



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

ANGEL JIBRIL'S (AS) 5 LIFE ADVICE

Sahl ibn Sa'd (May Allah be pleased with him) reported:

The Angel Gabriel (alayhissalaam) came to the Prophet (sallallahu alayhi wassallam) and he said, "O Muhammad, live as you wish, for you will die. Work as you wish, for you will be repaid accordingly. Love whomever you wish, for you will be separated. Know that the nobility of the believer is in prayer at night and his honor is in his independence of the people."

Source: al-Mu'jam al-Awsat 4410

Grade: Hasan (fair) according to Al-Albani

1) Live as you wish – for you will die

Points to note

i. Everyone will die

"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing)." 3:185

"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will abide forever." 55: 26-27

The Prophet (Allah bless him and grant him peace) said: "Remember the terminator of all pleasures i.e. death." [Tirmidhi]

We can't run away from death. Death will come unannounced and will happen whenever and wherever Allah decides. Allah Almighty says,

"Wherever you may be, death will overtake you, even if you should be within towers of lofty

construction..." 4:78

ii. There is a purpose in life

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)."
51: 56

"Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;" 67: 2

"Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds." 18: 7

iii. Preparation must start immediately

"O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do ." 59: 18

iv. Accountability on the Day of Judgment

"...But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. And of them there are some who say: "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!" 2: 200-201

Last verse which was revealed:

"And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly." 2: 281

v. We do not know when we are going to die

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said, "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death."

Source: *Shu'ab al-Imān* 9575

Grade: *Sahih (authentic) according to Al-Albani*

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)"
[31:34].

This life is one big exam. Those who prepare and do well in the test of life are the intelligent ones for eternity. The most intelligent person is the one who recognizes that he is here for a test and he does not take anything from this place. He came with nothing, he will leave with nothing. Thus, the most intelligent person is the one who remembers death often.

vi. We are given only ONE chance

The most intelligent person is the one who gives the exam of life his full attention, since there are no re-takes. The people in Hell will regret,

Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire. 67:10

The Prophet (Allah bless him and grant him peace) said, "The intelligent or wise person (الذكىس) is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish and incapable person (العاجز) is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires". [At-Tirmidhi].

2} Work as you wish - you will be repaid accordingly

Points to note:

i. It's all about effort

" So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." 18: 110

ii. Ensure that deeds are accepted. How are deeds accepted?

a. Intention - MUST be 100% for Allah

It was narrated that 'Umar ibn al-Khattab (may Allah be pleased with him) said: "I heard the Messenger of Allah (peace and blessings of Allah be upon him) say:

'The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or to marry a woman, his emigration was for what he emigrated for.'"

(Narrated by al-Bukhari, *Bad' al-Wahy*, 1).

It was narrated by Muslim from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah, may He be blessed and exalted, says: 'I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as

Mine will have that action renounced by Me to him whom he associated with Me.”
(Narrated by Muslim, *al-Zuhd wa'l-Raqaiq*, 5300)

b. Source – from Qur'an or authentic hadith

“...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion...” 5: 3

‘I am leaving behind two things the Book of Allah and the Sunnah’ is reported by:

- Imam Malik (rahimahullah) in his Muwatta (*balaghan*). (Muwatta Imam Malik, 1601)
 - Imam Hakim (rahimahullah) in Al Mustadrak. (Mustadrak Hakim, vol. 1 pg. 93)
- The exact words are:

Translation

I have left behind two things, you will never go astray as long as you hold fast onto them ie. the Quran and Sunnah.

iii. Be careful on how good deeds can be erased

Good deeds will be erased when

- a. Some has committed major shirk
- b. Through slander, back bite, etc – hadith of a bankrupt person.

- a. One of the well-established facts that is affirmed by the Qur'aan and on which Ahl al-Sunnah are unanimously agreed is that sins and major sins do not erase all of the good deeds of the Muslim, and that there is nothing that erases the good deeds of a Muslim altogether except kufr and shirk. This is indicated by the verse in which Allaah says (interpretation of the meaning):

“And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever”

[*al-Baqarah* 2:217]

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said in *Majmoo' al-Fataawa* (10/321-322):

