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The Law of Attraction and the Qur'anic Concept of Sustenance: A Comparative Theological and Epistemological Analysis

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Abstract: This article examines the theological and epistemological implications of adapting Law of Attraction (LoA) language within Islamic discourse on sustenance (*rizq*, divine provision). It focuses on *Magnet Rezeki* (*Magnet of Sustenance*) by Ustadz Nasrullah as a popular Islamic motivational text that connects sustenance with intention, gratitude, prayer, emotional discipline, and personal transformation. Using qualitative library research, the study combines thematic Qur'anic interpretation (*tafsīr mawḍūʿī*) with critical textual analysis of the book and relevant literature on LoA, Islamic theology, and popular spirituality. The analysis compares the two frameworks through three dimensions: the source of sustenance, the role of human agency, and the causal meaning assigned to spiritual and psychological practices. The findings indicate that *Magnet Rezeki* incorporates Islamic ethical concepts such as faith, supplication (*duʿāʾ*), gratitude (*shukr*), charitable giving (*ṣadaqah*), and effort, while also placing considerable emphasis on mental and spiritual self-management in the pursuit of sustenance. The book explicitly affirms Allah as the ultimate giver of provision and therefore cannot be equated straightforwardly with classical LoA. Nevertheless, theological ambiguity may arise when thoughts, emotions, affirmations, or spiritual practices appear to function as reliable mechanisms for producing material outcomes. The Qur'anic framework recognizes human effort, prayer, gratitude, charity, and piety as morally meaningful forms of obedience, while the realization, timing, and form of sustenance remain subject to Allah's wisdom and decree. The article argues that contemporary motivational discourse may be accommodated within Islamic thought when it is understood as ethical and psychological encouragement rather than as an autonomous causal force that determines provision.

Keywords: *Rizq; Law of Attraction; Magnet Rezeki; Qur'anic Theology; Popular Islamic Spirituality*

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Introduction

The concept of sustenance (*rizq*) occupies a significant position in Islamic thought because it reflects the relationship between divine providence and human existence. In the Qur'anic worldview, Allah is recognized as *al-Razzāq*, the ultimate provider of all forms of sustenance, while human beings are encouraged to engage in lawful effort and responsible action as part of the divinely ordained order. Within this framework, sustenance is understood not merely as material provision but as a comprehensive concept encompassing spiritual blessings, knowledge, health, social well-being, and economic

resources.[1] Consequently, discussions of *rizq* in Islamic scholarship extend beyond theological concerns to include ethical, social, and economic dimensions of human life.

In contemporary religious thought, understandings of sustenance are no longer derived solely from classical exegetical and theological traditions but are increasingly shaped by self-development literature and contemporary forms of popular spirituality.[2] One of the most influential ideas in this regard is the Law of Attraction (LoA), which posits that human thoughts and emotions possess the capacity to attract and shape material reality.[3] Originating within the Western New Thought movement, this idea gained widespread popularity through motivational literature, digital media, and self-help culture.[4] In Indonesia, LoA has been adapted into Islamic religious discourse, most notably through the book Magnet of Sustenance.

The book Magnet of Sustenance presents a narrative that links the abundance of sustenance with a positive mindset, the power of intention, and emotional management. Religious terms such as prayer, gratitude, and tawakal are used to reinforce the motivational message. This framing presents LoA as broadly compatible with Islamic teachings, contributing to its acceptance among Muslim audiences.[5] Nevertheless, this approach raises important questions regarding its epistemological and theological foundations, particularly when sustenance is explained primarily through human mental processes.

Previous scholarship suggests that popular spirituality often shifts the locus of religious authority from revelation to individual subjective experience.[6] Heelas and Woodhead argue that modern spirituality tends to emphasize personal well-being and

[1] Basri Mahmud and Hamzah Hamzah, "Membuka Pintu Rezeki Dalam Perspektif Al-Qur'an," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 4, no. 2 (2020), https://doi.org/10.29240/alquds.v4i2.1913.

[2] O C Dzikra, "Islamic Spirituality Based Self-Guidance Model for Managing Stress among Working College Students," *Al-Musyrif: Jurnal Bimbingan Dan Konseling Islam* 8, no. 1 (2025), https://doi.org/10.38073/almusyrif.v8i1.2502.

[3] N Nasrullah, "Akar Pemikiran Mohammed Arkoun," *Jurnal Alwatzikhoebillah* 3, no. 6 (2017).

[4] R Arub, "The Conceptual Relationship of Law of Attraction with Islamic Spirituality: A Study of the Qur'anic Law of Attraction," *Riwayat: Educational Journal of History and Humanities* 8, no. 2 (2025), https://doi.org/10.24815/jr.v8i2.44887.

[5] Dzikra, "Islamic Spirituality Based Self-Guidance Model for Managing Stress among Working College Students."

