

## FRIDAY KHUTBA OF TOKYO CAMII

March 20, 2009

# ISLAM AND MONEY

### Dear Mumins!

Money has been an indispensable means of the economy both throughout history and today. Just like everything else in the world, money is only an instrument to facilitate human life and to bring happiness.

To earn money by working in a *halal* (legitimate) way is one of the most crucial duties of a pious believer. Likewise, deception, theft, black marketeering and *riba* (interest) has been *haram* (forbidden) in a way that would leave no doubt.<sup>1</sup>

While earning money, there always may be a possibility of mixing with unfair (non-*halal*) earnings. To be cleansed of this doubt, distributing at least a fortieth of the possessions as *zakât* once a year is obligated to Muslims.

According to the Qur'ân, other people in society have a right to the money or possessions we hold.<sup>2</sup> We can describe them briefly as follows: destitute people, orphans, wayfarers, those in debt, and those exposed to a natural disaster. Islam advises all kinds of help for others and the community. These are conducted for only Allah's pleasure, without expecting any benefit. Hence the *infâq* (spending), donation, and all sorts of material aids which are executed for Allah's *ridâ* (pleasure) would be a factor to reach the paradise in the hereafter. In another words, it can be said that you buy paradise with your donations.<sup>3</sup>

Economists suggest the money should be circulated within the economy to have a more comfortable and prosperous life for everyone. From this point of view, the

warning of the *Qur'ân* to those who don't spend their money in the way of Allah and accumulate it by hoarding as useless wealth is very meaningful.<sup>4</sup>

### Dear Mumins!

The wealth, children and everything which we possess is a test in Islam. The wealthy with his wealth; and the poor with his poverty are in a process of *imtihân* (test).<sup>5</sup> The man is going to be questioned about where, to whom and how he spent his wealth. Wealth and property has been given to him only as a temporary trust. As for the poor, he will be questioned whether he tried to overcome his poverty, whether he acted ungratefully to Allah (s.w.t.) and whether he tried immoral and unlawful activities to be saved from his state.

Additionally, it has been said that money and other possessions will never satisfy the man. Likewise our beloved Prophet (s.a.w.) said: "If there were for the son of Adam a valley full of riches, he would long to possess another one like it."<sup>6</sup> In another saying, however much a man possesses, he will naturally desire more. Thus, a conscious mumin should be content with what he possesses, be able to strike a balance between this world and the hereafter, and should not fritter away his *akhirat* (hereafter) for the world, seized by his ambition.

In this modern era, when ways of testing have become varied and harder, I advise you to revise your attitudes towards money once more. May money be a means to bring you closer not to hell but to paradise.



<sup>1</sup> Refer to the Qur'ân: 5/38; 26/181-183; 17/35; 11/85; 83/1-3; 4/29-30; 30/39; 2/275-276; 2/278-280; 3/130.

<sup>2</sup> Al-Ma'ârij: 24-25.

<sup>3</sup> Refer to: At-Taubah, 111.

<sup>4</sup> Refer to : At-Taubah, 34-35.

<sup>5</sup> At-Taghâbun, 15; Al-Munafiqûn, 9.

<sup>6</sup> Muslim, Zakat, 117.