



## 154392 - Ruling on calling a charity “Makers of the Future”

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### the question

Praise be to Allah, we – a group of young men in our area – have formed a charity which we have called “Makers of the Future.” But some people objected to this name, and said that it is not permissible to call the charity by this name or by the name “Makers of Life.” We hope that you could advise us about that. May Allah reward you with good.

### Detailed answer

Praise be to Allah.

The questioner may think that there are two problems with these names – “Makers of the Future” and “Makers of Life.”

The first problem is describing people as “makers”, even though Allah, may He be glorified and exalted, is the only Creator and Maker in this universe.

But the correct view is that what he thinks is a problem is not a problem, because many of the attributes and actions of Allah are also ascribed to created beings in the Qur’an and Sunnah, such as hearing, seeing and knowing. But what is ascribed to Allah, may He be glorified and exalted, of these attributes is in a manner that is befitting to His perfection, whereas what is ascribed to people thereof is in a manner that is appropriate to their shortcomings and weakness. For the hearing of the created being is weak and limited, whereas the hearing of Allah, may He be glorified and exalted, encompasses all sounds.

The same applies to the action of making. In the Qur’an, it is ascribed to the Lord, may He be glorified and exalted, and refers to making in a perfect sense, precise and very accurate, as is appropriate to the greatness and might of the Lord, may He be glorified and exalted. But if this action is ascribed to a created being, what is meant is making in a sense that is appropriate to the



helplessness, vulnerability and weakness of the created being, which is not making in the sense of creating something from nothing. This making does not go beyond the universal laws; rather it involves some kind of alteration or change within the system of the universal law.

This is indicated by the hadith of Hudhayfah ibn al-Yamaan (may Allah be pleased with him), according to which the Messenger of Allah (blessings and peace of Allah be upon him) said: “Allah made every maker and what he makes.”

Narrated by al-Bukhaari in *Khalq A'faal al-'Ibaad* (The creation of people's deeds), no. 102, and elsewhere. It was classed as saheeh by Ibn Hajar in *Fath al-Baari* (13/507) and by al-Albaani in *as-Silsilah as-Saheehah* (no. 1637).

Reflect on how this hadith attributes the action of making to Allah, then says “every maker and what he makes.” Because it is the making of a created being, it has limitations. As for the Creator, may He be glorified and exalted, He is the true Maker Who created creation from nothing, and created people and their deeds, as He, may He be glorified and exalted, says (interpretation of the meaning): *{While Allah created you and that which you do} [as-Saaffaat 37:96]*.

The second problem is using the word “making” in connection with the future or with life, which are things that Allah, may He be glorified and exalted, has decreed, and it is not for humans to decree or decide the future or life.

But it is more appropriate not to understand this word in this way. Rather we should understand it as meaning that the actions of people are part of the decree of Allah, may He be glorified and exalted, and the individual only takes the measures and means through which he may achieve the results that are already decreed by Allah; and that the individual reaches the future which, according to the law of Allah, is to be shaped in that manner that is connected to the measures taken. Thus the Muslim who wants his future, for example, to be filled with success in the field of knowledge and teaching must take measures by studying, so that he can make that future. This is a kind of making that is limited within the framework of measures and causes that Allah, may He be glorified and exalted, has ordained and created in this universe, and “making the future” does



not mean deciding about the future in an absolute sense or creating something from nothing, which are things that only Allah, may He be glorified and exalted, can do. Rather what is meant is taking measures in accordance with Islamic teachings and the divine decree that could lead to that specific future.

See: *Majmoo' Fataawa Shaykh al-Islam* (2/458) and *Tareeq al-Hijratayn* by Ibn al-Qayyim (38).

To sum up, there does not seem to be anything wrong with calling the charity “Makers of the Future” or “Makers of Life.” It does not seem that there is anything in this name that is a transgression against the rights of Allah, may He be glorified and exalted, or even comes close to that in any way.

And Allah knows best.