

IMPORTANCE OF SHARING IN ISLAM

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I - Solidarity and assistance to the needy

II - Importance of giving alms in Islam

In the name of Allah the beneficent and merciful by essence and excellence.

May the blessings and peace of Allah be upon his messenger

I - Solidarity and assistance to the needy

Roger Garaudy, in the introduction to his book "Rise and fall of Islam", published in 1999, wrote: "in these few years that still separate us from the twenty-first century, a planetary suicide is not excluded if a part of the world is trying to impose by force an imperial unit: today, 80% of the planet's natural resources are consumed by 20% of its inhabitants.» This breaks the world trained every year, 40 million deaths (including 15 million and a half children told UNICEF) by malnutrition or hunger. "That means that the 'growth model' for the privileged costs the poorest the equivalent of a Hiroshima dead every two days.

Much more recent studies show that 1.3 billion tons of food go in the trash each year while one in seven goes to bed, every night, hungry while more than twenty thousand children of less than five years die of hunger each day.

Islam, fifteen centuries earlier, yet laid the groundwork of a profoundly egalitarian society by banning the accumulation of wealth at one pole and misery to another by the institution of "zakat", the prohibition of "riba" and conviction of hoarding.

The Messenger of Allah (SAW) compared his community in love, solidarity and compassion among its members as one body where when a finger is sick, it's the rest of the body which participates with fever, fatigue and lack of sleep.

"The believer is for the believer a building whose parts support each other."

He took off (SAW) of the community of faith who sleeps satiated as his neighbor does not sleep, plagued by hunger.

Happy announcement is made to those who always stand by the side of the poorest. Evidenced by these hadiths:

"The believer liked most by Allah is the one that is most useful to others."

"Work best appreciated by Allah is that to cause joy in the heart of the other."

And this passage of the glorious Revelation:

{Those who spend their property, night and day, secretly and openly, will find their reward with their Lord, and they will then neither fear nor grief}
Chapter 2, the cow, verse 274.

There are many opportunities, to encourage, and sometimes even to force a Muslim to help his neighbor:

-A man solemnly swear to do such thing, or not to do, then change his mind. He is then forced to feed ten poor, for a day, what he eats himself family usually.

-Unable to accomplish the fast of Ramadan, illness or old age, the Muslim is required, as compensation, to feed one poor person for each day missed.

-A pilgrim misses an obligation ritual during his Hajj, he must atone for his fault by sacrificing an animal whose meat is exclusively reserved for the poor.

-A legal alms for the needy is needed at the end of the fast of the holy month of Ramadan.

-It is also imposed, for who has the means, at the advent of the feast of the sacrifice spending the end of the Hajj by the immolation of a beast some of which meat is for the poor.

-Such person is unable to support its needs; Islam imposes on its wealthy neighbor to help him, and it imposes the son to support his father, and him to spend, if the situation requires so, for his son.

In addition, Islam has established the system of the Waqfs concerning goods and real estate revenues assigned to such descent, to such social sector, to such mosque, to various charitable acts...

II - Importance of giving of alms in Islam

(The charity is not to turn your faces towards the East or the West. But the charity is to believe in Allah, the last day, the angels, the book and prophets, give his property, some love there, the relatives, orphans, the needy,...} 277

"The nearest human being of Allah is one who is most useful to fellow. The best of acts with Allah is the one who causes joy in the heart of the believer, who helps him carry a burden or pay a debt. To put oneself at the service of his brother is better than a month pension of prayer ".

We have wealth that what Allah has kindly give us, and these riches, we retain in that what we wanted, in turn, entrust to our Lord for our lives in the beyond, and the rest belongs to the heirs.

What beautiful mercy than that of our Lord, fountain of all mercies, which gives generously, then contracting credit to our level who don't have and are nothing without him and that pay it back to us in spades!

One day, a ram was slaughtered at the Messenger of Allah (SAW) and everything was given as alms, except a scapula. On the way home, the Herald asked:

- What remains of the sheep?
- There's just the shoulder.

The Messenger of Allah (SAW) to rectify:

- There's everything except the scapula.

Give and share is not for the rich, the poor are also invited to put the hands in the pockets according to their means.

"Keep you from hell even with half a date."

A date, issued of legal good ; being heard that Allah only accept what what is well acquired - give in charity falls in the right hand of Allah before falling into the hand of the one who receives.

Giving engenders the baraka.

"A fortune has never diminished due to alms derived; a man has ever endured an injustice unless Allah increases his power; a servant never opened the door of begging without that Allah opens the door of poverty' Reported by at-Tirmizi.

