

Lesson Number: 12/100 said by Prof: Mohammad Rateb Alnabulsi  
Subject: The Most Sublime Names of Allah: The Sublime Provider  
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*In The Name of Allah,  
The Most Merciful and Compassionate*

Now, we are going to start the twelfth lesson of the lessons concerning **The Most Sublime Attributes of Allah**. Today, the attribute and name is Ar-Razzâq (The Sublime Provider). This name and attribute has been used in Allah's (SWT) saying: **"Surely Allah is The Superb Provider, The Owner of Power, The ever pervading" Surat Ath-Thariyat (The Winnowers) Verse No.58**. This name comes as an exaggerating adjective. When the name of Allah comes through an exaggerating form. This means that Allah (SWT) provides all creatures whatever their number is and provides each one of them with an abundant limitless sustenance. Hence this name can be explained through two levels; the level of the number of the prosperous people and the level of the amount of the sustenance. Thus this adjective does not come in the form of Razeq (Provider) but comes Ar-razâq (The sublime provider) because He provides all the creatures and provides each one of the creatures with all things. So it is said that (If He provides, He surprises). This attribute comes in the form of a present verb in Allah's (SWT) saying **"And (similarly) many a beast (there is) that does not bear (i.e., it does not carry burers to get its provision) its provision; Allah provides for it and for you (too); and He is The Ever-Hearing, The Ever-Knowing."** Surat Al-Ankabût(The Spider) Verse No.60

It is narrated that the prophet David (Prayers and peace from Allah be upon him and upon our Prophet) invoked Allah saying **"Oh Allah, Who Provides of Alboghath (the young crow)"**. The crow is considered the weakest type of birds. We have a famous Arabic wisdom saying that (The young crow in our land is becoming an eagle-like). Out of our weakness, the young crow, which is the weakest types of birds, in front of us behaves like an eagle. This Boghath is one of the crow's children, when the crow's egg is being hatched; the Boghath comes out of it having a white color the same like a piece of fat. Upon seeing the Boghath, the crow ignores it because of the contrast between the Boghath's white color and the crow's black one. Thus Allah (SWT) leads to it some insects to be fed upon till its feather grows and its color turns black so that the father crow recognizes it. Thus one of the strangest stories is this story of Alboghath or the young crows that are no more than white pieces of fat that cannot

do anything and Allah (SWT) provides with subsistence. So we got the invocation **“Oh, Allah who provides Alboghath, the young crow in its nest.”**

We have some sort of common mistake and immaturity that happens when we consider the subsistence is only food and drink. Allah (SWT) says **“Then, her Lord graciously accepted her with fair acceptance, and caused her to grow a fair growth, and He made Zakariyya (Zechariah) her sponsor. Whenever Zakariyya entered the Chamber to her, he found (a) provision in her presence. He said, “O Maryam , however does this (come) to you?” She said, “It is from the Providence of Allah; surely Allah provides whomever He decides without reckoning.” Surat Al Imran (The House of Imran) Verse No. 37**

Therefore, the scholars said that the subsistence of bodies is done through food and the subsistence of souls is done through knowledge. Thus knowledge is considered the most sublime kind of sustenance. When Allah(SWT) gives you an abundant income that helps you to get the most delicious food and gives another servant of Allah knowledge, be sure that the other servant is in a more favored position from Allah (SWT) than you because Allah gave him the sustenance of souls which is knowledge. Allah (SWT) says in Surat Al-Qasas ( The Narratives) Verse No.14

**And as soon as he reached full age and matured, (Literally: leveled himself in body and mind) We brought him judgment and knowledge; and thus We recompense the fair-doers.**

This is the sustenance. It has been narrated in some of the prophets Hadiths **(I stay with my God so that He gives me food and drink)**. We understand this Hadith as if the prophet (pbuh) uses the words food and drink to indicate the spiritual sustenance which is the most sublime types of sustenance.

