

Evaluation of spend verses provision of Shiites and Sunni point of view

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Abstract: Representation of exact definition of expending and its culture extension approaches from the view point of Quran can have a desirable role in its culture extension and rising individuals levels of society in terms of material spiritual also individual and social level. Expending is a common and extended word that it contains and related to expend a part of material and spiritual blessings to gods satisfaction (for cause of god) which will lead to traces and advantages in the world and the futurity. on the other hands there are significant restrictions and calamities on its way that it comes from people faith weakness(faith lessens)and personality disorders .certainly recognition of whole these is an effective step in terms of self mading and raising of culture level of Muslims society.so it is necessary to recognize it. Consequently word of expending is considered wordy and idiomatically. consider the jurisprudence concept of commandments signs of expending from view point of shiites and sunnie.

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1- Introduction

Spend is one of the largest issues that Islam is considered in one of two categories of its practical provisions, i.e. The People Right, and by different routes and by making some obligatory and some recommended is ordered people to do that. Alms tax (Zakat), one fifth of wealth (Khums), financial atonements, endowments, wills, generosity are all examples of spend (obligatory or recommended) and the purpose of religion from the affairs is to support classes who cannot meet their life needs without financial assistance from others to raise their standard of living and on the other by forbidding the richest from waste and prodigality to prohibit them from showing off and take pride in wealth and luxury and thereby reduce the widening gap between the rich and poor class. In addition it is resulted in purification and cleansing of the soul and the heart of Zakat payers.

The most basic and most important reference and source for spend of Muslims is the Qur'an divine commandments. The divine book includes the principles of beliefs, history, ethics, rules, etc., and the part relating to provisions is called provision verses (Ayat Al Ahkam). Besides the Qur'an, the Sunnah of the Prophet and the Ahlul Bayt (AS), leader of the Sunni tradition, rather than Ahlul Bayt tradition, have proofed companions tradition in religious issues, including spend. Spend is one of the strong economic fundamentals of Islam.

On religious grounds, various Muslim scholars have emphasized on the fundamental principle. Spend issue is an important place from the perspective of both Shia and Sunni and is of the issues that are the common points of both schools.

The issue of spend in Islamic societies is expressed with different literature that one of the most prominent is a generous loan or valuable spend. Valuable spend is a spend which split from the verses of the Quran and conduct of the Prophet and Imams. In the Holy Qur'an many verses is given to commentary, analysis, and emphasis of spend which the most important are the verses 3,264,265,267 and 271,272,273 of Surah Baqarah, verse 92 of Surah Al-Imran, verse 7 of Surah Hadid, verse 92 of Surah Saba and verse 39 of Surah Hashr.

In term of the Holy Quran the final goal of spending person should be non-dependence to its worldly interests.

Muslims know the manifestations of spend in giving the wealth, prestige, wisdom, language and science.

The great Allama Ibn Fahd for alms - which is of spend types- stated these five types:

- 1- Alms of property is clear.
- 2- Alms of prestige: its imagine in that to intercede or warranty for someone else for God.
- 3- Alms of wisdom: to help counsel.
- 4- Alms of language: to rise for reform in the midst of people.
- 5- Alms of science: enlightening the public opinion.

It should be noticed that the alms of property, is not only to give five riyals or one Toman to the poor and wretch, but also it is rights of community in the property in obligatory or recommended; so Muslim should benefit the community from the property, print religious books and put it available to the others, build library, school, hospital, maternity, bridges, roads, and

bathroom and do hundreds of others which are serving the servants of God.

Imam Sadiq said: in Friday two angels pray so: "God, grant reward to any person who spend and afflict any miser to loss property". (1)

In Shia school two authoritative narration (Hadith) come in the virtue of spend that there are so striking:

Narration (1); Hazrat Zahra (sa):

"Three things are my favorite in your world: (1) Recite the Quran, 2- looking upon the face of the Messenger of Allah, 3- Spend in the cause of Allah.

