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Recommended Behaviors

Among the qualities of the good believers is to emulate the noble character of Prophet Muhammad (S) whom the Almighty has described in His Book as follows: "

And you verily are on a high level of noble character." (***Qur'an; 68: 4-6***)

The Messenger of Allah (S) said, "*Nothing will be placed on the scale of the Day of Judgment better than good character*."[1]

Moreover, the Prophet said, "*The best among you in faith is the best among you in character*."
There are some characters and behaviors, which are recommended in Islam.

Visiting One Another

Many noble hadiths from the Prophet (S) and the Imams ('a) have emphasized the idea of visiting one another, maintaining cordial relationship among the believers, making the believers happier, fulfilling their needs, visiting their sick, participating in their funerals, and helping them in good as well as restrained circumstances.

Imam Al-Sadiq ('a(said, "*Anyone who visits his brother* [*in faith*] *for the sake of Allah, Almighty Allah will say, "You have visited Me, therefore your reward is upon Me, and I will not be satisfied with a reward for you less than Paradise*.'"[2]

Imam Al-Baqir ('a) said to Khaythamah (one of his companions), "*Convey our greetings to those who love us and advise them to be careful about Allah, and that the affluent and strong ones among them should visit the poor and weak ones; they should participate in their funerals and meet one another in their homes*."[3]

Kindness Towards People

Kindness towards people, all the people, is among the recommended rituals that have been emphasized by religion of Islam.

The Messenger of Allah (S) said, "*My Lord has commanded me to be kind towards the people just as He has commanded me to fulfill the obligatory* [*prayers*]."[4]

He also said, "*If a person does not have three things, his deeds are not complete:* [*spiritual*] *armor that prevents him from disobeying Allah; noble character by which he shows kindness towards the people; and forbearance by which he repels the foolishness of the ignorant person*."[5]

We should know that kindness is not limited to the Muslims only. It has been narrated that Imam 'Ali ('a) became a travelling companion of a non-Muslim on the way to Kufa. When they reached to a crossroad, the Imam walked with him for a distance before saying farewell. The non-Muslim asked him why he walked that extra distance, the Imam replied, "*This is the right of companionship, i.e. see them through for a short distance when they separate. This is what our Prophet has ordered us to do.*"[6] That man accepted Islam because of this noble gesture.

In another tradition we read about the kindness and justice of Imam 'Ali ('a) with one of his non-Muslim subjects.

Sha'bi said, "*One day 'Ali bin Abi Talib went to the market and saw a Christian selling a coat of arms. 'Ali ('a) recognized that coat of arms and said to the seller, "This is my body armor; let us go to the judge of the Muslims." The Muslim judge was Shurayh, and 'Ali himself had appointed him in that position. When they went to Shurayh, he said, "What is the matter, O Amiru 'l- mu'mineen?" 'Ali ('a) said, "This is my coat of arms which I have lost since a long time now." Then Shurayh asked the seller, "O Christian, what do you have to say?" The Christian seller said, "I am not accusing Amiru'l-mu'mineen of lying, but the coat of arms is my property." So Shurayh turned to 'Ali ('a) and said, "I do not see* [*any ground on which*] *you can take it from his possession. Do you have a proof* [*supporting your claim*]*?" Since 'Ali ('a) had no proof, he said, "Shurayh is correct* [*in his judgment*]*."*
On hearing the judgment, the Christian seller said, "I bear witness that these are the laws of the prophets: the Leader of the Believers comes to a judge appointed by himself, and the judge passes a judgment against him! By Allah, O Amiru 'l-mu'mineen. I bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah." 'Ali ('a) said, "Now that you have become a Muslim, it belongs to you." Then he carried it on a horse."[7]

A narrator said that one day an old blind person passed by him begging. Imam 'Ali ('a) said, "*What is this?" Those who were around him said, "He is a Christian!" Imam 'Ali ('a) answered, "You have used him until he became old and incapable, and now you are depriving him* [*of the benefits*]*! Provide for him from the public treasury.*"[8] This hadith shows the importance and precedence of Social Security.

