



## Psychological Effects of Charitable Activities on the Worldly Mental Health and Eternal Happiness of the Hereafter from the Perspective of the Qur'an and Hadith

Tahere Mohseni<sup>1</sup>; Khadijeh Ahmadi Bighash<sup>2</sup>

<sup>1</sup> Assistant Professor, Department of Ma'aref, University of Imam Sadegh, Tehran, Iran

<sup>2</sup> PhD Candidate of Comparative Exegesis, Islamic Studies Department of Kowsar Islamic Education Complex, Tehran, Iran

t.mohseni@isu.ac.ir<sup>1</sup>; kh.ahmadi3103@yahoo.com<sup>2</sup>

<http://dx.doi.org/10.18415/ijmmu.v7i6.1625>

---

### **Abstract**

From the point of view of religious teachings, charitable act has the first effect on one's worldly and hereafter life and guarantees one's worldly mental health and eternal happiness in the hereafter. Worship in any form has been a factor in mental health. The goodness and virtue of an action is also in proportion to the compatibility of its components with each other, and the compatibility and appropriateness of the set of components with the end and purpose of that action. Therefore, benevolence and charity are the observance of these two proportions with the position of action. Now, the question is, what effect do these charitable activities have on the mental health of this world and the eternal happiness of the hereafter? Analytical, psychological, and descriptive study of verses and hadiths indicate that worldly effects such as increasing longevity and livelihood, receiving divine rewards, etc., and hereafter effects such as ignoring the torment, attaining heavenly blessings, eternal reward and... cause the mental health of the person in the world, and his eternal happiness in the hereafter.

**Keywords:** *Charity; Mental Health; Happiness; This World; The Other World*

### **Introduction**

Charity has a close relationship with a person's emotions, soul and psyche and has the first effect on one's self. In other words, anything that calms the heart, both material and spiritual, is an example of charity. Therefore, the circle of charity is very wide and the circle of charity cannot be limited to the realm of material and financial aid, and it can be done with any good deed of word and act. Because man wants forgiveness of error or more attention in terms of love and affection, rather than financial charity. Human life is only in the shadow of charity that is healthy, and man can show his humanity and show the manifestations of being divine. The more benevolent and righteous a person is, the more human values he

has, his mental health is increased and strengthened, and even the best social relationships can be found in him.

Following research on the effects of philanthropic activities on individuals, some of these effects include:

- Article: *'Ihsān's semantics in the Qur'an*, author Ali Reza Dehghanpour and Jila Bakhshi, *Qur'anic Knowledge Magazine*, No. 17, 1393, in this research, the meanings of *'ihsān'* in the Qur'an are mentioned.
- Article: *'Ihsān's semantics in the Holy Qur'an by examining the semantic field of individual 'ihsān*, author *Muhammad Mustafāyī*, *Journal of Qur'an and Hadith Sciences Research*, No. 1, 1389, in this research, the semantic field of *'ihsān* and charity in the individual dimension is examined.
- Investigating the role of moral virtues in mental health with religious psychological approach, author Ali Ahmad Panahi, *Quarterly Journal of Ethics*, No. 27, 1396, in this study, the effective role of moral virtues in improving and strengthening mental health has been mentioned.

According to the research that has been done so far, no research has been done on the psychological effects of philanthropic activities on worldly mental health and the eternal happiness of the hereafter from the perspective of the Qur'an and Hadith. Therefore, in this research, after expressing the theoretical framework, the worldly effects of philanthropic activity on one's health are mentioned and then the other effects of these matters on one's eternal happiness are discussed.

### **Theoretical Framework**

The theoretical framework of this research is:

#### **Mental health**

Mental health means describing the human condition and the quality of mental health improvement that is considered in a person's mental health. The meanings of each person's mental health come from worldviews, theoretical and intellectual foundations, human perspectives, as well as their abilities, capacities and goals, which, although different from each other, are not necessarily contradictory and in each of them, the attention has been paid to one of the dimensions of mental health. Mental health means providing a set of abilities and virtues, including: relatively good adaptation, distance from mental disorders and diseases, the existence of a balance between the individual and the environment to achieve prosperity, harmonious communication with others, changing and reforming the individual and social environment, resolving personal conflicts and tendencies logically, having the spirit and ability to work with others, intimacy and expression of feelings in interpersonal relationships, awareness about self and the world around us, adapting to life's problems, feeling emotional security and realistic perception of your talents. (Salarifar et al., 1390, 12) It is necessary to pay attention to the fact that in mental health (mental hygiene) people should be able to maximize their physical and mental capacities and have a useful and purposeful life. (Milanifar, 1372, 5)

Looking at the Holy Qur'an, it seems that the look of Qur'an to the concept of mental health is a general viewpoint and the Lord pays attention to all aspects of human existence:

With Him are the keys of the Unseen; none knows them but He knows what is in land and sea not a leaf falls, but He knows it Not a grain in the earth 's shadows, not a thing, fresh or withered, but it is in a book Manifest. (An'ām/59)

---

<sup>1</sup>. Beautification. It is a matter of taking one's inner faith (*iman*) and showing it in both deed and action, a sense of social responsibility borne from religious convictions.

