

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

*Tawakkul: Trusting and Relying Upon
Allah*

DELIVERED AT

Masjid Adam

DELIVERED BY

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ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Tawakkul: Trusting and Relying Upon Allah

The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أصدقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي * وَيَسِّرْ لِي أَمْرِي * وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي * يَفْقَهُوا قَوْلِي *

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

Sūrah Ṭā Hā (20:25 to 28)

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

A Heart at Rest in an Age of Anxiety

Look around at the condition of people today and you will notice something strange. We possess more than any generation before us. Our homes are filled with comforts our grandparents could not have imagined, knowledge sits in our pockets, and provision reaches us from across the world. Yet hearts have rarely been more restless. Anxiety, sleeplessness, and a quiet fear of the future weigh upon young and old alike. People plan and calculate and worry, and still they do not find peace. The reason, brothers and sisters, is that the heart was never built to rest upon the means. It was built to rest upon the One who controls the means. That resting of the heart upon Allah is what our religion calls tawakkul, and it is among the most healing and most empowering principles Allah ever placed in the breast of a believer.

Tawakkul is to take every lawful means that Allah has placed before you, and then to place the result entirely in His hands, certain that nothing reaches you except what He has written, and that whatever He writes for the believer is good. It is not a feeling we summon in a crisis and then forget. It is a settled state of the heart that shapes how we earn, how we raise our children, how we face illness, how we walk into an exam or an interview or a hospital room. Allah made this reliance a condition of faith itself. He said:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ *

And upon Allah rely, if you are truly believers.

Sūrah al-Mā'idah (5:23)

Notice how Allah ties reliance directly to belief. He does not say rely upon Allah and you will be among the believers. He says rely upon Him if you are believers, as though to say that faith and reliance cannot be separated, that a heart which truly knows Allah cannot help but lean upon Him. The measure of your tawakkul is the measure of your knowledge of your Lord. The more you know His names, His power, His mercy, and His wisdom, the more naturally your heart turns to Him when the ground shakes beneath you.

What Tawakkul Is, and What It Is Not

There is a misunderstanding that must be cleared away at the very beginning, because it has caused great harm. Some imagine that tawakkul means to abandon effort, to sit back and leave everything to Allah while neglecting the means He Himself created. This is not the reliance of the Prophets. This is laziness wearing the garment of religion. The one who truly relies upon Allah is the one who works hardest, because he knows that taking the means is itself an act of worship and an act of obedience to the One he relies upon.

A man once came to the Prophet ﷺ and asked whether he should leave his camel untied and place his trust in Allah, or tie it first. The Prophet ﷺ taught him in a few words a lesson that has guided this Ummah ever since: tie your camel, and then rely upon Allah. This narration, reported by at-Tirmidhī, draws the line with perfect clarity. You tie the camel, that is the means. Then you trust Allah, that is the reliance of the heart. The one who refuses to tie his camel and calls it tawakkul has misunderstood his religion, and the one who ties his camel and then forgets Allah, imagining his rope has saved him, has misunderstood it too. The believer does both at once, and his heart rests not on the rope but on the One who made the rope hold.

The scholars captured this balance beautifully. Ibn al-Qayyim, may Allah have mercy on him, defined tawakkul in a way that has been quoted ever since, joining the truthful dependence of the heart to the action of the limbs.

التَّوَكَّلُ صِدْقُ اعْتِمَادِ الْقَلْبِ عَلَى اللَّهِ تَعَالَى فِي جَلْبِ الْمَصَالِحِ وَدَفْعِ الْمَضَارِّ، مِنْ أُمُورِ الدُّنْيَا وَالْآخِرَةِ.

Tawakkul is the truthful reliance of the heart upon Allah, the Mighty and Majestic, in obtaining what benefits the servant and repelling what harms him, in the matters of his religion and his worldly life.

Ibn al-Qayyim al-Jawziyya, Madārij as-Sālikīn

Look at the precision of his words. He says the reliance of the heart, not the inactivity of the body. The hands work, the feet move, the mind plans, while the heart leans upon Allah alone. This is why the early Muslims considered tawakkul to be among the very highest stations of faith. Sa'īd ibn Jubayr, may Allah have mercy on him, the great student of Ibn 'Abbās, said something that should make us pause and weigh our own hearts.

