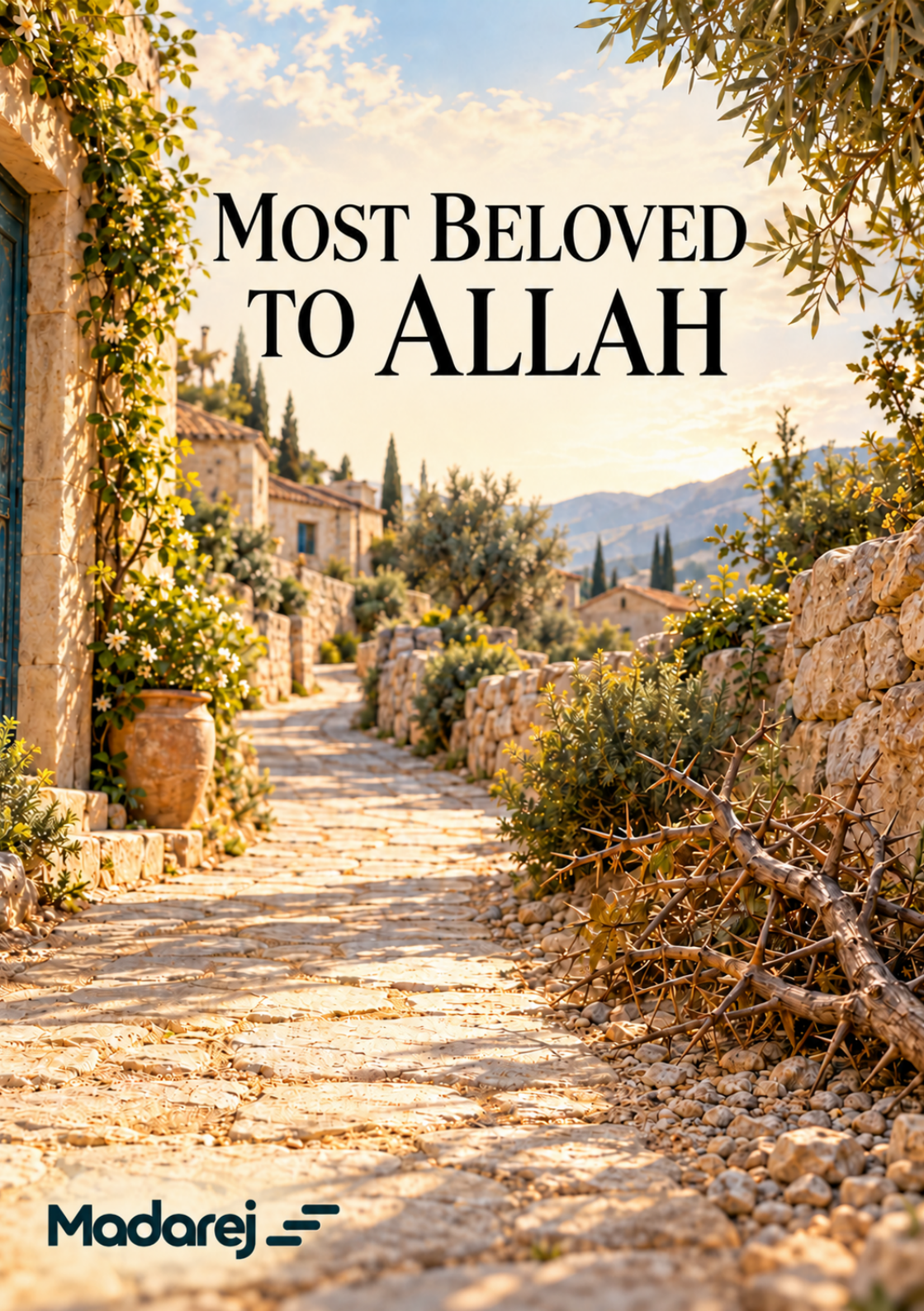




MOST BELOVED TO ALLAH

Most Beloved to Allah

Serving Others, Meeting Needs, and
Easing Hardship

Madarej 

Written and distributed by Madarej

Dedication

For the person whose need grew heavy because no one would listen. For the one who found a door to goodness and held it open for someone else. For every hand extended quietly, lifting a little of another person's burden.

For those who have learned that a word can be a form of help; that protecting someone's dignity can offer a way back; that making peace between two people is an act of charity. For those who give what money cannot always provide: sound knowledge, honest counsel, an introduction made in good faith, or the patient gift of time beside someone in distress.

We ask Allah to make these pages sincerely useful, and to grant us and you a heart attentive to people's needs and work done for His sake alone. Please remember us, our parents, and everyone who helped this book reach you in a sincere prayer.

This book is dedicated as a waqf for the sake of Allah.

Written and distributed by Madarej.

English literary adaptation of the Madarej Arabic edition. English renderings of Qur'anic passages and other Arabic quotations are our translations of their meanings, unless otherwise identified. They are distinguished from the commentary that follows them.

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Where to Begin

You want to be of use, but where should you begin: with your money, your time, or the responsibilities you have left unfinished? This book helps you choose a fitting act, carry it out without humiliation or injury, and follow it far enough to learn whether it helped. It offers principles for sound judgment, situations that bring those principles close, and thirty-two practical exercises from which to choose.

You need not launch an initiative or finish every page before taking a first step. Consider a promise still waiting to be kept, a burden at home, or a person whose need you actually know. Then choose a route below. The links in the electronic edition take you to the relevant chapters and exercises; their titles also appear in the workshop's exercise guide.

For a Personal Beginning

Start with *Money Is Not the Only Door* (p. 44), followed by *Exercise 1: A Kindness That Begins with an Overdue Right* (p. 359). Name a real obligation or promise and the step that lies within your power. If no overdue right comes to mind, try *Exercise 5: Being a Good Neighbour Begins with Removing Harm* (p. 372). Sometimes your first contribution is to put right something you are causing.

After your attempt, read *When You Make a Mistake While Trying to Help* (p. 284). You will need it when a promise falters, just as you need encouragement when you begin. Progress means that your actions become clearer and more dependable; it is not a competition in the number of good deeds.

For Home and Family

Read *The People Close to You, and the Stranger Passing Through* (p. 115). Then choose *Sharing the Work of a Household* (p. 363), *Serving Parents While Respecting Their Choices* (p. 366), or *Supporting a Caregiver* (p. 369). Ask which particular burden its bearer would like eased, and agree on the part you will undertake. You do not need to announce a re-organisation of the entire family.

Return afterwards to the person you meant to help. Did the burden become lighter, or merely take another form? A different time or a smaller task may serve better than twice the effort. When someone whose strength the household has relied on becomes ill, turn to *When the Strong Person in Your Life Falls Ill* (p. 152).

For Volunteers and Teams

Begin with *When Help Actually Reaches Its Recipient* (p. 175), then read *A Team in Which Everyone Knows Their Part* (p. 453) and *A Referral That Does Not Leave Someone Between Doors* (p. 449). Choose one current request. Establish who has accepted it, what has been promised, and how its owner can learn what is happening. Preventing a promise from disappearing between several people need not require an elaborate system.

As you begin to follow up, use *A Complaint That Shows Where Help Has Failed to Reach* (p. 457). The satisfaction of most people is no reason to dismiss the difficulty of one. Equally, one difficulty need not condemn the whole service. Understand the event, repair what is within your control, and leave what you do not yet know open to investigation.

For Reading from Beginning to End

The book moves from the meaning of service and the standards that govern it to the people who have claims on us, the ways we can help, and the character of the helping hand. Accounts from the Sunnah and a discussion of outcomes lead into the final practical section. Read the introduction, including its explanation of the title, and follow that order. When a chapter touches your life, pause and try one of its questions. Finishing pages is not the only purpose of reading.

The exercise guide (p. 348) offers a quick route back to practice; the contents lead back to the underlying principles. For a ruling concerning zakat, a contract, medical treatment, or a dispute, attend to the limits of the discussion and seek the appropriate qualified advice. A reading route helps you use a book; it does not confer a professional qualification.

One Step to Take with You

Complete this sentence for yourself: “This week I will ease this particular burden ... by doing what I can actually do ... and I will know whether it reached its purpose through ...” The week is an organising example, not a period with a special religious virtue. If permission or agreement is needed, begin there. If a right is already due, do not use an exercise as a reason to postpone it. Afterwards, return to what you learned, rather than to the picture you hoped others would have of you.

Introduction

You may know someone for years before discovering what weighs on them. You have seen them among people, heard their ordinary replies, watched them leave for work, while something remained difficult to ask for. The person may be closer still: a family member whose patience you take for granted, a colleague reluctant to ask for an hour of your time, a neighbour who needs someone to ask after them more than they need another meal. These are possible scenes from ordinary life. Familiarity cannot take the place of listening. Seeing someone every day does not mean that we know what they need.

In Sahih Muslim, Abu Hurayrah relates the virtues of easing distress, giving relief to someone in financial difficulty, and helping a fellow believer. In both Sahih collections, Ibn 'Umar relates the virtue

of meeting a Muslim's need alongside the prohibition of wronging or abandoning them to harm. Worship stands close to people's actual lives: their exhaustion, their constricted circumstances, and the weight one person can carry for another.¹

Help may begin before any money changes hands. It can begin with enough time for someone to explain. You may be eager to offer advice when the person first needs you to understand the question. You may propose a collection of donations when a clear explanation of the right procedure would enable them to manage their own affairs. A quiet question can preserve both your effort and their dignity: "What would help you now?" They do not owe you more of their private life than that help requires.

1. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2699; Sahih al-Bukhari, al-Bukhari, hadith 2442; Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2580.

This door is mercifully wide. You do not have to possess the whole solution. You can ease part of the difficulty, point towards someone with the skill you lack, or keep a small promise faithfully. Sometimes you must also say that you cannot help in the way requested. A clear refusal leaves the person free to seek another route. A promise you do not know how to fulfil may leave their hope waiting at your door.

Yet the breadth of service does not remove its standards. In Surat al-Baqarah, righteousness brings together faith, worship, giving, fidelity to commitments, and patience. Care for a distant need cannot excuse neglect of an immediate duty. Another person's happiness cannot justify assistance that wrongs someone else. Surat al-Ma'idah joins co-operation to righteousness and God-consciousness and forbids cooperation in sin and aggression. A generous intention needs a sound act and a lawful means.²

The dignity of the person we help belongs to the need itself. Someone may accept a gift and still be hurt by repeated reminders of it. They may accept assistance without agreeing to the publication of their photograph or their difficulties. They may

2. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2699; Sahih al-Bukhari, al-Bukhari, hadith 2442; Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2580.

benefit from your help and later disagree with you. Your kindness does not transfer ownership of their decisions. You may protect your own rights, place limits on what you give, and stop exploitation without turning earlier generosity into an instrument of humiliation.

Perhaps the first thing these pages lead you to is a nearby right left unpaid, a promise still suspended, or someone whose particular burden you could lighten. Choose work you can do, understand the need it serves, and honour the person to whom it belongs. A beginning need not be dramatic. What matters is that help reaches someone who needs it.

The Meaning of the Title

The title is inspired by the reported saying, “The people most beloved to Allah are those most beneficial to people.” Scholars differ over the authenticity of this report. The book’s subject rests independently on sound teachings concerning the relief of

distress, the meeting of needs, and mutual assistance. Its title invites good work and hope of acceptance; it does not declare particular individuals to be the most beloved to Allah.³

What Do We Love Because Allah Loves It?

Refraining from judgments about individual people does not prevent us from speaking about deeds that revelation describes as beloved. In Abu Hurayrah's report in Sahih al-Bukhari, the Prophet, peace and blessings be upon him, relates from his Lord: "My servant draws near to Me with nothing more be-

3. Al-Mu'jam al-Kabir, al-Tabarani, hadith 13646; al-Mu'jam al-Awsat, al-Tabarani, hadith 6026; al-Mu'jam al-Saghir, al-Tabarani, hadith 861; Qada' al-Hawa'ij, Ibn Abi al-Dunya, hadith 36, pp. 52–53; al-Silsilah al-Sahihah, al-Albani, vol. 2, pp. 575–576.

loved to Me than what I have made obligatory upon him.” The report continues with the servant’s drawing near through voluntary deeds and Allah’s love for him.⁴ The path begins with obligations. We cannot replace them with a voluntary activity simply because it is more visible or appeals more to us. A responsibility at home, a trust at work, or the prayer whose time has come may be the first claim on the person who wants to serve.

Nor does the outward appearance of generosity establish its acceptance. Another report from Abu Hurayrah, in Sahih Muslim, warns of a giver told that he gave so that people would call him gener-

4. Sahih al-Bukhari, al-Bukhari, hadith 6502.

ous.⁵ This warning directs a person towards their own heart. It is not permission to accuse donors or teachers of hidden motives. Public work is not, by itself, showing off; private work is not, by itself, sincerity. Each has purposes, benefits, and rulings that must be understood.

Two questions therefore remain distinct. Did the action benefit its intended recipient? For whose sake did I do it? We can examine the first and improve our method. With the second we hold ourselves accountable and seek acceptance from our Lord. A sincere intention may need a better means; skilful performance may accompany a heart that still needs discipline. Neither question cancels the other. Outward success does not entitle us to

5. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 1905.

pronounce a named person most beloved to Allah. We begin instead with sound teachings on helping and meeting needs, faithful to what we attribute and honest about what we do.

Part One

Service as Worship

Chapter 1

When Another Person's Burden Reaches Your Heart

The Messenger of Allah, peace and blessings be upon him, said: “Whoever eases one of a believer’s worldly distresses, Allah will ease for him a distress of the Day of Resurrection ... Allah helps His servant as long as the servant helps his brother.”

The report begins with distress, not with an image of the powerful giver. It places before you a person whose circumstances have closed in, and asks what your action will do. Will you add to the weight, or carry some of it? Relief is wider than a payment. Accurate information may ease distress; so may a call connecting someone with the person who can restore their right, a presence that helps protect someone wronged, or a word that steadies a troubled heart.

In his commentary, al-Nawawi explains that benefit may be offered through available knowledge, money, assistance, counsel, or advice. That breadth opens the door to everyone with something to give. It also demands honesty. Advice without knowledge may injure. An intervention beyond our competence may deepen a crisis. A promise beyond our power can leave someone suspended between expectation and disappointment.

Such assistance does not confer a right to look down on its recipient. It grows out of the brotherhood of faith. Ibn 'Umar reports: "A Muslim is the brother of a Muslim: he does not wrong him or abandon him." Ibn Hajar explains that abandonment includes leaving someone with a person who harms them; preventing that harm may be obligatory in one situation and recommended in another.

Here service becomes a responsibility that may fall specifically upon us. Feeding someone with no food, rescuing a person in imminent danger, fulfilling our

family's established rights, or lawfully supporting someone oppressed cannot all be placed on the same level as an optional present or a pleasant word. Understanding goodness includes understanding what is due. To pursue an optional act while neglecting an obligation is to put the work in the wrong place.

Chapter 2

Words That Stand Close Together but Do Different Work

In these pages, **benefit** includes fulfilling a right, easing harm, and bringing someone a lawful good. A **need** is broader than a **distress**: a person may need instruction or directions without being in an overwhelming crisis. Ibn Rajab describes distress as a severe hardship that constricts the soul. In his explanation he distinguishes the easing that lessens it from the fuller relief that removes it. This is a

useful distinction drawn from his commentary, not a rigid definition imposed on every occurrence of the Arabic words.⁶

Ma'ruf, what is good and right, extends beyond financial charity to lawful words and deeds. The Qur'anic account of **birr**, righteousness, joins belief and worship with giving, keeping promises, and patience. In explaining the command to justice and **ihsan**, excellence in doing good, scholars distinguish rendering what is due from giving beyond it; ihsan is not thereby reduced to voluntary giving in

6. Jami' al-Bayan, al-Tabari, Qur'an 4:114, 2:177 and 16:90; Taysir al-Karim al-Rahman, al-Sa'di, 2:177 and 16:90; al-Jami' li-Ahkam al-Qur'an, al-Qurtubi, 16:90; Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2699; Jami' al-'Ulum wa-l-Hikam, Ibn Rajab, vol. 2, pp. 284–295.

every context. **Reconciliation** seeks to repair what is damaged on a basis of truth and justice. Silence after an argument is not enough if the wrong remains in place.

These distinctions help us avoid treating every desire as a need, every intervention as a benefit, or every concession as a reconciliation. We may be unable to remove a whole distress and still ease it. We may have nothing extra to give while a duty of justice remains. We may help a person by declining something that would injure them. Naming the act accurately protects the person from a promise that does not match what will arrive.

Chapter 3

When You Cannot Solve Everything

You may not be able to discharge an entire debt. You may be able to delay a demand, contribute part of the money, connect the debtor with a trustworthy organisation, or spare them an insult that deepens their hardship. Do not call partial help a complete solution; do not despise it because it is partial.

The desire to be the rescuer can blind us to the first useful step. If we cannot bring the crisis to an end, we do nothing. The language of easing distress appears in Abu Hurayrah's report in Muslim; that of relieving it appears in Ibn 'Umar's report in al-

Bukhari. These are separate narrations.⁷ Ease what you can, and describe honestly what you have done. An hour of care for a mother's child, staying beside a patient until their family arrives, explaining a difficult procedure, or paying an urgent part of a financial penalty whose consequences would otherwise worsen may all be useful in their proper circumstances.

Partial help does not justify promising what we cannot deliver or attempting treatment beyond our knowledge. A limited act performed honestly is better than a grand promise that creates a second distress. When a doctor, a qualified religious adviser, a lawyer, or a safeguarding service is needed, part of our trustworthiness is to make the

7. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2699; Sahih al-Bukhari, al-Bukhari, hadith 2442.

right referral and remain available within our ability, without pretending to expertise or taking over the person's decisions.

The hadith connects the easing of worldly distress with relief on the Day of Resurrection. A believer does not turn that promise into a calculation that specifies the form of the reward. It teaches something more enduring: the pain of the person before you is not an interruption on your way to Allah. What you ease is known to Him, even if people forget your name and even if you never see the whole result in this life.

Chapter 4

The Debtor's Right Comes Before the Creditor's Generosity

The report also singles out making things easier for someone in financial difficulty. Ibn Rajab distinguishes giving time to a debtor whose inability is established from the additional generosity of remitting some or all of the debt. Service begins by recognising what the person already has a right to receive. They may need time before they need a present, and an end to pressure before they need words of sympathy. When we distinguish duty from generosity, we do not make the fulfilment of an obligation an occasion for self-congratulation. We will return to this in “When Someone’s Right Is to Be Given Room to Breathe,” preserving the difference between inability and deliberate delay, and between allowing time and cancelling a debt.

Chapter 5

Protecting Dignity Without Concealing Harm

“Whoever conceals a Muslim’s fault, Allah will conceal his faults in this world and the Hereafter.” This teaching needs careful understanding, because a beautiful word can be misused. Ibn Rajab distinguishes a person whose private lapse is not part of a known pattern of harm from someone who openly or repeatedly harms others and will not stop. The former is not to be exposed or pursued for hidden faults. Concealment in the latter case is not a rule that prevents protection against the harm. The purpose is to preserve dignity and help repentance, not to leave people at an offender’s mercy.

If you learn of a private mistake by a relative or colleague, do not turn it into conversation for a gathering. Do not make advice a staircase to public

disgrace. Offer counsel privately, close the path to rumour, and help restore any right that has been violated. But if silence preserves abuse, loses the right of an injured person, or exposes someone vulnerable to danger, seeking protection from the competent authority does not betray the meaning of concealment. Reporting, testimony, and penalties have their own rules and qualified authorities. The moral distinction remains clear: do not enjoy scandal, and do not rename the concealment of oppression a religious virtue.

This protects two rights often lost together: the repentant person's right not to be endlessly pursued by their past, and the injured person's right not to have their suffering erased to preserve an offender's reputation. Gentleness is not owed only to the person who did wrong. Where rights, offences, or personal safety are involved, impressions are insufficient. Knowledge, relevant professional competence, and the responsible authority matter.

Chapter 6

The Help That Continues While You Keep Helping

“Allah helps His servant as long as the servant helps his brother.” The promise accompanies an ongoing condition. It does not require us to take on more than we can bear, but invites us to make service a renewed habit of character rather than a passing rush towards applause.

On a journey with the Prophet, peace and blessings be upon him, those who were not fasting served those who were and attended to the needs of the travelling party. He said, “Those who were not fasting have taken the reward today.” The account is in both Sahih collections. It does not make not fasting universally superior to fasting. At that moment people were needed to put up shelter, water the mounts, and carry the group’s practical

work. Ibn Rajab's discussion meets here the question of what the hour requires: at times, a person's share of worship lies in taking a task from shoulders unable to bear it.

Homes need this understanding as much as institutions do. Cooking for someone exhausted by illness, taking a colleague's task during a family emergency, writing something needed by a person who cannot see it, arranging an older person's appointment and journey, or making sound knowledge available to someone beyond its usual reach can be forms of help. Their particular rulings differ, but together they dispel the idea that goodness belongs only to money and speeches.

Unseen service is a demanding test of sincerity. People may see a donation and never see the dishes washed, the bags carried, or the room restored after everyone has left. A heart trained in service does not despise work because it bears no name. It does not keep charging the person in need for what was

already given. Allah saw where the hand was placed; the value of the act does not depend on people identifying its owner.

Chapter 7

Money Is Not the Only Door

We can exclude ourselves from goodness by measuring our capacity against a bank balance. We look at the wealthy and ask what we could possibly do. The Sunnah opens a wider view. Spare transport may carry someone with no means of travelling; spare provisions may feed someone for the night. Today your surplus might be familiarity with an unfamiliar route, experience in a trade, an hour of time, or the ability to help settle a disagreement.

The Qur'an says, in meaning: "There is no good in much of their private conversation, except in the counsel of one who urges charity, a good deed, or reconciliation between people" (al-Nisa' 4:114). Al-Tabari explains ma'ruf here as deeds of goodness that Allah commands or encourages. As the field of

goodness widens, responsibility follows what Allah has given each person, not what someone else possesses.

Sharing knowledge is a great door when the knowledge is sound, offered gently, and never used to make the learner a servant or a debtor. In his commentary on the *Ihya'*, al-Zabidi transmits from al-Ghazali a meaning that guards the intention: someone seeking nearness to Allah through meeting needs or teaching should seek His reward in the benefit and happiness brought, not in the recipient's thanks, praise, or service.⁸

The spirit of reminding someone of your favour can therefore begin before a donation is ever made. It may hide in the conviction that people owe you

8. *Ithaf al-Sadah al-Muttaqin*, al-Zabidi, commentary on the book censuring status-seeking and ostentation, the passage on meeting people's needs and imparting knowledge.

because you advised, taught, or introduced them.
Work that frees a person from one need should not
fasten a new chain around them.

Chapter 8

What Does This Hour Ask of You?

Ibn al-Qayyim explains that the best act cannot always be identified by giving one category an absolute priority. He discusses the view that worship benefiting others is better than worship confined to oneself, then sets out a more complete measure: seeking Allah's pleasure through what the present time requires. An obligatory prayer takes priority when its time calls for it. Teaching may be the task of the moment when someone needs guidance and you are qualified to give it. A person urgently dependent on your effort, wealth, or influence may have a claim ahead of a voluntary devotional practice that can be resumed later.

This understanding brings order to service. You are not asked to open every door, carry every sorrow, or cut off your own and your family's rights so that people will call you useful. Recognise your circumstances, your obligations, and your ability; then do not withhold what you possess when its proper occasion arrives.

A person may also need solitude to protect the heart from wrongdoing. Yet solitude cannot become an excuse for burying knowledge that people need. Ibn al-Jawzi distinguishes seclusion that guards a person from harm from seclusion that removes a scholar from the responsibility of teaching and guidance. Spiritual formation cannot rest on one slogan. It calls for understanding the right, the time, and the capacity.

Chapter 9

A Reward That Echoes the Deed

The reports repeatedly connect what a servant does for others with what that servant hopes for from Allah: easing is met with easing, relief with relief, concealment with concealment, assistance with assistance. This is not a transaction in which we set the deadline and specify the return. It is a revealed promise that teaches the heart that goodness is not lost with Allah.

The promise of the Hereafter does not become a demand that the recipient thank us. Nor does it become certainty that a particular worldly result will arrive promptly. The person who serves works for their Lord, corrects what can be seen in their actions, and leaves acceptance and hidden matters where they belong.

When this settles in the heart, gratitude from others ceases to be a condition of continuing. We may be pleased by thanks without becoming dependent on it, and hurt by ingratitude without making that hurt a punishment for someone in need. We revisit our intention, improve our method, and continue with what is lawful and possible.

Chapter 10

Gentleness Belongs to the Help Itself

A need can be met in a way that wounds: a facial expression, a voice loud enough to expose someone, or a question that awakens the humiliation they were trying to keep hidden. Gentleness is therefore not a decorative finish to an otherwise completed service. It is part of its substance.

Gentleness listens before acting, chooses an appropriate moment and language, gives without degrading, advises without broadcasting, protects privacy without obstructing a necessary response to wrongdoing, and recognises when a specialist is needed. Being gentle does not mean abandoning what is right. Being firm does not permit cruelty.

We need this at home, in seeking repayment, in advice and teaching, with people who make mistakes, and when helping to resolve disputes. Someone who truly seeks to benefit another looks beyond whether an object reached a hand. They also consider the road by which it arrived and what that road left in the person's heart.

Chapter 11

Knowing What You Are Trying to Ease

We see someone troubled and reach for what we know how to offer: advice, money, a call to a friend. The impulse may be generous, while the need lies elsewhere. A traveller stranded without transport may first need a way home rather than a long conversation about patience. Someone weighed down by a decision may have enough money but lack an explanation that makes the alternatives intelligible. Understanding need is part of approaching well, not a cold procedure that delays compassion.

Name the part you will undertake and the result you cannot control. You may remove one obstacle without solving the whole problem. You may protect a confidence without having money to give. You may refer someone to a professional without

guaranteeing that professional's decision. Clarity protects you from a promise beyond your power, and protects the other person from waiting for something you did not undertake.⁹

Consider an imagined student delayed in submitting an application because the instructions are unclear. We could complete it for them, explain the confusing step, or direct them to someone who can answer a question beyond our knowledge. These acts are not interchangeable in every circumstance. An imminent deadline and an inability to finish create a different situation from one in which there is time to learn. Merely sending a link does not establish that the student could open or understand

9. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2699.

it. The example asks us to distinguish our activity from the need that remains, without claiming a right to intervene widely in the student's life.

Sometimes the obstacle is one we created. Our late reply holds up another person's work. An entrusted item remains with us after its owner needs it. Inaccurate information sends someone through unnecessary trouble. Help then begins with repair rather than a new favour. Al-Sa'di's explanation of al-Nahl 16:90 distinguishes giving people their rights through justice from the additional good of *ihsan*. That distinction prevents us from giving attractive names to neglect still waiting to be corrected.¹⁰

10. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 16:90.

Before offering a solution, ask: what will change for this person if I do this? If the only answer is that you will feel you have participated, ask again until their share becomes visible. The change may be small: understanding a step, receiving an item, ending a wait, or knowing which office has authority. Their whole life need not be transformed. But an honest description must distinguish what happened from what did not, and must not claim an outcome we have never seen.

Neither is every wish we hear an obligation to fulfil it. A request may wrong someone else, require a skill we lack, or depend on a promise outside our power. We can respect the person, explain the boundary, and look for a lawful alternative. An early, clear answer is kinder than hesitation they mistake for consent, followed by refusal when no time remains.

Once this becomes clear, the weight of having to be a hero begins to lift. You need not promise to remove everything that hurts. Know the part you can carry and carry it faithfully. Mercy can begin with a short question, take shape through an honest answer, and grow through limited work done well. Together, such actions give people help on which they can rely.

Chapter 12

When Service Becomes a Character, Not an Occasion

The most faithful service is not always what others hear about. It may begin at home, where a recurring need has lost the brightness of an occasion. The report of the Prophet's service to his family shows that those close to us are not outside the path of worship. It also shows that service does not excuse neglect of the obligatory prayer when its time comes. A steady character of service honours rights without allowing one to swallow another.

That character also appears in listening, organising the means of help, and protecting dignity. Anas's report in Muslim describes the Prophet's response to a woman who asked him to meet a need: he allowed her to choose a suitable place along the roads where it could be attended to. The narration neither

identifies the need nor supplies a modern medical diagnosis. The account of cooperation between the Ansar and the Muhajirun establishes shared work and produce, not a transfer of ownership of the date palms. Such accounts open possibilities; they do not make every act of listening a treatment or every named partnership a just one.

Later chapters consider selfless giving and public generosity in their own contexts. The amount given is not their only common feature. A need may be met through unnoticed household work, time, the organisation of a resource, or money serving a wider good. Here the point is simpler: service becomes part of our character when it returns to where a right exists, not merely to where an audience waits.

Even familiar acts ask for fresh attention: a need to hear, a task to perform well, a promise to keep. Yesterday's contribution does not exempt us from seeing what people need today.

Before Choosing a Good Deed

The examples have opened many doors. Choosing among them requires attention to the present right, our ability, possible harm, and the person's dignity. The next part develops these standards. First, however, ask whether the requested act is lawful goodness at all, and whether it fulfils a right or offers something beyond it.

Chapter 13

Which Good Deed Does This Situation Need?

Someone may ask you to help and then request something you should not support. Another person may make a small request you are tempted to dismiss, though it would unlock a door long closed to them. Look past the word “help” to the action beneath it. What will happen? Who will be affected? Will it preserve a right or take something from an absent person’s claim?

Imagine a student who cannot solve a problem and asks for an answer to submit as their own. You could remove the immediate anxiety by supplying it. You could also sit beside the student, help identify the difficulty, and enable another attempt. Calling the first act helpful does not make cheating right. The second may take more patience and more

than one meeting, but gives the learner work they can own. This is a hypothetical educational example. Actual assessment rules determine what assistance is allowed; not all collaboration is forbidden, and not all assistance is permissible.

Al-Tabari's explanation of *ma'ruf* in the verse about private counsel extends beyond charity to the good Allah commands or encourages. A request is therefore not made right simply by the strength of the requester's desire.¹¹ The verse of righteousness in al-Baqarah likewise returns us to life after the charitable occasion: keeping commitments and re-

¹¹. Jami' al-Bayan, al-Tabari, commentary on Qur'an 4:114.

maintaining patient as work becomes tiring. No one carries every form of goodness, but enthusiasm for one does not cancel other people's rights.¹²

The distinction between justice and ihsan in the explanation of al-Nahl also keeps us from presenting a duty as a gift for which lasting gratitude is owed.¹³ Imagine returning a borrowed book and expecting endless thanks. The return fulfils your obligation. Offering to help organise the owner's shelves is another matter, and can be accepted or declined. Clear distinctions make relationships easier. One person knows what was owed; the other

12. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 2:177.

13. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 16:90.

can express thanks without conceding that their own property was a gift. Even the smallest encounters can confuse rights with favours.

A need does not always mean that life has become a crisis. A reader may need a word explained, a traveller a direction, an older person a little more time to answer. We need not magnify someone's circumstances to justify helping. Describe what you know at its true size. A small request does not diminish the requester. A modest service may be exactly what is needed. When the situation is severe, it calls for understanding and assistance equal to that severity, not merely a more dramatic label.

Accurate words thus lead towards better work. Calling an obligation a right makes it easier to fulfil without condescension. Distinguishing goodness from pleasing a desire helps us refuse harmful requests and offer sound alternatives. Seeing the breadth of righteousness keeps our relationship

with Allah from shrinking to the one role we performed well today. Then we can return to the person before us with a closer question: what lawful act will truly help, and which part can I carry?

From the Question to the Path

The next question is not how many acts we can accumulate. It is how to see the need, order the rights, choose the means, protect dignity, and follow the effect.

The Qur'an places the rights of parents and relatives beside those of orphans, people in poverty, neighbours, and travellers. It speaks of allowing time to a debtor and reconciling people, of good words, of refusing to injure through reminders of a favour, and of cooperation in righteousness rather than sin. Read together, these teachings connect service with the rights we fulfil, the harm we withhold, and the way we treat those who need us.

Part Two

The Standards and Limits of Service

Chapter 1

A Righteousness That Cannot Be Taken Apart

Allah says, in meaning:

Righteousness is not that you turn your faces towards the east or the west. Rather, righteousness is in one who believes in Allah, the Last Day, the angels, the Book, and the prophets; gives wealth, despite loving it, to relatives, orphans, those in need, the traveller, those who ask, and for the freeing of people from bondage; establishes prayer and gives zakat; and in those who keep their commitments when they make them, and are patient in poverty, suffering, and the time of battle. Those are the ones who have been true, and those are the God-conscious. (Al-Baqarah 2:177)

One verse gathers what we sometimes pull apart: the heart's faith, the body's worship, the claims upon wealth, fidelity to promises, and patience under strain. Righteousness is not a single activity chosen because it suits our temperament while the rest of Allah's commands are left aside. Giving may come easily to a naturally generous person who struggles to keep a promise. Someone else may maintain an outwardly careful prayer yet see no claim for the orphan, the traveller, or the person who asks. The verse brings both back to the whole.

Al-Tabari records the explanation that prayer alone does not comprise all righteousness. In light of the context, he favours the understanding that the verse answers those who made the direction of prayer the whole measure of truth. This does not diminish the qiblah. It restores each part to its place within obedience. People's rights do not abolish worship, and service to people does not stand independent of worshipping Allah.

The verse speaks of giving wealth “despite loving it” (al-Baqarah 2:177). One gives while it is still precious, not only after it has lost all hold on the heart. Al-Tabari explains the soul’s desire to gather wealth, its hopes of living, and its fear of poverty. Here is the test: will we treat what is in our hands as a closed possession, or as a trust in which Allah has opened claims for kin, orphans, poverty, interrupted journeys, requests for help, and release from bondage?

Giving is then followed by prayer, zakat, keeping commitments, and patience. A person may donate much and break the promise on which someone poor has hung a hope, wound an orphan with reminders of a favour, or withdraw at the first cost. The truthfulness at the verse’s close is more than a moment of largesse. Belief, worship, and dealings with others support one another through time.

This also corrects an overstatement sometimes made about service: not every benefit to another person is superior to every other act. Voluntary work does not displace a duty. Forbidden assistance does not become righteousness. Charity cannot purchase permission to neglect prayer. Sound service seeks Allah's pleasure in the manner He has prescribed, giving each right its proper place.

