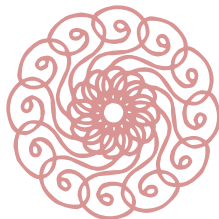


أسباب حصول الرزق

The Ways of Acquiring Sustenance



Translated by
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Foreword



All praise is due to Allāh, the Lord of the Worlds, and may the ṣalāt and salām be upon His Final Messenger. To proceed:

I came across a poster in a mosque comprising fifteen affairs that help a person to acquire rizq (sustenance) and saw it to be beneficial. To benefit myself and others, I translated it to publish in e-book format for easy reading and distribution and to serve as a beneficial reminder, *Allāhumma bārik*.

Abū ‘Iyād Amjad Rafīq
19th Rabī‘ al-Thānī 1435H / 18th February 2014CE

1. Seeking Forgiveness



الإستغفار

The evidence is His, the Most High's saying, citing the call of Nūḥ (alayhis salām) to his people:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

﴿١١﴾ وَيُمِدَّكُمْ بِأَمْوَالٍ وَأَنْهَارٍ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾

I said (to them): '**Ask forgiveness** from your Lord. Verily, He is Oft-Forgiving. He will send rain to you in abundance. And give you increase in wealth and children and bestow on you gardens and bestow on you rivers.' Nūḥ (71:10-12).

From the fruits of seeking forgiveness are the sending down of rain (which is a means through which sustenance is created and provided) and increase in wealth and children have been connected with the seeking of forgiveness.

2. Repentance



التوبة

The evidence is His saying:

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمْنِعْكُمْ مِّنْعَا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ
 كُلَّ ذِي فَضْلٍ فَضْلَهُ، وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance that He may grant you good enjoyment for a term appointed and bestow His abounding grace to every owner of grace. But if you turn away, then I fear for you the torment of a great day. Hūd (11:3).

And also His saying upon the tongue of Dāwūd (‘alayhis salām):

وَيَقُولُ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ
 مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

"And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant

rain, and add strength to your strength, so do not turn away as criminals, wrongdoers." Hūd (11:52).

From the fruits of repentance are good enjoyment in this world, receiving increase in bounty and excellence from Allāh and sending of rain and providence from the sky.

Repentance has a number of conditions for it to be accepted and they are:

- Acknowledging that sin has been committed
- Remorse for falling into the sin
- Resolving not to return to the sin
- Rectifying any harm if it involved the rights of others
- Asking for forgiveness for this sin
- Having firm belief that Allāh is the Forgiver of sins

3. Piety (Taqwā)



التقوى

Due to the saying of Allāh, the Exalted:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ

And **whoever has taqwā** of Allāh, He will make for him a way out (of difficulty) and provide for him from (sources) he could not imagine. Ṭalāq (65:2-3).

And also the saying of Allāh, the Exalted:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ
وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿١٦﴾

And if the people of the towns had believed **and had taqwa** (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn. Aʿrāf (7:96)

From the fruits of taqwā are removal from every difficulty, provision from where one would not imagine, opening up of blessings from the Earth and the heaven.

As for the definition of taqwā then it is, as related from Ṭalq bin Ḥabīb (rahimahullāh): *"To work in obedience to Allāh, upon light from Allāh, hoping for Allāh's reward and to abandon disobedience to Allāh, upon light from Allāh, fearing the punishment of Allāh."* Siyar of al-Dhahabī (4/601).

The meaning of *"upon light from Allāh"* is upon knowledge and insight in His religion, that you obey Him and abandon disobedience to Him upon knowledge of what He ordered and prohibited.

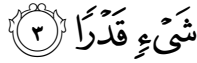
4. Reliance Upon Allāh (Tawakkul)



التوكل على الله

Due to the saying of Allāh, the Exalted:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا



And whoever places his trust in Allāh, He will suffice him (in his needs). Verily, Allāh will accomplish his purpose. Indeed Allah has set a measure for all things. Ṭalāq (65:3).

And the statement of the Messenger (ṣallallāhu ‘alayhi wasallam), "*If only you were to rely upon Allāh as He truly should be relied upon He would bestow you with sustenance just as the birds leave hungry in the morning and return full.*" Reported by al-Tirmidhī, Aḥmad, Ibn Mājah.

From the fruits of relying upon Allāh are Allāh being sufficient for the servant (in all his needs), acquiring what a servant desires of goodness for himself, and sustenance being acquired with the ease with which the bird acquires sustenance.