التَّوَكَّلُ عَلَى اللَّهِ جَمَاعُ الْإِيمَانِ.

Reliance upon Allah is the sum of faith.

Sa'īd ibn Jubayr, may Allah have mercy on him

The sum of faith, brothers and sisters. Not a branch of it, not a corner of it, but a gathering place into which all the other branches flow. For when a heart truly relies upon Allah, it has already affirmed His oneness, His power, His knowledge, His mercy, and His wisdom. It has affirmed that provision is in His hand, that life and death are in His hand, that no harm and no benefit come except by His permission. Tawakkul is faith made practical, certainty turned into a way of living.

The Sufficiency of Allah for the One Who Relies

When you hand over your affair to a weak person, you remain anxious, because the weak cannot guarantee an outcome. But when you hand it over to the One in whose hand is the dominion of the heavens and the earth, what is there left to fear? This is the secret that Allah unveils in one of the most comforting verses in His Book. He says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا * وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ *

And whoever fears Allah, He will make for him a way out, and will provide for him from where he does not expect. And whoever relies upon Allah, then He is sufficient for him. Indeed, Allah will accomplish His purpose.

Sūrah at-Ṭalāq (65:2 to 3)

Pause at the words, He is sufficient for him. The scholars of tafsīr, including Ibn Kathīr and as-Sa’dī, may Allah have mercy on them, explain that whoever places his trust in Allah, Allah Himself becomes enough for him in all his concerns. His sufficiency includes protection from what the servant fears, provision in what he needs, guidance in his confusion, and comfort in his grief. As-Sa’dī notes that Allah did not say He will give him part of what he needs. He said He is sufficient for him, completely, in his religion and his worldly life. And then Allah seals the verse with a promise that should settle every restless heart: indeed, Allah will accomplish His purpose. The plans of people may fail, but the decree of Allah never fails. The one who attaches himself to that decree attaches himself to certainty.

Brothers and sisters, how many nights have we lain awake fearing for our provision, fearing for our children, fearing for tomorrow, when Allah has told us plainly that He alone is sufficient for the one who trusts Him? The anxiety we carry is often the weight of trying to be our own providers, our own protectors, our own guarantors of outcomes that were never in our hands to begin with. Tawakkul lifts that weight. It returns the affair to the One who owns it.

And this reliance is not merely permitted, it is beloved to Allah. He raised the people of tawakkul to a station that the heart can scarcely believe. He said:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ *

So when you have decided, then rely upon Allah. Indeed, Allah loves those who rely upon Him.

Sūrah Āl ‘Imrān (3:159)

Consider where this verse falls. Allah commands the Prophet ﷺ to consult his Companions, to weigh matters, to plan and decide, and then, once the decision is firm, to place his trust in Allah. The means come first, consultation, deliberation, resolve, and tawakkul comes after. This is the order of the believer: do your part fully, then release the outcome to Allah. And the reward for this is the greatest

reward imaginable, the love of Allah. Reflect on that, brothers and sisters. There are forms of worship that earn reward, and there are forms of worship that earn the love of the One you worship. Tawakkul is among the latter. When you trust Allah with your affair, you do not merely obey Him, you become beloved to Him.

The Reliance That Fills the Birds and Empties Fear

The Prophet ﷺ gave us an image of tawakkul so vivid that once it enters the heart it never leaves. ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ said:

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا.

If you were to rely upon Allah with the reliance He truly deserves, He would provide for you as He provides for the birds: they set out in the morning with empty stomachs and return in the evening with full ones.

Source: Jāmi‘ at-Tirmidhī **Hadith No:** 2344 **Authenticity:** Ḥasan Ṣaḥīḥ (graded Ṣaḥīḥ by al-Albānī)

Reflect upon the bird, brothers and sisters, for the Prophet ﷺ chose this example with wisdom. The bird does not stay in its nest waiting for the sustenance to fall into its mouth. It rises in the morning and flies out in search of its provision. That is the means, that is the tying of the camel. But notice that the bird does not carry a granary on its back. It does not hoard a year of food in fear of tomorrow. It goes out trusting, and it returns full. Ibn Rajab al-Ḥanbalī, may Allah have mercy on him, explained that this hadith does not call us to abandon work but to abandon anxiety. The bird works, yet its heart is empty of worry, and so Allah fills its stomach. The lesson is that taking the means while trusting Allah is the very essence of reliance, while sitting idle is not tawakkul at all, and frantic worry while taking the means is reliance only on the means and not on Allah.

