

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَلَدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

Riyadus Saliheen – Hadeeth No. 65

Consequences of Miserliness & Ungratefulness

Allah Almighty states in the Holy Quran:

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝۱۴

Indeed, nothing is hidden from the sight of your Lord.

(Al-Fajr 89, Verse 14)

Tafseer:

{ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ } يَرُودُ أَعْمَالُ الْعِبَادِ فَلَا يَفُوتُهُ مِنْهَا شَيْءٌ لِيُجَازِيَهُمْ عَلَيْهَا

Assuredly your Lord is ever on the watch, watching over the deeds of servants, nothing of which escapes Him, that He may then requite them for these [deeds].

(Tafseer Jalalain)

Hadeeth:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ سَبْعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّ ثَلَاثَةً مِنْ بَنِي إِسْرَائِيلَ، أَبْرَصَ، وَأَقْرَعَ، وَأَعْمَى، أَرَادَ اللَّهُ أَنْ يَتَّيْلِيَهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَأَتَى الْأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْنٌ حَسَنٌ، وَجِلْدٌ حَسَنٌ، وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَدَّرَنِي النَّاسُ، فَمَسَحَهُ فَذْهَبَ عَنْهُ قَدْرُهُ وَأُعْطِيَ لَوْنًا حَسَنًا. قَالَ فَأَتَى الْبَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبِلُ أَوْ قَالَ الْبَقَرُ، شَكَّ الرَّاوي فَأُعْطِيَ نَاقَةً عَشْرًا، فَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا فَأَتَى الْأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هَذَا الَّذِي قَدْ قَدَّرَنِي النَّاسُ، فَمَسَحَهُ فَذْهَبَ عَنْهُ وَأُعْطِيَ شَعْرًا حَسَنًا. قَالَ: فَأَتَى الْبَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ، فَأُعْطِيَ بَقَرَةً حَامِلًا، وَقَالَ بَارَكَ اللَّهُ لَكَ فِيهَا. فَأَتَى الْأَعْمَى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ يَرُدَّ اللَّهُ إِلَيَّ بَصَرِي فَأُبْصِرَ النَّاسُ، فَمَسَحَهُ فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ. قَالَ: فَأَتَى الْبَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: أَلْغَنُمُ فَأُعْطِيَ شَاةً وَالِدًا. فَاتَّجَعَ هَذَانِ وَلَدَ هَذَا، فَكَانَ لِهَذَا وَاِدٌ مِنَ الْإِبِلِ، وَلِهَذَا وَاِدٌ مِنَ الْبَقَرِ، وَلِهَذَا وَاِدٌ مِنَ الْغَنَمِ. ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مُسْكِينٌ قَدْ انْقَطَعَتْ بَنِي الْحَبَالِ فِي سَفَرِي، فَلَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ، وَالْجِلْدَ الْحَسَنَ، وَالْبَالِ، بَعِيدًا أَتَبَدَّغُ بِهِ فِي سَفَرِي، فَقَالَ: الْحَقُّوكَ كَثِيرَةٌ. فَقَالَ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذُرُكَ النَّاسُ، فَقِيرًا فَأَعْطَاكَ اللَّهُ! فَقَالَ: إِنِّي بَاوَرْتُ هَذَا الْبَالِ كَابِرًا عَنْ

كَابِرٍ، فَقَالَ: إِنَّ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ وَأَتَى الْأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا، وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ هَذَا، فَقَالَ: إِنَّ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ - وَأَتَى الْأَعْمَى فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مُسْكِينٌ وَابْنُ سَبِيلٍ انْقَطَعَتْ بِهِ الْحَبَالُ فِي سَفَرِي، فَلَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بَكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاءَ أَتَبَدَّلُ بِهَا فِي سَفَرِي رَبِّهِ فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ إِلَيَّ بَصَرِي، فَخُذْ مَا شِئْتَ وَدَعْ مَا شِئْتَ، فَوَاللَّهِ مَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ لِلَّهِ عَزَّوَجَلَّ - فَقَالَ: أُمْسِكْ مَالَكَ فَإِنَّا ابْتُلِيتُمْ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبَيْكَ“

