

العمل الصالح في الاسلام
ترجم من الفارسية الى الانكليزية

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Author : Seyed Mohammad Sohofi
Translator : Majid Mehrabi
Editor : Shah Tariq Kamal
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TLX: 212080 BSAT. IR
TEL: 822244 - 821159 - 822374
www.nehzatetarjome.ir



“Benefaction in ISLAM”

... And do good. Lo! Allah loveth the beneficent.

(Al-Bagarah, Verse, 192)1

Whoso bringeth a good deed will receive tenfold
the like thereof ...

(Al-Anam, Verse, 161)2

If ye do good for your own souls, and if ye do
evil, it is for them (in like manner).

(Al-Asra, Verse, 7)3

- 1- The Glorious Koran; pickthall (48 : 195)
- 2- The Glorious Koran; pickthall (155 : 161)
- 3- The Glorious Koran; pickthall (283 : 7)
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The best among men are those who do good to people, without considering whether they are good or bad.

(Messenger of Islam (SAW))1

Mankind is a servant of benefaction and virtue.

(Imam Ali (PBUH))2

The consequence of charitable acts and goodness is prettier than their beginning.

(Imam Mujtaba (PBUH))3

The good deed that is closest to heavenly reward than any other act is righteousness and Justice.

(Imam Musa-Ibn-Jafar (PBUH))4

God hath servants who try to meet other people's needs; These are to be lodged in a secure place on the Day of Resurrection.

(Imam Reza (PBUH))5

1-2-3-4-5 : Translator.

PBUH stands for: **peace be upon him**
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The life of man is enjoyable only when it has a colour of humanity to it, and his ties with society are founded on the basis of righteousness and benefaction.

Only those people whose foremost goal in life is to perform good deeds towards people and whose enjoyment lies in being charitable towards the subjects of Allah, have the right to call themselves "Human being".

Particular consideration has been given to the issue of "benefaction" in Islam, and through emphatic statements, Moslems have been invited to engage in charity and good deeds.

The Holy Koran says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ. (١)

Meaning:

Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness - He ex-

horteth you in order that ye may
take heed.

(Al-Nahl, verse, 90)1

The point that is observed in this verse is that the God Almighty has recommended the execution of Justice and Kindness side by side and in one single sentence, for, society is both in need of justice and kindness. If a society lacks justice, its foundation will be shaky and unstable. **And if it lacks kindness, A dull and life-less society will develop.**

Kindness and benefaction which stem from emotions are vital to society, and establish warmth and friendliness in relations among people.

Friendliness and companionship, Love and fellowship, loyalty and benevolence; visiting the sick, sympathy and appeasement of the depressed, kindness towards orphans and other humane qualities give brightness to life and relieve it of dullness and depression.

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Man is not a machine, and the people of a society are not the lifeless wheels of a machine so as to be able to rotate and 'live' without any care of each other.

Man is endowed with emotions which like other natural resources are considered as one of great and valuable assets and, if nurtured in a suitable and favourable condition, help him greatly in attaining welfare and felicity.

In the sublime teachings of Islam, certain instructions have been given, whose execution has a sentimental aspect and provides the life of mankind with useful results. All those instructions may be summarized in one word: "benefaction".

In order to encourage and persuade people to the principle of "benefaction", there are verses in the Holy Koran and also quotations from the "traditions" of the prophet's progeny (peace be upon them) some of which we shall observe as follows:

In the Holy Koran we read:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ

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فَلَا يُجْزَىٰ إِلَّا الْإِثْمَ بِمَا كَفَرَ . (١)

Meaning:

Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth ill-deed will be rewarded but the like thereof ... and they will not be wronged.