But in the Sunni school; consequently the narrations of prophet Muhammad (s.a.a.w.) and also the Companions, narrations and evidences are given on the importance of issue that are considered of valuable juridical issues of Sunnis. The most obvious type of spend of the Sunni juridical school that the most emphasis is on the issue is Zakat (as Shiites). However, from the perspective of Sunni and Shi'a the issue of spend has lot of virtues and values that among the most important of them, spend can be considered the source of human growth. From the perspective of both Islamic schools, spend is raised as an pious deed that if it is done in accordance with the instructions of the Holy Quran, it will draw a Islamic community always as a good economic model for the nation, and will improve the cultural and economic values of Islam in every human body. Also the principle of spend is as a religious value that believe in the facts of the universe and the needs of law-centered society and humanitarian feelings, is a ladder to reach the source of beauty, perfection and the most beautiful expression of love of God's. (2)

The investigation revealed that no comprehensive research entitled evaluation of spend verses provision of Shiites and Sunni point of view have done. Comparative analysis of spend issue and the relevant verses of it can be creative points of this research.

2- Literature Review

The author, by reading lots of library resources and search sites has not seen subject that directly is related to the research subject in terms of title, apparent and substantial. Also, in the sources of Islamic law, an independent and comprehensive book called spend, especially in verses provision approach has not been published and only in Alnekah book (Marriage), a chapter has been opened titled (Fi Al-Nafaqat) (3) that is not semantically unrelated with spend, that at it follows, subject of alimony for wife, children and relatives has been raised. However, Islamic jurists have raised books such Atyat (donations), that including alms, donation, settlement and its functions, endowment, Khums, Zakat, wills,

loan, which in turn everyone is considered as type of spend; but as mentioned, there is not an independent book called spend by the jurists but in the field of research and academic and seminary papers, numerous studies have been conducted in relation to the spend that some of them are as follows.

– Mohammadi and Zahani (1994) in a review titled the legal concept of spend in the Holy Quran have been addressed to personal and social works of spend in verses and Hadith. In the view of researcher, spend is one of the factors that Islam and Quran strictly are known necessary to practice it to survive the Islamic nation, make it young and to advance and promote of it. The result of the research indicates that: The Holy Quran referred to spend an pious deed that if it is done in accordance with the instructions of the Holy Quran, Islamic community will be raised always as a good aspect for the nation, and will be resulted in institutionalization of Islamic cultural and economic values as much. (4)

Dr. Mosallaie Pour (1994) in a research titled the ethical implications of spend in the Holy Quran and Hadith, outlined the ethical consequences of spend as such: spend and donations for God's sake and financial assistance to disadvantaged persons, particularly honored persons with sincerity, is a lucrative trade and precious deal, and is the signs of faith that has repeatedly insisted in the Holy Quran verses and Hadith. Freedom from miser coupled with greed (greediness of soul) and flourishing the spirit of generosity, confirmation of faith, reaching a position, inner peace, forgiveness of sins, and prevent of moral corruption are the most important moral influences of spend upon the Quran and Hadith. The research has introduced every good act and good deed, and basically every good work, both material and spiritual, as instances of spend, such as: to release the prisoner, to prevent of bleeding, to be able to deliver a goodness to a religious brother, to prevent bad from happening, good deal with religious brothers, to make facilities for the poor, help the lost, to visit the sick and etc.,

Molavi Vardanjani (1994) conducted a study entitled (analysis of substantive and conceptual of spend and its juridical restrictions in light of the teachings of the Quran and Sunnah) and the overall result of the study is that:

A) Spend on the Quran terms means to donate life and property in God's Cause, otherwise it has no divine value.

B) From the whole topics of jurists the cases such as: donations, Zakat, will and spend, donation, ownership wills, endowment and contracts, and similar, all are instances of spend that is unconditional towards to closeness intent.