Imam Al-Sadiq ('a) said, "*If a Jewish person comes to sit with you, make that a good meeting.*"[9]

Making Peace Between People

There is a great reward in making peace between people, reconciling their differences, making them friends of one another, and lessening the gulf of disagreement between them.

Imam 'Ali ('a) had given certain advice to his sons, Al-Hasan and Al-Husayn, just before his death after the Kharijite Ibn Muljim al-Muradi had injured him. He said, "*I advise you both, all my children and family members, and whosoever to whom this letter of mine reaches: to fear Allah, to organize your affairs, to establish peace because I have heard your grandfather (S) say, "Making peace is better than a whole year of praying and fasting.'"*[10]

Friendship With Non-Muslims

A Muslim is allowed to take non-Muslims for acquaintances and friends, to be sincere towards them and they be sincere towards him, to help one another in fulfilling the needs of this life.
Almighty Allah has said in His noble Book,

"Allah does not forbid you in regard to those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice." **(*Qur'an; 60:8*)**

When these kinds of friendship produce good results, it guarantees that the non-Muslim friend, neighbor, or colleague and business partner will know about the values of Islam.

The Prophet (S) said to Imam 'Ali ('a), "*If Allah guides through you a single person from His servants that is better for you than any-thing upon which the Sun shines (from the East to the West).*"[11]

Just because a person might be a non-Muslim it does not automatically make him an enemy to the Muslims. Peace-loving and innocent non-Muslims are to be treated with justice and kindness, otherwise the Muslims would be committing a sin, and violating Allah Almighty's Holy Commands,

"For Allah loves those who are just." **(*Qur'an; 5:42*)**

Qur'an says,

"Today, the good things have been made lawful to you. And the food of those who have been given the Scripture is lawful for you, and your food is lawful for them; and the independent from the believing women, and the independent from the people of the Scripture before you, if you have given them their dowries, protected, chaste, and not seeking to take lovers." **(*Qur'an; 5:5*)**

Therefore, it is clear that Islam does not prohibit personal friendships with Jews and Christians or any

other people. Islam however clearly prohibits forming alliance with the Jews, Christians and other non-Muslims. Qur'an says,

"O, you who believe do not take the Jews and the Nazarenes as protecting allies". (***Qur'an; 5:51***)

According to the holy Qur'an; the only alliance a Muslim is allowed to form is with Allah Almighty, our Prophet 'a (when he lived 1400 years ago), and the Muslim Believers:

"Your guardian is only Allah, His Apostle and those who believe ..." (***Qur'an; 5:55***)

Fatwa of Islamic jurists:

A. It is permissible to greet Ahlul Kitab (the Jews and the Christians, etc) and also the non-Ahlul Kitab on the occasions they celebrate like the New Year, Christmas, Easter, and the Passover.

B. In European schools, there are teachers who do not believe in any religion and reject the idea of God in front of their pupils. Is it permissible for Muslim pupils to remain in such schools, knowing that they can be greatly influenced by their teachers?

Answer: It is not permissible; and the guardian of the child is fully responsible for that.

C. Is it permissible for male and female pupils/students in elementary and secondary schools to mix when one knows that this mixing will surely lead one day to a forbidden act by the male or the female student?

Answer: It is not permissible under the circumstances described [in the question.]

D. Is it permissible for a Muslim man to go to a mixed swimming pool with the knowledge that the women there swimming suits form and would not listen to any admonishing?

Answer: Although looking without bad thoughts or lustful intentions at the women who are indecently dressed (and who would not listen to you if you wish to admonish them) is allowed, yet based on obligatory precaution, going to such places is absolutely forbidden.

E. Is it permissible to look at a passionate scene taking place on the street?

Answer: It is not permissible to look at it with lustful intentions or with ill thoughts; rather, based on obligatory precaution, one should refrain from watching it totally.

F. If I find an item in a European country without any distinctive sign on it [identifying the owner], is it permissible for me to keep it?

Answer: If it has no distinctive sign by which one can contact the owner, it is permissible for you to keep it except in the case that keeping it is unlawful on that country.