مُتَّفَقٌ عَلَيْهِ

(بخاری، کتاب احادیث الانبیاء، باب حدیث ابرص واعمی ... الخ، ۲/۴۶۳، حدیث: ۳۴۶۴)

Sayyiduna Abu Hurairah – may Allah be pleased with him – reported: The Messenger of Allah – may Allah send peace and blessings upon him – said, "There were three men among the Banu Israel, one leper, one bald and one blind. Allah wanted to test them. He, therefore, sent to them an angel who came to the leper, and asked him what he would like best. He replied: "A good complexion, a good skin and to be rid of what makes me loathsome to people". He (the angel) touched him and his loathsomeness vanished, and he was given a good complexion and good skin. He then asked him what type of property he would like best. The leper replied that he would like camels - [or perhaps he said cattle, for Ishaq (one of the sub-narrator's of the Hadith) was uncertain, either said: 'Camels,' or:

'Cattle']. He was given a pregnant she-camel. The angel invoked for Allah's Blessing on it. The angel then went to the bald man and asked him what he would like best and he replied: "Good hair and to be rid of what makes me loathsome to people". The angel ran his hand over him, and he was given good hair. He then asked him what property he would like best. He replied that he would like cattle, so he was given a pregnant cow. The angel invoked Allah's Blessing on it. The angel then went to the blind man and asked him what he would like best, and he replied: "I wish that Allah restore my sight to me so that I may see people." Thereupon the angel ran his hand over him, and Allah restored his sight. The angel then asked what property he would like best. He replied that he would like sheep, so he was given a pregnant ewe. Flocks and herds were produced for the three men, the first having a valley full of camels, the second one, a valley full of cows and the third one full of sheep. Then the angel came in the form of a leper, to the one who had been a leper, and said: "I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allah and then on you, so I ask you by Him Who gave you the good complexion, the good skin and the property, for a camel by which I may get to my destination". He replied: "I have many dues to pay." The angel then said: "I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allah gave property?" He replied: "I inherited this property through generations". The angel said: "If you are telling a lie, may Allah return you to your former condition". The angel went in the form of a bald man to the one who had been bald, and said, the same as he had said to the former and received a similar reply. So, he said: "If you are telling a lie, may Allah return you to your former condition". The angel then went to the one who had been blind and said: "I am a poor traveler, and my resources have been exhausted in my journey. My only means of reaching my destination are dependent on Allah and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey". He replied: "Yes, I was blind. Allah restored my eyesight, so take what you wish and leave what you wish. I swear by Allah that I shall not argue with you today to return

anything you take, as I give it for Allah's sake". The angel said: "Keep your property. You have all simply been put to a test, and Allah is pleased with you and displeased with both of your companions".

(Bukhari, Muslim)

From this inspirational incident mentioned in Hadeeth, we learn to appreciate the blessings of Allah upon us and never to be unappreciative of His favours and forget our past. This can lead to a seriously catastrophic life. We must always maintain to impart the wealth we have been entrusted by Allah to their rightful recipients in the form of Zakaat and Sadaqah and fulfil our duties towards the poor and underprivileged otherwise neither the wealth nor its owner can live in peace. We should maintain our responsibilities towards Allah's creation and assist them by any means necessary and when a beggar comes to our door we are never to illtreat them because we can never be certain as to who visited us in the form of a beggar. Allah Almighty states in the Holy Quran:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۖ

And chide not the beggar.

