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Introduction

Sadaqa (charity) is highly recommended for shielding oneself from calamities, epidemics, disasters, and losses. Giving charity in the morning protects one from the misfortunes of the day and giving charity in the evening protects one from calamities of the night. Fulfilling requests of others, i.e., giving way on a road, doing favours to others is also considered to be a kind of charity.

We have been instructed by the Ma'sumin ('a) to give away charity prior to being inflicted by a misfortune. Few Verses from the Holy Qur'an and selected Ahadith of Ma'sumin ('a) are presented related to the topic.

The Holy Qur'an

Alumbay'maana an Allahoo yuqbitul tawbaan unn ibadoo wa tay'ahul masneqat wa ana Allahoo mawtul rizgi.

Know they not that Allah accept repentance from His servants and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful. (The Holy Qur'an, 9:104).

Allah eradicates the usury (Interest) and exceeds the charities and Allah doesn’t love all ungrateful sinners. (The Holy Qur'an, 2:276).

The Traditions Of Ma'sumin ('a)

قال الإمام ع: أقيموا الصلاة بإتمام وضوئها وتكبيراتها وقيامها وقراءتها وركوعها وسجودها وحدودها. وأنوا الزكاة مستحقتها، لا تؤتوها كافرا ولا مناصبا.
Imam Hasan Askari ('a) said: Establish prayer by fulfilling its ablution, its takbeer, its standing position, its recitation, its bowing, its prostration, and its boundaries. And give Zakat to the deserving, but don’t give it the Kuffar and Nasabis.

Rasul Allah (S) said: Giving Sadaqa to our ('a) enemies is like stealing from house of Allah (s.w.t.).

Al-Mufadhdhal ibn Umar narrated from Yunus ibn Ya’qub narrated from Abi Abdullah (Imam Sadiq) ('a): Cursed! Cursed is the one who does not give any charity from the wealth that Allah has granted him. Have you not heard that the Prophet (S) said: giving one Dirham in charity is far better than praying for ten nights.

Charity Is Recommended Even If One Is In Hardship

The Holy Imam Ja’afar Al-Sadiq ('a) said: “Giving charity results is repayment of debt and goodness and blessings”.

The Holy Imam Ja’afar Al-Sadiq ('a) said that Rasul Allah (S) said: ‘Giving charity wards off bad death’. Charity repels misfortune, increases sustenance and wealth, and wards off bad death and giving charity secretly extinguishes the wrath of the Lord. And charity is only permissible for the needy, it is not permissible to pay it to the swindler.
The Holy Imam Ja’afar Al-Sadiq (‘a) said: ‘The person who gives charity in a good manner then Allah (s.w.t.) protects his children in a good manner after his death. Good charity becomes the means for the repayment of debt and goodness and blessings’.

The Holy Imam Ja’afar Al-Sadiq (‘a) said: ‘The Holy Prophet (S) said that on the Day of Judgment the whole earth will be on fire except for the believer as his charity would shield him’.

The Holy Imam Musa Al-Kadhim (‘a) said: ‘Supplicate for sustenance by way of charity’.

The Holy Imam Muhammad Al-Baqir (‘a) said: “The Commander of the Faithful (‘a) said that, ‘One day I gave one Dinar in charity. The Holy Prophet (S) said to me: ‘O Ali (‘a)! Do you know that charity does not leave the hands of a believer until such time as he does not snatch it away from the jaws of seventy Shaytans, and each one of those Shaytans tells him not to give in charity!’ Then, the Holy Prophet (S) recited the Verse:

Alm yu’ulmawna an Allah huwa yiq’il al-nawwan ‘an ‘iyadiwa wata’uhu al-saddaqat wa ‘an Allah huwa al-tawab ar-rahimum

Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful? (9: 104).

The Holy Prophet (S) said: “Give charity in the early morning since disasters and difficulties do not find a way to the person who gives charity in the early morning”.

وإن أحمد بن عبد الله، عن جده، عن محمد بن علي، عن محمد بن الفضيل، عن عبد الرحمن بن زيد، عن أبي عبدالله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): أرض القيامة نار لم خال ظل المؤمن فأن صدقته تظل

واعلموا أن الله هو يقبل التوبة عن عباده ويتأخذ الصدقات وأن الله هو النور الراحم.

