



The General Presidency for the Affairs of
the Grand Holy Mosque and the Prophet's Holy Mosque

Translation of the Two Holy Mosques Khutbahs
A Joint Project



Al-Imam Muhammad Ibn Saud Islamic University
College of Languages and Translation

Sheikh Dr. Saud al-Shuraim
(12/12/2014G)

20/2/1436

Tawakkul vs. Tawaakul¹

Khutbah Topic

His Eminence Sheikh Saud Al-Shuraim –May Allah protect him– delivered this Friday’s Khutbah titled “*Tawakkul vs. Taw kul*” in which he talked about the variance in the sustenance Allah Almighty predestined to his servants. He cautioned against emulating the behaviour of the *mutawaakileen* who claim to be *mutawakkileen*. Sheikh Al-Shuraim quoted some verses from the Holy Qur’ n, the Prophet’s *hadiths* May Allah’s *Salat* and Peace be upon him and *theathar*² that urge people to work hard in order to earn their living rightfully and not to be a burden on others.

Part One

Praise be to Allah! We thank Him, we seek His help, ask for His forgiveness and to Him we repent. We seek refuge in Allah from the evils of ourselves and from our sins. He whom Allah guides, no one can lead astray, and He whom He chooses to send astray, nobody can guide. I bear witness that there is no deity except Allah alone with no associate, and I bear witness that Muhammad is His Servant and Messenger.

﴿O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām (as Muslims) with complete submission to Allāh.﴾ [Āl Imr n: 102]

﴿O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allāh through Whom you demand your mutual (rights), and (do

¹ Although they share much phonological affinity, these two Arabic words, “*tawakkul*” and “*tawaakul*” display almost opposite effects at the semantic level. While “*tawakkul*” denotes self-reliance in doing something, corroborated with trust and faith in Allah Almighty, its quasi-homophonic counterpart, “*tawaakul*”, connotes dependency and reliance on the other rather than the self, which implies passivity, laziness, and absence of initiative and personal endeavour.

² This Arabic word is used to refer to unverified Prophetic traditions or to the sayings of the Companions of the Prophet (May Allah’s *Salat* and Peace be upon him).



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not cut the relations of) the wombs (kinship) . Surely, Allâh is Ever an AllWatcher over you.) [Al-Nis ' : 1]

﴿O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).﴾ [Al-A z b: 70-71]

Now then, O you People!

It is common knowledge that money is the backbone and the joy of life. People begin their days worrying about earning their living –a thought that controls their hearts and their minds. The poor wish to be well-off; the well-off want to be richer. It is either a rich man plagued with avarice, or a poor man riddled with anxiety. There is also a minority fluctuating between this and that.

People pursue different ways to make their living. It all depends on what is couched in their hearts and their concept of provision, the meaning of making a living and their understanding of what they have to do to attain that goal.

﴿By the night as it envelops;And by the day as it appears in brightness;And by Him Who created male and female; Certainly, your efforts and deeds are diverse (different in aims and purposes).﴾ [Al-Lail: 1-4]

Some people are always anxious and apprehensive, even insomniac –unable to enjoy a good night's sleep. Having succumbed to their fears for their livelihood, they have lost their ability to enjoy the deglutition of their food.

Being suspicious of promises, an anxious man has no confidence in fate and Allah's decree. He is wary of all ways and means and feels that his life will hang in a thread if he is not granted unfettered access to livelihood sources and by all means legal or otherwise. To him, the end justifies the means.

Catching the first glimpse of a deal, such a man will not stop till he gets it all. With his gluttony insatiable and his avarice rapacious, such a man becomes an epitome of greed as described by our Prophet May Allah's *Salat* and Peace be upon him as he says, "***If man had two valleys full of money, he would wish for a third. Nothing can indeed fill man's***



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greed except earth. However, Allah forgives the one who repents to Him. [Narrated by Imam Muslim]

This condition only makes the gluttonous and avaricious worse. Thus a greedy person will be satisfied with neither meagre nor abundant resources. Discontented with what he has, he begrudges the others their possessions and is therefore plagued with the hoarders' voracity.

