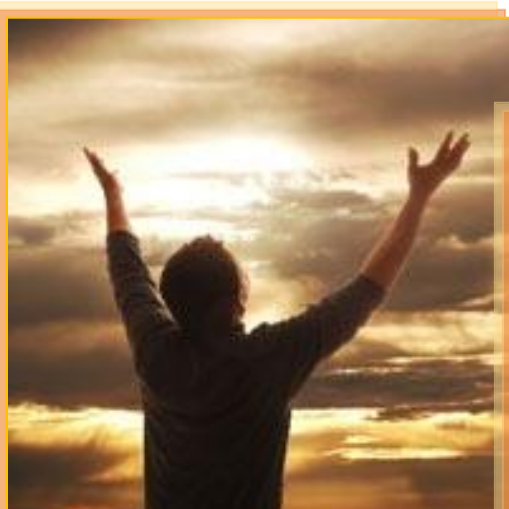


E-Book

# Reliance on Allaah

*Sheikh*

*Muhammed Salih Al-Munajjid*



| **Reliance on Allaah**



**All praise is for Allaah, the Lord of all that exists, and may blessings and peace be on the most noble of Prophets and Messengers, our Prophet, Muhammad, sallallaahu alayhi wa sallam, and on all his family and Companions.**

### **To proceed:**

**Reliance on Allaah the Exalted is a lofty station that has a great effect. It is one of the most important obligations of faith, one of the best actions and acts of worship that bring one closer to Ar-Rahmaan (the Possessor of Mercy), and one of the highest stations of unifying Allaah the Exalted, because everything occurs through reliance on Allaah the Exalted and seeking His Help.**

**Sa`eed ibn Jubair, may Allaah have mercy on him, said: "Reliance on Allaah is what gathers the whole of the religion together."<sup>1</sup> Also, Ibn Al-Qayyim, may Allaah have mercy on him, said: "Tawakkul (reliance on Allaah) is half of the religion. As for the other half, it is Inaabah (to turn to Allaah). That is because the religion is through seeking help and doing acts of worship. Therefore, reliance on Allaah is seeking help, and turning to Allaah is worship. Its position is the most spacious and comprehensive station, and people constantly inhabit it due to the vast nature of clinging to Tawakkul, and due to the many needs of creation."<sup>2</sup>**

---

<sup>1</sup> Musannaf Ibn Abi Shaybah (7/202)

<sup>2</sup> Madaarij As-Saalikeen (2/113)



**So, reliance on Allaah the Exalted is tied to everything, including obligations, recommended actions and lawful things. Even those who engage in reprehensible actions might tie themselves to Allaah and rely on Him in order to accomplish their goals. Besides, people have many needs, and they must rely on Allaah the Exalted in taking care of those needs.**

**Therefore, people have a dire need for the station of reliance. The true worshippers of Allaah flee to Allaah the Exalted and turn to Him if they are afflicted with anything. Through this, difficult times are made easy, every hard situation is facilitated, and the slave attains whatever they want while having a tranquil and content mind and a soul that is calm and happy with what Allaah the Exalted has pre-decreed and predestined.**

**Ibn Al-Qayyim, may Allaah have mercy on him, said: “If a slave were to rely on Allaah as they ought to in moving a mountain from its place, and they were ordered to move that mountain, they would be able to move it.”<sup>1</sup> Therefore, the Muslim does not view Tawakkul as being something recommended in all their actions; rather, they view it as being a religious obligation.**

**Ibn Al-Qayyim, may Allaah have mercy on him, said: “Tawakkul is what combines leaving the matters to Allaah, seeking Allaah’s Help, and being content; it is inconceivable that it is present without [such matters].”<sup>2</sup>**

---

<sup>1</sup> Ibid. (1/81)

<sup>2</sup> Ibid. (1/136)



Shaikh Sulaimaan ibn `Abdullaah ibn Muhammad ibn `Abdul-Wahhaab, may Allaah have mercy on him, said: “The comprehensive root that all worship stems from is reliance on Allaah, truthfulness and sincerity in turning to Him, and relying on Him even in one’s heart. It is the conclusion of unifying [Allaah] and the final result of realizing the monotheism that produces all lofty stations, such as love, fear, hope, being content with [Allaah] as a Lord and deity, as well as being content with His predestination. Further, perhaps Tawakkul may even cause a slave to have pleasure when faced with tests, counting them as blessings. So, glorified is He who bestows on whomever He Wishes whatever He Wishes, and Allaah possesses great bounties.”<sup>1</sup>

## *Definition of Tawakkul (reliance)*

### **Linguistically:**

Tawakkul gives the meaning of submitting and relying on Allaah the Exalted. It is used in various ways to describe submitting and relying on another person and taking responsibility for completion of a particular issue.<sup>2</sup> Tawakkul is to show incapability and reliance on others. It was used in the Hadeeth of `Uthmaan, may Allaah be pleased with him, when the Prophet, sallallaahu `alayhi wa sallam, promised him Paradise after a trial that he would go through, `Uthmaan, may

---

<sup>1</sup> Tayseer Al-`Azeed Al-Hameed (pg. 86)

<sup>2</sup> Lisaan Al-`Arab (11/734)



Allaah be pleased with him, said: “Allaah’s aid is sought. O Allaah, grant me patience; on Allaah do we rely.”<sup>1</sup>

It could also be used in terms of making someone a Wakeel (representative) who is given authority to act in the person’s position. Ibn Al-Qayyim, may Allaah have mercy on him, said:

“Wakaalah (from Tawakkul; meaning reliance or appointing) could be used to mean two things:

- 1) First, Tawkeel, which means to delegate and appoint someone.
- 2) Second, Tawakkul, which is for someone to act for the person through turning to their Lord. This occurs from two angles, for Allaah the Exalted cares for and helps the slave through preserving what the person delegates to Allaah through reliance. Also, the slave entrusts and relies on their Lord.

As far as the Lord appointing the slave, it is in when Allaah the Exalted Says (what means): *{But if the disbelievers deny it, then We have entrusted it to a people who are not therein disbelievers.}* [QUR’AAN 6:89] Qataadah, may Allaah have mercy upon him, said: ‘We have entrusted it to the eighteen prophets that we have mentioned,’ meaning, before this verse. Abu Rajaa’ Al-`Ataaridi said: ‘If the people on earth disbelieve, then we have entrusted the people of the heavens, meaning,

---

<sup>1</sup> Reported by Ahmad (19661) and Shu`aib Al-Armaa’oot classed it as authentic



the angels.’ Ibn `Abbaas and Mujaahid said: ‘They are the Ansaar, the people of Madeenah.’<sup>1</sup>

The correct view, however, is that whoever acts in accordance with [scripture], through faith, calling to it, struggling for it, and aiding it, then they are the ones that Allaah the Exalted has entrusted.”<sup>2</sup>

It has preceded that Allaah the Exalted might entrust a slave to perform actions of their religion, but it is not said that the person is Allaah’s delegate, because a delegate acts on behalf of the entrusting one by way of representation, and Allaah the Exalted is Alive, does not sleep and does not die, and no one acts as a representative in His actions.

Also, the slave entrusts their Lord the Exalted in all their matters and affairs, as well as in doing the things that He the Exalted has legislated. That is why it was said about Tawakkul that: “It is to remove oneself from the station of lordship, and to engage in servitude [of Allaah].”<sup>3</sup>

The meaning of Allaah the Exalted being the one entrusted by the slave is that He the Exalted suffices them, and cares for their matters and interests. Therefore, for Allaah the Exalted to entrust His slave, it is to show good servitude [on behalf of the slave] and good conduct [on behalf of Allaah], not that Allaah the Exalted needs it; rather, it is a bounty, and it shows the neediness of the slave to Allaah the Exalted. As for the

---

<sup>1</sup> Tafseer Al-Baghawi (3/166)

<sup>2</sup> Madaarij As-Saalikeen (2/126)

<sup>3</sup> Ibid. (2/127)



slave entrusting Allaah the Exalted, it is to submit to His Lordship and to act in accordance with servitude to Him.