C) Sometimes, spend is signed in the form of magnanimity contracts, which consists of offer and

acceptance (general rules of contract are of their correctness terms) and in some cases, its form is about to exit property of the estate of almsgiver. In such cases, spend is not legal action and it is only considered a divine assignment; so it is necessary to have intent and general conditions.

3- Research Methodology

Spend in terms of word is to give alimony, and enlighten human of worldly humble dependences and is a way to distinguish the great men from the ordinary people, and is the virtue of the great virtues. And in terms it is the assistance and companion of the weak and the poor. Obviously, each individual of human being by his conscience and clean nature that God has placed in his body knows that it is necessary and required that everyone to assist whole or partly to helpless and to companion miseries.

Indeed, what is the motto of spend in Islam that it is stressed so much. Carefully at the verses and Hadith related to spend it becomes clear that spend has effective role in organizing economic problems of social and spiritual excellence of people. If philosophy of spend is not based on a firm foundation, surely it will collapse and will not last and will break.

Below are some of the spend philosophy that are as follows:

Save the society from fatal corruption

Sacrifice

Eliminate class differences

Philosophy of spend, is to humanize.

3.1 Necessity of importance and place of spend from an Islamic perspective

Among the properties and characteristics of believer is spend in the cause of Allah. believers and devout man is spending because he knows that his deed is not waste and God is considered a reward for his deeds on the Day of Judgment.

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord; Who perform prayer and spend out of that We have provided them.”. (Anfal (8), verse 2 and 3).

The best reward of spend the property, is good conclusion and the eternal paradise. “For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers.”. (Al-Imran (3), verse 136).

The Prophet taught his close companions, especially Bilal, based on spend while he was poor and weak, and said: O Bilal, expend and do not be afraid of poverty cause of the Lord of the Throne. At the time of his death, his wives had gathered around

him and one of them told him which one of us will join you sooner, the Prophet said who one has longer hands; Aisha said we understand the Prophet purpose after his death when his first wife Zeynab died and we knew that the Prophet purpose was long in alms and spend, because Zeynab loved alms and was spending in God's cause.

Alms and spend is not devoted to the rich class, and never say that I have little property and it is not enough for me and my family, so every man can spend by his ability. The Prophet says: God has opened the door to spend in front of everyone, apparently God is telling, O the poor, O the rich, who have no money, spend because you certainly have minor property.

3-2- Types of spend

Islamic government is a social government and the religion of Islam prepare the happiness as much as possible for all classes of the society of Amir and agent, boss and subordinate, servant and master, rich and poor, strong and weak; forcing the rich to aid the poor and thereby meet the rich's need. It is missioned the rich to spend and help the poor and thereby meet the poor's need, it has maintained the strong reputation with respect to the weak, such a system cannot be established unless by operating with the kinds of spend, both material and spiritual order and the order of Sutra. Spend in the cause of God can be divided in various ways, some of the most important divisions are as follows:

- **Divide the alms in terms of material or spiritual**
- **Divide the alms in terms of sutra**
 - **Obligatory spend**
 - **Recommended spend**
 - **Unlawful spend**
 - **Disapproved spend**
 - **Lawful spend**

3-3- Mechanisms to promote spend

Necessary of attention to the efficiency of spend, is to provide the necessary mechanism to organize the spend institution in the community. One of the conditions of the religion of Islam to eliminate poverty in Islamic societies, is spend and to promote and develop of it adopted the appropriate mechanisms that two cases of them are mentioned in the following.

Social security and eliminating poverty in the community

Poor, despite impressive economic progress, today is raised as one of the major problems in all countries. Part of the fundamental steps in all countries to eliminate poverty have been employed in the form of transitional payments, creating a social security system and providing labor and employment areas. Social security system in Islam, is made by the aim of closeness to the Holy Essence of God, and is based on voluntary contributions and one of these contributions

is entitled to spend, which is obligatory sometimes and sometimes it is recommended .

