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Charity

Even with a Trifle

By

**Abdul Malik bin Muhammad
Ibn Abdur Rahman Al-Qasim**

Translated by
Jalal Abualrub



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh
the Most Gracious, the Most Merciful

“And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other’s *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the *Zâlimûn* (polytheists, wrongdoers).” (2:245)

Publishers Note

All the praises and thanks are due to Allâh, the *Rubb* of the worlds, and may Allâh exalt the mention of the Prophet Muhammad, the chosen, the trustworthy, and the mention of his Household and all of his Companions.

‘*Charity Even with a Trifle*’ is very enlightening booklet by Abdul Malik Al-Qasim, a renowned religious scholar and an expert of Arabic language. There are many *Ayât*, *Ahadith* and good advices that encourage spending in the Cause of Allâh and voluntary charity thus opening the door wide to earning all that is good and righteous. Allâh encouraged Muslims to give charity and promised great rewards and compared the charity that someone gives for His Sake whether on *Jihâd* or other goodly causes to that of someone, who sows seeds of grains. Each seed grows seven ears of grain, each of them containing a hundred grains. This is how Allâh multiplies the good deeds, and much more than that, according to the amount of charity and the faith.

In view of its importance, Darussalam has rendered this booklet into the English language with prior permission from the author. Brother Jalal Abualrub accepted the task of translation, and performed it very well.

Finally, I am grateful to all brothers who have contributed in bringing about this valuable book. May Allâh accept our sincere efforts regarding the propagation of His religion throughout the world — *Âmin!*

Abdul Malik Mujahid
General Manager

Preface

All thanks are to Allâh the Most Generous, the Originator of all bounties, favors and kindness; and may Allâh's peace and blessings be on the most generous and the most compassionate among mankind, our Prophet Muhammad and his progeny and Companions.

Allâh has favored us with His tremendous Generosity, kind Bounties and Favors by which the earth has brought forth its treasures and various plants and animals; money has multiplied manifold and people now live in abundance and comfort. However, in spite of all these bounties and favors, many people are misers and do not spend from what Allâh has granted them on the causes that He loves and prefers.

This book is to remind people of the virtue and benefits of *Sadaqah* (charity) in this life and the Hereafter, using as my guide Allâh's Statements and the *Ahadith* (sayings of the Prophet ﷺ), as well as, the actions of our righteous ancestors regarding charity. There are many *Ayât* (Qur'anic Verses), *Ahadith* and good advice that encourage voluntary charity. We now live in much better conditions and a more comfortable life than ever before. We ought to appreciate these bounties and spend righteously from this wealth that Allâh has entrusted us and tries us with so that He witnesses what we do with it.

I ask Allâh to make us all, and our parents, among those who assume the highest grades in Paradise, beneath which rivers flow.

**Abdul Malik bin Muhammad
Ibn Abdul Rahman Al-Qasim**

Charity is a great Virtue

Allâh described His pious slaves in His Statement:

﴿ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴾ [الذاريات: ١٩]

“And in their properties there was the right of the *Sâ'il* (the beggar who asked) and the *Mahrûm* (the poor who does not ask others).” (51:19)

Also, Allâh promised, and He is the Most Generous Who never breaks His Promise, that He will compensate those who spend in His Sake:

﴿ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ﴾ [سبأ: ٣٩]

“And whatsoever you spend of anything (in Allâh's Cause), He will replace it.” (34:39)

He compensates those who spend for His Sake with manifold of what they spend, both in this life and the Hereafter:

﴿ مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ﴾

[البقرة: ٢٤٥]

“Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times?” (2:245)

Furthermore, Allâh mentioned in His Book the manners of spending, and promised those who adhere by these manners with reward, peace and happiness both in this life and the Hereafter:

﴿ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

[البقرة: ٢٦٢]

“Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.”
(2:262)

There are many *Ayât* (Verses) in the Qur’ân that encourage spending in the Cause of Allâh, thus opening the door wide to earning all that is good and righteous. Islam considers spending money on goodly causes a type of *Jihâd* in Allâh’s Cause. Furthermore, *Jihâd* by spending money is mentioned before *Jihâd* with one’s self in all the *Ayât* that mention *Jihâd* in the Qur’ân, except one, Allâh’s Statement:

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ﴾ [التوبة: ١١١]

“Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur’ân.” (9:111)