Oh dear brothers, we have a kind of good omen that is one of the reasons for the abundance in sustenance which is prayer. What is the evidence? It is in Allah’s (SWT) saying in Surat Ta-Ha verse no.132. **And command your (extended) family to (observe) the prayer and constantly (endure) patiently in it. We do not ask of you (any) provision. We, Ever We, provide you, and the end is to (the ones having) piety.**

Therefore we can deduce this nice hint that if you want to increase your sustenance or wealth you should pray well. I am not saying that you do not pray, of course you do your prayers but I am saying you should pray well as the submission is considered one of the duties of prayer not one of the virtues of it. Allah (SWT) when He praises the believers says in Surat Al-Mu’minûn (The believers) verse no (1, 2)

**The believers have already prospered.**

**The ones who in their prayer are submissive.**

**One of the good manners of worship that the servant turns back to his God in all things he wants whatever they are whether valuable or non valuable things. This is one of the good manners that the servant should behave in his relation with Allah (SWT); to go back to Him whenever you want anything whether it is precious or not. Thus Allah (SWT) likes that the servant asks Him for his sandals' thong if it is torn. If you lost your door keys, you should invoke Allah saying " Oh, Allah Who assembles people in a day that has no suspicions about gather me with my things."**

**Ask Him for the humble things as you ask Him for the precious ones. If you forget the place or date of a meeting. You should ask Him. One of the brothers told me that he went to Almadina Almunwara and forgot the address where he should go so he supplicate for Allah during his walking in his way so he found the place easily. On the contrary to another man who didn't supplicate so he stayed lost for ten hours. So you should ask Him for the humble as well as the precious things and that is the most comprehensive state of being servant of Allah. We have evidence in that The Prophet Moses (pbuh) asks Allah to see Him when he said (Oh Lord, help me to see you). This is included in demanding the precious things. And when he got hungry, he said "Lord! Surely I have need (Literally: I am poor) of whatever charity you will have sent down to me." This is a proof that the servant must ask his lord for every thing. Our Master, Ali (may Allah be pleased with him) says, you are not required to ask for sustenance, but you are required to ask for Heavens. Then what have you done, you left what you have been ordered to ask and asked for what you have been ordered to leave. This is the problem of people although Allah (SWT) has guaranteed for them the sustenance with many evidences. Allah (the Almighty) says**

**Surely Allah is The Superb Provider, The Owner of Power, The Ever-Pervading. (58) Ath-thariat (The Winnowers)**

**Allah is (He) Who created you; thereafter He provided for you; thereafter He will cause you to die; thereafter He will give you life. Is there any of your associates who performs any of these things? All Extolment be to Him and Supremely Exalted be He above whatever they associate (with Him)!(40) Ar-rûm ( The Roman)**

**Say, "Come (so that) I may recite what your Lord has prohibited you: that you do not associate anything with Him, and to show fairest (companionship) to (your) parents; and do not kill your children (out) of want. We provide for you and for them too. And do not draw near obscenities (i.e., irregular sexual intercourse; shameful) whatever (of these) is outward and whatever inward; and do not kill the self that Allah has prohibited, except with the truth (i.e., by right, in the course**

**of justice). That He has enjoined you with, that possibly you would consider.(151) Al-Anaam ( Cattle)**

**And do not kill your children in apprehension of want; We provide for them and for you (too); surely the killing of them has been a great sinning. (31) Al-Israe (The Night Journey)**

**There are other proofs such as the following: Allah the Almighty says, And in your selves; do you then not behold? (21)**

**And in the heaven is your provision and whatever you are promised.(22)**

**So by The Lord of the heaven and the earth, surely it is indeed true as (it is true) that you (can) pronounce (your languages).(23) Ath-Tharyat (The Winnowers)**

Thus Allah (SWT) has set our minds at rest that He has guaranteed the sustenance for us. On the contrary to that, people do the best of their efforts and sell their religion to get a very small thing of the living affairs and sustenance.

**“I have created the Skies and the Earth and didn’t get tired because of them, Do I get tired because of a loaf of bread that I give you each period of time. You have to do the duty for me and I have to give you the sustenance. So even though you don’t do your do, I’ll give you your sustenance.”** Thus Allah (SWT) has reassured us of the sustenance and ordered us to do our best to go to the Hereafter. Thus He says,

**And that man will have nothing except that for which he has endeavored (to achieve) (39); An-najm (The Star)**

Then what happens is that what you have been ordered to ask is what you’ve delayed in asking and what I’ve guaranteed to you is what you’ve searched for. So do what you have been ordered to and leave what has been guaranteed for you. The prophet Jesus (peace be upon him) said in what has been narrated in some books **[Do not be upset for your bellies.]**

There was a person whose brother has been died and left five children that had no means of living, so he kept crying and then he met his master who asked him “what is wrong about you oh dear son?” He said that his brother has died and left five orphans. Then the master asked “didn’t he leave anything for them?” He answered “yes, he left something that is enough for them for a year only.” Then the master said “O.K. when this stock finishes, start crying.” The story narrates that this man died three months earlier before the stock finished.

