

'Poverty and Sufficiency'

Table of Contents

'Poverty and Sufficiency'	3
Summary:.....	3
Introduction:	7
Poverty of (the understanding of) religion:	7
Comparing one with the rich and being ungrateful for adequacy:.....	8
Poverty is the Greatest Death:	9
Patience in hardship is from worship:	9
The rewards and ease in the Hereafter for those who were poor:	10
Never humiliate the poor nor backbite the well-off:	11
Poverty after Affluency:	12
The poor and the sufficiency:.....	14
Poverty is the most difficult from the trials:	15
Allah^{-azwj}'s Kindness to the poor in the Hereafter:	16
Prayers for Sufficiency and the Rewards from Allah^{-azwj}:.....	17
APPENDIX.....	19
Miscellaneous Ahadith on Poverty	19

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَشْدَانَهُمْ أَجْمَعِينَ

‘Poverty and Sufficiency’

Summary:

Poverty, sufficiency and affluence are relative terms, and to be looked together with sustenance, lifestyle and extravagance¹ for leading a moderate life. In the article, we will about the poverty and sufficiency learn from Ahadith. The poverty which brings one to the brink of desperation/extinction is highly abhorred but poverty which guarantees achieving basic necessities is praised. Poverty and sufficiency are to be measured as per living conditions and prevailing society norms, i.e., level of poverty in the western world is different from that of Asia or Africa.

Sustenance ‘Rizk’ is also a complex topic, as it’s predestined but one has to seek it, e.g., see an article “[Rizq, Sustenance, how to acquire it, Ahadith \(hubeali.com\)](#)” a part of Rizk is in earnings and a part is in knowledge.

Seeking Rizk while reliance on Allah^{-azwj} has been recommended in Ahadith, e.g.,

الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ فِي مَجَالِسِهِ عَنْ أَبِيهِ عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ هَارُونَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ سَيِّدُنَا الصَّادِقُ ع مَنِ اهْتَمَّ لِرِزْقِهِ كُتِبَ عَلَيْهِ خَطِيئَةٌ

Al-Hassan Bin Muhammad Al-Tusi, in his (book) ‘Majaalis’, from his father, from Abu Muhammad Al Fahham, from Muhammad Bin Isa Bin Haroun, from Ibrahim Bin Abdul Samad, from his grandfather who said,

‘Our Master^{-asws} Al-Sadiq^{-asws} said: ‘The one who is distressed (sorrowful/unhappy) for his sustenance, a minor sin would be written against him.

إِنَّ دَانِيَالَ كَانَ فِي زَمَنِ جَبَّارٍ عَاتٍ أَخَذَهُ فَطْرَحَهُ فِي جُبٍّ وَ طَرَحَ فِيهِ السِّبَاعَ فَلَمْ تَدُنْ مِنْهُ وَ لَمْ يَجْرَحْهُ فَأَوْحَى اللَّهُ إِلَى نَبِيِّهِ مِنْ أَنْبِيَائِهِ أَنْ أَنْتَ دَانِيَالُ - بِالطَّعَامِ

¹ [Israf \(Extravagance\) and its limits \(hubeali.com\)](#)

Daniyal^{-as} was in the era of a fierce tyrant. He seized him^{-as} and dropped him^{-as} into a pit and dropped the lions in it, but they did not come near him^{-as} nor came out to him^{-as}. Allah^{-azwj} Revealed to a Prophet^{-as} from His^{-azwj} Prophets^{-as} that he^{-as} should go to Daniyal^{-as} with some food.

قَالَ يَا رَبِّ وَ أَيْنَ دَانِيَالُ - قَالَ تَخْرُجُ مِنَ الْقَرْيَةِ فَيَسْتَقْبِلُكَ صَبُعٌ فَاتَّبِعْهُ فَإِنَّهُ يَدُلُّكَ عَلَيْهِ

He^{-as} said: 'O Lord^{-azwj}! And where is Daniyal^{-as}?' He^{-azwj} Said: "Go out from the town. A hyena would receive you^{-as}. Follow it, for it would point you^{-as} to him^{-as}".

فَأَتَى بِهِ الصَّبُعُ إِلَى ذَلِكَ الْجُبِّ فَإِذَا دَانِيَالُ فَأَذَلَّ إِلَيْهِ الطَّعَامَ فَقَالَ دَانِيَالُ - الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مَنْ ذَكَرَهُ الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالْإِحْسَانِ إِحْسَانًا وَ بِالصَّبْرِ نَجَاءً

The hyena came with him^{-as} to that pit, and there was Daniyal^{-as}. He^{-as} brought the food near to him^{-as}. Daniyal^{-as} said: 'The Praise is for Allah^{-azwj} Who does not Forget the one who remembers Him^{-azwj}. The Praise is for Allah^{-azwj} Who Recompense the good deed with a Favour and salvation for the patience'.

ثُمَّ قَالَ الصَّادِقُ ع - إِنَّ اللَّهَ أَبِي إِلَّا أَنْ يَجْعَلَ أَرْزَاقَ الْمُتَّقِينَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ وَ لَا يَقْبَلُ لِأَوْلِيَائِهِ شَهَادَةً فِي دَوْلَةِ الظَّالِمِينَ.

Then Al-Sadiq^{-asws} said: 'Allah^{-azwj} has Refused except that He^{-azwj} would Make the sustenance of the pious to be from where they were not anticipating, nor does He^{-azwj} Accept a testimony of His^{-azwj} friend (while they are) in the government of the oppressors'.²

Also in another Hadith,

سن، المحاسن أبي عني ابن فضال عن ابن بكير عن بعض أصحابه قال: كان أبو عبد الله ربحاً أطمعنا القراني والأخصصة ثم يطعم الحنبر والزيت فقيل له لو دبرت أمرك حتى يعتدل

(The book) 'Al Mahasin' – My father, from Ibn Fazzal, from Ibn Bukeyr, from one of his companions who said,

'Abu Abdullah^{-asws} would sometimes feed us 'Al-Farany' and 'Al-Akhbisa', then (at other times) he^{-asws} would feed us the bread and the oil. It was said to him^{-asws}, 'If you^{-asws} could arrange your^{-asws} affairs until you^{-asws} equate (rich food with normal food)'.

