AWQAF NEW ZEALAND · RESEARCH SERIES
Research working paper · English translation

From Maximising the Benefits of Qurbani to Building Human Wellness

A maqasid analysis of Awqaf New Zealand's model for transforming wasted charitable resources into waqf funding and sustainable development

"We preserve the asset and benefit from its fruit"



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Research working paper, not peer reviewed, not a financial offer

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Status of this paper: a research working paper open to critique. It is not peer reviewed and is not a fatwa, a legal opinion, an offer document or an invitation to participate financially. It reports no measured results. No waqf units are offered in any jurisdiction.

The Arabic edition is the original and the principal reference for this paper. This English edition is its translation. Where meanings differ, the Arabic text governs.



Meet the Awqaf NZ Knowledge Guide

I help explain the ideas, questions and limits of knowledge. I do not issue rulings or certify findings: proposals need testing and qualified review.

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Abstract

Abstract

This paper examines how Awqaf New Zealand's model might connect three levels: performing Qurbani in accordance with its religious requirements; recovering permissible value lost in charitable resource chains; and directing its benefits through properly governed waqf arrangements towards economic, social and psychological development and human wellness. Maximising beneficial use is treated as an applied objective derived from the protection of wealth, excellence and public benefit, rather than an independent ruling permitting every means of increasing revenue. The paper links the five essential objectives of Shariah and the hierarchy of interests to a verification process: identify ownership and rights, establish recoverable loss, calculate net benefit, allocate resources lawfully, and measure effects on people. A model's maqasid credentials depend on legitimate means, fair distribution and demonstrated benefit. Its connection to the Wellness Project remains a research programme requiring independent testing, rather than an established outcome.

The paper examines AI and infrastructure available through Google for Nonprofits, the adaptation and replication of tested models, and institutional sustainability without dependence on public donation appeals. Efficiency is assessed after review costs and quality checks, distinguishing cash savings from released time and in-kind support. Temporary and perpetual cash waqf are compared separately from the ways their money is deployed. Maturity risk, continuity of benefits, beneficiary choice and data protection are addressed.

Keywords: Maqasid al-Shariah; Qurbani; Awqaf New Zealand; protection of wealth; charitable resources; waqf-industry engineering; wellness; sustainable development; artificial intelligence; Google for Nonprofits; replication; institutional efficiency; temporary cash waqf; perpetual cash waqf; qard hasan.



From worship to human wellness

A proposed chain to test: every transition needs separate verification.

01	02	03	04
Valid worship and rights	Lawful, viable recovery	Valid waqf allocation	Measured development and wellness

Profit alone establishes neither legitimacy nor impact.



PART ONE

The Maqasid Reading of the Model

Sections 1 to 10

Chapter 1

1

1 | The problem and central question

An organisation may successfully arrange slaughter and distribution while other benefits are lost through poor preservation, transport, coordination or the absence of a permissible use pathway. Recovery may also consume more resources than it creates, or infringe a beneficiary's rights. Higher sales alone therefore cannot establish success.

The central question is: **How can the permissible benefits of resources associated with Qurbani be maximised, and recoverable wasted value become waqf funding for human wellness, while preserving the requirements of worship and the rights of resource owners and beneficiaries?**

The testable proposition is that improvements in the utilisation chain can create an additional development resource within the existing system, provided their legal characterisation and viability are established. Not every by-product is marketable, every surplus endowable, or every income stream a cause of psychological and social improvement.

1.1 Two established sectors and uncertain economic scale

Qurbani and awqaf are existing, widely practised sectors, not industries that this proposal must create. Qurbani connects livestock, processing, logistics and food distribution; awqaf connects endowed property, management, finance and social services. Both involve substantial economic resources. The innovation proposed here concerns their coordination, recovery of unused value and measurement of benefit. Established practice does not validate a new contract or prove a new farm model.

Awqaf New Zealand's feasibility study illustrates scale through assumptions: 2 billion Muslims divided by five people per household gives 400 million households; assumed participation of 20% gives 80 million offerings; US$100 per animal gives **approximately US$8 billion per year**. An assumed US$10 of raw hide and wool per animal gives **US$800 million** within that same scenario.[6] These are uncertain, internally calculated scenarios, not accurate market measurements, verified global totals or realised revenue. Raw material value is not net recoverable value; ownership, religious permissions, collection costs and actual demand must still be established.

