishment with its endowments in Nasrid al-Andalus.⁵⁷

The inscription alone does not establish every treatment detail, doctors' salaries or patients' specialisms. General descriptions of maristans elsewhere should not be attached to this establishment. The established core is nevertheless significant: service to vulnerable patients, a building and endowments supporting the purpose. It broadens understanding of waqf beyond acts of worship in the narrow sense.

What Connects the Dish and the Maristan?

Both attend to a human need, despite differences in scale and documentation. One remedies a limited loss in an individual's life; the other serves patients institutionally. They need not compete for the title of greatest. Society's good can expand through both. Beneficial organisation leaves room for major undertakings and precise needs that large institutions may not readily accommodate.

We can also learn modesty in inference. A traveller's report does not provide a complete institution's accounts, and an inscription does not describe everything after foundation. Accepting these limits strengthens the lesson and makes contemporary creativity responsible work that

57 Alhambra Museum, Mariana Kalaitzidou, *La lápida fundacional del Maristán de Granada*, 2012, pp. 3–6. The inscription transcription image on p. 3 was compared; it dates construction's start to 767 AH and completion and dedication of endowments to 768 AH. Study and image of the text. [Source](#).

draws inspiration from a meaning and tests its means in reality.

Chapter Twenty-Six: Ottoman Waqf and Women's Participation

One Ottoman example helpful for understanding continuity is the Mihrişah Valide Sultan imaret in Eyüp, Istanbul. The Turkish Directorate General of Foundations states that it began service in 1795 and that its founder also provided water to establishments and homes. An official report dated 2020 described meal provision and its continuation during restoration, and mentioned attention in the deed to ingredients and staff qualifications. This information is attributed to the official body at the report's date; that year's figures are not converted into current statistics.⁵⁸

The experience shows a woman initiating and funding a dedication for public benefit. Women's presence in waqf is not always subsidiary to a husband's or son's endowment. A woman may be the owner and founder, whose conditions and rights deserve preservation. Women today should therefore have access to clear explanations of donation and waqf options, without presumed inability to decide or appropriation of their wealth in the family's name.

58 Turkish Directorate General of Foundations, report on restoration of the Mihrişah Valide Sultan imaret in Eyüp, 2020. The official source mentions its opening in 1795 and water and food services. [Source](#).

From a Meal to an Operating System

Food reaching someone in need requires purchasing, storage, preparation, cleanliness, transport and staff. Because these tasks recur, a single construction project cannot secure them. The deed's attention to staff qualifications and materials, as described in the source, shows that continuity cannot be separated from daily detail.

For contemporary food programmes, this suggests that quality, safety and delivery are part of the benefit, not administrative luxury. Someone unable to reach a distribution point may need organised delivery; someone unable to eat a particular food may need reasonable accommodation where possible. These are practical choices to study with specialists, not claims that every detail was a condition of the historical deed.

Heritage Does Not Remove the Need for Renewal

Restoring a historic building may preserve beauty and memory. If it interrupts the service for which the building was founded, a balance is needed between physical heritage and beneficiaries' rights. Conversely, development does not justify disregarding architectural value or historical documents. Endowment, service and restoration specialists should cooperate case by case to preserve rights and benefit.

Cooking, distribution and registration methods may change while the purpose of feeding remains. A changed

method does not end loyalty to the founder, just as retaining an old form does not guarantee fulfilment of the purpose. Later generations' trust is to understand why the resource was created and deliver its service well in their era within its valid conditions.

A Field Open to Women and Men According to Ability

A woman today may not possess a royal founder's wealth, as most men do not either. She may nevertheless own a book, a right of use, expertise or a small contribution. The historical example does not make exceptional resources everyone's standard. It establishes the variety of contributors and fields, then opens a path each reader can manage.

When a family cooperates in an endowment, the source and ownership of funds and participants' shares should be recorded. A woman's wealth should not disappear under a man's name, nor other family members' contributions be erased. This establishes rights before it acknowledges merit. Hope for reward remains broad, and no one can apportion it according to publicly visible names.

The Ottoman experience remains part of a varied history containing success, change, interruption and repair. We need not portray an entire era as faultless. Specific examples suffice to teach that mercy can take the form of an organised resource received by generation after generation.

Chapter Twenty-Seven: When an Attractive Story Needs a More Careful Reading

Stories circulate about endowments for every imaginable need, some without a book title, date or document. Retelling may alter an institution's description until it resembles our era's wishes more than the historian's account. Caution does not extinguish admiration for good. It protects history from becoming decorative material burdened with meanings it never expressed.

An example is the account of residences for women in conflict with their husbands. In al-Khitat, al-Maqrizi mentions Ribat al-Baghdadiyyah, dates its construction to 684 AH, and discusses housing women, teaching and discipline. He then describes severely restrictive and compulsory procedures, comparing some conditions to a prison for women observing their waiting period. Reducing this to a voluntary safe house modelled on contemporary social services changes the picture transmitted by the historian.⁵⁹

Distinguishing a Beneficial Need from a Defective Method

We can recognise a need for shelter and care during marital disruption while rejecting the transfer of coercion or violations of rights into the present. Care for a

59 Al-Maqrizi, al-Mawa'iz wa-l-I'tibar bi-Dhikr al-Khitat wa-l-Athar, account of Ribat al-Baghdadiyyah, online text p. 303. [Source](#).

vulnerable woman does not permit unjust detention, and reconciliation between spouses does not rest on forcing an abused person back into danger.

A contemporary transitional-housing or family-support project should be built on an established need, Islamic rulings and regulations protecting safety and privacy, and qualified expertise. It should be explicitly described as a contemporary proposal, not a faithful reproduction of every detail of an old institution. A sound idea needs no embellished historical pedigree to deserve action.

Three Levels of Evidence

Authentic texts establishing a virtue or ruling have their place in religious argument. Documents and material remains establish an institution, condition or date within their evidential reach. Historians' and travellers' reports are assessed through their sources, proximity to the event and the limits of what they conveyed. These kinds should not be merged under the single phrase 'established in history'.

A historian may faithfully describe what they saw, then give an adjacent account heard without a chain or a story whose practices the Shari'ah does not approve. A book's fame does not establish every item within it, nor does an error elsewhere require rejecting every useful description. Fair reading distinguishes and weighs, leaving Islamic judgement with its proper sources.

From Questions About the Past to Service in the Present

After each experience, productive questions include: what need caught its founders' attention, how did they dedicate a resource to it, what preserved or weakened the service, and what do we actually know or not know? Such questions can turn the stories of the dish, school, maristan and imaret into material for practical thought.

Turning history into a promise that waqf alone solves every social problem wrongs both waqf and society. Education, healthcare, justice and public work involve complementary roles and responsibilities. Waqf is one important source of good: it can support a service, innovate another or fill a gap, but it does not cancel obligations owed by individuals, institutions or authorities.

These experiences broaden consideration of funding knowledge, organising service and the participation of women and men, while preserving truthful reporting and fair application.

Part Seven: Contemporary Fields for an Enduring Legacy

Chapter Twenty-Eight: Endowments That Remove Barriers to Learning and Work

A useful idea does not always begin by asking what to build. It may begin by asking what prevents someone from learning or working. The barrier may be unaffordable equipment, a skill requiring proper training, transport costs to a place of study, or an educational resource without an available licence. Looking for the barrier brings the design of benefit closer to people's lives.

These fields rest on cooperation in righteousness, meeting needs and teaching what benefits, alongside scholars' treatment of the disciplines and trades society requires. We do not classify every proposed project as waqf from the outset. A beneficial destination must be distinguished from its funding arrangement, which requires a correct juristic classification.⁶⁰⁶¹

60 Al-Nawawi, al-Majmu' Sharh al-Muhadhdhab, introduction, chapter on the categories of Islamic knowledge, second category: collective obligation. He reports disagreement concerning trades and favours their being a collective obligation. This passage therefore does not establish a consensus on them. [Source](#).

61 Ibn Taymiyyah, Majmu' al-Fatawa, vol. 29, pp. 194–195 according to the online text's pagination; discussion of trades, the need for them and fair remuneration. [Source](#).

Work Tools: Ownership, Lending and Waqf

A craftsperson may benefit from receiving ownership of a machine and independently maintaining and lawfully using it. Expensive equipment needed only occasionally may suit shared lending or a waqf circulated among eligible users under fair conditions. Design follows knowledge of user numbers, storage, skills and operating costs, rather than a funder's wish to repeat a model successful elsewhere.

A sewing machine illustrates the difference. A family may need a simple household machine and training, while a professional team needs different equipment and a safe electrical workspace. Endowing the device without training may leave it unused; providing training without opportunities to practise may allow learning to fade. The asset, expenditure and knowledge are complementary means, and several benefactors may contribute.

