



# IS POVERTY A BLESSING?

ENGLISH



- What were humans created for? ●
- Desire for Ghee and Honey in the Jungle ●
- Individual Efforts with someone who complained about Poverty ●
- Two desires remain young ●

Shaykh al-Tarraqah Ameer Ahl al-Sunnah Founder of Dawat-e-Islami

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کیا تنگدستی بھی نعمت ہے؟

## Is Poverty a Blessing?

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## Is Poverty a Blessing?



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **Du‘ā’ for reading this book**

**R**ecite the following du‘a’ before you read a religious book or begin an Islamic lesson; you will remember whatever you study **اِنْ شَاءَ اللهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاذْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

**O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)**

### **Note:**

Recite *salāt* upon the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** once before and after.

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## Is Poverty a Blessing?<sup>1</sup>

**Du‘ā’ of Attar:** O Lord of al-Muṣṭafā! Whoever reads or listens to the 19-page booklet “Is Poverty a Blessing?”, remove their hardships, grant them blessings in their sustenance, and forgive them and their parents without accountability.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Virtue of sending ṣalāt upon the Greatest Prophet ﷺ

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whoever sends ṣalāt upon me once, Allah Almighty sends ten mercies upon him. Whoever sends ṣalāt upon me ten times, Allah Almighty sends 100 mercies upon him. If someone sends ṣalāt upon me 100 times, Allah Almighty writes between his eyes that he is free from hypocrisy and the fire of Hell, and he will be with the

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<sup>1</sup> The speeches of Maulana Ilyas Attar al-Qadiri دامته بركاتهم العاليمية the founder of Dawat e Islami found in audio form are presented in written form with adjustments and additions made by the department of Al-Madina tul Ilmiyyah (Islamic Research Centre) called Bayanat e Ameer e Ahl e Sunnat. These written works are given the name *The Blessings of Attar’s Speeches*. One of these speeches, namely *Is Poverty a Blessing?* is now presented as a weekly booklet.

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martyrs on the Day of Judgement.<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers, if we look at everything around us, we learn that the fertile land, blue sky, empty deserts, valleys of greenery, beautiful gardens, blossoming flowers, flowing rivers and springs, glistening stars, different fruits, beautiful moon, bright sun, vital minerals, and animals were all created for the benefit of humans. The holy Quran states:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

*It is He who created everything in the earth for you.*<sup>2</sup>

In the commentary of this verse in *Tafsīr Širāt al-Jinān*, it states:

It was said to all humans that whatever is on earth ranging from the rivers, mountains, mines, farms, seas, etc. were created by Allah Almighty for your worldly and religious benefit. The religious benefit is that you will witness the wonders on earth and recognise the wisdom and power of Allah Almighty. The worldly benefit is to eat and drink from the sustenance of the world and to utilise them freely unless there is a

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<sup>1</sup> Al-Muʿjam al-Awsaṭ, vol. 5, p. 252, hadith 7,235

<sup>2</sup> Al-Quran, part 1, al-Baqarah, verse 29, translation from Kanz al-ʿIrfān

prohibition from Allah Almighty. How can you reject Allah Almighty when you have all these blessings? This verse teaches us that whatever Allah Almighty has not prohibited is *mubāh* (permissible) and halal for us.<sup>1</sup>

The question then arises that if the entire world was created for humans, what were humans created for? This question is answered in the noble Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

*And I did not create jinn and mankind but to worship Me.*<sup>2</sup>

In explanation of this verse, it is mentioned in *Tafsīr Şirāṭ al-Jinān*:

Allah Almighty has informed us that He did not create jinn and mankind only for them to seek the world and become engrossed in it. Rather, He created them so that they worship Him and attain recognition (*maʿrifah*) of Him.<sup>3</sup> This verse shows that mankind and jinn were not created in vain; they were created for the purpose of worshipping Allah Almighty.<sup>4</sup>

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<sup>1</sup> tafsīr şirāṭ al-jinān, part 1, sūrah al-baqarah, under verse 29, vol. 1, p. 94

<sup>2</sup> Al-Quran, part 27, al-Dhāriyāt, verse 56, translation from Kanz al-ʿIrfān

<sup>3</sup> Tafsīr al-Şawī, part 27, Sūrah al-Dhāriyāt, under verse 56, vol. 5, p. 2026