If giving engenders the baraka in our property, not to do causes the opposite effect.

Every day that God made, two Angels descend to the sky of the Earth.

One says:

"Lord, puts your baraka in the property of the one who gives."

The other says:

"Lord, take your baraka of the property of the one who refuses!"

All what is on earth and in heaven say 'Amen' with the exception of men and the Jinn.

"While a man was in a desert, he heard a voice from a cloud that says:

"Give rain to the garden of so-and-so"

This cloud stood aside and poured water on a field that is quickly swallowed up by a fall of relief.

The man followed the stream and found himself in front of a man with a shovel who diverted water to water his garden.

- O servant of Allah, what is your name?
- So-and-so. (this is the name he had heard in the cloud). Why do you ask me about my name ?
- I heard a voice in the cloud from this water to water the garden of so and so, and it is from you that it is. That produce you so in this garden and what you do?
- "I share in three production of this garden: I give in alms one-third, I eat with my family the second third, and I replanted the last third" narrated by Muslim

Giving extend life and warns of a bad end.

Alms cures the disease and blocks bad predestination.

Alms outs sin and the wrath of the Lord through his love and forgiveness.

The alms to be admissible and get reward, must meet certain criteria.

Abu Hurayrah reported that a man came to the Messenger of Allah (SAW) someday and asked:

- Which of the alms is better?
- "the one you gave while you're at the peak of health and shape, the hope in life, fearing being poor after being rich..."

Especially do not expect that the soul comes to the throat and you start to gargle that such thing is for so-and-so and another for

another while anyway you don't win it in the grave"reported by Boukhari and Muslim.

We won't get the fullness of the reward for our charity until we give of reluctance and accept to give of what we hold most dearly.

Do not wait when the meal is good for the trash to finally throw it in the bowl of the beggar. Allah is good and only accepts what is good.

{You will reach the true piety when you largesse that you cherish} Al Imran, verse 92.

To hope to see our accepted alms from the very top, we will have to avoid some things like :

- *Giving without wanting to;*
- *Remind or brag about what we gave;*
- *Do harm to one who has been given;*
- *Give to stall his philanthropy.*

{O believers, do not cancel your alms by a reminder or a wrong as one who spends his property by ostentation without having faith in Allah and the last day. This one is comparable to a rock covered with Earth: a downpour to reach him, she lets him bare. These derive no profit from their actions. And Allah does not guide the unbelievers people} chapter II, verse 264

"Share" in Islam is a command and a recommendation according to the circumstances.

Special mention is made about the orphans because of the smallness of their age and the absence of their parents.

In twenty-three passages of the glorious Revelation, the coranic message reminds the importance that must be given to orphans, to the management of their affairs and the defence of their interests.

Islam teaches us that when a child comes to lose his parents, it is for Muslims to find a tutor who will assume the same obligations as parents.

Otherwise, it's the Muslim State to take over from the parents and take charges.

Islam teaches us that take care of the orphans, close relatives to us or foreign, and to ensure their education and their protection opens the doors of paradise.

Sahl ibn Sa'ad and Abu Hurayra (RA) report having heard the Messenger of Allah (SAW) saying this :

" the orphan's guardian and me are too close to each other in heaven as these two fingers (by joining the index and middle finger)" Al-Boukhari

That the orphan is child of parents known or unknown, does not change anything to the treatment that should be reserved to him, or the reward that awaits us in heaven: every child in islam, has the right to education and protection.

Islam promotes to support orphans in families and raise them as his own children until they reach the age of majority.

"By the one who sent me preach the truth, who shared his meals with an orphan will have any other reward than paradise"

Islam has naturally warned against abuse of orphans by threatening of the wrath of Allah those who make them cry by depriving them of the moral and material comfort.

"Do not make cry the orphan. He rises to Allah in the night, when you sleep.

The Messenger of Allah (SAW) said :

"Anyone who puts his hand on the head of an orphan by compassion, Allah will record for each hair covered or touched a good deed" reported by Ahmad and Ibn Hibbane.

And according to another variant, each hair invokes the mercy and blessings of Allah for us.

The Messenger of Allah (saw) also said that the hand over the orphan's head softens the hearts.

According to Abu Hurayrah (ra), a man came to complain to the Messenger of Allah (saw) to have the hard heart.

"If you want to soften your heart, said the Messenger of Allah (saw), feed the poor, and pass your hand over the head of the orphan." Narrated by Ahmad and AT-Tabarani.

"The hand giving is better than the one that receives."