

should not postpone the donation, since hesitating may lead to many problems.

To give before the needy person asks for it. The giver should keep the dignity of the receiver; he should not wait until the receiver has no option but to ask for donation, for donating after the needy person has asked for it is regarded as the price of his ruined dignity and does not bring the donator the maximum rewards. Imam Sadiq (a) said,

Imam Ali (a) sent a load of date by five camels to a respectful man who would not ask anyone but Imam Ali (a). A man who was with the Imam at the time n asked him, “O Ali! That man did not ask you for anything; besides, one camel was enough for him.” The Imam (a) replied, “May God not let believers be like you! I am giving him and you are being miser?! If I help him after he requests, then what I give him would be the price of his lost dignity, because I have become the cause of his humiliation” (‘Amili 1988, 9:454-5).

2. Being humble and respectful while donating. Imam Baqir (a) said, “Call them [i.e. the needy people who come to you] by their best names” (Majlisi 1403 A.H, 46:291).
3. To give your donations in valuable times, like Fridays, day of Ghadir, an dmonths of Ramadan or Dhi al-Hijjah. Imam Sadiq (a) said, “My father (a) used to give a *dinar* to charity every Friday and used to say ‘Its reward is twice as other days, for Fridays are better than the other days of the week’” (Majlisi 1403 A.H, 46:294).
4. To give the obligatory charities publicly. However, recommended ones are better to be given secretly.
5. Do not mention your assistance to the receiver. God says in the Quran, “O you who have faith! Do not render your charities void by reproaches and affronts...”(Quran 2:264). The Prophet (s) said, “Whoever helps his brother but mentions help to him, God

would make his deeds vain and record his reproach and would not thank him for his action” (‘Amili 1988, 9:452-3). Also, it is reported from him that “God dislikes six attributes for me and I dislike them for my followers and their children ... reproaching after donating a charity ...” (‘Amili 1988, 9:452).

In order to refrain from reproaching, the giver should know that, according to our traditions, before the donation reaches the hands of the poor, it reaches God’s hand. Thus, the donor should not hold his hand above the receiver’s; rather, he should let the receiver take it from his hands so that the receiver’s hand, which represents God’s hand, would be above the donor’s hands.

6. To give in a way that does not humiliate the one in need. For example, if giving money dishonors the poor person, then the donor can give other things and call them gifts. Ishaq b. ‘Ammar said, “Imam Sadiq (a) asked me, O Ishaq! What do you do with your *zakat* (alms) when it is due?’ I replied, ‘They [i.e. the poor] come to my house and I give them [my *zakat*].’ The Imam said ‘O Ishaq, This is nothing other than humiliating the believers. Keep yourself away from this! Keep yourself away from this! God Almighty says, “Whoever humiliates a friend of Mine has indeed prepared for fighting with me”’ (‘Amili 1988, 9:316).
7. Not to consider what he has given for the sake of God significant and not to be sure that he has pleased God.
8. To choose his best things for charity, as God says in the Quran: “Oh you who have faith! Donate from your good belongings” (Quran 2:267).
9. If possible, it is good to give the person in need an amount that would remove his poverty.
10. To kiss one’s hand after donating. According to a tradition, Imam Sajjad (a) would do this when he gave charity, and when he was asked about it, he would say, “It [i.e. the donation] falls in God’s hand before it reaches the receiver’s hand” (‘Amili 1988, 9:433).

Also in this regard, Imam Sadiq (a) said, “There is no action for which an angel is not made responsible, except [receiving] donation: It reaches God Almighty’s hand [directly]” (‘Amili 1988, 9:434).

11. To ask the receiver, after making the donation, to pray to God for him because the receiver’s prayer for the donor will be accepted. Imam Sajjad (a) told his servant, “Ask the receiver to pray for you after giving him something” (‘Amili 1988, 9:425).
12. To consider how needy the person who asks is, though (Imam-Khomeini 1379 Sh, 2:88) it is discouraged to reject a person who asks even if you think that he might not be in need.
13. To consider the ranks of receivers in righteousness, knowledge, and faith and give priority to those who are higher in these aspects.

Manners of Receiving Charity

There are some manners mentioned in our hadiths for the receiver of charity, some of which are as follows:

1. Not asking for what one does not need, and to refrain from extravagance in spending what he receives.
2. To thank God when one receives something, and to be grateful towards the donor and pray for him. It is mentioned in our hadiths that “when you give them ask them to pray [for you]. Their prayer is accepted for you, even though it [may] not be accepted for themselves” (‘Amili 1988, 9:424).
3. Not undervaluing what he receives and not criticizing the donor. Musma‘ b. ‘Abd al-Malik says,

I was in Mina with Imam Sadiq (a). A poor man came and asked for help. Imam told [his companions] to give him a bunch of grapes and they did. He replied that he would be pleased if they could give him a dirham. The Imam said, “May God increase your

livelihood!” The poor man came back again and asked for that same bunch of grapes, but the Imam gave him nothing but just said, “May God increase your livelihood!” Another poor person came. The Imam took three grapes and gave them to him. The poor person took them and said, “Praise be to God, the Lord of the worlds, who has given me [this] provision.” The Imam told him to wait. Then filled his two hands with grapes and gave them to the poor man. He accepted and again said, “Praise be to God, the Lord of the worlds.” The Imam told him again to wait. Then he asked his servant whether he had any *dirhams* with him. We estimated that the servant had about 20 *dirhams*. He gave all of them to the poor man, who, after receiving it, again said “Praise be to the God. This is from You only [O Lord]! There are no associates for You!” The Imam told him again to wait and the poor person remained in his place. The Imam took off his shirt and gave it to him and told him to put it on. He took it and this time said, “Praise be to God, who clothed and covered me! O Aba ‘Abdillah, may God reward you a good reward!” He prayed for the Imam and left. We believed that if he had not prayed for the Imam and had just kept praising God, the Imam would keep giving him more. (‘Amili 1988, 9:391-2).

4. Not to accept from those who do not refrain from *haram*.
5. Not to ask publicly.
6. Not to reveal what he receives, so that his dignity be saved, unless he does it with the intention of being grateful (Naraqī 1383 Sh, 34).