

Shaykh Saalih al-Fawzaan

التوكل

Tawakkul

(Trust & Reliance on Allah)

Darul Imam Muslim

﴿ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾

“Indeed, Allah loves those who put their trust (in Him).”

[*Aal-Imraan*: 159]

Tawakkul

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A decorative frame with intricate Islamic calligraphy patterns, including a central floral motif and symmetrical side flourishes, surrounding the text.

التوكل

Tawakkul

(Trust & Reliance on Allah)

by the Noble Shaykh, al-Allaamah

Saalih al-Fawzaan

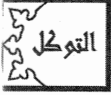
Translated by Abu Faatimah Azhar Majothi

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Tawakkul

Translators Introduction



In the Name of Allah ar-Rahmaan ar-Raheem

All the perfect and complete praises are for Allah alone, and may He make good mention of, and bestow peace upon, our Prophet Muhammad, his family and companions. To proceed:

As *Tawakkul*⁽¹⁾ is a much misunderstood subject and to the best of my knowledge, no book in the English language has yet been dedicated to clarifying its meaning and reality, I set out to fill this void and by the grace of Allah, I was able to complete the translation of a small book called '*Haqeeqatut-Tawakkul 'alaa Allah*' by *Shaykh* Saalih al-Fawzaan, during Ramadaan 1430/2009. The aforementioned book was extracted from a collection of transcribed lectures published by Darul Imam Ahmad (1429/2008) entitled '*Majmoo' Rasaa'il – Da'wiyah wa Manhajiyyah*' compiled and referenced by 'Aadil al-Fareedaan, may Allah reward them all. The reader should note that certain passages have been translated loosely in order to keep the flow of English consistent although all efforts were made to retain the original message.

⁽¹⁾ The correct definition of *Tawakkul* is discussed in the chapter '*The meaning of Tawakkul in Allah*', page.21



In order to add value to the translation, I kept important Islamic terms transliterated and placed their definitions according to Shaykh al-Fawzaan in the footnotes. These definitions were scattered throughout the Shaykh's other books and transcribed lectures and I have indicated their sources with the following letters:

- (A) = *Aqeedatur-Tawheed*
- (D) = *Duroos minal Qur'anil-Kareem*
- (J) = *Al-Jihaad wa Dawaabituh*
- (K) = *Mullakhas Kitaab at-Tawheed*
- (M) = *Sharh Mantboomatil-Haa'iriyah*
- (T) = *Sharh Usool ath-Thalaathah*
- (W) = *Sharh 'Aqeedatil-Waasitiyyah*

As for the Qur'an and *Hadeeth* references, then they are according to 'Aadil Fareedaan, unless indicated otherwise with the initials [TN] (translator's note). I would like to thank my wife Umm 'Abdillah for her editing of this translation which she carried out with great care and attention, as well as all those who took time to proof-read the final book. Finally, I ask the reader to supplicate to Allah for all those who participated in this publication, and that he or she informs us of any mistakes or errors so that they may be rectified for future editions. We ask Allah to accept our efforts and count them as sincere.

Abu Faatimah Azhar Majothi
Leicester (UK)
17th Ramadaan 1430 /
9th September 2009



Biography of Shaykh al-Fawzaan

He is the noble Shaykh Dr. Saalih bin Fawzaan bin 'Abdullaah from the family of Fawzaan, born in 1354 A.H./1933 C.E. in the city of ash-Shamaasiyyah, Qaseem, K.S.A. His father died when he was young so he was brought up by his family. He learnt the Noble Qur'an, the basics of reading and writing with the *Imam* of the *Masjid* of his town, who was a definitive reciter called Shaykh Hamood Ibn Sulaymaan at-Talaal, who was later made a judge in the town of Dariyyah in the region of Qaseem.

He later studied at the state school when it opened in ash-Shamaasiyyah, in the year 1369 A.H./1948 C.E. He completed his studies at the Faysaliyyah School in Buraydah in the year 1371 A.H./1950 C.E. and was then appointed an infant school teacher. Then he joined the educational institute in Buraydah when it opened in the year 1373 A.H./1952 C.E., and graduated from there in the year 1377 A.H./1956 C.E. He then joined the Faculty of *Sharee'ah* (at the University of Imam Muhammad) in Riyadh and graduated from there in 1381 A.H./1960 C.E. Thereafter he gained his Masters degree in *fiqh*, and later a Doctorate from the same faculty, also specialising in *fiqh*.

After his graduation from the Faculty of *Sharee'ah*, he was appointed a teacher within the educational institute in Riyadh, then transferred to teaching in the Faculty of *Sharee'ah*. Later, he transferred to teaching at the Department for Higher Studies within the Faculty of the Principles of the Religion (*Usool-ud-Deen*). Then he transferred to teaching at the Supreme Court of Justice, where he was appointed the head. He then returned to teaching there, after his period of headship came to an end. He was then made a member of the Permanent Committee for Islamic Research and *Fataawaa*, where he continues to this day.

The noble Shaykh is a member of the Council of Senior Scholars, a member of the *Fiqh* Committee in Makkah, and member of the Committee for Supervision of the Callers (*du'aa*) in Hajj, whilst also presiding over membership of the Permanent Committee for Islamic Research and *Fataawaa* (his main role). He also takes part in responding to questions on the radio program '*Noorun 'alad-Darb*', as he also takes part in contributing to a number of Islamic research publications at the Council for (Islamic) research, studies, theses and *Fataawaa* which are then collated and published. The noble Shaykh also takes part in supervising a number of theses at the Masters degree and Doctorate level.

He has a number of students of knowledge who frequent his regular gatherings and lessons and has himself studied at the hands of a number of prominent scholars and jurists, the most notable of whom were:

- The noble Shaykh 'Abdul-'Azeez ibn Baaz;

- The noble Shaykh 'Abdullaah ibn Humayd;
- The great Shaykh Muhammad al-Ameen ash-Shanqeetee;
- The noble Shaykh 'Abdur-Razzaaq 'Afeefee;
- The noble Shaykh Saalih as-Sukaytee;
- The noble Shaykh Saalih Ibn Ibraaheem al-Bulayhee;
- The noble Shaykh Muhammad Ibn Subayyal;
- The noble Shaykh 'Abdullaah Ibn Saalih al-Khulayfee;
- The noble Shaykh Ibraaheem Ibn 'Ubayd ;
- The noble Shaykh Saalih al-'Alee an-Naasir ؎

He also studied at the hands of a number of scholars from al-Azhar University, Egypt, who specialised in *hadeeth*, *tafseer* and the Arabic language.

He has played a major role in calling to Allah and teaching, giving *fataawaa*, *khutbahs* and knowledgeable refutations. His books number many, which include: '*Sharh al-Aqeedatul Waasitiyyah*', '*al-Irshaad ilas-Saheehil-I'iqaad*', '*al-Mulakkkhas al-Fiqhee*', and many more.

The *Shaykh* is currently the *Imam*, *Khateeb* and teacher at the Prince Mut'ib Ibn 'Abdul-'Azeez *Masjid* in al-Malzar where he continues to teach the Muslims, may Allah preserve him and prolong his life with good health, faith and righteous actions. *Ameen.*⁽²⁾

⁽²⁾ Source: Fatwa-online with minor changes



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Introduction]

All praise is due to Allah, the *Rabb* of all that exists⁽³⁾, and may Allah make good mention (in the Highest Gathering) of, and bestow peace upon, His slave and Messenger Muhammad, his family and all his companions, as well as those who are guided by his guidance and traverse on his way and cling to his *Sunnah*⁽⁴⁾ until the Day of Recompense.

