

FRIDAY KHUTBA OF TOKYO CAMII
To Make Infâq for Allah's Pleasure

April 15, 2011

Dear Mumins!

One of the characteristics of mumins who are conscious of their responsibility towards Allah (s.w.t.) is infâq, which refers to an individual spending his/her own property to help needy people in cash or kind in order to gain Allah's pleasure. Thus, when we say "infâq," we understand it as zakât, which is an obligation, and all kinds of beneficial help made voluntarily.

The sole and real owner of everything that man possesses is Allah (s.w.t.). Therefore, using property entrusted by the Creator, the real owner, in the way in which He instructed is a requirement of humans' servitude (being 'abd).

The characteristics of mumin, who sincerely believe in Allah, are mentioned even in the first verses of the Qur'an¹. It is worth noting that infâq was mentioned just after the faith and the prayer, thereby demonstrating the importance of obeying the Creator's instructions while using one's properties. While conducting infâq, several factors should be considered and adhered to: being far from showing off, making infâq only for Allah's pleasure, not hurting the dignity of the person to whom infâq is made, not giving something inappropriate, and—most important—trying to find those most deserving among the needy.

Esteemed Mumins!

Helping destitute people, building schools, libraries, mosques, roads, bridges, or establishing nursing homes for the elderly or homeless, and all kind of aid made for those who were exposed to natural disasters, furthermore spending in order to preserve the environment and nature life... Such efforts

have been deemed as infâq in the way of Allah (s.w.t.). As it has been stressed in the hadiths, expenditures that an individual makes for family members have been stated as infâq and described as the most virtuous of the alms². In the Qur'an, compensation of good deeds has been explained as ten times that of the good deed done. However, the reward of infâq made for the pleasure of Allah has been described as seven hundred to one — or even more.³ This indicates the value Allah (s.w.t.) gives to infâq.



Undoubtedly, there are many benefits of infâq, both psychologically and sociologically. The first of these benefits is peace of mind, when an individual makes infâq without any expectation from the receiver. In addition, the giver gets rid of any evil attributes condemned by our religion, such as arrogance, conceit, stinginess, and selfishness.

Dear Mumins!

It should not be forgotten that respect and love are to be promoted instead of discrimination between the rich and poor, and that forming a brotherhood instead of rancor and hate is a situation desired and aimed for by all. One of the primary means by which to realize this desire and wish is infâq.

I will finish my khutbah with the translation of the 262nd verse of Surat al-Baqarah: ***"Those who spend their wealth in the cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their rewards are with their Lord. On them shall be no fear, nor shall they grieve."***

¹ Al-Baqarah, 2-3.

² Muslim, Zakat, 39.

³ Al-Baqarah, 261.