

Traits of the slaves of the Rahman. 5 Moderation and Balance when spending

In the name of Allah most gracious most merciful

The slaves of the Rahman as described in the Koran, those who are contented with Allah and Allah is contented with them. They are described in what they are like within themselves, what they are like in dealing with others, and what they are like when dealing with Allah. Then they are described in scope of their treasures and money. Allah says: {and those if they spend they do not squander; nor they are tight fisted; but they do it right in between.}. The slaves of the Rahman are not meant to be penniless. Being poor is not a characteristic of such group of people, indeed they can be very rich.

Allah described those who frequent mosques. Those houses of Allah that He permitted to be erected and in which his name be called out. He says: {In such places He is praised early mornings and late evenings. Men, that do not get distracted by business nor selling from calling Allah}. In this day of age they would be called business men with marketing and a lot of business dealings, but that does not stop them nor distract them in doing their obligations towards their God.

Allah addresses the believers when he says {ye who believe; do not let your money and your children distract you from calling and thinking Allah}. This means that this group of people does have money and children. That means they are neither sailboats nor mindless, but they are commanded that money and children are not to become a source or distraction to them in remembering Allah. That is remembering him in the heart, remembering him with the tongue. The slaves of the Rahman can have money. Money in the point of view of Islam is a mercy to be thankful for. And in the point of view of Islam, money is a something entrusted to individuals and it must be looked after. In the point of view of Islam, money is one of the five necessities that must be safeguarded.

A Muslim is entrusted with his money, which in fact is Allah's money; the Muslim is to take care of it. Allah say: {and spend of what we made you in charge with . . .}. And if money belongs to Allah, and a human being is entrusted with it; just like a secretary of trust, then he must consider the instructions of the owner of the trust and his directions. What does the owner wants him to do? What pleases Him? And what annoys Him? What are his orders? And what does He prohibit?

Allah has instructions with regard to money. Instructions concerning how to earn it. That is to earn it lawfully (or from Halal). Instructions concerning investing it and increasing it. Instructions concerning how to spend it and how to utilize it, and how to distribute it. This Ayah we are looking at is more concerned with how to spend money.

For one might earn and collect money lawfully, but subsequently, may be mean in spending it in its rightful outlet. Or be very tight in spending it where Allah would love and approves of. Indeed, he may waist it in useless forms.

The Islamic nation may be hit hard in its rich people in two ways:

- 1) The nation can be struck by real stingy rich person who knows not the right of Allah into his money. And knows not the rights of people into his money. Real tight handed in his obligations.
- 2) The nation can be struck by an over spending waster of a rich person; who does not care where or how money is spent. Does not know a limit.

Money should be spent in its rightful outlets with neither squandering nor with tightness; that is the Islamic recommendation. *Moderation and the balance*. In another location in the Koran recommends the following: {and bring to the kin his right, and the poor, and the deprived, and passer by (or traveler), and do not squander. For squanderers were brothers to Satans}. Allah described wasters or over spenders as Satans in badness, disobeying of Allah and denying of his mercies. The verses go on to say: {And do not hold back your hand tight in spending nor fully relax it to the point that you may by blamed and run-down}. Moderation and balance or

middle way, is the Islamic constitution. The messenger used to ask Allah: [My Lord, I ask that you grant me fearing you in absence and in testimony. I ask you to for the word of fidelity or faith in anger as well as in satisfaction. I ask you moderation in riches and in poor]. The slaves of the Rahman are moderates not squanderers in their spending. They do not go overboard but they are never tight fisted with their folks. They are just and good. And the best of all matters is its midway.

The scholar Hasan Bassary said "there is no such thing as squandering when spending in the line of Allah". Other scholars said that squandering in only when spending in a way of sin. Islam requires the Muslim to spend. Those who fear Allah have the trait of spending money. But, Allah described them in his book as : "And they spend out of what we provided to them", meaning spend some of what we gave them and not All what we gave them.

It is to this meaning that the messenger PPBU said: [No charity except when supported by richness]. Islam never asked us to spend from what we actually need. If one does that by choice, then it is a good virtue rather than having to. Like those complemented by Allah in his book when he says: {and they favor (give preference to) others over themselves even when they are in need. And those that are guarded against their own stinginess are the successful ones}. And as the devoted and faithful are described by Allah: {and they give the food despite their need for it to the needy and orphan and a captured prisoner} {We merely feed you for the sake of Allah. From you; we neither want rewards nor thanks}.

This is the state of the slaves of the Rahman; spending but not squandering and not being tight fisted. Remember and be certain that any Euro or cent in your hand is not really yours; it is for the entire nation. If you waste it wrongfully, then you have wasted for yourself and for the Islamic nation. For example this that wasted his money in smoking cigarettes is wasting money for him and for the nation. He causes himself harm by his own money. He purchases his self harm with his money. On top of giving the money to those international cigarettes companies. Money dear brothers is a mercy which must be looked after.

In the west mostly Muslims suffer from being side-lined, suffer from loss of identity and suffer from being absorbed and disappear into the western society and way of life. Yet when some sincere individuals in the Muslim community attempt to create some education project they do not find who would finance such projects. We have been trying to start up an Islamic school but we cannot find who would finance it. We are trying to buy this mosque and we need the money for that; but there is no support. And many more examples.

Why? One asks, is it because of the lack of money with the Muslims? No, there is plenty of money, but unfortunately, money is not put in its rightful outlet. Many people spend thousands, and tens of thousands in what does not make Allah happy. And if they are asked something for Allah, their hands go tight and their souls become stingy. Allah describes a creed of people when He says: {Allah does not love this who is vain and over-proud, Those who are stingy and command people to be stingy. And they hide the surplice of what Allah brought them with his grace. And we have prepared for them a humiliating torment. And those who spend their money for to impress people and for their flattery, and they do not believe in Allah nor in the day after. And this who has Satan as his fellow friend; what a miserable fellow friend}4-36/37.

The slaves of the Rahman spend when they spend do not squander and do not under spend. Balanced in everything, and balance is a trait of the Muslim. The messenger passed once by Saad when he was doing Wado (abortion) and said to him [do not squander water], and Saad asked "Is there such thing as squandering in water?" the messenger PPBU said: [Yes; even if you were using water on the side of flowing river]. Meaning even if the river had large quantities of water to such an extent that it makes no difference to the river whether some water is taken from it or added to it; But, let that be your style and norm, a trait of your personality.

We ask Allah to make us amongst the slaves of the Rahman. He listens and He is close.