ABSTRACT

“Enfagh” (spending) is an action for the sake of God and it is recommended in Islam that a person spends some properties of his own in the way to supply other people’s wants. The widespread use of the word in the holy Quran and Hadith illustrates the importance of long-standing divine tradition. This word is a general concept which includes any kind of charity; both physical and spiritual sustenance from what God has given to man to spend part of it for the sake of God. Achieving to social justice is one of the goals of all the prophets of Allah and the human’s dream, and it is possible only with the cooperation and help to the others. According to Islam’s recommendations, the people themselves should try to achieve such justice. The crucial duty of the people in this regard is to do necessary and recommended spending money in Islam. Its philosophy is not filling the social gaps; rather it has a relationship with human’s training. When a man spends his property or anything else that he has, he achieves to the Divine Mercy. Additionally he contributes to social spirit formation and injects happiness to the community. The consequences of spending money are so remarkable in social and individual life that nothing else may be comparable to it in worldly and otherworldly destination. A variety of social and personal problems are solved by this divine command and thus it is expected to have intimate life.

INTRODUCTION

The topics have been used in the holy Quran and Hadith, strongly emphasized by God. Spending money and giving alms are the most frequent words in the Holy Quran and the traditions which have high esteem near God. Since many affairs related to charity and alms, are stated and a lot of moral books and Islamic scholars interpreted this matter in various ways so that individuals achieve it in the society. The word charity has several branches, such as the obligatory, recommended and prohibited charity and the issues such as alms and munificence and etc are included within this group. Clarifying the concept of charity in this paper, it is tried to discuss about its individual consequences to clarify its status with different perspectives in order to motivate individuals to help needy people and thus will have a basic role in people’s purification.

Lexical and terminological meaning of “Enfagh” (spending) Lexical meaning:

“Enfagh” is one of the words that have different meanings and it has been expressed clearly in the Quran and the books. Some of the meanings as follow;

“Enfagh” means poverty, destruction, loss, spending (Lesan Al-Arabi, volume 2, p 399)

All of them refer to alms and charity except verse eleven of Mumtahenah (Al Borhan fi al-Quran, volume 2, p 111)

Giving part of the property to the others to win God’s favor, alms, giving alimony to divorced wife, and bestowing (Mofradatal–Quran fi Majmal- Bahrain, page 388) Pay a dowry to the woman (Majmal- Bahrain,

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In sum, reviewing all the words used, there is a common meaning, i.e. detaching property or any other thing that belongs to someone or to spend something elsewhere.

**Terminological meaning:**

“Enfagh” is an action of God’s pleasing deed and it is emphasized in Islam to spend part of the property, or anything else in order to meet the needs of others. “Enfagh” with its derivations have been used seventy-four times in the Quran (Mu’jam Almofahras Le alfaz al Quran al-Karim, pp. 867 and 866).

**The importance of “Enfagh” in the view of Quran and Hadith:**

Superior position of “Enfagh” doesn’t fit in human’s mind. How can we understand the greatness of “Enfagh”? While God says: “God takes alms” (Al-tovahab, v. 104). God sets the greatness of “Enfagh” in the form of words in order to get the humans to acquaint with this holy tradition and they are encouraged to do it. It is narrated that no remembrance of God is greater than charity (Almahasen, volume 1, p 72). Whoever gives alms, he does jihad in the way of God (Tohafologhoul, translation of Hassanzadeh, p 177). Three actions are consequences of true belief; Spending money while an individual is on poverty, transferring knowledge to someone else who is going to learn and excessive generosity (Ketab Al-mvaez, translation of Ataroudi, p. 20). The main reason for the greatness of “Enfagh” near God is its eternal effects. “Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing” (At-taubah, verse 121).

Imam Ali (PBUH) says: “A rich man, who doesn’t spend any money, he will have no more money (Alhayat, translated by Ahmad Aram volume 5, p 699). Great regrets in the Last Day belong to a man who earns money in the way which isn’t along with Allah’s orders, then a man inherits his wealth and spends it for the sake of God, he goes to paradise because of this action (Nahjol Balaghah, translation of Shahidi, p 438). Imam Sadiq (pbuh) narrates a celestial Hadith that: “I (God) have nothing to do with anyone who gets something except alms, because I take their alms which they give even the charity include a single date or half a date; I keep and raise it until doomsday that charity becomes greater than Mount Uhud (Tohafoghoul, translated by Hasazadeh, pp. 668).

Prophet Muhammad (PBUH) said: “The charity has three hands, the hand of Almighty God which is the highest hand, the charity giver’s hand which is under the God’s hand, the charity taker’s hand that is at the bottom of all, so give more charity so that you won’t be helpless (Khesal, p 35). We refer to verses in the Holy Quran to know more about “Enfagh”. God says: “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 knows of it” (Al-Imran Verse 92). “Believe in Allah and His Messenger and spend out of that in which He has made you successors” (Al-Hadid, v 7). The verses of holy Quran and traditions that may not be discussed about them in this paper, Shiite and Sunni books stated very clearly about this issue and all of them guide the people to reach the good.