Chapter 2

What Surat al-Ma'un Exposes

Have you seen the one who denies the Recompense? That is the one who drives the orphan away and does not urge the feeding of the poor. (Al-Ma'un 107:1–3)

The surah closes with those who “withhold small acts of assistance” (107:7). Al-Tabari explains driving the orphan away as pushing them from their right, overpowering and wronging them. This is more than a picture of someone failing to give. A vulnerable person is being thrust aside without a father to protect them. The surah then turns from one person’s deed to a surrounding culture: the person “does not urge the feeding of the poor” (107:3). Someone unable to provide a meal may still be able to direct, encourage, or bring

together those who can. When even that encouragement falls silent, hunger becomes a fact everyone sees and no one answers.

Prayer appears at the heart of the surah, but in a warning about heedless, ostentatious prayer. This neither makes social service a substitute for prayer nor allows prayer to screen a hard heart. It exposes the separation of worship displayed before people's eyes from rights neglected beyond their sight.

Early scholars differed over the meaning of ma'un. Some understood obligatory zakat; others understood ordinary things people lend one another, such as a bucket, cooking pot, or axe. Both concern benefit withheld: a substantial right or a small implement a neighbour needs for an hour. A large project is not the only form of service. A charger lent, a tool made available, a seat offered, or practical knowledge that saves a person a day of confusion may answer the immediate need.

The surah's severity must not make us careless judges of individuals. Every person who withholds something has not thereby denied the Recompense, and a single failing does not warrant declaring a Muslim outside the faith. The surah presents qualities from which hearts are warned away. Judgments concerning particular people have conditions, impediments, and scholars qualified to address them.

Chapter 3

A Covenant That Connects Worship and Daily Life

The Qur'an recounts the covenant with the Children of Israel:

Worship none but Allah; show goodness to parents, relatives, orphans, and those in need; speak good words to people; establish prayer and give zakat.
(Al-Baqarah 2:83)

The passage concerns an earlier community's covenant and censures those who turned away. Its legal particulars cannot be transferred to us solely on the strength of this verse. These same principles, however, are affirmed by the texts of our own revealed law, and the way the verse gathers them remains instructive.

Sincere worship, goodness at home, care for kin, mercy towards orphans, the claims of the poor, decent speech, prayer, and zakat appear together. Al-Tabari explains good speech through what is right, gentle, and of beautiful character, including calling people to truth. We cannot confine our relationship with Allah to ritual and then loose our tongues against His servants. Nor can courteous speech replace a financial right that must be paid.

Good speech does not mean wrapping a falsehood attractively. Goodness to parents does not mean obedience in sin. Maintaining kinship does not authorise favouritism at justice's expense. Each right has limits; together they challenge a fragmented religious life. The same person stands in prayer, sits at a table dividing an inheritance, and answers someone who asks for help.

The tongue can therefore serve as the hand serves. A gift accompanied by public injury is diminished in the act of being given. If you cannot give, an

honest direction and a gentle apology may still leave the person with a way forward and their dignity intact. Kind words do not replace a right. They help carry it without breaking the heart that receives it.

Chapter 4

Not Every Joining of Hands Is Good

Help one another in righteousness and God-consciousness, and do not help one another in sin and aggression. (Al-Ma'idah 5:2)

Cooperation combines strength and shortens a journey, but the Qur'an does not praise hands joined together regardless of purpose. They can join in oppression as readily as in relief. The aim is named first, then the boundary: righteousness and God-consciousness; no sin and aggression.

The command appears in a context forbidding believers to let resentment of people who had wronged them lead them to aggression. This is the difficult test. Justice is not a habit reserved for those we like. The most useful service to a friend may be preventing a wrong; the truest support of a relative

may be turning them away from another person's money; the most faithful help for a colleague may be refusing to conceal a harmful error and then helping them put it right.

Al-Tabari explains righteousness through doing what Allah commands and God-consciousness through avoiding what He forbids. Al-Sa'di draws out the breadth of the teaching: Allah's rights and people's rights, inward and outward actions. Co-operation may be a word that encourages goodness or work that makes it possible. It includes more than collecting funds: arranging a fair procedure, teaching a trade, reviewing a decision before it injures, giving truthful testimony, or taking a task from someone exhausted.

Sin can arrive dressed as a request for service. A relative asks you to use your standing to promote someone without a rightful claim, conceal information a partner needs, or testify to half a truth to save a reputation. They may tell you how much

they need you. The need does not change the act. Supporting oppression may satisfy an immediate desire while injuring the requester's faith and another person's rights.

You are not left with only the options of helping wrongdoing or abandoning the person. You can stop the wrong, then help with repentance, restitution, and facing its consequences. Sometimes the benefit lies in protecting someone from what they have asked you to do.

Chapter 5

Justice Is the Beginning of Kindness

Allah commands justice, excellence in doing good, and giving to relatives; and He forbids indecency, wrongdoing, and oppression. (Al-Nahl 16:90)

Justice renders a right; ihsan gives beyond it. Oppression crosses the boundary against life, property, or honour. A favour built over a hidden injustice is not made beautiful by its appearance.

An employer may donate and underpay a worker. A manager may support a public project while treating those under their authority unfairly. A person may give many gifts and wound the people closest to them with their tongue. Extra generosity shines above ground that remains unsettled. It does not

compensate for a stolen right. Begin by restoring that right; then generosity has a truthful place to grow.

Service therefore includes justice in judgment, honesty in trade, accuracy in information, and the giving of knowledge and effort. Personal generosity meets many needs, but it does not release us from correcting injustice in how work is done or rights are distributed. Restoring what is owed opens a firmer ground for giving more.

Chapter 6

Money with Appointed Doors

The Qur'an identifies the recipients of zakat:

Obligatory charity is only for the poor, the needy, those employed to administer it, those whose hearts are to be reconciled, for freeing people from bondage, those burdened by debt, in Allah's cause, and the traveller: an obligation appointed by Allah. (Al-Tawbah 9:60)

“An obligation” (9:60) moves this giving beyond a generous preference. The money has designated channels. A payer may not assign it to the project they like best without establishing that the use belongs within those channels.

Al-Tabari explains that obligatory charity does not go outside the named categories. He discusses the distinctions between the poor and the needy, the

administrator's entitlement on account of the work, the debtor unable to repay a debt not incurred in corruption, and the traveller who may be stranded despite owning wealth at home. Legally recognised need has more than one face. It cannot be reduced to the person visibly asking in the street.

For individuals and institutions alike, checking eligibility is a trust towards the claimant and other eligible recipients, not an act of coldness. An organisation's administrative expenditure does not automatically make every cost part of the administrators' share. These questions call for trustworthy juristic advice, clear arrangements, and transparency. Disputed applications cannot be settled by a promotional slogan or a good intention.

At the same time, not every good deed needs to be squeezed into a zakat account. Voluntary charity, an endowment, a gift, obligatory maintenance, an interest-free loan, and professional assistance each have their own rules and scope. A useful project

outside zakat's eligible uses can be supported voluntarily without changing the boundaries of the obligation. Mercy includes knowing what kind of money is in your hands and whose right it is, then delivering it willingly and accurately.

Chapter 7

Justice When You Dislike the Other Side

Being fair to someone you love is helped along by your own inclination. The harder test arrives when someone who has harmed or opposed you has a valid claim. Can you hear what is due to them while explaining what they owe?

Do not let hatred of a people lead you to be unjust. Be just; that is nearer to God-consciousness. (Al-Ma'idah 5:8)

Al-Tabari applies the command to allies and enemies alike: neither enmity nor closeness permits crossing Allah's limits. Al-Sa'di explains that truth is accepted because it is true, not because its speaker is liked. This is not an indifferent neutrality that treats oppressor and victim as the same. Justice

identifies the aggression, then refuses to add a lie or an excessive punishment simply because anger wants one.

This is a wide field of service: assessing an employee who has erred, hearing a family dispute, examining a complaint, or speaking publicly about a group with whom we disagree. A just cause can be damaged by a false report repeated because it seems useful. An opponent may be wrong in the main dispute and right about one detail. Rejecting that detail wrongs the truth along with the opponent. God-consciousness does not need a lie in order to prevail.

Fairness to an opponent protects the vulnerable too. Once a society permits injustice against someone disliked, the same instrument can be turned tomorrow against another weak person. Lasting benefit needs a rule people can rely on: claims are estab-

lished by evidence, consequences stay within their proper limits, and disagreement does not cancel human dignity.

Chapter 8

The Danger of Leaving Duty Undone

Spend in Allah's cause, do not cast yourselves into destruction with your own hands, and do good.

Allah loves those who do good. (Al-Baqarah 2:195)

Detached from its context, the warning against destruction can be used to avoid any work requiring money, effort, or endurance. Al-Qurtubi relates Abu Ayyub al-Ansari's account restoring the passage to its original setting: people considered remaining with their property to put it in order, and he explained that the destruction lay in settling down to it while abandoning the spending and striving that were required.

This does not make every risk courageous or self-preservation miserly. Commentators also understand the wording broadly enough to include delib-

erate exposure to harm as well as the neglect of duties that leads to ruin. Hold both sides together. Do not protect your money by losing a binding right or a public good that depends on you. Do not give recklessly until you destroy yourself and those you support, and then name that destruction excellence.

Ordinary situations can illustrate the balance. A family might delay affordable urgent treatment until the cost grows. An institution might save money on a recognised safety fault and later pay more in lives and trust. An untrained volunteer might rush alone into a situation and increase the danger while obstructing qualified responders. Rescue requires more than speed: duty, ability, and likely consequences all matter.

Goodness is measured neither by the damage a person inflicts on themselves nor by the comfort of keeping away. Ask what is required, which means are safe, who is best able, and what you can do

without wronging those in your care. Faithful service gives when giving is called for, pauses when pausing protects a life or a right, and seeks advice when the way is unclear.

Chapter 9

When a Blessing Becomes a Trust

The Qur’anic question about wealth reaches beyond how much you own to where it is taking you. Qarun’s people counselled him to seek the Hereafter through what Allah had given him, not to forget his share of this world, to do good as Allah had done good to him, and not to seek corruption on earth. A blessing is a test rather than proof of personal superiority. It can become provision for the journey to Allah or an instrument of oppression.

Al-Tabari preserves the setting of the advice: Qarun’s wealth had become a source of arrogant exultation and transgression. He explains doing good through spending what Allah has given in its proper ways, as Allah has been generous to the person. Some commentators understand one’s

worldly share as what one sends forward in this life for the next; others include lawful enjoyment without excess. Al-Sa'di makes clear that seeking the Hereafter through wealth does not require giving everything away until one neglects oneself. A person may benefit lawfully from this world without harming their religion while seeking what is with Allah through their wealth.¹⁴

Two mistakes are corrected together. Devotion is not proven by abandoning oneself and one's dependants. Nor is "your share of this world" permission for consumption that leaves only crumbs for the Hereafter. Neither deprivation nor enjoyment alone is the measure. Lawful use remains in its

¹⁴. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 28:77.

place, the Hereafter remains the aim, goodness becomes an effect, and corruption remains forbidden.

Ibn 'Atiyyah explicitly includes care for poor and needy people in this ihsan, while also recording the interpretive disagreement over the worldly share. That disagreement should remain visible; one explanation must not silently become the wording of the verse. The extended stories about Qarun's treasure are unnecessary to this meaning. Their presence in a commentary alone does not establish their details as history.

A contemporary application follows: blessings include more than money. A doctor's knowledge, an official's influence, a capable person's available time, and the trust others place in us can all be used in their rightful place. Their holder may seek the Hereafter through them while benefiting lawfully and remembering other people's claims. Watch the moment at which strength shifts from service to

control. Giving away a little fruit is not enough if the tree is still sheltering injustice. The direction of the blessing and the effect it has both need care.

Chapter 10

Preserving a Life Begins with Not Endangering It

After the account of the first unjust killing, the Qur'an says:

Because of that, We ordained for the Children of Israel ... whoever preserves a life, it is as though he has preserved all humanity. (Al-Ma'idah 5:32, excerpt)

The context belongs to an honest use of the passage. It recounts what was prescribed for the Children of Israel and magnifies the sanctity of life after the crime of Adam's son. The phrase about preserving life cannot be detached and made the sole basis of every modern ruling about medicine, war, or legal retribution.

Al-Tabari records related explanations: refraining from unlawful killing, pardoning where one has the right to pardon, or rescuing someone from drowning, fire, or another fatal danger. He favours the meaning that when a person forbids themselves to kill those Allah has made inviolable, people remain safe from that person. Before your hand becomes an instrument of rescue, it should cease to be a source of fear and aggression.

Ibn 'Atiyyah explains the limit of the expression: preserving life here refers to sparing and rescuing; creating life belongs to Allah alone. A rescuer does not create a life. Nor does every passing service become equivalent to saving humanity in every legal respect. The verse magnifies one person's inviolability: violating it is no trivial, isolated matter, and protecting it contributes to the security on which human life depends.

Service here has several circles. First, refrain from aggression by your hand, decisions, or deliberate neglect. Then prevent harm where you can: remove a known danger appropriately or notify those qualified to do so. Then rescue within your knowledge and ability, without either abandoning someone who needs aid or increasing danger through ignorance. Beyond the immediate event, support the work of medicine, safety, relief, and justice.

These practical applications show why compassion cannot be measured only by the strength of an impulse. Sometimes mercy means stepping forward; sometimes it means stepping aside for someone better equipped. A prompt call, truthful testimony preventing an attack, help with treatment costs, or training undertaken before an emergency can preserve life. Their common purpose is protection, not a personal claim to heroism.

This passage adds something neither feeding nor reconciliation nor kind speech can replace: the preservation of life itself. It also keeps us within limits. Do not pretend to expertise, suspend justice, or invent calculations of reward from a great Qur'anic comparison. Honour the sanctity of life, learn the range of meanings discussed by the commentators, and refer detailed questions to their evidence and qualified people.

Chapter 11

Before You Reach Out — Six Questions That Guard Goodness

Before intervening, take a moment to understand the need and the consequences of your response. These questions gather the standards discussed above. They are an educational arrangement drawn from those teachings, not a single prophetic report or a ruling on a particular case.

Begin with what Ibn al-Qayyim describes as the task of the time. What is required now: an obligation, a parent's right, assistance that has become your responsibility? Then examine the means, your ability, and the possible consequences.

First — Is This a Right or an Additional Kindness?

Service is corrupted when a duty is presented as a favour. Giving an established insolvent debtor time is not an extra privilege at which the creditor may boast; Allah has commanded time until ease. Remitting part or all of the debt is a further generosity, considered according to the creditor's ability and circumstances. The difference protects the debtor's dignity.

Zakat likewise has appointed recipients and juristic particulars. Justice towards a disliked opponent is commanded, not an optional magnanimity. If you pay required maintenance, return property, protect a trust, or deal fairly with someone you dislike, be grateful that Allah enabled you to fulfil a right. Do not bind its owner to permanent praise.

The distinction leaves ample room for generosity. A right is rendered, and further kindness may be offered, such as remitting debt after allowing time. This distinguishes categories rather than imposing one required chronology in every case. Only the holder of a right may waive it, and pardon must serve repair. Generosity cannot begin by taking a right away; nor may it be demanded from an injured person to make everyone else's meeting quieter.

Second — Is the Means Itself Good?

A lawful aim can be pursued through a damaging method. Raising money may expose a person's name, photograph, and private humiliation. An introduction may become pressure to displace another rightful claimant. Concealing a relative's fault may conceal repeated abuse. A supposed family reconciliation may equate aggressor and victim and call the resulting silence peace.

The commands to cooperate in righteousness and to be just apply to the means as well as the goal. Good intercession brings a share in its good; harmful intercession brings a share in its harm. The route is part of the deed.

Ask whether permission is needed, whether an image or detail discloses more than necessary, whether your intervention takes another person's turn, and whether silence protects a private lapse or enables continuing harm. Respect for the recipient and for absent people's rights can change the whole decision.

Third — Who Is Best Able to Help?

In Abu Mas'ud's report, a man needed a mount. The Prophet, peace and blessings be upon him, had none available, but another man offered to direct him to someone who could provide one. The Prophet said, "Whoever directs someone to good has a reward like that of its doer." An honest acknowledgement

of having nothing available did not close the door. The direction was valuable although it was not the last act in the chain.

Your part may be connecting a patient with a doctor, a questioner with a scholar, an injured party with an honest lawyer, a family with a protection service, or a person in need with a trustworthy programme. It may begin with “I do not know.” When that sentence prevents uninformed religious advice or a confused medical intervention, it protects service rather than abandons it.

The report about a trust being lost when affairs are entrusted to those unfit for them stands on the other side of this question. It does not by itself provide a modern recruitment system or every requirement for certification and experience. It does establish the gravity of putting people’s interests in unqualified hands. Referring a need to someone

better able is therefore a sound practical application; insisting on being the rescuer may be a betrayal with a pleasing appearance.

Fourth — What Harm Might My Intervention Cause?

The verse about destruction belongs to a context of spending. It neither forbids all risk nor authorises every rash intervention. The Qur'an's magnification of life's sanctity begins with withholding aggression before it moves to rescue. A helping hand asks what may happen because it acts.

Removing harm from a path is good, but approaching an exposed wire without knowledge may create a second casualty. A person with the ability and judgment to calm a dispute may help; an uninformed arrival may increase its danger. Sharing information about a missing person may assist a search or disclose details that put the person at risk.

These contemporary illustrations are not universal legal rulings. They explain why initiative requires attention to danger and to qualified advice.

Your useful action may be warning others from a safe place and calling the responsible service. Wanting to make a place safe does not qualify you to approach the hazard or perform an unfamiliar procedure. The incident and those trained for it determine the appropriate response.

Fifth — Does This Preserve Justice?

Generosity without justice can become favouritism. Gentleness without justice can leave oppression in place. Pardon without repair can ask a victim to purchase everyone else's comfort. The Qur'an commands justice even under enmity; in al-Hujurat it describes reconciliation between fighting groups after the aggressor has returned to Allah's command, followed by reconciliation in equity.

The verse has its own setting and rulings. It does not make every disagreement equivalent to the fighting of groups or authorise private violence. Its relevance here is that bringing two sides together is not repair when rights remain hidden and aggression remains free to recur. A word that stops your friend doing wrong may help more than a word that shelters them from consequences.

Justice is the ground on which useful gentleness and rightful pardon can stand. When rights are known, vulnerable people are protected, and harm stops, generosity becomes possible without coercion. Before that, an appeal to tolerance may leave the wound open.

Sixth — What Is This Blessing Doing to Its Holder?

The advice to Qarun joins four directions: seek the Hereafter through what Allah has given, retain lawful worldly benefit, do good, and refuse corrup-

tion. Knowledge, influence, trust, time, teaching ability, and a position through which people's affairs pass are blessings as well as money. Each can deliver a right or become a platform from which its holder looks down.

A blessing is handled faithfully when benefit reaches the recipient without enslaving them: teaching what they need without making them permanently dependent; interceding for a right without purchasing loyalty; using a position to bring justice closer rather than relatives closer to privilege; spending without injury. The gift should leave your hand without carrying corruption of the heart or a broken dignity with it.

These six questions are not a prescribed devotional sequence. They draw together the verses on righteousness, justice, spending, and preserving life, the sound reports concerning needs, guidance, intercession, and trusts, and Ibn al-Qayyim's discussion of the task of the time. They offer a short pause in

which to see more of the situation, followed by action once the right course is clear. Do not make questioning itself a reason for endless delay. Its purpose is to help mercy arrive safely.

Chapter 12

When Two Good Opportunities Compete

Your desire to help may be larger than your day. You accept one task, another appears, and a third arrives before the first is done. Each deserves consideration, but one hour has limits. Sometimes exhaustion begins with successive agreements made before asking who already has a claim on you and who is waiting because you gave your word.

Al-Baqarah 2:177 brings fidelity to commitments alongside belief, giving, prayer, zakat, and patience. Al-Sa'di's commentary describes the breadth of commitments that must be honoured. A useful new undertaking cannot simply close the door on an

existing right. When two obligations genuinely conflict, their ordering calls for knowledge of the case, not enthusiasm alone.¹⁵

Try writing down actions rather than ranking people's importance: an appointment promised, a task that can wait, a request whose urgency is unclear, work another person can undertake. This is an organising aid, not a legal ruling. It can reveal what crowded messages hide. The latest caller may seem most urgent because they keep calling, while someone else waits quietly in reliance on your earlier promise.

Consider the effect of delay. Some work can be resumed without apparent harm; some has a deadline that will be lost; some cannot yet be assessed

¹⁵. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 2:177.

because information is missing. In that last case, seek only the necessary clarification or ask someone who knows. Nor should you assume that because many people are present someone has accepted responsibility. Without agreement, everyone may be waiting for everyone else.

Imagine that your family has agreed you will undertake a particular evening task, and a friend then asks for help at a voluntary activity that several people could cover. Before accepting, establish what abandoning the first agreement would do and whether those affected actually consent to a change. One family member cannot necessarily agree for everyone; an exhausted person's silence is not agreement to carry your share. A clear adjustment may make both possible. Keeping your first commitment may also be the work required of you now.

Or imagine a request beyond your expertise. You can spend hours trying to appear capable, or send the question promptly to someone qualified. Referral offers a better route, but does not cancel any part you have already undertaken and can still perform. Between abandoning everything and keeping everything lies shared work with explicit parts, responsibilities, and expectations.

Once you decide, do not leave earlier promises hanging. Tell those affected what has changed, what you can confirm, and what you cannot. Do not replace an impossible date with another optimistic date unsupported by capacity. A timely apology may hurt, but it lets the person make other arrangements. Repeated unsupported promises take more of their time, however gentle the wording.

This is not an invitation to calculate coldly with everyone you meet. It helps a compassionate heart finish what it begins. You may end with fewer undertakings, yet clearer responsibility and better-

protected rights. Choose today's door, leave another open to someone else, and do not confuse the number of things begun with the amount of good received.

Part Three

The People Within Our Care

Chapter 1

The People Close to You, and the Stranger Passing Through

Worship Allah and associate nothing with Him; show goodness to parents, relatives, orphans, those in need, the neighbour who is near, the neighbour who is distant, the companion at your side, and the traveller. (Al-Nisa' 4:36)

The map begins with worshipping Allah alone. Service to creation is not a separate religion detached from the Creator. Then its circles draw close: parents, relatives, vulnerable people, neighbours, a companion, a traveller cut off from familiar support. These are not a remote public we admire from a distance. They are faces we meet every day and may overlook precisely because they have become familiar.

Al-Tabari explains goodness to parents through dutiful care and goodness to relatives through maintaining kinship. His explanation includes the neighbour distant in kinship, Muslim or otherwise, and the companion beside us in travel, marriage, or other close association. A traveller may be deprived of access to help while possessing wealth at home. Al-Sa'di extends the goodness discussed here to a stranger away from home whether financially in need or not. The verse's care is broader than eligibility for financial support; after Allah's right come people's rights, beginning with those nearest.¹⁶

This order examines a quiet temptation. We may become eager for a distant, visible project while a father waits for a call, a neighbour does not know

16. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 4:36.

which door to approach, or a colleague carries a burden we could ease. It does not follow that every nearby person must precede every distant person in every case: the distant person's emergency may be more severe or rescue may become an immediate duty. But closeness itself can create a claim. General generosity cannot conceal private neglect.

The verse ends: "Allah does not love anyone who is conceited and boastful" (al-Nisa' 4:36). The whole map is exposed to this danger: service becoming a mirror in which the giver admires themselves. We serve our parents and recount the cost, give to a neighbour and belittle them, help a traveller and broadcast their vulnerability. The item may arrive while pride harms both the giver's heart and the recipient's.

The widening circle does not erase differences. Parents have a claim unlike a passer-by's; kinship, vulnerability, neighbourhood, and companionship

each bring their own considerations. Learn the door through which a person's right reaches you, and fulfil it without despising their need.

Chapter 2

Honourable Words Are Part of the Need

Your Lord has commanded that you worship none but Him and show goodness to parents. (Al-Isra' 17:23)

The same verse continues: “Do not say to them even a word of irritation, nor rebuke them, but speak to them honourably.” Later comes: “Give the relative their right, and the poor and the traveller, and do not squander wastefully” (17:26).

Parents' needs may grow at a time when their child's capacity is strained. Dutiful care then appears in details no receipt records. A person can pay every expense and still speak with an irritation that makes a father or mother feel unwanted. The

Qur'an moves from the general command to care to the smallest sound of impatience, then forbids rebuke and asks for honourable speech.

Al-Tabari explains the opening verb here as a command. The commentaries draw out honourable speech, humble gentleness, and prayer for parents. Hand, tongue, and heart belong together: a service performed, a word restrained, humility that makes room, and a prayer that continues. Dignity is part of the need, not an attractive addition after everything else is finished.

The passage then calls what reaches relatives, the poor, and the traveller a right. Al-Sa'di explains that a relative's claim varies with closeness, need, circumstances, and time, and that giving should neither injure the giver nor exceed what is fitting. This guards against both miserliness that calls every expense wasteful and uncontrolled giving that leaves dependants unsupported.

Not everything a relative requests is a right; neither is maintaining kinship a favour that can be abandoned without consequence. Distinguish required maintenance from a gift, actual need from repeated desire, assistance that helps a person stand from assistance that supports sin or dependence. These questions should help the right arrive in a useful form, not provide a vocabulary for harshness.

Waste is not measured by the number alone. A small sum may be misplaced; a large sum may be needed to preserve life or discharge a right. Revelation, circumstances, and ability all inform the judgment. To use the warning against waste as a reason to abandon the poor and the traveller is to separate the verse's end from its beginning.

Chapter 3

Home, Neighbourhood, and the Common Road

Asked what the Prophet, peace and blessings be upon him, did at home, 'A'ishah replied that he would be in the service of his family, and when prayer came he would go out to pray (al-Bukhari 676). The narration does not itemise household tasks. Its established meaning is sufficient: the home is a place of service. Family members are not the last recipients after a public audience has been attended to.

Beyond the wall stands the neighbour. Ibn 'Umar reports: "Jibril continued to urge me to care for the neighbour until I thought he would make him an heir" (Muslim 2625a). The insistence magnifies the right; it does not establish a new share of inheritance. A practical lesson follows: a neighbour should

be more than an entry in an address. Notice without spying, keep the peace without causing harm, offer comfort without reminders of favours, and respond to an emergency within your ability.

Then the circle reaches the road used by people you do not know. Abu Hurayrah reports in Muslim that the Prophet saw a man enjoying Paradise on account of a tree he had cut away from the road because it was harming people. No list of beneficiaries appears. Removing the cause of harm served unknown passers-by. A shared facility can be a trust, and preventing injury can be a kindness even where no thanks reaches you.

Good intention alone does not make an intervention sound. Removing a hazard within one's ability differs from interfering with unfamiliar equipment, wires, or public infrastructure. Sometimes help means keeping people at a safe distance, giving a safe warning, or informing the competent authority.

This is a practical application of preventing harm, not wording added to the hadith or a detailed ruling for every incident.

The three circles fit together: family service does not cancel prayer, a neighbour's great right does not rewrite inheritance, and removing one public danger does not authorise a greater one. The failure is to cherish visible, distant service while leaving someone at home to carry everything; to help strangers while injuring a neighbour; or to rush into a public space without knowledge and create another risk. Give each circle the care appropriate to it.

Chapter 4

A Neighbour Within Reach of the Cooking Pot

Love for neighbours may remain entirely inside the heart. Abu Dharr's report in Sahih Muslim gives it a small, tangible form. The Prophet, peace and blessings be upon him, told him: "Abu Dharr, when you cook broth, add more water and look after your neighbours." He was not asked for an elaborate meal. Limited means were not made a reason to close the door. Enlarge what is already there and remember those nearby.

After the strong general instruction concerning neighbours, this is one act through which care can travel. Al-Nawawi draws from these reports the

magnitude of the neighbour's right and the virtue of treating them well. Food is one expression of that goodness, not its entire extent.¹⁷

“Look after your neighbours” asks for remembering and attention rather than waiting for a knock. It does not license intrusion or establish one quantity for every situation. A neighbour may need relief from noise more than food. A patient's diet may not suit what you cooked. Calling an offering a gift rather than charity may better preserve its recipient's dignity. These are applications concerned with dignity and avoiding harm, not additional phrases in the report.

Adding water is not an invitation to spoil food or offer something unfit. It trains the person at the pot to ask whether what they have can include another. Your time might include a call to an older neigh-

17. Al-Nawawi, *al-Minhaj Sharh Sahih Muslim*, The Book of Virtue, Maintaining Ties, and Manners, chapter concerning neighbours and kindness to them, vol. 16, p. 176.

bour; your car, a companion on the way to an appointment; your knowledge, directions for a new resident. Such contemporary extensions remain open to judgment according to actual rights and needs.

Begin by stopping your own harm. A dish does not compensate for persistent disturbance; concern does not justify intrusion; a gift does not deserve to be followed by humiliation. Then comes the generous question: can what I already have stretch a little further? A meal may quietly communicate something beyond its contents: you are not alone behind this door.

Chapter 5

The Person in Need Who Never Knocks

Those in whose wealth there is a known right, for the one who asks and the deprived. (Al-Ma'arij 70:24–25)

Commentators differ over whether the known right refers to zakat or includes other claims of kinship, hospitality, and assistance. This discussion does not settle that legal difference or invent an additional prescribed amount. Its educational implication is clear: wealth remains connected to Allah's right and the needs of others, and needy people are not all alike.

The person who asks reaches you with a voice. The deprived may never knock. Al-Sa'di explains the latter as the poor person who does not ask and therefore goes unnoticed. Al-Tabari records several

explanations, including someone whose livelihood has failed, someone who refrains from asking, and someone whose property has been lost. They may live nearby without appearing on a list of requests.

Help that waits only for a request can miss those restrained by shame or reserve. Families, neighbourhoods, and organisations need compassionate attention without intrusion: noticing a change without exposing it, consulting trusted people without spreading a story, offering a dignified way to ask, and allowing assistance to be accepted or declined.

Do not search out secrets or interpret every silence as poverty. Simply refuse to measure need by volume. The most insistent person may be the most able to reach a service, while someone more deprived cannot explain or cannot bring themselves to join the queue. Part of doing good is making a path available before hardship or the act of asking breaks a person's dignity.

Chapter 6

Before Asking How Much to Give

Believers asked what they should spend. The reply also directs attention to whom their spending should reach:

Whatever good you spend is for parents, close relatives, orphans, those in need, and the traveller.
(Al-Baqarah 2:215)

Giving is more than money moving between hands. Rights need ordering, so that we do not pursue distant opportunities while leaving a parent in need or a relative without support.

The commentators distinguish required maintenance, voluntary charity, and the designated uses of zakat. “Relatives first” cannot become a wall excluding every other person; widening generosity

cannot excuse neglect of someone whose claim is specifically ours. Attention begins where closeness and actual need meet, then extends to orphans, those in poverty, stranded travellers, and other forms of good.

The distant donation may shine. Household expenditure quietly returns month after month. That very quietness may be the place of worship: a father's medicine, a mother's need, the education of a relative who has lost a provider, and then what can reach wider circles. Priority protects goodness from becoming a beautiful public image laid over painful private neglect.

Chapter 7

When Someone's Right Is to Be Given Room to Breathe

If the debtor is in difficulty, then allow time until ease; and to remit it as charity is better for you, if you only knew. (Al-Baqarah 2:280)

Sometimes service begins by extending a hand. Sometimes it begins by restraining the hand that demands payment. The creditor has an established right and the insolvent debtor a real inability. The Qur'an does not erase the first to protect the second: it commands time until ease. This gives someone surrounded by debt room to recover, without making their recovery period a means of imposing a new increase.

Al-Tabari reads the verse in its context of outstanding usury and principal sums, then explains that the instruction is not confined to its occasion: a person

whose debt falls due while they cannot pay is given time. Al-Sa'di identifies this respite as obligatory and the remission of all or part of the debt as the additional charity encouraged at the end.

Allowing time is the insolvent debtor's right. Remission is the creditor's further generosity. We should not create a second moral pressure by telling a creditor that retaining a rightful claim proves a lack of mercy. An orphan, a family, or an institution entrusted with other people's money may stand behind it. Equally, a creditor must not turn collection into humiliation, exploit the debtor's fear, or increase the debt because of delay.

Inability is different from deliberate postponement by someone able to pay. Fair inquiry into circumstances need not contradict compassion, provided it neither exposes the person unnecessarily nor assumes dishonesty. Service is not gullibility. Justice

distinguishes the person who needs time from the person withholding another's right despite being able to fulfil it.

Remitting part may sometimes be more appropriate than remitting all; an arrangement of instalments without an increase may be what is possible. These applications depend on their circumstances and competent guidance. The enduring principle is that mercy first prevents injustice, then allows room for further generosity according to ability.

Chapter 8

When Help Must Open a Way out of Oppression

The Qur'an speaks of oppressed men, women, and children trapped in Makkah:

What is the matter with you that you do not fight in Allah's cause and for the oppressed? (Al-Nisa' 4:75)

Al-Tabari locates the passage among people overpowered, persecuted for their faith, and unable to leave. Al-Qurtubi draws attention to rescuing the vulnerable, including ransom as a means of freeing a captive.

This does not turn each reader into an authority over war or permit private violence without legitimate authority, knowledge, and consideration of consequences. The laws of armed struggle, gov-

ernance, and judgment have their own disciplines and qualified authorities. The passage also challenges another mistake: service need not end with keeping an injured person alive inside the oppression. Food today may need to be accompanied by a safe route, a lawyer, shelter, documentation of a right, or a body capable of preventing further abuse.

Protection is a benefit. Removing the cause of harm is a benefit. Restoring a vulnerable person's ability to choose is a benefit. No helper can necessarily provide them all. Know the limit of your competence and connect the person with those who possess lawful means. Compassion need not become disorder, and procedure need not become an excuse to leave someone alone.

Chapter 9

Goodness That Does Not Demand a Change of Faith

Concerning those who have neither fought Muslims nor driven them from their homes, the Qur'an permits "that you show them goodness and deal justly with them; Allah loves those who are just" (al-Mumtahanah 60:8). Al-Tabari favours the general application of goodness, connection, and equity to those meeting that description. Commentators cite Asma's report in which the Prophet allowed her to maintain ties with her mother, who was then a polytheist.

A difference in religion does not deprive a non-belligerent person of justice or kindness: hunger can be fed, illness treated, disaster relieved, commitments honoured, and neighbours and relatives cared for. This goodness neither bargains away belief nor

dissolves the boundaries of faith. The following verse itself forbids the prohibited alliance with those who fought, expelled, and assisted expulsion.

Between indiscriminate estrangement and the surrender of conviction lies a sound path: mercy that does not support oppression, justice that does not require the injured person to agree with you, and connection that does not become aid to an aggressor. Right boundaries protect mercy from being turned against the people who need it. Service can then bear witness to the religion's justice without becoming a transaction to buy belief or a cover for surrendering truth.

