

تزكية النفس

SPIRITUAL PURIFICATION RETREAT

GIVE CHARITY AFTER COMMITTING SIN

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Give Charity After Committing Sin

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Charity encompasses a broad range of subjects, however, we can talk about a specific aspect of it, which is the act of giving charity following one's sins. An individual commits a sin, may Allāh سبحانه وتعالى distance all of us from it, one should promptly seek to mitigate both the sin and its consequences by giving in charity. Ibn Al-Qayyim, Ibn Taymiyyah, Ibn Al-Mullaqin, and many other Ulamā' established that it's a Sunnah to give charity after a sin. Al-Jurjāni said,

وليس التصدق عقب كل معصية

Not only is it a Sunnah, but nowadays it's an abandoned, neglected Sunnah, and it's a neglected, abandoned Sunnah that should be revived.

You should see the sins as your enemy. Sins *are* an enemy. Sins relentlessly pursue an individual until they lead to that individual's destruction. By giving charity, one can liberate themselves from this enemy and be safe from him by the Will of Allāh سبحانه وتعالى. By giving in charity after sin, one frees and unshackles himself from the enemy that captured him. It's an established concept in Islām, where financial charities are mandated for many specified sins and mistakes that one commits. For example, among the expiation for the deliberate oath, is to feed 10 Masākīn, to feed 10 poor people. That's a financial compensation. Another is to clothe those 10 people — that's a financial compensation — or to free a slave, another financial compensation. That's just like Dhihār. Dhihār was a form of divorce in Jāhilīyyah where they would declare their wives to be like their mothers. Among the expiations for saying that in Islām, if one wants to retract, is to compensate with financial charities, like freeing a slave or feeding 60 poor people. Those are considered financial compensations for those sins. There's plenty of other examples that establish this concept. There are general verses for all types of sins that establish this concept as well.

وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفَىٰ مِنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds.

Good deeds remove the evil deeds. Similar in meaning is the Hadīth

وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا

Follow a bad deed with a good deed and it'll wipe it out.

Al-Bukhārī has a chapter in his book titled “As-Sadaqah (charity) Expiates Sins” — باب: الصدقة تكفر الخطيئة. In the verse encouraging charity, Allāh تعالى said,

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَُا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرْ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ

If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby].

The end of the verses, وَيُكَفِّرْ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ, the meaning of the ending is Allāh سبحانه وتعالى will forgive some of your sins through the charity that you give. A person who commits a sin could experience the repercussions of their actions in this Dunyā, والعياذ بالله. In Tabaqāt Ibn Sa’d and Siyar A’lām An-Nubalā’, Ibn Abi Mulaykah narrated that when Asmā’ رضي الله عنها, the daughter of the Siddīq رضي

الله عنه, when she would have a headache, she used to place her hand on her head and say,

بذنبي، وما يغفره الله أكثر

It's from my sin, and what Allāh سبحانه وتعالى forgave was much more.

Allāh سبحانه وتعالى said,

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

Whatever misfortune befalls you, it's because of what your hands have earned, because of the sin you committed, and He pardons and forgives a lot. There's not a single scratch one gets, nor a twitch of a vein, nor a stumble of a foot, nor any affliction, small or great, that occurs except it's from a sin that one committed. The misfortune that befalls an individual doesn't necessarily have to be materialistic or physical as many think. A sin creates a dark mark on the heart. That mark and the accumulation of other marks can hinder an individual's ability to engage in 'Ibādah or to be near to Allāh سبحانه وتعالى, and that type of effect from the sins is the greatest disaster of all. Being deprived from 'Ibādāt, being shackled from Qiyām Al-Layl, not feeling the sweetness of Īmān or the sweetness of the 'Ibādah, or the sweetness of being near to Allāh سبحانه وتعالى, or forgetting verses from the Qur'ān — that's a great disaster. These are matters that not many see as repercussions for sins. They could be consequences of sins one didn't

repent from, just like illnesses, poverty, depression, and hardships are. Ad-Dahhāk said, *“We don’t know anyone who memorized the Qur’ān and then forgot it, except because of a sin.”* And then he recited the verse,

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

And then he commented and said, *“What could be a greater disaster than forgetting the Qur’ān?”*

