TAWAKKUL ON ALLAH

SHAYKH ABDUR RAZZAQ BIN ABDUL-MUHSIN AL-BADR
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Table of Contents

BRIEF BIOGRAPHY OF THE AUTHOR ..................4
TRANSLITERATION TABLE ..................................7
INTRODUCTION ..............................................10
THE SUBJECT OF TAWAKKUL ON ALLĀH ......14
QUESTIONS .....................................................58
BRIEF BIOGRAPHY OF THE AUTHOR


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

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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.


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


2. The ‘Allâmâh Shaykh ibn Bâz (الحمد لله).
3. The 'Allāmah Shaykh Muḥammad Ibn Sālīh al-‘Uthaymīn (رحمه الله).

# TRANSLITERATION TABLE

**Consonants**

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Arabic Symbols & their meanings

حفظه الله
May Allāh preserve him

خُلِّقَهُ
May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad)

سبحانه و تعالى
Glorified & Exalted is Allāh

عَزِيزٌ
(Allāh) the Mighty & Sublime

بَشَرٌ وَ عَزِيزٌ
(Allāh) the Blessed & Exalted

جَلُ و عَلِی
(Allāh) the Sublime & Exalted

عَلَى مُحَمَّدٍ و سَلَام
May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)

صَلِّي عَلَى مُحَمَّدٍ و آلِهِ و سَلَام
May Allāh send Blessings & Safety upon him and his family (i.e. Du‘ā sent when mentioning the Prophet Muḥammad)

رضي الله عنه
May Allāh have mercy upon him
May Allāh be pleased with them (i.e. Du‘ā made for the Companions of the Prophet Muḥammad)

(Allāh) His Majesty is Exalted

May Allāh be pleased with her (i.e. a female companion of the Prophet Muḥammad)
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, theittings of knowledge—especially what is established in the Masâjîd of Allâh (بَنَائِد وَقَالٰلِهِ) in which He (سُمَيَّتَهُ وَقَالَهُ) has ordered His Name to be raised and mentioned—is the greatest of settings and most lofty of statuses. Within it, are praiseworthy benefits and blessed fruits which cannot be enumerated.

The Ḥadîth of Muʿâwiyyah (رَضِيَ اللَّهُ عَنْهُ) collected in Šâhîh Muslim mentions that he (i.e., Muʿâwiyyah) said,

إِنَّ رَسُُوْلَ اللَّهِ صلى الله عليه وسلم خَرَجَ عَلَى حَلْقَةٍ -
يَعْقِبُ مِنْ أُصْحَابِهِ - فَقَالَ "مَا أَجْلَسَسْكُمْ". قَالَوا
جَلَّسَتَا نَذَعُو اللَّهَ وَتَحْمَدَتْ عَلَى مَا هَدَانَا لِدُينِهِ وَمَنْ عَلَيْنَا
بَيْكَ. قَالَ "اللَّهُ مَا أَجْلَسَسْكُمْ إِلَّا ذَلِكَ". قَالَوا آللَّهُ مَا
أَجْلَسَسْكُمْ إِلَّا ذَلِكَ. قَالَ "أَمَّا إِنِّي لَمْ أَسْتَتَخْلِفْسُكُمْ تُهْمَةً
لَحَمَّمْ وَإِنِّي آتِيْنِي جَبْرِيلُ عَلْيْهِ السَّلَامُ فَأَخْبَرْنِي أَنَّ اللَّهَ
عَرَّ وَجَلَّ يُبَايِهِ يَحْمُمُ الْمَلَائِيْكَةَ
"The Messenger of Allāh (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) said,

مَا اجْتَمَعُ قَوْمٌ فِي بَيْتِ مِنْ بَيْوتِ اللَّهِ تَعَالَ يُتَّلَوْنَ كِتَابَ اللَّهِ وَيَتَبَيَّنَ سُونَتُهُ بَيْنَهُمْ إِلَّا نَزَّلَتْ عَلَيْهِمْ السَّكِينَةُ وَعَشِيَتُهُمُ الرَّحْمَةُ وَحَفَقَتُهُمُ الْكَلَّابِيْسَةُ وَذَكَرَهُمُ اللَّهُ فِي مَنْ عَنَّاهُ
“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 (()), 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 (()). 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 topic of this is gathering is 'Tawakkul' on Allāh (سُبُحَاهُ 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),