I know a man whose house would be pulled down for a road construction reason. So he got upset, shouting and screaming. He turned painful crying and beseeching although he has been given a definite promise that

a suitable house would be granted for him. In spite of all those promises and contracts, he kept on being disturbed and anxious till he died after some months and before the destruction of his house. Man's care for things shouldn't be more than normal.

Some scholars say that the Provider who feeds the spirits of bodies by His success and adorns the hearts of the good people by their faith in Him. Thus we have two types of sustenance: the sustenance of the bodies and the sustenance of the spirits. The messenger of Allah (peace be upon Him). **"When the spirit gets its food, it will get calmed."** Some scholars explained the word (qoot) by the sustenance of the spirit, which means that if you did a prayer and it appealed to you or if you did a prayer and you cried while reading the Quran for it means that your heart submitted and you got calmed because you are near to Allah and there is life and pulse so there is some sort of fidelity that makes you submit. Therefore when the spirit gets its food, it will get calmed according to the first and the second meanings.

Some scholars say that the sublime provider who favored the rich with the sustenance. You see the rich man have a lot of money. He eats what he likes, buys the best house and acquires the best furniture. He goes wherever he wants, chooses the best car, the best clothes and the best beeches. Thus the Sublime Provider is who favored the rich by the existence of the sustenance and favored the poor believers by feeling the existence of the Sublime Provider. He gave you food and gave the rich food, drink, house, income and car. He gave the poor believer feeling the existence of the Sublime Provider. So you can either find the providence or feel the existence of the Sublime Provider The sum is fixed. There is a very marvelous theory that means if you add every thing that Allah (SWT) has given to you and another person adds every thing that Allah (SWT) has given to him, the sum of the two additions is the same. So if Allah (SWT) took some richness of you He would compensate you with some contemplation and if He shades you with the material happiness, He will prevent you of the happiness of the nearness.

There is a balance that is expressed through the concept that the sum is the same. There is another theory not in the spiritual things but in the material things. If the man gives a certain mark for the wife and another one for the house and a third one for the income and a fourth for his job and a fifth for his health and a sixth for his gracefulness. We'll find that most of the people will get the same sum of the marks but they will be different in their distribution. For example if you give the wife a mark of eight, two for the children and

five for the living, the sum will be fifteen and if another person gives two for the wife, eight for the children and five for the living, the sum will be fifteen. Ten for the living, three for the wife and two for the children, the sum will be fifteen. If you concentrate, you'll see that the man who has got an income that is less than his needs is favored by the tranquility that the man who got a lot of sustenance cannot dream of it. This is proved by the prophet's (pbuh) speech saying that **"take what you want of the world and take anxiety that is equal to it and the man who takes more than what he needs takes unintentionally of what kills him."**

We have another meaning of the sustenance that means in its most accurate definitions is what is used for benefit, thus money is used for benefit, the same thing happens with science, morals, and heart-ease. A man came and asked Hatem Al-assam "where do you get you food?" He answered from the stores of Allah. Then the man asked again "does He throw the bread for you from the sky?" He answered again "if the earth doesn't belong to Him, then He would throw the bread from the sky, I am eating from the earth." So, we notice that when the man asks Allah for the living, He will give him. He may meet a man who asks him if he works or not and he answers that he is not working, and then the man helps him to work.

The matter is long and has thousands of evidences. You may get your living where you don't expect. You may get your living through a very trivial reason such as an eye glance or a mistaken letter or little in demand merchandise. I've heard that one of the provender sellers – during the world war - has sold the sugar for an extra price, then the police came and shut down the shop till the end of the war. When he started to sell the sugar again, its price doubled many times and the merchant became very rich and so did his sons and grandsons. Thus you may get sustenance through a very annoying reason. For Allah is the most Sublime Provider, the owner of power and the most pervading.

