

## Islam and the Legitimate Means for Attaining Sustenance

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### Abstract

Islam is a religion that promotes pro-activeness day and night and seeking for means of life through legitimate ways. Islam has zero tolerance to laziness and begging. The focus of this paper is to demonstrate that seeking sustenance (*rizq*) is a legitimate endeavor when done through permissible means. It emphasizes that Allah, who created human beings, has promised to provide for them, with their provision being predestined and written even before their birth, at the time the soul being breathed into their body. The lawful means of increasing sustenance in Islam include various actions and virtues encouraged by the religion, such as piety (*taqwa*), reliance on Allah (*tawakkul*), seeking forgiveness (*istighfar*), maintaining family ties (*silatar-rahim*), marriage, charity (*sadaqah*), kindness to others, and other approved actions in Islam. The main objectives of this paper is to disclose how Islam is encouraging Muslim *Ummah* to be highly dedicated in their life sustenance and also to look for *halal*. It also shows concern about the human lives being as vicegerent of Allah on earth, he must be highly pure so also his sustain must be pure for Allah to accept it.

**Keywords:** Islam, Legitimate, Livelihood Sustenance, *Rizq*

### Introduction:

All praise is due to Allah for His countless blessings. I bear witness that there is no deity worthy of worship except Allah, who has no partner in the Hereafter and the first life, and I bear witness that our Prophet Muhammad is His servant and chosen Messenger. O Allah, send peace and blessings upon him and his pious companions. Indeed, man is naturally inclined and commanded by the *Sharia* of his Lord to seek sustenance, as Allah S.W.T says:

﴿فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ﴾ [العنكبوت: 17].

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*"So seek provision from Allah and worship Him and be grateful to Him. To Him you will be returned."* [Al-Ankabut: 17].

Imam As-Sa'di, may Allah have mercy on him, said: "For He is the one who facilitates it, decrees it, and responds to the supplication of those who call upon Him regarding their religious and worldly affairs." (As-Sa'adi 628).

Allah also says:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ دَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ﴾ [المالك: 15]

*"It is He who made the earth tame for you, so walk among its slopes and eat of His provision. And to Him is the resurrection."* [Al-Mulk: 15].

Ibn Katheer, may Allah have mercy on him, said regarding Allah's statement: "Meaning, travel wherever you wish across its regions, and move about its lands and territories in various forms of trade and business, and know that your efforts will not bring you any benefit unless Allah facilitates it for you." (Ibn Katheer 8/179).

As-Sa'di commented on Allah's statement: "Meaning, to seek sustenance and livelihood." (As-Sa'adi 877).

It is also legitimate for people to engage in seeking their livelihoods. However, some have gone to extremes in pursuing both lawful and unlawful means of sustenance, to the point where it has distracted or preoccupied them from the very purpose for which they were created: the worship of Allah Almighty. Allah says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: 56]

*"And I did not create the jinn and mankind except to worship Me"*  
[Adh-Dhariyat: 56].

Seeking sustenance is permissible, but only through lawful means, not prohibited ones. Allah, who created humankind, has already guaranteed their provision, as He said:

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾ [الذاريات: 22]

*"And in the heaven is your provision and what you are promised"*  
[Adh-Dhariyat: 22].

In fact, people's provision is already written and decreed for them when their soul is breathed into them before they are born. Abdullah ibn Mas'ud, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, who is the truthful and trustworthy, said:

*"The creation of one of you is gathered in the womb of his mother for forty days as a drop, then he becomes a clinging clot for a similar period, then a lump for a similar period, then Allah sends an angel who is commanded to write four things: his deeds, his provision, his lifespan, and whether he will be happy or miserable."* [Narrated by Al-Bukhari (Hadith no: 3208) and Muslim (Hadith no: 2643)].

The matter of sustenance is indeed remarkable, and it has been discussed in the Qur'an over 120 times. In some of these verses, Allah informs us that the matter of sustenance is entrusted to Him alone. He is the One who provides for whomever He wills, as He wills, and in whatever measure He wills. Allah says:

﴿اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ﴾ [الشورى: 19]

*"Allah is Gentle with His servants; He provides for whom He wills, and He is the Powerful, the Mighty."* [Ash-Shura: 19].