<sup>4</sup> Tafsīr Şirāṭ al-Jinān, part 27, Sūrah al-Dhāriyāt, under verse 56, vol. 9, p. 511



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Dear Islamic brothers, the ultimate objective of humans is clearly understood from this verse: to worship Allah Almighty and know Him. Unfortunately, it is as though we have forgotten the purpose of our life. We have become obsessed with the world that was created as a place of test for us and think of it as something significant in life. Perhaps we think that accumulating wealth is our purpose of life. Love for wealth has overcome our heart whereby our days and nights revolve around our ambition to become rich. Some even test their luck with the lottery wishing they win such and such amount of money. Their obsession with coming rich leads to an addiction to gambling. The yearning to become richer results in no longer caring about halal or haraam. In such case, the motto becomes, "Get money, no matter how."

If a Muslim is engaged in such actions, and you believe he will accept your advice, then correct him in a kind manner. Inform him of the harms of haraam wealth and greed. Encourage him to participate in Dawat e Islami's weekly gatherings and travel on the Madani qāfilahs, and bring him to watch the Madani Muzakaraha. It is often observed that when an attempt is made to correct such people, they usually do not listen attentively. Instead, they look here and there in negligence whilst scratching their heads. Neither should you lose your resolve and end up scolding them, nor should you take a step back in trying to make them a better version of themselves. Continue with your effort in a loving and gentle manner. We have hope in Allah

Almighty's mercy that one day their hearts will change, they will repent from their evil ways, and pursue the path of being exemplary Muslims.

Sometimes, the Devil instils the fear of poverty within people and encourages them to amass wealth with having any regard for halal and haraam. In this scenario, one must focus on relying upon Allah Almighty, as this will dispel the fear of poverty and do away with the whispers of the Devil. To gain motivation to rely upon Allah Almighty, note the following account of a pious predecessor رحمة اللّٰه عليه.

### Desire for ghee and honey in the jungle

A pious man رحمة اللّٰه عليه was in a jungle when Satan said to him, "You have no provisions, and this jungle is deadly. There are no people here either."

As a result, the man intended to pass through the jungle without provisions. To not meet other people, he chose not to take the main path. Also, he intended on not eating unless ghee and honey are placed in his mouth.

Thereafter, he continued his journey. He said, "I walked for as long as Allah Almighty allowed me. Then I saw a caravan that had lost its way. I got down on the floor as soon as I saw them so that they do not see me, but they continued walking until they stumbled upon me. My eyes were closed.

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Seeing me, they said, 'It looks like his provisions for the journey have finished, and he has fallen unconscious due to hunger and thirst. Put ghee and honey in his mouth; this may awaken him.'

When they brought the ghee and honey, I closed my mouth firmly. When they decided to open my mouth forcefully with a knife, it made me laugh and open my mouth.

They asked, 'Are you insane?'

'No', I replied. "All praise is for Allah Almighty."

I told them that by the mercy of Allah Almighty, I am sane. Then I informed them about the incident of Satanic whispers."<sup>1</sup>

This parable illustrates how it was a practise of the pious predecessors رَحِمَهُمُ اللَّهُ to solely rely upon Allah Almighty when undergoing journeys without pursuing other means. They were also prepared to combat the whispers of the Devil. However, the ruling for us is to rely upon Allah Almighty and pursue the means available to us.

This parable also shows that the people of the past used honey a lot. It is mentioned in the noble Quran:

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ط

*A colourful liquid comes out of their bellies. There is healing*

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<sup>1</sup> Mukhtaṣar Minhāj al-Ābidīn, p. 116

*therein for people.*<sup>1</sup>

Regarding this verse, it is stated in Tafsīr Şirāṭ al-Jinān:

From their bellies comes something to drink, honey, in white, yellow and red. There is cure in it for the people. Honey is from the most beneficial medicines, and it is used in many medicines.<sup>2</sup>

Dear Islamic brothers, using honey is a sunnah. The Greatest Prophet ﷺ liked honey. It is reported in a hadith:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يُعْجِبُهُ الْحَلَوَاءُ وَالْعَسَلُ

“The Beloved Prophet ﷺ liked sweet edible things and honey.”<sup>3</sup>

The Greatest and Final Prophet ﷺ liked gourd too. It is written in *Tafsīr Şirāṭ al-Jinān*:

The Holy Prophet ﷺ loved eating gourd. Sayyidunā Anas رضى الله عنه said, “The Beloved Prophet ﷺ liked gourd.”<sup>4</sup> One day, someone mentioned to the Beloved Prophet ﷺ how he ﷺ

