

## Causes of Financial Integrity

Friday Sermon Presented by  
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### Details:

Asceticism in this world should be in the heart. On the other hand, preserving wealth and investing it in goodness is a legal duty. Moreover, we should not mix the two concepts. The criterion of goodness is not only relinquishing worldly pleasures. In addition, the hand that handles wealth should be righteous. It should be away from corruption and corrupting. Wealth has a useful, productive and beneficial value when it is employed rightly in building up this Ummah.

When we read the following statement of the Exalted Allah: "**The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which grows seven ears**" (Al Baqarah, 261), we should understand that spending money is directed not only to consumption. As is well known by specialists of economy, spending is directed to consumption as well as charity investment that the Exalted Allah loves and accepts.

But as we live nowadays a state of financial turmoil and disorder, with cases of financial imbalances, a state that our identity has not known in the history of civilization (for we have to remember that we are an Ummah produced to

people to enjoin right conduct and forbid indecency; we are an Ummah whose main constant concern is good deed by doing whatever satisfies Allah and building up civilization on the earth), I'd like to present in this brief meeting some medicines that we need so that we go back to our good dealings and regain our cultural identity and financial integrity with clean hands which we had in our past.

The first medicine which puts us out of the financial corruption that has begun to permeate our Islamic societies is:

1 - Clean domestic environment, and right family education:

Haven't we seen the Father, the Prophet, our Master Muhammad (PBUH), when he stood among people, setting a method to be followed by every father that would come after him, and said: **"By the One in Whose hand the soul of Muhammad is, if Fatima daughter of Mohammed stole, I would have cut her hand"**?

This is the address of the father to let his daughter, as well as every family, learn the principle of rearing children on educational fruits and on what satisfies the Exalted Allah concerning financial cleanliness. This is the family education that the father and mother should spread among their children concerning the value of financial integrity.

The father and mother should be a good model and example for their children. Children cannot graduate satisfactorily from the school of the family if they find financial corruption in the behavior of the father and the mother. Growing up children on theory without the good example in behavior is not enough.

2- We have to realize that the wealth bestowed by the Exalted Allah to us should be public property. In other words, the Exalted Allah makes us understand that private wealth is a public one. Oh Muslim believer, the wealth you have is, in fact, the property of the Ummah.

**Do not give the foolish {what is in} your {keeping of their} wealth",** notice the address that is directed to the community, **"which Allah has given you to maintain"** (An Nisa', 5).

In the above mentioned statement, the Exalted Allah ascribes the wealth that man possesses to the community as He addresses them collectively.

We have to realize that even if the Exalted Allah makes us possess this wealth, however, it is the ownership of the Ummah. Consequently, every corruption on the individual level means collective corruption. This is related to the private wealth, but what about the wealth of the public...?

3-we have to recognize that wealth belongs to Allah. The Exalted Allah draws our attention to this ascription when He said: **"and bestow upon them of the wealth of Allah which He has bestowed upon you"** (An Nur, 33).

Accordingly, when the believer recognizes the ascription of wealth to Allah, he will be restrained and will deal with wealth taking into consideration its belonging to the Lord of the worlds, especially if he realizes that Allah is the One Who controls the creatures, the One in whose possesses the keys of heavens and earth are, the One Who activates the affairs and changes states.

When the heart of the believer recognizes this ascription, namely, the ascription of wealth to the Exalted Allah, he will value it, and adhere to the order of the Exalted Allah concerning this wealth.

4- Glorifying the Exalted Allah in the heart results in glorifying this ascription mentioned above, and the wealth that the Exalted Allah makes us charged with. Read the following statement of the Exalted Allah: "**and spend of that whereof He has made you trustees**" (Al Hadid, 7).

We are entrusted with the wealth Allah bestows upon us. Hence, when glorifying Allah exists in our hearts, we take care of the wealth we are entrusted with.

5- We have to remember the Hereafter: The Ummah that does not remember the Hereafter is changed into a materialistic one, and the destiny of this kind of Ummah is destruction, as well as decline of sub-cultural heritage. Read the following statement of the Exalted Allah when He tells about one of the privileges of the Messengers of Allah (PBUTH): "**We purified them with a pure thought, remembrance of the Home {of the Hereafter}**" (Sad, 46), i.e., the Exalted Allah favored His Apostles and Prophets by making them have continuous remembrance of the Exalted Allah. The word 'Home' here refers to the Hereafter. "**We purified them**", i.e., the Exalted Allah privileged them with special favor and blessings, "**with a pure thought, remembrance of the Home {of the Hereafter}**", i.e., they are in ever remembrance of the Hereafter. When the Exalted Allah sent His Beloved and Messenger, He said to him: "**And verily the latter portion will be better for thee than the former**" (Ad Duha, 4). The Hereafter should always be present in our minds, and

we have to remember the Hadith of the Messenger (PBUH) who said: **'Whoever usurps even one span of the land of somebody, his neck will be encircled with it down the seven earths'**.

We have to remember, as well, the Exalted Allah's statement concerning the squanderers: **"On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard"** (At Tawbah, 35). Do you know that Omar Bin Al Khattab called his son, Abdullah Bin Omar (ABPWTH) when the Magian stabbed him and told him that he had accumulated debts amounted to eighty thousand dinars of gold?

The governor of the Islamic Ummah in whose possession and under his control the kingdoms of Khosrau and Caesar were, and the east and west moved by his command and signal -- Egypt waited for a signal from him, as well as Iraq, Persia and the land of Ash Sham -- was stabbed, and said to his son: "Pay the debt of your father. Your father owed eighty thousand dinar of gold". He said to him, "Go to Al Khattab family and collect money from them, and if the amount is not enough, go to Bani Adi (who were his tribe and folk), and if that is not enough, go to Quraish, but do not exceed that limit". He asked the people who were kin to him to pay his debt. In spite of the fact that he was the governor of the Ummah, he put a plan for the paying of his debt. This is the school of the Beloved, our Master, Muhammad (PBUH) that produced the people of clean hand who were in constant awareness of Allah, and who assumed the

responsibility of wealth properly. We call to financial cleanliness in markets, in dealings, in the relationships among us... .

The man lifts his hand towards the sky (and thus makes the supplication): "O Lord, O Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?

Why don't we find quick answer in spite of the fact that our palms are raised in invocation?

When Abu Bakr was the Caliph of the Muslims, his slave brought some food to him while he was hungry. As Abu Bakr felt severe hunger, his hand was stretched to eat. After he swallowed the first morsel. His servant said to him: "Oh Caliph of the Muslims, and the successor of the Messenger of Allah (PBUH), you used to ask me about the source of the food I usually bring to you".

Abu Bakr said: "I was preoccupied with hunger. Where did you get this food?"

The servant said: "I passed by some people, and I did for them incantation from the divination of the days of Ignorance".

Abu Bakr said: "You have destroyed me".

Then he put his hand in his mouth to get out the morsel he had swallowed. It was said to him: "It will not get out until you drink too much water". So he asked for a bowl full of water, and began to drink it and vomit until the morsel got out of his belly.

His servant said to him: "Oh Successor of the Messenger of Allah, you did all that only because of a morsel...!"

Abu Bakr said: "Certainly, for I heard the Messenger of Allah (PBUH) say: **"The one whose flesh is grown out of ill-gotten wealth, fire Hell is more fitting for them"**. This is the result of the school of Muhammadan education, so let us return to this method and this straightforwardness so that the Exalted Allah answers us when we raise our hand to invoke Him.

Allahum..., guide us to You favorably, and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.