

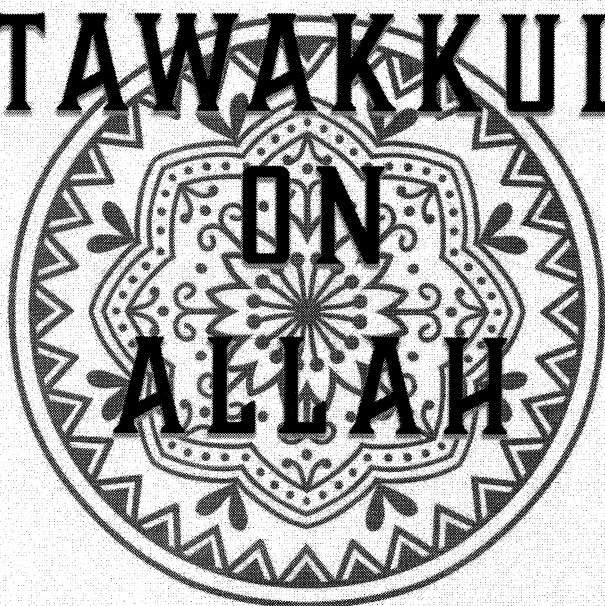


TAWAKKUL
ON
ALLAH

SHAYKH ABDUR RAZZAQ BIN
ABDUL-MUHSIN AL-BADR



TAWAKKUL



**SHAYKH ABDUR RAZZAQ BIN
ABDUL-MUHSIN AL-BADR**

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BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh ‘ Abdur-Razzāq Ibn ‘ Abdul-Muḥsin al- ‘ Abbād al-Badr.

He is the son of the ‘*Allāmah* and *Muhaddith* of Madīnah Shaykh ‘ Abdul-Muḥsin al ‘ Abbād al-Badr.

Birth: He was born on the 22nd day of *Dhul-Qa’dah* in the year 1382 AH in az-Zal’fi, Kingdom of Saudi Arabia. He currently resides in Madīnah.

Current Occupation: He is a member of the teaching staff at the Islāmic University of Madīnah.

Scholarly Certifications: Doctorate in ‘*Aqīdah*.

The Shaykh has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

1. *Fiqh of Supplications & adh-Kār.*
2. *Hajj & Refinement of Souls.*

3. Explanation of 'Exemplary Principles' by Shaykh Ibn ' Uthaymīn (رَحْمَةُ اللَّهِ).
4. Explanation of the book, *The Principles of Names & Attributes*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحْمَةُ اللَّهِ).
5. Explanation of the book, *Good Words*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحْمَةُ اللَّهِ).
6. Explanation of the book, al- ' Aqīdah at-Tahāwīyyah.
7. Explanation of the book, *Fusūl: Biography of the Messenger*, by Ibn Kathīr (رَحْمَةُ اللَّهِ).
8. An explanation of the book, *al-Adab-ul-Mufrad*, authored by Imām Bukhārī (رَحْمَةُ اللَّهِ).

He studied knowledge under several scholars. The most distinguished of them are:

1. His father the 'Allāmah Shaykh ' Abdul-Muhsin al-Badr (حفظه الله).
2. The 'Allāmah Shaykh ibn Bāz (رَحْمَةُ اللَّهِ).

3. The 'Allāmah Shaykh Muḥ ammad Ibn Sālih al-
‘ Uthaymīn (رَحْمَةُ اللَّهِ).
4. Shaykh ‘ Ali Ibn Nāsir al-Faqīhi (حفظه الله).

TRANSLITERATION TABLE

Consonants

ء	د	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	اَ	a	اِ	i	اُ	u
Long	اَآ	ā	اِى	ī	اُو	ū
Diphthongs	اَو	aw	اِى	ay		

Arabic Symbols & their meanings

حفظه الله	May Allāh preserve him
رضي الله عنه	May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥ ammad)
سبحانه وتعالى	Glorified & Exalted is Allāh
عز وجل	(Allāh) the Mighty & Sublime
تبارك وتعالى	(Allāh) the Blessed & Exalted
جل وعلا	(Allāh) the Sublime & Exalted
عليه الصلاة والسلام	May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)
صلى الله عليه وعلى آله وصحبه	May Allāh send Blessings & Safety upon him and his family (i.e. Du' ā sent when mentioning the Prophet Muḥ ammad)
رحمة الله	May Allāh have mercy upon him

رَضِيَ اللهُ عَنْهُمْ

May Allāh be pleased with
them (i.e. Du'ā made for the
Companions of the Prophet
Muḥammad)

جَلَّ جَلَالُهُ

(Allāh) His Majesty is Exalted

رَضِيَ اللهُ عَنْهَا

May Allāh be pleased with her
(i.e. a female companion of the
Prophet Muḥammad)

INTRODUCTION



All praise belongs to Allāh. We praise Him, seek His aid and forgiveness; and we repent to Him. We seek refuge with Allāh from our wicked selves and evil actions. Whomever Allāh guides none can mislead him and whomever Allāh misguides none can guide him.

I openly testify that none has the right to be worshiped, in truth, except Allāh alone, not associating partners with Him; and I openly testify that Muḥammad is His servant and Messenger. May Allāh raise his rank as well as that of his family and all his Companions and grant them peace.

O Allāh, we have no knowledge except that which you have taught us. O Allāh, teach us what will benefit us and increase us in knowledge. O Allāh, rectify all our affairs and please don't leave us to handle our affairs even for the blink of an eye. O our

Lord, we trust and rely upon you. We return to You in truth and to You is the destination.

To proceed:

Surely, the sittings of knowledge – especially what is established in the Masājid of Allāh (تَبَارَكَ وَتَعَالَى) in which He (سُبْحَانَهُ وَتَعَالَى) has ordered His Name to be raised and mentioned – is the greatest of sittings and most lofty of statuses. Within it, are praiseworthy benefits and blessed fruits which cannot be enumerated.

The Ḥadīth of Mu‘ āwiyah (رَضِيَ اللَّهُ عَنْهُ) collected in Ṣaḥīḥ Muslim mentions that he (i.e., Mu‘ āwiyah) said,

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى حَلَقَةٍ -
 يَعْني مِنْ أَصْحَابِهِ - فَقَالَ ” مَا أَجْلَسَكُمْ ” . قَالُوا
 جَلَسْنَا نَدْعُو اللَّهَ وَنُحَمِّدُهُ عَلَى مَا هَدَانَا لِدِينِهِ وَمَنْ عَلَيْنَا
 بِكَ . قَالَ ” اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَلِكَ ” . قَالُوا اللَّهُ مَا
 أَجْلَسَنَا إِلَّا ذَلِكَ . قَالَ ” أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً
 لَكُمْ وَإِنَّمَا أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي أَنَّ اللَّهَ
 عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out to a circle - meaning, of his Companions - and said: ‘What are you doing?’ They said: ‘We have come together to invoke Allāh and praise Him for guiding us to His religion, and blessing us with you.’ He said: ‘I ask you, by Allāh, is that the only reason?’ They said: ‘By Allāh, we have not come together for any other reason.’ He said: ‘I am not asking you to swear to an oath because of any suspicion; rather Jibrīl came to me and told me that Allāh, the Mighty and Sublime, is boasting of you to the angels.’”

Also, mentioned in Ṣaḥīḥ Muslim, our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ تَعَالَى يَتْلُونَ كِتَابَ
اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ
وَعَشِيَّتَهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ
عِنْدَهُ

“No people get together in a house of the houses of Allāh (i.e. a masjid), reciting the Book of Allāh, and learning it together among themselves, but calmness comes down to them, (Divine) mercy covers them (from above), and the angels surround them, and Allāh makes a mention of them among those who are with Him.”