وإلى الإسناد قال: قال النبي (صلى الله عليه وآله): باكونوا بالصدقة، فمن باكر بها لم يخطئ البلاه.
The Holy Imam Ali Ibn Abi Talib (‘a) said: “Charity is a shield against the fire of Hell”.

It is narrated that someone complained about sickness in his family of ten children to Imam Musa Ibn Ja’far Al-Kadhim (‘a), and said: ‘all them are unwell’, Imam (‘a) replied there is nothing more effective than the charity for a faster response. It is the best cure for patients.

The Holy Imam Ja’afar Al-Sadiq (‘a) said: ‘A person’s faith does not become complete until such time as he has four characteristics: good morals, charitable soul, less speech and spends liberally (but without wasting).

Looking After Fellow Muslims Is Better Than Performing Hajj

The Holy Imam Muhammad Baqir (‘a) said: “I prefer to perform one Pilgrimage of the House of Allah (s.w.t.) rather than free a slave, free one more slave, free one more slave (Until this gets repeated seventy times). I prefer to take over the responsibility of one of the households from among the Muslims, feed the hungry from among them, clothe them, and save their honour so that they do not have to beg from others, rather than to perform one Pilgrimage, one more Pilgrimage, one more Pilgrimage’
Charity On Behalf Of A Sick Person

The Holy Imam Ja’far Al-Sadiq (‘a) said: “It is preferable for a sick person to give charity with his own hands, and the recipient should be asked to supplicate for the giver”. 15

Charity To Be Given By The Poor As Well As The Rich

The Holy Imam Ali Al-Ridha (‘a) said: ‘Once upon a time there came a drought upon the Israelites, which lasted for some years. Among them there was a woman who only had one morsel which she decided to eat due to hunger. A beggar came up and said to her, ‘O slave of God, I am starving!’ The woman replied, ‘Is charity to be given even in this situation?’ She then took the morsel of food out of her mouth and gave it to him. She had a young son who had gone into the jungle to fetch some wood. A wild animal attacked the boy and started taking him away. When the mother heard the boy screaming, she started running after the wild animal. Allah (s.w.t.) then ordered the angel Jibra’il (‘a) to descend upon the animal and rescue the young boy. Jibra’il (‘a) then said to the woman: ‘O slave of God, are you happy with this? A nibble for a nibble!’ 16

The Holy Imam Ja’far Al-Sadiq (‘a) says: ‘Allah (s.w.t.) Says: ‘I have appointed a creature to look after every affair except for charity which I have kept in My Hands. When a person gives in charity a date of a part of it then I look after him in the same way as you look after your young calves and camels. This charity will be like the mountain of Uhud, or even bigger on the Day of Judgment’. 17
Give Away Charity Early In The Morning

Sheikh Al-Saduq has narrated that the Holy Imam Ja‘far Al-Sadiq (‘a) has said: ‘Give charity early in the morning as afflictions will not come near you. Whoever gives charity in the early part of the day then Allah (s.w.t.) will keep him safe from every evil that descends from the sky during that day, and if he were to give charity in the early part of the night then Allah (s.w.t.) will protect him from every evil that descends from the sky during the night.’

Secure Yourself Through Charity When Expecting Misfortune

Muhammad Bin Muslin narrates that he was sitting near the Holy Imam Muhammad Al-Baqir (‘a) in the Holy Prophet (S)’s Mosque when a small pebble fell on a person and struck him on his leg, but did not cause him any damage. The Holy Imam (‘a) said: ‘Ask this man what he has done today’. He replied: ‘When I left home today, I had some dates on me. I passed by a beggar and gave him one date’. The Holy Imam (‘a) said: ‘This is why Allah (s.w.t.) has Kept this affliction away from you’.