ما شئت إن لم تشا لم يكُن
و في العلم يجري الفقى والصين
و هدى أعتات و هدى حذلت
خلفه العباد على ما علمت

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1 Translator's notes: the word Tawakkul can be translated as: Trust and reliance on Allāh.
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 (بَالَّلَهُ). His knowledge encompasses the servants as Allāh says,
The Subject of Tawakkul on Allāh

"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 (سبحان رَبّنا وَمَلَائِكَتَهُ) to regulate how He wills. As Allāh says,

"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 (سَبِيلَةَ رَحْمَانٍ) says,

قُلُ اللَّهُمَّ مَلَّكُ المَلَائِكَةِ وَقُلُّوْنَى السَّمَاءَ مِنْ نَشَاءٍ
وَقُلُّوْنَيْنَى السَّمَاءَ وَتَعْقِرُونَ مِنْ نَشَاءٍ وَبُدْلُ مِنْ
نَشَاءٍ يَدْأَبُ الْخَيْرَ إِنَّكَ عَلَيْنَا رَحْمَةٌ قَدِيرٌ وَتُولِّجْ
الْيَلَلِّ فِي الْيَلِّ وَتُولِّجْ الْيَتِّهَارَ فِي الْيَلِّ وَتَخْرِيجُ الْيَتَّهَارَ
مِنَ النَّيْبِ وَتَخْرِيجُ الْمَيَّتِ مِنَ النَّجْحِ وَتَرْزَعُ مِنْ نَشَاءٍ

"Say (O Muḥammad صلى الله عليه وسلم): "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).” [Suṣrah Aali Imrān 3:26-27]

He also says,

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لَهُ مَلْکُ السَّمَاوَاتِ وَالْأَرْضِ لِيُّسْأَلُ مَا يَشَاءُ يَهْبُ
لَن يَبْنِيَ إِنَّا وَيَهْبُ لَنَشْأَةُ الدُّنْيَا أُوْلَئِكَ
يُرِجُحُهُمُ دُسْتُرُهُمْ إِنَّا وَيَسْأَلُ مِنْ يَشَاءُ عَقِيْبَهُ إِنَّهُ
عِلِيمُ ۚ قَدِيرٌ ﷺ
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“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.” [Suṣrah ash-Shura 42:49-50]
He says,

» إنِّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَا مَنْ رَأَى هِيَّةَ اللهِ يَهْدِى
«

"Verily! You (O Muḥammad) 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 ( سبحانه و تعالى).

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 ( سبحانه و تعالى) says,

» اللهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِشَاهِدٍ

يُتَّبِعُ الْأَمَرَ بِهِ نَصْرًا لَّا يَعْلَمُوا أَنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
«

"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 al-Ṭalāq 65:12]

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

«لا يعلم من خلق و هو اللطيف الحكير»

“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 (جل و ؤل). 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’ ʿImān of Allāh (تَابَعَواُوُمُعَامَّال) 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 (صلى الله عليه وسلم) 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 (تَابَعَواُوُمُعَامَّال) has made trusting in Allāh a condition for the wellness of one’s ʿImān and Islām as He (سبحانه و تعالى) says,
"And put your trust in Allāh if you are believers indeed." [Sūrah al-Mā‘idah 5:23]

Also, Allāh (جلاله وجلال علیه) says,

"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 (سبيح عرفان) 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 (جلال علیه) with all their affairs and being truthful in seeking refuge in Him (سبحان رضوان). Allāh (عليم) says,
"The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) 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." [Sûrah 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 Allâh says,
"Who are the believers in truth." [Sūrah al-Anfaal 8:4]

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

«ربنا علىك وَنَتَّبِعُكَ وَآيَاتُكَ وَآيَاتَ المصيرُ»