فَقَالَ إِنَّمَا تَدِيرُنَا مِنَ اللَّهِ إِذَا وَسَّعَ عَلَيْنَا وَسَّعْنَا وَ إِذَا قَتَّرَ قَتَرْنَا.

He^{-asws} said: 'But rather, our^{-asws} arrangement is from Allah^{-azwj}. When He^{-azwj} Expands upon us^{-asws}, we expand, and when He^{-azwj} Contracts, we contract".³

وَ عَنْهُ ع قَالَ: كُلَّمَا ارْزَادَ الْعَبْدُ إِمَانًا ارْزَادَ ضَيْقًا فِي مَعِيشَتِهِ.

²56 H. 21967 , وسائل الشيعة، ج17، ص:

³ Bihar Al Anwaar – V 46, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 22

And from him^{-asws} having said: 'Every time the servant increases the Eman, there will be a narrowness in his livelihood'.⁴

Coming back to our topic of poverty:

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْ لِمَصَاصِ شَيْعَتِنَا غَرِّبُوا أَوْ شَرِّقُوا لَنْ تُرْزُقُوا إِلَّا الْقُوتَ.

And from Abu Abdullah^{-asws} having said: 'Say to the sincere ones of our^{-asws} Shias, 'Go to the west or to the east, you will never be Graced except the basic subsistence!''⁵

Basic necessities of life are what Allah^{-azwj} Wants his pious servants to enjoy so that they do not waste their time in the worldly affairs, i.e., love of the world and preoccupation in its attractions. However, when one plunged into extreme poverty level (not being able to sustain living) that compels one to verge of destruction for both his world as well as the Hereafter, for example:

وَقَالَ ع لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ يَا بُنَيَّ إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ فَاسْتَعِذْ بِاللَّهِ مِنْهُ فَإِنَّ الْفَقْرَ مَنْقَصَةٌ لِلدِّينِ مَذْهَبَةٌ لِلْعَقْلِ دَاعِيَةٌ لِلْمَقْتِ

And he^{-asws} (Ali Amir ul-Momineen^{-asws}) said to his^{-asws} son Muhammad: 'O my^{-asws} son! I^{-asws} fear the poverty upon you, so seek Refuge with Allah^{-azwj} from it, for the poverty is a reducer of the religion, perplexing to the intellect, caller to the hateful ones'.⁶

عَنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فِي التَّوْرَةِ أَرْبَعَةُ أَسْطُرٍ مَنْ لَا يَسْتَشِيرُ يَنْدَمُ وَالْفَقْرُ الْمَوْتُ الْأَكْبَرُ وَكَمَا تَدِينُ تُدَانُ وَمَنْ مَلَكَ اسْتَأْثَرَ.

My father, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'In the Torah there are four lines (sentences) – "One who does not consult will regret, and 'والفقر الموت الأكبر' the poverty is the greatest death, and just as you sow, so shall you reap, and the one who rules will monopolise'''.⁷

A frequently presented Hadith of Amir ul-Momineen^{-asws}, is interpreted in other than its intended meanings that if one loves Ahl Al-Bayt^{-asws}, he/she should look forward to the poverty and destitution, our 6th Imam^{-asws} has clarified what Amir ul-Momineen^{-asws} meant by his^{-asws} statement:

مَعَانِي الْأَخْبَارِ أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مَنْصُورٍ عَنْ أَحْمَدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ الْمُبَارَكِ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ع حَدِيثٌ يُرْوَى أَنَّ رَجُلًا قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع إِنِّي أُحِبُّكَ فَقَالَ لَهُ أَعِدْ لِلْفَقْرِ جَلْبَابًا

⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 17

⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 66 b

⁶ Nahj Al Balaghah – Saying 319

⁷ H.16, المحاسن، ج2، ص: 601

(The book) 'Ma'any Al Akhbar' – My father, from Ahmad Bin Idrees, and Muhammad Al Attar, from Al Ashary, from Muhammad Bin Al Husayn, from Mansour, from Ahmad Bin Khalid, from Ahmad Al Mubarak who said,

'A man said to Abu Abdullah^{-asws}, 'There is a Hadeeth being reported that a man said to Amir Al-Momineen^{-asws}, 'I love you^{-asws}!' He^{-asws} said to him: 'Prepare a cloak for the poverty'.

فَقَالَ لَيْسَ هَكَذَا قَالَ إِنَّمَا قَالَ لَهُ أَعَدَدْتَ لِإِقَاتِكَ جُلْبَاباً يَغْنِي يَوْمَ الْقِيَامَةِ.

He^{-asws} said: 'It isn't like this! But rather he^{-asws} had said to him: 'Prepare a cloak for your destitution, meaning the Day of Qiyamah''.⁸

In relation to the extreme poverty level, a Hadith of Amir ul-Momineen^{-asws} which beautifully summarises the consequences of poverty is quoted:

– قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لِلْحَسَنِ عَ لَا تَلْمُ إِنْسَانًا يَطْلُبُ قُوَّتَهُ فَمَنْ عَدِمَ قُوَّتَهُ كَثُرَ خَطَايَاهُ

Amir Al-Momineen^{-asws} said to Al-Hassan^{-asws}: 'Do not blame a person seeking his daily subsistence. The one who lacks his daily subsistence, his mistakes (sins) would be many.

يَا بُنَيَّ الْفَقِيرُ حَقِيرٌ لَا يُسْمَعُ كَلَامُهُ وَ لَا يُعْرَفُ مَقَامُهُ لَوْ كَانَ الْفَقِيرُ صَادِقًا يُسْمَوْنَهُ كَاذِبًا وَ لَوْ كَانَ زَاهِدًا يُسْمَوْنَهُ جَاهِلًا

O my^{-asws} son^{-asws}: 'The poor one is belittled. Neither is his speech being listened to nor is his position recognised. Even if the poor one were to be truthful, he will be named as a liar, and even if he were to be ascetic, he would be named as ignorant.

