

CLASS FIFTEEN

This is our fifteenth class on Al-Usool Ath-Thalaathah, Alhamdulillah Rabbil-‘Aalameen. We started chapter two of this book, as we broke it down last week. Know, may Allah have mercy upon you that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters. We said that chapter two is three matters.

The first one is, we are going to break it down into six subcategories. The first is that Allah created us and we took that last week, A. B is, which we will start on today Inshaa Allah, is that He provided sustenance for us.

1B: ALLAH PROVIDED SUSTENANCE FOR US

أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا

Since Rizq is a matter that usually consumes one’s worries and thoughts in this life, possibly more than any other matter, which may at times lead to deficiency in Tawheed and ‘Aqeedah, it is discussed extensively in the Qur’an and Sunnah. To put you at ease and peace, but more importantly to complete and fulfil your Tawheed. Just as the Lord we spoke about last week is independent in His Rububiyyah and sovereign in His Lordship, likewise, He is independent and sovereign is His Rizq, the Provider.

We mentioned that the Qur’an, really to summarise the proof, we mentioned that last week, there is five verses that Allah says:

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ... ﴿العنكبوت: ٦١﴾ ﴿لقمان: ٢٥﴾ ﴿الزمر:

٣٨﴾ ﴿الزخرف: ٩﴾ ﴿الزخرف: ٨٧﴾

If you ask them about matters of Rububiyyah, Lordship, the arrogant Kuffaar of Quraysh will say Allah. Those are five, here, there is even two additional different ones:

قُلْ مَنْ يَرْزُقُكُمْ... ﴿يونس: ٣١﴾ ﴿سبأ: ٢٤﴾

Similar, but a little bit different. Allah tells the Prophet sallallahu ‘alayhi wa sallam, tell them, who provides you? Twice in the Qur’an and likewise, those arrogant people of Quraysh say Allah is the one who provides for them.

In Surat Sabaa:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ ۗ قُلِ اللَّهُ... ﴿سبأ: ٢٤﴾

Tell them Muhammad sallallahu 'alayhi wa sallam, to the Mushrikeen, who is the one who gives you provision from the Heavens and the Earth, they will say Allah. They admit it. Even in Surat Yunus, a second time:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ... ﴿يونس: ٣١﴾

Tell them Muhammad, say Muhammad, who provides you from the sky and from the Earth, and who gives you your hearing and your eyesight, and who brings out the living from the dead and the dead from the living.

...وَمَنْ يُدَبِّرُ الْأَمْرَ...

And who disposes all affairs?

...فَسَيَقُولُونَ اللَّهُ...

They will say Allah.

THE DIFFERENCE BETWEEN AR-RAAZIQ AND AR-RAZZAAQ

Ar-Raaziq (الرازق) and Ar-Razzaaq (الرزاق) are both the names of Allah pertaining to giving provision. All of the names of Allah are beyond what we can imagine of their beauty and their perfection. Both names here we said, pertain to Allah giving provision, so are they both the same exact? Does Allah have two names for the same matter? What is the difference between Ar-Raaziq and Ar-Razzaaq?

Ar-Raaziq is the quality of Allah, we take from it the quality of Allah, the eternal prescribing of provision for His creation. Allah prescribed for every creation its provision in His eternal 'Ilm. He destined your Rizq before you were born. He ordered the pen to write it fifty thousand years before the Heavens and the Earth were created. His eternal knowledge, His eternal 'Ilm knew your provision even before that. That is Ar-Raaziq. Ar-Raaziq is basically

prescribing your provision. To prescribe does not necessarily mean to give, so here is where the quality of Ar-Razzaaq comes in.

Ar-Razzaaq is the one who organises, fulfils, executes, giving you your provision. Not moment by moment, but if there is a time measure below that, it is probably a yocto second or something like that. Yocto second by yocto second, and if there is something smaller than that, then use that measure. Moment by moment, yocto second by yocto second, He gives you your provision. Ar-Razzaaq is abundant in giving you that which He prescribed for you. He is the utmost Generous, continuous Provider, with abundance in provision, following provision. One Ni'mah after a Ni'mah.

Summed up briefly, the difference in a nutshell, Ar-Raaziq prescribed provision. Ar-Razzaaq gives you the provision, fulfils it and gives you the provision. Al (ال) in both of these names of Allah, in Ar-Razzaaq and Ar-Raaziq, is the encompassing, al-Istighra (الإستغرا). All types of provision. Al here is similar to and interchangeable with the Kull (كل), all provision.

So we took the definition of Provider, Ar-Raaziq and Ar-Razzaaq.

THE DEFINITION OF PROVISION

What is the definition of provision? We all think we know provision, what provision or Rizq is. Ibn Mandhooor defines it as Maadiyyan Aw Ma'nawiyyan (مادياً أو معنوياً), provision is both Maadiyyan and Ma'nawiyyan. Meaning both materialistic and otherwise, Rizq is broader than materialistic matters. Allah blessing you with Islam, that is Rizq. Allah increasing your Imaan, that is Rizq. Our Tawheed classes and learning, that is Rizq. Your spouse, that is Rizq. Your kids, that is Rizq. Your wealth, that is Rizq. Your health, that is Rizq. Your sleep, that is Rizq. Your peace of mind is Rizq. If Allah grants you Jannah and may Allah grant you all Firdaws al-A'laa, that and what is in Jannah of its pleasure, is also Rizq.

ALLAH IS AR-RAZZAAQ

In order to complete you Tawheed, you need to understand fully that Ar-Razzaaq is Allah. You need to purify your heart from any type of feeling that anyone other than Ar-Raaziq, Ar-Razzaaq, provides you. And you need to let that belief sink in and register deep down in your heart. You believe wholeheartedly that Allah is Ar-Razzaaq.