Driving Lessons as an Example, Not a Mandatory Model

Driving may open employment or access to necessary services for some people. A useful project goes beyond funding random lessons. It checks the learner's eligibility, approved licensing and training, actual need, and a reasonable opportunity to use the skill afterwards. Public transport or travel support may better suit someone who does not need to drive or for whom driving is inappropriate.

The benefit can be funded from endowment income, direct donations or training services granted under a valid arrangement. A founder need not buy an entire driving school. Purchasing defined places from an existing provider may be easier to manage and less costly, provided the service is good and selection transparent.

Digital Access Means More Than Buying Devices

Learners may need connectivity, electricity or training in use. A device may be available while content remains unreadable. Charitable funds can therefore support resources working without continuous internet, licensed distributable copies or maintenance of existing devices. Educational products designed for weak connectivity show the possibility of thinking beyond an assumption that every home has a stable network.

A funder should not count purchased devices as learners who have succeeded. A device is a means. Observable results can include learning a skill, completing a task or increasing the ability to benefit. The funder's reward is outside this measurement and requires no invented educational outcome to sustain hope.

Supporting Trades Protects the Dignity of Livelihood

The hadith on eating from the work of one's hands affirms lawful earning. The Prophet, peace and blessings be upon him, mentioned Dawud, peace be upon him, eating from his own work. A project supporting an honourable occupation therefore serves a meaning rooted in the

Sunnah, while recognising that some people cannot work and need continuing care. Economic production must not become the measure of every person's dignity.⁶²

The third volume develops these proposals at an individual level, varying plans according to age, wealth, knowledge and health. Here the purpose is to clarify the field: an enduring legacy can support learning, work and means of independence, fund maintenance and access, and begin with a small need whose resolution produces connected good.

Chapter Twenty-Nine: Care, Housing, Water and the Environment

Some benefits require continuity beyond a temporary campaign. A patient needs repeated transport for treatment, a family needs transitional housing until stable, or a village needs maintenance of its water source. A waqf or continuing funding source may suit some of these needs if commitments are properly assessed and people are not promised a service that cannot be sustained.

Mercy, relieving distress and assisting people in need unite these fields. Sahih Muslim describes the merit of easing a believer's distress and helping one's brother. These principles take forms that change with circumstances, while competent service and protection of rights remain constant foundations.⁶³

62 Al-Bukhari, al-Sahih, Book of Sales, hadith 2072. Source.

Costs That Do Not Appear in the Building

A clinic may exist while a patient cannot reach it. Treatment equipment may be present without necessary supplies. A family may need someone to care for those left at home during treatment. A new clinic does not address all these needs. A dedicated resource can fund a defined aspect after coordination with healthcare providers and establishing what can properly be offered and by whom.

Unqualified people should not diagnose or treat under the name of volunteering. They may help organise, provide authorised transport or explain available services, while medical decisions belong to qualified people. Patient data and photographs should not be used to persuade donors without valid entitlement and meaningful consent.

Refusing photography must not deprive an eligible person of assistance.

Transitional Housing Requires More Than a Key

Providing housing during a crisis requires clarity about duration, privacy, facilities, maintenance and the transition to a next solution. The beneficiary may be a woman harmed, a displaced family or a student without accommodation. Circumstances differ and cannot be served by a single arrangement ignoring safety, age and family needs.

63 Muslim, al-Sahih, Book of Remembrance and Supplication, hadith 2699. [Source.](#)

Shelter in cases of violence requires specialists, protection of location and information, and avoidance of mediation that increases danger. Not every personal initiative suits this field, however good the intention. An individual's role may be funding a qualified service or facilitating a trustworthy referral, instead of opening a home they cannot protect or manage.

Water and Shade Require Maintenance

The benefit of a well, tank or small network depends on suitable water quality, structural safety and continuing maintenance. Site selection requires knowledge of water resources, land rights and residents' needs. Poorly studied drilling may damage an existing source or produce water unsuitable for its intended use. Supporting maintenance and testing may therefore take priority over a new hole with an opening-day photograph.

Planting has a clear foundation in the Sunnah. Sahih al-Bukhari states that whatever a person, bird or animal eats from a Muslim's planting is charity for them. People may benefit from endowed land or a resource supporting suitable planting and a cleaner environment, considering water, species, location and neighbours' rights. Planting a species harmful to the local ecosystem or requiring unavailable resources is unwise.⁶⁴

64 Al-Bukhari, al-Sahih, Book of Cultivation, chapter on the merit of sowing and planting when their produce is eaten, hadith 2320, narrated by Anas, may Allah be pleased with him. Source.

Public Benefit Includes Creatures Without a Voice

The Sunnah establishes the merit of giving water to animals and teaches that helping every living creature can bring reward. Mercy thus extends to animals, within the ordering of rights and without harming people or nature. Service may provide suitable water, qualified care or removal of a source of harm. Kindness does not justify collecting more animals than a place can care for.⁶⁵

These fields show that enduring impact may be comfort along a road, a resource improving life or a service supporting the vulnerable. Choosing well requires asking who will do the work tomorrow and what happens if funding ends or needs change, before becoming occupied with the inscription on a plaque.

Chapter Thirty: Institutional Experience and What Individuals Can Learn from It

Some contemporary settings have collective endowments combining varied contributions for community needs. The Wakaf Masyarakat Singapura page describes aims including future needs of religious and educational institutions, community support during crises, and operating and maintenance expenses. These are the provider's descriptions of its own goals. Establishing that

65 Al-Bukhari, al-Sahih, Book of Irrigation, hadith 2363.
Source.

the model exists differs from independently evaluating its results.⁶⁶

Singapore's Islamic Religious Council also presents a programme for revitalising and developing waqf assets with administrators and specialist expertise. It explains using substitution to move value from assets failing to fulfil their purpose to alternatives that do. This organisational model belongs to its Islamic and legal setting; its arrangements cannot automatically be copied into another country.⁶⁷

The Idea That Can Be Transferred

Lessons include pooling small resources, separating asset management from service delivery, seeking specialist help and documenting beneficiaries' intended interests. Local examination is needed for the bodies authorised to register, own and supervise assets, and for property rules in a particular country. Borrowing from a successful experience does not justify ignoring differences in systems and capabilities.

An individual can learn clear records, succession and operating-cost calculation from an institution without

66 Wakaf Masyarakat Singapura, beneficiaries page. The provider's description of aims and spending purposes, not an independent impact evaluation. Accessed 13 September 2026. [Source.](#)

67 Islamic Religious Council of Singapore, Strengthening Wakaf, on revitalising assets and substitution. An experience subject to its country's system. Accessed 13 September 2026. [Source.](#)

imposing every administrative department on a small waqf. Ten endowed books may need a borrowing sheet, inventory and suitable shelf, not a separate office. An endowed property with tenants may require legal and accounting services that cannot properly be reduced to a personal notebook.

Partnership Does Not Mean Relinquishing Your Contribution

Someone may support an existing organisation competent in the desired service, hoping for the reward of assistance without owning a new institution. The Sunnah describes the merit of directing and helping people towards good, so participation is not confined to the initiator. Adding a small resource to a stable service may protect it better than a separate project ending when one person becomes busy.⁶⁸

Trust in a recognised name does not replace suitable questions: does the purpose match mine, is the organisation qualified, what is the nature of the funds it receives, how does it explain results and expenditure, and what alternative exists if the service changes? An individual need not investigate every remote detail but should undertake reasonable verification for a decision affecting their wealth and others' rights.

68 Muslim, al-Sahih, Book of Governance, hadith 1893.
Source.

Comparing Institutions and Individual Initiatives

Institutions can distribute roles and sustain continuity, but may be slow, costly or distant from local needs.

Individuals may act quickly with close knowledge, but become vulnerable during illness, travel or disputes.

Neither is universally preferred. The form should suit the asset's scale, the service's risk and the commitment's duration.

In fields carrying substantial responsibility, such as medicine, shelter and childcare, working under a qualified organisation becomes more important. For a small service such as reviewing a book, teaching a limited skill or repairing an asset with its owner's permission, clear individual organisation may suffice. This balance grounds openness to individual action in actual ability without denying institutions' importance.

A legacy matures when its author accepts movement between forms. An initiative may begin small and later need a supporting organisation, or a team may discover that integration into an existing service is better.

Continuing good matters more than preserving the original form, provided rights and conditions remain protected and the decision lawful.

Chapter Thirty-One: Choosing a Field That Remains Useful

Many attractive opportunities may compete before someone with wealth or knowledge, tempting them to

enter all and complete none. Wise selection does not mean the other fields are universally less meritorious. It means this need, time and capacity give priority to a particular field. Ibn al-Qayyim's treatment of the requirements of circumstances, discussed earlier, helps free us from copying one label for good.⁶⁹

Four Questions Before Committing

What right or need does the project serve? Who among those affected can describe it? What resource do I actually possess? Who will carry the work in my absence? These practical questions require no specialist terminology. If answers remain unclear, a limited trial or participation in existing work may be the better beginning until the picture becomes clearer.