To be precise, when you know that Allah (SWT) is the most Sublime Provider, the owner of power and the most pervading, you will ask Him only. Sometimes people go to somebody to give them money. But if you know that Allah only is the most sublime provider. Then you ask Him only for sustenance and you will get the dignity, prestige, heart-ease and favor from Allah. A man once was asked "where do you get your food?" He said "from the stores of a king that cannot be stolen and cannot be eaten by worms. The stores of Allah (the Almighty) are always open and are always full and have every thing. The proof in what Allah (SWT) says:

**And decidedly there is not a thing excepting that its treasuries are in Our Providence, and in no way do We send it down except in a known estimate. (Surat Al-Hijr) No.21**

One of the most absurd theories says that the treasuries of earth have been dried up, that earth is being threatened by a famine. They say also that the increase of world population comes as a matter of geometrical increase. Maltos says the population explosion will cause a very great famine to people. Those all are the words of the people who do not know Allah (SWT). Therefore every stinginess, reduction or rationing in the sustenance is happening as a matter of punishment for people not as a matter of shortage from the side of Allah (SWT). Man only reduces thing out of shortage but this does not happen with Allah. A wife of one of the conversants of Allah has been asked “how does your husband provide you?” She answered “my husband is not a provider but a measurer. We have a common mistake in the Islamic theology, is that we say that somebody is a provider which means has a large family but the right to say that this man is needy. The Provider is Allah (SWT), we are all eating from the table of Allah, the most merciful.

I have said before that Allah (the Almighty) has favored the rich by the existence of the sustenance and favored the poor by feeling the existence of the most Sublime Provider. Thus the man who feel and testify the existence of the most Sublime Provider will not be harmed by missing anything of the sustenance. If you got painful and your heart burned severely because of something that missed you from the worldly affairs, this is a sign that you still do not know Allah and did not reach feeling His existence. Because if you reached Him, you would never get painful for anything that missed you of the worldly affairs. It is narrated that our master AlSidiik (may Allah be pleased with him) has not regret for anything that missed him at all. Sometimes you sit with a man and feel that his heart is burning out of regret because he had sold a land and then its price doubled a hundred times. You find that his pains are severe and limitless. Nowadays, most of the illness of heart, veins, stomach, nerves and arteries come as a result of pains and regret. But if you feel the existence of the Sublime Provider you won't be harmed by missing the sustenance.

The man who knows that the Provider is one won't ask anybody rather than Him. All of you know the story of one of Bani-Omayah caliphs who asked for an honorable scholar to meet him and met him. When he wanted to show him his generosity, he told him “ask me for your need.” The scholar said “No, by Allah I won't ask anybody rather than Allah in Allah's house and this is Allah's house so I feel ashamed if I ask anybody else.” When the caliph met him out of the mosque, he told him “now ask me”. He said “I've never asked the owner of it, am I asking who

doesn't own it?" When the caliph insisted, the scholar said "I ask you for paradise" the caliph said " I don't own it ." the scholar said " then there is nothing that I ask you for ." This honor is the honor of abstinence. What a beautiful thing that the rich gives the poor but it is more beautiful that the poor abstains from the rich man's money and say thanks god.

Some scholars say that, as He has no partner in His creature, He has no partner in His sustenance. As there is no god rather than Allah, there is no Provider rather than Allah. They always say "if He provides, He surprises." As one of the poets says: If the means of living is divided according to the intellects, thus animals would because of their ignorance. You may see an intelligent man whose living is little, on the contrary, there is a very simple and naïve man whose living is much. This means that living has another reason rather than the intelligence, and the effort. But be sure that living has a relation with straightness. The common people think that sustenance is already written and nobody has the possibility of getting or pushing it. This opinion is true from one side only as Allah (SWT) says:

**And that if they had gone straight on the right mode (of life), indeed We would have made them to drink copious water. (Surat Al-jinn) The Jinn, Verse No.16**

**And if the population of the towns had believed and been pious, We indeed would have opened upon them blessings from the heaven and the earth, but they cried lies, (and) so We took them (away) for what they were earning. (Surat Al-a'araf)The battlements Verse No. 96**

The Prophet (pbuh) says "the servant may be deprived of some sustenance because of a sin" If we tried to explain this fact, I can give you an example. If you see that your son is not mature enough to own money, you give him the least sum of money that is enough for his necessary needs only. But if your son is one of the righteous people, and he has piety, straightness, impartiality and wisdom, you give him five hundred pounds and say "keep them with you; you have nothing to worry about." But the same sum, when given to another son, he may go to the places that Allah (SWT) has ordered us to avoid, so you give him the price of a sandwich or of a bus-ticket; the necessary things only . Allah (SWT) says:

