

SUMMER IMMERSION LIGHT UPON LIGHT



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SESSIONS
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Al-Raziq & Al-Razzaq

- It means The Provider and The Sustainer.
- Razzaq is the one who has taken upon himself to sustain His creation and the amount of sustenance that He gives.
- Allah gives sustenance and He knows the details of His giving.
- Allah is the All-Provider, He gives to everyone. There is not a single creature that He does not provide for.
- Allah has written our provision – we will only get what He has written for us. If we recognize this, it should give us a sense of comfort.
- A soul will not return to Allah unless it has received all its provision.
- There are different forms of rizq – some we will receive immediately, and others later.
- We have to beautify our seeking of rizq; it should not be rooted in greed.
- We should not fight for our rizq and look towards what others have with animosity.
- Whatever Allah has given us and deprived us of, is best for us and vice versa.
- Our rizq is from Allah and by Allah – we should not exhaust ourselves for rizq.
 - In a Hadith Qudsi, Allah said:

EDUCATION | PRESERVATION | APPLICATION

يا ابن آدم لا تخافن من ذي سلطان ما دام سلطاني باقيا، وسلطاني لا ينفد أبدا، يا ابن آدم لا تخش من ضيق الرزق ما دامت خزائني ملائنة، وخرائني لا تنفد أبدا، يا ابن آدم لا تأنس بغيري، وأنا لك، فإن طلبتني وجدتني، وإن أنسست بغيري فتّك وفاتك الخير كله، يا ابن آدم خلقتك لعبادتي، فلا تلعب، وقسمت رزقك فلا تتعب، وفي أكثر منه فلا تطمع، ومن أقل منه فلا تجزع، فإن أنت رضيت بما قسمته لك أرحت قلبك وبدنك، وكنت عندي محمودا، وإن لم ترض بما قسمته لك فوعزتي وجلالي لأسلطن عليك الدنيا تركض فيها ركض الوحوش في البر ولا ينالك منها إلا ما قد قسمته لك، وكنت عندي مذموما، يا ابن آدم خلقت السموات السبع والأرضين السبع، ولم أعي بخلقهن أيعينني رغيف أسوقه لك من غير تعب، يا ابن آدم أنا لك محب، فبحقي عليك كن لي محبًا، يا ابن آدم لا تطالبني برزق غد كما لا أطالبك بعمل غد، فإنني لم أنس من عصاني، فكيف من أطاعني وأنا على كل شيء قادر، وبكل شيء محيط

"O son of Adam do not be afraid of any power or sovereignty. As long as my sovereignty remains and my sovereignty never ceases. O son of Adam do not fear tightened sustenance. As long as my storehouses are full and my storehouses are never empty. O son of Adam I created you to worship me, so don't play. I have already set your share of sustenance, so don't make yourself tired. I created you to worship so don't play, and I guaranteed your sustenance so don't make yourself tired. I swear by my glory and might, if you are content with what I have allocated for you, I will bring comfort [peace] to your heart and body and you will be praised by me. On the other hand, if you are not content with what I have allocated for you, I swear with my glory and might I will set the world loose on you, where you will run just like the animals run in the wild and you will still not get more than what I originally allocated for you! O son of Adam, I created the seven heavens and earth effortlessly, so would it trouble me to simply send a loaf of bread your way? O son of Adam, do not ask me of tomorrow's sustenance, just like I have not asked you for tomorrow's deeds. O son of Adam, I love you. So, by my right over you, love me." (Al Mustatraf)

- Riḍā is the highest state of ibadah – which is to be content. We should be content with all that Allah has given us.
- Understanding Allah is Al-Razzaq allows us to live a life of contentment. If we are not satisfied, there will be no barakah in what we receive.
- When Ibrahim AS made a du'a, he asked Allah to give sustenance to the believers:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمَ رَبَّنَا لِيُقِيمُوا الْصَّلَاةَ فَاجْعَلْ أَفْدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَأَرْزُقْهُمْ مِّنَ الْثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

Our Lord! I have made some of my offspring settle in a barren valley near Your Sacred House! Our Lord! I did so that they may establish Prayer. So, make the hearts of people affectionately inclined to them, and provide them with fruits for their sustenance that they may give thanks. (14:37)

- These are the things that will remove barakah from our rizq:
 - Thanking yourself instead of Allah; taking Allah out of the picture (i.e. attributing your success to your experience, knowledge etc.).
 - Not giving zakah; Zakah purifies our wealth and through it we will receive more blessings.
 - Sinning; If we have sinned, we should make tawbah right away – this was the practice of Imam Shafi'i.
 - Bukhul (stinginess); Giving is a mu'mins character; we should give even if it is a small amount (i.e. barakah from knowledge is sharing it with others).

