

انْفِقِي وَلَا تَحْصِي
فَيُحْصِيَ اللَّهُ عَلَيْكَ

40
HADITH

CHARITY



«قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ أَنْفِقْ أُنْفِقُ عَلَيْكَ»

“Allah (swt) commands,
O son of Adam! Support other people (by giving charity) and let me support you.”

(Muslim, Zakat, 36)



«أَنْفِقِي، وَلَا تُحْصِي، فَيُحْصِيَ اللَّهُ عَلَيْكَ...»

“Do not withhold your money by counting it (i.e., hoarding it), (for if you did so), Allah would also withhold His blessings from you (by counting).”

(Muslim, Zakat, 88)

«مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا:
اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُسِكًا تَلْفًا»

“Every day two angels come down from Heaven and one of them says, ‘O Allah! Compensate every person who spends in Your cause.’ and the other (angel) says, ‘O Allah! Destroy every miser (who does not spend in Your cause).’ ”

(Bukhari, Zakat, 27)



«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلَكَاتِهِ فِي الْحَقِّ،
وَرَجُلٍ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»

“There is no envy except in two matters: a person to whom Allah has given wealth and he spends it in the right way, and a person to whom Allah has given wisdom (i.e., religious knowledge) and he makes his decisions accordingly and teaches it to the others.”

(Bukhari, Zakat, 5)

«...إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةٍ نَفْسٍ بُورِكَ لَهُ فِيهِ،
وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ،
الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى»

“...This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, but whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand.”

(Bukhari, Zakat, 50)



«لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرِضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ»

“Wealth does not mean having an abundance of property,
rather it is self-contentment.”

(Bukhari, Riqaq, 15)

«... فَوَاللّٰهِ مَا الْفَقْرَ أَخْشَىٰ عَلَيْكُمْ، وَلَكِنِّي أَخْشَىٰ عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ،
كَمَا بُسِطَتْ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكُكُمْ كَمَا أَهْلَكَتْهُمْ»

“...By Allah, I am not afraid of poverty in regard to you.
However, I fear in your case that this world (its riches) may be spread before you as it
was for those who have preceded you and you will begin to vie with one another for
it as they had vied for it; and it may destroy you as it destroyed them.”

(Muslim, Zuhd, 6)



«يَقُولُ ابْنُ آدَمَ: مَالِي، مَالِي قَالَ: وَهَلْ لَكَ، يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبَسْتَ
فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟»

“The son of Adam says, ‘My wealth, my wealth!’ O son of Adam! Is there anything from your wealth except that which you consumed, which you exhausted, or which you wore and wore it out or which you gave as charity in hope of being rewarded in the Hereafter?”

(Muslim, Zuhd, 3)

«ظِلُّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتُهُ»

“On the Day of Resurrection, sadaqa will be the shade of the believer
(what will protect him).”

(Ibn Hanbal, V, 411)



«...وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ...»

“Giving sadaqa/zakat extinguishes sin like water extinguishes fire...”

(Tirmidhi, Jumu'ah, 79)

«إِنَّ الصَّدَقَةَ لِتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ الشُّوْءِ»

“Sadaqa extinguishes the Lord’s anger (it is a means by which Allah grants a person a tranquil life, and is atonement for the evil which could occur to one in return for the evil which was done) and prevents (by permission of Allah) an evil death.”

(Tirmidhi, Zakat, 28)



«عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ»

“Every Muslim should give sadaqa.”

(Muslim, Zakat, 55)



«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدُوا، فَبِكَلِمَةٍ طَيِّبَةٍ»

“Protect yourself from the Fire even with half a date (as sadaqa).
If you cannot find one, then (do so) with good words.”

(Muslim, Zakat, 68)



«تَصَدَّقُوا، فَإِنَّهُ يَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ، فَلَا يَجِدُ مَنْ يَقْبَلُهَا، يَقُولُ الرَّجُلُ: لَوْ
جِئْتُ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا، فَأَمَّا الْيَوْمَ، فَلَا حَاجَةَ لِي بِهَا»

“Give alms (sadaqa). Because a time will come when a person will wander about with his alms and he will not find anybody to accept it; and the one [who was asked to take it] will say, ‘If you had brought it yesterday, I would have taken it, but today I am not in need of it.’ ”

(Bukhari, Zakat, 9)

«مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ...»

