

Class 5

‘With Provisions comes Responsibilities’

As discussed in the previous class, Rizq is not just wealth it is everything that benefits us. But with every provision comes its responsibility, a Muslim is not one who is careless rather he is who one who takes responsibility and does his best.

Provision is as much a test from Allah as lack of it is.

Al-Hasan Al-Basri (rahimahullah) said, “Whomever Allaah gives provision and he thinks that Allaah is not testing him, has no wisdom. Whomever has little provision and thinks that Allaah will not look at (provide for) him, has no wisdom.”

He then recited the Ayaah, “So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.” (Al-An’am 6:44)

He added, “By the Lord of the Ka’bah! Allaah deceived these people, when He gave them what they wished, and then they were punished.” [Ibn Abi Haatim recorded this statement].

Today we will discuss about the responsibility towards the provisions that we are granted by Allah S.W.T. Generally the main provisions are taken as Wealth, Health, Knowledge & Family. As we have already studied that Knowledge Mandates Action and the responsibilities that comes with knowledge, in today’s class we will study about our responsibilities towards Wealth, Health & Family.

Responsibilities with Wealth

The responsibility with wealth can be segregated into two aspects one that are Obligatory and the those that are mustahab.

Amongst the obligations with regards to spending are

i) Giving Zakah Zakat is a certain fixed portion of the wealth and property that a Muslim is obliged to pay yearly for the benefit of the poor in the Muslim community. The payment of Zakat is obligatory, as it is one of the five pillars of Islam. Zakat is the major economic means for establishing social justice and leading the Muslim society towards prosperity and security.

Every Muslim who owns a fixed, minimum amount of wealth (called Nisab), and who satisfies certain other conditions, must pay Zakat. The Qur’an mentions Zakat in many places. For example, Allah (S.W.T) says: “Take Sadaqah (obligatory charity) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily, your invocations are a source of security for them, and Allah is All-Hearer, All-Knower.” (9:103)

ii) Spending on Family (Wife, Parents and children)

Spending on Wife: The husband is obliged to spend on his wife's maintenance, on a reasonable basis, because Allah, may He be exalted, says (interpretation of the meaning): *"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means"* [an-Nisa' 4:34]

"Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him" [at-Talaaq 65:7].

It was narrated that Mu'aawiyah al-Qushayri (may Allah be pleased with him) said: I said: O Messenger of Allah, what are the rights of the wife of one of us over him? He said: *"That you feed her as you feed yourself, clothe her as you clothe yourself, do not strike the face, do not disgrace her and if you want to shun her (by way of disciplining her) do not leave home."* [Abu Dawood (2142) and Ibn Maajah (1850)]

Spending on Parents: The child – male or female – is obliged to spend on his (or her) parents if they are poor and he is rich. The obligation of spending on them is indicated by the Qur'aan, Sunnah and scholarly consensus (ijmaa').

Allaah says (interpretation of the meaning): *"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents"* [al-Isra' 17:23].

Being dutiful includes spending on them if they are in need. It was narrated from 'Aa'ishah (may Allaah be pleased with her) that the Prophet ﷺ said: *"Among the best of that which a man consumes is what he earns (by his own efforts), and his son is part of that which he earns."* (Narrated by Abu Dawood)

Ibn al-Mundhir said: The scholars are unanimously agreed that spending on poor parents who have no income or wealth is an obligation on the child's wealth. End quote.

Spending on Children: A man is obliged to spend on his parents and children if they are in need and are poor.

Ibn Qudaamah said: *The basic principle is that a man is obliged to spend on his parents and children, according to the Qur'aan and Sunnah and scholarly consensus.*

With regard to the Qur'aanic evidence, Allaah says (interpretation of the meaning): *"Then if they give suck to the children for you, give them their due payment"* [al-Talaaq 65:6] So the payment for breastfeeding the child is incumbent upon the father.

And Allaah says (interpretation of the meaning): *"but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis"* [al-Baqarah 2:233]

Evidence from the Sunnah includes the words of the Prophet ﷺ : *"Take what is sufficient for you and your child, on a reasonable basis."* Agreed upon.

It is not permissible for a Muslim to neglect his family even if he claims that he is travelling for the purpose of worship and righteous deeds, because neglecting one's family and failing to spend on them is haraam.

iii) Spending on Halal only We should make sure that we should only spend on Halal things, this includes when you are giving money to your children or others you should make sure that is not being spent to buy haram things like cigarettes or to buy television to watch Haram things etc.