Giving Away Charity If Expecting Calamities

Muhammad Bin Ul-Husain in (عوين الاخبراء) said: ‘If you want to give charity, then give it before anything happens. If you have anything on your body, give it to the poor in public. If you have any food on your body, give it to the poor in public. If you have any clothes on your body, give it to the poor in public. If you have any money on your body, give it to the poor in public.’
Sheikh Al-Saduq has narrated from Ahmad Hasan Al-Husayni who heard from the Holy Imam Hasan Al-Askari ('a) who from his ancestral chain that one day the Holy Ja'far Al-Sadiq ('a) was travelling along with some people who had a lot of wealth on them. When they came to know that there were some highway robbers in the area, they were to overcome with trepidation and so they came to the Holy Imam ('a) for advice.

The Holy Imam ('a) said: ‘Leave this wealth in the protection of One Who will take care of it and protect it from the world and what is in it in such a way that He (s.w.t.) will return it back to you manifold in a time when you are desperately in need of it’. The asked: ‘And who is that?’ He ('a) said: ‘He (s.w.t.) is the Nourisher of the worlds’. They asked: ‘And how do we entrust it to Him (s.w.t.)?’ He ('a) answered: ‘Give charity to the poor and helpless Muslims’.

They inquired: ‘And where do we find helpless and poor Muslims over here?’ He ('a) said: ‘Make your intention that were you to come across poor and helpless Muslims you will give away a third of your wealth in charity to them so that Allah (s.w.t.) may protect you from the looting of the highway robbers whom you fear’.

They all said: ‘And so we hereby make this intention’. The Holy Imam ('a) said: ‘And so you are now in God’s safety!’ Then they continued on their travel until such time that they came across the highway robbers and were overcome with fear. But, due to their following of the advice of the Holy Imam ('a) they all arrived safely to their destination. They then kept their intended actions and gave away a third of their wealth in charity as a result of which they had such good profits from their businesses from its blessing that their money multiplied itself ten times’.20

**Begin The Day And The Night With Charity**

Ma’la Bin Khamis has narrated that the Holy Imam Ja’far Al-Sadiq ('a) commented upon one narration that: 'The charity of the night douses out the Wrath of Allah (s.w.t.), eradicates major sins, and makes the accounting of the deeds easier while the charity of the day increases the wealth and prolongs life’.21

**Giving Charity In Secret Is Better**
Ammar Sabati has narrated that he heard from the Holy Imam Ja’far Al-Sadiq (‘a) that: ‘O Ammar! Giving charity secretly is better than giving it openly just as worshipping in secret is better than worshipping openly’. 22

**Never Turn Down A Cry Of Help At Night**

Sheikh Kulayni has narrated from Sakuni who heard from the Holy Imam Ja’far Al-Sadiq (‘a) who from his ancestral chain that the Holy Prophet (S) said: ‘When a beggar comes around to ask during the night then do not send him empty handed’. 23

**Give Charity To A Mu’min**

Sheikh Kulayni has narrated that: Muhammad ibn Yaqoub, on the authority of Ali ibn Muhammad ibn Abdullah, on the authority of Ahmad ibn Muhammad, on the authority of Muhammad ibn Khalid, on the authority of Abdullah ibn al-Qasim, on the authority of Abdullah ibn Sinan - in a hadith - he said: Abu Abdullah Imam Ja’far Al-Sadiq (‘a) said: ‘Nothing is heavier on Shaytan than the giving of charity to a believer because the charity reaches the Hand of God before it reaches the hands of a believer’. 24

Ma’la Bin Khumays has narrated that the Holy Imam Ja’far Al-Sadiq (‘a) said: ‘There is not anything that Allah (s.w.t.) has created but has appointed a treasurer for it except charity for Allah (s.w.t.) Himself is in charge of it. It was the way of my father that whenever he (‘a) used to give something in charity he used to take it back and kiss it and smell it before giving it back to him’. 25
Charity For Near Ones

Sheyk Kulayni narrates from Muhammad ibn Yaqoub, on the authority of Ali ibn Ibrahim, on the authority of his father, on the authority of al–Nawfali, on the authority of al–Sakuni, on the authority of Abu Abdullah Imam Ja’far Al–Sadiq (‘a) said; ‘The Holy Prophet (S) was asked as to what is the best charity to which he (S) replied that it is the charity that is given to the adversaries among the relatives’. 26