No comparable numerical estimate of global waqf assets attributable to Awqaf New Zealand was verified in the sources used here. The paper therefore does not invent one. Waqf asset stocks, annual waqf income and annual Qurbani expenditure are different quantities and must not be added into a single "market value". This distinction preserves the strategic point, working with established sectors of substantial scale, without making an unsupported global valuation.

Chapter 2

2

2 | Method and limits of inference

This is a maqasid analysis and applied design, not a fatwa validating particular contracts or a report of completed field outcomes. It draws on the Qur'an, a hadith concerning sacrificial animals, two International Islamic Fiqh Academy resolutions, Awqaf New Zealand's engineering page, its available feasibility and utilisation-methodology documents, and Awqaf New Zealand's earlier working paper, *From Charitable Waste to Sustainable Wellbeing*, of which this paper is a focused follow-up.[1–8] It also uses peer-reviewed productivity studies, foundational replication research, official Google documentation, further research on temporary waqf and privacy guidance.[9–23] It further draws on the Maliki juristic basis for cash and temporary waqf, AAOIFI Shariah Standards 33 and 60, the 2016 report and endorsement of the International Shari'ah Research Academy for Islamic Finance (ISRA), and the 2011 cooperation protocol signed with the Awqaf and Minors Affairs Foundation (AMAF) in Dubai.[24–29]

The paper distinguishes religious principles, published institutional descriptions, consultation proposals and its own analytical inferences. Institutional self-descriptions are not independent verification. Hypothetical market figures do not establish global waste, and publication on an institutional website does not imply academic peer review.

> **Use of AI tools.** This paper was drafted, translated and laid out with the assistance of generative AI tools (ChatGPT and Claude), working under the author's direction. The author selected the sources, checked quotations, references and figures against them, and is responsible for the content. AI tools were not used to issue rulings or to generate data.

Chapter 3

3

3 | Qurbani as worship, feeding and excellence

The Qur'an locates the purpose of sacrifice in piety rather than the material reaching God (al-Hajj 22:37), alongside the instruction to eat and feed others in the preceding verse.[1] Worship cannot be reduced to material value or replaced with a more profitable productive activity simply because its financial return is higher.

In Sahih Muslim, Ali reports instructions to distribute the meat, skins and coverings of the sacrificial animals in charity, without making any of them the butcher's payment.[2] The report concerns hady; applying it and specifying the detailed rules for Qurbani and its parts require qualified jurisprudential analysis. Its immediate relevance is that the parts are not unrestricted property for disposal simply because they can be sold.

This paper defines **maximising beneficial use** as securing the greatest lawful, net and fairly distributed benefit reasonably attainable after fulfilling the requirements of worship and recognised rights, without causing greater harm. "Maximum" is constrained by permissibility, capacity and viability; it does not demand complete physical recovery regardless of cost.

Chapter 4

4

4 | Objectives governing the model

The five essentials are an analytical framework, not an automatic certificate of approval. The following proposed connections require indicators and examination of the actual circumstances.

Essential objective	Proposed application	Safeguard
Protection of religion	Valid worship, truthful agency, documentation and education	Reject profit obtained through breach of a ritual requirement
Protection of life	Safe food and work, dignity and psychological care	Stop activity creating material health risk or harm
Protection of intellect	Training, research, open knowledge and evidence-based decisions	Disclose uncertainty and reject untested claims
Protection of progeny and family	Support care and family stability across generations	Check that benefits reach families without stigma or exclusion
Protection of wealth	Prevent loss, preserve rights and assets, control costs	Measure net benefit without appropriating another's property

Honour and dignity belong within the relevant discussions of classification; they are not assumed to be identical to progeny. Environmental protection is treated as connected to life, wealth and future generations; the project does not depend on declaring it a sixth essential.

Academy Resolution 247 requires attention to the ranking of objectives, stronger evidence and consequences, and to means that do not defeat their ends.[3] An immediate beneficiary entitlement must not be delayed for a speculative investment benefit, nor institutional interests placed above an established right.

The levels of necessity, need and refinement are not fixed labels for activities. Food may meet necessity when starvation threatens and need when relieving hardship. Training may address livelihood needs; improved media presentation may be a refinement unless a specific need establishes otherwise. Spending should follow beneficiaries' circumstances, not an attractive project title.