And He says:

﴿قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [سبأ: 36].

*"Say: Indeed, my Lord extends provision for whom He wills and restricts it, but most people do not know."* [Saba': 36].

Meaning, He gives wealth to both those He loves and those He does not love; He impoverishes whom He wills and enriches whom He wills, with perfect wisdom and decisive proof. "But most people do not know."

Hatim Al-Asam may Allah have mercy on him, said: "I knew that my sustenance would not be eaten by anyone else, so my soul found peace in it". (Abu Nu'aim 8/73).

This does not mean abandoning the pursuit of sustenance or neglecting the necessary means, but it means to pursue the means with full reliance on Allah and complete trust that He is the Provider and the Planner. Al-Hasan Al-Basri also said:

“O young people, focus on the Hereafter and seek it, for we have often seen those who sought the Hereafter, and the world came to them as well. But we have never seen anyone who sought the world and attained the Hereafter along with it”. (Al-Baihaqi 65).

Jabir ibn Abdullah, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings be upon him, said:

*“If the son of Adam were to flee from his provision as he flees from death, his provision would still reach him just as death reaches him.”* [Reported by Abu Nu’aim (7/90)].

Sustenance is not achieved through cleverness, strength, or scheming; it is divided and apportioned by the One who distributes sustenance.

### **The Causes of Sustenance in Islam**

We must understand the means of acquiring sustenance as prescribed by Allah, seeking lawful provision through them. Among these means are:

#### **Establishing monotheism (Tawhid)**

as Allah says:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا﴾

﴿فَأَخَذْنَا هِمَّتَهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾ [الأعراف: 96]

*“And if the people of the towns had believed and feared Allah, We would indeed have opened for them blessings from the heaven and the earth, but they denied (the Messengers), so We seized them for what they used to earn”* (Al-A'raf: 96).

This means: If they had sincerely believed in their hearts, supported by righteous actions, and practiced the fear of Allah both inwardly and outwardly by abandoning all that is forbidden, He would have opened up blessings from the sky and earth for them. He would have sent abundant rain from the heavens and caused the earth to sprout what they and their livestock live on, allowing them to live in abundant sustenance without effort, hardship, or toil. However, they did not believe or fear Allah, so “We seized them for what they used to earn” with punishments, calamities, the withdrawal of blessings, and the spread of afflictions, as part of the

consequence of their deeds. Had Allah held them fully accountable for all they had done, no creature would have remained on the earth.

### **Fear of Allah (Taqwa)**

For the fear of Allah is a cause of happiness in both this world and the hereafter, and it brings down blessings and increases goodness. Allah says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا \* وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾ [الطلاق: 2-3].

*“And whoever fears Allah, He will make for him a way out, and will provide for him from where he does not expect” (At-Talaq: 2-3).*

Imam As-Sa'di, may Allah have mercy on him, said: "Meaning: Allah will send provision to the one who fears Him from a place he could not have imagined or anticipated. (As-Sa'adi 869).

### **Seeking forgiveness (Istighfar)**

Allah says:

﴿وَالِىٰٓ اٰخَاهُمْ هُوْدًا قَالَ يَا قَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِنْ اِلٰهٍ غَيْرُهُ اِنْ اَنْتُمْ اِلَّا مُفْتَرُونَ \* يَا

قَوْمِ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْرًا اِنْ اَجْرِي اِلَّا عَلَى الَّذِي فَطَرَنِيْ اَفَلَا تَعْقِلُوْنَ \* وَيَا قَوْمِ اسْتَغْفِرُوا

رَبَّكُمْ ثُمَّ تُوْبُوْا اِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً اِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ

[هود: 50-52].