Once this reliance settles in the heart, it does something remarkable: it empties the heart of the fear of creation. The one who knows that harm and benefit are in the hand of Allah alone no longer trembles before people, before circumstances, before the unknown. This is why the Prophet ﷺ described the highest believers, the ones who will enter Paradise without reckoning, by their tawakkul above all else. He said that among his Ummah are seventy thousand who will enter Paradise without any account, and when the Companions wondered who they were, he described them.

هُمْ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتُمُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ.

They are those who do not ask others to recite spells over them, who do not believe in evil omens, who do not seek cauterisation as a first resort, and who rely upon their Lord.

Source: Ṣaḥīḥ al-Bukhārī / Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6541, Muslim 220 **Authenticity:** Muttafaqun ‘Alayh

Look at the seal of the description: and they rely upon their Lord. The Prophet ﷺ placed tawakkul as the crowning quality of these seventy thousand. They are people purified of superstition, free of the small fears that enslave so many hearts, because their reliance is upon the One who holds all things. They do not chase omens, they do not run to every charm and amulet, they do not let the fear of harm govern them, because they have anchored their hearts in Allah. Brothers and sisters, this is the freedom that tawakkul brings. The heart that depends on Allah is the only heart that is truly free.

The Reliance of the Prophets in the Fire and the Cave

If we wish to see tawakkul not as a theory but as a living power, we must look to the Prophets, for they relied upon Allah in moments when the means had completely run out. Consider Ibrāhīm, ‘alayhi as-salām, standing before a fire built to consume him, thrown into it by his own people. At that moment, with no escape that the eye could see, he did not despair and he did not bargain. Ibn ‘Abbās, may Allah be pleased with him, reported that the last words Ibrāhīm said as he was cast into the flames were, Allah is sufficient for us, and how excellent a Guardian He is. And Allah commanded the fire to become coolness and safety upon him. This narration is preserved in Ṣaḥīḥ al-Bukhārī, and Ibn ‘Abbās added that these are the same words our Prophet ﷺ said in his own moment of fear.

For the believers were once warned that their enemies had gathered a great army to destroy them, and at that very moment, when fear could have shattered them, their reliance only grew. Allah described them in words we should memorise and repeat whenever the world tries to frighten us.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا
اللَّهُ وَنِعْمَ الْوَكِيلُ *

Those to whom people said: the enemy has gathered against you, so fear them. But it only increased them in faith, and they said: Allah is sufficient for us, and how excellent a Guardian He is.

Sūrah Āl ‘Imrān (3:173)

Ḥasbunā Allāhu wa ni‘ma al-wakīl. Allah is enough for us, and the best of all upon whom one can rely. This single phrase has carried believers through every trial of history. When the threat grew, their faith grew, because their reliance was not upon their own numbers but upon the One who has no equal. And consider the Hijrah, when the Prophet ﷺ and Abū Bakr lay hidden in the cave of Thawr while the Quraysh stood at its very mouth, so close that Abū Bakr whispered, if one of them merely looks down at his feet, he will see us. A man with reliance upon the means alone would have been crushed by terror. But the Prophet ﷺ turned to his companion with the calm of a heart anchored in Allah and said the words Allah recorded forever in His Book.

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۖ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ *

Do not grieve. Indeed, Allah is with us. So Allah sent down His tranquillity upon him.

Sūrah at-Tawbah (9:40)

Notice the sequence, brothers and sisters. First the reliance of the heart, do not grieve, indeed Allah is with us, and then the descent of tranquillity, the sakīnah, the peace that Allah pours into the heart that trusts Him. This is the inner gift of tawakkul. It is not that the danger always disappears. It is that the heart is given a peace that the danger cannot touch. And let no one say these were Prophets and we are not, for the Prophet ﷺ at the Battle of Badr, with three hundred and some against a thousand, did two things at once that define this religion. He arranged his ranks, prepared his weapons, and chose his ground, taking every means with the care of a commander, and then he stood through the night with his hands raised to the sky, weeping and begging his Lord, until Abū Bakr feared for him and said, enough, O Messenger of Allah, Allah will surely fulfil what He promised you. The means in his hands, the reliance in his heart. That is tawakkul.

