

***at-Tawakkul* (Trust and Reliance) and its Proof**

وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ المائدة: ٢٣

وقوله: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ الطلاق: ٣

And the proof for *at-Tawakkul* (trust and reliance) is His saying, He the Most High:

And place your reliance and trust in Allaah if you are true believers [5:23]

And His saying:

And whoever places his trust and reliance in Allaah, then He will suffice him [65:3]¹⁷

[17]:

at-Tawakkul is to entrust your affairs and to place reliance in Allaah the Perfect and Most High, and to entrust affairs to Him, He the Perfect and Most High – this is *at-Tawakkul* (trust and reliance). And it is from the greatest of the types of worship, and therefore He said:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ المائدة: ٢٣

And place your reliance and trust in Allaah if you are true believers [5:23]

The preposition and the word with it are put before the governing word, to indicate restriction.

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا﴾

And upon Allaah place your reliance and trust ...

Meaning upon Him and not upon anyone else besides Him, then He said:

﴿إِن كُنْتُمْ مُؤْمِنِينَ﴾ المائدة: ٢٣

... if you are people of *eemaan* [5:23]

So He made it a condition of *eemaan* to have trust and reliance upon Allaah the Perfect and Most High. And this shows that whoever does not place his trust and reliance upon Allaah, then he is not a believer. So therefore *at-Tawakkul* (trust and reliance) is a

tremendous act of worship. So therefore the believer always places his trust and reliance upon Allaah and depends upon Allaah the Mighty and Majestic. And Allaah, from His Names is *Al-Wakeel* (the Trustworthy Disposer of Affairs) meaning: the One to Whom the affairs of His servants are entrusted, He the Perfect and Most High. So *at-Tawakkul* (placing trust and reliance) cannot be except upon Allaah, and it is not permissible to say, “I place my reliance in so-and-so”, because *at-Tawakkul* (trust and reliance) is worship, and worship cannot be except for Allaah.

As for when you delegate someone from the creation to carry something out for you, then this is not called *tawakkul* (trusting in them), it is called *tankeel* (entrusting), and *al-wikaalah* (authorising or entrusting), this is something well-known, that you entrust and authorise someone to carry out some need for you. And the Prophet *sallallaahu‘alaihiwasallam*, he delegated some people to deputise for him in carrying out certain duties. So *at-tankeel* (entrusting or delegating) is something other than *at-Tawakkul* (having trust and reliance). So *at-Tawakkul* is worship, and it cannot be except for Allaah, and it is not permissible for you to say, “I placed my trust and reliance in so-and-so”. Rather you should say, “I have entrusted someone with something”.

And along with this, you entrust and authorise someone, but you do not place your trust and reliance in him, rather you place your trust and reliance in Allaah, the Perfect and Most High. So notice the difference between the two matters and *at-Tawakkul* and *at-tankeel*.

And from the characteristics of the believers is that which Allaah the Most High mentioned with His saying:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾ الأنفال: ٢

That the believers are only those who when Allaah is mentioned, their hearts tremble and when His Signs are recited to them it increases them in *eemaan*, and they place their trust and reliance upon their Lord. [8:2]

These are from the attributes of the believers, so therefore trust and reliance is a tremendous act of worship, it cannot be except for Allaah the Mighty and Majestic, because He is *al-Qadir* (the One Fully Able to do everything), and He is *al-Maalik* (the Owner) of everything, and He is fully able to bring about for you whatever you desire. As for the created being, then he might not be able to bring about something for you that you desire, so you may entrust him with carrying something out. However trust and reliance is to be upon Allaah with regard to attainment of that thing.

Then you should know that *at-Tawakkul* (trust and reliance) does not negate and contradict using the means to an end. So the Muslim gathers between having reliance and trust in Allaah and utilizing the means, and there is no contradiction between them. So you carry out the means which you have been commanded to do. However you do not place your trust and reliance upon the means, rather you place your trust and reliance upon Allaah. You, you plant the seeds for crops in the earth – this is a means. However, you do not place reliance upon the planting and your own action, rather you have

reliance upon Allaah with regard to the growth of this plant, and with regard to its producing fruit and with regard to its being kept safe, and with regard to its being good and suitable, and therefore He says:

﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ ۚ أَنْتُمْ تَزْرَعُونَهُ ۖ أَأَنْتُمْ تَنْحَرِفُونَ ﴿٦٤﴾ ۗ الْوَاقِعَةُ: ٦٣ - ٦٤ ﴾

Do you see the seed which you sow? Do you make it grow or are We the One Who causes it to grow? [56:63-64]

So the One Who causes it to grow in reality, He is Allaah, but as for you, then you have just carried out the means only. It may produce this plant and grow or it may not produce it. And if it grows, it may be good and fitting, and it may not be good. It may be struck by some calamity, and will pass away.