Chapter 5

5

5 | Reading Awqaf New Zealand's model and waqf-industry engineering

The engineering page connects recovery of wasted charitable resources with cash waqf, qard hasan, institutional capacity and risk management. It proposes a bridge between jurisprudence and operational design; the term "engineering" does not establish the validity of every component.[5]

A reading recorded in 2011. The maqasid reading in this paper is not a later framing of the model. In September 2011 Awqaf New Zealand and the Awqaf and Minors Affairs Foundation (AMAF) in Dubai signed a cooperation protocol whose Article 5 commits both parties to cooperate on "the use of the unused parts of the stocks slaughtered for the sake of Adhahi (sacrifice) and Islamic charity, and to add the financial resources thereof to the Waqf", starting with New Zealand as a model to be shown to Muslim communities in western countries.[29] The protocol records an intention, not an outcome. It is cited to show that the objective has been stated consistently for fifteen years.

Approval in general, then a deliberate hold. In 2016 the Council of Scholars of ISRA approved the foundational structure of the model in general, in an endorsement signed by nine scholars.[28] Awqaf New Zealand did not proceed on that approval. Five international workshops then surfaced a question the endorsement had not resolved: whether cash endowed for a fixed term and then returned to its founder is a waqf at all, or in substance a benevolent loan (qard hasan). Awqaf New Zealand stopped rather than proceed around it, and the question is before the 12th Forum on Waqf Fiqh Issues at its request. It has offered no units and sought no capital since, and no units will be offered before a ruling is given.

The available October 2026 version 4 feasibility study remains under examination and makes capital mobilisation and farm establishment subject to its specified reviews.[6] The version 3 utilisation note describes a proposed method without institutional primary results.[7] The starting point is a model to test, rather than completed operational success.

The maqasid reading asks: which right is being protected, what failure can be corrected, which contract permits the correction, and how is its effect verified? Potential losses include spoiled food, avoidable cost and unused capacity. They must not be combined into one amount without definitions and controls against double counting.

Lawful farming income before an animal is designated for sacrifice must be distinguished from rights attaching after designation. Earlier milk production is not automatically "recovered waste"; it may be additional value from a multi-purpose activity requiring a fair comparator.

Chapter 6



6 | From resources to waqf funding

Identify ownership and capacity. Is the resource owned by the farm, the person offering Qurbani, an agent or a beneficiary? Is it restricted to a purpose or condition? These questions precede processing and contracting.

Approve the disposal pathway. Qualified scholars should examine skin, wool, bones and other materials in light of the actor's capacity and the stage of designation and transfer. A pathway relying on beneficiary ownership requires genuine transfer and choice. Consent cannot be presumed, nor beneficiaries pressured to return resources to the organisation. This paper does not settle disagreement concerning sale, use or transformation of substances.

Establish net additional value. Recovery must be compared with a realistic alternative: what would happen without the intervention? Revenue is reduced by transport, preservation, processing, testing, administration and residual disposal costs. Safe disposal can be the correct decision where processing is harmful or uneconomic.

Create the waqf status. Savings and profits do not become waqf automatically. Authority to allocate, eligibility of the property, purposes, deed and manager must be identified. Principal, operating income and provisions remain distinct. The Academy permits cash waqf and its use in investment or benevolent lending, subject to preserving the endowment and its conditions.[4]

Distinguish contracts. A loan is not an investment, and a charitable purpose does not justify a stipulated return to its lender. General permissibility of cash waqf does not approve a particular temporary structure, guarantee or pooling method. The current structure needs its own review; the 2016 approval in general (section 5) does not automatically cover later amendments.

Document real transfer and freedom of choice. Prior agency does not legalise an otherwise impermissible act. Merely calling a beneficiary the owner does not transfer ownership. A proposed review file should identify the resource, entitlement, transfer stage and genuine ability to receive or use it. A beneficiary may then choose to retain it, appoint an agent for a permissible act, or make a separate voluntary gift where valid. Authorisations should specify powers, price, costs, proceeds, conflicts and any permitted revocation. Assistance must not depend on authorisation or re-gifting. Conditional relinquishment must not become a device for stripping beneficiaries of rights. These are design requirements for review, not approved contracts or permission to sell Qurbani parts.

Protection of wealth also prevents an institution from moving resources away from right-holders in the name of sustainability.