*"And to 'Aad (We sent) their brother Hud. He said: O my people! Worship Allah, you have no deity other than Him. You are only inventing (falsehood). O my people! I do not ask you for any reward for it; my reward is only from the One who created me. Will you not understand? And O my people! Ask forgiveness of your Lord and repent to Him. He will send (rain from) the sky upon you in abundance and add strength to your strength. And do not turn away as criminals." (Hud: 50-52).*

And He also says:

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ اِنَّهُ كَانَ غَفَّارًا \* يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا \* وَبِمَالِكُمْ بَايِعَاتٍ وَبَيْنَٰ

وَيَجْعَلْ لَكُمْ جَنَٰتٍ وَيَجْعَلْ لَكُمْ اَنْهَارًا﴾ [نوح: 10-11].

*"So I said: Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send (rain from) the sky upon you in showers and give you increase in wealth and children and provide for you gardens and provide for you rivers."* (Nuh: 10-12).

Imam Al-Qurtubi, may Allah have mercy on him, said: "This verse is evidence that seeking forgiveness brings down sustenance and rain." (Al-Qurdubi 18/302).

Ibn Katheer, may Allah have mercy on him, said: "If you repent to Allah, seek His forgiveness, and obey Him, your provision will increase, He will send down blessings from the sky, cause the earth to grow its bounty for you, bless your livestock, and provide for you wealth and children. He will give you gardens full of fruits and rivers flowing among them." (Ibn Katheer 8/233).

The Prophet (peace be upon him) also said:

*"Whoever increases in seeking forgiveness, Allah will grant him relief from every worry, a way out of every hardship, and provide for him from where he does not expect."* [Reported by Al-Hakim (Hadith no: 7677)].

A man once came to Imam Hasan Al-Basri, may Allah have mercy on him, complaining of drought and dryness, and Hasan advised him to seek forgiveness. Another came to him, complaining of poverty and hardship, and he gave the same advice. A third man complained of the barrenness of his land, and Hasan again advised him to seek forgiveness. Finally, a fourth man lamented that he had no children, and Hasan repeated: "Seek forgiveness from Allah." He then recited the verse:

{فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا \* يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا \* وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ

وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا} [نوح: 10-12].

*"So I said: Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send (rain from) the sky upon you in showers and give you increase in wealth and children and provide*

*for you gardens and provide for you rivers."* (Nuh: 10-12). (Al-Qurtubi 18/302).

### **Trusting in Allah (*Tawakkul*)**

Trusting in Allah is one of the greatest means to seek sustenance, for Allah suffices those who rely on Him. Allah says:

{ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ } [الطلاق: 3]

*"And whoever relies upon Allah, He will suffice him"* (At-Talaq: 3).

Imam As-Sa'di commented on this verse, saying: "Whoever relies on Allah" in matters of both religion and worldly affairs, by depending on Him to bring what benefits and repel what harms, and trusts Him in facilitating that, "He will suffice him" — meaning, Allah will take care of the matter for which the person relied on Him. And if the matter is in the care of the rich, powerful, and merciful [Allah], then it is closer to the servant than anything else. (As-Sa'adi 869).

The Prophet Muhammad (peace be upon him) said:

*"If you were to rely on Allah as He truly deserves, you would be provided for just as the birds are: they go out hungry in the morning and return full in the evening."* [Reported by At-Tirmidhi (Hadith no: 2344) and Ibn Majah (Hadith no: 4164)].

Imam Al-Munawi explained this by saying: "They go out early in the morning hungry and return in the evening with their bellies full. So, earning a living is not the cause of sustenance, for Allah is the Provider. This indicates that reliance on Allah does not mean abandonment of effort and work, but it must be accompanied by some form of action, as birds are provided through their seeking and striving. This is why Imam Ahmad said that the hadith does not indicate leaving work, but rather encourages seeking provision. The meaning is that if they relied on Allah in their going, coming, and actions; knowing that goodness is in His hands, they would return successful and safe like the birds. However, they relied on their strength and earning, which does not negate reliance on Allah." (Al-Mubarakafori 7/7-8).

A servant's reliance on his Lord involves depending on Allah in all matters while having full trust in Him and also taking the necessary means. Allah says:

{ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَحْمِهِمْ يَتَوَكَّلُونَ \* الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ \* أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ

دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ } [الأنفال: 2-4].

