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Riches

Riches الغِنى

Riches and Rebellion

الغِنى وَالطُّغيانُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ الشَّيطانَ قالَ: لن يَنجُوَ مِنّي الغَنِيُّ مِن إحدى ثلاث: إمّا أن أُزَيِّنَهُ في عَينِهِ فَيَمنَعَهُ مِن حَقِّهِ، وإمّا أن أُسَهِّلَ علَيهِ سبيلَهُ فَيُنفِقَهُ في غيرِ حَقِّهِ، وإمّا أن أُحَبِّبَهُ إلَيهِ فَيَكسِبَهُ بغيرِ حَقِّهِ.

1– The Prophet (S) said, 'Verily Satan says, 'The rich man is not safe from me in either one of three situations: either I embellish his riches in his eyes such that he deprives it to whoever has a right to it, or I facilitate its way so that he squanders it in the wrong place; or I make it so beloved to him that he earns it unlawfully.'[Kanz al-'Ummal, no. 16677]

2ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) ـ في صفةِ أعجَبِ ما فِي الإنسانِ وهُو القَلبُ ـ: إن أفادَ مالاً أطغاهُ الغِنى، وإن أصابَتهُ مُصيبَةٌ فَضَحَهُ الجَزَعُ.

2– Imam Ali (a.s.), in his description of the most wonderful thing in man, which is the heart, said, 'If it comes across riches, freedom from need makes it rebellious. If calamity befalls it, it is humbled by anguish.'[Nahjul Balaghah, Saying 108]

3ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): جاءَ رجُلٌ مُوسِرٌ إلى رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) نَقِيُّ الثَّوبِ فَجَلَسَ إلى رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ)، فجاءَ رَجُلٌ مُعسِرٌ دَرِنُ الثَّوبِ فَجَلَسَ إلى جَنبِ المُوسِرِ، فَقَبَضَ المُوسِرُ ثيابَهُ مِن تَحتِ فَخِذَيهِ، فقالَ لَهُ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أخِفتَ أن يَمَسَّكَ مِن فَقرِهِ شَيءٌ ؟! قالَ: لا، قالَ: فَخِفتَ أن يُصيبَهُ مِن غِناكَ شَيءٌ؟! قالَ: لا، قالَ: فَخِفتَ أن يُوَسِّخَ ثِيابَكَ ؟! قالَ: لا، قالَ: فما حَمَلَكَ على ما صَنَعتَ ؟ فقالَ: يا

رسولَ اللّهِ، إنَّ لي قَرينا يُزَيِّنُ لي كُلَّ قَبيحٍ، ويُقَبِّحُ لي كُلَّ حَسَنٍ، وقد جَعَلتُ لَهُ نِصفَ مالي! فقالَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) للمُعسِرِ: أتَقبَلُ ؟ قالَ: لا، فقالَ لَهُ الرَّجُلُ: ولِمَ ؟! قالَ: أخافُ أن يَدخُلَني ما دَخَلَكَ!

3– Imam al-Sadiq (a.s.) narrated, 'A rich man, clad in a clean robe, once came to the Prophet (S) and sat near the Prophet (S). Then a poor man clad in dirty clothes came and sat next to the rich man, at which the rich man grabbed his clothes from under his thighs. So the Prophet (S) asked him, 'Do you fear that some of his poverty will rub off onto you?!' so he replied, 'No.' Then he asked, 'Then perhaps you fear that some of your riches will fall upon him?!' to which he replied, 'No.' So he asked, 'Then do you fear that he will make your clothes dirty?!' to which he again replied no. So the Prophet (S) asked him, 'Then what made you do what you just did?' to which he replied [remorsefully], 'O Prophet of Allah, verily I have an associate [i.e. Satan] who embellishes every ugly act to me, and who makes every good act appear ugly to me. Indeed I will give him [the poor man] half my wealth!' So the Prophet (S) asked the poor man, 'Do you accept it?' and he replied, 'No', so the rich man exclaimed, 'But why not?!' so he replied, 'I fear that the same thing that has affected him will affect me!'[al-Kafi, v. 2, p. 262, no. 11]

Riches and Godwariness

الغِنى وَالتَّقوى

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): نِعمَ العَونُ على تَقوَى اللّهِ تَعالى الغِنى

4– The Prophet (S) said, 'What a good aid riches can be to Godwariness.'[Mustadrak al-Wasa'il, v. 13, p. 15, no. 14598]

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): سَلُوا اللّهَ الغِنى فِي الدّنيا والعافِيَةَ، وفي الآخِرَةِ المَغفِرَةَ والجَنَّةَ

5– Imam al-Sadiq (a.s.) said, 'Ask Allah for riches and vitality in this world's life, and ask him for forgiveness and Paradise for the life hereafter.'[al-Kafi, v. 5, p. 71, no. 4]

The Real Meaning of Being Rich

تَفسيرُ الغِنى

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا كَنزَ أغنى مِن القَناعَةِ .