It is from reliance (tawakkul) upon Allāh to use the legislated and lawful ways and means through which goals and objectives

are attained. Thus, reliance is to make use of the ways and means and then rely upon Allāh for bringing about the fruits and effects of those ways and means, since He is the creator of all the ways and means (*asbaab*) and their effects (*musabbabaat*).

5. Spending Upon a Seeker of Knowledge



النفقة على طالب العلم

The evidence is the ḥadīth of Anas bin Mālik (raḍiyallāhu ‘anhu) who said: There were two brothers in the time of the Messenger of Allāh (ṣallallāhu ‘alayhi wasallam) and one of them would come to the Prophet (ṣallallāhu ‘alayhi wasallam) [to learn] and the other would pursue his trade profession. So the one who would pursue his profession complained about his brother to the Prophet (ṣallallāhu ‘alayhi wasallam) and he replied: "Perhaps you are being provided for due to (your spending upon) him." Reported by al-Tirmidhī.

From the benefits of this ḥadīth are the commendability of spending upon a seeker of knowledge and that spending upon a seeker of knowledge brings about sustenance for the spender. And one should take care to spend only upon the seeker of knowledge who is a person of the Sunnah, upon the ‘aqīdah and manhaj of the Righteous Salaf, one who loves and hates for its sake and who befriends and disavows for its sake, one who loves the Scholars of the Sunnah and respects them and takes from them in the affairs of his religion.

6. Establishing the Legislation of Allāh



إقامة شرع الله

The evidence is the statement of Allāh, the Mighty and Exalted:

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ
فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ

سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

And if only they had acted according to the Torah, the Gospel and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course but many of them do evil deeds. Al-Mā'idah (5:66).

Abiding by what Allāh has revealed of legislation is a means of provision from above (the heaven) and below (the Earth) and this applies to all without exception, both the rulers and the ruled, and in matters of belief, worship and methodology.

7. Hajj and 'Umrah



المتابعة بين الحج والعمرة

The evidence is the saying of the Messenger of Allāh (ṣallallāhu 'alayhi wasallam): "Follow up between (the performance) of Hajj and 'Umrah for they remove poverty and sins just like the bellow (of the furnace) removes the dross from iron, gold and silver. And a righteous Hajj has no other reward but Paradise." Reported by Aḥmad and declared ṣaḥīḥ by al-Albānī.

From the fruits of frequent performance of Ḥajj and 'Umrah are the removal of poverty, the removal of sins and entry into Paradise.

8. Keeping Ties of Kinship



صلة الرحم

The evidence is the saying of the Messenger of Allāh (ṣallallāhu ‘alayhi wasallam): "*Whoever is pleased that his sustenance is enlarged and his life is extended then let him maintain the ties of kinship.*" Reported by al-Bukhārī.

From the fruits of keeping the ties of kinship is enlargement of provision.

9. Spending in the Path of Allāh



الإنفاق في سبيل الله

The evidence is the saying of Allāh, the Exalted:

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ، وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ، وَهُوَ خَيْرُ الرَّزُقِينَ ﴿٣٩﴾

Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." Saba' (34:39)

And also the saying of the Messenger of Allāh (ṣallallāhu ‘alayhi wasallam): "*Allāh the Most High said, 'Spend, O son of Adam and you will be spent upon'.*" Reported by Muslim.

From the fruits of spending in the way of Allāh (through charity) are the replacement of what has been spent and Allāh spending upon the servant.

10. Benevolence Towards the Weak



الإحسان إلى الضعفاء

The evidence is the saying of Allāh's Messenger (ṣallallāhu ‘alayhi wasallam): "*Are you aided and granted sustenance except by way of the poor, weak ones amongst you?*" Reported by al-Bukhārī. And also his (ṣallallāhu ‘alayhi wasallam's) saying: "*Seek (closeness to) me through your poor, weak ones for you are granted sustenance and aided through your poor, weak ones.*" Reported by al-Tirmidhī.

From the benefits of benevolence and kindness to the poor and weak is expansive sustenance, aid from Allāh and honour.

11. Migration in the Path of Allāh



الهجرة في سبيل الله

The evidence is the saying of Allāh, the Exalted:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافًا كَثِيرًا وَسَعَةً^ج

He who emigrates (from his home) in the cause of Allah, will find on earth many dwelling places and plenty to live by.
Nisā' (4:100)

The one who emigrates in Allāh's cause will find goodness and blessing and also plentifulness in the means of living.