"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 (عليه السلام) said,

وَمَا نُفِيَتْ إِلَّا بِاللَّهِ عَلَيْهِ وَلَيْثُ وَلَيْثُ أَبِيبٌ

"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,
"And why should we not put our trust in Allāh while He indeed has guided us to our ways." [Ṣūrah Ibrahīm 14:12]

There are numerous verses in the Noble Qur’ān in which the Lord of all that exists orders His Prophet Muḥammad (ṣallallāhu ‘alayhi wa sallam), the leader of the children of Adam and Imām of those who have Tawakkul, to trust in Allāh (ṣabāhātuna wa ταλλα). From those verses is Allāh’s (ʿummāainless) statement,

"And put your trust (O Muḥammad ṣallallāhu ‘alayhi wa sallam) in the Ever Living One Who dies not." [Ṣūrah al-‘Furqān 25:58]

And Allāh (ṣabāhātuna wa ταλλα) says,

"And put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.” [Ṣūrah an-Nisā’ 4:81]
And Allāh (تاوککو) says,

«وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ الْسَمِيعُ الْعَلِيمُ»

“And (put your) trust in Allāh. Verily, He is the All-Hearer, the All-Knower.” [Ṣūrah 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 (تاوککو). For example, Allāh (سَلَّمُهُ) says,

«وَتَوَكَّلْ عَلَى الَّذِي لَا يُمْوتُ»

“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 (سُبْحَانَاهُ وَتَفَكَّرُ), the Lord of all that exists. So, based upon this, al-Bukhārī and Muslim mention in their Šaḥīḥ that our Prophet (صلى الله عليه وسلم) would say in his supplication, which was in response to Allāh’s statement, “And put your trust (O Muḥammad ﷺ) in the Ever Living One Who dies not”,

اللَّهُمَّ لَكَ أُسَلِّمُتْ وَبِكَ أَمْنُتْ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَتْبُثُ وَبِكَ حَاضِمُتْ اللَّهُمَّ إِلَيْ يَوْمِ مَرْزَقُكَ لَآ إِلَّا أَنتَ أَنْ تُضِلْنِي أَنتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْحَيُّ وَالإِنْسُ يَمُوتُنَّ

“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
THE SUBJECT OF TAWAKKUL ON ALLĀH

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,

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

And Allāh says,

"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,
"And put your trust in the All-Mighty, the Most Merciful." [Sūrah ash-Shu'arā' 26:217]

So, He (ﷻ) 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 ( سبحانه و تعالى) places matters in their proper place. So, whoever has Tawakkul on Allāh will be sufficed. Likewise, whoever seeks refuge in Him ( سبحانه و تعالى) will be aided and guided. Allāh (عَزِيزُّ) says,

«َأَلَيْسَ أَلْلَهُ يَكْفِي عَبْدُهُ؟»

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

Likewise, Allāh (عَزِيزُّ) says,

«وَمَن يَتَوَكَّل علَى اللَّهِ فَهُوَ أَحْسَنُ حَسَبُهُ»

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

Meaning, Allāh is enough for him.
The ḥadīth of Ibn Abbās (رضي الله عنه) mentioned in Ṣaḥīḥ al-Bukhārī that he said,

{حَسَبُنَا اللَّهَ وَبَعْمَ الْوَكِيلِ} قَالََّهَا إِبْنُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ
جِينَ أُلْقِيَ فِي النَّارِ، وَقَالََّهَا مُحَمَّدٌ صَلِي اللَّه عَلَيْهِ وَسَلَّمَ
جِينَ قَالََّلَا {إِنَّ النَّاسَ قَدْ جَمَعُوا لَحَمَّلْمُ فَاخْشَوْهُمْ فَرَادَّهُمْ
إِيْمَانًا وَقَالُوا حَسَبُنَا اللَّهَ وَبَعْمَ الْوَكِيلِ}

"ʿAllāh is Sufficient for us and He is the Best Disposer of affairs,’ was said by Ibrāhīm 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 (رضي الله عنه) he said,
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 (سُبْحَانَاهُ وَتَقَدَّمَالَّهُ), 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 بِاللّهِ أَعْرَفُ كَانَ مِنْهُ أَخْوَفُ، وَلِيَعْبَادُهُ أَطْلَبَٰ،
وَعَنْ مَعْصِبِهِ أَبَعَذُ.