[6] Yudaningsih Yudaningsih, Dody S Truna, and Rifki Rosyad, "Spiritualitas Baru, Media Populer, Dan Pergeseran Otoritas Agama: Sebuah Telaah Atas Pemikiran Bryan S. Turner," *Edutech* 24, no. 3 (2025), https://doi.org/10.17509/e.v24i3.91642.

individual achievement rather than adherence to theological doctrine.[7] A similar tendency can be observed in the adoption of LoA, which frequently positions the human mind as the primary determinant of personal success and life outcomes. When incorporated into religious discourse without adequate theological qualification, this perspective may contribute to a shift from a theocentric to a more anthropocentric worldview.

Early discussions of the Law of Attraction emerged primarily within the fields of positive psychology and motivational literature. Byrne popularized LoA as a purported universal principle encapsulated in the phrase "like attracts like." Several psychological studies have shown that optimism, hope, and self-confidence contribute positively to mental well-being and individual productivity.[8] Nonetheless, LoA has also been criticized for advancing metaphysical claims that lack a robust empirical foundation and has the potential to blame individuals for structural or social failures.[9] These critiques suggest that LoA is more appropriately understood as a motivational ideology than a scientific theory.

Meanwhile, Islamic scholarship has discussed the concept of sustenance comprehensively through the interpretation of the Qur'an and theological studies. Tafsir al-Ṭabari and Ibn Kathir explain that sustenance includes all of Allah's gifts, both material and non-material. The Qur'an affirms that Allah guarantees sustenance for every creature (QS. Hud: 6), as well as encouraging people to work and seek His bounty (QS. al-Jumu'ah: 10). This framework reflects a balance between Divine provision and human responsibility.

Contemporary exegetes such as M. Quraish Shihab emphasize that sustenance is not always synonymous with wealth, but is related to blessings, inner peace, and social benefits. Sustenance is also closely correlated with ethics, such as honesty, justice, and concern for others. This perspective rejects mechanistic interpretations that associate sustenance exclusively with mental techniques or positive affirmations. Within Islamic

[7] Nadia Garnoussi, "Heelas, Paul Woodhead, Linda. The Spiritual Revolution: Why Religion Is Giving Way to Spirituality. Oxford, Blackwell, 2005, 204 p.(Coll." Religion and Spirtuality in the Modern World," *Archives de Sciences Sociales Des Religions* 138, no. 2 (2007): 145–251.

[8] Agoes Ali Masyhuri, "Belajarlah Kepada Lebah Dan Lalat Menuju Kokoh Spritual, Mapan Intelktual," *Khalista Beserta Pesantren Bumi Sholawat Sidoarjo, Surabaya*, 2013, 18.

[9] E Anderson, "Book Review: Smile or Die: How Positive Thinking Fooled America & the World," *Health* 16 (2012): 109–11, https://doi.org/10.1177/1363459311407798.

thought, sustenance is understood as part of a broader spiritual relationship grounded in divine will.

Studies in Islamic economics further reinforce this perspective, Chapra and Naqvi affirm that Islam places the distribution of sustenance within the framework of social justice and collective responsibility.[10] Economic success is not only measured by the accumulation of personal wealth, but also by its contribution to the welfare of society. This perspective differs significantly from LoA-oriented frameworks, which tend to emphasize individual achievement while paying comparatively less attention to structural and social dimensions.

Despite the fundamental differences, certain points of convergence between LoA and Islamic teachings may be identified in psychological and ethical aspects. Islam encourages believers to maintain positive expectations of Allah (*ḥusn al-ẓann*), to maintain hope, and to stay away from despair. Prayer and intention also play an important role in the life of a Muslim. A number of studies have shown that spiritual practices such as prayer and gratitude contribute positively to mental well-being.[11] At the same time, this convergence remains limited and does not include the metaphysical assumption of LoA that attributes the generation of reality to the independent power of the human mind.

Existing studies largely focus on either the compatibility of LoA with Islamic spirituality or the psychological benefits of positive thinking. Few studies critically investigate how LoA-based frameworks transform the theological structure of *rizq* within Qur'anic discourse. At the same time, thematic studies of sustenance have rarely been examined in relation to contemporary forms of popular spirituality.[12] This gap calls for a critical comparative investigation of how contemporary motivational frameworks reshape theological understandings of sustenance.

Against this background, this article re-examines the concept of sustenance by comparing the Law of Attraction as articulated in Magnet of Sustenance with Qur'anic

[10] Muhammad Umer Chapra, *The Future of Economics: An Islamic Perspective* (Kube Publishing Ltd, 2007), 39.

[11] Robert A Emmons and Michael E McCullough, "Counting Blessings versus Burdens: An Experimental Investigation of Gratitude and Subjective Well-Being in Daily Life," *Journal of Personality and Social Psychology* 84, no. 2 (2003): 377–89, https://doi.org/10.1037/0022-3514.84.2.377.

[12] Najma Ranni Nurfaiza and Jaenuri Jaenuri, "Law Of Attraction Dalam Perspektif Islam," *Muta'allim: Jurnal Pendidikan Agama Islam* 3, no. 3 (2024): 172–80, https://doi.org/10.18860/mjpai.v3i3.3112.

conceptions of *rizq* derived from classical and contemporary tafsir traditions.[13] The study not only identifies areas of conceptual convergence, but also emphasizes the epistemological differences and the theological implications that come with them. In doing so, the study contributes to contemporary Islamic scholarship by offering a critical framework for understanding sustenance while remaining faithful to the principle of *tawḥīd*.

