577803 - Are there any deeds that will help to bring relief from calamity and bring provision?

the question

We were financially very well off, then suddenly my father left his job and we were cheated out of some money, and now our financial situation is very, very difficult, even though we used to give zakah and charity. What deeds could help to alleviate our calamity and put an end to our distress?

Detailed answer

Praise be to Allah.

We ask Allah to relieve you of your worries and distress.

I.

Allah may withhold worldly pleasures from some of those whom He loves, by way of testing their patience, raising them in status, and out of mercy towards them, because in withholding generosity and blessings there may be – and Allah knows best – that which is good for people. Therefore Allah may test His slaves by means of that which will bring them closer to Him and avert from them that which would distract their hearts from Him.

The Prophet (blessings and peace of Allah be upon him) said: “When Allah loves a person, He withholds worldly pleasures from him, as one of you may withhold water from his sick loved one.” Narrated by at-Tirmidhi, 2036; classed as authentic (sahih) by al-Albani.

And he (blessings and peace of Allah be upon him) said: “Allah may grant worldly gain to those whom He loves and those whom He does not love, but He grants faith only to those whom He loves, so whoever Allah grants faith to, He loves him…” Narrated by Ahmad, 3490; classed as authentic (sahih) by al-Albani in *As-Silsilat as-Sahihah*, 2714.

When a person realises that this provision that he is seeking quality-wise, quantity-wise and time-wise could be harmful to him, he will be reassured and no longer worry about it. Allah, may He be Exalted, says: {But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not} [Al-Baqarah 2:216].

II.

What could help a person to be patient and steadfast at times of calamity is reflecting on the blessings that Allah has granted him, namely his faculties, such as the blessings of reason, sight, hearing and so on.

A man came to Yunus ibn `Ubayd complaining about his straitened circumstances, and Yunus said to him: Would you rather have a hundred thousand dirhams in return for losing your eyesight? The man said: No. He said: Would you rather have hundred thousand dirhams in return for losing your hands? The man said: No. He said: What about your feet? The man said: No. Thus he reminded him of the blessings that Allah had given him. And Yunus said: I can see that you have hundreds of thousands, yet you are complaining about being poor.

End quote from *Ash-Shukr* by Ibn Abid-Dunya, 3/231.

III.

What could reduce the intensity of trials is thinking about what Allah has prepared for those who are tested of immense rewards. Allah, may He be Exalted, says: {Verily, those who are patient and steadfast will be rewarded abundantly, without measure} [az-Zumar 39:10] . Al-Awza`i (may Allah have mercy on him) said: It will not be weighed out or measured out to them; rather it will be scooped up and given to them in great piles.

End quote from *Tafsir Ibn Kathir*, 7/89.

The Prophet (blessings and peace of Allah be upon him) said: “The martyrs will be brought on the Day of Resurrection and the scales will be set up for reckoning; those who gave charity will be brought and the scales will be set up for reckoning; those who suffered calamity will be brought

and no scales will be set up for reckoning and no record will be opened. The reward will be poured out for them to the extent that those who were spared suffering will wish, at that time, that their bodies had been cut with scissors, because of the immense reward that Allah will give to them [those who suffered calamities]."

narrated by at-Tabarani in *Al-Mu`jam al-Kabir*, 12/182; classed as sound (hasan) by al-Albani in *As-Sahihah*, 2206.

IV.

Islamic teachings explain to us the means that could help to alleviate calamity and the means that could bring provision.

Means of alleviating calamity

1. Supplication (du`a')

One of the greatest means of alleviating calamity is supplication and beseeching Allah, may He be Exalted. When calamity strikes, nothing could alleviate it except the One Who sent it. Allah, may He be Exalted, says:

{And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me} [Al-Baqarah 2:186]

{Then why, when Our punishment came to them, did they not humble themselves?} [Al-An`am 6:43]

{If Allah afflicts you with harm, none can remove it but He; if He blesses you with good, He has power over all things} [Al-An`am 6:17]

{Call upon your Lord with humility and in private, for indeed Allah does not love those who overstep the limits.

Do not spread mischief in the land after it has been put in order, but call upon Him with fear and

hope, for the mercy of Allah is always near to those who do good} [Al-A`raf 7:55-56].