“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 ( سبحانه و تعالى) and entrusting all his affairs to Him (جل و علا). This is the true meaning of *Tawakkul* starts in the servant’s heart as seeking refuge, having reliance and entrusting all affairs to Allāh ( سبحانه و تعالى) 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 (بازر و تعالى) provides him with support, guidance, and the right way. In the same fashion, he needs Tawakkul on Allāh (بازر و تعالى)*


32 | Page
throughout all of his worldly affairs and needs.”

The hadith from our Prophet (peace be upon him) mentions that he said,

إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ فِي سَمِّي الَّذِي تُوْكِلْتُ عَلَيْهِ اللَّهِ أَحَلَّ وَلاَ قُوَّةَ إِلَّا بِاللَّهِ” قَالَ ”يُقَالُ جِبَانَيْنِ هُدِيَتْ وَكَفِيَتْ 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 (سَبِيلَةً وَفَتَانَ), even for the blink of an eye.

There is a hadith mentioned in Sunan an-Nasā’i and others in the which the Prophet (peace be upon him) taught
Fatimah, his daughter (داخليتيه) to say every morning and afternoon,

يا حي يا قيوم برحمتك أستغيثك أصلح لي شاني كلته و لا تبعلي إلى نفسي طرفة عين.

"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 (سبحانه و تعالى) 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 (صلى الله عليه وسلم) 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 (سُبْحَانَ عَلَيْهِ وَفَاتَّعَالَ) is a great form of worship but one is not to neglect the means, whether they are religious or worldly by Tawākku (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 (سُبْحَانَ عَلَيْهِ وَفَاتَّعَالَ) while executing the means which Allāh (سُبْحَانَ عَلَيْهِ وَفَاتَّعَالَ) orders His servants with.

Based upon this, you find in the Qur’ān and the Sunnah of the Noble Prophet (عليه السلام) numerous texts combining the affairs, like His (سُبْحَانَ عَلَيْهِ وَفَاتَّعَالَ) statement,
"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [Sūrah al-Fātihah 1:5]

In another verse, Allāh (سَيْبَحُهُ وَتَعَاذَبُهُ) says,

"So, worship Him (O Muḥammad صلّي الله عليه وسلم) 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 (صلّي الله عليه وسلم),

المؤمن آلهوٌ خير وأحب إلى الله من المؤمنين الصغيرة،
وفي كل خير، احرص على ما ينفعك، واستعن بالله، ولا تغذر، وإن أصابك شيء فلا تقل: لو أتى فعلته كان كذا،
وقدا، وله كن فل: قادر الله وما شاء فعل، فإن لو تفتش عمّال الشيطان.
“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 Shaytān.”

The ḥadith of our Prophet (ṣallī اللہ علیه وسلم) mentions the story of a man who asked about his she-camel. He asked,

"يَا رَسُولَ اللَّهِ أَعْفَلْهَا وَأُتَوَّكِلُ أَوْ أُظْلِمُهَا وَأُتَوَّكِلُ قَالَ أَعْفَلْهَا وَأُتَوَّكِلَ"

“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 (ṣallī اللہ علیه وسلم) statement, “Tie it” is to execute the means and His statement, “rely” refers
to dependency on Allâh and not solely depending on the means.