Though the Prophet prohibited privation and “*h r*”³, the motto of such a man and his likes is “*h r*” and “*h t*.”

By contrast, other people prefer utter lethargy. Given to sluggishness and comfort, they stay home not lifting a finger and expect gold and silver to rain on them. To them, the lazy is the same as, or even better than, the hard-working. Such people believe that work is a thankless effort. Nay, they opine that it contradicts *tawakkul* and contentedness. In fact, servants of Allah, it is nothing but a sheer mask and *tawaakul* a lethargic reliance on Allah, not contentedness and *tawakkul*!

If you argued with one of those ignorant people, he would say, “*Haven't you heard the Prophet's hadith, “If you truly rely on Allah, He would send you provision as He does with the birds; in the morning they leave their nest hungry, but in the evening they come back full.”* [Narrated by Imam Ahmad and Al-Tirmidhi]

Consider –May Allah protect you– how the lazy and indolent among the *mutawaakileen* have just retained (from the Prophet's *hadith*) the idea that birds practice *tawakkul* and have forgotten that they do leave their nests in the morning and come back in the evening!

Some simple-minded people have grossly misunderstood contentedness, mistaking it for satisfaction with what is meagre. They have turned a blind eye and a deaf ear to other interpretations and adamantly refused to correct their misconceptions. Consequently, they have become too lazy to pursue sublime purposes, and they have just settled for the glorification of poverty and hunger. Although they have been known to be few throughout history, such people have often been vociferous about their beliefs.

Al-F r q (Omar Ibn Al-Kha b) –May Allah be pleased with him– saw a group of people squatting in the mosque's corner after the Friday prayer, so he went and asked them

³ This is an irregular Arabic verb which means “*give me/ bring me/ let me have*” This verb has no declension. In this context, it refers to greed.



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who they were. “*We are the people who put their entire trust in Allah*” they answered. Omar hit them with his stick and rebuked them saying, “*No one should fail to pursue his livelihood and say: O Allah! Send me provision, although he knows for sure that the sky does not rain gold or silver. Besides, Allah says, ﴿Then when the (Jumu’ah) Salât (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much, that you may be successful.﴾* [Al-Jumu’ah: 10]

When Sufiy n Al-Thawri –May Allah have mercy on his soul–passed by people sitting in the Holy Mosque, he asked them, “*Why are you sitting here?*” “*There is nothing to do,*” they answered. “*Go and seek Allah’s favours,*” he told them, “*Do not be a burden on other Muslims.*”

A happy Muslim is the one to whom all walks of life are balanced vis-à-vis earning his livelihood. He toils and frets in order to rid himself of the sluggishness and stagnation of the soul and lawfully earns his living. The Muslim is not a hermit at a monastery with no job and no earning. The Muslim is a hard-working person who maintains a give-and-take relation with life.

﴿He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.﴾ [Al-Mulk: 15]

The Prophet ﷺ May Allah's *Salat* and Peace be upon him sought refuge in Allah from poverty and ordered Muslims to do the same because Islam wants the *Ummah* to be strong and wealthy rather than feeble and penurious.

Here “*wealthy*”⁴ is the opposite of “*being a financial burden on others*”. Islam does not accept abject poverty for Muslims; it also denounces the wealth that corrupts. Islam supports neither lazy people who use tricks against others in the name of earning their living, nor **those who love money immensely and consume other people’s property devouring it altogether**⁵, irrespective of any religious or moral considerations.

Wealth –servants of Allah– comes and goes. Its presence begets riches; its absence poverty:

⁴ The Arabic word () “ghaniy” has two connotations: (1) rich or wealthy, and (2) not in need of (anything). It is the second connotation that is intended in this context.

⁵ The expression in bold face is paraphrased from the Holy Qur’ân, *surat Al-Fajr*, verses number 19-20.