6– Imam Ali (a.s.) said, ‘There is no treasure more precious than contentment.’[Nahjul Balaghah, Saying 371]

7 . . الإمامُ عليٌّ (عَلَيهِ السَّلامُ): لا غِنى كالعَقلِ

7– Imam Ali (a.s.) said, ‘There is no wealth like the intellect.’[Nahjul Balaghah, Saying 54]

8 . . الإمامُ زينُ العابدينَ (عَلَيهِ السَّلامُ): أظهِرِ اليَأسَ مِن الناسِ ؛ فإنَّ ذلكَ هُو الغِنى

8– Imam Zayn al-Abidin (a.s.) said, ‘Show your despair of people [and their possessions], for verily that is true wealth.’[Amali al-Mufid, p. 183, no. 6]

9 . . الإمامُ الهاديُّ (عَلَيهِ السَّلامُ): الغِنى قِلَّةُ تَمَنِّيكَ والرِّضا بما يَكفِيكَ . الفَقرُ شَرَهُ النّفسِ وشِدَّةُ القُنُوطِ

9– Imam al-Hadi (a.s.) said, ‘[Truly] Being rich is to wish for little and to be content with whatever suffices you, and [true] poverty is the voracity of the soul [for more] and severe despondence.’[al-Durra al-Bahira, p. 41]

The Greatest of Riches

أعظَمُ الغِنى

10 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أرادَ أن يَكونَ أغنَى الناسِ فَلْيَكُنْ بما في يَدِ اللّهِ أوثَقَ مِنهُ بما في يَدِ غَيرِهِ

10– The Prophet (S) said, ‘He who wishes to be the richest of people should be more trusting of what is in Allah’s Hands than what is in others’ hands.’[al-Kafi, v. 2, p. 139, no. 8]

11 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِستَغنُوا عنِ الناسِ ولو بشَوصِ السِّواكِ

11– The Prophet (S) said, ‘Be free from need of people, even for a toothpick.’[Kanz al-’Ummal, no. 7156]

12 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيرُ الغِنى غِنَى النفسِ

12– The Prophet (S) said, ‘The best of riches is richness of the soul [i.e. its being needless of everyone but Allah].’[Amali al-Saduq, p. 394, no. 1]

13ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَنِ استَغنى باللّهِ افتَقَرَ الناسُ إلَيهِ ـ .

13– Imam Ali (a.s.) said, ‘He who is needless of all but Allah is himself needed by people.’[Kashf al-Ghamma, v. 3, p. 137]

14ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الغِنَى الأكبَرُ اليَأسُ عَمّا في أيدِي الناسِ ـ .

14– Imam Ali (a.s.) said, ‘The greatest of riches is to despair of [obtaining] what other people possess.’[Nahjul Balaghah, Saying 342]

15ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ أغنَى الغِنَى العَقلُ، وأكبَرَ الفَقرِ الحُمقُ ـ .

15– Imam Ali (a.s.) said, ‘Verily the most affluent of riches is intellect, and the worst poverty is stupidity.’[Nahjul Balaghah, Saying 38]

16ـ الإمامُ الباقرُ (أ) و الإمامُ الصّادقُ ’: مَن قَنِعَ بما رَزَقَهُ اللّهُ فهُو مِن أغنَى الناسِ ـ .

16– Imam al-Baqir and Imam al-Sadiq (a.s.) said, ‘He who is content with whatever sustenance Allah has provided him is the richest of people.’[al-Kafi, v. 2, p. 139, no. 9]

17ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن رُزِقَ ثلاثاً نالَ ثلاثاً وهُو الغِنَى الأكبَرُ: القَناعَةُ بما أُعطِيَ، واليَأسُ مِمّا في أيدِي الناسِ، وتَركُ الفُضولِ ـ .

17– Imam al-Sadiq (a.s.) said, ‘Whoever has been granted three things, receives three other things in addition, and this is the greatest wealth: contentment with what one has been given, despair of other people’s possessions, and abandonment of all that is superfluous.’[Tuhaf al-’Uqul, no. 318]

The Key to Affluence

مِفتاحُ الغِنى

18ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مِفتاحُ الغِنَى اليَقينُ ـ .