Welfare Souvenir

Among the tools that can institutionalized the lessons of spend in the Islamic society is credit securities of "Welfare Souvenir cards" type that is published by social welfare organization and is presented to the people in certain periods. Unfortunately, due to negligence or lack of attention, the cards were more similar to gambling machines and tools of windfall wealth (eating money by false).

3-4- Examples of alms in Islam

As mentioned, spend means spending money on Allah's cause in general of obligatory or recommended and in terms of Islamic traditions its meaning is wide and vast. To understand that how the concept circle of spend and its examples is broad in Islam, it is enough to consider the following Hadith:

Due to the extensive of spend circle in Islam, there are several ways to promote and giving spend in Islam and in this relation it has imposed required and permanent programs such as Zakat, Zakat al-fitr, alms, etc., which are summarized in the following.

Zakat: With regard to the generalities and instances of verses and traditions of spend, Zakat not only should be paid for the elimination of poverty but according to Islamic reliable sources and the necessary principle (it is necessary to maintain the respectable population) poverty should be eradicated from the earth.

The literal meaning of Zakat: Zakat literally means growth and to be increasing. Zakat is the blessing of property in this world and a great reward is promised to its payer in resurrection.

Spend in religious jurisprudence: jurists have offered various explanations for spend, but among the Shia scholars, two definitions are much more famous for spend. The first definition is the one that the researcher has provided in "Valid at summary description" (Right that must be considered in the money in the obligatory quorum). (6)

Alms: Spend is kind of alms, alms is of two types. The obligatory alms (Zakat and Khums) and non-obligatory alms (recommended), which is called spend and paying of it, is not a religious obligation but it is considered a sacrifice and fellowship. The first order of spend, is alms because people optionally give part of their wealth to the poor and wretched. Allah says in the Quran "The Poor are those who have been surrounded in God's Cause". (7)

Literal meaning of alms: the word of alms is taken of (true) which has essentially is the opposite point of (false) (Farahidi, 1408). The word alms means everything that is to be paid to needy to

satisfy God that is the sign of honesty of human's claim on faith in God and His servants (8).

Alms in religious jurisprudence: In the broadest sense, in this application, alms means any tax that has to be done for the sake of Allah, whether it is obligatory or recommended, proving that in the shari'a, be primary and originality or not. Yahya Ibn Sa'id Helli, the jurists of the seventh century, has divided alms into two kinds of required and recommended and then have been described sixteen cases for the obligatory alms, including: Zakat of property, Zakat al-fitr, victims of the Hajj, atonements and blood money. He has stated Twenty-eight to recommended alms (9). In a certain meaning, it is the same of recommended spend (10).

Admissibility of alms: in the view of Prophet, alms is not allowed to any other person except for three and says that if someone is violating he is eating the people's wealth. These three are those who:

1- Is indebted until pay his debts and then refrain from taking alms.

2- Is suffered of a disaster and lost his possessions. This person until can find support for his subsistence is allowed to demand.

3- Three trusted members of the tribe confirmed that such a person is poor and suffer of extreme poverty. And also this person until earn enough subsistence he is allowed to seek help. And about the others, asking for help is not allowed. If someone violate he ate the people's wealth. (1)

Zakat al-Fitr: The first day of Shawwal is called Eid al-Fitr because fasting is allowed on this day to use the gifts of God so the alms that fasting pays on this day is called Zakat al-fitr. In the opinion of renowned jurists, Zakat al-fitr is required for every Muslim whether men and women, young and old, slave and free. As long as a person has more food for a day, he should pay Zakat al-fitr for himself and his dependents and who is his guest in the night of Eid. Zakat al-fitr is assigned even to the poorest of the poor and Zakat is obligatory on those who are considered poor in the view of law. But they must pay their Zakat al-fitr to more poor people than themselves. According to the famous fatwa of jurists - the obligatory size of Zakat al-fitr is - a Saa (unit of measurement) approximately 2/175 kg of wheat in the country.