The field should not be chosen on personal grief alone. Losing a relative to an illness may understandably prompt funding related work, but the actual service gap still needs study. The need may concern early diagnosis, patient transport or staff training rather than another machine like the one seen in hospital.

69 Ibn al-Qayyim, *Madarij al-Salikin*, vol. 1, section on differing views among those at the station of 'You alone we worship' concerning the best worship. His presentation of the view that benefit extending to others is always superior is distinguished from his own preference for considering the requirements of the time and circumstances. Source.

What Can Sustain Continuity?

Continuity requires expected demand, a maintainable resource, transferable knowledge and responsibility extending beyond initial enthusiasm. A simple, understandable asset may be safer than a complex one known only to its founder. A broad but properly bounded purpose may be better than dedication to a passing circumstance with no equivalent after some years.

Design must accommodate lower resources. Permanent commitments should not rest solely on optimistic income. If waqf funds scholarships, how will accepted students continue when returns fall? If it provides housing, how will residents' rights be protected when the asset fails? Examining these questions before promising protects people from painful disappointment.

Testing Serves the Intention

A service can be tested briefly with lawful funds allocated to the trial, without claiming a final waqf before its form is complete. Observe need, learn operating costs and listen to beneficiaries, then decide whether it suits continuation. This does not permit revocation of a waqf already binding. The trial precedes the binding contract and must not be used to escape it.

The trial may show the idea unsuitable. Stopping it after protecting rights may be good judgement; there is no need to persist in error to avoid being seen to retreat. A donor can redirect effort to greater benefit within what they own

and are authorised to do. Escaping a harmful project is part of directing impact wisely.

Leave a Purpose Others Can Carry

When successors understand a project's purpose, foundations, conditions and decision boundaries, they can care for it. If a founder leaves only emotional statements about a dream, an honest custodian may be uncertain at every step. Warm language can remain, but it should accompany clear information: who benefits, who is responsible, where documents are, and what to do if the asset becomes unusable.

Knowledge, descendants and waqf meet here. All need sincerity, practical means, people carrying what was entrusted to them, and lawful flexibility preserving the purpose. The servant then entrusts what lies beyond their control to Allah, asking Him to make the legacy good and not leave acceptance of their deed dependent on organisation alone.

Part Eight: What the Living Offer Those Who Have Departed

Chapter Thirty-Two: Supplication and Seeking Forgiveness

A loving person cannot return someone lost to this world, but can pray for them as Allah has prescribed. The Qur'an describes believers coming after earlier believers as saying: 'Our Lord, forgive us and our brothers and sisters who preceded us in faith. Do not place resentment in our hearts towards those who believe. Our Lord, You are Most Kind, Most Merciful' [al-Hashr 59:10]. Supplication connects generations through forgiveness and soundness of heart together.

In explaining the hadith of the three exceptions, al-Nawawi mentions the deceased benefiting from supplication and charity. Ibn Qudamah mentions supplication, seeking forgiveness, charity and fulfilment of obligations admitting representation among matters in whose basic principle he knew no disagreement. Prioritising these clear avenues relieves a loving heart from searching for unfamiliar actions imagined to be closer to the deceased or greater than prescribed supplication.⁷⁰⁷¹

70 Al-Nawawi, al-Minhaj Sharh Sahih Muslim, Book of Bequests, commentary on hadith 1631, chapter on reward reaching a person after death. [Source](#).

A Bond That Needs No Witness

Supplication needs no attendance certificate or social-media announcement. A person can pray for parents, teachers, relatives and all believers, at home and at times whose special merit for answered prayer is established, without tying it to a death anniversary or a specific number claimed to have an unestablished virtue. A personal reminder does not become a binding Sunnah for others.

Clear requests for forgiveness, mercy, elevation of rank and pardon are better than ambiguous expressions implying knowledge of the deceased's condition. We do not claim that a dream establishes their request for a particular act, or assert that they saw a specific gift or rejoiced in it at a particular hour. We hope for good according to revelation and leave the unseen to the One who knows it.

Grief Does Not Make Every Proposal Correct

A bereaved person may readily accept any promise linking expenditure to a loved one's comfort. Trustworthiness requires not exploiting that vulnerability to demand money or unsupported acts, and not making a project's

71 Ibn Qudamah, al-Mughni, Book of Funerals, section stating that any devotional act performed and its reward assigned to a deceased Muslim benefits them, vol. 2, p. 225 onwards according to the text. It presents disagreement and evidence. Narrations in the surrounding discussion whose chains are unestablished are not relied upon here. Source.

size the measure of love's sincerity. One person can fund a large endowment, another offer prayer and a small charity. No one can rank their hearts.

Grief should not lead to neglect of surviving family members. Caring for a child who lost a father, supporting a widow and protecting family wealth are practical forms of loyalty benefiting the living, with reward hoped for the helper. The Sunnah describes the merit of supporting widows and people in poverty and caring for orphans. These nearby opportunities may be overlooked by someone occupied with a distant project bearing the deceased's name.⁷²⁷³

Supplication Accompanies Action and Does Not Replace It

If you know of an established debt or a trust in your hands belonging to or owed by the deceased, do not make supplication an excuse to leave the right unfulfilled. Supplication is worship; restoring a right is obligatory in its proper case; both belong together. The greatest help you can offer may be locating a document or identifying a creditor for the family, without exceeding your entitlement or competence.

Praying for believers teaches a sound heart towards those before us. It does not require accepting error or cancelling

72 Al-Bukhari, al-Sahih, Book of Maintenance, hadith 5353.
Source.

73 Al-Bukhari, al-Sahih, Book of Manners, hadith 6005.
Source.

a grievance, but prevents correcting history from becoming harshness towards the dead or coldness towards benefactors. We can correct a statement while hoping for its author's forgiveness, and protect victims' rights without claiming knowledge of another person's final state before Allah.

Chapter Thirty-Three: Charity on Behalf of the Deceased and Repaying Debt

The Sunnah records a direct question about charity for the deceased and an affirmative answer. In the account of the mother who died suddenly without a bequest, the Prophet, peace and blessings be upon him, permitted charity on her behalf and affirmed hope for her reward. This principle is independent of the deceased having initiated charity during life. They may benefit from another person's effort in ways Allah has prescribed.⁷⁴

Ibn al-Qayyim resolves a difficulty in understanding the hadith about deeds ending: the ending of a person's own work does not mean the ending of every benefit from someone else's effort. He distinguishes the two, then supports his preferred view on the conveyance of reward with its evidence. We retain this conceptual distinction, then distinguish matters established by specific texts from disputed questions.⁷⁵

74 Muslim, al-Sahih, Book of Zakat, chapter on the reward of charity on behalf of the deceased reaching them, hadith 1004. Source.

From Whose Money Is the Charity Given?

When a living person gives their own money on behalf of the deceased, the matter follows ownership, ability and donation rulings. When money is taken from the estate, creditors' and heirs' rights and a valid bequest become relevant. The whole estate cannot be treated as freely available family charity. Enthusiasm after death especially needs gentleness and clarity, since some heirs may remain silent from grief or embarrassment without consenting to relinquish their shares.

A minor's guardian cannot donate their share merely because the family agrees. Anyone wishing to contribute should know their entitlement and give with valid consent. Adults may establish work from their own funds, each according to ability, without disparaging someone who retains their right for a need or commitment.

Debt Is a Right That Praise Does Not Dissolve

The Prophet, peace and blessings be upon him, used to ask about provision for the debt of someone brought for funeral prayer, as narrated by Abu Hurayrah in al-Bukhari. After Allah granted him resources, he undertook payment for a believer who died without means to settle a debt. The report shows debt's seriousness and the care it

75 Ibn al-Qayyim, al-Ruh, question sixteen, section responding to the argument from deeds ending, distinguishing the ending of one's work from the deceased benefiting through another's effort. [Source](#).

deserves. Lengthy praise of the deceased should not accompany neglect of someone waiting for their money.⁷⁶

Practical work begins by identifying established debts and rights, not accepting every claim. Someone may claim money, or a document may record an obligation already paid without its settlement being marked. Preserve records, ask those who know, refer disputes to the proper authority, and avoid defaming creditor or deceased. Prompt payment is sought where a right is established and the responsible party is able, but this does not mean hastily handing heirs' funds to someone with no proven entitlement.

Continuing Charity on Behalf of Parents

A son or daughter may establish a valid waqf from their own funds, hoping for its reward for their parents, and support knowledge or another benefit. Project selection should consider people's needs and implementation quality, not only emotional association with the deceased's name. Contributing to maintenance of an existing resource may be more useful than founding something without an available administrator.

