

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ...  
وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
فَإِنَّ مَالَهُ مَا قَدَّمَ، وَمَالُ وَارِثِهِ مَا أَخَّرَ.

## FOUNDATION: REVERENCE TO THE CREATOR, COMPASSION TO THE CREATED

### Honorable Muslims!

Some time after the Prophet Muhammad (saw) and his esteemed companions migrated to Madinah, the city faced a water shortage. The Well of Rumah, which could alleviate this difficulty, was in the possession of a Jewish man who sold even a single drop of water for money. Upon this, the Messenger of Allah (saw) said, **“Who will purchase the well of Rumah and place his bucket alongside the buckets of the Muslims, in exchange for better than that in Paradise?”** Hearing this glad tidings, Uthman (ra) purchased the well and endowed it for the use of all those in need.<sup>1</sup>

### Dear Believers!

A foundation (waqf) is the institutionalized form of mutual assistance and solidarity. It is to dedicate the resources we possess for the benefit of all creation, embodying the prophetic principle, **خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ**

**“The best of people are those who are most beneficial to others.”**<sup>2</sup> It is to devote to the path of Allah what our eyes admire, what our hearts cherish, and what our hands are reluctant to part with, without expecting anything in return. A foundation is to make perpetual the wealth that Allah the Almighty has entrusted to us, transforming it into provisions for the Hereafter. It is to respond to the divine command:

**“You will never achieve righteousness until you donate some of what you cherish...”**<sup>3</sup> by giving not from the surplus but from what is most valuable to us. It is to bring joy to orphans, provide shelter to the needy, offer hope to the oppressed, and comfort to the sick.

### Esteemed Muslims!

Islamic civilization is also a civilization of foundation, and a Muslim is the one who brings this civilization to life. In a hadith, the Prophet Muhammad (saw) said: **“A person’s wealth is whatever he spends (in Allah’s Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death.”**<sup>4</sup> Embracing this hadith as their guiding principle, our ancestors became pioneers of goodness by establishing mosques, madrasahs, hospitals, soup kitchens, libraries, caravanserais, bridges, and fountains. They left behind countless works to be remembered with gratitude. Our noble nation, aspiring to attain the glad tidings in the verse **“Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise...”**<sup>5</sup>, gladly sacrificed their lives for religion, homeland, and sacred values at times, and at other times generously spent all their possessions for the pleasure of Allah.

### Dear Believers!

All charitable establishments and works are the trusts of the donors. They are places dedicated to Allah and offered

for the service of humanity. Therefore, using these works and their revenues for purposes other than their intended objectives, or causing them to be neglected, is a grave sin and a heavy burden of responsibility. Closing them down is not only a betrayal of the donor but also of all those who benefit from that charity. The statement, “May those who unjustly consume the income of a foundation never find happiness in this world or the Hereafter. May the curse of Allah, His Messenger, the angels, and all Muslims be upon those who alter the foundation,” is a general expression found in all endowment deeds.

Foundations are established with the intention of showing reverence to the Creator, and compassion and mercy to the created. Unfortunately, today, some structures appearing as foundations and associations engage in destructive activities that harm our most valuable assets, our faith, moral values, family structure, and youth, under the guise of aid and service. Particularly under the names of education, culture, and art, some activities aim to poison the minds of young people both in real life and in digital platforms. However, according to our sublime religion, Islam, no activity that contradicts the commands and prohibitions of Allah can be carried out, regardless of its name or objective. Activities that are contrary to our faith, history, and values and that threaten our peace, harmony, unity, and solidarity cannot be carried out. No actions can be undertaken that corrupt human nature, destroy homes, undermine the foundation of the family institution, or harm a person’s property, life, honor, or dignity. The spread of evil, indecency, false ideologies, and deviant thoughts among our youth cannot be permitted. Human life cannot be devalued for the sake of personal interest and benefit by exploiting animal rights.

### Dear Muslims!

Foundations are the eternal seals of Islamic civilization. They are the keys to goodness and the locks against evil. Our duty is to heed the command: **“...Whatever good you send forth for yourselves, you will ‘certainly’ find ‘its reward’ with Allah...”**<sup>6</sup> by giving greater care to the establishment, preservation, and transmission of charitable institutions to future generations. We must not forget that in the eternal life, the true reward will not be for what we accumulate and hoard, but for what we spend in the path of goodness for the sake of Allah.

On this occasion, I pray for mercy upon those benefactors who have passed away after spending their wealth for the sake of Allah and for health and well-being for those who are still with us. I would like to conclude this week’s khutbah with this admonition from the Prophet Muhammad (saw): **“The son of Adam claims: My wealth, my wealth. O son of Adam. Is there anything as your belonging except that which you consumed, which you utilised, or which you wore and then it was worn out or you gave as charity and sent it forward?”**<sup>7</sup>

<sup>1</sup> Tirmidhi, Manaqib, 18; Nasa’i, Ahbas, 4.

<sup>2</sup> Quda’i, Musnad al-Shihab, I, 365.

<sup>3</sup> Ali ‘Imran, 3/92.

<sup>4</sup> Bukhari, Riqaa, 12.

<sup>5</sup> Tawbah, 9/111.

<sup>6</sup> Muzzammil, 73/20.

<sup>7</sup> Muslim, Zuhd, 3.