Endowment: Although endowment have been as a good tradition for a long time in various forms of human history, however, Islam is used it in clear and purposeful and careful path.

Various definitions of endowment in terms of Shiite and Sunni scholars: in terms of Shiite

scholars endowment is to imprison the property and use of its interest in the cause of Allah. Leader of Hanifeh- Abu-Hanafi- has described endowment as such: imprisonment of the property of benefactor and use of its interest for goodness (Ibn Humam, vol 5, pp. 34-40).

In the view of Shaykh Tusi that is of Shiite scholars, if monitoring of endowment property is donated to attribution, and it is not specified there are two theory.

1- Right to control is for the governor; because the property is entered in the property of God and it is out of the owner property.

2- Right to control is for the benefactor. Because the property is transferred to the ownership of them (Shaykh Tusi, Al-Mabsut, Al-Vaqf and Al-Sadaqat (Endowment and alms)). However, in the view of scholar Helli there are three theories.

A) Right to control is for benefactor.

B) The right is for benefactor. Because the interest of endowment belongs to them.

C) The right is for the governor (Helli, vol 36, p. 245).

Shafi'iyah scholars believe that the right of monitor:

A) Return to the benefactor.

B) Is for the governor.

C) Is for the benefactor. Because the right to control will be belonged them (Mughniyeh, p. 168).

3-5- Objectives and main results of spend in Islam

God has opened the doors of mercy always over his servants, has made giving of spend and alms as a source of increasing wealth in this world and forgiveness of human sins in the hereafter. "The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain; it grows seven ears, and each ear has a hundred grains." (Baqarah (2), Verse 261). It cause to the replacement of property: God says what you spend, I'd reward it. "Anything that you spend in His way, he reward it and He is the Best of Providers". (Saba (34), verse 29). It cause to closeness to Allah: wise and knowledgeable people is not only respected to spend and donations because of its helpfulness and help to the servants of God, rather, they knew it as an excuse and value to close more to the place of God. According the emphasize of Quran, Allah loves the expensive spend and spend causes close proximity of humans to God. "And of the bedouins there are some who believe in Allah and the Last Day, and look upon what they spend in Allah's Cause as approaches to Allah, and a cause of receiving the Messenger's invocations. Indeed these (to spend in Allah's Cause) are an approach for them". (At-Tawba (9), verse 99). spend is registered by the Lord: Allah says in the Qur'an in Surah At-Tawba: Any money that you spend whether it is large or small in

quantities, all are registered and recorded in their credit as a deed without reduction. "Nor do they spend anything (in Allah's Cause) - small or great - nor cross a valley, but is written to their credit, that Allah may recompense them with the best of what they used to do." (At-Tawba (9), 121). What is spend in God's Cause, is giving back: what individuals or communities spend to fight to restore the Lord order not disappear, but as the same back to them, without missing one of them right, the only thing is that its appearance will change; because if they spend wealth and ambition, or other gifts like it in God's cause, in fact, they have spent in the cause of their lives requirements, and no more after the same plus to the interest of the world and the Hereafter will be coming back again.

Spend, to prevent the destruction of society: spend causes the people of community to get rid of doom and when the spend issue is forgotten and wealth on one side and countless of miserable and deprived people is gathering on the other side of the community, such an explosion occurs in a society that the wealth of the capitalists will burn in the fire of the explosion. Man when cause to kill himself and the other Muslim servants that is done no spend in the cause of God and is not sponsored the poor. So as punishment for not spend, he will trapped in world destruction, i.e. killing, and will trapped in the other world destruction, that is hell torment. (Tabatabaei, Vol 2, p 93).

4- Spend in verses provision

In the Quran there are many orders of spend provisions and also sincerity in the cause of spend is more ordered. In the Quran there is a verse that says the ultimate goal of spend is independence of worldly interests.