G. Some people, be they Muslim or non-Muslim, in the West approach you with expensive items for sale at a price so cheap that the potential buyer is almost convinced that the item is stolen. Is it permissible to buy it, if one knows for sure, or feel a strong probability, that it has been stolen from a Muslim?

Answer: If one knows or gets a strong feeling that the item has been stolen from a person whose property is sacrosanct, it is not permissible to buy it or keep it.

Enjoining Good And Forbidding Evil

Enjoining good and forbidding evil, are obligatory rituals whenever the conditions exist, on all believe men and women. Almighty Allah has said in His noble Book,

"There should be a group among you who should be calling (people) to the good, enjoining the good, and forbidding the evil; they are the successful ones." (***Qur'an; 3:104***)

"The believing men and the believing women are helpers of one another; they enjoin the good and forbid the evil." (***Qur'an; 9:71***)

The noble Prophet Muhammad (S) said, "*My community will continue to be blessed as long they enjoin the good and forbid the evil, and help one another in good deeds. When they do not do this, blessings will be withheld from them, and some* [*evil persons*] *among them will have hegemony over the others; and they shall have no helper neither on the earth nor in the heaven*."[12]

Imam Ja'far Al-Sadiq ('a) quoted the Messenger of Allah (S) as saying, "*How will it be with you when your women will become corrupt and, your youths sinful while you will not be enjoining the good nor forbidding the evil?" The people said, "Will this happen, O Messenger of Allah?" He replied, "Yes; and even worse than that. How will it be with you when you will be enjoining the evil and forbidding the good?" The people said, "O Messenger of Allah! Will this actually happen?" He said, "Yes, and even worse than that. How will it be with you when you will think of good as evil and of evil as good*?"[13]

These two obligations become more pressing when the person neglecting the good or committing the evil is one of one's family members.

Fatwa of Islamic jurists:

A. If people are ignorant of the religious rules, it is the duty of other Muslims to teach them, if they have the intention of learning and acting accordingly.

B. Is it obligatory to enjoin the good (amr bil-ma'ruf) and forbid the evil (nahi 'anil-munkar) in regard to those who are not followers of Islam or are from the Ahlul Kitab, who are receptive, without any harm coming our way?

Answer: Yes, it is obligatory, provided that the other conditions also exist. One of those other conditions

is that the person to be admonished should not have an excuse for doing the evil or neglecting the obligation.

Being ignorant out of negligence is not an acceptable excuse. Therefore, such a person should first be guided to the right conduct, and then if they do not act accordingly, they should be asked to do good or be forbidden from doing evil.

If the evil deed is of a category that one knows Allah does not like it to happen in any circumstances — like creating corruption in the earth, killing an innocent person, etc — it is necessary to prevent it, even if the doer is ignorant out of innocence.

Sincere Advice For Muslim Brethren

Sincere advice — that is, to wish that the blessings of Allah might continue on the believing brethren, to dislike that evil may afflict them, and to exert efforts in guiding them towards what is good for them — is among the deeds loved by the Almighty Allah. There are countless hadiths on the importance of sincere counsel.

The Prophet (S) said, "*The person with greatest status in the eyes of Allah on the Day of Judgment will be the person who worked most in His earth to give sincere counsel to His creatures*."[14]

Imam Al-Baqir ('a) said, "*The Messenger of Allah (S) said, "A person from among you should give sincere advice to his brother in faith as if he is advising himself.'"*[15]

Imam Al-Sadiq ('a) said, "*It is necessary for a believer to sincerely advise another believer in his presence as well as in his absence*."[16]
He ('a) also said, "*You should be careful about advising Allah's creatures sincerely for His sake because you can never meet Allah with a deed better than that*."[17]

Concern For The Muslim Ummah

One of the issues that the Islamic sharia has emphasized is being concerned for the affairs of Muslims. The Messenger of Allah (S) said, "*Whosoever get up in the morning and has no concern for the affairs of Muslims is not a Muslim*."[18]

Truthfulness

Among the qualities of good believers is truthfulness in speech and action, and fulfilling the promise. Almighty Allah has praised Prophet Ishmael ('a) by saying:

"He indeed was true in [fulfillment of] promise and was a messenger, a prophet." **(*Qur'an; 19:54*)**

The noble Prophet (S) said, "*One who believes in Allah and the Last Day should fulfill whatever he promises*."[19]

The importance of truthfulness and fulfillment of promise is more emphasized when we realize that many non-Muslims judge Islam by the action of Muslims.