Al-Qabid & Al-Basit

- It means The Withholder and The Extender. Allah is the one who withholds and the one who extends.
- Basit is the one who extends His hand; Allah is the giving hand. He gives or withhold things to whomever He pleases.

- These names are closely related to rizq. If we know Allah is Razzaq, we know it is the best for us when He withholds from giving because He understands what is best for us.
- When we make du'a to ask something from Allah, it cannot be conditional. Allah gives on His terms. For example, the Jews would ask Allah for things, expecting for an immediate compensation.

◦ Narrated Abu Huraira: Allah's Messenger (ﷺ) said,

"يَدُ اللَّهِ مَلَأَتْ لَا يَغِيِّرُهَا نَفَقَةٌ، سَحَاءُ اللَّيْلَ وَالنَّهَارَ - وَقَالَ - أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغْضُبْ مَا فِي يَدِهِ - وَقَالَ - عَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْأُخْرَى الْمِيزَانُ يَحْفُظُ وَيَرْفَعُ".

"Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand." He also said, "His Throne is over the water and in His other Hand is the balance (of Justice) and He raises and lowers (whomever He will)." (Sahih al-Bukhari)

- Understanding that Allah is Qabid and Basit helps overcome jealousy. We should never feel jealous over what others have because Allah has given everyone rizq.
- There are always things others have that we might not have, but we must be grateful for whatever we have and say "Alhamdulillah". We must learn to put our grudges aside for Allah.
- Even the Sahabah had different strengths and weaknesses which distinguished them from one another – The Prophet (ﷺ) celebrated these differences.
- For example, Bilal ibn Rabah was not the greatest warrior, but the Prophet (ﷺ) chose him as the first mu'azzin.
- Each one of us is blessed with something (i.e. a special talent), but we have to discover the khayr Allah has given to us.

- For example, Hassan al-Thabit was the mouthpiece of Islam; khatib and poet, in the time of the Prophet. However, in the Battle of Khandaq, he admitted to his weakness when he was unable to defend the women and children from the enemy of Islam.
 - Abdullah ibn al-Zubayr narrated: "The women and children were put in a fortress along with Hassan, and he was jaban (جبان) - not brave i.e. he could not hold a sword; it is said he would tremble when he did)." Another sahabi also said he was "jaban," which is quite harsh. So, he was the only man in the fortress. A week later, when the Quraysh are outside the city and the Ghatafan have come, the Banu Qurayza decide to flip, and the first thing they do —and we need to understand this to understand the punishment that is coming upon them— is figuring out how to execute all the women and children of the Muslims. They send two scouts to al-Fari' in the middle of the night to see if it is protected. If it is not, they will attack. Now in the middle of the night, Safiyyah bint Abdul Muttalib hears a noise — one of the Jews' scouts is climbing. She wakes up Hassan as he is the only man in the fortress, and says to him, "Go out and do something!" But Hassan says, "O aunt of the Messenger of Allah, may Allah bless and reward you, but do not humiliate me more. You know I cannot do this!" So, she takes a male shawl, takes a dagger, puts it in her mouth and climbs out the window, and in pitch darkness she tries to find the intruder, then she surprise attack him, jumps on him, slits his throat, then throws the head down to his companion, and the companion shrieks and runs away thinking al-Fari' is well guarded. Then she says to Hassan to go get the armor and weapon from the man she has killed, but he says, "I have no need of them."(Musnad Ahmad)

- When whatever Allah gives, is utilized to bring about His pleasure, He continues giving us more.
- We must share it with others, utilize it right away by serving the ummah or helping others. Although we must be mindful that excessive giving may lead to disbelief.
- The giving can be preserved through showing appreciation and demonstration. If we are not appreciative of what Allah has given, we are not deserving of Basit – Allah will take it back.
- Accept both what Allah gives and withholds and always be grateful to Him.
- Sometimes, when Allah deprives us of something that He may have given to another, it is our opportunity to collaborate with them and work together.