The Sahaabah and Ahl al-Sunnah wa'l-Jamaa'ah are of the view that those who commit major sins will be brought forth from Hell and intercession will be made for them. A single major sin does not erase all good deeds, but it may erase an equivalent amount of them, according to most of Ahl al-Sunnah. Nothing erases all good deeds except kufr, just as nothing erases all bad deeds except repentance. If the one who has committed a major sin does some

good deeds, seeking thereby the pleasure of Allaah, Allaah will reward him for that, even if he deserves to be punished for his major sin. The Book of Allaah distinguishes between the ruling on thieves, adulterers and believers fighting with one another, and the ruling on the kuffaar with regard to how they are labelled and the ruling applicable to them. The mutawaatir Sunnah of the Prophet (peace and blessings of Allaah be upon him) and the consensus of the Sahaabah points to that. According to Ahl al-Sunnah wa'l-Jamaa'ah, good deeds are accepted from the one who fears Allaah and does them purely for the sake of Allaah and in accordance with the command of Allaah. If a person is sincere towards Him in doing an action, He will accept it from him, even if he disobeys Him in other ways; if a person is not sincere towards Him when doing it, He will not accept it from him, even if he obeys Him in other ways. End quote.

The hadeeth which is mentioned in the question is the hadeeth narrated by Thawbaan (may Allaah be pleased with him) from the Prophet (peace and blessings of Allaah be upon him) who said: "I certainly know people of my ummah who will come on the Day of Resurrection with good deeds like the mountains of Tihaamah, but Allaah will make them like scattered dust." Thawbaan said: O Messenger of Allaah, describe them to us and tell us more, so that we will not become of them unknowingly. He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allaah."

Narrated by Ibn Majaah in his *Sunan* (no. 4245); al-Rawiyaani in *al-Musnad* (1/425); al-Tabaraani in *al-Awsat* (5/46) and *al-Sagheer* (1/396); *Musnad al-Shaamiyeen* (no. 667); al-Daylami in *Musnad al-Firdaws* (7715). Classed as saheeh by al-Albaani in *al-Silsilah al-Saheehah* (505).

This is evidence that supports the principle we have mentioned, which is that some bad deeds may cancel out a portion of a person's good deeds and of the reward for his righteous needs.

b. Who is this bankrupt person?

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Do you know who is bankrupt?" They said, "The one without money or goods is bankrupt." The Prophet said, "Verily, the bankrupt of my nation are those who come on the Day of Resurrection with prayers, fasting, and charity, but also with insults, slander, consuming wealth, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then their sins will be cast upon him and he will be thrown into the Hellfire."

Source: *Ṣaḥīḥ Muslim* 2581

Grade: *Saḥīḥ* (authentic) according to Muslim

iv. Surah al Baqarah 2: 266

Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allah make clear His Ayat (proofs, evidences, verses) to you that you may give thought.

Remember, the work that counts for us in the Day of Judgment are our own righteous deeds. So before every action we wish to undertake we should ask ourselves, "Is this action I am about to do going to please Allah and help me in the hereafter or going to harm me in the hereafter?" If not, avoid it. If yes, go for it.

There are many different kinds of righteous deeds that can be done by rich and poor, old and young, male and female, depending on each person's circumstances, ambition and energy, after the help of Allah.

Allah says (interpretation of the meaning):

"Whoever works righteousness – whether male or female – while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)" [al-Nahl 16:97]

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Hasten to do good deeds before there come tribulations like pieces of a dark night, when a man will be a believer in the morning and a kaafir (disbeliever) by evening, or he will be a believer in the evening and a kaafir by morning, selling his religious commitment for worldly gain."

Narrated by Muslim, 118.

The kinds of good deeds that a person can do every day include the following:

a - Praying in congregation in the masjid

It was narrated from Abu Hurayrah that the Prophet (Allah bless him and grant him peace) said: "Whoever goes to the mosque in the morning and evening, Allah will prepare for him an honorable place in Paradise every time he goes and comes."

Narrated by al-Bukhaari, 631; Muslim, 669.

b - Attending funerals and offering the funeral prayer

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allah (Allah bless him and grant him peace) said: "Whoever attends a funeral until he offers the (funeral) prayer will have one qiraat (of reward) and whoever attends until the burial is done will have two qiraats." It was said: "What are the two qiraats?" He said: "Like two great mountains."

Narrated by al-Bukhaari, 1261; Muslim, 945

c - Saying "Laa ilaaha ill-Allah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer (There is no god but Allah alone, with no partner or associate; His is the Dominion, to Him be all praise, and He is able to do all things)" one hundred times each day.

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (Allah bless him and grant him peace) said: "Whoever says Laa ilaaha ill-Allah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer one hundred times in a day, it will be as if he freed ten slaves, and one hundred hasanaat (good deeds) will be recorded for him, and one hundred sayi'aat (bad deeds) will be erased from him, and it will be a protection for him against the Shaytaan all that day until evening comes. No one can do anything better than that except one who does more."