So, the praise from the beginning to the end belongs to Allāh (تَبَارَكَ وَتَعَالَى) alone. To Him belongs gratitude, outwardly and inwardly, for what He has bestowed on us from this blessed sitting in one of the masājid of Allāh (تَبَارَكَ وَتَعَالَى). We ask Allāh, Who has facilitated this sitting for us, that He blesses us in it and bestows on us beneficial knowledge and guidance to what He loves and is pleased with. We ask Him to accept it from us. May He place it on our scales of good deeds. Verily, He hears all supplications and He is deserving to have hope in. He is Sufficient for us and He is the Best Disposer of affairs (for us).

THE SUBJECT OF TAWAKKUL ON ALLĀH

The topic of this is gathering is 'Tawakkul¹ on Allāh (سُبْحَانَهُ وَتَعَالَى) ', which is a tremendous station in the religion. It has a lofty status for those traveling to Allāh (تَبَارَكَ وَتَعَالَى). It is the vessel of 'Īmān and the foundation of obedience and worship. The establishment of the religion is built on sincere trust in the Lord of all that exists since the servant has no strength or power except by Allāh.

So, all matters are in His hands and all servants are under His direction and subjugation. Whatever Allāh wills exists and whatever He doesn't will not. The affair is just as one said (i.e., in lines of poetry),

مَا شِئْتُ كَانَ وَإِنْ لَمْ أَشَأْ وَمَا شِئْتُ إِنْ لَمْ تَشَأْ لَمْ يَكُنْ
خَلَقْتَ الْعِبَادَ عَلَى مَا عَلِمْتَ وَفِي الْعِلْمِ يَجْرِي الْفَتْى وَالْمُسِينُ
عَلَى ذَا مَنَنْتَ ، وَهَذَا خَذَلْتُ وَهَذَا أَعَنْتَ ، وَذَا لَمْ تُعِينُ

¹ **Translator's notes:** the word *Tawakkul* can be translated as: Trust and reliance on Allāh.

فَمِنْهُمْ شَقِيٌّ، وَمِنْهُمْ سَعِيدٌ
وَمِنْهُمْ قَبِيحٌ، وَمِنْهُمْ حَسَنٌ

“What You want will come into existence even if I don’t want it (i.e., to occur).

Yet what I want will not come into existence if You don’t want it.

You (i.e., Allāh) have created all servants based upon Your knowledge.

And based upon knowledge, moves the youth as well as the elderly;

Upon this one You bestow blessings and this one You leave,

And this one You aid and this one You do not.

From them there is the wretched and from them there is the blessed;

From them there is the repugnant and from “them there is the beautiful.”

So, the affair from the beginning to the end belongs to Allāh (بَارِكُ وَتَعَالَى). His knowledge encompasses the servants as Allāh says,

﴿ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴾

“He has full knowledge of all things.” [*Sūrah Taha* 20:98]

And His supreme will is executed over them. His power is complete. There is nothing throughout the heavens and earth that He cannot do. What He wants is perfect. Nothing can drive back His verdict nor can anyone delay His Divine Decree. All matters from subduing, raising, holding back (i.e., provisions), granting (i.e., provisions), might, humiliation, life, death, wealth, poverty, laughter, weeping, happiness, misery, guidance, and misguidance are in His hands. The ordainment and creation is His. All affairs of the servants are in His Hands (سُبْحَانَهُ وَتَعَالَى) to regulate how He wills. As Allāh says,

﴿ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴾

“Every day He has a matter to bring forth (such as giving honor to some, disgrace to some, life to some, death to some, etc.)!” [*Sūrah ar-Rahmān* 55:29]

Allāh causes life and death, gives might and debases, subdues and raises and holds back and grants (i.e., provisions) just as He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ
 وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتَعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ
 تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٦﴾ تُولِجُ
 اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ
 مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ
 بِغَيْرِ حِسَابٍ ﴿٦٧﴾ ﴾

“Say (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “O Allāh! Possessor of the kingdom, You give the kingdom to whom You will and You take the kingdom from whom You will. And You endow with honor whom You will and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. You make the night to enter into the day and You make the day to enter into the night (i.e. increase and decrease in the hours of the night

and the day during winter and summer). You bring the living out of the dead and You bring the dead out of the living. And You give wealth and sustenance to whom You will without limit (measure or account).” [Sūrah Aali Imrān 3:26-27]

He also says,

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ
لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ﴿٤٩﴾ أَوْ
يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ
عَلِيمٌ قَدِيرٌ ﴿٥٠﴾﴾

“To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills and bestows male (offspring) upon whom He wills. Or He bestows both males and females. And He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.” [Sūrah ash-Shura 42:49-50]

He says,

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ ﴾

“Verily! You (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) guide not whom you like, but Allāh guides whom He wills.” [Sūrah al-Qasas 28:56]

So, as stated, all matters are in the Hands of Allāh (سُبْحَانَهُ وَتَعَالَى).

This creation (of everything) attests to the perfection and greatness of His making and bringing things into existence, His full knowledge of His creation and His power over all things. As Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ
يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾

“It is Allāh Who has created seven heavens and of the earth the like thereof (i.e. seven).

His Command descends between them (heavens and earth), that you may know that Allāh has power over all things and that Allāh surrounds (comprehends) all things in (His) Knowledge.” [Sūrah at-Ṭalāq 65:12]

The creation is proof of the perfection of the Creator, the tremendousness of His ability to bring things into existence. He (سُبْحَانَهُ وَتَعَالَى) has full knowledge of the creation and He takes account of everything. As Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ ﴾

“Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).” [Sūrah al-Mulk 67:14]

The station of *Tawakkul* on Allāh is built upon one having an excellent understanding of Allāh (جَلَّ وَعَلَا). Yet whoever doesn't learn of His Lord's perfection and greatness, the execution of His supreme will, the comprehensiveness of His power, His full knowledge, the completeness of His will and the

execution of His Divine Decree will not be on a proper state as it relates to *Tawakkul* on Allāh.

So, *Tawakkul* on Allāh is built upon having an excellent understanding of Allāh. Based upon this, every time the servant's ' Īmān of Allāh (تَبَارَكَ وَتَعَالَى) strengthens and his understanding of Allāh becomes correct, his *Tawakkul* on Allāh strengthens and his resorting to Allāh becomes greater. He entrusts all his affairs to Allāh, and he resorts to Allāh in every one of his affairs, interests and needs, both the religious and worldly affairs.

The evidences from the Book of Allāh and the Sunnah of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) which order and encourage us to trust in Allāh, clarify the lofty status of doing so and mention the tremendous fruits and praiseworthy benefits reaped by those who trust in Allāh concerning their religious and worldly affairs are numerous.

Allāh (تَبَارَكَ وَتَعَالَى) has made trusting in Allāh a condition for the wellness of one's ' Īmān and Islām as He (سُبْحَانَكَ وَتَعَالَى) says,

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾ ﴾

“And put your trust in Allāh if you are believers indeed.” [Sūrah al-Mā'idah 5:23]

Also, Allāh (جَلَّ وَعَلَا) says,

﴿ وَقَالَ مُوسَىٰ يَاقَوْمِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَاعْلَمِيهِ
تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ ﴿٨٤﴾ ﴾

“And Musa (Moses) said: “O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims (those who submit to Allāh’s Will).” [Sūrah Yunus 10:84]

Allāh (سُبْحَانَهُ وَتَعَالَى) orders his servants to have *Tawakkul* (i.e., trust & reliance) on Him. He also mentions it as a description of His believing servants and His close friends. He mentions that from the greatest are seeking refuge in Him by having dependency on Him within their hearts, entrusting Allāh (جَلَّ وَعَلَا) with all their affairs and being truthful in seeking refuge in Him (سُبْحَانَهُ وَتَعَالَى). Allāh (عَزَّ وَجَلَّ) says,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
 وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
 يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
 يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ ﴾

“The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Verses (this Qur’ān) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); who perform *As-Salat* (*Iqamat-as-Salat*) and spend out of what We have provided them. It is they.” [Sūrah al-Anfaal 8:2-4]

The word, “**they**” refers to those who are described with these qualities (i.e., mentioned in the previous verses) and adorn themselves with these descriptions. They are as Allāh says,

