The importance of Baraka (Blessing) and its means in Islam

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Abstract

Praise be to Allah, the Lord of all world, and blessings and peace be upon the master of the prophets and messengers, Muhammad, and upon his family and all his companions.

Barakah literally means "blessing or benediction" It refers to the experience of abundance in things or it refers to the increasing and expansions, which is often discussed in various contexts. Barakah is not the possession of anyone other than Allah the Almighty; it is a phenomenon that He, with His power, bestows upon various objects. It has been said about the prophet, O Allah, bless be upon Mohammad. In the language of the Prophet, it has been said, O Allah, bless us in our villages, in cities, and in Sa'ana, in Shaban, in Ramadan, and in Rajab. Regarding provisions, life, and work, the term "Barakah" is used. Allah the Almighty has said, (בוני שׁלני שׁ

Many people also often complain about insufficiency in terms of time, livelihood, income, working hours, and duration. This article primarily discusses the reasons that bring about Barakah and how it can transform everything into sufficiency.

Keywords:

- Rozī (Provisions): Refers to the sustenance or aliment that provides nourishment.
- Barakah (Blessing): An increase bestowed by Allah in provisions, in various things and aspects.
- Kafāf (Sufficiency): Attaining enough to fulfill needs and necessities.
- Tawakkul (Trust): Trusting in Allah to attain benefits and avert harm without relying solely on material means.

1. Background of the Research:

While there is no specific book that the researcher has access to on this topic, various articles discussing different aspects of *Barakah*, whether focusing on its existence, proofs, or types, have been reviewed. This article primarily concentrates on a specific aspect of increasing *Barakah* related to provisions, sustenance, or aliment and verifies it.

The research begins with an introduction that includes a summary, key terms, objectives, research method, background on research in this area, and an overview of the research process. It is then divided into two main sections: Definition, Confirmation, and Instances of *Barakah* in both material and spiritual aspects. Secondly, the factors and materials that contribute to increasing *Barakah*, particularly in the light of the Quran and Sunnah. The discussion concludes with the findings and outcomes of the research.

2. Research Objectives:

The research in this topic aims to achieve the following:

- I. Belief in the existence of something called *Barakah* that can turn the wheel of life.
- II. Strengthening mental resilience so that material provisions do not become a source of distress.
- III. Reminding and highlighting the factors and means that religious texts, have an effective role in increasing and expansion of provisions, wealth, life, and work.

3. Research Method:

This research is primarily a descriptive study. It generally references instances where the increase and *Barakah* have been mentioned in Quranic texts and Prophetic traditions, as well as historical events where it is recognized as an established fact.

4. The Meaning and Concept of Blessings in Provision or Wealth:

In linguistics, "Barakah" signifies an increase, growth, expansion and good fortune. . (Ibn Manzoor Al-Ansari, 1414). It has also been used to denote permanence, prosperity, and supplication. (Al-Hosseini, 1094). Ibn Abbas, May Allah be pleased with him, stated: "Barakah is an increase in every form of goodness." Al-Husayni mentioned that it signifies constancy, generosity, and prayer as well. Ibn Qayyim, may Allah have mercy on him, asserted: "Barakah is something good that Allah bestows upon some of His creations. In the context of wealth, Barakah means that Allah intervenes in providing sustenance and creates means through which blessings are felt and recognized in one's home, food, livelihood, and all sources of income."

5. Establishing Blessings through the Clarity of the Quran, Sunnah, and the Prophet's Way and his life:

Allah Almighty has stated: {وَلُوْ أَنَّ أَهْلَ الْقُرَى آمَنُواْ وَاتَّقُواْ لَقَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالأَرْضِ} [Al-A'raf: 96]. Translation. "And if the people of those towns had believed and been righteous, we would have surely opened for them blessings from heaven and earth." (Quran, 7:96) The translation of this verse is clear: If the inhabitants of those towns believed and were mindful of Allah, He would have opened the gates of blessings from the heavens and the earth for them. This verse unequivocally emphasizes that blessings are in Allah's hands; He is the Bestower of blessings.

Abu Huraira, may Allah be pleased with him, narrates that the Messenger of Allah, peace be upon him, said:«أَنْفِقُ يَا ابْنَ آدَمَ أُنْفِقُ عَلَيْكَ» " spend (on charity), O son of Adam, and I shall spend on you." (Al-Bukhari, 1422 Hijri).

