

# Alms giving and its Status



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All praise is for Allâh. We praise Allâh ﷻ in the way He deserves to be praised and thanked. May the peace and prayer of Allâh ﷻ be upon the Prophet ﷺ after whom there will come no other prophets, and upon his family, his Companions and every one that follows in their footsteps until the Day of Resurrection.

O servants of Allâh! Fear Allâh ﷻ and know that one cannot be a true believer until he submits to the commandments of Allâh ﷻ. Allâh has prescribed for you certain duties and made them mandatory; the implementation thereof is your source of happiness. One of these duties is *Zakât* (alms giving) or charity. Every Muslim possessing the liable amount of money or property must pay an annual percentage of that amount as charity.

This charity has great and obvious advantages in the Islamic society. It makes the rich reconcile with the poor. It fulfils some of the poor people's needs and alleviates some of their suffering. It protects the needy from going astray in terms of criminal behavior such as: robbery, violating other people's property, and even committing suicide.

*Zakât* is purification. It purifies both the wealth and the wealthy. It also purifies the needy that receive it, and the whole society in which the wealthy look after the needy by giving them the dues of their money.

How does it purify the wealth, the wealthy, and the needy? *Zakât* makes the money increase both in purity and blessing. It purifies the wealthy and those who give their dues to the needy from stinginess. It further prevents them from adoring their money which is a form of *Shirk* (taking partners with Allâh ﷻ). *Zakât* purifies the soul of the needy from envy, hatred and animosity. Moreover, it cleanses them from coveting other people's money and property and prevents them from falling prey to the plots of Satan who will attempt to corrupt them and incite them to commit crimes. At the end, it is the purification for the whole society.

To those who have money, we say: “Do not be stingy, for He who granted you this money, if He wills, is able to take it away from you. Allâh, who is the Rich, free of all needs, and worthy of all praise has bestowed His blessings upon you and made your hand the upper one and another hand the lower one. Be grateful to Him and appreciate His favors upon you, so that this wealth of yours may last and your hand may remain higher! Spend your money for the sake of Allâh ﷻ! Do not be afraid that the Lord of the Throne will make you lose; Allâh ﷻ has promised the charity giver to increase his wealth. Allâh’s promises shall never be reneged on.”

Besides, wealth is Allâh’s favor upon you. If you appreciate it gratefully, it will increase and if you are ungrateful, it will perish and vanish. Allâh’s mercy is near to those who are benevolent, so safeguard your wealth by giving the needy their right to some of it. The needy, if deprived from his rights, will rush to do evil. The society that is corrupted, crime infested, and insecure shall have no opportunity for the wealth to grow, provision to increase, or a decent life to be established. This same society will be moving from one misery to another.”

Allâh has established a methodology in dealing with people regarding this very issue. That is when they give to the poor, He gives them more. But when they abstain and refuse to give their dues, He punishes them by withholding the rain and increasing the prices of their life’s needs. You who are wealthy, ask Allâh ﷻ to bestow His mercy upon His servants and to give them rain by your being generous and giving charity. Allâh is indeed the All-Generous and loves those who are generous.

The *Sunnah* of the Prophet ﷺ warns those who do not pay their *Zakât* from Allâh’s excruciating punishment and chastisement. For instance, the Prophet ﷺ said:

«مَا تَلَفَ مَالٌ فِي بَرٍّ أَوْ بَحْرٍ إِلَّا بِحَبْسِ الزَّكَاةِ» .

“Wealth shall not be destroyed whether on land or sea except by withholding the *Zakât* dues.”

Those who do not give their *Zakât* dues shall be in the Fire of Hell in the Hereafter. They will be tortured with the very money whose dues they withheld. Al-Bukhari and Muslim narrated that the Messenger of Allâh ﷺ had said:

«وَالَّذِي نَفْسِي بِيَدِهِ! مَا مِنْ رَجُلٍ يَمُوتُ وَيَتْرُكُ غَنَمًا أَوْ إِبِلًا أَوْ بَقَرًا لَمْ يُؤَدِّ زَكَاتَهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا تَكُونُ وَأَسْمَنَهُ، حَتَّى تَطَّاهُ بِأَطْلَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا حَتَّى يُفْضَى بَيْنَ النَّاسِ، كُلَّمَا نَفِدَتْ أُخْرَاهَا عَادَ عَلَيْهِ أَوْ لَاهَا».

“By Him in Whose Hand is my soul! No one dies and leaves sheep, camels, and cattle behind without paying their *Zakât* dues, but that they will come on the Day of Resurrection in the best state of health they had ever been in before, and would tread him with their feet, and butt him with their horns until Allâh ﷻ judges among the people. [They would continue doing that taking turns on him]. When the last of them gets tired the first will take the turn again.”

The one who withholds the *Zakât* due on his wealth will be shown his wealth as a huge snake, which will encircle him as said in a *Hadith*:

«مَا مِنْ أَحَدٍ لَا يُؤَدِّي زَكَاتَ مَالِهِ، إِلَّا مَثَلَّ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَفْرَعَ يَطْوِقُ بِهِ عُنُقَهُ».

“The one that refuses to pay his *Zakât* dues on his wealth will have it come to him as a huge snake on the Day of Judgement, which will wrap around his neck.”