### Terminologically:

Scholars have many different definitions of Tawakkul, among them is the definition of Ibn Rajab, may Allaah have mercy on him, who said: “It is for the heart to be sincere in reliance on Allaah in bringing about their interests and pushing away harmful things, including all the things of this life and the Hereafter.”<sup>1</sup> Al-Hasan, may Allaah have mercy on him, said: “For the slave to have Tawakkul on their Lord is that they know that Allaah the Exalted is the One they rely on.”<sup>2</sup> Az-Zabeedi, may Allaah have mercy on him, said: “Tawakkul is: confidence in what Allaah possesses, and lack thereof in what the people possess.”<sup>3</sup>

Further, Ibn Al-`Uthaimen, may Allaah have mercy on him, said: “Tawakkul is to be sincere in relying on Allaah in attaining one’s interests, pushing harm away, while also doing the actions that Allaah the Exalted has ordered.”<sup>4</sup>

---

<sup>1</sup> Jaami Al-`Uloom wa Al-Hikam (pg. 436)

<sup>2</sup> Ibid. (pg. 437)

<sup>3</sup> Taaj Al-`Aroos, under word Wakala (وكل)

<sup>4</sup> Majmoo` Fataawa wa Rasaa'il Ibn `Uthaimen (1/63)





## *The reality of Tawakkul (reliance)*

The reality of Tawakkul is for the heart to rely on Allaah, along with taking the correct means, with complete certainty that Allaah the Exalted is the Provider, Creator, and the Giver and Taker of life. Also, that there is no deity worthy of worship besides Him the Exalted and no Lord except Him.

Tawakkul is broader than Isti`aanah (seeking help) because Isti`aanah is for a person to ask Allaah the Exalted for His Help in a particular matter; it is a branch of Tawakkul. One relies on Allaah the Exalted in seeking His Help in their affairs. Also, Tawakkul is broader in that it has to do with relying on Allaah the Exalted in bringing about beneficial things and driving harmful things away, as well as other issues.

Ibn Taimiyyah, may Allaah have mercy on him, said: “Tawakkul comprises of reliance on Allaah, in order for Him to help the person do what they are ordered to do, as well as reliance on Allaah in giving the person what they cannot achieve. Isti`aanah (seeking help) is in actions, and Tawakkul is broader than that. Tawakkul is also in bringing about good things and driving harmful things away, as Allaah the Exalted Says: *{If only they had been satisfied with what Allaah and His Messenger gave them and said: ‘Sufficient for us is Allaah; Allaah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allaah.’ [it would have been better for them].}* [QUR’AAN 9:59]”<sup>1</sup>

---

<sup>1</sup> Majmoo' Al-Fataawa (8/177)



Therefore, Tawakkul occurs in obtaining beneficial things and pushing harmful things away, and Isti`aanah is only needed in worship. Therefore, Tawakkul is broader than Isti`aanah, and Allaah the Exalted has combined both principles when He Says (what means): *{It is You we worship and You we ask for help.}* [QUR'AAN 1:5] Therefore, worship is for Him, help is sought from Him, and reliance is on Him Alone, without any partners.

If things occur opposite to what you hope, then thank Allaah and do not fear anything. If you leave and submit your matters to Allaah, and constantly turn back to Allaah and rely on Him, then Allaah the Exalted will grant you victory and will help you.

### Taking necessary means:

Relying on Allaah the Exalted does not mean to stop taking necessary means at all. Tawakkul relies on two things: confidence in Allaah the Exalted and relying on Him, as well as taking the necessary means. We must pay heed to the fact that one must not rely on the means, but rather, must know that taking means is treading on the tradition of life, and that Allaah the Exalted is the Only one that benefits or harms.

Ibn Al-Qayyim, may Allaah have mercy on him, said: "The secret and reality of Tawakkul is for the heart to rely on Allaah alone, therefore, taking means does not harm [one's correct Tawakkul], as long as the heart is void of relying on it and leaning towards it."<sup>1</sup>

---

<sup>1</sup> Al-Fawaa'id (pg. 87)



**This is the difference between the person who relies on Allaah the Exalted in the true sense, and between one who claims this with their tongue alone. Losing the means does not mean anything to the one who has true reliance, because they know that Allaah the Exalted who they relied on is ever-Alive and Present. As for the person that relies on Allaah with mere claims, then when their means collapse, then they collapse along with it, due to their weakness in relying on Allaah the Exalted.**

### **Examples of the Prophet, sallallaahu `alayhi wa sallam, in taking necessary means:**

**The Prophet, sallallaahu `alayhi wa sallam, was the best of those who relied on Allaah the Exalted, but along with that, he took many necessary means in various situations, in order to clarify to his Ummah that taking the means does not negate reliance on Allaah. The Prophet, sallallaahu `alayhi wa sallam, wore two coats of mail. As-Saa'ib ibn Yazeed, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, wore two coats of mail during the Day of Uhud.<sup>1</sup> He, sallallaahu `alayhi wa sallam, also wore his armor.<sup>2</sup> He, sallallaahu `alayhi wa sallam, also wore a helmet on his head. Anas ibn Maalik reported that Allaah's Messenger,**

---

<sup>1</sup> Reported by Ahmad (15760) and Shu'aib Al-Arnaa'oot classed it as authentic

<sup>2</sup> Reported by Ibn Hibbaan in his Saheeh (7028)



sallallaahu `alayhi wa sallam, entered Makkah on the day that they conquered it wearing a helmet.<sup>1</sup>

Further, during the path of emigration, he took a guide with him to show him the way and proceeded to cover his tracks. He also left during a time that people were unaware and took a path that was not often used [to Madeenah]. All of this is considered taking the means, and teaching his Ummah that taking the means is something very important, and that the Muslim who relies on Allaah the Exalted is in need of it.

`Umar ibn Al-Khattaab, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Had you relied on Allaah as He ought to be relied on, you would be provided sustenance as a bird is: you would leave [to work] in the early morning while hungry, and return [home] at night while full."*<sup>2</sup>

This Hadeeth shows the importance of adopting means, because the bird whose provisions Allaah has provided for, does not remain in its nest waiting for sustenance, rather, it goes out in the early morning hungry, and looking for food. So, Allaah the Exalted gives it its sustenance and causes it to go back to its nest full.

The Muslim must be notified that when adopting some means, these means should be allowed through legislation. We find some people bribing employees to complete what they want and would benefit them, saying that this is Tawakkul. Similarly, a

<sup>1</sup> Reported by Al-Bukhaari (1749)

<sup>2</sup> Reported by At-Tirmithi (2344) and Al-Haakim in his Mustadrak (4/354); he said it has an authentic chain of narration but Al-Bukhaari and Muslim did not report it.



student might cheat in an exam and say this is Tawakkul. Actually this is not Tawakkul at all, but rather, it is completely the opposite and antithesis of Tawakkul, because if they rely on Allaah the Exalted truly, they would not do something that contradicts His legislation.

### **The difference between reliance (Tawakkul) and Tawaakul:**

As discussed earlier, Tawakkul must have an element of adopting the necessary means. As for Tawaakul, then it is to not take the means, and it is not part of Allaah's Religion in the least. As it is said: whoever abandons Tawakkul has blemished their Tawheed (Islaamic monotheism) and whoever abandons taking the means has blemished sound reasoning.

Tawaakul is one of the reasons the Ummah is weak. A man might sit at home waiting for his sustenance without moving in the least, and says that he is relying on Allaah. Also, people wait for Allaah the Exalted to give them victory over their enemies, but they do not prepare for it through knowledge or any preparations.

Ibn `Abbaas, may Allaah be pleased with him, said: "The people of Yemen never used to make pilgrimage or seek provisions, and would say that they were relying on Allaah. When they would come to Makkah, they would ask of people, so Allaah the Exalted revealed: *{And take provisions. but indeed, the best provision is fear of Allaah.}* [QUR'AAN 2:197]"<sup>1</sup>

---

<sup>1</sup> Reported by Al-Bukhaari (1523)



Therefore, look at how Allaah the Exalted refuted their claim to reliance on Him, since they do not take provisions in the matters pertaining to the pilgrimage.

Further, the point is not for a person to tire themselves out in adopting the means, or to burden themselves with what they cannot bear, but rather, sometimes, a small and weak means might be enough. We have evidence for this in the story of Maryam (Mary), may Allaah exalt her mention, when she was ordered to shake the trunk of the tree so that the dates fall on her (what means): *{And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.}* [QUR'AAN 19:25]

Some would find that strange and say that this was a woman who was weak and pregnant, how could she shake the tree so that fresh dates would fall on her? We tell them: yes, Allaah the Exalted wanted to teach us through the story of this woman how important it is to take necessary means. Even if the means are weak and potentially futile, this righteous woman had no other choice during that time than to do such a seemingly futile action. However, since she relied on Allaah the Exalted as He ought to be relied on, and took the necessary, albeit weak, means, Allaah the Exalted gave her what she wanted and caused her to obtain [the ripe dates].

Allaah the Exalted was capable of causing the dates to fall without a means, however, since taking means is a tradition of life, Allaah the Exalted ordered her to shake the tree. If the person is stripped of all possible means, then they should not forget the most powerful means, which is supplication to Allaah the Exalted and seeking help from Him.