From Hakim ibn Hizam, may Allah be pleased with him, there is a narration that the Prophet, peace be upon him, said: البيّعان بالخيار ما لم يتفرّقا، فإن صدقا وبيّنا بُورك لهما في بيعهما، وإن كتما وكذبا مُحقت " the seller and buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defect and qualities(of goods), then they would be blessed in their transaction, and if they told lies or hide something, then the blessing of their transaction would be lost." (Ad-Darami, 1436 Hijri).

This text makes it evident that Allah Almighty can bless a person's provision, and He increases it for them as a result of certain actions. In the biography of the noble Prophet, peace be upon him, we observe the secrets and sources of blessings in sustenance. For instance, when we examine attentively, we find that Halimah Sa'diyah, the wet nurse of the Prophet, peace be upon him, was unable to feed her own infant, but when she nursed the Prophet, peace be upon him, her milk supply increased several-fold without any apparent material means. This blessing both nourished the Prophet, peace be upon him, and sustained her infant, and milk still remained in her breast.

This is indeed the blessing in sustenance that we are striving to achieve. Similarly, when the shecamel of Halimah, previously lean and feeble, became healthy and robust while carrying the infant Prophet, peace be upon him, it was another sign of blessing. Additionally, when the Prophet, peace be upon him, embarked on his migration journey and stopped at the home of Umm Ma'bad, he was hosted by her even though she had a skinny goat whose udder was dry. However, it produced enough milk for the Prophet, his companions, and even left some remaining for Abu Ma'bad.

These instances demonstrate the concept of blessings in sustenance as witnessed in the life and experiences of the beloved Prophet, peace be upon him. Examples of Prominent Blessings in Sustenance:

One of the notable examples of blessings in sustenance is the story of a lamb and a sa'a (a measure of volume) of barley flour provided by Jabir ibn Abdullah, may Allah be pleased with him, during the Battle of the Trench (Ghazwat Khandaq). This sustenance sufficed for the Prophet, peace be upon him, and his companions. (Mubarak Pur, 2008).

6. The Method of Attaining Blessings:

Blessings come in two forms: worldly blessings and blessings in the Hereafter. Worldly blessings further divided into sensory blessings, which are visibly experienced, such as ease in earning, increase, and sustained material goods in food. There are also spiritual blessings, such as averting harm, fulfilling needs, and warding off difficulties in life and wealth. In the context of Islamic traditions, the blessings of Ramadan, the blessed Quran, and blessed food are mentioned, along with invoking blessings upon the Prophet, peace and blessings be upon him.

7. The Foundation and Framework of Sustenance and Increasing Blessings:

The foundation and framework of acquiring sustenance in Islam are rooted in Islamic beliefs and worldviews, which compel individuals to believe in Allah's provision. Allah Almighty has stated: ﴿ إِنَّ اللَّهَ هُوَ الْرَزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ » "surely, it is Allah Himself who is the Great sustainer, the powerful, the strong." (Quran, 51:58) This means that besides Allah, there is no unseen hand at work in the matter of sustenance.

Additionally, Allah Almighty emphasizes: ﴿ وَفِي السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌ ﴿ وَالْأَرْضِ إِنَّهُ لَحَقٌ ﴿ وَالْمَاءِ وَالْأَرْضِ اللَّهُ لَكُمْ تَنْطِقُونَ ﴾ مِثْلُ "And in the heaven is your sustenance, and also that which you are promised. Then, by the Lord of the heaven and the earth, certainly the truth, even as it is true that you speak." (Quran, 51:22-23) This underscores that the true and spiritual Provider is Allah Himself, who, beyond the seen and the unseen, orchestrates the means of sustenance and livelihood. However, it's essential for humans to engage in work and effort; sustenance does not come without labor.

8. Means to Attract Blessings in Sustenance:

This topic contains articles that discuss various means through which blessings in sustenance can be obtained. In each article, a specific means of attracting blessings in sustenance is explained:

