6. **Responding to Misconceptions with Evidence and Logic:**
   - Using Shariah and rational evidence to refute false claims, without relying solely on homiletic discourse.
   - Clarifying the distinction between an endowment (waqf), zakat, and charity (sadaqah), explaining the status of each in Sharia (Islamic law), and illustrating the differences between them in terms of rulings and objectives.
7. **Enhancing Oversight and Transparency in Endowment Management:**
   - Raising the level of transparency and accountability in endowment institutions.
   - Publishing periodic reports on endowments, their areas of expenditure, and their societal returns.
8. **Legislation and Legal Protection:**
   - Enacting regulations and laws that govern endowments (waqf) and prevent their violation or deviation from their intended purpose.
   - Empowering judicial and regulatory authorities to intervene in cases of mismanagement or misuse.

- Clarifying the Sharia's objectives for endowments (waqf) and highlighting its contribution as a developmental tool, not an economic or social burden.

2. **Endowment Education and Awareness:**
   - Incorporating the concepts of endowment (waqf) into academic curricula and educational programs.
   - Organizing awareness courses and lectures in mosques, schools, and universities to explain the rulings and importance of endowments (waqf).
3. **Correcting Negative Models:**
   - Transparently addressing cases of corruption or shortcomings in endowment management and resolving them publicly.
   - Highlighting successful models in contemporary endowments and emphasizing their positive impact on society.
4. **Media Awareness Campaigns:**
   - Utilizing traditional and digital media platforms (television, social media) to broadcast impactful awareness messages.
   - Refuting common misconceptions in a clear and engaging manner that suits all audiences.
5. **Engaging Influencers, Intellectuals, and Preachers:**
   - Directing influential figures in society to disseminate the correct understanding of endowments (waqf).
   - Supporting the efforts of scholars and preachers in correcting misconceptions through various platforms.

11. **Distortion of the correct understanding of religion and reality:** Many erroneous beliefs are falsely attributed to religion and lead to heretical practices or a misguided understanding of Islamic law, resulting in negative perceptions of Islam among Muslims themselves and people in general.

12. **Ease of their dissemination and entrenchment across generations:** Erroneous beliefs are often inherited without scrutiny, becoming "postulates" that are difficult to criticize except through continuous awareness and correction. Therefore, early warnings are essential to minimize their spread.

13. **The extension of their impact from the individual to society:** The harm of erroneous beliefs is not confined to individuals but extends to influence major societal decisions in areas such as education, health, and the economy, making confronting them a collective responsibility.

Treatment of false beliefs:

Addressing erroneous beliefs requires a comprehensive effort that combines awareness, education, and continuous correction, with a focus on tackling the roots rather than merely the symptoms.

Among the most effective methods for correcting false beliefs regarding endowment (waqf) are the following:

1. **Shariah and Scientific Awareness:**
   - Disseminating correct concepts based on the Noble Qur'an, the Prophetic Sunnah, and the statements of reputable scholars.

5. **Weakening trust in endowment institutions:** When people believe that endowed funds are wasted or not managed transparently, public trust in endowments declines, which deters them from supporting or donating to them.
6. **Transforming endowments into a futile burden:** If the notion prevails that endowments are inflexible or fail to keep pace with contemporary needs, they may be neglected or managed in an ineffective, traditional manner, thus turning from a beneficial instrument into an administrative and social burden.
7. **Loss of continuous reward and blessing:** Whoever follows false beliefs may be deprived of the virtue of endowment (*waqf*), being a continuous charity whose benefit endures after one's death — and this is among the greatest losses a person may suffer on a personal level.
8. **Negative impact on individual behavior and decisions:** Erroneous beliefs form a reference framework for the individual. If this framework is built upon error, then their decisions and behaviors lack religious and rational discipline, thereby harming their private and public life.
9. **Hindrance of intellectual and social progress:** When erroneous beliefs become entrenched in a society, they turn into barriers that prevent critical thinking and innovation, delay scientific and cultural advancement, and fuel manifestations of ignorance and superstition.
10. **Susceptibility to exploitation:** Erroneous beliefs may be exploited to direct people toward serving dubious material, political, or religious interests, thereby threatening the community's awareness and unity.

