

Dear Da'ee Ahmed Moait:

I have an interesting question.

If rizq (sustenance) is promised to us, and we should therefore not worry about rizq

Also, if this is the case, how is it that people starve in the world?

Anonymous Brother

Canada

Salaamu'alaikum Dear Brother,

To begin with, ar-Razzaq is one of the names of Allah. If you study this name it means that He is the Only Owner of provision and He's the *Only* provider. If you look in the Qur'an you will discover the following verses:

“There is no moving creature on earth but its sustenance depends on Allah: He knows the time and place of its definite abode and its temporary deposit: all is in a clear Record.”

Surah Hud: verse 6,

“For Allah is He Who gives (all) Sustenance, - Lord of Power, - Steadfast (for ever).”

Az-Zariyat: 58,

“Let the man of means spend according to His means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.”

At-Talaq: verse 7,

“If Allah were to enlarge the provision for His servants, they would indeed transgress beyond all bounds through the earth; but He sends (it) down in due measure as He pleases. For He is with His servants Well-acquainted, Watchful.”

Ash-Shura: 27,

“but the provision of your Lord is better and more enduring.”

TaHa, 131,

*“And for those who fear Allah, He (ever) prepares a way out,
And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely*

accomplish His purpose: verily for all things has Allah appointed a due proportion.”

At-Talaq: verse 2&3,

“And remember Abraham said: “My Lord, make this a City of Peace, and feed its People with fruits, - such of them as believe in Allah and the Last Day.” He said; “(Yes), and such as reject Faith, - for a while will I grant them their pleasure, but will soon drive them to the torment of Fire, - an evil destination (indeed)!”

Al-Baqarah: 126,

“But when they see some bargain or some amusement, they disperse headlong to it, and leave you standing. Say: “The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs).”

Al-Jumu'ah: 11,

All these verses mention ar-Razzaq. In fact, there are too many instances to be mentioned. If you buy a Qur'an dictionary and search under the word or the verb of *rizq* and *Razzaq* you will encounter an enormous amount of verses coming to surface.

About *ahadeeth* (sayings from the Prophet, peace be upon him), there are many as well.

Next, there are two kinds of Rizq (sustenance):

1. Rizq material: (called the lower rizq) consisting of money, food, spouses, children, and so on.

2. Higher Rizq: (also called elevated rizq) consisting of guidance, iman (faith), taqwa, generosity, comprehension, wisdom, light, cleansing of the soul, elevation in Jannah (paradise), forgiveness, and the ability to do numerous good deeds.

At this point you may stop and ask yourself why I haven't answered the question. The reason is because I am still in the process of preparing you for it. For instance, if you look for the word *fitnah* (trial or tribulation) in Qur'an, you will find out that Allah SWT¹ promises and explains that we are created as a trial for each other,

“And the Messengers whom We sent before you were all (men) who ate food and walked through the streets: We have made some of you as a trial for others; will you have patience? For Allah is One Who sees (all things).”

Suratul Furqan, verse 20

All the topics mentioned so far are principles of Allah SWT. Now we will see how they work.

To begin with, if you are rich, you are obliged for a certain percentage of your money to be paid as zakat (poor tax). More so, Allah SWT opens the doors of charity whose limit is untouchable. It's almost like an open challenge. *“Do you want to come closer? Spend!”* And again, if you look within the pages of Qur'an you'll find spending is always

¹ Subhanahu wa ta'Ala

joined to the quality of the believer. You believe and you spend, you believe and you spend.

That was the rich, but what about to the poor? If the poor are patient with their trial, they will be allowed to enter Jannah (Paradise) before the rich. If the rich do not take care of the poor, the rich must go to Jahannam (hell) and the poor receive the rewards of the rich.

Consequently, today we always look and judge our problems from a material status. Let me give you an example- a living and breathing example. Look to the map and find Saudi Arabia. Did you find it? Now, where is Somalia? They're very close. How hard would it be for Saudi Arabia if they were to fill two or three containers or big tankers full of rice, wheat, and powdered milk, and send them to Somalia? Even if the cost were to equal 50 to 100 million dollars, it would not even put a dent in their budget. Furthermore, in front of the Almighty they are accountable for their actions. Somalia is just one neighboring land full of Muslims dying from hunger. There are many other countries in Africa suffering from the same, not to mention Bangladesh, Indonesia, and India, so on and so forth. Are the rich Muslims paying their own zakat and charity? No. It's a trial, a humongous trial and they will be made accountable for their actions in this life and in the hereafter.