Allâh ﷻ said:

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is

good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things that they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.” (3:180)

Those who do not pay their *Zakât* that is due on their wealth shall have their money changed into heated plates of metal on the Day of Resurrection with which they will be burned. Allâh ﷻ says:

﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ﴾

“And those who hoard up gold and silver (*Al-Kanz*: the money, the *Zakât* of which has not been paid) and spend them not in the way of Allâh, announce unto them a painful torment. On the Day when that (*Al-Kanz*: money, gold and silver, the *Zakât* of which has not been paid) will be heated in the fire of Hell and with it will be branded on their foreheads, their flanks, and their backs, “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.” (9:34-35)

He who does not pay his *Zakât* dues shall be amongst the hypocrites. Al-Bazzar reported:

«ظَهَرَتْ لَهُمُ الصَّلَاةُ فَقَبِلُوهَا وَخَفِيَتْ لَهُمُ الرِّكَاءَةُ فَأَكَلُوهَا، أُولَئِكَ هُمُ الْمُنَافِقُونَ» .

“The prayer was clear and manifest (performed openly) for them so they accepted it. The *Zakât* was made hidden for them (not a deed performed openly) so they ate it. Those are the hypocrites indeed.”

He is cursed who does not pay his *Zakât* dues for what Al-Asbahani

reported:

«لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ، وَالْوَاشِئَةَ وَالْمُسْتَوْشِمَةَ، وَمَنَاعَ الصَّدَقَةِ وَالْمُحَلَّلَ وَالْمُحَلَّلَ لَهُ» .

“The Messenger of Allâh ﷺ has cursed the *Riba* eater (the one who deals with usury), the witness of [a usury contract] and its writer, the woman who performs tattoos as well as the one who demands it, and the one who withholds charity...”

He who withholds his *Zakât* money is not a true Muslim, meaning that he does not fulfil what Allâh ﷻ requires him to do, even if he claims to be a Muslim. *Imam* Muslim reported in his book:

«مَنْ أَقَامَ الصَّلَاةَ وَلَمْ يُؤْتِ الرِّكَاتَةَ فَلَيْسَ بِمُسْلِمٍ يَسْفَعُهُ عَمَلُهُ» .

“He who observes the prayer, but does not pay his *Zakât* dues is not a Muslim that is benefited with his deeds.”

He who withholds his *Zakât* dues should be afraid of being amongst the disbelievers and being afflicted with what they are. Allâh ﷻ said:

﴿وَوَيْلٌ لِّلْمُشْرِكِينَ ۝ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ﴾

“And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh). Those who give not the *Zakât* and they are disbelievers in the Hereafter.” (41:6,7)

On Judgement Day, the Prophet Muhammad ﷺ will not intercede for him who does not pay his *Zakât* dues, for what Al-Bukhâri and Muslim reported in their books. In this regard the Prophet ﷺ said:

«لَا أَلْفَيْنَ أَحَدِكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أْبْلَغْتَنِي» .

“I do not want anyone of you to come to me on the Day of Resurrection carrying over his neck a camel that is growling, (calling upon me to intercede for him) saying, ‘O Messenger of Allâh help me!’ I will then say to him: ‘I cannot help you with

anything (now), for I did convey the Message to you.”

Allâh ﷻ says:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيْرُهُ لِلسُّرَىٰ ۖ وَأَمَّا مَنْ يَحْتَلِ وَيَسْتَفْتَىٰ ۖ وَكَذَّبَ بِالْحُسْنَىٰ ۖ فَسَنِيْرُهُ لِّلْعُسْرَىٰ ۖ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ۖ إِنَّ عَلَيْنَا لَلْهُدَىٰ ۖ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۖ فَأَنْذَرْتُمْ نَارًا تَلْتَظَىٰ ۖ لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ ۖ الَّذِي كَذَّبَ وَتَوَلَّىٰ ۖ وَسَيُجَنَّبُهَا الْأَتْقَىٰ ۖ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۖ وَمَا لِأَحَدٍ عِنْدَهُ مِن نِّعْمَةٍ تُجْزَىٰ ۖ إِلَّا إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۖ وَلَسَوْفَ يَرْضَىٰ ﴾

“As for him who gives (in charity) and keeps his duty to Allâh and fears Him. And believes in *Al-Husnâ*. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husnâ*. We will make smooth for him the path for evil. And what will his wealth avail him when he goes down (in destruction?). Truly, on Us is (to give) guidance. And truly, unto Us (belong) the last (Hereafter) and the first (this world). Therefore I have warned you of a blazing Fire (Hell). None shall enter it save the most wretched. Who denies and turns away. And *Al-Muttaqûn* (the pious) will be far removed from it (Hell). He who spends his wealth for increase in self-purification. And who has (in mind) no favor from anyone to be paid back. Except to seek the Face of his Lord, the Most High. He surely, will be pleased (when he will enter Paradise).” (92:5-21)

﴿ مَا سَلَكَكُمْ فِي سَقَرٍ ۖ قَالُوا لَوْ نَرَىٰكَ مِنَ الْمُصَلِّينَ ۖ وَلَوْ نَرَىٰكَ تُطْعِمُ الْمِسْكِينَ ۖ وَكُنَّا نَحْوُ مَعَ الْخَائِضِينَ ۖ وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ۖ حَتَّىٰ أَتَانَا الْيَقِيْنُ ۖ فَمَا نَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴾

“What has caused you to enter Hell? They will say: ‘We were not of those who used to offer the *Salât* (prayers). Nor we used to feed *Al-Miskîn* (the poor); and we used to talk falsehood (all that which Allâh hated) with vain talkers. And we used to belie the Day of Recompense, until there came to us (the death) that is

certain. So no intercession of intercessors will be of any use to them.” (74:42-48)

With this I conclude my speech and ask Allâh ﷻ to forgive all of our sins. Seek His forgiveness for He is the All-Forgiving, the Most Merciful.