Chapter 10

Caring for an Orphan Without Setting Them Apart

Say: putting their affairs right is best. If you share life with them, they are your brothers; Allah knows the one who corrupts from the one who puts things right. (Al-Baqarah 2:220)

Care does not require turning a vulnerable child into an isolated file for fear of making a mistake. Brotherhood does not erase the boundaries that protect their rights. Al-Tabari explains repair through preserving and developing the orphan's property without diminishing it, and sharing through the food, housing, and service of family life with a caring sibling's concern. Allah knows whether such closeness is being used to care or to

consume another's wealth. A good intention is not a phrase that releases a guardian from accountability; conduct must bear it out.

The orphan's home needs both a heart and a record. The heart does not constantly remind the child that they are an addition to the family or distinguish them at meals and in clothing in ways that wound. The record protects property, documents receipts and expenditure, and separates the child's interests from the guardian's where necessary. Cold accounting alone may preserve a balance and lose the person. Unregulated emotion may warm a room and squander a future.

Guardianship, investment, and expenditure have detailed juristic, legal, and judicial requirements. This discussion does not settle them. It establishes the purpose they must serve: the child's good, rather than the guardian's convenience, hidden desire to control, or personal gain. Care should help an orphan grow with protected property and a digni-

fied sense of self, learning to hold their rights independently rather than remain permanently indebted to a carer.

Chapter 11

What an Orphan Reveals about Our Relationship with Wealth

The Qur'an rejects the recurring assumption that abundant wealth proves honour and restricted means prove disgrace:

No indeed! You do not honour the orphan, nor urge one another to feed the poor; you consume inheritance, gathering it all together, and love wealth with an immense love. (Al-Fajr 89:17–20)

The question is not simply what you have accumulated, but what accumulation has done to your heart and to people without power. Al-Tabari explains consuming inheritance indiscriminately through taking one's own portion and others', including the deprivation of women and children. Al-Qurtubi includes pushing an orphan from their right and

consuming their wealth; al-Sa'di also attends to comforting and treating them well. Bread and dignity belong together, as do a gift and the document that protects an enduring right.

A family might arrange a charitable meal while delaying an inheritance distribution from which its strongest members benefit. Food programmes might multiply while a discreetly needy person remains outside every network. The verses do not diminish feeding. They add mutual encouragement: a culture that remembers the poor, opens a route for participation, and gives individual mercy a shared practical expression.

Encouragement does not exempt those able to act, justify emotional coercion, or permit untrustworthy fundraising. Wealth itself is not condemned; it is a means and a test. What is condemned is a love that consumes other people's inheritance, values the wealthy above the orphan, and measures a person by purchasing power. To learn where money stands

in your heart, examine your fairness when no one is watching and your treatment of someone who cannot easily reward you or take you to court.

Chapter 12

Food, Greeting, and Mercy towards Living Creatures

Asked which practice of Islam is best, the Prophet, peace and blessings be upon him, replied: “You feed people, and offer greetings of peace to those you know and those you do not know” (al-Bukhari 12, from Abdullah ibn Amr). Food meets a bodily need; a greeting offers the safety of a welcoming encounter. Both extend beyond acquaintances. This wording does not restrict feeding to the poor, and these two qualities do not exhaust the goodness of Islam.

Mercy is not confined to human beings. Al-Bukhari 2363 relates the account of a thirsty man who went down into a well and drank. On emerging, he saw a dog panting and eating damp earth from thirst. Recognising the need he had just experienced, he

returned to the well, filled his shoe, held it in his mouth as he climbed, and gave the dog water. Allah accepted his deed and forgave him. When the Companions asked whether there was reward for kindness to animals, the Prophet replied: “There is reward in every living creature.”

The man moved from knowing his own thirst to noticing the dog’s and doing what he could. Recognition can open an act that had not been planned. The safe treatment of animals and the prevention of resulting harm still require knowledge appropriate to the situation. The virtue of mercy does not remove the need for a safe means.

Begin, as a practical suggestion, by noticing a need you can responsibly serve: usable surplus food, water a creature requires, or an obstacle harming a passer-by. An initiative may be no larger than attention that interrupts habit, followed by safe action within one’s ability and religious limits.

The independent reports reveal many doors: food and greeting, neighbourhood, guidance towards someone able to help, good intercession, a safe road, water for an animal, and service at home. Usefulness is not one rare talent belonging to great benefactors. It is attentiveness distributed through a day. The costliest act may not be what this hour most needs. The waiting good may be a delivered dish, the right contact, a fair word, a hazard reported, or a household task that should no longer rest on someone else's shoulder.

Chapter 13

Planting for Those You Will Never Know

Anas reports that the Messenger of Allah said: “No Muslim plants a tree or sows a crop from which a bird, a person, or an animal eats without it being charity for him” (al-Bukhari 2320; Muslim 1553 also records the virtue of planting).

Planting becomes a cause of benefit that travels beyond the owner’s calculations. A stranger may eat, a bird cannot thank the planter, an animal does not know whose work made the food possible. Yet the effect is not lost. Ibn Hajar explains “charity” here in terms of reward, noting the report’s distinction between planting and sowing and the beneficiaries named in the narrations.

Planting teaches patience: not every good deed bears fruit on the day it begins. It teaches the making of a continuing means: the planter does not personally feed each bird, but establishes a source. It teaches humility: others may benefit without knowing who began the work, and the benefit may outlast the memory of a name. Against the hunger for immediate results, the report gives value to work that needs sustained care before fruit can be seen.

With due attention to differences, we can apply this idea of creating an enduring means to reliable knowledge used by later readers, a procedure preventing repeated errors, training that enables more people to serve, or an endowment preserving an essential service. These are not literally the planting named in the hadith, and we cannot assign its particular reward to them with certainty. They

share a practical structure: present work making future benefit possible for people not now before us.

The report does not make every project called “green” sound. It does not decide rights over land, water, or ownership, nor license planting that harms an environment or consumes a needed resource. Ibn Hajar challenges deriving from this report a particular rule of ownership for crops planted on another person’s land.¹⁸ A work’s virtue does not cancel questions about its means. Removing a harmful tree can benefit people, as a separate report establishes; planting a useful one can be charity, as this report establishes. Actual effects and rights matter, and technical judgments belong with qualified people.

18. Ibn Hajar, *Fath al-Bari*, The Book of Agriculture, chapter on the merit of sowing and planting when others eat from it, commentary on 2320, vol. 5, pp. 5–7.

Before planting a project, ask who will care for it after the first enthusiasm, whether it meets a need or creates a burden, whether people can use it with dignity, and whether its resources are lawful and sustainable. These are practical questions, not the hadith's wording. They keep enduring benefit from becoming an empty label. Goodness lasts when its foundation is sound, its care is possible, and its fruit reaches people.

Chapter 14

When the Strong Person in Your Life Falls Ill

The patient may be the person everyone has relied on: the keeper of appointments, the one who notices what young and old need, the person who puts a household back into working order. Illness interrupts tasks no one had previously seen. A visitor asks about health and leaves, while those tasks remain. Useful attention sees beyond the bed: an unfinished promise, a child needing reassurance, a family finding its way through a changed day.

Abu Musa al-Ash'ari reports in al-Bukhari: "Feed the hungry, visit the sick, and free the captive." Different needs are brought together, and the

patient is given a claim on our concern.¹⁹ A person should not remain present in our hearts only while strong enough to take part in our lives. Nearness matters when their ability narrows.

A visit means more than establishing that we came. The time may be wrong, conversation exhausting, or treatment instructions important. Asking when to visit is itself a form of care. Good intentions do not compensate for ignoring the patient, family, or treating team. We have come to lighten a burden; our chosen action should be capable of doing so.

Imagine a relative returning from hospital. Calls and visits arrive one after another, and the patient repeats the same account throughout the day. With permission, someone could coordinate a brief

¹⁹. Sahih al-Bukhari, al-Bukhari, hadith 5649.

update for those wishing to know, then ask what the household needs rather than expect hospitality from an occupied family. No single arrangement suits every patient. Love needs to listen and change its form when the beloved person's circumstances change.

Help may have no medical component: delivering something requested, undertaking an agreed household task, or organising information the person wants to understand. Clear work reduces the family's burden of managing it. "Anything you need" is generous, but may leave an exhausted person having to invent, explain, and coordinate a task. Offer something specific you can do, allow it to be declined, and honour the agreed time.

Conversation also needs gentleness. A patient does not owe each visitor a detailed description of pain or an appearance of optimism. They may be able to talk today and unable tomorrow. Tiredness is not a test to be imposed on their patience or acceptance;

sadness is not a window through which we can judge their heart. Listen before filling the room with unsolicited advice. They may need someone who can share silence, or an ordinary conversation that briefly takes them beyond the illness.

A Muslim hopes and prays for recovery and offers useful reminders without promising an outcome beyond human control. Suggesting medication, stopping treatment, or interpreting symptoms is not a natural extension of being a visitor. Those matters belong with qualified people who know the case. You may help the patient put a question to the professional or write down what they want to remember, if asked. The distinction preserves both the warmth of closeness and the claims of knowledge.

Care for the caregiver may benefit the patient too. Someone who has remained beside them for a long time has limits and other responsibilities. Ask what you can take on instead of praising endurance and

leaving everything unchanged. Family members may agree on tasks suited to each person's ability. The aim is not a rigid timetable for a home, but recognition of hidden work so that the quietest person is not made responsible for everything no one discussed.

Protect news of illness as a trust. Permission to know a detail is not permission to share it with a gathering or a group chat. The patient may want some people informed and others not, or a general update without particulars. Ask what can be passed on. Other people's concern should not take the story out of its owner's hands. Professional and legal medical confidentiality has its own requirements; family care begins with faithful speech and keeping what was entrusted.

When illness lasts, continuity is tested. Attention may be plentiful in the first days and sparse while the need remains. No one person must carry every day. A modest, regular connection that is welcomed

and sustainable may be better than intense attention that abruptly disappears. Leave room for the patient to change what they ask for; today's need is not a frozen version of the first visit.

Welcome returning ability without deciding its pace for the patient. They may resume some tasks and still need help with others. Do not use assistance to prevent everything they can do; do not withdraw it because they looked better during one brief encounter. Ask, listen, perform what was agreed, and leave clinical judgments where they belong. Care then remains a relationship with a whole person, with opinions, loved ones, and a life. Illness is one circumstance of that life, not their only name.

Chapter 15

Opening the Door to Participation

Al-Bukhari relates an account concerning Ibn Umm Maktum's call to prayer. The prophetic wording refers to his call, and the continuation of the narration explains that he was blind and would not call until he was informed that dawn had come. The account holds two things together: work he performed and information he needed someone to

provide. Needing that information did not make his work valueless, nor was self-sufficiency made a condition of participation.²⁰

Do we see what someone can contribute, or begin with a difficulty and make it their whole identity? A person arrives with knowledge and experience, yet hears only offers of assistance. They may appreciate the offer and still want a place for what they bring. Help does not travel in one direction. Someone may need you for access and possess knowledge you do not have.

²⁰. Sahih al-Bukhari, al-Bukhari, hadith 617.

People do not share identical needs because they share a broad description. One person with a visual impairment may prefer one way of reading material, another a different way. Someone who has difficulty hearing may need written information in one situation and another arrangement elsewhere. Ask the person, listen to their suggestions, and distinguish what you know from what requires specialist input.

Imagine a learning session whose material consists of images one participant cannot read using their available method. “We are just happy you are here” may be kindly meant, but the person came to learn and contribute, not to witness everyone else’s kindness. The organiser can ask about a usable format, provide it where possible, and explain limitations early. Examine the means we have chosen before calling the person unable to benefit.

Communication itself can become a barrier: addressing a companion instead of the person able to answer, finishing their sentences, raising your voice unnecessarily, or moving equipment they rely on without asking. Familiarity is not unlimited permission to act for someone. Give them time to speak and agree on what help they want. Ordinary details preserve their place in decisions about their own life.

Abu Hurayrah's report in Muslim teaches that Allah looks at hearts and deeds, not outward forms and wealth.²¹ This turns us away from hasty judgments of worth. It does not deny real differences in ability or give access to anyone's heart. Dignity requires

²¹. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2564.

acknowledging difficulty without reducing the person to it, while also seeing their skills and choices.

Fear may make us prevent every independent attempt. The opposite impulse may make us assign unsuitable work to prove that we treat everyone alike. Both begin with the image we want to hold. A better approach makes the task and its requirements clear, considers what the person can do, and identifies available preparation or support. Safety and qualification requirements remain where needed, without a disability label becoming the answer to every question.

There is also the right to ordinary life. A person need not tell an inspiring story at every encounter or repeatedly prove they have overcome difficulty. They may simply want to study, work, or visit a friend. Praise work in proportion to what was done, and allow the same room for mistakes, learning, and choice that you allow others.

Al-Bukhari records a particular promise for the person who loses their sight and is patient.²² It is an established door of hope, not an argument for withholding assistance or rebuking someone who describes a difficulty. It concerns what the text specifies and does not tell us a named person's standing before Allah. Gentle encouragement and the removal of a practical obstacle can belong together. Listening to hardship does not oppose a love of patience.

Let people know what to expect before they arrive. Hiding an inaccessible feature as a courtesy may cost someone a journey to a place they cannot use. Early information allows choice and possible adjust-

²². Sahih al-Bukhari, al-Bukhari, hadith 5653.

ment. Technical standards for buildings, services, and access belong to their relevant disciplines; a slogan about good treatment cannot replace them.

Afterwards, listen to what the person can describe about the experience instead of becoming their permanent spokesperson. A small adjustment may have opened a door, or the proposed solution may have failed. Both responses teach something. The purpose is a larger opportunity to participate while the person retains a voice: giving when able, asking when needed, and holding their dignity in both.

Chapter 16

The Pay Someone Is Waiting For

A worker may enter your home or organisation, carry a burden from you, and leave still carrying uncertainty about payment. A sum small to its payer may organise a day for the person awaiting it. Distinguish the contractual right from an extra kindness. Thanks do not replace wages, and calling someone “part of the family” does not make their entitlement vague.

Abu Hurayrah relates in al-Bukhari a severe warning concerning the person who receives a worker’s full labour and does not pay: that person is among three against whom Allah declares Himself an

adversary on the Day of Resurrection.²³ Take the warning seriously by examining what you owe. It is not a substitute for adjudicating every employment dispute. Its clear foundation is that another person's right cannot depend on the mood or self-satisfaction of the one who benefited from their work.

Some injustice begins with an unclear conversation. A task is agreed, more is added, and each person assumes the other has understood the price in the same way. At completion, a conflict emerges that clearer beginnings might have reduced. Make the work intelligible, identify changes as they occur, and establish what has and has not been agreed. The validity of a contract and the amount due in a dispute require the relevant rules and facts.

²³. Sahih al-Bukhari, al-Bukhari, hadith 2270.

Imagine asking someone to repair one item and then adding other work before they leave. You can identify it as an additional task and discuss what it requires, or remain silent and resent the later request for payment. The example sets neither a fee nor a judgment. It shows how clarity can precede bitterness. The worker cannot read the customer's mind; the customer may not know the time and effort the extra work involves.

Keep gifts, loans, and wages distinct. A present on an occasion does not silence a later question about pay. Help with a personal difficulty does not buy unagreed labour. Confusing these categories turns kindness into dependence. If you wish to give extra, make the gift clear and do not use it to extinguish a separate right.

Trustworthiness matters even when you do not make the final decision. You may be following up a payment, delivering a document, or explaining a delay. Limited authority does not remove all re-

sponsibility. Do what has been entrusted to you, distinguish what you know from what remains unknown, and avoid sending the person through the same journey because necessary information was not passed on. A limited role performed faithfully can serve better than sweeping promises.

A worker's worth is not measured by their ability to answer back. A person who does not speak your language well, urgently needs the work, or fears losing future opportunities may not object in the way you expect. Silence alone is not sufficient evidence that everything was understood or welcome. Check understanding, allow questions, and use an appropriate means of communication. The legal effects of silence and consent in a particular contract remain specialised questions.

Appreciation should recognise work rather than control a person. Thank skill, explain an error as needed, and respect names and privacy. You may legitimately reject work that does not match the

agreement or end a relationship within your rights. Fairness does not prohibit criticism. Disagreement does not require humiliation or remarks about a worker's background, appearance, or private life.

Workers also hold a trust: performing what they undertake, speaking honestly, and protecting what is placed in their care. Need does not cancel those duties. Yet this reminder must not become a way to dismiss every complaint, nor should a partial error prompt an improvised decision that all rights disappear. Establish the event, the agreement, and each party's claims; consult the qualified body when uncertain. Fairness begins with particular facts, not with one social group declared innocent and another suspect.

Voluntary work needs clarity too. Someone may offer several hours without accepting an unlimited role. A voluntary task may be followed by a different kind of work with different expectations. Naming an activity charitable does not make parti-

cipants' energy freely available. Explain the commitment, accept a refusal of extra work, and do not use religious embarrassment instead of an intelligible agreement.

These principles are not an employment code for every country. Payment dates, leave, compensation, complaints, and licensing depend on the relevant contracts and current laws. Carry into those details a faithful regard for the person who gave their time and effort. The nearest door to service may be an unpaid right, an unclear agreement corrected, or an apology followed by restitution.

Chapter 17

The Stranger Who Has Enough Money

A newcomer can have enough in their pocket and still be unable to reach what they need. Names are readable but unfamiliar; questions are available but their proper addressee is not. Al-Sa'di's explanation of al-Nisa' 4:36 includes goodness towards someone in a place of estrangement whether financially needy or not.²⁴ We need not wait until their money is gone to recognise an opportunity to help.

24. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 4:36.

What seems elementary to you may be a substantial barrier to someone else: an entrance, an appointment procedure, the office that answers a question, an abbreviation on a notice. You learned these things by repetition. Explanation is not excessive merely because the answer is familiar to you.

Imagine a student arriving in a new city. Asked for directions, someone gives the name of a neighbourhood, then repeats it more loudly when the student hesitates. A better question may be whether the student knows how to reach that neighbourhood. A written description, a visible landmark, or a source that can confirm the information may suffice. Useful directions need not mean long accompaniment; they need to be usable.

The newcomer may be a colleague, neighbour, or relative returning after an absence. Let questions be asked without ridicule. Separate knowledge from guesswork. Where a right, official deadline, or contract is involved, direct the person to the

responsible source instead of giving unsupported confidence. An error trivial to an established resident may cost a newcomer another journey or a lost opportunity.

Do not assume that someone from elsewhere needs you to manage their whole day. They may know their purpose and need only one missing detail. Ask and leave the choice with them. They may also have expertise you lack. Good companionship gives them room to contribute, not merely receive explanations.

Across languages, patience includes admitting when you have not understood. Agree on an appropriate communication method. An improvised translation should not become the foundation of a sensitive decision about health, money, or rights. Help the person reach qualified interpretation or an organisation able to communicate properly. That protects the means of help rather than refusing to see the need.

Labels such as stranger or migrant do not automatically establish eligibility for financial support. Zakat, residence, work, and formal obligations have their own conditions. Directions, a welcome, and honourable speech remain possible without pretending to decide those conditions. The teaching that opens the heart to kindness does not replace the source needed for a detailed ruling.

Visible unfamiliarity may pass while a quieter estrangement remains: not knowing whom to trust with a question or how to share what one knows. You need not invade privacy. Make a clear door available, answer honestly, and allow an unsuitable offer to be declined. Years later, a person may remember simply that someone made asking easy when everything else was new.

Chapter 18

When Help Actually Reaches Its Recipient

Money can be available while its benefit remains out of reach. Time can be spent while the original difficulty stays unchanged. Before giving, ask what need is to be eased and whether the person can use what you intend to offer. This brings us closer to the person and away from the image of assistance.

At home, familiarity can persuade us that we know every need. We choose a gift or offer money when a shared task or a dependable hour would help more. The report of family service establishes the prin-

ciple; our task is to ask and then honour the commitment. A small act one can rely on may serve better than a broad promise with no date.²⁵

A question is useful only if its answer can change the plan. When a loved person explains that an offer does not suit them, pause before hearing ingratitude. They can describe their need; you can explain your capacity. Between those truths lies an honest agreement about what can be done and what needs another route. This is a practical approach, not a formula that must be recited.

Family, neighbours, and strangers need different forms of help. Al-Sa'di's broad account of goodness towards the traveller in al-Nisa' 4:36 reminds us

²⁵. Sahih al-Bukhari, al-Bukhari, hadith 676.

not to reduce service to financial eligibility.²⁶ If an offer does not fit, revise it instead of repeating what you wanted to give. When caring for an orphan, the manager's convenience is not the only measure; al-Sa'di's explanation of al-Baqarah 2:220 directs shared arrangements towards improvement and away from harm, while detailed financial decisions require their proper expertise.²⁷

A service may exist on paper while distance, access, or unclear instructions prevent use. One question about the obstacle can change the whole response. Increasing the quantity offered will not remove a

26. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 4:36.

27. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 2:220.

barrier left untouched. Likewise, a gift of our choosing should not replace an insolvent debtor's right to time. Identify the need while referring proof of insolvency and disputes to qualified people.

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For someone wronged, listening may be followed by help reaching those able to stop the harm. Listening does not require publishing everything heard; comfort does not make us knowledgeable about every side of an event. Al-Sa'di's explanation of al-Ma'idah 5:8 applies justice to friend and enemy, near and distant. Support a loved person without adding an unverified story that ignites

28. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 2:280.

another conflict.²⁹ Religious difference does not remove justice; the goodness and equity discussed in al-Mumtahanah 60:8 remain relevant without dissolving the separate conditions of particular financial rulings or relationships.³⁰

The same question of suitable means remains in kindness to animals, as the account of watering the dog reminds us. What we wish to offer is not necessarily suitable simply because the wish is generous.³¹

29. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 5:8.

30. Jami' al-Bayan, al-Tabari, commentary on Qur'an 60:8.

31. Sahih al-Bukhari, al-Bukhari, hadith 2363.

Afterwards, ask only what is needed: did it arrive, and is there something within our undertaking still to finish? Do not seek a performance of gratitude or start monitoring someone's life. Completing a kindness may mean reconnecting a broken arrangement, correcting an error, or honestly explaining that your capacity has ended. We cannot carry every need. We can care for what we undertook and preserve dignity as we approach and as we leave.

Chapter 19

When You Are the One Who Needs Help

Someone accustomed to giving may one day need to be carried. Work stops, ability narrows, or several difficulties gather at once. Naming a need can be hard, especially if one fears being reduced to it. But a present difficulty does not tell the whole story. The person still has judgment, knowledge, relationships, and rights beyond the door they have knocked on.

The teaching of mutual help describes a relationship in which circumstances change. Today's helper may need support tomorrow. This does not settle the ruling of every form of asking or entitlement; it teaches us not to divide people into a permanent

class of benefactors and another whose sole role is receiving. People give and receive while keeping their dignity.³²

Describe what you need as far as you understand it. Distinguish what is urgent from what can wait, and money from information or a task someone could share. You need not arrive with a complete plan or disclose your whole life. Knowing the obstacle, even without knowing its solution, may be enough to begin useful cooperation.

If an offer does not fit, appreciation need not require silence. Thank the person, identify the difficulty, and ask what can be adjusted. An unsuit-

³². Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2699.

able delivery time or inaccessible method may waste effort and leave the need unanswered. Clarity can be gentle and specific while also leaving room to understand the helper's limits.

The helper carries particular responsibility for making honest feedback possible. Do not ask a question in a tone that makes praise the only acceptable answer. Explain what can change and what cannot, then hear the effect described. An unexpected answer is not automatically ingratitude or a verdict that everything failed. It is information about something needing attention. Al-Sa'di's explanation of good words in al-Baqarah 2:263 makes room for considerate asking and answering while preserving the value of giving free of injury.³³

³³. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 2:263.

Where follow-up is needed, agree on a simple means of contact. How will the requester know a task was accepted? Who answers if it is delayed? What was never promised? A small act should not become an exhausting administrative process. The purpose is to reduce waiting and guesswork.

When the need ends, friendship may remain, or the cooperation may close without lasting intimacy. The helper does not acquire the other person's time. The recipient need not retell their difficulty every time they meet. Gratitude is appreciation, not the surrender of decisions. A later disagreement has its own facts; an old favour cannot answer every new objection.

This frees both sides. The helper need not design another person's whole life, and the recipient need not purchase support by giving up a voice. They meet around a clear task and each contributes what

they can. Perhaps one of the best things that remains is learning to help someone else in the way that once preserved your own dignity.

Part Four

The Ways We Can Help

Chapter 1

Words That Open a Door to Goodness

There is no good in much of their private conversation, except in the counsel of one who urges charity, a good deed, or reconciliation between people. Whoever does this seeking Allah's pleasure, We shall give them a great reward. (Al-Nisa' 4:114)

The verse begins in a place where much of a lifetime can disappear: conversation. Not every discussion is harmful, but much passes without fruit and some turns into backbiting, conflict, or plans that injure. Within that crowded space the verse opens three clear doors: charity that meets a need, goodness in its many forms, and reconciliation that restores relationships and rights towards justice and companionship.

The question a gathering asks can change. Instead of merely asking what was said, ask where the words led. Did someone hungry find food? Did someone learn what they needed? Did a disagreement find a sound route towards repair? Were absent people's reputations protected, or did we add in private what we would object to hearing in person?

Al-Tabari explains *ma'ruf* as what Allah commands or encourages of good deeds. Its breadth does not remove its limits. Seeking Allah's pleasure governs the work, and al-Tabari explains reconciliation through what Allah permits. A settlement may be called peace while making a weaker person abandon a right through fear, hiding the stronger party's wrong, or preserving a family's image at an injured person's expense. That is not the repair revelation praises.

The verse's ending also distinguishes outwardly similar acts. One person speaks to be known as wise; another wants a conflict extinguished for Allah's sake. Two may give the same amount while one expects a recipient's lifelong loyalty. The visible act matters because people benefit from it, but the promised great reward is connected to seeking Allah's pleasure.

Thanks are not wrong, and the giver need not reject praise harshly. The heart simply must not make gratitude the price of the work or withhold goodness because a recipient was ungrateful. Welcome a kind word as good character, then return the intention to its beginning: doing what you can for Allah's sake.

Chapter 2

Giving What Is Still Precious

They give food, despite loving it, to the poor, the orphan, and the captive: “We feed you only for the sake of Allah. We seek neither repayment nor thanks from you.” (Al-Insan 76:8–9)

Al-Tabari and Ibn Kathir favour the meaning that they give food while still loving and desiring it. This is not merely something the heart has already discarded. Giving what no longer interests us can be easy; giving from what we still want reveals both sincerity and remaining attachment.

The verse brings together three different relationships with the giver: a person in poverty, an orphan, and a captive in someone else’s power. Al-Tabari understands “captive” generally, Muslim or non-Muslim, unless there is evidence specifying otherwise. The captives held by Muslims at that time

included polytheists, yet the Qur'an praises feeding them. Religious difference does not extinguish a person's human need. Power over someone does not license starvation or humiliation.

Nor does the verse stop when food reaches a hand. "We feed you only for the sake of Allah" (76:9). Al-Tabari transmits from Mujahid and Sa'id ibn Jubayr that this need not have been spoken aloud: Allah knew their hearts and praised them. Sincerity need not become a slogan attached to every gift. Silence may better protect both the intention and the recipient's face.

"We seek neither repayment nor thanks from you" (76:9) releases the recipient from an unspoken invoice. Al-Sa'di explains repayment as a material return and thanks as spoken praise. A gift can gradually become a restraint through reminders, demands for service, and anger when praise is absent. The Qur'an cuts that cord in the heart before it wounds the person in need.

Giving what one loves does not justify depriving dependants. Some commentaries circulate an extended story alleging that Ali's household withheld food from their children for days. Al-Qurtubi states that the story is not sound or established, and that neglecting the sustenance of one's dependants conflicts with the Sunnah. Generosity must not use injustice close to home as a road to charity elsewhere.

Chapter 3

Giving from What You Love

You will not attain righteousness until you spend from what you love. Whatever you spend, Allah knows it. (Al Imran 3:92)

We need not first cease to love possessions before generosity becomes possible. The attachment gives the act its element of struggle. Something valued leaves the hand, and the heart gives precedence to love of Allah. Al-Sa'di explains this meaning and draws attention to the close of the verse: no expenditure, small or large, especially loved or less so, is hidden from Allah. Intention and benefit matter in its reward.

The Sunnah gives an established illustration without needing a storyteller's additions. Abu Talhah's most beloved property was his garden, Bayruha'. When the verse was revealed, he offered it as charity for

Allah, hoping for its goodness and treasure with Him. The Prophet, peace and blessings be upon him, praised the gift and advised placing it among close relatives. Abu Talhah divided it among his relatives and paternal cousins. The account is in both Sahih collections.

The response was prompt, but not careless. Abu Talhah sought guidance about the gift's destination. Giving something precious did not mean wasting it or casting it away without discernment. Relatives could also combine the claim of need with the claim of kinship. The story brings generosity and judgment together.

“From what you love” (Al Imran 3:92) leaves other rights standing. Generosity disciplines attachment to wealth; it does not erase a due debt or required maintenance.

Chapter 4

The Steep Path Is Not Crossed by Words Alone

Yet he has not attempted the steep path. What will make you know what the steep path is? Freeing a person from bondage, or feeding on a day of severe hunger an orphan who is a relative, or a poor person in utter destitution; then being among those who believe and urge one another to patience and mercy. (Al-Balad 90:11–17)

A steep path asks for exertion. The Qur'an does not make its crossing a wish. It names work that costs something: release from bondage, food when hunger is severe and supplies scarce, attention to someone bearing orphanhood and kinship together or reduced to extreme need.

Al-Tabari explains the day of masghabah as a day of famine and hunger. Al-Sa'di describes the related orphan as combining orphanhood, poverty, and kinship. Priority is therefore informed by overlapping vulnerabilities. Of two people in need, one may be less able, closer in kinship, or further from any source of support. Discern the differences rather than flatten needs for the convenience of a decision.

“Then being among those who believe” (90:17) preserves the book’s foundation. Compassion does not become a religion apart from the Lord of all worlds, and social work does not replace faith. Yet mercy is no optional ornament in a believer’s life. It is part of the steep path, joined to mutual encouragement in patience and compassion.

Mutual encouragement extends beyond one merciful individual. It keeps mercy remembered in a family or community: reminding those able to help, pointing towards a need, sustaining workers

through fatigue, and remaining patient as the road lengthens. A meal may feed someone for a day. A community that reminds itself to be merciful learns to look for hunger before someone is forced to knock.

Chapter 5

When Influence Becomes Another Helping Hand

Whoever intercedes for a good cause will have a share in it; whoever intercedes for a harmful cause will bear a share of it. (Al-Nisa' 4:85)

You may lack money or the ability to perform a task but know the door to knock on, the person who will listen, or the body capable of restoring a right. Influence becomes another helping hand: it does not take possession of the right but brings its owner closer to it.

Al-Qurtubi explains intercession as adding the intermediary's means and standing to another person's need. Al-Sa'di includes assistance towards good, such as supporting someone oppressed. The verse, however, divides intercession into good and harmful from the outset. Standing beside a friend or

relative does not make influence innocent. The intermediary shares in the good opened and bears responsibility for the wrong assisted.

Understand a request before placing your name behind it. Establish what you can and consider people with rights who are absent from the conversation. The requester may be truthfully wronged, or may want to pass someone entitled to go first, avoid a fair condition, or obtain your endorsement of something you do not know. Good intercession helps a right find its way; it does not shorten a route by cutting through someone else's claim.

You can explain for someone who struggles to express themselves, direct a lost person to the right office, or make a neglected voice audible without pretending to knowledge you lack. The value lies less in whom you know than in the rightful good your acquaintance makes possible.

Chapter 6

Reconciliation That Does Not Equate Aggressor and Victim

If two groups of believers fight, reconcile them. If one transgresses against the other, fight the transgressing group until it returns to Allah's command. If it returns, reconcile them with justice and act equitably; Allah loves those who act equitably. (Al-Hujurat 49:9)

The next verse says: "The believers are brothers, so reconcile your two brothers" (49:10).

Reconciliation may stop bloodshed, preserve a home, restore money, or prevent a quarrel from being inherited by children. It fails when its purpose becomes silencing the weaker voice so that everyone else can rest. The verse gives an order: seek reconciliation, address aggression if it persists, then reconcile in justice when the aggressor returns.

Al-Sa'di notes that a settlement can exist without being just: it may favour kin, compatriots, or personal interests. A signature does not always end the wrong. An apology does not automatically restore the right. A concession does not always express free consent. Telling both parties that they are equally at fault can become another wrong where one attacked and the other defended themselves.

The verse also refuses a slide from restraining aggression into revenge: “until it returns to Allah’s command” (49:9). Once it returns, the instruction is just reconciliation. Stopping wrongdoing and restoring rights do not require perpetual humiliation.

This passage concerns fighting groups and has its own legal discipline and legitimate authority. It does not give an individual power to use violence in a household or workplace dispute, nor make every disagreement transgression of this kind. Its ethical

instruction informs lawful mediation: understand the facts, refuse favouritism, protect the vulnerable through authorised means, and seek a settlement that restores rights without perpetuating enmity.

Brotherhood is not an excuse to erase accountability. Because people are brothers, they must not wrong or abandon one another; the person doing wrong must be helped to leave that wrong. Support may mean stopping their hand before another violated right is added to what they must answer for before Allah.

Chapter 7

A Settlement Cannot Manufacture Consent

A meeting can quieten voices while the weaker person leaves with more than they brought: the original injury, an unwanted concession, and the feeling that they obstruct everyone else's comfort. Asking whether they agreed is not enough. Did they understand what they were giving up? Were they safe while answering? Could they refuse without threat or retaliation? Was the right theirs alone to waive?

These questions distinguish consent from surrender. The Saudi Civil Transactions Law provides one jurisdictional example of attention to intention and defects such as deception, coercion, and exploitation of weakness or need. A signature cannot replace examination of consent. Establishing a defect and its

consequence in a particular agreement requires the governing Arabic text and qualified advice on the facts.³⁴

³⁴. Saudi Ministry of Investment, Civil Transactions Law, articles 31–32, 61–68, and 94–96.

An allegation of violence or continuing harm must not automatically be treated as a difference of opinion needing a joint meeting. The meeting itself may be frightening; a stronger party may use the group's desire for closure to regain control. A specialised United Nations document concerning mandatory mediation in cases that may involve violence identifies risks of delaying protection and access to justice, and of leaving safety judgments to mediators without the necessary expertise. It does not make every disagreement violent or forbid all mediation. Its warning concerns making mediation a condition that delays protection in the context it addresses.³⁵

³⁵. UN Special Rapporteur on violence against women and Working Group on discrimination against women, communication OL ITA 5/2018, pp. 1–2.