Mental health and hygiene refers to a level of performance in which a person is comfortable with himself and his own lifestyle. (Shahidi and Hamdiyah, 1381, 42-43) Such a concept needs balanced and normal growth in all physical, psychological, social and spiritual dimensions of the individual. These dimensions of existence are interrelated; so that the problems of one dimension endangers other dimensions, and in fact the general health. Therefore, mental health from the perspective of the Holy Qur'an is as follows: the benefit of the individual from the desired physical, psychological, social and spiritual condition; in such a way that one can achieve a satisfying and happy life. In other words, health is the great capacity of man that is achieved by the flourishing of monotheistic nature and the flourishing of monotheistic nature depends on strengthening the correct beliefs and inner beliefs, establishing healthy and stable relations with God, adhering to religious rules, creating a strong personal value system. (Salarifar, Et al., 1390, 24), avoiding sin and moral anomalies, healthy and constructive relationships with oneself and others, and a deep sense of satisfaction with one's actions and life. Of course, from the point of view of the Holy Qur'an, all these efforts should be made for the ultimate perfection and happiness, which is the closeness to God and attainment of heaven and divine pleasure:

Whoso desires another religion than Islam, it shall not be accepted of him; in the next world he shall be among the losers (*Āl Imrān/85*)

In the Holy Qur'an, these dimensions of mental health are mentioned with the phrases of great happiness, contented life and good life:

O soul at peace. Return unto thy Lord, well pleased, well pleasing! Enter thou among My servants! Enter thou My Paradise! (*Fajr/27-30*)

It is in the shadow of faith and righteous deeds that a person achieves heartfelt confidence, contentment and avoidance of sorrow, and finally reaches the happiness and life of goodness:

Surely God's friends no fear shall be on them, neither shall they sorrow. Those who believe, and are god-fearing. For them is good tidings in the present life and in the world to come there is no changing (for) the Words of God that is the mighty triumph. (*Yūnus/62-64*)

### **Charity, its meaning and elements in the Holy Qur'an**

In the verses, while giving examples of good deeds, God encourages the audience of the Qur'an to do good deeds. Giving good and worthy praise to another; (*Tūsī, 2: 153; 4: 426*) what can be done consciously and properly; (*Ṭabarsī, 1374, 1: 248*) and also doing something in a good way and with divine motivation and delivering good or profit to another without any expectations and any reward and compensation. (*Tabataba'i, 1417, 4: 20*) Some elements and components are important and effective, elements such as faith, motivation, divine intention (good intention), and inherent goodness of work (good action), proper form of doing work (outer form), bringing goodness and charity to others as the main elements in the realization of the concept of charity. The verses, which depict important parts of the intellectual, emotional and behavioral personalities of a number of prophets, introduce them as a clear example of benefactors:

And when he was fully grown and in the perfection of his strength, we gave him judgment and knowledge even so do We recompense the good doers (*Qaṣaṣ/14*)

In some verses, without giving good examples, God orders and recommends to do good deeds to each other:

But seek, amidst that which God has given thee, the Last Abode and forget not thy portion of the present world and do good, as God has been good to thee and seek not to work corruption in the earth surely God loves not the works of corruption. (Qaṣaṣ/77)

Charity and benevolence means doing good and righteous deed in its full form and all of it can be seen in some verses:

He created the heavens and the earth with the truth, and He shaped you, and shaped you well and unto Him is the homecoming. (Taghābun/3)

Charity and benevolence, while having a conceptual difference, have the same scope in terms of instances. Therefore, in some of the verses, piety is:

And vie with one another, hastening to forgiveness from your Lord, and to a garden whose breadth is as the heavens and earth, prepared for the god-fearing. Who expend in prosperity and adversity in almsgiving, and restrain their rage, and pardon the offences of their fellowmen and God loves the good doers. (Āl Imrān/133-134)

And in some other verses, faith and righteous deeds are defined as doing good deeds:

Surely those who believe, and do deeds of righteousness surely We leave not to waste the wage of him who does good works. (Kahf/30)

Also comparing some verses, we find that charity and doing good deeds are:

And who is there that has a fairer religion than he who submits his will to God being a good doer, and who follows the creed of Abraham, a man of pure faith? And God took Abraham for a friend. (Nisā'/125)

And good deeds are synonymous with benevolence meaning doing good deeds:

Whoso brings a good deed shall have ten the like of it and whoso brings an evil deed shall only be recompensed the like of it they shall not be wronged. (An'ām/160)

Charity and benevolence have been used as one of the basic and widespread concepts of the Qur'an in the field of ethics, but by drawing a system of basic Islamic values that are intertwined and inseparable, depict the emotional, behavioral and verbal form of believers in various fields of relationship with God:

And when We said, "Enter this township, and eat easefully of it wherever you will, and enter in at the gate, prostrating, and say, unburdening; We will forgive you your transgressions and increase the good doers. (Baqarah/58)

Relationship with self:

If you do good, it is your own souls you do good to and if you do evil it is to them likewise Then, when the promise of the second came to pass, we sent against you Our servants to discountenance you, and to enter the Temple, as they entered it the first time, and to destroy utterly that which they ascended to. (Isrā'/7)

Relationship with others:

And speak well to men. (Baqarah/83)

Relationship with religion:

And We gave to him Isaac and Jacob each one We guided And Noah We guided before and of his seed David and Solomon, Job and Joseph, Moses and Aaron even so We recompense the good doers. (An'ām/84)

And the relationship with the aliens:

Yet pardon them, and forgive surely God loves the good doers. (Mā'idah/13)

The Qur'an pays attention to the image of various aspects of the personality of a number of prophets and introduces them as virtuous, such as the following verse that is not her reason for the development of the realm of the mentioned meaning:

And when he was fully grown and in the perfection of his strength, We gave him judgment and knowledge even so do We recompense the good doers. (Qaṣaṣ/14)

### **The effects of charitable activities on the individual**

Charity activities are very effective on the mental health of this world and the happiness of the hereafter of the individuals. Its worldly effects are:

#### **A) Worldly effects**

Although according to the verses and hadiths, the Hereafter is the place of reward and there, the good doers and evildoers, will be rewarded or punished for their deeds, but many deeds have worldly effects in addition to the afterlife effects. The most important of these effects are:

#### **1. Receiving God's early reward in the world**

The reward of this world to the righteous people is one of the effects of God's love to them.