I. Taqwa (God-Consciousness):

The Quran informs us that the doors to heavenly and earthly blessings are opened to society through taqwa (God-consciousness). Allah Almighty states: ﴿ وَلُوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقُوا الْقَوْرَى آمَنُوا وَاتَّقُوا الْقَوْرَى آمَنُوا وَالْقَوْرَى آمَنُوا وَالْقَوْرَى آمَنُوا وَالْقَوْرَى آمَنُوا وَالْقَوْرَى آمَنُوا وَالْقَوْرَى آمِنُوا وَالْقَوْرِي آمِنُوا وَالْفَرَضِ * And if the people of those towns had believed and been righteous, we would have surely opened for them blessings from heaven and earth; but they disbelieved, so we seized them because of that which they used to earn." (Quran, 7:96) This verse highlights that blessings from the heavens and the earth are granted to a community when they have faith and practice piety. Allah Almighty further mentions: وَمَنْ يَثَقُ اللّهَ مَخْرَجًا . وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ And he who fears Allah - He will make for him a way out. And will provide for him from where he expect not." (Quran, 65:2-3) This emphasizes that those who fear Allah and exercise taqwa will be granted relief from difficulties and unexpected provisions.

II. Giving Charity (Sadagah):

The Prophet Muhammad, peace be upon him, said: "Give charity, for indeed, charity increase your wealth." This type of narration elaborates on the verse: ﴿ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ ﴾ *And whatever you spend, he will replace it; and he is the Best of providers." (Quran, 30:39)

Allah Almighty also says: {يَمْحَقُ اللّهُ الرّبا وَيُرْبِي الصَّدَقَاتِ} "Allah will abolish interest and will cause charity to increase." (Quran, 2:276)

Additionally, the Prophet, peace be upon him, stated: «أَنْفِقُ عَالِيْكَ»: " spend (on charity), O son of Adam, and I shall spend on you." (Sahih al-Bukhari, 1422) This emphasizes that when a person gives charity, Allah increases their wealth.

III. Trusting in Allah (Tawakkul):

Anyone who genuinely and religiously places their trust in Allah Almighty will experience blessings in their sustenance. Allah has said: (وَمَنْ بِبَتَوَكَّلْ عَلَى اللَّهِ فَهُوْ حَسْبُهُ)"And he who puts his trust in Allah - He is sufficient for him." (Quran, 65:3) This means that when someone trusts Allah sincerely, He becomes their sufficiency, elevating all their needs.

A narration from Umar ibn al-Khattab, may Allah be pleased with him, states that the Prophet, peace be upon him, said: (لَوْ أَنَّكُمْ تَتَوَكُّلُونَ عَلَى اللهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ, تَغْدُو خِمَاصًا وَتَرُوحُ بِطَاتًا): " If you were to put your trust in Allah as you should, you would be given provision like the birds: they go out hungry in the morning and come back with full bellies in the evening." (Al-Baghawi, 1403 AH) This underscores that if people trust Allah as they should, He will provide for them abundantly, just as He does for the birds who leave their nests hungry in the morning and return with full bellies in the evening.

IV. Honesty in Buying and Selling:

Trade, when conducted with sincerity, honesty, and loyalty among partners, becomes a source of blessings and an increase in goodness. Hakim ibn Hizam narrates that the Prophet Muhammad, peace be upon him, said: الْمُتَالِعَانِ بِالْخِيَالِ مَا لَمْ يَتَقَرَّقَا، فَإِنْ صَدَقًا وَبَيَّنًا وَجَبَتِ الْبَرَكَةُ فِي بَيْعِهِمًا، وَإِنْ كَذَبَا وَكَنَّمَا الْمُرَكَةُ مِنْ بَيْعِهِمًا» (الْمُتَبَايِعَانِ بِالْخِيَالِ مَا لَمْ يَتَقَرَّقَا، فَإِنْ صَدَقًا وَبَيَّنًا وَجَبَتِ الْبَرَكَةُ فِي بَيْعِهِمًا» وَإِنْ كَذَبَا وَكُنَّمَا الْمُرَكَةُ مِنْ بَيْعِهمًا» (The both parties in a business transaction have a right of option to annul it as long as they have not separated, and if they are truthful and clear in their dealings, their transaction will be blessed, but if they lie and conceal facts, the blessing in their transaction is eliminated." (Al-Shafi'i, 1400 AH) This means that buyers and sellers have the right to cancel a transaction as long as they have not separated, and if they are truthful and transparent in their dealings, their transaction will be blessed. However, if they lie or hide information, the blessing in their transaction is removed.

V. Doing Things on Time:

Procrastination, laziness, and delaying tasks can lead to the loss of blessings in sustenance. Muslims are encouraged to follow the Sunnah (traditions) of the Prophet Muhammad, peace be upon him, which includes completing tasks promptly. The Prophet's habit was to set out for expeditions and journeys early in the morning. He used to say, "O Allah, bless my nation in their early mornings." (Ibn Majah) This practice emphasizes the importance of starting tasks at the beginning of their appointed times to ensure the presence of blessings.

