

Wealth And Riches

Wealth and riches-المال والثروة

.1 Wealth honours its possessor in this world and abases him in front of Allah, the Glorified .1

1- أَلْمَالُ يُكْرِمُ صَاحِبَهُ فِي الدُّنْيَا، وَيُهِينُهُ عِنْدَ اللَّهِ سُبْحَانَهُ.

.2 Wealth honours its possessor as long as he spends it and abases him when he is miserly with it .2

2- أَلْمَالُ يُكْرِمُ صَاحِبَهُ مَا بَدَّلَهُ، وَيُهِينُهُ مَا بَخِلَ بِهِ.

.3 Wealth and children are the ornaments of this worldly life while good action is the tillage of the .3
.Hereafter

3- أَلْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا، وَالْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ.

.4 Wealth elevates its possessor in this world but lowers him in the Hereafter .4

4- أَلْمَالُ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيَا وَيَضَعُهُ فِي الْآخِرَةِ.

.5 [Wealth is a burden for its possessor except that which he sends ahead from it [for the Hereafter .5

5. أَلْمَالُ وَيَالٌ عَلَى صَاحِبِهِ إِلَّا مَا قَدَّمَ مِنْهُ.

.6 Wealth is the tribulation of the soul and the plunder of calamities .

6. أَلْمَالُ فِتْنَةٌ لِلنَّفْسِ وَنَهْبُ الرِّزَايَا.

7. Wealth is reduced by spending [it] whereas knowledge grows when it is given away [and shared with
.[others

7. أَلْمَالُ تَنْقُصُهُ النَّفَقَةُ، وَالْعِلْمُ يَزْكُو عَلَى الْإِنْفَاقِ.

8. Hold on to wealth according to the extent of your need, and forward the rest for the day of your
.8 indigence

8. أَمْسِكْ مِنَ الْمَالِ بِقَدْرِ ضَرُورَتِكَ، وَوَقِّدْ الْفَضْلَ لِيَوْمِ فَاقَتِكَ.

9. Beware of reserving for yourself (or concealing) that which all the people have an equal right to and
9 turning a blind eye to what is manifest for the onlookers otherwise it will surely be taken from you and
.9 given to someone else

9. إِيَّاكَ وَالْإِسْتِيثَارَ (الْإِسْتِتَارَ) بِمَا لِلنَّاسِ فِيهِ أُسْوَةٌ، وَالتَّغَابِي عَمَّا وَضَحَ لِلنَّاظِرِينَ
فَإِنَّهُ مَا أُخُوذَ مِنْكَ لِغَيْرِكَ.

10. The best wealth is that by which the freemen become enthralled. 1 . 10

10. أَفْضَلُ الْمَالِ مَا اسْتُرِقَّ بِهِ الْأَحْرَارُ.

11. The best of all wealth is that by which men become enthralled . 11

11- أَفْضَلُ الْأَمْوَالِ مَا اسْتُرِقَّ بِهِ الرِّجَالُ.

.The purest wealth is that which has been earned by its lawful means . 12

12- أَزْكَى الْمَالِ مَا اكْتَسِبَ مِنْ حِلِّهِ.

.The most beneficial wealth is that by which the obligatory is fulfilled . 13

13- أَنْفَعُ الْمَالِ مَا قُضِيَ بِهِ الْفَرَضُ.

.The purest wealth is that with which the Hereafter is bought . 14

14- أَزْكَى الْمَالِ مَا اشْتُرِيَ بِهِ الْآخِرَةُ.

.The best wealth is that which has been earned by its lawful means . 15

15- أَطْيَبُ الْمَالِ مَا اكْتَسِبَ مِنْ حِلِّهِ.

.The best wealth is that which has the best effect upon you . 16

16- أَفْضَلُ الْأَمْوَالِ أَحْسَنُهَا آثَرًا عَلَيْكَ.

.The best wealth is that by which the rights [of others] are fulfilled . 17

17- أَفْضَلُ الْمَالِ مَا قُضِيَتْ بِهِ الْحُقُوقُ.