Another ḥadîth mentions that the Prophet (صلى الله عليه وسلم) said,

اعمَّلوا فَكَلٌّ مُسَرٌّ لِمَا خَلَقَ لَهُ اَمَّا مِّنْ كَانَ مِنْ أَهْلِ السَّعَادَة فَوَضَرْ لِعَمَّلَ أَهْلِ السَّعَادَةِ، اَمَّا مِّنْ كَانَ مِنْ أَهْلِ الشَّقَاة فَوَضَرْ لِعَمَّلَ أَهْلِ الشَّقَاةَ

“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 ḥadîth in Sunan at-Tirmidhi and others mentioned by Umar bin al-Khattaab (رضي الله عنه) in which the Prophet (صلى الله عليه وسلم) said,
TAWAKKUL ON ALLĀH

"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 hadith you find combining the two matters. His statement (سَوَّاتِيُّ) "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 (سَبِيَّةٌ وَطَمَالٌ) as He is due, but doesn’t negate the means which Allāh (سَبِيَّةٌ وَطَمَالٌ) ordered him with. An example of that is in Allāh’s (سَبِيَّةٌ وَطَمَالٌ) statement,

فَآمَسُواٰ فِي مَتَاكِبٍهَا وَكُلُواٰ مِنْ رَزُقِهِ

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

Someone asked Imām Ahmad (رَحْمَةُ اللَّهِ عَلَيْهِ) about one who doesn’t carry out the means claiming that he has
Tawakkul on Allāh? He (רְחַמְּנָהְיָלֶה) answered by saying, "This is a vile statement." In another wording, he said, "Those people are innovators."

And Allāh (سُبْحَانَ وَتَمْتَعَ) says,

إِذَا نُوْدِيَ لِإِلَّهِ الْعَزِيزِ ﷺ
إِلَّا ذَّلِكَ ﷺ

اللّهُ وَذَّرَاهُ الْبَعْثَ

"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 (רְחַמְּנָהְיָלֶה) 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 nd 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 Mut'a'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 (سبحانه وتعالى) says,

"وَسَأَلَّاكِ جَعَالًا حَكُمًا أَمَا وَسُرًا"

"Thus, We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muḥammad (عليه السلام) 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* (سـبِحًا وَةَٰلَى
*Tawākul* (i.e., unwarranted reliance) and not
*Tawakkul*. Haven’t you seen a person say, “If Allāh
(سـبِحًا وَةَٰلَى) 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 (صلى الله عليه وسلم) said,

إِنَّمَا الْعِلْمُ بِالْتَّلْعُبِّ، وَإِنَّمَا الْحَلَّمُ بِالْتَّلْعُبِّ، مَنْ يَتَحَرَّى
اَلْحُكْمَ يُعْطَهُ، وَمَنْ يَتَنََّى الْشَّرَّ يُوقَّعُهُ.

"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,

تَمَتْ مَثْلَ أَنَّ تَتَسْمَى فَقِيًّا فَقِيًّا مُفَارَاءً يَغْبُرُ عَنَّاهُ وَالْجُنُونِ
فُنَوُّنُ
وَلَيْسَ إِكْتِسَابُ الْمَالِ دُونَ مُشْقِقَةِ تَلْقَيْهَا فَالْعِلْمُ كَيْفَ
يَسْتَحْيِّيُنَّ!!
"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 (سُنَّاتُ وَرِقَائَانِ) 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) (صَرَّفَ اللَّهُ عَلَيْنَآهُ وَسنَّةُ) 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 وُضَعْفَانَ). 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 وُضَعْفَانَ).

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 (بُتَّارَكَ لِلَّهُ وَسَلَّمَ) 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 (صَالِحُ اللهُ عَلَيْهِ وَسَلَّم), 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’ (رضي الله عنه), that when the Prophet (صلى الله عليه وسلم), laid down in his bed, he would say,

اللَّهُمَّ وَجَهْتُ َنَجِهِي إِلَيْكَ، وَأَسْلَمْتُ نَفْسِي إِلَيْكَ،
وَأَجْبَأْتُ ْمُحْرِي إِلَيْكَ، رَهْبَةٌ وَرَغْبَةِ إِلَيْكَ، لَا مِنْجَا وَلَا
مُلْجَا مِنكَ إِلَّا إِلَيْكَ، آمَّنْتُ بِصَيْتَابِكَ الَّذِي أَنزْلَتْ
وَنِيِّبِكَ 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 (صلى الله عليه وسلم) 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 (بِغَيْرِ ذِي جِلَالٍ). Based upon this, it is mentioned in the ḥadith 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 (سُبْحَانَاهُ وَتَعاَلَى).