YOUR PROVISION IS IN THE SKY

﴿الذاريات: ٢٢﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

In the Heaven is your provision and that which you were promised. That is what you got to believe. Someone might say, you know, get real, speak realistic. How do you say my provision is in the Heaven when my job is right here, couple of miles down the road? How do you say my provision is in the Heaven, when my business is right down the street? How do you say my provision is in the Heaven, when my cheque and account is right here and all my money that I need and my car and my house are all right here? How is it on Earth when you say it is in the sky?

The thing about it is that all those are means of provision, Asbaab (أسباب), those are all means. Ar-Razzaaq created those means to attain Rizq. The boss was guided from Allah, from on top of seven skies, to sign over the cheque and hand it to you every week. The Rizq came from Allah, he is merely a means. Every customer that walks into your business, walked in by direction from the Heavens, to bring you the Rizq. Now who is in control, your boss or Allah, the one who brings him to your shop, the one who makes him sign the cheque? Allah wanted to draw the attention that it is in His sustenance, that it is in His complete and full control, in the sky and not on the Earth.

Ibn Qudaamah and al-Qurtubi narrated with a chain, that al-Asma'ee, he said I was leaving a Masjid in Basra in Iraq and I was walking in an alley and a Bedouin approached with a bowl and a sword, very gruff and rude looking, and he asked which tribe do you belong to? Al-Asma'ee said, I am from the tribe of Asma'. He said, are you the one they call al-Asma'ee? You are the big, famous scholar they call al-Asma'ee? He said yes. He gave him Salaam, he sat down, the Bedouin asked al-Asma'ee, where do you come from? What area? Tell me about where you came from. Al-Asma'ee wanted to use it for Da'wah, he said I come from a place where they recite the word of Allah. The Bedouin said, there is a word of Allah that is being recited on the tongues of humans? He said yes. The Bedouin said, recite to me. He started reciting adh-Dhaariyaat until he got to verse twenty two:

﴿الذاريات: ٢٢﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

The Bedouin said enough. Asma'ee said, this is the word of Allah. The Bedouin said, this is the word of Allah? He said, yes this is the word of Allah, He revealed it to his Prophet Muhammad sallallahu 'alayhi wa sallam. The Bedouin was astonished. He got up, he slaughtered his camel, he skinned it and he said Asma'ee, come help me give the flesh for all the poor people in the town as charity. Then he broke his sword and bow and faded into the desert reciting over and over again:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذاريات: ٢٢﴾

Al-Asma'ee said, I began to blame myself, why was I not as strong as this man in his belief He took that verse to heart, the Bedouin basically heard that verse and a lot of them were sharp in Arabic, he took the verse and he took it to heart. He used to stress and in wild pursue over provision. So he said, why on Earth have I been stressing, basically that is what he was saying. Why on Earth was I stressing and killing myself to get something guaranteed to me from in the top of the seven Heavens. It brought him comfort and ease knowing that Rizq is coming from the Heavens.

The years went on and the years went on, al-Asma'ee said I went to Hajj with Haroon ar-Rasheed. When I got to Makkah, someone was calling me Asma'ee, Asma'ee. I looked back from the crowd and it was that Bedouin, pale and old looking. He was weak and old and pale looking now. He said to me, sit down, sit down, read to me more from the Qur'an. So he began to read adh-Dhaariyaat again until he got to the same verse:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذاريات: ٢٢﴾

The Bedouin said, I found what Allah said to be true. Read more for me, continue reading for me. He said:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿الذاريات: ٢٣﴾

By the Lord of the Heavens and the Earth, it is truth, just as it is truth that you can speak. An oath, Allah gives an oath by Himself.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ...

An oath followed by La Haqq (لَحَقٌّ), Laam in La Haqq is Laam at-Tawkeed. The Laam is assurance, emphasis, affirmation, assertiveness, to make you sure that the Rizq is from the sky. When the Bedouin heard that he shouted, who angered Allah so much that Allah, the Mighty, the Sublime, the Jaleel, they did not believe in Him that Allah needed to give an oath. He said it three times, over and over again. The third time, he died, the verse melted him to death.

...مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ

Your provision is in Heaven just as true as you speak.

Why was the parable of speaking used in relation to Rizq, to provision? For two reasons. Allah is saying, be assured that your provision is coming to you from Heaven just as certain and definite as you speak. You have any doubt that you speak? No. So just as you do not have any doubt on the fact that you speak, do not have any doubt that your provision is coming to you from the Heaven. That is the first one. The second reason, the relationship between the parable of sustenance in the sky and you speaking. Just as you speak, each one of you speaks, can anyone speak and use your tongue? No one can take your tongue, your mouth, your throat, your vocal cords, and speak. So just like no one can speak using your mouth, no one can take your sustenance. Relax, it is coming to you, your Rizq is coming to you.

Why so much oaths combined with confirmation and assurances in this verse in particular, and others verses and many other Hadith, that we would never have time to discuss in one or numerous Halaqaat? To establish Tawheed in an area that is weakness to men, that is how it sums it up. It is a matter that distresses people, it consumes their thoughts. Money, rent, food, retirement, savings. Allah wants you to live a Tawheed filled life that entails a stress free life, a relaxed life.

PROVISION COMES FROM ALLAH

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿هُود: ٦﴾

Allah says no moving creature, no moving creation on this Earth but the provision comes down from Allah.

...وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا...

He knows, Allah knows, the dwelling place for that creation and its deposit. All, Allah has in a clear Book. The provision is on who?

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ...

'Alallah (عَلَى اللَّهِ), on Allah. On your boss? Not on your boss. On your parents? On a government paycheque? On a human, on a corporation, on a nation? No.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ...