(Al-Anam, verse: 161)1

In another verse we read:

إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِنَفْسِكُمْ وَإِن أَسَأْتُمْ فَلَهَا . (٢)

Meaning:

If ye do good for your own souls and if ye do evil, it is for them (in like manner)

(Al-Asra, verse: 7)2

Imam Ali (peace be upon him) says:

افْعَلُوا الْخَيْرَ وَلَا تُحَقِّرُوا مِنْهُ شَيْئًا فَإِنَّ صَغِيرَهُ كَبِيرٌ وَقَلِيلُهُ كَثِيرٌ . (٣)

1- The Glorious Koran; pickthall (153 : 161)

2- The Glorious Koran; pickthall (283 : 7)

3- Imam Ali www.nehzatetarjome.ir

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Meaning:

Perform good deed and do not consider any good deed as small for, however small, it is great and however little, it is much.(1)

The messenger of Islam says:

لَا تَبْسُطْ يَدَكَ إِلَّا إِلَى الْخَيْرِ وَلَا تَقُلْ بِلسَانِكَ إِلَّا مَعْرُوفًا. (٢)

Meaning:

Do not extend your hand except for performing good deeds and do not utter except good words.(3)

Imam Ali (PBUH) says:

فَمَنْ آتَاهُ اللَّهُ مَالًا فَلْيَصِلْ بِهِ الْقَرَابَةَ وَ لِيُحْسِنْ مِنْهُ الضِّيَافَةَ
و لِيَفُكَّ بِهِ الْأَسِيرَ وَالْعَانِي وَ لِيُعْطِ مِنْهُ الْفَقِيرَ وَالْغَارِمَ وَ لِيَصْبِرَ
نَفْسَهُ عَلَى الْحُقُوقِ وَ النَّوَائِبِ ابْتِغَاءَ الثَّوَابِ فَإِنَّ فَوْزاً بِهَذِهِ
الْخِصَالِ شَرَفٌ مَكَارِمِ الدُّنْيَا وَ دَرَكٌ فَضَائِلِ الْآخِرَةِ .

Meaning:

To whomsoever Allah has bestowed

- 1- Translator
- 2- Sayings of prophet Mohammad (A book)
- 3- Translator www.nehzatetarjome.ir

fortune and financial ability, it is his duty to give his relatives from that wealth and strengthen the ties of kinship, and to feed the hungry by inviting them to his dining table, to free the captives and slaves from imprisonment, to give financial support to the poor and the needy, to give donations to the indebted, to commit himself to carry out his duties and perform good deeds in order to receive divine gifts and rewards, because if a person possesses such qualities and donates of his wealth for such deeds, he will gain worldly honor and dignity and attain felicity and happiness in the Hereafter.(1)

The fifth Imam (PBUH) says:

صَانِعُ الْمَعْرُوفِ تَقِي مَصَارِعِ النَّسْوِ وَكُلُّ مَعْرُوفٍ صَدَقَهُ وَ

1- Translator. (From www.nehzatetarijome.ir Hadrat Ali's Nahjol Balagha, vol: 1)

أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ . . .

Meaning:

Execution of good deeds, keeps the benefactors away from entanglement in misfortunes, and those who do good in this world, will be felicitious in the Hereafter.(1)

The Eight Imam, Hadrat Reza (PBUH) says:

إِصْطَنَعَ الْخَيْرَ إِلَى مَنْ هُوَ أَهْلُهُ وَإِلَى مَنْ لَيْسَ هُوَ مِنْ أَهْلِهِ فَإِنْ كَمْ تَصَبَّ مِنْ هُوَ أَهْلُهُ فَأَنْتَ أَهْلُهُ .

Meaning:

Do good to all men, whether they are worthy of it or not, If they are not worthy of it, you possess the worthiness to do good deed.(2)

The messenger of Islam says:

رَأْسُ الْعَقْلِ بَعْدَ الدِّينِ التَّوَدُّدُ إِلَى النَّاسِ وَاصْطِنَاعُ الْخَيْرِ

1- Taken from the book of Amali by Sheikh Sadough: page 153

2- 'O'-yun - Al - Akhbar - Vol. 2 P. 35
www.Nehzatetarjome.ir

إِلَى كُلِّ أَحَدٍ بَرًّا وَفَاجِرًا.