18– Imam Ali (a.s.) said, ‘The key to affluence is conviction.’[Bihar al–Anwar, v. 78, p. 9, no. 65]

19ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يكونُ غَنيّاً حتّى يكونَ عَفيفاً .

19– Imam Ali (a.s.) said, ‘One cannot be rich unless one has self–restraint.’[Bihar al–Anwar, v. 78, p. 8, no. 64]

20ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أصبَحَ والآخِرَةُ هَمُّهُ استَغنى بغَيرِ مالٍ، واستَأنَسَ بغَيرِ أهلٍ، وعَزَّ بغَيرِ عَشيرَةٍ

20– Imam Ali (a.s.) said, ‘He who wakes up in the morning concerned about his Hereafter is enriched without the need for riches, finds solace without the need for family, and is honoured without the need for a clan.’[Amali al–Tusi, p. 580, no. 1198]

21ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): إنَّ أهلَ التَّقوى هُمُ الأغنياءُ، أغناهُمُ القَليلُ مِن الدنيا فَمَؤونَتُهُم يَسِيرَةٌ

21– Imam al–Baqir (a.s.) said, ‘Verily the Godwary people are the richest, and they have been enriched by their possession of very little so that their provisions [on their journey to the Hereafter] are very light.’[Tuhaf al–’Uqul, no. 287]

The Rich People who’s Reward Will Be Doubled

مَن يُضاعَفُ لَهُ الأجرُ مِنَ الأغنِياءِ

22ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا ذَكَرَ رجُلٌ عندَهُ الأغنياءَ ووَقَعَ فيهِم ـ: أُسكُتْ ! فإنَّ الغَنيَّ إذا كانَ وَصُولاً لِرَحِمِهِ بارّاً بإخوانِهِ، أضعَفَ اللّهُ لَهُ الأجرَ ضِعفَينِ ؛ لأنَّ اللّهَ يقولُ: «وما أموالُكُم ولا أولادُكُم بالّتي تُقَرِّبُكُم عِندَنا زُلْفى إلّا مَن آمَنَ وعَمِلَ صالِحاً فأُولئكَ لَهُم جَزاءُ الضِّعْفِ بِما عَمِلُوا وهُمْ في الغُرُفاتِ آمِنونَ ». الآية.

22– Imam al–Sadiq (a.s.), when a man mentioned the rich people in his presence, defaming them, replied, ‘Be quiet! For verily if the rich man maintains relations with his kin and does good to his fellow brothers [with the aid of his riches], Allah doubles his reward for him, for Allah has said, “It is not your wealth, nor your children, that will bring you close to Us in nearness, except those who have faith and act righteously. It is they for whom there will be a twofold reward for what they did, and they will be secure in lofty abodes.”[Tafsir al–Qummi, v. 2, p. 203]

The Rich People's Responsibility for the Poor People's Hunger

مَسؤولِيَّةُ الأغنِياءِ عَن جوعِ الفُقَراءِ

23ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): إنّ اللّهَ سبحانَهُ فَرَضَ في أموالِ الأغنياءِ أقواتَ الفُقَراءِ، فما جاعَ فَقيرٌ إلّا بما مُتِّعَ بهِ غَنيٌّ، واللّهُ تعالى سائلُهُم عن ذلكَ .

23– Imam Ali (a.s.) said, 'Verily Allah, Glory be to Him, allotted the food provisions of the poor within the wealth of the rich, so no poor man goes hungry except as a result of what a rich man has denied him, and Allah, most High, will question him about that.'[Nahjul Balaghah, Saying 328]

24ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): إنَّ اللّهَ فَرَضَ علَى الأغنياءِ في أموالِهِم بقَدْرِ ما يَكفِي فُقَراءَهُم، وإن جاعُوا وعَرُوا وجَهَدُوا فَبِمَنعِ الأغنياءِ، وحَقٌّ عَلَى اللّهِ أن يُحاسِبَهُم يَومَ القِيامَةِ ويُعذِّبَهُم علَيهِ.

24– Imam Ali (a.s.) said, 'Verily Allah allotted to the rich their wealth in proportion to what would also suffice the poor from among them, so if they go hungry or are naked or exhausted, it is only because of the rich people's deprivation of them. And Allah has a right to take them to account for it on the Day of Resurrection and to punish them for it.'[Kanz al–'Ummal, no. 16840]

25ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): لا وِزرَ أعظَمُ مِن وِزرِ غَنيٍّ مَنَعَ المُحتاجَ.

25– Imam Ali (a.s.) said, 'There is no burden greater than the burden that a rich person carries for depriving the needy.'[Ghurar al–Hikam, no. 10738]

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