Ṣaḥīḥ al-Bukhārī and Muslim mention on the authority of Ibn Abbās (رضي الله عنه) that the Prophet (صِحَّتُهُ عَلَيْهِ صَلَاةُ اللَّهِ وَسَلَامُهُ) would commence his night prayer with the supplication,

اللَّهُمَّ لَكَ الحُمْدُ أَنتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمِنْ فِيهِنَّ
وَلَكَ الحُمْدُ، لَكَ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمِنْ فِيهِنَّ،
وَلَكَ الحُمْدُ أَنتُ نَورُ السَّمَوَاتِ وَالأَرْضِ، وَلَكَ الحُمْدُ أَنتَ
الحَقِّ، وَوَعْدُكَ الحَقِّ، وَقَالَتُكَ حَقِّ، وَقَوْلُكَ حَقِّ، وَلَيْتَهُ
حَقِّ، وَالْقَافُورُ حَقِّ، وَالْقِبْلَةَ حَقِّ، وَحَمْدُ صَلِّ الله عَلَى
وَسَلَّمَ حَقِّ، وَالسَّاعَةَ حَقِّ، اللَّهُمَّ لَكَ أُسْلِمْتُ، وَبِكَ آمَنْتُ
وَعَلَّمَكَ تَولَّكَتْ، وَلَيْتَكَ أَنْبَثَ، وَبِكَ حَافِصَتْ، وَإِلَيْكَ

"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,
"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 (تَوَاكِكُ (بِلَاءٍ)), and seeking refuge with Him (جِلَّ رَحْمَتَهُ). 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 الرَّحْمَنِ الرَّحِيمِ

*Bismillah, tawakkaltu `alallāh, lā ġawla 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 الْفَلاِجِ

“Come to prayer. Come to salvation.”

That we say,

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِلِلَّهِ

*lā ġawla wa lā quwwata illā billāh*
"There is no might or power except by Allah."

This is a statement for Tawakkul and seeking aid in Allah (سُبْحَانَهُ وَتَخَلَّقَ). 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 Allah (بِنُورِهِ وَقُوَّتِهِ).

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 Allah (سُبْحَانَهُ وَقُوَّتَهُ).

We ask Allah (بِنُورِهِ وَقُوَّتِهِ) 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 Allah, give aid for us and not against us. O Allah, give support for us and not against us. O Allah, plan for us and not against us. O Allah, please guide us and facilitate our guidance. Please give us victory over those who oppress us.

O Allah, make us of those who remember You and those who are grateful to You. O Allah, 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
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 (صلى الله عليه وسلم), his
family and Companions and send blessings upon them.
1st Question: What is the ruling concerning some who say, “I trust and rely on Allāh, then you”? And can the ḥadith, “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 ( سبحانه وتعالى) says,


“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 Allah (سُبْحَانَهُ وَتَعَالَ) alone.

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

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 Allah knows best.

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

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 Allah (سُبْحَانَهُ وَتَعَالَ). He should entrust his affairs to Allah (جَلَّ رَحْمَتُهُ) to obtain his provisions and religious and worldly benefits. We should understand that this status (i.e., of Tawakkul)
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 (جَرِيعَةُ الْحَمْلِ).