Sheikh Tabarsi narrates from Muhammad Bin Abdullah Bin Ja’far Humeyri that he sent a letter to the Holy Imam Mahdi (‘a) asking that a person had made the intention to give a portion of his wealth to someone and then found out that one of his relatives is in need. Does this man now change his intention and give it to the relative? The Holy Imam Mahdi (‘a) wrote back: ‘Give it to the person who is closest to the religion of truth (Deen E Haq) and if he is acting upon the A’alam (The Holy Imam (‘a) then he (‘a)) says that if a needy relative is present then there is no charity for others. Therefore, he should divide the intended wealth between them so that he can gain both the rewards’. 27

Prefer Giving Charity To Believers

Sheyk Al–Tusi has narrated from Muhammad ibn al–Hasan with his chain of transmission on the authority of al–Saffar, on the authority of Ali Ibn Hilal that he wrote a letter to the Holy Imam Ali Al–Naqi (‘a) that whether from a portion of his wealth he can give it to someone other than his fellow believers in faith? The Holy Imam (‘a) wrote back: ‘Do not give it to anyone other than your fellow believers’. 28

ولله ، علی بن عقیب ، علی بن عبدالله بن عقیب ، علی بن منصور ، علی بن مسکین ، علی بن عقیب ، علی بن عبد اللہ (علیه السلام)؛ اوہ میں کہا ہے، وہ پرستوار کئی وہ بھی نہ ہے جو ان کے متعلق نہیں ہے، اوہ زبردست ہے، اوہ قوم کے نسبے کے پرستوار کئی وہ بھی نہ ہے جو ان کے متعلق نہیں ہے، اوہ زبردست ہے، اوہ قوم کے نسبے کے

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And on their authority, on the authority of Ahmad bin Muhammad, on the authority of Muhammad bin Ali, on the authority of Al-Hakam bin Miskin, on the authority of Amr bin Abi Nasr, he has narrated that one day he asked the Holy Imam Ja'far Al-Sadiq (‘a): ‘Sometimes the villagers come to us and there are Jews, Christians and the Magians among them. Can we give to them?’ The Holy Imam (‘a) replied: ‘Yes you can’. (The writer of this book has commented that this is because there is uncertainty about their religion and so it can be given to them).

**Give To Three Beggars In A Day**

Sheikh Kulayni has narrated from Walid Ibn Sabeen who said that: ‘One day I went to the Holy Imam Ja'far Al-Sadiq (‘a) and a beggar came by. He (‘a) gave him something. Then another one came along and He (‘a) gave him something as well. After the call for prayer one more beggar came along and he (‘a) gave him something too. Then a fourth one came along at which point Imam (‘a) said to the beggar: ‘May God give you extensively. If a person has thirty or forty thousand Dirham and wishes to give it, he can do so. The result of that would be that he would have nothing left. Then he would end up being one of the three people who supplication is not heard by God’. I asked the Holy Imam (‘a) as to which three people are these. He (‘a) replied: ‘One of them is he who gives away all that he has got and after the call to prayer supplicates to God to give him sustenance. He will be told, ‘Were you not shown the way to earn it?’”

Ali Bin Abu Hamzah has narrated that he heard the Holy Imam Ja’far Al-Sadiq (‘a) say: ‘Feed three people. If you wish to go further then do so otherwise you have already fulfilled the right of that day’.

وعنه، عن أحمد، عن علمان بن عيسى، عن علي بن أبي حمزة قال: سمعت أبا عبد الله (عليه السلام) يقول في السؤال: أطعموا ثلاثة، وإن شئتم أن تزدادوا فازدادوا ولا تفاقد أحدكم حق يومكم.
Charitable Items, If Retuned, Cannot Be Taken Back By The Donator