Charity

Holy Qur'an says about charity (for the sake of Allah):

"Those who recite the Book of Allah, establish the prayer, and give in charity secretly as well as openly out of what We have given them, they hope for a deal that will never go sour. Allah shall pay them their rewards in full and give them more out of His grace; indeed He is Forgiving, Multiplier of rewards." (***Qur'an; 35: 29-30***)

In another verse says,

"Who is there that will offer to Allah a good loan so that He will double it for him, and he shall have an excellent reward. On that day you will see the believing men and the believing women while their light shall be running before them and on their right side — [they will be told:] 'good news to you today: gardens beneath which rivers flow, to abide therein, that is the great achievement.'" (***Qur'an; 57: 11-12***(

Islam encourages us to hasten to giving charity before death strikes. Qur'an says,

"And gives in charity out of what We have given you before death comes to one of you, so that he should say, 'My Lord! Why did Thou not respite me to a near term, so that I should have given Alms and been of the doers of good deeds?' And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do." (***Qur'an; 63:10-11***)

About the end of those who hoard wealth and do not spend in charity for His sake, Qur'an says,

"(As for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement on the day when it shall be heated in the fire of hell. Then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded." (***Qur'an; 9:34-35***)

Imam 'Ali ('a) describes himself [in a letter to his governor in Basra] as follows: "*If I wished I could have taken the way leading towards (worldly pleasures like) pure honey, fine wheat and silk clothes, but it cannot be that my passions lead me and greed takes me to choosing good meals while there may be people in the Hijaz and in Yamamah who have no hope of getting bread or who do not have a full meal. Shall I lie with a full belly while around me there may be hungry bellies and thirsty livers? Or shall I be as*

the poet has said: it is enough for you to have a disease that you lie with your belly full while around you people may be badly yearning for dried meat?"[20]

Imam Al-Baqir (ʻa) said, "*If I could take care of a Muslim family, feeding the hungry among them, clothing the naked among them, and protecting their honor in society* [*their having not to beg*]*, this is preferable than going for hajj, then another hajj, then a third hajj until I go ten times or even until I go seventy times*."[21]

The benefits gained by the person who gives in charity:

Sustenance

The Prophet (S) said, "*Let sustenance flow* [*from Allah*] *through charity*."[22]

Curing disease

The Prophet (S) said, "*Cure your sick ones through charity*."[23]

Prolonging life span and averting tragic death

Imam Al-Baqir (ʻa) said, "*Benevolence and charity eliminate poverty prolong life span, and spare the charitable person seventy kinds of tragic deaths.*"[24]

Fulfillment of debts and [increase in] blessings

Imam Al-Sadiq (ʻa) said, "*Charity fulfills the payment of debts and yields*."[25]

Good provision for children

Imam Al-Sadiq (ʻa) said, "*No person has given good charity in this world but that Allah has made good provision for his children after his departure* [*from this world*]."[26]

Fatwa of Islamic jurists:

E. Is it permissible to give charity to the poor among non-Muslims? Would a person get reward [thawab from Allah] for this charity?

Answer: There is no problem in extending charity to [a non-Muslim] who does not show hatred against Islam and Muslims; and one who gives such a charity will be rewarded for this deed.

Gifts For Family Members

The family, according to the Islamic concepts, is not a mere means of satisfying animal instincts, nor is a family's home merely an abode for sleep. In fact, it represents an educational environment both for spiritual sublimation and for intellectual development. It is a place where there is a mutual noble sentiment particularly between husband and wife and among the members of the family in general.