“Giving sadaqa/zakat diminishes nothing from wealth...”

(Muslim, Birr, 69)



«... خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَى»

“... The best sadaqa is that which does not leave its owner in need.”

(Abu Dawud, Zakat, 39)

قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَفْضَلُ؟
قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ حَرِيصٌ، تَأْمُلُ الْغِنَى، وَتَخْشَى الْفَقْرَ،
وَلَا تُمَهِّلُ حَتَّى إِذَا بَلَغْتَ الْحُلُقُومَ...»

“A man asked the Prophet (saw), ‘O Messenger of Allah! What is the best sadaqa?’ He answered, ‘Giving sadaqa when you are healthy and ambitious, when you are hoping to become wealthy and apprehensive about poverty. Do not wait (to give sadaqa) until you are on your deathbed...’ ”

(Bukhari, Wasayah 7)



«لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ صَدَقَةً مِنْ غُلُولٍ، وَلَا صَلَاةً بِغَيْرِ طُهُورٍ»

“Allah does not accept sadaqa from goods acquired by embezzlement as He does not accept prayer without wudu (purification).”

(Abu Dawud, Taharat, 31)

«الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ...»

“The upper hand is better than the lower hand (that is, he who gives in charity is better than him who takes it).
Start with those you should support...”

(Bukhari, Zakat, 18)



«يَدُ الْمُعْطِي الْعُلْيَا، وَابْدَأْ بِمَنْ تَعُولُ: أُمَّكَ، وَأَبَاكَ، وَأُخْتَكَ، وَأَخَاكَ، ثُمَّ أَدْنَاكَ، أَدْنَاكَ»

“The hand which gives is the upper hand. Start with those for whom you are responsible; your mother, your father, your sister, your brother, then the next closest, and the next closest.”

(Nasa'i, Zakat, 51)

«إِنَّ الصَّدَقَةَ عَلَى الْمِسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ اثْنَتَانِ: صَدَقَةٌ وَصِلَةٌ»

“Sadaqa given to a poor person is a charity, and (giving) to a relative is two things, charity and upholding the ties of kinship (silat al-rahim).”

(Nasa'i, Zakat, 82)



«لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ»

“Those who full their stomach while their neighbors are hungry are not believers.”

(Bayhaqi, *al-Sunan al-Kubra*, 10/7)

«إِذَا طَبَخْتَ مَرَقًا فَأَكْثِرْ مَاءَهُ، ثُمَّ انْظُرْ أَهْلَ بَيْتِ مَنْ جِيرَانِكَ،
فَأَصِيبْهُمْ مِنْهَا بِمَعْرُوفٍ»

“When you prepare the broth, add water to it and give it (as a present)
to your neighbor.”

(Muslim, Birr, 143)



«مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَإِنْ أَرْبَعٍ فَخَامِسٍ أَوْ سَادِسٍ»

“Whoever has food for two persons should take a third one (as a guest). And whoever has food for four persons should take one or two more (guests).”

(Bukhari, Mawaqit, 41)

«إِنْ أَرَدْتَ أَنْ يَلِينَ قَلْبُكَ فَأَطْعِمِ الْمِسْكِينَ وَامْسَحْ رَأْسَ الْيَتِيمِ»

“If you want to soften your heart, then feed the poor and pat the head of the orphan.”

(Ibn Hanbal, II, 264)



«مَنْ قَبَضَ يَتِيمًا بَيْنَ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ الْبَتَّةَ
إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ لَهُ»

“Whoever takes in an orphan among the Muslims to raise, to feed him and give him drink, Allah admits him into Paradise without a doubt unless he has done an unforgivable sin.”

(Tirmidhi, Birr, 14)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا.
وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى وَفَرَّجَ بَيْنَهُمَا شَيْئًا.

The Messenger of Allah (saw) said, “I and the one who looks after an orphan will be like this in Paradise,” showing his middle and index fingers and separating them.