Chapter 6A

6A

6A | Temporary and perpetual cash waqf and their objectives

Juristic foundation and limits. Resolution 140 permits cash waqf for investment and qard hasan. Resolution 181 recognises perpetual and temporary forms and termination according to the stipulated conditions.[4,18] This supports general permissibility, not juristic unanimity or approval of the New Zealand contract. Rahman and Amanullah document differing juristic and legislative approaches in selected Malaysian states; their findings apply to their scope and date, not automatically to current laws.[19]

The Maliki basis and AAOIFI. The Maliki school grounds both cash waqf and temporary waqf. Al-Khirshī states that the school permits the endowment of what is not identified by its substance, such as food, dinars and dirhams; al-Ḥaṭṭāb reports permissibility as the position of the *Mudawwana* and the view of dislike as weak.[24,25] AAOIFI Shariah Standard No. 33 permits cash waqf and temporary waqf, and Shariah Standard No. 60 attributes the permissibility of temporary waqf expressly to the Maliki school.[26,27] These give the form a recognised juristic basis. They do not approve Awqaf New Zealand's particular structure, which remains before the Forum.

Working definitions. Perpetual cash waqf dedicates money to charitable benefit without an expiry of its waqf status, preserving principal according to the approved characterisation. Temporary cash waqf specifies a term and documents how dedication ends and rights are settled. The institutional structure under discussion intends money to return to its owner at maturity. Intended return does not mean an unconditional manager guarantee or settle who bears investment loss or debtor default. These are separate contractual questions requiring approval before implementation.

Maqasid comparison	Temporary cash waqf	Perpetual cash waqf
Contributor's relationship to money	Fixed-term dedication and specified maturity arrangements	Permanent dedication without a scheduled recovery date
Participation	May suit someone able to release money temporarily but not permanently	Suits creation of lasting charitable principal; actual participation needs research
Circulation and benefit	Organises a defined period of use for a need or production cycle	Builds resources for successive benefits over a long horizon

Maqasid comparison	Temporary cash waqf	Perpetual cash waqf
Protection of wealth	Requires maturity matching, liquidity and clear termination rights	Requires spending discipline and preservation of economic value over time
Intergenerational fairness	Serves current needs without assuming permanent contributor commitment	Connects present benefits with future beneficiaries
Distinctive risks	Clustered maturities, failed collections and dependence on renewal	Inflation, capital erosion, poor management and long-term rigidity
Programme fit	Defined need with credible settlement cash flows	Continuing service needing resources without a fixed principal maturity

Objectives particularly relevant to temporary waqf. Potential additional value includes mobilising the use of money otherwise outside charitable activity, widening participation flexibility, financing time-bounded needs and respecting contributors' future obligations. These connect protection and circulation of wealth, removal of hardship and cooperation. They remain possible interests: larger mobilisation or lower cost must not be assumed without measuring administration, liquidity and risk.

Objectives particularly relevant to perpetual waqf. It can provide a long-horizon base for education, wellness and care across generations while reducing pressure from scheduled principal recovery. Permanence alone does not ensure enduring income; capital can erode or become unproductive. Sound management, spending and risk control support legal continuity.

Continuity of principal and persistence of effects. A temporary waqf may end while acquired skills, published knowledge or productive capacity continue. Ambrose and Peredaryenko model continuous benefits through successive temporary endowments under sufficient inflows and specified assumptions.[20] This is a theoretical possibility, not field evidence of continuous funding or a principal guarantee. A real liquidity gap must not be concealed by assuming new contributors; settlement should also be tested without renewals.

Term and deployment are different axes. Temporary/perpetual concerns duration; qard hasan/investment concerns deployment. Either duration can be considered with a permissible, condition-compatible use. Temporary waqf is not always a loan, nor perpetual waqf always an investment. Ghalia and colleagues discuss qard hasan through temporary cash waqf using maqasid and comparative analysis.[21] Their discussion does not authorise mixing zakah and waqf accounts.

For benevolent lending, the waqf arrangement is separated from the beneficiary's loan contract, identifying debtor, maturity, documentation and default treatment. Investment requires an approved structure defining risks and outcomes. A loan must not carry a stipulated increase to its provider; a manager must not be presumed liable for investment loss merely because of managerial status. Liability, misconduct, negligence and permissible guarantees require analysis under the actual characterisation. Different funds and debts cannot all receive the same accounting treatment.

Farm and wellness applications. Temporary money funding long-lived agricultural activity requires a credible repayment source and schedule, rather than reliance on distressed land sales or automatic renewal. Perpetual funds might support continuing wellness or open knowledge, and temporary funds a defined stage with credible cash flows. This is a possible allocation of functions, not a superiority claim or institutional commitment.

