



Allaah Sent Down Wealth To Enable The Prayer To Be Established And Charity To Be Given

by Hussayn al-Awaa'ishah

Trans. Abu Iyaad Amjad Rafiq (July 1995)

This title may seem strange but perhaps this strangeness may end when we realise that this title has been taken from the words of the Messenger (sallallahu alaihi wasallam): "Indeed Allaah said: We have sent down wealth (and belongings) so that the prayer is established and charity is given and if the son of Aadam was given a valley (of wealth and belongings) he would crave for another one, and if he had two valleys he would crave for a third. Nothing will fill the stomach of the son of Aadam except dust. Then Allaah will turn to whoever turned to Him."¹

That we realise the purpose for which Jinn and Mankind were created will help and make it easy for us to understand this noble hadeeth. It is the worship of Allaah the Sublime and Exalted and nothing else besides it. Allaah the Sublime said:

And I did not create Jinn and Mankind (for any purpose) except for My worship.²

All other things are but means which Jinn and Men use for the obedience of Allaah such as food, drink, riding animals, marriage, and wealth. Wealth was not sent down except for bringing about the worship of Allaah. The servant's body is strengthened by food and drink and this is what will make him strong for the establishment of the prayer. He may use his wealth for marriage and marriage is one-half of the religion³ or one-half of Eemaan itself⁴. Marriage is a means

¹ Reported by Ahmad in his [Musnad] and at-Tabaraanee in [al-Kabeer] from Abu Waaqid (ra). It is also in [Saheeh ul-Jaami'], no. 1777.

² Surah Dhaariyaat 51:56.

³ This is due to the saying of the Messenger (sallallahu alaihi wasallam): "When a servant marries he has completed one-half of his deen, let him then fear Allaah with regard to the other half." Reported by al-Bayhaqee in [Shu'ab ul-Eemaan] and it is also in [Saheeh ul-Jaami'], no. 443.

⁴ Due to his (sallallahu alaihi wasallam) saying: "Whoever marries has completed one-half of Eemaan, let him, then, fear Allaah with regard to the remaining half", in [Saheeh ul-Jaami'], no. 6024.

of lowering the gaze and protecting the private parts. When the married servant stands for prayer, his khushoo' becomes strengthened and he directs his heart to Allaah the Exalted. The lack of lowering the gaze and protection of the private parts kills khushoo'. Perhaps the muslim will use this wealth for medicine, so that his body becomes fit and that his performance of the prayer is better than the prayer of the ill person.

Wealth, therefore, has been sent down for the prayer so that it is established, for what assists in its establishment and for the giving of charity and removing difficulties from those under duress.

However, the son of Aadam has ignored this matter, or has feigned ignorance to such an extent that if he possessed a valley of wealth he would wish that he had another. If he obtained his wish and his desire was fulfilled and obtained a second valley of wealth he would wish that he had a third one.

The son of Aadam has forgotten the purpose behind the sending down of wealth that is the establishment of prayer and the giving of charity. Thus, he has broadened and expanded his business plans and has exaggerated and immersed himself in the oceans of materialism. All of this just for the first valley. How then can he have two or three valleys?

How much do such people lose with regard to khushoo' in the prayer due to this additional striving, for the sake of having excess in this world and wasting a great amount of goodness.

This matter does not just stop in destroying a persons khushoo' only but rather it goes ahead of that to waste a persons prayers aswell. You see the one whom the prayer has passed by because he is busy in gathering wealth, forgetting the fact that wealth is but for establishing the prayer and giving charity. The Messenger (sallallaahu alaihi wasallam) said: "If I had the likes of Mount Uhud in gold, it would delight me that three days do not pass and nothing from it remains with me except what I keep aside to pay off a debt."⁵

One of the greatest trials is that you will hear a fatwa (verdict) by which those who are engaged and preoccupied in amassing wealth will rejoice by: That it is permissible for a man to combine his five prayers together. They will, therefore, delay the prayers and pray them after

⁵ Reported by Bukhaaree from Abu Hurairah (radiallaahu anhu).

Ishaa, abandoning thereby the fixed times of the prayers and there is no power no movement except by Allaah.

What Has Been Reported About The One Who Abandons The Prayer

If the prayer produces an increase in Eemaan then abandoning it causes the destruction of Eemaan. If a man abandons it completely, he has fallen into disbelief and Shirk.⁶

Jaabir (radiialloahu anhu) said: The Messenger of Allaah (sallalloahu alaihi wasallam) said; "Between Kufr (disbelief) and Eemaan (belief) is the abandoning of prayer."⁷

It is also reported from Jaabir (radiialloahu anhu) that the Messenger of Allaah (sallalloahu alaihi wasallam) said: "Between a man and Shirk and Kufr is the abandoning of prayer."⁸

And in Saheeh Bukhaaree⁹ it is reported from Anas bin Maalik (radiialloahu anhu) that whenever the Prophet (sallalloahu alaihi wasallam) used to go on an expedition with the companions, he did not attack until the morning when he would arise and listen. If he heard the aadhaan he would hold back from them and if he did not hear it he would attack them.

Whoever Misses A Prayer It Is As If He Has Lost His Family And Wealth

Naufil bin Mu'aawiyah (radiialloahu anhu) said: The Prophet (sallalloahu alaihi wasallam) said: "Whoever misses a prayer, it is as if he has lost his family and his wealth."¹⁰

How do you feel - O Brother Muslim - when you lose your honourable and beloved son? What is your feeling when you lose your wife? How is

⁶ This matter requires explanation: If he rejects in his heart the obligation of prayer he has left the religion of Islaam, by agreement of the scholars and if he does not, then the scholars differ, so some say he becomes a disbeliever with the major kufr that expels from Islaam, and others say that it is said: The (lesser) kufr besides the kufr (which takes one out of the religion) or if you wish say: Kufr in action because he has imitated the disbelievers in their actions.

⁷ Reported by at-Tirmidhee and it is in [Saheeh ul-Jaami'], no. 2846.

⁸ Reported by Muslim, Abu Daawood, at-Tirmidhee and Ibn Maajah.

⁹ Muslim has also reported it.

¹⁰ Reported by Ibn Hibbaan in his [Saheeh]. It is also in [Saheeh ut-Targheeb wat-Tarheeb], no. 576.

your suffering when you lose your family? How is your sadness when you lose your both your family and wealth together?

Indeed it would be terrible pain and everlasting sadness for a man were he to lose his family and his wealth. He loses his family whom he used to live with and find happiness in. It adds to the hardships, anxieties and sadness. How would it be then for the one who loses, along with, that all of this wealth? The green and sweet wealth which Allaah has made a means of sustenance for us. How will the situation be when you are able to appreciate this feeling?

Know, therefore, that whoever misses a prayer has lost a great deal, a great deal.