

*Surely, Allah gives provision to whom He wills without measure.*

*Al-Baqarah: 212*

# **O Allah! Increase Our SUSTENANCE**

By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى : أَمَا بَعْدُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ رَزْقَهَا ۗ اللَّهُ يَرِزُّهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

### Allah is the best provider

Allah ﷻ says in the Holy Quran:

① وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ رَزْقَهَا ۗ اللَّهُ يَرِزُّهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

‘How many an animal there is that does not carry its provision. Allah gives provision to it as well as to you, and He is the All-Hearing, the All-Knowing.’

Similarly, He says:

② وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

‘There is no creature on earth whose sustenance is not undertaken by Allah.’

From these two verses we get to know that Allah ﷻ has taken the responsibility of giving sustenance in His hands and He will give us

① Surat-ul-Ankaboot: 60

② Surah Hood: 6

sustenance. Allah ﷻ also says:

إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ<sup>①</sup>

‘Surely, Allah gives provision to whom He wills without measure.’

### Shaytan’s Deception About Sustenance (Rizq)

Islam has given importance to sustenance, and in the same way it teaches us that we should not get distressed and hopeless about sustenance as it is in the hands of Allah ﷻ. But shaytan disappoints us, and many thoughts and doubts come in our mind. Allah ﷻ says,

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ<sup>②</sup>

‘Shaytan frightens you with poverty’

Nowadays we hear some people saying that if they do not leave anything behind, what will happen of their wife and children? The wife bemoans that if something happens to her husband, she will have nowhere to go? Shaytan sometimes puts in someone’s mind that if he takes such and such step, it will lead to ruin. On other occasions, shaytan targets the wife and children with such thoughts. That is why our scholars and mashaikh have said that one should not worry about what will happen to his children after he is gone. Instead, he should worry about what will happen to the children when they go from this world.

### The Satisfaction of Hazrat Umar bin Abdul Aziz رضي الله عنه About Sustenance

Hazrat Umar bin Abdul Aziz رضي الله عنه was a very pious and just king of the Muslims. That is why some scholars have given him the title of Umar-e-Thani (the second Umar). When he was on his deathbed, some of his close relatives showed displeasure and scolded him for leaving this world without leaving anything for his children. They said that previous kings had left so much wealth behind for their children, but he was not even worried about them. When Hazrat Umar bin Abdul Aziz رضي الله عنه heard this, he sat up straight and declared that if his children are righteous,

① Surah Aal-e-Imran: 37

② Surat-ul-Baqarah: 268

then he need not worry about supporting them. He explained that Allah ﷻ has already taken the responsibility of supporting them in the Holy Quran.

Allah ﷻ says:

وَهُوَ يَتَوَلَّى الصَّالِحِينَ ①

‘And He does protect the righteous.’

Hazrat Umar bin Abdul Aziz رضي الله عنه added that if his children were not righteous, then he didn’t want to help them in committing sins by giving them money. ②

### ➤ Searching for Sustenance is Also Important

Sustenance being in the hands of Allah ﷻ does not mean that we should not earn a living, rather the deen of Islam teaches us to strive to earn. We should adopt a means of earning which fulfills the needs of parents, wife, and children.

The Prophet صلى الله عليه وسلم has said:

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ ③

‘To seek halal earnings is incumbent along with other obligations’

Islam teaches us that we should earn, increase our income, and make dua for that. However, this should not prevail in our mind. Instead, we should be aware that our sustenance is with Allah ﷻ. Our job is simply to strive, and Allah ﷻ will provide us with whatever sustenance we need. The Prophet صلى الله عليه وسلم also taught us this.

### ➤ Encouragement by the Prophet صلى الله عليه وسلم to Earn

Hazrat Anas bin Malik رضي الله عنه narrates that a man of the Ansar came to the Prophet صلى الله عليه وسلم and begged from him. He (the Prophet) asked, “Have you nothing in your house?” The man replied, “Yes, a piece of cloth, a part

① Surat-ul-A’raf: 196

② Manaqib Umar Bin Abdul Aziz : 320

③ Mishqat-ul-Masabeeh: 128/2

of which we wear and a part of which we spread (on the ground), and a wooden bowl from which we drink water.” He said, “Bring them to me.” When these articles were brought to him, the Prophet ﷺ took them in his blessed hands and asked, “Who will buy these?” A man said, “I shall buy them for one dirham.” The Prophet ﷺ said twice or thrice, “Who will offer more than one dirham?” Another man said, “I shall buy them for two dirhams.” He gave the articles to him and took the two dirhams. Giving them to the Ansari man, he said, “Buy food with one of them and hand it to your family, and buy an axe and bring it to me.” When he brought it to him, the Messenger of Allah ﷺ fixed a handle on it with his own hands and said, “Go, gather firewood and sell it. Do not let me see you for a fortnight.” The man went away and gathered firewood and sold it. He came to the Prophet ﷺ when he had earned ten dirhams, and bought a garment with some of them and food with some. The Messenger of Allah ﷺ then said, “This is better for you than that begging should come as a spot on your face on the Day of Judgment.”<sup>①</sup>