**And if Allah were to outspread the provision for His bondmen, they would indeed be inequitable in the earth; but He sends down in a determined (estimate) whatever He decides; surely He is Ever-Cognizant, Ever-Beholding His bondmen. (Surat Ash-Shûra) Counsel Verse No.27**

**This is a very important and dangerous idea, rationing happens as a means of discipline, or to be more accurate, it is out of wisdom not out of shortage. It is narrated in some books that the prophet Moses, prayers and peace from Allah be upon him and upon the prophet Mohammad, say to Allah in his invocation to Him, Oh my Lord, when I need a simple thing, do I ask You for it or ask somebody else, then Allah inspired him that you should not ask anybody else. Sometimes the man needs a simple thing. A beginner physician told me that when he started his work in his own clinic , his mother was sick in Damascus and he was in another place and he needed a sum of money to send to her so he asked Allah to provide him with and Allah (SWT) , sent the patients to him the one after the other , not as usual , till he got the sum that he needed. Sometimes the man has to pay a debt, thus he should ask Allah and Allah gives him what he needs. Get a habit of asking Allah for every thing, for example when you got a very opinionated wife ask Allah, or if you got a troublemaker partner ask Allah to make him nice , if you got a corrupted son ask Allah for his good manners, if you find some troubles in your work ask Allah to give you another chance of work.**

**Sometimes, a man tells his Moslem brother “do not ever ask any body rather than me. If you need anything come and take it from me. This is considered the greatest degree of love because if you love a man, you do not want him to disgrace himself with any body else. Also Allah (The Almighty) is very keen and loving for us so that He doesn’t want us to ask any one rather than him.**

**It is narrated that Hammad ibn Mosallamah said that “there was a widow woman whose house was next to me living with her orphan children. And it was a rainy night, so I heard her supplicating for Allah saying Oh Lord, the ever compassionate, be compassionate to us. So I thought that she may be in need for money. I stayed till the rains stopped, took ten pounds and knocked her door. When she saw me she said my name out of surprise – it seems that this man was known by his benevolence – I said yes and asked her how you are. She said thanks for Allah; the rains stopped and the children got warm. So I gave her the money and told her to use them in her needs. There was a little daughter who raised her voice saying we don’t want you to be between us and Allah and said to her mother ‘ when you raised your voice while supplicating I knew that Allah would punish us by showing compassion through one of his creatures .**

**Sometimes you get the sustenance directly from Allah; this is an honor because there is nobody that has a favor on you. Sometimes**

you complain. So if you complain to a believer maybe his heart get tender and he gives you your needs but the sustenance will not come from Allah directly but through this man. If you complain to a disbeliever, he may gloat over you and may give you your needs. But this is the highest degree of insult to be given on the hands of a disbeliever. There is a scenery that shakes my soul, to see a believer while complaining to a disbeliever showing disgrace, weakness and greed and the disbeliever thought that if the faith in Allah benefits you won't complain as if he gloats over you. So the believer who complains to another believer seems as if he complains to Allah but the believer who complains to a disbeliever seems as if he complains from Allah. The most beautiful types of complain is the complain to Allah. Allah (SWT) says

**He said, "Surely I complain of my anguish and my grief only to Allah, and I know from Allah what you do not know. (Surat Yûsuf) Joseph Verse No.86**

If somebody felt some pains in his body and they were unbearable pains, if he told his wife and daughters or sons, they would sympathize with him but who can stop the pain? Only Allah. There are some persons who have got patience and they never tell anybody about the catastrophe but if the man tells his wife, there isn't any objection. It is not a matter of being allowed or forbidden. But if the soul gets tenderer it sees that Allah is only who deserves to be complained to.

We know the story of the prophet Abraham when thrown in the fire and Jibril came to ask him "do you need anything?" Abraham said "from you" then Jibril said "no from Allah" Abraham said his cognizance of my affairs saves me from asking. Allah (SWT) sees you and knows everything, your position, income, pain, illness, your problem with your wife, your problem with your partner, the farness of your home, the bad conditions of transportation, and that you gave somebody a ride and the petroleum is expensive. Allah knows every thing and estimates every thing the day and the night, so the more you get closer to Allah; the more you get satisfied by Him only. You'll feel the honor of your self and be filled with honor, faith, pride and dignity.

