

Chapter – 52

Charity

(خَيْرَات)

❖ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ -

You will never come to sanctity unless you spend (in the way of Allah) the things you love; and whatever you spend is known to Allah. (03:92)

❖ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَّ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ .

And spend of what We have provided you before death approaches any of you; and he then says, “Lord! Why did you not defer my return for a while so that I might give charity and be among righteous? (63:10)

Dear People! Man should have correct faith as well as good deeds. Deeds are of two types. First deeds are related to self. And the second are related to others. In the second case one has to spent money.

God says you don't depend on anyone except me. Don't pay any attention to others. This is called **توحيد اعتقادي** (Oneness in Belief). There is another thing that is **توحيد في الاراده في العمل** (Oneness in intensions and actions). Man can do many self-related things despite hurdles. But big difficulty comes on that moment when he is required to fulfill other's rights. This is one type of Oneness in intensions and Oneness in actions. But money is a crisis and big trouble. It is not easy to surrender this.

Look! Just consider on these Quranic words:

مِن مَّا رَزَقْنَاكُمْ

(What we have provided you)

Do you have anything your own? Everything belongs to Allah سبحانه و تعالی. Then why you hesitate to give God's money and stuffs in the name of God? Is it not a big blunder to consider other's things as your own? God orders and you resist for giving things of God! The main root of faults is to consider as the owner of things. Man's both hands are open. Man neither gives nor takes. In fact, Allah سبحانه و تعالی gives. Who has any ability even to take? When man's hands are open how he can hold anything?

Currently, what is happening? Nobody gives Zakath. No one take care of orphan and poor. There are no sufficient orphan homes. And there are no any arrangements for the proper care of big families, poor, and deprived people. On the other hand, laws are being made to eliminate begging. First you do something for the poor, then consider for eradicating beggars.

Of course begging is bad. But not giving to the poor is worst. Why you are so much hard-hearted? This is because, keeping away from prayers and distraction from God's remembrance, thinking for God is not present in your hearts, and have no belief in punishment and reward.

O rich people! O wealthy persons! Do something till you are alive. Earn rewards. Whatever you give that will be a security deposit with God. If you do not give then your relative will become the legal heirs of your wealth. ---- Apart from this, nowadays many Islamic leaders are trying hard not to do any good on behalf of the expired persons. In this way, they will make you like this Urdu phrase:

"مر گیا مردود، فاتحہ نہ درود"

(The rejected person died, no Fatiha no Peace upon him)

Anyways, give a little part to the poor as well, and tell others to help them, feed them. Look! The hunting dog hits the target and kills but that dog never eats from it. It may also be like that you earn and save money but could not be able to eat from it.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

{They ask you (O Muhammad!) what we should spend;
Tell them “Whatever you spend, it is for parents and near relatives
and orphans and the needy and the travellers. (02:215)}

But, charity can only be beneficial if it reaches to the deserving persons. No matter if it is money or bread but it should go in the right place then it will be all right. Those people who can earn themselves and feed for ten persons, if your charity is approaching to such people then it will be simply wastage.

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