The governing principle is to match duration and deployment to contributor rights, beneficiary need, asset characteristics and management capacity, keeping funds and conditions distinct. Complementarity may widen benefits, but one pool must not meet another's obligations contrary to its conditions, nor perpetual funds become an unsupported blanket guarantee for temporary funds.



The term of a waqf is not the lifespan of its effects

Temporary and perpetual describe duration; lending and investment describe deployment.

01	02	03	04
Define rights and term	Choose deployment	Manage risk and liquidity	Measure effects and settle rights

Temporary funds need a maturity plan; perpetual funds need capital stewardship. Neither label is an automatic guarantee.

Chapter 7

7

7 | Connection to the Wellness Project

The wellness dimensions used below come from a wellness research framework under development within GoSmart, Awqaf New Zealand's knowledge alliance, with a partner academic. It concerns vitality, meaning, relationships, resilience and quality of life across nine dimensions, and builds on the human wellbeing chapter of the institution's earlier working paper.[8] The framework is still being developed: this paper uses it as a research lens, not as a validated instrument or as evidence of any university partnership.

Wellness is adopted as a human purpose for studying funding effects, while distinguishing that purpose from evidence of clinical or psychological efficacy. Wider attention to wellness does not replace prevention, treatment or specialist care.

Wellness dimension	Testable intervention	What to measure
Physical	Improve access to safe food	Quality, safety and continuity of access
Psychological	Voluntary participation building skills and agency	Appropriate measures of wellbeing and self-efficacy
Social	Cooperative learning and mutual support	Belonging, perceived support and fair participation
Spiritual	Education in worship, trust and excellence	Understanding and experience, without measuring piety or reward
Intellectual	Training and knowledge open to criticism	Competence and accessibility of outputs
Occupational	Practical learning and safe work pathways	Completion, competence and sustained decent work
Financial	Reduce household burden or develop lawful income	Net household change and variability
Environmental	Reduce material losses and harmful disposal	Changes in flows, cost and environmental effects
Digital	Traceability and transparency with privacy	Record accuracy, usability and data protection

These dimensions neither replace the five essentials nor match them one-to-one. Financing a social activity does not establish psychological improvement: burdens and stigma are possible, requiring beneficiary feedback and adverse-effect monitoring.

A matrix of standards and measurement. Maqasid provide normative guidance for judging means and balancing interests. Wellness dimensions are programme domains, not validated instruments. Actual instruments are suitable questionnaires, tests or records. A better operational score cannot establish contract validity, and a valid contract cannot establish health effects.

Governing objective	Potentially connected wellness dimensions	Possible operational evidence, insufficient alone for a Shariah ruling
Religion	Spiritual, intellectual, social	Accurate content, understanding and voluntary participation
Life	Physical, psychological, environmental	Food safety, wellbeing change and harm monitoring
Intellect	Intellectual, digital, occupational	Learning, information accuracy and awareness of tool limitations
Progeny and family interests	Social, psychological, financial	Care stability and household capacity without stigma
Wealth	Financial, occupational, digital, environmental	Net benefit, accurate records and protection of ownership

These are overlapping relationships, not numerical weights for ranking essentials. An intervention with high scores may still be rejected for violating an established right; wellness points cannot offset that violation.

Chapter 8

8

8 | A testable theory of change

The proposed sequence is: demonstrable loss with a permissible recovery pathway; viable recovery; valid allocation; a defined development programme; and verifiable change in beneficiaries' lives.

Each transition is a separate hypothesis. Recovered materials may not sell; revenue may be absorbed by cost; endowed funds may not reach the intended group; support may arrive without sustained effect. Economic development is assessed through net value and productive work, social development through participation and fairness, and psychological development through appropriate wellbeing and agency measures, without claiming treatment of mental disorders.

Sustainability means maintaining benefit while funding maintenance, replacement and risk management and protecting rights. Repeated revenue is insufficient where assets erode or activity depends on unreproducible unpaid labour.