You may find an important person who disgraces himself for the sake of a worldly thing. Once I was passing by one of the banks and found a very great crowd standing at two and half in a very hot day , when I asked " what is the matter?" they told me that there was registration for owing cars and it was six o'clock which means that the crowd was standing from two and half till six o'clock.

Man can bear a lot of effort because of his worldly benefits but when the matter comes to the religious affairs, he tends to rest. Back to the story of the little girl who said when you raised your voice by invocation I knew that Allah (AWT) punishes us by sending his mercy on the hands of one of his creatures. There is an invocation with the same meaning that says (Oh my lord, give me a mercy that comes from you.) Which means that comes directly from you. Sometimes Allah punishes you with a punishment that nobody knows. For example, He gives you inside pains and the outer appearance has nothing wrong. Other times, He gives you a sick skin that appears to every one that makes people ask you “what is the matter? Where you have got your treatment?” While you don’t want any more word from anybody you find that every one asks you Some times man wants to hide his problems, but Allah send him a problem that cannot be hidden. Sometimes Allah gives you an inside punishment that is direct and nobody knows. There is an invocation that says (Oh, my lord give me forgiveness that comes from you) which means direct forgiveness). How can you see the direct relation between the sin and the punishment?

There was a man that I trust his faith, and I know that he turns his sight aside far from the forbidden things. He told me that in Lourenco airport in Cyprus. There was a Sweden plane from which a large number of women descended and they were all in the same uniform and he looked at them. He said “how could I look at them? I don’t know”. After that , he took a taxi and gave him a foreign currency and the taxi took him to the police station, entered and spoke with them at the police and there were two men who came out of the police, took him and put him in a small cage. He is a very important person and speaks two languages and he was going to attend a conference there so how did this happen. He told me that he cried and asked himself why did I look at them? Sometimes Allah forgives you without any harm or prison or physical punishment. And other time there is an insulting torture.

I saw once in the way, a fifty-year aged man who was wearing the most precious clothes and he was bargaining the policeman to pass and the captain came and hit him two severe hits on the face. He was wearing a very smart suit and silver buttons; he was very elegant, whenever I remember him I say that Allah (the Almighty) has an insulting torture. Not only this, He has a very great torture that comes in the hereafter and a painful torture and an insulting torture in our world. For example, when a man is suffering the pains of cancer; they are very unbearable pains. Allah (SWT) says **“And if misfortune touch a man”** the word touch can be explained through the example of touching a hot iron it happens for the shortest period

of time and in the farthest place of heat and you get prepared for it by wetting your finger. This is the touch so if Allah touches us with torture we don't bear so how is the matter if He forces it upon us. Man is so weak.

Some people have high-aiming ambitions so they don't ask Allah something rather than the precious things; they say "Oh, Allah give us the paradise, Oh, Allah help us to know You, or Oh, Allah don't put me to death before You are pleased with me. Always their needs are related to Paradise, knowledge, understanding the holy Quran, the and completing the interpretation of the Quran. There are other persons who ask Allah for other things, for example one say "Oh Allah help me that the renter comes out of my house. Thus there are people who ask for precious things and others who ask for trivial things. This is some sort of independent judgment. There are some people who say I never ask My Lord for something rather than Him but I ask the trivial person for the trivial thing. This means I never ask Allah for something rather than Allah, and I ask any ordinary person for any trivial thing.

It is narrated that Yahea ibn Moadh's wife said to Yahea "I've seen a very strange matter, when my daughter asked me for something to eat with the bread and I told her ask Allah, she said I feel ashamed when I ask Allah for something to eat. This is another kind of independent judgment. Therefore you may take the first opinion or the second one. But the holy speech of the messenger of Allah (pbuh) narrated by Thabet Albanany said "every body of you should ask Allah for his needs till he asks Him for salt or his sandals' thong if it is torn" There is a comment in that this little girl feels ashamed of asking Allah for an allowed thing and this old man doesn't feel ashamed of doing a prohibit thing.

Moreover, we see unbelievable scenery; an old man who is sitting on the café playing backgammon and leaving the prayers. We also see another fifty-year old man who is inclined to youthful pleasure and smartens up in front of young ladies or another one who is standing beside a shop, a balcony or on the way to look at women or sitting on a café or on the platform looking at women. It is very strange sceneries, the Prophet (pbuh) says in the rest of the Hadith " I hate the sinners and my hatred to the old-aged sinner is more."