12. Supplication (Du‘ā)



الدعاء

The evidence is the saying of Allāh's Messenger (ṣallallāhu ‘alayhi wasallam): "*I seek refuge with you from the trial of poverty* (أَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ)." Related by al-Bukhārī. And also his saying, "*Seek refuge in Allāh from poverty, scarcity and humiliation, and that you oppress (others) or are oppressed.*" Related by al-Nasā’ī, Abū Dāwūd and Ibn Mājah.

Supplication is from the keys of opening upon sustenance and it also repels poverty and tribulations.

13. Remembrance of Allāh (Dhikr)



ذکر اللہ تعالیٰ

The evidence is the saying of Allāh, the Exalted:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

But whosoever turns away from My remembrance verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. Ṭā Ha (20:114)

And also the saying of the Messenger of Allāh (ṣallallāhu ‘alayhi wasallam): "*No people sit together, remembering Allāh, the Mighty and Majestic, except that the Angels surround them and envelope them with mercy and tranquility descends upon them and Allāh mentions them to those who are with Him.*" Reported by Muslim.

From the fruits of remembrance (dhikr) is a life of ease. Constant remembrance of Allāh brings about ease and spaciousness in provision and livelihood.

14. Earnestness in Seeking Provision



التبكير في طلب الرزق

The evidence is as narrated by Ṣakhr al-Ghāmidī that Allāh's Messenger (ṣallallāhu ‘alayhi wasallam) said: "*O Allāh bless my ummah in its embarkment (of their affairs) in the earlier (part of the day).*" Related by Abū Dāwūd, al-Tirmidhī, Ibn Mājah and others, declared ṣaḥīḥ by al-Albānī in Ṣaḥīḥ Ibn Mājah. And whenever he (ṣallallāhu ‘alayhi wasallam) would send people on a mission or dispatch an army, he would send them in the first part of the day. And Ṣakhr himself was a trader and would send out his workers in the first part of the day, so he was successful and his wealth enlarged greatly.

15. Gratefulness (Shukr)



الشكر

The evidence is the saying of Allāh, the Exalted:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ

عَذَابِي لَشَدِيدٌ ﴿٧﴾

And (remember) when your Lord proclaimed: "If you are grateful (give thanks), I will give you more (of My blessings), but if you are thankless (ungrateful), My punishment is indeed severe." Ibrāhīm (14:7).

And He, the Exalted, also said:

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ ﴿١٥﴾ جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ كُلُوا مِن

رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ، بَلَدَةٌ طَيِّبَةٌ وَرَبِّ غَفُورٌ ﴿١٥﴾ فَأَعْرَضُوا

فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ

وَأَثَلِ وَشَىءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا وَهَلْ يُجْزَى
إِلَّا الْكَافِرَ ﴿١٧﴾

Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord." But they turned away (from the obedience of Allah), so We sent against them a flood released from the dam, and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees. Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful, (disbelievers). Saba' (34:15-17)

Being grateful for the blessings and favours of Allāh leads to an increase in the favours and their persistence. Being ungrateful is a cause of punishment and ending of the blessings and favours as occurred to the people of Saba'. And being grateful is giving obedience to Allāh in what He commanded and refraining from disobedience to Allāh in what He prohibited.



For more E-books on creed and methodology please visit **SalafiEBooks.Com**. For information on Islām, Sunnah and Salafiyyah in general refer to the following:

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Ibn al-Qayyim (rahimahullāh) said:

The people of Islām are strangers amongst mankind. And the believers are strangers amongst the people of Islām. And the people of knowledge are strangers amongst the believers. And the people of the Sunnah who separate it from the desires and innovations, they are strangers. And those who call to it and have patience upon the harm of the opposers, they are the severest of them (all) in strangeness. However, they are the people of Allāh in truth. There is no strangeness for them (in reality), (rather) their strangeness is only in relation to the majority about whom Allāh, the Mighty and Majestic, said, **"If you were to obey most of those upon the Earth they would misguide you from the path of Allāh"** (6:116). So the ones (mentioned in the verse) are (the real) strangers to Allāh and His Messenger and their strangeness is the deserting (type of) strangeness even if they are well-known and pointed towards.

Madārij al-Sālikīn (3/186).