As for what follows:

Indeed, *Tawakkul* is from the greatest forms of worship. Allah ﷻ said:

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴾

“...and in Allah put your trust if you are believers indeed.”⁽⁵⁾

⁽³⁾ Meaning: their Creator, Owner, Giver and Nurturer, by His favours, by sending His Messengers, by sending down books and recompensing them for their actions. (A)

⁽⁴⁾ It is the way of the Messenger ﷺ, who said: “Upon you is to follow my *Sunnah*,” (Abu Daawood [4607] and others) meaning: my way. And as for (*as-Sunnah*) according to the *Muhaddithoon* in the sciences of *Hadeeth*, then the *Sunnah* is what is established from the Prophet ﷺ in reference to his statements, actions, tacit approvals and description. (M)

⁽⁵⁾ *Al-Maa'idah*, 23

So (here), He made a condition of faith: *Tawakkul* on Allah ﷻ.
And He ﷻ said to His Prophet ﷺ:

﴿ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ﴾

“Then when you have taken a decision,
put your trust in Allah”⁽⁶⁾

So (here), He commanded His Prophet ﷺ to place his *Tawakkul* on Allah ﷻ. And He ﷻ said:

﴿ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

“O Prophet (Muhammad ﷺ)! Allah is Sufficient for you
and for the believers who follow you.”⁽⁷⁾

And He ﷻ said:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا . وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ . إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ قَدْ جَعَلَ
اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴾

“And whosoever has *Taqwaa*⁽⁸⁾ of Allah, He will make a
way for him to get out (from every difficulty). And He

⁽⁶⁾ *Aal-Imraan*, 159

⁽⁷⁾ *Al-Anfaal*, 64

⁽⁸⁾ *At-Taqwaa*: that you make between yourself and the anger of Allah and His punishment a shield which you protect yourself with, and that is by being obedient to Allah and His Messenger ﷺ. (D)

will provide him from (sources) he could never imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.”⁽⁹⁾

So (here), He coupled *Tawakkul* with *Taqwaa*. And He, the Most High, said:

﴿ وَاللّٰتِي يَسْتَنّٰ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ اِنْ اَرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ اَشْهُرٍ وَاللّٰتِي لَمْ يَحْضَنْ ؕ وَاُولٰٓئِكَ اَلْحَمَالُ اَجَلُهُنَّ اَنْ يَضَعْنَ حَمْلَهُنَّ ؕ وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَهٗ مِنْ اَمْرِهٖۤ اُسْرًا . ذٰلِكَ اَمْرٌ اَللّٰهُ اَنْزَلَهٗ اِلَيْكُمْ ؕ وَمَنْ يَتَّقِ اللّٰهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهٖۤ وَيُعْظِمْ لَهٗۤ اَجْرًا ﴾

“...and whosoever has *Taqwaa* of Allah, He will make his matter easy for him. That is the Command of Allah, which He has sent down to you; and whosoever has *Taqwaa* of Allah and keeps his duty to Him, He will expiate from him sins, and will enlarge his reward.”⁽¹⁰⁾

Just as He coupled *Tawakkul* with worship in His statement, the Most High:

⁽⁹⁾ *At-Talaaq*, 2-3

⁽¹⁰⁾ *At-Talaaq*, 4-5

﴿ فَأَعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ﴾

“...so worship Him and put your trust in Him...”⁽¹¹⁾

And Allah commanded *Tawakkul* and praised its people, and informed that He loves the people of *Tawakkul* in numerous *Aayaat* which (also) point to the importance of *Tawakkul* on Allah ﷻ.

Tawakkul on Allah is from the actions of the heart, hence it is worship of the heart, so *Tawakkul* on Allah is not with the organs or limbs. It is only in the heart, like fear, *khashyah*⁽¹²⁾, dread, hope and *Taqwaa*, all of which are actions of the heart.

And the station of *Tawakkul* is, as some of the people of knowledge stated: “*Tawakkul* from the *Deen*⁽¹³⁾ is like the position of the head from the body.”

So the one who does not have *Tawakkul* then he does not have *Deen*, just like the body which does not have a head to it; and it is understood that when the body loses the head, it loses life, and likewise when the *Deen* loses *Tawakkul*, it loses soundness and cannot be a correct *Deen*.

Tawakkul on Allah has a tremendous place in the stations of servitude to Allah ﷻ; Allah distinguishes His believing slaves from

⁽¹¹⁾ *Hood*, 123

⁽¹²⁾ *Khashyah* is a type of fear and is more specific than *khauf* (fear); and it is said: *al-Khashyah* is fear which combines reverence. (T)

⁽¹³⁾ What is intended by it is: submission and obedience. The *Deen* of Islam is the religion of this Messenger (Muhammad) ﷺ. (T, W)



other than them by it. Therefore, whoever does not place *Tawakkul* on Allah in essence, then he is indeed a disbeliever, and whoever places *Tawakkul* on Allah and in other than Him, then he is a polytheist; and whoever places *Tawakkul* on Allah alone, then indeed he is a monotheist believer whom Allah loves and is pleased with in regards to his actions and statements, because he based them on a sound foundation.

So then, what is the meaning of *Tawakkul* which has this importance and station in the *Deen*?

[The Meaning of *Tawakkul* on Allah]

Tawakkul on Allah means: entrusting matters to Him and relying on Him ﷻ in all affairs, and entrusting matters to Allah ﷻ and not turning to other than Him.

Tawakkul on Allah is in matters of *Aqeedah*⁽¹⁴⁾ whereby the slave does not turn to other than Allah ﷻ with his heart; thus he is always relying upon Allah ﷻ, entrusting his matter to Him in regards to all his affairs.

The polytheists did not commit *Shirk*⁽¹⁵⁾ and disbelief with Allah except because they placed their *Tawakkul* in other than Him ﷻ, and they entrusted their affairs to other than Allah; they believed that other than Allah fulfilled their needs, lightened their worries and repelled harm from them. Hence they depended on idols, statues, trees, stones, graves, tombs and the dead; relying on the

⁽¹⁴⁾ What man believes in. It is said: 'he has a good *Aqeedah*', meaning: sound from doubt, and *Aqeedah* is an action of the heart, and it is the faith of the heart in something and attestation of it. (A)

⁽¹⁵⁾ That is to direct anything from worship to other than Allah, be it an Angel from the Angels or a Prophet from the Prophets or righteous person from the righteous or a structure from the (various types of) structures or other than that from the creation, so whoever directs anything from worship to other than Allah, then it is the greatest act which Allah has prohibited. (T)

creation in what only Allah ﷻ has ability to do. They sought deliverance from them, sacrificed (animals) to them, made vows to them and directed various types of worship to them because they relied on them instead of Allah ﷻ, and they thought they would benefit them or harm them or carry out their needs; so due to that, they disbelieved in Allah ﷻ by relying and depending on other than Him and directing their beliefs and acts of worship to other than Him ﷻ.