## The ruling of Tawakkul

Reliance on Allaah the Exalted is one of the greatest obligations. Ibn Taimiyyah, may Allaah have mercy on him, said: “Reliance on Allaah the Exalted is one of the greatest obligations, just as sincerity is obligatory. Allaah has ordered that people show reliance on Him in various verses with greater emphasis than He put on ordering people to do ablution and take a shower after being in a major state of impurity. Also, He the Exalted forbade reliance on anyone besides Him.”<sup>1</sup>

Actually, reliance on Allaah is a condition for faith, and that is understood from when Allaah the Exalted Says (what means) *{And upon Allaah rely, if you should be believers.}* [QUR’AAN 5:23] Therefore, if Tawakkul vanishes, so does faith.

Tawakkul is also one of the pillars and focal points of Tawheed Al-Uloohiyyah (to believe that Allaah is Alone in His right to be worshipped), as the verse alludes to, when Allaah the Exalted Says (what means): *{It is You we worship and You we ask for help.}* [QUR’AAN 1:5]

### Verses that urge and point to the virtue of Tawakkul:

The word ‘Tawakkul’ is mentioned in the Qur’aan forty-two (42) times. Sometimes, it is mentioned in singular form, and other times, in plural form.

---

<sup>1</sup> Majmoo` Al-Fataawa (7/16)



It was also sometimes mentioned as a verb in the past and present tense.

Regardless of all the forms it is mentioned in, it means to rely on Allaah and to dispense one's matters to Him, the Exalted. There are various Qur'aanic methods of clarifying the virtue of Tawakkul and urging people to do adopt it, such as:

**First: Allaah the Exalted ordered His Prophet, sallallaahu `alayhi wa sallam, to rely on Him:**

Allaah the Exalted specifically ordered His Prophet, sallallaahu `alayhi wa sallam, to rely on Him in verses of the Qur'aan, as is in Allaah's Statement (what means):

- *{So rely upon Allaah; indeed, you are upon the clear truth.}* [QUR'AAN 27:79]
- *{So worship Him and rely upon Him.}* [QUR'AAN 11:123]
- *{And rely upon the Ever-Living who does not die, and exalt [Allaah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted.}* [QUR'AAN 25:58]
- *{So by mercy from Allaah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the*





*matter. And when you have decided, then rely upon Allaah. Indeed, Allaah loves those who rely [upon Him].} [QUR'AAN 3:159]*

- *{And if you asked them, 'Who created the heavens and the earth?' they would surely say, 'Allaah.' Say, 'Then have you considered what you invoke besides Allaah? If Allaah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?' Say, 'Sufficient for me is Allaah; upon Him [alone] rely the [wise] reliers.'} [QUR'AAN 37:38]*
- *{But if they turn away, [O Muhammad], say, 'Sufficient for me is Allaah ; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne.'} [QUR'AAN 9:129]*
- *{Say, 'He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error.'} [QUR'AAN 68:29]*

**When Allaah the Exalted orders His Prophet, sallallaahu `alayhi wa sallam, to rely on Him the Exalted, it is an order for his Ummah as well.**

**Second: Allaah the Exalted ordered His believing slaves to rely on Him, the Exalted:**



Allaah the Exalted ordered His believing slaves to rely on Him, and urged them to do so, as in His Statement (what means): *{And upon Allaah the believers should rely.}* [QUR'AAN 3:122]

### Third: Allaah described the believers in that they rely on their Lord:

Reliance on Allaah the Exalted is a lofty characteristic of those who worship Ar-Rahmaan (the Giver of Mercy). It is also a slogan with which they distinguish themselves from others. It is a manifest sign for those of faith, as Allaah the Exalted Says (what means): *{The believers are only those who, when Allaah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.}* [QUR'AAN 8:2]

Ibn Katheer, may Allaah have mercy on him, said: “Meaning, they do not desire anyone besides Him and only seek Him. They only seek His refuge and only ask for their needs from Him. They only feel urge to get closer to Him and they know that whatever He wills will be and whatever He does not wish to happen will not happen. They know that He is the One who rules with Kingship, alone, without partners. None can alter His decision, and He is quick to compensate.”<sup>1</sup>

### Fourth: Some examples of the reliance of the prophets:

---

<sup>1</sup> Tafseer Ibn Katheer (2/379)



Allaah the Exalted ordered us to take Ibraaheem (Abraham), may Allaah exalt his mention, as a role-model, as well as the believers that were with him. Allaah the Exalted Said (what means): *{There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than Allaah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allaah alone' except for the saying of Abraham to his father, 'I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allaah . Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.}* [QUR'AAN 60:4]

Allaah the Exalted informed us about them, and that due to the strength of their faith, they said: *{Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.}* [QUR'AAN 60:4] Meaning, we rely on You in all our matters, submit ourselves to You, and leave our affairs to You. This is how they relied on Allaah the Exalted, submitted to Him in full submission, and kept their reliance a close company in all of their matters. Along with this, they persisted in their efforts to try to please Allaah the Exalted.

Further, the people of Ibraaheem, may Allaah exalt his mention, tried to burn him, and gathered plenty of firewood for that. As-Suddi, may Allaah have mercy on him, said: “A



woman would become sick, and would make an oath that if she felt better, she would carry firewood to burn Ibraaheem.”<sup>1</sup>

Then, they placed him in a pit in the ground, and kindled a fire in it. It had great sparks and very high flames. They then placed Ibraaheem, may Allaah exalt his mention, in the side of a catapult, and when they tried to throw him into the pit, Ibraaheem, may Allaah exalt his mention, said: “Allaah is sufficient for me, and what a great One to entrust one’s affairs to,” as is narrated in the Hadeeth of Ibn `Abbaas, may Allaah be pleased with him, who said: “‘Allaah is sufficient for me, and what a great One to entrust one’s affairs to,’ was said by Ibraaheem when he was thrown in the fire.”<sup>2</sup>

We also have Moosa (Moses), may Allaah exalt his mention, who relied on Allaah the Exalted and ordered his people to rely on Him (what means): *{O my people, if you have believed in Allaah, then rely upon Him, if you should be Muslims.}*

[QUR’AAN YUNUS:84]

Shaykh Sulaymaan ibn `Abdullaah ibn Muhammad ibn `Abdul-Wahhaab said: “The meaning of the verse is that Moosa, may Allaah exalt his mention, ordered his people to enter the Holy Land that Allaah had ordained for them, and to not turn back on their heels out of fear of tyrants, but rather, should continue onward, without fearing, dreading, or being terrified of them, but rather, having reliance on Allaah in defeating them, and

<sup>1</sup> Ibid. (3/247)

<sup>2</sup> Reported by Al-Bukhaari (4563)



having belief in the truth of the promise given to them, if, that is, they were believers.”<sup>1</sup>

Also, in our Prophet Muhammad, sallallaahu `alayhi wa sallam, and his Companions, we have good role-models, for in the Battle of Uhud (what means): *{Those to whom hypocrites said: 'Indeed, the people have gathered against you, so fear them.' But it [merely] increased them in faith, and they said: 'Sufficient for us is Allaah, and [He is] the best Disposer of affairs.'}* [QUR'AAN 3:173] Ibn `Abbaas, may Allaah be pleased with him, said: “‘Allaah is sufficient for me, and what a great One to entrust one’s affairs to,’ was said by Ibraaheem, may Allaah exalt his mention, when he was thrown in the fire, and by Muhammad, sallallaahu `alayhi wa sallam, when they said: *{Those to whom hypocrites said: 'Indeed, the people have gathered against you, so fear them.' But it [merely] increased them in faith, and they said: 'Sufficient for us is Allaah, and [He is] the best Disposer of affairs.'}*”<sup>2</sup>

Therefore, reliance on Allaah the Exalted is the preparation of the believer when people threaten them and try to cast fear on them due to the large number of enemies.

---

<sup>1</sup> Tayseer Al-`Azeez Al-Hameed (pg. 438)

<sup>2</sup> Reported by Al-Bukhaari (4563)



## *Stations and instances wherein Tawakkul was mentioned*

The importance and virtue of the rank of Tawakkul, is seen in the various instances and situations wherein Tawakkul is mentioned, among them:

### **First: It was ordered that people rely on Allaah the Exalted in worship:**

Allaah the Exalted Says (what means): *{So worship Him and rely upon Him.}* [QUR'AAN 11:123] Therefore, Allaah The Almighty ordered his Messenger and the believers to worship and rely in the same instance.