Parents' names should not become a means of continuing disputes between children. If they disagree over a project, each can give their own money to lawful good and cooperate where they agree. No one owns exclusive

76 Al-Bukhari, al-Sahih, Book of Guarantees, chapter on debt, hadith 2298. [Source](#).

dutifulness or can claim that only their project pleases the deceased. Allah's pleasure is sought through sincerity, justice and lawfulness, not competition to represent the departed.

Chapter Thirty-Four: Pilgrimage, Fasting and the Limits of Acting on Another's Behalf

Authentic texts establish deeds the living may perform for the deceased, each with conditions and details. In Sahih al-Bukhari, a woman asked about her mother who vowed to perform Hajj but died before doing so. The Prophet, peace and blessings be upon him, instructed her to perform it on her behalf and explained the meaning through comparison with repaying debt. The case concerns an unfulfilled vow of Hajj. That context should not be removed and every detail of representation built on a general phrase.⁷⁷

Sahih al-Bukhari also states: 'Whoever dies owing a fast, their guardian fasts on their behalf.' This establishes a principle contained in the text. Jurists then examine the kinds of fast covered, the distinction between someone able to make up a fast and someone whose excuse continued, and what may substitute according to some opinions. Knowing the number of days the deceased was

77 Al-Bukhari, al-Sahih, Book of the Penalty for Hunting, chapter on Hajj and vows on behalf of the deceased, hadith 1852. [Source](#).

ill is therefore insufficient to declare automatically that every day is a fasting debt the children must perform.⁷⁸

Different Details Require a Clear Account of the Case

The missed fast may concern Ramadan, a vow or expiation. The excuse may continue until death or end with an opportunity to make up the fast. For Hajj, someone on whom the obligation became established differs from someone never able to perform it, and someone leaving a bequest differs from someone leaving none. Estate funds and the representative's qualifications are also involved. A qualified mufti asks about these facts before ruling.

In explaining the hadith of the three exceptions, al-Nawawi discusses benefit to the deceased from Hajj with qualifications, and fasting for the deceased with the school's disagreement and his own preference. Ibn al-Qayyim also develops views on representation and the conveyance of reward in al-Ruh. This scholarly variety teaches families not to make disputed questions grounds for accusing one another of insufficient dutifulness.⁷⁸⁰

78 Al-Bukhari, al-Sahih, Book of Fasting, chapter on someone who dies owing a fast, hadith 1952. [Source.](#)

79 Al-Nawawi, al-Minhaj Sharh Sahih Muslim, Book of Bequests, commentary on hadith 1631, chapter on reward reaching a person after death. [Source.](#)

80 Ibn al-Qayyim, al-Ruh, question sixteen on deceased souls benefiting through the efforts of the living, opening discussion and response to the argument from deeds ending. The reference is to his scholarly treatment and reporting of disagreement, not acceptance of every narration he collected. [Source.](#)

An Heir Does Not Bodily Inherit Every Obligation

The deceased benefiting from another's prescribed action does not mean every neglected act of worship automatically transfers to a son or daughter's body.

Conversely, authentic textual avenues should not be closed through a general statement that nobody benefits from another's deeds. Truth follows the evidence, distinguishing obligatory from recommended action and financial rights from bodily duties.

Families can wisely record questions requiring answers instead of exchanging isolated fatwas: what kind of obligation, how is it known, is there a bequest, who will bear the cost, and are conditions for representation met? Present the complete case to someone qualified, then act on what becomes clear, without repeatedly asking until every party finds an answer matching their wishes.

Protecting the Intention from Trading in Worship

When a family engages a representative for a lawful Hajj, it should verify qualifications, trustworthiness and conditions rather than rely on a cheap advertisement or vague promise. Payment alone does not end responsibility when the actual service remains unknown. Rulings on remuneration or expense reimbursement may differ according to the form, so both the agreement and question presented should be clear.

For proposed acts of worship that do not admit representation in that form, a campaign organiser should

not invent a contract and call it service to the deceased. Supplication, charity and fulfilment of established rights remain broad avenues. Dutifulness need not be built on the most unusual or attention-grabbing opinions.

The purpose is for the deceased to benefit through what Allah prescribed and for the living to remain upright in worship and wealth. Grief may prompt much activity, but knowledge directs it towards valid benefit, and mercy makes the person gentle with themselves and their family along the way.

Chapter Thirty-Five: Gifting Reward and Disagreement That Does Not Destroy Affection

Scholars differed on whether the reward of some bodily acts of worship, including Qur'an recitation, reaches the deceased. In his commentary on Muslim, al-Nawawi reports the well-known Shafi'i position and those agreeing with it that recitation's reward does not reach them. In al-Mughni, Ibn Qudamah favours the reward of devotional acts performed by a Muslim and assigned to the deceased reaching them, discussing opinions and evidence. Ibn al-Qayyim also favours conveyance and develops its arguments. This is recognised juristic disagreement that

cannot be erased by claiming agreement among Ahl al-Sunnah.⁸¹⁸²⁸³

Three Questions Similar in Wording but Different in Ruling

First, does reward reach the deceased when gifted in the particular form? Second, is the act itself lawful in its basis and manner? Third, are connected financial or endowment conditions valid? A scholar may permit gifting reward in principle while rejecting an invented form, an invalid condition or hiring someone to recite without intending devotion.

In discussing founders' conditions, Ibn Taymiyyah distinguishes these questions. He notes the ruling of financial acts of worship and two well-known positions on gifting the reward of bodily worship, then examines stipulated work and remuneration. His preference

81 Al-Nawawi, al-Minhaj Sharh Sahih Muslim, Book of Bequests, commentary on hadith 1631, chapter on reward reaching a person after death. [Source](#).

82 Ibn Qudamah, al-Mughni, Book of Funerals, section stating that any devotional act performed and its reward assigned to a deceased Muslim benefits them, vol. 2, p. 225 onwards according to the text. It presents disagreement and evidence. Narrations in the surrounding discussion whose chains are unestablished are not relied upon here. [Source](#).

83 Ibn al-Qayyim, al-Ruh, question sixteen on deceased souls benefiting through the efforts of the living, opening discussion and response to the argument from deeds ending. The reference is to his scholarly treatment and reporting of disagreement, not acceptance of every narration he collected. [Source](#).

concerning reward reaching the deceased should not be used to permit every surrounding arrangement. Nor should rejection of some arrangements negate every form of benefit reaching the deceased.⁸⁴

How Should a Nonspecialist Act?

Consult a scholar trusted for religion and knowledge, explain the case as it is, and ask about the evidence and limits of the answer according to one's understanding. Choosing avenues established by specific texts, such as supplication and charity, offers a broad and reassuring path. There is no need to attack someone following a recognised opinion on gifting reward, or accept pressure to join a form one believes unlawful.

Families can preserve affection while making different choices. Everyone can pray for the deceased, fulfil rights and cooperate in permissible charity, leaving legitimate differences of scholarly judgement without personal attacks. Turning a death into a season of accusations about people's beliefs or intentions over a known scholarly disagreement is not dutifulness.

Do Not Make a Dream a Source of New Rulings

Someone may see a relative in a dream and feel joy or sadness. This establishes no new ruling concerning worship or property, cancels no heir's right, and does not

84 Ibn Taymiyyah, *Majmu' al-Fatawa*, vol. 31, pp. 47–49, classifying founders' conditions and explaining comparison of their wording with texts in interpretation, not equating human words with revelation. [Source](#).

prove that the deceased obliged the family to establish an endowment they never instructed. A dream prompting prescribed prayer or charity may lead someone to perform what is already lawful using their own money, without making the dream evidence against others.

Accounts of unseen matters require particular verification. We do not assert that a particular gift arrived in a specific form, that the deceased is punished because the family held no ceremony, or that a certain number of recitations guarantees a particular rank. Allah's bounty is established through what He has revealed and is not diminished by refusing invented details.

Dutifulness Combining Knowledge and Mercy

This subject reveals knowledge's importance in refining love. Love moves us to act; knowledge establishes what is valid; mercy prevents coercion and insult; justice protects wealth and rights. A failure in any one may generate conflict or a custom difficult to correct later.

What should remain with the reader is that death does not close the doors of supplication and charity, that the living have lawful avenues of effort, and that jurists differed over some details which must be presented faithfully. We do not narrow what the Shari'ah leaves broad through ignorance, or promise what is unestablished merely to console people.

Part Nine: Trusts You Should Not Leave Unresolved

Chapter Thirty-Six: A Will That Brings Rights Together Without Dividing the Family

When writing a will, someone may remember a cherished project while forgetting borrowed money, an entrusted item in a cupboard or a partner whose accounts remain unsettled. This starting point needs correction. A will is more than a literary farewell containing dreams; it may preserve a right known to nobody else. The Messenger of Allah, peace and blessings be upon him, said: ‘A Muslim who has something to bequeath should not pass two nights without having their will written with them.’ The hadith urges promptness, because the appointed end does not wait for paperwork to be organised.⁸⁵

Circumstances differ. Explaining rights that may be lost because nobody knows about them differs from making an additional voluntary bequest when no such explanation is needed. Someone whose rights are clearly documented may still write useful guidance and lawful donations, without making creation of a waqf a condition of preparing well for death. Writing must clarify and establish matters. An ambiguous phrase on a locked phone whose location nobody knows is insufficient, and elegant

85 Al-Bukhari, al-Sahih, Book of Bequests, hadith 2738, concerning writing a will. [Source](#).

wording does not itself satisfy local requirements for legal effect.