## Two Common Reasons for Worrying About Sustenance

When we go for earning, we get anxious and worried, and without these this responsibility cannot be fulfilled. It is a rule of the Sharia that if a person has sufficient income that he can provide food, clothes and shelter to his wife, then he can marry. Otherwise he should not get married.

Since we have to fulfill this responsibility, we should strive for it. This means that there can be two reasons for getting worried about sustenance.<sup>②</sup>

### 1. First Reason: Responsibility by the Sharia

One reason to get worried about provision and sustenance is that sharia has put this responsibility on us, this means we should work hard and strive to earn a halal living.

### 2. Second Reason: Worries from Shaytan

The second reason for getting worried about provision and sustenance

① Sunan Abi Dawood: 40/2

② Al-Bukhari: 3/7

is being frightened by shaytan. He deceives us and makes us worry about sustenance.

## Four Signs That Being Worried About Sustenance is from Shaytan

It is important to know about the reason behind us getting worried about sustenance. Whether we are worrying because the Sharia has put this responsibility on us or because of shaytan. There are four signs which are useful in identifying if we are worrying about sustenance because of shaytan.

### 1. First Sign: Being Involved in Sins

The first sign that tells that a person is worried about sustenance because of shaytan is that he is unable to fulfill his obligations which the Sharia has put on him other than striving for sustenance. If it is time for salat and someone tells him to pray, he gives an excuse that he is worried about sustenance and says that when his condition becomes better, then he is going to pray. He does not give his parents and close relatives their rights, and also abstains from worship and other good deeds and is always worried about sustenance. When he abstains from religious obligations and other good deeds then he will surely get into sins. Then a person despite being worried about sustenance, will begin committing despicable acts. There are many who have nothing to eat and are penniless, but spend hours watching pornography on the Internet. The reality is that this is the target of shaytan, who wants people to get worried about sustenance to such an extent that they leave all good deeds and acts of worship, and are unable to perform their deeni or worldly duties.

### ➤ Perform More Good Deeds When You Are Worried

It is inappropriate to abstain from good deeds even in normal circumstances. However, when someone is worried about provision, instead of doing less good deeds, he should increase his good deeds. One should also do a lot of *istighfar* (repentance).

The Prophet ﷺ has said that if anyone continually asks pardon, Allah ﷻ will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon. <sup>①</sup>

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① Sunan Abi Dawood: 85/2

So that is why when a person is worried about sustenance and provision, he should perform more good deeds

## 2. Second Sign: Inclination Towards Earning Haram (Unlawful)

The second sign that indicates that a person is worried about sustenance because of shaytan is that he agrees to earn using unlawful means. He doesn't care whether he is earning halal or haram.

The Prophet ﷺ has said:

❶ لا يدخل الجنة جسد غذي بالحرام.

**'The body which is raised on unlawful sustenance will not enter Paradise.'**

Our elders made sure they earned halal. When we become worried and concerned about sustenance, we might tell ourselves that it is okay to take interest. Then we justify our actions by saying that so many people are taking interest. We forget that Allah ﷻ has said in His Holy Book:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ  
❷ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

**'O you who believe, fear Allah and give up what still remains of ribā, if you are believers. But if you do not (give it up), then listen to the declaration of war from Allah and His Messenger. However, if you repent, yours is your principal. Neither wrong, nor be wronged.'**

The Prophet ﷺ has said:

❸ الربا سبعون حوبا، أيسرها أن ينكح الرجل أمه

**'There are seventy degrees of ribā, the least of which is equivalent to a man committing adultery with his mother.'**

So engaging in such a heinous act is proof that a person is worried because of shaytan.

❶ Mishquat-ul-Masabeeh: 129/2

❷ Surat-ul-Baqarah: 278-279

❸ Sunan ibn-e-Maja: 764/2



### ➤ **Haram Does Not Increase Sustenance**

We might think that if we earn haram (unlawful), our provision will increase, but the reality is that haram only increases our worries. Sometimes this wealth is spent in hospitals and sometimes it is used to bribe others. Sometimes it gets stolen and sometimes our expenses increase. Nowadays we have changed the name of bribery, so what happens is that we commit this sin but we don't have any guilt. Sometimes we get convinced that we should lie, and at times due to this we hurt our close ones, and are even prepared to steal. A son starts to steal from his father, a brother starts to steal from his brother. We bite the hand that feeds us. These are some big sins but the person become heedless, and gets into a bad habit till he even stops thinking of such sins as something which is wrong. Instead he justifies it on the ground that he is helpless and has no choice!