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﴿And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh?﴾ [Al-Na 1: 71]

All that a believer has to do is making an effort and hope that Allah will facilitate his earning a living for he does not know the provision source that Allah Almighty has allocated for him. Sources of livelihood are many and varied; people alternate as to the means of earning a living. Maintaining such an alternation is an undertaking only Allah alone can do.

﴿Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad SAW) is better than the (wealth of this world) which they amass.﴾ [Al-Zukhruf: 32]

That is why Allah –May He be extolled– has given people the power so that their sources of livelihood would vary:

﴿And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.﴾ [Al-A'r f: 10]

Since it is Allah –Exalted and Most High be He– that portions livelihoods and provisions, people are powerless vis-à-vis giving or withholding the sources of livelihood. People are but the means; what they give you is what Allah has decreed for you; what they withhold from you is also decreed by Allah. What is portioned for you will get to you even if you were feeble. By contrast, you cannot obtain what is portioned for someone else despite your strength:

﴿And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.﴾ [Al-Hajj: 73]

All you have to do, O you Muslim, is work hard and seek your livelihood anywhere in the world and make the necessary efforts. As you sow, so shall you reap. Allah Almighty helps them who help themselves, and ill-gotten gains never prosper.



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Imam Ahmad narrated that two Companions May Allah be pleased with both of them came to the Prophet May Allah's *Salat* and Peace be upon him while he was repairing something and helped him repair it, so he told them, "***Never despair of provision as long as you live. The child is born red with nothing to cover it and then it is provided for by Allah, to Whom belong Might and Majesty.***"

Subtle as it is, the question of provision –servants of Allah– is not easily understandable or graspable and Allah's ruling thereon is even too great to assimilate because **it is Allah Who is the Provider, the firm Possessor of Strength**⁶.

Let us look at some sources of livelihood for the sake of reflection and remembering the wisdom of Allah, the All-Kind, the All-Knowing. We see that the livelihood of some people has been preordained (by Allah) in the depths of seas, such as that of divers. For others, it is in the middle of the air, between heaven and earth, such as pilots and astronauts. Yet, others find their livelihood underground by breaking solid rock, such as miners.

It is really strange that some people are predestined to find their livelihood between the jaws of lions: that is lion tamers, or between the tusks and trunks of elephants: those are the stablemen. Such people also include ropewalkers who get livelihoods walking on a stretched rope suspended in the air and taking risks that surprise the onlookers as well as scare them!

How can we, O servants of Allah, imagine that some people's livelihoods are tied up to a disease as lethal as cancer, may Allah protect us and you against it and may He cure those who have contrived it?! Isn't there a physician for cancer? Isn't there an injection for it? Isn't there livelihood for this physician through this medication? Isn't the livelihood of that nurse or the other tied up to such a fatal disease?

Don't we know that some people's livelihoods are dependent on severe cold as they earn it by selling stoves or quilts, while others' livelihoods depend on scorching heat as they make it by selling ice or refrigerators?

Aren't there people whose livelihood is dependent on making available the means needed for weddings, while that of others is tied up to the miseries and pains of others so they dig a grave for such and such or sell a shroud for such and such?! Similarly, you can say likewise about the livelihood of the flagellant, the jailor, the executioner.

Verily, it is Allah's wisdom and greatness and His appointing His servants to serve one another:

⁶ The expression in bold face is borrowed from the Holy Qur'ān, surat Al-Dhāriyāt, verse number 58.