Therefore, the foundation of *Shirk* is placing *Tawakkul* in other than Allah and depending on other than Him, and due to that, Allah the Most High said:

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴾

“...and in Allah put your trust if you are believers indeed.”⁽¹⁶⁾

The scholars say: “the advance of ‘*and in Allah...*’ implies restriction, and that means: place your *Tawakkul* on Allah and not in anything else.” So Allah ﷻ restricted *Tawakkul* in Him and nothing else. “*And in Allah...*” meaning: not in anything else, “*put your trust if you are believers indeed.*” Therefore, He made the sign of faith and *Tawheed*⁽¹⁷⁾: *Tawakkul on Allah ﷻ*.

As for whoever claims that he is a believer and a monotheist, yet he places his *Tawakkul* in other Allah, be it in stones, trees, idols, graves, dead people, etc. then indeed his saying is a lie and he is not

⁽¹⁶⁾ *Al-Maa'idah*, 23

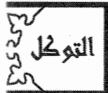
⁽¹⁷⁾ *Tawheed* is to single out Allah in worship. (T)

a believer because he places his *Tawakkul* in other than Allah in his affairs.

Likewise, *Tawakkul* on Allah is in fulfilling ones worldly needs in obtaining provision, preventing enemies and harm and injury from him.

Tawakkul on Allah is in the matters of the *Deen* and the world; so you rely on Allah ﷻ in relation to your *Aqeedah* and *Tawheed*, and you rely on Allah ﷻ in attaining your needs even if it was worldly needs like eating, drinking, clothing and achieving ones aims. Likewise, always make your *Tawakkul on Allah* ﷻ and your reliance on Him in all your affairs.

Tawakkul is not limited to the matters of *Aqeedah* and matters of *Tawheed*, but rather it covers worldly matters and seeking provision. Do not rely on other than Allah to achieve your aims because all affairs are in the Hand of Allah ﷻ; in His Hand are the keys to the heavens and the earth, so it is obligatory that you place your *Tawakkul* in Him. Thus, the needs of the slaves are in His Hand ﷻ, so how can man place *Tawakkul* in other than Allah, and rely on other than Allah in his *Deen* and worldly life? There is no doubt that this is from ignorance and turning away from Allah ﷻ, hence the station of *Tawakkul* is from the greatest stations of servitude (*al-Uboodiyah*).



Tawakkul

[Tawakkul on Allah & Making Use of the Means]

Furthermore, *Tawakkul* on Allah does not mean leaving the means and entrusting the affairs to Allah. Consequently, we do not leave provision and say ‘*if Allah wanted provision for us, it would come to us while we were sitting*’; and we do not leave seeking knowledge and say ‘*if Allah wanted knowledge for us, it would come to us while we were sitting in our homes*’ and leave all the beneficial matters which are necessary for us to take while saying ‘*if Allah had decreed it for us, it would come to us without carrying out the means*’... this is a great error!

It is necessary to combine between two matters: *Tawakkul* on Allah ﷻ and carrying out useful means. Man carries out the means in seeking provision while he places his *Tawakkul* on Allah in attaining the objective.⁽¹⁸⁾

⁽¹⁸⁾ [TN] This is indicated in a *Hadeeth* recorded by at-Tirmidhee (2517) and others, on the authority of Anas bin Maalik ؓ, who said that a man asked the Messenger of Allah ﷺ: “O Messenger of Allah! Should I tie it (my riding-beast) and place my tawakkul on Allah, or should I leave it free and place my tawakkul on Allah?” He ﷺ replied: “Tie it and place your tawakkul

Man sows the seed while placing his *Tawakkul* on Allah ﷻ, in cultivating the seed and in its fruits, its preservation from diseases and in gaining its goodness and benefitting from it. There is no doubt that you must sow and plant your seed, water it, maintain it and place your *Tawakkul* on Allah ﷻ in its preservation, development, cultivation and proficiency in attaining its fruits and benefitting by them.

Likewise, if a man leaves off marrying and says '*this is from Tawakkul, if Allah wanted children for me, then they would come to me without the need of marriage*', we say: this is an error, and a sensible person would not say that, never mind a believer!

Allah has made means for things. Marriage is a means for procreation and attaining children and Allah has commanded taking the means, so it is necessary that you carry out the means. Marriage is a means and it is from you, you carry it out and seek it, and as for attaining children then it is from Allah and it is the fruit, and the outcome is in the Hand of Allah; as for carrying out the means, then that is from you.

So it is necessary to combine between the two matters: carrying out the means along with *Tawakkul* on Allah ﷻ; as for the one who relies on the means and does not place his *Tawakkul* on Allah, or who relies on *Tawakkul* and does not carry out the means, then both of them are incorrect and deceived.

on Allah." Shaykh al-Albaanee graded it *Hasan* in *Saheeh Sunan-it-Tirmidhee*.

And due to this, the scholars – may Allah have mercy on them – say that relying on the means is *Shirk*, and leaving the means is censured in the *Shar'* (Islamic law) because the *Shar'* orders the taking of means, so leaving the means and abandoning them is censured, in addition to it involving abandoning what Allah commanded.

Allah ﷻ said:

﴿فَاتَّبِعُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ﴾

"...so seek your provision from Allah (Alone), and worship Him (Alone)..."⁽¹⁹⁾

So His saying: "*So seek your provision from Allah...*" means: seek provision and do not sit in the *Masjids* while claiming that you are people of *Tawakkul* and do not sit in the homes and claim that sustenance will enter upon you; this is wrong and a believer does not say this!

And because of this, when 'Umar ﷺ saw a group claiming that they were people of *Tawakkul* on Allah and they left the means, he said: "Who are you all?" They said "We are people of *Tawakkul*." He replied: "No. You are all *muta'akkiloon* (dependent people)." Meaning: you wish to be needy on the people.⁽²⁰⁾

⁽¹⁹⁾ *Al-Ankaboot*, 17

⁽²⁰⁾ [TN] This incident is recorded by Ibn Abee Dunyaa in '*at-Tawakkul 'ala-Allah*' (no.10) on the authority of Mu'aawiyah bin Qurrah, however,

And Allah the Most High said:

﴿ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ ﴾

“Then when the (*Jumu'ah*) prayer is ended, you may disperse through the land, and seek the Bounty of Allah (by working, etc.)...”⁽²¹⁾

Meaning: buy and sell and seek provision by carrying out useful means. Allah ﷻ commanded them (the Muslims) to carry out worship and prayer at its fixed time and place and it is the *Masjid*, then He commanded the seeking of provision in its (particular) place and it is outside the *Masjid*:

﴿ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ ﴾

“Then when the (*Jumu'ah*) prayer is ended, you may disperse through the land...”⁽²²⁾

because the remembrance of Allah, the Majestic and Most High, is also a means for attaining provision, the greatest cause of receiving it and the simplest of affairs;

as he was born several years after the death of 'Umar bin al-Khattaab ؓ, the *isnaad* is *Munqati'* (disconnected), *Da'eef* (weak).