Reliance When the Sea Is in Front and the Enemy Behind

And there is no scene in all of revelation that teaches tawakkul more powerfully than the morning Mūsā stood at the shore of the sea. Behind him came Pharaoh with all his cavalry, the most powerful army on earth, and before him stretched the water with no bridge and no boat. His people looked at the trap and cried out in terror that they were surely overtaken. Every means had run out. The eye could see nothing but death from behind and drowning ahead. And in that exact moment Mūsā spoke words that every believer should carve into his heart for the day his own means run out. He said:

كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ *

He said: No! Indeed, my Lord is with me; He will guide me.

Sūrah ash-Shu‘arā’ (26:62)

No, said Mūsā, we are not overtaken. My Lord is with me, and He will show me the way. He did not yet know how the escape would come. He held no plan in his hand. He held only certainty in his heart that the One who commanded him to this shore would not abandon him upon it. And Allah commanded him to strike the sea with his staff, and the water parted into towering walls, and a path of dry land opened where a moment before there had been only the sea. Reflect on this, brothers and sisters. The opening of the sea did not come before the trust, it came after it. Mūsā trusted first, when there was nothing to see, and the way appeared second. So often we wait to see the way out before we will trust, but the people of tawakkul trust first, and then Allah shows them doors they never knew existed, and provides for them, as He promised, from where they did not expect.

The Reliance of the Companions in Their Daily Lives

The Companions learned this lesson and lived it, not only on the battlefield but in the quiet decisions of ordinary life. ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, the man who narrated to us the hadith of the birds, was no idle dreamer. His life was filled with planning, governance, strategy, and tireless labour for the Ummah. Yet his heart was never tied to his plans. He understood that a person can take every means and still must lean upon Allah for the result, and he warned against the subtle disease of trusting the means instead of their Maker. He understood that the strategy is in your hand, but the outcome is in Allah's hand, and to confuse the two is to set yourself up for despair.

There is a saying preserved from the early Muslims that lays bare the weakness in so many of our hearts: that part of the weakness of a person's certainty is that he trusts more in what is in his own hand than in what is in the hand of Allah. Read your own heart against that measure, brothers and sisters. When your savings are full, is your heart at ease, and when they run low, does it tremble? If so, then your reliance has quietly shifted from the Provider to the provision. The Companions trained themselves to reverse this, to feel more secure in what Allah has promised than in anything they could grasp with their hands, because they knew that the hand can be emptied in an instant, but the promise of Allah never fails.

This was the certainty of Abū Bakr in the cave, the certainty of the early Muslims who emigrated leaving their wealth and homes behind, trusting that the One who commanded the Hijrah would not abandon them. And He did not. He replaced what they left with something greater in this world and the next. Their reliance was not a passive surrender, it was an active, working, striving trust that took every means and then rested in Allah.

And lest anyone imagine the Companions saw tawakkul as a reason to sit idle, listen to the plain warning of ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, to those who would abandon work and call their idleness reliance.

لَا يَقْعُدَنَّ أَحَدُكُمْ عَنْ طَلَبِ الرِّزْقِ وَيَقُولُ: اللَّهُمَّ ارْزُقْنِي، وَقَدْ عَلِمَ أَنَّ السَّمَاءَ لَا تُمْطِرُ ذَهَبًا وَلَا
فِضَّةً.

Let none of you sit back from seeking provision, saying: O Allah, provide for me, while he knows full well that the sky does not rain down gold or silver.

‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him

This is the understanding of the people who knew the Prophet ﷺ best. They tilled the soil and traded in the markets and rode out to earn, and through all of it their hearts leaned upon Allah and not upon the soil or the trade or the saddle. The hand at work and the heart at rest: this was their tawakkul, and it must be ours.