Negative Impacts of Erroneous Beliefs About Endowments (Al-Waqf):

Erroneous beliefs about endowments lead to numerous negative consequences that affect the individual, society, the economy, and religion. Among the most prominent outcomes are the following:

1. **Weakened community participation in endowments:** When erroneous beliefs such as "endowments are only for the wealthy" or "endowments are frozen assets with no benefit" become prevalent, this leads to a decline in enthusiasm for endowment contributions, depriving society of an important and sustainable resource for charity and development.
2. **Disruption of the endowment's developmental contribution:** Endowments have long contributed to the fields of education, healthcare, relief, and infrastructure. However, when they are viewed with a negative or erroneous perspective, their value diminishes in the eyes of the people, which weakens their societal impact and reduces their effect on development.
3. **Spreading ignorance of Sharia and its objectives:** Believing that endowments are an innovation (bid'ah), that they are of no benefit, or that their reward does not continue, indicates a weakness in understanding the objectives of Sharia and leads to the spread of erroneous religious concepts.
4. **Confusing endowments with other financial instruments:** Some people may think that an endowment is like zakat or temporary donations, which leads to the misuse or loss of endowments due to ignorance of their permanent and continuous nature.

16. **Endowments can be confiscated or seized by the responsible authorities:** The correct understanding is that, in Islamic law, an endowment is a dedicated asset that cannot be sold, inherited, or confiscated. Its preservation and protection are obligatory, and any violation against it is considered a transgression against the right of God and the right of the beneficiaries. Furthermore, modern regulations in many Islamic countries legally guarantee the protection of endowments and criminalize any violation against them or the alteration of their designated purpose except in accordance with established legal and Sharia regulations.
17. **Endowments weaken the economy by freezing assets:** The correct understanding is that an endowment does not freeze assets in the sense of rendering them idle. Rather, it contributes to stimulating the economy by investing endowment assets and directing their returns to vital sectors such as education, healthcare, housing, and relief. It is also considered a tool for long-term development that enhances solidarity and reduces reliance on government spending, making it a supportive element for the economy, not a burden on it.
18. **Endowments contribute to fostering laziness and dependency among the poor:** The correct understanding is that an endowment is not established to enrich people without return. Rather, it is often directed towards empowering the poor through education, training, healthcare, housing, support for small projects, and providing job opportunities. This, in turn, helps enhance their competencies, strengthen their independence, and enable them to rely on themselves instead of depending on permanent assistance.

11. **Endowments are only permissible for relatives:** The correct understanding is that endowments are permissible for both relatives and other needy and eligible recipients; there is no restriction on endowments to a specific category of people.
12. **Endowments are merely a regular donation like general charity:** The correct understanding is that an endowment involves dedicating the principal asset and channeling its benefits, meaning the principal is not sold or inherited; rather, its yields are spent on the purpose specified by the endower.
13. **Endowments are only permissible during illness:** The correct understanding is that endowments are always permissible, from both the healthy and the ill, provided the rulings regarding one-third are adhered to in cases of a deathbed illness.
14. **Endowments are only permissible for males:** The correct understanding is that endowments are permissible for both males and females equally, and there is no discrimination between them in this matter.
15. **Endowments squander the rights of heirs:** The correct understanding is that Islamic law has regulated the rulings of endowment in a manner that does not conflict with the rights of heirs. The principle is that an endowment during a terminal illness is only executed up to one-third of the estate, unless the heirs permit more. However, if the endowment is established during good health, it is a legitimate act for which the endower is rewarded and is not considered an injustice to the heirs. Rather, it may be a source of benefit and blessing for them in this world and the hereafter.

