

ومن كلام له (عليه السلام) في مواضع المعروف

Against misplaced generosity

[المعروف في غير أهله:] وَلَيْسَ لِوَأَضِعِ الْمَعْرُوفِ فِي غَيْرِ حَقِّهِ، وَعِنْدَ غَيْرِ أَهْلِهِ، مِنَ الْحِظِّ فِيمَا أَتَى إِلَّا مُحَمَّدٌ اللَّثَامُ، وَثَنَاءُ الْأَشْرَارِ، وَمَقَالَةٌ الْجُهَّالِ، مَا دَامَ مَنْعًا عَلَيْهِمْ، مَا أَجُودَ يَدُهُ! وَهُوَ عَنِ ذَاتِ اللَّهِ بِخَيْلٍ!

He who shows generosity to those who have no claim to it or who are not fit for it would not earn anything except the praise of the ignoble and appreciation of bad persons, although as long as he continues giving, the ignorant will say how generous his hand is, even though in the affairs of Allāh he is a miser.

[مواضع المعروف:] فَمَنْ آتَاهُ اللَّهُ مَالًا فَلْيَصِلْ بِهِ الْقَرَابَةَ، وَلْيَحْسِنْ مِنْهُ الضِّيَافَةَ، وَلْيَفِئِكَ بِهِ الْأَسِيرَ وَالْعَانِي، وَلْيُعْطِ مِنْهُ الْفَقِيرَ وَالْغَارِمَ، وَلْيَصْبِرْ نَفْسَهُ عَلَى الْحَقُوقِ وَالذَّوَائِبِ، ابْتِغَاءَ الثَّوَابِ؛ فَإِنَّ فَوْزًا يَهْدِيهِ الْخِصَالُ شَرَفِ مَكَارِمِ الدُّنْيَا، وَدَرْكُ فِضَائِلِ الْآخِرَةِ، إِنْ شَاءَ اللَّهُ.

[Deserving recipients of generosity :] Therefore, to whosoever Allāh gives wealth he should use it in extending good behaviour to his kinsmen, in entertaining, in releasing prisoners and the afflicted; in giving to the poor and to debtors, and he should endure (the troubles arising out of) the fulfilment of rights (of others) and hardships in expectation of reward. Certainly, the achievement of these qualities is the height of greatness in this world and achievement of the distinctions of the next world; if Allāh so wills.