Al-Bukhari (2893) narrated that Anas ibn Malik (may Allah be pleased with him) said: I often used to hear the Prophet (blessings and peace of Allah be upon him) say: “Allahumma inni a`udhu bika min al-hammi wal-hazani wal-`ajzi wal-kasali wal-bukhli wal- jubni wa dala` id-dayni wa ghalabat it-rijal (O Allah, I seek refuge with You from worry, grief, helplessness, laziness, miserliness and cowardice, being heavily in debt and being overcome by men).”

It was narrated that Sa`d (may Allah be pleased with him) said: We were sitting with the Messenger of Allah (blessings and peace of Allah be upon him) and he said: “Shall I not tell you of something which, if some calamity or distress in worldly matters befalls one of you and he calls upon his Lord, He will grant him relief?” They said: Yes indeed. He said: “The supplication of Dhun-Nun. He said: {*La ilaha illa anta subhanaka inni kuntu min az-zalimin* (There is no god worthy of worship except You. Glory be to You; I have indeed done wrong)} [Al-Anbiya’ 21:87].”

Narrated by Ibn Abid-Dunya in *Al-Faraj ba`da ash-Shiddah*, p. 48; al-Hakim in *Al-Mustadrak*, 1/505; classed as authentic (sahih) in *As-Sahihah*, 1744.

It was narrated that `Abdullah ibn Mas`ud (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “No person suffers any anxiety or grief, and says: `Allahumma inni `abduka ibnu `abdika ibnu amatika, nasiyati bi yadika, madin fiyya hukmuka, `adlun fiyya qada’uka, as’aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw `allamtahu ahadan min khalqika  aw anzaltahu fi kitabika aw ista’tharta bihi fi `ilm il-ghaybi `indaka an taj`ala al-Qurana rabi`a qalbi wa nura sadri wa jala’a huzni wa dhahaba hammi (O Allah, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You have named Yourself with, or You have taught to any of Your creation, or You have revealed in Your Book, or You have preserved in the knowledge of the unseen with You, that You make the Quran the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety),` but Allah will take away his sorrow and grief, and give him in their stead joy.” It was said: O Messenger of Allah, should we not learn them

(these words)? He (blessings and peace of Allah be upon him) said: “Yes indeed; whoever hears them should learn them.”

Narrated by Ahmad, 6/246; classed as authentic (sahih) by al-Albani in *As-Sahihah*, 199.

See also the answer to question no. 334353.

2. Sending blessings (salawat) on the Prophet (blessings and peace of Allah be upon him)

It was narrated that Ubayy ibn Ka`b (may Allah have mercy on him) said: I said: O Messenger of Allah, I send a great deal of blessings upon you; how much of my supplication should be sending blessings upon you? He said: “Whatever you wish.” I said: One quarter? He said: “Whatever you wish, and if you do more, that will be better for you.” I said: One half? He said: “Whatever you wish, and if you do more, that will be better for you.” I said: Two thirds? He said: “Whatever you wish, and if you do more, that will be better for you.” I said: I will make all of my supplication for you. He said: “Then your worries will be taken care of and your sins will be forgiven.”

Narrated by at-Tirmidhi, 2457; Ahmad, 20736; Ibn Abi Shaybah in *Al-Musannaf*, 8706; `Abd ibn Humayd in *Al-Musnad*, 170; al-Bayhaqi in *Ash-Shu`ab*, 1579. At-Tirmidhi said: It is a sound, authentic (hasan sahih) hadith. Al-Mundhiri classed it as sound (hasan) in *At-Targhib wat-Tarhib*, as did al-Hafiz in *Al-Fa-th* (11/168). In *Ash-Shu`ab* (2/215), al-Bayhaqi indicated that it is qawiy (strong). Al-Albani classed it as authentic (sahih) in *Sahih at-Targhib* (1670) and elsewhere.

Means that could bring provision

1. Being mindful of Allah and fearing Him (taqwa), and being steadfast in adhering to the religion of Allah, may He be Exalted:

{Whoever fears Allah, He will grant him a way out [from difficulty],

and will provide for him from where he does not expect } [At-Talaq 65:2-3].