A fundamental distinction exists between an endowment completed during life and a bequest to establish one after death. The former takes effect during life when its conditions are met; the latter awaits death and falls under the rules and limits of bequests. Someone cannot write near life's end that all their wealth is endowed after death and then treat that phrase as removing it from estate rules. Transactions during terminal illness also have details distinct from those made in health. Identifying the relevant illness and property rights requires knowledge of the case, not a universal copied form.

In Sa'd's story, may Allah be pleased with him, the Prophet, peace and blessings be upon him, said: 'One-third, and one-third is much,' and guided him to leave his heirs well provided for. One-third is a limit in its stated context, not a proportion required from everyone or evidence that giving less shows weak faith. Someone with little wealth and many dependants may do better to preserve it for them than donate in a way that leaves them needy. Great wealth does not remove the need to settle debts or distinguish personal property from entrusted funds.⁸⁶

86 Al-Bukhari, al-Sahih, Book of Bequests, chapter on leaving heirs well provided for being better than leaving them to ask others, hadith 2742. [Source](#).

A bequest must not become a means of cancelling Allah's prescribed inheritance shares. In Abu Umamah's hadith, may Allah be pleased with him: 'Allah has given every rights-holder their right, so there is no bequest to an heir.' Al-Tirmidhi graded it hasan sahih. Heirs' approval of a disposition affecting their rights has conditions, including the rights-holder's capacity and consent. An adult cannot dispose of a minor's right because the family agrees to do good. A signature extracted during grief or under pressure from a powerful family member is insufficient.⁸⁷

A useful distinction separates moral advice from financial instructions. The former may urge mindfulness of Allah, kinship, gentleness and reconciliation. The latter identifies assets, rights, amounts, beneficiaries and executors. Combining them in a long emotional address may obscure what is binding. A father may write, 'I would like my children to continue giving charity,' and someone interpret it as authority to take money from everyone. Specify the valid donation from one's own funds separately from hopes for what children will voluntarily choose once their property becomes theirs.

A will is not a place to settle old disputes. Harming an heir or revealing a secret unnecessary to a trust leaves material for conflict instead of opportunities for mercy. Review the wording while healthy and calm, obtain help from someone who understands rulings and facts, tell relevant

87 Al-Tirmidhi, al-Jami', Chapters on Bequests, chapter on no bequest to an heir, hadith 2120. Abu 'Isa said: 'A hasan sahih hadith.' Text and grading. [Source](#).

people where the approved version is, and update it as debts, ownership and circumstances change. Writing thus becomes protection for people before it becomes a statement about the author's name after departure.

Chapter Thirty-Seven: Debts and Trusts Before Distribution of the Estate

In the inheritance verses, Allah says: ‘After any bequest made or debt’ [al-Nisa’ 4:11]. Ibn Kathir reports scholarly agreement that debt takes precedence over bequests. The verse's mention of a bequest first should not be used to delay creditors' rights. An estate is not unencumbered property for its distributor before attached rights are clarified. The detailed ordering of rights, including funeral preparation costs and rights attached to particular assets, has its own place in fiqh.⁸⁸

Clarifying this begins by understanding ownership in one's property today. A bank balance may include a partner's money, a relative's deposit or donations collected for a known purpose. Possessing the funds does not make them all part of one's inheritance. Land registered in one's name may have disputed partial ownership, and an apparent profit may be subject to a prior obligation. Separating funds and recording why they enter and leave

88 Ibn Kathir, Tafsir al-Qur'an al-'Azim, commentary on al-Nisa' 4:11 at ‘after any bequest made or debt’, reporting agreement that debt precedes bequests. The narration through al-Harith al-A'war in the surrounding discussion is not relied upon here. [Source](#).

is therefore a trust that can prevent substantial harm after death.

Sahih al-Bukhari reports that the Prophet, peace and blessings be upon him, asked about a deceased person's debts and the provision left to pay them. After Allah granted him resources, he repaid debts of deceased believers. The account combines the creditor's weighty right with mercy for the debtor. It does not make debt trivial merely because relatives might pay. A poor creditor may have waited years, while an heir may own nothing beyond a share whose net amount has not yet been established.⁸⁹

A debt record should be understandable to someone other than its writer. It should identify the rights-holder and contact details, the original transaction, the remaining amount, the last review date, and evidence of partial payment or release. Brief notes such as 'so-and-so's account' may describe money owed to or by the writer, a partnership or a repaid sum whose line was never deleted. Establishment of a right should not depend on one person's memory, and private documents should not be shared with those who have no need to see them.

Nonfinancial trusts also need clarification. A researcher may hold a manuscript they do not own, a photographer may retain a family archive they cannot publish, or a volunteer may hold beneficiaries' data. The custodian's

89 Al-Bukhari, al-Sahih, Book of Guarantees, chapter on debt, hadith 2298. [Source](#).

death neither cancels privacy nor makes the information freely available for commemoration. Specify what is returned, retained with permission or safely destroyed when no longer needed, sparing heirs involvement in rights they do not understand.

An executor may not prioritise a favoured project over established debts and then ask the public to donate for repayment. Heirs should not be required to relinquish rights as proof of dutifulness. A voluntary donation by a legally competent adult is good, but remains their choice. Gentleness towards the deceased includes clarifying and repairing what the living can, without harshness towards someone not responsible for an act they did not commit.

Suspicion or rumour is insufficient to establish or cancel an uncertain right. The executor gathers documents, refers disputes to the competent body, and properly retains the disputed amount until matters become clear. Not every delay in distribution is injustice; verification may protect everyone. Indefinite suspension, heirs withholding records, or using estate management to impose influence are different harms whose causes should be prevented in advance.

Chapter Thirty-Eight: Handing Work to Someone Who Will Preserve It

A useful service may end because its founder did not distinguish doing the work from making its knowledge transferable. They alone know the keys, beneficiaries'

names, maintenance schedule and spending methods, imagining that affection among companions will suffice after them. Absence reveals every question at once. The fault need not lie in sincerity, but in neglecting a practical cause of continuity.

Handover begins before incapacity. The founder sits with the likely successor and explains the purpose, recurring tasks, funding, decision limits and risks. The successor then completes a full cycle while the founder is present to correct. This tests the difference between understanding a description and performing the task. Someone who learns to purchase library materials without learning to preserve invoices has not received the whole trust. Someone able to update a website but unable to restore it after failure still needs training.

Succession is not an automatic right of the closest relative, longest companion or most prominent person. It requires trustworthiness, competence, readiness and time, which may not all be found in one person. Work can be divided clearly: scholarly review for someone qualified, accounts for someone skilled, and beneficiary contact for someone who understands their needs. A volunteer should not bear everything without the right to ask questions, decline or request assistance.

Where the work is waqf, appointment, removal and succession of administrators follow the deed, its rulings and the competent authority, not an emotional message from the founder to a friend. A voluntary initiative not

established as waqf should not impose an unagreed perpetual obligation on a successor. They may accept preserving material for a year without accepting lifelong team management. Clarity about duration and burden protects loyalty from becoming silent discomfort.

The handover record should contain what the work needs, not everything its founder knows about people.

Supporting a student may require information establishing eligibility and authorised contact, not a history of family disputes. Passwords and recovery methods should be separated from general files, permissions assigned by role and reviewed when personnel leave. These are changeable administrative means serving a fixed purpose: enabling a trustworthy person to fulfil the task without exposing other trusts.

A good handover explains when to stop. Need may disappear, professional capacity be lost, or harm predominate. Record a route for orderly closure or referral to a more competent body, observing waqf rulings where applicable. The sign and name must not become independent ends. If a student continues benefiting at another school after the service transfers there, the purpose is not lost because the original initiative's name closes.

The successor also needs to know what failed. A founder can leave brief explanations of decisions not taken, unhelpful trials or contracts whose burdens exceeded their benefits, without disparaging people. This saves

successors from repeating mistakes. Something of the founder's wisdom then remains understandable, open to criticism and improvement. Later people complete earlier work instead of guessing intentions from scattered papers.

Chapter Thirty-Nine: Families, Family Endowments and Disagreement Between Generations

An endowment may combine descendants' benefit with a public purpose or lawfully allocate income to relatives' needs. Kinship does not exclude good, but does not validate every condition. Founders need to understand eligibility, its beginning and end, movement between generations and what happens when named beneficiaries cease to exist, before writing words later generations interpret incompatibly.