Verily your wealth is for the one who praises you in your lifetime and the one who vilifies you after . 18
.your death

18- إِنَّ مَالَكَ لِحَامِدِكَ فِي حَيَاتِكَ، وَلِذَا مَكَ بَعْدَ وَفَاتِكَ.

Verily a person comes to that which he has sent forward [of his good deeds] and regrets [about] that .19
.which he has left behind

19- إِنَّ الْمَرْءَ عَلَى مَا قَدَّمَ قَادِمٌ، وَعَلَى مَا خَلَّفَ نَادِمٌ.

Verily Allah, the Glorified, has ordained the provisions of the poor in the wealth of the rich, so no .20
poor person goes hungry but because of the withholding of the rich, and Allah will question them about
.this

20- إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ، فَمَا جَاعَ فَقِيرٌ إِلَّا
بِمَا مَنَعَ غَنِيٌّ، وَاللَّهُ سَائِلُهُمْ عَنْ ذَلِكَ.

Surely the person with the greatest regret on the Day of Resurrection will be the man who earns .21
wealth without obeying [the commandments of] Allah, then a man inherits his wealth and spends it in
.obedience to Allah and through it enters Paradise whereas the first one enters Hell because of it

21- إِنَّ أَعْظَمَ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ، رَجُلٌ اِكْتَسَبَ مَالًا مِنْ غَيْرِ طَاعَةِ اللَّهِ،
فَوَرَّثَهُ رَجُلًا أَنْفَقَهُ فِي طَاعَةِ اللَّهِ، فَدَخَلَ بِهِ الْجَنَّةَ، وَدَخَلَ بِهِ الْأَوَّلُ النَّارَ.

Verily when a man dies people say: 'What has he left behind?' while the angels say: 'What has he .22
sent forward?' Your forefathers are for Allah!2 Send some of your wealth forward, so that it may be a
provision for you [in the Hereafter], and do not leave all of it behind such that it becomes a [heavy]
.burden on you

22- إِنَّ الْمَرْءَ إِذَا هَلَكَ قَالَ النَّاسُ: مَا تَرَكَ؟ وَقَالَتِ الْمَلَائِكَةُ مَا قَدَّمَ؟ لِلَّهِ آبَاؤُكُمْ،
فَقَدِّمُوا بَعْضًا يَكُنْ لَكُمْ ذُخْرًا، وَلَا تُخَلِّفُوا كَلًّا فَيَكُونَ عَلَيْكُمْ كَلًّا.

Verily the best wealth is that which earns praise and gratitude and brings about reward and .23
.recompense

23- إِنَّ خَيْرَ الْمَالِ مَا كَسَبَ تَنَاءً وَشُكْرًا، وَأَوْجَبَ ثَوَابًا وَأَجْرًا.

Verily the best wealth is that which bequeaths to you a provision [for the Hereafter] and a legacy, .24
.and earns you praise and reward

24- إِنَّ خَيْرَ الْمَالِ مَا أَوْرَثَكَ ذُخْرًا وَذِكْرًا، وَأَكْسَبَكَ حَمْدًا وَأَجْرًا.

.Indeed the best wealth is that by which the freeman is enthralled and [by which] reward is earned .25

25- إِنَّ أَفْضَلَ الْأَمْوَالِ مَا اسْتُرِقَّ بِهِ حُرٌّ، وَاسْتُحِقَّ بِهِ أَجْرٌ.

Verily your wealth cannot fulfil the needs of all the people, so reserve it specifically for the followers .26
.of the truth

26- إِنَّ مَالَكَ لَا يُغْنِي جَمِيعَ النَّاسِ، فَاخْصُصْ بِهِ أَهْلَ الْحَقِّ.

[Wealth is reckoning [in the Hereafter] .27

27- أَلْمَالُ حِسَابٌ.

[Wealth is a borrowed loan [and will not remain with you forever] .28

28- أَلْمَالُ عَارِيَةٌ.