This study employs a qualitative library-based research design combining thematic Qur'anic interpretation (*tafsīr mawḍū'ī*) and critical conceptual analysis. It compares the concept of sustenance presented in *Magnet of Sustenance* with the Qur'anic conception of *rizq* as articulated in classical and contemporary tafsir literature. The primary sources consist of *Magnet of Sustenance* by Nasrullah and Qur'anic verses concerning sustenance, human effort (*ikhtiār*), supplication (*du'ā'*), trust in God (*tawakkul*), and divine providence. Secondary sources include classical tafsir works particularly *Tafsīr al-Ṭabarī*, *Tafsīr Ibn Kathīr*, and *al-Jāmiʿ li Aḥkām al-Qurʾān* alongside contemporary exegesis, especially *Tafsīr al-Miṣbāḥ* by M. Quraish Shihab, as well as scholarly literature on the Law of Attraction, Islamic theology, and popular spirituality. The analysis proceeded in four stages: (1) identifying the conceptual framework of sustenance in *Magnet of Sustenance*; (2) examining Law of Attraction elements embedded in the text; (3) constructing a thematic Qur'anic framework of *rizq*; and (4) conducting a comparative analysis to identify convergences and divergences regarding the source of sustenance, its causal mechanism, and the relationship between divine agency and human effort. These findings were subsequently evaluated through critical conceptual analysis to assess the theological and epistemological implications of integrating Law of Attraction concepts into Islamic discourse.

Results

Comparison of the Source of Sustenance

Analysis of Magnet of Sustenance indicates that its understanding of sustenance incorporates several assumptions commonly associated with the Law of Attraction (LoA), particularly the belief that thoughts, beliefs, and emotions influence the material conditions individuals experience. Within this perspective, sustenance is not viewed

[13] Andris Nurita, "Analisis Konsep Hermeneutika Hadis Perspektif Muhammad Arkoun," *Universum* 15, no. 2 (2021).

solely as a divine endowment but also as a consequence of an individual's capacity to align mental focus, positive expectations, and emotional states with desired outcomes. As a result, differences in the attainment of sustenance tend to be interpreted in relation to variations in personal mindset, self-belief, and emotional orientation, reflecting a manifestation-oriented view of reality frequently found in LoA literature.[14]

In Magnet of Sustenance, sustenance is depicted as responsive to human intention and perception. Positive thinking is presented as a means of opening the "doors of sustenance," whereas negative thinking is portrayed as an obstacle to abundance.[15] This framing appears to assign a more prominent explanatory role to psychological factors, while broader structural and theological dimensions receive comparatively less emphasis. Although God remains acknowledged as the ultimate source of sustenance, the practical mechanism through which sustenance is acquired is largely associated with the management of individual consciousness.

This understanding closely resembles the foundational principle of the Law of Attraction popularized by Byrne, which assumes that mental states attract corresponding forms of external reality. Within LoA, the mind is assumed not merely to influence behavior but to possess a creative capacity capable of shaping lived experience.[16] In the Magnet of Sustenance, this principle is translated into religious language by using terms such as intention, prayer, and gratitude. Nevertheless, these concepts function primarily as psychological instruments rather than as theological categories grounded in revelation.

Textual data in Magnet of Sustenance shows that prayer is positioned as a form of verbal affirmation that aims to instill faith in the subconscious. Gratitude is understood as an emotional strategy to create feelings of sufficiency and happiness in order to be in tune with the "energy of abundance". *Tawakkul* is frequently presented in ways that highlight psychological confidence and freedom from anxiety, alongside its traditional theological meaning of reliance upon Allah.[17] As a result, several Islamic concepts appear

[14] Rhonda Byrne, *The Secret* (simon and schuster, 2011).

[15] Arub, "The Conceptual Relationship of Law of Attraction with Islamic Spirituality: A Study of the Qur'anic Law of Attraction", 19.

[16] Muhammad Nurdin, "The Law of Attraction Dan Doa Dalam Islam," *Dialogia* 10, no. 2 (2012): 227–40, https://doi.org/10.21154/dialogia.v10i2.314.

[17] Shaumiwaty Shaumiwaty, Evanirosa Evanirosa, and Rahmat Hidayat, "Hermeneutika Dan Khazanah Keilmuan Islam," *Jurnal Tarbiyah* 25, no. 2 (2018).

to be recontextualized within a motivational framework that partially overlaps with LoA-oriented assumptions.

Such a tendency is consistent with the observations of Carrette and King who stated that modern spirituality often undertakes the process of "de-theologizing" religious teachings, i.e. reducing the role of God as an active subject and replacing it with human subjectivity.[18] In this kind of spirituality, theological concepts may become increasingly oriented toward supporting personal transformation and self-development. A similar thing is also identified by Heelas and Woodhead who consider that contemporary spirituality emphasizes personal well-being and self-actualization more than adherence to theological doctrine.[19]

Sustenance in the Magnet of Sustenance is also displayed as an individual and personal phenomenon. A person's success in obtaining sustenance is explained as the result of an individual's ability to manage his or her own mind. Such a narrative may encourage interpretations that associate economic difficulties or personal setbacks with deficiencies in mindset, belief, or emotional orientation.[20] This pattern implicitly shifts attention away from structural, social, and economic factors that affect the distribution of sustenance.