يَا بُنَيَّ مَنْ ابْتُلِيَ بِالْفَقْرِ ابْتُلِيَ بِأَرْبَعِ خِصَالٍ بِالضَّعْفِ فِي يَقِينِهِ وَ النُّقْصَانِ فِي عَقْلِهِ وَ الرِّقَّةِ فِي دِينِهِ وَ قِلَّةِ الْحَيَاءِ فِي وَجْهِهِ فَتَعَوَّذْ بِاللَّهِ مِنَ الْفَقْرِ.

O my^{-asws} son^{-asws}! One who is afflicted by the poverty, is afflicted by four characteristics – the weakness in his certainty, and the deficiency in his intellect, and the weakness in his religion, and lack of shame in his face, so we^{-asws} seek Refuge with Allah^{-azwj} from the poverty'.⁹

⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 37

⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 e

Introduction:

In the remainder of the section, we will review more Ahadith on poverty (sufficiency and extreme poverty, i.e., desperation) in order to attain a better understanding of the subject.

Poverty of (the understanding of) religion:

معاني الأخبار ابن الوليد عني الصَّغَارِ عَنِ الْيُفْطِينِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَرِيحٍ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْفَقْرُ الْمَوْتُ الْأَحْمَرُ

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Safwan Bin Yahya, from Zareeh Al Muhariby,

'From Abu Abdullah^{-asws} having said: 'The poverty is the red death'.

فَقِيلَ الْفَقْرُ مِنَ الدَّنَائِرِ وَ الدَّرَاهِمِ

It was said, 'The poverty is from the Dinars and the Dirhams!'

قَالَ لَا وَ لَكِنَّ مِنَ الدِّينِ.

'He^{-asws} said: 'No, but it is from the religion''.¹⁰

و قَالَ ع لِابْنِهِ مُحَمَّدٍ يَا بُنَيَّ إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ فَاسْتَعِذْ بِاللَّهِ مِنْهُ فَإِنَّ الْفَقْرَ مَنْقَصَةٌ لِلدِّينِ وَ مَذْهَبَةٌ لِلْعَقْلِ دَاعِيَةٌ لِلْمَقْتِ.

And he^{-asws} said to his^{-asws} son Muhammad: 'O my^{-asws} son! I^{-asws} fear the poverty upon you, so seek Refuge with Allah^{-azwj} from it, for the poverty (leads to) deficiency of the religion, and confusion for the intellect, caller to the hatred (by the people)'.¹¹

و قَالَ ص أَبْوَابُ الْجَنَّةِ مَفْتُوحَةٌ عَلَى الْفُقَرَاءِ وَ الرَّحْمَةُ نَازِلَةٌ عَلَى الرَّحْمَاءِ وَ اللَّهُ رَاضٍ عَنِ الْأَسْخِيَاءِ.

And he^{-saww} said: 'The doors of Paradise are open to the poor and the Mercy descends upon the Mercy, and Allah^{-azwj} is Satisfied from the generous ones'.¹²

و قَالَ ص الْفَقْرُ فُقْرَانِ فُقْرُ الدُّنْيَا وَ فُقْرُ الْآخِرَةِ فَقُورُ الدُّنْيَا غِنَى الْآخِرَةِ وَ غِنَى الدُّنْيَا فُقْرُ الْآخِرَةِ وَ ذَلِكَ الْهَلَاكُ.

¹⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 39

¹¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 83 d

¹² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 f

And he^{-saww} said: 'The poverty is (two types of) poverties – poverty of the world and poverty of the Hereafter. The poverty of the world is richness of the Hereafter and richness of the world is poverty of the Hereafter, and that is the destruction".¹³

وَقَالَ ص مَا أُوحِيَ إِلَيَّ أَنْ أَجْمَعَ الْمَالَ وَكُنْ مِنَ التَّاجِرِينَ وَ لَكِنْ أُوحِيَ إِلَيَّ أَنْ سَبِّحَ بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ.

And he^{-saww} said: 'Allah^{-azwj} did not Reveal to me^{-saww} that I^{-saww} should amass the wealth and be from the traders, but He^{-azwj} Revealed to me^{-saww} that I^{-saww} should **Glorify with the Praise of your Lord and become from the prostrating ones [15:98] And worship your Lord until there comes to you certainty [15:99]**".¹⁴

Comparing one with the rich and being ungrateful for adequacy:

تفسير القمي وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْثَنَّهُمْ فِيهِ وَ رِزْقُ رَبِّكَ خَيْرٌ وَ أَبْقَى

Tafseer Al-Qummi - **And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world in order to Try them regarding it; and Grace of your Lord is better and more lasting [20:131].**

قَالَ أَبُو عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَتْ هَذِهِ الْآيَةُ اسْتَوَى رَسُولُ اللَّهِ ص جَالِسًا ثُمَّ قَالَ مَنْ لَمْ يَعْرِزْ بِعَزَاءِ اللَّهِ تَقَطَّعَتْ نَفْسُهُ حَسْرَاتٍ وَ مَنْ أَتْبَعَ بَصَرَهُ مَا فِي أَيْدِي النَّاسِ طَالَ هُمُّهُ وَ لَمْ يُشْفَ غَيْظُهُ وَ مَنْ لَمْ يَعْرِفْ لِلَّهِ عَلَيْهِ نِعْمَةً إِلَّا فِي مَطْعَمٍ وَ مَشْرَبٍ قَصُرَ أَجَلُهُ وَ دَنَا عَذَابُهُ.

Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} said: 'When this Verse was Revealed, Rasool-Allah^{-saww} sat up straight. Then he^{-saww} said: 'One who is not consoled by the Consolation of Allah^{-azwj} his soul will be cut with regrets, and the one whose sight pursues what is in the hands of the people, his worries would be prolonged, and his rage will not be healed, and the one who does not recognise a bounty of Allah^{-azwj} upon him except in food and drink, his term would be shortened and his Punishment would be drawn near".¹⁵

¹³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 g

¹⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 h

¹⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 42

Poverty is the Greatest Death:

ل، الخصال الأربعة، قَالَ أَمِيرُ الْمُؤْمِنِينَ الْفَقْرُ هُوَ الْمَوْتُ الْأَكْبَرُ وَ قَالَ ع لَا تُخَفِّرُوا ضِعْفَاءَ إِخْوَانِكُمْ فَإِنَّهُ مَنْ اخْتَفَرَ مُؤْمِنًا لَمْ يَجْمَعْ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُمَا فِي الْجَنَّةِ إِلَّا أَنْ يَتُوبَ.