(21) *Al-Jumu'ah*, 10

(22) *Al-Jumu'ah*, 10

﴿ وَمَنْ يَتَّقِ اللَّهَ تَجْعَلْ لَهُ مَخْرَجًا . وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ
 وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۗ قَدْ جَعَلَ
 اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴾

“And whosoever has *Taqwaa* of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.”⁽²³⁾

And ‘Umar ؓ, objecting to the group of people sitting (in the *Masjid*) for worship and consequently being dependent on others, beat them and ordered them to seek provision, saying: “*You surely knew that the heavens neither rain gold nor silver!*” Gold and silver are only reached by making effort, seeking provision and carrying out the means. As for the one claiming that he places *Tawakkul* on Allah while leaving the means, then ‘weak’ is what he is referred to, meaning: lazy due to weakness, which is laziness and sluggishness, and the Prophet ﷺ would seek refuge (in Allah) from both weakness and laziness.⁽²⁴⁾

⁽²³⁾ *At-Talaaq*, 2-3

⁽²⁴⁾ [TN] As recorded by al-Bukhaaree in his *Saheeh* as follows: on the authority of Anas bin Maalik ؓ, who said: Whenever he (the Prophet ﷺ) stayed somewhere, I used to hear him say:

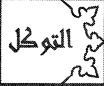
Weakness which does not involve deception of the people due to a missing limb or sense, this is excused and the weak person is deserving of aid. As for the weak person who is lazy, sluggish and leaves the means, and claims that he is a person who places his *Tawakkul* on Allah, then this is disapproved, which the Prophet ﷺ sought refuge from - in addition to cowardice, miserliness, overcoming of debt and overpowering of men.

People would make *Hajj* with the Muslims and had no provisions with them for the journey, claiming that they were people of *Tawakkul* on Allah, and that provision would come to them without them taking any supplies, so Allah the Majestic and Most High said, in commanding them to take supplies.⁽²⁵⁾

– اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ
وَالجُبْنِ، وَضَلَعِ الدِّينِ، وَغَلْبَةِ الرِّجَالِ –

“O Allah! I seek refuge with You from worries and grief, from weakness and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men.” [Book 80, Chapter: Seeking refuge from being overpowered by (other) men, *Hadeeth* no. 6363]

⁽²⁵⁾ [TN] The *Shaykh* appears to refer to what is recorded by al-Bukhaaree in his *Saheeh* (no.1523), on the authority of ‘Abdullah bin ‘Abbaas ؓ, who said: “The people of Yemen used to make *Hajj* and would not bring provisions with them, and they would say: ‘We are people of *Tawakkul*.’ Then when they would arrive in *Madeenah*, they would ask the people (for their needs) so Allah sent down: ‘And take provision (with you) for the journey, but the best provision is at-*Taqwaa*...’ (2:197).”



﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ﴾

“...And take a provision (with you) for the journey, but the best provision is *Taqwaa*.”⁽²⁶⁾

Provisions are of two kinds: provisions of the world and provisions of the after-life. The provisions of the world include food, drinks, clothes, and all what man needs from the provisions of a traveller. As for the provisions of the after-life, then it is *Taqwaa*.

﴿ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ﴾

“...but the best provision is *Taqwaa*.”⁽²⁷⁾

Therefore you take provisions for your worldly life and you take provisions for your life-after. You take provisions for your worldly life in food, drink and the outfit for travel whereby you are not needy on others; and you take provisions for your after-life in *Taqwaa* and it is: carrying out the commands of Allah ﷻ and leaving His prohibitions.

So the meaning of *Taqwaa* is: that you take a shield which you protect yourself with, from the punishment of Allah and His anger, and you protect yourself from the Fire, and this shield is only (actualised) by doing righteous actions; and through *Taqwaa* of Allah ﷻ, you will reach salvation from the Fire as He the Most High said:

⁽²⁶⁾ *At-Baqarah*, 197

⁽²⁷⁾ *At-Baqarah*, 197

﴿ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا ﴾

Then We shall save those who used to have *Taqwaa*.
And We shall leave the *Thaalimoon* (polytheists and
wrongdoers) therein (humbled) to their knees (in the
Fire of Hell).⁽²⁸⁾

There is no protection from the Fire except (by carrying out) righteous actions, so faith in Allah ﷻ and doing righteous actions are the provisions of the after-life, and are a shield from His anger, His Fire and His punishment. Therefore the slave is ordered to take benefit of his *Deen* and worldly life, he is commanded to take benefit of his present life and his life-after, he is commanded to have *Tawakkul* on Allah ﷻ and he is commanded to carry out the means; so it is absolutely necessary to combine between them (all).

No-one should misunderstand that the meaning of *Tawakkul* on Allah the Most High is: leaving the appropriate means. This is wrong. And no-one should misunderstand that carrying out the means is sufficient over *Tawakkul* on Allah, rather two matters are necessary:

1. *Tawakkul* on Allah
2. Carrying out the appropriate means.

⁽²⁸⁾ *Maryam*, 72

The Prophet ﷺ has said: “If you were to place your Tawakkul on Allah with a true Tawakkul, He would surely provide for you all just as He provides the bird: it sets out in the early part of the day (*taghaddoo*) starving (*khimaas*), and returns at the end of the day (*taroooh*) with a satisfied belly (*bataan*).” Recorded by Ahmad and at-Tirmidhee who graded it *Hasan*.⁽²⁹⁾

His saying: “If you were to place your Tawakkul on Allah...” means: (your) reliance on Him, attaching your hopes and believing in His ﷺ promise, (then) “He would surely provide for you all just as He provides the bird...”, it goes out in the ‘*ghadoo*’ of the day seeking sustenance, because ‘*al-ghadoo*’ means: the beginning of the day; it goes out from its nest ‘*khimaas*,’ meaning: starving, and ‘*taroooh*’ meaning: returns at the end of the day, ‘*bataan*’ meaning: with a belly full of sustenance.

So take note that the bird did not remain in its nest. Rather, it exerted its effort in using the means, and left its nest and went to the places of sustenance in search of provision. The bird, by its innate nature which Allah created it with, knew that it is necessary to carry out the means, so it went out and sought sustenance and Allah ﷻ provided it and it returned with a belly full of the provision of Allah ﷻ.

⁽²⁹⁾ Recorded by Imam al-Ahmad in his *Musnad* (1/30), at-Tirmidhee in his *Sunan* (7/92), Ibnu Maajah in his *Sunan* (2/1394) and al-Haakim in his *Mustadrak* (4/318) on the authority of ‘Umar bin al-Khattaab ؓ.

So if you, O sons of Aadam, carry out this means, Allah will surely provide you just as He provides these birds; however, when man is deficient in this affair, then he achieves deficiency and insufficiency. If he relied on the means, Allah will entrust him to them as occurs in the *Hadeeth*: “Whoever hangs something, he is entrusted to it;”⁽³⁰⁾ yet man places *Tawakkul* in the means, and the means (alone) is fruitless, devoid of benefit.

And if he neglects the means and places *Tawakkul* on Allah (alone), or as he claims, then he is mistaken in that and is not acting according to what Allah ﷻ ordered, for Allah commanded making use of the means. He the Most High said:⁽³¹⁾

﴿ وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ ﴾

⁽³⁰⁾ Recorded by Imam al-Ahmad in his *Musnad* (4/310), at-Tirmidhee in his *Sunan* (6/262) and al-Haakim in his *Mustadrak* (4/216) on the authority of ‘Abdullah bin ‘Ukaym ؓ.

⁽³¹⁾ [TN] The *Shaykh*’s following discussion should be understood as theoretical since *Jihaad* has rules and limits which he himself has expounded on in several books, lectures and *fatawaa*. To assume that here, the *Shaykh* condones unrestricted *Jihaad* or terrorism against the disbelievers would be unjust as he is from the most active speakers against oppression and terrorism in both the lands of the Muslims and outside them so take note!