Due from Allah. Humans do not give provision to each other, humans are means Allah created to give you the provision. Many may think in times of hardship, financial hardship especially, that Allah forgot about them. They may not say it but it comes to mind. That is when the second part of the verse comes into play. He knows your dwelling and your deposit:

...وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا...

More assurances. Relax, He knows where you are at, from the time you are in the uterus to the time you enter your grave, and after that and before that, and in between that. You are going through difficult times, Allah did not forget about it. That is what it means:

...وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا...

If Allah promised every animal its provision, is He going to leave out humans, when they were the most honoured of the creation of Allah?

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ... ﴿الإسراء: ٧٠﴾

And we have honoured the children of Adam. Allah said, We will provide for animals. So do you think He is going to leave out those more honoured, human beings? When Allah promised to provide sustenance to those who defame Him, saying He has a son and leave out those who say that Laa ilaaha illallaah? His provision reaches all, animals, Kaafir and Muslim. In a way, Allah corrected Ibraheem in his Du'aa.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ...

Ibraheem said in his famous Du'aa, Lord, Yaa Allah, make this city, Makkah, a place of security, a safe place, and provide its believing people with fruits. Provision, give them provision. Allah answered, and He said the Believing:

...قَالَ وَمَنْ كَفَرَ... ﴿البقرة: ١٢٦﴾

In provision, they are alike. Establish now to complete your Tawheed, that your Rizq is in the hands of Allah. Do it right now. No boss, no business, no nation, no country.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿الذاريات: ٥٨﴾

Allah is the Provider, owner of power, the most strong. That is who you turn to for your Rizq.

YOUR UNCHANGEABLE PROVISION IS ALREADY WRITTEN

Your Rizq, rather your unchangeable Rizq was written for you, as we mentioned, when you were in the womb of your mother. Sprint in this life or walk or relax, the amount of provision Allah wrote for you is going to be the same, it is not going to be more or any less.

عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ اللَّهَ وَكَّلَ بِالرَّحِمِ مَلَكًا ، فَقَالَ : أَيُّ رَبِّ نُطْفَةٌ...

The Prophet sallallahu 'alayhi wa salaam said in an authentic Hadith, Allah put an angel in charge of the womb. The angel of the womb, when one is in the womb he says, oh Allah a drop, meaning should I go ahead forth in a drop?

...أَيُّ رَبِّ عَلَقَةٌ...

Oh Lord, a clot, is it now time for a clot? He gets permission from Allah.

...أَيُّ رَبِّ مُضْغَةٌ...

Oh Allah, a morsel?

...فَإِذَا قَضَى اللَّهُ عَزَّ وَجَلَّ خَلْقَهَا قَالَ : أَيُّ رَبِّ شَقِيٌّ أَوْ سَعِيدٌ...

When Allah desires to complete the creation of the baby, the foetus, he says wretched or happy? The angel asks, is he going to be among the wretched or happy?

...أَذَكَرٌ أَوْ أُنْثَى...

He gets the permission every step of the way. Male or female?

...فَمَا الرَّزْقُ وَمَا الْأَجَلُ ؟ قَالَ : فَيُكْتَبُ ذَلِكَ فِي بَطْنِ أُمِّهِ

He asks the final questions, what is the provision, what is his provision and how long is his lifespan, the last two questions. And then he writes that while he is still in the womb of his mother. I am not going to say your destined Rizq was written when you were in the womb of your mother, but even before that. That is when the angel of the womb and the angels found out about it, that is only when the angels got their homework pertaining to those matters.

Fifty thousand years before Allah created the Heavens and the Earth, not before you were born, before the Heavens and the Earth were created, every last drop of water coming to you was documented. Not even every drop of water, that is still too big. Every tiny provision you are going to get was written for you, even if it as small as a quark or a lepton or any of those small particles. Even small particles that make up an atom, if there is anything smaller than that of your provision, Allah wrote it. If it is destined for you, it has been written for you. And even before it was written, even fifty thousand years before that, Allah in His eternal Ghayb knew that.

إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ
أَلْفَ سَنَةٍ

Allah wrote down in the book, in al-Lawh al-Mahfoodh (اللوحة المحفوظة), the measures of the creation fifty thousand years before the Heavens and the Earth were created. That is why matters of this life, Allah speaks about them in the terminology of walk. You have an item waiting for you, walk to it, take your time. It is not going anywhere. The chalkboard over there in the back, if I say to all of you, it is not going nowhere that chalkboard, it is for you Muhammad. Now, a hundred years from now, a thousand years from now, I am going to sit here and watch it, it is not going nowhere. It is guaranteed for you, no one else is going to touch it, it is for you. You would be foolish to get up right now and sprint and grab it.

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۗ
وَالْيَهُ النُّشُورُ ﴿الملك: ١٥﴾

It is He, Allah, who made this Earth subservient to us. So walk, walk in its path and eat of its provision. Walk, what you need to be sprinting for is the matters of the life after, the matters that are not guaranteed. The levels of Jannah is what you need to be sprinting for.

...فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ... ﴿الجمعة: ٩﴾

...وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿المطففين: ٢٦﴾

Strive and run for those matters.

AR-RAZZAAQ IS WISE IN GIVING PROVISION

Part of knowing Allah, Ar-Razzaaq, is knowing He is also wise in giving provision. Many people today utter day and night, Allah is wise, the All Wise, and they preach it, but at night time they contradict it by complaining to others of Allah and about their poverty. They complain to other than Allah about their poverty, yet they say, Allah is wise and Ar-Razzaaq. Allah said:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ...

If Allah were to enlarge the provision for some of his slaves, they would rebel on this Earth.

...وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ... ﴿الشورى: ٢٧﴾

He sends by measures and quantities. There is many, those who know Ar-Razzaaq and Al-Hakeem. And the Razzaaq and the Hakeem that you believe in, knows that if He gives you some funds you will misappropriate them, and they are not good for you. So that is part of believing in Ar-Razzaaq, Al-Hakeem. Your 'Aqeedah in this, is that you accept the status that Allah gave you because you do not know your situation. Rich or poor, if it changes from one status to another, whether it will result to your change of status from wretched to being happy, or happy to being wretched. You do not know how it will change you. You never object to Al-Hakeem.

If I get into any one of your personal business and I say, why did you buy that twenty thousand dollar car not the ten thousand or five thousand dollar car, or less than that? Why did you get an iPhone and sign a two year contract? You should have stayed with a vintage phone that has only voice, and possibly text. Why did you just give your wife five hundred dollars to go to the mall? Your natural reaction is to tell me, who do you think you are to object to my decisions? Who are you Ahmad Jibril, to object to my decisions and judge my wisdom? That is my business. You are right, you are actually right. Who am I to interfere with your wisdom in your internal family business and your affairs? But again, who are you to judge the Divine wisdom of Allah, Al-Hakeem, Ar-Razzaaq?

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ
الدُّنْيَا ۗ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا
سُخْرِيًّا ۗ وَرَحِمْتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿الزخرف: ٣٢﴾

Who do you think you are to portion out the mercy of Allah? That is not your business. Who are you to portion out the mercy of your Lord, your provision of your Lord? We portion out between the humans, the creation, the livelihood in this world.

...وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا...

And we raise some of them above others in ranks, so they may employ others in their work. Some are rich, high class, medium class, low class, middle class and low class. Those who say, why did Allah not make me rich so I can build Masaajid? A lot of people say that. And support the oppressed, and do and do. In a sense, somewhat, some may be disgruntled with the division of Allah. If they just want to do good, that is different, but if they are internally disgruntled with Allah, do not forget that Ar-Razzaaq is the All Wise, the All Knowing. That He knows what He gave you, why He gave it to you.

Qaaron, and there is many like Qaaron, and you know the story of Qaaron. The people of Qaaron asked the same question, why did Allah not give us like He gave Qaaron? Then when they seen what happened with Qaaron, they regretted it.

And in the verse:

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِن آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ
الصَّالِحِينَ ﴿التوبة: ٧٥﴾

Some made a covenant with Allah saying, if He bestowed on us of His bounty, we would give in charity. A lot of people say that.

...لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ

And we are going to be among those who are righteous. We are going to give. Let Him give us, why does He not give us so we can give in charity and we can be righteous? What happened after they got it?

فَلَمَّا آتَاهُمْ مِّنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿التوبة: ٧٦﴾

When Allah gave them His bounty, they became cheap and turned away from Allah. The result is objecting to the commands of Allah.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ...

He punished them by putting hypocrisy into their hearts until the day that they will meet Allah subhaanahu wa ta'aala.

...بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿التوبة: ٧٧﴾

Because they breached the covenant and because they were liars. By the way this verse was revealed, you know that it is not something to object about, what Allah gave you of provision. And let me say before I forget, this verse was not revealed by Tha'labah as the popular story is, a Sahaabi named Tha'labah that got rich, that is a fabricated story. The true, proper reason for the revelation was what Ibn Hajr mentioned through Ibn Wahib and Ibn Zayd, that it is a group of Munaafiqeen. Tha'labah was a man who stood firm in the Battle of Badr.

Do not be displeased. The point of it is, do not be displeased with what Allah has chosen for you. Seek means, no problem. But when you become displeased in your heart at Allah and the destiny Allah has chosen for you, low class, middle class, high class, whatever it is, then there becomes a deficiency in our topic today, belief in Ar-Razzaaq. When Allah is Al-'Aleem, Ar-Razzaaq, He gave it to you for a wisdom. When He is Al-Hakeem, Ar-Razzaaq, He deprived you for a wisdom. So never object.

Part of believing in this Tawheed is to be fully content with what Allah has given you of provision.

...فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ... ﴿الأنعام: ٤٤﴾

Allah gives this Dunya to whom He likes, and dislikes, but the Aakhirah is only for those who Allah likes. Thinking and judging that Allah gives this Dunya to who is more favourable to Him in the Aakhirah levels, is an aspect that Kuffaar Quraysh used to have.

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿سبأ: ٣٥﴾

They used to bolster to the Prophet Muhammad sallallahu ‘alayhi wa sallam and the Sahaabah. We got more than you guys, we got more than you, we have more wealth, we have more children and we are not going to be punished. Allah says:

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

﴿سبأ: ٣٦﴾

The reply is, tell them Muhammad, Allah enlarges His provision to whomever He wills, and whomever He wants to restrict. Allah gives His provision in this life for those He likes and dislikes, but only gives success in the high levels, in the Akhirah, for those He loves and likes.

TRUE TAWAKKUL AND TAWAAKUL

Haatim al-Asam was asked once, how did your Tawakkul on Allah become so strong? He said, I believed that no one will take my provision, so my heart become content. I knew that death awaits me, so I prepared my baggage for that journey. I knew my actions, no one can perform them but me, so I became occupied in them. I am too busy in my work. Number four, I knew Allah watches me and sees me so I became ashamed to let Him see me doing any sins. They said, so where do you eat from? They seen him so content, so relaxed, so laidback, so where do you eat from? He responded:

...وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

﴿المنافقون: ٧﴾

To Allah belongs the treasures of the Heavens and the Earth, but the hypocrites do not comprehend that.

Ash-Shaafi’ee Rahimahullah said, I depend on Allah for my provision, and I have no doubt, absolutely no doubt, that my provision will come to me. And then he went on to say, provision will come to me, my Rizq will come to me even if it is coming from the deep, dark ocean, the bottom of the deep, dark ocean, so why should I grieve or be sad over it? Why be depressed about it? Relax.