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 (عَزِيزُ الْعَزَّيْزِ) by His Names and Attributes. We have come across verses which clarify and acknowledge this meaning like Allāh’s statement,

۶۰ | Page
"And put your trust (O Muhammad صل الله عليه وسلم) in the Ever Living One Who dies not." [Sūrah al-Furqan 25:58]

And His statement,

وَتَوَكَّلْ عَلَى اللَّهِ وَصَفَّيفْ بِلَٰ لَٰهِ 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 (بَرَاءَةَ وَفُطَالَ) 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 وَتَامَّ الْفَعَالِ) says,

أَلْيَسْ أَلِيُّ اللَّهُ يَكْفِي عِبَادُهُ؟

"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 وَتَامَّ الْفَعَالِ) is an excellent Lord, Protector and Supporter Who suffices the believer. Every time this understanding strengthens
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 أَعْفِنِيَ وَلَا تُعْتَنِ عَلَىَ

“Help me and do not give help against me”

And,

اللَّهُمَّ أَعْفِنِيَ عَلَى ذَكْرِكَ وَشُكُرِكَ وَحُسْنِ عِبَادَتِكَ

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

And,

بِسْمِ اللَّهِ تُوَلَّيْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

62 | Page
"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 (سبحانك وتعالى). 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 (تبارك وتعالى) 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 (تبارك وتعالى) and being truthful in resorting to Him (سبحانك وتعالى).

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 (سبحانك وتعالى). 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
whomsoever seeks counsel will not have regret. Islam requires these two matters from the servant just as Allah (سُبْحَانَهُ وَتَعَالَى) says,

وَشَأَوْهُمْ فِي الْآمَرِ إِذَا عَرَضَتْ فَتَوَكَّلْ عَلَيۡ الَّهِ

"Then when you have taken a decision, put your trust in Allah." [Surah 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 Allah (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 Salah al-Istikhara, entrusting all his affairs to Allah (سُبْحَانَهُ وَتَعَالَى) and seeking good from Him (جَلَّ وَفَاتَّهُ).

7th Question: Salah al-Istikhara 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 Allah and perform Salah al-Istikhara, entrusting his affair to
Allāh (سُبْحَانَهُ وَتَعَالَى) and supplicating with these tremendous invocations reported from our Noble Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم).

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 وَسَلَّم) 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 وَسَلَّم) 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 وَسَلَّم) was pleased about it.
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 Allâh (سُبْحَانَاهُ وَتَّامَلاَّ) alone.

10th Question: Is it permissible for me to have full reliance on Allâh without seeking any means? How do I combine it and the ḥadîth 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 ḥadîth of seventy thousand people, which is the ḥadîth of ibn Abbâs (عَلِيَّةَ اللَّهُ وَرَحْمَتَهُمَا), in which the Prophet (صِلِّي‌اللَّهُ عَلَيْهِ وَرَحْمَتُهُمَا) said,
“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 hadith, Saeed bin Jubayr (رضي الله عنه) asked Husayn bin ‘Abdur Rahman (رضي الله عنه), 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 hadith,

“Ar-Ruqyah is of no avail except in the case of the (evil influence) of an eye or the sting of a scorpion.”
He said, "He who acted according to what he had heard (from the Holy Prophet) acted rightly." Then, he mentioned the Prophet’s statement (عليه السلام), "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 وَتَعَلَّمَ) 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 (عليه السلام) said,

الشفاء في ثلاث: شربة عسل وشرطة مجمج ومكينة بطار
“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 (صلى الله عليه وسلم) 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 Imam of al-Mutawakkulun (صلى الله عليه وسلم) pointed out various types of cures. Ibn al-Qayyim (رضي الله عنه) collected those in his book *At-Tibb an-Nabawi* from Zaad-ul-Maa’d. He mentioned numerous hadith from the Prophet (صلى الله عليه وسلم) concerning this matter, including that he said,

نَعْمَٰمَا عَبَّادِ اللَّهِ تَدَاوَّرُوا، فَإِنَّ اللَّهَ لَا يَنْزِلُ دَاءَ إِلَّا أَنْزَلَ لَهُ شِفَاءَ عَلِيمَهُ مِنْ عَلِيمَهُ وَ جَهَلَةَ مِنْ جَهَلَةٍ.

“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
knowledge of it and there are those who don’t.”

