
Explanation of The Book of Tawheed

Class Notes – Chapter 33

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

Allah the Exalted says: “And upon Allah rely, if you are true believers.”

[al-Ma'idah: 23]

(Reliance on Allah)

- **Relevance of the chapter to the book:** That *tawakul* (sincere reliance) on Allah is a religious obligation, which must be solely directed to Allah. It is one of the greatest acts of worship, thus directing it to other than Allah constitutes *shirk*.
- Placing reliance upon something is to depend upon it; and placing reliance upon Allah is to depend upon Him and to believe that He suffices you in bringing what is beneficial and protecting you from what is harmful.
- A more accurate definition of *tawakul*, is sincere reliance upon Allah in the heart, while implementing the *asbaab* (means). The sole reliance upon the *asbaab* constitutes a deficiency of *Imaan* (minor *shirk*) and *tawakul* without implementing the *asbaab* is delusional.
- Rather Allah has ordained that they be implemented together. The *asbaab* must be rejected in the heart but implemented upon the limbs.
- There are three types of *tawakul*:
 1. **Reverential Tawakul:** Whereby a person firmly believes in their heart that the one whom they are relying upon is fully able to bring about all good and avert all harm. They are fully dependent upon them.

It is obligatory that this *tawakul* be directed to Allah alone. Whoever directs it to other than Allah has committed major *shirk*. For example, those who rely on the dead or the absent to fulfill their needs.
 2. **Forbidden Tawakul:** Relying upon someone or something in that which they have control over. For example, having reliance upon a job, whereby a person feels that they are fully dependent on this job, and do not treat it as a *sabab*.

This is minor *shirk*, because of the heart's strong attachment to it and full dependence on it.
 3. **Permissible Tawakul:** To rely upon a person in a matter that is permissible to rely upon them on. This is called *tawkeel*. For example, the Prophet ﷺ deputed men to collect the obligatory *zakaat*, to carry out the *hudood* and deputed Ali ﷺ to sacrifice the remainder of the hundred camels during the farewell *hajj* after having slaughtered sixty-three with his own hands.

The final *tawakul* that the person will fulfill the matter is purely and sincerely directed to Allah.
- {وَعَلَى اللَّهِ} – “And upon Allah”. Allah alone, so do not set up partners with Him by placing your reliance on other false deities or by relying on the *asbaab* alone.

- {فَتَوَكَّلُوا} – “Rely”. Place your reliance upon Allah and entrust all your affairs to Him.
- {إِنْ كُنْتُمْ مُؤْمِنِينَ} – “If you are true believers”. Because true *Imaan* necessitates relying upon Allah alone. It is understood from the *ayah* that relying on other than Allah contradicts true *Imaan*. If this reliance is reverential *tawakul*, then it represents a complete departure from *Imaan*, whereas if it is the prohibited *tawakul*, then it represents a deficiency in the completion of *Imaan*.
- **General meaning of the ayah:** Allah states that Musa ordered his people to enter the Holy Land of al-Quds which Allah had promised them, and not to turn away in fear of the tyrannical people who lived there.
Musa urged them to go forward without fearing their enemies, and to rely upon Allah in their pursuit of defeating them and to trust the promise of Allah if they should be believers.
- **Relevance of the ayah to the chapter:** That *tawakul* has a dependency on *Imaan*. Whatever has a dependency on *Iman* is an act of worship which belongs to Allah alone. Therefore, *tawakul* is an act of worship belonging to Allah alone.

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

Allah the Almighty said: *The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His ayaat are recited to them, it increases their Imaan; and upon their Lord they rely. [al-Anfaal: 2]*

- {وَجِلَتْ قُلُوبُهُمْ} – “Feel a fear in their heart”. Because of their veneration of Allah. For example, a person intends to commit a sin, but remembers Allah or is reminded of Him, they immediately fear Him and turn way from the sin. This is a sign of true *Iman*.
- {وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ} – “And upon their lord they rely”. Only on their Lord and no one else. They resign themselves to Allah’s will while implementing the *asbaab*, and only put their hopes in Him.
- **General meaning of the ayah:** Allah describes the believers as having three great characteristics:
 1. When Allah is mentioned, they are fearful and comply with His command and refrain from His prohibitions.
 2. Their *Imaan* increases when they hear the recitation of the Noble Quran.
 3. They resign themselves to Allah’s will and rely upon Him alone.
- **Relevance of the ayah to the chapter:** That sincere *tawakul* in Allah is from the characteristics of the true believers by which they worship Him with. It is an act of worship which they direct to Him alone.