Ar-Ragbbah (fervent desire) and Ar-Rabbah (dread) and al-Khushoo‘ (reverence and humility), and the Proof for Each

ودليل الرُّعْبَةِ والرَّهْبَةِ والخُشُوعِ قَوْلُهُ تَعَالَى: ﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ﴾ ﴿٩٠﴾ الأنبياء: ٩٠

And the proof for *Ar-Ragbbah* (fervent desire) and *Ar-Rabbah* (dread) and *al-Khushoo‘* (reverence and humility), is His saying, He the Most High:

They used to hasten to perform acts of devotion to Allaah, and they used to worship Us *raghaban* (upon love and desire), and *rahaban* (upon fear), and they were were reverent and humble before Allaah [21:90]¹⁸

[18]:

Ar-Ragbbah (fervent desire): it means seeking something which is praiseworthy.

Ar-Rabbah (dread): is fear of something which is dreaded. He the Most High said:

﴿وَأَيُّنَا فَأَرْهَبُونَ﴾ البقرة: ٤٠

And have dread of Me [2:40]

And it is a type of *Khanf* (fear); *ar-Rabbah* (dread) and *al-Khanf* (fear) have one and the same meaning.

al-Khushoo‘ (reverence and humility): it is a type of humbling oneself to Allaah the Mighty and Majestic. And humbly submitting and humbling oneself before Him, He the Perfect and Most High – it is from the greatest of levels of worship.

His saying, He the Most High, “*Innabum*”, (they): this pronoun refers back to the Prophets, since in *Soorat-ul-Anbiyaa* Allaah has mentioned the stories of the Prophets, and then He said:

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ﴾ ﴿٩٠﴾ الأنبياء: ٩٠

They used to hasten to perform acts of devotion to Allaah, and they used to worship Us *raghaban* (upon love and desire), and *rahaban* (upon fear), and they were were reverent and humble before Allaah [21:90]

So His saying, He the Most High:

﴿يُسْرِعُونَ فِي الْخَيْرَاتِ﴾ الأنبياء: ٩٠

They used to hasten upon doing acts of good [21:90]

Meaning: they would race to them, and they would hasten to them. This is the characteristic of the Prophets *'alaibimussalatuwassalaam*, they would not be lazy and they would not behave as if they were powerless, rather they hastened to doing good deeds, and they raced towards them.

His saying, He the Most High:

﴿وَيَدْعُونَكَ رَغْبًا﴾ الأنبياء: ٩٠

And they invoked and worshipped us with *Raghbah* [21:90]

Meaning: desiring what lies with Allaah the Mighty and Majestic, desiring attainment of what they wished for.

And His saying, He the Most High, "*warahaban*", (with dread): meaning with fear of Us, so they called upon Allaah to have mercy upon them, and they called upon Him not to punish them, and not to bring them to account and not to seize them with punishment. So they had hope for the mercy of Allaah, and they feared His punishment, just as He the Most High said:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾ الإسراء: ٥٧

Those whom they call upon, themselves seek a means of nearness to draw themselves closer to their Lord, to see which of them can draw closest to Him. They hope for His mercy and they fear His punishment [17:57]

So they call upon Allaah having fear of Him, and they worship and call upon Him desiring what lies with Him (from reward), they call upon Allaah so that He should ordain good for them and repel evil from them.

﴿وَكَانُوا لَنَا خَاشِعِينَ﴾ الأنبياء: ٩٠

And they were reverent and humble towards Us [21:90]

Meaning: they were reverential, humbly submitting, humble before Allaah, the Mighty and Majestic. So they gathered between three characteristics: *Ar-Raghbah* (fervent desire) and *Ar-Rahbah* (dread) and *al-Khusboo'* (reverence and humility). These are the characteristics of the Prophets *sallallaahu'alaibimwasallam* and these three types are from the types of worship of Allaah the Mighty and Majestic.

And it contains a refutation of *Soofees*, those who say, “We do not worship Allaah out of desire for His reward, nor out of fear of His punishment, we only worship Him out of love of Him alone”. This is false and futile speech, because the Prophets called upon and worshipped Allaah, *raghaban wa rahaban* (with fear and with hope) and they were the most complete of the creation.