Verily that which is in your possession has had an owner before you and will go to someone after .29
you. You are only amassing [wealth] for one of two kinds of people: either the one who will use what you
amassed in obedience to Allah, thereby becoming felicitous by that which made you wretched, or the
one who will use what you amassed in disobedience to Allah, thereby becoming wretched by what you
amassed, and neither of these two deserve to be preferred by you over yourself or of being carried by
.you on your back

29- إِنَّ الَّذِي فِي يَدَيْكَ قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ، وَهُوَ صَائِرٌ إِلَى مَنْ بَعْدَكَ، وَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدِ رَجُلَيْنِ: إِمَّا رَجُلٌ عَمِلَ فِيهَا جَمَعْتَ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقَّيْتَ بِهِ، أَوْ رَجُلٌ عَمِلَ فِيهَا جَمَعْتَ بِمَعْصِيَةِ اللَّهِ فَشَقَّيْتَ بِمَا جَمَعْتَ، وَلَيْسَ أَحَدٌ هَذَيْنِ أَهْلًا أَنْ تُؤْتِرَهُ عَلَى نَفْسِكَ، وَلَا تَحْمِلَ لَهُ عَلَى ظَهْرِكَ.

.Wealth is the plunder of calamities .30

30- أَلْمَالُ نَهْبُ الْحَوَادِثِ.

.(Wealth is a solace [and comfort] for the heir (or heirs) .31

31- أَلْمَالُ سُلُوءَةُ الْوَارِثِ (الْوَرَاثِ).

.Wealth strengthens one who [is weak and] lacks support .32

32- أَلْمَالُ يُقَوِّي غَيْرَ الْأَيْدِ.

People serve wealth, wealth does not serve people.3 .33

33- أَلرِّجَالُ تُفِيدُ الْمَالَ، أَلْمَالُ مَا أَفَادَ الرِّجَالَ.

.Wealth is the leader of the wicked .34

34- أَلْمَالُ يَعْسُوبُ الْفُجَّارِ.

.Wealth is the object of desires .35

35- أَلْمَالُ مَادَّةُ الشَّهَوَاتِ.

.Wealth strengthens one's hopes .36

36- أَلْمَالُ يُقَوِّي الْأَمَالَ.

.Wealth manifests the intrinsic natures of the people and their characters .37

37- أَلْمَالُ يُبَدِّي جَوَاهِرَ الرَّجَالِ وَخَلَائِقَهَا.

.Wealth corrupts the outcomes and extends the [false] hopes .38

38- أَلْمَالُ يُفْسِدُ الْمَالَ وَيُوسِعُ الْأَمَالَ.

.Wealth is the cause of trials and the plunder of calamities .39

39- أَلْمَالُ لِلْفِتَنِ سَبَبٌ، وَلِلْحَوَادِثِ سَلْبٌ.

.Wealth is the inviter of difficulty and the riding mount of hardship .40

40- أَلْمَالُ دَاعِيَةُ التَّعَبِ وَمَطِيَّةُ النَّصَبِ.

.Wealth does not benefit you until it parts from you .41

41- أَلْمَالُ لَا يَنْفَعُكَ حَتَّى يُفَارِقَكَ.

Verily only the wealth which you send ahead for your Hereafter is yours, while that which you leave .42

.behind belongs to your heirs

42- إِنَّمَا لَكَ مِنْ مَالِكَ مَا قَدَّمْتَهُ لِآخِرَتِكَ، وَمَا أَخَّرْتَهُ فَلِلْوَارِثِ.

When you accumulate wealth, then you are [actually] a representative for another person who will .43
.rejoice with it while you become miserable

43. إِذَا جَمَعْتَ الْمَالَ فَأَنْتَ فِيهِ وَكَيْلٌ لِّغَيْرِكَ يُسْعَدُ بِهِ وَتَشْقَى أَنْتَ.

When you send forth your wealth for your Hereafter and leave [the affair of] your heirs in the hands .44
of Allah, you will be felicitous by that which you have forwarded and Allah will take good care of those
.whom you leave behind

44. إِذَا قَدَّمْتَ مَالَكَ لِآخِرَتِكَ وَاسْتَخَلَّفْتَ اللَّهَ سُبْحَانَهُ عَلَى مَنْ خَلَّفْتَهُ مِنْ بَعْدِكَ،
سَعِدْتَ بِمَا قَدَّمْتَ وَأَحْسَنَ اللَّهُ لَكَ الْخَلَافَةَ عَلَى مَنْ خَلَّفْتَ.