The family in Islam is built upon a holy bond and a mutual contract of tranquility, love, and kindness between two hearts. The Messenger of Allah (S) said, "*Whosoever enters a market and buys a gift, and*

takes it to his family is like a person who do charity to those who are in need of it.”[27]

1. . Al-Kafi, vol. 2, p. 99.
«مَا يُوضَعُ فِي مِيزَانِ امْرِئٍ يَوْمَ الْقِيَامَةِ أَفْضَلُ مِنْ حُسْنِ الْخُلُقِ».
2. . Al-Kafi, vol. 2, p. 176.
«مَنْ زَارَ أَخَاهُ فِي اللَّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِيَّايَ زُرْتَ وَ ثَوَابُكَ عَلَيَّ وَ لَسْتُ أَرْضَى لَكَ ثَوَاباً دُونَ الْجَنَّةِ».
3. . Ibid, p. 175.
«يَا خَيْثَمَةُ أَبْلِغْ مَنْ تَرَى مِنْ مَوَالِينَا السَّلَامَ وَ أَوْصِهِمْ بِتَقْوَى اللَّهِ الْعَظِيمِ وَ أَنْ يَعُودَ غَنِيُّهُمْ عَلَى فَقِيرِهِمْ وَ قَوِيُّهُمْ عَلَى ضَعِيفِهِمْ وَ أَنْ يَشْهَدَ حَيُّهُمْ جِنَازَةَ مَيِّتِهِمْ وَ أَنْ يَتَلَاقَوْا فِي بُيُوتِهِمْ».
4. . Al-Kafi, vol. 2, p. 117.
«أَمَرَنِي رَبِّي بِمُدَارَاةِ النَّاسِ كَمَا أَمَرَنِي بِأَدَاءِ الْفَرَائِضِ».
5. . Ibid, p. 116.
«ثَلَاثٌ مَنْ لَمْ يَكُنَّ فِيهِ لَمْ يَتِمَّ لَهُ عَمَلٌ وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ وَ خُلُقٌ يُدَارِي بِهِ النَّاسَ وَ حِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ».
6. . Ibid, p. 670.
«هَذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُشَيِّعَ الرَّجُلُ صَاحِبَهُ هُنَيْئَةً إِذَا فَارَقَهُ وَ كَذَلِكَ أَمَرَنَا نَبِيُّنَا».
7. . Bihar Al-Anwar, vol. 34, p. 316.
8. . Tahzib Al-Ahkam. Vol. 6, p. 293.
«اسْتَعْمَلْتُمُوهُ حَتَّى إِذَا كَبِرَ وَ عَجَزَ مَنَعْتُمُوهُ أَنْفِقُوا عَلَيْهِ مِنْ بَيْتِ الْمَالِ».
9. . Al-Amali (Mofid), p. 185.
«إِنْ جَالَسَكَ يَهُودِيٌّ فَأَحْسِنْ مُجَالَسَتَهُ».
10. . Nahj Al-Belagha, letter 47, p. 421.
«أُوصِيكُمَا وَ جَمِيعَ وَلَدِي وَ أَهْلِي وَ مَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللَّهِ وَ نَظْمِ أَمْرِكُمْ وَ صَلَاحِ ذَاتِ بَيْنِكُمْ فَإِنِّي سَمِعْتُ جَدَّكُمَا ص يَقُولُ صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَ الصِّيَامِ».
11. . Al-Kafi, vol. 5, p. 28.
«لَأَنْ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ».
12. . Wasael Al-Shia, vol. 16, p. 123.
«لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ نُزِعَتْ مِنْهُمُ الْبَرَكَاتُ وَ سُلِّطَ بَعْضُهُمْ عَلَى بَعْضٍ وَ لَمْ يَكُنْ لَهُمْ نَاصِرٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ».
13. . Al-Kafi, vol. 5, p. 59.
«كَيْفَ بِكُمْ إِذَا فَسَدَتْ نِسَاؤُكُمْ وَ فَسَقَ شَبَابُكُمْ وَ لَمْ تَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ تَنْهَوْا عَنِ الْمُنْكَرِ فَقِيلَ لَهُ وَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ- فَقَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا أَمَرْتُمْ بِالْمُنْكَرِ وَ نَهَيْتُمْ عَنِ الْمَعْرُوفِ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا رَأَيْتُمُ الْمَعْرُوفَ مُنْكَراً وَ الْمُنْكَرَ مَعْرُوفاً».
14. . Al-Kafi, vol. 2, p. 208.
«إِنَّ أَعْظَمَ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَمْشَاهُمْ فِي أَرْضِهِ بِالنَّصِيحَةِ لِخَلْقِهِ».
15. . Ibid.
«لِيَنْصَحِ الرَّجُلُ مِنْكُمْ أَخَاهُ كَنَصِيحَتِهِ لِنَفْسِهِ».
16. . Ibid.
«يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَ الْمَغِيبِ».
17. . Ibid.
«عَلَيْكُمْ بِالنُّصْحِ لِلَّهِ فِي خَلْقِهِ فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ».
18. . Ibid, p. 163.
«مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ».
19. . Ibid, p. 364.
«مَنْ كانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيَفِ إِذَا وَعَدَ».
20. . Nahj Al-Belagha, letter 45, p. 417.
«وَ لَوْ شِئْتُ لَاهْتَدَيْتُ الطَّرِيقَ إِلَى مُصَفَّى هَذَا الْعَسَلِ وَ لُبَابِ هَذَا الْقَمْحِ وَ نَسَائِجِ هَذَا الْقَزِّ وَ لَكِنْ هَيْهَاتَ أَنْ يَغْلِبَنِي هَوَايَ وَ يَقُودَنِي جَشَعِي إِلَى تَخَيُّرِ الْأَطْعِمَةِ وَ لَعَلَّ بِالْحِجَازِ أَوْ الْيَمَامَةِ مَنْ لَا طَمَعَ لَهُ فِي الْقُرْصِ وَ لَا عَهْدَ لَهُ بِالشِّبَعِ أَوْ أَبِيتَ مِبْطَاناً وَ حَوْلِي بُطُونٌ غَرْثَى وَ أَكْبَادٌ حَرَّى أَوْ أَكُونَ كَمَا قَالَ الْقَائِلُ: وَ حَسْبُكَ [عَاراً] دَاءً أَنْ تَبِيتَ بِطْنَةٍ ـ وَ حَوْلَكَ أَكْبَادٌ تَحِنُّ إِلَى الْقِدِ».