(The Hadeeth) 'Al Anbamiya' –

'Amir Al-Momineen^{-asws} said: 'The poverty, it is the greatest death'. And he^{-asws} said: 'Do not belittle the weak ones of your brethren for the one who belittles a Momin, Allah^{-azwj} Mighty and Majestic will not Gather between the two except if he were to repent'.¹⁶

تفسير العياشي عَنْ عَمْرِو بْنِ جُمَيْعٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْفَقْرُ الْمَوْتُ الْأَكْبَرُ.

Tafseer Al Ayyashi – from Amro Bin Jumie, raising it to,

'Amir Al-Momineen^{-asws} said: 'The poverty is the greatest death'.¹⁷

Patience in hardship is from worship:

ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْأَشْعَرِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ أَمَا مَا تَدْخُلُ السُّوقَ أَمَا تَرَى الْفَاكِهَةَ تُبَاعُ وَ الشَّيْءُ مِمَّا تَشْتَهِيهِ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Bin Yahya, from Al Ashary,

'Raising it to Abu Abdullah^{-asws} having said to one of his^{-asws} companions: 'Don't you enter the market? Don't you see the fruits being sold and the thing from what you desire?'

فَقُلْتُ بَلَى وَ اللَّهُ

I said, 'Yes, by Allah^{-azwj}!'

فَقَالَ أَمَا إِنَّ لَكَ بِكُلِّ مَا تَرَاهُ وَ لَا تَقْدِرُ عَلَى شِرَائِهِ وَ تَصْبِرُ عَلَيْهِ حَسَنَةً.

He^{-asws} said: 'But, for you with all what you see and not able upon buying it and are being patient upon it, is a good deed'.¹⁸

¹⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 45

¹⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 54

¹⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 46

The rewards and ease in the Hereafter for those who were poor:

ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ مُنَادِيًا فَيُنَادِي أَيْنَ الْفُقَرَاءُ

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from the one who mentioned it,

'From Abu Abdullah^{asws} having said: 'When it will be the Day of Qiyamah, Allah^{azwj} Mighty and Majestic will Command a caller so he will call out: 'Where are the poor?'

فَيَقُومُ عُقٌّ مِنَ النَّاسِ فَيُؤَمَّرُ بِهِمْ إِلَى الْجَنَّةِ فَيَأْتُونَ بَابَ الْجَنَّةِ فَيَقُولُ هُمْ حَزَنَةُ الْجَنَّةِ قَبْلَ الْحِسَابِ فَيَقُولُونَ أَعْطَيْتُمُونَا شَيْئًا فَتُحَاسِبُونَا عَلَيْهِ

Necks from the people will stand. He^{azwj} will Command with them to the Paradise. They will come to the door of Paradise. The keeper of the Paradise will say to them, 'Before the Reckoning?' They will say, 'We had (not) been Given anything to be Reckoned upon!'

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقُوا عِبَادِي مَا أَفْقَرْتُكُمْ هَوَانًا بِكُمْ وَ لَكِنْ ادَّخَرْتُ هَذَا لَكُمْ لِهَذَا الْيَوْمِ

Allah^{azwj} Mighty and Majestic will Say: "My servants speak the truth! I^{azwj} had not Impoverished you due to your being insignificant, but I^{azwj} have Treasured this for you all for this Day!"

ثُمَّ يَقُولُ هُمْ انظُرُوا وَ تَصَفَّحُوا وُجُوهَ النَّاسِ فَمَنْ آتَى إِلَيْكُمْ مَعْرُوفًا فَخُذُوا بِيَدِهِ وَ ادْخُلُوهُ الْجَنَّةَ.

Then He^{azwj} will Say to them: "Look and browse faces of the people. The one who had come to you with an act of kindness, hold his hand and enter him into the Paradise!"¹⁹

ثَوَابُ الْأَعْمَالِ حَمْرَةُ الْعَلَوِيِّ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ الْمَسَاكِينِ طَيِّبُوا أَنْفُسًا وَ أَعْطُوا الرِّضَا مِنْ قُلُوبِكُمْ يُبْنِكُمْ اللَّهُ عَلَى فَقْرِكُمْ فَإِنْ لَمْ تَفْعَلُوا فَلَا ثَوَابَ لَكُمْ.

(The book) 'Sawaab Al Amaal' – Hamza Al Alawy, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'O community of poor! Make yourselves feel good and give the satisfaction from your hearts, Allah^{azwj} will Reward you upon your poverty. If you don't do so, there will be no Reward for you".²⁰

¹⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 47

²⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 48

جع، جامع الأخبار سُئِلَ عَنِ النَّبِيِّ ص مَا الْفَقْرُ فَقَالَ خِرَانَةٌ مِنْ خَزَائِنِ اللَّهِ

(The book) 'Jamie Al Akhbaar' –

'The Prophet^{-saww} was asked, 'What is the poverty?' He^{-saww} said: 'A treasure from the treasures of Allah^{-azwj}'.

قِيلَ ثَانِيًا يَا رَسُولَ اللَّهِ مَا الْفَقْرُ فَقَالَ كَرَامَةٌ مِنَ اللَّهِ

It was said secondly, 'O Rasool-Allah^{-saww}! What is the poverty?' He^{-saww} said: 'A Prestige from Allah^{-azwj}'.

قِيلَ ثَالِثًا مَا الْفَقْرُ فَقَالَ ص شَيْءٌ لَا يُعْطِيهِ اللَّهُ إِلَّا نَبِيًّا مُرْسَلًا أَوْ مُؤْمِنًا كَرِيمًا عَلَى اللَّهِ تَعَالَى.