*"The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. The ones who establish prayer and spend out of what We have provided them. It is they who are the true believers. For them are degrees [of honor] with their Lord, and forgiveness and noble provision."* (Al-Anfal: 2-4).

### **Maintaining Family Ties (Silatar-Rahm)**

The Prophet (peace be upon him) said:

*"Whoever wishes for his provision to be expanded or his life to be prolonged, let him uphold the ties of kinship."* [Bukhari (Hadith no: 2067) and Muslim (Hadith no: 2557)].

Imam An-Nawawi, may Allah have mercy on him, explained: "Expanding the provision' means increasing and blessing it." (An-Nawawi 16/114).

Ibn Abbas (may Allah be pleased with him) also narrated that the Prophet (peace be upon him) said:

*"It is written in the Torah: Whoever wishes for his life to be prolonged and his provision to be increased, let him uphold the ties of kinship."* [Reported by Al-Hakim in Al-Mustadrak (7279)].

### **Giving Charity (Sadaqah)**

Allah says:

﴿ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴾ [سبأ: 39].

*"And whatever you spend of anything [in Allah's cause], He will replace it, and He is the best of providers"* (Saba': 39).

Meaning, whatever you spend in what He commanded you or made lawful for you, He will replace it for you in this world with compensation, and in the hereafter with reward.

In Sahih Al-Bukhari and Sahih Muslim, it is reported that the Prophet (peace be upon him) said:

*"Every day, two angels descend. One of them says: 'O Allah, give a good return to the one who spends,' and the other says: 'O Allah, give destruction to the one who withholds.'" [Bukhari (Hadith no: 1442) and Muslim (Hadith no: 1010)].*

In another hadith from Sahih Al-Bukhari and Sahih Muslim, the Prophet (peace be upon him) said:

*"Allah the Exalted said: O son of Adam, spend, and I will spend on you." [Bukhari (Hadith no: 4684) and Muslim (Hadith no: 993)].*

### **The Continuation between Hajj and Umrah**

The Prophet (peace be upon him) said:

*"Follow up Hajj and Umrah with each other, for they eliminate poverty and sins just as the bellows eliminate impurities from iron." [Narrated by Tirmidhi (2887), Nasa'I (Hadith no: 2630), and Ibn Majah (Hadith no: 810)].*

His statement (peace be upon him): *"for they eliminate poverty,"* means that they remove it. This could refer to the apparent poverty through financial wealth or inner poverty through contentment of the heart.

### **Marriage**

Among the reasons for attracting sustenance is hastening to marriage for those who are able. Allah Almighty says:

﴿ وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمْ

اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿ [النور: 32].

*"And marry the single among you and the righteous among your male and female slaves. If they should be poor, Allah will enrich*

*them from His bounty, and Allah is All-Encompassing and Knowing.” (Al-Nur: 32).*

Ibn Jarir al-Tabari, may Allah have mercy on him, said: "Allah is abundant in bounty and generous in His gifts, so marry off your slaves, for Allah is vast and will provide for them from His bounty." (At-Tabary 19/166).

As-Sa'di, may Allah have mercy on him, said: "This verse encourages marriage and promises wealth after poverty to those who marry. {And Allah is All-Encompassing} meaning He is abundant in goodness and great in favor, {Knowing} of those who deserve His religious and worldly blessings or one of them, and of those who do not deserve them, so He gives each what His wisdom decrees." (As-Sa'adi 567).

Ibn Katheer, may Allah have mercy on him, said: "It is well-known from the generosity and kindness of Allah Almighty that He will provide for both the man and the woman what suffices them." (Ibn Katheer 6/52).

Ibn Mas'ud said: "Seek wealth through marriage, as Allah Almighty says: {If they are poor, Allah will enrich them from His bounty." Narrated by Ibn Jarir, (At-Tabary 19/166, Ibn Katheer 5/51).

Abu Huraira, may Allah be pleased with him, reported that, the Prophet (peace be upon him) said:

*“There are three who have a right upon Allah to help them: the one who marries seeking chastity, the slave seeking his freedom, and the one fighting in the cause of Allah.”* [Narrated by Imam Ahmad (Hadith no: 9630) and Al-Hakim (Hadith no: 2678)].