.It is by overcoming [one's] fears that wealth is acquired .45

45. بِرُكُوبِ الْأَهْوَالِ تُكْتَسَبُ الْأَمْوَالُ.

.The affluence of this world is the poverty of the Hereafter .46

46. ثَرْوَةُ الدُّنْيَا فَقْرُ الْآخِرَةِ.

.Abundance of wealth causes destruction, makes one rebellious and perishes .47

47. ثَرْوَةُ الْمَالِ تُرْدِي، وَتُطْغِي، وَتَفْنِي.

.Love of wealth is the cause of tribulations and love of leadership is the root of tribulations .48

48. حُبُّ الْمَالِ سَبَبُ الْفِتَنِ وَحُبُّ الرِّيَاسَةِ رَأْسُ الْمِحَنِ.

.Love of wealth corrupts the [final] outcome .49

49. حُبُّ الْمَالِ يُفْسِدُ الْمَالَ.

.Love of wealth strengthens [false] hopes and corrupts actions .50

50. حُبُّ الْمَالِ يُقَوِّي الْأَمَالَ، وَيُفْسِدُ الْأَعْمَالَ.

.Love of wealth weakens faith and corrupts certitude .51

51. حُبُّ الْمَالِ يُوهِنُ الدِّينَ، وَيُفْسِدُ اليَقِينَ.

.The best of your wealth is that which safeguards your dignity .52

52. خَيْرُ أَمْوَالِكَ مَا وَقَى عِرْضَكَ.

.The best wealth is that which enthrals a freeman .53

53. خَيْرُ الْأَمْوَالِ مَا اسْتَرَكَ حُرًّا.

.The best wealth is that which helps one perform noble deeds .54

54. خَيْرُ الْأَمْوَالِ مَا أَعَانَ عَلَى الْمَكَارِمِ.

.The best of your wealth is that which suffices you .55

55. خَيْرُ أَمْوَالِكَ مَا كَفَاكَ.

Take from the most precious of your possessions and spend it on that for which your Lord will .56
.elevate your lofty deeds

56- خُذُوا مِنْ كَرَائِمِ أَمْوَالِكُمْ مَا يَرْفَعُ بِهِ رَبُّكُمْ سَنِيَّ أَعْمَالِكُمْ.

.57 Many a person accumulates [wealth] for one who is not grateful to him .57

57- رَبِّ جَامِعٍ لِمَنْ لَا يَشْكُرُهُ.

.58 [The alms-tax of wealth is benefitting others [with it] .58

58- زَكَاةُ الْمَالِ الْإِفْضَالُ.

.59 The worst [type of] wealth is that which earns censure .59

59- شَرُّ الْأَمْوَالِ مَا أَكْسَبَ الْمَذَامَ.

.60 The worst wealth is that which does not benefit [and fulfil the need of] its owner .60

60- شَرُّ الْأَمْوَالِ مَا لَمْ يُغْنِ عَنْ صَاحِبِهِ.

.61 The worst wealth is that from which nothing is spent in the way of Allah and the [obligatory] *zakaat* of .61
.which is not paid

61- شَرُّ الْمَالِ مَا لَمْ يُنْفَقْ فِي سَبِيلِ اللَّهِ مِنْهُ، وَلَمْ تُؤَدَّ زَكَاتُهُ.

.62 The worst wealth is that from which the right of Allah, the Glorified, is not given .62

62- شَرُّ الْأَمْوَالِ مَا لَمْ يَخْرُجْ مِنْهُ حَقُّ اللَّهِ سُبْحَانَهُ.

.63 The owner of wealth is faces difficulty and one who gains victory through evil [means] has [actually] .63

63. صَاحِبُ الْمَالِ مَتَّعُوبٌ، وَالْغَالِبُ بِالشَّرِّ مَغْلُوبٌ.