Meaning:

The greatest of wise acts after submission to Islam is friendship with people and doing good to everyone.(1)

In another tradition quoted from the "Hadrat" Mohammed, it has been said:

أَلَا أُخْبِرُكُمْ بِخَيْرِ خَلَائِقِ الدُّنْيَا وَالْآخِرَةِ، الْعَفْوُ عَمَّنْ ظَلَمَكَ وَتَصَلَّ مَنْ قَطَعَكَ وَالْإِحْسَانُ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَإِعْطَاءُ مَنْ حَرَمَكَ.

Meaning:

The most laudable quality in this world and the Hereafter is: to forgive whosesoever has ill-treated you, to set up ties with whosesoever has severed his links with you, to treat well whosesoever has wronged you, and to offer gifts to the person who has kept you deprived.(2)

1- 'O'-yun - Akhbar - Al. Reza. vol. 2.

2- Kafi's principles. www.nehzatetarjome.ir

Whatever we have observed from the verses of the Holy Koran and traditions of the prophet's progeny so far have been about the principle of "benefaction", and encouragement and guidance of people to perform good deeds.

Leaving aside this general topic of discussion we observe that Islam has ordered the execution of all the minor and major deeds which fall under the category of "benefaction", and has promised worldly and heavenly rewards for those performing such deeds.

The point that must not be ignored is that with little attention to the Islamic instructions, it can be understood that performance of the good deeds recommended by Islam, is not only for gaining the heavenly reward but in addition to that, it has inevitable implications in the happy and felicitous life of the benefactors. To clarify this point, we refer to a few examples.

Kindness to Orphans

There are many recommendations in Islam about orphans, and much emphasis has been laid upon safeguarding their possessions, acting as

guardian and offering love and kindness to them.

The Holy Koran says:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشُدَّهُ.

Meaning:

And approach not the wealth of the orphans save with that which is better, till he reaches maturity. Give full measure and full weight, in Justice.(1)

(Anam, verse 152)

In another verse It says:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي
بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا .

Meaning:

Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning

flame.(1)

(Nissa, verse 10)

Other verses in the suras: Al-Baqara, Al-Nesa, Al-Asra, Al-Fajr and Al-Ma,oun, sent down on the subject of orphans, clearly prove the importance given to this matter from the view point of Islam.

The sixth Imam, Hadrat Jafar Sadegh(PBUH), says:

مَنْ أَرَادَ أَنْ يُدْخِلَهُ اللَّهُ عَزَّوَجَلَّ فِي رَحْمَتِهِ وَيُسْكِنَهُ جَنَّتَهُ،
فَلِيُحْسِنْ خُلُقَهُ، وَلِيُطَيِّبِ النِّصْفَةَ مِنْ نَفْسِهِ، وَلِيُرْحَمَ الْيَتِيمَ
وَلِيَعِينِ الضَّعِيفَ وَ لِيَتَوَاضَعَ لِلَّهِ الَّذِي خَلَقَهُ.

Meaning:

He who wishes to be extended the favours of Allah and lodged secure in heavens, must embellish himself with good character and treat the creatures of God justly and have mercy on orphans, hasten

to help the weak and the Disabled, and be humble and meek towards the ONE who has created him.(1)

The prophet of Islam says:

مَنْ كَفَلَ يَتِيمًا وَكَفَلَ نَفَقَتَهُ كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ
كَهَاتَيْنِ وَقَرَنَ بَيْنَ إِصْبَعَيْهِ الْمَسِيحَ وَالْوَسْطَى .

Meaning:

He who undertakes to supervise an orphan and support him, will be my associate and companion in Heaven.(2)

Imam Ali (PBUH), while bringing to the notice of his children and followers the issues of great importance in his last will, said:

اللَّهُ اللَّهُ فِي الْإِيْتَامِ فَلَا يَتَامُ فَلَا نَحْبِسُوا أَفْوَاهَهُمْ وَلَا
يُضَيِّعُوا بِحَضْرَتِكُمْ .