(Al-Dhuha 93, Verse 10)

A female Sahaabiya – may Allah be pleased with her – narrated that once I said to the beloved Prophet – may Allah send peace and blessings upon him, "I feel ashamed when a beggar comes to my door and I do not have anything to give." The beloved Prophet – may Allah send peace and blessings upon him – stated:

ادْفَعْ يَدَهُ وَلَوْ ظُلْمًا مُجَرَّأً

Return him with something in his hand, even if it is just a piece of dry bread.
(Mishkaat p. 166)

The Pitiful State of a Miser who Lets the Offer of Paradise Slip through his Hand in Exchange of a Bunch of Dates:

وَأَخْرَجَ ابْنُ أَبِي حَاتِمٍ بِسَنَدٍ ضَعِيفٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا كَانَتْ لَهُ نَخْلَةٌ فَرَعَهَا فِي دَارِ رَجُلٍ فَقَبِيرٌ ذِي عِيَالٍ فَكَانَ الرَّجُلُ إِذَا جَاءَ فَدَخَلَ الدَّارَ فَصَعَدَ إِلَى النَّخْلَةِ لِيَأْخُذَ مِنْهَا الشَّيْءَ فَزَبَا تَقَعُ شَبْرَةٌ فَيَأْخُذُهَا صَبِيانَ الْفَقِيرِ فَيَنْزِلُ مِنْ نَخْلَتِهِ فَيَأْخُذُ الشَّيْءَ مِنْ أَيْدِيهِمْ وَإِنْ وَجَدَهَا فِي نَفْسِ أَحَدِهِمْ أَدْخَلَ أَصْبُعَهُ حَتَّى يَخْرِجَ الشَّيْءَ مِنْ فِيهِ فَشَكَا ذَلِكَ الرَّجُلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: اذْهَبْ وَلَقِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبَ النَّخْلَةِ

فَقَالَ لَهُ: أَعْطِنِي نَخْلَتَكَ الْبَائِلَةُ الَّتِي فَرَعَهَا فِي دَارِ فُلَانٍ وَلَكَ بِهَا نَخْلَةٌ فِي الْجَنَّةِ

فَقَالَ لَهُ الرَّجُلُ: لَقَدْ أُعْطِيتُ وَإِنْ لِي لِنَخْلٍ كَثِيرٍ وَمَا فِيهِ نَخْلٌ أُعْجِبُ إِلَى شَبْرَةٍ مِنْهَا

ثُمَّ ذَهَبَ الرَّجُلُ وَلَقِيَ رَجُلًا كَانَ يَسْمَعُ الْكَلَامَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَصَاحِبِ

النَّخْلَةِ فَأَتَى رَسُولَ اللَّهِ: فَقَالَ أَعْطِنِي مَا أُعْطِيتُ الرَّجُلُ إِنْ أَنَا أَخَذْتُهَا

قَالَ: نَعَمْ فَذَهَبَ الرَّجُلُ فَلَقِيَ صَاحِبَ النَّخْلَةِ وَلَكِيهِمَا نَخْلٌ فَقَالَ لَهُ صَاحِبُ النَّخْلَةِ: أَشَعَرْتُ

أَنْ مُحَبَّدًا أَعْطَانِي بِنَخْلَتِي الْبَائِلَةُ إِلَى دَارِ فُلَانٍ نَخْلَةٌ فِي الْجَنَّةِ فَقُلْتُ: لَقَدْ أُعْطِيتُ وَلَكِنْ يُعْجِبُنِي

شَبْرَهَا وَلِي نَخْلٌ كَثِيرٌ مَا فِيهِ نَخْلَةٌ أُعْجِبُ إِلَى شَبْرَةٍ مِنْهَا فَقَالَ لَهُ الْآخَرُ: أَتُرِيدُ بَيْعَهَا فَقَالَ: لَا إِلَّا أَنْ

أَعْطَى بِهَا مَا أُرِيدُ وَلَا أَظُنُّ أُعْطَى

قَالَ: فكم تؤمل فيها قَالَ: أَرْبَعِينَ نَخْلَةً فَقَالَ لَهُ الرَّجُلُ: لَقَدْ جِئْتُ بِأَمْرٍ عَظِيمٍ تَطْلُبُ بِنَخْلَتِكَ

الْبَائِلَةُ أَرْبَعِينَ نَخْلَةً

ثُمَّ سَكَتَ عَنْهُ فَقَالَ: أَنَا أُعْطِيكَ أَرْبَعِينَ نَخْلَةً فَقَالَ لَهُ: أَشْهَدُ إِن كُنْتَ صَادِقًا