21. . Al-Kafi, vol. 2, p. 195.
«لَأَنْ أَعُولَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ أَسُدَّ جَوْعَتَهُمْ وَ أَكْسُوَ عَوْرَتَهُمْ فَأَكُفَّ وُجُوهَهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحُجَّ حَجَّةً وَ حَجَّةً وَ حَجَّةً وَ مِثْلَهَا وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ عَشْراً وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ».
22. . Al-Faqih, vol. 4, p. 381.
«اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَة».
23. . Wasael Al-Shia, vol. 2, p. 433.
«دَاوُوا مَرْضَاكُمْ بِالصَّدَقَة».
24. . Al-Kafi, vol. 4, p. 2.
«الْبِرُّ وَ الصَّدَقَةُ يَنْفِيَانِ الْفَقْرَ وَ يَزِيدَانِ فِي الْعُمُرِ وَ يَدْفَعَانِ سَبْعِينَ مِيتَةَ السَّوْءِ».
25. . Ibid, p. 9.
«إِنَّ الصَّدَقَةَ تَقْضِي الدَّيْنَ وَ تَخْلُفُ بِالْبَرَكَةِ».
26. . Ibid, p. 10.
«مَا أَحْسَنَ عَبْدٌ الصَّدَقَةَ فِي الدُّنْيَا إِلَّا أَحْسَنَ اللَّهُ الْخِلَافَةَ عَلَى وُلْدِهِ مِنْ بَعْدِه».
27. . Amali (Sadouq), p. 577.
«مَنْ دَخَلَ السُّوقَ فَاشْتَرَى تُحْفَةً فَحَمَلَهَا إِلَى عِيَالِهِ كَانَ كَحَامِلِ صَدَقَةٍ إِلَى قَوْمٍ مَحَاوِيج».

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