2. Putting one’s trust in Allah, may He be Exalted, which means relying on Allah and never doubting that the relief of your distress is in the hand of Allah, may He be Exalted; thinking

positively of Allah and believing that He has power over all things, and that He is in control of the universe and is in control of your affairs, and He is merciful and generous. {Whoever puts his trust in Allah, He will suffice him. Allah will surely attain His purpose. Allah has set a measure [and appointed term] for all things} [At-Talaq 65:3].

Ibn `Abbas (may Allah be pleased with him) said: "Putting one's trust in Allah (tawakkul) means relying on Allah." *Zad al-Masir*, 1/320.

`Abdullah ibn Dawud al-Khuzaybi (may Allah have mercy on him) said: I believe that putting one's trust in Allah means thinking positively of Allah, may He be Glorified and Exalted. *Shu`ab al-Iman*, 2/456.

The Prophet (blessings and peace of Allah be upon him) said: "If you were to put your trust in Allah as you should, He would give you provision like the birds: they go out hungry in the morning and come back with full bellies in the evening."

Narrated by Ahmad, 1/332; at-Tirmidhi, 2344; an-Nasa'i, 11805 and Ibn Majah, 4164. At-Tirmidhi said: It is sound and authentic (hasan sahih). Al-Albani classed it as authentic (sahih).

3. Supplication (du`a')

It was narrated from Umm Salamah (may Allah be pleased with her) that the Prophet (blessings and peace of Allah be upon him) used to say following Fajr prayer: "*Allahumma inni as'aluka `ilman nafi`an, wa `amalan mutaqabbalan, wa rizqan tayyiban* (O Allah, I ask You for beneficial knowledge, acceptable deeds and goodly provision)."

Narrated by Ahmad, 44/140; and Ibn Majah, 925. Classed as authentic (sahih) by al-Albani.

4. Prayer

Allah, may He be Exalted, says: {Enjoin your family [and your people] to establish prayer and remain steadfast therein. We do not ask you for provision; rather it is We Who provide for you. And the best outcome is for those who fear Allah} [Ta-Ha 20:132]. Bakr ibn `Abdillah al-Muzani, when

his family were faced with hardship, used to say: Get up and pray. Then he would say: This is what Allah, may He be Exalted, instructed His Messenger to do. And he would recite this verse.

Tafsir ath-Tha`labi, 18/87.

Ibn al-Qayyim (may Allah have mercy on him) said in *Zad al-Ma`ad*, 4/192: Prayer brings provision. End quote.

5. Acts of worship in general

It was narrated from Abu Hurayrah (may Allah be pleased with him), that the Prophet (blessings and peace of Allah be upon him) said: “Allah, may He be Exalted, says: ‘O son of Adam, devote yourself to My worship, and I will fill your heart with contentment and alleviate your poverty; but if you do not do that, then I will fill your heart with worldly concerns and will not alleviate your poverty.”

Narrated by Ahmad, 8696; at-Tirmidhi, 2466; and Ibn Majah, 4107; classed as authentic (sahih) by al-Albani.

6. Praying for forgiveness (istighfar)

{I said: Seek the forgiveness of your Lord, for verily He is Oft-Forgiving;

He will send down upon you abundant rain from the sky,

and will bestow upon you wealth and offspring, and provide you with gardens and rivers}[Nuh 71:10-12].

7. Upholding ties of kinship

The Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever would like his rizq (provision) to be increased and his life to be extended, should uphold the ties of kinship.” Narrated by al-Bukhari, 5986; and Muslim, 2557.

8. Giving a lot of charity

Allah, may He be Exalted, says: {Say: Verily, my Lord grants abundant provision to whomever He wills among His slaves, or gives it in scant measure. Whatever you spend, He will compensate for it, for He is the best of providers } [Saba' 34:36].

And in the hadith qudsi, Allah, may He be Glorified and Exalted, says: "O son of Adam, spend; I will spend on you." Narrated by al-Bukhari, 5352; and Muslim, 993.

It was narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "There is no day on which people wake up, but two angels come down and one of them says: 'O Allah, give more to the one who spends,' and the other says, 'O Allah, send destruction upon the one who withholds.'" Narrated by al-Bukhari, 1442; and Muslim, 1010.