فَأَشْهَدُ لَهُ بِأَرْبَعِينَ نَخْلَةً بِنَخْلَتِهِ الْبَائِلَةُ فَكَثَّ سَاعَةً ثُمَّ قَالَ: لَيْسَ بَيْنِي وَبَيْنَكَ بَيْعٌ لَمْ

نَفْتَرِقْ

فَقَالَ لَهُ الرَّجُلُ: وَلَسْتُ بِأَحَقَّ حِينَ أُعْطِيتُكَ أَرْبَعِينَ نَخْلَةً بِنَخْلَتِكَ الْبَائِلَةُ

فَقَالَ لَهُ: أُعْطِيكَ عَلَى أَنْ تُعْطِيَنِي كَمَا أُرِيدُ تَعْطِينَهَا عَلَى سَاقٍ

فَسَكَتَ عَنْهُ ثُمَّ قَالَ: هِيَ لَكَ عَلَى سَاقٍ

قَالَ: ثُمَّ ذَهَبَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ إِنَّ النَّخْلَةَ قَدْ صَارَتْ لِي فَهِيَ

لَكَ

فَذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى صَاحِبِ الدَّارِ فَقَالَ: النَّخْلَةُ لَكَ وَلِعِيَالِكَ

Sayyiduna Ibn ‘Abbas – may Allah be pleased with them – reported:

A man had a date tree whose branches were hanging into a poor man’s house who was living there with his family. Sometimes as this man entered his house, he would climb the tree to pluck some dates from it but it used to fall and the poor man’s children used to take it but he would then come down from the tree and take the dates from their hands, and if they ate it, he would insert his finger into

their mouth and take the date out. The poor man then complained to the Holy Prophet – may Allah send peace and blessings upon him – about him, so the Holy Prophet – may Allah send peace and blessings upon him – told him, “You may leave.” He approached the owner of the date tree and told him, “Give me your date tree that hangs into the poor man’s house and in lieu of that, there will be a date tree for you in Paradise.”

The man replied, “I would have given it to you, because although I have so many trees but the dates from this tree seem to be the tastiest to me.”

The man then left and there was another man who was listening to the conversation of the Holy Prophet – may Allah send peace and blessings upon him – with the owner of the date tree. That man came to the Holy Prophet – may Allah send peace and blessings upon him – and said to him, “Would you offer me the same what you had offered the man if I manage to take the tree from him?”

He replied, “Yes.” The man left and met the owner of the tree, and since both of them owned trees, he said to the owner, “Do you have an idea that Sayyiduna Muhammad – may Allah send peace and blessings upon him – has granted me paradise in exchange for the tree that hangs in this person’s house?” He responded, “I would have given it to you, because although I have so many trees but the dates from this tree seem to be the tastiest to me.” He then asked him, “Do you want to sell it?” He said, “No, unless you offer me what I demand, and I don’t think you would offer what I have in mind.”

He said, “How much do you have in mind?” He replied, “40 date trees.” The other man said, “You demand too much for a bent tree.” He paused for a little and then said, “I give you 40 date trees.” He said to him to testify if he is speaking the truth, so he testified to give 40 date trees in exchange for his bent tree. He

stayed there for a moment then the man (owner) said, “There is no deal between you and I, because we haven’t parted ways yet.”

The man (buyer) said to him, “Do I not have more rights for purchasing your bent tree for 40 date trees?!”

The owner said, “I will give it to you on one condition, if you give me what I want (the 40 trees) in a single row.” He kept quiet and then replied, “I give it to you all in a row.”

The narrator says, “He went to the Holy Prophet – may Allah send peace and blessing upon him – and said to him, “Ya RasoolAllah, the date tree now belongs to me and I make you its owner.”

The Holy Prophet – may Allah send peace and blessings upon him – then visited the poor man’s house and said to him, “The tree now belongs to you and your children.”