6. **Endowments harm the heirs and reduce their inheritance:** The correct understanding is that an endowment is permissible within the limit of one-third of the estate without the heirs' permission, and with their permission if it exceeds that. It is a continuous charity from which its owner benefits and which elevates their status. It is not considered an injustice if justice is observed within it.
7. **Endowments cannot be stopped or retrieved:** The correct understanding is that some endowments may be temporary, and it is permissible to terminate or revoke them if their benefits are disrupted or if they contravene Islamic law, based on a judicial ruling.
8. **Endowments are not subject to Sharia accountability**: The correct understanding is that an endowment is managed according to the rulings of Sharia and is subject to Sharia oversight to ensure transparency in investment and the distribution of returns.
9. **Endowments are only permissible for specific entities:** The correct understanding is that an endowment is permissible for any charitable cause, whether it is a charitable, educational, health-related entity, or otherwise, provided it does not contradict Sharia.
10. **The endower does not have the right to change the endowment's terms after their specification:** The correct understanding is that the endower is permitted to amend some of the terms if the amendment is deemed to serve the endowment's interest, while adhering to Sharia regulations.

Erroneous Beliefs About Al-Waqf and Their Correction:

Among the erroneous beliefs about Al-Waqf are the following:

1. **Endowments are only for mosques and cemeteries:** The correct understanding is that Al-Waqf encompasses all fields of charity: memorizing the Holy Quran, education, healthcare, housing, scientific research, animal welfare, and other developmental and social projects.
2. **Endowments cannot be changed after allocation:** The correct understanding is that the default principle of an endowment is permanence; however, if its benefit is disrupted or circumstances change, it may be replaced or its investment modified in a way that serves the interest of the endowment, with the permission of the judiciary or the competent authority.
3. **Endowments must consist solely of real estate:** The correct understanding is that it is permissible to endow movable assets (such as vehicles, books, and machinery) and cash (monetary endowments), provided they are invested in a Sharia-compliant manner that yields continuous benefit.
4. **Endowments are only for the wealthy:** The correct understanding is that endowments are not exclusive to the wealthy; anyone can participate, even with a small amount (such as by participating in collective endowments or monetary endowments).
5. **The endowment's revenue must be distributed to the poor:** The correct understanding is that the endowment's revenue can be directed to any legitimate charitable cause, such as education, healthcare, advocacy, scientific research, and infrastructure, according to the endower's stipulation.

4. Previous Negative Experiences: When some people undergo personal or communal experiences involving negligence or corruption in the management of endowments (Awqaf), it leaves a psychological impact that leads to erroneous generalization.
5. Unjustified Apprehensions: Some people fear that an endowment (waqf) may impact the rights of heirs or their personal wealth, creating a psychological barrier that drives them to reject endowments or doubt their legitimacy.
6. Social Inheritance of Misconceptions: The transmission of erroneous concepts about Al-Waqf across generations without scrutiny or review contributes to entrenching those beliefs and treating them as unquestionable.

The Importance of Identifying Erroneous Beliefs About Al-Waqf:

Identifying erroneous beliefs about Al-Waqf is beneficial in:

1. Uncovering the fundamental sources of problems related to endowments and endowers.
2. Better understanding the motivations and behaviors of endowers.
3. Improving the attitudes of endowers by addressing these beliefs.
4. Shaping correct societal awareness regarding the endowment system.
5. Assisting decision-makers in establishing more beneficial legislation and regulations.

4. Rapidly Spreading and Contagious: They transfer easily between individuals and may spread throughout society without scrutiny, especially if they are circulated through family or the social environment.

Concept of Erroneous Beliefs:

Erroneous beliefs are ideas or opinions that people assume to be true, but in reality, they are not based on any foundation of validity. They may arise from inaccurate information, distorted interpretations of reality, or superstitions inherited across generations.