VI. Establishing God's Law (Sharia):

One of the most significant and virtuous acts of worship is the establishment and reinforcement of God's divine law. This serves as a primary purpose of human creation and leads to an increase in sustenance. Allah Almighty has stated: ﴿ وَلَوْ أَنَّهُمْ أَفَامُوا التَّوْرَاةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونِ» (And if they had observed the Torah and

the Gospel and what has been now sent down to them from their Lord, they would, surely, have eaten of good things from above them and from under their feet. Among them are a people who are moderate; but many of them —evil indeed is that which they do." (Al-Ma'idah: 66) This verse highlights the importance of adhering to divine laws for receiving blessings in sustenance.

VII. Remembrance, Gratitude, Supplication, Abundant Seeking of Forgiveness, and Repentance:

Reciting "Bismillah" (In the name of Allah) before starting a meal is a means to invite blessings in sustenance. Aisha, the Mother of the Believers, narrates that the Prophet Muhammad, peace be upon him, used to say: هَا الله عَلَيْهِ وَسَلَّمَ: يَأْكُلُ طَعَامًا فِي سِتَّةِ نَقْرٍ مِنْ أَصْحَابِهِ، فَجَاءَ أَعْرَابِيٍّ، فَأَكْلُ طَعَامًا، فَلْيَقُلْ: بِسْمِ اللّهِ، فَإِنْ أَكَلَ أَحَدُكُمْ طَعَامًا، فَلْيَقُلْ: بِسْمِ اللّهِ، فَإِنْ أَكُلُ أَحَدُكُمْ طَعَامًا، فَلْيَقُلْ: بِسْمِ اللّهِ، فَإِنْ أَكُلُ أَحَدُكُمْ طَعَامًا، فَلْيَقُلْ: بِسْمِ اللّهِ فِي أَوْلِهِ وَآخِرِهِ بِلْقُمْتَيْنِ، فَقَالَ رَسُولُ اللّهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ: " أَمَا أَنْهُ لَوْ كَانَ قَالَ: بِسْمِ اللّهِ لَكَفَاكُمْ، فَإِذَا أَكُلَ أَحَدُكُمْ طَعَامًا، فَلْيَقُلْ: بِسْمِ اللّهِ فِي أَوْلِهِ وَآخِرِهِ اللّهِ فِي أَوْلِهِ وَآخِرِهِ اللّهِ فِي أَوْلِهِ وَآخِرِهِ اللّهِ فِي أَوْلِهِ وَآخِرِهِ اللّهِ فَي أَوْلِهِ وَآخِرِهِ اللّهِ فَي أَوْلِهِ وَآخِرِهِ اللّهِ عَلَيْهُ وَسَلّمَ: " لَسِي أَنْ يَقُولَ: بِسْمِ اللّهِ فِي أَوْلِهِ وَآخِرِهِ اللّهِ فِي أَوْلِهِ وَآخِرِهِ الللهِ فَي أَوْلِهِ وَآخِرِهِ اللّهِ فِي أَوْلِهِ وَآخِرِهِ اللّهِ فِي أَوْلِهِ وَآخِرِهِ اللّهِ فِي أَوْلِهِ وَآخِرِهِ اللّهِ فِي أَوْلِهِ وَالْهِ وَآخِرِهِ اللّهِ فَي أَوْلِهِ وَاللّهِ مِنْ اللّهِ فِي أَوْلِهِ وَالْهِ وَآخِرِهِ الللهِ عَلَيْهُ الللهُ عَلَيْهُ وَالْهُ وَالْهِ وَالْهِ وَالْعَلَى اللّهُ عَلَيْهُ وَالْمَاءِ الللّهِ فَي أَوْلِهِ وَاللّهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ وَاللّهُ الللّهُ عَلَيْهِ اللّهُ عَلَيْهُ الللهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهِ الللهِ اللّهِ اللّهُ عَلَيْهُ الللهُ الللهُ عَلَيْهِ اللّهُ عَلَيْهُ الللهُ عَلَيْهُ الللهُ عَلَيْهُ الللهُ عَلَيْهُ اللهُ الللهُ عَلَيْهُ الللهُ عَلَيْهُ اللهُ ا

This emphasizes the importance of reciting "Bismillah" before starting a meal.