Ibn Taymiyyah's waqf fatwas attend to interpreting the order of children and grandchildren and explaining that entitlement under a founder's conditions is not always inheritance from a deceased beneficiary. Someone may assume a father's income share has become estate property for his heirs, while the deed assigns eligibility to a particular generation or description. Conversely, someone included in the wording may be excluded because their relative did not survive until distribution.

Understanding depends on wording, context and the recognised ruling, not similarity of names alone.⁹⁰

This calls for informed drafting, not premature family conflict. Explain ambiguous terms, how shares are calculated, when qualifying descriptions are assessed and what evidence is required. Consider women, children, people with disabilities and those living far away. Difficulty claiming may cause eligible people to disappear from records. Justice begins with every rights-holder being able to access information and procedures.

Waqf should not perpetuate a founder's dispute with family members or evade Islamic limits. Differentiating need in a need-based waqf differs from excluding someone from an established right because of disagreement with the administrator. Nor is every unequal allocation unjust: a purpose may rest on a recognised description. That description must be applied fairly rather than changed to match preferred recipients.

Successive generations may greatly increase beneficiaries while income remains limited. Distributing tiny amounts may become so costly that administration consumes much of the benefit. This requires early examination of the deed and lawful alternatives, not a unilateral decision by an administrator who finds a public project more attractive

90 Ibn Taymiyyah, *Majmu' al-Fatawa*, vol. 31, pp. 188–190 according to the online text's pagination, concerning grandchildren's entitlement under the founder and interpretation of its order. Read alongside this volume's other questions on generations and conditions. [Source](#).

than fulfilling existing rights. Claimed benefit does not permit cancelling established ownership or entitlement without recognised justification.

Distinguishing information from permission helps prevent disputes. A periodic report explains what happened to funds and why decisions were made. It cannot substitute for rights-holders' consent where a transaction requires it. The administrator's right to lawful remuneration must also be distinguished from entitlement to income as a beneficiary. Each basis receives what it is due, without mixing accounts under the label of serving the family.

Among the greatest things a founder can leave are an understandable deed, fair management and a known route for resolving disagreements. Agreement between generations on every judgement cannot be expected, but rights can be protected through verification, review, lawful arbitration and courts, while explanation and gentleness support affection.

Part Ten: When What Remains of a Person Harms Them

Chapter Forty: The Path a Person Opens for Others

Not everything left from a life is a gain. Guiding knowledge may remain, or a method of injustice learnt by later people from earlier ones. Someone spreading a doubt, promoting a lie or organising aggression may depart while the means they created continues producing what they intended or caused. A Muslim therefore joins two questions: what good do I hope will continue through me, and what evil should I stop causing while I still can?

Sahih Muslim states: ‘Whoever calls to guidance has reward like the rewards of those who follow them, without diminishing their rewards at all. Whoever calls to misguidance bears sin like the sins of those who follow them, without diminishing their sins at all.’ The text links responsibility to calling and following. A guide's reward does not remove the worker's reward, and a misleader's liability does not excuse the misled. People are not tools without choice, yet the caller cannot escape the effect of the call by pointing out that someone else performed the immediate act.⁹¹

91 Muslim, al-Sahih, Book of Knowledge, hadith 2674, narrated by Abu Hurayrah, may Allah be pleased with him. [Source](#).

The account of Adam's first son supports this. Sahih al-Bukhari states that no soul is killed unjustly without his bearing a share of its blood, because he first initiated killing. The report specifically identifies its subject, while awakening awareness of the danger of opening a path others follow in aggression. The aim is not to assign an unknown quantity of sins to every initiator of error, but to fear making evil easy, familiar and repeatable.⁹²

This includes harmful means concealed within working systems: a contract template hiding a right, a procedure facilitating bribery, training material teaching deception, or an account collecting public humiliation as entertainment. Its creator may say they merely supplied a tool and users are free to choose. A slogan does not erase the distinction between a tool with varied lawful uses and a means intended for or assisting sin. Knowledge, intention, the nature of assistance and the ability to prevent harm are considered, with each case bearing what is established within it.

This does not mean a person carries every later error, however remote the cause or changed the circumstances. Allah says: 'No bearer of burdens bears the burden of another' [al-An'am 6:164]. The warning against calling to misguidance does not contradict Allah's justice. The caller is accountable for their own call and its effects, not an unrelated sin they did not cause. Someone whose kindness

92 Al-Bukhari, al-Sahih, Book of Accounts of the Prophets, hadith 3335, concerning Adam's first son and initiating killing. [Source](#).

is later distorted by another is not equated with the author of distortion, someone approving it, or someone continuing to assist while able to stop.

Verification matters when describing the impact of someone who has died. We should not rush to accusations of religious innovation, grave disobedience or corrupt intention through isolated clips, nor sanitise an error because it came from someone we love. Refute falsehood with evidence, preserve people's rights and entrust hidden matters to Allah. Mercy towards the deceased may require correcting published error rather than preventing correction in loyalty to their memory.

Viewing work by this measure changes decisions. A person asks not only how many saw the material, but what they learnt. They will not accept a system that brings profit while teaching workers to wrong the vulnerable. The contribution needed now may be removing corrupt instructions, restoring a right or cancelling an incentive to lie. Closing a path to evil is meaningful work even without an opening ceremony or words of thanks.

Chapter Forty-One: Repentance That Reaches the Place of Harm

Repentance remains open while its time remains. Discussion of continuing burdens must not become despair that prevents repair. Allah says: 'Say: My servants who have transgressed against themselves, do not despair of Allah's mercy' [al-Zumar 39:53]. Sound hope prompts

cessation, regret and resolve, and seeks restitution or release from rights according to their rulings. It does not use the promise of forgiveness to justify leaving the cause of sin operating.

Regarding concealment of clear proofs, the Qur'an connects repentance, reform and clarification: 'Except those who repent, put things right and make the truth clear: I accept their repentance' [al-Baqarah 2:160].

Explaining a published error is not unrelated to repenting of its publication. Someone who wrote an Islamic ruling without knowledge and later discovers the error should review it and communicate the correction to those they can reach. Someone who falsely attributed a statement should not merely delete it privately while the accusation continues because of them, if clarification is possible without greater harm.

The hadith states: 'Whoever has wronged their brother in honour or anything else should seek release from it today.' The Prophet, peace and blessings be upon him, then described good deeds being taken or sins imposed on the Day of Resurrection. Repairing human rights is therefore part of preparing for what follows death. Extensive donation does not permit retaining usurped wealth, and spreading beneficial knowledge does not justify refusing to apologise to someone wronged.⁹³

93 Al-Bukhari, al-Sahih, Book of Injustices, hadith 2449, concerning release from wrongs against honour and wealth. [Source](#).

Methods of repair vary with harm. Money requires knowing its amount, owner and route of return, with adjudication if disputed. A scholarly error requires identifying the issue, correction and evidence, stopping affected copies or attaching an errata sheet. A privacy violation requires stopping publication and requesting removal of copies where possible. Informing someone of backbiting in a way that creates greater harm has scholarly detail. General texts should not become a single prescription for every circumstance without considering consequences and rights.

Sincere repair reaches the setting reached by the error as far as possible. An error in a paid course is not adequately addressed by a notice subscribers never see. For a circulating book, maintain a clear corrections page and notify the publisher. Tell those who helped promote the material so they do not continue transmitting what its author has withdrawn. Repentance need not wait until every copy in the world can be removed.

Someone prominent may feel embarrassed to correct themselves because their audience expects certainty. A specific admission teaches a character more valuable than an appearance of infallibility. Say: 'I was mistaken in this attribution; the correct account is this.' General remarks that everyone errs do not suffice while the actual error remains. Nor should an apology become a campaign soliciting praise for courage. Restore attention to truth and to those harmed.

Someone who repairs what they can and remains unable to reach the rest should not demand knowledge of the unseen or control over people's hearts and copies. They take the means, deal sincerely with Allah and hope for His mercy. A positive legacy may begin with a record of revision: someone who caused harm now teaches how to review claims and restore rights. No one asserts acceptance for themselves, but neither should they close the hope Allah opened.

Chapter Forty-Two: A Project's Reputation and the Rights of Those Who Sustained It

In the hadith of the bankrupt person, the Prophet, peace and blessings be upon him, describes someone arriving with prayer, fasting and zakat, but also insults, slander, wrongful consumption of wealth, bloodshed and violence. Good deeds are taken for those wronged. The hadith exposes the mistake of separating a visibly religious project from treatment of people within it. Worship is great, but its presence does not cancel accountability for injustice. A charity's success does not make harm to its workers a permissible price.⁹⁴

A founder's name may remain on a building while a deceased worker's family holds an unpaid claim, a woman humiliated for the project's sake carries unaddressed pain, or a donor remains deceived about spending. Fairness

94 Muslim, al-Sahih, Book of Kindness, Ties and Manners, chapter on the prohibition of injustice, hadith 2581, the hadith of the bankrupt person. [Source](#).

neither declares every good deed void because of one error nor shields a person from accountability because they did good. Each right belongs in its place.