Causes of Erroneous Beliefs About Al-Waqf:

The causes that lead to the emergence of erroneous beliefs regarding Al-Waqf are numerous, among the most prominent of which are:

1. Ignorance of Legal Rulings: Weak legal awareness of the rulings and objectives of Al-Waqf, and a lack of familiarity with its contributions throughout Islamic history, lead to the formation of incorrect perceptions about its nature and goals.
2. Shortcomings in Awareness and Endowment Culture: A lack of educational and media programs that clarify the concept and importance of Al-Waqf contributes to leaving people prey to erroneous ideas and circulating rumors.
3. Administrative and Executive Problems: The poor management of some endowments (Awqaf), or their failure to achieve their objectives, can plant a negative impression and reinforce doubts about the effectiveness and utility of Al-Waqf.

to become a conviction[1], which may further solidify to become a firmly established belief[2]».

Pillars of a Belief:

1. **Knowledge or Idea:** This is the intellectual content that a person embraces and believes in. For example: the belief that an endowment (waqf) is a continuous charity.
2. **Trust and Acceptance:** The inner conviction of the truth of the belief without the need for direct, tangible proof. For example: the faith that an endowment (waqf) yields continuous reward even after death.
3. **Behavioral Impact:** The actions and practical behaviors that result from a belief, such as donating to an endowment (waqf) out of faith in its virtue and reward.

Characteristics of beliefs:

1. Relatively fixed: They are difficult to change unless compelling and convincing evidence is provided.
2. Intangible: They express internal convictions that cannot be directly observed.
3. Behavior-Directing: They influence a person's decisions and choices, such as some individuals refusing endowments (Al-waqf) due to inherited incorrect beliefs.

(1) As it appears in the source; the correct form is: «iqtinā›an» (a conviction).

(2) Ali, Ghada Ali Muhammad et al., The Theoretical and Functional Importance of Teachers› Cognitive Beliefs About the Gifted Student, previous reference, p. 232.

encourage members of society to participate in establishing Awqaf and to achieve growth in their number and types, it is necessary to raise awareness of their importance and to correct certain misconceptions(1) about them to avoid any potential harmful consequences.

In this study, presents an overview of some misconceptions(2), their harms clarified, and proposals presented that contribute to correcting them and reducing their impact.

The Concept of Beliefs:

Al-Mu'taqad (Belief): Linguistically: An active participle derived from i'taqada (to believe). Its plural is mu'taqadāt, meaning "beliefs." A mu'taqad is a judgment that is not open to doubt in the mind of its holder, and terminologically that which a person believes and has faith in, such that it admits no doubt(3).

And in terminology: Beliefs are a collection of ideas that a person approves of and becomes convinced by, thus becoming influential in his habits and behaviors within specific fields, as he relies on them to distinguish between right and wrong. «Beliefs begin weakly as an opinion and gradually progress towards development

(1) Beliefs form thoughts, thoughts direct feelings, and thoughts and feelings together create actions. Action, through repetition, become habits, habits shape values and life, and through them, destiny is determined.

(2) Beliefs have strong and effective influences on all decisions an individual makes, and on all their choices and behaviors.

(3) Ali, Ghada Ali Muhammad et al., The Theoretical and Functional Importance of Teachers› Cognitive Beliefs About the Gifted Student, Journal of Fayoum University for Educational and Psychological Sciences, p. 232.

Misconceptions about Endowments (Waqf)

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Introduction

Waqf is an Islamic devotional act and a continuous charity. It is regarded as one of the greatest acts of devotion, highest forms of worship, and most beneficial to humanity. It is a prominent feature of the Islamic community, having effectively contributed to the development of Muslim societies. Scholars and jurists, past and present, have given it great attention, establishing rulings that regulate its transactions with the aim of preserving its assets, ensuring their growth, and guaranteeing the continued delivery of their benefits to beneficiaries on one hand, and setting safeguards that protect and preserve it from the greed of the covetous on the other.

And if the Ummah in the past needed this type of charity, then its need for it today is no less than it was before, due to the abundance and expansion of fields of philanthropic activity and the inability of current Awqaf to meet the needs of these fields. To