Identify the kind of problem. A misunderstanding may need explanation. A disputed entitlement may need evidence or a specialist. Continuing danger calls first for protection through an authorised route, not an attractive photograph of a reconciled group. Knowing the limits of one's understanding is part of responsible mediation. Referral may be its first useful act.

A person may freely give up a right they hold where pardon serves repair. Others cannot turn that generosity into a tax imposed on the person who suffered. Silence, exhaustion with retelling, or fear of being accused of breaking family ties does not by itself establish consent. Make the practical terms clear: what will be restored, what will stop, who will follow up, and what happens if harm returns? These are organising questions, not quotations from revelation.

The matter may involve a minor, an absent person, other people's safety, or a public right. An unqualified mediator cannot assume one person's concession closes every consequence. Protect what must remain confidential, disclose only what is required to the appropriate authority where a legitimate danger requires it, and do not circulate the story publicly in the name of warning. Country, profession, and circumstances determine the detailed requirements.

A just settlement does not require the injured person to prove goodness by accepting renewed exposure to harm. Nor does it keep a person permanently imprisoned by a wrong they have stopped and repaired. It stops injury, clarifies rights, opens repentance, and leaves generosity free of coercion. Then a quiet meeting becomes the fruit of repair rather than its disguise.

Chapter 8

Repairing a Relationship When Money Is in Dispute

Be mindful of Allah, put matters right between you, and obey Allah and His Messenger if you are believers. (Al-Anfal 8:1)

The instruction appears in the discussion of spoils, where property awakens questions of entitlement: who worked more, whose contribution was visible, who should receive? Reconciliation is therefore more than a kindly word laid over conflict. The matter returns to Allah's and His Messenger's judgment, desires are restrained by God-consciousness, and relationships are repaired as rights become clear.

Al-Sa'di explains putting matters right through removing rancour, estrangement, and turning away, replacing them with affection and connection; he

includes good character and pardon. Gentleness cannot conceal an unjust division. The verse joins God-consciousness, repair, and obedience. The rightful claimant should not be silenced so the meeting can be called peaceful; the strongest should not receive whatever prevents their anger.

A mediator may help by slowing a discussion before distributing judgments, separating events from accusations, giving each side room to speak, and returning the issue to a standard neither controls. Someone may need to recognise that part of a demand is personal desire rather than an established right. Someone entitled to a right may need reminding that claiming it does not require degrading the other person.

Not every dispute needs a gifted speaker. Some need a trustworthy person who adds no fuel, a measure that does not tilt, and a heart that knows a relationship cannot be made sound by sacrificing justice.

Chapter 9

Helping Someone Do Wrong Is Not Supporting Them

Believing men and believing women are allies of one another. (Al-Tawbah 9:71)

The verse explains that alliance: “They command what is right, forbid what is wrong, establish prayer, give zakat, and obey Allah and His Messenger.” Al-Tabari describes them as one another’s supporters and helpers. This support is joined to goodness, worship, and obedience, not a blind attachment that excuses anything its members do.

Help your brother in need, and do not leave him free to call a wrong beneficial because it is his own. Love may lead you to assist with a debt, counsel against a further debt beyond his capacity, or refuse participation in harm. It may require truthful

testimony for him or against him when another's right is involved. Repeatedly protecting someone from every consequence can comfort them today while prolonging their wrongdoing and creating more victims.

Commanding right does not make everyone a self-appointed police force. Knowledge, ability, lawful means, and consequences matter; an ignorant intervention may produce a greater wrong. As al-Sa'di notes, the believer is among the first addressed by the command: put your own conduct right, establish prayer, and fulfil obligations, then advise within your knowledge through the proper means. An alliance without this standard may become partisanship that speaks of brotherhood while undoing justice.

A useful community joins mercy with accountability. It supports the exhausted, teaches what is unknown, reminds the heedless, and restrains the

powerful from overreaching. Refusing to leave someone alone and refusing to leave them doing wrong belong to the same faithful care.

Chapter 10

When the Good You Offer Is a Direction

A person may stand before you needing what you do not possess. Abu Mas'ud al-Ansari's report in Muslim 1893a opens a door beyond two assumptions: that inability to solve the problem leaves us useless, and that seeking reward requires us to retain the whole task. A man whose mount had failed asked for transport. The Prophet, peace and blessings be upon him, said, "I have none." Another man offered to direct him to someone who could provide it. The Prophet said, "Whoever directs someone to good has a reward like that of its doer."

The setting matters: a known need, an honest limit, knowledge of someone able, and a direction connecting the two. The guide did not supply the

mount, but prevented the need from stopping at the boundary of one person's resources. Knowing the way and connecting people became useful work.

Good intercession is related but distinct. When a request came, the Prophet encouraged those present: "Intercede and you will be rewarded, and Allah will decree through the tongue of His Prophet whatever He wills" (al-Bukhari 1432). The effort concerns a lawful need; its outcome does not belong to the intermediary. There is no basis for promising a guaranteed result, putting influence above justice, or promoting an ineligible claimant.

In direction, you know someone capable and show the way. In intercession, you speak on another's behalf to someone who may meet the need. They can occur together. The correct organisation, a reliable professional, an accurate access route, or a truthful introduction may be what you can give. Information needs checking; intercession needs justice.

Many needs remain unmet because capable people are disconnected. Many good efforts are spoiled because an intermediary wants all the credit. Be willing to connect people and then step back. Do not take over the recipient's story, demand a photograph as the price of a call, or claim the contribution of the person who transported, paid, or treated. Let Allah's favour be acknowledged, and each participant's work remain their own.

Chapter 11

Knowledge Is a Trust, and Responsibility Needs Competence

'Uthman reports that the Prophet, peace and blessings be upon him, said: "The best of you are those who learn the Qur'an and teach it." Learning comes before teaching. A teacher cannot simply relay what they have not understood, and a learner need not keep to themselves what they can properly pass on. In the continuation of al-Bukhari's narration, Abu Abd al-Rahman al-Sulami describes his long service teaching Qur'an and says this teaching kept him in that place. His comment is the narrator's account of his own work, not an additional statement attributed to the Prophet.

Ibn Hajar explains how learning and teaching join benefit to oneself with benefit to others, while attending to sincerity and the knowledge each person is individually obliged to acquire. The excellence is understood in its particular respect and context, not as an unconditional certificate for anyone who takes a teaching position.³⁶ A teacher can correct a tongue and wound its owner, speak beyond knowledge, or make students a route to fame. Mastery of the material and respect for the learner are responsibilities that cannot replace one another.

Another report from Abu Hurayrah in al-Bukhari concerns a Bedouin who asked about the Hour while the Prophet was speaking. After completing his address, he answered: “When the trust is lost, await the Hour.” Asked how it would be lost, he

³⁶. Ibn Hajar, Fath al-Bari, The Book of the Virtues of the Qur’an, chapter on learning and teaching it, commentary on 5027, vol. 8, pp. 705–706.

said: “When affairs are entrusted to those unfit for them, await the Hour.” The report reveals the damage when responsibility is separated from fitness for it.

Ibn Hajar explains the relevant verb as assigning or entrusting, and connects the report’s placement in the Book of Knowledge to ignorance spreading and knowledge being removed.³⁷ The question is not who wants a position, but who can fulfil its trust. Good intention cannot compensate for lacking the necessary ability. Uninformed religious advice can mislead; a public service assigned to a favoured but unqualified relative can make people’s needs pay for private affection. These are present-day illustrations, not details added to the hadith or claims that named people fulfil its sign.

³⁷. Ibn Hajar, *Fath al-Bari*, The Book of Knowledge, commentary on 59, vol. 1, p. 173.

Competence must not become a slogan for excluding anyone who disagrees. It needs fair standards connected to the work: necessary knowledge, relevant experience, trustworthiness, capacity, and accountability. A young person may be fit for a role; a credentialed person may lack integrity; an expert may be unable to perform a task outside their field. The hadith does not supply a complete modern hiring system or rank qualifications. Its foundational warning is then applied through religious understanding, professional knowledge, and justice.

This changes the picture of service. Helping is not always doing the task yourself. It may mean referral, admitting ignorance, refusing work you cannot perform, training a successor, or documenting information so it survives a change of personnel. Professional humility protects usefulness from excessive confidence.

Learn before teaching Qur'an. Prepare before taking responsibility for people's affairs. If you appoint others, prefer rightful criteria to kinship and narrow interest. Knowledge benefits because it is sound and faithfully conveyed. A role may become worship through sincere intention and faithful performance. When visibility separates from knowledge and office from competence, an organisation can appear intact while consuming people's trust from within.

The Trust in Work No One Notices

The Bedouin's question carries another lesson. The Prophet completed his address and then returned to the questioner. Ibn Hajar draws out gentleness towards a learner and regard for those who had arrived first, including orderly precedence in lessons and religious consultations.³⁸ Protecting the present

³⁸. Ibn Hajar, *Fath al-Bari*, The Book of Knowledge, commentary on 59, vol. 1, p. 171.

listener's right does not mean ignoring the waiting person; answering a newcomer does not justify cutting off those before them.

A practical application is to make waiting intelligible rather than humiliating. Explain a delay, the limits of authority, and the possible next step without promising what cannot be delivered. If urgency requires priority, use a sound, clear criterion rather than personal acquaintance or the loudest insistence. These are human arrangements to be reviewed for the work in question, not a detailed service code extracted from one narration.

Sometimes your task is simply to stop a request getting lost between hands. If you can identify the proper office, clarify missing information, or honestly explain that the matter lies outside your role, do so. You need not carry beyond your capacity; you should not disguise its limits with words implying an action was completed when it was not.

A Qur'an teacher likewise remains open to correction. If a recitation or meaning is unclear, turn to someone who knows rather than let status answer in place of knowledge. Help a student continue with another teacher if that is better for them. Their growth should remain a joy even when they no longer need to gather around you.

Appointments arranged, rights protected, and information corrected draw less attention than large initiatives. Yet these tasks touch ordinary days, spare unnecessary journeys, preserve time, and prevent decisions founded on missing information. We cannot invent a specific reward for each or declare someone's acceptance. We can recognise doors through which sincere intention and faithful performance may enter. Your place may require no extraordinary gesture, only the small trust people have put in your hands.

Chapter 12

When Several People Share One Need

One person has money, another time, another knows who can finish the task. When their capacities meet, each needs a clear part and the person requesting help needs a service that will not disappear between them. Well-defined tasks can be handed from one participant to another.

Money, Time, and Effort

Begin with what is offered, not with the praise it may attract. If preparing food for others, consider whether it is usable rather than how quickly to dispose of surplus. Al-Sa'di's explanation of al-Baqarah 2:267 emphasises giving from what is good rather than deliberately selecting the inferior. Used items can still be genuinely useful. The point is not

to offer what we know to be poor and count its departure from our hands as the completion of a kindness.³⁹

Abu Sa'id's report encourages sharing spare transport and provisions. What exceeds our need can serve another; participation need not begin with a new purchase. But identifying a surplus is not the end. Suitability and delivery still matter. One person may give an item, another arrange or carry it. This division is a practical proposal, not a claim that every detail appears in the hadith.⁴⁰

39. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 2:267.

40. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 1728.

The labour behind a gift should not disappear behind its money. Anas's account of the journey describes the service of those not fasting and the praise they received that day. Necessary work belonged within the scene of virtue. Notice the labour that makes help possible even when it is absent from the final photograph. The report neither makes every service superior to every act of worship nor permits adding unnamed actions to its narrative.⁴¹

Clear commitments protect volunteers' time and recipients' expectations. When accepting a task, explain what you can do and when you expect to finish. If something prevents it, tell those waiting

41. Sahih al-Bukhari, al-Bukhari, hadith 2890.

early. An honest refusal may serve better than a promise that blocks other people's work without producing anything.

Direction and Intercession

Knowing the way may be your whole contribution. In Muslim's account of the man needing a mount, another person directed him to someone able to provide one. The guide need not claim to own the resources or hide the person who completed the work. Helping good reach its destination has value even when every stage does not pass through your hands. Check that the route is available, and correct a mistaken direction when you discover it.⁴²

⁴². Sahih Muslim, Muslim ibn al-Hajjaj, hadith 1893.

Knowledge of the decision-maker is not ownership of the decision. You may present a request without being able to promise acceptance. Al-Bukhari records encouragement to intercede; the Qur'an distinguishes good intercession from harmful. Pleasing the requester cannot justify taking another person's right. Present the need truthfully instead of improving its appearance with invented details.⁴³

Dignity as a Request Passes between People

As a request moves, information moves with it. Agree on what each role requires and protect the rest. Helping to carry a need does not make its story common property.

⁴³. Sahih al-Bukhari, al-Bukhari, hadith 1432; Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 4:85.

A medicine delivery may require an address without a diagnosis. Assessing eligibility may require a document without a photograph shared with an entire group. Ask what task cannot be completed without each detail, who needs it, and when retention ceases to be necessary. These organisational questions accord with the practical principles of the Saudi personal data protection regulations and data-minimisation guidance: a defined purpose, necessary collection, and limited access and retention. That is a contemporary regulatory example in its jurisdiction, not an addition to a hadith or a universal legal code.⁴⁴

44. Saudi Data and Artificial Intelligence Authority, Guideline for Determining the Minimum Personal Data, passages on actual need, limiting content, destruction, retention, and least privilege.

Consent to particular assistance does not automatically permit publication of a name, photograph, diagnosis, or family circumstances. Explain what will be shared, with whom, and why. If the purpose can be met without identifying details, use the lesser disclosure. Organisation should serve assistance rather than turn into curiosity that burdens the requester.

Privacy also has a boundary: not every silence protects. In its resolution on confidentiality in medical professions, the International Islamic Fiqh Academy establishes non-disclosure as the rule and discusses exceptions where concealment causes greater harm or disclosure serves a stronger interest, referring particulars of how and to whom to disclose to the relevant regulations. The resolution is not transferred mechanically to every event, and a volunteer does not become the sole judge of danger. It does rule out an absolute promise never to tell anyone whatever happens. Continuing harm or a

threat to life or safety calls for appropriate, necessary communication with the competent body, not public circulation of the story.⁴⁵

Distinguish a private lapse that can be repaired and would only be worsened by exposure from ongoing harm a person cannot prevent. Between them lie cases requiring knowledge of facts, religious rulings, law, and professional duties. This chapter is not a reporting protocol for every profession or for cases involving children. Its point is that dignity is protected neither by scandal nor by leaving the injured person alone.

Necessary disclosure still has a necessary extent. Identify the proper recipient, transmit what they require, and do not copy the file everywhere. Saudi

⁴⁵. International Islamic Fiqh Academy, resolution on confidentiality in medical professions, resolution 79 (8/10), clauses one to six.

regulatory provisions concerning disclosure for safety or the protection of life include documenting the request and specifying the data, with disclosure limited to what is necessary. This remains an example; each country's and profession's detailed rules must be consulted in their own setting.⁴⁶

Speech, Competence, and Referral

Participants may disagree over how to help. Words must explain without wounding and correct without degrading. Al-Sa'di's discussion of al-Isra' 17:53 directs attention to the best speech. Silence about an important error merely to avoid discomfort is not necessarily kindness. Respect a colleague

⁴⁶. Implementing Regulation of the Personal Data Protection Law, Saudi Data and Artificial Intelligence Authority, articles 18–20.

while asking for a repair; acknowledge your own error without turning the admission into a celebration of your humility.⁴⁷

Each role also needs its proper competence. The prophetic warning against entrusting affairs to the unfit reminds us that good intention alone does not qualify us. Cooperation combines different abilities rather than making every role interchangeable. Hand specialist work to its qualified owner. Work completed through someone else is not lost, and the person in need does not owe you indefinite waiting for your own capacity.⁴⁸

47. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 17:53.

48. Sahih al-Bukhari, al-Bukhari, hadith 59.

An engineering code of ethics offers a clear professional example: technical services are confined to areas of competence, and coordination of a whole project does not erase responsibility for each technical part by the qualified person who prepared it. The code is not a rule for every profession. It exposes a common mistake in which a coordinator's title is treated as a covering qualification for all disciplines. Check the requirements of the actual profession before making people's confidence a substitute for ability.⁴⁹

Refer carefully. Do not send someone towards a vague name, guarantee an unconfirmed acceptance, or transmit their whole history in the name of convenience. Explain where your ability ends, what

⁴⁹. National Society of Professional Engineers, Code of Ethics for Engineers, July 2019 revision, rules I.1–3 and II.2, concerning competence and responsibility for technical work.

has been done, and what remains. Share the necessary information with permission or other lawful authority where applicable. If the first referral is unsuitable, correcting the route is part of honesty.

When Service Becomes Digital

A service may be an online door rather than a hand extended in a room. Visits, downloads, and messages are easily counted, but do not establish whether a person obtained what they came for. Contemporary digital service standards recommend defining success before collecting numbers and selecting measures that reveal whether the problem is being solved. Depending on the service, completion, fewer errors, or successful access by previously excluded people may be useful. These are organisa-

tional choices, not devotional quantities. Measurable worldly success does not establish sincerity or acceptance before Allah.⁵⁰

Some people lack reliable connectivity, digital skill, or an accessible way to use an application. Moving help to a screen does not enlarge its benefit if it closes the door to them. The UK Government Service Standard, in its own scope, connects digital and non-digital access and asks services not to exclude people lacking skills or internet access. The useful question travels beyond that jurisdiction without

⁵⁰. Government Digital Service, Service Standard, point 10, “Define what success looks like and publish performance data”.

turning its standard into universal law: who remains outside the door we designed, and what suitable alternative or assistance is available?⁵¹

Failures may be invisible on an attractive dashboard. A service may stop at the only time a person can use it, pass an incomplete application onwards, or reproduce the same error for many people. Testing, monitoring, and a responsible responder belong to trustworthy delivery. Automated testing alone cannot establish the quality of every human experience. The cited government standard also involves team oversight, user outcomes, and attention to bias alongside technical faults. A small initiative need not reproduce a large institution's

⁵¹. Government Digital Service, Service Standard, point 5, "Make sure everyone can use the service", section "What it means".

machinery, but should not launch an influential tool and then disappear from those harmed by its mistakes.⁵²

Where an automated system recommends, ranks, or decides, responsibility must be clearer still. The US National Institute of Standards and Technology's AI Risk Management Framework sets out governance, contextual understanding, measurement, and management, including documentation of measures and limitations, monitoring in use, and routes for affected people's feedback and challenge. It is a voluntary framework for these systems, not a religious ruling or certification of any particular tool. Calling a system intelligent does not remove quali-

⁵². Government Digital Service, Service Standard, point 14, "Operate a reliable service", sections "Why it's important" and "What it means".

fied human responsibility. There should be a way to stop or override a system acting outside its limits rather than treating error as an unanswerable technical fate.⁵³

Who receives a user's concern? Who corrects an error? What happens if service cannot continue? A modest project may answer simply; a consequential service may need a larger arrangement. What matters is that someone affected can reach a person responsible for repair, and that review produces an observable improvement.

Shared work can loosen the desire to own the whole scene. Give your part, recognise others, and keep the route open to those better able. Hand work over well when your part ends; do not hide

⁵³. NIST, Artificial Intelligence Risk Management Framework (AI RMF 1.0), NIST AI 100-1, January 2023, pp. 20–24 and 29–32.

behind many participants when something remains yours. Cooperation should make responsibility clearer, not scatter it until no one knows where a duty was left.

Chapter 13

Leaving Someone with Greater Ability

Sometimes help means doing now what a person cannot do. Sometimes it means teaching something that will allow them to meet future needs themselves. Neither should swallow the other. Learning must not become a harsh condition placed before every form of aid; doing everything for people must not become a habit that denies them the chance to learn. Is there time? Does the person want to learn? Is the skill within their ability and yours to teach?

“The best of you are those who learn the Qur’an and teach it” concerns learning and teaching the Qur’an. We cannot transfer that particular statement of excellence to every skill we choose. It establishes a clear door of service through knowledge. The methods of explanation, progression, and practice used in teaching a lawful skill remain human choices to be reviewed, not Sunnah simply because the purpose is useful.⁵⁴

Begin with what the learner wants to accomplish. Knowing many details can tempt us to explain them all while one simple obstacle remains. Someone learning to organise files need not hear everything you know about computers in the first meeting. Agree on a bounded task, offer a clear example, and

⁵⁴. Sahih al-Bukhari, al-Bukhari, hadith 5027.

let them try. Choose the pace for the person; do not judge intelligence from the speed of an initial attempt.

There is a distance between seeing a step and being able to perform it. “Do you understand?” may invite agreement out of embarrassment or because the person has not yet discovered where they will stop. Offer practice if they wish, and leave time for mistakes and correction rather than taking the tool back at the first hesitation. This is a suggested teaching practice, not a claim of experimentally guaranteed success for every learner.

When difficulty appears, find its location together: an unfamiliar word, an unclear order, an inaccessible tool, or fatigue that makes the time unsuitable. Do not gather every possibility into a judgment about willpower. A different explanation may help; postponement or a better-qualified teacher may be

preferable. Your determination to finish should not become another burden for the person who came for assistance.

Do not teach what you have not mastered. Repeating information does not qualify someone to correct Qur'anic recitation, explain a ruling, or train people for dangerous work. Know and state your limits. Licensed and professionally regulated activities retain their requirements. Faithful teaching opens routes to qualified knowledge instead of attaching understanding to one person alone.

Afterwards, a short reminder of steps may help, together with a way to find answers to new questions. The learner need not send every attempt back to preserve your sense of involvement. The aim is a wider range of action and a clearer understanding of when help is needed, not inability to move without your presence.

Complete independence may not result. Learning one part while still needing another can be useful; knowing the boundary of safe action can also be progress. Direct assistance remains appropriate where teaching does not fit the moment. People are not tests through which we prove our method. Adapt the method for them and welcome what becomes possible, even when your own role becomes less visible.

Part Five

The Character of a Helping Hand

Chapter 1

Generosity Begins in the Heart

Of the Ansar, Allah says:

They love those who migrated to them, find no resentment in their hearts over what the others have been given, and prefer them above themselves even when they are in need. Those protected from the avarice of their own souls are the successful.

(Al-Hashr 59:9)

Before describing what left their hands, the verse describes what rested in their hearts: love for the newcomers and freedom from resentment at their brothers' gifts. Selfless giving follows. A generous hand grows from a heart being made sound. If another person's blessing troubles us, giving to them or rejoicing in their benefit may also be difficult. That difficulty calls for self-examination and effort.

The Ansar gave preference while experiencing real need. Al-Sa'di explains *ithar* as giving another what one loves while needing it oneself, and connects it to protection from the soul's avarice. Avarice runs deeper than giving little. It constricts the soul around another's right, wants good kept close, and experiences every gift as a loss it cannot afford.

The high rank of selfless giving does not turn it into permission to abandon every claim of self and family. Some generosity is a great voluntary virtue; some maintenance is obligatory. An obligation is not demolished to construct a more impressive image. Today goodness may mean preferring someone with your own food; it may also mean preserving your children's provision and finding another route for the person in need. Understanding rights keeps compassion from burning one claim while trying to rescue another.

Giving preference can involve time, an opportunity in which another has a stronger claim, space in a gathering, or patient listening. The standard remains: no right lost, a lawful benefit, and a heart that does not seek to make the recipient its subject.

Chapter 2

A Kindness That Leaves No Wound

A good word and forgiveness are better than charity followed by injury. (Al-Baqarah 2:263)

Money can arrive while mercy fails. A donor retells the story at every gathering, reminds the recipient of the favour, or expects unending allegiance. The amount remains in the donation record. The Qur'an asks what happened to a person's dignity after receiving it.

Al-Tabari explains the good word through gracious speech and prayer, and forgiveness here through protecting the requester's circumstances from exposure. If you have nothing to give, you can still answer honourably and preserve their privacy.

Words are not always an inexpensive substitute. Spoken sincerely, they may prevent a wound that would outlast the original need.

Earlier in the passage comes the image of a grain producing seven ears, each containing a hundred grains, followed by “Allah multiplies for whom He wills” (al-Baqarah 2:261). The promise opens the heart, but is not an automatic commercial calculation applied to every sum. Al-Sa’di relates the variation to the giver’s sincerity and truthfulness, the lawfulness and usefulness of the expenditure, and its proper placement. A lawful gift with a sincere aim can still be badly directed, create unhealthy dependence, or arrive through humiliation. The quality of its benefit belongs to the trust.

The Qur’an then warns against nullifying charity with reminders and injury, likening ostentatious work to dust upon a smooth rock washed bare by rain. What appeared capable of growth is exposed. A giver therefore guards the act after performing it

as well as seeking sincerity beforehand. Let go of words that claim ownership: “Without me you would have nothing”; “I made you”; “Never forget what I did.” The recipient is Allah’s servant, not the servant of a benefactor.

Public and private giving also need judgment:

If you disclose your charity, that is good; if you conceal it and give it to the poor, that is better for you. (Al-Baqarah 2:271)

Al-Qurtubi discusses the usual preference for concealing voluntary charity to protect sincerity and the poor person’s dignity, while public fulfillment of an obligation may display the religious duty and avoid suspicion. Publicity may serve teaching or encouragement when the intention and the recipient’s protection are attended to.

The question is not simply whether secrecy or visibility always wins. Which better protects the heart and the recipient and brings benefit in these

circumstances? Publishing a project's results may be useful without publishing a family's names and faces. Financial transparency does not require exposing someone whose need was private. Accountability for the work differs from publicity built from vulnerability.

The passage also praises giving by night and day, privately and publicly. It does not prescribe a numerical schedule of payments. It describes a heart attentive across times and circumstances: giving where it is obedience, concealing where privacy is better, making known where a sound interest requires it, and never driving injury behind the gift.

Chapter 3

Need Is Not Permission to Humiliate

As for the orphan, do not overpower them; as for the one who asks, do not rebuke them. (Al-Duha 93:9–10)

The surah closes by placing two visible vulnerabilities together: a child without the usual protection of a father, and a person who has made a need known. Al-Tabari explains overpowering through injustice and taking a right because its owner is weak, and rebuke through harshly turning away a requester. Al-Sa'di extends the discussion to good treatment and a decent answer when giving is not possible.

You may be unable to meet every request. You may need to verify it or direct the person to someone better able. None of this permits contempt. Guard your tone, apologise without shaming, and do not

require a story to be repeated before an entire room. An organisation can request only necessary information, protect it, and avoid turning assistance into a public display of people's weakness.

An orphan is not served by occasional affection followed by control of their money or contempt for their views. Protect the right first, then offer care, teaching, and honour. Giving does not purchase authority over a vulnerable person's dignity. It is a trust undertaken in hope of meeting Allah having guarded both the right and the heart.

Chapter 4

Pardon That Heals Without Releasing Harm

The recompense of a wrong is a corresponding response; whoever pardons and brings about repair, their reward is with Allah. He does not love the unjust. (Al-Shura 42:40)

The verse leaves room for a right and for generosity, with a boundary against injustice. An injured person may seek a proportionate lawful response without excess, and may pardon where pardon repairs. Al-Sa'di describes three levels: justice through equivalence, generosity through pardon and repair, and oppression through exceeding the limit. Their consequences matter.

Pardon may awaken remorse, interrupt revenge, or preserve a relationship capable of becoming sound. It may also remove protection if an aggressor reads

it as weakness and repeats the harm. The verse joins the two words: “pardons and brings about repair” (42:40). That connection prevents us from demanding that every wounded person return to the place of injury in the name of graciousness.

Praising pardon must not become pressure upon a victim. They may seek their right through lawful means without being blamed for not waiving it. A community may not protect its own reputation by hiding an offender. Public rights or the protection of other people may also be involved, beyond what one individual can relinquish.

Seeking a right is not permission for vindictiveness. Proportionality is a limit, and an earlier victim’s later injustice does not become justice. At a moment of power, bitterness must not add to the claim. Lawful judgment and procedure help prevent an angry private estimate from becoming a new aggression.

Good service learns when to encourage pardon, when to listen respectfully, when to support the restoration of a right, and when to refer for protection. The beauty of forgiveness remains, and the justice of claiming a right remains. Repair is the measure that keeps either from being used to shelter wrongdoing.

Chapter 5

Goodness That Is Not Cancelled by an Injury

Let those among you who possess virtue and ample means not swear to withhold giving from relatives, the poor, and those who migrated in Allah's cause. Let them pardon and overlook. Would you not love Allah to forgive you? (Al-Nur 24:22)

'A'ishah's account in Sahih al-Bukhari establishes that Abu Bakr had supported Mistah because of his kinship and poverty. After Mistah's involvement in the slander against 'A'ishah, Abu Bakr swore to discontinue that support. The verse was revealed, and Abu Bakr declared his desire for Allah's forgiveness and restored what he had been giving.

This is demanding goodness: refusing to let a beneficiary's wrongdoing take possession of a deed intended for Allah. The hurt was real. The wrong-

doing was not renamed right, and pardon did not make participation in slander harmless. Yet the giver was called not to let anger close a door opened for kinship, poverty, and migration.

The verse does not require every harmful relationship to return unchanged, expose a person or their dependants to danger, or erase public rights. It asks the heart a searching question: for whose sake were you giving? If your goodness survives only while people are good to you, there may have been more exchange in it than you realised.

After injury, new boundaries, a safer method, an intermediary, or distance may be needed. Pain alone should not become a ruling that ends every good. Between surrendering to harm and retaliating by deprivation lies thoughtful generosity that preserves rights and refuses to make anger the ruler of the act.

Chapter 6

The Strongest Reply Is Not Always the Harshest

Repel with what is better, and then the one between whom and you there was enmity is as a close friend. None are granted this except those who are patient. (Fussilat 41:34–35)

Al-Tabari explains responding with what is better through forbearance before ignorance, pardon of injury, and patience with what is disliked. Al-Sa'di describes goodness directed towards one who has done wrong: maintaining a connection when the other cuts it, gentle speech before harshness, and refusing to let another person's injury choose your character. Patience is needed because the first reply belongs easily to the moment; the better reply requires holding oneself long enough to see further.

This does not rename fear forbearance, incapacity pardon, or silence over crime kindness. The Qur'an also commands the restraint of aggression and permits the injured to seek justice. The better response has more than one form: a gentle word, a calm withdrawal preventing escalation, a clear boundary without insult, or an appropriate report that protects the next person from harm.

The measure is what is better before Allah and sounder in effect, not what makes you look most agreeable. Pardon can open a path through which an enemy becomes close. An aggressor may also refuse to change. The passage is not a technique guaranteeing every offender's friendship. It teaches you not to surrender the steering of your own conduct. A better response prevents their wrong from reproducing itself through you.

Chapter 7

When Money Is Scarce and the Heart Still Gives

The God-conscious are described as those “who spend in ease and hardship, restrain their anger, and pardon people” (Al Imran 3:134). The movement of a giving hand stands beside the movement of a soul refusing to follow anger. Goodness includes both what we provide and the injury we refrain from releasing.

The person of limited means is not asked to give the wealthy person’s amount. Al-Sa’di explains that the affluent give more and the constrained do not despise a small kindness. One person’s contribution may be substantial money, another’s a lesson, a task carried, a useful call, or a modest meal that does not

take away obligatory provision. Remain connected to goodness without performing a capacity you do not possess.

Restraining anger does not deny its existence. Al-Qurtubi explains holding it back despite the power to act upon it, and then discusses pardon where a person has the right to pardon. No one is asked to waive a child's, partner's, or community's right. Leaving repeated abuse unchecked is not automatically forgiveness. Repair may lie in pardon, a firm limit, truthful testimony, or lawful judgment that prevents further injury.

The space between anger and decision can itself serve people. A tongue stops before insulting; a message waits until the heart settles; a rightful claim is distinguished from wounded pride. Pardon can then be chosen knowingly, and justice sought without revenge. Each can be good in its proper place.

Chapter 8

Gentleness That Still Makes a Decision

After what occurred at Uhud, Allah addressed His Prophet:

By mercy from Allah you were gentle with them. Had you been harsh and hard-hearted, they would have dispersed from around you. So pardon them, seek forgiveness for them, and consult them in the matter. Then, when you have resolved, place your trust in Allah. (Al Imran 3:159)

Error did not become a reason to exclude people permanently from participation. Mercy did not mean refusing to decide. Al-Tabari explains gentleness through good character and bearing what had occurred, then records purposes of consultation: reassuring hearts, seeking sound judgment, and

teaching the community how to handle new circumstances. Resolution follows. Consultation cannot become a meeting that repeats the question to escape responsibility. Al-Sa'di likewise describes decision after advice in matters requiring consideration, followed by reliance upon Allah rather than an illusion of complete knowledge.

Parents, teachers, managers, team leaders, and organisers all affect other lives. Harshness can make people hide information a decision needs. Token consultation teaches them that speaking changes nothing. Endless hesitation leaves requests waiting. Sincere gentleness listens without humiliation, pardons within the authority one holds, seeks advice from those able to give it, and then communicates and carries the decision.

Disagreement is not always betrayal; softness is not always weakness; decisiveness is not always domination. Merciful leadership combines a heart that does not harden against an error, a mind willing to

consult, and the readiness to act without hiding behind advisers. Good character then protects the work rather than merely decorating unchanged power.

Chapter 9

Gentle Speech before Great Power

Allah sent Musa and Harun to Pharaoh and said:

Speak to him gently, so that he may take heed or fear Allah. (Ta Ha 20:44)

If gentleness was commanded in addressing such tyranny, its basic courtesy has a strong claim in lesser encounters. Al-Qurtubi describes speech without harshness; al-Sa'di explains considerate, mannerly words free of obscenity and arrogance.

Musa did not change the message. He called Pharaoh towards purification, reverence, and worship of his Lord; tyranny was not treated as a harmless viewpoint. Gentleness carries truth rather than removing it. Nor is it a guaranteed method of securing agreement. Musa conveyed the message

faithfully and Pharaoh did not accept it. Success cannot always be measured by the listener's change; the truthfulness of the message and the lawfulness of the means matter.

We may imagine that honesty requires collecting every fault and throwing it at a person in anger. Or we may mistake gentleness for saying nothing while harm repeats. A more faithful approach identifies the action, explains its effect, asks for change, and leaves a route back without humiliation.

Judgment, penalties, and protection have their own requirements; lawful force may sometimes be needed to restrain aggression. Force itself does not require foul language or revenge. Courageous gentleness speaks clearly without enjoying another person's brokenness, even while stopping their wrong.