Allaah the Exalted also Says, while Speaking to His Prophet, sallallaahu `alayhi wa sallam (what means): *{And follow that which is revealed to you from your Lord. Indeed Allaah is ever, with what you do. Acquainted. And rely upon Allaah; and sufficient is Allaah as Disposer of affairs.}* [QUR'AAN 33:2-3] Therefore, after ordering him to worship Him and follow what is revealed to him from his Lord, He ordered him, sallallaahu `alayhi wa sallam, to rely on Him, the Exalted. This is an order for him and his nation after him, until the Day of Resurrection. That is because the rule states that if the Prophet, sallallaahu `alayhi wa sallam, was addressed with something, then it is also addressed to his nation, as long as there is no evidence specifying him, sallallaahu `alayhi wa sallam.



## **Second: It was ordered that people rely on Allaah the Exalted in calling to Allaah the Exalted:**

**Allaah the Exalted Says (what means):** *{But if they turn away. [O Muhammad], say, 'Sufficient for me is Allaah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne.'}* [QUR'AAN 9:129] **The reason is that Allaah the Exalted possesses all Strength, Kingship, Greatness, and Status. He is sufficient for the one that seeks refuge in Him, and is enough for the one who seeks His protection, by driving the evil away from them and protecting them.**

**Nooh (Noah), may Allaah exalt his mention, relied on Allaah the Exalted during his call to Allaah (what means):** *{And recite to them the news of Noah, when he said to his people, 'O my people, if my residence and my reminding of the signs of Allaah has become burdensome upon you - then I have relied upon Allaah. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite.'}*

[QUR'AAN 10:71]

**Therefore, after calling his people to Allaah for long years, and after his people belied him, he relied on Allaah the Exalted and entrusted the matter to Him.**

**This should be the case of the caller to Islaam. They should be patient in the wake of harm in Da`wah and should rely on Allaah the Exalted in the path of their Da`wah (call to Allaah).**



### Third: Reliance in the situation of ruling and judging:

**Allaah the Exalted Says (what means):**

*{And in anything over which you disagree - its ruling is [to be referred] to Allaah. [Say], 'That is Allaah, my Lord; upon Him I have relied, and to Him I turn back.'}* [QUR'AAN 42:10]

**This shows that a judge and ruler, as long as they are on the truth, must rely on Allaah the Exalted in order to help them judge in accordance with the truth.**

### Fourth: Reliance on Allaah in the situation of Jihaad and fighting the enemy:

**Allaah the Exalted Says (what means):** *{And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allaah is Hearing and Knowing - When two parties among you were about to lose courage, but Allaah was their ally; and upon Allaah the believers should rely.}* [QUR'AAN 3:121-122] **Allaah the Exalted ordered them to rely on Him even if they had made their rightful preparations and prepared the army, because Allaah the Exalted is the One Who gives victory and is Overpowering.**

**He has made that clear when He Says (what means):** *{If Allaah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allaah let the believers rely.}* [QUR'AAN 3:160]





**Therefore, Allaah the Exalted is the One who gives victory during times of weakness as He the Exalted Says (what means):** *{O you who have believed, remember the favor of Allaah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allaah . And upon Allaah let the believers rely.}*

**[QUR'AAN 5:11] He is also the One that gives victory during times of strength, as He the Exalted Says (what means):** *{And [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all.}* **[QUR'AAN 9:25]**

**Also, during the story of Moosa, may Allaah exalt his mention, Allaah the Exalted Says (what means):** *{They said: 'O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter.' Said two men from those who feared [to disobey] upon whom Allaah had bestowed favor, 'Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allaah rely, if you should be believers.}'* **[QUR'AAN 5:22-23]**

### **Fifth: Reliance on Allaah during times of peace:**

**Allaah the Exalted Says (what means):** *{And if they incline to peace, then incline to it [also] and rely upon Allaah . Indeed, it is He who is the Hearing, the Knowing.}* **[QUR'AAN 8:61]**



Some people would find this strange, that one should rely on Allaah the Exalted during such a time. After the war ends, and the enemies stop harming the Muslims, what is the purpose of Tawakkul? The usefulness of Tawakkul is apparent in many different ways, and an example is what happened after the Treaty of Hudaibiyyah, when the Quraysh agreed to peace, and the Prophet, sallallaahu `alayhi wa sallam, made a pact with them in that.

Due to Tawakkul on Allaah during this peace treaty, many accepted Islaam from the Arabian Peninsula, and that was a form of conquest for the Muslims.

### Sixth: Reliance on Allaah the Exalted during times of seeking counsel:

Allaah the Exalted Says (what means): *{So by mercy from Allaah. [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allaah . Indeed, Allaah loves those who rely [upon Him].}* [QUR'AAN 3:159] In the verse is an indication that seeking counsel is a form of taking necessary means but as for the true means that is needed when deciding a matter, then it is to rely on Allaah the Exalted.

Look at the “greats” and those who have lofty statuses; look how one of them gathered hundreds of advisors and experts around them to advise them about a particular view, then after



taking their view, it was clear to them that they were all wrong. Therefore, no doubt we must rely on Allaah, after taking counsel and taking necessary means.

### Seventh: Reliance on Allaah the Exalted when seeking sustenance:

**Allaah the Exalted Says (what means):** *{And whoever fears Allaah - He will make for him a way out And will provide for him from where he does not expect. And whoever relies upon Allaah - then He is sufficient for him. Indeed, Allaah will accomplish His purpose. Allaah has already set for everything a [decreed] extent.}* [QUR'AN 65:2-3]

**Ibn Mas`ood, may Allaah be pleased with him, said:** “The verse in Allaah’s Book that contains the biggest amount of reliance on Allaah and submitting one’s affairs to Him is when He Says (what means): *{And whoever fears Allaah - He will make for him a way out And will provide for him from where he does not expect. And whoever relies upon Allaah - then He is sufficient for him. Indeed, Allaah will accomplish His purpose. Allaah has already set for everything a [decreed] extent.}*”<sup>1</sup>

**Also, Jaabir, may Allaah be pleased with him, reported that Allaah’s Messenger, sallallaahu `alayhi wa sallam, said:** “*A soul will not die until it has received all of its provision, even if it*

---

<sup>1</sup> Al-Mu`jam Al-Kabeer (9/133)



*is slow in coming. Therefore, fear Allaah and be moderate in seeking; take what is lawful and abandon what is unlawful.”<sup>1</sup>*

### **Eighth: Reliance on Allaah during pacts and promises:**

**Allaah the Exalted informed that Ya`qoob (Jacob), may Allaah exalt his mention, relied on Allaah when his sons said to him (what means):** *{So send with us our brother}* [QUR'AAN 12:63] **He said to them (what means):** *{'Never will I send him with you until you give me a promise by Allaah that you will bring him [back] to me, unless you should be surrounded by enemies.' And when they had given their promise, he said: 'Allaah, over what we say, is Witness.'}* [QUR'AAN 12:66] *{And he said: 'O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allaah at all. The decision is only for Allaah; upon Him I have relied, and upon Him let those who would rely [indeed] rely.'}* [QUR'AAN 12:67]

### **Ninth: Reliance on Allaah the Exalted in migration for Allaah's Sake:**

**During such a stressful state, Allaah the Exalted described His slaves as having Tawakkul. That is because a person would leave their refuge, home, and wealth by leaving and sacrificing their families and their beloved memories. However, reliance**

---

<sup>1</sup> Reported by Ibn Maajah (2144) and Al-Albaani classed it as authentic



**on Allaah the Exalted makes all that easier. Allaah the Exalted Says (what means):** *{And those who emigrated for [the cause of] Allaah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know. [They are] those who endured patiently and upon their Lord relied.}* [QUR'AAN 16:41-42]

**Also, look at the reliance of the Prophet, sallallaahu `alayhi wa sallam, and his Companions in the path of Hijrah (emigration) (what means):** *{When those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed Allaah is with us.' And Allaah sent down his tranquility upon him and supported him with angels you did not see.}* [QUR'AAN 9:40]

### **Tenth: Reliance on Allaah the Exalted when ratifying contracts of sales, employment, and marriage:**

**This happened during the story of Moosa (Moses), may Allaah exalt his mention, when he agreed with the pious man to marry his daughter in exchange for eight years or ten years of his service (what means):** *{If you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allaah wills, from among the righteous.' [Moses] said: 'That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allaah, over what we say, is Witness.'}*



**[QUR'AAN 28:27-28] Moosa (Moses), may Allaah exalt his mention, completed the ten years completely, as he had promised.**

---

*Ibn `Abbaas, may Allaah be pleased with him, said: "He completed the greater and kinder of the two; if the Messenger of Allaah, may Allaah exalt his mention, says, he does."<sup>1</sup> It is more befitting for a Prophet to do the greater amount.*