True Islamic training made Muslims of the beginning Islamic era have competitions among themselves to give charity. They advanced in this way so that they became helpless and thus God sent a holy verse to say that; “And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent” (Al-Isra’ verse 29). “And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate” (Al-Furqan, v 67). God determined the limit of spending and the people should remember forever that the best way is the moderate one and any extreme should be avoided. The statements made clear the point that people’s need to spend for the sake of God is one of the basic needs of prosperity in the Last Day and it makes people feel comfort in the affairs of life. Imam Ali says; “you really need to spend what you have earned rather than to attain what you have collected” (Ghuraral-hekam and Duraral-kalam, p 310).

**The extent of spending:**

It is derived from the verses of the Holy Quran and Hadith that spending isn’t merely devoted to the wealth, rather its extent includes everything and the blessings connected to the ring of spending and it is required to detach them and give to the needy people. “Who believe in the unseen, establish prayer, and spend out of what We have provided for them” (Al-Baqarah, v 3).

According to the traditions that are interpretations of the verses in the holy Quran, the extent of spending is very great. The Holy Prophet (PBUH) says: “Every good deed is charity” (tohafologhoul, p 93). Imam Ali (PBUH): “Leaving an evil is named charity” (tohafologhoul, p 95). Imam Ali (PBUH): “teaching is a poor-rate of science” (Ghuraral-hekam and Duraral-kalam, p. 357). The Messenger of Allah (PBUH) says: “every good work is a charity and who guides to the good, he is doer of that act (Khesal, p 147). Imam Ali (PBUH) says:
“poor-rate of power is justice (Mizan Al-hekmat, 247). Imam Sadiq (PBUH) says: “poor-rate of knowledge is to teach it anybody who wants to learn (rules of worship and prayer, p 113).

The philosophy of spending:

Spending is the most important factor in expanding kindness and affection among the people in the society and it is the basic matter in the formation of spirits of the individuals in the society. Needy people profit of the consequences of spending and thus they can get rid of any grief and sorrow. Observing Muslimism’s munificence, they love religion, affection and excessive generosity more than before and become true followers of divine religion. Ayatollah Motahhari states in the book of acquaintance with the holy Qur’an that somebody may think that the purpose of spending is to fill the social gaps and they believe that if the government takes this responsibility and orders to some organizations to solve the poverty problems, there will be no need for individuals to spend. But this opinion isn’t right, in other words the philosophy of spending isn’t to fill social gaps, rather it has a relationship with people’s training. An individual who has something and wants to give part of it to the others, he attains God’s mercy and this plays a huge role in humans training (Acquaintance with the holy Quran, volume 1 p135). Those who spend not only feed the hungry people but also their souls will be purified and reach to the ideal perfection, as the holy Quran explicitly refers to this: “Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah’s blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing” (At-tuvbah Verse 103). This verse refers to the philosophy of spending i.e. training, rather than filling the social gaps and feeding the hungry people and removing the different needs of people in the society. Alms which are given for attaining God’s satisfaction, gets the people’s sprits purified and make them reach to higher rank of faith and get nearer to God.

The individual consequences of spending:

Spending comes back to man:

Almighty God says in the Holy Quran; “Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged. (Alabaqrah verse 272). It should be noted that spending not only will have rewards in the Last Day but also individuals can benefit worldly life. Since spending teaches the lesson of forgiveness, self sacrifice, and brotherhood to man and it is indeed an effective means for the evolution of the soul perfection and personality training. Considering the issue with different view, we should note that the consequences of what we do in the life return us. If we act the good, the feedback will be good and vice versa if we are bad toward the others, the reaction of the other people will be bad. Those people who were trained in Islam should know that they will profit of the consequences of spending.

Charity repels Bad death:

The wonderful consequences of spending are so effective in the life that it even affects in the way of dying and it repels terrible deaths, the individual who spends for the sake of God, when he dies, his death will be honorable. The Islamic Prophet Muhammad (PBUH) said: “spending can stop terrible death”. He also says; “spending van stop sudden death”. (Tohafol oghoul, Translation of Jafari, p 52). Since human beings face a lot of different dangers in the life, a bad accident may threaten them every time and thus they may die. Therefore spending for the sake of God is the best defending device against these dangers.

Spending is the best way to achieve good:

The Holy Quran says; “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 knows of it” (Al Imran verse 92). According to Tabatabai, this sentence motivates spenders. They will be happy until they spend because they know that their money won’t get lost. They take reward for their spending and the God is aware of their spending (Al-mizan interpretation, volume 3, p53). The traditions along with the holy Quran verses recommended that the spending is the best way to attain perfection. Imam Ali says; “spending is the most virtuous action near God ( Ghurarol-Hekam and Durarol-Kalam, p14). He also says” spending is the best thing”( Ghurarol-Hekam and Durarol-Kalam, p14).