Chapter 9

9 | Operational and outcome indicators

Domain	Proposed indicator	Interpretation safeguard
Ritual requirements	Verified execution, agency and delivery	Compliance, not divine acceptance
Food	Safe food delivered and loss by stage	Separate food from non-food materials
Other resources	Quantity and use of each recovered material	Do not combine unlike weights into a food-use claim
Value	Recovery income less full additional cost	Baseline comparison and no double counting of savings and sales
Waqf funding	Validly dedicated money and distributed yield	Separate principal, yield and operating cash
Development	Competence, work, household income and participation	Include non-beneficiaries and withdrawals
Wellness	Suitable baseline, post-programme and follow-up measures	Do not attribute change without considering alternatives

These are proposed indicators, not an approved QUI specification. Research partners should choose culturally and linguistically appropriate instruments, separate identifiers from research data, and obtain applicable ethical review, particularly for health or psychological information. Research consent must not be a condition of assistance.

A supplementary financial recovery measure. The proposed "net value recovered from recoverable baseline loss ratio" is separate from QUI. It measures neither worship nor physical food-loss recovery:

Net recovered value ratio = 100 × (realised additional value − full additional cost) ÷ independently estimated value of recoverable baseline loss.

Additional value means realised income or documented direct-use value relative to no intervention, without counting the same resource as both sold and distributed. Cost includes collection, transport, preservation, processing, administration, Shariah audit, measurement and attributable shared costs. The denominator must use consistent prices and processing stages for a de-

fined resource and season; it is not the whole animal's value or hypothetical global market. Where the denominator is zero or unreliable, report absolute values and uncertainty rather than the ratio.

Illustrative invented data: baseline recoverable loss value NZ$10,000; realised additional value NZ$6,000; full additional cost NZ$2,500. The ratio is 35%, with net value NZ$3,500. These are not Awqaf New Zealand results or a claim that 35% of animal weight is used. Results may be negative or exceed 100% if processing creates value above the baseline valuation; review valuation boundaries rather than presenting a bounded physical percentage. How much may become waqf remains a separate ownership and allocation question.

Chapter 10

10

10 | Responsible implementation and funding

Begin with a resource-and-rights map, a focused Shariah questions memorandum and a limited site-specific baseline. Follow with a small transparent recovery trial and independent evaluation of what to replicate or stop. Expansion follows findings.

Five proposed prerequisites for funding are: a defined outcome, documented gap, accountable qualified delivery partner, itemised cost and an independently verifiable success protocol. Vocational education can contribute where provider and programme qualifications and access are established, without assuming free tuition or unsigned partnerships.

Governance needs separate records for Qurbani, business activity, endowed principal and research, alongside conflicts and complaints policies and publication of unfavourable findings. Choosing not to expand an unviable activity protects wealth; it is not a result to conceal.



PART TWO

Technology, Replication and Sustainability

Sections 11 to 18

Chapter 11

11

11 | Technology as institutional capacity

Potentially wasted resources include volunteer time lost in re-entry, unretrievable documents and knowledge held by one person. These require measurement; every minute or file cannot automatically be monetised as available waqf capital. Awqaf New Zealand discloses AI assistance while retaining responsibility for publications.[9]

Distinguish digitisation, such as a searchable archive; rule-based automation, such as updates and alerts; and generative AI, such as drafting, summarising and translation. Cloud collaboration is not all AI. A simpler process correction may outperform adding a generative model.

Effects pass through reduced repetition, improved service quality or capacity, and conversion of released capacity into beneficiary value. More documents need not mean better decisions. The metric is accepted output and demonstrated benefit per resource used, not generated text or image counts.

Chapter 12

12

12 | Scientific evidence and limits of transfer

Study	Relevant evidence	Possible application and limits
Noy & Zhang, 2023 [10]	Preregistered randomised writing experiment with 453 professionals: average time fell 40%, output quality rose 18%	Supports testing drafting and summarisation, not importing the percentages into Arabic, fiqh or this institution
Brynjolfsson, Li & Raymond, 2025 [11]	Staggered deployment among 5,172 support agents: issues resolved per hour rose 15% on average, with heterogeneous effects	Suggests supporting novice volunteers and knowledge transfer; not a waqf or Gemini experiment
Vaccaro, Almaatouq & Malone, 2024 [12]	Meta-analysis of 106 experiments and 370 effect sizes: combinations did not on average outperform the better standalone system	Human review alone is no guarantee; task design and independent evaluation matter
Winter & Szulanski, 2001 [13]	Replication strategy emphasises developing and refining a model before scaling it	Supports documenting knowledge before transfer, not validating the proposed farm or contracts

Evidence justifies controlled trials, not multiplying institutional hours by a published percentage to claim realised savings. Findings for one tool or version do not automatically apply to Gemini or another release. Older replication research supplies organisational foundations; recent studies inform productivity and collaboration limits.