It was said thirdly, 'What is the poverty?' He^{-saww} said: 'Something Allah^{-azwj} does not Give except to a Prophet^{-as} or a Messenger^{-saww}, or a Momin prestigious to Allah^{-azwj} the Exalted'.²¹

– قَالَ أَبُو الْحَسَنِ مُوسَى ع إِنَّ الْأَنْبِيَاءَ وَ أَوْلَادَ الْأَنْبِيَاءِ وَ أَتْبَاعَ الْأَنْبِيَاءِ خُصُّوا بِثَلَاثِ خِصَالٍ السُّقْمُ فِي الْأَبْدَانِ وَ خَوْفُ السُّلْطَانِ وَ الْفَقْرُ.

Abu Al-Hassan Musa^{-asws} said: 'The Prophets^{-as}, and children of Prophets^{-as}, and followers of the Prophets^{-as} are specialised with three characteristics - the sickness in the bodies, and fear of the authority, and the poverty'.²²

Never humiliate the poor nor backbite the well-off:

قصص الأنبياء عليهم السلام عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ اللَّهُ تَعَالَى لِمُوسَى يَا مُوسَى لَا تَسْتَذِلَّ الْفَقِيرَ وَ لَا تَغِيطِ الْغَنِيَّ بِالشَّيْءِ الْيَسِيرِ.

(The book) 'Qasas Al-Anbiya^{-as}, may the greetings be upon them^{-as}, from Abu Ja'far^{-asws} having said: 'Allah^{-azwj} the Exalted Said to Musa^{-as}: "O Musa^{-as}! Neither humiliate the poor nor backbite the rich with the small thing".²³

روضة الواعظين قَالَ أَبُو الْحَسَنِ مُوسَى ع إِنَّ الْأَنْبِيَاءَ وَ أَوْلَادَ الْأَنْبِيَاءِ وَ أَتْبَاعَ الْأَنْبِيَاءِ خُصُّوا بِثَلَاثِ خِصَالٍ السُّقْمُ فِي الْأَبْدَانِ وَ خَوْفُ السُّلْطَانِ وَ الْفَقْرُ.

(The book) 'Rowzat Al Waizeen' –

²¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 a

²² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 o

²³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 49

'Abu Al-Hassan Musa^{-asws} said: 'The Prophets^{-as} and children of the Prophets^{-as} and followers of the Prophets^{-as} have been Specialised with three characteristics – the sickness in the bodies, and fear of the ruling authority, and the poverty".²⁴

وَقَالَ رَسُولُ اللَّهِ ﷺ مَنْ اسْتَدَلَّ مُؤْمِنًا أَوْ مُؤْمِنَةً أَوْ حَقَرَهُ لِفَقْرِهِ وَ قِلَّةِ ذَاتِ يَدِهِ شَهَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَفْضَحُهُ.

And Rasool-Allah^{-saww} said: 'One who humiliates a Momin or a Momina or belittles him due to his poverty and lack of possessions in his hand, Allah^{-azwj} will Publicise him on the Day of Qiyamah, then Expose him".²⁵

وَقَالَ لِقَمَّانُ لِابْنِهِ يَا بُنَيَّ لَا تُحَقِّرَنَّ أَحَدًا بِخُلُقَانِ نِيَابِهِ فَإِنَّ رَبَّكَ وَ رَبَّتَهُ وَاحِدٌ.

And Luqman^{-as} said to his^{-as} son: 'O my^{-as} son! Do not belittle anyone for the state of his clothes, for your Lord^{-azwj} and his Lord^{-azwj} is One^{-azwj}!"²⁶

Poverty after Affluency:

كش، رجال الكشي خَلَفَ بَنُ حَمَّادٍ عَنْ سَهْلٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْخَلِيِّ قَالَ: دَخَلْتُ عَلَى الرِّضَا عِ بِي فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ كُنَّا أَهْلَ بَيْتِ عَطِيَّةٍ وَ سُورٍ وَ نِعْمَةٍ وَ إِنَّ اللَّهَ تَعَالَى قَدْ أَذْهَبَ بِذَلِكَ كُلَّهُ حَتَّى احْتَجْتُ إِلَى مَنْ كَانَ يَحْتَاجُ إِلَيْنَا

(The book) 'Rijal' of Al Kashy –

I entered to see Al-Reza^{-asws} at Mina. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! We are people of a household of giving, and happiness, and bounties, and Allah^{-azwj} the Exalted has Done away with that, all of it, to the extent that I am needy to the one who was need to us!'

فَقَالَ لِي يَا أَحْمَدُ مَا أَحْسَنَ حَالِكَ يَا أَحْمَدَ بْنَ عُمَرَ

He^{-asws} said to me: 'O Ahmad! How excellent is your state, O Ahmad Bin Umar!'

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ حَالِي مَا أَخْبَرْتُكَ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! My state is what I have informed you!'

فَقَالَ لِي يَا أَحْمَدُ أَيْسُرُكَ أَنْتَ عَلَى بَعْضِ مَا عَلَيْهِ هَؤُلَاءِ الْجَبَّارُونَ وَ لَكَ الدُّنْيَا مَمْلُوءَةٌ ذَهَبًا

He^{-asws} said to me: 'O Ahmad! Would it make you happy to be upon some of what these tyrants are upon, and for you would be the world filled with gold?'

²⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 a

²⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 c

²⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 i

فَقُلْتُ لَا وَاللَّهِ يَا ابْنَ رَسُولِ اللَّهِ فَصَحَكَ

I said, 'No, by Allah^{-azwj}, O son^{-asws} of Rasool-Allah^{-saww}!'

ثُمَّ قَالَ تَرْجِعُ مِنْ هَاهُنَا إِلَى خَلْفٍ فَمَنْ أَحْسَنُ حَالًا مِنْكَ وَبِيَدِكَ صِنَاعَةٌ لَا تَبِيعُهَا بِمِلْءِ الْأَرْضِ ذَهَبًا أَلَا أُبَشِّرُكَ

Then he^{-asws} said: 'Return from over here to behind. Who is of a more excellent state than you are, and in your hand is product you will not sell it for the earth full of gold? Shall I give you glad tidings?'