Abdullah ibn Ja’far Humeyri has narrated from Husayn Bin Alwaan who heard from the Holy Imam Ja’far Al-Sadiq (‘a) who from his father the Holy Imam Muhammad Al-Baqir (‘a) who said: ‘The Holy Imam Ali (‘a) used to say, “When a person gives something in charity and it is returned back to him then the consumption of it is not lawful unto him. The only lawful thing for him to do is to spend it in the way of Allah (s.w.t.). This is as if someone were to free two slaves and they are returned back to him, they will no longer be slaves, but will be free men. In this way whatever is given in charity cannot be taken back’.32

The Holy Imam Ja’far Al-Sadiq (‘a) has said: ‘When a person keeps aside something to be given in charity but the beggar goes away, he cannot include it in his own wealth again’.33

Prayers Of Beggars Are Accepted For The Donator

Sheikh Kulayni has narrated from Hasan Bin Jaham who heard from the Holy Imam Ali Al-Ridha (‘a) who said: ‘Do not belittle the supplication of anyone that is done in your favour because even the supplications of Jews or Christians done in your favour can be acceptable despite the fact that they may not have been accepted for themselves’.34

Imam Zayn Al-Abidin (‘a) said: "The servant who gives a beggar is commanded to ask him to pray for
Imam Zayn Al-Abidin ('a) also said: 'The supplication of the poor and the beggar is not declined'.

### Rights Of A Fellow Mu’min

Sheikh Kulayni has narrated from Abdul Al-A’la Ayni who heared from the Holy Imam Ja’far Al-Sadiq ('a) that: 'From those things which Allah (s.w.t.) has made obligatory upon His (s.w.t.) servants three of them are to be very strictly imposed:

1. Doing justice with a believer to the extent that he prefers for the other believer what he likes for himself.

2. Financial help for his brother in faith.

3. Remembrance of Allah (s.w.t.) in all situations and this does not mean the repetition of the words ‘Subhan Allah and Al Hamdu Lillah’, but rather the abstention from sins in the remembrance of Allah (s.w.t.)'.

Aban Bin Taghlub has narrated that he asked the Holy Imam Ja’far Al-Sadiq ('a): ‘What is the right of a believer upon a fellow believer?’ The Holy Imam ('a) replied: ‘O Aban! Leave this and do not say it’. I said: ‘Yes, May I be your ransom’. Afterwards I kept on insisting upon this question of mine until such time the Holy Imam ('a) said: ‘O Aban! (One of the rights is that) Distribute your wealth with him like a
partner does with a partner’. Then the Holy Imam (‘a) looked at me and saw the effect this had on me, and then said: ‘O Aban! Do you not know that Allah (s.w.t.) has Mentioned (In the Holy Qur’an) those people who used to give themselves priority over others?’ I replied: ‘May I be your ransom, indeed I have read it’. The Holy Imam (‘a) said: ‘After you have given him half your wealth then this is not what is meant as you will both be equal. What is meant is that you should give him more on top of that from your half of the share’.

Muhammad Bin Ajlaan has narrated that one day he was with the Holy Imam Jafar Al-Sadiq (‘a) when a person came and greeted him (‘a). The Holy Imam (‘a) after returning the greeting asked him: ‘What is the condition of your fellow believers that you have left behind?’ That man praised them and said good things about them. The Holy Imam (‘a) then asked him: ‘How do the wealthy among them help and treat those who are in need?’ He replied: ‘Very little’. The Holy Imam (‘a) then asked him: ‘How do the people in hardship treat the poor and the needy?’ He replied again: ‘Very little’. The Holy Imam (‘a) then asked him: ‘What kind of financial relationship do the wealthy keep with their poor brethren?’ The man then said: ‘Master! You are mentioning those things which are very rarely found among our people’. The Holy Imam (‘a) then asked: ‘Then how can these people claim to be my Shia?’

Amr Bin Swaid Sa’ee has narrated that he asked the Holy Imam Musa Al-Kadhim (‘a) for some advice: ‘I hereby command you to observe piety and be obedient’. Then he (‘a) went silent. Then I complained about my weak financial situation: ‘By God! Such and such took pity on me and gave me some clothes to cover my nakedness’. The Holy Imam (‘a) said: ‘Keep fasting and give charity’. I said: ‘Shall I give charity from that which my brothers have given me despite it being very little?’ The Holy Imam (‘a) replied: ‘Give out of whatever that Allah (s.w.t.) has given you even though you have to give priority to needy one over yourself’. 
The Holy Imam As-Sadiq ('a) said: ‘Refrain from depending on people even if it is of cleaning your toothbrush (i.e., Do it yourself).’