Allah (SWT) provides the souls and inner selves as well as He provides the bodies and outer selves. I assure for you that if you pray a right prayer or do your pilgrimage, standing in Arafat and crying for a long period, you will feel the sweetness of this worship for a month or more. There are other kinds of providences, for

example you pray a right prayer with its required submissiveness, you fast the right fasting that has no sins while being repenting to Allah. Some brothers said to me “if the night prayer is fifty raka’as, we will be so glad”. Of course as their fasting is right, their food is little and their sleep is little, thus they will be active in their prayers. As I said before that Allah provides the souls and inner selves as well as He provides the bodies and outer selves. Therefore the providence of the hearts is inspirations and meanings and the providence of the bodies is food and ranks. The inspiration means that the believer sees what others cannot see; he has an inner sight and feeling. He knows the essence of life, knows where he was and where he goes and knows the most precious thing in life.

Sometimes the man passes his time in precious things and other times he wastes his time in trivial things; this is also a matter of providence. There is another point which is a contrary to providence. As Allah ( SWT) widens the providence of some people, He may tighten the providence of others. Allah (SWT) says:

**Surely your Lord is indeed Ever-Observing.**

**Then, as for man, just when his Lord tries him, so He honors him, and showers His favors on him, then he says, “My Lord has honored me.” And just when He tries him, so He determines for him the right estimate of his provision, then he says, “My Lord has degraded me.”**

**Not at all! No indeed, (but) you do not honor the orphan,**

**And you do not urge one another on (offering) food to the indigent,**

**And you eat the heritage with indiscriminate eating,**

**And you love wealth with an ardent love.**

**(Surat Alfajr- the dawn 15-20)**

You may see a smart man who has got a high certificate and his income, and he has got neither a position nor a job as Allah ( SWT) has estimated. Moreover as Allah (SWT) may tighten the material provision, He may also tighten the spiritual one. He may do a hollow prayer that has no submissiveness. He may be absent-minded in his prayers. Some one told me “if I had got a mistake in the accounting, I remember this mistake while praying”. He said that he remembers all the problems while praying. This means that there is a block. As Allah (SWT) may tighten the material provision, He may tighten the spiritual one. This tightening has two explanations. The first one is that you have done a sin or a shortage in your worship or the duties that you should do. You should know that every sin has some sort of block. There is another explanation; you may be keeping straightly the order of Allah, but this tightening happens to cause you to thirst to a higher position. You have reached a certain position and Allah (SWT) wants you to be in a higher one so how can you get this new position. Allah (SWT) blocks you from the feelings and inspirations

so you get worried and afraid so that you try to do more righteous works. Thus you raise to a higher position and stay there and get familiar and pleased with it but Allah (SWT) doesn't approve this continuous state for you, therefore He block you from feeling the worships that you do so you feel that your prayer and remembrance of Allah are not done properly, you feel that your money has got you the feeling of tightness. Thus you try to increase and improve your righteous work to reach a higher position so that you keep doing so till you reach the position that Allah wants for you. This is the explanation of tightening the provision of souls.

Let me tell you this note; you as a believer if you find yourself happy because of your being near to Allah than you are a true believer by the Lord of the Ka'aba . If you get your happiness and self-ease as you get closer to Allah, then this is the sign of your faith in Allah. But if your eyes get bright and your cheeks turn rose and your tongue becomes fluent because of worldly affairs then this is another sign. So who are you now? , are you from the people of the world or the people of the hereafter? If you get pleased with the gifts of people then you are from the people of the world and if you get pleased with the gifts of Allah then you are one from the people of the hereafter. The believer if his heart denies the relation with Allah and his bond with Him weakens becomes like the orphan; you see him so calm and when you ask him about that he answers there is nothing. Alhassan Albasry says "when you recited the Quran and prayed and felt nothing then you should know that there is a block between you and Allah." Allah (SWT) says

**Not at all! Surely upon that Day they will indeed be curtained from their Lord; Surat Al-Mutaffifin (The Stinters) Verse no.15**

This is the block of the hereafter and there is another kind of block in our world, if you felt that you are curtained from Allah pay attention and try to know the reason, you may have some shortage in your worship, you may depend on yourself only or independent from Allah, or you may got a wrong inner thought of Allah or of the Prophet Mohammad (pbuh). Take care that the curtains never get thicker, as the curtain may get thinner or thicker. So if the curtain is thick then the problem is very dangerous. Our master Omar bin Alkhattab may Allah be pleased with him says "take care of your heart" which means watch your heart, watch your affairs and watch your heart ease. If a man woke up after the sun rise, if he didn't feel a very severe depression, there is a very great problem. If you don't feel depression, shame in front of Allah, and loss and said like others "no problem" then there is a very great problem.