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy...”⁽³²⁾

So Allah is able to give victory to the Muslims and kill the disbelievers (during war), as He, the One free from any type of imperfection, says:

﴿ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ﴾

“Thus (you are ordered by Allah to continue in carrying out *Jihaad*⁽³³⁾ against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection), but if it had been Allah’s Will, He Himself could certainly have punished them (without you)...”⁽³⁴⁾

Allah is able to destroy the disbelievers in a single instance and relieve the Muslims from them, but Allah desires out of His wisdom:

1. That they are tested by one another in order to make the Word of Allah ﷻ the highest.

⁽³²⁾ *Al-Anfaal*, 60

⁽³³⁾ (Meaning): exerting effort in obedience of Allah ﷻ and in His worship, and from that is fighting the disbelievers and *Jihaad* has types and they are (primarily) five: *Jihaad* against the self, *Jihaad* against the Shaytaan, *Jihaad* against the disobedient ones from the Muslims, *Jihaad* against the hypocrites and *Jihaad* against the disbelievers. (I summarised)

⁽³⁴⁾ *Muhammad*, 4



2. That the Muslim may attain martyrdom in His way.
3. That *Jihaad* is achieved by His *Awliyaa'* (supporters whom Allah is free from needing), and the soul, the self, the heart and wealth is sacrificed in obedience to Allah ﷻ for *Jihaad* is from the greatest acts of worship.

If Allah destroyed the disbelievers with a punishment from Himself, these benefits would be lost and *Jihaad* would be suspended, and the martyrs (*shuhadaa*) would not attain martyrdom nor truthfulness in faith in Allah.

So Allah tests the believers: are they truthful in their faith? Because the one who is truthful in his faith strives in the path of Allah and sacrifices his self, his wealth, his comfort in order to make the Word of Allah the highest. As for the hypocrite who professes faith and is lying, then this makes him refrain from *Jihaad* and delay it, and it distinguishes hypocrisy from sound faith.

In *Jihaad* against the disbelievers is benefit. Allah the Most High said:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

“And make ready against them all you can of power...”⁽³⁵⁾

Meaning: *Jihaad* against the disbelievers is not attained by merely speech and supplication against them. Yes, supplication is a good thing and a strong weapon, however it is not sufficient by itself, rather, it is absolutely necessary to carry out *Jihaad*.

So *Jihaad* cannot be without preparation, and preparation is a means to victory as Allah the Most High said:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

“And make ready against them all you can of power...”⁽³⁶⁾

Strength of weaponry, strength in funds and strength in machinery. For every age is its considerations.

And we do not say ‘*we are Muslims and believers and they are disbelievers and we will be made victorious due to our faith without carrying out the means.*’ This is not correct. It is required in victory to acquire the means, and being trialled and tested is also necessary, and sacrifice is necessary and offering what will prove the truthfulness of faith is likewise. Allah the Most High said:

⁽³⁵⁾ *Al-Anfaal*, 60

⁽³⁶⁾ *Al-Anfaal*, 60

﴿ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ .
 وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ الَّذِينَ صَدَقُوا
 وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴾

“Do people think that they will be left alone because they say: ‘We believe,’ and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).”⁽³⁷⁾

This is the wisdom of Allah ﷻ.

Therefore, in *Jihad* against the disbelievers, two matters are essential:

1. It is the foundation: *Tawakkul* on Allah ﷻ.
2. Preparing might and defences appropriate to every age.

These two matters are vital.

And due to this, when the occurrence of *Uhud* took place and what befell the Muslims from the test, injuries and death, transpired; the

⁽³⁷⁾ *Al-Ankaboot*, 2-3

disbelievers departed and consulted between themselves saying: “We did not do anything to Muhammad and his Companions, let us return and finish the remainder of them!” So they went to the Messenger ﷺ and said: “Indeed we come back to you, and we will gather an army in order to return and annihilate your roots!” And so there was no-one from among the Prophet ﷺ and his companions, who were weighed down by wounds, except that they hurriedly left Madeenah seeking out their enemies, and some of them were weakened by injuries and they also went out with their injuries, and not one of them remained behind; so when it reached the disbelievers that the Muslims had set out (from Madeenah in pursuit of them), Allah made fear fall into their hearts, and they said: “They did not set out except that they have might with them!” So the disbelievers escaped and Allah ﷻ revealed:

﴿ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ
 لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ . الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ
 النَّاسَ قَدْ جَبَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا
 اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾

Those who answered (the Call of) Allah and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. Those (i.e. believers) unto whom the people (hypocrites) said, ‘Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.’

But it (only) increased them in Faith, and they said: ‘Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).’⁽³⁸⁾

When the threats of the disbelievers reached them, they (the believers) did not say anything except:

﴿ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾

“Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”⁽³⁹⁾

And they did not limit themselves to this, rather, they went out (in pursuit of their enemies) and carried out the means, thus they combined between the two affairs:

﴿ فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ . إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ . فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ . ﴾

“So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty. It is only Shaytaan that suggests to you the fear of his *Awliyaa*’ (supporters and friends, i.e. polytheists, disbelievers in the Oneness of Allah and in His

⁽³⁸⁾ *Aal-Imraan*, 172-173

⁽³⁹⁾ *Aal-Imraan*, 172-173

Messenger, Muhammad ﷺ) so fear them not, but fear Me, if you are (true) believers.”⁽⁴⁰⁾

The result for the believers was due to their *Tawakkul* on Allah and their carrying out the means, and if they had remained in Madeenah and not went out, and said a statement which is soft or weak to the disbelievers, then they (the disbelievers) would have really returned and uprooted them, but when they said:

﴿ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾

“Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”⁽⁴¹⁾

and went out (in pursuit of the disbelievers), the outcome was:

﴿ فَأَنْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهِمْ سُوءٌ ﴾

“So they returned with Grace and Bounty from Allah. No harm touched them...”⁽⁴²⁾

Was this outcome attained by rest and leaving the means, and by claiming (to have) *Tawakkul* on Allah alone, or was it attained by combining the two matters?

And like this, always and forever (will victory be attained by combining the two matters); and this is the way of Allah with

⁽⁴⁰⁾ *Aal-Imraan*, 174-175

⁽⁴¹⁾ *Aal-Imraan*, 172-173

⁽⁴²⁾ *Aal-Imraan*, 174-175

regards to His creation that whoever puts *Tawakkul* on Allah and takes the useful means, Allah the Majestic and Most High will not let his efforts be frustrated; rather, Allah, the Majestic and Most High, will surely ennoble him and actualise for him what he desires from good.

And Allah ﷺ said:

﴿ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِمًّا ﴾

“...but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.”⁽⁴³⁾

This address is to the Messenger ﷺ and his companions, and they are the masters of *Tawakkul* on Allah, He said:

﴿ وَخُذُوا حِذْرَكُمْ ﴾

“...but take every precaution for yourselves...”⁽⁴⁴⁾

(meaning): do not be negligent about the enemy and say ‘indeed we are Muslims, people of *Tawakkul* on Allah, and Allah will suffice us from their evil.’ This is not permissible. Negligence and carelessness regarding the matter of the enemies is not allowed. Rather, it is necessary to observe his affairs and study his issues and gather equipment to strive against him; “But take every precaution for

⁽⁴³⁾ *An-Nisaa*, 102

⁽⁴⁴⁾ *An-Nisaa*, 102

yourselves..." meaning: beware of your enemies, and take caution as a mean from the means, after *Tawakkul* on Allah.