"By no means shall you attain Al-Birr (righteousness), unless you spend (in Allah's Cause) of that which you love". (Al- Imran (3), verse 92).

To reach the Al-Birr and favored place, it is required to spend of the things that people love and often to donate them seems difficult. Spend verse:

The following is said the spend verse because it is ordered to praise those who spend at night and day and overt or covert.

"Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve". (Baqarah (2), Verse 274).

4-1- Verses indicating the reasons and benefits of spend

Value and importance of spend from the perspective of the Holy Quran is clearly inferred of the

verses related to spend. The provisions of these verses can be raised in a number of categories:

Many people think that spend is only for the benefit of the person who is spend to, while the most benefit is for those who is spend. In fact, gracious man take distance of what is in his possession and he is interested it, rogue traits such as jealousy, greed, etc., and get closer to needless God and he teaches that shared his best things with others without any expectation and that point awake the spirit of God-seeking in human and take away human of the cares of the world. So spend is a source of growth and prosperity of human beings. Other cases that can be expressed about the importance of spend, is the stress of the Quran on the matter.

In a lot of verses of the Quran it is ordered to the spend issue. For example, mention of spend after the Resurrection is perhaps because spend and donation is one of the most important means of salvation in the resurrection. (Baqarah (2), verse 261).

Spend the most important solution to the problem of class

The issue of class differences is one of the most important problems of human, lack of equity and the accumulation of wealth in the hands of a few, is exacerbated the problem. What is tighten this problem, one is truly closing of help doors of humanitarian and cooperation aid to the people and the other is usury that is one of the factors of gap between classes and by carefully attention in the verses of the Holy Quran it is revealed.

Much stress to expend

The Quran is emphasized on the popularity of spend so that there is no place to doubt of importance of this vital issue. We mention some of these verses as an example.

In Islamic culture have been taught that man has two aspects: one aspect is material and the other aspect is spiritual. The base of material aspect is transaction. And the base of spiritual aspect is worship.

In material aspects it is necessary that man supply his life needs of food and clothing and housing and drinking water in order to provide better legitimate conditions for his life.

Mention of spend along with important deeds and devotions

In many verses advice to spend or describe benefactors, spend is mentioned along with the good deeds and great devotion that this indicates the importance of spend in Islam; among spend (to grant the property) along with believing in God, resurrection, angels, the Quran and prophets of God is considered instances of (Al-Birr): "Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his

wealth, in spite of love for it, to the kinsfolk". (Baqarah (2), Verse 177).

Spend; investment to the Lord

"Stand to prayer and give Zakat and whatever good you send before, you will certainly find it with Allah" (Muzzammil (73), verse 20).

Spend; as jihad

Endeavor in the cause of Allah is with wealth and lives, and both of them should be coupled. Or that financial endeavor to be allowed in the base of faith like lives endeavor.

"March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.". (At-Tawba (9), Verse 41).

Necessity of spend before death

Man should be spend in his life so that before die do not regret and sadness and say I wish I had spend my property in the cause of God to have savings for my afterlife and ask God to take him back to life in the material world.

God; is the first recipient of spend

What is important in spend is this that the spend must be of cleaned property, i.e., it is obtained by legitimate business and the quantity of spend is not important, its recipient is God that takes it by his hands. And because the Prophet had said to Aisha that alms and spend first gets to Allah's hands, that is why the Prophet's wife, Aisha, when giving alms or charity perfumed and fragranced it and then donated it to the desired person.

Spend, a business with multiple income

Muslims according to theirs divine nature and teachings of the Quran have duty to help his fellow man in times of danger and accidents and do not leave them alone in dealing with the problems. The Merciful God in the following verses mention the importance of this, and is considered the benefactors like seeds that they are placed in an appropriate land and became to seven ears and seven-hundred seeds and more beautiful that the Quran instead of likened the good deeds of individuals, introduce themselves with the blessing and this is the pinnacle of God's mercy and grace to those deserving.