Umar Ibn al-Khattab radhiallahu ‘anhu said:

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَغْدُو خِمَاصًا وَتَعُودُ بَطَانًا

The Hadith narrated by Umar Ibn al-Khattab, radhiallahu ‘anhu. The Prophet sallallahu ‘alayhi wa sallam, said, if you all relied on Allah as you should rely on Him:

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ...
...لَرَزَقَكُمْ...

He would have provided you, just like He provides birds. They wake up hungry in the morning and return with full stomachs at dusk time. Taghdu (تَغْدُو) in the Hadith means they go early in the day, with empty stomachs. They go, meaning they do something. Wa Ta’oodu (وَتَعُودُ) or TarooHu (تَرْوُحُ) in a narration, means they return late in the evening. Bitanaa (بِطَانًا) means with full provision.

What you take from that Hadith, true Tawakkul is full reliance of the heart on Allah, using the means available. He did not say Allah will provide you like He provides that bird laying in the nest. He says Taghdu, TarooH, that is why I specified the definition of those words, like a bird that goes and returns. Tawakkul is firm belief in the heart, putting dependency in the heart on Allah, using the means available. That is the true meaning of Tawakkul in the matter of Rizq.

Ibn Abi Dunya narrated that people came to Madinah one time. In Umrah as usual, anytime he seen foreigners in Madinah, outsiders, he would ask them. And he seen people who he knew they were from Yemen, so he said, who are you? Meaning, give me more about yourself. They said:

نَحْنُ الْمُتَوَكِّلُونَ

We are the ones who depend on Allah. He said you are Mutawaakiloon (مُتَوَكِّلُونَ), you depend on each other, not on Allah. He said al-Mutawakkiloon (الْمُتَوَكِّلُونَ), the real Mutawakkiloon are the ones who put the seeds in the ground with their reliance on Allah. This is all part of believing in Ar-Razzaaq, your heart hangs with Allah the Creator, and the

controller of all means. Means, you got to believe part of that, do not harm and benefit, they do not provide nor take from you. Your provision, the order for it, comes from the Creator, Ar-Razzaaq.

Sahl Ibn Abdullah at-Tastari said a golden word about this whole matter. He says, whoever neglects means, has neglected the Sunnah. And whoever neglects Tawakkul, the reliance on Allah, neglects Imaan. Tawakkul is the state or status of the Prophet, whoever is on the status of the Prophet cannot leave out the Sunnah of the Prophet.

SEEK MEANS BUT KEEP YOUR HEART FULLY ATTACHED TO ALLAH

The Prophet sallallahu 'alayhi wa sallam was known to take means, look at his life. In Hijrah, he depended on Allah all throughout his life, every moment of his life, fully, yet he used the means available to him. When he went, he took the guide with him to Madinah, he hid in the cave. Did he say Abu Bakr, I am the best man to walk on the face of the Earth and you are the second best, the best man after the Messenger to walk on the Earth. So let us just lay in the open desert, knowing that there is a hundred camel bounty on my head and your head, and Allah is going to protect us. That is Tawaakul not Tawakkul. He went in a cave, he found a secluded cave away from them, one he thought that they would not see. And then he said:

... لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا... ﴿التوبة: ٤٠﴾

You use the means, but your heart is fully with Allah. Sometimes there is no means to us but whether there is or there is not, if there is, you use the means. If there is not, you have no choice, but in both case scenarios your heart is fully attached to Allah. If the Prophet sallallahu 'alayhi wa sallam was hungry, did he wait for food to drop from the sky or did he go and prepare and sit and eat?

In Badr, three hundred of the Sahaabah versus a thousand. He did not say, oh my friends put your weapons down, let us just sit here and make Du'aa. And the closer they come, let your Du'aa shout more and more, louder and louder. The heads are flying off, let it be louder and louder. That is the thinking of some deviant groups today. No, he fought. Make Du'aa, but he prepared. He made Du'aa himself until his upper garment fell off, while Abu Bakr felt bad for him for making all that Du'aa and Abu Bakr behind him putting upper garment on him. He then aligned them, he positioned them in front so the disbelievers will not get any of the water wells, so that all the water would be behind them. He told them hold fire until they come and you can see the whiteness in their eyes, then after you see that, then you can proceed.

That is the same as Rizq. You seek a job but the heart is fully attached to only Allah.

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ

رِزْقِهِ... ﴿الملك: ١٥﴾

He made the earth subservient to you so walk in it, walk in the path and eat from His provision. He said walk, Famshu (فَامْشُوا), pursue, search. Famshu, look at that. He said Famshu, He did not say it is going to come to you. Seek it, pursue it, your Rizq, pursue it. Do the means, do not sit and expect it to come to you. That is also an additional benefit from Famshu. The word walk in this verse is delicate, it means yes go for your Rizq but do not stress for it. Allah wrote it for you so do not go after this Dunya like a galloping horse in the outskirts.

Maryam 'alayhas salaam, when she gave birth to 'Isa. In her agony, in her birth, in her pain, in the midst of her agony, Allah says:

وَهَزِي إِلَيْكَ بِجَذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا ﴿مريم: ٢٥﴾

Shake the trunk of the tree, the date palm tree. If you shake it, it will fall from it, fresh ripe dates for you. Anyone tell me how a man, a strong man, the strongest man out of all of you can shake a palm tree and bring the dates down? How is a woman in labour going to do that? The lesson really is, depend on Allah Maryam but do the little means. Just shake it, touch that tree and try to shake it and then the rest is on Allah.