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<sup>1</sup> Al-Quran, part 14, al-Naḥl, verse 69, translation from Kanz al-ʿIrfān

<sup>2</sup> Tafsīr Şirāṭ al-Jinān, part 14, Sūrah al-Naḥl, under verse 69, vol. 5, pp. 346-347

<sup>3</sup> Şaḥīḥ al-Bukhārī, vol. 4, p. 17, hadith 5,682

<sup>4</sup> Sunan Ibn Mājah, vol. 4, p. 27, hadith 3,302

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liked gourd a lot. The Messenger of Allah ﷺ replied, “This is the tree of my brother Yunus عليه السلام.”<sup>1</sup>

Similarly, the Companions عَلَيْهِمُ الرِّضْوَانُ and pious predecessors رَحِمَهُمُ اللَّهُ also enjoyed eating gourd. Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ said that a tailor invited the Greatest and Final Prophet ﷺ to a meal that he had prepared. He too accompanied the Messenger of Allah ﷺ to the meal. The tailor served the Holy Prophet ﷺ bread and soup made with gourd and dried meat. Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ saw the Greatest and Final Prophet ﷺ taking pieces of gourd from the dish, and since that day, he also liked gourd.<sup>2</sup>

Sayyiduna Abū Tālūt رَضِيَ اللَّهُ عَنْهُ said, “I went to Anas رَضِيَ اللَّهُ عَنْهُ and saw him eating gourd. He رَضِيَ اللَّهُ عَنْهُ said, ‘O tree! You are dear to me only because the Holy Prophet ﷺ loved you.’”<sup>3</sup>

## Medical benefits of gourd

الْحَدِيثُ Medical experts have stated many health benefits of eating gourd. Here are seven:

1. Gourd contains vitamin c, sodium, potassium and iron. Eating it every day not only grants strength, but it also protects the stomach from various illnesses.

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<sup>1</sup> Tafṣīr al-Bayḍāwī, part 23, Sūrah al-Ṣāffat, verse 146, vol. 5, p. 27

<sup>2</sup> Ṣaḥīḥ al-Bukhārī, vol. 2, p. 17, hadith 2,092

<sup>3</sup> Sunan al-Tirmidhī, vol. 3, p. 336, hadith 1,856

2. Gourd is naturally cool, so it protects against the effects of heat and reduces fatigue.
3. Eating gourd increases appetite and reduces weakness.
4. It is beneficial for people suffering from constipation.
5. It is helpful for alleviating liver pain.
6. It works well in treating urinary diseases, gastrointestinal diseases, and jaundice.
7. Its seed oil can be used to treat headaches. It is beneficial for the scalp and helps with sleep.<sup>1</sup>

O lovers of the Prophet! We learnt that eating gourd is a sunnah of the Greatest and Final Prophet ﷺ, and the pious predecessors رَحِمَهُمُ اللَّهُ followed in his footsteps and ate it happily. We too should make this a part of our diet. Whatever is liked by the Beloved Prophet ﷺ should be beloved to us, and whatever he disliked should be disliked by us too. The Greatest and Final Prophet ﷺ expressed a liking for gourd, so we should eat it happily with the intention of following the sunnah. The Holy Prophet ﷺ disliked listening to music, and so this is our stance too. If we adopt this principle in our lives, we will become successful إِنَّ شَاءَ اللَّهُ.

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<sup>1</sup> tafsīr širāṭ al-jinān, part 23, sūrah al-šāffāt, under verse 146, vol. 8, p. 351

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صَلُّوا عَلَى الْحَيِّبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, the pious predecessors رَحِمَهُمُ اللهُ relied upon Allah Almighty in the best of manners. They did not fear poverty. If they faced hardship, they sought help from Allah Almighty and He aided them. If you are in poverty, do not be fearful. Read the accounts of the pious predecessors رَحِمَهُمُ اللهُ to dispel this fear. It is observed that those who distance themselves from the world, the world presents itself at their feet. There are also people who work hard for this world, but death catches them before they make any meaningful progression. The obsession to amass wealth is dangerous, as the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The world is the home for those with no home, and its wealth is for those with no wealth. Only those with no sense gather for it.”<sup>1</sup>

Instead of fearing poverty and striving to acquire wealth and a rank in this world, adopt patience and rely upon Allah Almighty. This is what our pious predecessors رَحِمَهُمُ اللهُ have taught us. Here is a beautiful parable of Imām Aḥmad Razā Khān رَحِمَهُمُ اللهُ عَلَيْهِ in this regard.