Criticism of this kind of pattern has been widely expressed in the academic literature. Ehrenreich said that the culture of excessive positive thinking has the potential to give birth to "blaming the victim", which is the tendency to blame individuals for their own failures without considering social and economic inequality.[21] The framework of Magnet of Sustenance, a person who is poor or experiencing economic difficulties can be indirectly perceived as an individual who fails to keep his or her mind positive. This view is problematic because it ignores complex social realities.

From an epistemological perspective, Magnet of Sustenance bases the truth of its concept on subjective experience and personal testimonials. Individual success narratives

[18] Laura E Captari et al., "Integrating Positive Psychology, Religion/Spirituality, and a Virtue Focus within Culturally Responsive Mental Healthcare," in *Handbook of Positive Psychology, Religion, and Spirituality* (Springer, 2022), 413–28.

[19] Captari et al.

[20] Mohamad Idris et al., "Kebenaran Dalam Perspektif Filsafat Ilmu Pengetahuan Dan Implementasi Dalam Data Science Dan Machine Leaning," *Jurnal Filsafat Indonesia* 5, no. 2 (2022): 173–81.

[21] Brenda L Blondeau, "Bright-Sided: How Positive Thinking Is Undermining America," *Canadian Woman Studies/Les Cahiers de La Femme*, 2010.

are frequently presented as illustrative evidence supporting the broader applicability of LoA principles. This approach is in accordance with the characteristics of self-help literature that relies on inspirational narratives as the legitimacy of knowledge. By contrast, this kind of approach is different from the Islamic scientific tradition which places revelation as the primary source of truth, then reinforced by reason and experience in a proportional way.

The concept of Magnet of Sustenance appears to combine motivational psychology with spiritual teachings, creating a framework in which positive thinking is closely associated with material outcomes. While Islam encourages optimism (*ḥusn al-ẓann*) and sincere intention (*niyyah*), classical Islamic theology does not attribute independent causal power to human thoughts or intentions. Rather, intention is primarily understood as a moral and spiritual act that shapes one's relationship with God, whereas the realization of outcomes ultimately remains subject to divine will and providence.[22]

The literature on religion and popular spirituality shows that the adaptation of religious teachings into motivational frameworks often results in a simplification of complex concepts.[23] In the case of Magnet of Sustenance, this simplification can be seen in the reduction of the concept of sustenance which is rich in theological meaning to a mental mechanism that is technical.[24] Sustenance is no longer understood as part of the relationship between the servant and God, but as the result of the skill of managing the mind.

The findings indicate that Magnet of Sustenance places substantial emphasis on individual psychological and spiritual agency in explaining the attainment of provision. Although the framework incorporates Islamic terminology and religious symbolism, its underlying logic remains closely aligned with Law of Attraction assumptions that privilege personal consciousness as a determining factor in shaping life outcomes. Such an orientation differs from the Qur'anic conception of sustenance, which is grounded in divine sovereignty, human responsibility, and ethical conduct rather than the causal efficacy of mental states. Consequently, the framework requires critical theological

[22] Timothy Winter, *The Cambridge Companion to Classical Islamic Theology* (Cambridge University Press, 2008).

[23] Kelvin Chikonzo, Nehemiah Chivandikwa, and Ruth Makumbirofa, "Towards a Conceptual Reading of Performance as a (Counter) Public Sphere," *Critical Arts* 33, no. 1 (2019): 75–87.

[24] Ustadz Arifin Ibnu Jumani, *Magnet Rezeki Keluarga: Amalan-Amalan Sunah Untuk Berlimpahnya Rezeki Dan Kebahagian Keluarga*, vol. 38 (Araska Publisher, 2021).

scrutiny to determine whether its assumptions concerning human agency and causality remain compatible with the Islamic principle of *tawḥīd* and the theocentric worldview of the Qur'an.[25]

While LoA places mental alignment as the principal causal mechanism through which reality is attracted, the Qur'anic framework locates ultimate causality in Allah's will, with human effort, prayer, gratitude, and piety functioning as acts of obedience rather than autonomous determinants of outcomes.

