227100 - If there are spiderwebs in the house, is that one of the causes that lead to poverty?

the question

If there are spiderwebs in the house, is that one of the causes that lead to poverty? What are the things concerning which there is sound evidence that they lead to poverty?

Detailed answer

Praise be to Allah.

Firstly:

The idea that spiderwebs in the house is one of the causes that lead to poverty is a false notion for which there is no basis. It is one of the myths and superstitions that are common among uneducated people, by which they are deceived and believe in it.

All that has been narrated concerning that is the report narrated by ath-Tha`labi in his *Tafsir* (7/280) via `Abdullah ibn Maymun al-Qaddah, who said: I heard Ja`far ibn Muhammad say: I heard my father say: `Ali ibn Abi Talib said: Clean your houses of spiderwebs, because leaving them in the house leads to poverty.

This isnad is very flimsy. `Abdullah ibn Maymun al-Qaddah is rejected and was accused of lying. Al-Bukhari said: His hadith is worthless. Abu Zur`ah said: His hadith is flimsy. At-Tirmidhi said: His hadith is to be rejected.

Tahdhib at-Tahdhib, 6/44-45.

For more information, please see the answer the question no. 97221.

Secondly:

The causes of poverty are many, of which we will mention the following:

- Committing sins and not fearing Allah.

Allah, may He be Exalted, says:

{And whoever fears Allah - He will make for him a way out

And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him} [At-Talaq 66:2-3].

Ibn al-Qayyim (may Allah have mercy on him) said:

Just as fearing Allah is something that will bring provision, failing to fear Him is something that will bring poverty. Nothing is as effective in bringing provision as keeping away from sin.

End quote from *Al-Jawab al-Kafi*, p. 52.

One of the early generations (salaf) said: A person will be deprived of provision because of a sin that he committed. He narrated that from the Prophet (blessings and peace of Allah be upon him), but its isnad is weak (da`if). See: *Silsilah al-Ahadith as-Sahihah* by al-Albani, 154.

- Not putting one’s trust in Allah

At-Tirmidhi (2344) narrated – and classed the report as authentic – that `Umar ibn al-Khattab (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “If you were to put your trust in Allah as you should, He would grant you provision as He grants provision to the birds, who go out hungry in the morning and come back in the evening with full bellies.” Al-Albani classed it as authentic in *Sahih Sunan at-Tirmidhi*.

Ibn Rajab (may Allah have mercy on him) said:

This hadith of `Umar indicates that the reason why people suffer is because of their inability to put their trust in Allah in a real sense, and their focusing completely on what appear to be the means

of achieving their goals. Hence you find them striving to take measures that they believe will lead to them achieving their goals, and putting all their effort into that, but they attain nothing except what Allah has decreed for them. But if they were able to put their trust in Allah wholeheartedly, He would grant them their provision with the least effort on their part, as He grants the birds their provision merely by means of their going out in the morning and returning in the evening, which is a type of taking measures and striving, but it involves minimal effort.

End quote from *Jami` al-`Ulum wal-Hikam*, 2/321.

- Not taking appropriate measures

Allah has ordained means and measures to attain all one's goals, and He has made working and striving a means of attaining provision. So whoever remains idle and does not strive has neglected the means of attaining provision, and thus he exposes himself to want and poverty.

Thirdly:

It is a good idea to point out some of the means that have been prescribed in order to increase provision. They include:

- Seeking forgiveness

Allah, may He be Exalted, says:

{I said: Seek the forgiveness of your Lord, for verily He is Oft-Forgiving;

He will send down upon you abundant rain from the sky,

and will bestow upon you wealth and offspring, and provide you with gardens and rivers} [Nuh 71:10-12].

- Upholding ties of kinship

Al-Bukhari (2067) and Muslim (2557) narrated from Anas ibn Malik (may Allah be pleased with

him) that the Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever would like his rizq (provision) to be abundant and his lifespan to be extended, let him uphold his ties of kinship.”

- Giving a great deal of charity

Allah, may He be Exalted, says:

{Say: Verily, my Lord grants abundant provision to whomever He wills among His slaves, or gives it in scant measure. Whatever you spend, He will compensate for it, for He is the best of providers} [Saba’ 34:39].

Muslim (2588) narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said: “Wealth never decreases because of charity.”

- Fearing Allah, may He be Glorified and Exalted

Allah, may He be Exalted, says:

{And whoever fears Allah - He will make for him a way out And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him} [At-Talaq 66:2-3].

- Doing Hajj and `umrah a great deal, and doing them one after another.

At-Tirmidhi (810) narrated that `Abdullah ibn Mas`ud (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Follow one Hajj or ‘Umrah with another, for they erase poverty and sin as the bellows erases the dross of iron and gold and silver.” Al-Albani classed it as authentic.

- Offering supplication (du`a’)

Ibn Majah (925) narrated from Umm Salamah that when the Prophet (blessings and peace of Allah be upon him) offered the morning prayer, when he said the salaam, he would say: “*Allahumma*

inni as'aluka 'ilman nafi`an, wa rizqan tayyiban, wa `amalan mutaqabbalan (O Allah, I ask You for beneficial knowledge, goodly provision and accepted deeds).'" Al-Albani classed it as authentic in *Sahih Sunan Ibn Majah*.

Then after all of that, there is the decree and absolute will of Allah, may He be Exalted. He may decree an increase in provision for some of His slaves and a decrease in provision for others, for many reasons.

Allah, may He be Exalted, says:

{Say: Verily, my Lord grants abundant provision to whomever He wills, or gives it in scant measure, but most people do not know } [Saba' 34:36]

{It is We Who distribute their livelihood among them in the life of this world, and We raise some of them above others in ranks, so that they may serve one another. And the mercy of your Lord is better than what they accumulate [of wealth]} [Az-Zukhruf 43:32].

And Allah knows best.