﴿ هُمُ الْمُؤْمِنُونَ حَقًّا ﴾

THE SUBJECT OF TAWAKKUL ON ALLĀH

“Who are the believers in truth.” [Sūrah al-Anfaal 8:4]

Allāh (عَزَّوَجَلَّ) mentions some of the supplications of His close friends,

﴿ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾ ﴾

“Our Lord! In You (Alone) we put our trust and to You (Alone) we turn in repentance and to You (Alone) is (our) final Return.” [Sūrah al-Mumtahinah 60:4]

Allāh (سُبْحَانَهُ وَتَعَالَى) also mentions what Shu’ayb (عَلَيْهِ السَّلَامُ) said,

﴿ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴾



“And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent.” [Sūrah Hud 11:88]

Allāh (سُبْحَانَهُ وَتَعَالَى) mentions *Tawakkul* as a quality of all the Prophets,

﴿ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ﴾

“And why should we not put our trust in Allāh while He indeed has guided us to our ways.” [Sūrah Ibrahim 14:12]

There are numerous verses in the Noble Qur’ ān in which the Lord of all that exists orders His Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the leader of the children of Adam and Imām of those who have *Tawakkul*, to trust in Allāh (سُبْحَانَهُ وَتَعَالَى). From those verses is Allāh’s (عَزَّ وَجَلَّ) statement,

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

“And put your trust (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the Ever Living One Who dies not.” [Sūrah al-Furqan 25:58]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴾

“And put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.” [Sūrah an-Nisā’ 4:81]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٦﴾ ﴾

“And (put your) trust in Allāh. Verily, He is the All-Hearer, the All-Knower.” [Sūrah al-Anfaal 8:61]

And there are other verses like these.

Contemplate the connection found in these verses between the *Tawakkul* and understanding Allāh and His Names and Attributes (سُبْحَانَهُ وَتَعَالَى). For example, Allāh (جَلَّ وَعَلَا) says,

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

“And put your trust (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the Ever Living One Who dies not.”

This statement contains within it *Tawakkul* which is the heart's reliance and entrusting all one's affairs to no one except who has this attribute of **“the Ever Living One Who dies not”**. So, besides Allāh, everyone is from one of these three qualities:

1. **Either one is living and will die.**

2. Or has lived and has passed away.
3. Or is an inanimate being, lifeless.

None of these three should be relied on. Rather, the only One Who should be given *Tawakkul* is the Ever Living One Who dies not, which is Allāh (سُبْحَانَهُ وَتَعَالَى), the Lord of all that exists. So, based upon this, al-Bukhārī and Muslim mention in their *Ṣaḥīḥ* that our Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) would say in his supplication, which was in response to Allāh's statement, "And put your trust (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the Ever Living One Who dies not",

اللَّهُمَّ لَكَ أَسَلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ
 أَنْبَتُ وَبِكَ خَاصَمْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا
 أَنْتَ أَنْ تُضِلَّنِي أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْحَيُّ وَالْإِنْسُ
 يَمُوتُونَ

"O Allāh, it is unto You that I surrender myself. I affirm my faith in You and repose my trust in You and turn to You in repentance and with Your help I fight my adversaries. O Allāh, I seek refuge in Your Power. There is no deity deserving to be worshiped except

You, lest You lead me astray. You are the Ever-Living Who dies not, while the Jinn and mankind die."

So, the one who should be given *Tawakkul* is the Ever Living Who dies not, which is Allāh, the Lord of all that exists. Allāh says,

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will perish save His Face." [Sūrah al-Qasas 28:88]

And Allāh says,

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٦٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ
وَإِلْكَرَامِ ﴿٦٧﴾ ﴾

"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will abide forever." [Sūrah ar-Rahmān 55:26-27]

Allāh also says,

﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ ﴾

“And put your trust in the All-Mighty, the Most Merciful.” [Sūrah ash-Shu‘arā’ 26:217]

So, He (تَبَارَكَ وَتَعَالَى) is the All-Mighty Who cannot be subdued by the one who has *Tawakkul* on Him. He is the All-Wise Who doesn’t forsake the one who seeks refuge in Him. He (سُبْحَانَهُ وَتَعَالَى) places matters in their proper place. So, whoever has *Tawakkul* on Allāh will be sufficed. Likewise, whoever seeks refuge in Him (سُبْحَانَهُ وَتَعَالَى) will be aided and guided. Allāh (عَزَّوَجَلَّ) says,

﴿ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ﴾

“Is not Allāh Sufficient for His slave?” [Sūrah az-Zumar 39:36]

Likewise, Allāh (عَزَّوَجَلَّ) says,

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

“And whosoever puts his trust in Allāh, then He will suffice him.” [Sūrah at-Talaaq 65:3]

Meaning, Allāh is enough for him.

The ḥadīth of Ibn Abbās (رَضِيَ اللهُ عَنْهُمَا) mentioned in Ṣaḥīḥ al-Bukhārī that he said,

{حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ
حِينَ أُتْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حِينَ قَالُوا {إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ}

“Allāh is Sufficient for us and He is the Best Disposer of affairs,’ was said by Ibrahīm when he was thrown into the fire. And it was said by Muḥammad when they (i.e. hypocrites) said, ‘A great army is gathering against you, therefore, fear them.’ But it only increased their faith and they said, ‘Allāh is Sufficient for us and He is the Best Disposer (of affairs for us).’” (3.173)”

In another wording of the same ḥadīth, on the authority of Ibn Abbās (رَضِيَ اللهُ عَنْهُمَا) he said,

كَانَ آخِرَ قَوْلِ إِبْرَاهِيمَ حِينَ أُتِيَ فِي النَّارِ حَسْبِيَ اللَّهُ وَنِعْمَ
الْوَكِيلُ.

“The last statement of Ibrahīm, when he was thrown into the fire, was: --'Allāh is Sufficient for us and He is the Best Disposer (of affairs for us).” (3.173).”

Whoever relies on Allāh (سُبْحَانَهُ وَتَعَالَى), He (i.e., Allāh) will suffice him even if the heavens, the earth and whoever is in them oppose him.

In short, *Tawakkul* on Allāh is built and established upon having a good understanding of Allāh’s Most Beautiful Names and Lofty Attributes. Every time the servant increases in his understanding of Allāh, his *Tawakkul on Allāh* and his seeking refuge in Him becomes greater. All his affairs are rectified as some of the Salaf said,

مَنْ كَانَ بِاللَّهِ أَعْرَفُ كَانَ مِنْهُ أَخْوَفُ، وَلِعِبَادَتِهِ أَطْلَبُ،
وَعَنْ مَعْصِيَتِهِ أَبْعَدُ.

“Whoever becomes more knowledgeable of Allāh will become more fearful of Him, will

seek to worship Him more and will become more distant from disobeying Him.”

Having *Tawakkul* on Allāh starts within the heart of the believing servant as reliance on Allāh (سُبْحَانَهُ وَتَعَالَى) and entrusting all his affairs to Him (جَلَّ وَعَلَا). This is the true meaning of *Tawakkul* starts in the servant's heart as seeking refuge, having reliance and entrusting all affairs to Allāh (سُبْحَانَهُ وَتَعَالَى) while believing that he (i.e., the servant) doesn't have any strength, might or ability to do anything or establish any religious or worldly benefit unless Allāh provides him support, guidance and the right way.

Based upon this, scholars have said,

“*Tawakkul* is a form of worship which accompanies the believer in all his affairs, religious and worldly. The believer needs true *Tawakkul* on Allāh throughout his prayer, fasting, Hajj, righteousness, Ihsān, and so forth from the acts of obedience so that Allāh (تَبَارَكَ وَتَعَالَى) provides him with support, guidance, and the right way. In the same fashion, he needs *Tawakkul* on Allāh (تَبَارَكَ وَتَعَالَى)

throughout all of his worldly affairs and needs.”