It is reported that Yūnus b. 'Ubayd – Allāh have mercy on him – said: *I do not know anything rarer than a good dirham (money earned lawfully) whose owner spends it on something right, or a brother in Islām in whose company one finds peace. And they are only getting rarer.* (Abu Nu'aym, Hilyatu Al-Awliyā` 3:17)

Amongst the acts that are Mustahab with regards to spending are...

i) Give in Charity Allaah says (interpretation of the meaning): *“O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zaalimoon (wrongdoers)”* [al-Baqarah 2:254]

“The likeness of those who spend their wealth in the way of Allaah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allaah gives manifold increase to whom He wills. And Allaah is All-Sufficient for His creatures' needs, All-Knower.

There are many ahadeeth about Charity, it is highly recommended that we give charity in something that becomes an ongoing charity for us the Messenger ﷺ said: *“When a man dies, his good deeds come to an end except three: ongoing charity, beneficial knowledge and a righteous son who will pray for him.”* (Narrated by Muslim, 3084)

ii) To not be a miser nor extravagant in spending The best of spending is that which one spends on his family *“without being extravagant”* as Abu Hurayrah (may Allaah be pleased with him) reported that the Prophet ﷺ said: *“A dinar that you spend in the way of Allaah, a dinar that you spend to free a slave, a dinar that you give to the poor, and a dinar that you spend on your family – the greatest of these is the one that you spend on your family.”* (reported by Muslim, 2/692).

The general principle according to which a man should conduct his spending is the same general principle according to which he should conduct his life, which is the middle way and moderation. Allah, may He be exalted, says (interpretation of the meaning): *“And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)”* [al-Furqaan 25:67].

The middle way and moderation cannot be identified by specific amounts or specific limits, that if a person oversteps steps that mark he can be described as being extravagant and if he falls short of it then he is being a miser or niggardly; rather that varies according to the individual's situation, whether he is rich or poor, whether it is a case of ordinary expenses or an emergency. It also varies from one place to another, one time to another, and so on.

Responsibility with regards to Health

It is to take care of the health and to not cause harm to it wantedly. It is known that the Islamic law prohibits everything that is harmful for a human being.

Allah said (interpretation of meaning): *"Do not kill yourself. Allah is Merciful unto you."* (Surat al-Nisaa' 4:29)

In addition, His Prophet ﷺ said: *"There is no harm or causing of harm (in Islaam)."* (Arabic "Ilaa darar wa laa diraar")

He ﷺ also said: *"A person will not be able to move on the Day of Judgment until he is asked about ... his body as to what he engaged it in."*

Also the Prophet ﷺ said *"The strong believer is better than a weak one"* and hence we should take care of ourselves to the best of our abilities. This includes not eating a lot as it is scientifically proven now that majority of the diseases are caused from the stomach. Also the Prophet ﷺ said *"The worst thing that someone can fill is his stomach"*.

Responsibility with regards to Family

The obligations regarding them is that one should spend on them to provide them and that one should strive to save them from the hellfire by giving them right advice and knowledge and Islamic upbringing to the children.

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..." (Quran 66:6)

A man's care and protection of his family includes taking care of whatever they need in their lives of maintenance and accommodation, as is obligatory. That also includes protecting them from anything that may pose a danger to them, whether that has to do with their lives, their honour or their wealth or their religion. He is enjoined to take care of them and protect them in all those ways.

The Messenger of Allaah ﷺ said, *"Each of you is a shepherd and is responsible for his flock. The leader is a shepherd and is responsible for his flock. The man is the shepherd of his family and he is responsible for his flock. The woman is the shepherd of her husband's household and is responsible for her flock. The servant is a shepherd of his master's wealth and is responsible for his flock."* (Narrated by al-Bukhaari, 853; Muslim, 1829)

Also the Messenger of Allaah ﷺ said during his Farewell Pilgrimage: *"Verily, you have rights over your women, and your women have rights over you. As for your rights over your women, they are that they should not allow anyone to sit on your beds whom you dislike, or allow anyone into your houses whom you dislike. Verily, their rights over you are that you should treat them well with regard to their clothing and food."* (Reported by al-Tirmidhi, 1163, and Ibn Maajah, 1851).

And hence men are responsible about spending on their family – this was discussed above. But apart from spending Islam gives fathers and mothers a great deal of responsibility for raising their children in the right way. So both father and mother are responsible in the upbringing of the children although the mother plays the main role it is more of the responsibility of the Father as his wife also comes under his care but nothing can work unless they work as a team and work to bring them up to become righteous servants of Allah by His will.

Islam paid a great deal of attention to implanting the principle of respect for fathers and mothers, taking care of them and obeying their commands until death. Allaah says (interpretation of the meaning): *“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour”* [al-Isra’ 17:23]

Islam protects the honour, chastity, purity and lineage of the family, so it encourages marriage and forbids free mixing of men and women.

Islam gives each family member an important role to play. So fathers and mothers take care of the children and give them an Islamic upbringing; children are to listen and obey, and respect the rights of fathers and mothers, on a basis of love and respect. Even people who dislike Islam have borne witness to the strength of family ties among the Muslims.