



NIZAMIYE MOSQUE COMPLEX

"Where heart and mind meet."

FRIDAY SERMON – 3 : RAMADAN AND INFAQ

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مِمَّا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(2:262) **Those who spend their wealth in the Way of Allah and do not follow up their spending by stressing their benevolence and causing hurt, will find their reward secure with their Lord. They have no cause for fear and grief.**

اليد العليا خير من اليد السفلى واليد العليا هي المنفقة واليد السفلى هي السائلة

"Upper hand is better than the lower hand. The upper hand is the hand of a giver, and the lower hand is the hand of a beggar." (Narrated by Bukhari in hadith no. 1429, Muslim in hadith no. 1033)

Dear Brothers / Sisters,

Prayer is **"the pillar of the religion"** and **"zakah is the bridge of Islam."** They are two divine principles, one of which guards the religion and the other of which guards law and order. Therefore, they are connected to each other.

The following sound hadith is reported from the Messenger of Allah (pbuh) about zakah, which includes all kinds of solidarity and assistance: **"Zakah is the bridge of Islam."** That is, Muslims help one another by passing over the bridge of zakah. For, zakah is a means of help. The bridge that ensures law and order in social life of humans is zakah. The existence of social life in humans originates from mutual assistance. The antidote and drug to the misfortunes originating from the rebellions, insurrections and conflicts that impede human progress is mutual assistance.

Yes, there is vast wisdom in the obligation of zakah and prohibition of usury and interest, and lofty benefits and extensive mercy.



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Yes, if you take a historical look at the page of the world and study the evils of humans that stain that page, you will see that the underlying reasons for all insurrections, corruptions and immorality are only two sayings:

- **The First:** *"Once I am full, what is to me if others die of hunger?"*
- **The Second:** *"You work so that I can eat, and you toil so that I can rest."*

Only zakah can eliminate the first saying that shake the world of humanity and bring it to the brink of demolition.

What eradicates the second saying that drag humanity to general disasters, communism and that destroy human progress and law and order is the prohibition of usury and interest.

Consider this: The order of society is dependent on there being no vacuum between the classes of people. The upper classes should not grow distant from the lower classes, nor the rich from the poor, to the extent that the lines of communication are broken between them. What ensures the communication between those classes is zakah and mutual assistance. However, a tension occurs between the classes, the link of communication is cut off and no ties of kinship remain because the obligatory payment of zakah and the prohibition of usury and interest are neglected. Therefore, instead of respect, obedience, and love ascending from the lower classes to the upper classes, shouts of revolution shrieks of envy and cries of hatred and revenge arise. Similarly, instead of kindness, generosity, and favors descending from the upper to the lower classes, fires of tyranny and oppression, and volleys of insult rain down on them.

While the qualities of the elite should be the cause of modesty and compassion, unfortunately they give rise to pride and arrogance. And while the powerlessness and poverty of the poor necessitate kindness and benevolence, they lead to slavery and degradation. If you want a witness for what I say, take a look at the civilized world; there you will find as many witnesses as you wish.

To sum up, the only means of reconciliation and the establishment of communication between the classes is the acceptance of zakah, sadaqah and donations as a far-reaching rule by the administration of society.



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1. How is sadaqah given from the things that are loved?

To give one's old things away as sadaqah to the needy people is regarded as sadaqah. However, it is a superior sadaqah for a person to give away something that he likes.

If a person gives something that he likes away for Allah, he attains the level of "**birr**" (**righteousness**). The following is stated in a verse:

"By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, Allah knoweth it well." (Aal-i Imran, 3/92).

When this verse was sent down,

- Abu Talha wanted to give away "**Birha**" orchard, which he liked the best. The Prophet (pbuh) advised him to give it away to *"his close relatives and cousins."* Thereupon, he did so. (Bukhari, Zakat, 44, Wasaya, 17, 26; Muslim Zakat, 43; Ahmed b. Hanbal, III/141, 256).
- Hz. Umar gave away the valuable land that he received as booty after the battle of Khaybar. (Ibn Kathir, Mukhtasar Tafsir, Beirut 1981, I/299)
- Zayd b. Haritha told the Prophet (pbuh) that he would give away his famous horse called "**Sayl**" and the Prophet (pbuh) gave it to Usama b. Zayd. Hasan al-Basri states the following:

"If a person gives away only one of the dates that he likes, he attains "birr" mentioned in the verse."

Umar b. Abdulaziz gave away sweets to the poor a lot; when people asked him why he did so, he said, **because I like sweets the best.**