And it shall be said to the god-fearing, what has your Lord sent down? They will say, well! For those who do good in this world good and surely the abode of the world to come is better excellent is the abode of the god-fearing. (Nahl/30)

Most commentators believe the phrase "in this world" belongs to "goodness", and means worldly compensation. (Tūsī, nd, 6: 376; Tabataba'i, 1417, 12: 235; Fakhr al-Dīn Rāzī, 1420, 20: 201-202; Ālūsī, 1415, 7: 372) Therefore, this verse considers worldly reward as one of the effects of God's love to the doers of good deeds. There are several examples for "goodness"; Including: Praising the believers and guiding and succeeding in goodness, (Ṭabarsī, 1372, 6: 551) Honor from God, (Ṭabarī, 1412, 14: 69) Righteous Society, (Tabataba'i, 1417, 12: 235) Victory, praise and glorification of God and reverence and exaltation, opening the doors of revelation, observation and grace. (Fakhr al-Dīn Rāzī, 1420, 20: 201-202; Ālūsī, 1415, 7: 372) These rewards are granted by God to the virtuous, who are loved by God:

So We established Joseph in the land, to make his dwelling there wherever he would We visit with Our mercy whomsoever We will and We leave not to waste the wage of the good doers. (Yūsuf/56)

Surely God leaves not to waste the wage of the good doers. (Yūsuf/90)

The reward in these verses is the worldly reward and in fact the way to mental health; because we are talking about the reward that God provided for Prophet Yūsuf (AS) and made him strong and dear on earth in the face of his patience and purity. When He says in such a context: "Indeed, Allah does not waste the reward of the righteous." In proportion to the subject, it will certainly include the rewards that will be bestowed on His servants in this world. Imam Ṣādiq (AS) also considers one of the signs of the people of Paradise in this world as charity and said:

"The people of paradise have four signs: a cheerful face, a pleasant tongue, a merciful heart, and a helping hand." (Warrām, 1369, 2: 91)

## 2. Enjoying God's help

It is not always easy to walk the path of goodness, and sometimes the faithful people face difficulties in the path of spiritual transcendence. Every person or community, when faced with problems, likes to have a friend and helper to be next to him and give him heartfelt strength. According to the Qur'an, one of the effects of God's love for benefactors is that He has promised to be with them in the hardships of individual and social struggle, and to help them:

But those who struggle in Our cause, surely We shall guide them in Our ways and God is with the good doers. (ʿAnkabūt/69)

It is a divine help and companionship that leads to mental health in the world. In order to understand how God accompanies and helps His benevolent servants, a brief review of the Qur'an from the story of the prophets and the divine leaders and the divine blessings on them is sufficient. According to the evidences in the context of the stories, "companionship" in this holy verse refers to concepts such as help, approval, (Tūsī, nd, 6: 441; Ṭabarsī, 1372, 8: 458) mercy, grace, rank, (Rāzī 1417, 20: 290) attention, throwing fear into the hearts of the enemies, annulling the tricks of the opponents and repelling their hostilities (Tabataba'ī, 1417, 12: 375; 16: 152).

## 3. Benefiting from divine mercy

Some verses of the Holy Qur'an consider the enjoyment of divine mercy as one of the effects of God's love for the righteous; including the verse:

Call on your Lord, humbly and secretly He loves not transgressors. Do not corruption in the land, after it has been set right; and call on Him fearfully, eagerly surely the mercy of God is nigh to the good doers. (A'rāf/55-56)

In this verse, God has mentioned the avoidance of transgressors from the friendship of God, as well as the verse that considers God's love to include benefactors and the enjoyment of divine mercy to be the effect of divine love, which is also the way to mental health. The people of the word have defined "mercy" as tenderness, affection, kindness and forgiveness. (Ibn Fāris, 1387; Ibn Manẓūr, 1414, below the matter of mercy) But mercy is sometimes used to mean benevolence and benevolence without tenderness; like God's mercy on His servants. For this reason, mercy from God is a blessing and forgiveness, and from human beings it is compassion and kindness. (Ṭurayhī, 1375, 6: 69; Rāghib Isfahānī, 1412: 347) God's table of mercy is always wide, and there is no barrier to one's use, but what deprives human beings of God's mercy is that their bodies and souls are far from God and His grace; so, when a person removes

this distance with kindness, God's mercy will also be included in his condition. (Ṭabarī, 1412, 8: 148) From another point of view, this sentence is one of the conditions for answering prayers; that is, if you want your prayer not to be a hollow prayer and only a rotation of the tongue, you must accompany it with your "good deeds", so that with its help, God's mercy may be included in your condition and your prayer may be fruitful (Makarem Shirazi, 1374, 6: 211) Allah, in another verse, expresses benefit from divine mercy as a result of the love of God to the good-doers, and He says:

Those are the signs of the Wise Book. For a guidance and a mercy to the good doers. Who perform the prayer, and pay the alms, and have sure faith in the Hereafter. (Luqmān/2-4)

By comparing this set of verses, it seems that the righteous people, beyond the believers and the pious, have reached the stage of righteous deeds in the series of stages of evolution, from the stage of accepting the truth and the stage of faith. Accordingly, the Qur'an is a mercy for them in addition to being a guide and a good news (Makarem Shirazi, 1374, 17: 10). Benefactors are also guided, and this book is a blessing for them (Ṭabarsī, 1372, 8: 490). Therefore, God's love for the doers of good causes them to be close to the examples of God's mercy and to benefit from its blessings, and to achieve mental health in the world.