The ḥadīth from our Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) mentions that he said,

إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ” . قَالَ ” يُقَالُ حِينَئِذٍ هُدَيْتَ وَكُفَيْتَ وَوُقِيَتْ

“When a man goes out of his house and says, ‘In the name of Allāh, I trust in Allāh. There is no might and no power but in Allāh,’ the following will be said to him at that time, ‘You are guided, defended and protected.’”

This blessed remembrance was legislated for the Muslim to say every time he leaves his home for a religious or worldly matter. Indeed, he cannot do anything without his Lord (سُبْحَانَهُ وَتَعَالَى), even for the blink of an eye.

There is a ḥadīth mentioned in Sunan an-Nasā’ī and others in the which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) taught

Fatimah, his daughter (رَضِيَ اللَّهُ عَنْهَا), to say every morning and afternoon,

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَ
لَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ .

“O Living, O Self-Sustaining Sustainer! In Your Mercy, I seek relief. Please rectify all of my affairs and don’t entrust me to myself even for the blink of an eye.”

This statement shows within it the servant’s apparent weakness and dire need of His Lord and Master (i.e., Allāh) and that one cannot do anything without his Lord (سُبْحَانَكَ وَتَعَالَى) even for the blink of an eye.

Whoever studies the legislated remembrances and prophetic supplications, whether it is appointed at specific times throughout the day and night or it can be made at any time, will discover that many of the remembrances and supplications reinforce *Tawakkul*, renew it and are a fortification for its actualization within the believer’s heart.

Hence, every time the servant has great concern for legislated remembrances and supplications of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) along with good comprehension of their meanings and actualizes their mandates, he will reap tremendous benefits. Among them are:

1. Actualization of *Tawakkul*
2. Fortification of *Tawakkul* within the servant's heart.

Tawakkul on Allāh (سُبْحَانَهُ وَتَعَالَى) is a great form of worship but one is not to neglect the means, whether they are religious or worldly by *Tawākul* (i.e., unwarranted reliance). Rather, the true meaning of *Tawakkul* is to combine the heart's reliance (i.e., on Allāh) by entrusting his affairs to Allāh (سُبْحَانَهُ وَتَعَالَى) while executing the means which Allāh (سُبْحَانَهُ وَتَعَالَى) orders His servants with.

Based upon this, you find in the Qur' ān and the Sunnah of the Noble Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) numerous texts combining the affairs, like His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).”

[*Sūrah al-Fātihah* 1:5]

In another verse, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَأَعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ﴾

“So, worship Him (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and put your trust in Him.” [*Sūrah Hud* 11:123]

The verses containing this meaning are numerous.

In the Sunnah, there are various narrations which mention that the affairs of *Tawakkul* and executing the means are combined. From them are the statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ،
وَفِي كُلِّ خَيْرٍ، إِحْرِيصٌ عَلَى مَا يَنْفَعُكَ، وَاسْتِعْنِ بِاللَّهِ، وَلَا
تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا
وَكَذَا، وَلَكِنْ قُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ؛ فَإِنْ لَوْ تَفْتَحَ
عَمَلَ الشَّيْطَانِ

“A strong believer is better and dearer to Allāh than the weak believer, but there is goodness in both. Be keen on what benefits you and seek help from Allāh and do not give up. If anything afflicts you, do not say, ‘If I had done such-and-such things, such-and-such would have happened.’ But say, ‘Allāh decrees and what He wills is done,’ for (the utterance) ‘If I had’ provides an opening for the deeds of Shaytan.”

The ḥadīth of our Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) mentions the story of a man who asked about his she-camel. He asked,

” يَا رَسُولَ اللَّهِ أَغْقِلُهَا وَأَتَوَكَّلُ أَوْ أُطْلِقُهَا وَأَتَوَكَّلُ قَالَ
اغْقِلُهَا وَتَوَكَّلْ

“O Messenger of Allāh! Shall I tie it and rely (upon Allāh), or leave it loose and rely (upon Allāh)?” He said: “Tie it and rely (upon Allāh).”

The Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) statement, **“Tie it”** is to execute the means and His statement, **“rely”** refers

to dependency on Allāh and not solely depending on the means.

Another ḥadīth mentions that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

اعْمَلُوا فِكُلِّ مُيَسَّرٍ لِمَا خُلِقَ لَهُ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ
السَّعَادَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ
الشَّقَاوَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ

“Carry on doing (good) deeds, for everybody will find it easy to do what will lead him to the destined place for which he has been created. So, he who is destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones, will find it easy to do the deeds characteristic of such people.”

So, here you see combining the two matters.

Also, the ḥadīth in Sunan at-Tirmidhi and others mentioned by Umar bin al-Khattaab (رَضِيَ اللهُ عَنْهُ) in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ
الطَّيْرَ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا

“If you were to rely upon Allāh with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening.”

So, within this ḥadīth you find combining the two matters. His statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), **“They go out”** is carrying out the means. **“You would be given provision like the birds: They go out...”** Within this statement is that one has *Tawakkul* on Allāh (سُبْحَانَهُ وَتَعَالَى) as He is due, but doesn’t negate the means which Allāh (سُبْحَانَهُ وَتَعَالَى) ordered him with. An example of that is in Allāh’s (سُبْحَانَهُ وَتَعَالَى) statement,

﴿ فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ﴾

“So, walk in the path thereof and eat of His provision.” [Sūrah al-Mulk 67:15]

Someone asked Imām Ahmad (رَحِمَهُ اللَّهُ) about one who doesn’t carry out the means claiming that he has

THE SUBJECT OF TAWAKKUL ON ALLĀH

Tawakkul on Allāh? He (رَحْمَةُ اللَّهِ) answered by saying, **“This is a vile statement.”** In another wording, he said, **“Those people are innovators.”**

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ﴾

“When the call is proclaimed for the *Salat* (prayer) on the day of Friday (*Jumu'ah* prayer), come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutbah*) and *Salat* (prayer)] and leave off business (and every other thing).” [*Sūrah al-Jumu'ah* 62:9]

And he (رَحْمَةُ اللَّهِ) continued to say,

“This individual who said, ‘I don’t do actions trusting in Allāh,’ isn’t it the case that when he receives something in return for his works and efforts, he accepts it? So, what is the case if he accepts it for someone else’s efforts!!”

If one doesn't regard carrying out the means as having *Tawakkul*, then why is it that when he receives things from other peoples' efforts, he accepts it, but still negates the means!! For example, a person comes to him with some wealth which that person worked hard to obtain and presented it to him and he accepted it. So, if he doesn't regard carrying out the means as having *Tawakkul*, then why would he accept the wealth from someone who carried out the means to obtain it?

Based upon this, the scholars said,

“Among the evidences of a corrupt ‘ Aqīdah is the lack of refusing to accept the person’s wealth (i.e., as mentioned in previous example). So, you find him in contradiction (i.e., of himself) and what he says, acknowledges and does is according to his desires.”

When it was mentioned to Umar bin al-Khattaab (رضي الله عنه) that a group of people arrived from Yemen claiming that they had *Tawakkul* and they departed without any provisions for their journey, he (رضي الله عنه) said,

“These individuals are *Muta’akkilun*—they leave without any provisions, then beg the people—rather the person who has true *Tawakkul on Allāh* is the one who plants his seeds and trusts in Allāh.”

The statement, ‘plants his seeds’ indicates carrying out the means.

So, having *Tawakkul on Allāh* doesn’t occur except by combining these two matters:

1. The heart relying on Allāh (سُبْحَانَهُ وَتَعَالَى).
2. While carrying out the means.

People, in relation to this matter, are divided into two extremities and one middle course and the best of these affairs is the middle course, not negligence or immoderation. Just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا ﴾

“Thus, We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muḥammad (عليه الصلاة والسلام) and his *Sunnah* (legal ways)],

a *Wasat* (just) (and the best) nation." [al-Baqarah 2:143]

Meaning equitable and not negligent, immoderate, excessive, insufficient, exceeding proper bounds or harsh.