Tawakkul in Your Home, Your Work, and Your Phone

Brothers and sisters, let us bring this down from the mountains and the battlefields into the rooms where we actually live, because a tawakkul that does not touch our Monday morning is only a story we admire from a distance. Consider the one anxious about provision. You wake before dawn, you commute, you labour at your work, you send out applications, you do everything within the lawful means. That is the bird leaving its nest. But then, when the day is done, do you lie awake recalculating your fears, or do you hand the result to Allah and sleep in peace? The believer with tawakkul works with excellence and then rests, because he knows his rizq was written for him before he was born, and not one breath of it will be missed, and not one breath of another's will reach him.

Consider too the temptation that comes when provision feels slow. How many people compromise their religion for the sake of income, taking interest, dealing dishonestly, cutting corners, lying in a sale, because they fear that the lawful path is too narrow to feed them? This fear is a failure of tawakkul. The one who truly believes that Allah is the Provider does not need to disobey the Provider in order to be provided for. He knows that *ḥarām* wealth carries no *barakah*, that it fills the hand and empties the heart, and that the One who fed him from the lawful will not abandon him if he holds to it. Ask yourself honestly, brothers and sisters: when my provision is tested, do I run toward Allah, or do I run toward the forbidden?

Consider the student before an exam, the patient before a diagnosis, the parent watching a child walk into a world full of trials. In each case the formula is the same and it is liberating: take every means with full effort, study hard, seek the best doctor, raise your child with wisdom and prayer, and then release the outcome to Allah with a calm heart. You are not asked to control the result. You were never able to. You are asked only to do your part and trust your Lord with the rest. The exam, the diagnosis, the future of your children, all of it sits in the hand of the Most Merciful, who is kinder to your child than you are, and wiser about your future than you could ever be.

And consider that small device in our pockets, for it has become a great enemy of tawakkul. The phone feeds us a constant stream of other people's lives, their wealth, their homes, their successes, until the heart grows restless and ungrateful, convinced that everyone has been given more. This endless comparison is the opposite of reliance, for the one who trusts Allah trusts also His distribution, and knows that Allah apportioned to each soul exactly what is best for it. When you find your heart aching with envy as you scroll, remember that Allah chose your portion for you with perfect knowledge and perfect mercy, and that the one who is content with Allah's choice has tasted the sweetness of tawakkul. Lower the phone, raise your hands, and say: my Lord, I am pleased with what You have given me. That is reliance lived in the most modern of moments.

Consider as well the great decisions that frighten us: whom to marry, whether to take a new job, whether to move, whether to begin a venture. Many people are paralysed before such choices, turning them over endlessly, terrified of choosing wrong. The Prophet ﷺ gave us the perfect cure, and it is tawakkul made into a prayer. He taught us the *istikhāra*, in which we ask Allah, who knows what we do not and is able where we are powerless, to choose for us what is best and to turn our hearts toward

it. So gather your counsel, weigh the matter as best you can, pray two units and ask your Lord to decide for you, and then move forward with a calm heart, content that whatever unfolds is what Allah chose for you. If it opens, praise Him. If it closes, trust that He turned you away from a harm you could not see. This is how a believer makes the hardest decisions of his life without being crushed by them, because he is not relying on his own limited sight, he is relying on the perfect knowledge of his Lord.

This, brothers and sisters, is how tawakkul transforms a life. It does not make us lazy, it makes us fearless. It does not stop our striving, it purifies it of anxiety. It lets us work hard with the hands while resting easy in the heart, and it frees us from the exhausting illusion that we are the ones in control. We are not. Allah is. And when you truly know that, you can finally put down the weight you were never meant to carry.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

I say these words of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness, for indeed He is the Most Forgiving, the Most Merciful.

The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. أَمَّا بَعْدُ:

All praise is for Allah, Lord of the worlds, and may peace and blessings be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his companions. To proceed:

Dear brothers and sisters, we have seen that tawakkul is the reliance of the heart upon Allah while the limbs take every lawful means, that Allah declares Himself sufficient for the one who relies upon Him, that He loves the people of reliance, and that the Prophets faced fire and pursuit and war with hearts anchored in their Lord. The question now is the only one that matters: how do we carry this out of the masjid and into our week?