### **3. Third Sign: Spreading Hands in Front of Others**

The third sign that a person is worried about sustenance because of shaytan is that he spreads hands in front of others and asks them. The religion of Islam has disliked this.

The Prophet ﷺ has said:

اليد العليا خير من اليد السفلى ①

**'The upper hand is better than the lower hand.'**

We think that if we ask others our problems will be solved, while in a hadith the Prophet ﷺ has said that whoever suffers from destitution and beseeches the people for his needs, his destitution will not end. And whoever suffers from destitution and beseeches Allah ﷻ for it, Allah ﷻ will send provisions to him, sooner or later. ②

Similarly, the Prophet ﷺ used to take an oath from his Companions that they would not ask others. ③

So the Companions became so cautious that if they were riding on a

① Al-Bukhari: 112/2

② Sunan Tirmizi : 563/4

③ Sunan Tirmizi : 562/4

camel and something fell, instead of asking others to pick it up for them, they would stop and pick it up themselves. <sup>①</sup>

### ➤ The Example of Rabia Basri's Father عربيها

A pious woman by the name of Rabia Basri عربيها has passed in this Ummah. She was named Rabia because she was the fourth daughter, and in Arabic fourth is called rabia. At the time of her birth there was so much poverty that there was no oil to light the lamp. Moreover, neither a cloth nor a towel was available to wrap the child after birth. The mother told her husband to bring some oil, and if there was no oil he should ask from someone in the neighborhood. When his wife insisted, he went and stood next to the door of the neighbors. He had in his mind that he should not ask anyone, so he placed his hand on the door and returned without asking them. He told his wife that no one responded. Rabia عربيها was born in this darkness. Her father was very grieved, tears rolled out of his eyes, and he fell asleep in this state. In his dream he saw the Prophet صلوات الله عليه, who told him that he was pleased at his not spreading hands in front of others. He gave him the good news that Allah جل جلاله has given him a daughter who will be the reason for forgiveness of one thousand people. <sup>②</sup>

## 4. Fourth Sign: Oppressing Others

The fourth sign that a person is worried about sustenance because of shaytan is that he starts to oppress others, he cuts himself from others because of this wealth and fights and quarrels with everyone. A brother quarrels with his brother that this property is mine and that is yours. It is okay if a person demands that his right should be given to him, but if a fight starts then this is the victory of shaytan. One of them becomes the oppressor and the other becomes the oppressed.

The Prophet صلوات الله عليه has taken an oath that no slave of Allah جل جلاله suffers injustice and remains patient with it, except that Allah جل جلاله adds to his honor. <sup>③</sup>  
So we should be patient in such times.

① Al-Muslim: 721/2

② Tazkirat-ul-Auliya : 56

③ Sunan Tirmizi : 562/4

## Sometimes Having Less Provision Can Be Better for Us

An Islamic scholar once told a story of how he used to be worried about sustenance. At the end of the month, there were so many expenses that he would become tired paying them all. New expenses would show up while other expenses were still outstanding. He became depressed, and wondered what he should do. So one day he turned to Allah ﷻ and pleaded for his guidance and support. The next day, he was reciting Quran and came across the following ayat:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ  
بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ①

**‘Should Allah expand the provision for His servants (to its full extent), they would spread mischief on earth; but He sends down what He wills in (due) measure. Surely, with regard to His slaves, He is All-Aware, Ever-Watchful.’**

He says that he got the answer to his plea. Allah ﷻ knows what is best for us.

### ➤ Having Excess of Provision Can Lead to Mischief

Sometimes what happens is that having a lot of wealth can cause a person to become mischievous. A person becomes senseless and does not prefer talking to people who are poor. The scholars have said that if Pharaoh had less provision, he would have never claimed to be a god. Since he had a lot of wealth, he forgot his status and made the claim of being a god. We might ask Allah ﷻ for provision, but maybe this provision could become the reason for us disobeying Allah ﷻ.

### ➤ Excess of Provision Can Make a Person Arrogant

There are some people, that as soon as they have excess of provision, they think of everyone as inferior to them. They have no value for anyone and they think of those who are working for them as beneath them.