Concerning this matter, there are those among the people who negate carrying out the means. They abandon the means and do not establish it. Rather, they solely rely on Allāh. Many of them are with the people of *Turuq* and *at-Tasawwuf* (i.e., various sects of Sufism). They are those who negate carrying out the means yet they allege that they have *Tawakkul on Allāh*.

So, none of them carry out the actions or the means for their religious or worldly affairs or for their children's or families' well-being. Yet, they make the claim that they have *Tawakkul on Allāh* (سُبْحَانَكَ وَتَعَالَى). This is *Tawākul* (i.e., unwarranted reliance) and not *Tawakkul*. Haven't you seen a person say, "If Allāh (سُبْحَانَكَ وَتَعَالَى) wants me to be amongst the major scholars, al-Fuquhā' (i.e., scholars of Fiqh), and Imāms, then it will come to pass even if I never read a book, sit with a scholar, memorize a ḥadīth,

or review knowledge.” Will this person become a scholar!!

The Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said,

إِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ، وَإِنَّمَا الْحِلْمُ بِالتَّحَلُّمِ، مَنْ يَتَحَرَّى
الْخَيْرَ يُعْطَهُ، وَمَنْ يَتَّقِ الشَّرَّ يُوقَهُ.

“Knowledge is only acquired by learning and forbearance is only acquired by practicing forbearance. Whoever seeks good will obtain it and whoever protects one’s self from evil will be guarded from it.”

Based upon this, a poet said,

تَمَنَيْتَ أَنْ تَمْشِيَ فِيهَا مُنَاطِرًا بَعِيرَ عَنَاءٍ وَالْجُنُونِ
فُنُونِ،

وَلَيْسَ اكْتِسَابُ الْمَالِ دُونَ مُشَقَّةِ تَلَقِّيَتَهَا فَالْعِلْمُ كَيْفَ
يَكُونُ!!

“You hope to be on the path of *Faqīh* (i.e., Scholar), on equal footing without any hardship or various difficulties.

Gaining wealth doesn't occur without hardship experienced, so how is learning knowledge be obtained?!”

Meaning it is imperative to carry out the means. Even if someone was to say, “If Allāh (عَزَّوَجَلَّ) wants me to have children and progeny, it will occur even if I never get married.” Or another person who has good land for agriculture says, “If Allāh wills my land to be filled with date palms, trees, green crops and resources, it will occur even if I never plant a single seed, a date palm or a tree.”

These examples mentioned are from being deprived (of correct guidance), being forsaken and being in opposition to Allāh's (سُبْحَانَہُ وَتَعَالَى) legislation because the legislation commands and encourages us to carry out the means. So, whoever reads the Seerah of the Imām of *al-Mutawakkulīn* (i.e., those who have *Tawakkul on Allāh*) (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will discover that his life was filled with carrying out the means.

Another group stands on the opposite side where they carry out the means, relying solely upon the means and negating trust in Allāh (سُبْحَانَهُ وَتَعَالَى). Sole dependency upon the means is within their hearts. So, if it is decreed for one of them a worldly benefit, he will become arrogant and say, **“Indeed I have been granted this because of my knowledge”** or he would say, **“I inherited this from generations.”**

So, this person doesn't venerate His Lord (i.e., Allāh) nor does he acknowledge Allāh's bounties, virtues, and blessings. He has incurred some enormous crimes. When his dependency is solely upon the means, he is negating his trust in the Great Master (i.e., Allāh), the One Who controls all affairs. Because of this, he doesn't obtain anything except deprivation and ruin along with losing out on reward and recompense from Allāh (سُبْحَانَهُ وَتَعَالَى).

How many people strive to trust only in the means with which they take pains without having any dependency on Allāh and never achieve anything nor they are diligent and death snatches them before they can achieve anything of what they strove for?

So in essence, they lose out from the good of this worldly life as well as the hereafter.

At any rate, *Tawakkul on Allāh* (سُبْحَانَهُ وَتَعَالَى) occurs by combining two matters. *At-Tawakkul* is action and hope. It is offering and having hope (i.e., in Allāh). It is giving and seeking refuge with Allāh (سُبْحَانَهُ وَتَعَالَى). So, the true meaning of *Tawakkul* is to establish these two matters together. One having *Tawakkul* on Allāh (سُبْحَانَهُ وَتَعَالَى) does not truly occur unless one actualizes these two matters. There are numerous texts from the Qur' ān and Sunnah which outline combining these two matters.

Hence, *at-Tawakkul* on Allāh (سُبْحَانَهُ وَتَعَالَى), as mentioned before, is a tremendous and lofty act of worship which accompanies the Muslim throughout all his religious and worldly interests since one cannot do without His Lord (تَبَارَكَ وَتَعَالَى) for even the blink of an eye.

To bring assurance that this true meaning is what has been previously mentioned and is acknowledged by way of numerous supplications reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), perhaps I will

cite a group of them as to add the crowning touch (i.e., to this lecture).

Among them is the ḥadīth of al-Baraa' (رَضِيَ اللَّهُ عَنْهُ), that when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), laid down in his bed, he would say,

اللَّهُمَّ وَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَسَلَمْتُ نَفْسِي إِلَيْكَ،
وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَهْبَةً وَرَغْبَةً إِلَيْكَ، لَا مَنَاجَا وَلَا
مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ،
وَنَبِيِّكَ الَّذِي أَرْسَلْتَ

“O Allāh, I have turned my face to You and I have surrendered myself to You and I have committed my back to You out of fear and desire for You. There is no place of safety or refuge from You except with You. I have believed in Your book which You revealed and Your Prophet Whom You sent.”

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, **“Make these words the last thing you say.”** Honor your sleep by commencing with these tremendous statements, seeking refuge with Allāh (سُبْحَانَهُ وَتَعَالَى) and entrusting

all affairs to Him (جَلَّ وَعَلَا). Based upon this, it is mentioned in the ḥadīth that whoever passes away in his sleep having said these statements dies upon the Fitrah (i.e., natural disposition). And if he wakes up, then he will obtain good because he entrusted all his affairs to Allāh (سُبْحَانَهُ وَتَعَالَى).

Ṣaḥīḥ al-Bukhārī and Muslim mention on the authority of Ibn Abbās (رَضِيَ اللَّهُ عَنْهُمَا) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would commence his night prayer with the supplication,

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ
 وَلَكَ الْحَمْدُ، لَكَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ،
 وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ
 الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ
 حَقٌّ، وَالنَّارُ حَقٌّ، وَالتَّيْبُونُ حَقٌّ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ
 وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ

حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ
وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدَّمُ وَأَنْتَ الْمُؤَخَّرُ، لَا إِلَهَ إِلَّا أَنْتَ

Allāhumma lakal-hamd. Anta qaiyyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Wa lakal-hamd, anta-l-haq wa wa'duka-lhaq, wa liqa'uka Haq, wa qauluka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa Muḥammadun, sallallahu'alaihi wasallam, Haq, was-sa'atu Haq. Allāhumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa anta-l-mu akh-khir, la ilaha illa anta wa laa hawla wa quwwa illa billah.

“O Allāh! All the praises are for You. You are the Holder of the heavens and the earth and whatever is in them. All the praises are for You. You have the possession of the heavens and the earth and whatever is in them. All the

praises are for You. You are the Light of the heavens and the earth. And all the praises are for You. You are the King of the heavens and the earth. And all the praises are for You. You are the Truth and Your Promise is the Truth. And to meet You is true. Your Word is the truth. And Paradise is true and Hell is true. And all the Prophets (Peace be upon them) are true. And Muḥammad is true. And the Day of Resurrection is true. O Allāh! I surrender (my will) to You. I believe in You and depend on You and repent to You. And with Your help, I argue (with my opponents, the non-believers) and I take You as a judge (to judge between us). Please forgive me my previous and future sins and whatever I concealed or revealed. And You are the One Who makes (some people) forward and (some) backward. There is none to be worshipped but You. There is no might or strength unless Allāh gives it (to us)."