Moreover, charity is one of the best acts of worship and is better than *Jihâd*, especially if it is spent in times of famine on the needy, caretakers of families and relatives. Also, charity is better than (voluntary) *Hajj*, because benefit of *Sadaqah* touches others, while benefit of *Hajj* reaches only those who perform it.¹

Charity relieves disasters, saves one from the humility of

begging, feeds the hungry and brings delight to the young, happiness to the heart of the adolescent and tranquillity within the Muslim society. Charity represents the best means and methods with which Muslims help each other and show kindness and compassion. To bring contentment to the heart and delight to the inner self, *Sadaqah* was mentioned often in the *Ahadith* of the Prophet ﷺ, encouraging the Muslims to perform it to earn a Paradise as wide as the heavens and the earth. The Messenger of Allâh ﷺ said:

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

“Avoid Hellfire, even by a part of a date (that you give away in charity).” (*Al-Bukhâri* and *Muslim*)

He also said:

«الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ».

“*Saum* (Fasting) is a *Junnah* (Shield), and *Sadaqah* extinguishes sin, just as water extinguishes fire.”¹

Further, *Al-Bukhâri* and *Muslim* reported that Abu Hurairah رضى الله عنه narrated that Allâh’s Messenger ﷺ said:

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ».

“There are seven whom Allâh will shade under His Shade, on a Day when there will only be His Shade.”

Among those seven persons he mentioned:

«تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ».

“...and a man who gave away charity in secret, so that his left hand does not know what his right hand spent (so his charity remains a secret).”

¹ Hashiyatur-Raudh, vol. 3, p. 338

¹ Sahih At-Targhib Wat-Tarhib, by Al-Albani

Allâh's Messenger ﷺ set the best examples in generosity and compassion, thus explaining to us why hearts came to him willingly with obedience to him, ready to accept by his Message. Anas رضى الله عنه said:

“Everything the Messenger of Allâh ﷺ was asked in return for embracing Islam, he gave. Once a man came to the Prophet ﷺ, who gave him a herd of sheep that filled the area between two mountains. That man went back to his people declaring, ‘O my people! Embrace Islam, for Muhammad gives away like the one who does not fear poverty.’” (*Muslim*)

We hereby convey the glad tidings to the generous and to the misers, that the Messenger of Allâh ﷺ said, and his statements are true and a revelation from Allâh:

«مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ عِزًّا وَجَلًّا».

“No charity ever decreases wealth, and Allâh grants the slave grace for his pardoning others, and he who is humble for Allâh's Sake then Allâh the Exalted and Most Honored will elevate his grade.” (*Muslim*)

Also he said:

«قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ أَنْفِقْ أُنْفِقْ عَلَيْكَ».

“Allâh the Exalted said, ‘Spend, O son of Adam, and Allâh will spend on you.’” (*Al-Bukhârî and Muslim*)

The Companions of Allâh's Messenger ﷺ used to compete with each other in the area of righteousness and acts of charity. For instance, ‘Umar رضى الله عنه said:

“The Messenger of Allâh ﷺ ordered us to give charity at a time when I had some money. I said to myself, ‘This day, if ever, I will be ahead of Abu

Bakr رضى الله عنه. ‘I brought half of my money and the Messenger of Allâh ﷺ asked me, ‘What have you left for your family?’ I said, ‘A similar amount.’ Abu Bakr brought all he had and the Messenger of Allâh ﷺ asked him, ‘What have you left for your family?’ He said, ‘I left for them Allâh and His Messenger.’ So, I said to myself, ‘I will never compete with you again.’” (*Abu Dawûd and At-Tirmidhi*)

Ibn Al-Qayyim said:

“The revelation, the mind, nature of the things (that Allâh created) and the experience of all nations, regardless of their different races and religions, testify that drawing close to Allâh – Lord of the worlds, seeking His Pleasure and acts of compassion and kindness towards His creations, are among the greatest ways and means to earn all types of good. The opposite of these qualities is among the biggest ways and means that produce evil of all types. Surely, nothing brings about Allâh's Bounties and fends off His anger like Allâh's obedience, seeking means of approach to Him and being kind to His creation.”

Ibn Al-Qayyim also said:

“Those who are kind to Allâh's slaves, Allâh will be kind to them. Those who are merciful with them, He will be merciful with them. Those who do well to them, Allâh will do well to them. Those who are generous with them, Allâh will be generous with them. Those who benefit them, He will benefit them. Those who cover their errors, He will cover their errors. Those who do not benefit creation, Allâh will deprive them of His Bounties. Therefore, the way the slaves treat Allâh's creations, Allâh will