

# Aziz's Reflections:

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## **THE SUSTAINER (Ar-Razzaq):**

It has already been mentioned that the understanding of the two Attributes of ALLAH "ELAH" and 'Rabb' is the realization of a particular state; quite un-expressible in words. One can, no doubt feel it but can't express it. Certainly, it is bestowed upon us from ALLAH but with the means of the Holy Books – at present the Holy Qur'an.

O people of the Book! (Be considerate that the Holy Qur'an is also a Book, rather at present it is the only Revealed Book, preserved in all respect) there has come to you our messenger, revealing to you much that you used to hide in the Book, and passing over much. There has come to you from ALLAH a "Noor" (Light) and a perspicuous Book, wherewith ALLAH guides (and will guide) all who seek His good pleasure to ways of peace and safety and leads them out of darkness, by His Will, unto to the "Noor" (Light), guides (and will guide) them to a path that is straight. (Al-Maidah-15-16)

This state is being produced with the help of the Holy Qur'an, which itself lay a great stress upon deep meditation and consistently attending the company of those, who remember ALLAH day in and day out and those intelligentsia who keep into consideration the constant remembrance of ALLAH, while standing, sitting or lying on bed and pondering over the creation of ALLAH. A translation of few verses from the Holy Qur'an is mentioned herewith in support of the above statement.

Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding. Men who remember ALLAH standing, sitting and

lying down on their sides, and contemplate in the creation of the heavens and the earth. (Al-Imran-190,191)

Send not away those who call on their ‘Rabb’ morning and evening, seeking His Face (Pleasure). In naught are you accountable for them, and in naught are they accountable for you, that you should turn them away, and thus be (one) of the unjust. (Al-An’am-52)

And keep yourself content with those who call on their ‘Rabb’ morning and evening, seeking His Face (Pleasure) and let not your eyes pass beyond them, seeking the pomp and glitter of this life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires and his affair has become all excess. (Al-Kahf-28)

To keep one’s self under the obligation, rather confinement to study the Holy Qur’an intensively and consistently, being busy in remembrance of ALLAH and let no worldly affairs might block our way. Attend the company of those, who are in a constant endeavour keeping one’s self subservient to the Will of ALLAH, NO doubt, the majority of the Muslims are quite familiar with the above mentioned statements and consider these to be obligatory in order to attain such a position, but even then most of them are worried about their sustenance-and hard-days to come across, if so engaged perpetually. This terrifying notion blocks his way and he hesitates to attend the company of such pious persons or they are so busy in lividness and extravagance that he never gives ear to it or they look down upon such activities or they do not believe in the hereafter Wholeheartedly or they are so busy in worldly affairs to spare enough time to join this company, etc. they may please ponder over the below statement of ALLAH invariably made for our consideration.

Satan threatens you with poverty and bids you to conduct unseemly. ALLAH promises you His forgiveness and bounties and ALLAH cares for all and He knows all things. (Al-Baqarah- 268)

ALLAH Himself guarantees the sustenance of us and enjoins us to serve Him unconditionally. In reference to this context, a mention of a few verses of the Holy Qur'an is made below:

There is no moving creature on earth but its sustenance depends on ALLAH; He knows its resting place and its temporary deposit; all is in a clear record. (Hud-6)

And for those who fear ALLAH, he (ever) prepares a way out. And He provides for him from (sources) he never could expect. And if anyone 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-2-3)

For you do worship idols besides ALLAH, and you invent falsehood. The things that you worship besides ALLAH have no power to give you sustenance; then seek you sustenance from ALLAH, serve Him, and be grateful to Him: to Him will be your return. (Al-Ankabut-17)

How many are the creatures that carry not their own sustenance? It is ALLAH Who feeds (both) them and you; for He hears and knows (all things).

ALLAH enlarges the sustenance (which He gives) to whichever of His servants He pleases; and He (similarly) grants by (strict) measure, (as He pleases); for ALLAH has full knowledge of all things. (Al-ankabut-60-62)

Say; “Who gives you sustenance, from the heavens and the earth?”  
Say; “It is ALLAH; and certain it is that either we or you are on right guidance or in manifest error!” (Saba-24)

Say: “Verily my ‘Rabb’ enlarges and restricts the provision and restricts it, to whomsoever He pleases?”  
Verily in that are signs for those who believe. (Ar-Rum-37)

It is ALLAH Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) “partners” who can do any single one of these things? Glory to Him! and High is He above partners they attributes (to Him)! (Ar-Rum-40)

Think over these verses deeply, because jointly refers to the case of sustenance with birth, death and resurrection by the Day of Judgment and asks us that apart from ALLAH no one can create anyone, nor occurrence of death and neither the resurrection on the Day of Judgment. Just as these three – birth, death and resurrection – wholly and solely are in the hands of ALLAH, so the same is the case of the provision of sustenance. Therefore, it does not depend upon the ceaseless struggle of human beings, entreats before them, obliging the elders by fair, as well as, unfair means, rather earning by unfair means cannot make a slight increase in sustenance. But to be ungrateful to ALLAH, we must be deprived of His favour and as a result will have to face austerity and poverty.

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And in heavens is your sustenance, as (also) that which you are promised.

Then, by the 'Rabb' of heaven and earth, this is the very Truth, as much as the fact that you can speak intelligently to each other. (Az-Zariyat-22-23)

Therefore be patient with what they say, and celebrate (constantly) the praises of your 'Rabb', before the rising of the sun, and before its setting; yea, celebrates them for part of the hours of the night and at the sides of the day; that you may be pleased.