.Little [wealth] that suffices is better than a lot which makes one insolent .64

64. قَلِيلٌ يَكْفِي خَيْرٌ مِنْ كَثِيرٍ يُطْغِي.

.The little that saves [one from hellfire] is better than plenty that destroys .65

65. قَلِيلٌ يُنْجِي خَيْرٌ مِنْ كَثِيرٍ يُرْدِي.

Send forth some [of your wealth] as it will be [beneficial] for you [in the Hereafter], and do not leave .66
.all of it behind as this will become a burden for you

66. قَدِّمُوا بَعْضًا يَكُنْ لَكُمْ، وَلَا تَخَلِّفُوا كُلًّا فَيَكُونَ عَلَيْكُمْ.

.How many a person accumulates that which he will leave behind .67

67. كَمْ مِنْ جَامِعٍ مَا سَوْفَ يَتْرُكُهُ.

.How often it is that one who gets less, benefits while one who gets more, loses .68

68. كَمْ مِنْ مَنْقُوصٍ رَاحَ وَمَزِيدٍ خَاسِرٍ.

.Increased wealth corrupts the hearts and gives rise to sins .69

69. كَثْرَةُ الْمَالِ تُفْسِدُ الْقُلُوبَ وَتُنْشِئُ الذُّنُوبَ.

.Be a [generous] donor with your [own] wealth while being cautious with the wealth of others .70

70- كُنْ بِمَالِكَ مُتَبَرِّعًا، وَعَنْ مَالِ غَيْرِكَ مُتَوَرِّعًا.

That portion of your wealth which teaches you a lesson and earns you gratitude will never go [to .71
.[waste

71- لَنْ يَذْهَبَ مِنْ مَالِكَ مَا وَعَظَكَ، وَحَازَ لَكَ الشُّكْرَ.

.He who does not reform his [means of earning or spending] wealth has not earned it .72

72- لَمْ يَكْتَسِبْ مَالًا مَنْ لَمْ يُصْلِحْهُ.

.One who does not spend [his] wealth [in the way of Allah] has not been blessed with wealth .73

73- لَمْ يُرْزَقِ الْمَالَ مَنْ لَمْ يُنْفِقْهُ.

.[That portion of your wealth which is used to safeguard your dignity has not gone [to waste .74

74- لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَقَى عِرْضَكَ.

.That part of your wealth which is used to fulfil your obligations has not been lost .75

75- لَمْ يَضَعْ مِنْ مَالِكَ مَا قَضَى فَرَضَكَ.

A person does not give his wealth to the one who has no right to it, or his favour to one who is not .76
.deserving of it, but that Allah deprives him of their gratefulness and their love, too, would be for others

76- لَمْ يَضَعْ امْرُءٌ مَالَهُ فِي غَيْرِ حَقِّهِ أَوْ مَعْرُوفَهُ فِي غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ
شُكْرَهُمْ وَكَانَ لِغَيْرِهِمْ وَدَّهْمٌ.

.77 [One who gives [generously from] his wealth makes [others] subservient [to him].

77- مَنْ بَدَلَ مَالَهُ اسْتَعْبَدَ.

.78 One who earns his wealth from unlawful sources damages his Hereafter.

78- مَنْ اِكْتَسَبَ مَالًا مِنْ غَيْرِ حِلِّهِ أَضْرَبَ آخِرَتِهِ.

.79 One who accumulates wealth so that he can benefit people [with it] is obeyed by them and one who accumulates [it] for himself is disregarded by them.

79- مَنْ جَمَعَ الْمَالَ لِيَنْفَعَ بِهِ النَّاسَ أَطَاعُوهُ وَمَنْ جَمَعَ لِنَفْسِهِ أَضَاعُوهُ.

.80 One who considers wealth to be precious, regards people as insignificant.

80- مَنْ كَرَّمَ عَلَيْهِ الْمَالُ هَانَتْ عَلَيْهِ الرِّجَالُ.

.81 [Whoever spends his wealth in the way of Allah, He quickly replaces it [for him].