And when he (ﷺ) was asked,

أَرَأَيْتَ أَذْوِيَةٍ تَتَدَاوَى بِهَا وَرُقَّ قُتِّرْقُي بِهَا وَتَفْقِيْنَ تَفْقِيْنَا

هَلْ تُرُدُّ مِنْ قَدْرِ اللَّهِ شَيْئًا قَالَ “هَلِيَ مِنْ قَدْرِ 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 (ﷺ) said,

هُمُ الَّذِينَ لَا يَسْتَرْفُونَ، وَلَا يَتَطَيِّرُونَ 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 (ہیں)?

**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 (سبحانها و تفانی). 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 (سبحانها و تفانی) 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
noble dealings while seeking nearness to Allāh ( سبحانه و تعالى) 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 ( سبحانه و تعالى) 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 is 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 (رحمه الله) stated in his book Madaarih as-Saalikeen, is the epitome and essence of Tawakkul which is not for anyone except Allāh. Someone asked Shaykh Muḥammad bin Ibrahīm (رحمه 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 (رحمه الله) answered in a negative to its permissibility saying, “How is that so when, within the Prophetic supplication, it states,

اللَّهُمَّ لَا تُصِبْنِي إِلَّا نَفْسِي وَرَقَةٌ عَيْنِي

“Do not abandon me to myself for an instant.”
How can one rely on himself when, in the supplication, it states,

اللَّهُمَّ لَا تَسْكُنْي إِلَّا نَفْسِي طَرْقَةٌ 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 Allâh and the Sunnah of His Prophet (صلى الله عليه وسلم). 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 تَتَّرَّى فَتَّسَ قَامًا تَكَبَّسُ عَمَّا وَمَا تَتَّرَّى قَضَّ يَا أَرْضَ يَمُوتُ

“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 (ʿаℓ-λ). As for the matter of the future, it is in the Hands of Allāh (ʿаℓ-λ).

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.
QUESTIONS

Hence, the matter of the future is in the Hands of Allah (سُبْحَانَاهُ وَتَعَالَى).

“Everyone shall taste death.” [Surah 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 hadith, and complete his affairs.

إذا أَمْسَىْت فَلَا تَنَظُّرُ الصَّبَاحَ، وَإِذَا أَصْبَحْت فَلَا تَنَظُّرُ 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 اللَّهُ عَلَيْهِ وَسَلَّم) said,

إِلَّا كَأَنْ تَدِّرْ وَرَتْنِكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَثْرُكُمْ

غَالِةً 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 ( سبحانه وتعالی) concerning all affairs and seeking Allāh’s aid and assistance.

**15th Question:** The ḥadīth of the Prophet (صلى الله عليه وسلم) in which he said,

قَوْلَةَ اللَّهِ ﷺ مَا الْمُغَافِرَ أَخْشَى عَلَيْهِمْ ْوَلَكِنْيٍّ أَخْشَى عَلَيْهِمْ

"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 (صلى الله عليه وسلم) said,

مَا الْمُغَافِرَ أَخْشَى عَلَيْهِمْ ْوَلَكِنْيٍّ أَخْشَى عَلَيْهِمْ أَنْ

تُبَسَّطُ الدُّنْيَا عَلَيْهِمْ

"It is not the poverty about which I fear in regard to you. Rather, I am afraid, in your
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 لا تَجْعَلِ الدُّنْيَا أَكْبَرَ هُمَّتَآ وَلَا مَبْلَغَ عُلْمِيَّةٍ وَلَا دُسْلُّطَ 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 ﷺ said,

مَا الْفَقْرُ أَخْشَى عَلَيْهِمْ وَالْكَفُّ حَيْثُ أَخْشَى عَلَيْهِمْ أَنْ تَبْسَطَ الدُّنْيَا عَلَيْهِمْ كَمَا بَسِطَتْ عَلَى مَنْ كَانَ قَبِلَهُمْ فَتَتَافَسُوْهَا كَمَا تَتَافَسُوْهَا وَتُهْيَكَهُمْ كَمَا أُهْيَكَتُهُمْ

78 | Page
"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 (سبحان وتعالى). 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
world by legislated avenues having *Tawakkul* on Allāh (سُبْحَانَهُ وَتَعَالَى) and relying on Him.