Accountability and kindness join in helping someone fulfil obligations while alive and protecting others' established rights after their death.

Volunteering must not be managed by exploiting people's hope for reward. An organiser promises fixed hours, then increases them daily and criticises anyone declining. A teacher is asked to work indefinitely unpaid while bearing transport costs alone. A worker seeking wages is called insincere. Freely donating one's effort differs from extracting it through pressure and embarrassment. Protecting a legacy requires valid working agreements and voluntary commitments people can actually fulfil.

A beneficiary's image is not property owned by the helper. They may consent to limited documentation without agreeing to expose illness, address or details of poverty. Requiring humiliation as the price of assistance mixes the purpose with what harms it. Choose a method providing lawful explanation and accountability without excess, and accept that some of the finest deeds will be unsuitable for publication. Not everything the helper may properly know is for the public to know.

Follower numbers are a dangerous substitute for checking a fatwa, a will's soundness or competence in waqf management. Reach may help find someone in need or gather expertise, but does not replace scholarly

verification. A scholar who offers general praise is not responsible for every administrative application, and their name must not imply review of accounts they never saw. Accurate attribution of review is a separate trust from the project's quality.

The most direct protection against these injustices includes a complaints route not controlled solely by the subject of complaint, preservation of evidence, hearing all parties, and review before someone with a personal interest acts. The form should suit scale. A small initiative may need a trustworthy partner independent of expenditure; a large institution may need separated specialist roles. Do not copy small-scale simplicity where insufficient, or burden small work with structures costing more than they benefit.

Protecting people's rights may leave truthful remembrance in their hearts that no advertisement can manufacture. A worker remembers fairness, a learner patience, and a beneficiary assistance without humiliation. Good is hoped from this, without treating such testimony as a judgement of anyone's final destiny. It recalls that a legacy's substance is the lives the work touched, not the image its author selected.

Chapter Forty-Three: Hope, Action and the Limits of Our Knowledge

Seeing a book read after its author's death prompts hope for their good. Seeing a well used prompts prayer for its founder. Seeing a child treat people kindly recalls prayers

for the parents. This is sound hope requiring neither calculation of good deeds nor identification of what was recorded for each person. Acceptance belongs to Allah, intention is hidden, and a deed may combine causes of benefit and deficiency beyond an observer's knowledge.

Survival of the waqf asset alone does not establish continued use, just as loss of the asset does not establish deprivation of reward for benefit already delivered. Years of providing water are not erased when a well dries. A school founder need not keep a place unchanged after needs change to have been sincere. During the time of ability, one pursues likely benefit and means of preservation without claiming ownership of the future.

Accordingly, not every charity should be declared with certainty to continue until the Day of Resurrection. Its cause may endure long, some effects may stop, or new effects may arise unknown to us. Texts about continuing reward and burden are believed as transmitted; advertising phrases should not guarantee a duration for every project. Distinguishing Allah's and His Messenger's statements from human estimates protects hope from commercial exaggeration.

We cannot determine the relative standing of two people in their graves from whether one left a recognised building. Someone may have fulfilled obligations, shown mercy to family and restrained harm, without surplus wealth or the ability to write. Their heart and work may contain sincerity unseen by others. Discussing legacy

should open obedience, not invent a standard declaring the lives of the obscure and poor worthless.

A reader feeling late should begin with what is available: improve prayer, repay a debt, apologise for harm, teach what they know well, preserve information successors need, and ask Allah for good descendants and accepted deeds. Some actions may concern life alone, others cause benefit after death. All join in seeking Allah's pleasure. Do not belittle the present because you want a distant legacy, or postpone the possible until capable of an impressive imagined form.

A person may choose one task and do it well, leaving varied projects to others. Mastering every field of good is not a condition for attaining any of it. A scholar, merchant and ill person need not all write, found institutions and plant according to one model. Each benefits from what Allah granted and helps another with what they lack. Mercy expands through cooperation. A group may accomplish what an individual cannot without cancelling individual limits and rights.

Reflection on legacy returns to present servitude: doing good today through means you possess, assessing its soundness through what you know, repenting of what proves corrupt, and entrusting your affairs to Allah. Whoever is granted continued benefit should thank Him. Whoever sees no fruit should remain firm in duty and sincere in hope. Life is not an opportunity to possess endless remembrance. It is an opportunity to worship

Allah and benefit His creation; what remains afterwards is a favour hoped for and a trust to prepare for.

Part Eleven: Questions Where Several Fields Meet

Chapter Forty-Four: One Library and Five Different Forms of Giving

Consider a small library whose owner wants others to benefit after them. To someone passing its shelves, it may appear a single arrangement, but its rights may take different forms. Books are physical assets; publication rights are separate; premises may be owned or rented; and management may be voluntary or paid. Calling all of this waqf without definition leaves successors with a question about every shelf and contract.

The first form is an unrestricted valid gift of books to an association, which becomes their owner under the valid agreement. The books do not acquire waqf status merely because the donor hopes for continuing benefit. The second is endowing eligible physical books for borrowing and reading, requiring understanding of conditions, preservation, management and damage. The third is a bequest to purchase books from a specified part of the estate: it was not implemented during life and follows estate rights and limits on posthumous dispositions. The fourth is lending books for the owner's lifetime or a defined period; temporary permission does not automatically become ownership or perpetuity. The fifth is making a copy of one's own book available under a known

licence, raising reproduction, adaptation and attribution rights distinct from ownership of a paper copy.

These distinctions rest on the juristic separation of donating an asset, donating its use, dedication and bequests. Ibn Qudamah's discussion of endowable property considers benefit while the asset remains. Al-Mudawwanah includes dedicated fruit and duration; al-Mabsut details movable endowments and customary practice. These fields cannot all be applied to a library's contents without asking what the owner relinquished and what was retained.⁹⁵⁹⁶⁹⁷

Then comes the question of a book no longer fit for use. A damaged copy differs from a sound book with little demand. A book containing a discovered scholarly error differs from accurate material no longer matching a curriculum. The first requires considering repair or permissible handling of its material's replacement value; the second needs lending and cataloguing policies; the

95 Ibn Qudamah, al-Mughni, Book of Endowments and Gifts, question on the permissibility of endowing what may be sold and used while its substance remains, no. 4428 in the online text. It includes transmission from Ahmad. [Source.](#)

96 Sahnun, al-Mudawwanah, Book of Dedicated Property, question of dedicating an orchard's fruit for a term when the beneficiary dies. Ibn al-Qasim's narration from Malik, with accompanying disagreement. [Source.](#)

97 Al-Sarakhsi, al-Mabsut, vol. 12, Book of Waqf, especially the opening and discussions of movable endowments, possession and administration. Statements transmitted from Abu Hanifah and his two leading companions report the school's positions; they do not authenticate hadiths mentioned incidentally. [Source.](#)

third needs correction and warning proportionate to the error; the fourth needs assessment of current readers' needs. Precisely defining the problem reduces the risk of using benefit as a broad word justifying every decision.

A large building may weaken book service by consuming most resources, while mobile lending may better suit a village of scattered homes. This is an organisational judgement requiring local knowledge, not a universal ruling that buildings are wrong or technology always better. A library visited by older people who find someone to read with them may offer what thousands of files cannot. Elsewhere, transferring suitable content to offline devices may matter more than another inaccessible shelf.

Someone wishing to serve successors should write a statement distinguishing ownership, waqf, licence, contract and bequest, then leave an updateable catalogue. Explain where the source material is, how corrections are made, whom to ask about uncertain attribution or rights, and what needs specialist review. Successors then inherit more than objects: they receive knowledge protecting them from losing the founder's purpose or violating authors' and readers' rights.

Chapter Forty-Five: One Sum Between Immediate Spending and Preserving Principal

A person may have surplus funds and face two needs: a family requiring immediate maintenance and a project

intended to create an asset yielding continuing benefit. The correct answer is not always retaining the funds or spending them all immediately. Consider binding rights first, then urgency, suitability of the means and ability to preserve what is established. A difference in this assessment does not alone show one benefactor more mindful of the Hereafter than another.

If a hungry person lacks necessities and the proposed asset will produce nothing for years, the consequences of delay should not be hidden beneath the attractive word sustainability. If urgent necessity is already met and a recurring barrier can be reduced through stable service, creating an asset may bring greater longer-term benefit. Both cases require knowing others' work. A capable provider may fund operations but need an asset, or an existing building may need only its opening costs paid.