#### 4. Having a high position in the world

Verses from the Holy Qur'an express God's special blessings to some of the prophets:

So We established Joseph in the land, and that We might teach him the interpretation of tales God prevails in His purpose, but most men know not. And when he was fully grown, We gave him judgment and knowledge Even so We recompense the good doers. (Yūsuf/21-22)

The same interpretation has been given to Prophet Moses (PBUH):

And when he was fully grown and in the perfection of his strength, we gave him judgment and knowledge even so do We recompense the good doers. (Qaṣaṣ/14)

The righteous are rewarded in this way and their reward will not be lost. Charity is the cause of the *Awliyyā'* of God to reach this position and in fact their mental health.

God Almighty may grant every good-doer some wisdom in proportion to his goodness according to different degrees of benevolence. (Tabataba'i, 1420, 11: 119; Ālūsī, 1415, 12: 96) Therefore, one of the signs of God's love for benefactors is their enjoyment from the special material and spiritual places in the world.

#### 5. Receiving divine guidance

According to the verses of the Qur'an, one of the effects of God's love for benefactors and their mental health in the world is to have a special guidance. In the Qur'an, God speaks of the special place of Prophet Ibrahim (PBUH), the children of this Prophet (PBUH) and the prophets before him, and calls them guided by Himself, and says: We reward the doers of good in this way:

And We gave to him Isaac and Jacob each one We guided and Noah We guided before and of his seed David and Solomon, Job and Joseph, Moses and Aaron even so We recompense the good doers. (An'ām/84)

And the guidance of the righteous people is a specific guidance beyond public guidance; (Tūsī, nd, 4: 195; Tabataba'i, 1417, 7: 243; Ṭabarsī, 1372, 4: 512) Because it is not mentioned in absolute terms,

but only special for the righteous and as a result of their benevolence, and it shows the greatness of this guidance (Tabataba'i, 1417, 7: 243) which has been given to them as a valuable reward for the people of pious. Elsewhere, He considered jihad, which is a manifestation of benevolence, to be a guide to the divine ways:

But those who struggle in Our cause, surely We shall guide them in Our ways and God is with the good doers. (ʿAnkabūt/69)

The attribution of guidance to the divine essence is a sign of the greatness of this work (Makarem Shirazi, 1374, 16: 350)

Those are the signs of the Wise Book. For a guidance and a mercy to the good doers. Who perform the prayer, and pay the alms, and have sure faith in the Hereafter. Those are upon guidance from their Lord; those are the prosperous. (Luqmān/2-5)

The above verse also refers to God's special guidance to the doers of good, and to the special place they have with the believers and the pious, but also above them....

## 6. Worldly social prestige

Having a good name among people is one of the effects that has been mentioned for charity. When one can take the burden off the shoulders of others with one's supportive behaviors and be effective in meeting their needs, he is included in the prayers of individuals, and this creates a positive feeling within the individual. Therefore, helping others and being useful is one of the causes of a person's mental health. God also considers the enjoyment of a good name to be one of the rewards of the virtuous:

And left for him among the later folk. (Aṣ-Ṣāffāt/78)

And the bestowal of power and social status will be given to the benefactors in this regard:

So We established Joseph in the land, to make his dwelling there wherever he would We visit with Our mercy whomsoever We will and We leave not to waste the wage of the good doers. (Yūsuf/56)

In fact, a person who is called a good person in the society becomes valid and reaches the position of a judge, and the people make him the ruler among themselves, and they benefit from his wisdom and credibility:

And when he was fully grown, we gave him judgment and knowledge Even so We recompense the good doers. (Yūsuf/22)

Imam Ṣādiq (AS) says about the role of generosity in the realization of love and gaining the tendency of the people towards the virtuous person:

"Three things create love: religion, humility, and generosity." (Ibn Shu'ba Ḥarrānī, 1382: 316). Being devoid of a good name can lead to depression and loss of desire.

## 7. Respecting the personality of individuals and the general health of society

Forgiveness and charity have special conditions, such as not conferring an obligation on the other person and disturbing him. The principle in religion is to respect the personality of individuals. Forgiveness should not harm the health of the character and the social image of the needy. Thus, the precepts of religion have been defined in such a way that the benefactor should be thankful to God for

receiving many rewards and consider the existence of the needy as a good opportunity for his spiritual advancement, not a threat to his material advancement. Forgiveness and benevolence for the sake of boasting or for the purpose of bribery are of no value and provide for one's personal desires. God says:

O believers, void not your freewill offerings with reproach and injury. (Baqarah/264)

In the life of the Imams (AS), there is a lot of forgiveness. An example of this is stated in Surah Ihsān that Imam Ali (AS) and his family were hungry for three days and gave their food on the third day to the needy too. Allah Almighty says:

They give food, for the love of Him, to the needy, the orphan, and the captive. We feed you only for the Face of God; we desire no recompense from you, no thankfulness. (Insān/8-9)

Certainly doing good deeds in a public is natural, but the best manifestation of this is mentioned in the words of Imam Bāqir (AS):

أَرْبَعٌ مِنْ كُنُوزِ الْبِرِّ: كِتْمَانُ الْحَاجَةِ وَ كِتْمَانُ الصَّدَقَةِ وَ كِتْمَانُ الْوَجَعِ وَ كِتْمَانُ الْمَصِيبَةِ»

“Four are of the treasures of righteousness: concealment of need, concealment of charity, concealment of pain, and concealment of calamity” (Majlisī, 1389, 75: 175).