---

### **Eleventh: Reliance on Allaah the Exalted in seeking the Hereafter:**

**Allaah the Exalted Says (what means):** *{So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allaah is better and more lasting for those who have believed and upon their Lord rely.}* **[QUR'AAN 42:36]** **Is there a situation better than this situation? That is because the Hereafter is the greatest aspiration; it is what every believer seeks. Therefore, the believer must rely on Allaah the Exalted in seeking the Hereafter.**

### *Benefits of reliance on Allaah the Exalted*

**First: Allaah the Exalted will suffice whoever relies on Him, the Exalted:**

---

<sup>1</sup> Reported by Al-Bukhaari (2538)



**Allaah the Exalted Says (what means):** *{And whoever fears Allaah - He will make for him a way out And will provide for him from where he does not expect. And whoever relies upon Allaah - then He is sufficient for him. Indeed, Allaah will accomplish His purpose. Allaah has already set for everything a [decreed] extent.}* [QUR'AAN 65:2-3]

**Allaah the Exalted has decreed a recompense similar to every action. The recompense of reliance on Allaah the Exalted is to be sufficed. Therefore, whoever entrusts Allaah the Exalted with sufficing them, Allaah the Exalted will suffice them.**

**Also, whoever relies on Allaah the Exalted then that is enough for them.**

**Since the Prophet, sallallaahu `alayhi wa sallam, was the greatest of those who relied on Allaah the Exalted, Allaah the Exalted sufficed and was enough for him. Allaah the Exalted Says (what means):** *{O Prophet, sufficient for you is Allaah and for whoever follows you of the believers.}* [QUR'AAN 8:64]

**Meaning, Allaah the Exalted is enough for you, and will suffice you and the believers that are sincere to Allaah the Exalted in their reliance on Him.**

**Further, in the other verse, Allaah the Exalted Says (what means):** *{But if they intend to deceive you - then sufficient for you is Allaah. It is He who supported you with His help and with the believers}* [QUR'AAN 8:62]

**Ibn Al-Qayyim, may Allaah have mercy on him, said about the meaning of {Sufficient for you is Allaah}: “Meaning, He is enough for him; whoever has Allaah sufficing and protecting**



them, then no enemy can hope to harm or hurt them, except a type that is inevitable – he means when Allaah the Exalted Says (what means): *{They will not harm you except for [some] annoyance.}* [QUR’AAN 3:111] – such as heat, coldness, hunger and thirst. As for the enemy harming them in a way that they want, then that is impossible.”<sup>1</sup>

A Chechen man once told me this story during the Hajj season, he said: “The Russians surrounded my home, and all of those in the home fled, except me, for I was unable to flee. When things got tough for me, I went to a ditch next to the home that we used to use to store potato products, and I threw myself into that hole. I did not have a weapon to use to defend myself, and I was unable to flee. Whenever a soldier came close to the hole I was in, I had nothing but to rely on Allaah. I used to read this verse (what means): *{And We have put before them a barrier and behind them a barrier and covered them, so they do not see.}* [QUR’AAN 36:9] Until a soldier searched the hole I was in, and made direct eye contact with me, then said to his comrades, ‘There is no one in the hole.’ At that, they went out of the home and left me.” This is one of the consequences of sincere reliance on Allaah the Exalted.

## Second: Feeling the company of Allaah the Exalted:

Whenever a person relies on Allaah and trusts in Him, they feel that Allaah the Exalted is close to them, and that He the

---

<sup>1</sup> Badaa’i’ Al-Fawaa’id (2/465)





Exalted will help them in their goals. This causes them to feel the company of Allaah the Exalted during all times and instances.

### Third: Gaining the Love of Allaah the Exalted:

Allaah the Exalted loves those who rely on Him as He ought to be relied on, because the one relying on Him has acted in accordance with His Orders, has taken necessary means, and their heart remained tied to their Lord the Exalted. Besides, through Tawakkul, a slave increases in their love for their Lord and Creator, because they know that He the Exalted will guard, give victory to, sustain, and provide for them.

### Fourth: Victory over enemies:

Whoever relies on Allaah the Exalted, Allaah the Exalted will allow them to be victorious over their enemies, and will make ready the means towards victory over them. He the Exalted will also humiliate them before the believers; the Companions knew that, which is why they said (what means): *{Those to whom hypocrites said: 'Indeed, the people have gathered against you, so fear them.' But it [merely] increased them in faith, and they said: 'Sufficient for us is Allaah, and [He is] the best Disposer of affairs.'}* [QUR'AAN 3:173] Also, Allaah the Exalted Says in describing the believers during the Battle of the Confederates (what means): *{And when the believers saw the companies, they said: 'This is what Allaah and His*



*Messenger had promised us, and Allaah and His Messenger spoke the truth.' And it increased them only in faith and acceptance.} [QUR'AAN 33:22]*

### **Fifth: Entering Paradise without accounting:**

**One of the things that has been narrated about the virtue of Tawakkul is that because of it, seventy-thousand people from the nation of Muhammad, sallallaahu `alayhi wa sallam, will enter Paradise without reckoning. Ibn `Abbaas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "The nations were displayed before me; one or two prophets would pass by along with a few followers and other prophets would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked: 'Who are they? Are they my followers?' It was said: 'No, rather, it is Moosa (Moses) and his followers.' It was said to me: 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me: 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon. It was said to me: 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.'" Then the Prophet entered his house without telling his Companions who they (the 70,000) were.**

**So the people started talking about the issue and said: "It is us who have believed in Allaah and followed His Messenger;**



therefore those people are either ourselves or our children who are born in the Islaamic Era, for we were born in the pre-Islaamic Period of Ignorance.” When the Prophet, sallallaahu `alayhi wa sallam, heard of that, he came out and said: *“They are those who do not ask to be treated through Ruqyah, who do not believe in omens, who do not get themselves cauterized, and who rely on their Lord.”* `Ukkaashah ibn Mihsan, may Allaah be pleased with him, said: “Am I among them, O Allaah’s Messenger?” He said: “Yes.” Then, another man stood and said: “Am I among them?” He, sallallaahu `alayhi wa sallam, said: *“Ukkaashah beat you to it.”*<sup>1</sup>

### Sixth: Attaining sustenance:

`Umar ibn Al-Khattaab, may Allaah be pleased with him, reported that Allaah’s Messenger, sallallaahu `alayhi wa sallam, said: *“Had you relied on Allaah as He ought to be relied on, you would be provided sustenance as a bird is: you would leave [to work] in the early morning while hungry, and return [home] at night while full.”*<sup>2</sup>

### Seventh: Preservation of one’s soul, family, and children:

That is why when Ya`qoob (Jacob), may Allaah exalt his mention, advised his sons with things that would protect and

<sup>1</sup> Reported by Al-Bukhaari (5705) and Muslim (220)

<sup>2</sup> Reported by At-Tirmithi (2344) and Al-Haakim in his Mustadrak (4/354); he said it has an authentic chain of narration but Al-Bukhaari and Muslim did not report it.



benefit them, He entrusted his matters to Allaah the Exalted and said (what means):

*{The decision is only for Allaah; upon Him I have relied, and upon Him let those who would rely [indeed] rely.}*

[QUR'AAN 12:67]

That is because Allaah the Exalted is the One that preserves, and He is the One relied on in preserving one's soul, family, and children.

### **Eighth: Protection from Satan:**

Allaah the Exalted Says (what means): *{Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allaah. And upon Allaah let the believers rely.}*

[QUR'AAN 58:10] Therefore, Allaah the Exalted clarified that Satan cannot hurt His slaves without His permission, and then ordered them to rely on Him the Exalted so that He protects them from Satan.

Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever said – meaning, when they leave their home – 'Bismillaah, Tawakkaltu `Ala'llaah wa Laa Hawla wa Laa Quwwata Illa Billaah (In the Name of Allaah; I have relied on Allaah, and there is no might nor strength except through Allaah)' it will*



*be said to them, 'You sufficed and protected,' and Satan will turn withdraw from them."*<sup>1</sup>

### **Ninth: Peace of mind:**

**No matter how much a slave takes the correct means to earning what they want, there will still be some gaps that they did not close, and that they fear can lead to loss and not attaining what they desire because of such gaps. However, as long as they rely on Allaah, and as long as they know that Allaah the Exalted will suffice them in all of their matters, they would not fear such gaps, and would achieve peace of mind and soul.**

**Tawakkul on Allaah the Exalted saves a person from psychological breakdowns, as well as nervousness. Had psychologists realized the importance of Tawakkul, they would have made it of the most important forms of cure. If people who committed suicide relied on Allaah the Exalted as He ought to be relied on, they would not have had to resort to suicide, and would have entrusted their affairs to Allaah, and submitted themselves to Him, being pleased with His predestination and pre-decree.**

### **Tenth: Inspiration to work:**

**Relying on Allaah the Exalted inspires a heart to have a sense of urgency and the will to work, because it opens doors to**

---

<sup>1</sup> Reported by At-Tirmithi (3426) and Al-Albaani classed it as being authentic



taking legislated means. When a person understands Tawakkul adequately, they go to work and take necessary means, which supports productivity.