Supplication is one of the greatest acts of worship that strengthens the relationship between Allah and His servants. The Prophet Muhammad, peace be upon him, consistently sought from Allah for his needs. He used to say: «اللَّهُمُّ اغْفِرْ لِى ذَنْبِى وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِى فِيمَا رَزَقْتَنِى» "O Allah, forgive my sin, and expand my dwelling or abode, and bless for me that which you have provided me." (At-Tirmidhi:123). This practice shows the significance of seeking Allah's blessings in sustenance through supplication.

Allah Almighty, in the Quran, has introduced gratitude as a means of increasing blessings: ﴿لَئِنْ الْأَرِينَّكُمْ الْأَرِينَّكُمْ اللهِ " If you are grateful, I will surely, bestow more favours on you." (Ibrahim: 7) This verse emphasizes that expressing gratitude to Allah leads to an increase in His favors.

Abundantly seeking forgiveness (Istighfar) and repentance (Taubah) are also essential for inviting blessings. Imam Qurtubi mentioned that due to Istighfar, Allah sends down sustenance and rain. He quoted the people of Prophet Noah (peace be upon him) as having the most gardens, farms, and prosperity. When they were hit by a drought, Prophet Noah advised them: "If you believe and increase in seeking forgiveness (Istighfar), Allah will revive your city, grant you wealth, children, and increase your gardens and rivers." (Al-Qurtubi). Allah mentions in the Quran: "Saying,

"And I said, 'seek forgiveness of your Lord'; for He is Great forgiver. He will send down rain for you in abundance, And He will strengthen you with wealth, and with children, and He will

give you gardens and He will give you rivers". (Nuh: 10-12) This highlights the importance of seeking forgiveness and its direct connection to receiving blessings in sustenance.

VIII. Maintaining Kindness / Maintaining Family Ties:

Connecting with relatives and showing kindness to one's family members are among the acts highly favored by Allah Almighty. The term "Rahm" (kindness/mercy) is derived from "Rahman" and "Rahim." In a Hadith Qudsi, it is mentioned that when someone maintains mercy or kindness, they are essentially connecting with Allah, and when someone severs or cut off mercy and kindness, they are essentially severing their connection with Allah. In a blessed Hadith, Anas narrated that the Prophet Muhammad, peace be upon him, said: "مَنْ سَرَّهُ أَنْ يُنْسَلَّ فِي أَثَرِهِ قَلْيُصِلُ رَحِمَهُ" (حَمَهُ مَنْ سُرَّهُ أَنْ يُنْسَلَّ فِي أَثَرِهِ قَلْيُصِلُ رَحِمَهُ (Al-Nisapuri) This underscores the significance of maintaining family ties for the increase in sustenance and a longer life.

IX. Marrying with Chastity, Protection, and Childbearing:

Marriage with chastity and the intention of raising righteous offspring leads to blessings in sustenance. Allah Almighty has stated: وَ الْذَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ وَإِمَائِكُمْ وَإِمَائِكُمْ وَإِمَائِكُمْ وَإِمَائِكُمْ وَإِمَائِكُمْ وَإِمَائِكُمْ وَإِمَائِكُمْ وَالْمَائِكُمْ وَاللَّهُ وَاللّمَائِلُهِ And marry the widows from among you, and your male slaves and female slaves. Who are fit for marriage, if they be poor, Allah will grant them means out of His bounty, and Allah is bountiful, all-knowing." (An-Nur: 32) This verse encourages marrying those who are unmarried and righteous, and if they are in need, Allah will enrich them from His bounty. Surely, Allah is the possessor of great bounty and knowledge.

9. Conclusion:

- X. The insights gained through this article can be summarized as follows:
- XI. Allah Almighty is the ultimate provider who has meticulously planned sustenance for all His creatures.
- XII. Sustenance is not limited to the earth alone; Allah bestows it from the heavens as well.
- XIII. All creatures, whether they store or consume their sustenance, receive it from Allah without any means.
- XIV. Trusting in Allah's provision does not negate the use of means and effort.
- XV. Abandoning the use of means to acquire sustenance while believing in Allah as the provider is considered blameworthy.
- XVI. The concept of blessings in sustenance means that the food of one person can suffice for two, and the expenditure of one month can cover two months.

XVII. Acts of worship and devotion to Allah Almighty lead to goodness and salvation in both this world and the hereafter.

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