(Al-Durr al-Manthoor)

Miserliness and Meanness of Abu Jahl and the Generosity of RasoolAllah:

حَكَى الْبَاوُرْدِيُّ أَنَّهَا تَزَكَّتْ فِي أَبِي جَهْلٍ، وَرُوِيَ أَنَّهُ كَانَ وَصِيًّا لِيَتِيمٍ، فَجَاءَهُ وَهُوَ عُرْيَانٌ يَسْأَلُهُ شَيْئًا مِنْ مَالِ
نَفْسِهِ، فَدَفَعَهُ وَلَمْ يَعْجَبْ بِهِ فَأَيَسَ الصَّبِيُّ، فَقَالَ لَهُ أَكْبَرُ قُرَيْشٍ: قُلْ لِحَبَدِّ يَشْفَعُ لَكَ، وَكَانَ غَرَضُهُمْ
الِاسْتِهْزَاءَ وَلَمْ يَعْرِفِ الْيَتِيمُ ذَلِكَ، فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّمَسَّ مِنْهُ ذَلِكَ، وَهُوَ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ مَا كَانَ يَرُدُّ مُحْتَاجًا فَذَهَبَ مَعَهُ إِلَى أَبِي جَهْلٍ فَرَحَّبَ بِهِ وَبَدَّلَ الْبَالَ لِلْيَتِيمِ فَعَيَّرَهُ قُرَيْشٌ

قَالُوا: صَبَّوْتُ، فَقَالَ: لَا وَاللَّهِ مَا صَبَّوْتُ، لَكِنْ رَأَيْتُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَرْبَةً خَفْتُ أَنْ لَمْ أُجِبْهُ يُطْعَمَهَا

فِي

Imam Mawaradi – may Allah be pleased with him - has narrated that it was revealed about Abu Jahl.

He was the guardian of orphans. An orphan child came to him naked, asking him for some money for himself, so he chased him away with utter disregard. The child became sad. The elders of Quraish told him, “Tell Muhammad (may Allah send peace and blessings upon him) to intercede for you.” They said that to ridicule him, but the child did not realize it and came to the Holy Prophet – may Allah send peace and blessings upon him – and begged him. The Holy Prophet – may Allah send peace and blessings upon him – never drove a needy away. So, he went to Abu Jahl with him. He welcomed him and gave money to the orphan. The Quraish made him feel ashamed and said, “Did you give in?” He replied, “No, by God, I did not, but I saw spears on his right and left. I feared that if I do not give, he will pierce them through my mouth.”

(Tafseer Kabeer)

The Dreadful End of Korah

Korah (Qaroon in Arabic) was a very poor man from the nation of Sayyiduna Moosa – peace be upon him. Feeling sorry on his pitiful state, Sayyiduna Moosa – peace be upon him – taught him the science of alchemy. He used it to his full potential and hoarded abundance of gold and silver. Allah Almighty states:

وَاتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوزُ بِالْعُصْبَةِ أُولِيَ الْقُوَّةِ

And We gave him so much treasures whose keys were a heavy burden over a party of strong men.

(Al-Qasas 28, Verse 76)

When the believing men advised Korah to be grateful for Allah's bounties and spend in His path by giving Zakaat and Sadaqah, so that he may attain salvation on the Day of Judgment.

وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

And do good as Allah has done good to you.

(Al-Qasas 28, Verse 77)

قَالَ إِنَّمَا أُوتِيَتْهُ عَلَىٰ عِلْمٍ عِنْدِي

He said, 'this indeed has been given to me because of a knowledge which is with me.

(Al-Qasas 28, Verse 78)

Instead of showing appreciation to the blessings of Allah upon him, he rather bragged about how knowledgeable he was and that whatever he owned was in fact through his knowledge alone.

Hazrat Sayyiduna Abdullah ibn Abbas – may Allah be pleased with him – says that when Hazrat Moosa – peace be upon him – summoned Korah to pay Zakaat, he refused and told people that Sayyinda Moosa – peace be upon him – had the intention to snatch his belongings. He conspired against him with a prostitute upon which Sayyiduna Moosa – peace be upon him – cursed him to be doomed. As a result of this Allah Almighty buried Korah and his treasures deep down the earth. It has been mentioned in a narration that he and his treasures will continue to sink till the Day of Judgment.