1- Amali of Sadough (p. 234) & Amali of Tousi (p. 46)

2- Ghorb - Al - Ahsan (p. 145) atetarjome.ir

Meaning:

Remember Allah when dealing with the orphans, lest they remain hungry at times, and be careful of them so that they do not grow up to turn into useless and spoilt persons(1)

Now that we have become familiar with some of the recommendations of Islam on the subject of orphans, we will examine the issue from psychological point of view in order to throw light, to some extent, on the philosophy behind all this emphasis and counsel.

“Orphanhood - whether it be due to the death of father or mother - embodies grave consequences both for the individual and the society alike.

Psychologists and educationists, examining this matter, have observed that one of the most important reasons for vagrancy, backwardness in society and school, and acts of misdemeanour, crime and corruption invariably lies in orphan-

1- Hadrat Ali's "Nahjol Balagha".

hood.

One of the German psychologists, who has studied the implications of orphanhood on the performance of school children, notes as a result of his studies, that 44 percent of the failures had lost their fathers and 33 percent of others their mothers. In other words, 77 percent of the 'failures' have been generally orphans.

Also, another research conducted in the United States about the reasons behind defective training in one of the schools in New York has shown that 25 percent of the children found hard to train, have been orphans.

Also, another research conducted in Germany on the criminal children and youths has shown that out of 2704 young offenders, some 1171 of them, that is more than 43 percent, have been orphans.

Another similar research conducted in the United States on prisoners has shown that, on an average, 60 percent of the prisoners surveyed have been from families who lost their fathers or mothers in childhood.

Another German scientist who has conducted

a research on the causes of vagrancy and criminal behaviour of the children and young adults who have not yet come of age, concludes in his research that 38 percent of the girls who commit theft, and 40 percent of those who engage in unlawful sexual relations or are raped have been orphans. And finally, in an American-sponsored psychological and social research we observe that 70 percent of the girls who are lodged in reformatories have either lost one or both of their parents.

Orphanhood, prior to being an individual suffering, is a major social problem which is the root of many disorder, wanderings, disappointments, failures, murders, suicides, prostitution and mental diseases.

In order to prevent fatherless children from becoming the ruined and corrupt members of society, and to make, these very orphan children into respectful and worthwhile members, and to check orphans from falling into the trap of waywardness, crime and corruption, and not to put society into jeopardy, Islam has issued strict instructions and useful guidances whose imple-

mentation removes all the danger, and prevents the orphans from developing psychological complexes.

There may be taken measures to improve the situation of orphans in civilized countries and developed societies but these measures only meet the physical needs of orphans and can not realize their mental and emotional needs.

They may offer modern facilities of life, trained nurses; neat and clean clothing, adequate and proper food, and sport and educational facilities and so on in well-equipped orphanages, but these facilities can not provide an answer to the feelings of the child who finds himself orphaned and fatherless, and feels inferior and humiliated in the face of other children.

The great agony is that the source of danger stems from such a situation, and it is important that we find a definite cure for this ailment.

The legislator of Islam, that is, the Creator of mankind and the Knower of all the physical and mental needs of man, in addition to meeting the physical requirements of orphans, has also taken into consideration their psychological and

mental emotions, and has formulated His conclusive instructions.

In Islamic teachings, in addition to recommending the Moslems on supervising and supporting the orphans, great stress has been put on being kind and affectionate towards them.

The dignified leaders of Islam say: Anyone who caresses an orphan on the head, will be rewarded by God, equivalent to the number of hair touched by his hand. And whosoever invites an orphan to his dining table and feeds him, will get rid of cruelty, and be endowed with a kind heart.

The conduct of the Imams in Islam towards orphans, is the best lesson that ought to be emulated by all the Moslems.

Hadrat Ali (peace be upon him) in his life time, always treated the orphans kindly, took them to his house and left them free to play around like his own children and eat of the food-stuff which existed in the house. People call him "the father of orphans".