Table 1.
Comparative Framework of the Law of Attraction and the Qur'anic Concept of Sustenance

Dimension	**Law of Attraction / *Magnet of Sustenance***	**Qur'anic Perspective**
Source of Sustenance	Sustenance is ultimately attributed to God, but human mental and emotional conditions are presented as the primary factors attracting abundance.	Allah is the sole and absolute source of sustenance (*Ar-Razzāq*), and all provisions are granted according to His wisdom and will.
Mechanism of Sustenance	Sustenance is obtained through positive thinking, affirmation, visualization, gratitude, emotional alignment, and the activation of the "inner magnet."	Sustenance is obtained through lawful effort (*ikhtiār*), prayer (*du'ā'*), gratitude (*shukr*), piety (*taqwā*), and reliance upon Allah (*tawakkul*), while remaining subject to divine decree.
Role of Human Agency	Human consciousness is viewed as an active force that influences or attracts external reality.	Human beings are required to strive and act responsibly, but they do not possess autonomous power over outcomes.
Role of Divine Agency	Divine agency is acknowledged but often functions as a supporting element within a framework centered on personal transformation.	Divine agency occupies the central position; Allah alone determines the distribution, timing, and form of sustenance.
Theological Orientation	Tends toward an anthropocentric orientation by emphasizing the	Fundamentally theocentric, emphasizing divine sovereignty and human servitude.

[25] Jeremy Carrette and Richard King, *Selling Spirituality: The Silent Takeover of Religion* (Routledge, 2004).

	transformative power of the individual mind.	
Function of Prayer	Prayer often functions as a form of affirmation intended to strengthen belief and attract desired outcomes.	Prayer is an act of worship, dependence, and submission to Allah rather than a mechanism that automatically produces results.
Meaning of Gratitude	Gratitude is understood as a psychological strategy to align oneself with abundance and positive outcomes.	Gratitude is an act of worship that expresses recognition of Allah's blessings and invites further divine favor.
Understanding of Effort	Effort includes mental, emotional, and behavioral practices designed to attract success and prosperity.	Effort is a religious obligation and part of *sunnatullāh*, but it does not guarantee specific outcomes independently of Allah's will.
Social Dimension	Primarily focuses on individual success, self-development, and personal prosperity.	Includes social responsibility, charity (*ṣadaqah*), justice, and the equitable distribution of resources.
Epistemological Foundation	Relies heavily on personal experience, testimonials, and motivational narratives.	Based on revelation (the Qur'an and Sunnah), supported by reason and human experience within a theological framework.

Source: Developed by the author based on Nasrullah (2009), Yurtseven (2025), Chapra (2007), and relevant Qur'anic exegesis.

Discussion

The Central Idea of Magnet of Sustenance: Negotiating Islamic Spirituality and Law of Attraction Concepts

The central idea advanced in Magnet of Sustenance is the notion of an "inner magnet," a psychospiritual capacity through which individuals are believed to facilitate the arrival of sustenance. This capacity is presented as being strengthened through worship, faith, gratitude, charity, and the improvement of one's relationship with both Allah and other people. Within this framework, spiritual refinement is portrayed as an important factor associated with the expansion of sustenance.[26]

[26] Ummu Kalsum, "Teori Law of Attraction (Hukum Tarik-Menarik) Dalam Perspektif Al-Qur'an," *Institut Agama Islam Negeri Iain Palopo*, 2015.

Conceptually, the term "inner magnet" indicates an attempt to explain the mechanism of sustenance through a psychospiritual approach. Inner magnets are described as working like attractions, where good mental conditions will attract positive external reality.[27] At this point, there is a structural similarity with the principle of the Law of Attraction which is based on the concept of frequency vibration. In the Law of Attraction literature, thoughts and emotions are commonly assumed to generate forms of psychological or metaphysical influence that are believed to attract corresponding outcomes. Magnet of Sustenance adopts a similar logic, but with more religious and contextual language for the Muslim community.

An important difference lies in the way this book frames the source of the power of the inner magnet. If the Law of Attraction classically places creative power on the human mind itself, the Magnet of Sustenance seeks to associate the inner magnet with the values of monotheism. The affirmations advocated do not sound egocentric, such as "*I attract wealth*," but are formulated in the form of servitude, for example: "*I believe that Allah is Rich and will suffice for me*."[28] This formulation shows the author's efforts to keep his distance from the claim of human autonomy over sustenance and still acknowledge God as the main source of sufficiency.

From a theological perspective, this approach may be understood as a process of religious reframing, whereby concepts originating from modern motivational discourse are translated into Islamic language and symbolism.[29] Rather than reproducing the Law of Attraction in its original form, Magnet of Sustenance selectively appropriates certain concepts while embedding them within an explicitly Islamic vocabulary. This strategy increases religious acceptability but does not necessarily resolve underlying epistemological tensions.

Nevertheless, further analysis shows that although the affirmations used are verbally theocentric, the causality framework that is constructed still leaves epistemological problems. The inner magnet is still positioned as a connecting

[27] Raudatul Aliyah Lubis and Indra Suardi, "Analisis Semantik Konsep Rezeki Dalam Tafsir Al-Misbah Dan Implikasinya Dalam Konteks Kognitif Dan Etis," *Journal of Islamic Scriptures in Non-Arabic Societies* 1, no. 3 (2024): 254–73.

[28] Michael J Losier, *Law of Attraction: Mengungkap Rahasia Kehidupan* (Ufuk Publishing House, 2007).

[29] Captari et al., "Integrating Positive Psychology, Religion/Spirituality, and a Virtue Focus within Culturally Responsive Mental Healthcare."

mechanism between the mental state and the coming of sustenance. In other words, even though God is referred to as the source of sustenance, the change in reality is still strongly associated with the psychological state of the individual.[30] This cause-and-effect relationship has the potential to create theological ambiguity if it is not explicitly explained that the inner magnet has no inherent power, but rather works entirely on God's will.