### **Eleventh: Richness and honor of the soul:**

Whenever a Muslim realizes the meaning of reliance on Allaah the Exalted, and submits their matters to Allaah, they feel honored because they are relying on Allaah the Exalted, the Most Honorable. Also, they are self-sufficient, and in no need of anyone, because they are sufficient with the Most Rich.

Allaah the Exalted Says (what means): *{But whoever relies upon Allaah - then indeed, Allaah is Exalted in Might and Wise.}* [QUR'AAN 8:49] The word Mighty was used after Tawakkul to show that whoever relies on Allaah the Exalted is mighty through Him, and is not made low in seeking His Refuge.

### *Tawakkul : Knowledge and action of the heart*

Reliance on Allaah the Exalted combines between knowledge and action of the heart. As for knowledge of the heart, it is by knowing that Allaah the Exalted is the One who predestines everything and cares for everything, etc., and as for action of the heart, it is for the heart to be content and certain with the Creator, to rely on Him, and to trust in Him. In order to clarify



the issue, we say that a slave who relies on Allaah the Exalted must know and act on the following issues:

### **First: To know Allaah the Exalted and His attributes:**

The slave must know Allaah the Exalted through his Names and Attributes. When a person knows the capabilities of their Lord, as well as His Help, His Eternal nature, Strength, Greatness, Ever-Livingness, lack of sleep and slumber, they would rely on Allaah the Exalted as He ought to be relied on, and would know that they have submitted their matters to the Strong and Mighty.

### **Second: Having a strong stance in the path of monotheism:**

If the slave realizes Tawheed, then would have a great share of reliance on Allaah. Allaah the Exalted Says (what means): *{But if they turn away. [O Muhammad], say. 'Sufficient for me is Allaah ; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne.'}* [QUR'AAN 9:129] Meaning, realizing that Allaah the Exalted is enough, unifying Him, and relying on Him.

### **Third: Relying on Allaah the Exalted in all matters:**

It is not as some ignoramus do, when they rely on Allaah the Exalted if they have no means, and when they have the means, the forget Him and rely on those means.



#### **Fourth: Thinking good thoughts about Allaah the Exalted:**

When the believing slave relies on Allaah, they must then think good of Him and know that if they rely on Him, He the Exalted will suffice them. Their heart should not become uneasy, and should not mind if this life comes or goes, because they rely on Allaah. Their case, in that situation, would be like a person who was given some amount of monetary wealth, and it was stolen from them. A generous person might say: 'I have many times more than what has been stolen, so do not worry; if you come to me, I will give you manifolds from my treasures.' When a person knows that Allaah the Exalted is the King of kings, and that His treasures are full, they would not feel uneasy or worried if they are missing something.

In the Hadeeth Qudsi (sacred narration; when the Prophet, sallallaahu `alayhi wa sallam, narrates from Allaah the Exalted): "*I am as My slave thinks of Me.*"<sup>1</sup> Therefore, having good thoughts about Allaah the Exalted leads to relying on Him, and relying on Allaah the Exalted must consist of having good thoughts about Allaah the Exalted.

#### **Fifth: The heart should submit to Allaah the Exalted:**

If a person submits as a petty slave submits and obeys their master, they would reach Tawakkul.

#### **Sixth: Entrusting:**

---

<sup>1</sup> Reported by Al-Bukhaari (7405) and Muslim (2657)





Allaah the Exalted Says what the believer of the family of Pharaoh said (what means): *{And you will remember what I [now] say to you, and I entrust my affair to Allaah. Indeed, Allaah is Seeing of [His] servants.}* [QUR'AAN GHAFIR:44] Ibn Mas`ood, may Allaah be pleased with him, said: “The verse in Allaah’s Book that contains the biggest amount of reliance on Allaah and submitting one’s affairs to Him is when He Says (what means): *{And whoever fears Allaah - He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allaah - then He is sufficient for him. Indeed, Allaah will accomplish His purpose. Allaah has already set for everything a [decreed] extent.}* [QUR'AAN 65:2-3]”<sup>1</sup>

Ibn Al-Qayyim, may Allaah have mercy on him, reported from his Shaykh, Ibn Taymiyyah, may Allaah have mercy on him, that he said: “Predestined issues are enveloped by two things: reliance on Allaah before it happens, and contentment with Allaah afterwards; whoever relies on Allaah before the action, and is content with that has been decreed after it, has completed servitude.”<sup>2</sup>

That is why, when we examine the supplication known as Du`aa’ Al-Istikhaarah (seeking guidance from Allaah the Exalted), it states: *“Decree what is good for me wherever it is, then make me pleased with [what You have decreed.]”*<sup>3</sup>

<sup>1</sup> Al-Mu`jam Al-Kabeer (9/133)

<sup>2</sup> Madaarij As-Saalikeen (2/122)

<sup>3</sup> Reported by Al-Bukhaari (1116)



Therefore, reliance on Allaah consists of entrusting [to Allaah] before the decreed issue happens, and contentment after it happens.

### **Seventh: Affirming the means and causes, and that they do not have any effect in and of themselves:**

Whoever denies the means and causes is insane, but whoever relies on it without relying on the Power and Ability of Allaah the Exalted is a disbeliever in Allaah the Exalted. Anas ibn Maalik, may Allaah be pleased with him, said that a man said: "O Allaah's Messenger, should I tie [my camel] then rely on Allaah, or should I leave untied and rely on Allaah?" The Prophet, sallallahu `alayhi wa sallam, responded: "*Tie it and rely on Allaah.*"<sup>1</sup>

Sometimes, a person cannot find a means besides supplication, and that is such a good means. Allaah the Exalted has taught His slaves to take necessary means, Saying (what means):

- *{It is He who made the earth tame for you - so walk among its slopes and eat of His provision.}*  
[QUR'AAN 67:15]
- *{And when the prayer has been concluded, disperse within the land and seek from the bounty of Allaah, and remember Allaah often that you may succeed.}*  
[QUR'AAN 62:10]

---

<sup>1</sup> Reported by At-Tirmithi (2517) and Al-Albaani classed it as being acceptable



- *{He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allaah.}*

[QUR'AAN 73:20]

**When Imaam Ahmad, may Allaah have mercy on him, was asked about those who claim that they are relying on Allaah and say that they will stay jobless and leave their sustenance to Allaah, and he, may Allaah have mercy on him, replied: “That is a reprehensible statement! Has not Allaah Said (what means):** *{O you who have believed, when [the Athaan] is called for the prayer on the day of Jumū'ah [Friday], then proceed to the remembrance of Allaah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allaah, and remember Allaah often that you may succeed.}* [QUR'AAN 62:9-10]”<sup>1</sup>

**Saalih ibn Ahmad ibn Hanbal, may Allaah have mercy on him, said: “My father was asked about a people who are jobless and say that they rely on Allaah, and he said: ‘They are innovators.’”<sup>2</sup> Such people are those who think that they will enter Paradise without actions, and say that they will enter Paradise through Allaah’s Mercy!**

**One of them told me, saying: “I struggled with the family of my wife in removing reprehensible things from the house, such**

---

<sup>1</sup> Talbees Iblees (pg. 348)

<sup>2</sup> Ibid.



as evil media and devices; I tried a lot with them, and my father-in-law used to always object to what I would do, and say: ‘Are we not all in Allaah’s Mercy?’”

Yes, we are all in Allaah’s Mercy, but are there not means to enter Paradise? Have we not been ordered to keep away from the means that take a person to Hellfire? Are there not forbidden issues that we must keep away from, and obligations that we must perform? Will we enter into Allaah’s Mercy without taking the means?

Allaah the Exalted Says (what means): *{Indeed, the mercy of Allaah is near to the doers of good.}* [QUR’AAN 7:56]

Allaah the Exalted did not say that the Mercy of Allaah the Exalted is close to sinners and the evil! One of the problems that is widespread in our societies is that a person does not adopt the legislated means and relies on the mercy of Allaah, and at the same time, they take worldly means and tire themselves out in earning them. Had they thought for a while about using legislated and worldly means, they would have attained success in both worlds.

### *Things that conflict with Tawakkul*

**First: Pessimism:** Pessimism is for a person to see or hear something and become negative because of it. They would think that their goals will not be achieved because of what they saw or heard, and that they should not continue in their work due to that.