These good deeds (kindness to orphans and bringing up guardianless children) which are

among the amazing programmes of Islam, are extremely beneficial to the society and bring about happiness and welfare to the society. Such deeds also prevent the ill-effects of orphanhood from which the non-Islamic societies are suffering.

The point to be mentioned at the end of this discussion is: The issues discussed must not dishearten or depress the orphans, for, the painful effects of orphanhood befall the orphans only when the society does not treat them according to Islamic injunctions. If orphans are brought up according to Islamic injunctions, they may become one of the most competent persons of their time. Orphanhood, from the Islamic point of view, is not a deficiency since the Holy Koran makes it explicit that the prophet of Islam was an orphan, and apart from him, many other Islamic personalities too were orphans.

Trying to meet the needs of others.

Attempting to meet the needs of God's servants is one of the good deeds that have been

thoroughly recommended and emphasised in the Islamic injunctions. It has been quoted from the sixth Imam, Hadrat Imam Sadegh (peace be upon him) that Allah sent a revelation to Hadrat David: "Occasionally one of My servants performs a good deed and I will grant heaven to him as a reward. Hadrat David asked: 'My Lord! What is that good deed?'

It was then revealed: 'To make glad and happy one of my faithful worshippers, even if it may involve giving a single date.'

David said: 'My Lord! Whosoever has recognized you (has realized your grace and magnanimity) is worthy of not being disappointed of your blessings.'"(1)

Imam Mohammed Bagher (peace be upon him) has said:

"The best of deeds before Allah is to make happy His servant by feeding him or, to settle his debts if he is indebted."(2)

The seventh Imam Musa-Ibn-Jafar (PBUH) said:

“Allah has servants who strive to meet the needs of people. Such servants are to be granted protection from all discomfort on the Day of Judgement. And whosoever makes happy a divine servant, Allah will make his heart replete with Joy on the Day of Resurrection.”(1)

It has been quoted from Hadrat Imam Sadeq (PBUH) that Allah says:

“All human beings are recipients of my blessings, and the most beloved of them to me is the one who is kinder towards My subjects and most diligent towards meeting their needs.”(2)

A man named Sadagheh Halvani says: “Inside Masjid-al-Haram [The Sacred Mosque], one of my friends asked me to lend him 2 dinars. I promised to pay him that money after circum-bulating Ka’aba. I had not yet finished the ritual when Imam Sadeq (PBUH) entered the circum-bulation and put his hand on my shoulder, and both of us continued with the ritual.

I had finished the ritual but to stay with the

1- Kafi’s principles.

2- “ “ (90-2) www.nehzatetarjome.ir

Imam, I continued the circumbulation.

That man who was sitting in a corner and did not know Imam Sadeq (PBUH), assuming that I was neglecting his request would signal with his hand to remind me of his request every time I passed him.

Imam Sadeq (PBUH) asked me: "Why is this man pointing at you?"

I answered: "He is waiting for me to lend him some money after the ritual, but since you put your hand on my shoulder, I did not wish to leave you."

Without a moment of hesitation, the Imam let his hand go of my shoulder and said: "Leave me to myself and hasten to meet his request." I went and fulfilled my promise by meeting his demand.

The following day when I came to the gathering of the Imam (PBUH), he was talking to his companions. When he saw me, he discontinued his speech and said: "If I make haste to meet the need of one of my brothers-in-faith, it is more pleasing to me than to set free a thousand slaves, or Mobilize a thousand people to wage

war in the way of God.”(1)

In another tradition, the sixth Imam (PBUH) said:

“Sometimes, when anyone asks me a favour, I hasten to meet his request lest what he has asked of me reaches him late or proves to be useless.”(2)

The fifth Imam said:

A person’s kind smile unto his brother-in-faith (speaking of his heart-felt love) is considered a good deed.”(3)

The sixth Imam (PBUH) said:

“Whosoever asked a favour by his brother-in-faith but he does not try to meet it, in spite of his ability, will be tried by Allah with tied hands on the Day of Judgement.”(4)

The Fourth Imam, Hadrat Sajjad (peace be upon him) said:

“Try to comprehend the sublime stages of

1

1- Safinatal - behar, vol. 1.