This book also emphasizes worship practices such as alms and gratitude as an inner magnet booster. Charity (*ṣadaqah*) is presented not only as a religious obligation but also as a practice associated with the expansion of sustenance. While such claims find support in various Islamic texts, the book frequently frames charity within a functional logic whereby charitable acts are expected to generate material benefits. This instrumental tendency risks reducing worship from an act of devotion to a strategy for obtaining worldly outcomes. Normatively, this idea has a basis in Islamic teachings, because the Qur'an and hadith do state that alms do not reduce wealth.[31] Evene so, in the Magnet of Sustenance, alms are often positioned in a functional-instrumental framework, namely as a "trigger" for the arrival of greater sustenance. This approach has the potential to shift the meaning of alms from worship that is oriented towards the pleasure of Allah to a spiritual strategy to obtain material gains.

This phenomenon is in line with the criticism conveyed by Ehrenreich of the culture of positive thinking that uses spiritual practice as a tool to achieve individual success. When worship is placed primarily as a means of achieving worldly goals, there is a risk of reducing its spiritual value. In the Islamic perspective, worship has intrinsic value as a form of servitude, not solely as an instrument of obtaining sustenance. However, it is important to note that the Magnet of Sustenance also carries a constructive moral message, such as the importance of improving social relationships, staying away from envy and envy, and building an attitude of empathy.[32] These messages are in harmony with Islamic ethics and have the potential to have a positive impact on individual behavior. From a sociological point of view, improving social relations can indeed open

[30] Ikhwani Ikhwani, Najmuddin Najmuddin, and Syarkawi Syarkawi, "Pikiran Sadar Dan Bawah Sadar," *Lentera: Jurnal Ilmiah Sains, Teknologi, Ekonomi, Sosial, Dan Budaya* 6, no. 2 (2022): 21–25.

[31] Captari et al., "Integrating Positive Psychology, Religion/Spirituality, and a Virtue Focus within Culturally Responsive Mental Healthcare."

[32] B Zinnbauer, K Pargament, and A Scott, "The Emerging Meanings of Religiousness and Spirituality," *Journal of Personality* 67 (2001): 889–919, https://doi.org/10.1111/1467-6494.00077.

up economic opportunities through a network of trust and cooperation. However, this impact is social-empirical, not metaphysical as assumed in the concept of the inner magnet.

Magnet of Sustenance occupies an intermediate position between Islamic monotheism and the Law of Attraction. While it affirms Allah as the ultimate source of sustenance, it also assigns a significant role to human mental states in shaping the experience of provision.[33] This ambivalence shows that Magnet of Sustenance is not entirely a theological work, but a motivational work that uses religious symbols as a framework for legitimacy. These findings further indicate that the adaptation of the Law of Attraction in Islamic discourse is often partial and selective. *Tawhid* is presented as a verbal affirmation, but it is not always an epistemological foundation. Therefore, the idea of the inner magnet in the Magnet of Sustenance needs to be understood critically so as not to give rise to the understanding that sustenance is an automatic result of certain spiritual techniques, even though they are wrapped in religious language.

Sustenance in the Perspective of the Qur'an: Between Divine Decrees and Human Endeavor

The Qur'an positions the concept of sustenance (*rizq*) as one of the fundamental themes in the relationship between Allah and humans. Sustenance is not limited to economic or material dimensions alone, but includes all forms of divine provision that sustain and enhance human life.[34] Thus, health, spiritual well-being, knowledge, social relationships, and opportunities for righteous action, and the opportunity to do good deeds are also included in the category of sustenance. This comprehensive view shows that sustenance in Islam cannot be reduced to mere economic efforts or individual psychological conditions.

QS al-Baqarah:3 portrays sustenance as something provided by God ("from what We have provided them"), thereby emphasizing its divine origin, so theologically sustenance is placed as a gift from Allah, not the result of human possession. This phrase emphasizes the vertical relationship between the Giver and the recipient of sustenance. Interestingly, the verse also associates sustenance with the obligation to infak part of it.

[33] Stephani Raihana Hamdan, "Happiness: Psikologi Positif Versus Psikologi Islam," *Unisia* 38, no. 84 (2016): 1–14.

[34] Rashid Al-Balushi, "The Subject of Yashā' and Yaqdir in Rizq/Provision Verses," *Islamic Studies* 62, no. 2 (2023), https://doi.org/10.52541/isiri.v62i2.2492.

This shows that sustenance not only has a consumptive dimension, but also a social and ethical dimension. Qur'anic discourse presents sustenance not merely as a private possession but as a resource carrying social and ethical obligations, but to be channeled for the wider benefit. QS. Hud verse 6 reinforces this theological principle by stating that no living creature on earth exists outside God's provision. This verse affirms the nature of Allah as Ar-Razzaq, while affirming that sustenance is universal and not exclusive. This guarantee does not depend on the quality of faith or human ability alone, but is a consequence of God's will and grace.[35] Thus, sustenance cannot be understood as a mechanical response to human thoughts or beliefs, but rather as part of a divine order that transcends human calculation and prediction.