How many individuals, both from the past and present, have given charities, and as a result have had casualties and calamities and illnesses alleviated by the Will of Allāh سبحانه وتعالى? Al-Bayhaqi shared a story about his teacher Abu ‘Abdillāh Al-Hākim An-Naysābūri. He's the author of the famous compilation Al-Mustadrak ‘Alā As-Sahīhayn. May Allāh سبحانه وتعالى have mercy on the teacher and on the student. He said that his teacher, Al-Hākim, had some type of disease or sore on his face that he tried to treat with various remedies for an entire year. Nothing worked. So he asked an Imām of his time, Abu ‘Uthmān As-Sābūni, *“Make Du’ā for me after your Halaqah on Friday.”* The Imām made Du’ā and the congregation said Āmīn. The following Friday, a woman in the gathering handed the Shaykh a note, and she said in it that she returned last week from making Du’ā from Al-Hākim and she continued to make Du’ā at her house until she fell asleep. And in her sleep she saw a dream of the Messenger ﷺ telling her to inform Abu ‘Abdillāh Al-Hākim that he should give water in charity. Al-Hākim was informed of this, so he ordered the construction of a water cistern at the entrance of his house. Once it was built and filled with water and people began to drink for a week, within that week that the people began to drink from it, Al-Hākim recovered fully from the sores on his face or the disease that he had, his

complexion returned to its best state, and he lived many more healthy years after.

A sinner might face the consequences for a sin in this Dunyā, as I said. Quickly giving charity can serve as a shield or relief against the repercussions of that sin. The Hadīth in Sunan Ibn Mājah makes this as clear as can be.

وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ

Charity extinguishes sin like water extinguishes fire.

A sin was compared to a fire in this Hadīth. Just like this fire will vanish when water is poured over it, similarly a sin and its effect vanish when charity is offered by a believer. Giving a charity yields a reward. That reward counteracts the sin and the consequence of that sin. That reinstates a sense of balance.

So let me summarize the points that we took. First of all, a charity after a sin is forgiveness for that sin Inshā'Allāh, and that applies to minor sins. It eliminates the effect and repercussions of that sin. It has enormous reward. 'Abdullāh Ibn Mas'ūd رضي الله عنه said,

مَا تَصَدَّقَ رَجُلٌ بِصَدَقَةٍ إِلَّا وَقَعَتْ فِي يَدِ اللَّهِ قَبْلَ أَنْ تَقَعَ فِي يَدِ السَّائِلِ

No one donates a charity without it being first received in the hand of Allāh سبحانه وتعالى before the hands of the recipient.

And that's supported by a Hadīth that's in Sahīh Al-Bukhārī and Muslim pertaining to charities, where it says that Allāh سبحانه وتعالى takes it in His Right Hand

فإن الله يقبلها بيمينه

The fourth point is that a Sadaqah after a sin is a deterrent to not commit that sin or other sins in the future. Many parents reprimand their children for inappropriate behavior in an attempt to prevent its reoccurrence by deducting a small amount of money from their allowance. If you develop a consistent habit of giving charity every time you sin, it can serve as a powerful deterrent against sins. It'll encourage one to pause and reflect before engaging in that sin.

A fifth point is that it's a Sunnah, as we initially mentioned. It's a Sunnah that many individuals are unaware of, and few actively participate in, so by engaging in this Sunnah, one also receives the reward associated with reviving a Sunnah.

And a sixth point that you can add is that a charity after a sin is a form of thanking Allāh سبحانه وتعالى for repentance. It's a way of saying Alhamdulillah that Allāh سبحانه وتعالى allowed us to repent and accepted our repentance. And the long story of Ka'b Ibn Mālīk that's summarized in the Qur'ān in Sūrat At-Tawbah,

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ

And [He also forgave] the three who were left alone [i.e., boycotted, regretting their error] to the point that the earth closed in on them in spite of its vastness and their souls confined [i.e., anguished] them...

It's summarized in Sūrat At-Tawbah and it's details were related in Sahīh Muslim, by Ka'b Ibn Mālīk himself. He was among the three, رضي الله عنهم أجمعين, who were abandoned by the Messenger ﷺ and the Sahābah for approximately 50 days for missing out on the Battle of Tabūk. Our point of that long story is when Ka'b Ibn Mālīk رضي الله عنه received the glad tiding of being forgiven after 50 days of agony, he said, *"O Prophet of Allāh, part of my repentance is to give up all my wealth in charity for the sake of Allāh تعالى سبحانه and His Messenger."* ﷺ, the Messenger ﷺ approved it, but he said *"Keep some of your wealth for yourself, for indeed that's better for you."* The summary of all this is that one should quickly give to charity after committing a sin. The charity after a sin wards off calamities by the Will of Allāh تعالى سبحانه. In addition to the proofs mentioned, there are so many narratives and stories from both the past and present of individuals that provide supportive, compelling evidence that charity after sins ward off the repercussions, by the Will of Allāh تعالى سبحانه. Charities after sins act like a protective shield, serving as a strong fortress against misfortunes that result from sins. I think that's sufficient on this topic, we can talk about another topic Inshā'Allāh.

وصلی اللہ علی سیدنا محمد وعلی آلہ وصحبہ وسلم