Therefore it is obligatory on the believer to couple *Tawakkul* on Allah and carrying out the useful means and not rely on only one of the two affairs.

When the Prophet ﷺ and his companions set out for the battle of Hunayn after the conquest of Makkah, and there were many troops accompanying the Prophet ﷺ combining might, weapons and equipment, some of them said: "*we will not be defeated today due to small numbers!*" Then when the believers met the disbelievers (in battle), there befell on the Muslims what occurred during the initial stage of fighting (i.e. heavy losses), and there befell on them difficulty and the dominance of their enemies over them and deception - tactical deception - whereby the enemies delayed them until they entered into a valley, then they charged them and obstructed them into a line of retreat, and there befell on the Muslims what occurred due to the admiration of their multitude. Allah said:

﴿ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثْرَتِكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا
وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ .
ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ

جُنُودًا لَّمْ تَرَوْهَا وَعَدَّبَ الَّذِينَ كَفَرُوا ۗ وَذَٰلِكَ جَزَاءُ
الْكٰفِرِيْنَ ﴿

“...and on the Day (battle) of Hunayn when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His *Sakeenah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.”⁽⁴⁵⁾

When they were amazed by their great number, Allah ﷻ afflicted them (the believers) by them (the disbelievers) though they are His believing slaves, which points to the fact that mankind should not rely on the means or be amazed by his words or weapons without placing *Tawakkul* on Allah ﷻ. Hence it is necessary to combine two matters: *Tawakkul* on Allah ﷻ firstly and before anything else, then gathering and preparing suitable equipment, and by these two matters, the Muslims will never be defeated by the permission of Allah ﷻ.

Ibraaheem ؑ said, when he was thrown in the Fire:

⁽⁴⁵⁾ *At-Tawbah*, 25-26

((حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ))

“Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us),” So Allah said to the Fire:

﴿يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾

“O fire! Be you coolness and safety for Ibraaheem (عليه السلام)!”⁽⁴⁶⁾

And this was by means of *Tawakkul* on Allah ﷻ, entrusting the affair to Allah ﷻ and relying on Him, and he did not possess anything else in this state except *Tawakkul*, and Allah the Majestic and Most High says:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“And whosoever puts his trust in Allah, then He will suffice him...”⁽⁴⁷⁾

So the fire, which caused a bird to fall from the sky (into it) due to its heat and immensity, Allah said to it:

﴿يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾

“O fire! Be you coolness and safety for Ibraaheem (عليه السلام)!”⁽⁴⁸⁾

and it became a green garden.

⁽⁴⁶⁾ *Al-Anbiyaa*, 69

⁽⁴⁷⁾ *At-Talaaq*, 3

⁽⁴⁸⁾ *Al-Anbiyaa*, 69

And there occurs in the *Hadeeth*⁽⁴⁹⁾:

((حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ))

“*Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us),*’ was said by Ibraaheem when he was thrown into the fire; and it was said by Muhammad ﷺ when they (i.e. hypocrites) said:

﴿ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا
حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾

“Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.’ But it (only) increased them in Faith, and they (the believers) said: ‘Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).’⁽⁵⁰⁾

This is from what points to the greatness of *Tawakkul*, and it is the greatest tool and weapon in the hand of the believer when he places his *Tawakkul* on Allah ﷻ and carries out what Allah ordered him to in regards to taking the means.

⁽⁴⁹⁾ And it is a statement of Ibnu Abbaas ؓ, reported by al-Bukhaaree (4563).

⁽⁵⁰⁾ *Aal-Imraan*, 173

The Prophet ﷺ, and he is the master of the people of *Tawakkul* on Allah, would employ the means, for he would mobilise the armies, make weapons and equipment ready, take provisions for journeys and wear armour made from iron on his body; and during the battle of *Khandaq*, he openly wore two sets of armour along with the fact that he was the Messenger of Allah and Allah was able to shield him, however Allah commanded him to take the means.

Therefore, it is upon the Muslim that he comprehends this matter because some people may understand that the meaning of *Tawakkul* on Allah is: 'entrusting the affair to Allah and leaving the means', and they leave the beneficial means which Allah made, so they discard them, then they wait for an outcome.

This is not correct!



Tawakkul

[The Fruits of *Tawakkul* on Allah]

As for the fruits of *Tawakkul* on Allah, then they are many. The greatest of them is that Allah suffices a man in what troubles him. Allah the Most High says:

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

“And whosoever puts his trust in Allah, then He will suffice him...”⁽⁵¹⁾

So whoever entrusts his affair to Allah and relies on Him alone, and believes that none can bring good or repel harm except Him ﷻ:

﴿ فَهُوَ حَسْبُهُ ﴾

“...then He *hasbuhoo*...”⁽⁵²⁾

Meaning: then He suffices him. He suffices him from every difficulty, because the (appropriate) recompense is due to the kind of action. When one places his *Tawakkul* on Allah with a true *Tawakkul*, He recompenses him by sufficing him with that which takes care of his affairs, for Allah the Mighty and Majestic takes care

⁽⁵¹⁾ *At-Talaag*, 3

⁽⁵²⁾ *At-Talaag*, 3

of his affair and does not entrust it to other than Himself, so this is the greatest of the fruits of *Tawakkul*.

And Allah the Most High says:

﴿يَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ﴾

“O Prophet (Muhammad ﷺ)! Allah is Sufficient for you...”⁽⁵³⁾

And He said:

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ﴾

“And if they intend to deceive you, then verily, Allah is All-Sufficient for you...”⁽⁵⁴⁾

meaning: Allah will suffice you...

﴿هُوَ الَّذِي أُيِّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ﴾

“...He it is Who has supported you with His Help and with the believers.”⁽⁵⁵⁾

So in short, the greatest of the fruits of *Tawakkul* on Allah is that Allah is the one who suffices, meaning: (He is) sufficient for the one

⁽⁵³⁾ *Al-Anfaal*, 64

⁽⁵⁴⁾ *Al-Anfaal*, 62

⁽⁵⁵⁾ *Al-Anfaal*, 62

who puts *Tawakkul* in Him, and due to this, Allah mentioned about His Prophet Nooh (عليه السلام) that he said to his people:

﴿ وَآتَلُّ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بَعَايَتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تَنْظُرُونِ ﴾

“And recite to them the news of Nooh (عليه السلام). When he said to his people: ‘O my people, if my stay (with you), and my reminding (you) of the *Ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.’”⁽⁵⁶⁾

And He said about His Prophet Hood (عليه السلام):

⁽⁵⁶⁾ Yunus, 71

﴿ أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ . مِنْ دُونِهِ ۗ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ . إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۗ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۗ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

“...I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. ‘I put my trust in Allah, my *Rabb* and your *Rabb*! There is not a moving (living) creature but He has grasp of its forelock. Verily, my *Rabb* is on the Straight Path (the truth).”⁽⁵⁷⁾

And He said about His Prophet Shu‘ayb ؑ:

﴿ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴾

“...And my guidance cannot come except from Allah, in Him I trust and unto Him I repent.”⁽⁵⁸⁾

And He said about His Prophet Muhammad ﷺ:

﴿ قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونَ . إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَلَ الْكِتَابَ ۗ وَهُوَ يَتَوَلَّى الصَّالِحِينَ . وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴾

⁽⁵⁷⁾ Hood, 54-56

⁽⁵⁸⁾ Hood, 88

“Say (O Muhammad ﷺ) ‘Call your (so-called) partners (of Allah) and then plot against me, and give me no respite! Verily, my *Walee* (Protector, Supporter, and Helper) is Allah Who has revealed the Book (the Qur’an), and He protects (supports and helps) the righteous. And those whom you call upon besides Him cannot help you nor can they help themselves.’”⁽⁵⁹⁾

He, the Exalted, informed us about these noble Messengers, that they challenged their people and their false deities to harm them in any way, because they were people of *Tawakkul* on Allah ﷻ, and whoever places his *Tawakkul* on Allah, He suffices him.