Charity in some matters in its hidden form is much more valuable. Imam Ṣādiq (AS) also pays attention to this point and says:

«لَا يَتِمُّ الْمَعْرُوفُ إِلَّا بِثَلَاثِ خِصَالٍ: تَعْجِيلِهِ وَ تَقْلِيلِ كَثِيرِهِ وَ تَرْكِ الْإِمْتِنَانِ بِهِ»

“Good work is fulfilled only through three characteristics: hastening it, reducing many of it, and leaving and showing it as a favor.” (Ibn Shu‘ba Ḥarrānī, 1382: 323)

According to the law of respect for human beings, religious injunctions state that you should perform the *Mustahab* Infāq<sup>2</sup> secretly in order to preserve the personality of the people. It is also said that lending is rewarded eighteen times as much as giving alms. The psychological point of this command can encourage people to try to pay their debt, respect their personality, and help the general health of society.

## 8. Increasing longevity and blessings in life

Other effects and blessings of charity include increasing life and blessings in wealth. Prophet Muhammad (PBUH) also represent some acts that makes life long, and mentions the charity as the most important factor and said:

إِنَّ الْقَوْمَ لَيَكُونُونَ فَجْرَةً وَ لَا يَكُونُونَ بَرَّةً فَيَصِلُونَ أَرْحَامَهُمْ فَتَنَّمَى أَمْوَالُهُمْ وَ تَطُولُ أَعْمَارُهُمْ فَكَيْفَ إِذَا كَانُوا أَبْرَارًا بَرَّةً

“People will be evil, and not righteous, so they will link to their relatives, bestow their property, and then their age will be prolonged. So how if they be best righteous!” (Kulaynī, 1369, 2: 155, H: 21).

He also elsewhere said:

«الْصَّدَقَةُ عَلَى وَجْهِهَا وَاصْطِنَاعُ الْمَعْرُوفِ وَ بَرُّ الْوَالِدَيْنِ وَ صَلََةُ الرَّجِمِ تُحَوِّلُ الشَّقَاءَ سَعَادَةً وَ تَزِيدُ فِي الْعُمُرِ وَ تَقِي مَصَارِعَ السُّوءِ

“Charity which means itself doing good acts, doing good to parents, and linking with relative, will turn the misery into happiness, and increases life time and remove the ways of evil.” (Payandeh, 1382, 1869).

Amir al-Mu'minin Ali (AS) also says:

كَثْرَةُ اصْطِنَاعِ الْمَعْرُوفِ تَزِيدُ فِي الْعُمُرِ وَ تَنْشُرُ الذُّكْرَ

<sup>2</sup>. recommended alms

“Increase of doing good will cause to lasting the lifetime of a person and spreading good remembrance.”  
(Amadī, nd: 7113)

In this regard, Imam Ṣādiq (AS) also says:

« أَلْبِرُّ وَ حُسْنُ الْخُلُقِ يَعْمُرَانِ الدِّيَارَ وَ يَزِيدَانِ فِي الْعِمَارِ »

“Righteousness and good manner will bring about construction of the land and lasting the lifetimes”  
(Kulaynī, 1369, 2: 100, H 8)

Imam Ṣādiq (AS) said:

« يَعْيشُ النَّاسُ بِإِحْسَانِهِمْ أَكْثَرَ مِمَّا يَعْيشُونَ بِأَعْمَارِهِمْ وَ يَمُوتُونَ بِذُنُوبِهِمْ أَكْثَرَ مِمَّا يَمُوتُونَ بِأَجَالِهِمْ »

“People live with their kindness more than they live by their ages, and they die with their sins more than they die with their deadlines.” (Al-Rāwandī, 1385: 291, H-33)

This means that the impact of philanthropy in increasing the life is a big and fundamental impact.

## 9. Getting rid of troubles and sorrows

Many troubles and problems can be solved by charity, and the grounds for the creation and growth of mental health can be created.

And We delivered him and his people from the great distress. (Aṣ-Ṣāffāt/76)

The Holy Prophet (PBUH) says about the effect of this charity in life:

« أَحِبُّوا الْمَعْرُوفَ وَ أَهْلَهُ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الْبَرَكَهَ وَ الْعَافِيَةَ مَعَهُمَا »

“Love the good act and its practitioners, and I swear to whom my life is at His hand, blessings and well-being are with it.” (Muttaqī, 1419, 15974)

Imam Ali (AS) also said:

« عَلَيَّكَ بِالْإِحْسَانِ فَإِنَّهُ أَفْضَلُ زِرَاعَةٍ وَ أَرْبَحُ بَضَاعَةٍ »

“Do charity, for it is the best cultivation and property.” (Amadī, nd: 383).

Imam Hussein (AS) also says: “Every believer who solves a problem of a believer, God will solve his seventy problems of the world and the hereafter.” (Majlisī, 1389, 75: 122)

## 10. Creating a spirit of self-sacrifice, empathy and cooperation

Man has a social nature and needs to live socially. Thus, empathy, cooperation, and helping others as a member of a society ensure its permanence and persistence among its peers, and contribute to the advancement of society. Accordingly, self-sacrifice, empathy, and cooperation have created a spirit of philanthropy that, without expectation of receiving rewards or realizing goals, leads one to do good deeds, and cooperation and empathy is one of the skills that bring people closer together and it helps to create a sense of humanity and self-sacrifice. Amir al-Mu'minin, Imam Ali (AS), in expressing the value of each human being, pays attention to the extent of his benevolence and says:

« قِيمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ »

“The price of every person belongs to his/her good acts.” (Ibn Bābiwayh, 1379: 117)

This moral characteristic is institutionalized as a value of the smallest social unit, namely the family. Because imitation is one of the most effective factors in raising children, parents can instill in their children a culture of empathy, self-sacrifice, and altruism through charity and benevolence. Teaching

ethics to children begins at birth. Even the direct connection of the mother's spirits and mental states with the fetus causes the transfer of their mood to each other. Therefore, help of a pregnant woman to another person, makes her feel valued and satisfied with life, and this has a positive effect on fetal growth. After birth, the teaching of helping others must be done sometimes directly and sometimes indirectly.

