

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 37 – The Obligation to Trust in Allaah Alone

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The shaykh began with the Khutbatul Haajah.

The Shaykh mentioned that this chapter is also linked with the previous chapters on sorcery, and those who have connection with sorcery, such as the magicians, the astrologers, the soothsayers, and the fortune-tellers. And that Allaah (subhaanahu wa ta'aalaa) is the Sole-Knower of the unseen. And this chapter has a connection with these chapters due to the fact that a person has to put his trust in Allaah (subhaanahu wa ta'aalaa) solely and exclusively [and not in these astrologers, or soothsayers, or fortune-tellers or other than them].

THE OBLIGATION TO TRUST IN ALLAAH ALONE (WUJOOB AT-TAWAKKUL 'ALA-ALLAAHI WAHDAH)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Allaah (ta'aalaa) said:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust (in Him). (Aali Imraan 3:159)

And He (ta'aalaa) said:

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا

They say: "We are obedient," but when they leave you (Muhammad (صلى الله عليه وسلم)), a section of them spend all night in planning other than what you say. But Allaah records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allaah. And Allaah is Ever All-Sufficient as a Disposer of affairs. (An-Nisaa' 4:81)

And He (subhaanahu wa ta'aalaa) said:

وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

So fear Allaah. And in Allaah let believers put their trust. (Al-Maa'idah 5:11)

And Allaah (ta'aalaa) said:

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ
وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

Two men of those who feared (Allaah and) on whom Allaah had bestowed His Grace [they were Yoosba' (Joshua) and Kaalab (Caleb)] said: "Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allaah if you are believers indeed." (Al-Maa'idah 5:23)

And Shu'ayb ('alayhis salaam) said:

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

"Our Lord comprehends all things in His Knowledge. In Allaah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment." (Al-A'raaf 7:89)

And Allaah (ta'aalaa) said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ
يَتَوَكَّلُونَ

The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses (this Qur'aan) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone). (Al-Anfaal 8:2)

And He (ta'aalaa) said:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

But if they incline to peace, you also incline to it, and (put your) trust in Allaah. Verily, He is the All-Hearer, the All-Knower. (Al-Anfaal 8:61)

And Allaah (ta'aalaa) said:

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمَنتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ

And Moosaa (Moses) said: "O my people! If you have believed in Allaah, then put your trust in Him if you are Muslims (those who submit to Allaah's Will)." (Yoonus 10:84)

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

They said: "In Allaah we put our trust. Our Lord! Make us not a trial for the folk who are Zaalimoon (polytheists and wrong-doing) (i.e. do not make them overpower us). (Yoonus 10:85)

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

"And save us by Your Mercy from the disbelieving folk." (Yoonus 10:86)

And Hood ('alayhis salaam) said:

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُّسْتَقِيمٍ

"I put my trust in Allaah, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth). (Hood 11:56)

And Shu'ayb also said:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

And my guidance cannot come except from Allaah, in Him I trust and unto Him I repent. (Hood 11:88)

And He (ta'aalaa) said:

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And to Allaah belongs the Ghayb (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad (صلى الله عليه وسلم)) and put your trust in Him. And your Lord is not unaware of what you (people) do." (Hood 11:123)

And He (ta'aalaa) said:

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Their Messengers said to them: "We are no more than human beings like you, but Allaah bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allaah. And in Allaah (Alone) let the believers put their trust. (Ibraabeem 14:11)

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

"And why should we not put our trust in Allaah while He indeed has guided us our ways. And we shall certainly bear with patience all the hurt you may cause us, and in Allaah (Alone) let those who trust, put their trust."
(Ibraabeem 14:12)

And He (ta'aalaa) said:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So when you want to recite the Qur'aan, seek refuge with Allaah from Shaytaan (Satan), the outcast (the cursed one). (An-Nabl 16:98)

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

Verily! He has no power over those who believe and put their trust only in their Lord (Allaah). (An-Nabl 16:99)

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allaah) [i.e. those who are Mushrikoon – polytheists]. (An-Nabl 16:100)

And He (ta'aalaa) said:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا

And put your trust (O Muhammad (صلى الله عليه وسلم)) in the Ever-Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves. (Al-Furqaan 25:58)

And He (ta'aalaa) said:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

And put your trust in the All-Mighty, the Most Merciful, (Ash-Shu'raa' 26:217)

الَّذِي يَرَاكَ حِينَ تَقُومُ

Who sees you (O Muhammad (صلى الله عليه وسلم)) when you stand up (alone at night for Tahajjud prayers). (Ash-Shu'raa' 26:218)

وَتَقَلُّبِكَ فِي السَّاجِدِينَ

And your movements among those who fall prostrate (along with you to Allaah in the five compulsory congregational prayers). (Ash-Shu'raa' 26:219)

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Verily! He, only He, is the All-Hearer, the All-Knower. (Ash-Shu'raa' 26:220)

