

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

Saeedu-Rahman Ihsas

Kabul Polytechnic University, Department of Islamic Culture

Abdul Nasir Ateed

Paktia University, Department of Islamic Culture

### 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, (لئن شكرتم لازيدنكم) "If you are grateful, I will surely, bestow more favors on you; but if you are ungrateful, then know that my punishment is severe indeed." (Quran, Surah Ibrahim, 14:7). Allah the Almighty has said (ويرزقه من حيث لا يحتسب) "and provide for him from where he expects no". In summary, this unique state that befalls someone comes into existence both by the grace of Allah and through various means. After defining and emphasizing the importance of the topic, the method and approach to research from these means are mentioned. Furthermore, a few examples of Barakah are explained in the light of the Quran, Sunnah (Prophet's traditions), and history, showing how Barakah is generated and transforms complaints into contentment. The research concludes with a final statement.*

*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: {وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ} [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: «أَنْفَقْ يَا ابْنَ آدَمَ أَنْفَقْ 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: (البَّيْعَانُ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُرُوكَ لِهَمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحَقَّتْ " بركة بيعهما) (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 she-camel 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:



### 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 يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ 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 تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا): "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: «الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا وَجَبَتْ الْبَرَكَاتُ فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكْتَمَا» "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 أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ» "And if they had observed the Torah and



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 يُبْسَطَ عَلَيْهِ» "رِزْقُهُ، أَوْ يُنْسَأَ فِي أَثَرِهِ فَلْيَصِلْ رَجْمَهُ» Anyone who is pleased that his sustenance is expanded and his age extended should do kindness to his near relatives." (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: (وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ : وَاللَّهُ وَاسِعٌ عَلِيمٌ). يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ 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.

List of references:

1. Holy Quran.
2. Ibn Majah, A. A. (undated). Ibn Majah's Sunan (Volume 2). (Mohammed Fawad Abd al-Baqi, editing) halab(Aleppo),Syria: Dar Ihya Al-Kitab al-Arabiya.
3. Ibn Manzoor Al-Ansari, M. A. (1414). Lasan al-Arab (third edition, volume 10). Beirut: Dar al-Sard
4. Al-Bukhari, M. A. (1422 AH). The authentic and brief Musnad of the affairs of the Messenger of God, may God bless him and grant him peace, his Sunnahs and his days. Sahih Al-Bukhari (first edition copy, volume 7). (Muhammad Fawad Abdel Baqi, editing) Egypt: Dar Touq Al-Najat.
5. Al-Baghawi, A. M. (1403 AH). Explanation of the Sunnah (second edition copy, volume 14). (M. Shuaib Al-Arnaut, editing) Damascus. Beirut: Islamic Office.
6. Al-Tirmidhi, M. A. (1395 AH). Sunan al-Tirmidhi (second edition, volume 5). (M. Ahmed Muhammad Al-Shaker, editing) Egypt: Mustafa Al-Babi Al-Halabi Library and Printing Company.
7. Al-Husseini, A. A. (1094). Colleges: A dictionary of linguistic terms and differences (Volume 1). (A. Darwish, editing) Beirut: Al-Resala Foundation.
8. Al-Darimi, general. (1436 AH). Musnad al-Imam al-Darimi (first edition copy). Al-Zahran: Sheikh Jumaan bin Hassan Al-Zahrani.
9. Al-Sawalma, A. (2003 AD). Blessing in livelihood and the means that bring it in the light of the Qur'an and Sunnah (Volume 1). Medina: University of Medina.
10. Al-Shafa'i, M. A. (1400 AH). Al-Masnad (volume 1). Beirut, Lebanon: Dar al-Kitab al-Alamiya.
11. Al-Qurtubi, A. M. (1384 AH). Al-Jami` li-Ahkam al-Qur'an = Tafsir al-Qurtubi (Second Edition, Volume 9). (Ahmad Al-Baradouni, editing) Egypt: Dar Al-Kutub Al-Misriyah..
12. Al Nisapuri, M. A. (undated). Al-Musnad al-Sahih al-Mukhtasar, with the narration of al-Adl from al-Adl to the Messenger of God, may God bless him and grant him peace. (Volume 4). (M.F. Abdulbaghi, editing) Beirut: Dar Ahya Al-Trath al-Arabi.
13. Mubarak Puri, M. p. (2008). Holy Prophet's Biography (second edition). (S. Salah, translator) Kabul: Mewand Publishing Society.