2- O - yun - Akhbar - al - Reza.

3- Kafi.s principles vol. 2.

4- Behar - al - Anvar. New edition vol. 74
www.nehzatetarjome.ir

heaven, and know that only those who are more beneficent to their brothers-in-faith and offer more services to the needy, will gain higher positions and more magnificent lodgings. Sometimes utterance of a kind word leads to man's proximity to Allah and his salvation. Never count as small your favor and good deed towards your brothers-in-faith. These deeds will prove beneficial on the Day when everything else fails to be useful for you.”(1)

In these instructions, which have been mentioned as examples from among thousands of religious injunctions, it has been tried to promote all sorts of good deeds among Moslems, and make Islamic society a humane community in the true sense of the word.

The late scholar, professor Shaltout, the Rector of Al-Azhar university, has written a chapter on good deeds in Islam in his book entitled “Men-To-Jihat-al-Islam”, an excerpt from which is brought hereunder:

1- Behar - al - Anvar Interpretation of the Imam's utterances
www.nehzatetarjome.ir

“The prophet of Islam was very kind and affectionate towards the faithful. He would establish relations with his kinsmen, shared other people’s problems, helped the weak and infirm, and his endless favors were bestowed not only on the human beings, but also on the animals, whom he treated kindly, so much so that he held the dish of water in front of a cat until its thirst was quenched.”

It is also quoted from him: “Allah punished a woman to the fire of hell because she had interned a cat, tortured it, and kept it there until it eventually died.”

One day, he told this story to his companions: “Someone became very thirsty in a hot desert. To quench his thirst, he drank from a well water. After coming out of the well, he saw a dog that was rubbing its muzzle to the ground out of thirst. The man thought to himself that this dog is thirsty like himself and needs water. Therefore, he climbed down the well again and filled his shoes with water for the dog. Almighty God forgave him as a result of this good deed.

His followers asked: “Would we too be re-

warded for kindness to animals?’

The prophet said: ‘Yes. You will be rewarded for any good deed performed.’”

One day, a man came to the prophet and said that he was tired. Immediately, the prophet sent someone to his house to bring some food for that man.

The prophet’s wife regretted that there was no food in the house. The prophet who was disappointed at this, then addressed his companions and asked if any of them could be a host to this guest. One of the prophet’s companions accepted to host the man but found out that there was no extra food in his house except the portion set aside for his children. When the table was laid, the host turned off the light, bringing an excuse.

The guest ate in darkness and thought that the host too was also eating, whereas he would only stretch his hand to the food and take it back empty.”

How many people do you know to possess such unique humane quality, in the present-day society?

Some people lead a comfortable life with an undisturbed heart, enjoying security, and observing abundance of divine blessing around them. The faces of their wives and children are cheerful and they enjoy welfare in life. If you, my Moslem brother, enjoy such blessings, you should thank for them. But do not forget that there are also such human beings who are plagued by the darkness of poverty, misery and destitution, and have chosen the bare earth as their dwelling and the sky as their roof. Again, when you look at your healthy and well-fed children, do not forget that some fathers and mothers, along with their children, go to bed without food. You speak to your children out of joyfulness but remember that there are also small children who once led a merry life under the protection of their fathers. But now! the dust of orphanhood has smeared their heads and faces, and they are shedding tears of grief in quest of food and clothing. There is no one to wipe the tears off their gloomy faces and cure their pain of hunger. Fear the day when the misfortunes of time may do the same to you.

And you madame, the lucky and happy woman who are enjoying the protection of a kind husband, do not forget that your widowed woman-mate and your sister too enjoyed such a luck and happiness as you, but suddenly her husband died and left her unhappy and distressed. And you! Happy and comfortable people, pray God for His blessings, for, these are the word of God that say:

“If you thank your God, indeed My blessings unto you shall be multiplied.”