Treasurer and refusal to expend, causing a painful torment

The following verse is threatened all of hoarding to severe punishment, and make realized that the hoarding is hated by God who refrain from spending on his cause, and in cases where the task is to spend the property in the cause of God, it prohibits the human to do it. People who eat people's money in vain and save their own property and wealth and do not spend it in the cause of God and actually prevent to spend in the cause of Allah, announce them a painful torment.

Spend and financial turnover

God lies the poor man's wealth and assets in the rich man's wealth, because the wealth should not collect in the hands of a few wealthy individuals and social to be suffered of inequalities, but the rich should give some of his property to the poor and so the property must be turnover in order to maintain the balance of the society partly.

Spend; divine virtue

Man as much as he can must do good and righteousness deeds and be piety for the Lord is mentioned divine piety with spend and about its importance has said that: "So keep your duty to Allah and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves". (Taghabun (64), verse 16).

4-2- Verses in the Quran represents the important qualities and characteristics of spend

Some of the characteristics of spend in the Quran is given below.

Rescue business

"O You who believe! Shall I guide you to a commerce that will save you from a painful torment.

That you believe in Allah and His Messenger (Muhammad), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow". (Saf (61), verse 10 and 11).

No-sluggish trade

Like the verse, "Verily, those who recite the Book of Allah (this Qur'an), and standing in prayer, and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish". (Fater (35), verse 29).

Lending to the Lord

The strongest promoters of spend, is the book of God which God has placed it at our disposal. To spend in the cause of Allah is considered as giving him a loan, since he says whatever you spend he will return its reward. Despite that the original ownership of all lands and property is belonging to him, and in fact it is deposited with us.

Spend; characteristics of the special servants of God

"And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness, and those who spend the night before their Lord, prostrate and standing, and those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment." Evil indeed it (Hell) is as an abode and as a place to dwell, and those, who, when they spend,

are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)." (Furqan (25), verses 63-67).

4-3- Verses indicate the motives of spend

Certainly work do not come without motivation and work without motivation is considered an error or omission. What is an incentive in individual affairs, is typically personal profit.

For example, where human feels need and efforts to meet their needs, to do so in the context of an individual works is very good and commendable.

Replacement of benefactors from God

Not to hearten to earthly possessions and to hope the eternal inheritance

Deal with God by lending him**4-4- Verses indicate the right spend**

One of the most important economic teachings of the Quran, is spending in the cause of Allah. Lending itself has sorts and types that it can be considered some loans good and some less valuable or even worthless (Makarem Shirazi, 1995, p. 169).

Spend and donation of clean property**Spend despite of severe need****Spend willingly and with no reluctantly**

Compliance the terms of openly or secretly spend

Spend without reproach and injury**Spend in order to earn God's sake****Spend of favorite properties****Spend; virtuous companion****Moderation in spend****Spend without hypocrisy****4-5- Personal and social effects of spend**

If a person of the public which is a member of a series, suffer from poverty and need, and we've corrected his status by spend, in fact we have cleared the heart of him of the vices that poverty makes and also have brightened the lights of love in his heart and have encouraged the tongue to say good things and also have given cheer in his performance. In a story from Imam Sadiq it is narrated that: separate openly the obligatory Zakat of the property and spend it openly but recommended spends is better to be hidden (Tabarasi, 1991, vol 1 and 2, p. 496).

4-6- Customs of spend

In the customs of benefactor it brought that the divine scholar, Ayatollah Seyed Ali Qazi Tabatabai, in Najaf bought inferior lettuces from a store and paid their money and walked out. When asking the reason of that, he said that the dealer of the lettuce is a very poor man, and I want to assist him but I do not want to give him free to preserve his personality and reputation and also he is not accustomed to getting free money.