قُلْتُ نَعَمْ فَقَدْ سَرَّيَ اللَّهُ بِكَ وَبِآبَائِكَ

I said, 'Yes. Allah^{-azwj} has Made me happy through you^{-asws} and your^{-asws} forefathers^{-asws}!'

فَقَالَ لِي أَبُو جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَانَ تَحْتَهُ كَتَبَ لَهُمَا لَوْحٌ مِنْ ذَهَبٍ فِيهِ مَكْتُوبٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَجِبْتُ لِمَنْ أَتَقَنَّ بِالْمَوْتِ كَيْفَ يَفْرَحُ وَ مَنْ يَرَى الدُّنْيَا وَ تَغْيِيرَهَا بِأَهْلِهَا كَيْفَ يَرْكُنُ إِلَيْهَا وَ يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَسْتَبْطِئَ اللَّهُ فِي رِزْقِهِ وَ لَا يَتَّهِمُهُ فِي قَضَائِهِ

Abu Ja'far^{-asws} said to me^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **and beneath it was a treasure for them, [18:82]**, was a tablet of gold wherein was written: "In the Name of Allah^{-azwj} the Beneficent, the Merciful. There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}. I am surprised at the one certain of death how he is rejoicing, and one who sees the world and changing (replacements) of its people how he inclines to it, and it is befitting for the one using intellect about Allah^{-azwj} if Allah^{-azwj} were to Delay in his sustenance that he should not accuse Him^{-azwj} regarding His^{-azwj} Decree!"

ثُمَّ قَالَ رَضِيتَ يَا أَحْمَدُ

Then he^{-asws} said: 'Are you satisfied, O Ahmad?'

قَالَ قُلْتُ عَنِ اللَّهِ تَعَالَى وَ عَنْكُمْ أَهْلَ الْبَيْتِ.

He (the narrator) said, 'I said, '(Satisfied) from Allah^{-azwj} the Exalted and from you^{-asws} all, People^{-asws} of the Household''.²⁷

²⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 56

The poor and the sufficiency:

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْفَقْرُ يُخْرِسُ الْفُطْنَ عَنْ حُجَّتِهِ وَ الْمُقِلُّ غَرِيبٌ فِي بَلَدِهِ طَوِيٌّ لِمَنْ ذَكَرَ الْمَعَادَ وَ عَمِلَ لِلْحِسَابِ وَ قَنِعَ بِالْكَفَافِ

And Amir Al-Momineen^{-asws} said: 'The poverty mutes the intelligent one from his argument, and the destitute is a stranger in his own city. Beatitude is for one who remembers the Hereafter and works for the Reckoning and is contented with the sufficient!

الْغِنَى فِي الْغُرْبَةِ وَطَنٌ وَ الْفَقْرُ فِي الْوَطَنِ غُرْبَةُ الْقَنَاعَةِ مَا لَا يَنْقُذُ الْفَقْرَ الْمَوْتُ الْأَكْبَرُ مَا أَحْسَنَ تَوَاضَعُ الْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَبًا لِمَا عِنْدَ اللَّهِ وَ أَحْسَنُ مِنْهُ تَبَهُ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ اتِّكَالًا عَلَى اللَّهِ.

(Being with) the riches in the strange land is (like one is in) a homeland, and (being with) the poverty in the homeland is (like one is in) a strange land. The contentedness is a wealth not to deplete. The poverty is the greatest death. How excellent is the humbleness of the rich to the poor ones seeking what is in the Presence of Allah^{-azwj}! And more excellent than it is wandering of the poor to the rich relying upon Allah^{-azwj}.²⁸

وَقَالَ ص اللَّهُمَّ أَخِيبْنِي مِسْكِينًا وَ أَمْتِنِي مِسْكِينًا وَ احْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ.

And he^{-saww} said: 'O Allah^{-azwj}! Make me^{-saww} live as poor and Cause me^{-saww} to dies as poor, and Resurrect me^{-saww} in the group of the poor'²⁹

وَقَالَ ص إِذَا أَحَبَّ اللَّهُ عَبْدًا فِي دَارِ الدُّنْيَا يُرْجِعْهُ

And he^{-saww} said: 'When Allah^{-azwj} Loves a servant in the house of the world, Returns him'.

قَالُوا يَا رَسُولَ اللَّهِ وَ كَيْفَ يُرْجِعْهُ

They said, 'O Rasool-Allah^{-saww}! And how does He^{-azwj} Return him?'

قَالَ فِي مَوْضِعِ الطَّعَامِ الرَّخِيسِ وَ الْخَيْرِ الْكَثِيرِ وَلِيَّ اللَّهُ لَا يَجِدُ الطَّعَامَ مَا يَمْلَأُ بِهِ بَطْنَهُ.

He^{-saww} said: 'In the place of food, the cheap and much goodness. A friend of Allah^{-azwj} will not find food what he can fill his belly with'³⁰

وَقَالَ ص أَبْوَابُ الْجَنَّةِ مُفْتَحَةٌ عَلَى الْفُقَرَاءِ وَ الرَّحْمَةُ نَازِلَةٌ عَلَى الرَّحَمَاءِ وَ اللَّهُ رَاضٍ عَنِ الْأَسْخِيَاءِ.

²⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 b

²⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 d

³⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 e

And he^{-saww} said: 'The doors of Paradise are open to the poor and the Mercy descends upon the Mercy, and Allah^{-azwj} is Satisfied from the generous ones"³¹

Poverty is the most difficult from the trials:

قَالَ النَّبِيُّ ﷺ أَوْحَى اللَّهُ تَعَالَى إِلَى إِبْرَاهِيمَ ع فَقَالَ يَا إِبْرَاهِيمُ خَلَقْتُكَ وَابْتَلَيْتُكَ بِنَارِ نُمْرُودَ فَلَوْ ابْتَلَيْتُكَ بِالْفَقْرِ وَرَفَعْتُ عَنْكَ الصَّبْرَ فَمَا تَصْنَعُ

The Prophet^{-saww} said: 'Allah^{-azwj} the Exalted Revealed to Ibrahim^{-as}. He^{-azwj} Said: "O Ibrahim^{-as}! I^{-azwj} Created you^{-as} and Tried you^{-as} with the fire of Nimrod^{-la}. If I^{-azwj} were to Try you with the poverty and Raise the patience away from you^{-as}, what would you^{-as} do?'