Submit the resume, go to the interview, put the offer on the business and the house. And at the same time you are doing it, before and after, know it is coming from the sky. Your mind should be elsewhere, your mind should be in the sky. If He wants you to get it, no one is going to deprive you from it. And if He does not want you to get it, there is no one going to get it for you. The bottom line is, that your heart must be fully attached to Allah. Once that heart is attached to a job or the business for Rizq, then there is a deficiency in the belief that Allah is Ar-Raaziq. No matter how small that percentage is, it is a deficiency right there.

Ibraheem Ibn Adham was preparing a barbeque, he was cutting up meat to eat, to barbeque it. A cat took a slice of that meat and ran off with it. Ibraheem looked and seen that she did not really eat it, she took it to a distance as he was monitoring it and put it in an open field by a hole in the ground. So he walked close to it, he monitored the situation, watching, why did it not come back to eat it. Suddenly, a snake with its eyes popped out, a blind snake comes out from the hole and takes it and goes right back in. A cat and snake are enemies, they are prey and predator. Ibraheem looked at the sky and said Praise be to Allah, He made enemies provide sustenance and provision for each other.

Some in past used to make the Du'aa:

اللَّهُمَّ يَا مَنْ يَرْزُقُ النَّعَابَةَ فِي عَشَّهَا

An-Na'aabata (النَّعَابَةُ) is the chick of a crow. In Arabic, a crow is a Ghuraab (غراب). So the crows are species that are rated among the most intelligent animals. The crow, their chicks hatch blind, helpless, covered with just skin and weigh probably a little bit over half an ounce. The crow is black, the chick when it hatches, is pink. It is believed that when the crow sees the chicks, they are not black, it leaves for a long period of time or possibly for forage, to get food. The baby crows, depending on their stage, will need to be fed approximately every thirty minutes. The mum is gone in either disappointment or to get the food, and the baby needs food every thirty minutes. This is an-Na'aabah, oh Allah provide me like you provide an-Na'aabah in her nest.

So Ar-Razzaaq sends that lonely chick insects, bugs, grasshoppers, weevils, berries, spiders, whatever it may be, on its beak. Attracted to its beak so it can eat it, until the mother either returns with food or from the disappointment to see the feathers are black. That is why they use to say:

اللَّهُمَّ يَا مَنْ يَرْزُقُ النَّعَابَةَ فِي عَشَّهَا

Oh Allah provide me like you provide that little, baby chick of a crow. Who provided the helpless baby crow insects, provisions, while the mother and father were gone? Who provided the helpless, blind snake a piece of flesh right at its hole from its enemy, a cat? Prey and predator.

... هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا

هُوَ ۚ فَأَنْتَ تُوَفِّكُونَ ﴿فاطر: ٣﴾

Is there a Creator other than Allah who provides for you from the sky and Heaven, it is Ar-Razzaaq.

PROVISION IS NOT ONLY MATERIALISTIC

Mankind think in a narrow sense, that Rizq is materialistic, like we said in the beginning of the class. That is why many cry poverty.

Ibn as-Sammaak, a preacher, he was an advisor to Haroon ar-Rasheed. Haroon used to always consult with him and keep him by his side to remind him. Haroon ar-Rasheed was

the man, a Khaleefah who used to tell the cloud go rain wherever you want, your wealth is going to return to me. Haroon wanted a cold glass of water once and it must have been that he kept asking for it over and over again, he repeatedly asked for a cold glass of water. It caught the attention of Ibn as-Sammaak next to him, his advisor, so he wanted to give him some consultation.

Ibn as-Sammaak said before he drank it, what would you do if no water was available to you and you are forced to trade for this cup of water? You are supposed to give something for it. Haroon ar-Rasheed said, for sure, most certainly I would give at least half my kingdom if not more. After he drank the cup, Ibn Sammaak said, what would you give if you were not able to release the waste of that water from your body, unless you traded something for it? Haroon ar-Rasheed said, I would certainly give the other half of my wealth, if I had more and I needed, I would give even more than that. Ibn Sammaak cried to the Khaleefah, he said drink, drink Khaleefah drink, may Allah bless you. Fie upon a kingdom that could easily be traded for a cup of water.

أشرب يا سيدي، أشرب هناك الله، أف لملك لا يشتري شربة ماء

I memorised poems from Shaykh Kish when I was a kid and I used to hear his lectures, the eloquent speaker, Rahmatullahi 'Alayhi. He used to say:

هي القناعة فاحفظها تكن ملكاً ولو لم يكن لك إلا راحة البدن

He actually said it when ash-Shah of Iran died. Be content, you will feel like a king even if you do not have but peace of mind.

وانظر لمن ملك الدنيا بأجمعها هل راح منها بغير القطن والكفن

Look at those who rule the globe in their entirety, did they leave this Earth but with cotton and shrouds?

Remember how we defined Rizq. Why do you look at it as money in your account alone? Rizq is your 'Aqeedah, your 'Aqeedah is among the biggest Rizq you can have, it is the biggest Rizq you can have.

...وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي... ﴿المائدة: ٣﴾

Belief in the Qadr of Rizq is 'Aqeedah. Once you establish this firm in your heart, which we are trying to get to, you live a content life. Having a deficiency in the belief in Ar-Razzaaq, our topic today, is dangerous.

DEPEND ON ALLAH IN HARDSHIP

In Sunan Abu Dawood, the Prophet sallallahu 'alayhi wa sallam said:

مَنْ نَزَلَتْ بِهِ فَاقَةٌ...

Authentic Hadith. Whoever gets Faaqah (فَاقَةٌ), Faaqah is usually a financial hardship.

Whoever gets in a financial hardship, Faaqah.

...فَأَنْزَلَهَا بِالنَّاسِ...

He turns to people, he depends on them, depends on them in his heart.

...لَمْ تُسَدَّ فَاقَتُهُ...

His hardship will not be fulfilled.

...وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللَّهِ...

Whoever gets a financial hardship and turns to Allah for help.

...فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ

Allah will bring him his Rizq sooner or later.

THEY WORSHIP OTHERS BESIDES ALLAH WHO HAVE NO CONTROL OVER PROVISION

Focus on this Ayah:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ

شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿النحل: ٧٣﴾

Give me your full attention. They worship others besides Allah, who do not and cannot and absolutely cannot have any provision or control over provision from the Heaven and the

Earth. In Arabic, if you were to remove the two words in this Ayah, Rizq (رِزْقًا) and Shay'a (شَيْئًا), remove Rizq, provision and Shay'a, anything, the meaning stays good. So why these two extra words? We said the Qur'an is delicate, these words are there for a purpose. So what is the meaning? To add affirmation that the only one who can provide Rizq, is Allah.

An-Nakirah Fee Siyaaq al-Ithbaat Tufeed al-Itlaaq (النكرة في سياق الإثبات تفيد الإطلاق), a rule of Usool. Focus, both these words in the Ayah, Rizq and Shay'a are indefinite nouns, Ism Nakirah (إسم نكرة). Rizq and Shay'a, those two words I said that are extra, are indefinite nouns. The rule in Usool is, the indefinite noun, Ism an-Nakirah, in the context of a general sentence, denoting, affirming, declaring, establishing, indicates an absolute, unconstrained, unconditional, unrestricted matter. An-Nakirah Fee Siyaaq al-Ithbaat Tufeed al-Itlaaq, pay attention, I am going to explain it more. These rules are complex as it is and it only gets harder when you explain them in English, so you got to give me double the attention you regularly give me.

If you have a sentence affirming something, declaring, establishing, then there is a Nakirah, indefinite noun, that means it is absolute. That indicates it is absolute, unconstrained, unrestricted. Adding a Nakirah that is otherwise not essential, gives it basically, exaggerated, absolute, unconstrained, unrestricted meaning. That is the point right there. Meaning, here comes the meaning, those who they worship other than Allah have absolutely, absolutely, not a tiny bit of control over Rizq. Let us take the first indefinite noun to shed more light on what I am trying to talk about. He added to their nothingness, they already had nothing, it added to their nothingness, Shay'a, the word any. Yaa Allah, you told us they do not have anything, no control, no control over provision, so why did You add Shay'a? They have nothing, so why did You add anything to nothing?

If I say to any of you, what is your paycheque this week? Your paycheque after everything clear is two hundred and one dollars and five cents. Would anyone of you tell me, if I say what is your paycheque, you are going to say two hundred and one dollars and five cents? You are going to say two hundred dollars. We are not sitting here doing your income tax, so you are going to say two hundred dollars. You round it off because one dollar and five cents is so little, so minute, so insignificant, that you do not even count it. A second example to get this rule that I am talking about, because you understand them more with examples. If I say to you what time is it now? One fifty nine, does anyone tell me one fifty nine? Everyone is going to round it off and say it is two o'clock. A third example. If someone has no wealth, he may have a little bit of wealth, what do you tell me if I ask you about his financial situation? He has nothing, the common terminology, he has nothing. There is something, but it is so little, so minute, so tiny, so insignificant that you consider it nothing. It is rounded off, it is a fraction that is rounded off. That is why the indefinite noun Shay'a was added.

Allah wants you to have the pure Tawheed in Ar-Razzaaq and He wanted to eliminate any tiny doubt that anyone other than Allah has any provision. There is not even the super slight chance that one may have any tiny, significant control or rule over Rizq, other than Allah. Shay'a, anything, that is why the indefinite noun was added. So the verse is saying they worship those who have absolutely no control over Rizq, absolutely, not even those tiny fractions that may be considered by some. Those the Mushrikeen worship, they do not have any, tiny, rounded off fraction of control or rule over Rizq. The conclusion, why so much emphasis? This is to erase the possibility that we may have any thought or doubt that anyone has any little crumb or power in control over Rizq. To affirm, to fulfil your heart with full and pure Tawheed to Ar-Razzaaq.

Two Nakirah come to affirm this, two, not one. Shay'an was one, the same thing we mentioned about Shay'a, Rizqaa too. They were added to eliminate the thought that there may be that tiny fraction that people neglect, that they round off, like the one dollar and five cents, the one minute, one having a little bit of provision and then you say he has nothing. To eliminate even that possible, tiny thing, that there is not even a rounded off figure in the matter. They have absolutely no control over Rizq.

We got the general wording of the verse, that those who Mushrikeen worship, those who have no rule or control over Rizq. That is the general wording, it already tells it all. To top it off, we have two Nakirah, Shay'an and Rizqaa. To add emphasis, to show not a crumb of power or a rounded off fraction of power do they have, over Rizq. We are not done there, Allah wants pure Tawheed.

The third thing in the matter, the end of it:

وَلَا يَسْتَطِيعُونَ

The verse at the end says, and they cannot, they are unable to. Sometimes, you may have power to do something but the opportunity is not there. Allah wanted to eliminate that thought too. Belief in Ar-Razzaaq is no joke, it is firm, it is deep.

وَلَا يَسْتَطِيعُونَ

They do not have the power and they do not have the ability to rule over Rizq. No power and no ability. Once you affirm absolute Tawheed in Ar-Razzaaq, you live at peace and at ease. It is among the biggest sources for the anxiety disorders of today and depression and stress and traumatic stress, when you know it is from Allah, you live at ease and peace. You leave it in the hands of Allah, you live a stress free life.

Keep your heart with Allah. If you are rejected from a university or a job, do not even feel down or sad, take it with a smile and walk away. Your interview goes bad, it was not meant

by Allah, because it is in the sky. That creation that you see in a suit and tie before you conducting the interview, he could not raise his finger nor move his lips or utter a word, except what Allah wanted him to do. You are going to the interview because Allah wants you to go with the means, to seek the means, but before, during and after, your heart must be in complete attachment with Allah. Your heart got to be in another world.

...اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ... ﴿الأنفال: ٢٤﴾

Allah comes between that person you think is a boss interviewing you, Allah comes between him and his heart. Allah can make him utter that which He wants.

AR-RAZZAAQ WILL SEND YOU MEANS

Affaan Ibn Muslim as-Saffaar was Shaykh for Bukhari. In the Fitnah of Khalq al-Qur'an (خلق القرآن), Affaan was an 'Aalim and they started by the 'Ulamaa, scanning the 'Ulamaa, interrogating them pertaining to the matter of the creation of the Qur'an. They got to the house of Affaan, the governor wanted to interrogate him. The interrogators told Affaan, I got orders from the Waali that I need to ask you these questions. Is the Qur'an the word of Allah or creation? We know what the position of Ahlus-Sunnah is and what they back then used to spread. Affaan said:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿الإخلاص: ١﴾

Is that created? So he basically began to explain, he is an 'Aalim, he wants to start talking and explaining to the man. The interrogator said, look Affaan, I am not here to debate, I got these questions to ask you, I got to write the answer. And let me advise you, when they take you to prison, then you can explain away over there. And he also said let me advise you more, if you say it is the creation of Allah, from my experience, he is telling him, the people who said that, they get a higher rank, their salary goes up, they be at peace and ease. Those who do not say it was created, from my experience, this is the interrogator telling him, they start off by taking your salary then your family and you get hungry and it only gets worse after that.

Affaan said, the Qur'an is the word of Allah, it is not created, Kalaamullah (كلام الله). The interrogator said, you know where this statement is going to take you? He told him the verse that we mentioned, the first one I mentioned:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَاتُ: ٢٢﴾

Tawheed kicks in at these times. That is how you know if you have the proper Tawheed, the Tawheed melted into Imaan and Ihsaan.

The interrogator wrote the report and they cut his salary. After midnight, Affaan wakes up to a knock at the door, someone is knocking very hard at the door. He found it is an older man, a Zayyaat, a Zayyaat is an oil salesman. His clothes are dirty, you know oil salesmen, oil over them because they worked with oil. It is a low, looked down upon job, but this oil man took it upon himself to care for the causes of this Ummah. He said, who are you? The Zayyaat is asking him, who are you? He said Affaan Ibn Muslim. He said, you are the man the government cut his salary for speaking the truth earlier today? He said yes. He possibly heard it in the community, in the market, in the Masjid. He said, here is a Surrah, here is a money pouch with one thousand Dinaar and every month this time, I am going to bring you a similar bag until Allah provides you a way out. That was actually more than the government was paying Affaan Ibn Muslim.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَاتُ: ٢٢﴾

Today, the Ummah may no longer have a salesman with jealousy like that man did, like that oil salesman did, but the Provider who sent that oil salesman will send you different means because the Provider, Ar-Razzaaq is there.

Let me conclude because the time is running out, with this story for the sisters who follow us, especially through the internet, whose husbands are in prisons. Or single mothers as well, and actually for all of us. There is a contemporary man in Egypt who went to prison, very poor as it is. So when he went to prison, his wife has two kids, she had to move with her parents. It is the same thing repeated all over and over, those whose family members went to prison, they will tell you the same story. One day, her son got sick, he got very high fever. She is in the house of her parents, no transportation, and even if there was transportation, there is no money to pay the doctors. So she turned to Allah all night long, one minute Du'aa in Salah, two Rak'ahs, in deep agony and pain in Sujood and Du'aa. Then she would tend to her baby, changing the bathing towels on his head and body. And as you know, only mothers can talk about what they feel when their children are ill, may Allah grant my mother and all your mothers Firdaws al-A'laa for the suffering they suffered for us. Then she would go and soak the bathing towel in cold water and place them all over her son, his forehead and his body, and take a break in Salah. Two Rak'ahs, deep, dark, lonely, long night, cries and shouts of desperation to Allah. And that is when the Du'aa is most likely to get answered.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ... ﴿النمل: ٦٢﴾

The one who responds to the distressed when he calls onto Him.

Late, late at night, the knocking comes at her door. She put on her Hijaab, she opened the door, it is a doctor, doctor suit, white robe. This is a contemporary story, the doctor answered the door but he in reality answered the order of Allah. The doctor at her door, she was astonished, has no means, she does not know what is going on. And limiting her communication with men, she watched as the doctor diagnosed the baby, wrote the prescription, gave her words of comfort, then he told her the bill is so and so, he handed her the bill. Here is the bill, and for house calls you pay right on the spot, it is well known back then and it is still known. In Arabic countries, I remember until recently, that the doctor comes, you pay him on the spot. She said, what, I have no money.

He said, where is your husband who called me? She said, my husband is in prison, he did not call you, my husband has been in prison for some time. He said, you make a late call at night and you have no husband to pay for me? He said, is this apartment not eighteen? She said no, the apartment eighteen is right down the hall, that is next door. So the doctor was astonished at how he came here and there really was someone sick, he said Subhan Allah, what is your situation lady, tell me what it is. She told him her story, she began to cry as she was telling her story and he began to cry.

He said, Wallahi, it was Allah who took me out of my bed to come to see your son. Give me that prescription back, let me get the medicine from my car and here is some money for you and every week or so, I will come and check up on you. Not only that, he continued to check up on her and give her from the charity that Allah gave him. The woman began to tease her husband who was in prison, she said you might want to stay longer in prison because Allah the Razzaaq is taking care of us more than you did when you were here.

And with this we will conclude, Jazakum Allahu Khayr.