Chapter 10

Before You Speak the Truth

Tell My servants to say what is best. Satan sows discord between them. (Al-Isra' 17:53)

The instruction asks for what is best, not merely what is tolerable. Several truthful expressions may be available; choose one that carries the truth and closes a path to corruption. Al-Tabari explains the best manner of dialogue and address, linking Satan's incitement to the spoiling of conversation and the stirring of evil. Al-Sa'di includes teaching, remembrance, encouraging right, and kind speech, and notes that where two good expressions are available the better should be chosen.

A conflict may begin with no substantial disagreement at all: a short message read in the worst light, a comment made to wound rather than repair. Escalation needs only each person to choose the

sharpest available words and feel dignity held hostage to a reply. A pause, a question before an accusation, a private observation, or an accurate description of conduct instead of a verdict upon the person can prevent much harm.

The best words are not always the easiest to hear. A firm refusal may stop a violation; truthful testimony may uncover a right. Immediate comfort is not their only measure. Ask whether the expression is accurate, whether the person needs it now, and whether your purpose is repair or self-victory. Restraining the tongue then serves a community's need for safety as well as one's own character.

Chapter 11

Mercy Is Not Weakness in Raising a Child

The Prophet, peace and blessings be upon him, kissed al-Hasan ibn Ali while al-Aqra' ibn Habis was present. Al-Aqra' said he had ten children and had never kissed one. The Prophet looked at him and said, "Whoever does not show mercy will not be shown mercy." Al-Bukhari records the account under mercy towards children, kissing, and embracing them. An affectionate act, a statement about withholding affection, and a prophetic reply place tenderness within the measure of faith. An adult need not be ashamed of showing a child love.

In Fath al-Bari, Ibn Hajar discusses the sentence's grammatical forms and their relation to al-Aqra's words.⁵⁵ Within this setting, a claim of love is insufficient when treatment bears no trace of it. Reassuring nearness, fitting affection, a safe word, and listening without mocking a child's fear are contemporary expressions of care. They tell us nothing about al-Aqra's hidden state or what happened after this exchange.

The report does not confine mercy to kissing or settle every question of upbringing. Mercy can be tenderness, protection from a harmful habit, or a clear boundary without humiliation or revenge. It seeks the child's good through knowledge and fairness. Permissiveness may instead purchase the adult's present comfort at the child's future expense.

⁵⁵. Ibn Hajar, Fath al-Bari, The Book of Manners, chapter on mercy towards children, kissing them, and embracing them, commentary on 5997, vol. 10, pp. 443–444.

Firmness directs conduct while protecting dignity; cruelty enjoys fear and uses weakness to display power.

Institutions can learn from this distinction too. A school may deliver a lesson while wounding a learner, a clinic treat a body while humiliating a patient, an office finish a process while leaving a requester lost in unfamiliar language. Mercy does not mean suspending rules or giving unjust preference. It means arranging a service with the person in view, explaining decisions, reducing avoidable pain, and removing humiliations justice does not require.

Begin near enough to test yourself. Does a child feel safe with you? Does your household know kindness as something more than a rare reward? Do you apologise when you wrong someone? Speaking about a merciful society is easier than softening one's voice at the end of an exhausting day. The report returns virtue to the next encounter. Mercy

is more than not striking, and more than feeling affection inwardly; it appears in conduct that protects and repairs.

Chapter 12

When a Favour Does Not Become Power

A giving hand can still carry the soul's failings. Money leaves the palm while an invisible thread remains: reminders, extra loyalty expected, anger at praise never received. A service can appear complete while the recipient leaves diminished because each stage emphasised helplessness or made a private story available to strangers.

The Qur'an's placing of injury and reminders alongside charity teaches that the way of giving remains part of the work. A good word and forgiveness may be better than a gift followed by a wound. This does

not make words a substitute for every payment or right. It denies money the power to license humiliation.⁵⁶

The first discipline is remembering for whom we act. We cannot certify our own sincerity or turn a moment's inner peace into a guarantee of acceptance. We can examine what is before us. Does an omitted name hurt more than an unmet need? Do we recall a favour at the first disagreement? Would we prefer the person to remain dependent so that our position survives? Does the story we share serve their need or our image? These are questions of self-accountability, not judgments of other people's hearts.

⁵⁶. Qur'an 2:262–264 and 2:271; Jami' al-Bayan, al-Tabari; al-Jami' li-Ahkam al-Qur'an, al-Qurtubi; Taysir al-Karim al-Rahman, al-Sa'di, commentary on these verses.

The Qur'an praises giving for Allah's sake, and the commentators show that sincerity need not announce itself at each meal. Sometimes silence protects it. Sometimes public information encourages participation or documents a public trust. Visibility alone does not settle the question. Intention, manner, and consequence matter. Neither secrecy in every setting nor a successful campaign certifies a heart.⁵⁷

Protect the recipient's dignity. Asking does not forfeit courtesy; orphanhood does not permit coercion; an inability to give does not permit rebuke. Verify, decline, or refuse to support a harmful

57. Jami' al-Bayan, al-Tabari; Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 76:8–9.

request where necessary, but do so without contempt. A clear answer that adds no new shame may itself be the first benefit.⁵⁸

Gentleness can carry a decision. Musa and Harun's gentle speech preserved the message, and the passage on consultation moves towards resolve and trust. Listen before deciding, then act when the way is clear. Loudness does not make cruelty brave, and agreeable language does not make it merciful to hide information the person needs.⁵⁹

Protecting privacy requires discernment. A lapse that has ended differs from harm still recurring. Family confidentiality differs from obstructing

⁵⁸. Jami' al-Bayan, al-Tabari; Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 93:9–10.

⁵⁹. Qur'an 3:159, 20:44, and 17:53, with the commentaries cited in this book; al-Nawawi, Sharh Sahih Muslim, The Book of Virtue and Maintaining Ties, chapter on the merit of gentleness, vol. 16, p. 112.

someone's access to protection. Sound reports commend concealment and help; the commentators distinguish their circumstances. Neither an offender's shelter nor public exposure in the name of warning follows from those teachings. Where notification is required, communicate the necessary information to the proper body and protect the rest. Detailed reporting duties belong to the relevant authorities and disciplines.⁶⁰

Pardon also needs repair. Do not pressure someone to bear consequences you will not carry. Begin by restraining the immediate reaction, then ask who owns the right, whether the harm has stopped, and

⁶⁰. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2699; Jami' al-'Ulum wa-l-Hikam, Ibn Rajab, vol. 2, pp. 284–295; Fath al-Bari, Ibn Hajar, chapter on neither wronging nor abandoning a Muslim.

whether pardon opens goodness or renewed exploitation. The person's fear of further harm is not proof of a hard heart.⁶¹

Accept work without an audience. Family service has already shown how close the door can be. Sharing a burden, restoring a workspace, or handing a task to the next person clearly can train us to participate without demanding visibility and to recognise those who helped us.⁶²

Humility does not require accepting exploitation, nor generosity the destruction of one's capacity. Ibn al-Jawzi describes the body as a mount and commends sufficient care that supports clear thought

61. Qur'an 42:40, 24:22, 41:34–35, and 3:134; the account of Abu Bakr and Mistah in Sahih al-Bukhari 4750.

62. Sahih al-Bukhari, al-Bukhari, hadith 676.

and sound understanding, not indulgence in every appetite. Ibn al-Qayyim distinguishes the task of the time: sometimes a need only you can meet takes priority; sometimes an obligation or established right must not be abandoned for another service. There is no universal schedule of hours or rest here. Ask what is specifically yours, what portion you can carry, who can share it, and whether fatigue is now producing errors or promises you cannot keep.⁶³

Beware of turning generosity into permanent allegiance. Al-Zabidi, commenting on the *Ihya'*, conveys the lesson that someone seeking Allah through meeting needs should seek His reward in the benefit

⁶³. Ibn al-Qayyim, *Madarij al-Salikin*, the station of servitude, discussion of differing views on the best worship; Ibn al-Jawzi, *Sayd al-Khatir*, Madar al-Watan edition, pp. 133–134.

and happiness brought, not in the recipient's service, thanks, or praise. Appropriate gratitude remains; an endless hidden debt does not.⁶⁴

Photography is one contemporary test. Accepting assistance does not mean accepting publication of one's face, name, diagnosis, or family circumstances. Evidence of delivery and assessment of results may be necessary without public dissemination. Who will see it, why, and how little information is enough? Can the person decline a photograph

64. Al-Zabidi, *Ithaf al-Sadah al-Muttaqin*, commentary on the book censuring status-seeking and ostentation, the passage on meeting people's needs and imparting knowledge.

without losing a right? These practical questions apply dignity and privacy; they are not words added to an ayah or hadith.⁶⁵

The meaning of kindness remains intact when the gift leaves your hand and the person's freedom and dignity remain theirs. Do not summon an old favour to settle a present disagreement or ask a beneficiary to reassure you of your goodness. Examine what reaches people and seek acceptance from Allah.

⁶⁵. Saudi Data and Artificial Intelligence Authority, Implementing Regulation of the Personal Data Protection Law, articles 18–20, and Guideline for Determining the Minimum Personal Data.

Chapter 13

When You Make a Mistake While Trying to Help

A good intention can be followed by an error: inaccurate information, an impossible promise, a private need mentioned before someone the person did not wish to tell. You can defend your image and recount your effort, or first consider what your action did to another. Sincere intention can help you return to what is right. It cannot restore a missed appointment or erase a wounding sentence by itself.

An act is not a closed page merely because its money or service arrived. Al-Sa'di's explanation of al-Baqarah 2:263 gives priority to good words and forgiveness over charity followed by injury. The route deserves examination as well as the gift. Responsibility and compensation in a specific event

have their own rules and authorities; neither a graceful apology nor a favourable opinion of ourselves decides them.⁶⁶

Stop the part still repeating the error. Do not continue forwarding information known to be inaccurate while searching for elegant apology wording. If a process keeps exposing unnecessary details, correct its handling. Where safety, rights, or legal duties are involved, cooperate with the competent body; do not improvise a correction that destroys required records or compounds harm.

Name the action you know you performed. Apologising for “anything that might have happened” leaves the affected person alone with details you avoid. A specific delayed reply, unfulfilled promise,

⁶⁶. Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 2:263.

or inaccurate description can be discussed and repaired. Do not attach a demand for immediate reassurance or release from consequences. The person may need time, and a right may remain after they appreciate your tone.

Hear their account without interrupting with a list of intentions. Perhaps the delay stopped another task, or the comment reached someone from whom they had kept the need private. Listening does not require agreeing with every allegation or suppressing relevant facts. It postpones self-defence long enough to understand the disputed point. If facts differ, seek fair verification rather than spread the story among more acquaintances.

Repair needs an action fitted to the error. Correct information should reach those affected by the earlier mistake. An impossible promise needs an explanation that allows another arrangement. You may be able to recover one part and not another; say so. Many words cannot replace an available

action, and remorse cannot authorise a remedy or compensation you have no power to promise. Let the injured person know what is complete and what remains only intended.

In a team, error may arise because everyone assumed someone else was checking. Finding one person to blame and then resuming the same process is insufficient. Examine who received the request, verified the information, informed its owner, and had authority to stop the action. The questions improve work; they are not invitations to publish names or create another humiliation.

Finally, be willing for someone else to finish the repair if that serves better. Causing a difficulty does not entitle you to occupy the scene of its resolution. Correction is no less successful because another hand completes it. Faithfulness includes returning after error. Goodness remains possible for the

person who puts wrong right, and care for others does not mean asking them to forget what we have not yet repaired.

Part Six

Living Examples from the Sunnah and History

Chapter 1

When Truthfulness Is Part of Mercy

A story gives an idea a face and a movement. Goodness is no longer merely proposed: a real hand reached into a household, a road, an hour of hardship. But the story that awakens a heart should not put inquiry to sleep. Who related it? What did the account actually say? What has a later speaker added to its silences? Faithfulness to the Prophet's life means approaching by the light of evidence, not making it more beautiful than what is established.

The first lesson of sound accounts is that service need not begin far away. 'A'ishah, asked what the Prophet did at home, described him serving his family and going out to pray when prayer came. The narration names no particular domestic tasks. Its conjunction of nearby service and the right of

prayer draws our attention to recurring burdens we may have stopped seeing, and to goodness that needs no distant journey to begin.⁶⁷

⁶⁷. Sahih al-Bukhari, al-Bukhari, hadith 676.

The nearby person may also be someone unable to make a request easily in a crowded gathering. Anas relates that a woman described in the narration as having some difficulty in her mind asked the Prophet to attend to a need. He allowed her to choose a place along the roads. Anas then says that he withdrew with her to part of the road until her need was attended to. Al-Nawawi explains this as standing where people could see them without hearing her words. The narration does not identify the need. It shows attention to a woman who asked to be heard; difficulty expressing a request did not make its owner unworthy of care.⁶⁸

⁶⁸. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2326; al-Minhaj Sharh Sahih Muslim, al-Nawawi, commentary on hadith 2326.

Between home and road a small but demanding measure appears. The person who needs you is not always the loudest; the useful act is not always a public project. It may be sharing a burden made invisible by repetition or offering enough time for what cannot be explained briefly. This is an application to our own circumstances, not an addition to the narration. Established duties, urgent priorities, and professional boundaries remain in place.

Hospitality gives another picture. A guest came to the Messenger of Allah and a man of the Ansar received him. Al-Bukhari's wording does not name the host. It describes the available food as the children's provision and says the couple spent the night hungry. The narrator preserves uncertainty in the prophetic wording: "Allah laughed tonight—or marvelled—at what you two did."⁶⁹ The account

69. Sahih al-Bukhari, al-Bukhari, hadith 3798; Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2054.

needs no decoration: a need arrived, a household opened what it could, and giving preference became an action rather than a word.

A recurring need may remain after hospitality's hour has passed. The account of sharing agricultural work and produce then asks what each party can contribute and how different abilities can sustain help. We turn to its particulars below. Considering tomorrow's capacity should not delay today's urgent need.⁷⁰

⁷⁰. Sahih al-Bukhari, al-Bukhari, hadith 2325.

A public need brings another form of service into view. Al-Tirmidhi relates, through a route he grades “hasan gharib through this route,” that ‘Uthman brought a thousand dinars towards equipping the army of hardship. The report shows wealth supporting a collective need when it arose. The virtue of spending does not cancel the giver’s other obligations and rights.⁷¹

Money is not the ruler of all the doors. These accounts have already shown time, listening, family work, hospitality, and cooperation. Their instruments differ; the shared question is what has become possible through your hands now. For one person it may be a substantial sum, for another knowledge, a useful direction, or part of a household burden. Limited means do not require imita-

71. Jami‘ al-Tirmidhi, al-Tirmidhi, hadith 3701.

tion of wealth, and wealth should not use another's smaller means as an excuse to withhold its own capacity.

When an affecting story reaches you, establish it before attributing it. A sound meaning does not need an unknown detail to make it stronger. Do not invent a conversation or hidden motive because it would sound moving. What is established leaves ample room for reflection and imitation.

Choose a door suited to your ability: nearby service, time for someone in need, hospitality, cooperation, or a contribution to a public good. Your circumstances need not match those of the people in these accounts before their example can help you act.

Chapter 2

Work That Preserves the Root and Shares the Fruit

The Ansar offered to divide their date palms with their brothers. In Abu Hurayrah's account in al-Bukhari, the Prophet did not accept that division; an arrangement followed for sharing the work and the produce. The report establishes a particular act and agreement. It supplies neither each person's precise share nor a complete contract ready to be copied into a modern venture. It does show that dividing ownership is not the only way to share a benefit.⁷²

⁷². Sahih al-Bukhari, al-Bukhari, hadith 2325.

We need not place unreported thoughts in anyone's heart. The relationship between labour and produce is enough to raise a practical question: can one capacity meet another so that both benefit without obscuring what each owns or can perform? The question is drawn from reflection; it is not a ruling on a new contract before its conditions are known.

One person may own equipment they cannot use, another possess the skill without the equipment. An organisation may have space and facilities while others can provide work people need. Bringing these things together does not alone make an arrangement sound. Agree on purpose and expectations, and seek qualified assessment where property and rights require it. An attractive name does not transform unresolved disagreement into a just partnership.

Problems begin when an arrangement is called a donation and an unexplained demand for payment later appears, or when a property owner under-

stands a pure favour while the other party believes they have performed paid work. Warm relations need clear terms in order to remain warm. Bring expectations into speech before they become accusations about motives or loyalty.

Imagine someone offering another the use of a tool to learn a trade. Is it a loan for use or part of an exchange? What use is permitted? Who will teach safe operation? Liability for damage or a dispute is not settled by this example. The example uncovers questions for qualified advice instead of hiding them under “I helped you” until a problem arises.

Work-based cooperation will not suit every person at every moment. Someone may need urgent food, be unable to perform the offered task, or lack the circumstances to continue. Ignoring that can make the language of restored ability another burden. Begin with the person’s actual condition and choices rather than a success story you hope to tell later.

The parties' contributions need not take the same form. One may offer money, another time or knowledge; one may freely donate part. What matters is that the arrangement remains understood and questions can be raised. The law of transactions remains an independent reference. A lesson drawn from a sound account does not replace knowing the ruling on the arrangement we create.

The accounts widen our questions without inventing their answers. Immediate need asks what can ease it now. Recurring need invites thought about preserving ability and continuing support. Direct aid can coexist with later teaching or cooperation. Do not belittle the first because it is small, or promise the second before it has a foundation on which people can rely.

Chapter 3

When One Act Opens a Door for Others

Jarir relates that people from Mudar came to the Messenger of Allah showing signs of poverty. His expression changed at their condition. After prayer he addressed the people and encouraged charity, naming things they could give, even half a date. A man from the Ansar brought a purse whose weight the narrator describes, and others followed. Jarir saw two heaps of food and clothing and saw the Prophet's face brighten. In that context the Prophet said: "Whoever establishes a good practice in Islam

has its reward and the reward of those who act upon it after him, without anything being diminished from their rewards.”⁷³

The account joins a visible need, an appeal to give, and an initial act followed by further contributions. This route does not name the Ansari, state the purse's amount, or record the thoughts of those who followed. The organising questions below are applications, not the rest of the narration.

Make Participation Understandable

People can agree with an appeal to “do good” without knowing where to begin. In an authorised contemporary activity, explain the need and the possible task: materials to sort, an hour of skill

⁷³. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 1017.

teaching, an official contribution channel. Emotional warmth cannot replace a clear action. A person who understands may choose a different task that suits them better; clarity supports their choice without owning it.

Imagine a group arranging useful books through a responsible organisation. Instead of a general appeal for everyone to help, it identifies three tasks: check the condition of copies, classify them against an agreed list, and coordinate delivery. This is a hypothetical example, not a reported success. First establish that the organisation actually wants the books and that their owners' rights permit the transfer. A particular purchased title or a different reading format might be more useful than an indiscriminate collection.

Begin in a Way Others Can Understand

If you undertake the first task, make its method understandable to the next person. Show an agreed example, explain the acceptance criterion, and identify the handover point. Needing you at every step is not proof of success. A useful inheritance may be work another person can finish faithfully while you are absent.

You need not display the beneficiary to display the method. Train with a sample free of names, images, and private information. Where even task details should remain restricted, explain them only to those entitled to know. Learning from an example does not require exposing its recipient or announcing everything you gave.

Leave People Free Not to Join

After one person volunteers, asking everyone else publicly why they have not done the same turns an invitation into embarrassment. People may promise

beyond their ability. Allow a clear way to decline without demanding private explanations. Speed of response does not rank intentions; unseen obligations may already occupy someone.

If participation grows, review your capacity to receive it. Additional materials or volunteers need space, responsibility, and time. Reducing, postponing, or referring an appeal may protect its benefit. Pleasure at a response does not require accepting every offer before knowing what to do with it.

Review What Actually Spread

In the book-sorting example, you may know that two people saw the sample and one completed a similar task. That is the extent of the recorded transfer. Claims that the activity transformed a neighbourhood or created a generation of volunteers require further evidence. Participation counts, the quality of completed work, and arrival at the intended recipient are different questions.

Which step could another person complete without permanent dependence on you? Was the agreed standard maintained? What needed explanation or correction? The answer may change a checklist, training, or time allocation. When others receive credit, preserve records needed for accountability and rights without making personal recognition compete with useful work.

These questions move admiration towards better participation. The hadith's promise remains as it is. Organisational success remains something observable and open to examination. Neither removes the need to be faithful about the other.

Part Seven

What Service Changes

Chapter 1

Hope Is Not a Guarantee of an Outcome

We hope for the effects of good work, but hope and a promise are different things. Abu Hurayrah's report in Muslim contains the promise of easing a believer's distress and the words, "Allah helps His servant as long as the servant helps his brother." Ibn 'Umar's report in al-Bukhari speaks of relieving a Muslim's distress and Allah's relieving a distress of the Day of Resurrection; it also says that whoever attends to his brother's need will find Allah attending to his need.

We believe these reports as they stand. They are neither a timetable for the end of hardship nor formulas guaranteeing that a giver will never be ill, lose something, or grieve.⁷⁴

Reward with Allah is established through revelation. Changes in mood, health, and relationships are examined through fallible human inquiry. A person may hope for reward, feel peace, and notice greater trust at home. They may also do the right thing while tired, without present enjoyment, or without seeing the outcome in this life. The absence of a feeling does not prove rejection; its presence does not certify acceptance.

⁷⁴. Sahih Muslim, Muslim ibn al-Hajjaj, hadiths 2699 and 2580; Sahih al-Bukhari, al-Bukhari, hadith 2442; Jami' al-'Ulum wa-l-Hikam, Ibn Rajab, vol. 2, pp. 284–295.

The reports of removing a harmful tree and giving water to a thirsty dog do not offer a psychological test of the actors' feelings. They establish the merit of those acts in their contexts. We can learn attentiveness to needs from which no obvious personal advantage returns. We cannot add an unreported motive or insist that mercy must come with a particular pleasure. A hand may tremble during rescue and a body grow tired removing an obstacle. Did the person see the harm and act safely within their ability?⁷⁵

Attention also needs judgment. Where danger requires a specialist, directing someone to one can help. The man who needed a mount encountered an honest "I have none," followed by another man's

75. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 1914; Sahih al-Bukhari, al-Bukhari, hadith 2363.

knowledge of a provider and the report concerning the reward of directing to good. A direction need not be embarrassed that it is not the gift itself. Its value lies in truthfully connecting need with ability. Good intercession likewise has value without ownership of the result or permission to advance someone without a rightful claim.⁷⁶

Not every benefit descends from a superior hand to an inferior one. It may be a due right, information, a word before a decision-maker, or an opportunity to recover ability. Even the language of empowerment becomes harsh if imposed on someone unable to carry it, or if urgent food is made conditional on a later success story. Illness, disability, age, and emergencies are not moral failings. Identify what

76. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 1893; Sahih al-Bukhari, al-Bukhari, hadith 1432.

the person actually needs and distinguish a gift, referral, intercession, teaching, and a possible partnership.

Two questions reach deep: did the right arrive, and did its owner retain a voice and a choice? Assistance that demands public images, continuing allegiance, or gratitude on command creates an invisible debt. An unusable solution needs revision however kindly intended. Understanding, explaining alternatives, accepting refusal, and preserving privacy offer a truer prospect of benefit even when the scene is less impressive.

Small kept promises, fulfilled rights, and acknowledged mistakes may help build trust in families and neighbourhoods. “Cooperation” is insufficient if one person carries the whole burden; “reconciliation” cannot preserve a community while ignoring oppression. From the Qur’anic foundations of just repair and mutual support we can propose a practical sequence: a realistic promise, timely perform-

ance, notice of inability, protection of confidence, and correction of error. This is an application, not a sequence quoted from the verses.⁷⁷

Crises may need more than one compassionate heart. Someone must understand danger, identify urgency, connect people with capable services, allocate resources fairly, and return to what remains. Organisational resilience means a community's capacity to bear a shock and restore what ordinary life requires. It is not a devotional term or an emergency plan extracted from an ayah. Religious principles establish care for life, assistance, and justice; evacuation, first aid, supplies, and security require appropriate expertise and legitimate systems.

⁷⁷. Qur'an 49:9–10, 8:1, 9:71, and 5:32, with the commentaries cited in this book.

Photographs and volunteer hours alone can hide failure. Many people may attend while the need remains; many boxes may arrive without the needed medicine. Ask whether danger lessened, the intended people received usable help, interrupted capacity returned, and dignity and privacy were protected. These are revisable human questions, not assessments of reward.

Modern research also needs its proper limits. A 2020 meta-analysis combined 201 studies with 198,213 participants and found a modest positive average association between prosocial behaviour and well-being, varying by the kind of behaviour, the aspect of well-being, and participant characteristics. An average is not an individual biography. It

neither guarantees that each volunteer will feel better nor alone establishes whether helping caused the outcome or other factors contributed.⁷⁸

A 2013 systematic review of volunteering found favourable associations with some health and well-being measures in observational studies, and lower mortality risk in an analysis of five cohort studies. Experimental studies did not confirm the same findings. People who volunteer may already be healthier, more connected, or better able to spare time and travel. Statistical adjustment cannot

⁷⁸. Hui et al., “Rewards of kindness? A meta-analysis of the link between prosociality and well-being”, *Psychological Bulletin* (2020).

necessarily remove unmeasured differences. The review should not be reduced to a promise that volunteering lengthens life.⁷⁹

⁷⁹. Jenkinson et al., “Is volunteering a public health intervention? A systematic review and meta-analysis of the health and survival of volunteers” (2013).

In a daily-diary study, helping on a given day was associated with a weaker negative emotional effect of that day's stress. A separate observational study of 846 participants, averaging 71 years of age in the Detroit area, associated giving assistance with differences in the relationship between stress and mortality over five years. These findings open questions for further study; they are not treatment plans or immunity. Self-reporting, short observation periods in diary work, unmeasured factors, and the particular sample all limit interpretation.⁸⁰

Service can also be costly. Caring for an ill person, carrying others' crises, or serving the public for long periods can bring exhaustion and burnout, particularly without shared responsibility, training,

⁸⁰. Raposa et al., prosocial behaviour and daily stress, PMC4974016; Poulin et al., helping, stress, and mortality, PMC3780662.

or boundaries. This does not contradict the virtue of help. It returns us to trustworthiness. Capacity is a resource to protect; referral is not betrayal; rest that preserves faithful performance is not selfishness. Do not promise permanent happiness through service and then blame people for becoming tired.

Human research need not be feared. It can improve service design, sharpen questions about outcomes, and show who remains unreached. Name what it actually offers: a meta-analysis, an observational study, a brief diary study; an association, an average difference, a hypothesis. Keep review possible. Do not bury an inconvenient result to preserve an appealing sermon.

Revelation teaches worship, rights, and reward. Social experience helps us examine access, dignity, and trust. Contemporary research tests defined questions with defined methods. None speaks on behalf of all the others.

Do good because Allah commands righteousness and assistance, and because people have rights and dignity, rather than because you have purchased a cheerful mood or a longer life. Then examine your work humbly. Did it help, protect the person, reduce danger, and leave a sustainable capacity in those involved? These effects can be checked and corrected. Acceptance remains a matter of hope and prayer, not a certificate issued by a study, a platform, or a passing feeling.

Chapter 2

The People Our Good Work Did Not Reach

Messages sent, parcels delivered, and hours volunteered are easy to count. Someone who tried to reach us and turned back, received something unusable, or stayed silent because no route for objection was clear may be harder to see. Our records do not contain everything that happened to people. Who remains outside the number, and why?

Point ten of the UK Government Service Standard directs services to choose measures that show whether they solve the intended problem and to use information for improvement. This is administrative guidance within its scope; government publication requirements are not automatically obligations

for private initiatives. The useful application is to connect each number to the question it can answer, then collect only what the decision needs.⁸¹

Imagine a team sending ten links to people requesting information. Three cannot open the link, two open it but cannot understand the required step, and five obtain the information. Ten messages were sent. Five successful outcomes were confirmed. Five routes need a different response. Calling all ten complete successes confuses activity with outcome; calling the entire attempt a failure erases the help that did arrive.

⁸¹. Government Digital Service, Service Standard, point 10, sections “Why it’s important” and “What it means”.

Define the unit before counting. One person contacting you three times is not three different beneficiaries. Four people sharing one task have not necessarily met four needs. Contact counts can show workload; needs met can show an outcome. Each is useful when named accurately. Combining them into one impressive total cannot establish something the total never measured.

An unknown result is neither a success nor a failure. Contact may have ended, further follow-up may not be permitted, or no safe means of checking may exist. Record that it is unknown and consider how future follow-up could work better. Do not pursue someone for a testimonial or make their silence say what suits you. Sending may be established while benefit remains unconfirmed.

Make room for feedback that is not praise. A question introduced by a long account of the team's sacrifices makes disagreement costly. Ask about a particular step: was the information clear, could the

method be used, what remains unresolved? These are suggested improvement questions, not a validated scientific scale or a psychological assessment. A short answer may be enough to identify the repair.

Then choose what to change. Simplify an unclear step, consider a more accessible channel, or explain an obstacle beyond the initiative's capacity instead of repeating fruitless attempts. Test one defined change in later use. Improvement afterwards does not prove that the change alone caused everything; other factors may have contributed.

Review may show less benefit than we hoped. That knowledge is useful if it leads to repair and painful if treated as an opponent to silence. Every proposal need not succeed. We do need to be faithful about what we have learned. Enduring good begins with the small honesty of not claiming arrival we did not confirm, and not hiding a person who struggled behind an attractive number.

Part Eight

From Understanding to Useful Practice

Chapter 1

From a Good Intention to a Dependable Habit

You can leave a discussion of goodness with a sincere desire and still face the next day unsure where to begin. Family rights, an ill relative, a neighbour, a debtor, a road hazard, and something at work all seem to call at once. Trying to carry everything can extinguish the desire or turn it into promises beyond reach. The difficulty is not always a shortage of love. It may be the absence of an order that respects rights and ability.

Begin with two questions rather than a long list: whose right calls upon me now, and what do I actually possess? A first kindness may be required maintenance, time at home, returning a trust, or stopping harm you cause. Capacity may be money,

time, knowledge, an introduction, or knowing the right office. Neither despise what is small nor embellish what is absent.⁸²

You might sketch four circles: a specific duty that voluntary work must not delay; someone close with a present claim; a wider need you can partly share; and a distant opportunity that does not displace those before it. This is a reminder, not a complete religious classification or a ruling where duties conflict. A sheet of paper cannot replace qualified advice on an uncertain right.

Alongside it, record what is available: a particular amount of time, money that does not deprive dependants, a skill whose limits you know, or a reliable referral. Also name what you cannot do.

⁸². Qur'an 2:177 and 70:24–25; Sahih al-Bukhari 2442 and Sahih Muslim 2580; Sahih al-Bukhari 676; Ibn al-Qayyim, *Madarij al-Salikin*, discussion of the best worship and the duty of the present moment.

You are not a doctor and cannot prescribe; you are not a judge and cannot settle a contested right. You cannot promise a job but may review an application or identify a sound route. Limits keep good intention from becoming injury.

A short programme can help you try different forms of service. Twelve weeks is one possible arrangement; shorten or lengthen it as needed. The number has no special devotional status. Begin with intentions and existing rights, learn to see a need, try service at home and among neighbours, ease a difficulty, share a resource, teach a skill, clarify a safe disagreement, improve speech, work with a team, and review what can continue.⁸³

⁸³. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2699; Sahih al-Bukhari, al-Bukhari, hadiths 2442 and 676; Qur'an 5:2, 49:9–10, 8:1, 16:90 and 9:71.

Do not wait for a scheduled week when an obligation is due today. An emergency, imminent danger, or established duty takes its proper priority. The programme serves judgment. Repeat one step if that is where the need lies, or pause when the plan burdens your family, disrupts necessary work, or shows that your intervention is unhelpful.

Before offering your preferred solution, understand the request. What does the person want, what is urgent, what happens if it waits, and what has been tried? Is the need money, information, transport, listening, or an authority able to act? A deeper difficulty may exist, but do not invent an inner story or treat the person as a file. Ask proportionately and accept correction.

A simple need card could contain the person's description, urgency, relevant right or danger, available alternatives, specialist requirements, and the minimum information necessary for a decision. It is not a form for gathering secrets. Full names,

identification numbers, diagnoses, and detailed income are not automatic fields. Each item requires a purpose.⁸⁴

Accepting help does not permit every use of information. A trusted team may need a contact number, not a public name, photograph, and story. A document may need lawful retention without indefinite copies on volunteers' phones. Privacy protects the person whose need has opened a door into their life.

A decision card then asks eight questions: what right is immediately due; is the aim lawful; are the means lawful; am I qualified; what harm is foreseeable; who might bear it; is another person or method more capable and safer; and how will we

⁸⁴. Saudi Implementing Regulation of the Personal Data Protection Law, articles 18–20; Guideline for Determining the Minimum Personal Data.

know whether the help arrived? These are proposed organising questions, not new conditions attached to worship or words from a hadith.

The answer may lead to action or to a pause. Treatment, child protection, continuing violence, judicial rights, and technical hazards require qualified responses. Referral is useful work when it is truthful about the organisation, the information, and the limits of any promise.⁸⁵ If continuing danger emerges, the card has reached its limit. Keep only necessary information and seek the relevant qualified authority in accordance with the applicable religious, legal, and professional requirements. This tool does not investigate an incident or decide reporting duties.

After acting, review arrival, suitability, unintended harm, dignity, confidentiality, competing duties, and whether one person was exhausted. A small correction may help; stopping may be the right decision. Do not put hidden intentions into a table. Sincerity

85. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 1893; Sahih al-Bukhari, al-Bukhari, hadiths 1432 and 59.

is not scored out of ten. The heart's accountability remains between the servant and Allah; a team can examine observable use, harm, time, money, and continuity.⁸⁶

One well-served need may matter more than ten decorative initiatives. An insolvent debtor may need time rather than a photograph. A patient needs qualified treatment and perhaps transport, meals, or childcare. A neighbour needs an approachable door rather than surveillance. A road hazard may require a prompt report rather than untrained action.

At work, "I do not know" can be a valuable answer. Professionals and decision-makers have boundaries that enthusiasm does not create. Digital decisions

⁸⁶. Sahih Muslim 2699; Ibn Rajab's commentary in Jami' al-'Ulum wa-l-Hikam, vol. 2, pp. 284–295; Qur'an 5:32 with the cited commentaries.

add questions about those affected, possible errors, appeal, and responsibility. Their detailed rules remain specific to field and country.

Try three hypothetical situations: a neighbour needs food but declines photography; someone influential wants an ineligible person advanced; a road danger is beyond your ability. Identify the right, your capacity, and the proper authority in each, rather than memorising one response for every case.