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﴿Verily, Allah commands that which He wills.﴾ [Al-M 'idah: 1]

The Prophet May Allah's *Salat* and Peace be upon him said: "***My livelihood has been made under the shadow of my spear.***"

May Allah have mercy on a servant who purifies himself through earning his own living, and who spends moderately, and remembers his Lord, but who does not forget his share of this worldly life. On the other hand, what a loser will be whose wealth and livelihood have overcome him, and as a result, he lost his faith and dignity. About such people, Allah said the following:

﴿And when they see some merchandise or some amusement [beating of Tambur (drum)] they disperse headlong to it and leave you (Muhammad May the peace and blessings of Allah be upon him) standing [while delivering Jumu'ah religious talk (khutbah)].﴾ [Al-Jumu'ah: 11]

The Prophet May Allah's *Salat* and Peace be upon him described some people towards the end of time by saying that they "***will sell out their faith for an evanescent share of worldly life.***" [Narrated by Imam Muslim]

Anas Ibn Malik May Allah be pleased with him said: "*We have seen some people selling out their religion for a mere Dirham.*" May Allah save us all!

A true believer, O servants of Allah, is one who is content with what Allah has apportioned him of livelihood, one who has total trust in Allah's justice in portioning livelihoods for a wisdom He, the Exalted, knows: ﴿And they will never compass anything of His knowledge except that which He wills.﴾ [Al-Baqarah: 255]

Ibn Al-Jawzi May Allah bless his soul stated that Ibn Al-Rawandi, who had gone astray, was famous for his cleverness in the third *Hijri* century. One day he felt very hungry, so he sat at a bridge feeling the pain of hunger; later, some horses decorated with fine cloth and silk passed by; he inquired about the owner and was told that it was Ali Ibn Baltaq, the servant of the Caliph. Then, some beautiful slave girls passed by, so he inquired about their master and was told that it was Ali Ibn Baltaq, the servant of the Caliph. Later on, a man passed by him and saw his starving state, so he threw to him two loaves of bread. Ibn Al-Rawandi took them, threw them away, and said: All these things are for Ali Ibn Baltaq and just those two (loaves) are for me!

This thankless person did not know that his state of starvation is well-deserved because of his behaviour. Al- fi Al-Dhahabi May Allah bless his soul commented on this



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by saying: "*Allah condemned intelligence without faith, but is contented with idiocy if coupled with piety.*"

Livelihood, O servants of Allah, must not be attributed to man's wisdom and brains; for we may see the most intelligent person spend his whole life seeking his livelihood, yet someone less intelligent may be much wealthier than him.

Al-Sh fi'i May Allah bless his soul put it well when he recited the following line of poetry:

*One indication of fate and its wisdom
Is the misery of the intelligent and the pleasant life of the simpleton.*

Intelligence, O servants of Allah, is not a cause of richness, nor is stupidity a cause of poverty.

﴿Say (O Muhammad peace and blessings of Allah be upon him)
"Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not."﴾[Saba': 36]

May Allah bless you and me by the Noble *Qur' n*, and make its verses beneficial to you and me. This is what I have said. If it is correct, it is so thanks to Allah, but if it is wrong it is my own fault and Satan's. I ask Almighty Allah to forgive me, you, and all Muslims from every sin and wrong-doing. We ask Him for forgiveness and repent to Him, for our Lord is Most Forgiving and Most Merciful.



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Part Two

Praise be to Allah Alone, and may Allah's Salat and Peace be upon the one (Prophet Muhammad) after whom there will be no prophet.

Now then,

Fear Allah, O servants of Allah, and know that Islam is a moderate religion; it orders the Muslim to seek his livelihood and encourages him to work hard for it. Yet, it blames at the same time the one who sits around relying on others and begging them. The Prophet May Allah's *Salat* and Peace be upon him said: "***The upper hand is better than the lower hand.***" [Narrated by Bukhari and Muslim]

Ibn Qutaibah May Allah bless his soul says: "*The upper hand is the giving one. It is indeed strange that some people say that it is the hand that takes. I believe that those are people who find begging agreeable.*"

Work, O servants of Allah, no matter how insignificant, is better than unemployment, for dignity without begging is better than humiliation by begging one's livelihood.