Start with verifiable tasks: source-bounded drafting, standard-field extraction from non-sensitive documents, version comparison and reviewed educational materials. Fatwas, psychological diagnosis, contract approval and final financial figures remain specialist responsibilities; tools can organise supporting material.

Chapter 13

13

13 | Google for Nonprofits as supporting infrastructure

G4NP means **Google's programme for nonprofit organisations**, not an independent charity called "the Google nonprofit foundation". Official documents describe eligibility, activation and Workspace collaboration and AI functions subject to plan and availability.[14,15] Eligibility alone does not establish that every function is active in Awqaf New Zealand's account. Verify subscription and permissions before relying on a feature.

Institutional function	Proposed tools	Maqasid-related benefit to test
Institutional memory	Gmail and Drive with naming, indexing and permissions	Protect rights and recover evidence and knowledge
Document review	Docs, approval routes and revision records	Accountability and fewer conflicting versions
Resource and cost records	Forms and Sheets with validation and protected formulas	Traceability and prevention of double counting
Research and editorial assistance	Gemini and source-analysis tools available in the plan	Reduce drafting burden while checking originals
Learning and coordination	Meet, shared materials and staged training	Team competence and remote participation
Community education	YouTube and institutional channels	Understanding Qurbani, waqf and wellness, assessed through useful learning and reach

This is a proposed design, not an inventory of active services. Organising information and collaboration contribute alongside AI. AppSheet, add-ons and advanced Gemini features must not be assumed free merely because G4NP is enabled; actual licensing must be checked.

Google warns of inaccurate outputs and against relying on Gemini for professional advice.[16] Maintain approved sources, link claims to original passages, and review religious texts, numbers and rulings. Generated prose is an editorial aid, not scientific evidence.

Ad Grants provides conditional in-kind advertising, not cash for land or salaries.[17] Subject to activation and policies, its use may be considered for research dissemination, education and appropriate volunteer recruitment. It does not require donation appeals. Accurate wording is “we use tools available through Google for Nonprofits”, without implying Google sponsorship or endorsement of conclusions.

Chapter 14

14

14 | Maqasid governance of technology and wellness

Objective	Proposed operating practice	Verification
Religion	Qualified review of sources and rulings, separating quotation and interpretation	Accurate attribution without invented hadith or fatwa
Life and dignity	Minimise sensitive health and psychological data; restrict access	Prevent exposure and stigma
Intellect	Train users to challenge outputs and verify sources	Understanding and error detection
Wealth	Compare accepted-task costs before and after adoption	Net savings including correction and review
Family and future generations	Document procedures and train several operators	Continuity beyond the founder or lead volunteer

These are proposed applications, not detailed rulings attributed to a provider. Choose settings according to actual terms and sensitivity. Do not upload beneficiary records or contracts simply because a tool is convenient. Preserve export, backup and switching options to prevent early savings becoming expensive dependence.

Technology may reduce repetitive burden and release time for learning and relationships, but may also intensify expectations and constant availability. Measure hours, control over work and exhaustion rather than assuming improved staff wellness. Keep human assistance available so digitisation does not exclude less digitally skilled beneficiaries.

Privacy and data sovereignty. Distinguish privacy, hosting location, governing law and control over use, access and deletion. Local hosting alone does not ensure them. New Zealand's Privacy Principle 12 addresses applicable overseas disclosures. Official guidance distinguishes processing by an agent without independent use from such disclosure; institutional protection responsibilities remain.[22,23]

Before collecting financial or psychological wellness data, assess privacy effects, map flows across tools and countries, minimise permissions, set retention and deletion periods, plan incident responses and review processing terms. Use synthetic or de-identified trial data where suf-

ficient, accounting for re-identification risk. Security settings alone are not proof of compliance. Do not assume a single binding AI ethics charter covers all nonprofits; adopt a clear policy and examine applicable obligations by activity and jurisdiction.

Chapter 15

15

15 | Replicate, don't duplicate

The institutional website describes an adaptable regional framework as "Replicate, not Duplicate", while identifying international deployment as planned.[9] Here, **Replicate, don't duplicate** means transferring tested principles and procedures, adapting locally and avoiding unnecessary rebuilding. This is the institution's intended strategic distinction, not a universal linguistic definition or a quotation from Winter and Szulanski.