### Advising someone who complained about poverty

The Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحِمَهُمُ اللهُ عَلَيْهِ said:

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<sup>1</sup> Shu‘ab al-Īmān, vol. 7, p. 375, hadith 10,638

A young man from the lineage of the Holy Prophet ﷺ was struck with poverty. Discontent with his circumstances, he used to come to me and complain of his situation. One day, when he was extremely distressed, I asked, “If someone’s father divorces a woman, is it permissible for his son to marry that woman?”

The young man replied, “No.”

I said, “Your great grandfather—the Leader of the Believers—Sayyidunā ‘Alī رضي الله عنه was alone in a room when he wiped his hand over his face and said, ‘O world! Deceive someone else. I have divorced you whereby you can never return to me.’ After hearing this statement, does the poverty of the family of the Beloved Prophet ﷺ come to you as a surprise?”

The man responded, “I swear by Allah Almighty! Your words have put my heart at ease.”

الحمد لله! After that, the man never complained about his poverty again.<sup>1</sup>

O lovers of Imām Aḥmad Razā Khān رحمه الله عليه! This parable teaches us to never overburden ourselves with worry when faced with difficulties and poverty. Success does not lie in how much wealth you possess, rather it is dependent upon being content

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<sup>1</sup> Malfoozat-e-Ala Hazrat, p. 162, summarized



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with the will of Allah Almighty. We also learnt that whenever it is necessary to advise a Muslim brother, it must be done with wisdom whilst keeping his rank in mind. The example shown by Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ is a fine example for us. Neither did he use any words that would have caused embarrassment, nor was he harsh. May Allah Almighty also grant us the ability to invite towards righteousness in an effective manner.

اٰمِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Poverty which stops a person from sinning, does not make a person negligent of remembering Allah Almighty, and aids a person to be patient and grateful is a great blessing from our Lord. Unfortunately, some affected by poverty manifest a lack of patience. They complain and end up being ungrateful and disobedient to Allah Almighty. Some even fearlessly utter words of disbelief. Those who are struck with poverty and are having to depend on others should seek refuge in Allah Almighty from poverty that leads to complaining, showing ungratefulness and disobedience to Him, and the utterance of words of disbelief, which can ruin one's faith.

If the one in poverty adopts patience and does not complain about his state to others, he will receive great reward. The poor are in an advantageous position because they do not possess worldly luxuries and the means that lead to sin. On the other hand, the rich have easy access to many sins. Some who are poor

observe the rich indulged in the pleasures and luxuries of the world, and then they yearn for the latest smartphones, computers, and TVs wishing that they too could listen to music and watch movies and dramas.

Note that a firm intention to sin makes one a sinner, even if he was unable to commit the sin. It is written on page 286 of “Malfoozat e Ala Hazrat”:

If there is a gathering of pious people, and upon learning about this gathering, someone feels regret for not having been able to participate, then he will receive the same amount of reward as those who attended. And if someone expresses regret for not joining a gathering of evil, he will receive the same amount of sin as those who attended.<sup>1</sup>

It is written in Bahar e Shariat that if a firm intention is made to sin, which is called *‘azm*, then this too is a sin even if the person does not commit it.<sup>2</sup>

A firm intention is called *‘azm*. When the mind is set upon acquiring something, the nafs is inclined towards it, and the intention to acquire it is found, then this is called *‘azm*. One will

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<sup>1</sup> Malfoozat Ala-Hazrat, p. 286

<sup>2</sup> Bahar-e-Shari’at, vol. 3, p. 615, part 16

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receive reward if it was an intention for good, and sin if one intended to do evil, even if the sin was not carried out.<sup>1</sup>

For example, suppose there is a brother who usually attends the weekly gatherings of Dawat e Islami on Thursdays. However, he could not attend one week as he became busy and forgot to attend. He eventually remembered about the gathering, but it was too late. If he truly felt regret at missing the gathering, he will receive the reward for attending **إِنْ شَاءَ اللَّهُ**. However, if someone makes a firm intention to sin, like going to watch a certain movie at the cinema, but upon reaching the cinema he finds that the movie is over, he will be sinful if he expresses regret for missing out on the opportunity to sin.

