

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khutbah 31/3/17 – Provision

Based on a *khutbah* by Shaykh ‘Alī Laraki in the Ihsan Mosque, Norwich on the 25th November 2005.

تاريخ اليوم الثاني من شهر رجب، في السنة ألف وأربع مائة وثمانية وثلاثين

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When we realise that one of the key drivers of the politics of the age is money, and that many of the politicians, state-officials, bankers, soldiers, and corporate employees spreading the current disorder are simply and literally ‘doing their job’ to earn their provision, whether or not their work directly or indirectly causes chaos, disorder, pollution and societal collapse, since they think that they have no choice about how they earn their living, then we can grasp the revolutionary potential of the deep insights of the Book and the Sunnah about provision and how we seek it. Since we are the midmost community, it behoves us before all others to understand this matter and embody it.

صَحَّ عَنْهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنَّهُ قَالَ { لِكُلِّ أُمَّةٍ فِتْنَةٌ، وَفِتْنَةُ أُمَّتِي الْمَالُ }

It is soundly transmitted from him ﷺ that he said, “Every community has a trial and the trial of my community is wealth.”

وَقَالَ كَذَلِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: { إِنَّ الدِّينَارَ وَالدِّرْهَمَ أَهْلَكَمَا مَنْ كَانَ قَبْلَكُمْ وَإِنَّمَا مَهْلِكَاكُمْ }

He also said ﷺ, “The dinar and the dirham destroyed those who were before you and they will destroy you.”

وَقَالَ الْحَسَنُ الْبَصْرِيُّ لِكُلِّ أُمَّةٍ صَمٌّ يَعْبُدُونَهُ وَصَمُّ هَذِهِ الْأُمَّةِ الدِّينَارُ وَالدِّرْهَمُ

Al-Ḥasan al-Baṣrī said, “Every community has an idol that they worship and the idol of this community is the dinar and the dirham.” Al-Ḥasan lived at a time when wealth poured into the Muslim ummah in unparalleled quantities, when people like him chose to live simply rather than chase after wealth.

What does this mean? The dinar and dirham were the only *money* they had. The Prophet ﷺ and al-Ḥasan were talking about money.

وَفِي الصَّحِيحَيْنِ وَغَيْرِهِمَا عَنْ عُقْبَةَ: { إِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ، أَوْ مَفَاتِيحَ الْأَرْضِ، وَاللَّهُ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا فَتَهْلِكُوا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ }.

There is in the two *ṣaḥīḥ* books and others from ‘Uqbah that the Messenger of Allah ﷺ said:

“I have been given the keys of the treasure houses of the earth – or the keys of the earth. By Allah! I do not fear for you that you will ascribe partners [to Allah] after me, but what I fear for you is that you will vie with each other for them and so you will perish as those before you perished.”

The first thing to notice in this hadith is that while living in the uttermost simplicity and apparent poverty in Madīnah, the Prophet ﷺ knew that his ummah would be given vast wealth, whose keys he was given, and all of that came about after his death ﷺ as he had seen,

and led to the situation where al-Hasan, may Allah be merciful to him, saw the dangerous idol that money could be.

The second point is that the entire thesis of those people who accuse other Muslims of open shirk is false, since the Messenger of Allah ﷺ had no fear that we would openly associate partners with Allah. As to hidden shirk, few are free of it and we all do what we can to guard against it, but it is not something that you can accuse another person of, since it is in the heart and Allah alone knows what is in the heart. A part of hidden shirk will then appear in this matter of provision if we imagine that the money or the food or the medicine or any other part of our provision will in itself help us. Money, food, medicine and all of our provision only help us if Allah puts that help and blessing in them.

1. قال الله تعالى: إِنَّ اللَّهَ هُوَ الرَّزَاقُ ذُو الْقُوَّةِ الْمَتِينُ [الذاريات:85] أي: إن الله سبحانه وحده هو الرزاق ذو القوة

المتين

Truly Allah, He is the Provider, the Possessor of Strength, the Sure. Meaning that Allah ﷻ ALONE is the Provider, the Sure Possessor of Strength.

This *āyat* comes after the one in which Allah tells us the reason for His having created us:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ

I only created jinn and man to worship Me. I do not require any provision from them and I do not require them to nourish Me.

إن الرزق من الله وحده وهو من صفات الله عز وجل، وكل ما في هذه الدنيا من أموال وأزواج وبنين وبيوت ومتاع هو من رزق الله لعباده فيها، وكل ما خلق الله في هذا الكون رزق ومرزوق من الله.

Provision comes from Allah alone and it is one of His attributes, mighty and majestic is He. Everything in this world of wealth, husbands and wives, children, dwellings and enjoyments is a part of the provision of Allah for His slaves in it. Everything that Allah has created in this world is a provision from Allah.

قال تبارك وتعالى: { وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ } وهو السَّمِيعُ الْعَلِيمُ . [06: العنكبوت].

How many creatures do not carry their provision with them. Allah provides for them and He will for you. He is the All-Hearing, the All-Knowing.

2. إنَّ كُلَّ رِزْقٍ يَقْدُرُهُ اللَّهُ لِلْعَبْدِ لَا يُمْكِنُ أَنْ يُخْطِئَهُ وَيَسْتَحِيلُ أَنْ يَصِيبَ غَيْرَهُ، قَالَ اللَّهُ تَعَالَى: وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ [هود:6].

Every type of provision that Allah has decreed for the slave cannot possibly miss him and it is inconceivable that someone else could obtain it. Allah says:

There is no creature on the earth which is not dependent upon Allah for its provision. He knows where it lives and where it dies. They are all in a Clear Book.

