

## FRIDAY KHUTBA OF TOKYO CAMII

March 11<sup>th</sup>, 2011

# ATTITUDE OF THE PROPHET (S.A.W.) REGARDING THE POOR AND POVERTY

### Dear Mumins!

One segment of the society that should be looked after comprises people who have become poor due to various reasons. There are many verses about helping the destitute and feeding as well as guarding them.

Our Prophet (s.a.w.) promulgated serious applications, even from the initial years of Islam, about provisioning for maintenance of poor people in the society, struggling against poverty, and that no needy person in the society should be ignored. For example, He established brotherhood between *muhajirun* and *ansar*, emancipated slaves, allocated portion for the poor from the goods captured from the enemy or zakat which are gathered throughout the governmental agency, as well as urging other sorts of helping. Furthermore, He watched over even non-Muslim poor and exempted from the tax of *jizyah* those who could not afford it or were destitute.

### Dear Brothers and Sisters!

How remarkable is the following narration conveyed from Rasulullah (s.a.w.): One day men from Mudar tribe came to the Prophet (s.a.w.). When He saw their poor situation, the color of His face changed. After He got the congregation to perform the regular prayer, He read some verses which encourage helping the poor people and addressed the congregation as follows: "*The one should give alms from his dinar, dirham, clothes, wheat, date, even if it is a half date.*" Then the people were mobilized and brought necessity substances like money, food, and beverage so that two piles of clothes and

foods were collected. He (s.a.w.) was very pleased looking at this scene.<sup>1</sup>

While our Prophet (s.a.w.) was endeavoring with a view to improve conditions of the destitute people, He did never scorn and insult them.



### Dear Brothers and Sisters!

There are so many remarks narrated from Rasulullah (s.a.w.) regarding the poor and poverty. These words might be classified in two categories: In the first group, it has been explained that the poor but patient ones would be among those who would first enter into paradise; the poor would constitute most of the folks in paradise and they would go into there before the rich ones, and that poverty is not something disgraceful, and Allah loves His mumin, virtuous and poor slave.

In the second group of the narrations, the poor who do not show maturity and patience, on the contrary, show intemperate deeds by using poverty as an excuse and act badly and ungratefully have been strongly condemned. Additionally, it has been expressed that one should take refuge in Allah (s.w.t.) from poverty and that it might give rise to several bad acts, even to denial (kufr).

Let us not forget that both richness and poverty are divine examinations. And let us always help the needy in the society in which we live, regardless of whether we know them or not.

<sup>1</sup> Ibn Hanbal, IV, 358.