Just as it is common for people to complain because of poverty, so too is it common for them to show no patience by wailing and beating themselves upon the death of a family member. This is particularly the case with women. If someone passes away in a hospital, chaos ensues. Family members argue, fight, and even abuse and threaten the doctors and nurses. Doing this will not bring the deceased back to life. A person's death is a great test for their family members. In these emotional times, it is necessary to adopt patience and control what we say. The reward of patience can be lost due to being impatient.

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<sup>1</sup> Tafsīr al-Şāwī, part 3, Sūrah al-Baqarah, under verse 284, vol. 1, p. 243

There is no harm in shedding tears due to someone passing away, but it is forbidden to lament (exaggerate in mentioning the deceased's character whilst crying loudly).<sup>1</sup> The Greatest and Final Prophet ﷺ said, "The women who lament [in the manner described above] will form two rows in Hell on the Day of Judgement. One row will be on the right side of the dwellers of Hell, and one row to the left, and they will bark at the dwellers of Hell like dogs."<sup>2</sup>

The Holy Prophet ﷺ also said, "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Judgement wearing a garment of tar and a chemise of mangle."<sup>3</sup>

Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ said:

Tar catches fire easily and is extremely hot. The women who lament [in the manner described above] will be punished on the Day of Judgement with an illness that causes itching, because they used to intentionally bring sadness to people's hearts. We also learn that lamenting is forbidden, irrespective of whether it is done through speech or action. The female forms of nouns and verbs

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<sup>1</sup> Bahar-e-Shariat, vol. 1, p. 854, part 4 Derived

<sup>2</sup> Al-Muḥjam al-Awsaṭ, vol. 4, p. 66, hadith 5,229

<sup>3</sup> Ṣaḥīḥ Muslim, p. 362, hadith 934

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are used because it is usually women who lament and wail.<sup>1</sup>

At times, some women actually feel happy on the inside upon the death of a particular person because they used to dispute with that individual. However, they cry and wail more than others despite feeling relieved thinking, “Good riddance! He would not allow me to do such and such act”, all of which were sin.

Unfortunately, loyalty and brotherhood are rare. It is not unusual to hear devastating news of a son murdering his father or a brother killing his sibling. At times, a son will kill his own father to take over his property. Instead, he ends up getting arrested and spending time in prison. In some countries, such people even end up on the death row.

Dear Islamic brothers, in old age, the limbs become weak and do not function as well. Relatives leave our side. People who were our very own and those who were not trouble us. Illnesses and difficulties surround us. We lose hope of everyone and everything. However, love for wealth still thrives in the heart. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The son of Ādam grows old, but two desires in him remain young: desire for wealth and desire for life.”<sup>2</sup>

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<sup>1</sup> Mir'āt al-Manājīh, vol. 2, p. 503

<sup>2</sup> Ṣaḥīḥ Muslim, p. 404, hadith 1047

He صلى الله عليه وآله وسلم also said, “If the son of Ādam were to possess two valleys of wealth, he would still long for a third. Only the soil of the grave can satiate the stomach of the son of Ādam.”<sup>1</sup>

Many people work hard unnecessarily in old age, even when their skin becomes loose due to their age. If seen somewhere and asked about where they are going, they reply that they are on their way to work. However, their state is such that they do not receive any free time to offer salah, they do not grow a beard, and they simply request you to supplicate for them if you encourage them to do good. Giving advice has no effect on them. If you continue to offer them good counsel, they reply claiming that they are running late, only for them to return to work and become engaged in this worldly life. We may even hear in the news that the same person was shot trying to defend himself from thieves. As a result, people come in large numbers to offer condolences, some relatives and strangers shed crocodile tears, and the police are urged to find the culprits for them to be held accountable. But after a couple of days, people forget what happened and return to their lives as usual.

Similarly, businessmen or their children are kidnapped, and ransoms are demanded for their release. If the ransom is not paid, the kidnappers threaten to kill the victims. In fact, many are killed, and their bodies dumped in the rubbish. If someone

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<sup>1</sup> Ṣaḥīḥ Muslim, p. 842, hadith 1048, summarised

Is Poverty a Blessing?

poor is kidnapped, the kidnappers may release him thinking he is of no value.