### 11. Encouraging to charity, after commanding the obligatory

Infāq<sup>3</sup> is one of the religious words that is often used in the narrative Qur'anic teachings, and many incentive policies have been considered for this financial pardon. As if whatever is spent as Infāq, God fills its place; Infāq in Allah's way is not like taking bricks from a building, but it is as picking up a bucket of water from the river, which is soon filled with water:

Say: My Lord outspreads and straitens His provision to whomsoever He will of His servants and whatever thing you shall expend, He will replace it He is the Best of providers. (Saba'/39)

The Holy Qur'an has expressed attention to financial forgiveness along with other acts of worship. In most cases, giving zakat has been mentioned after praying, which can help to internalize one's religiosity and pay attention to its comprehensive spiritual growth:

There are men whom neither commerce nor trafficking diverts from the remembrance of God and to perform the prayer, and to pay the alms, fearing a day when hearts and eyes shall be turned about. (Nūr/37)

In the religious teachings, not only forgiveness, but also competition in this field has received a lot of attention, and the Qur'an speaks of being very fast in this regard and mentions the word "overtaking" others in doing good deeds. If such an atmosphere prevails in society, its real needy will have the appropriate dignity and ability. The Almighty God says:

And vie with one another, hastening to forgiveness from your Lord, and to a garden whose breadth is as the heavens and earth, prepared for the god-fearing. Who expend in prosperity and adversity in almsgiving, and restrain their rage, and pardon the offences of their fellowmen and God loves the good doers. (Āl Imrān/133-134)

To every one of you We have appointed a right way and an open road If God had willed, He would have made you one nation; but that He may try you in what has come to you So be you forward in good works unto God shall you return, all together; and He will tell you of that whereon you were at variance. (Mā'idah/48)

Islam as much as trying to earn money through the right way, also forbade people from being dependent on property. In the life of a religious person, wealth is the only means of obtaining God's approval, which is achieved through financial duties. Imam *Sajjād* (AS) says: "Benefiting from wealth is the perfection of magnanimity" (Kulaynī, 1369: 1:20). Religion does not agree with the accumulation of wealth, but seeks it in the economic cycle of society as well as the provision of personal, family, and altruistic needs.

### 12. Establishing social justice

Need and poverty in Islam is known as an anomaly phenomenon, and the main cause of it is unpleasant, whatever it may be, either the laziness or lethargy of the individual, either the wrong economic policies of the rulers or the financial oppression of the profiteers. The principle is the efforts of

<sup>3</sup> An Arabic word meaning spending, disbursement.<sup>[1]</sup> Simply to please God without asking for any favor or hoping for a return.

individuals and the support of rulers to establish justice and equality in society, in order to reduce the level of the needy. The Almighty God has also set special rules for Infāq method:

And keep not thy hand chained to thy neck, nor outspread it widespread altogether, or thou wilt sit reproached and denuded (destitute) (Isrā'/29)

Moderation and temperance in forgiveness is one of the pillars of the continuation of this behavior, and the creation and growth of mental health in people of society.

### **13. Increasing the livelihood and completing the blessing**

In verse:

Then We gave Moses the Book, complete for him who does good, and distinguishing everything, and as a guidance and a mercy; haply they would believe in the encounter with their Lord. (An'ām/154)

God mentions one of the major factors in granting the favor and completing the livelihood for the Israelites due to their charity in the past. Also, in the verse:

And God gave them the reward of this world and the fairest reward of the world to come and God loves the good doers. (Āl Imrān/148)

God has considered the happiness of the world and the life of goodness and comfort, peace, and mental health as the effects of benevolence and charity of individuals or societies.

In verse:

And it shall be said to the god-fearing, what has your Lord sent down? They will say, well! For those who do good in this world good and surely the abode of the world to come is better excellent is the abode of the god-fearing. (Nahl/30)

God also mentions the reward of charity and encourages the people to do good deeds.

### **14. Getting rid of sin, achieving chastity, and answering prayers**

Achieving special guidance, benefiting from the guidance of the Qur'an, benefiting and influencing the Qur'anic verses and the mental health of individuals are among the other effects of charity: Verse:

And this is a Book confirming, in Arabic tongue, to warn the evildoers, and good tidings to the good doers. (Aḥqāf/12)

And verse:

Surely my lord has given me a goodly lodging surely the evildoers do not prosper. (Yūsuf/23)

Because charity causes man to be on the safe path of God and to be able to hang on to the divine rope and benefit from it to achieve worldly and otherworldly health and happiness.

And whosoever submits his will to God, being a good doer, has laid hold of the firmest handle and unto God is the issue of all affairs. (Luqmān/22)

Thus, God provides the individual with His own special and unseen help, and God's help and support include his condition.

Surely God is with those who are god-fearing, and those who are good doers. (Nahl/128)

But those who struggle in Our cause, surely We shall guide them in Our ways and God is with the good doers. ('Ankabūt/69)

And whenever he prays for himself or for another, he is accepted and answered by God, and God fulfills his worldly and hereafter needs.

Nothing else they said but, " Lord, forgive us our sins, and that we exceeded in our affair, and make firm our feet, and help us against the people of the unbelievers '. And God gave them the reward of this world and the fairest reward of the world to come and God loves the good doers. (Āl Imrān/147-148)

## **B) The hereafter effects**

Because the details of the hereafter effects of God's love - in terms of grandeur and immateriality - are not easily described. For this reason, most of the verses related to the rewards of the Hereafter, without stating the details of its reward, are referred to in the form of allegory to the material blessings of the world.