And from the fruits of *Tawakkul*: the acquisition of Allah’s love.

He the Most High said:

﴿ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾

“...Indeed, Allah loves those who put their trust (in Him).”⁽⁶⁰⁾

So whoever places his *Tawakkul* on Allah with a true *Tawakkul*, then indeed Allah loves him, and when Allah loves him, he is happy in this life and the life-after by being one of the beloved people of Allah and from His *Awliyaa*’.

And from the fruits of *Tawakkul* on Allah, the Majestic and Most High: that man proceeds to do what benefits, and is neither

⁽⁵⁹⁾ *Al-A’raaf*, 196-197

⁽⁶⁰⁾ *Aal-Imraan*, 159

frightened nor scared from anything but Allah ﷻ. Hence the (true) *Mujaahidoon* who engage in combat with the disbelievers only do this because they place their *Tawakkul* on Allah ﷻ, so *Tawakkul* earns them bravery and strength, every difficulty and discomfort becomes easy before them, and they take delight in dying in the path of Allah ﷻ, and they reach martyrdom in His path, all of this due to *Tawakkul* on Allah ﷻ.

And from the fruits of *Tawakkul* on Allah, the Majestic and Most High: that it stimulates seeking provision and in obtaining knowledge and in every beneficial matter, for indeed the one who places *Tawakkul* on Allah persists and is courageous in his search for beneficial matters, because he knows that Allah ﷻ is with the people of *Tawakkul* and that He will support them; so he persists in all of his beneficial affairs in the world and life-after and is neither lazy nor is he with the people of inactivity.

And due to this, the *Sahaabah* were the most courageous of people due to their true *Tawakkul* on Allah to the point that they conquered the East and West, they conquered the lands through their *Jihaad* and conquered the hearts with their *da'wah* to Allah ﷻ because they were people of *Tawakkul* and reliance in Allah. He the Most High said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ
بِقَوْمٍ مُّحِبِّهِمْ وَمُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ

مُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ^{٦١} ذَلِكَ فَضْلُ
 اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ^{٦٢} وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿

“O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower.”⁽⁶¹⁾

For the sake of Allah they do not fear the blame of the blamer because they are reliant on Allah ﷻ with an absolute reliance, and they entrust their affairs to Him with completeness and do not turn to other than Him, whether the people are pleased or angry, as long as they please Allah ﷻ.

And in a *Hadeeth*: “Whoever seeks Allah’s pleasure over the peoples wrath, Allah will be pleased with him and satisfy him over the people, and whoever seeks the peoples pleasure over Allah’s wrath, Allah will be angry with him and dissatisfy him by the people.”⁽⁶²⁾

⁽⁶¹⁾ *Al-Ma’idah*, 54

⁽⁶²⁾ And it is an authentic statement of the Messenger of Allah ﷺ reported by the mother of the believers ‘Aa’ishah ؓ, reported by Ibnu Hibbaan (276) and similar words by at-Tirmidhee (2414).



Reliance and *Tawakkul* on Allah, and entrusting the affairs to Him ﷻ are the foundations of *Tawheed*, actions and good; and due to this, it was made a condition of *Imaan*, Allah the Most High said:

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴾

“...and in Allah put your trust if you are believers indeed.”⁽⁶³⁾

⁽⁶³⁾ *Al-Maa'idah*, 23

[The Issue of *Tawkeel*]

The remaining issue connected to this subject, and it is the issue of *Tawkeel* (delegation); when you have delegated someone to carry out and achieve a matter of yours from purchasing goods for you or renting something for you or disputing on your behalf, does that mean that you have put your *Tawakkul* in other than Allah?

No. This matter is not like that, representation is not *Tawakkul*. *Tawakkul* is reliance and entrustment, and this is to none other than Allah ﷻ. As for *Tawkeel* (delegation), then it is deputing another person to attain something sought from those permissible sought-out matters which he is able to, so this is a mean from the means (of attaining something), so you appoint a *wakeel* (delegate) from the aspect of a mean, and you place your *Tawakkul* on Allah ﷻ in achieving the intent from the aspect of worship, and you do not place your *Tawakkul* in your *wakeel*, you only place your *Tawakkul* on Allah.

So delegating others in some actions does not violate *Aqeedah* and it is not *Tawakkul* in other than Allah. It is only working together on required matters.

Allah the Most High said:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ ﴾

“Help you one another in *al-Birr* (virtue and righteousness) and *Taqwaa*; but do not help one another in sin and transgression.”⁽⁶⁴⁾

So the *wakeel* (delegate) is only an assistant in the delegated matter, he fulfils his position and is a means, so just as carrying out the matter with an action is a cause, likewise, the delegate carrying it out is a cause from the many causes, and this does not fall under *Tawakkul* in other than Allah ﷻ.

⁽⁶⁴⁾ *Al-Maa'idah*, 2

[Closing Remark]

This (is what I have to present about this subject), and I ask Allah ﷻ that He makes us and you from the people of true *Tawakkul* on Allah, those who carry out the beneficial means and put their *Tawakkul* in their *Rabb*, and who do not rely on other than Him nor do they entrust their affairs to others besides Him.

And may He make praise (in the highest gathering) of, and bestow peace on, our Prophet Muhammad ﷺ, his family and all his companions.



Notes

A series of horizontal dotted lines for writing notes.

[Appendix]

Fatawaa Related to Tawakkul⁽⁶⁵⁾

[Question 1] What is intended by the word *tawakkul* and what is its reality? And is placing *tawakkul* on Allah during hardships only? And how do you respond to the one who understands *tawakkul* to mean '*tawaakul*' (trust) and the absence of offering the means?

[Answer] *Tawakkul* in the (Arabic) language is reliance and entrustment, hence *tawakkul* on Allah, the one free from imperfection, is to rely upon Him and entrust the affairs to Him; and it is an obligation. It is necessary that his sincerity is for Allah. Allah, the Most High, said:

﴿ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ إِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَعَلَى اللَّهِ فَتَوَكَّلُوا
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

"Two men of those who feared (Allah and) on whom Allah had bestowed His Grace (they were Yusha' [Joshua] and Kaalab [Caleb]) said: 'Assault them

⁽⁶⁵⁾ Source: *al-Muntaqaa min Fataawaa Fadeelatis-Shaykh Saalih al-Fawzaan*, section on *Tawakkul*, printed by Darul-Imam Ahmad (1429 A.H.), pages 55-58

through the gate; for when you are in, victory will be yours; and put your trust in Allah if you are believers indeed.”⁽⁶⁶⁾

And Allah states:

﴿ وَقَالَ مُوسَىٰ يَنْقَوْمُ إِن كُنْتُمْ ءَامِنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ ﴾

“And Moosaa said: ‘O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will).’”⁽⁶⁷⁾

Thus, He (ﷻ) made *tawakkul* a condition of Iman and Islam; and from that which points to its importance: it combines all the types of worship and it is the highest, greatest and most magnificent of the stations of *Tawheed* due to what results from it from righteous actions.