Such pessimism contradicts reliance on Allaah, because the heart that relies on Allaah and entrusts Him is not swayed by seeing a blind man, or a bird flying to a left, or that they were in seat number thirteen in the airplane, or other such trivial and absurd things. The Prophet, sallallaahu `alayhi wa sallam, warned against this pessimism, saying: *“There is no pessimism.”*<sup>1</sup> Pessimism does not only negate reliance on Allaah the Exalted, but it also negates monotheism.

**Second: Astrology and soothsaying:** Among the issues that conflict with Tawakkul, as well, is to go to soothsayers and astrologers in order to know the Unseen and to know what will happen in the future. Had a believer relied on Allaah the Exalted as He ought to be relied on, they would not seek anyone besides Him the Exalted, and would not seek to know what will happen from someone who is unable to know knowledge of the Unseen.

Ibn Taimiyyah, may Allaah have mercy on him, said:

“When `Ali ibn Abu Taalib, may Allaah be pleased with him, wanted to travel to fight the Khawaarij, an astrologer stopped him and said: ‘O commander of the believers, do not travel, because the moon is in Scorpio, and if you travel when the moon is in Scorpio, your army will be defeated.’ `Ali, may Allaah be pleased with him, responded: ‘Rather, we will travel in trust of and reliance in Allaah the Exalted, and out of disbelief of you.’ He travelled, and that travel was blessed, to the

---

<sup>1</sup> Reported by Al-Bukhaari (7554) and Muslim (2220)



point that he killed most of the Khawaarij, and that was one of the best things that made him happy, since he fought them at the order of the Prophet, sallallaahu `alayhi wa sallam.”<sup>1</sup>

Had the believer heard the news from a soothsayer, fortune teller, or astrologer, then the best possible thing to do would to contradict them, and not accord importance to what they said.

**Third: Attachment to talismans:** Of the things that conflict with Tawakkul is becoming attached to talismans, as many ignoramus do. They tie blue beads to their chests, or papers that they take from magicians or sorcerers, and by that, they wish to protect themselves. Where is reliance on Allaah the Exalted in observing such practices?

Such people have a punishment that is in accordance with their crime. The Prophet, sallallaahu `alayhi wa sallam, said: *“Whoever hangs some [talisman] will be entrusted to it.”*<sup>2</sup>

Therefore, since they attached themselves to ink and paper, and so forth, and did not rely on Allaah, Allaah the Exalted will attach and entrust them to what they attached to, and that is enough of a loss.

**Fourth: Seeking blessings through rocks and trees:** Seeking blessings through rocks, trees, and all things that are seeking blessings through is impermissible are all this conflicts with

---

<sup>1</sup> Al-Fataawa Al-Kubraa (1/57)

<sup>2</sup> Reported by At-Tirmithi (2072) and An-Nasaa'i (4079) and Shu`aib Al-Arnaa'oot classed it as being acceptable due to other chains of narrations



reliance on Allaah, and they may lead to Shirk (polytheism) in worship of Allaah the Exalted, and we seek refuge in Allaah the Exalted.

**Fifth: Not seeking sustenance:** We have previously mentioned that taking necessary means is one of the conditions of Tawakkul, and that lack of doing so conflicts with Tawakkul. In this instance, we will talk about a calamity that has befallen our times and it is the calamity of unemployment. Many people have begun relying on others in their sustenance; the son relies on his father, and the brother relies on his employed sister for their sustenance.

The youth today do not look for productive jobs, but rather, want their jobs to have no real effort.

They prefer unemployment over effort and struggling to seek sustenance. The Qur'aan and Sunnah have told of ways and paths to collecting sustenance, and we will mention some:

- 1) The first and greatest way to attain sustenance, and the most lawful type on earth, is war booty; Allaah the Exalted Says (what means): *{So consume what you have taken of war booty [as being] lawful and good.}* [QUR'AAN 8:69] Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"My sustenance was made under the shade of my spear."*<sup>1</sup>

---

<sup>1</sup> Reported by Ahmad (5094) and Al-Albaani classed it as being authentic



**2) Working with one's hand, as Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "A person has never eaten food better than that which their hands have earned. The Prophet of Allaah Daawood (David) used to eat from what his hand earned."<sup>1</sup> He, sallallaahu `alayhi wa sallam, also said: "It is better for a person to collect firewood in a bundle on their backs than to ask someone, at that, the person can either give them or refuse to give them."<sup>2</sup>**

**3) Business: It was the job of many Muhaajireen (Emigrants) and Ansaar (Helpers); `Abdur-Rahmaan ibn `Awf, when some of the Ansaar offered him half their wealth, said: "Show me the way to the market."<sup>3</sup>**

**4) Plowing, planting, and farming: It is one of the most important ways to seek sustenance, because it consists of reliance on Allaah that is not present in any other vocation. It also consists of the heart being truly attached to Allaah the Exalted, because when the farmer plants the seeds, waters it, and plows it, they know that its produce depends on Allaah's Power and Will, and that protection against droughts and epidemics is only through the Might of Allaah the Exalted. There are many farmers who lost**

---

<sup>1</sup> Reported by Al-Bukhaari (2072)

<sup>2</sup> Reported by Al-Bukhaari (2074)

<sup>3</sup> Reported by Al-Bukhaari (5072)





their crops because locusts ate them. There are also many farms that died due to droughts, too much rain, or snow. Therefore, out of those who work, the farmers have the most connection to Allaah the Exalted, as is seen.

**Sixth: Not seeking cure:** Another aspect of lack of Tawakkul is to avoid seeking a cure when afflicted with a sickness. The Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah the Exalted has not sent a sickness except that He sent its cure."*<sup>1</sup> Also, the Prophet, sallallaahu `alayhi wa sallam, ordered that people seek cures, saying: *"O slaves of Allaah, seek cures."*<sup>2</sup> Taking medicine is a way of taking necessary means that have been legislated by Allaah the Exalted.

### *Stories of those who relied on Allaah*

Among the things that urge and incite a person to rely on Allaah, and to have their heart connected to Allaah the Exalted is to hear stories of those who are pious who relied on Allaah, as well as the bliss that befell them due to their sincere reliance on Allaah.

At the head of such people is our Messenger, sallallaahu `alayhi wa sallam,.

---

<sup>1</sup> Reported by Al-Bukhaari (5678)

<sup>2</sup> Reported by At-Tirmithi (2038) and Ibn Maajah (3436), and Al-Albaani classed it as being authentic



## The Prophet, sallallaahu `alayhi wa sallam, and the carrier of the sword:

Once, Allaah's Messenger, sallallaahu `alayhi wa sallam, went with his Companions to a valley, and hung his sword on a tree. The people then dispersed in the valley, taking shade in its trees. It was not long before the Prophet, sallallaahu `alayhi wa sallam, called them and they went to him. They found a man and a sword on the floor with him. Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"A man came to me when I was sleeping and took the sword. I woke as he was standing by my head. Before I noticed, the sword was unsheathed in his hand. He said to me: 'Who will safeguard you from me?' I said: 'Allaah will.' He said again: 'Who will safeguard you from me?' I said: 'Allaah.' Then, he sheathed the sword, and here he is, sitting."*<sup>1</sup> Therefore, this is Tawakkul, entrusting Allaah, and seeking Allaah's Help.

## The Prophet, sallallaahu `alayhi wa sallam, in the cave:

Abu Bakr, may Allaah be pleased with him, reported that he said to the Prophet, sallallaahu `alayhi wa sallam, while in the cave: *"If someone looks down at his feet, he would see us."* He, sallallaahu `alayhi wa sallam, replied: *"What do you think, O Abu Bakr, of two individuals, Allaah is their third?"*<sup>2</sup>

---

<sup>1</sup> Reported by Muslim (843)

<sup>2</sup> Reported by Al-Bukhaari (3453) and Muslim (2381)



Such is Tawakkul and entrusting Allaah the Exalted that occurs during troubled times. The slave's heart is apparently in need of the Lord, while also relying on Him, and entrusting Him. This is especially the case if there are no other means to take besides entrusting one's affairs to Allaah the Exalted.

### The woman and her she-goats:

There is a beautiful story on the topic of the importance of Tawakkul, and that the one seeking to rely on Allaah the Exalted can find benefit in. Imaam Ahmad, may Allaah have mercy on him, reported the Prophet, sallallaahu `alayhi wa sallam, said: *"A woman went out in a battle with the Muslims, and left back twelve she-goats and spindles that she would use to weave. She lost one of her she-goats and one of her spindles, and said: 'O Lord, You promised to preserve those who go out in your Path. I have lost a she-goat and a spindle. I call on You regarding my she-goat and spindle.'" Allaah's Messenger, sallallaahu `alayhi wa sallam, kept mentioning the severity of how she was calling on Allaah the Exalted, soon after which she found her she-goat, as well as another one with it, and she found her spindle, along with another one to go with it.*<sup>1</sup>

Subhaan Allaah (Glorified is Allaah the Exalted)! This woman who was sincere in her reliance on Allaah, Allaah the Exalted did not just preserve her she-goat, but rather, multiplied it, due

---

<sup>1</sup> Reported by Ahmad (20141) and Al-Albaani ruled it as being authentic



to the sincerity of her Tawakkul and reliance on Allaah the Exalted.