(Khazain al-Irfan, Tafseer Khazin)

Man, by nature is a miser and always desirous of more money!

Allamah Mulla Ali Qari – may Allah be pleased with him – writes as follows:
In Surah Bani Israel, verse 100, Allah azza wa jall declares:

قُلْ لَّوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ

وَكَانَ الْإِنْسَانُ قَتُورًا

“(O Muhammad), say to them, “Had the treasures of your Lord’s blessings been in your possession, you would have held them back lest they should be spent up. Indeed, man is very miserly.”

“This Qur’anic verse clearly indicates that the miserly behaviour of Bani Adam and mankind in general. As a matter of fact, mankind is more greedy than even that bird that stops at a river bank and refuses to drink fearing that by drinking this water, she might finish the water or that worm which consumes sand and stops eating sand and then dies, fearing that by eating this sand, she might finish the sand.”

(Mirqaatul Mafaatih)

The Reality of the Dunya!

Hadrat Sayyiduna Abu Hurayrah Radi Allahu ‘Anhu narrates:

“One day the Holy Prophet Sallal Laahu ‘Alayhi Wasallam said to me, ‘Shall I not show you the reality of this world and what is in it?’

“The Holy Prophet Sallal Laahu ‘Alayhi Wasallam then took my hand and continued to lead me to a dump site. At that place, at that moment, there was a skull laying on one side, the mess of people, old and torn clothes and many pieces of bones. He then said to me, ‘O Abu Hurayrah! This skull which you see, this is also someone like you people who had many desires and many hopes and today, only the bones have remained. And these bones also, very soon will

crumble and become sand. And this mess (of people) that you see is also those different types of food which the person used to acquire with great effort. But today, people stay away from it (because of its foul smell). These torn and tattered clothes used to be stylish clothes but today, the wind throws it from side to side. These bones are the bones of those animals which these people used to ride travelling around the world. This is the reality of the world. Those who can weep about the world, should weep. Thereafter, we also weep.’”

(Ihya ul Uloom)

A Miser withholds Wealth:

During the blessed era of the Holy Prophet – may Allah send peace and blessings upon him. Tha’labah ibn Abi Haatib did not pay Zakaat and was therefore doomed. Hazrat Abu Umaamah Baahili – may Allah be pleased with him – narrated that Tha’labah ibn Haatib – may Allah be pleased with him – requested the beloved Prophet – may Allah send peace and blessings upon him – to pray for him to have abundance of wealth. Our beloved Prophet – may Allah send peace and blessings upon him – replied, “Little wealth is better than more wealth, for it is easier being grateful to Allah on little wealth than it is on more.”

Tha’labah listen to him and returned but the love of wealth forced him to appear again. He came and said, “Ya RasoolAllah, please pray in Allah’s Court that He makes him wealthy with His abundance. I swear by the One who has appointed you as the true Messenger that if He blesses me with wealth, I will spend it in His path and will pay everyone who has the right over it.” Upon hearing this the beloved Prophet – may Allah send peace and blessings upon him – lifted his hands up for Du’a and recited:

اَللّٰهُمَّ اَرْزُقْ ثَعْلَبَةَ مَالًا

O Allah, grant Tha’labah wealth.

His Du'a was answered. He bought some goats with his money and then there was a rapid increase in his herd and it grew so much that he did not have enough space to contain in the city of Madinah Munawwarah. He took his herd outside the city to a remote location. He used to offer five times Salah with congregation in the Masjid but as his wealth grew more, he would only come to offer Zohr and Asr Salah with the congregation in the Masjid. When he got completely drowned in wealth, he abandoned all five prayers with congregation and did not even show up for Jumuah in the Masjid. When the beloved Prophet – may Allah send peace and blessings upon him – realized that he was missing in five times Salah and even stopped coming for Jumuah, he asked the Sahaba – may Allah be pleased with them, “What happened to Tha’labah?” They reported, “His wealth grew so much that he has abandoned the city and living in a remote location.” The Holy Prophet – may Allah send peace and blessings upon him – reacted to it and said, “I feel sorry you, Tha’labah! I feel sorry you, Tha’labah!”