And *tawakkul* on Allah, the One free from imperfection, is in all affairs and not in some only; and the meaning of *tawakkul* on Allah, the One free from imperfection, is not negligence of the means, for Allah has commanded *tawakkul* and commanded making use of the means; Allah the Most High says:

﴿ وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِن قُوَّةٍ وَمِن رِّزَاطِ الْخَيْلِ ﴾

تَرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا

⁽⁶⁶⁾ *Al-Maa'idah*, 23

⁽⁶⁷⁾ *Yunus*, 84

تَعْلَمُونَهُمْ اللَّهُ يَعْلَمُهُمْ^{٦٨} وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ
يُوفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٨﴾

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.”⁽⁶⁸⁾

And Allah the Most High states:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا نُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ﴾
“O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.”⁽⁶⁹⁾

But do not rely on the means in reaching the outcome.

And the Prophet ﷺ was the greatest of the people of *tawakkul*, yet he would carry the sword, he would wear armour and wear a helmet on his head.⁽⁷⁰⁾

⁽⁶⁸⁾ *Al-An'faal*, 60

⁽⁶⁹⁾ *An-Nisaa*, 71

⁽⁷⁰⁾ See in this regard: *Zaadul-Ma'aad* (1/130-133 & 3/480,481)

And when there was a group of people performing Hajj, they did not take provisions with them, they became a burden over others and they referred to themselves as the 'people of *tawakkul*'; Allah the Most High revealed:

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ﴾

"...but the best provision is Taqwa (piety, righteousness)."⁽⁷¹⁾

And due to this, it is said: reliance upon the means is shirk; and abandoning the means is condemned in the *Share'ah*; do not make your *tawakkul* insufficient, nor make your insufficiency *tawakkul*; rather, *Jannah* cannot be reached except by the means, and it is righteous actions; and Allah knows best.

[Question 2] How can a person be reliant on Allah?

[Answer] A person can be reliant on Allah by being truthful in his reliance on his *Rabb* ﷻ whereby he acknowledges that in His ﷻ Hand is all good, He is the One Who controls the affairs; and the Prophet ﷺ said to 'Abdullah bin 'Abbaas (رضي الله عنه): "O young man, Indeed I am going to teach you some words: Preserve (the rights of) Allah, He will preserve you; Preserve (the rights of) Allah, you will find Him before you; when you ask, ask Allah; when you seek help, seek help with Allah; and know, that if the nation was to gather in order to benefit

⁽⁷¹⁾ *Al-Baqarah*, 197. See *Tafseerul-Qur'aanil-Kareem* by Ibnu Katheer (1/227)

you with something, they could not benefit you except by something that Allah has written for you; and if they were to gather you in order to harm you with something, they would not harm you except by something Allah has written upon you...⁽⁷²⁾

With this *Aqeedah*, a man is reliant on Allah ﷻ, not turning to other than Him. However, the reality of *tawakkul* does not negate the means which Allah, the Blessed and Most High, has made a cause; rather, carrying out the means which Allah the Most High has made a cause – whether it be legislative or perceptible – is from the completeness of *tawakkul* and from the completeness of faith in the wisdom of Allah ﷻ because Allah the Most High has made a means for everything. And here is the Prophet ﷺ – and he is the master of the people of *tawakkul* –: he would wear armour during war, and he protected himself from cold, he would eat and drink; all in order to continue in his life and prosper in health; and during (the battle of) *Uhud*, he wore two coats of armour.⁽⁷³⁾

Hence those who claim that the reality of *tawakkul* is by leaving the means and being reliant on Allah ﷻ are in true error; for indeed the One Who commanded that *tawakkul* be placed on Him possesses far-reaching wisdom in his ordaining and in His legislation; He has made for all affairs a means by which they can be reached.

⁽⁷²⁾ Reported by Ahmad (1/293) and at-Tirmidhee (203) on the authority of ‘Abdullah bin ‘Abbaas ؓ.

⁽⁷³⁾ See in this regard: *Zaadul-Ma‘aad* (1/130-133 & 3/480,481).

And due to this, if someone was to say: 'I will have *tawakkul* on Allah the Most High in attaining provision, and I will remain in my home, I will not search for provision!' We say: Indeed this is not correct, and it is not a true *tawakkul*, for indeed the One Who commanded you to place *tawakkul* on Him is the One Who stated:

﴿ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا
 مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ
 جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴾

"O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'an)." ⁽⁷⁴⁾

And if someone was to say: 'I will have *tawakkul* on Allah in acquiring a child - or - in acquiring a wife' and he did not expand his efforts in finding a wife and propose to her, the people would surely consider him a fool; and this action of his would be contrary to what the wisdom of Allah ﷻ requires.

⁽⁷⁴⁾ *Al-Maa'idah*, 15

And if one was to eat poison and say: '*I place my tawakkul on Allah the Most High that this poison will not harm me!*', he would not be a person who places true *tawakkul* on Allah because the One Who commanded us to place *tawakkul* on Him ﷻ is the One Who stated to us:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْلِ
إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ؕ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ
اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٦٥﴾﴾

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.”⁽⁷⁵⁾

What is important is that carrying out the means which Allah has made causes, does not negate the perfection of *tawakkul*, rather it is from its perfection; and that exposing (oneself to) jeopardy is not considered from a man's *tawakkul* on Allah, rather it is in opposition of what Allah ﷻ has commanded, in-fact it is what Allah has forbidden.

⁽⁷⁵⁾ *An-Nisaa*, 29

[Question 3] What are the helpful means for attaching the heart to Allah ﷻ?

[Answer] The helpful means for attaching the heart to Allah ﷻ are:

- Abundance in recitation of the Noble Qur'an
- Remembering the Favours of Allah - the one free from imperfection –
- Fear of the punishment of Allah & hope for His reward
- Abundance in the remembrance of Allah; He the Most High stated:

﴿ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ

تَطْمَئِنُّ الْقُلُوبُ ﴾

“Those who believed (in the Oneness of Allah), and whose hearts find rest in the remembrance of Allah: Verily, in the remembrance of Allah do hearts find rest.”⁽⁷⁶⁾

And likewise, from the means which are helpful for attaching the heart to Allah:

⁽⁷⁶⁾ Ar-Ra'd, 29

- Observance of His universal signs and contemplation over them; He the Most High stated:

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ . الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا
خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿٦٧﴾ ﴾

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): ‘Our Lord! You have not created (all) this without purpose, glory to You (Exalted are You above all that they associate with You as partners)! Give us salvation from the torment of the Fire.’”⁽⁷⁷⁾

⁽⁷⁷⁾ Aal-Imraan, 190-191



[Question 4] Does purchasing food and keeping it in the house during these days negate tawakkul on Allah ﷻ?

[Answer] Purchasing food and keeping it in the house for the purpose of consumption, there is no problem with it; and it does not negate *tawakkul* because this is from what the need calls for, unless it harms others as a result whereby the goods become little and in purchasing it, it becomes difficult on the people, or there is a high increase in prices.