It is important to note that there is nothing wrong with being wealthy. If wealth is used to fulfil the rights of Allah Almighty and the rights of people, the wealth is beneficial, otherwise it is harmful. Those who are given comfort in this world are also tested harshly, which can serve as a wake-up call for others. A greedy person only lives for the purpose of living his best life, regardless of whether this ruins his hereafter. This is why we must never trust our nafs, because we do not know what our state will be if we succumb to it. Receiving wealth could make us abandon the rights of Allah Almighty and people; make us heedless of the grave and the hereafter; result in us neglecting salah; leave us engaged in haraam; and distance us from righteous acts, like reciting the noble Quran, performing the dhikr of Allah Almighty, and reciting ṣalawāt. We may find ourselves immersed in love for wealth, leading us to being exposed to robbery, jealousy and extortion.

*Naa mujh ko aazma dunya ka maal o zar ataa kar ke,*

*Ataa kar apna gham aur chashm e giryan ya Rasool Allah!*

In these couplets, Maulana Muhammad Ilyas Attar Qadiri is requesting the Beloved Prophet ﷺ to not allow us to be tested by wealth. His plea is premised on us not spending in

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<sup>1</sup> Wasail e Bakhshish, p. 340

the way of Allah Almighty. Hence, the honourable sheikh is saying he does not wish to receive wealth, instead, he wishes to be given eyes that cry out of yearning, love and remembrance of the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### How to remove poverty

Dear Islamic brothers, nowadays, there are many people who are unemployed, and those who are employed are in all sorts of financial difficulty. If we make a habit of offering Chāsht salah, this will bring blessings in our sustenance as well as other benefits إِنَّ شَاءَ اللهُ. This is something tried and tested. Sayyidunā Shaqīq Balkhī رَحِمَهُ اللهُ عَلَيْهِ said, “We asked for five things, which we then found in five things. [One of which is that] When we asked for blessings in our sustenance, we found it in Chāsht salah.”<sup>1</sup>

The following acts also bring about blessings in sustenance:

- Reciting Sūrah al-Wāqī‘ah on a continuous basis, especially after Maghrib salah.
- Offering Tahajjud salah.

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<sup>1</sup> Nuzhat al-Majālis, vol. 1, p. 166 selected



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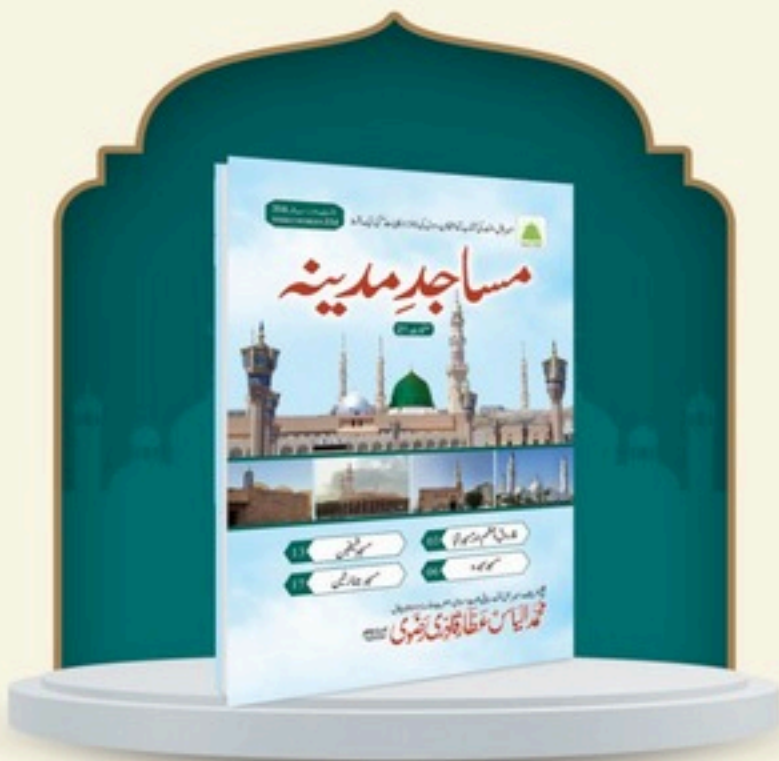
- Seeking repentance often.
- Reciting istighfar 70 times between the sunnah and fard of Fajr salah.
- Reciting Āyat al-Kursī and Sūrah al-Ikhlāṣ at home.
- Reciting ṣalawāt upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in abundance.<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

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<sup>1</sup> Sunni Bahashti Zewar, pp. 609-610, summarized

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