محمد بن الحسين الرضي في (نهج البلاغة) عن أمير المؤمنين عليه السلام إن فوت الحاجة أهون من طلبها إلى غير أهلها. وقال عليه السلام العفاف زينة الفقر، والشكر زينة الغنى.

Sayyid Muhammad Ibn Husayn Al-Razi relates in Nahj Al-Balagha that the Holy Imam Ali ('a) said: ‘Death of a desire is better than to ask from someone for it to be fulfilled. Piety is the adornment in poverty just as thankfulness is the adornment in straitened circumstances.’

والإمام علي (عليه السلام): فؤوت الحاجة أهون من طلبها إلى غير أهلها.

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العفاف زينة الفقر، والشكر زينة الغنى: الإمام علي (عليه السلام)

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والإمام علي (عليه السلام) : فؤوت الحاجة أهون من طلبها إلى غير أهلها.

The Holy Imam Ali ('a) said: ‘The dignity of your face is solid but begging dissolves it away: therefore, look carefully before whom you dissolve it.’

وقال (عليه السلام:) وجهك ماء جامد يفطره السؤال فانظر عند من تفطره.

The Holy Imam Ali ('a) said: ‘The dignity of your face is solid but begging dissolves it away: therefore, look carefully before whom you dissolve it.’

أحمد بن فهد في (عدة الداعي) عن أبي عبدالله (عليه السلام ) قال: شيعتنا من لا يسأل الناس ولو مات جوعا

Ibn Fahad Hilli has narrated from the Holy Imam Ja’far Al-Sadiq (‘a) that: ‘Our Shia is one who would rather die of hunger than beg from people.’

قال: وقال النبي (صلى الله عليه وله وسلم) يوما لأصحابه: ألا تابعوني؟ فقالوا: قد بايعناك يا رسول الله. قال: تابعوني على أن لا تسألوا الناس. فكان بعد ذلك نقع المخصصة من يد أحدهم فينقل لهما ولا يقول لأحد: ناولنيها

It has been related from the Holy Prophet (S) saying to his (S) companions: ‘Have you all not done my
‘Baiyyat?’ They all replied, ‘Yes, O Prophet of Allah, we do indeed!’ He (S) said: ‘You promise me that you will never beg from the people.’ And so the companions did that to the extent that even if a rider’s whip were to fall down from his hand, he would not ask anyone to give it to him, but would dismount and pick it up himself.47

The Holy Prophet (S) said: ‘You promise me that you will never beg from the people.’ And so the companions did that to the extent that even if a rider’s whip were to fall down from his hand, he would not ask anyone to give it to him, but would dismount and pick it up himself.

The Holy Prophet (S) said: ‘It is better if you were to take a rope and fetch some firewood to sell it than beg from the people.’48

The Holy Prophet (S) said: ‘If a person were to ask us for something we will give it to him, and one who does not, Allah (s.w.t.) will enrich him.49

Sheikh Kulayni has narrated from Usama from the Holy Imam Ja’far Al-Sadiq (‘a) that: ‘Do not ask in a gathering for you will make it empty.’50

One May Share His Hardship With His Brethren

Syed Razi has related from the Holy Imam Ali (‘a) that: ‘When a believer complains about his condition in front of a believing brother then this is as if he has complained in front of Allah (s.w.t.) while the one who complains about his condition in front of an unbeliever then it is as if he has complained about Allah (s.w.t.).’51
Abu Dharra narrates from the Holy Prophet (S) that: 'Three types of people are such that Allah (s.w.t.) will never Speak to them; The one who reminds his favours; the arrogant one; and one who spend his wealth on his mischievous son.'

**Lending Money To Others**

Sheikh Kulayni has narrated from Abdul A’ala from the Holy Imam Ja’far Al-Sadiq (‘a): ‘It is the guidance from the Holy Prophet (S) that every favour is a form of charity.’