Then consider continuity. Work dependent on one person may stop when they travel or become ill. Endless sacrifice may exhaust the worker and the household. Sustainability means preserving genuine benefit while it remains useful, with lawful resources, protected rights, shared capacity, and a clear way to end or hand over.

Individually, choose work that fits your circumstances, with limits on time and money and a referral when needed. A weekly or monthly rhythm

is an organisational choice. At home, share by agreement and fairness, without leaving hidden burdens to the least powerful person because everyone else is serving outside. Domestic service is not diminished by its absence from a report.

An organisation may need a defined purpose, a responsible person, authority, budget, complaints route, retention period, and arrangements for the founder's absence. If no one knows what happens when the central person stops, the work is more fragile than it appears. A service maintained by exhausted volunteers or recipients unable to object may preserve its name while losing its good.

At a suitable interval, ask what reached people, what did not, what harm was unexpected, what needs referral, which information no longer serves a purpose and how applicable retention rules govern it, and who needs rest or training. The review may

reduce activity, combine tasks, or close a service that no longer fulfils its aim. Its timing carries no devotional prescription.

Repeated practice can make attention habitual: seeing a right before an opportunity, understanding before offering, checking the means before acting, and reviewing afterwards. Protect people's privacy, specialists' roles, family rights, and the heart's hope without claims of acceptance. You need not carry the whole world. Find today's place, be truthful about capacity, connect what you can with someone who can do more, and step back where stepping back prevents harm. The plan is a servant; faithful attention is the habit.

Chapter 2

Twelve Weeks of Learning Where to Help

Use the coming weeks to try something small, review it, and adjust. This is a suggested arrangement, not a timed act of worship or a guarantee that a habit will form by its end. Shorten it, repeat a step, or begin with a present need that takes precedence. Duties are fulfilled when due.

Choose a private notebook or simple page that contains no one else's secrets. You need not turn life into reports. Record the action, what is known of its result, and the correction you will make. Do not score sincerity or acceptance. The foundations

of help, commitments, and rights have been discussed; the sequence and fields below are proposed tools.⁸⁷

Week One — What Is Already Waiting for You?

Look at existing promises before seeking a new activity. Name one delayed task, its obstacle, and what you can do today. Completion may be possible; an honest update may be the immediate duty. Moving it to a tidy list does not finish it. At the week's end, ask whether the person waiting knows where matters stand and whether something changed in reality.

⁸⁷. Sahih Muslim, Muslim ibn al-Hajjaj, hadith 2699; Taysir al-Karim al-Rahman, al-Sa'di, commentary on Qur'an 2:177 and 2:263.

Week Two — Hear the Need before Offering a Solution

In an appropriate encounter, ask about the particular obstacle without exploring unrelated privacy. Repeat your understanding so it can be corrected. Compare it with the solution you had intended to offer. Record what you learned about your listening, not the person's story. A more accurate understanding is progress even when it shows that someone else is better able to help.

Week Three — Household Work Others Can Rely On

Agree with your household on a bounded task that needs sharing and suits your capacity. Choose the time and scope together, then perform it without repeated reminders. Do not use the exercise to assign duties to others without consent. Did a known burden lessen, or simply move to someone else in a new form?

Week Four — Nearness with Privacy Intact

Consider suitable help for a relative or neighbour based on the relationship and what is actually known. It might be a gentle enquiry, requested assistance, or a shared task. Do not search for a secret to fill the week. If no need appears or the offer is declined, respect that. The plan does not require you to manufacture an occasion for your presence.

Week Five — A Gift That Arrives Usable

Before giving money or goods, check their suitability and delivery. Disposing of what you no longer want is not itself the purpose of kindness. Restricted funds, zakat, and other people's property retain their rules. Ask whether the intended gift reached the intended person and could actually be used.

Week Six — A Trustworthy Direction

Choose a request for which you know an appropriate source or organisation. Check the information and state the limits of what you know. Do not promise acceptance. Explain the next step and offer clarification if wanted. Knowing a contact does not automatically authorise you to send someone else's details to it; the person may need only the information to choose their own route.

Week Seven — A Small Skill Passed On

Offer a lawful skill you know to someone who wants it. Agree on one modest result, explain, and let the learner try in a suitable way. If a qualified teacher other than you is needed, help make that connection. A long lesson is not the measure. What can the person now understand or perform, and what question remains?

Week Eight — A Word That Repairs a Safe Relationship

Choose an ordinary, uncomplicated situation needing clarification, apology, or the removal of a misunderstanding. Begin with your own part. Do not speak for an absent person or pressure a right-holder to waive a claim. Violence, danger, or a specialised dispute is not a mediation exercise: stop at the plan's boundary and seek qualified help. Practise clarity and gentleness where it is safe to do so.

Week Nine — Review Your Manner of Giving

Examine an earlier action of your own. Did you mention the favour during an argument, promise too much, or request unnecessary details? Choose one specific correction without inspecting other

people's intentions. It may concern speech, the way you ask, or reducing retained information in accordance with applicable requirements.

Week Ten — Shared Work with Clear Parts

Join another person or team in a small task. Decide who begins, who receives the handover, and how completion is known. Discuss absence before it occurs: who is informed, who can cover, and when an apology is needed. Try the arrangement in appropriate real work. Success does not require your part to be the most visible.

Week Eleven — Notice What Did Not Arrive

Choose an earlier action and separate what you did from what is known of the result. Mark what reached its purpose, what met an obstacle, and what remains unknown. Try a limited adjustment without

gathering unnecessary new information. If further contact would not suit the person, learn from your own method rather than disturb them to complete a page.

Week Twelve — What Deserves to Continue?

Choose work that fits your capacity and shows useful results. Plan continuity without displacing other rights. You may instead stop an unsuitable activity or hand it to someone better able. Keep the lesson needed and deal appropriately with information whose purpose has ended. Do not promise a larger plan merely because the trial has finished. Decide from what you actually learned.

A Review Page That Is Enough

Use only the fields that help you decide. Do not include beneficiaries' names or sensitive details.

Question	A brief record
What did I undertake?	A specific task within my capacity.
What actually happened?	Completed action, distinguished from remaining promises.
What is known of the result?	Reached its purpose; met an obstacle; or insufficient information, with the known reason.
Did harm or a competing right appear?	The observable matter needing repair or qualified advice.
What is next, and who will do it?	Correction, referral, continuation, or stopping, without an unsupported deadline.

Do not combine these into a final grade for your goodness. Another duty may leave little time in one week. The best act may be stopping before an unqualified intervention. Either can teach something.

The review should narrow the distance between promises and performance, and make the person you want to help easier to see.

Three Situations to Try

Goods arrive but do not help. Imagine a team collecting study materials for a family, then learning that the children do not need that kind. Ask what fits and whether exchange or authorised redirection is possible. Do not require the family to keep unusable goods to preserve the campaign's image. Where was need assumed, and how could that assumption be avoided next time?

One helper carries everyone. A group shares a task, but daily follow-up repeatedly falls to the person who never declines. Redistribute clear parts or reduce the task if capacity is absent. Praise without change leaves the burden intact. Was the share explicitly accepted? What stops if that person is absent? Who receives the next step?

The result is unknown. You offered guidance and heard nothing afterwards. Do not record the need as met or interpret silence as ingratitude. Depending on the relationship and purpose, one suitable follow-up may be appropriate, or the result may remain unknown. Practise bearing incomplete information honestly. The direction you gave and the outcome outside your control are separate facts.

Return to your beginning. Do you listen before offering? Are promises clearer? Are limits better understood? Do you repair more promptly? No dramatic scene is required. More truthful, gentle, dependable work around you is enough to learn from, while acceptance remains something you ask Allah to grant.

Chapter 3

The Practice of Goodness — From Intention to Help That Arrives

You can close a book with sincere resolve and wake into a crowded morning that carries you back to old habits. This does not mean the reading was useless. It reveals the distance between understanding and work that can live inside your actual days. This workshop crosses that distance. You are not asked to become responsible for everyone's circumstances, but to learn how to fulfil a right, understand a need, choose a fitting action, and follow a promise far enough to know where it went.

We hope this work will be among what Allah loves. A long task list does not authorise a judgment about acceptance, and a table cannot rank people before their Lord. The priority of obligations in al-Bukhari

6502, the virtue of help in Muslim 2699, and the limits of the report inspiring the title have already been discussed. Finishing these exercises does not certify anyone as most beloved to Allah. We act, learn, repair, and hope, distinguishing observable performance from sincerity and acceptance beyond a progress card’s reach.

Choose an Exercise for Your Need

Begin with the situation nearest your life. The number helps you find an exercise; it does not rank the virtue of deeds. One exercise tried and reviewed may be enough before another is needed. Read the full situation and its limits in the exercise itself.

Exer- cise	Where you want to begin
1	A Kindness That Begins with an Overdue Right (p. 359)
2	Sharing the Work of a Household (p. 363)

Exer- cise	Where you want to begin
3	Serving Parents While Respecting Their Choices (p. 366)
4	Supporting a Caregiver (p. 369)
5	Being a Good Neighbour Begins with Removing Harm (p. 372)
6	A Visit That Lightens the Patient's Day (p. 375)
7	Food That Arrives Safe and Suitable (p. 378)
8	Financial Help That Does Not Buy Control (p. 381)
9	Helping a Debtor Without Humiliation (p. 384)
10	Helping Someone Find Work (p. 388)
11	Helping a Worker Obtain What Is Due (p. 391)
12	Teaching a Skill Without Creating Dependence (p. 394)
13	Digital Help That Protects the User (p. 397)
14	Making Participation Accessible (p. 400)
15	Supporting a Student Without Doing Their Work (p. 403)

Exercise	Where you want to begin
16	Making Reading Available (p. 407)
17	Guiding a Newcomer (p. 411)
18	Volunteer Time That Does Not Waste Others' Time (p. 414)
19	Repairing Before Replacing (p. 417)
20	Lending Tools and Sharing Their Use (p. 420)
21	Removing Harm Without Creating Another Danger (p. 423)
22	Caring for a Place Beyond the Photograph (p. 427)
23	Helping Across a Language Difference (p. 430)
24	Receiving a Request with Dignity (p. 434)
25	A Word That Repairs a Safe Disagreement (p. 437)
26	A Beneficiary's Confidence Is Not Promotional Material (p. 441)
27	Fundraising Within Clear Authority (p. 445)
28	A Referral That Does Not Leave Someone Between Doors (p. 449)

Exer- cise	Where you want to begin
29	A Team in Which Everyone Knows Their Part (p. 453)
30	A Complaint That Shows Where Help Has Failed to Reach (p. 457)
31	Asking for Help While Keeping Your Voice (p. 461)
32	Continuing Without Exhausting Yourself (p. 464)

Finding Your Starting Point

Do not read each exercise as another duty added to your life. Look first at an existing promise or overdue right. Who awaits an answer? What did a relative quietly take over because you failed to notice? What can you repair in a current service before creating a new one? A beginning may be an apology followed by action, a payment due, or an explanation ending an unnecessary wait. That may be more truthful than a new activity everyone can see.

Read your chosen case, identify what resembles your circumstances and what differs, then try a bounded step. Duration and scale depend on ability; no particular number of hours or days carries special merit. Use the earlier weekly programme if useful, with one record for the same work rather than duplicate records.

All cases in this workshop are hypothetical training examples. Names and numbers do not represent real people or study findings. Suggested responses model reasoning, not rulings for every event. Different rights, risks, or laws can change the decision. Do not test yourself on a person in need through an intervention they have not accepted or display their request as an exercise for others.

A Small Card for Real Work

Keep a short record without the recipient's name unless a legitimate purpose requires it. Remember your responsibility rather than build an archive of

other people’s vulnerability. Use a securely kept page or suitable private tool. Write “Explain the official appointment steps and check whether the person can use them,” rather than “Help them with their life.” A clear act makes an inflated promise less likely.

Field	What to record	Hypothetical example
Agreed need	What the person actually wants	Understand how to request an appointment.
Action within my power	A defined contribution	Explain the steps without entering their private details.
Limit of my role	What needs qualification or permission	No treatment decisions or retained login codes.
Promise	A feasible action and time	A short call on Thursday evening.

Field	What to record	Hypothetical ex-ample
Evidence of arrival	A proportionate, low-cost sign	The person can repeat the step independently.
Ending	When the role closes or transfers	When understood, or after a clear referral if needed.

Use a card where a task, follow-up, or money could otherwise become unclear. A kind word or safely removing a simple obstacle does not require a file and questionnaire. Record enough to protect responsibility without consuming the time meant for help.

Four States to Keep Distinct

An offer is not acceptance. “Thank you” is not proof of a solved problem. Sending an item is not proof that it arrived usable. Record the state you actually know: offered, agreed, performed, outcome established. If knowledge stops at a stage, say so.

Common state- ment	What needs checking?	A more faithful statement
We served twenty people.	Did they receive service or merely an offer?	Twenty offers sent; eight accepted.
The problem is over.	Was it solved, or did our role end?	Our referral is com- plete; the outcome is unknown.
Everyone is satis- fied.	Who answered, and who could not ob- ject?	Three responded; others have not been asked.
No one needs this.	Is need absent, or is asking difficult?	No request arrived through the avail- able channel.

Follow-up That Preserves Dignity

Agree before following up becomes pursuit. Would one message be welcome, when, and what do you need to know to finish? Respect a refusal unless a binding responsibility calls for its own proper procedure. Do not make continued help conditional on answering optional evaluation questions.

Afterwards, separate three questions: did you do what you promised; was a useful result established; did harm appear that needs repair? Their answers may be yes, unknown, and no. A completed promise may also meet a need that has since changed. Then useful progress lies in adjustment rather than defending the plan because it cost effort.

When Stopping Is the Better Act

Stop the part beyond your competence or permission, or the part exposing someone to danger. You need not abandon the person to discontinue an unsuitable method. Explain that you cannot perform

that step but can help find someone qualified. An urgent danger belongs first with the appropriate local service, not a form or a group meeting. There is no single emergency number or medical procedure supplied here for every country.

Also stop when the person asks you to withdraw, your presence becomes pressure, or you repeatedly promise what you cannot deliver. Explain the ending and transfer commitments only to someone who accepts them with suitable authority or permission. Continuing is not always fidelity, and withdrawal is not always abandonment. Rights, ability, and effects matter more than the helper's image.

The Workshop's Route

The exercises begin with home and nearby rights, move through food, money, learning, work, and shared services, and end with cooperation and review. Each develops a distinct aspect. Completing

one does not mean you have mastered the rest. Seek clearer decisions, more faithful promises, less avoidable harm, and benefit others can rely on.

At month's end, do not count your good deeds as though calculating your standing before Allah. Record what you learned: a promise made smaller and therefore kept, a question that clarified a need, an error repaired, an unsuitable service referred. Seek forgiveness for shortcomings, thank Allah for what He enabled, and begin again with what you have.

Exercise 1 — A Kindness That Begins with an Overdue Right

Volunteering for something new may feel easier than returning to a commitment others know you failed to keep. Begin there. Choose one obligation: money due, an item borrowed, a task promised. Enthusiasm for goodness should not conceal delay, and an elegant apology should not replace a right you can fulfil. The principle is to honour obligations and commitments; the record and review method are suggested arrangements.

Imagine borrowing a device from your brother for a short task. A month passes and he needs it. You volunteer to help with a family event while the device remains with you. The event may be useful; the question is whether another benefit entitles you to step over an existing right. Return the device or

seek an explicit new agreement without pressure. Earlier consent was not unlimited permission to delay.

Try the decision. Name what you can do today, what needs the owner’s agreement, and what you cannot promise. A disputed right should not be settled by feelings. Gather the necessary information and use an appropriate resolution route. The exercise neither fixes compensation nor makes an apology extinguish a claim.

Situation	A step towards re-pair	Avoid
The item is available and undamaged.	Arrange and honour a prompt return.	Waiting for another reminder.
Damage has occurred.	Explain truthfully and seek a fair remedy.	Hiding damage inside expressions of thanks.

Situation	A step towards re-pair	Avoid
More time is needed.	Ask for fresh permission that can be refused.	Treating kinship as consent.
The parties disagree.	Identify the disputed point and the proper way to settle it.	Publicising the quarrel to gather allies.

Carry it out. Use a specific sentence: “I missed the agreed date. I can return it tomorrow, if that suits you.” If you cannot, do not create another date merely to end the embarrassment. Explain your actual capacity and seek a lawful alternative. The right-holder need not comfort you before receiving what is due.

Follow up. Completion occurs when the item is returned or a clear new agreement is made, not when an apology is written. Then examine why the delay happened. Forgetfulness, an unrealistic

promise, or borrowed possessions left unmarked each suggests a different small correction. You might record the return date as soon as you borrow.

Carry the lesson forward. What other right becomes easier to fulfil after this? Do not add ten new promises at once. Choose the next according to what is due and what you can do. The fruit is fewer repeated demands from others, not more conversation about your reliability.

Exercise 2 — Sharing the Work of a Household

Household work can remain invisible because its doer does not announce it. Ask about a recurring task that consumes time, and choose a part you can own rather than assistance that requires fresh explanation every time. The quietest person is not necessarily the least tired. Do not turn the enquiry into a trial of who has done more over past years.

In this imagined case, a weekly appointment and journey repeatedly become disorganised. Someone offers to drive but waits each time for another person to remember the date and prepare every detail. The physical effort moved; the burden of management did not. With agreement, the driver could also confirm the time and arrange departure and return without receiving unrelated private information.

Begin the conversation. “Which part would genuinely ease the load if I took responsibility for it? What arrangement would suit you?” Hear the answer before proposing a system. A household may want one dependable task, not a complete redesign. Offer something repeatable rather than an ideal version of yourself beginning tomorrow.

Part of the agreement	A workable example	A sign to adjust
Ownership	I buy the agreed shopping list.	I ask about every item after reaching the shop.
Timing	It is done before the household needs it.	I finish when free, after its purpose is lost.
Changes	I ask before changing another person’s arrangement.	I call imposing my taste an improvement.
Absence	I give early notice and arrange an accepted alternative.	I disappear and apologise after the task fails.

Try it. Perform the task two or three times according to its natural rhythm. Do not request praise or a lengthy evaluation after every attempt. At a suitable time, ask whether the burden lightened or whether you created another one. The question concerns the work, not a declaration that the family approves of you.

Review. Record your own omissions, what you learned to do without reminders, and what still needs permission. Do not compile other people's failings. If a fair distribution of responsibilities remains disputed, open an honest conversation or seek suitable help; this exercise is not a final ruling on family rights.

Know when to adjust. If the task starts displacing another binding duty, resize it before promises turn into serial apologies. The household should be able to rely on you without all of it becoming dependent on one person who can never rest.

Exercise 3 — Serving Parents While Respecting Their Choices

Care for parents can become confused with taking every decision out of their hands. Separate needing assistance from being unable to choose. Age does not erase preference, experience, or a wish for independence. Begin by asking what they would like you to undertake and what they prefer to keep for themselves.

Imagine a father arranging to visit friends. His son changes the time and venue because his own arrangement seems easier. The father has become a guest in a decision made in his name. Instead, offer clear transport or timing options and leave him a choice within what is possible. If a significant health question arises, seek the relevant professional information rather than rely on the child's assumptions.

Practise listening. Hear one request without interrupting or instantly correcting. Repeat its meaning: “You want to go at this time and return before then—have I understood?” The question may save an hour of unwanted service. Avoid infantilising language or hurtful jokes about ageing.

Situation	A response that preserves closeness	A boundary to respect
A document needs reading.	Read clearly and explain an unfamiliar word.	Do not sign or decide without authority.
A convenient suggestion is refused.	Ask why and offer an alternative.	Do not immediately call it stubbornness.
A question is repeated.	Answer gently and consider a helpful reminder.	Do not make repetition a source of ridicule.
You cannot come.	Give early notice and arrange what is possible.	Do not promise a visit you know you cannot make.

Try a small service. Agree on an appropriate call, transport, reading a message, or a purchase. Allow early notice and adjustment when necessary. A long, exhausting visit is not proof of love if a quiet call was what was wanted.

Review. Look beyond minutes spent. Did your parents retain a choice? Was something private disclosed without permission? Did you make the next task easier or create needless dependence? Their secrets do not belong in an exercise notebook.

Real conflicts between family members' requests or between needs and ability cannot be settled by one rule here. The exercise teaches you not to let pressure become harshness or affection become promises repeatedly broken. Dutiful care needs a gentle heart and truthful work together.

Exercise 4 — Supporting a Caregiver

One of the nearest ways to help a patient or older person may be to relieve the person caring for them. The caregiver may need a meal, transport, or time for an errand more than another reminder to be patient. Ask about a particular task. Some care can be undertaken only with appropriate training or permission.

Imagine a relative caring for someone at home and repeatedly declining invitations. “Let me know if you need anything” leaves the offer undefined. A more usable offer could be to buy an agreed list on Tuesday evening or provide transport to an appointment. Do not offer to replace the caregiver at the bedside unless you understand the responsibility and have the necessary agreement.

Sort the task. Is it ordinary work you can perform, work you can learn under suitable supervision, or specialist work you should not undertake? Medication, food requirements, and physical movement should not be left to improvised judgment. A quiet patient may still need skilled observation.

Visible need	Possible contribution	Question before agreeing
Supplies	Bring an exact list.	Are the type and quantity clear?
Several appointments	Arrange time or transport with consent.	Who confirms the appointment?
Frequent interruptions	Coordinate calls at a suitable time.	Does the caregiver want this arrangement?
Rest	Find an accepted, qualified replacement.	Who can safely take over care?

Follow up on your task. You do not need medical details to establish the worth of your contribution. Did the supplies arrive, was the timing suitable, and should the next attempt change? Sometimes protecting quiet or not visiting helps more than another arrival.

Do not measure what you cannot know. A tired voice does not grade patience. Admitting exhaustion does not measure love. You may establish that a task was completed or an hour made easier without reducing a whole caregiving experience to a satisfaction form.

If needs exceed ordinary support, help reach a qualified service rather than turn a volunteer into a substitute care team. The aim is assistance the caregiver can actually use without having to explain their whole life to every visitor.

Exercise 5 — Being a Good Neighbour Begins with Removing Harm

Before planning a gift, ask what disturbance comes from your home or work: avoidable noise, a blocked passage, inconvenient loading, a reserved space occupied. A dish of food does not compensate for continuing harm. Restraint and generosity belong together; begin with conduct you control.

Imagine a resident who sends gifts on special occasions while leaving belongings in a shared corridor. Neighbours hesitate to complain for fear of appearing ungrateful. Kindness has become an obstacle to naming a need. The resident can remove the items, consult the responsible management about arrangements, and leave gifts independent of anyone's acceptance of a violation.

Observe your own contribution. Look at what you put in shared space and at repeated concerns you hear. Do not enter private property or photograph people. Choose one fault you can correct and coordinate where needed. Do not begin a campaign to put everyone else right before attending to your own part.

Opportunity	Simple action	Proportionate follow-up
My belongings block a passage.	Move them to an authorised place.	Check the passage stays clear.
Avoidable noise	Change the time or method.	Ask the affected person at a suitable moment.
A new neighbour	Offer useful public-service information.	Let them choose further questions.
An absence needs attention.	Agree on one bounded task.	Perform it without private inspection.

Practise receiving a concern. If a neighbour reports a disturbance, do not answer with your earlier kindnesses. Ask about the time and source as needed for repair. The report may be inaccurate; checking does not require insult. Apologising for confirmed harm does not prevent you clarifying what did not happen.

Recognise progress. More social contact is not compulsory. Some neighbours prefer quiet, limited closeness. A valuable outcome is that someone can raise a problem without fearing your anger and that you can repair it without making them an opponent.

If a matter becomes a dispute over property or shared rights, use the recognised responsible channels. Keep only necessary documentation. This exercise improves cooperation; it grants no authority to run a neighbourhood or compel contributions.

Exercise 6 — A Visit That Lightens the Patient's Day

Ask before visiting. The patient may welcome you, or fatigue, treatment, and the family's need for quiet may make another time better. Do not turn the answer into a test of affection. Visiting the sick has its established virtue; its timing, duration, and support should fit the person and relevant clinical guidance.

Imagine a group arriving as a surprise with food, anxious not to come empty-handed. The patient cannot accommodate the number, and the food conflicts with treatment instructions. Courtesy has created another task for the household. A brief question could have established whether a visit, a purchase, or transport for a family member was more useful.

Before leaving home. Choose a simple purpose: a greeting, welcomed companionship, or an agreed task. Do not arrive with treatments and personal medical experiments to discuss. Health information is not general conversation. If a medical decision is raised, help formulate the question for the treating team instead of answering beyond your role.

A phrase that may burden	A gentler alternative	Why it helps
Why did you not tell me every detail?	I would be glad to help in a way that suits you.	Affection does not claim access to all medical details.
I know a remedy that works.	Would help asking your clinician be useful?	Expertise remains in its proper place.
You must receive all of us.	We can come in a suitable number and at a suitable time.	Rest takes priority over the occasion.
I will tell the group about you.	What may I pass on?	The person retains control of sharing.

Afterwards. Fulfil the small promise made. A general message does not replace an agreed purchase or journey. Do not retell the vulnerability or fear you saw, however moving it seemed. Comfort need not turn a person into a circulated story.

Review the visit. Did the family finish with one fewer task or more dishes, hospitality, and questions? Was silence sometimes more fitting? Did you stay too long? Use the answers to adjust the next visit rather than punish yourself.

Changes in health or danger call for the treating professionals and appropriate local services. This chapter does not diagnose emergencies or prescribe treatment. On a particular day, the helpful visit may be the one gently postponed while something the family actually needs arrives instead.

Exercise 7 — Food That Arrives Safe and Suitable

Food leaving your hand does not complete the task. Establish whether it is suitable and usable: type, time, quantity, and delivery. Do not turn these questions into an investigation of poverty. Health, religious requirements, and preparation or transport safety that you do not understand need appropriate expertise and local rules.

Imagine five well-intentioned people sending meals to one household in the same hour. Storage is limited; the next day one meal is needed. The problem is not insufficient generosity but absent coordination. An authorised person could arrange times with minimal information, without circulating family names and circumstances through large groups.

Start small. Establish a need for the first quantity before expanding. Do not collect food hoping to discover a recipient afterwards. Not every surplus is safe to distribute, and a person in need is not obliged to accept what you do not want. Good intention cannot replace sound preparation, storage, and delivery.

Decision	Information usually sufficient	Follow-up question
Quantity	Number needed for this delivery.	Was there unusable excess?
Type	A suitable choice identified by the recipient.	Was a substitution needed?
Time	A time when receipt is possible.	Did it arrive while still useful?
Handover	A private and suitable location.	Did delivery create embarrassment?

Test your response to refusal. A declined meal does not prove absence of need or gratitude. It may be unsuitable, duplicate support, or an unwelcome method. Ask only whether an alternative is wanted, then respect the answer. Do not repeat the offer in a way that pressures the person before their family.

Review as a team. Count what arrived appropriately at the agreed time, what failed, and what was redirected with proper permission. Bags are not necessarily needs met. Repeated surplus calls for a smaller quantity or different timing, not more distribution photographs.

The useful result is less waste and less embarrassment. Sometimes stop sending food and respond to another stated need. Changing the means after learning more is part of generosity's good judgment.

Exercise 8 — Financial Help That Does Not Buy Control

Name the money before giving it: a gift, a loan, or a shared expense? Initial ambiguity can become later conflict. A gift is not secretly a debt, and a recipient should not discover an unmentioned return expected after acceptance. Contracts, documentation, and religious or legal rulings require qualified advice in the relevant country and circumstances.

Imagine someone helping a relative financially and later becoming angry when that relative chooses work against their advice. No such condition was agreed, but the giver feels entitled to direct the choice. Advice and authority must be separated. The giver can decline future support beyond their means or judgment; an earlier favour does not buy obedience never agreed upon.

Practise clarity. Before transfer, write a suitable short message naming the nature of the funds, any agreed purpose, and anything needing clarification before acceptance. Be clear without humiliation or excessive documents. The reason for support need not become news among acquaintances.

Possible ambiguity	Clarify	Avoid
A loan	Lawful terms and appropriate documentation.	Calling it help, then demanding surprise repayment.
A gift	No hidden return.	Expecting permanent service afterwards.
A defined purpose	Agreement before acceptance.	Changing conditions after spending.
Several supporters	Responsibility and limits of authority.	Conflicting new demands on the recipient.

If something goes wrong. Address a failed or mistaken transfer through official channels. Do not request passwords or verification codes to complete your kindness. Suspected fraud needs lawful verification, not public accusation before facts are sufficiently known.

Follow up proportionately. The nature of the funds and the agreement determine what is appropriate. An unconditional gift may need only confirmation of receipt. Restricted entrusted funds call for the agreed oversight, not an expanding claim over every personal choice.

Notice your reaction if expected thanks does not come. Were you seeking the person's benefit or a particular standing in their eyes? A passing thought is not a final verdict on your intention. Correct what appears in your conduct, seek Allah's help, and do not make the recipient pay for your own struggle with yourself.

Exercise 9 — Helping a Debtor Without Humiliation

If you are owed money, begin with both sides of the right: what is owed to you and what you owe in your treatment of the debtor. If acting as an intermediary, do not promise remission of someone else's money. The distinction between time for an insolvent debtor and voluntary remission has already been discussed. Here we practise asking and acting; proof of insolvency, disputes, and collection procedures are not settled by a general exercise.

Imagine a worker in temporary difficulty requesting more time. A friend collects the details in a long message and sends it to dozens of people without permission. Money may arrive after privacy has already been harmed. Ask what may be shared, with

whom, and for what purpose. A qualified organisation may be a better place to assess the request than a wide circle of acquaintances.

Separate your roles. Are you a creditor, donor, bearer of information, or intermediary? Each has limits. Do not speak for a creditor whose decision is not yours, or disclose details on a recipient’s behalf without permission. Explain a change of role before acting upon it.

Role	A possible contribution	What the role alone does not permit
Friend	Listening, guidance, and help within ability.	Deciding a disputed debt.
Donor	A clear contribution within authority and means.	Demanding disclosure of an entire private life.
Intermediary	Faithfully conveying a defined request.	Guaranteeing the other party’s agreement.

Role	A possible contri- bution	What the role alone does not permit
Right-holder	Seeking a lawful resolution.	Public shaming to accelerate a re- sponse.

Make a small plan. Identify only the next step: necessary information, an appointment with a trustworthy body, or a specific offer. Do not devise a repayment plan in the person’s place without understanding their circumstances and consent. Personal experience does not confer specialist financial competence.

Follow up through one channel. Avoid several people repeatedly asking the same questions. If progress stalls, distinguish missing information, an unsuitable means, and an absent agreement. Delay is not always evidence of dishonesty or unwillingness to cooperate.

Review yourself. Could the person refuse publication without losing your respect? Did you describe them publicly in unwelcome terms? Did you promise the debt would end when you could offer only an attempt? Correcting these things is a real benefit even while the financial difficulty needs a longer road.

Exercise 10 — Helping Someone Find Work

A jobseeker may need a suitable opportunity, help with an application, or practice explaining experience. Not every request begins with a promise of employment. Ask what they want reviewed and identify what you can competently offer. You may improve a CV's clarity without being able to judge professional eligibility or guarantee selection.

Imagine knowing a company manager and promising a relative acceptance, even advising them to stop looking elsewhere. No offer has been made. Your promise has become a burden. A truthful introduction says that you can pass the application through the proper channel but do not control the decision. It leaves the attempt useful without imprisoning the applicant in an invented expectation.

Work on one paragraph. With permission, ask what the person actually did and can explain at interview. Do not add skills or experience to improve appearances. Clear presentation is fair; false embellishment may harm both the applicant and those who rely on them.

Step	Specific action	What to look for
Understand the aim.	Identify the kind of role sought.	The person can explain what fits and what does not.
Review the application.	Correct ambiguity and visible errors.	Every claim can be supported honestly.
Offer a direction.	Supply a verified recruitment route.	The person can use it independently.
Follow up.	Agree one review of what was learned.	No reliance on an offer that does not exist.

Practise an interview. Ask for a real problem the person helped solve, then clarify their particular role. Where they say “we,” distinguish individual

and team contributions without belittling either. If no example exists, look for a smaller genuine experience or a skill to develop later. Do not invent a story.

Respect boundaries. Do not send a CV everywhere without permission or expose unemployment as a story to arouse pity. Do not pressure an employer to bypass another candidate's right or a professional safety requirement. Good intercession does not turn lack of qualification into qualification.

A rejection does not define the person's worth. Learn from reliable information and leave unknown reasons unknown. The exercise aims at a more truthful application, a clearer route, and a better ability to try, not a job guaranteed by a date of our choosing.

Exercise 11 — Helping a Worker Obtain What Is Due

For an employer, the first useful act may be paying what was agreed when due, rather than charity after delayed wages. If you are not the employer, avoid taking over a dispute whose details you do not know. You can help organise information and find the competent channel, remembering the established warning against withholding a worker's pay.

Imagine a worker who does not understand a message about an overdue payment. A volunteer immediately proposes a strongly accusatory complaint. First understand the message. Is it requesting information? Is a procedural step involved? Does the worker agree with the proposed wording? Anger on their behalf cannot replace accuracy.

Explain clearly. Read the official statement and render its apparent meaning in plain language. Distinguish what is clear from what needs a specialist. One document does not justify “You will win” or “You have no right.” Actual work requires the current official source in the relevant country because laws and procedures differ.

What you can assist with	A faithful method	What remains with qualified people
Organising events	Dates and events as reported and evidenced.	Legal determination of responsibility.
Understanding a message	Explain clear terms and apparent requests.	Binding interpretation of disputed wording.
Reaching a channel	Identify a verified official route.	Guaranteeing time or outcome.
Formulating a question	A clear request without added accusations.	Legal representation without proper standing.

Protect the documents. Retain copies only as the task legitimately requires. Do not mix several people's records on an openly accessible device. Return necessary material securely and explain where your role ends. The worker is not a witness to exhibit your generosity.

If the mistake is yours as employer, begin with correction and restoration according to what is required. Do not seek praise for responding or make the worker bear the cost of extracting information you should have supplied.

Review. Does the requester understand the next step better? Is the decision still theirs? Did you record facts or add a claim? A well-placed question may be a successful contribution while the final decision remains with the body authorised to make it.

Exercise 12 — Teaching a Skill Without Creating Dependence

Choose a small skill you can explain competently: a safe tool, organising a file, reading a table, or a simple digital step. Begin with what the learner needs to do after the meeting, not everything you enjoy explaining.

Imagine someone asking how to compose a message. The helper writes it and then continues writing every later message. The first task was quick; the ability never moved. Instead, work through one example, explain the order of the sentences, then invite another attempt and give a specific observation. Slower beginnings can build suitable independence.