Alternatively, what about neighboring non-Muslim countries? If a Muslim is rich, he is obligated to help his fellow human beings regardless of their faith and religious devotion. If the Muslim congregation were to follow suit with this sort of behavior, it would prove

the Muslims as generous and well-mannered, thereby opening the doors of dawaah (invitation to Islam) throughout the world. But as Muslims, do we think this way? Do we have the common courtesy to worry about our fellow human beings? Have we really lost the heart and soul of consideration for humanity? Furthermore, if we were to study the topic of rights of neighbors through hadith (sayings of the Prophet Muhammad, peace be upon him) we would be overwhelmed by the wealth of sayings that exist. This raises another question, are we looking for jannah? And if so, which level of paradise are we searching for? The Muslim Ummah (congregation) has sunk into a morbidly deep pit of blindness and stinginess that has caused us to forget one another.

Moreover, the provision for all of earth exists within earth itself. If you were to study from an economical and agricultural perspective you would see that the earth contains enough food for all its inhabitants and *more*. But the dilemma of hunger is caused by the greedy individuals that manipulate food supplies. The only thing for which this covetous crew cares about is to become multi-billionaires while others lay starving. They want to control the prices, dominate politics, stir prejudices, or perform ethnic cleansings. The range of their motives is innumerable.

Subsequently, another point pertaining to the poor position: Do the poor really belong to Allah? Do the poor exercise iman (faith) and taqwa? Do the poor exercise patience and thanks to Allah? Do the poor people, in their hearts, rely on Allah alone? All you need to do is go to any of these poor areas and speak with the people. You will find that the majority of them are drowning in deep shirk (association with the Creator), have no

gratitude, no contentment, have very low iman or no iman at all, and they love dunya. Accordingly, the rich are a trial for the poor and the poor are a trial for the rich and all this is for the wisdom of Allah to continue. Take the case of somebody who is beautiful, pretty, and handsome or tall versus somebody who has none of these qualities. All the aforementioned odds, both positive and negative, have a purpose in this life. Their core purpose is for Allah to examine us, trial us, and to see what we're going to do.

For the rich: if you fear Allah, if you love Allah, and if you understand your duty, you will try to do the utmost to help other Muslims and non-Muslims for Sabilillah (the sake of Allah), for the spreading of dawaah (inviting to Islam), and to clean yourself before you die (cleansing from money, sin, and belonging). If one were to read about the lives of the companions, he would discover that the companions understood this topic beyond a shadow of a doubt.

What's more is that for the poor, Allah gives them this situation in order to examine their iman (faith), their tawakkul (their trust in Allah), and their patience. If they truly belong to Allah and are looking for jannah, they will be patient because they know that they will enter Paradise first and get the highest reward. However, if they are to fail, they will be punished in this life and the hereafter, by calamity and hardship.

At this instant, someone may ask, "what about the rich?" As for the rich, they are punished in this life as well, but with a different kind of punishment. They are punished with the disease of stinginess and blindness, to the extent that they will not even spend

upon themselves until the day they die. They are trapped in a condition of misery, have no quality, no peace, and no tranquility (sakina). They have a punishment for them in this life, at the moment of death, in the grave, and on the Day of Judgment (in their postponement of being judged).

As a consequence, the whole thing has now become a trial. Everything you see is a trial and everything has its own wisdom. For the rich who are quietly watching this mess, they are responsible. As for the poor who are waiting in agony, they are also responsible. And all this is under the wisdom and vision and knowledge of Allah SWT.

At this moment in time, a very important notice must be made: don't ever forget that provision exists. The sea is full of fish, the lakes are full of fish, and the rivers are full of fish. For every place that has drought or no agricultural product, you find another area full of richness. The only impediment on its distribution is the matter of us as a human beings being oppressors among each other. *We* are the ones who refuse the right balance and fair share to be given to the poor. As a result of this, we are the ones responsible for their poverty and will be questioned about it on the Final Day.

In addition, poverty can be a sign of torture in this life from Allah as a price of sins and neglect and negligence of the message of Allah. Once more for example, Somalia has a lot of bidah (innovation), a lot of tribalism, and a lot of zulm (oppression) among each other. This malicious behavior can amount to what you see today, killing and mass poverty.

On the other hand, in Saudi Arabia and the Gulf there's a lot of money and a lot of dunya (material life). This means there is also a great deal of loving dunya and a lot of zulm (oppression) of different styles. As a result, the ultimate poverty is among them, the poverty of iman (faith), stinginess, arrogance, and bad manners. This sort of poverty is a torture from Allah more so than the poverty of starvation. And this too is just a tiny example from the whole picture, may Allah save us.

I hope this will be enough because, in the end, understanding and comprehension is from Allah Subhanahu wa ta'ala. I hope that we can now understand our duty and responsibility as a Muslim before it's too late.

Salaamu'alaikum (Peace Be Upon You)

Da'ee Ahmed Moait

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