Ṣaḥīḥ al-Bukhārī and Muslim reported that the Prophet (صلى الله عليه وسلم) would say in his supplication,

اللَّهُمَّ لَكَ أَسَلْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ
أَنْبَتُ وَبِكَ خَاصَمْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا
أَنْتَ أَنْ تُضِلَّنِي أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْجِنُّ وَالْإِنْسُ
يَمُوتُونَ

“O Allāh! To You I have submitted, and in You do I believe and in You I put my trust and to You do I turn and for You I argued. O Allāh, I seek refuge with You through Your Power. There is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever Living, the One Who sustains and protects all that exists; the One Who never dies, whereas human beings and jinn will all die.”

The religion of Islām has legislated for us that when we enter and leave the house, ride an animal or vehicle, when we eat, when we recite Qur’ ān, etc., that we start with saying the *basmalah* (i.e., to say *Bismillah* – in the name of Allāh). This statement is for *Tawakkul*, seeking aid in Allāh (تَبَارَكَ وَتَعَالَى), and seeking refuge with Him (جَلَّ وَعَلَا). The letter *baa* (i.e.,

in) used in the *basmalah* is a letter used for seeking aid. Islām has legislated for us upon leaving the house for any religious or worldly matter that we say,

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillāh, tawakkaltu `alallāh, lā ḥawla wa lā quwwata illā billāh

“In the Name of Allāh, I place my trust in Allāh, there is no might or power except by Allāh.”

Islām also legislated for us upon hearing the *Muaddhin* (i.e., the caller to prayer) says,

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ

“Come to prayer. Come to salvation.”

That we say,

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

lā ḥawla wa lā quwwata illā billah

**“There is no might or power except by
Allāh.”**

This is a statement for *Tawakkul* and seeking aid in Allāh (سُبْحَانَكَ وَتَعَالَى). Meaning you cannot move from one circumstance to another or acquire any strength for the servant to fulfill any religious or worldly matter except by Allāh (تَبَارَكَ وَتَعَالَى).

At any rate, the supplications and legislated remembrances strengthen this meaning, reinforce it and renew the covenant of Īmān and the strength of one’s connection to Allāh (سُبْحَانَكَ وَتَعَالَى).

We ask Allāh (جَلَّ وَعَلَا) to cause us to benefit from what we learned and to increase us in knowledge. May He rectify all our affairs and not leave us to handle our affairs for even the blink of an eye. O Allāh, give aid for us and not against us. O Allāh, give support for us and not against us. O Allāh, plan for us and not against us. O Allāh, please guide us and facilitate our guidance. Please give us victory over those who oppress us.

O Allāh, make us of those who remember You and those who are grateful to You. O Allāh, make us of

those who repent to You. O Allāh, make us of those who are humble and obedient to You. O Allāh, accept our repentance, cleanse from us our sins, make firm our deeds, guide our hearts, rectify our tongues and remove the resentment in our chests. O Allāh, we ask You for steadfastness in this affair and we ask You for determination upon guidance. And we ask You to make us grateful for Your favor and excellent in worshiping You. And we ask You for a truthful tongue and a sound heart. And we seek refuge in You from the evil of what You know and we ask You for the good of what You know and we seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden.

O Allāh, make our religion easy for us by virtue of which our affairs are protected and set right for us our worldly life where our life exists. Make good for us our Hereafter which is the resort to which we have to return and make our life prone to perform all types of good and make death a comfort for us from every evil.

O Allāh, forgive all our sins, the small and the greatest, first and the last, the open and the secret. O Allāh, forgive us and our parents, our scholars, the

THE SUBJECT OF TAWAKKUL ON ALLĀH

Muslims (i.e., male and female), the believers (i.e., male and female), those who are living and those who have passed away.

O Allāh, apportion for us fear of You that shall come between us and disobedience of You, obedience to You which shall cause us to obtain Your Paradise, certainty which shall make the afflictions of the world easy for us and enjoyment of our hearing and our seeing, and our strength as long as You keep us alive and make it the inheritor of us. And let our vengeance be upon those who have wronged us and aid us against those who show enmity towards us and do not make our affliction in our religion and do not make this world our greatest concern nor the limit of our knowledge and do not give power over us to those who will not have mercy on us.

O Allāh, You are free from every imperfection. All praise be to You. I testify that there is no true god except You. I ask Your Pardon and turn to You in repentance.

O Allāh, raise the rank of Your servant and Messenger, our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his

family and Companions and send blessings upon them.

QUESTIONS

1st Question: What is the ruling concerning some who say, “**I trust and rely on Allāh, then you**”? And can the ḥadīth, “**Tie it and rely (upon Allāh)**” Be applied to this statement?

Answer: The correct position regarding the statement, “**I trust and rely on Allāh, then you**” is that it is not correct. That is because *Tawakkul* is a form of worship related to the heart and it should not be carried out for anyone save Allāh as He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾ ﴾

“**And put your trust in Allāh if you are believers indeed.**” [Sūrah al-Mā'idah 5:23]

So, the person's statement, “**I trust and rely on Allāh, then you**” is not correct. The conjunction ‘then’ should be used in the statement for example, “**This is what Allāh willed, then you**” and similar statements in which it is correct to use the conjunction ‘then’. *Tawakkul* is a form of worship

related to the heart and it should only be done for Allāh (سُبْحَانَهُ وَتَعَالَى) alone.

2nd Question: If a person requests from his money and I say to him, “upon my salary” does this negate my *Tawakkul* on Allāh?

Answer: The person’s statement, “upon my salary” refers to settling a debt upon him receiving his check. What is apparent from his statement and like it is that he did not intend by saying, “upon my salary” that he is relying on it. Rather, what is only intended is that the debt will remitted when he receives his check. So, it is apparent that there is no objection to this statement and Allāh knows best.

3rd Question: Does the person relying on the payment (i.e., paycheck) weaken his ’ Imān just like commerce which mostly relies upon Allāh?

Answer: This is according to what is established within the person’s heart. It is not befitting for the person to rely upon matters like these. Rather, one’s reliance should be upon Allāh (سُبْحَانَهُ وَتَعَالَى). He should entrust his affairs to Allāh (جَلَّ وَعَلَا) to obtain his provisions and religious and worldly benefits. We should understand that this status (i.e., of *Tawakkul*)

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must have carrying out the means. From that is that one should be excellent in his job, that he performs it well and that he is sincere in carrying it out and not being deceptive. Thus, he will receive his compensation and payment which will be a blessing for him and those in his house. One should not totally rely upon that (i.e., work etc.), yet he should carry out the means, fulfill his Amaanah and be sincere, and in doing so, he has *Tawakkul* on Allāh (جَلَّ وَعَلَا).

4th Question: Is having weak *Tawakkul* and reliance (i.e., entrusting one's affairs to Allāh) constitute weakness in one's ' Īmān?

Answer: There is no doubt that it does. This is because this matter as previously mentioned (i.e., *Tawakkul*) is built upon one's good understanding of Allāh (عَزَّوَجَلَّ) by His Names and Attributes. We have come across verses which clarify and acknowledge this meaning like Allāh's statement,

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

“And put your trust (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the Ever Living One Who dies not.” [Sūrah al-Furqan 25:58]

And His statement,

﴿ تَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴾

“And put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.” [Sūrah an-Nisā’ 4:81]

The word **“Wakīl”** is one of the Most Beautiful Names of Allāh (تَبَارَكَ وَتَعَالَى) which means the One Who suffices the person who has *Tawakkul on Allāh* and He is the aider of who resorts to Him. Just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۗ ﴾

“Is not Allāh Sufficient for His slave?” [Sūrah az-Zumar 39:36]

So, as one’s understanding of Allāh strengthens, he understands that Allāh (سُبْحَانَهُ وَتَعَالَى) is an excellent Lord, Protector and Supporter Who suffices the believer. Every time this understanding strengthens

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within the believer's heart, it becomes an increasing impact on actualizing one's *Tawakkul on Allāh*.

5th Question: Is *Tawakkul* an action of the heart only? Whereas a statement is mentioned like, "I trust and rely on Allāh" and an action is mentioned like, "One of the Companions drank poison." So how do I combine these two together?