Try a learning sequence. Show one step, let the learner try, and invite them to explain it in their own words. If they stop, locate the obstacle instead of repeating the whole lecture. Too many windows and options can hide the main idea.

Stage	The helper's role	A reasonable sign of learning
First example	Explain the action and its purpose.	The learner knows the intended result.
Shared attempt	Leave part for the learner to perform.	An error is corrected with a prompt.
Independent attempt	Wait before intervening.	A simple case is completed without copying.
Transfer	Offer a slightly different example.	The learner explains an appropriate adjustment.

Give useful feedback. “The title is clear; the request still needs a date” teaches more than “You do not understand writing.” Separate the person’s

worth from the attempt's quality. Name a real improvement rather than offer automatic praise with no information in it.

Keep the scale honest. A small exercise does not certify professional competence. Do not test someone before an audience without consent. Teaching children or people needing additional protection requires suitable safe arrangements and necessary permission, not an undefined private relationship.

Follow up on one use. After a suitable interval, ask about one attempt, not completion of every suggestion. No use may mean a different need or no opportunity. Adjust the aim before adding homework. The benefit is a useful ability with realistic confidence, not a requirement to remember the teacher's name at every attempt.

Exercise 13 — Digital Help That Protects the User

An online form or appointment can be a substantial barrier to someone unfamiliar with a phone. Helping does not require taking possession of the account. Keep its owner involved and let them enter private credentials themselves. If they cannot, use a secure, permitted delegation route offered by the service. Do not improvise account ownership or representative authority.

Imagine a volunteer asking for a verification code in a group chat and keeping a photograph of an identity document. The intention may be kind, but the information has become widely exposed. Identify the difficult part first: understanding a question, reading small text, or finding the proper channel. Explanation may solve it without any private data reaching you.

Guide one step at a time. Ask what appears on screen without requesting a revealing screenshot. Explain, then wait for the owner to act. If viewing the screen is necessary, let them control what is displayed. Do not take a photograph merely for convenience or make slow learning a reason to surrender privacy.

Situation	Help that pre-serves control	Warning sign
A code arrives by phone.	Its owner enters it.	A request to copy it into a shared conversation.
A question is unclear.	Explain without choosing a personal answer.	Guessing the information.
A link is doubtful.	Verify the official route.	Pressure to click because time is short.
A step cannot be completed.	Consult official support.	Inventing data to bypass it.

Offer a repeat attempt. If wanted, let the person reach the step again from the start. Do not exhaust them or use a real account as an experimental playground. A paper example or public demonstration may be safer.

Close the task. End any authorised sessions on your device, hand over what is needed, and remove copies with no remaining lawful purpose according to the agreement and applicable requirements. Possible future requests do not justify retaining a personal dossier.

A suitable follow-up asks only whether the next step became possible. It does not demand evidence disclosing an unrelated private result. A valuable outcome may be knowing how to reach official support without handing one's digital life to a helper.

Exercise 14 — Making Participation Accessible

An invitation can be open to everyone while registration, entry, or presentation excludes some. Absence does not establish lack of interest. Ask respectfully about the obstacle and let the person decide what to disclose. Needing an adjustment does not erase ability or authorise decisions on their behalf.

Imagine a lesson advertised entirely in a small image that is difficult to read. Sending the image to everyone is not the same as making its information usable. Supply clear text and a suitable contact route, then ask the person who requested an adjustment whether the alternative helped.

Review the whole route. Consider learning the time, registering, travelling, entering, participating, and obtaining the material. A brief check does not

simulate every disability. It is an initial search for visible barriers, supplemented by lived experience and specialist expertise where required.

Part of the service	Practical question	A change that can be checked
Announcement	Is the information available as clear text?	A complete text version alongside the image.
Venue	Can a newcomer understand the suitable access route?	Accurate information and a contact for questions.
Participation	Is speaking the only way to contribute?	Written questions where appropriate.
Material	Can it be reviewed afterwards?	An organised, readable file.

Try one adjustment. Identify who can change a barrier and, with consent, test the change with someone it is meant to assist. Do not ask one

person to represent everyone sharing a broad description. Their experience is not automatically an inspiring story for publication.

Review the desired step. Could the person do what they wanted? They may still choose not to attend for unrelated reasons. That does not prove the adjustment failed or justify removing it. Overall attendance alone does not reveal who remained excluded.

Do not offer physical assistance or move personal equipment without an appropriate question. The needed change may be in your procedure rather than in the person's dependence on you. This is an organising application of service and dignity, not a certificate of technical compliance with every accessibility standard.

Exercise 15 — Helping a Student Without Doing the Work

A student may ask for an answer when the real obstacle is a misunderstood step, an unmanageable timetable, or an inaccessible source. Begin by finding that obstacle, while leaving the work of learning with the learner. Kindness must not become a way to submit someone else's work. Difficult circumstances call for legitimate support, not a kindly excuse for dishonesty.

Imagine a student stuck on a question. A friend writes the entire answer to relieve the pressure. The assignment goes in, but the student still cannot begin the next question. More useful help would ask the student to explain what they understand, offer a different example or a hint, and let them

continue. If the assignment prohibits collaboration, respect that condition and ask the teacher what support is permitted.

Give the session one purpose. Keep the meeting short and aim at one thing: understanding a particular concept or making a realistic revision plan. Start with what the student can do, then move to the point of difficulty. Academic weakness is not a verdict on character or a prediction of the future.

What the attempt reveals	A helpful question	What to avoid
The task itself is unclear.	What is the question asking, in your own words?	Giving an answer before the question is understood.
A step is missing.	Where did you stop? Why did you choose this?	Calling someone lazy on the strength of one attempt.
A memorised example carries the whole solution.	What changes if we change this condition?	Treating repetition as complete understanding.

What the attempt reveals	A helpful question	What to avoid
Time is short.	Which important part can you realistically review?	A huge plan that increases anxiety.

Follow up through explanation. At a later meeting, invite the student to explain a fresh example of their choice. If it does not work, identify what still needs learning. Do not declare that they failed to benefit from your help. Your method may have been unsuitable, or earlier foundations may still be missing.

Keep the relationship safe. Support for a child belongs within recognised safe arrangements and whatever permission is required. Do not create secret communication or a personal dependence that makes the learner afraid to seek anyone else's help. Grades and photographs of schoolwork are not publicity material for a volunteer project.

The fruit of this exercise is a greater ability to try and a clearer grasp of the task. A higher mark is a possibility, not a promise, and never a reason to falsify the work. Honest learning offers something more lasting than a grade earned by an answer the student cannot explain.

Exercise 16 — Reading for Someone Who Cannot Reach the Text

Sometimes service means reading a document aloud or making public material easier to reach. Ask what the person needs from it. Is there an appointment to find, an instruction to understand, or a book to enjoy? The purpose shapes the task. Not every reading session needs to become a long lesson.

Consider a man who asks someone to read an official letter. The reader skips sentences that seem unimportant, yet one omitted sentence may contain the very requirement he needs to act on. Read a short document in full, or make any summary explicit. Stop when specialist interpretation is needed. Do not substitute your own wording and then attribute your addition to the document.

Work in three layers. First read the actual words. Then explain their apparent meaning. Finally, identify any personal suggestion as your own. This separation keeps information and opinion from merging. If you do not understand a word, say so and check it; a confident voice should not conceal uncertainty.

Material	What faithful reading requires	Practical bound-ary
A private letter	Preserve both the text and its confid-entiality.	No copying or sharing without a need and permis-sion.
Public instructions	Convey all neces-sary steps.	Check that they are current before act-ing.
Educational materi-al	Distinguish the ori-ginal from the sum-mary.	Respect the rights governing its use.

Material	What faithful reading requires	Practical boundary
A religious text	Read accurately and identify the source.	Do not improvise a ruling beyond your competence.

Check what your explanation conveyed. Ask, “What do you understand the next step to be?” This is not a test of the listener’s ability before an examiner. It tests whether your explanation reached them. You may need to repeat a sentence, slow down, or leave a copy they are entitled to use.

Return to unanswered questions. If you promise to clarify an unfamiliar expression, keep the question and bring back an answer from an identifiable source. Do not leave “I’ll look into it” suspended for weeks. If you cannot find an answer, tell the person and suggest whom they can ask.

With reflective or literary reading, companionship with the text may itself be the benefit. Pages completed need not become the measure. Agree on a pace that suits the listener's time and wishes. Someone who enjoys listening may not want homework; someone who stops may still care about the book. Service remains service when it follows a person's need without swallowing their choice.

Exercise 17 — Giving Directions in an Unfamiliar Place

A newcomer may have money and ability yet know little of the roads, procedures, or language. Hear the question before assuming a need for charity. The request may concern the right station, an official office, or a sign. Useful help offers information you have checked, names what you do not know, and leaves the next decision with the person asking.

Imagine a visitor seeking an office for an administrative task. A resident gives an address remembered from years ago. After a long journey, the visitor discovers that the service has moved. The resident could instead have admitted uncertainty, checked an official channel, or pointed towards a dependable information desk. A quick answer is no kindness when it costs someone avoidable time and hardship.

Practise one clear minute. Ask about the purpose without collecting unnecessary personal details. Repeat a name or address to make sure you understood it. Across a language barrier, use short, clear sentences; greater volume does not produce greater understanding. Writing down essential information or sketching a simple direction may help.

Request	What needs checking	Where the help ends
Finding a place	Its name and present location.	The person can identify the direction.
Finding a service time	The official source and relevant time.	The person has a way to check again.
Understanding a message	Its apparent meaning, without additions.	The next question becomes clear.
Obtaining specialist advice	The authorised service.	The person reaches someone qualified to answer.

Face the harder request honestly. A visitor may ask you to accompany them when you cannot, or when doing so is unsuitable. Decline clearly and offer what you can. You do not have to expand the service without limit. Do not leave anyone waiting for an escort you are unlikely to provide.

Preserve safety and control. Do not carry someone's documents or phone away from them in the name of speed. Do not take a photograph to commemorate the encounter. Help offered inside an institution must respect its procedures and responsibilities; friendliness does not authorise bypassing them.

Allow a brief encounter to remain brief. A passing need may require no follow-up at all. Do not request a telephone number merely to measure the effect of your kindness. It may be enough that the information is as sound as you could establish and that its limits are clear. Every benefit does not need an ongoing relationship or a closing story.

Exercise 18 — Volunteering Without Consuming Everyone Else's Time

Enthusiasm may bring a volunteer through the door, yet unprepared work can require an explanation every hour. There is no shame in learning. A well-arranged beginning simply prevents volunteering from burdening the team more than it helps. Before arriving with your own idea, ask what task is needed, what it requires, and how long learning it may take.

Suppose a group asks for help sorting educational materials. One volunteer arrives with a camera to make a report while the sorting falls further behind. Photography might be useful elsewhere, but it was not the agreed task and may require permission that has never been obtained. Begin with the work requested, or say plainly that you cannot do it.

Receive a clear brief. At the first meeting, ask four questions: What am I to produce? How will I recognise acceptable work? Whom should I ask when uncertain? Where should I hand it over? A few answers can save both sides considerable time. Every minor detail need not prompt another meeting.

Agreement	Practical example	Sign of difficulty
Output	Materials sorted against a clear list.	Team members mean different things by “ready”.
Quality	Usable material with visible titles.	Attention goes only to the number of items.
Questions	One designated person, approached at a suitable time.	Everyone is asked the same question.
Handover	A known place and an agreed condition.	Work is abandoned without informing its coordinator.

Start with a small sample. Complete a limited amount and show it before repeating the process at scale. Correcting a sample may prevent hours of rework. If you make a mistake, report it promptly rather than letting it emerge at the end of the day. Early disclosure is part of trustworthiness.

Offer time you actually possess. Count available hours, not hoped-for hours. Tell the team early if your circumstances change so that someone else can take over. A short, dependable commitment is more useful than a declaration of permanent availability that nobody knows how to use.

At the end, ask which one skill you could improve for next time. A brief appearance does not entitle you to an extravagant testimonial, and an awkward first day does not justify a verdict on the whole team. The aim is cooperation that eases the work, and responsible learning that makes your next contribution less costly and more useful.

Exercise 19 — Repairing Before Replacing

Extending the life of a needed possession can be valuable service. Good intentions, however, confer no technical competence. Identify what you can repair safely and what belongs with a specialist. A short online explanation is not sufficient preparation to experiment with electrical equipment, safety-critical devices, or important data.

Imagine a student's computer stops working. A friend offers to "fix it" and deletes essential files. The original fault was not the only issue. Backups, permission, and the limits of the proposed attempt should have been discussed first. Sometimes the useful contribution is finding a dependable technician or helping carry the device, rather than opening it yourself.

Examine before promising. Ask what the owner observed rather than imposing your imagined diagnosis. Explain what you propose and what remains uncertain, then leave room for a decision. If a safe repair lies within your skill, agree on a specific result. If it does not, the possible expense of professional help is no justification for reckless experimentation.

Question	Why it comes before the work	Possible decision
Am I competent to do this?	An error may deepen the damage.	Refer instead of experimenting.
What must be preserved?	Some losses cannot readily be repaired.	Stop until suitable protection exists.
Has the owner agreed?	Neither the object nor the decision belongs to me.	Present the option without pressure.
How will we check the result?	Switching on may not establish successful repair.	Test the intended function safely.

Hand back an honest account. Say what was repaired, what was not, and what a specialist still needs to clarify. Do not announce that everything is excellent after testing only one component. Do not discard a part or delete a file belonging to the owner without appropriate permission.

Follow up on the function repaired. One question may suffice. If the fault returns, do not assume misuse before checking, or promise another attempt beyond your competence to defend your reputation. Recognising the edge of your skill protects time, money, and trust.

The achievement is not the number of objects opened. It is the number of needs helped towards a safe, honest resolution. The better decision may be to leave a possession with its owner until a suitable specialist is available, rather than turn it into an experiment whose outcome no one understands.

Exercise 20 — Lending Tools and Sharing Their Use

A household or group may own tools used only occasionally while others need them for a short time. Useful lending begins with the owner's permission and agreement about condition, return, and use. One person's generosity does not turn their possessions into a public store whose borrowers are chosen by everyone else.

Suppose a neighbour lends a tool suitable for safe use. The borrower passes it to a friend without asking. Its return is delayed, and no one knows where it is. The original agreement concerned a particular borrower; it did not automatically extend to others. A simple record of who received the tool and when it is due can help, without becoming a social register that embarrasses people.

Try one appropriate item. Begin with a single tool, not an inventory of the neighbourhood's possessions. Explain its use if qualified to do so and check that it is suitable for the borrower. Equipment requiring training or carrying particular risks cannot be treated like a book or a bag.

Before handover	During use	On return
Confirm the owner's permission.	Use it for the agreed purpose.	Describe its condition honestly.
Record its visible condition.	Do not lend it onwards without permission.	Return the necessary accessories.
Agree on a realistic return time.	Report a fault if one occurs.	Do not conceal damage needing attention.
Set a contact method.	Request an extension before the deadline.	Close the record once its purpose is fulfilled.

Handle disagreement fairly. If an item returns damaged, do not invent a compensation rule or take money entrusted to you for another purpose. Refer to a valid agreement and any specialist ruling the circumstances require. Clear conversation may prevent a dispute; it does not replace a fair determination once a dispute exists.

Review whether sharing is useful. Has lending met an actual need, or has it become an administrative exercise nobody benefits from? Fewer tools or a different booking arrangement may serve better than expansion. An initiative need not continue merely because it once worked.

Question your own heart. Can you be glad that others benefited even if nobody knows the tool was yours? Can you decline kindly when you need it yourself? Generosity does not cancel ownership. Clear boundaries protect the open door of lending from both reminders of favours and quarrels.

Exercise 21 — Removing Harm Without Creating Another Danger

A small thing people walk past may offer an opportunity for service: an obstruction that can safely be removed, or a fault that should be reported. Yet not everything that looks harmful is yours to handle. Wires, unidentified objects, technical faults, and active roads call for judgment and the appropriate authority. The virtue of removing harm does not turn a dangerous experiment into a required act of worship.

Imagine someone noticing a fault in a public facility and dismantling a component to repair it. They do not understand its function and may make the damage worse. Reporting the problem, and safely discouraging nearby people from approaching where possible, would have been more useful.

Lifting a simple obstruction within your ability differs from altering infrastructure you neither own nor understand.

Make a brief decision check. Do I know what this is? Can I handle it safely? Am I entitled to intervene? Is someone responsible for it? Where the answers are unclear, enthusiasm cannot fill a gap in knowledge. Immediate danger calls for the relevant local service, not a group vote.

Possible situation	Direction of action	What does not follow
A simple obstruction safe to handle	Remove it if permitted and within your ability.	Every similar-looking object is safe.
A technical fault	Notify the facility’s responsible person.	Watching a demonstration confers competence.
Dangerous congestion	Avoid further exposure and seek appropriate assistance.	Individual heroics are required.

Possible situation	Direction of action	What does not follow
Uncertain ownership or permission	Check before moving or cutting anything.	A useful aim authorises every action.

Practise a useful report. Identify the location and visible problem briefly, without a diagnosis you cannot support. If a photograph is necessary, avoid people and private information as far as possible and follow applicable rules. Do not attach accusations of negligence unless you can substantiate them and they are needed for the report.

Use the official follow-up route. Keep a reference number if supplied. Do not submit the same report every hour or circulate frightening descriptions you have not verified. Once the fault is addressed, you need not claim the whole result. Other people may have been working on it before you knew it existed.

The outcome sought is a less harmful route and a more balanced decision. The narration identified earlier as Muslim 1914d establishes the virtue of removing harm. The technical and traffic limits of intervention cannot be derived from a general impression of courage.

Exercise 22 — Caring for a Place Beyond the Photograph

Cleaning or improving a place can begin well. The further question is who will care for it after the activity day. A team that gathers rubbish but leaves bags obstructing a path, or plants unsuitable greenery without permission, may merely move the problem. Begin with the owner or responsible authority and establish what can safely be done.

Suppose a group buys materials to beautify a square before speaking to its managers. Only afterwards does it discover that some changes are prohibited and nobody can maintain the rest. A better beginning would ask about the site's needs and existing plan, then choose a defined contribution that strengthens the work instead of adding something due to be dismantled a few days later.

Imagine the week afterwards. Before buying anything, write down what happens next: Where will the materials go? Who will maintain what needs attention? What cost are you leaving with someone else? These questions test whether an idea can last without turning a modest contribution into an elaborate project.

Decision	Check before starting	Evidence of a responsible finish
Collect scattered materials.	Suitable safety and transport arrangements.	Materials reach an appropriate destination.
Improve a shared space.	Permission and an identified need.	The responsible party accepts the handover.
Plant or tend greenery.	Suitable species, water, and location.	A capable party owns the care plan.
Buy tools.	Actual need and storage.	No unagreed burden is left behind.

Look again at the intended change. Compare the relevant aspect of the place before and after the work, without photographing people or inventing a sweeping impact. If the problem returns, investigate: Is an appropriate bin missing? Has use changed? Is there no responsible caretaker? Recurrence is not immediate proof of poor character among the public.

Give documentation its proper place. Record what permission and genuine need allow, but do not make the photograph the goal. The most valuable result may be invisible in a picture: an agreed responsibility, the removal of a recurring cause, or a decision against an unsuitable alteration.

Ask an uncomfortable question. If photography were prohibited, would this still be our priority? The question does not judge hidden intentions. It helps a team examine its choices. If little worthwhile benefit survives the activity day, revise the idea before increasing the number of participants.

Exercise 23 — Helping Across a Language Barrier

A question can lose its meaning between languages. The helper believes they have understood; the speaker believes they have agreed. Begin with short sentences and ask which language or method works best. Machine translation may offer limited assistance, but it does not replace a qualified interpreter for sensitive decisions requiring precision and responsibility.

Imagine someone trying to understand an appointment. A translated phrase leaves the date or time uncertain. The helper gives a confident answer, and the appointment is missed. Showing the original date and checking with the relevant service could have prevented this. A small piece of information becomes consequential when a person arranges travel or work around it.

Ask for the meaning back. “Do you understand?” alone may produce an answer born of courtesy or mistaken confidence. Gently ask what the person plans to do next, or invite them to point to the agreed appointment. Do not make this a public language test or an occasion for jokes about how someone speaks.

Message	A helpful approach	What calls for specialist help
General directions	Clear words and a suitable map.	Uncertainty affecting safe arrival.
A service appointment	Write and verify the date and time.	A consequential difference that context cannot resolve.
A simple form	Explain fields without inventing answers.	A legal declaration or medical decision.
A personal message	Translate only what its owner authorised.	Confidential material that should not be passed onwards.

Translate faithfully. Retain official names and terms where necessary, separating your explanation from them. Do not add threats or guarantees because you think they strengthen the message. Carrying meaning is a trust, not an opportunity to improve someone's position by changing what they said.

Correct an error promptly. If you discover a mistake, inform those relying on your translation as soon as you can and with enough clarity to limit its effects. Do not protect your image by waiting to be asked again. If consequences have already followed, help the person reach someone able to address them, without promising an outcome you do not control.

The desired result is clearer understanding with dignity intact. Learning a greeting in someone's language can shorten the distance between you.

Practical help also needs patience with unfamiliar expression and honesty about the limits of your understanding.

Exercise 24 — Receiving a Request With Dignity

The way a request is received can open a door or close it. Someone may have gathered considerable courage before asking. They do not need surprise at their circumstances or a lecture on their choices before their need is heard. Listen as far as the task requires, explain what you can and cannot offer, and do not imply that speaking to you begins a service you have no power to provide.

Consider a person approaching a team for specific assistance. Each member asks them to repeat the entire story. Questions multiply, but nobody explains who decides or when an answer will come. One clear channel and less repeated disclosure could improve the experience, while preserving any legitimate verification needed without spreading suspicion or humiliation.

Practise the first exchange. Try three sentences: “What do you need now? This is what we can help with. If that does not fit, we can explain any other routes we know.” The third sentence is not permission to send someone away to an organisation whose relevance you have never checked.

Moment	An action that protects dignity	What to look for
First contact	Explain the service’s role and limits.	Fewer expectations of help that has not been promised.
Gathering information	Ask questions with a clear purpose.	No needless retelling.
Waiting	Give a realistic response time, or admit it is unknown.	The request does not remain indefinitely without news.
Declining	Give a respectful, clear answer.	The person knows what is closed and what remains possible.

Rehearse a refusal. Write a response to a request you cannot accept, without blaming the person or piling up excuses. For example: “We do not offer this service, and we do not want to leave you waiting. The following organisation may be worth checking for this type of request.” In a real response, never insert an organisation you have not checked.

Review unanswered requests too. Do not examine only completed cases. The channel itself may be failing: messages remain unopened, or their language cannot be understood. Improving reception serves everyone who will approach the service afterwards.

Do not mistake thanks for proof. A person may thank you because they fear losing support. Provide a safe way to offer criticism, and keep the reception of feedback separate from the decision on a request. Everyone deserves dignified treatment, including those for whom you have no solution.

Exercise 25 — Finding Words That Help a Safe Disagreement

Reconciliation does not always begin by bringing everyone to the same table. A disagreement may be a small misunderstanding, or it may contain fear, abuse, or a severe imbalance of power. Do not press an injured person to confront someone they fear in the name of making peace. This exercise concerns ordinary, safe disagreements whose participants accept dialogue. Violence and disputed rights require the appropriate specialists and responsible authorities.

Imagine two colleagues disagreeing about a deadline. One says, “You have no respect for me.” The other replies, “You’re looking for a mistake.” An accepted mediator can return to the facts: What deadline did each understand? What changed? What arrangement is possible next time? The starting

point is not a judgment of intentions, nor a demand for identical apologies when the actions were not identical.

Separate three layers. Write one statement of a verifiable event, one of its reported effect, and one request for the future. For example: the file arrived a day late; my review was delayed; I need earlier notice when there is a problem. This phrasing may aid understanding without preventing a right or a breach from being named.

A closing state- ment	A question that opens understand- ing	A necessary boundary
You always do this.	Which event are we examining now?	Do not deny a doc- umented pattern.
Apologise and finish it.	What still needs re- pairing after the apology?	Words do not re- place a right.

A closing state- ment	A question that opens understand- ing	A necessary boundary
You are both wrong.	What did each per- son actually do?	Do not equate the actions automatic- ally.
Forget the past.	What will prevent the harm recurring?	Do not cancel a right its holder has not waived.

Agree on the meeting’s limits. Establish its purpose, duration, and rules for relaying what is said. Do not promise absolute secrecy you cannot maintain when responsible intervention becomes necessary. If new information changes the nature of the situation, step back from a role for which you are unqualified.

Follow the actual agreement. Has earlier notice been given? Has a right been restored? Has the disputed conduct stopped? Do not demand declara-

tions of affection or instant forgetting. Success may consist of respectful cooperation within clear boundaries.

Examine your role as mediator. Did you love the image of being a peacemaker more than the participants' needs? Did you rush the ending so the meeting would appear successful? A question alone does not settle the state of your heart, but it can prompt correction of visible conduct. Useful reconciliation can bear slowness and limits. It does not purchase a quiet room by leaving harm in place.

Exercise 26 — A Recipient's Privacy Is Not Publicity Material

A team may be tempted to tell a moving story to encourage supporters. Receiving assistance does not deprive anyone of privacy. Separate the service from any request to publish, and examine the need for every detail. Consent from someone distressed and afraid of losing support cannot be treated lightly. Rules governing consent, publication, and data protection also vary by case and country.

Suppose a volunteer photographs an aid delivery and assumes that concealing the recipient's face is enough. A recognisable house and a document bearing a name remain visible. Altering one detail does not prevent identification when other clues survive. The safer account may describe only the kind and amount of work, with no personal story at all.

Practise collecting less. Before requesting information, ask: What purpose requires it? Who will use it? When does that need end? Could less information do the job? These questions are an organisational beginning, not a declaration of full legal compliance. Real operations must apply the relevant rules.

Purpose	Information that may be enough	Additional detail whose necessity needs examination
Arranging an ap- pointment	A contact method and suitable time.	The whole family’s circumstances.
Confirming delivery	Appropriate evi- dence that preserves rights.	A photograph of someone in a mo- ment of need.
Improving a service	An unnamed de- scription of the obstacle.	Circulating the en- tire story to the team.
Explaining public activity	Verified aggregate work.	A diagnosis, debt, or private dispute.

Use fictional data for practice. Take a hypothetical form containing no real personal information and remove every field whose purpose you cannot explain. Then review who can access what remains. Do not circulate actual forms during training merely to make the exercise feel realistic.

Respond responsibly to a disclosure. If information is exposed, work through the appropriate responsible people to limit harm, correct the problem, and fulfil any applicable duties. Do not erase the incident from the record to make the process appear sound. Do not promise that published material has vanished everywhere unless you have verified that claim.

Review what remains. Is information being kept after its purpose ends without a valid reason? Does the team understand the limits of sharing? This exercise aims to deliver a service without leaving a

hidden cost to a recipient's reputation or safety. Kindness does not require an audience that knows everyone who received it.

Exercise 27 — Fundraising Within a Clear Mandate

Collecting other people's money carries responsibilities different from giving your own. Do not start a campaign simply because a story is moving, or substitute acquaintances' trust for any required authorisation and procedure. Rules vary by country, type of collection, and organisation. Work through an authorised body and check its remit, rather than inventing universal rules or expense percentages for every initiative.

Imagine someone publishing a family's appeal with a personal bank account. Donations exceed the need, and the organiser has no idea what to do with the surplus. The problem began before the money arrived: purpose, responsible organisation, duration, and surplus arrangements were never clear. Refer-

ring the case to a suitable body, or contributing through an existing channel that lawfully carries the responsibility, could have been the better course.

Answer before announcing. Who is entitled to collect? What exactly is the purpose? How will need be established? Who will safeguard and record the money? How will surplus funds or an unfulfilled purpose be handled under the authorisation and applicable rules? If these five answers are missing, an announcement is not the next step.

Part of the trust	Essential question	A mistake enthusiasm cannot excuse
The organisation’s standing	Is it authorised for this work?	Assuming every charitable group has permission.
Purpose	What does the donor understand they are funding?	Quietly changing the purpose.

Part of the trust	Essential question	A mistake enthusiasm cannot excuse
Accounts	Who handles the money under the proper procedure?	Mixing funds without adequate control.
Reporting	What can be substantiated?	Counting pledges as money received.

Practise without collecting money. Review a fictional appeal, identify what is unclear, and rewrite it without pressuring readers or exposing a recipient. Do not launch a real campaign merely to test your skill. This exercise develops judgment, not the ability to gather the largest amount at speed.

Stay within the agreed role. When working with an authorised organisation, follow its procedures. Do not open a parallel channel in the name of efficiency or publish figures not confirmed by

whoever maintains the records. Where concerns arise, use an appropriate reporting route instead of making unsupported public accusations.

The useful outcome is knowing when to donate, when to point towards help, and when not to begin an undertaking whose trust you cannot carry. A large total cannot repair an unsound method of collection.

Exercise 28 — Referring Someone Without Leaving Them Between Doors

“Consult a specialist” may be correct yet incomplete when the person does not know where to begin. You need not take over the whole case. You can help identify the type of service, its official contact route, and the question to ask. Do not transfer a person’s file without appropriate permission or a specific legitimate basis.

Suppose a volunteer cannot resolve a problem and gives the person five names: “One of them will help.” Each call requires the story again, while the relevant expertise remains unclear. A better referral is narrower and more accurate: a checked, relevant organisation, together with the explanation that neither acceptance nor outcome is guaranteed.

Shape a useful question. Help prepare a short account containing only what the enquiry needs: the problem, what has already been tried, and what the person wants to know. Separate description from unproved accusations or diagnoses. In an urgent situation, composing a polished account must not delay necessary local assistance.

Referral step	What to establish	What not to promise
Identify the service.	Its remit is relevant to the need.	It accepts every case.
Identify the contact route.	It is official and current.	A response speed you do not know.
Pass on information.	Permission, purpose, and the necessary minimum.	Absolute secrecy you cannot guarantee.
Hand over the role.	The person knows who follows up.	Referral itself has solved the problem.

Coordinate with permission. If the person agrees and the arrangement is suitable, you may briefly explain the purpose to the specialist and help begin contact. Adding everyone to a group that exposes their details is not an appropriate shortcut. The person may prefer to make contact independently; respect that choice.

Check arrival, not every private outcome. Ask whether contact was made successfully, rather than requesting the full decision. If the service proves unsuitable, correct your information and apologise without blaming the person. Do not keep recommending the same name once you know the referral was mistaken.

The aim is an intelligible handover of responsibility: each party knows what remains theirs and what has ended. Referral must not decorate abandonment, but kindness must not keep you in a role beyond

your competence either. Between the two lies ample room for honest guidance and support that respects both the person and your limits.

Exercise 29 — A Team That Knows Who Does What

A small undertaking can fail because everyone assumes someone else will complete the last step. A team may need little formal structure, but it needs clear roles, realistic times, and a known route for reporting difficulty. Begin with the task rather than the titles. Who receives the request, carries it out, checks it, and tells the person the result?

Imagine a group delivering educational materials. One member buys them, another packs them, and a third arranges transport. Nobody confirms the collection time, so the delivery reaches a closed building. Each person completed a part; the service still failed to arrive. Good components cannot compensate for a missing connection between them.

Describe the chain of handovers. Set out four stages in words. At each stage, record what the responsible person receives, what they pass on, and whom they inform if something goes wrong. Do not assign someone who has not agreed, or load every unwanted task onto the most cooperative member.

Stage	Responsibility	Evidence of handover
Understanding the request	Confirm the need and timing.	An account accepted by the person requesting help.
Preparation	Assemble what was agreed.	Type, quantity, and condition checked.
Arrival	Coordinate transport and receipt.	Confirmed arrival or reported inability to deliver.
Closure	Inform those concerned and address what remains.	No promise left without an owner.

Plan for absence. Do not assume a missing member will secretly arrange a replacement. Agree beforehand when absence should be reported and who reallocates work. If no replacement is available, reduce the task or postpone what can reasonably wait, informing the person affected. A scheduled announcement is no reason to announce a service complete when it is not.

Meet to decide. Gather for as long as decisions require, not to retell information everyone already knows. A small project may need only three questions: What was completed? What encountered difficulty? What is the next decision, and who owns it? Meetings should not consume execution time without adding value.

Test the team's resilience. Could a new member understand the route of the task? Could someone rest without the work collapsing? If everything passes through one person, distribute responsibility or reduce the scale. Useful cooperation protects

both those receiving help and those providing it. One person's sincerity cannot substitute for responsible organisation.

Exercise 30 — A Complaint That Shows Where Help Failed to Reach

A complaint can make a helper feel that all their effort has been erased. Try to separate effort from effect. You may have worked hard while part of the service remained unsuitable. Receiving criticism does not mean accepting every allegation without examination. It means providing a fair route that does not punish people for speaking.

Suppose a recipient says the delivery time disrupted her day. The team replies that it has served dozens of families and that she should appreciate the effort. Nobody examines the information she supplied. A more useful response asks what time was agreed, what happened, and whether something needs correction. Benefits received by many do not cancel a specific harm to one person.

Practise receiving a complaint. Listen, restate your understanding, check the consequential part, and explain what action is possible. Do not promise every requested change before examining the issue, or require the complainant to prove good intentions. Serious misconduct or a protected right belongs in the appropriate channel, not an informal exchange of pleasantries.

A defensive reply	What is missing	A fairer response
Nobody else complained.	Examination of this incident.	We will review what happened with your request.
We meant well.	Attention to the effect.	Good intentions do not prevent us correcting an error.
We will fix everything.	A promise within actual control.	We will examine this part and respond by a stated time.

A defensive reply	What is missing	A fairer response
There is nothing we can do.	Reasons, limits, and alternatives.	This is within our role; that part needs another service.

Record the issue, not a character judgment. Describe the problem and response without labelling the complainant’s personality. Similar reports may reveal a shared cause, but a low count does not justify ignoring one serious complaint.

Close with an account of the action. Moving a complaint from one inbox to another does not resolve it. Explain what was done. If the person remains dissatisfied, describe any available review route without hostility. Receiving their feedback does not entitle you to thanks.

Ask what the team learned. What changed because of this complaint? Perhaps a message, a timetable, or the definition of a responsibility. If examination establishes no fault, explain that kindly

and honestly. The exercise succeeds when a team becomes less protective of its image and more capable of correcting what it controls.

Exercise 31 — Asking for Help Without Losing Your Say

You may be the person in need. That does not diminish your dignity or require you to accept every offer and unclear condition. Learn to make a specific request, explain what you need and what you do not wish to disclose, and ask what an offer means before accepting it. The helper, too, may decline what they cannot provide.