One accounting mistake is comparing an asset's price only with an immediate donation. Equipment needs maintenance, training, space and operating expenditure. Investments face fluctuations. Housing requires repairs and appropriate insurance according to Islamic rulings and local requirements. These costs do not invalidate the idea; they are part of its reality. If a volunteer covers some without charge for a time, the costs do not disappear. They are borne by someone whose capacity and limits of consent must be understood.

For arithmetic illustration only, suppose a hypothetical service needs ten units in annual operating costs while its

asset yields eight units that year after expenses. A valuable asset does not eliminate the two-unit gap. Lower income or major repairs widen it. These figures are neither a profit forecast nor investment guidance. They train attention on the difference between asset value and cash available to provide the service when due.

A benefactor may divide funds they may lawfully donate: some for urgent need, some for a limited trial, then decide whether to create an asset after the method proves suitable. This is a possible organisational choice, not a fixed religious allocation. Each part must be named accurately. Do not withdraw from binding waqf principal what should originally have been set aside for operations, endow funds not established as wholly one's own, or announce a lengthy commitment against income one cannot guarantee.

The International Islamic Fiqh Academy's resolution on waqf investment attends to preserving principal, respecting founders' conditions, documenting transactions and assessing risks. These principles align with the older purpose of safeguarding trusts, but investment terminology alone does not certify a project's soundness. Financial expertise, Islamic verification and understanding beneficiaries' needs are different links, each requiring its qualified contributor.⁹⁸

98 International Islamic Fiqh Academy, Resolution 140 (15/6), Investment of Waqf Assets, Yields and Income, 11 March 2004. Resolution. [Source.](#)

The comparison should not become contempt for charity whose physical substance is quickly consumed. A meal saving someone hungry, transport taking a patient to care, or a debt settled for someone in hardship are great deeds even when their money no longer remains in an account. Meeting a need may produce distant fruit beyond the donor's calculation. Choose with insight rather than searching for a label making every good sound longer-lasting in a brief advertisement.

Chapter Forty-Six: Paid Teaching, Voluntary Work and Waqf

An educational founder may hesitate to pay teachers because the work is intended for Allah. Another may imagine that anyone paid is excluded from beneficial action. Both confuse intention, the contract's ruling and learners' rights. Purposes belong to the heart; contracts have rulings according to work and conditions; benefit may arise from paid work just as voluntary work may fail through unreliable fulfilment.

Distinguish hiring for lawful teaching, hiring someone to perform worship in a form not admitting such a contract, freely donating knowledge, and dedicating endowment resources to educational expenditure. A ruling cannot be transferred between them merely because money goes to a religious person. Ibn Taymiyyah's fatwas distinguish hiring recitation solely to gift its reward from beneficial work accepting payment under its conditions. The field is

broad than a statement permitting every payment or prohibiting them all.⁹⁹

The founder should know which service is purchased and what the worker volunteers. If a teacher undertakes hours, a curriculum and follow-up duties, remuneration, payment method and related rights must be clear. Additional voluntary time is not open permission to increase the burden. Spending waqf income on education still requires checking that wages fall within the authorised purpose and that worker selection and compensation are fair.

Exempting learners from fees differs from the service needing no funding. Someone pays on their behalf: a founder, donor, public body or worker contributing time. Good management makes funding known and as stable as possible, explaining whether a grant is complete or time-limited. Promising permanent free education and later imposing hidden costs after families depend on it breaches trust, even when the initiative began well.

Educational quality requires attention beyond low cost. An inexperienced unpaid teacher may benefit from training and support, but may harm learners if left alone to teach beyond competence. A qualified teacher on moderate pay may give a small group understanding that prevents years

99 Ibn Taymiyyah, *Majmu' al-Fatawa*, vol. 31, pp. 51–52 on recitation, gifting reward and hiring. Details of payment for teaching should be reviewed according to the work's nature. The reference distinguishes forms and does not establish a prohibition of payment for all teaching. Source.

of difficulty. Volunteer status alone does not settle the decision. Knowledge, mercy, reliability, teaching methods and students' needs must be considered.

Not every specialist can be required to work free because the expertise is useful. Doctors, translators, craftspeople and teachers have needs, families and rights. Their contribution may include competent, fair paid work. If they dedicate time to those unable to pay, that is generosity. Society can help organise it so neither their livelihood nor the rights of patients or students relying on continuity are lost.

Conversely, entitlement to remuneration should not become a pretext against every contribution to good. A professional can choose a manageable form: one review, training a replacement, sharing an owned tool or a defined discount for established need. Clear boundaries combine protection of livelihood with enduring benefit. Understanding legacy includes knowing how to give money, knowledge and time without building kindness on injustice to oneself or others.

Chapter Forty-Seven: Land That Remains and a Purpose That Changes

Someone may endow a place for a familiar local service, then travel routes, population ages or study locations change. The building remains while use declines. The question should begin not with a wish to sell valuable land but with the waqf's actual condition: has the purpose

become impossible, have users decreased, or is there a greater alternative benefit while the original remains? How reliable is the assessment?

Ibn Taymiyyah distinguishes substitution required by need from substitution for a greater benefit and discusses disagreement. This prevents placing every case under the word substitution and assigning one ruling. Ruin preventing use, reasonable repair possibilities, an attractive commercial offer and new beneficiaries' preferences affect decisions differently. A jurist's preference in one case cannot be transferred to another without satisfying its conditions.¹⁰⁰

Assessment includes correctly understanding the founder's purpose. The aim may have been water for travellers at a particular location because a route passed there, or the location itself may have significance in a condition needing interpretation. Purposes may be ordered so one is reached only if the first becomes impossible. Guessing that the founder 'would do this in our time' cannot alone replace interpretation of the condition and its ruling, although understanding purpose and reality belongs within recognised scholarly judgement.

A claim that benefit has ceased needs discussable evidence. Was the place closed because need ended or

100 Ibn Taymiyyah, *Majmu' al-Fatawa*, vol. 31, pp. 252–253, answer on replacing vowed or endowed property with something better, distinguishing need from greater benefit and mentioning disagreement. Source.

management neglected it? Did use fall because of a solvable access problem or because the service is no longer needed? Is selling less costly than repair over an appropriate period, or are repair costs exaggerated? Those benefiting from change sometimes prevent these questions. Independent assessment and preserved documentation therefore protect the decision.

Existing beneficiaries' rights do not disappear because their voices are quiet. An old room may serve five older people unable to travel, while an alternative promises a larger distant audience. Both interests may be combined or harm mitigated, but those people should not be labelled obstacles to development. Equally, every useful change should not stop because someone is attached to an old form. Assessment balances established rights, anticipated benefits and binding rulings, not nostalgia and publicity alone.

If the competent authority permits the disposition, faithfully implementing the replacement remains a trust. Selecting a suitable location, documenting the substitute, separating funds, preventing an unfair sale favouring a relative, and checking that the promised benefit occurs are all part of the matter. Approval is not the work's end. A valid transition in principle may be spoiled by negligent or exploitative implementation.

Waqf continuity requires loyalty to conditions and beneficiaries' rights, together with an understanding that notices changed needs and seeks qualified rulings.

Disciplined jurisprudence helps preserve funds and bring them to the purpose for which they were given.

Conclusion: Leave a Door Open to Good

Returning from these chapters to daily life, a person need not carry every field on their shoulders. It is enough to notice a postponed right, knowledge they can preserve, someone they can help or a cause of harm they can stop. Discussion of enduring impact bears no fruit if it remains admiration for departed people's stories without changing the reader's choices.

What lies closest is action while able. We act sincerely for Allah, follow His Messenger's guidance, peace and blessings be upon him, learn before expanding, fulfil obligations and give kindness a share of knowledge, time and wealth. Allah may facilitate an endowment for one person, upbringing for another, teaching for a third and reconciliation for a fourth. Their fruits then intertwine in lives unknown to us. Allah alone counts them and knows what He accepted.

Continued benefit does not depend on the founder's name remaining at its forefront. A person may entrust a book to someone who can refine it, transfer a service to someone able to care for it, and allow successors to improve its method. They may accept being the worker who prepared a path others then walked. With a sound purpose, competition for remembrance becomes lighter and good succeeding through others becomes a joy.

Death has an awe planning cannot erase, and the heart a dependence no project can satisfy. Preparation therefore accompanies supplication, hope and seeking forgiveness, not a feeling that what one left guarantees safety from accounting. Correct shortcomings, thank Allah for blessings and pursue the good He opens when some opportunities pass. A servant's share in bounty is not measured by visible wealth, children and writings. A hidden deed may surpass many deeds people consider great.

O Allah, set right what remains of our lives, forgive what has passed, and bring us graciously back to fulfilling Your servants' rights. Make what we taught evidence for us, what we gave a benefit to Your servants, what we nurtured a mercy among them, and what we left a means to Your pleasure. Help us repent sincerely and entrust our affairs well. Do not leave us to our own deeds, and make our best day the day we meet You.

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