Islam treats mature people (who are sane and have reached puberty) with respect. Therefore, it asks them to enter all fields of work: either as salaried employees working for others, in private business, or in joint enterprise with others, if possible. The Prophet May Allah's *Salat* and Peace be upon him was once asked: "*What is the best way of earning a living?*" He answered: "***Man's work with his own hands and every blessed trade.***" [Narrated by Al- abar ni]

He May Allah's *Salat* and Peace be upon him also said: "***No one has ever eaten better food than that made by his own hands, and the Prophet of Allah, Dawoud (David), used to eat food that he earned by his own hands.***" [Narrated by Bukhari]



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To conclude, O servants of Allah, a Muslim must seek his livelihood and do his best to earn his living. He must be content with what Allah gives him and consider wealth or poverty mere means of living while being indifferent towards whichever is given to him. If it is poverty, it may become as the poverty of the Chosen One (Prophet Muhammad) May Allah's *Salat* and Peace be upon him. In it, there is patience and reward. However, if it were wealth, it might go down as Qarun's wealth did!

A Muslim must also give charity and spend from the bounty of Allah. All this is limited by what the Chosen One May Allah's *Salat* and Peace be upon him said: "***The Holy Spirit has inspired in me that no soul will die until it completes its set time and gets its decreed provision, so fear Allah and seek your provision nicely; let no one of you, in case his provision comes late, seek it by disobeying Allah; for no one can get what is with Allah except by obeying Him.***" [Narrated by Al-Barani and Al-Bukhari who considered it a sound *hadith*]

This is said, I exhort you –May Allah have mercy on you– to send your *salat* and peace on the best of Allah's creatures and the purest of mankind, Muhammad Ibn Abd Allah Ibn Abd Al-Muallib, who has the intercession, for Allah sent His *Salat* (Graces, Honours and Mercy) and Peace upon him and then ordered His angels, that are praising His sanctity, to do likewise, and called out to you O believers to ask Him to send His *Salat* and Peace upon him. Allah Exalted and Most High be He says:

﴿Allah sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad may the peace and blessings of Allah be upon him), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad may the peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾ [Al-Azab: 56]

O Allah! Send Your *Salat* and Peace upon Muhammad and his family as You had sent Your *Salat* upon Ibrahim (Abraham) and his family You are the most praised, the most glorified and bless Muhammad and his family as You had blessed Ibrahim and his family You are the most praised, the most glorified. O Allah! Be pleased with his four Caliphs, Abu Bakr, Omar, Othman and Ali, with all the Companions of Your Prophet Muhammad May Allah's *Salat* and Peace be upon him and the *tabi'in*, and those who righteously follow them till the Day of Judgement! O Allah! Be also pleased with us all, along with them, by Your Pardon and Generosity, O You, the Most Merciful, Most Compassionate of all!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! And fail polytheism and polytheists



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(who associate partners with You)! O Allah! Grant victory to Your Religion, Your Holy Book, Your Prophet's *Sunnah*, and Your true servants!

O Allah! Bring an end to the suffering of Muslims! Rescue those in distress, and help those indebted pay back their debts! Cure those of us and those of the Muslims who are ill, O You Most Merciful, Most Compassionate!

O Allah! Set right the conditions of Muslims everywhere! O Allah! Set right the conditions of Muslims everywhere! O Allah! Be on the side of our brothers and sisters who are oppressed in their religion in all countries, O You, the Lord of Majesty and Bounty, the Lord of the Worlds!

O Allah! Grant us security in our homelands! Make good our leaders and those responsible for our affairs, and make our leadership from among those who are fearful of Allah, who guard *taqwa* (fear of disobeying Allah), and follow your satisfaction, O You, Lord of *al-' lamîn* (the worlds)!

O Allah! Guide our leader to say and do whatever You love and accept, O You, Living, the Everlasting! O Allah! Set right his retinue, O You, Lord of Majesty and Bounty!

﴿... Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾ [Al-Baqarah: 201]

O Servants of Allah!

Remember Allah, the Almighty, and He will remember you. Thank Him for His bounty and He will give you more. The remembrance of Allah is the greatest, and Allah knows what you are doing.