4-7- Barriers to spend

To have a society based on deep social and emotional bonds and cooperative spirit we should eliminate the diversion insights and motivations such as greed, avarice, envy and selfishness that are barriers to the spend. And now examples of barriers to spend are mentioned in the following.

Some analyzes as such that if God wanted he gave them himself. "Shall we feed those whom, if Allah willed, He (Himself) would have fed?" (Yasin (36), verse 47).

The man who does spend in the cause of God and believe in God, when spend and donation of wealth not only not afraid of the poverty and is not concerned of his future, but also he is hopeful of God's grace and mercy and he is expected that in addition to the remission of sins Allah increase his wealth. If a person is in a situation of starvation and thirst that is fear for his life, capturing of that person on anything and everything, regardless of whether it is private or public property, is legitimate for him.

accumulation of wealth and property and property friendship and a lot of property and wealth, in the people without capacity, is prouder; these people take advantage of the humiliation of others and constantly show off their wealth to others. And sometimes they are proud of the wealth that the wealth in my hand is forever and never be limited, while in the depths of his heart, he knows that his words are a myth and death is written on the forehead of every existing by destiny pen and this pride sometimes is to the extent that he denies the supernatural world.

Stinginess and leave the spend in many cases is a sin. Usurious increases poverty and leads to the appearance of stinginess, revenge, hatred, and evil. One should not imagine that the world is silent against of human action; but the world watch the human behavior with open eyes and ears and reacts to him by appropriateness of the actions; so the world opens its merciful doors against a benefactor but it close its doors of mercy and forgiveness against miser and narrow-minded person and doom his wealth and property.

4-8- Uses of spend and compliance of its priorities

The Quran has been ordered much to spend, but to take advantage of spend and feed of human, some have precedence over others and are priorities that are: 1- Parents of man 2- Families and relatives 3- Orphans 4- Poor and needy 5- The poor traveler (who goes on traveling but has not afford to return to his home).

Among the relatives, parents have precedence over others: "They ask you (O Muhammad) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarers, and whatever

you do of good deeds, truly, Allah knows it well". (Baqarah (2), Verse 215).

Needy and poor are other cases in use of spend. In the following verse it is commanded to the Prophet to give the right of poor. "So give to the kindred and Al-Miskin (the poor)". (Rum (30), verse 38).

Passengers who due to the loss of their financial ability can not to continue their journey are also among the use of spend. "Say whatever you spend of good shall be for your fathers and mothers ... and the wayfarer". (Baqarah (2), verse 214).

Anyone who is unable to pay its debts is called indebted (Garam).

To make a living for each person, in the case of poverty or disability, Islamic system consists of processes that the most important of these arrangements are described in the following.

A) Zakat Fund

B) The obligatory system of spend on the relatives

C) Public treasury (public funds)

4-9- Spend Limits

In a human society there are major restrictions in the cause of spend, that ultimately has a major impact on incentives. So re-spend even if is admirable otherwise, may be damaged incentives and eventually lead to everyone getting poorer than before.

5- Conclusions

1- Spend has a broad concept and it is not unique to the property, it also includes financial and intellectual capital and the human is only the medium of God's grace to the servants and the true owner is God.

2- One of the main problems of the human is class difference that will be reached to its lowest extent by obligatory and recommended spend.

3- Spend is a crucial affair that the Quran also is ordered much to do it and is considered a great reward for benefactors.

4- Among the rewards that are given to spend are:

4-1- Spend causes forgiveness of sins and makes man to be clean of sins.

4-2- Spend relief disaster and catastrophe of humans.

4-3- Spend and alms are signs of true faith of man and are blessing the possessions and increase it.

4-4- In the Last Day, spend will be cause of honor and pride of man and his sublime dignity.

4-5- A good and worthy spend has conditions that among them it can be noted to the following:

To be selected of clean parts, to be secreted, to be given without reproach and injury, to be coupled with sincerity and purity, to be paid of legitimate property, etc.,

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