### **1. Being deserved for receiving divine providence**

The merit of the philanthropists and benefactors is such that they are able to receive divine providence from God. For example, the Holy Qur'an greets some of the divine prophets when mentioning their story, and God says immediately.

Peace be upon Noah among all beings! Even so We recompense the good doers. (Aş-Şāffāt/80)

Being included in this divine providence leads to reaching the position of the ultimate happiness of the individual, and this position is not especial for some of God's servants, but it is a general and pervasive matter.

### **2. Acceptance of action**

In the verses of the Qur'an, God promises the benefactors to receive the divine reward and He expresses the acceptance of the deed in this way:

He said, My father, do as thou art bidden thou shalt find me, God willing, one of the steadfast. When they had surrendered, and he flung him upon his brow. We called unto him, Abraham. Thou hast confirmed the vision even so We recompense the good doers. (Aş-Şāffāt/102-105)

This promise to accept the deed indicates God's special love for the benefactors and the good-doers, and the acceptance of the benevolence and charity of these people.

### **3. Immunity from blame and torment**

According to the verses of the Holy Qur'an, if a person does good deeds out of benevolence and with the good intention, and accidentally he damages someone, he will not be a guarantor. According to these verses, religious scholars have established the "rule of benevolence" (Mousavi Bojnourdi,

1419, 4: 9; Qurṭubī, 1364, 8: 227; al-Jaṣāṣ, 1405, 4: 353.) As an example, the verses 86 to 93 of Surah at-Tawbah, people are divided into three groups in the face of the order of jihad and the third group has been mentioned as:

There is no way against the good doers God is All forgiving, All compassionate. (At-Tawbah/91)

Although these verses were revealed in a special atmosphere and about jihad, but due to the fact that the Qur'anic teachings are not assigned to revelation subject, they include all individuals and times. Therefore, one of the effects of God's love for the virtuous is that in addition to being safe from the punishment of the Hereafter, there is no blame on them in this world, and they will be protected from the legislative punishment.

#### 4. Receive divine reward

Considering that God Almighty tastes the rewards and punishments of many human deeds in this world, but the capacity of the material world is not enough to punish all human actions in it. According to the verses of the Holy Qur'an, the Hereafter is the place for punishment; and that is where the good and the bad come to the real punishment of their deeds. Benefactors and good-doers, like other beloved servants of God, will enjoy some of the effects of God's love in this world, but the main manifestation of God's love for them will be in the Hereafter, and they will receive a full and abundant reward there. God Almighty promises reward to those who submit to God with all their being:

Nay, but whosoever submits his will to God, being a good doer, his wage is with his Lord, and no fear shall be on them, neither shall they sorrow. (Baqarah/112)

The type of expression in this verse and the ceremonial addition of the reward to the Lordship position of God are also indicative of the indescribable greatness of the reward of such people; the reward that is expressed in another verse with a different phrase is as follows:

They shall have whatsoever they will with their Lord that is the recompense of the good doers.  
(Zumar/34)

In the Qur'an, the greatness of God's ultimate rewards for servants cannot be imagined:

No soul knows what comfort is laid up for them secretly, as a recompense for that they were doing.  
(Sajdah/17)

Also, according to the verses of the Qur'an, the types of receiving divine rewards in the Hereafter are: Salvation and happiness:

For a guidance and a mercy to the good doers. Who perform the prayer, and pay the alms, and have sure faith in the Hereafter. Those are upon guidance from their Lord; those are the prosperous. (Luqmān/3-5)

Obtaining special mercy of God:

Surely the mercy of God is nigh to the good doers. (A'rāf/56)

Freedom from divine torment:

Do not corruption in the land, after it has been set right; and call on Him fearfully, eagerly or lest it should say, when it sees the chastisement, O that I might return again, and be among the good doers. (Zumar/58)

Popularity and friendship of God:

And expend in the Way of God; and cast not yourselves by your own hands into destruction, but be good doers; God loves the good doers. (Baqarah/195)

A Good End in Worldly and Hereafter Life:

And whosoever submits his will to God, being a good doer, has laid hold of the most firm handle and unto God is the issue of all affairs. (Luqman/22)

Excommunication of sins and wipe out evils and sins by God:

Surely the good deeds will drive away the evil deeds that is a remembrance unto the mindful. (Hud/114)

Eliminating reprimands and reproach:

There is no way against the good doers God is All forgiving, All compassionate. (At-Tawbah/91)

### **5. Benefiting from heavenly blessings**

One of the hereafter effects of God's love on benefactors is to make them worthy of enjoying God's infinite blessings in heaven. Some of these verses that explicitly speak of these blessings, are:

To the good doers the reward fairest and a surplus neither dust nor shall abasement overspread their faces those are the Inhabitants of Paradise therein dwelling forever. (Yunus/26)

The benevolent have been mentioned as the people of paradise which have immortal life. In another verse, He says:

And when you call to prayer, (they) take it in mockery and as a sport that is because they are a people who have no understanding. (Ma'idah/58)

Truly the god-fearing shall dwell amid shades and fountains. And such fruits as their hearts desire. Eat and drink, with wholesome appetite, for that you were working. Even so do We recompense the good doers. (Mursalat/41-44)

He called the benefactors benefiting from the blessings of Paradise, emphasizing that this reward is a reward that God has bestowed on them for the charity of His good servants. In another verse benefiting from these blessings is called the great triumph:

And those who followed them in good doing God will be well pleased with them and they are well pleased with Him; and He has prepared for them gardens underneath which rivers flow, therein to dwell forever and ever that is the mighty triumph. (At-Tawbah/100)

From all the verses, it appears that God Almighty has benefited them from the indescribable blessings of Paradise due to His love for the virtuous, and this happiness will be eternal for them.