### **The woman and the oven:**

**Imaam Ahmad, with his chain of narration, narrated that Abu Hurayrah, may Allaah be pleased with him, said:**

**“There was a man and woman in previous generations who had no capabilities of anything. The man came from his travels and entered on his wife who was hungry, and he was on the brink of starvation. He said to his wife: ‘Do you have anything?’ She said: ‘Yes, I give you glad tidings of the sustenance of Allaah.’” This was despite the fact she did not have anything besides trust of, reliance on, and hope in Allaah the Exalted. In continuation:**

**“So, he urged her and said: ‘Woe to you! I want something [to eat] if you have.’ She said: ‘Yes; be at ease for a while,’ she was hoping for the Mercy of Allaah. After a long while, and his hunger persisted, he said:**

**‘Woe to you, if you have some bread, bring it to me, because I have reached the end and am very tired.’ She said: ‘Yes, at this time, the oven will cease its cooking, so do not be hasty.’ When he remained for another hour or so, without speaking, and she waited for the opportunity that he would speak to her, she said to herself, ‘I should go see what is in my oven.’ She went to**



the oven and found it filled with sides of goats, and had a quern in it, and it was grinding! She went to the quern and shook it, and took whatever sides of the goat were in her oven.

**By Him in Whose Hand is Abu Al-Qaasim's soul, Muhammad, sallallaahu `alayhi wa sallam, said:** *'Had she taken what was in the quern, and had not shook it, it would have grinded until the Day of Resurrection.'*<sup>1</sup>

### **`Umar and the leper, and Khaalid and the poison:**

The books of Hadeeth have mentioned two stories for us, both of which might be confusing to some people. The first is the story of `Umar ibn Al-Khattaab, may Allaah be pleased with him, when he ate with the leper<sup>2</sup>, and the other is the story of Khaalid ibn Waleed, may Allaah be pleased with him, when he drank poison.

**Abu As-Safr said: "Khaalid ibn Al-Waleed went to Al-Hirah, and was told, 'Beware of poison, lest the Persians poison you.' He said: 'Bring it to me.' When it was brought to him, he took it and drank it, and said: 'In the Name of Allaah,' and it did not harm him in the least."**<sup>3</sup>

---

<sup>1</sup> Reported by Ahmad (9168) and Al-Haythami, may Allaah have mercy on him, classed its narrators as trustworthy in his book Majma' Az-Zawaa'id (17874)

<sup>2</sup> Reported by At-Tirmithi (1817)

<sup>3</sup> Musnad Abu Ya'laa (7186)



The story of `Umar ibn Al-Khattaab, may Allaah be pleased with him, benefits us with `Umar's intense reliance on Allaah. Further, the scholars have mentioned that there are a few explanations of the story, and they are:

- 1) `Umar ibn Al-Khattaab, may Allaah be pleased with him, wanted to assert the fact that there is no contagion [without Allaah's Permission], and did not intend to contradict the order of the Prophet, sallallahu `alayhi wa sallam, which consists of fleeing from lepers.
- 2) `Umar, may Allaah be pleased with him, wanted to console the leper, since he is deficient in his physical appearance.
- 3) The Hadeeth that states: "*There is no contagion.*" should be acted on by those who have strong reliance on Allaah the Exalted. As for the Hadeeth of: "*Flee from the leper.*" it is to be acted on by those who have weak reliance on Allaah the Exalted.<sup>1</sup>

Also, the story of Khaalid ibn Al-Waleed, may Allaah be pleased with him, tells us that he relied on Allaah the Exalted as He ought to be relied on, and the poison did not harm him. However, no one is to copy Khaalid, may Allaah be pleased with him, in what he did, because there are explanations for the story, as mentioned by the scholars, and they are:

---

<sup>1</sup> Fat-h Al-Baari (10/160)



- 1) What happened was a miracle for Khaalid, and it is disliked for anyone to copy what he did, so that the poison does not kill him.**
- 2) Perhaps there was a promise given to Khaalid, may Allaah be pleased with him, by the Prophet, sallallaahu `alayhi wa sallam, that poison will not harm Khaalid, may Allaah be pleased with him, and that Khaalid relied on Allaah the Exalted and drank the poison.<sup>1</sup>**
- 3) Some narrations suggest that he did so in order for the enemy to submit to him, and to preserve the souls and wealth of the Muslims.**

## *Conclusion*

**Thus, the great position and importance of reliance on Allaah the Exalted becomes clear to us. We have clarified to you that reliance on Allaah the Exalted does not conflict with taking necessary means, and that to not take necessary means is not Tawakkul at all, but rather, called Tawaakul, and Tawaakul is the action of those who are lazy and unproductive.**

**We also mentioned the ruling of relying on Allaah the Exalted and some of the stations that Allaah the Exalted ordered His slaves to show reliance in. Some stories of those who relied on Allaah the Exalted as He ought to be relied on have also been mentioned, as well as the outcome of their reliance.**

---

<sup>1</sup> Ibid. (10/248)



This is some of what was facilitated by Allaah the Exalted with regards to the topic of Tawakkul. We ask Allaah the Exalted to make us and you from those who rely on Him, to make us monotheists, and to enable us to say the truth and by it, establish justice.

Lastly, may Allaah the Exalted send His peace and blessings on our Prophet Muhammad, and on all of his family and Companions.

### *Test your understanding*

Here are two levels of questions about the topic; there are direct questions, meaning, the first level questions, and questions that need some research and reflection, which are the second level questions.

#### **Level one questions:**

- 1) How is Tawakkul half of the religion?**
- 2) Mention Shaykh Ibn `Uthaymeen's definition of Tawakkul.**
- 3) Mention examples of how the Prophet, sallallaahu `alayhi wa sallam, took necessary means.**
- 4) Why did Allaah the Exalted order Maryam (Mary), may Allaah exalt her mention, to shake the trunk of the date-palm tree, and did not just allow the ripe dates to fall onto her without shaking it?**





- 5) What is the supplication that is to be said when going out from the home which mentions reliance on Allaah?**
- 6) Tawakkul combines between knowledge and action of the heart. Explain this statement.**
- 7) How can you be rich through Tawakkul?**
- 8) What do you think about someone who lost their job and cried out of fear of poverty? Is such a person considered relying on Allaah? Why or why not?**
- 9) What is the difference between Tawakkul and Tawaakul?**
- 10) What is the ruling of Tawakkul? Mention the answer with details.**



## Level two questions:

- 1) When do you rely on Allaah the Exalted alone, and when do you combine between seeking help and reliance on Allaah in the following instances:**
  - a) When answering questions for your test.**
  - b) When waiting for your test results.**
  - c) When moving household amenities from the car to the house.**
  - d) When waiting for a response for your job application.**
- 2) Tawakkul is from the attributes of the prophets. How can someone who calls to Islaam benefit from that?**
- 3) What do you think of someone who leaves their car keys in the car and leaves the doors unlocked, saying that they are relying on Allaah in their car not being stolen?**
- 4) What is your opinion on the following situations:**
  - a) A man hears about earthquakes in the furthest part of the world and does not leave their home that day.**
  - b) A person wants to apply to a job, and looks at their horoscope in some website in order to choose the best day to apply to the job.**
  - c) A person leaves their home and finds that the elevator is broken, then goes back home,**



fearing that a calamity will befall them that day.

5) *{You we ask for help.}* [QUR'AAN 1:5] What is to be understood from putting the object in this verse?

6) The Prophet, sallallaahu `alayhi wa sallam, said: *"Evil omens are polytheism; all of us are affected by it, but Allaah does away with it through Tawakkul."* Explain this Hadeeth.

7) Allaah Says (what means): *{And he became inside the city fearful and anticipating [exposure].}*

[QUR'AAN 28:18] Does the fear of Moosa (Moses), may Allaah exalt his mention, conflict with Tawakkul?

8) When the people of Moosa, may Allaah exalt his mention, feared Pharaoh, they called their Lord, saying (what means): *{Upon Allaah do we rely. Our Lord, make us not [objects of] trial for the wrongdoing people and save us by Your mercy from the disbelieving people.}* [QUR'AAN 10:85-86]

Why did they give precedence to Tawakkul over supplication?

9) Why is Allaah the Exalted the Only One deserving of reliance?