قَالَ إِبْرَاهِيمُ يَا رَبِّ الْفَقْرُ أَشَدُّ إِلَيَّ مِنْ نَارِ نُمْرُودَ

Ibrahim^{-as} said: 'O Lord^{-azwj}! The poverty is severer to me^{-as} than the fire of Nimrod^{-la}'.

قَالَ اللَّهُ فَبِعِزَّتِي وَ جَلَالِي مَا خَلَقْتُ فِي السَّمَاءِ وَ الْأَرْضِ أَشَدَّ مِنَ الْفَقْرِ

Allah^{-azwj} Said: 'By My^{-azwj} Might and My^{-azwj} Majesty! I^{-saww} have not Created in the sky and the earth anything severer than the poverty!'

قَالَ يَا رَبِّ مَنْ أَطْعَمَ جَائِعًا فَمَا جَزَاؤُهُ

He^{-as} said: 'O Lord^{-azwj}! One who feeds a hungry one, what will be his Recompense?'

قَالَ جَزَاؤُهُ الْعُقْرَانُ وَ إِنْ كَانَ دُنُوْبُهُ يَمَلَأُ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

He^{-azwj} Said: "His Recompense is the Forgiveness, and even if his sins were to fill up what is between the sky and the earth!"³²

وَ قَالَ ﷺ لَوْ لَا رَحْمَةُ رَبِّي عَلَى فَقَرَاءِ أُمَّتِي كَادَ الْفَقْرُ يَكُونُ كُفْرًا

And he^{-saww} said: 'Had it not been for the Mercy of my^{-saww} Lord^{-azwj} upon the poor ones of my^{-saww} community, the poverty would almost be Kufr!'

فَقَامَ رَجُلٌ مِنَ الصَّحَابَةِ فَقَالَ يَا رَسُولَ اللَّهِ فَمَا جَزَاءُ مُؤْمِنٍ فَقِيرٍ يَصْبِرُ عَلَى فَقْرِهِ

³¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 f

³² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 c

A man from the companions stood up. He said, 'O Rasool-Allah^{-saww}! What is the Recompense of a poor Momin being patient upon his poverty?'

قَالَ إِنَّ فِي الْجَنَّةِ عُرْفَةً مِنْ يَاقُوتَةٍ حُمْرَاءَ يَنْظُرُ أَهْلُ الْجَنَّةِ إِلَيْهَا كَمَا يَنْظُرُ أَهْلُ الْأَرْضِ إِلَى نُجُومِ السَّمَاءِ لَا يَدْخُلُ فِيهَا إِلَّا نَبِيٌّ فَقِيرٌ أَوْ شَهِيدٌ فَقِيرٌ أَوْ مُؤْمِنٌ فَقِيرٌ.

He^{-saww} said: 'In the Paradise there is a chamber of red ruby. The people of Paradise will look at it like what the people of earth look at stars of the sky. No one will enter into it except a poor Prophet^{-saww}, or a poor martyr, or a poor Momin'.³³

Allah^{-azwj}'s Kindness to the poor in the Hereafter:

التمحيص عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَاللَّهِ مَا اعْتَدَرَ إِلَى مَلِكٍ مُقَرَّبٍ وَلَا نَبِيٍّ مُرْسَلٍ إِلَّا إِلَى فُقَرَاءِ شِيعَتِنَا قِيلَ لَهُ وَكَيْفَ يَعْتَدِرُ إِلَيْهِمْ

(The book) 'Al Tamhees' – from Muhammad Bin Khalid Al Barqy,

'From Abu Abdullah^{-asws} having said: 'And Allah^{-azwj} will neither Apologise to an Angel of Proximity nor a Messenger Prophet^{-as}, except to the poor of our^{-asws} Shias!' It was said to him^{-asws}, 'And how will He^{-azwj} Apologise to them?'

قَالَ يُنَادِي مُنَادٍ أَيْنَ فُقَرَاءُ الْمُؤْمِنِينَ فَيَقُومُ عَنْقُ مِنَ النَّاسِ فَيَنْجَلِي هُمُ الرَّبُّ فَيَقُولُ وَ عَزَّتِي وَ جَلَالِي وَ عُلوِّي وَ آلائي وَ ارْتِفَاعِ مَكَانِي مَا حَبَسْتُ عَنْكُمْ شَهَوَاتِكُمْ فِي دَارِ الدُّنْيَا هَوَانًا بِكُمْ عَلَيَّ وَ لَكِنْ دَخَرْتُه لَكُمْ هَذَا الْيَوْمَ

He^{-asws} said: 'A caller will call out: 'Where are the poor Momineen!' Necks from the people will stand up. The Lord^{-azwj} will Flash at them. He^{-azwj} will Say: "By My^{-azwj} Might and My^{-azwj} Majesty, and My^{-azwj} Exaltedness, and My^{-azwj} Highness and Loftiness of My^{-azwj} Position! I^{-azwj} did not Withhold from you your desires in the house of the world due to insignificance of you all to Me^{-azwj}, but I^{-azwj} have Hoarded for you all for this Day!"

أَ مَا تَرَى قَوْلَهُ مَا حَبَسْتُ عَنْكُمْ شَهَوَاتِكُمْ فِي دَارِ الدُّنْيَا اعْتِدَارًا قَوْمُوا الْيَوْمَ وَ تَصَفَّحُوا وُجُوهَ خَلَائِقِي فَمَنْ وَجَدْتُمْ لَهُ عَلَيْكُمْ مَنَّةً بِشَرِّتِهِ مِنْ مَاءٍ فَكَافُوهُ عَنِّي بِالْجَنَّةِ.