### **Supplication (Du'a)**

Supplication is one of the greatest means of bringing sustenance. A Muslim should call upon Allah sincerely and humbly.

In the hadith of Abu Umamah, may Allah be pleased with him, the Prophet (peace be upon him) saw him sitting in the mosque when it was not time for prayer and asked:

*“O Umamah, why do I see you sitting in the mosque when it is not time for prayer?”*

He replied: "Concerns have overwhelmed me and debts, O Messenger of Allah." The Prophet said:

*"Shall I not teach you some words, if you say them, Allah will remove your worry and settle your debt?"*

I replied: "Yes, O Messenger of Allah." He said:

*"Say in the morning and evening: O Allah, I seek refuge in You from anxiety and grief, I seek refuge in You from weakness and laziness, I seek refuge in You from cowardice and stinginess, and I seek refuge in You from the burden of debt and the oppression of men."*

Abu Umamah said: "I did this, and Allah removed my worries and settled my debt." [Narrated by Abu Dawood (Hadith no: 1555)].

### Steadfastness in Religion

Allah the Exalted said:

﴿وَأَلَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا﴾ [الجن: 16]

*"And if they had remained steadfast on the way, We would have given them abundant water"* [Surat Al-Jinn: 16],

Meaning: in abundance. What is meant by this is the expansion of provision, as in His saying:

{ولو أنهم أقاموا التوراة والإنجيل وما أنزل إليهم من ربهم لأكلوا من فوقهم ومن تحت أرجلهم}

[المائدة: 66].

*"And if only they had upheld the Torah, the Gospel, and what was revealed to them from their Lord, they would have eaten from above them and from beneath their feet"* [Surat Al-Ma'idah: 66],

And He said:

{وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ} [الأعراف: 96]

*"And if the people of the towns had believed and feared Allah, We would certainly have opened for them blessings from the heaven and the earth"* [Surat Al-A'raf: 96].

Qatadah (may Allah have mercy on him), said: "And if they had remained steadfast on the way" means: If they had all believed, We would have expanded their provision for them in this world. (At-Tabary 23/663, Ibn Katheer 8/243)

### **Prayer and Commanding one's Family to Observe It**

Allah the Exalted said:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى﴾ [طه: 132].

*"And enjoin prayer upon your family and be steadfast in observing it. We ask not of you provision; We provide for you, and the [best] outcome is for [those of] righteousness" [Surat Taha: 132].*

Ibn Katheer, may Allah have mercy on him, said: "It means: If you establish prayer, provision will come to you from where you do not expect, as He said: *"And whoever fears Allah, He will make a way out for him, and provide for him from where he does not expect"* [Surat At-Talaq: 2-3]." (Ibn Katheer 5/327).

### **Fulfilling the Needs of Muslims and Striving to Relieve Their Difficulties**

The Prophet, peace and blessings be upon him, said in the two Sahihs:

*"Whoever is in the service of his brother, Allah will be in his service."* [Bukhari (Hadith no: 2442) and Muslim (Hadith no: 2580)].

In Sahih Muslim, the Prophet, peace and blessings be upon him, said:

*"Whoever relieves a believer of a difficulty in this world, Allah will relieve him of a difficulty on the Day of Resurrection."* [Muslim (Hadith no: 2699)].

And he peace and blessings be upon him said:

*"Whoever makes things easy for someone in difficulty, Allah will make things easy for him in this world and the Hereafter, and whoever covers a Muslim's faults, Allah will cover his faults in this world and the Hereafter. Allah is in the aid of His servant as long as the servant is in the aid of his brother."* [Muslim (Hadith no: 2699)].

Moreover, one of the means by which Allah opens provisions for His servant is to show mercy to the weak and to treat them kindly, such as women, orphans, widows,

the poor, and the needy. In Sahih al-Bukhari, Mus'ab bin Sa'd reported that Sa'd, may Allah be pleased with him, thought that he had superiority over those below him. The Prophet, peace and blessings be upon him, said:

*"You are supported and provided for by the weakest among you."*

[Bukhari (Hadith no: 2896)].