***Al-Khashyah* (Fear and Awe) and its Proof**

ودليل الخشية قوله تعالى: ﴿فَلَا تَخْشَوْهُمْ﴾ البقرة: ١٥٠

The proof for *al-Khashyah* (awe) is His saying, He the Most High:

So do not have *Khashyah* (awe) of them [2:150]¹⁹

[19]:

Al-Khashyah (awe) is a type of *Khanf* (fear), and it is more specific than just fear. And it is said *al-Khashyah* (awe) is fear which is mixed with veneration. He the Most High said:

﴿فَلَا تَخْشَوْهُمْ﴾ البقرة: ١٥٠

So do not have *Khashyah* (awe) of them [2:150]

Allaah the Perfect and Most High commanded having *Khashyah* (awe) of Him alone.

He the Most High said in the *ayyah*:

﴿فَلَا تَخْشَوْهُمْ وَأَخْشَوْنِي وَإِلَاتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ﴾ البقرة: ١٥٠

So do not have *Khashyah* (awe) of them, but rather have *Khashyah* (awe) of Me, and so that I may complete My favour upon you and so that you may be guided. [2:150]

So He commanded having *Khashyah* (awe) of Him, He the Perfect and Most High, and He said in description of those who pray *salaah*:

﴿وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ﴾ المعارج: ٢٧

And those who have fear of the punishment of their Lord [70:27]

Meaning they have fear, they are the elite ones from the creation, they have fear of Allaah the Mighty and Majestic. And He said about the Angels:

﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ النحل: ٥٠

They have fear of their Lord from above them, and they do whatever they are commanded [16:50]

The elite of the creation from the Angels and the Messengers and the beloved and the obedient servants and the righteous ones, they have the utmost *Khashyah* (awe) of Allaah the Mighty and Majestic and *Khanf* (fear) of Him, He the Perfect and Most High and *Rabbah* (dread) of Him. So *ar-Rabbah* (dread) and *al-Khanf* (fear) and *al-Khashyah* (awe), all of them have a single meaning, even though some of them are more specific than others. However they all share in being *Khanf* (fear) of Allaah the Perfect and Most High. And these are from the characteristics of the Prophets and the righteous servants of Allaah, and they are tremendous types of worship and they are from the actions of the hearts which are not known except to Allaah the Perfect and Most High.

***Al-Inaabah* (Turning Repentantly and Obediently) and its Proof**

ودليل الإنابة قوله تعالى: ﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ الزمر: ٥٤

And the proof for *al-Inaabah* (turning repentantly and obediently) is His saying, He the Most High:

So turn in repentance and obedience to your Lord and submit to Him [39:54]²⁰

[20]:

Al-Inaabah: it means returning and it has the meaning of *at-Tawbah* (repenting), and repenting and *al-Inaabah* have one and the same meaning. However some of the scholars have said *al-Inaabah* is more specific than *at-Tawbah* (repenting), meaning it is more emphasized because it, *Inaabah* is *Tawbah* (repenting) but along with turning to Allaah, the Mighty and Majestic, meaning it is a specific repentance, and a person may repent and leave the sin and not return to it, and he may regret it, however his turning to Allaah may be a weak turning. Whereas *al-Inaabah* then indeed it means turning towards to Allaah the Mighty and Majestic. And therefore He said:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾

So turn in repentance and obedience to your Lord and submit to Him ...

Meaning turn back to Him and turn fully to Him, He the Perfect and Most High.

﴿مِن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾ الزمر: ٥٤

... before the punishment comes to you and then you will not be helped [39:54]

When the punishment which destroys and annihilates comes, then repentance will not be accepted from those who repent at that time.

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي

الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ﴾ يونس: ٩٨

Except for the people of Yunus when they believed, then we took away from them the humiliating punishment [10:98]

This was an exception, otherwise when the punishment which destroys descends, then repentance is not accepted, and therefore He said:

﴿ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴾ الزمر: ٥٤

Before the punishment comes to you and then you will not be helped [39:54]

So *at-Tawbah* (repenting) and *al-Inaabah* (turning repentantly and obediently), they have an appointed time and they have a limit, so repentance will not be accepted from the person who is experiencing the death rattle, or someone to whom death comes, and the repentance will not be accepted from one whom the punishment which destroys and annihilates descends upon. And repentance will not be accepted when the sun comes out from its place of setting before the establishment of the Hour. Repentance will not be accepted then. So therefore Allaah encourages the servant upon *at-Tawbah* (repenting) and *al-Inaabah* (turning repentantly and obediently) before the time limit comes to its end.

﴿ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴾ الزمر: ٥٤

Before the punishment comes to you and then you will not be helped [39:54]

So the witness is His saying:

﴿ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ ﴾ الزمر: ٥٤

Turn to your Lord repentantly and obediently [39:54]

This indicates that *al-Inaabah* (turning repentantly and obediently) is a type from the types of worship because He said, “to your Lord”. So this shows that it is a type from the types of worship.