Begin with the order Allah Himself taught: take the means, then release the result. Do not let anyone deceive you into thinking that prayer replaces effort or that effort replaces prayer. Tie your camel, then trust Allah. Prepare for your exam and then make du‘ā. Seek the doctor and then ask the Healer. Earn through lawful work and then ask the Provider for barakah. The believer is the most diligent of people in taking the means, and the most restful of people in his heart, because he knows the means are a command of Allah and the outcome is a gift of Allah.

Then make the remembrance of reliance a habit on your tongue, for the Prophet ﷺ taught us to begin our day in the hand of Allah. He told us that whoever says, upon leaving his home, that he relies upon Allah and that there is no power except by Allah, is guided, sufficed, and protected, and that the devils turn away from him.

إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، يُقَالُ لَهُ: هُدَيْتَ وَكُفِّيتَ وَوُقِيتَ، فَتَتَنَحَّى عَنْهُ الشَّيَاطِينُ.

When a man leaves his house and says: In the name of Allah, I rely upon Allah, there is no power and no strength except by Allah, it is said to him: you are guided, you are sufficed, and you are protected, and the devils turn away from him.

Source: Sunan Abī Dāwūd / Jāmi‘ at-Tirmidhī **Hadith No:** Abū Dāwūd 5095, Tirmidhī 3426

Authenticity: Ṣaḥīḥ (graded Ṣaḥīḥ by al-Albānī)

Imagine beginning every single day with this word upon your lips, brothers and sisters. Before you step into the traffic, before you enter the workplace, before you face whatever the day holds, you place yourself in the hand of Allah and you are promised guidance, sufficiency, and protection. What anxiety could survive a morning that begins like that? Add to it the phrase of Ibrāhīm and of our Prophet ﷺ in their moments of fear, Ḥasbunā Allāhu wa ni‘ma al-wakīl, Allah is sufficient for us and the best of guardians, and let it be your refuge whenever the world tries to frighten you. Keep a daily appointment with the Qur'an, even a single page read with reflection, for the Qur'an turns fear into courage and worry into tranquillity. And keep the tongue moist with istighfār, for the one who seeks forgiveness in abundance finds that Allah makes for him a way out of every distress and provides for him from where he never expected.

And let your reliance be balanced between hope and fear, never collapsing into either extreme. Do not let tawakkul become an excuse for negligence, where a person abandons his duties and calls it trust. And do not let the trials of life crush your hope, where a person works and works and, when the result is delayed, concludes that Allah has forgotten him. Allah never forgets. The delay is not denial, and the test is not abandonment. The believer holds both wings, the diligence that takes every means and the trust that rests every outcome with Allah, and he flies between them with a heart that is neither idle nor afraid.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One who is sufficient for all who rely upon Him, and let us ask Him with hearts full of trust.

O Allah, make us among those who rely upon You with the reliance You truly deserve, and grant our hearts the tranquillity You sent down upon Your Prophet ﷺ. O Allah, be sufficient for us in all our

affairs, suffice us against everyone we fear, and provide for us from where we do not expect. O Allah, do not leave us to ourselves for the blink of an eye, and do not entrust our affairs to anyone but You.

O Allah, set right the condition of this Ummah, relieve the distress of the distressed, heal the sick among us, settle the debts of the indebted, and grant safety, mercy, and provision to our oppressed brothers and sisters in every land. O Allah, forgive our parents and have mercy upon them as they raised us when we were small, forgive the believing men and the believing women, the living among them and those who have passed on. O Allah, accept our prayers and our fasting and our standing before You, grant us beneficial knowledge and hearts that fear You, and seal our lives with the best of deeds and our words with the testimony that there is no god but You.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ *

Our Lord, do not let our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower.

Sūrah Āl ‘Imrān (3:8)

And we end with the du‘ā that gathers the good of both worlds:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ *

Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

Sūrah al-Baqarah (2:201)

The Final Reminder

Remember the command of your Lord, with which He gathers the whole of right conduct in a single verse, the command of justice, excellence, and generosity.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لَعَلَّكُمْ تَذَكَّرُونَ *

Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.

Sūrah an-Nahl (16:90)

So remember Allah, the Most Great, and He will remember you. Trust Him, and He will be sufficient for you. Thank Him for His favours, and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