Spending cures the disease:

Spending is like a tree that spreads its branches and leaves over Muslims and believers to protect them against any harm and disease. One of the consequences of spending is to remedy mental and physical disorders that human life is always confronted with them. Imam Ali (PBUH) says: “cure your sick people with spending” (Ghurarol-Hekam and Durarol-Kalam, p451). Since humans have both physical and spiritual aspects, spending can be effective in both physical and spiritual disorders. An individual clears his spirit from any malice that had
penetrated to it by spending and he achieves to purification. Imam Ali (PBUH) says; humans will live more than usual if they spend and give alms for the sake of God (Oyounal-Hekm val-mavaez, p227). Spending can protect humans from any danger and calamity that threaten them every time. Imam Ali (PBUH) declares that: If the people give alms in the way of Allah, they will be kept safe from any attack (Ghuraral-hekam and Duraralkalam, p 32).

**Spending and Divine fate:**

One of the most important effects of spending is to eliminate undesirable fate that may happen to every person in every moment. Giving alms in the way of Allah can remove this calamity. So it has been recommended to give alms in order to save himself. Imam Reza (PBUH) says; “giving alms stops any calamity coming down from the heaven” (Alfeqhat Al-mansoub ela Al-Imam Reza (PBUH), p 347)

**Spending increases the Daily bread:**

Muslims like the followers of other religions are trying to earn money to maintain their living; accordingly they may encounter a lot of risks and tolerate some suffering to earn more. It should be noted that while Islamic religion recommends its followers to work in order to get daily bread, on the other side they are required to follow a moderate way for earning. This Daily bread won’t decrease both in this world and the world hereafter and this is because this kind of portion is connected to the unlimited divine treasury. That valuable way is to spend for the sake of God. Imam Ali (PBUH) says; “poor rate causes Daily bread to increase” (Nahj al-Balagheh, p 252). He also says; “earn daily bread by spending” (Ghurb Al-asnad p. 118). According to Imam Ali (PBUH), whoever is thinking of increasing his wealth, he should give alms (Nasral-alala translated by sheikhi, p 54).

If man is piety and obeys Allah, according to the Quran, He is sufficient for him; “And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent, from where does the count, bringing him sustenance’” (Altlaq verse 3). There is no loss in bargaining with God, because Allah gives people manifold. The Holy Quran says: “Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?” (Al-Hadid, verse11). “The best way for removing poverty is to spend in the way of Allah” Imam Baqir (PBUH) says; “Whoever spends, his poverty will be eliminated” (Bihar al-Anwar, volume, 93, p118). To summary this discussion we refer to Holy prophet Muhammad’s (PBUH) statement that giving alms for the sake of Allah increases our money and we attain God’s mercy (Esoul seta Ashara, p77). But the alms of lawful property should be given for the sake of God, otherwise God won’t accept it. “God doesn’t accept alms of unclean wealth.” (Tafsiralyashy, volume 1, p 138).

**Spending and keeping the faith:**

Human’s faith is always threatened by whimsy and satanic forces, accordingly he is situated in unsafe condition and becomes hopeless to get the mercy of God, so he tries to do anything to calm down himself but he is unaware of the fact that these are the mirage which deceive him in order to make him fall in more sin and crime so that he cannot change his way easily. Therefore he should take care of his faith until he would attain hearty quiet but it should be reminded that keeping faith needs a lot of care. But giving alms in the way of God is an ideal way to keep human’s belief safe against any destroying threat. Human’s belief is similar to a tree, when it grows up and gets larger, then it will hardly be destroyed. Imam Ali (PBUH) says; “protect your faith through spending (Vasael Al Shiite, volume 9, p 15). Spending principally originates from faith, and it doesn’t have any meaning without believing to Allah and divine motivation and these are the basis for human’s salvation. The Holy Quran says: “Believe in Allah and His Messenger and spend out of that in which He has decreed a [decreed] extent, from where does the count, bringing him sustenance” (Alala translated by sheikhi, p 1354).

**Spending makes auditing easier in the Last Day:**

The other effect of spending is in the Last Day in which people become happy when they see their easy auditing because of giving alms in the way of God. Imam Sadiq (PBUH) said: “charity makes auditing easy in the Resurrection” (Almaqnat, p 261). So every Muslim needs to spend in order to achieve salvation, eternal peace and easier auditing in the Resurrection so that he can save himself from any sever torture and he will attain God’s mercy.

**Charity removes people’s sins:**

The last effect of spending is in removing and eliminating individual’s sins and it is clearly very basic in human’s prosperity and they can get nearer to God with a clean spirit. Therefore there should be a way to remove sins; it is accomplished through spending for the sake of God. It is the way which deceases God’s anger
towards people and by which the people can attain God’s mercy. Imam Sadiq (PBUH) said: “spending in the night causes God’s anger to decrease and it abolishes great sins (Savab Al-Amal and Eqab Al-Amal, p144).

**Conclusion:**
If a person spends for the sake of God and believes it by heart, he will attain God’s mercy in the worldly life; his problems will be solved, his mental and physical illnesses will be cured, his Daily bread will be increased. He will also profit of the merits in the world hereafter.

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