Answer: *Tawakkul* is an action of the heart, although what occurs on the tongue is a supplication like,

اللَّهُمَّ أَعِنِّي وَلَا تُعِنِّ عَلَيَّ

"Help me and do not give help against me"

And,

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

"O Allāh, help me in remembering You, in giving You thanks, and worshipping You well."

And,

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“In the Name of Allāh, I place my trust in Allāh. There is no might or power except by Allāh.”

These statements have within them resorting to Allāh (سُبْحَانَهُ وَتَعَالَى). However, this matter is in accordance with what is established within the servant’s heart. It is possible that he mentions these statements merely on the tongue and they have little or no effect. And it is possible that he mentions these statements upon ’ Īmān, belief and assurance in Allāh (تَبَارَكَ وَتَعَالَى) and they have tremendous results in the servant’s life. Truly, *Tawakkul* is what is established in the servant’s heart in being reliant on Allāh (تَبَارَكَ وَتَعَالَى) and being truthful in resorting to Him (سُبْحَانَهُ وَتَعَالَى).

6th Question: Is Ṣalāh al-Istikhārah and proceeding to action directly afterwards considered to be from *Tawakkul* wherein one doesn’t know the outcome?

Answer: Ṣalāh al-Istikhaarah has within it entrusting one’s affairs to Allāh (سُبْحَانَهُ وَتَعَالَى). However, Ṣalāh al-Istikhaarah is accompanied with seeking counsel. The one who performs Ṣalāh al-Istikhaarah (i.e., seeking good from a decision) will not fail and

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whoever seeks counsel will not have regret. Islām requires these two matters from the servant just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ﴾

“Then when you have taken a decision, put your trust in Allāh.” [Sūrah Aali Imrān 3:159]

It is imperative regarding these two matters to study the matter, seek counsel from the people of virtue and intelligence, seeking their sincere advice and then seek good from Allāh (سُبْحَانَهُ وَتَعَالَى) in the matter which one is heading towards and acting upon. After seeking counsel, studying the matter, questioning and investigating, then one prays Ṣalāh al-Istikhārah, entrusting all his affairs to Allāh (سُبْحَانَهُ وَتَعَالَى) and seeking good from Him (جَلَّ وَعَلَا).

7th Question: Ṣalāh al-Istikhārah occurs after seeking counsel, correct?

Answer: Yes, one should seek counsel and contemplate over the matter. Then once he has made his mind up, he should have *Tawakkul* on Allāh and perform Ṣalāh al-Istikhārah, entrusting his affair to

Allāh (سُبْحَانَهُ وَتَعَالَى) and supplicating with these tremendous invocations reported from our Noble Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

8th Question: Does a person who has an optimistic outlook with another person in any action or deed nullify the perfection of having *Tawakkul* on Allāh?

Answer: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was pleased with optimism and when he was asked about it he said, “It is a good statement.” Optimism invigorates the Muslim and it does not hinder nor prevent him. It is unlike bad omens and pessimism which impede and negate the sincerity of the Muslim’s *Tawakkul* on Allāh (سُبْحَانَهُ وَتَعَالَى). As for optimism, it invigorates the servant and causes him to be devoted to matters. There is a lot of benefit without any harm to it. Our Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was pleased with optimism. It the same if it is with a single word or by nicknames given to one another. Like if a person endeavors in business and he hears another says, ‘O profiteer’ and he becomes optimistic that he will profit (from business). Or if one announces, ‘O guided one’ or other names like that. This invigorates him. So, all of this is good and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was pleased about it.

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9th Question: And if the person has expertise in business?

Answer: If the person has some expertise in business and he can gain benefit from that experience, skill, and understanding in these matters, then there is no objection for him regarding it and it is in whole from the means that is sought out. However, one should not solely depend upon that experience or mastery. Rather, he should make it a means in which he seeks provisions and his sole dependency and *Tawakkul* should be on Allāh (سُبْحَانَهُ وَتَعَالَى) alone.

10th Question: Is it permissible for me to have full reliance on Allāh without seeking any means? How do I combine it and the ḥadīth of seventy thousand people who will enter Paradise without any reckoning or punishment?

Answer: As previously mentioned, it is a must that *Tawakkul* accompanies the Muslim through all his religious and worldly affairs. As for the ḥadīth of seventy thousand people, which is the ḥadīth of ibn Abbās (رَضِيَ اللَّهُ عَنْهُ), in which the Prophet (عَلَيْهِ السَّلَامُ) said,

هُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

“And they are those who do not practice Ar-Ruqyah and do not see an evil omen in things, and put their trust in their Lord.”

He mentioned concerning their attributes, **“They are those who do not practice Ar-Ruqyah,”** meaning that they do not seek others to perform Ar-Ruqyah on them. In observation of the person’s heart who seeks Ar-Ruqyah from others, you find that this nullifies the perfection of *Tawakkul*, but it doesn’t nullify its foundation. Based upon this, within the same ḥadīth, Saeed bin Jubayr (رَضِيَ اللَّهُ عَنْهُ) asked Husayn bin ‘Abdur Rahman (رَضِيَ اللَّهُ عَنْهُ), who had been stung by a scorpion, **“What did you do?”** Husayn bin ‘Abdur Rahman said, **“I performed Ar-Ruqyah.”** Saeed said, **“So what urged you to do that?”** He then mentioned the ḥadīth,

لَا رُفِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ

“Ar-Ruqyah is of no avail except in the case of the (evil influence) of an eye or the sting of a scorpion.”

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He said, **“He who acted according to what he had heard (from the Holy Prophet) acted rightly.”** Then, he mentioned the Prophet’s statement (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), **“those who do not practice Ar-Ruqyah”** to point out the need to be cautious in this matter. Meaning the statement **“those who do not practice Ar-Ruqyah”** points out what is the foremost and highest level of *Tawakkul*. However, if a person were to seek Ar-Ruqyah from others, it is not said that this negates the foundation of one’s *Tawakkul*. It only negates one’s perfection of *Tawakkul*. Hence, due to the perfection of *Tawakkul* on Allāh (سُبْحَانَهُ وَتَعَالَى) of those mentioned in the ḥadīth, they don’t seek ar-Ruqyah from others.

Another example is cauterization which is allowable. Curing by cauterization does not negate the foundation of one’s *Tawakkul*. However, it is possible that cauterization can cause harm to the body. Yet, it has benefit, as the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said,

الشِّفَاءُ فِي ثَلَاثٍ شَرْبَةِ عَسَلٍ وَشَرْطَةِ مِحْجَمٍ وَكَيِّْ بِنَارٍ

“Healing is in three things: A drink of honey, the glass of the cupper, and cauterizing with fire.”

Cauterization has benefit, but because it causes harm to the body, the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) mentioned, regarding the description of the seventy thousand people who will enter Paradise without any reckoning or punishment, that they don't take these means even if it is a cure. Nor is this abandoning the seeking of a cure because the Imām of al-Mutawakkulīn (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) pointed out various types of cures. Ibn al-Qayyim (رَحْمَةُ اللَّهِ) collected those in his book *At-Tibb an-Nabawi* from *Zaad-ul-Maa'd*. He mentioned numerous ḥadīth from the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) concerning this matter, including that he said,

نَعَمْ يَا عِبَادَ اللَّهِ تَدَاوَوْا، فَإِنَّ اللَّهَ لَمْ يُزِرْ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً عَلِمَهُ مَنْ عَلِمَهُ وَجَهَلَهُ مَنْ جَهَلَهُ .

“Yes, servants of Allāh, he replied, ‘You can make use of medical treatment. Allāh Almighty did not create an illness, but that He made a cure for it. There are those who have

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knowledge of it and there are those who don't."

And when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked,

أَرَأَيْتَ أَدْوِيَّةً نَتَدَاوَى بِهَا وَرُقَى نَسْتَرْقِي بِهَا وَتُقَى نَتَّقِيهَا
هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئًا قَالَ " هِيَ مِنْ قَدَرِ اللَّهِ

"Do you think that the medicines with which we treat ourselves, the Ruqyah by which we seek healing and the means of protection that we seek change the decree of Allāh at all?' He said: "They are part of the decree of Allāh."