**Every Favour Is A Charity**

Sheikh Kulayni has narrated from Walid Bin Sabeeh that the Holy Imam Ja’far Al-Sadiq (‘a) gave charity to three beggars one after the other and then turned the fourth one away empty handed and said: 'If a person has thirty or forty thousand Dirhams and wishes to spend in good causes then he can do it but then he will have nothing left and then he will become like one of those three people whose supplication Allah (s.w.t.) does not accept. The narrator asked: ‘And who is that one?’ The Holy Imam (‘a) replied: ‘One of them is the one who had a lot of money and he spent it all in good causes and now he supplicates to Allah (s.w.t.) to give him wealth. He will be told, ‘Did we not open the door of sustenance for you?’

Sakuni has narrated from the Holy Imam Ja’far Al-Sadiq (‘a) that: ‘The Holy Prophet (S) has said that the best charity is that which is given from the wealth left over after the necessaries of life.’
Abdul A’la has narrated from the Holy Imam Ja’far Al-Sadiq (‘a) that: ‘The Holy Prophet (S) has said that every favour is charity and the best charity is that which is given after having taken care of the necessaries of life and the upper hand is better than the lower hand and Allah (s.w.t.) does not place blame if there is nothing left over and charity is not given.’

**Spending In The Way Of Allah**

Sheikh Kulayni narrates from Safwan that a slave of the Holy Imam Ali Al-Ridha (‘a) presented himself and the Holy Imam (‘a) asked him: ‘Have you spent anything today?’ he replied, ‘No I have not!’. The Holy Imam (‘a) said: ‘Then how will Allah (s.w.t.) give us a manifold return. Go and spend even if it be one Dirham.’

**Earn As Well As Spend In Lawful Way**

Sheikh Saduq has narrated that the Holy Imam Ja’far Al-Sadiq (‘a) said: ‘If people were to earn their wealth in the manner which Allah (s.w.t.) has Told them to do but spend it in a manner which He (s.w.t.)
has Forbidden it then it would not be accepted. If they earn it by unlawful means but spend it in a lawful manner, even then it would not be accepted from them, until they earn by lawful means and spend it in lawful manner."59

**Reward Of Genrosity**

شیخ صدوق رواجی که از الهام جعفر الحسن قال: قال الصادق ( عليه السلام): المنجيات: إطعام الطعام، وإفشاء السلام

والصلاة بالليل والناس نائم

Sheikh Saduq has narrated that the Holy Imam Ja’far Al-Sadiq (‘a) said: ‘Salvations can be attained from three things; Feeding the people, Spreading peace, and Praying when people are sleeping at night.’60

وعن علي بن إبراهيم، عن محمد بن عبسي، عن ابن فضل، عن عباد الله بن ميمون، عن جعفر، عن أبيه، أن النبي ( صلى الله عليه وآله وسلم ) قال: الرزق أسرع إلى من يطعم الطعام من السكين في السلم.

Abdullah Bin Maymoon has narrated from the Holy Imam Ja’far Al-Sadiq (‘a) who from his father the Holy Imam Muhammad Al-Baqir (‘a) that: ‘The Holy Prophet (S) says that: ‘Just as the knife enters the hump of a camel easily, sustenance reaches that person who feeds the people.61

**Consoling Is Also A Kind Of Charity**

محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد بن عبسي، عن محمد ابن يحيى، عن طلحة بن زيد، عن أبي عبد الله ( عليه السلام) قال: قال أمير المؤمنين ( عليه السلام): أول ما بدأ يه في الآخره صدقة الحاء  يعني في الأجر

Sheikh Kulayni has narrated from Talha Bin Zayd from the Holy Imam Ja’far Al-Sadiq (‘a) that; ‘The Commander of the Faithful (‘a) has said that on the Day of Judgment the first people to be rewarded will be the ones who had given the charity of water.’62

وعنه، عن محمد بن عبدالله بن محمد، عن علي بن الحكم، عن أبان بن عثمان، عن مسعود، عن أبي عبدالله ( عليه السلام) قال: أفضل الصدقة إبراد كبد حرى