However, the Qur'an does not deny the role of human endeavor. QS. At-Talaq verses 2-3 affirm that piety is associated with divine assistance and the opening of unexpected opportunities. and the arrival of sustenance from unexpected directions. This verse is often used as the basis that moral and spiritual behavior has implications for a person's living conditions. However, it is important to note that this correlation is not deterministic or automatic. Piety should not be understood as a mechanistic means of securing material provision, but as an attitude of life that brings blessings and help from Allah in accordance with His wisdom.

From an epistemological perspective, the concept of sustenance in the Qur'an rejects reductionist explanations based on a single causal factor. Sustenance cannot be explained solely by material, psychological, or spiritual causes separately. It is the result of a complex interaction between God's will, human effort, and the prevailing social order. Consequently, explanations that reduce sustenance primarily to mental states, as commonly found in Law of Attraction discourse, remain difficult to reconcile with the multidimensional causal framework of the Qur'an.[36] Material prosperity cannot be regarded as the sole measure of human success or divine favor. Islamic teachings view sustenance within a broader framework that includes moral responsibility, social justice, and spiritual well-being. Consequently, both abundance and deprivation may serve as

[35] Luthfi Assyaukanie, "Membaca Kembali Gerakan Humanisme Dalam Islam," *Jurnal Peradaban* 2, no. 2 (2022).

[36] Nurdin, "The Law of Attraction Dan Doa Dalam Islam."

forms of divine testing, reminding believers that wealth and poverty are not definitive indicators of a person's standing before Allah.[37]

The concept of sustenance in the Qur'an is theocentric, comprehensive, and non-reductionist. Allah is placed as the main source and arbiter of sustenance, while humans play the role of doers of efforts bound by ethics and social responsibility. Sustenance is not something that can be automatically "drawn" through certain mental techniques or affirmations, but rather a divine gift that comes through mechanisms that are often beyond human comprehension. This analysis is an important foundation for understanding why Islam is selective towards modern motivational concepts such as the Law of Attraction. Harmony can occur at the level of work ethic, optimism, and business seriousness, but the fundamental difference remains in the center of sustenance control. In Islam, the center is entirely on the will of Allah, not on the inner energy of man. Therefore, any attempt to integrate the modern concept of sustenance must be subject to the principle of monotheism so as not to give birth to theological distortions.

Comparative Analysis of Divine Agency and Human Agency in LoA and Islamic Theology

Although there is a wedge between the concept of the Law of Attraction (LoA) and Islamic teachings in terms of optimism, effort, and positive hope, it needs to be emphasized that there are fundamental differences that should not be ignored by Muslims. The concept of LoA is often present in modern motivational narratives and popular self-help books, but without filtering, it has the potential to have theological consequences that are contrary to the principles of monotheism.

a. Subject of Sustenance

In Law of Attraction (LoA) discourse, human beings are often positioned as the central agents in shaping reality. Thoughts, emotions, and beliefs are assumed to influence external outcomes through processes commonly described as attraction, alignment, or vibrational resonance.[38] Within this framework, individual consciousness plays a decisive role in determining life experiences and material outcomes.

By contrast, Islamic teachings locate the ultimate source of sustenance in Allah alone. The Qur'an affirms that every creature receives its provision through divine will

[37] Chapra, *The Future of Economics: An Islamic Perspective*.
[38] Byrne, *The Secret*.

(Q. 11:6), while the concept of Allah as al-Razzāq emphasizes His exclusive authority over the distribution of sustenance. Human effort remains important, but it operates within the broader framework of divine providence rather than as an autonomous causal force.[39]

b. Self-Centered Agency versus God-Centered Agency

The Law of Attraction (LoA) places human consciousness at the center of the process through which reality is understood and experienced. Byrne repeatedly argues that thoughts function as magnetic forces capable of attracting corresponding circumstances, maintaining that individuals "attract what they think about most" and that "thoughts become things".[40] Within this framework, thoughts, emotions, and beliefs are viewed as key determinants of personal success, prosperity, and life outcomes. Consequently, human agency occupies a highly prominent position, as individuals are encouraged to transform their external circumstances by changing their internal mental states.

By contrast, the Qur'anic concept of sustenance is grounded in the principle of *tawḥīd*, which affirms Allah as the sole source and ultimate regulator of all provision. Although Islam encourages believers to strive, plan, pray, and maintain positive expectations, these efforts do not operate as autonomous causal forces. Rather, human action remains embedded within divine providence and is ultimately subject to Allah's wisdom and decree. From this perspective, sustenance cannot be reduced to the product of mental alignment alone, since its distribution remains inseparable from divine agency and the will of Allah.[41]

c. Empty Affirmations vs. Faithful Prayer

Affirmations in LoA are usually the repetition of positive sentences such as "I will succeed", "I am rich", or "I am healthy", which are believed to be able to shape reality. But this affirmation is not always accompanied by faith, submission, or supplication to the Almighty. It is simply a suggestive cognitive or mental process.