And He (tabaaraka wa ta'aalaa) said:

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

So put your trust in Allaah; surely, you (O Muhammad (صلى الله عليه وسلم)) are on manifest truth. (An-Naml 27:79)

And He (jalla wa 'Alaa) said:

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا

And put your trust in Allaah, and Sufficient is Allaah as a Wakeel (Trustee, or Disposer of affairs). (Al-Ahzaab 33:3 and Al-Ahzaab 33:48)

And Ibraaheem ('alayhis salaam) said:

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ

Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return. (Al-Mumtabinah 60:4)

And He (tabaaraka wa ta'aalaa) said:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), and in Allaah (Alone), therefore, let the believers put their trust. (At-Taghabun 64:13)

And He (ta'aalaa) said:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

And whosoever puts his trust in Allaah, then He will suffice him. Verily, Allaah will accomplish his purpose. Indeed Allaah has set a measure for all things. (At-Talaaq 65:3)

And the Aayaat in this chapter are many.

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

So in these verses is the order of Allaah (subhaanahu wa ta'aalaa) to trust in Him alone, and in some of the verses it is made clear that trusting upon Allaah is a condition for 'Eemaan (belief). Meaning that 'Eemaan is not correct and accepted until a Believer trusts in Allaah sole and exclusively. And the fact that a person must place his trust in Allaah does not mean that he [i.e. the person] leaves off the different ways and avenues and paths that are to be used, for example to gain livelihood (*riq*) or to marry. And a person is not to sit in his house and say I trust in Allaah.

Trusting and depending upon the different paths that Allaah has created, for example to earn a livelihood, then depending on these different avenues is Shirk with Allaah. And leaving off these avenues and paths is a mockery of the Sharee'ah of Allaah. Rather, a person is to trust upon Allaah while using the avenues that Allaah (subhaanahu wa ta'aalaa) has decreed for His creation to earn a livelihood (*riq*) and to go about their affairs.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

And the following are some of the Ahaadeeth from the Sunnah regarding at-Tawakkul:

1. From 'Umar ibnul-Khattaab (radiyAllaahu 'anhu) that he heard the Prophet (صلى الله عليه وسلم) say: **((If you trusted in Allaah as He should be trusted, He would guarantee your provision as He provides for the birds, they leave hungry and return full))**. Hadeeth Hasan. Reported by at-Tirmidhee in Chapter of az-Zuhd (33) 4/573, no. 2344, and Ibn Maajah also in Chapter of az-Zuhd (14) 2/1394, no. 4164, and Ahmed: 1/30 and the wording is his, and al-Haakim: 4/318, and authenticated by the 'Allamah of ash-Shaam ash-Shaykh al-Albaanee in as-Saheehah, no. 310, and made Hasan by the 'Allamah of al-Yemen ash-Shaykh al-Waadi'ee in al-Jaami' as-Saheeh 6/328.
2. From 'Abdullaah ibn 'Abbaas who said: The Prophet (صلى الله عليه وسلم) said: **((The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Jibreel: "Are these people my followers?" He said: "No, but look towards the horizon." I looked and saw a very large multitude of people. He said: "Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment." I asked: "Why?" He said: "For they used not to treat themselves with branding (cauterization), nor with Ruqyah (get oneself treated by the recitation of some**

Verses of the Qur’aan), and not to see evil omen in things, and they used to put their trust (only) in their Lord”)).

On hearing that, ‘Ukaashah ibn Mihsan got up and said [to the Prophet]: “Invoke Allaah to make me one of them.” The Prophet said: (O Allaah, make him one of them). Then another man got up and said [to the Prophet]: “Invoke Allaah to make me one of them.” The Prophet said: (“Ukaashah has preceded you). Narrated by al-Bukhaaree, no. 6175 in Chapter of ar-Raqaa’iq (50), and Muslim, no. 220, and the wording is of al-Bukhaaree.

3. He [i.e. Ibn ‘Abbaas] (radiyAllaahu ‘anhu) also said: The Prophet (صلى الله عليه وسلم) used to say: **((O Allaah! I surrender myself to You, and I believe in You, and I depend upon You, and I repent to You, and with You (Your evidences) I stand against my opponents. O Allaah! I seek refuge in your might and glory, there is none worthy of worship except You, that you may lead me astray. You are the Ever-Living, who does not die, and the people and the jinn die))**. Narrated by al-Bukhaaree, no. 6948 in short-form, and see no. 1069 and Muslim, no. 2717.
4. From Jaabir (radiyAllaahu ‘anhu) that he proceeded in the company of Allaah’s Messenger (صلى الله عليه وسلم) towards Najd to participate in a battle. When Allaah’s Messenger returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allaah’s Messenger and the people dismounted and dispersed to rest in the shade of the trees. Allaah’s Messenger rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allaah’s Messenger (صلى الله عليه وسلم) calling us. [We woke up] to see a Bedouin with him. The Messenger of Allaah said: **((This Bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying: “Who will save you from me?” I said thrice: “Allaah”))**. The Prophet did not punish him but sat down. Narrated by al-Bukhaaree, no. 2753 and Muslim, no. 843.