81- مَنْ بَدَلَ فِي ذَاتِ اللَّهِ مَالَهُ عَجَّلَ لَهُ الْخَلْفَ.

.82 Whoever withholds wealth from the one who praises him bequeaths it to one who does not praise him.

82- مَنْ مَنَعَ الْمَالَ مَنْ يَحْمَدُهُ وَرَثَهُ مَنْ لَا يَحْمَدُهُ.

One who earns wealth from sources that are unlawful, spends it in the places that are unworthy [and] .83
.[inappropriate]

83- مَنْ يَكْتَسِبُ مَالًا مِنْ غَيْرِ حِلِّهِ يَصْرِفُهُ فِي غَيْرِ حَقِّهِ.

.One who does not let go [of his wealth] while he is praised will have to leave [it] while he is vilified .84

84- مَنْ لَمْ يَدَعْ وَهُوَ مَحْمُودٌ يَدَعُ وَهُوَ مَذْمُومٌ.

One who does not forward his wealth for his Hereafter while he is [sure to be] rewarded [for it], .85
.leaves it behind while he is sinful

85- مَنْ لَمْ يُقَدِّمْ مَالَهُ لِآخِرَتِهِ وَهُوَ مَأْجُورٌ، خَلَّفَهُ وَهُوَ مَأْثُومٌ.

.One whose wealth is stripped away by disasters, gains from it the benefit of caution .86

86- مَنْ سَلَبَتْهُ الْحَوَادِثُ مَالَهُ، أَفَادَتْهُ الْحَذَرُ.

.[Never waste your wealth in other than what is good [and right] .87

87- لَا تُضَيِّعَنَّ مَالَكَ فِي غَيْرِ مَعْرُوفٍ.

.Do not spend your wealth in sinful acts thereby coming before your Lord without any [good] deed .88

88- لَا تَصْرِفْ مَالَكَ فِي الْمَعَاصِي، فَتَقْدَمَ عَلَى رَبِّكَ بِلَا عَمَلٍ.

Never leave behind anything from this world, for indeed you will [only] be leaving it for one of two .89
types of people: either the man who uses it in obedience to Allah, so he becomes felicitous by that which
made you wretched, or the man who uses it in disobeying Allah, in which case you will have been a

helper for him in his disobedience, and neither of these two deserves to be preferred by you over
.yourself

89. لَا تُخْلِفَنَّ وَرَاءَكَ شَيْئاً مِنَ الدُّنْيَا فَإِنَّكَ تُخَلِّفُهُ لِأَحَدٍ رَجُلَيْنِ: إِمَّا رَجُلٌ عَمِلَ فِيهِ
بِطَاعَةَ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ، وَإِمَّا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَكُنْتَ عَوْناً لَهُ
عَلَى الْمَعْصِيَةِ، وَلَيْسَ أَحَدٌ هَذَيْنِ حَقِيقاً أَنْ تُؤْتِرَهُ عَلَى نَفْسِكَ.

.90. Love of wealth and praise do not go together.

90. لَا تَجْتَمِعُ حُبُّ الْمَالِ وَالثَّنَاءُ.

.91. There is no pride in wealth except when accompanied with generosity.

91. لَا فَخْرَ فِي الْمَالِ إِلَّا مَعَ الْجُودِ.

.92. Little that suffices is better than a lot which makes one insolent.

92. يَسِيرٌ يَكْفِي خَيْرٌ مِنْ كَثِيرٍ يُطْغِي.

.93. Worldly wealth and power turns the mistake of its owner into a proper act and the proper act of his
.opponent into a mistake

93. الدَّوْلَةُ تُرُدُّ خَطَاءَ صَاحِبِهَا صَوَاباً وَصَوَابَ ضِدِّهِ خَطَاءً.

- .1. Meaning the natural feeling of indebtedness a person feels when someone helps him, financially or otherwise.
- .2. The Arabs use this phrase to show reverence and respect for a person or persons by connecting them to Allah.
- .3. Or: People acquire wealth, wealth does not acquire [and win over] people.