(Bukhari, Talaq, 25)



«السَّاعِي عَلَى الْأُزْمَلَةِ وَالْمِسْكِينِ، كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ،
أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ»

“The one who looks after a widow or a poor person is like a fighter for Allah’s cause,
or the one who performs prayers all night and fasts all day.”

(Bukhari, Nafaqat, 1)

«فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ
وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ، مَنْ أَدَّاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ،
وَمَنْ أَدَّاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ»

“The Messenger of Allah (saw) made (paying) the sadaqa al-fitr obligatory in order to cleanse the one who is fasting from foolish talk and obscene behavior and as food for the poor. If one pays it before the prayer (salat) (of the eid), it will be accepted as zakat. If one pays it after the prayer, it will be (considered) sadaqa like other sadaqa.”

(Abu Dawud, Zakat, 18)



«لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللَّقْمَةُ وَاللُّقْمَتَانِ،
وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَكِنَّ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ،
وَلَا يُفْطَنُ بِهِ، فَيَتَّصِدَّقُ عَلَيْهِ وَلَا يَقُومُ فَيَسْأَلُ النَّاسَ»

“The poor person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two. But the poor is one who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg from people.”

(Bukhari, Zakat, 53)

«إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ،
كَرِيمٌ يُحِبُّ الْكَرَمَ، جَوَادٌ يُحِبُّ الْجُودَ...»

“Allah is Nazif (clean) and He loves cleanliness, He is Karim (kind) and He loves kindness, He is Jawad (generous) and He loves generosity...”

(Tirmidhi, Adab, 41)



«...لَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبِ عَبْدٍ أَبَدًا»

“...Misery and faith cannot reside in one's heart at the same time.”

(Nasa'i, Jihad, 8)

«لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيلٌ وَلَا مَنَّانٌ»

“The swindler, the mannan (one who boasts of the good he does) and the miser will not enter Paradise.”

(Tirmidhi, Birr, 41)



«...وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ،
حَمَلَهُمْ عَلَى أَنْ يَسْفِكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ»

“...Beware of miserliness! Because miserliness led to bloodshed in the previous generations, and encouraged people to transgress the boundaries, and that destroyed them.”

(Muslim, Birr, 56)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ،
وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ...»

“O Allah! I seek refuge with You from miserliness;
and I seek refuge with You from cowardice;
and I seek refuge with You from being sent back to decrepit old age...”

(Bukhari, Da'awat, 37)



«السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ،
وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ،
وَالْجَاهِلُ السَّخِيُّ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَابِدٍ بَخِيلٍ»

“Generosity is close to Allah, close to Paradise, close to the people but far from the Fire. Stinginess is far from Allah, far from Paradise, far from the people but close to the Fire. The ignorant generous person is more beloved to Allah than the worshiping stingy person.”

(Tirmidhi, Birr, 40)

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

“None of you will have faith till he wishes for his Muslim brother what he likes for himself.”

(Bukhari, Iman, 7)



«إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

“A faithful believer to a faithful believer is like the bricks of a wall enforcing each other.”

(Bukhari, Salat, 88)

«مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيدُوهُ، وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ، وَمَنْ صَنَعَ إِلَيْكُمْ
مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَحِدُوا مَا [تُكَافِئُونَهُ] فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَفَأْتُمُوهُ»

“If anyone seeks protection in Allah’s name, grant him protection; if anyone begs in Allah’s name, give him something; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you do not have the means to do so, pray for him until you feel that you have compensated him.”

(Abu Dawud, Zakat, 38)



«مَنْ نَفَّسَ عَن مُسْلِمٍ كُرْبَةً مِّنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِّنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ
يَسَّرَ عَلَىٰ مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ عَلَىٰ مُسْلِمٍ سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا
وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

“If anyone removes his brother’s anxiety of this world, Allah will remove for him one of the anxieties of the Day of Resurrection; if anyone makes easy for an impoverished man, Allah will make easy for him in this world and in the Hereafter; if anyone covers a Muslim’s faults, Allah will cover his faults in this world and on the Day of Resurrection. Allah will help the servant as long as he helps his Muslim brother.”

(Abu Dawud, Adab, 60)