Fataawaa al-Lajnah ad-Daa’imah lil-‘Iftaa’: 1/251, no. 9580:

‘Umar ibnul-Khattaab (radiyAllaahu ‘anhu) narrated that he heard the Prophet (صلى الله عليه وسلم) say: **((If you trusted in Allaah as He should be trusted, He would guarantee your provision as He provides for the birds, they leave hungry and return full))**. Narrated by Imaam Ahmed, and at-Tirmidhee, and an-Nisaa’ee, and Ibn Maajah, and Ibn Hibbaan, and al-Haakim, and at-Tirmidhee said it is Hasan Saheeh.

The Reality of at-Tawakkul: It is truthful dependence of the heart upon Allaah (‘azza wa jall) in bringing about the interests of the servant and the pushing back of that which harms from the issues of this world and the Hereafter. And the meaning of this Hadeeth is that the people, if they were to realize and make trusting upon Allaah a reality in their hearts, and to trust upon Him in bringing about what benefits them and pushing back what harms them, and in using the actions and avenues that are beneficial, then Allaah will bring to them their provision with the least number of avenues and the easiest of avenues, just as Allaah brings to the birds their provisions with the fact that they leave in the morning and return back in the evening. And this type of seeking provision is the easiest types of seeking provision. And the perfection of Tawakkul does not go against using the avenues that Allaah (subhaanhu wa ta’aalaa) has decreed, and has made it from His Actions in His creation. And Allaah (ta’aalaa) has ordered the people that they go about using these different avenues, along with his order that they trust upon Him.

He (ta'aalaa) said:

وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

So fear Allaah. And in Allaah let believers put their trust. (Al-Maa'idah 5:11)

So Allaah has made 'Eemaan (belief) a joint between fear of Him and at-Tawakkul, which is the establishment and the performance of taking the avenues that have been ordered to be taken. And at-Tawakkul without following the avenues that have been decreed is weakness, even if it is mixed with some type of at-Tawakkul. And it is not appropriate for the servant that he makes his weakness his trust in Allaah.

And with Allaah lies all success. And may the Peace and Blessings of Allaah be upon our Prophet Muhammad and his Family and his Companions. End of the Fatwaa of al-Lajnah ad-Daa'imah.

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

The shaykh mentioned that the Fatwaa that has just been narrated is considered to be a summary of our Dars on at-Tawakkul. So the servant must put his trust in Allaah (subhaanahu wa ta'aalaa) while utilizing the avenues, and he is not to put his trust in these avenues that Allaah ('azza wa jall) has decreed for the servants to follow in going about in attaining their livelihood.

And Allaah (subhaanahu wa ta'aalaa) has mentioned to us the various stories of His Prophets, and how they had tremendous trust in Him (subhaanahu wa ta'aalaa). And Allaah (subhaanahu wa ta'aalaa) has also revealed the story of Maryam ('alayhis salaam), when she fell into labour and the labour pains came to her, and Allaah (subhaanahu wa ta'aalaa) ordered her to shake the trunk of a date-palm tree, and Allaah made this a reason and an avenue for her provision, that the fresh ripe-dates may fall upon her and that she may eat from them, while her trust was solely upon Allaah (jalla wa 'Alaa).

And the Prophet (صلى الله عليه وسلم) sent Aboo 'Ubaydah ibn al-Jarrah as the chief of an army, and he had dates with him, and he gave every day to every person from the army one date, and they sucked on these dates until their provisions ran out. And during all this time they were trusting upon Allaah (subhaanahu wa ta'aalaa), and taking the required avenues for attaining their livelihood. This was until they came by the ocean, and the ocean threw out from it a huge fish [a whale], which was like a small mountain, and they all ate from it for many days.

And also the story of the Prophet Ibraaheem ('alayhis salaam), and how he left his wife Haajar and his son Ismaa'eel in Makkah, and ordered them to stay there, and left them while trusting and depending upon Allaah (subhaanahu wa ta'aalaa) that this is an order from Allaah. So it is upon the Believers to have confidence in Allaah that He will not leave and forsake His servants, and that He will look after them. So from these stories we take the benefit that it is upon the Believers to have confidence in Allaah (subhaanahu wa ta'aalaa). And returning to the story of Ibraaheem, we find that Haajar ran around the two mountains of As-Safaa and Al-Marwah looking for provision, and then came back and sat with the child, and then Allaah (subhaanahu wa ta'aalaa) ordered the Angel Jibreel

to descend and to give out the well of Zam Zam, and so this was a reason for the provision of Ismaa'eel and his mother Haajar.