Nor strain your eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world, through which We test them: but the provision of your 'Rabb' is better and more enduring.

Enjoin prayer on your people, and be constant therein. We ask you not to provide sustenance. We provide it for you. But the (fruit of) the Hereafter is for Righteousness. (Ta-Ha-130-132)

O men! Remember the grace of ALLAH unto you! Is there a creator, other than ALLAH, to give you sustenance from heavens or earth? There is no "ELAH" but He: how then are you perverted? (Fatir-3)

To Him belong the keys of the heavens and the earth: he enlarges and restricts the sustenance to whom he will: for He knows full well all things. (Ash-Shura-12)

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 to ALLAH belongs the treasures of the heavens and the earth; but the Hypocrites understand not. (Al-Munafiqun-7)

This vast universe has come into being to fulfill a great purpose. Human beings are created as servants to achieve the above end. The duty assigned to us (as servants) was to serve ALLAH at any cost, and in return it was His obligation to feed us.

I have only created Jinns and Men, that they may serve Me. No sustenance do I require of them, nor do I require that they should feed Me.

For ALLAH is He Who gives (all) sustenance, Lord of Power, steadfast (forever). (Az-Zariyat-56-68)

So, it is self-evident by the apparent conditions of the so called Muslims that they failed to take this covenant (agreement) as irrevocable truth and as a result started to search for sustenance so consistently that they quite forgot to serve Him. They shoulder the responsibility (ALLAH forbade) on behalf of ALLAH and left the duty they were supposed to perform, hoping for the silly pretext of forgiveness from ALLAH. But sorry to say, on the Day of Judgment, apart from a shameful return, there will be nothing on their part.

### **“A B D”**

In order to understand the Holy Qur'an, one of the words. Abd is there to be understood in its true sense.

A servant is always paid for his services. His master or employer has no right to compel him for the performance of any other duty. He is rendering services and in return is paid for it. In either

case, refusal or termination the relation breaks and services ends. We may say this is a respectable way of earning.

Much lower than this is the case of a slave. He has no right over his earning; his services are for the benefit of his master. Unlike servant and employer, this is a bond between a slave and a master. The slave works like a machine and the master is the owner of the end product. He is like an unconditional server. But still one thing is definitely at his disposal. It is his faith. His master cannot compel him to believe a particular creed. He is quite independent in this respect. Likewise is the case of a servant too.

The worst position or the most degraded case is of an “Abd”. He cannot enjoy the faith of his choice. It is his Worshipped who selects a way of worship for him. He follows that selected way of worship (rather to be more correct, service) unconditionally. Otherwise he is totally wrong in his claim to be a faithful worshipper.

So, when someone testify as “Abd” it carries a significant message that whatsoever is at my disposal that is entirely Yours. It includes me, wife, and children and my belongings. I am ready to sacrifice all these in your way. My life, death, nutrition, seeing, hearing, customs and traditions (culture) friendship and enmity, love and hate all is for you and you only. Whichever way of life you like to act upon will un-conditionally be my choice. To translate “Abd” by the word servant or by service could never produce the above meanings to the forefront. But the most prevalent use of these words indicate servant or service. Although this is not wrong, but of course it includes prayer, fast, Hajj and Zakat and a performer of these is known as a good worshipper. That is why, we have translated the word “Abd” by ‘service’, so that it highlights the meaning of “Abd” when Pharaoh said to Musa “this is the favour for which I shall feel obliged that you had enslaved the children of Israel.” They were his servants but he wanted to compel them to believe in him. He also said to Musa, “If you believe in any other “ELAH” than me, I would imprison you.”

“And this is the favour with which you do reproach me, that you have enslaved the children of Israel.” (Ash-Shu’araa-22)

Pharaoh said, “If you take any “ELAH” other than me, I will certainly put you in prison.” (Ash-Shu’araa-29)

## **PRAISE BE TO ALLAH:**

Praise be to ALLAH only i.e. all the Characteristics and good qualities of living, as well as, non-living things are due to the reflection of the Attributes of ALLAH. Actually this is the manifestation of His Attributes. When ALLAH bestowed 'Love' upon Musa, he appeared to Pharaoh and his wife a lovely object. If someone looks beautiful or handsome and you proclaimed it a nice piece of creation, Beauty (One of His Attributes) does not refer to ALLAH, although He is looked upon as creator. Does an ugly fashioner cannot fashion a beautiful and attractive picture? A child seems to be handsome, when manifested with His attributes. In fact, it is proportional to its exposure. Look closely upon a tree at hand and another at a distance. Observe it when there is something in the background – a wall or a mountain, and have a look at it, when there is nothing behind it i.e. it stands in the open space. Again look at a tree full of branches and leaves and also at one with scarce and scattered branches and leaves. In fact, such varied observations. A tree quite close or a tree full of branches and leaves do not look beautiful. Neither its leaves seem to be handsome nor its branches. If beauty is the quality, characteristic or attribute of the tree, than it must appear the most beautiful close at hand. If you observe a tree far away at the top of hill, it will definitely attract your sight and look beautiful. These observations lead us to the conclusion that 'Beauty' exists in the 'space'. Whenever something ugly obstructs your right, the "Beauty of space" comes into picture. So, tree is not beautiful at all, rather the surrounding or space contains "Beauty". It is actually due to a Beautiful being illuminating each point of 'space'. Finally, keeping into view the meaning of the phrase – Praise be to ALLAH ( ) the beauty of all the objects, living and non-living, goes back to Him. Beauty is His Attribute. Thus appearance of beauty is nothing but the manifestation of His being Beautiful illuminating all the objects coming into its way.