Imagine someone needing transport on a particular day but sending only a general message about how difficult life has become. Others may sympathise without understanding the action requested. A clearer request would be: “I need a lift at this time. If you cannot help, do you know a suitable alternative?” Clarity does not require private details irrelevant to the assistance.

Practise a two-sentence request. State what is needed and when. Then explain what you can do yourself and where you need help. Leave room for a refusal without blame. Do not test people's love by expecting them to decipher a request you have never made clear.

Situation	A clarifying question	A legitimate choice
An unclear offer of money	Is this a gift or a loan?	Wait until its nature is clear.
Help accompanied by photography	Is the service independent of publication?	Decline publication you do not accept.
An indefinite promise	What step and time are actually possible?	Seek another route if the offer remains unclear.
Intervention beyond your need	Could the help be limited to this part?	Retain the decisions that remain yours.

Do not read your worth into silence. A message may not have arrived, or its recipient may have no answer. A suitable reminder followed by another route may be enough; repeated pursuit can exhaust you. Urgent needs call for the relevant service rather than waiting for friends to respond.

Follow up with honesty and gratitude. If the need ends before someone fulfils a promise, let them know. Thank them sincerely for what they provided without binding yourself to dependence. Returning kindness is good character; it does not require accepting every future request or surrendering a right.

The aim is to make your need understandable while preserving the ability to ask and choose. Someone who has sought help with humility and dignity may become gentler towards the next person who approaches them. They know how much clarity can relieve, and how much an empty promise can hurt.

Exercise 32 — Continuing Without Wearing Yourself Away

A useful undertaking may grow beyond your available time. Recognising that early is a chance to repair the arrangement, not a declaration that your intention has failed. Consider what can be reduced, transferred, or stopped, while honouring existing commitments and informing those who rely on you. Do not build voluntary service on lost sleep, spending, or distraction that neglects binding responsibilities.

Suppose someone commits to handling numerous requests every evening, then begins falling behind at work and at home. More self-reproach is not the only response. They could accept fewer requests, establish reception hours, and transfer suitable tasks

with appropriate permission. They may need to stop taking new work until existing promises are fulfilled.

Measure an ordinary week. Use a normal working week, not a holiday, to estimate capacity. Set aside time that does not displace necessary duties, and leave room for illness, delay, and unexpected demands. A beautiful timetable filled with volunteering in every gap may leave no room for life as it actually unfolds.

A sign of strain	Review question	Possible adjustment
Promises are late.	Have numbers exceeded capacity?	Pause new requests.
Everyone depends on one person.	Can the role be shared?	Transfer a defined part to someone capable who agrees.
Repeated conflict at home	Is a prior right being crowded out?	Review timing and priority.

A sign of strain	Review question	Possible adjustment
A service has lost its purpose.	Are we continuing for the name?	Close responsibly, or change the purpose with permission.

Plan a considerate exit. Identify what you will complete, what needs a replacement, and what you must decline. A new volunteer’s willingness does not by itself authorise handing over personal data; permission, need, and appropriate safeguards still matter. If there is no replacement, early honesty is kinder than leaving your name attached to an abandoned task.

Review yourself without inventing a diagnosis. Tiredness alone is not a verdict on faith, just as enthusiasm alone does not establish that a plan is sound. Examine performance, rights, and effects,

and seek suitable help when needed. This exercise is neither therapy nor a measure for diagnosing your psychological condition.

Choose a form of service you can sustain. A small repeated action may be more useful than an undertaking that expands for a week and disappears without notice. A timely, responsible stop may preserve earlier kindness from turning into resentment, reminders of favours, or harm. Ask Allah to accept your work, then choose what you can honestly carry today.

Decision Lab 1 — A Family With More Than One Need

This is a composite hypothetical case, not an account of a real family. The household's provider has become unwell and is receiving professional treatment. Two children are at school, an older relative needs transport arrangements, and another relative handles most of the calls. Friends offer a

month's supply of food. The family explains that it has enough food; its present difficulties are transport, appointment coordination, and time to support the children's learning.

Pause before choosing the solution. Collecting food because that is what you know how to do would complete a familiar task while leaving the stated need unmet. Promising to manage every family affair would exceed both ability and permission. There is a more useful course between them: name the needs the family has chosen to disclose, establish what the group can provide, and make a small agreement that can be reviewed.

For this exercise, the group can provide four journeys over a week, two learning sessions within a safe arrangement, and one person to coordinate appointments with permission. It cannot provide medical care, fund every expense, or claim a right to inspect the full medical report. Write your proposal

before studying the table, then compare the promises you made with the resources you actually possess.

Need named by the family	An offer within capacity	Condition before action
Reaching known appointments	Arrange only the journeys the group can provide.	Confirm time, transport, and consent.
Scattered communications	One coordinator for a limited channel.	Define what that person may know and relay.
Supporting the children’s learning	Suitable educational sessions.	Required permission and honest learning practices.
Questions about treatment	Help organise questions for the specialist.	No treatment decision made in the family’s place.

A possible response. The coordinator offers choices without making the family feel indebted to accept them. Each journey has a driver who has

agreed, with a backup where possible. Treatment decisions and private information remain with those entitled to them. The learning session develops understanding rather than completing a child's homework. The team's record describes its commitments; it does not announce that "the family is now stable", a conclusion these services cannot establish.

Two days later, a driver cannot make the agreed journey. What comes first? Informing the family and coordinator early enough to seek an alternative, not waiting until the last moment or asking the patient to change the appointment for the volunteer's convenience. If no replacement is found, explain the limit honestly and help explore a suitable route without manufacturing a promise.

At the week's end, the relative says that messages are still exhausting. The team should not answer that it appointed a coordinator, as though a role's existence proved the arrangement worked. Review

who sends messages, which ones require answers, and what could be combined. Here the complaint supplies information for improvement, not an accusation against good intentions.

An outcome that can be written honestly. “Three of the four journeys took place; inability to provide the fourth was reported early. One learning session was held, and the second was postponed by agreement. Fewer people now contact the family, but it has asked for a further reduction in messages.” This account contains achievement, difficulty, and learning. It needs no decoration, and it grants the team no verdict on acceptance with Allah.

Decision Lab 2 — An Educational Initiative That Sent Much and Reached Less

In this hypothetical numerical example, a team sends a learning guide to forty people. Twelve report opening it, five report trying one step, and

no response is available from the remainder. The team wants to announce that it has “trained forty beneficiaries”. Where does the claim outrun the evidence? Distribution is known; opening is known for those who reported it. Training and benefit have not been established for everyone.

We do not know that twenty-eight never opened the file. We know that they did not report back. Nor do we know that the seven who opened it without reporting an attempt learned nothing. Distinguishing an unknown result from a negative result is part of honesty. The team can describe its work accurately without belittling it: “The guide was sent to forty people; twelve reported opening it, and five reported trying a step.”

Measure	Number in the ex-ample	What it permits us to say
Sent	Forty	This is the known distribution.

Measure	Number in the ex-ample	What it permits us to say
Reported opening	Twelve	This many reports of opening were received.
Reported an at-tempt	Five	Five attempts were reported; success is not guaranteed.
Remaining recipi-ents	Twenty-eight	Their outcomes are unknown from this record.

Choose one useful question. Explore a possible obstacle without burdening people. Was the file easy to open? Was its purpose clear? Do not ask ten questions simply to learn everything. Make response optional and keep continued access to the material independent of participation in a survey.

Three comments later arrive: the file is too large for a phone, the instructions begin with an obscure term, and some recipients do not currently need the

topic. The first change concerns technical access, the second explanation, and the third audience selection. More advertising is not necessarily the answer; it may simply deliver unsuitable material to more people.

Try an improved version. Prepare a shorter introduction and one clear practical example. Invite a small group who agree to test it to perform a step and identify what remains unclear. A small trial cannot establish general impact, but it can expose an evident obstacle before wider distribution.

Examine reach and usefulness separately. Reach concerns how many people receive material. Usefulness concerns what they understand, what they use, and what follows. The first may grow while the second does not. A resource for a small audience may be especially valuable to that audience's need. Combine an honest description, easy access, and attention to actual use, without promising an effect you have not measured.

Decision Lab 3 — When Helpers Disagree

A group is preparing school supplies. Some favour a single standard type because it costs less; others point out that families have different needs. Someone says, “Anyone objecting does not want this good work to succeed.” A disagreement over means has become a test of intentions. Bring it back to questions that can be examined: What is needed? What are the choices? What cost and potential harm accompany each?

In this hypothetical case, there are twenty requests. Ten call for the first type, six for the second, and four remain unclear. The group can afford both types, though sorting will take an extra hour. Numbers alone do not decide the matter. Suitability, permission to use the funds for their intended purpose, and the ability to sort accurately still require checking. But the figures show that one type for everyone is not the only possible response.

Option	Apparent advantage	Question before choosing
Standardise everything.	Simpler purchasing and preparation.	Will it meet the different stated needs?
Supply two types.	Responds to a known difference.	Can the team manage accurate delivery?
Wait on unclear requests.	Reduces guessing.	Would delay cause harm, and when can clarification arrive?
Refer some requests elsewhere.	Another service may fit better.	Have the people agreed, and is the referral checked?

Practise a fair discussion. Each side identifies evidence for its proposal and one limit to it. Volunteering does not grant immunity from questions. Equally, an experienced person who identifies a constraint should not automatically be accused of wanting control. Establish who has authority to

decide under the group's legitimate agreement and which matters require a responsible organisation's approval.

Make a limited trial decision. The team might prepare the sixteen known requests, check a sample, and make one suitable attempt to clarify the remaining four. It must not announce all twenty complete, or buy guessed items simply to make a total match a campaign headline.

After delivery, two orders turn out to be wrong. Inform the affected people and correct what can be corrected. Then examine the cause: Were labels unclear? Was a check missed? Finding a volunteer to blame is insufficient, and “we are only human” must not dissolve the duty to repair.

What the case teaches. Preserving cooperation does not require silencing objections; preserving benefit does not authorise bypassing financial trusts, rights, or competence. A sound team can change its

decision when information changes and can say “we have not finished” without losing all confidence in its work. Good service then becomes something people can learn, rather than an image they must defend at any price.

A Follow-up Notebook for Busy Days

Use a record when the task needs follow-up, and allow passing kindnesses their simplicity. Do not write down a person’s name merely to fill a space. A private code or general description may suffice, with any necessary details held appropriately elsewhere. If your task needs no record, do not create one just because a book supplies a template.

Review point	One useful ques- tion	A decision it can produce
Before committing	Can I actually carry out this action?	A specific accept- ance or an early re- fusal.

Review point	One useful ques- tion	A decision it can produce
Before acting	Are the need and agreement still the same?	Confirmation or an authorised adjust- ment.
When difficulty arises	Who needs to know now?	Notification, an al- ternative, or a clear stop.
After arrival	Which agreed ele- ments were achieved?	Closure or neces- sary follow-up.
After a suitable in- terval	Is there continuing benefit that justifies the work?	Continue, hand over, or end.

Try the notebook with three tasks of different sizes, rather than dozens of people. Remove fields your work does not need. A responsible organisation may require additional records under its procedures; this template does not replace them. Good design collects information sparingly while preserving accountability.

At a weekly review, or another interval suited to the task, choose one situation that taught you something. Do not merely read a long list of figures. Which assumption proved wrong? What did the person receiving help say that changed the plan? Where was an early refusal kinder? Such questions turn experience into understanding you can carry into the next situation.

If every entry says “everything went well”, the work may be stable—or there may be no room for criticism. Do not invent problems to make your evaluation seem profound, but examine whether your questions allow a different answer. If everything seems bad, separate the faults instead of combining them into a verdict on yourself or other people.

Twelve Questions to Test a Decision

Read each situation and choose a first action before looking at the suggestion. These are not detailed rulings for every possible case. They train attention

to rights, capacity, permission, and information. Changed facts may change the decision, and specialist questions remain with those qualified to answer them.

Hypothetical situation	A more suitable starting point
You promised transport but are no longer available.	Give early notice and seek a suitable alternative; do not wait until the appointment.
Money arrived for a need that has since ended.	Return to the authorisation, responsible organisation, and applicable rules; do not redirect it alone.
A family declines the food you sent.	Respect the refusal and ask gently if they wish to explain; do not accuse them of having no need.
A colleague asks to skip a queue through a personal connection.	Examine the right and procedure; influence must not become a route to injustice.

Hypothetical situation	A more suitable starting point
A recipient thanks you but declines evaluation questions.	Keep the service separate from the survey; unknown results remain unknown.
Someone asks you for a diagnosis.	Refer to a qualified professional and help with access; personal experience is not a diagnosis.
A moving photograph might increase donations.	Examine necessity, permission, and privacy; persuasive power alone does not permit publication.
A volunteer is repeatedly late.	Clarify the role and capacity, then reduce the task if needed; do not leave promises unresolved.
One complaint differs from everyone else's experience.	Examine it on its own facts; many satisfied people do not disprove a particular incident.
Your information about a service is old.	Check the current channel; memory is not certainty.

Hypothetical situation	A more suitable starting point
Someone wants to learn, but you can do the task faster.	Leave a suitable attempt with the learner; your speed is not always the service’s purpose.
Nobody needs an initiative any longer.	Review why and plan a responsible close; preserving its name is not enough.

After answering, explain what changed your judgment in one case. Knowing the answer still needs practice when anger or embarrassment arrives. These questions do not measure your piety or worth.

The Follow-up Lab — When Circumstances Change

A first exercise teaches you to begin. Follow-up teaches that a sound decision at one moment may need revision at the next. An initially good intention is not enough when need, capacity, or respons-

ibility changes. These six extended cases are fictional exercises, not reports of events or successful projects. Read each stage separately and decide what you would do before continuing. The aim is not to memorise the author's answer, but to recognise the information that changes your own.

Lab 1 — Repeated Journeys and an Appointment That Cannot Wait

A small family group agrees to help a relative reach scheduled appointments. One person offers the first journey; another can cover a different day. Everything sounds simple while everyone is in the same room. But the relative needs more than shared enthusiasm: who will arrive, when, and what happens if transport fails? Before writing a month's timetable, ask what suits them and whether they want appointment details shared with the group at all. They may welcome one person's help or prefer a different arrangement that preserves independence.

Begin with a small responsibility that can actually be fulfilled. Each participant confirms only the journey they have accepted, and the relative knows how to contact that driver directly. Do not circulate medical reports or the reason for a visit to every volunteer. A driver needs the information required for a safe journey, which may not include the diagnosis. Any medical transport requirements come from the appropriate professional, not from the judgment of car owners. Keep an accepted journey distinct from one merely proposed and still unassigned.

In the next stage, a driver becomes unavailable shortly before departure. They post, “Can anyone go?” and turn to something else. Nobody replies; the driver assumes someone will handle it. Responsibility has disappeared into the group. Sending an appeal is not a handover. First inform the relative, or their authorised representative, that the arrangement has failed; then seek a named replacement. Do

not promise a car before a particular driver accepts. If there is no alternative, the person needs timely information to decide with the relevant service what to do.

Later journeys succeed, but the relative begins declining some offers. Do not conclude that they are ungrateful or have become dependent. Timing may be unsuitable, the questions may be embarrassing, or there may be private reasons they do not wish to disclose. Ask about the transport itself: Do they still want it? Would fewer journeys or a different contact person help? Listen to refusal as attentively as to acceptance, without requiring a private account to prove seriousness.

At the end, the group records: four journeys accepted, three completed, one unavailable with notice given before the appointment. That describes performance; it establishes neither treatment outcomes nor universal satisfaction. The group then makes specific changes: confirm each journey at a suitable

interval, provide a backup contact route, and reduce the circulation of personal information. If another service begins providing regular transport, the group's role ends after an explicit handover. Do not preserve a service simply to keep your name attached to it.

Where could responsibility have been lost between people who wanted to help? In your own commitments, is there a task you know was offered but cannot say anyone accepted? Clear that ambiguity before adding another promise. A journey log must not become a dossier on a relative's life. Keep what accountability requires and handle it according to permission, applicable rules, and actual need.

Lab 2 — A Skill Whose Value Appears Beyond the Lesson

Someone wants to learn to prepare a simple document for an organisation they need to contact. A volunteer explains the tools quickly, then completes

the file on the learner's behalf. Both leave pleased with the attractive result. Yet the educational question remains: can the learner repeat the basic steps alone? Finishing an urgent document may have real value. It should not be called skill acquisition without a suitable attempt. Record the outcomes separately: the file was completed; learning has not yet been tested.

At the next meeting, agree on a smaller task. The learner opens a new document, writes a heading, and saves it somewhere they can find. Leave time to try. At a difficulty, ask whether a hint or a full explanation would help. Do not seize the device at the first pause or make the activity an embarrassing examination. Practise with invented data where personal information would otherwise appear, then let the learner work privately with their own details. You do not need copies of their documents to prove you taught them.

A few days later, they cannot find the file. The explanation may have been correct during the lesson while the save location remained unclear. This does not show that the person is incapable of learning. Return to the actual obstacle: naming, saving, and finding a file. Three written steps or a screenshot containing no private data may help more than repeating the entire lesson. Ask which device and software they use. A changed interface can change the steps; old instructions are not automatically valid for every version.

At a third stage, the learner succeeds but asks you to prepare every future document because you are faster. You may help within capacity and agreement, but first distinguish the new request: completion of a task, or learning? Do not impose independence as a slogan, or commit all your time to an open-ended promise you never intended. You might agree that the learner attempts the familiar part and seeks help

at a defined point. Urgency, disability, or a shortage of time may make direct assistance more appropriate on particular days.

The progress record should not say, “Now proficient with computers.” It might say, “Created a short document, saved it, and retrieved it in a later attempt without direct assistance.” The limits make the statement honest. You have not assessed digital security as a whole, job applications, or contracts. Each additional skill needs its own suitable aim and attempt. If referring the person to further training, describe what they learned with permission, without exaggerating their level to encourage them.

Ask yourself: were you explaining to display your ability or to increase theirs? At which step did your intervention diminish while their success remained? When was completing the task for them a mercy under time pressure rather than an obstacle to learning? No single answer fits every situation. Usefulness lies in attending to the person, purpose,

and circumstances, then choosing the amount of help that serves them. In your next teaching task, seek evidence in a small action the learner can repeat, not merely attendance or thanks.

Lab 3 — Shared Tools Without Lost Ownership

In a fictional neighbourhood, three neighbours notice that each buys tools used only a few days a year. They propose making some available to others. The apparent benefit does not erase ownership, safety, or responsibility. Begin by identifying suitable items, their condition, and who may authorise lending them—not by collecting everything in people’s homes. Exclude equipment requiring training or presenting risks the group cannot manage. These pages are not operating instructions or a substitute for the manufacturer’s guidance.

The owners agree on a simple borrowing and return process. Borrowers know the duration, accessories, and how to report a fault. The group does not collect copies of identity documents it does not need merely because others do so. Damage and lateness arrangements should be clear from the start, under a permissible agreement and local rules, with specialist help for disputes. Do not improvise detailed liability rulings from goodwill or pressure an owner to waive a right so that they appear generous.

The first difficulty comes when a tool returns missing a small part. The borrower says it was already missing; the owner cannot remember its condition at handover. General exhortations are not enough. Separate knowledge from assumption, and suspend further lending until safety is clear. The parties may reach an agreed settlement without claiming to know who caused the loss. A settlement does not turn suspicion into an established fact.

Improve the procedure with an appropriate check before and after use, without humiliating inspection or presumed guilt.

Demand later grows for one tool. A neighbour believes the coordinator favours friends. A statement of good intentions does not answer the concern. There should be an understandable allocation method, including any legitimate exceptions and their reasons. Do not publish borrowers' names to prove fairness; explain the method without unnecessary disclosure. If capacity cannot meet every request, admit that instead of accepting commitments that cannot be fulfilled.

After a while, repair and collection fall heavily on one person. Must they continue silently until resentment grows, or close the scheme overnight? A better response begins earlier: fewer tools, defined collection times, real tasks accepted by others, or a responsible ending with property returned. Keeping a project's name alive is no reason to exhaust

someone who can no longer sustain it. A small dependable service may be more useful than a large store in which rights are lost.

When reviewing the work, distinguish loans made, people served, and items returned in usable condition. Counting people may not be necessary at all if the purpose is simply to preserve and hand over the equipment. Identify a particular gap: Which step delayed return? What information was missing at handover? Try one change. The wider lesson is that generosity does not cancel clear ownership. Trust grows where fulfilment, reporting, and correction are easy—not where embarrassment prevents questions.

Lab 4 — A Food Initiative That Learns From Refusal

A group prepares meals for families who requested assistance. It knows how many parcels it can assemble but has asked too little about suitability

and delivery times. Some food returns, one family declines, and others do not answer. Do not call this ingratitude or proof that no need existed. Important causes remain unknown. The first responsibility is to prevent further waste or harm while following food-safety guidance and the responsible authority in the relevant country.

Improvement begins before cooking or buying. What service can the group safely provide? Are prepared meals suitable, or would another option better fit the recipients and the group's capacity? Who determines storage and transport requirements? These professional questions belong with those qualified to answer them; general advice from this book cannot settle them. Explain the limits of the offer when asking a family about its needs, and do not promise every requirement before checking. Knowing a dietary restriction does not qualify volunteers to prescribe a therapeutic alternative.

The family that declined explains that delivery came while nobody was home, and it does not want food left at the door. Correct the time and confirmation process rather than making the family justify refusal before everyone. Another household says the quantity exceeds what it can use. A smaller amount and a choice may help more than preserving the appearance of a generous parcel. A large gift can become a burden when its recipient cannot store it or dispose of it appropriately.

On a later round, every parcel is received. A participant writes, “Complete success.” Pause at the limits of the evidence. The record establishes delivery, but do you know the food arrived in suitable condition and could be used? A burdensome survey is unnecessary; an accessible feedback route and a proportionate optional question may suffice. No response must not be replaced by

assumed satisfaction. Essential services must not depend on accepting photography or providing a positive testimonial.

A large donation is then offered, but the group lacks suitable storage. Declining or directing it to a capable organisation may be more useful than accepting it only to waste it. Thank the donor and explain the practical limit without blame. An emotionally compelling opportunity does not supply the conditions needed to fulfil a commitment. Where money or goods have a restricted purpose, do not redirect them alone; consult the authorisation, responsible organisation, and applicable rules.

Finish with two questions: Which change reduced waste or embarrassment? What remains unknown? An attractive success percentage is unnecessary when the evidence cannot support it. You can state that delivery times are now confirmed, quantities reflect requests, and some outcomes remain un-

known. Such information can guide the next decision. Do not claim benefits beyond this experience until you have evidence for them.

Lab 5 — A Complaint Reveals an Unseen Barrier

A team publishes a help-request link and calls it easy because all its members can use it. Someone complains that they could not finish the form. A member replies that the instructions are clear and everyone else succeeded. The reply closes a valuable avenue of understanding. A service may work for people like its designers yet fail someone needing a different route. A complaint need not prove the entire team wrong to deserve examination on its own facts.

If the person wishes, ask where they stopped and which communication method suits them. Do not request a password, access code, or recording containing private information. A demonstration

form without real data, or another suitable explanation, may help. The obstacle could be wording, reading difficulty, a link that fails on a particular device, or required information the person does not possess. Do not attribute every problem to a lack of skill before examining the route itself.

The team discovers that a compulsory field assumes an email address, although another contact channel could serve the purpose. If the condition comes from a rule or responsible authority, do not remove it casually; establish why it exists and who may change it. If it is an unnecessary internal choice, seek an alternative that reduces exclusion while preserving security and privacy. Test revised wording on suitable examples with permission, remembering that a limited test cannot establish success for everyone.

A second, different complaint arrives: someone completed the request but does not know whether it was received. This is not the earlier field problem.

It calls for clear confirmation, an explanation of what happens next, and a way to enquire after the stated response period. Do not answer every complaint by lengthening instructions until reading them becomes harder than obtaining the service. Separate the faults, assign each change, and check that the correction does not exclude someone else.

At review, the team reports more complaints since opening the new channel. Has the service become worse? Perhaps—or perhaps people can now report what they previously kept silent. The count alone cannot decide. Examine complaint types, repetition, resolutions, and unresolved matters. Preserve each person's right to a proper response even when the request cannot be granted. Closing records quickly should not outrun addressing the cause or explaining the limits of a solution.

A defensible result is specific: two barriers identified, one changed within the team's authority, the other referred to the responsible person, with the

effect still requiring follow-up. That is more honest than claiming access for everyone. Carry the lesson into home or work: when someone says, “I couldn’t,” ask where the difficulty arose before deciding they did not try. Your useful contribution may be changing one question rather than founding another initiative.

Lab 6 — Handing Over Without Leaving People Waiting

Three people begin a modest voluntary service helping neighbours find information about available services. Months later, two members’ schedules change, leaving one person to handle requests. The old announcement still suggests a team available throughout the week. Faithfulness does not require one person to exhaust themselves preserving an outdated image. It requires people to know the present capacity and not wait for a service that no longer exists in its former shape.

First identify existing commitments without expanding data collection. Which requests were accepted? Who awaits an answer? Which referrals have a confirmed recipient? Which contacts were merely enquiries with no promise of follow-up? These are different situations. Contact those with outstanding commitments as needed and explain what can be completed and what cannot. Members' private circumstances need not be disclosed to justify the change; an honest account of its effect on the service is enough.

A newcomer offers to take over. Enthusiasm is not a reason to hand over every old conversation. Explain the role, authority, and data limits, and establish suitability for the work. A change of volunteer does not waive required permission or organisational approval. The newcomer might begin with published public information and progress to a defined task within the rules. People with private

requests should know of a transfer when necessary, with their consent and confidentiality appropriately respected.

During handover, an old entry describes a service that has closed. Copying the file unchanged would pass on the error along with the information. Give each referral an original channel and a verification date, and distinguish information not recently rechecked. You need not know everything, but old memory must not appear as current confirmation. When verification is impossible, say present availability is unknown and identify the responsible channel if you know it.

If no suitable replacement exists, plan a close that protects commitments. Stop new requests at an announced time. Complete accepted work within capacity or explain inability to do so. Review money, possessions, and data according to their owners' rights and applicable rules. Closing does not invalidate earlier good, just as continuing does

not prove present soundness. Need, capacity, and responsibility should guide the decision, not fear of losing a familiar name.

At the final review, ask: Does anyone still not know our role has ended? Is a promise unanswered? Does the successor understand what was received and its limits? Preserve general learning without exposing recipients' confidences: describe real capacity, assign responsibility, recheck referrals, and make handovers explicit. This knowledge may help later work, but personal data must not be reused for a new purpose without appropriate authorisation. Sometimes the honest completion of service is closing a door carefully so that no one remains behind it in painful expectation.

What Remains When You Close This Chapter

You are not asked to gather every field of service into one week, or to become doctor, teacher, mediator, and project manager at once. Choose a need you understand and can help meet. Fulfil an overdue right, lighten a nearby burden, teach one step, or repair a promise. The more you learn about people, the more you need gentleness—not quicker judgments based on the speed of an answer or the amount of thanks.

You may forget the tables. Keep four questions: What is the need? What is the right? What can I actually offer? How will I know my action reached its purpose? Then add the question that guards the heart: For whom did I intend this work? Other people cannot answer that for you, and visible success cannot guarantee it. Renew your intention, improve your means, and leave the person receiving help their dignity and their choice.

When you do not know, say so. When you cannot help, decline honestly. When you err, repair what you can. When you can be useful, do not despise what you have because it seems small. Service may mean carrying a heavy load, speaking a word that restores a clear way forward, or stopping harm that was coming from you unnoticed. We ask Allah to draw our work nearer to what He loves, and to grant us sincerity, sound following of His guidance, and benefit to His servants.

The Foundations of These Applications

The exercises, cases, and tables are the author's constructions. Their details, durations, and numbers are not attributed to revelation or field research. They apply foundations discussed throughout the book: giving obligatory duties priority in al-Bukhari 6502; relieving distress and helping in Muslim 2699; meeting needs and preventing oppression in al-Bukhari 2442 and Muslim 2580; directing to-

wards good in Muslim 1893a; intercession in al-Bukhari 1432; serving one's household in al-Bukhari 676; visiting the sick in al-Bukhari 5649; the warning against withholding a worker's pay in al-Bukhari 2270; the neighbour's right in Muslim 2625a and 2625b; and removing harm in the narration identified as Muslim 1914d. Each narration retains its own wording and context, as detailed in the book's notes.

The principles concerning dignity, justice, and money draw on the Qur'anic passages and commentaries discussed earlier; they are not recast here as a detailed professional code. Accessibility, privacy, measurement, and digital work also draw on the specialist references cited, within their jurisdictions and areas of competence. Before acting, verify the current rules, contact channels, and instructions. This chapter grants no profession-

al, legal, or therapeutic qualification. It does not turn an author's arrangements into religious legislation or a test of acceptance with Allah.

Sources and Textual References

- The report, “The people most beloved to Allah are those most beneficial to people”: its authenticity is disputed. Al-Tabarani’s route is very weak. The route through Bakr ibn Khunays is the basis of al-Albani’s strengthening and of the objections raised by those who consider it weak.
- Sahih Muslim 2699.
- Sahih al-Bukhari 2442 and Sahih Muslim 2580.
- Sahih Muslim 1728.
- Sahih al-Bukhari 12: feeding others and greeting those one knows and those one does not.
- Sahih Muslim 2625a: the injunction concerning neighbours.
- Sahih Muslim 1893a: directing someone towards good, in the context of a request for a mount.
- Sahih al-Bukhari 1432: interceding for someone in need.

- Sahih Muslim, The Book of Virtue, Maintaining Ties, and Manners, chapter on the merit of removing harm from the road, hadith 1914; the narration beginning, “I saw a man enjoying himself in Paradise”, through Shayban, from al-A’mash, from Abu Salih, from Abu Hurayrah: <https://sunnah.com/muslim:1914d> . The suffix “d” is an electronic index identifying this narration.
- Sahih al-Bukhari 2363: giving water to a dog and the statement that there is reward concerning every living creature.
- Sahih al-Bukhari 676: serving one’s household.
- Sahih Muslim 2625b in the electronic index: the advice to Abu Dharr to increase the water in broth and attend to his neighbours.
- Sahih al-Bukhari 5997: kissing al-Hasan and the Prophet’s statement, “Whoever shows no mercy will be shown no mercy”; Ibn Hajar’s commentary in the chapter on mercy towards children.
- Sahih al-Bukhari 2320 and Sahih Muslim 1553: the merit of planting and cultivation when a person, bird, or animal benefits.

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- Sahih al-Bukhari 59: loss of trust when responsibility is entrusted to those unfit for it. The contemporary professional application is the author’s inference, not an employment code attributed to the hadith.
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- Sahih Muslim 1905a: the account of the first people judged, including the giver who wanted to be called generous. It is not used to judge the inward intentions of contemporary people or prohibit legitimate publicity.
- Al-Tabari’s commentary on Qur’an 4:114.
- The commentaries of al-Tabari, Ibn Kathir, al-Baghawi, al-Qurtubi, and al-Sa’di on 5:2, 4:114, 76:8–9, and 59:9.
- Al-Tabari and al-Sa’di on 2:177; al-Baghawi and al-Sa’di on 3:92.

- Al-Tabari, al-Qurtubi, and al-Sa'di on 90:11–17; al-Tabari, Ibn Kathir, al-Qurtubi, and al-Sa'di on Surah al-Ma'un.
- Al-Tabari, al-Sa'di, and al-Qurtubi on the central passages of 2:261–274.
- Al-Tabari, Ibn Kathir, and al-Sa'di on 2:280: granting time to a debtor in hardship and distinguishing the obligation to allow time from the virtue of remission.
- Al-Tabari, al-Qurtubi, and al-Sa'di on 4:36: the circles of kindness and the rights of neighbour, companion, and traveller.
- Al-Tabari, al-Qurtubi, and al-Sa'di on 17:23–26: honouring parents, giving those entitled their due, and prohibiting wasteful expenditure.
- Al-Tabari, al-Qurtubi, and al-Sa'di on 49:9–10: resisting aggression, reconciling with justice, and the brotherhood of believers.
- Al-Tabari, al-Qurtubi, and al-Sa'di on 42:40: proportionate response and forgiveness joined to reconciliation.
- Al-Tabari, al-Qurtubi, and al-Sa'di on 4:85: good and harmful intercession, and responsibility when using influence.
- Al-Tabari, al-Qurtubi, and al-Sa'di on 8:1: bringing disputes over gains back to reverence for Allah, rights, and reconciliation.

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- Al-Tabari and al-Sa'di on 41:34–35: responding to evil with what is better, and patience.
- Al-Tabari and al-Sa'di on 70:24–25: the recognised due of the asker and the deprived, with the juristic disagreement retained.
- Al-Tabari, al-Qurtubi, and al-Sa'di on 2:215: recipients of expenditure and the distinction between obligatory maintenance and voluntary charity.
- Al-Tabari and al-Sa'di on 93:9–10: prohibiting oppression of the orphan and rebuffing the asker, and preserving a dignified response when giving is impossible.
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- Al-Tabari, al-Qurtubi, and al-Sa'di on 4:75: the context of rescuing the oppressed and the limits of applying the verse.
- Al-Tabari, al-Qurtubi, and al-Sa'di on 60:8–9: kindness and justice towards those not fighting, and the prohibition of supporting aggression.
- Al-Qurtubi and al-Sa'di on 2:195: the context of expenditure, destruction, and doing good.

- Al-Tabari and al-Qurtubi on 2:220: safeguarding an orphan's property, sharing household life, and the warning against corruption.
- Al-Qurtubi and al-Sa'di on 3:134: giving in ease and hardship, restraining anger, and forgiving.
- Al-Tabari and al-Sa'di on 3:159: gentleness, consultation, resolve, and reliance on Allah.
- Al-Tabari, al-Qurtubi, and al-Sa'di on 9:60: the designated recipients of zakat and the different grounds of entitlement.
- Al-Tabari and al-Sa'di on 9:71: believing men and women supporting one another in good and obedience.
- Al-Tabari, al-Qurtubi, and al-Sa'di on 89:17–20: honouring the orphan, urging the feeding of those in need, and protecting inheritance.
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- Al-Tabari and al-Qurtubi on 2:83: the covenant with the Children of Israel, joining worship, rights, and gracious speech.
- Al-Qurtubi and al-Sa'di on 20:44: gentle speech without surrendering the message.
- Al-Tabari and al-Sa'di on 17:53: choosing the best words and preventing discord.

- Al-Tabari, al-Qurtubi, al-Sa'di, and Ibn 'Atiyyah on 28:77: using blessings to seek the Hereafter, doing good, and avoiding corruption.
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