Hazrat Abu Dharr Ghaffari رضي الله عنه said:

My beloved ordered me to love those who are poor. ②

① Surat-us-Shoora: 27

② Ittehaf: 414/3

But when a person becomes wealthy, sometimes he has no love for the poor. He thinks he is there to scold everyone and he becomes arrogant.

The Prophet ﷺ has said:

❶ لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر

**‘He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.’**

As soon as wealth increases, people become arrogant. They stop respecting their elders and other people because of their wealth. They try to boss everyone else. So this could be the reason why less provision is better for us. We should leave our desires for the decision of Allah ﷻ. Whatever Allah ﷻ does is better for us.

### **There Is Blessing in Provision Because of Good Deeds**

Some people who do good deeds ask about the following, which Allah ﷻ has said in His Quran:

❷ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثِيَ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً

**‘Whoever, male or female, has acted righteously, while being a believer, We shall certainly make him live a good life.’**

We are committing good deeds but we are still concerned about provision. They think of that if they commit good deeds, their salary should be doubled! The answer to this is that the Good Life (Hayat-e-Tayyiba) which Allah ﷻ has promised is a life in which a person has peace of mind and his life will be blessed and filled with baraka. He will be respected in the society and his family members will love each other and won't fight each other. That is why doing good deeds and then expecting provisions to rain down from the sky is wrong.

### **Charity Increases Wealth**

Charity is a deed which causes a person's wealth to increase. Whether a person is rich or poor, he should give charity. Allah ﷻ likes charity given

❶ Al-Muslim : 93/1

❷ Surat-un-Nahal: 97

for His sake, and increases the wealth of such a person. This secret is in the Holy Quran. Allah ﷻ says:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ①

**Whoever comes with a good deed will receive ten times as much.**

So whoever will give charity, he will receive ten times of what he gave. In one Ayah, it has been mentioned that a person will get an even greater reward:

مَثَلُ الَّذِي يَنْفُقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٍ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ②

**‘The example of those who spend in the way of Allah is just like a grain that produced seven ears, each ear having a hundred grains, and Allah multiplies (the reward) for whom He wills. Allah is All-Embracing, All-Knowing.’**

The Prophet ﷺ has assured us that our wealth will never decrease because of charity. ③

Allah ﷻ has created some people so that they give charity and Allah ﷻ rewards them by giving them more. We should not wait for more wealth in order to give charity. Giving charity can result in us having more wealth.

### ➤ **Piety and Charity Are Inseparable**

If someone wants to become pious, it is important for him to give charity and spend in the way of Allah ﷻ. This is because one cannot attain piety until and unless he gives charity.

Allah ﷻ says:

لَنْ تَتَّالُوا الدِّرَّ حَتَّى تُنْفِقُوا إِمَّا تُحِبُّونَ ④

**You shall never attain righteousness unless you spend from what you love.**

① Surat-ul-An'aam : 160

② Surat-ul-Baqarah : 261

③ Sunan Tirmizi : 562/4

④ Surah Aal-e-Imran : 91

When a person spends, piety enters his heart. Even if a person has a low income, he should still give something in charity.

### ➤ Charity Given by Hazrat Usman رضي الله عنه

Once, during the caliphate of Hazrat Abu Bakar رضي الله عنه, a drought came in the blessed city of Madina Munawwara. Everyone was worried. At that time, the merchandise of Hazrat Usman رضي الله عنه was on its way to Madina from a different city. The merchandise included food items. So the traders of Madina decided that they should go to Hazrat Usman رضي الله عنه and buy his merchandise. All of them went to him and told him that his merchandise was about to reach, and since there was a drought in the city there would be a high demand for food. They requested him to sell them all the merchandise, offering twice what he had paid for it. Hazrat Usman رضي الله عنه replied that someone has already promised him more than that. The traders decided among themselves that they should give three times the price, and they made the new offer to Hazrat Usman رضي الله عنه. Once again, he replied that someone has already promised him more than that. The traders then offered to buy the merchandise at four times the price. Hazrat Usman رضي الله عنه replied that someone has already promised him even more. The traders were shocked and they asked who could pay him more than them, since they were the leading merchants of the city. He replied that it is Allah جَلَّ جَلَالُهُ who will pay him ten times the price. <sup>❶</sup>

We pray to Allah جَلَّ جَلَالُهُ that he gives us the opportunity to earn halal sustenance and give charity from it, and to give us piety, and bless our lives.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Listen, the hearts find peace only in the remembrance of Allah.

Surat-ur-R'ad: 28

# *The Cure for Depression*

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'Success is really attained by him who purifies his desires, and failure is really suffered by him who pollutes it.'

Surat-us-Shams: 9-10

# *Purifying the Desires*

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