

NARRATIONS AND STATEMENTS REGARDING THE DISPRAISE OF ASKING FOR FILTH OF THE PEOPLE AND THE PLACING OF “SADAQAH BOXES” IN THE MASAJID

'Indeed it (sadaqah) is nothing but the filth of the people.' [Saheeh Muslim]

Hakim bin Hizam narrated: The Prophet said, 'The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient.'

[Al-Bukhaaree & Muslim]

Ibn 'Umar: I heard Allah's Messenger (SallAllaahu `Alayhi Wa Sallam) while he was on the minbar speaking about charity, to abstain from asking others for some financial help and about begging others, saying, 'The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar.' [Al-Bukhaaree & Muslim]

Abu Huraira is reported to have heard the Messenger of Allaah (sallAllaahu 'alayhi wa sallam) as saying: It is letter for one among you to bring a load of firewood on his back and give charity out of it (and satisfy his own need) and be independent of people, than that he should beg from people, whether they give him anything or refuse him. Verily the upper hand is better than the lower hand, and begin (charity) with your dependants.

[Al-Bukhaaree & Muslim]

Abu Sa'eed Al-Khudree: Some Ansari persons asked for (something) from Allah's Apostle (SallAllaahu `Alayhi Wa Sallam) and he gave them. They again asked him for (something) and he again gave them. And then they asked him and he gave them again till all that was with him finished. And then he said 'If I had anything. I would not keep it away from you. (Remember) Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make

him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience.'
[Al-Bukhaaree]

Narrated Ibn 'Umar: During the life-time of the Prophet I built a house with my own hands so that it might protect me from the rain and shade me from the sun; and none of Allah's creatures assisted me in building it.
[Al-Bukhaaree]

Narrated Anas bin Maalik: 'Abdur-Rahmaan bin 'Awf came (from Mecca to Medina) and the Prophet made a bond of brotherhood between him and Sad bin Ar-Rabi' Al-Ansari. Al-Ansari had two wives, so he suggested that 'Abdur-Rahmaan take half, his wives and property. 'Abdur-Rahmaan replied, 'May Allah bless you with your wives and property. Kindly show me the way to the market.' So 'Abdur-Rahmaan went to the market and gained (in bargains) some dried yoghurt and some butter. After a few days the Prophet saw Abdur-Rahmaan with some yellow stains on his clothes and asked him, 'What is that, O 'Abdur-Rahmaan?' He replied, 'I had married an Ansari woman.' The Prophet asked, 'How much Mahr did you give her?' He replied, 'The weight of one (date) stone of gold.' The Prophet said, 'Offer a banquet, even with one sheep.' [Al-Bukhaaree & Muslim]

SAHEEH MUSLIM: KITAAB AZ ZAKAAT: CHAPTER: THE DISAPPROVAL OF BEGGING FROM THE PEOPLE

Hamza son of 'Abdullah, reported on the authority of his father that the Prophet of Allaah (SallAllaahu alayhi wa sallam) said: When a man is always begging from people. He would meet Allaah (in a state) that there would be no flesh on his face.

This hadith has been narrated on the authority of the brother of Zuhri with the same chain of transmitters, but no mention has been made of the word "muz'a" (piece).

Hamza b. 'Abdullah b. Umar heard his father say that the Messenger of Allaah (SallAllaahu alayhi wa sallam) had said: The person would continue begging from people till he would come on the Day of Resurrection and there would be no flesh on his face

Abu Huraira reported Allaah's Messenger (SallAllaahu alayhi wa sallam) as saying: He who begs the riches of others to increase his own is asking only for live coals, so let him ask a little or much.

Abu Huraira is reported to have heard the Messenger of Allaah (SallAllaahu alayhi wa sallam) as saying: It is better for one among you to bring a load of firewood on his back and give charity out of it (and satisfy his own need) and be independent of people, than that he should beg from people, whether they give him anything or refuse him. Verily the upper hand is better than the lower hand, and begin (charity) with your dependants

Qais b. Abu Hizam reported: We came to Abu Huraira and he told Allaah's Messenger (SallAllaahu alayhi wa sallam) having said this: By Allaah, (it is better) that one among you should go and bring a load of firewood on his back and he should sell it, and the rest of the hadith was narrated (like the previous one).

Abu Huraira reported Allaah's Messenger (SallAllaahu alayhi wa sallam) as saying: It is better for any one of you to tie a bundle of firewood and carry it on his back and sell it than to beg a person, he may give or may refuse. Malik al-Ashja'i reported: We, nine, eight or seven men, were in the company of the Messenger of Allaah (SallAllaahu alayhi wa sallam) and he said: Why don't you pledge allegiance to the Messenger of Allaah? – while we had recently pledged allegiance. So we said: Messenger of Allaah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allaah? And we said: Messenger of Allaah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allaah? We stretched our hands and said: Messenger of Allaah. We have already pledged allegiance to you. Now tell (on what things) should we pledge allegiance to you. He said I (You must pledge allegiance) that you would worship Allaah only and would not associate with Him anything, (and observe) five prayers, and obey- (and he said one thing in an undertone) -that you would not beg people of anything. (And as a consequence of that) I saw that some of these people did not ask anyone to pick up the whip for them if it fell down.