The Messenger of Allah (blessings and peace of Allah be upon him) said: "Charity does not decrease wealth." Narrated by Muslim, 2588. So let the one who spends trust the promise of Allah, and let him spend from what Allah has provided to him, even if it is only a small amount.

9. Doing Hajj and `umrah a great deal, one after another

It was narrated that Ibn `Abbas (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Do Hajj and 'Umrah one after the other, for doing them one after the other eliminates poverty and sin as the bellows eliminates impurity from iron."

Narrated by Ahmad, 1/303; at-Tirmidhi, 810; an-Nasa'i, 2630; and Ibn Majah, 887. Classed as authentic (sahih) by al-Albani.

It was narrated that Abu Wa'il said: A man came to `Ali (may Allah be pleased with him) and said: O Amir al-Mu'minin, I am unable to pay off my contract of manumission; help me. He said: Shall I not teach you some words which the Messenger of Allah (peace and blessings of Allah be upon

him) taught me, and if you have debt like the mountain of Sir, Allah will pay it off for you? He said: Yes indeed. He said: Say: “Allahumm akfini bi halalika `an haramika wa aghnini bi fadlika `amman siwaka (O Allah, suffice me with what You have permitted so that I have no need of that which You have forbidden, and make me independent of means by Your bounty so that I have no need of anyone besides You).”

Narrated by Ahmad, 2/438; and at-Tirmidhi, 3563. Classed as sound (hasan) by al-Albani.

11. Gratitude to Allah, may He be Glorified and Exalted be He

The more you give thanks to Allah, the more Allah will grant you of His bounty. {And [remember] when your Lord proclaimed: If you give thanks, I will surely give you more, but if you are ungrateful, verily My punishment is indeed severe} [Ibrahim 14:7].

Ibn Kathir (may Allah have mercy on him) said in his *Tafsir* (4/479): The words {And [remember] when your Lord proclaimed } mean: He announced to you and informed you of His promise to you. And it may be that what is meant is: remember when your Lord swore and averred by His Glory, Majesty and Might. End quote.

12. Striving to earn provision by taking the measures that Allah has made available, such as farming, trade, manufacturing, employment and so on. Allah, may He be Exalted, says: {It is He Who has made the earth hospitable for you, so travel throughout its regions and eat of the provision granted by Him; and unto Him is the resurrection } [Al-Mulk 67:15].

Finally:

If Allah, may He be Exalted, grants mercy to you, no one can withhold it: {Whatever Allah grants to people of mercy - none can withhold it} [Fatir 35:2]. Allah’s Prophet Ibrahim (peace be upon him) found Allah’s mercy in the fire, when he said: “*Hasbi Allahu wa ni`am al-wakil* (Allah is sufficient for me and He is the best disposer of affairs),” and Allah made it cool and safe for him.

Yunus (peace be upon him) found Allah’s mercy in the belly of the fish,

{Then he called out in the depths of darkness: There is no god worthy of worship except You. Glory be to You; I have indeed done wrong.

So We answered his prayer and delivered him from his distress; thus do We deliver the believers} [Al-Anbiya’ 21:87-88].

Musa (peace be upon him) found Allah’s mercy in the sea, where there was no protector or guardian except Allah, may He be Exalted.

And he found Allah’s mercy in Pharaoh’s palace, when Pharaoh was looking for him and wanted to kill him. But Allah sent down His mercy to Musa (peace be upon him), and Pharaoh ended up raising him and feeding him for thirty years.

Zad al-Masir fi `Ilm at-Tafsir, 3/336.

The people of the Cave found Allah’s mercy when they said to one another: {take refuge in the cave; your Lord will shower His mercy upon you and will make fitting provision for you in your situation} [Al-Kahf 18:16]. And they slept for 309 years.

And our Messenger Muhammad (blessings and peace of Allah be upon him) found Allah’s mercy when he was in the cave, when Abu Bakr as-Siddiq (may Allah be pleased with him) said to him: If one of them looks down at his feet, he will see us. He said: “O Abu Bakr, what do you think of two people, of whom Allah is the third one with them?” Narrated by al-Bukhari, 3652; and Muslim, 2381.

There is no room for despair or despondency when the mercy of Allah is so vast: {Verily, no one despairs of the mercy of Allah but the disbelieving people} [Yusuf 12:87].

And Allah knows best.