### **Work and Effort Person Exerts**

Another cause of provision is the work and effort a person exerts, whether in teaching, employment, or a profession such as trade, farming, buying, and selling, or any other lawful means, but with honesty, integrity, and sincerity in the work. Imam Ahmad narrated from the Prophet, peace and blessings be upon him, that he said:

*"The best earning is that which a worker earns with his own hands, provided he is sincere in his work."* [Musnad Ahmad (Hadith no: 8412)].

The Prophets of Allah and His Messengers, peace be upon them, used to work and earn a living. Prophet Zakariyya, peace be upon him, was a carpenter, as mentioned in the Sahih, and Prophet Dawud, peace be upon him, made armor. In Sahih al-Bukhari, it is narrated that the Prophet, peace and blessings be upon him, said:

*"No one ever ate food better than what he earned with his own hands, and the Prophet of Allah, Dawud, peace be upon him, used to eat from what he earned with his own hands."* [Bukhari (Hadith no: 2072)].

In Musnad Ahmad, Sunan Abu Dawud, Nasa'I and IbnMajah, the Prophet, peace and blessings be upon him, said:

*"The purest food that a man eats is from what he has earned, and his children are from his earnings."* [Ahmad (Hadith no: 24031), Abu Dawud (Hadith no: 3528), Nasa'I (Hadith no: 4449) and Ibn Majah (Hadith no: 2137)].

In Sahih al-Bukhari, the Prophet, peace and blessings be upon him, said:

*"Allah did not send any prophet except that he shepherded sheep."*  
His companions asked: "And you?" He replied: *"Yes, I used to*

*shepherd them for a few coins for the people of Mecca."* [Bukhari (Hadith no: 2262)].

Likewise, the companions, may Allah be pleased with them, worked in their farms, and some of them traded in the markets with honesty and integrity. Their women would spin and sew, and engage in similar work without mixing with men. All of this was for the sake of earning lawful sustenance, which is one of the noblest virtues.

O Allah, make us content with Your lawful provision instead of the unlawful, with Your obedience instead of disobedience, and with Your grace instead of relying on others. O Lord of the worlds, enrich the poor Muslims. O Allah, make us among those who rely on You and are sufficed.

### **Conclusion**

Islam recommends for Muslim *Ummah* to seek sustenance and livelihood through legal means it is also legitimate for people to engage in seeking their livelihoods through different ways and manners, However, some Muslim *ummah* have gone to extremes in pursuing both lawful and unlawful means of sustenance to the point where it has distracted or preoccupied them from the very purpose for which they were created, which Islam discourage Muslim on such attitude and encourage the entire Muslim to emulate the Prophet (SAW) and His companions in all their day today activities, because Islam will be very proud of the dedicated, hardworking and pure *Ummah* not the *Ummah* that are focus less, fully with gossip, lazy and impure.

### **Recommendations:**

Based on the finding of this research, the following recommendations are made as follows:

1. Promotion of Halal Earnings: Muslims should engage in lawful professions and businesses while avoiding industries that contradict Islamic teachings.
2. Spiritual and Ethical Mindset: Individuals should develop a consciousness of *taqwa* (God-consciousness) in financial dealings, recognizing that sustenance is ultimately from Allah.

3. Education on Islamic Economic Ethics: Institutions should incorporate Islamic finance and ethical business practices into curricula to foster awareness.
4. Encouraging Entrepreneurship: Islamic financial institutions should support small businesses through interest-free loans (*qard al-hasan*) to promote self-sufficiency.
5. Strengthening *Zakat* and *Sadaqah* Systems: Governments and organizations should establish transparent systems for collecting and distributing zakat to reduce poverty.
6. Avoidance of Exploitative Practices: Employers and employees should uphold fairness in wages and contracts, ensuring justice in economic transactions.
7. Legal and Regulatory Frameworks: Governments in Muslim-majority societies should implement policies that discourage corruption, fraud, and interest-based financial systems.

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