روى البخاري ومسلم قال رسول الله صلى الله عليه وسلم:

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ، فَيَنْفَخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتِبَ رِزْقُهُ، وَأَجَلُهُ، وَعَمَلُهُ، وَشَقِيٌّ أَمْ سَعِيدٌ {

فقد كُتِبَ لكل نفس رزقها بالدقة لقمة لقمة وشربة شربة، ولن تموت نفس حتى تستكمل الرزق الذي كتبه الله لها.

Al-Bukhārī and Muslim narrated that the Messenger of Allah ﷺ said, “Each one of you, his creation is gathered in the belly of his mother for forty days as a drop, then later he is a blood clot for the like of that, then later he is a morsel of flesh for the like of that. Then the angel is sent to him and breathes the spirit into him, and he is commanded with four words: with writing his provision, his life-span, his deeds, and whether he is happy or grievous.”

Every person’s provision has been written for him in detail, morsel by morsel, drink by drink, and no one will die until he has completed the provision which Allah has written for him.

فلو اجتمعت الأمة على أن يمنعوا رزقاً قدره الله لك، ما استطاعوا إلى ذلك سبيلاً، ولو أرادوا أن يعطوك ما لم يكتبه الله لك، فإنهم لن يستطيعوا ولو كان بعضهم لبعض ظهيراً.

If the community were to unite together to bar you from a provision which Allah had decreed for you they could not find a way to do it. If they wanted to give you something which Allah had not written for you, they would not be able to do that even if they helped each other.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلِكُمْ وَلِسَائِرِ الْمُسْلِمِينَ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجُدُّ} مُتَّفَقٌ عَلَيْهِ،

The Messenger of Allah ﷺ said,

“O Allah none can withhold what You have given and no one can give what You have withheld, and the worldly fortune of those who are possessed of such fortune will not benefit them against You.”

فقد كُتِبَ المقادير والأرزاق قبل أن يَخْلُقَ السموات والأرض بخمسين ألف سنة، ولن يزيد ولن ينقص على ما كُتِبَ للإنسان وهو في بطن أمه بعد خروجه ولو فعل ما فعل، وعمل الإنسان كاشفٌ لما قُدر وليس مُنشئاً له

He has written the decrees and the provisions fifty thousand years before He created the heavens and the earth, and He will not increase or decrease after that person’s birth what was written for him when he was in his mother’s womb no matter what he does. Man’s action reveals what has been decreed for him, it does not cause it to happen.

4. لا يُطلب الرزق إلا من الله، قال {فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ [العنكبوت:71]}، وكما قال أهل التفسير تقديم الظرف (عند) يدل على إن الإنسان لن يجد المطلوب إلا عند الله.

Provision should only be sought from Allah. He said: *So seek from Allah your provision and worship Him and thank Him.*

As the people of *tafsīr* say, bringing forward the expression “from Allah” shows that man will not find what he seeks anywhere but with Allah.

وَذَمَّ اللَّهُ تَعَالَى الَّذِينَ يَطْلُبُونَ الرِّزْقَ مِنْ غَيْرِهِ قَالَ سُبْحَانَهُ: وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ [النحل: 37].

And Allah reproaches and blames those who seek provision from other than Him. He said:
And they worship, instead of Allah, things that do not control their provision from the heavens or earth in any way, and are completely impotent.

Note that there are two provisions: from the heavens and from the earth. This age is perhaps unique in its devotion to earthly provision and its ignoring heavenly provision, indeed its ignorance of it.

فالرزق منسوبٌ ومقدَّرٌ لديه، ولا يُسأل إلا اللهُ الرزاقُ الكريم، كما جاء في حديث ابن عباس رضي الله عنهما: (وإذا سألتَ فاسألِ الله، وإذا استعنتَ فاستعنْ بالله)، رواه الترمذي، فاطلب من الله الرزق، (وَسْئَلُوا اللَّهَ مِنْ فَضْلِهِ)، فإن الله يحب أن يُسألَ، وخذ بالأَسباب من المهن كالتجارة والفلاحة والصناعة والطب والبناء وتوكل عليه، ولا تلتفت إلى غير الله، واترك سؤال الناس فهو الفقر والمذلة، فإما أن تَجِيئَكَ الدنيا وهي راغمة، وإما أن تُدبرَ عنك مُوَلِّيةٌ، ولكنك في الحالين عزيز بالله ويكون حسبك.

So provision is decreed for you. No one but Allah is to be asked for provision, as in the hadith of Ibn ‘Abbās رضي الله عنه, “When you ask, then ask Allah. When you seek help, then seek help from Allah.” At-Tirmidhī narrated it. So seek provision from Allah “*And ask Allah for His bounty*” because Allah loves to be asked. Bounty is more than basic provision because Allah is too generous to merely give us only the bare necessities if we ask, but if for a time we only have bare necessities that too is for a reason and there is a wisdom in it.

Take hold of the ordinary causes by which one gains wealth, trade, agriculture, manufacture, building and medicine etc., but rely on Him and do not turn towards other than Allah. Give up asking people because that is poverty and abasement. The world will either come to you in spite of itself or it will turn away from you, but in either case you will have a precious state with Allah and He will be enough for you.

This is not merely pious talk to fill up a *khutbah*: one actually needs to ask Allah for those things that one really needs, not just for those things that one imagines are pious. When those matters are fulfilled perhaps Allah will raise one’s aspirations beyond this world to things of real value.