Appreciation and thanksgiving do not merely mean to utter some words or to sigh and pretend sorrow or to show false pity and sympathy towards the miserables. What problems can these actions resolve? What hungry person can it feed and what prosperity can it bring to a miserable person?

Sympathy and sorrow must have a positive aspect. You must act in a way that the spirit of generosity, charity, bravery and justice are revived within you. Fathers and mothers, educate your children and all the members of your family in this manner. Will you do this?

Some sit around colourful tables and lose their wealth in gambling. Others pretend ignorance busying themselves with the games of backgammon and hundreds of other games and sinful acts.

You ignorants! who have drowned yourselves in games and lust, and you! who are engaged in wrongdoings and crimes, society is threatened with poverty, disease, death, anxiety, and thousands of calamities, prosperous homes are becoming ruined, pure hearts are tending towards evilness, families are losing solidarity and unity, and on the corners of streets, shelterless people are dwelling ... but still you are involved in your warm and noisy parties drinking and committing debauchery thus undermining your human status.

Therefore, what is the fate of those people who do not have a home or shelter and are unable to manage a shelter for their wives and children?

So hurry up, and leave these sinful gatherings. Make haste. Mix up with people, even if it is for a short while. Gladden a heart, give joy to a needy, and caress an orphan even if it is only once. And then if you continue doing this regu-

larly and constantly you will taste its real pleasure, keeping a clear conscience and leading a sweeter and more secure life.

In this manner, you will get the consent of God and also rescue the society from destruction and above all, you will be carrying out your humane duty.

Gentlemen, it is not only for religion or humanity that I invite you towards benevolence, charity, mercy and benefaction to the needy, but general interest of the country and your personal interests too demand this.

By benefaction, attending to the helpless, and carrying out charitable acts, it is possible to organise a force out of a group of wanderers and use their potentials in the path of the progress of the country and also to repel any danger posed to the society.

By benefaction, it is possible to remove the rust of animosity from hearts and to attract other people's satisfaction, trust and kindness to ourselves. And finally to create cooperation and trust among the members of society. Whenever you help a poor, he feeds himself indebted to

you and demonstrates modesty and humbleness to you.

Many a time it has happened that a small amount of charity, has made immune a huge amount of savings, and good deeds have saved man from a dangerous perdition. Now, let us all become just relievers of sorrow and true benefactors.

Let us revive this motto of humanity and act as demanded by religion, country and personal interests.

Come, and have mercy on earth-dwellers so that God of the earth and the heavens may have mercy on you.”(1)

Whatever has been said so far constitutes a brief example of the Islamic teachings on benefaction.

The delicate point lies in the fact that, Islam has endeavoured to create the spirit of benevolence and good deed in people from childhood. So that when they grow up, they may be tempted towards performing good deeds automatically

1- A look at Islamic teachings.

and perform them without any trouble or bothe-
ration. Also without feeling any discomfort in
performing good deeds, they may cherish those
moments of life when they do a service to some-
one or imitate a good deed.

The life history of the great leaders of Islam
and their disciples is the best witness to this
claim that Moslems should read and become
familiar with the life-styles of those leaders,
and follow their path concerning benefaction in
order to attain real salvation and felicity.

God-willing

Whosoever performs charitable deeds resembles
the true king of the people, and he rules over
their hearts.

George Herbert.

Whosoever wishes welfare and prosperity for
others, will eventually attain self-prosperity.

Plato

The reward for your good-deed lies in execution
of righteous deeds by you.

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Cicero

If we fail to win the hearts of free-born men through beneficence, how else are we then to secure their trust?

BAHRAM GOOR

(One of the Iranian Kings
in the olden days)

There are two kinds of pleasures which will never result in unpleasantness or regret. One is to perform righteous deeds towards people, the other is to do ones duty.

Jean Jacques Rosseau

Good deed conquers all but is never conquered itself.

Tolstoy

He who performs good deed towards mankind shall enjoy felicity in this world and the hereafter.

(Saadi)

Where benefaction is of value, perform it and be as named of doing evil.

(Ferdowsi)