Someone said I entered the house of Dawood Alttay and found that he was so pleased, there are times that you saw a man pleased and you know that when you see that he has bright face, rose cheeks, shining eyes, fluent tongue and quick actions. The man completed "I found that Dawood Alttay pleased and I used to find him depressed, I asked him for the reason", he said 'yesterday my Lord has irrigated me the drink of His intimacy, therefore I wanted to make a feast of the day.' This means that he has got more relations with Allah, the almighty; he has become closer to Him. He felt the fragrance of the connectedness. This was the best thing that he has got so he wanted to make a fest of that day. Therefore when the servant returns back to Allah, there is a caller in the heavens and earth calls that "you should congratulate this man because of his reconciliation with Allah"

The fragrance of the believer is in his closeness to Allah. So let me tell you that if any man felt happy only for the worldly affairs, this is a very dangerous sign. Thus man should feel happy with Allah and another fact is that man shouldn't feel happy but for Allah. The Holy Quran i.e. the speech of Allah (SWT) says:

**And whoever veers away from My Remembrance, then surely he will have a cramped subsistence and We will muster him blind on the Day of the Resurrection."**

**He will say, "Lord! Why have You mustered me blind, and I was already constantly beholding?"**

**Said He, "Thus it is. Our signs came up to you, yet you forgot them; and thus today you are forgotten." Surat Ta-Ha verses no 124-126**

A man asked what about the kings, they have every thing and the rich. Another scholar answered, they are narrow-hearted and have cramped subsistence. The rich and strong people feel the tightness of their hearts; some sort of tightness that can be contributed among a whole city. Therefore Allah (SWT) may give you the worldly affairs and take the ease of your heart, or He may take the worldly affairs and give you heart-ease. Thus the crucial point lies in that your heart should be rich by feeling the existence of Allah (SWT).

Back to the story of Dawood Alttay, the narrator said to him "would you let me give you food for your breakfast, he said ' I don't refer to that , there is a big difference between the drink that is handled by the hands and the drink that accompanies the feeling the kindness of Allah and the true vision of life. There are two kinds of drink, the material and the spiritual ones.

Thus the sublime provider is Allah, but what is our relation to that name, this is an important point. The first thing is to be satisfied with

your father and mother because they are fated by Allah (SWT). You may compare between your parent and your friend parent, for example your father is cruel, ignorant, and poor while your friend's father is nice, cultured and high-class man. In spite of all the previous facts, you should be satisfied of your parents. You should also be satisfied with your shape because it is the choice of Allah, He who fated that you become a little bit tall, short, handsome, ugly, healthful or weak. If you object to your fate, you are not a believer. You should be satisfied with the choice of Allah for you; your sex i.e. a man or woman, your shape, your sustenance ... and your wife. Because Allah has chosen this wife for you, most of the unbeliever husbands pass their life objecting that their wives are not properly chosen. You should know that Allah has chosen her for you because He knew that you have some sort of benevolence; so that He gathered between you as you may guide her to Allah. Look at the believer; he has thought well of Allah. Therefore, if Allah has given him a bad boy, he doesn't object as he knows that this is the choice of Allah for him; if his wife is bad, he doesn't object neither. There was a story that someone has got a bad wife and he was advised to divorce her but he refused in order that other Moslems would not be deceived by her.

This is the first meaning i.e. to be satisfied by the choice of Allah. The second meaning is to keep your hand on your money; this hand should be the hand of a keeper not the hand of an owner. Allah (SWT) **And the ones who, when they expend, are neither extravagant nor grudging; and between that is an upright (mean). Surat Al-Furqan (The Criterion) verse no.67**

Therefore the first meaning of the sustenance-meanings is the satisfaction. So be satisfied to be the richest one of people. The second meaning is to spend your money while knowing that it is the money of Allah and that you are an honest keeper for it; not an owner.

**Praise be to Allah, The Lord of the worlds**