Musamm has narrated from the Holy Imam Ja’far Al-Sadiq (‘a) that: ‘The highest charity is to cool down
an angry liver [to calm down an angry soul].'63

 Muawiya Bin Ammar has narrated from the Holy Imam Ja’far Al-Sadiq (‘a) that; ‘If a person were to provide water to people in a place where water is available then he will get the reward of freeing one slave. And if he were to provide water in a place where water is not available then he will get the reward of reviving one life and whoever revives one life it is as if he has revived all the people.’64

 Zarees Bin Abdul Malik has narrated from the Holy Imam Muhammad Al-Baqir (‘a) that: ‘Allah (s.w.t.) befriends those who calm down angry hearts and who calms down an angry animal then Allah (s.w.t.) will give him a place under the shade on the Day of Judgment where there will be no other shade available.’65

 Sheikh Kulayni has narrated from Muhammad Bin Yazeed who from the Holy Imam Musa Al-Kadhim (‘a) that: ‘If a person does not have the capacity to do good to us then he should do good to the poor of our Shia and if a person cannot visit our Holy Tombs, then he should visit the graves of our good Shias.’66

 Sheikh Saduq has narrated from the Holy Imam Ja’far Al-Sadiq (‘a) that; ‘The best of you is the generous among you and the worst of you are the niggardly among you. One of the signs of pure faith is to do good to your believing brothers and you have to try repeatedly to fulfil their desires and whoever does good to his believing brothers then Allah (s.w.t.) loves him and grinds the nose of Satan in the
dust, keeps him away from the fire of Hell and grants him entry into Paradise. O Jameel! Inform your reliable friends about this.' Jameel said: ‘May I be your ransom! Who are my reliable friends?’ Imam (‘a) replied: ‘They are those who do good to their believing brothers despite their straitened circumstances.’

Sheikh Saduq has narrated from the Holy Imam Ja’far Al-Sadiq (‘a) that: ‘Whoever does not have the ability to do favours to us, should do favours to the good among our Shia, in his book of deed it will be written that he has done favours to us. Whoever is not in a position to visit us should visit the good among our Shia and the reward of visiting us will be recorded in his book of deeds.’

Sheikh Hasan the son of Sheikh Toosi relates in one Hadith that the Holy Imam Jafar Al-Sadiq (‘a) said to Mo’ala Bin Khanees: ‘O Mo’ala! Align yourself to (love) Allah (s.w.t.) and He (s.w.t.) will Align Himself with (love) you.’ Mo’ala asked, ‘How shall I do that?’ Imam (‘a) replied: ‘O Mo’ala! Be afraid of Allah (s.w.t.) and He (s.w.t.) will make everything scared of you. O Mo’ala! Do favours unto your brothers and become their beloved because Allah (s.w.t.) befriends those who do good and makes an enemy of those who return people empty handed. By God (s.w.t.)! If you were to ask me for something and I give it to you and then you become my devotee, then this is better for me than if you do not ask me for something and I do not grant it to you and you become inimical towards me. Remember! Whenever Allah (s.w.t.) Grants you a favour through me then in reality the one who is worthy of praise is Allah (s.w.t.) and so do not stay away from this thankfulness which Allah (s.w.t.) has routed it through my hands.’
56. Wasa’il al-Shi’ah, Al-Hurr Al-Amili, part 9, p. 462.
57. Wasa’il al-Shi’ah, Al-Hurr Al-Amili, part 9, p. 464.
58. Al-Kafi, Sheikh Al-Kulayni, part 4, p. 46.
59. Al-Kafi, Sheikh Al-Kulayni, part 4, p. 32.
62. Wasa’il al-Shi’ah, Al-Hurr Al-Amili, part 9, p. 472.
65. Al-Kafi, Sheikh Al-Kulayni, part 4, p. 58.
67. Wasa’il al-Shi’ah, Al-Hurr Al-Amili, part 9, p. 475.
68. Wasa’il al-Shi’ah, Al-Hurr Al-Amili, part 9, p. 476.

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