The principle operates at two levels: use existing collaboration tools, accredited education and laboratories instead of rebuilding them; then transfer what a pilot has actually validated through a usable knowledge package. Spreading untested assumptions is not replication of success.

Standardise after validation	Adapt locally
Flow definitions and double-counting controls	Breeds, climate, water and production cycles
Rights documentation and decision records	Applicable contracts, laws and rulings
Quality-control and training procedures	Partner capacity, language and culture
Disclosure and evaluation requirements	Prices, outlets and processing costs

Technology can support versioned procedures, calculation templates, data dictionaries and multilingual training, with recorded local changes. AI-assisted drafts and translations need language and specialist review. Success is assessed through start-up cost, time, quality and local effects, not identical files or recipient counts.

Avoiding duplication does not prohibit scientific replication, backup or independent oversight. Competing unnecessary databases can waste resources; independent examination of the same database can protect evidence.

Chapter 16

16

16 | Sustainability without dependence on donation appeals

The organisation states that it does not solicit donations or run public appeals, and describes services, founding contributions and waqf among its resources.[9] This is an institutional choice, not a judgement against lawful fundraising by others. Its economic challenge is to maintain service capacity without assuming every gap can be filled by a new appeal.

Four complementary routes are proposed: lawful transparently costed service income; recovered value the institution is entitled to allocate; approved waqf funding separate from operating income; and lower capacity costs through existing tools, skills and infrastructure. Partnerships and public programmes remain conditional and are not recognised as income before they materialise.

Software savings are not cash finance. A no-fee subscription avoids expenditure only where that expenditure would otherwise occur; it does not pay the farm's bills. Released time is capacity unless it reduces actual expenditure or produces documented service. Reporting these separately prevents inflated waqf returns.

Net cash technology savings = expenditure actually avoided − additional subscriptions, setup, training, operation, review, correction and switching costs. Report released volunteer time separately and explain its use.

For verification, select comparable tasks and define acceptance criteria in advance. Compare usual and technology-supported workflows using fair task allocation or balanced ordering to reduce difficulty and experience effects. Where possible, use a reviewer unaware of production method. Measure time to final approval, citation accuracy, corrections, full cost and team burden. Repeat when tools or task types change materially.

Maintain a register distinguishing available, activated, tested and demonstrably beneficial tools. Record reused services and templates with documented avoided costs, not hypothetical expenses never intended. Technology can strengthen internal capacity, reduce administrative waste and support replicable service, but development and wellness still require sufficient lawful income, protected rights and demonstrated outcomes. Digital savings or assumed permanent technical support cannot replace a viable economic model.



Technology creates capacity when service improves

Transfer and adapt tested practice; avoid rebuilding available infrastructure.

01 **Reliable sources and records** → 02 **Tools, collaboration and AI** → 03 **Review and full-cost measurement** → 04 **Useful service without donation appeals**

Released time and in-kind support do not automatically become cash revenue.

Chapter 17

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17 | Critical objections and methodological responses

Does the project turn worship into commerce? Good intentions do not answer this. Separate ritual requirements from surrounding enterprise and protect feeding and entitlements from sales maximisation.

Is every surplus available for waqf? No. It may belong to beneficiaries or be restricted. Preventing its loss does not establish institutional ownership.

Is "zero waste" an achieved condition? Treat it as an improvement goal and disclose quantities, boundaries and exceptions; do not claim complete utilisation without data.

Is sheep dairy always preferable? This is a comparative hypothesis involving location, breed, market, animal welfare and cost. Generalisation requires testing.

Does waqf guarantee wellness? It structures resources and continuity; programme effects depend on separately evaluated educational, social and health conditions.

Chapter 18

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18 | Conclusion

Awqaf New Zealand's model can be read as an attempt to extend beneficial action: protect worship and its rights, prevent resource loss and organise continuing benefit for people. The Wellness Project supplies the final question: what changed in people's lives because resources were preserved and responsibly managed?

The proposed formulation is **to maximise permissible benefit from Qurbani, protect its participants' rights, recover demonstrable wasted value and direct what may validly be allocated into disciplined waqf funding supporting human wellness and sustainable economic, social and psychological development.**

Legitimacy, viability and effect are distinct matters to establish. Technology supports them when it preserves knowledge, lowers full cost and improves service. Replication supports them when it transfers validated practice with local adaptation, within a sustainable institution that does not depend on public donation appeals.

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