227958 - How to Maximize the Reward of Charity

the question

What is the best way to attain the reward of giving charity in a complete and multiplied manner? For example, if someone wants to give 30 pounds in charity, which is better, to give the full amount in charity all in one go, or to spread it out by giving one pound every day throughout the month?

Summary of answer

Some ways to maximize the reward of charity:
1- Give it in secret.
2- Give it when the need of the poor person is great.
3- When you hasten to give it at the time when wealth is abundant.
4- When the charity is given to a relative.
5- When you spend it when you are in need.
6- When it is done at times and in places that are of special virtue.
7- If it will have a good impact on the Muslims in general.

Detailed answer

Praise be to Allah.

How to maximize the reward of charity

Charity is increased and multiplied in different situations, including the following:

- When it is given in secret .

The Prophet (blessings and peace of Allah be upon him) said: “There are seven whom Allah, may

He be Exalted, will shade with His shade on the Day when there will be no shade except His … A man who gives charity and conceals it to the extent that his left hand does not know what his right hand is giving." (Narrated by Al-Bukhari, 1423)

- When the need of the poor person is great.

The Prophet (blessings and peace of Allah be upon him) said: "The most beloved of deeds to Allah, may He be Exalted, is that bringing joy to a Muslim, or relieving him of distress , or paying off his debts, or dispelling his hunger." (Narrated by At-Tabarani in Al-Kabir, 13646; classed as sound by Al-Albani)

- When he hastens to give it at the time when wealth is abundant, or he hastens to give it before he dies and before death approaches.

Abu Hurayrah (may Allah be pleased with him) said: A man came to the Prophet (blessings and peace of Allah be upon him) and said: O Messenger of Allah, which charity brings the greatest reward? He said: "Charity that you give when you are healthy and reluctant to give , fearing poverty and hoping to become wealthy, and you do not delay it until the soul reaches the throat, and you say, 'Such and such is for So-and-so, and such and such is for So-and-so,' when it is already for so-and-so." (Narrated by Al-Bukhari, 1419)

- When the charity is given to a relative, and it increases in virtue if it is given to an estranged relative.

The Prophet (blessings and peace of Allah be upon him) said: "The best charity is charity given to a relative who bears a grudge." Narrated by Ahmad, 23530; classed as authentic by Al-Albani)

- When the giver spends it when he is in need, but he gives precedence to someone else, so long as it will not harm those on whom he spends [and is responsible for], unless they agree. Allah, may He be Exalted, says (interpretation of the meaning):

{And [Also for] those who were settled in Al-Madinah and [Adopted] the faith before them. They love those who emigrated to them and find not any want in their hearts of what the emigrants

were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.} [Al-Hashr 59:9]

The Prophet (blessings and peace of Allah be upon him) said: “It is sufficient sin for a man that he neglects those whom he is [responsible for] feeding.” There is a similar report Muslim (996).

Al-Baghawi (may Allah have mercy on him) said in Sharh As-Sunnah (9/342): “This indicates that a man does not have the right to give in charity that which is not surplus to what is needed to feed his family, seeking reward thereby, and that it will be turned into sin.”

- When it is done at times and in places that are of special virtue .

Ibn `Abbas (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) was the most generous of people, and he was at his most generous in Ramadan . (Narrated by Al-Bukhari, 6)

- The reward for giving charity is increased if it will have a good impact on the Muslims in general , such as spending in Allah’s cause.

Abu Umamah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “The best of charity is the shade of a tent given [to the troops, in Jihad] in Allah’s cause, or providing a servant [to a Mujahid who is fighting] in Allah’s cause, or providing a camel [to a Mujahid who is fighting] in Allah’s cause.” (Narrated and classed as authentic by At-Tirmidhi (1627); classed as sound by Al-Albani)

The Prophet (blessings and peace of Allah be upon him) was asked: Which kind of charity is best? He said: “Providing water.” (Narrated by An-Nasa’i, 3664; classed as sound by Al-Albani)

It says in Fayd Al-Qadir (2/37) by Al-Minnawi (may Allah have mercy on him): At-Tibi (may Allah have mercy on him) said: It is only the best because it is more beneficial and brings a greater reward in this world and the hereafter. End quote.

- Giving a pair of any type of thing.

The Prophet (blessings and peace of Allah be upon him) said: “Whoever gives a pair of any type of thing in Allah’s cause will be called from the gates of Paradise: O slave of Allah, this is good!” (Narrated by Al-Bukhari, 1897)

- When he combines giving charity with fasting, attending funerals and visiting the sick.

The Prophet (blessings and peace of Allah be upon him) said regarding these four: “These qualities are not combined in a man but he will enter Paradise.” (Narrated by Muslim, 1028)

- Charity given by a pious scholar.

The Prophet (blessings and peace of Allah be upon him) said: “There are four types of people in this world: a person whom Allah blesses with wealth and knowledge, so he fears his Lord with regard to them, uses them to upholds his ties of kinship, and knows that Allah has rights over them. This is the most virtuous of ranks…” (Narrated by At-Tirmidhi, 2325; classed as authentic by Al-Albani)

- When it is dear to its owner.

It says in Al-Mawsu`ah Al-Fiqhiyyah Al-Kuwaitiyyah (26/336): “In the case of charity, it is recommended that what is given should be from among the best of the giver’s wealth and the dearest to him. Allah, may He be Exalted, says (interpretation of the meaning):

{Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.} [Al `Imran 3:92]

Al-Qurtubi (may Allah have mercy on him) said: “The early generations (the Salaf) – may Allah be pleased with them – if they loved something, they would give it for the sake of Allah, may He be Exalted.”

- Spending on one’s family.

The Prophet (blessings and peace of Allah be upon him) said: “A Dinar that you spend for the sake of Allah, a Dinar that you spend to free a slave, a Dinar that you give in charity to a needy person and a Dinar that you spend on your family – the greatest of them in reward is the one that you spend on your family .” (Narrated by Muslim, 995)

- Giving in charity that which the Lawgiver [Allah] has stated is to be given at a certain place and time, such as the Udhiyah (sacrifice); it is better to offer the Udhiyah and distribute its meat than to give its price in charity.
- If the charity is something that will be ongoing until after the giver dies , even if it is little, because if something continues and accumulates it becomes great.

The Prophet (blessings and peace of Allah be upon him) said: “When a man dies, all his good deeds come to an end except three: ongoing charity (Sadaqah Jariyah), beneficial knowledge, or a righteous son who will pray for him” (Narrated by Muslim, 1631)

Virtues of hastening to give charity

The best is for a person to hasten to give everything that he wants to give in charity, so that he may attain the reward straightaway.

If he hastens to give charity, he will be safe from two things:

- The first is death, which could prevent him from acting.
- The second is weakening of his resolve to give charity.

Allah, may He be Exalted, says (interpretation of the meaning):

{And the forerunners, the forerunners, those are the ones brought near [to Allah].} [Al-Waqi‘ah 56:11]

The Prophet (blessings and peace of Allah be upon him) said: “I would not like to have with me the equivalent of this Uhud in gold, and have a Dinar left with me after three nights – according to a

report in Al-Bukhari (6268): after one or two nights – apart from something that I keep to pay off a debt, except that I would give it to the slaves of Allah like this and like this and like this – to his right, to his left, and behind him. Then he walked on and said: “Those who have the most [in this world] will have the least [reward] on the Day of Resurrection, except one who does like this and like this and like this” – to his right and to his left, and behind of him – “and how few they are.” (Narrated by Al-Bukhari, 6444)

And Allah knows best.