وَقَوْلِهِ تَعَالَى: ﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾﴾

Allah the Almighty said: *O Prophet, sufficient for you is Allah and for the believers who follow you. [al-Anfaal: 64]*

وَقَوْلِهِ تَعَالَى: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

Allah the Almighty said: *And whoever relies upon Allah, then He is sufficient for him. [al-Talaaq: 64]*

- {حَسْبُكَ اللَّهُ} – “Allah is sufficient for you”. Allah is sufficient for you O Prophet, and for the believers who follow you. You are not in need of anyone else, so rely on Him alone.
- **General meaning of the two ayahs:** In these two *ayaat*, Allah informs the Prophet ﷺ and his *ummah* that He is sufficient for them as a supporter and protector, and thus they are not in need of help from others.

Therefore, the believers should rely only on Allah and seek only His bounty. The reward for their *tawakul* on Him alone is that He will suffice them, and the one whom Allah suffices, then no enemy can have any hope in harming them.

- **Relevance of the two ayahs to the chapter:** That whoever relies upon Allah then He will suffice them. Allah sufficing a servant is a sign of His love for them (Allah only suffices those whom He loves). When Allah loves a servant, He is pleased with their deeds, and what Allah loves of deeds are acts of worship. Therefore, *tawakul* is an act of worship which Allah loves.

وَعَنْ ابْنِ عَبَّاسٍ قَالَ: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ - قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالُوا: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾. رَوَاهُ الْبُخَارِيُّ وَالنَّسَائِيُّ.

(The statement): ‘Allah alone is sufficient for us, and He is the best disposer of affairs (for us),’ was said by Ibrahim when he was thrown into the fire; and it was said by Muhammad ﷺ when they (i.e. hypocrites) said: ‘Verily the people have gathered against you so fear them, but it only increased them in Imaan and they said: ‘Sufficient for us is Allah, and He is the best disposer of affairs’ [aal-Imraan: 173]. [Bukhari, al-Nasa’i]

- (وَنِعْمَ الْوَكِيلُ) – “The best disposer of affairs”. Therefore, rely on Him alone and submit your affairs to Him alone.
- (قَالَهَا إِبْرَاهِيمُ) – “Ibrahim said it”. This is not a matter which a valid opinion is allowed, therefore the *athar* has the ruling of being elevated to the Prophet ﷺ. That is, Ibn Abbas would have no doubt heard the Prophet ﷺ say it.
- **General meaning of the athar:** Abdullah Ibn Abbas narrates that the great statement: “Allah is sufficient for us, and He is the best disposer of affairs” was pronounced by the friends of Allah – Ibrahim and the Prophet ﷺ.

They faced two critical situations in the course of their *da’wah* to their people. When Ibrahim called his people to worship Allah alone, they refused, so he demolished their idols. They decided to take revenge on him in support of their idols. They collected firewood and kindled a huge fire and catapulted him into the centre of the fire where he uttered this great statement. Subsequently Allah ordered the fire to be cool and peaceful for Ibrahim.

Likewise, when Quraysh threatened the Prophet ﷺ that they had mobilised a great army to annihilate them, he uttered this great statement. In return, Allah bestowed His grace and favour upon them and no harm touched them.

- **Relevance of the athar to the chapter:** That the Prophet ﷺ and the believers rely upon Allah alone because He is sufficient for them. This *tawakul* increased them in *Imaan*, and *Imaan* increases with acts of worship. Therefore, *tawakul* is an act of worship which belongs to Allah alone.
- **Important issues of the Chapter**
 1. **To have trust (tawakkul) in Allah, is a religious duty.** As per the *ayah* in al-Ma’idah. Whatever Allah orders is a part of *Iman* and is obligatory to fulfill.
 2. **Trust upon Allah (tawakkul) is a condition of Faith (Iman).** As per the *ayah* in al-Ma’idah.

3. **Explanation of the verse in al-Anfaal (8:2).** As explained above. The *Imaan* being referred to in the *ayah* is the complete *Imaan*, because a believer may still be a believer and not have these characteristics.
4. **Explanation of the verse in al-Anfaal (8:64).** As explained above.
5. **Explanation of the verse in al-Talaaq (65:3).** As explained above.
6. **Importance of the words 'Allah (Alone) is sufficient for us and He is the Best Disposer of affairs.'** **These were the words said by Ibrahim and Prophet Muhammad ﷺ at the time of distress.** As per the *athar* of Ibn Abbas.