There came a day when the beloved Prophet – may Allah send peace and blessings upon him – sent out his Sahaba to collect Zakaat from the wealthy. Whoever they approached to collect Zakaat, they all adhered to the code except Tha’labah. When they asked him for his Zakaat, he refused and said, “It’s tax. You can leave now. I will sleep over it and then decide about the payment.” They came back empty handed, and they haven’t yet narrated the incident to the beloved Prophet – may Allah send peace and blessings upon him – but he began to say, “It’s a pity, Tha’labah! It’s a pity, Tha’labah! You have refused to pay Zakaat!”

When the Sahaba – may Allah be pleased with them – reported back to the beloved Prophet – may Allah send peace and blessings upon him – what Tha’labah had to say, he expressed great disappointment. It was at that time that Allah Almighty revealed the following verse concerning Tha’labah:

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ

الصّٰلِحِيْنَ ﴿٧٥﴾

And of them there are some who had covenanted with Allah that if He will give us out of His grace, then we shall surely give in charity and we shall surely become good men.

فَلَمَّا اٰتٰهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ﴿٧٦﴾

Then when Allah gave them out of His grace, they became niggardly of it and turned away turning their faces.

(Al-Taubah 9, Verse 75)

When Tha'labah became aware that Allah Almighty became angry and He revealed a Quranic verse about his betrayal, he got worried and said, "Now people will call me a miser etc." Due to the fear of blasphemy, he calculated the Zakaat and brought it in the court of the beloved Prophet – may Allah send peace and blessings upon him – and requested him to accept it but our beloved Prophet – may Allah send peace and blessings upon him – told him, "Take your Zakaat away, for Allah Almighty has denied the acceptance of your Zakaat." Hearing this Tha'labah went back and put sand in his hair (customary expression of extreme regret and grief).

There came a time when the beloved Prophet – may Allah send peace and blessings upon him – passed away and Sayyiduna Abu Bakr Siddeeqe – may Allah be pleased with him – became the first Caliph. Tha'labah saw it as an opportunity and tried to entice him to accept his Zakaat. He refused to accept it saying, "If my beloved Prophet – may Allah send peace and blessings upon him – had refused to accept your Zakaat then who am I to accept it?!" And then during the time of Sayyinduna Umar – may Allah be pleased with him – again,

he lured him into accepting his Zakaat but he too, refused it saying, “If my beloved Prophet – may Allah send peace and blessings upon him – and Abu Bakr – may Allah be pleased with him – had refused to accept your Zakaat then how can I accept it?!”

He died during the caliphate of Sayyiduna ‘Uthman al Ghani – may Allah be pleased with him.

(Madaarik al-Tanzeel, Rooh al-Ma’aani, Tabrani Kabeer Vol. 8, p. 218)

Lesson:

- ✓ This Hadith tells us that abundance of property and wealth is also a trial. He alone succeeds in this trial who, in the midst of his riches does not forget about Allah’s Grace and his own status.
- ✓ False sense of pride and miserliness provokes the displeasure of Allah.
- ✓ Continue to make Du’a for protection against the evil of greed and evil desires.
- ✓ Try your level best to control your carnal desires or Nafs.
- ✓ Spend in a controlled manner, while not being miserly.
- ✓ Trust in Allah azza wa jall all the time.
- ✓ Refrain from having prolonged hopes and desires.
- ✓ Remember death all the time.
- ✓ Always remember the manner in which the rich would have to account for every cent on the Day of Judgement.
- ✓ Try to become more generous.
- ✓ Ponder on the dangers of having excessive wealth and riches.
- ✓ Remember the ultimate punishment of those who lived in this world, who had immense greed for wealth and money and what finally what happened to them.