Don't you see His^{-azwj} Words: "I^{-azwj} did not Withhold from you your desires in the world", is an apology? (He^{-azwj} will Say): "Stand and browse the faces of My^{-azwj} creatures. The one you find having a conferment for him upon you, (even if it was) a drink of water, suffice him with the Paradise on My^{-azwj} behalf!"³⁴

³³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 d

³⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 66 a

Prayers for Sufficiency and the Rewards from Allah-azwj:

التمحيص عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ الْمُؤْمِنَ الْفَقِيرَ لَيَقُولُ يَا رَبِّ ارْزُقْنِي حَتَّى أَفْعَلَ كَذَا وَكَذَا مِنَ الْبِرِّ وَ وَجُودِ الْخَيْرِ فَإِذَا عَلِمَ اللَّهُ ذَلِكَ مِنْهُ كَتَبَ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا يَكْتُبُهُ لَوْ عَمِلَهُ إِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ.

(The book) 'Al Tamhees' – from Abu Baseer,

'From Abu Abdullah-asws having said: 'The poor Momin servant tends to say, 'O Lord-azwj! Grace me until I do such and such from the righteousness and aspects of good!' When Allah-azwj Knows that being from him, He-azwj Writes for him from the Recompense like what He-azwj would have Written had he done so. Allah-azwj is Capaciously Benevolent''³⁵

التمحيص عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَوْ لَا عَبْدِي الْمُؤْمِنُ لَعَصَبْتُ رَأْسَ الْكَافِرِ بِعَصَابَةٍ مِنْ جَوْهَرٍ.

(The book) 'Al Tamhees' –

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj Mighty and Majestic Says: 'Had it not been for My-azwj Momin servant (that it would grieve him), I-azwj would have Wrapped the head of the Kafir with a wrapping of jewels!''³⁶

محض، التمهيص عَنِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ لَا إِيحَاخُ هَذِهِ الشَّيْعَةِ عَلَى اللَّهِ فِي طَلَبِ الرِّزْقِ لَتَقَلَّهُمْ مِنَ الْحَالِ الَّتِي هُمْ عَلَيْهَا إِلَى مَا هُوَ أَصْيَقٌ.

(The book) 'Al Tamhees' – from Al Mufazzal who said,

'Abu Abdullah-asws said: 'Had it not been for the persistence of these Shias upon Allah-azwj in seeking the sustenance, they would have been transferred from the state which they are in to what is even more restrictive than it''³⁷

محض، التمهيص عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْفَقْرُ أَزِينُ عَلَى الْمُؤْمِنِ مِنَ الْعِدَارِ عَلَى حَدِّ الْفَرَسِ وَإِنَّ آخِرَ الْأَنْبِيَاءِ دُحُولًا إِلَى الْجَنَّةِ سُلَيْمَانُ وَ ذَلِكَ لِمَا أُعْطِيَ مِنَ الدُّنْيَا.

(The book) 'Al Tamhees' – from Abdullah Bin Sinan who said,

³⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 68

³⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 69

³⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 75

'Abu Abdullah^{-asws} said: 'The poverty is more adorning upon the Momin than the bridle is upon the cheek of the horse, and the last of the Prophets^{-as} to enter the Paradise will be Suleyman^{-as}, and that is due to what he^{-as} had been Given from the world".³⁸

محص، التمحيص عن ابن دراج عن أبي عبد الله ع قال: ما سدد الله على مؤمن باب رزق إلا فتح الله له خيراً منه

(The book) 'Al Tamhees' – from Ibn Darraj,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} does not Close a door of sustenance upon a Momin except Allah^{-azwj} Opens for him one better than it'.

قال ابن أبي عمير ليس يعني بخير منه أكثر منه ولكن يعني إن كان أقل فهو خيراً له.

Ibn Abu Umeyr said, 'He^{-asws} didn't mean 'better than it' as being more than it, but he^{-asws} meant that it would be less, so it is better for him".³⁹

Some additional Ahadith on poverty are cited in Appendix.

³⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 76

³⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 77

APPENDIX

Miscellaneous Ahadith on Poverty

التمحيص عن أمير المؤمنين ع قال: وَكُلُّ الرِّزْقِ بِالْحُمَقِ وَكُلُّ الْحِرْمَانِ بِالْعَقْلِ وَكُلُّ الْبَلَاءِ بِالصَّبْرِ.

(The book) 'Al Tamhees' –

'From Amir Al-Momineen^{-asws} having said: 'The sustenance is allocated with the foolishness, and the deprivation is allocated with the intellect, and the affliction is allocated with the patience".⁴⁰

وَقَالَ ع الْفَقْرُ يُخْرِسُ الْفَطْنَ عَنْ حُجَّتِهِ وَ الْمَقْلُ غَرِيبٌ فِي بَلَدَتِهِ.

And he^{-asws} said: 'The poverty mutes the intelligent from his argument, and the destitute is a stranger in his own city".⁴¹

عِدَّةُ الدَّاعِي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْفَقْرُ خَيْرٌ لِلْمُؤْمِنِ مِنْ حَسَدِ الْجِيرَانِ وَ جَوْرِ السُّلْطَانِ وَ تَمَلُّقِ الْإِخْوَانِ.

(The book) 'Iddat Al Daie' –

'Amir Al-Momineen^{-asws} said: 'The poverty is better for the Momineen than envy of the neighbours, and tyranny of the ruler, and flattery of the brethren".⁴²

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْفَقْرُ خَيْرٌ مِنَ الْغِنَى إِلَّا مَنْ حَمَلَ فِي مَعْرَمٍ وَ أُعْطِيَ فِي نَائِيَةٍ.

And from him, from Muhammad Bin Abdullah, from Muhammad Bin Muhammad, from Musa Bin Ismail,

'From his father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The poverty is better than the riches except one loaded in creditors (debts) and gives in a disaster".⁴³

وَقَالَ ص الْفَقْرُ فَقْرُ الْقَلْبِ.

And he^{-saww} said: 'The poverty is poverty of the heart".⁴⁴

وَقَالَ ص الْفَقْرُ رَاحَةٌ.

And he^{-saww} said: 'The poverty is a comfort".⁴⁵

⁴⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 62

⁴¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 83 b

⁴² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 a

⁴³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 86 c

⁴⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 86 d

⁴⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 86 e