The point here is that treatment does not negate one's *Tawakkul*. As for seeking ar-Ruqyah and cauterization, it does negate one's perfection of *Tawakkul* and because of this the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

هُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

"And they are those who do not practice Ar-Ruqyah and do not see an evil omen in things and put their trust in their Lord."

11th Question: Considering what is being observed in current affairs regarding many people depending on their dealings and social relations for their wellbeing, how does the Muslim live in this reality? And what are the means for actualizing good *Tawakkul* on Allāh (عَزَّوَجَلَّ)?

Answer: This issue can be found by referring to the beginning of the lecture.

12th Question: What is the basis of social relations as it relates to work, commerce, Dawah, or charitable works?

Answer: At any rate, dealings in buying and selling, commerce and employment are to be done with noble character, wholesome treatment, and honorable dealings, seeking nearness to Allāh (سُبْحَانَهُ وَتَعَالَى). This is deemed as righteous actions of the individual. However, if he was to be fake with people and treat others with characteristics only for his worldly gain, not intending nearness to Allāh (سُبْحَانَهُ وَتَعَالَى) or seeking His generous promise, then surely this is not from the morals of the believer. Rather, the believer treats others with virtuous characteristics, genuine standards and ethics and

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noble dealings while seeking nearness to Allāh (جَلَّ وَعَلَا) and in pursuit of Allāh granting success, support, and good recompense.

On this occasion, it is imperative for one to stay distant from being fake and flattering people. Instead, he should deal with people in a virtuous manner and with genuine Islamic standards, hoping for Allāh's (سُبْحَانَكَ وَبِحَمْدِكَ) reward and blessing in this world and the hereafter.

As for shamming people for one's worldly gain and once it is achieved these noble characteristics cease, then this isn't from the noble character of the believer. Based upon this, common things that people say are, **"greeting for one's self-interest,"** for example, or they say, **"smiling for one's self-interest"** or things like this. No, this is not from Islamic morals nor is it the purpose for giving the greetings and treating others in a genuine and virtuous manner that the Islamic legislation encourages.

Whoever doesn't perform virtuous characteristics seeking nearness to Allāh will not have righteous actions on the day of Resurrection, no matter how

great his characteristics are or how excellent his treatment is. This is because this treatment doesn't fall under the righteous deeds of the person unless one intends nearness to Allāh.

13th Question: There are phrases said frequently like, "self-confidence" and "self-reliance." Are these phrases correct?

Answer: Having confidence, as Ibn al-Qayyim (رحمة الله) stated in his book *Madaarij as-Saalikeen*, is the epitome and essence of *Tawakkul* which is not for anyone except Allāh. Someone asked Shaykh Muḥammad bin Ibrahim (رحمة الله), as mentioned in his collection of religious verdicts:

"Is it permissible for one to say, 'I have self-confidence' or 'I rely on myself' or similar phrases?"

The Shaykh (رحمة الله) answered in a negative to its permissibility saying, "How is that so when, within the Prophetic supplication, it states,

اللَّهُمَّ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

"Do not abandon me to myself for an instant."

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How can one rely on himself when, in the supplication, it states,

اللَّهُمَّ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

“Do not abandon me to myself for an instant.”

This trusting and reliance, like having self-confidence, self-reliance or the like, all these phrases are new. Many of them are foreign, which have no basis with the people of knowledge nor any of the earlier scholars.

The examples of these phrases have been created from poor insight, lacking knowledge with correct guidance and correct methodology founded upon the Book of Allāh and the Sunnah of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is from one aspect and, from another aspect, one's attachment and inclination to the means becomes greater. Because of this, for example, if a person has an expertise or avenues and ways in his dealings and so forth, then these become greater within himself and perhaps grow in him due to his attachment to these things. Perhaps, the likes of these phrases grows within him like, **“having self-**

confidence and self-reliance” and similar to these statements.

14th Question: Does having fear of the future nullify one’s *Tawakkul* on Allāh?

Answer: The matter of the future is in the Hands of Allāh as He says,

﴿ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ﴾

“No person knows what he will earn tomorrow and no person knows in what land he will die.” [Sūrah Luqmān 31:34]

It is obligatory for the Muslim to expend the legislated means one is permitted to exercise and that he depends on Allāh (تَبَارَكَ وَتَعَالَى). As for the matter of the future, it is in the Hands of Allāh (عَزَّ وَجَلَّ).

For example, the person builds a house in the best way possible, then he dies before its completion. Or one grows a crop in the most beautiful way possible and he dies before its harvest or he plants a date tree and dies before its completion. This happens often.

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Hence, the matter of the future is in the Hands of Allāh (سُبْحَانَهُ وَتَعَالَى),

“Everyone shall taste death.” [Sūrah Aali Imran 3:185]

Yet it is obligatory for the servant to expend the means concerning his religious affairs and acts of worship, implement the ḥadīth, and complete his affairs.

إِذَا أَمْسَيْتَ فَلَا تَتُنْتَظِرُ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتُنْتَظِرُ
الْمَسَاءَ

“In the evening, do not expect [to live until] the morning, and, in the morning, do not expect [to live until] the evening.”

As for one’s worldly affairs, he should strive to organize his gains and furnish, for example, the home, a means for moving and matters of livelihood for the children, just as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ
عَالَةً يَتَكَفَّفُونَ النَّاسَ

“You’d better leave your inheritors wealthy rather than leaving them poor, begging others.”

Hence, one expends the means, works diligently, fights hard, renews himself and children by working and having *Tawakkul* on Allāh (سُبْحَانَهُ وَتَعَالَى) concerning all affairs and seeking Allāh’s aid and assistance.

15th Question: The ḥadīth of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in which he said,

فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ . وَلَكِنِّي أَخْشَى عَلَيْكُمْ

“By Allāh, it is not the poverty about which I fear in regard to you.”

Isn’t this a matter concerning the future?

Answer: This ḥadīth in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ . وَلَكِنِّي أَخْشَى عَلَيْكُمْ أَنْ
تُبْسَطَ الدُّنْيَا عَلَيْكُمْ

“It is not the poverty about which I fear in regard to you. Rather, I am afraid, in your

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case, that (the worldly) riches will be given to you."

Within this statement, it indicates the peoples' extreme eagerness for the worldly life. They devote themselves to it, dedicating themselves heart and soul to obtaining the worldly life. This is the utmost harm for the individual. Based on this, it is mentioned in the Prophetic supplication,

اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا
تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

"O Allāh, do not make this world our greatest concern nor the limit of our knowledge and do not give power over us to those who will not have mercy on us."

So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ . وَلَكِنِّي أَخْشَى عَلَيْكُمْ أَنْ
تُبْسِطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ
فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكُكُمْ كَمَا أَهْلَكْتَهُمْ

“It is not the poverty about which I fear in regard to you but I am afraid, in your case that (the worldly) riches will be given to you as they were given to those who had gone before you and you will begin to vie with one another for them as they vied for them and they may destroy you as they destroyed them.”

This ḥadīth is not referring to the individual abandoning perfecting his worldly gain, earning provisions, having great concern for beneficial prosperous business, no. However, the legislation mentions fairness in this area. One should expend the means, be keen in business, and earn provisions.

For example, one who works the field, owns livestock, and has avenues and paths which the legislation mentions encouragement to do so and excites one towards it. Yet one should not make these things the extent of his knowledge and his end goal. His only concern should be the hereafter and being successful by gaining Allāh’s pleasure (سُبْحَانَهُ وَتَعَالَى). Along with having concern and desire for Allāh’s recompense and the abode of the hereafter, he shouldn’t forget his portion and allotment of this

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world by legislated avenues having *Tawakkul* on Allāh (سُبْحَانَكَ وَتَعَالَى) and relying on Him.