In Islam, spiritual affirmation is expressed through prayer that is not just the repetition of words, but is a worship that requires tawadhu', solemnity, and belief in Allah.

[39] K H Rasyidin, *Konsep Rezeki Dalam Alquran: Studi Dengan Metode Tafsir Tematik* (Merdeka Kreasi Group, 2024), 32.

[40] Byrne, *The Secret,* 11.

[41] Ismaʿīl Rājī al Fārūqī and Lois Lamyā' al Fārūqī, "The Qur'an and the Sunnah" (JSTOR, 2014).

Prayer is also a form of spiritual bondage and interaction that involves the heart and soul as a whole:

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ۗاِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ

> And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

Prayer in Islam is not only a means of asking, but also a process of educating the soul, building patience, and realizing that everything only happens with Allah's permission. From the above description, it is clear that although there are several methodological points of convergence between the LoA and the teachings of Islam (e.g. in terms of positive thinking, active action, and hope for the future), the theological roots are very different. Islam rejects all forms of concepts that remove Allah as the center of life. Therefore, it is important for Muslims to filter and subdue every modern theory or approach within the framework of pure monotheism. Adian Husaini argue that, Muslims must be able to "Islamize knowledge" by integrating the progress of modern thought without giving up the basic principles of the Islamic faith.

Rather than reproducing the Law of Attraction (LoA) in its original form, *Magnet of Sustenance* selectively adapts several of its concepts by reinterpreting them within a Qur'anic theological framework. Visualization, for example, is no longer presented as a mental technique for manifesting desired outcomes but is reoriented toward *niyyah* (sincere intention) and *tadabbur*, encouraging believers to deepen their awareness of Allah's greatness and align their aspirations with divine guidance rather than merely pursuing worldly success. Likewise, affirmation is transformed into *dhikr* and *duʿāʾ*, shifting its function from psychological self-suggestion to acts of worship that express servitude, dependence, and trust in Allah. As affirmed in the Qur'an, *"Surely, in the remembrance of Allah do hearts find rest"* (Q. 13:28), *dhikr* is understood not simply as positive verbalization but as a spiritual practice that nurtures inner tranquility and strengthens one's relationship with the Creator. Similarly, the LoA concept of maintaining a positive "vibration" is reinterpreted through the Qur'anic ideal of *qalbun salīm* (a sound heart), emphasizing inner purification from envy, arrogance, and shirk rather than metaphysical energy. In this perspective, spiritual purity and sincerity are regarded as conditions that invite Allah's blessings and lawful sustenance, as reflected in the Qur'anic description of those who come before Allah *"with a sound heart"* (Q. 26:89). These reinterpretations demonstrate that *Magnet of Sustenance* does not simply Islamize LoA

terminology but reconstructs its central concepts within a theocentric framework that prioritizes divine agency over the autonomous power of human consciousness.

LoA emphasizes the importance of affirmative action so that desires can be achieved. In the Magnet of Sustenance, the main form of affirmative action is alms and pious deeds, because in Islam Islamic teachings associate charitable giving with divine blessing and the multiplication of reward. This is as affirmed in the words of the Prophet Muhammad صلى الله عليه وسلم: "*Alms will not reduce wealth*." (HR. Muslim, No. 2588) In addition, in the Qur'an Allah also promises a multiplied reward for every almsgiving:

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّاۤئَةُ حَبَّةٍۗ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَاۤءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ

> "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and knowing."

By aligning the principles of LoA with Islamic values, the Magnet of Sustenance is not only a means of self-motivation, but also an invitation to strengthen vertical relationships (*hablumminallah*) through dhikr, prayer, and belief in Allah, as well as horizontal efforts (*hablumminannas*) through real charity and social contribution. This confirms that Islam is not anti-the development of modern psychology, as long as the concepts are subjugated within the framework of monotheism and Quranic values. Through the adjustment of this concept, the Magnet of Sustenance is not only a means of motivation, but also an invitation to strengthen a vertical relationship with Allah while remaining active in horizontal striving.

Conclusion

This article examines *Magnet Rezeki* [*Magnet of Sustenance*] in relation to the Law of Attraction and the Qur'anic concept of sustenance (*rizq*, divine provision). The book reflects ethical values aligned with Islamic teachings—such as gratitude (*shukr*), supplication (*duʿāʾ*), charity (*ṣadaqah*), effort, and emotional discipline—which can support moral conduct when understood as forms of worship and responsibility. The key theological issue lies in causality. While the Qur'an affirms human effort and piety, it maintains that Allah is the ultimate source of sustenance. Thus, human agency is important but not absolute; provision cannot be produced independently through thoughts or spiritual techniques.

Magnet Rezeki can be seen as Islamic motivational discourse that adopts certain LoA elements while affirming divine authority. However, caution is needed when spiritual practices are treated as guaranteed means to material outcomes, as this may blur the line between human effort and divine will. Overall, motivational approaches can be accepted within Islam if they reinforce ethical values without implying that human consciousness independently determines reality, thereby preserving the principle of divine unity (*tawḥīd*).

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