## **Results and Findings**

Examining the verses of the Holy Qur'an shows that God loves some of the servants who have worthy attributes. Among these loved ones, the people of charity have a special place. The research results and findings of this research are:

1. The Holy Qur'an enumerates the worldly and hereafter effects of God's love for the benevolent, which has a direct effect on the mental health of these people in the world and their ultimate happiness.
2. Worldly effects such as: guidance, receiving divine reward, God's help, avoiding sin and benefiting from divine mercy, etc., cause a person's mental health and increase his motivation to do charitable deeds.
3. Hereafter effects such as: heavenly blessings, more rewards, receiving divine providence, liberation from the torment, etc., causes obtaining divine pleasure to the benefactor and being next to divine and eternal mercy and happiness.
4. According to the worldly and hereafter effects that we have found in the verses and hadiths in this research, it indicates that the lack of understanding of the Hereafter for the people of the world has caused God to reveal the effects of benevolence and charitable activities for human beings more in this world, so that this can encourage them to do more good deeds, which according to God's repeated promises in the verses, it will certainly lead to the mental health of the individual in the world, and will bring him eternal happiness in the Hereafter.

It is suggested that other issues related to philanthropic activities be explored from the perspective of the Qur'an and hadiths, so that the various aspects of this great divine charity may become more apparent.

## **Bibliography**

The Holy Qur'an.

Al-Rāwandī SH. Al-Da'awāt. Qom: Dalil-e Ma; 1385 HS.

Ālūsī SM. Rūh al-Ma'āni fī Tafsīr al-Quran al-'Azīm wa al-Sab'a al-Mathānī. Beirut: Dār al-Kutub al-'Ilmīyah; 1415 Ah.

Amadī AbM. Taṣnīf Ghurar al-Ḥikam wa Durar al-Kalim. Qom: Dar al-Kitab al-Islami; nd.

Dehghanpour A. Semantics of Ihsan in the Qur'an. Tehran: Qu'anic Teachings; 1393 HS.

Fakhr al-Dīn Rāzī Mb'U. Mafāṭīh al-Ghayb. 3<sup>rd</sup> ed. Beirut: Dār 'Ihyā' al-Turāth al-'Arabī; 1420 Ah.

Ibn Bābiwayh (Ṣadūq) MbA. Al-Amālī. Tehran: Ketabchi; 1376 HS.

Ibn Fāris A. Mu'jam Maqāyīs Al-Lughah. Qom: Research Center of Seminary and University; 1387 HS.

Ibn Manzūr MbM. Lisān al-'Arab. 3<sup>rd</sup> ed. Beirut: Dar al-Sādir; 1414 AH.

Ibn Shu'bah Ḥarrānī HBA. Tuḥaf al-'Uqūl. Qom: Al-e Ali (as); 1382 HS.

Jaṣāṣ AA. Ahkam al-Qur'an. Beirut: Dar 'Ihya' al-Turath al-Arabi; 1405 AH.

Kulaynī MbY. Al-Kāfī. Tehran: Islāmiyah Bookstore; 1369 HS.

Majlisī MB. Biḥār Al-'Anwār. Beirut: Al al-Bayt (as); 1389 HS.

- Makarem Shirazi N. The Commentary of Nemooneh. Tehran: Dar al-Kutub al-Islamiyah; 1374 HS.
- Milanifar B. Mental Health. Tehran: Qoumes; 1372 HS.
- Mostafayi M. Semantics of Ihsan in the holy Qur'an, Based on Semantic Range of Individual Ihsan. Tehran: Researches on Qur'an and Hadith Sciences; 1389 HS.
- Mousavi Bojnordi SMH. Al-Qawa'id al-Fiqhiyah. Qom: al-hadi; 1419 AH.
- Muttaqi AH. Kanz al-'Ummal. Beirut: Dar al-Kutub al-Ilmiyah; 1419 AH.
- Panahi AA. Study of the Effect of Moral Merits in Mental Health, Based on Religious-Psychological Aspect. Tehran: Hovzeh Akhlaq; 1396 HS.
- Payandeh A. Nahj al-Fasāha. Tehran: Donyay-e Danesh; 1382 HS.
- Qurṭubī MbA. Al-Jāmi' li 'Aḥkām al-Qur'an. Tehran: Naser Khosrow; 1364 HS.
- Rāghib Iṣfahānī ḤbM. Mufradāt Alfāz al-Quran. Beirut: Dar al-Qalam; 1412 Ah.
- Salarifar MR Et al. Mental Health in Eyes of Islamic Sources. Qom: Research Center of Seminary and University; 1390 HS.
- Shahidi Sh. Principles and Bases of Mental Health. Tehran: Samt; 1381 HS.
- Ṭabarī MbJ. Jāmi' al-Bayān fī Tafsīr al-Qur'an. Beirut: Dār al-Ma'rifah; 1412 AH.
- Ṭabāṭabāeī, S. Muhammad Hussein. Al-Mīzān fī Tafsīr al-Qur'an. Qom: Islamic Publications Office; 1417 AH.
- Ṭabrisī FbḤ. Majma' al-Bayān fī Tafsīr al-Qur'an. 3<sup>rd</sup> ed. Tehran: Naser Khosrow; 1372 HS.
- Turayhī FM. Majma' al-Baḥrayn. Tehran: Murtadawi; 1375 HS.
- Ṭūsī MbḤ. Al-Tibyān fī Tafsīr al-Quran. Beirut: Dār 'Iḥyā' al-Turāth al-'Arabī; nd.
- Warrām bin Abi Firās Mb'I. Majmū'at Warrām. Mashhad: Astan-e Qods-e Radawi; 1369 HS.

## Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).