Qabisa b. Mukhariq al-Hilali said: I was under debt and I came to the Messenger of Allaah (SallAllaahu alayhi wa sallam) and begged from him regarding it. He said: Wait till we receive Sadaqa, so that we order that to be given to you. He again said: Qabisa, begging is not permissible but for one of the three (classes) of persons: one who has incurred debt, for him begging is permissible till he pays that off, after which he must stop it; a man whose property has been destroyed by a calamity which has smitten him, for him begging is permissible till he gets what will support life, or will provide him reasonable subsistence; and a person who has been smitten by poverty. The genuineness of which is confirmed by three intelligent members of this peoples for him begging is permissible till he gets what will support him, or will provide him subsistence. **Qabisa, besides these three (every other reason) for begging is forbidden, and one who engages in such consumes that what is forbidden.**

THE ADVICE OF SUFYAAN ATH-THAWREE TO `ALEE IBN HASAN – THE FILTH OF THE PEOPLE

Sufyaan ath-Thawree said to 'Alee ibn al-Hasan, while advising him, “O my brother! You must take to acquiring that which is pure, and that which you yourself have earned, and beware of eating and dressing from the filth of the people [i.e. living from their charity and hand-outs]. Indeed the one who eats from the filth of the people is like a man who owns the upper story of a building, but not the lower story, so he is always afraid that the lower story will fall down causing his upper story to be demolished.

And the one who eats from the filth of the people speaks from whims and desires, agreeing with the people, out of fear of being shunned by them.

O my brother! If you were to receive anything from the people, you would hinder and prevent your tongue [i.e. from speaking the truth to them], and you would honor some people and treat others with contempt, despite the punishment that will befall you on the Day of Resurrection. For indeed the one who gives you something from his wealth, has indeed given you his filth. And the explanation of why this is his filth is that the wealth he gives purifies his actions from sins [i.e. and hence becomes filthy for us, just like water becomes dirty in the process of cleaning a garment].

And if you were to accept anything from the people, then if they were to call you to do evil, you would accede to their wishes. Indeed the one who eats

from the filth of the people is like the man who has some partners, and he feels that he is bound to them, by an oath. My brother! Hunger and starvation, and engaging in few acts of worship, is better than eating one's fill via the filth of the people, and [hence being able to do] many acts of worship.

And it has reached us that Allaah's Messenger (Sallallaahu 'alayhi wa sallam) said, 'If one of you had taken some rope and then gathered some firewood [to sell it to the people], until his back became sore, then that would be better for you than being dependent upon his brother by asking for something or anticipating something.'

[Related by al-Bukhaaree.]

And it has reached us that 'Umar ibn al-Khattaab (Radiyahallaahu ta'aalaa anhu) said, 'Whoever among you works, then we commend him and whoever does not work, then we have doubts about him.' And he said, 'O Reciters! Raise your heads! [i.e. Don't go about with heads bent as if out of humility, for humility is of the heart.] Do not add humility to what is in the heart, while competing with one another for good deeds, and do not be dependent upon the people, for that way has become clear.'

And Alee ibn Abee Taalib (Radiyahallaahu tacaalaa anhu) said, 'Indeed the one who lives completely from the hands of the people, is like the one who plants a tree upon someone else's land.'

So fear Allaah, my brother, being conscious of Him! For no one has acquired something from the people, except that he becomes despised and contemptible with the people, and the Believers are Allaah's witnesses on the earth.

Be careful not to earn through evil ways and then spend that wealth in obeying Allaah, for indeed avoidance of it has been made an obligation and a duty by Allaah, and indeed He is Pure (Tayyib) and accepts only that which is pure (Tayyib).

Do you not see that a man who had a robe upon which some urine dropped, so he wanted to clean it—but he washed it with some more urine?! Do you think that he has actually cleaned it? Of course not! Indeed dirt and filth cannot be purified except with that which is pure, and likewise the sin can only be wiped out with a good deed. And indeed Allaah is Pure and accepts only that which is pure, and indeed the Haraam is not accepted in any of the actions.

Or can it be that someone commits a sin and then eradicates it with [another] sin?!" [Related by Aboo Nu'aym in al-Hilyah (8/71-72)]
(Taken from Words of Advice from the Salaf, published by Salafipublications)

NARRATIONS REGARDING CHARITY BOXES THAT ARE FOUND IN MASAJID (MOSQUES)

Abu Idris Al Kawlaani May Allah Have mercy upon him Said: For me seeing The masjid on fire is more beloved to me than seeing within it an act of innovation that has no one to remove (it)" (as it is found in his biography)

Ibn Qasim(from the students of Imaam Maalik) has said " Imaam Maalik use to hold the opinion that charity boxes that which is placed in mosque for sadaqah is haraam and use to see it from the ways of the (people of) dunyaa (This statement of the Imaam is located in the book " Al Hawaadith wa al Bidah "page 114 for Imaam At Turtuushi)

Also the Imaam ibn Haaj, May Allah have mercy upon him said, ‘Also from the bidahs (acts of innovations) that which they innovated in the mosques (having) charity boxes (within it)’. [This statement of the Imaam is found in the book "al-Madkal" page 207 volume 2]

Shaykh Muqbil May Allah Have mercy upon said: The charity boxes are a way to hizbiyah (partisanship) and a means to it. [This statement of the Shaykh is found in the tape "The question of the tribe Bani Bakr that was recorded on Thursday night of 18th of Maharam 1421 of the Islamic calendar]

He also said, May Allah Have mercy upon him, ‘Charity boxes are the beginning of hizbiyah, charity boxes are the beginning of hizbiyah, charity boxes are the beginning of hizbiyah’. [This statement is found in the Tape "The questions of the visitors for the Eid alFitr"]

And he also said, May Allah have mercy upon him, ‘The people of hizbiyah usually start there (dawah) with charity boxes, then after that the hizbiyah (the actual appearance of it) slowly come after that, the aid of Allah is sought!’ [This statement is found in the tape "The guests from San'aa and Hudaidah"]