Narrated by al-Bukhaari, 3119; Muslim, 2691.

d - Upholding the ties of kinship

It was narrated that Anas (may Allah be pleased with him) said: I heard the Messenger of Allah (Allah bless him and grant him peace) say: "Whoever would like his provision to be increased and his lifespan extended, let him uphold his ties of kinship."

Narrated by al-Bukhaari, 5639; Muslim, 2557.

e - Observing voluntary fasts, visiting the sick and giving charity.

It was narrated that Abu Hurayrah said: The Messenger of Allaah (Allah bless him and grant him peace) said: "Who among you is fasting today?" Abu Bakr (may Allah be pleased with him) said: "I am." He said: "Who among you has attended a funeral today?" Abu Bakr (may Allah be pleased with him) said: "I have." He said: "Who among you has fed a poor person today?" Abu Bakr (may Allah be pleased with him) said: "I have." He said: "Who among you has visited a sick person today?" Abu Bakr (may Allah be pleased with him) said: "I have." The Messenger of Allah (Allah bless him and grant him peace) said: "These (traits) are not combined in a person but he will enter Paradise."

Narrated by Muslim, 1028.

f - Saying Subhaan Allaah wa bi hamdih (Praise and glory be to Allah) one hundred times.

It was narrated that Abu Hurayrah said: The Messenger of Allah (Allah bless him and grant him peace) said: "Whoever says Subhaan Allaah wa bi hamdih (Praise and glory be to Allah) one hundred times, morning and evening, his sins will be erased even if they are like the foam of the sea."

Narrated by al-Bukhaari, 6042; Muslim, 2691.

g- Tasbeeh, tahmeed and takbeer, and enjoining what is good and forbidding what is evil, and praying Duha.

It was narrated from Abu Dharr that the Prophet (Allah bless him and grant him peace) said: "For every bone of the son of Adam a charity must be given each day. Every tasbeehah [saying Subhaan Allaah (Glory be to Allaah)] is a charity, every tahmeedah [saying al-hamdu Lillaah (praise be to Allaah)] is a charity, every tahleelah [saying Laa ilaaha ill-Allaah (There is no god but Allaah)] is a charity, every takbeerah [saying Allaahu akbar [Allah is Most Great]] is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two rak'ahs offered in the mid-morning (Duha) is sufficient."

Narrated by Muslim, 720.

h - Reading Qur'an.

It was narrated that 'Abd-Allaah ibn Mas'ood (may Allah be pleased him) said: The Messenger of Allah (Allah bless him and grant him peace) said: "Whoever reads a letter of the Book of Allah will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem is a letter, rather alif is a letter, laam is a letter and meem is a letter."

Narrated by al-Tirmidhi, 2910; he said it is hasan saheeh. Also classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

And there are many other good deeds. The Muslim should seek the help of his Lord to do good deeds, and do his best to do them. He should persist in doing these good deeds even if they are little, for that is better than doing a lot of good deeds then stopping.

It was narrated that 'Aisha said: The Messenger of Allah (Allah bless him and grant him peace) said: "O people, you should do whatever good deeds you can, for Allah does not get tired (of giving reward) until you get tired. And the most beloved of good deeds to Allah is that in which a person persists, even if it is little. If the family of Muhammad (Allah bless him and grant him peace) started to do something, they

would persist in it.”

Narrated by al-Bukhaari, 43; Muslim, 782.

3) Love whomever you wish, for you will be separated

Points to note:

- i. Love of Allah MUST be the ultimate and must NOT be compromised
- ii. Everyone will be accountable to your own deeds – no one can promise you they will defend you in the hereafter

An everlasting relationship and true love is not with people, or any other object of creation, but with Allah. People come and go but Allah stays. He is Al-Baqi (The Everlasting), Al-Wadud (The Loving One). People may love us (for whatever reason) and we may have wonderful relationships with people but that is going to be short lived, and if it is founded upon disobedience of the Almighty, we earn nothing but Allah’s displeasure.

If we want an everlasting relationship, if we want true love, focus our efforts on building our relationship with Allah and gaining His love, then we will, not only get His companionship and love but He will instill love in others’ hearts for us as well. You will never be lonely.

Allah Almighty says,

Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad SAW)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers).

[Qur'an, Maryam 18:96]

We need to reflect on our own relationship with our Lord. Search deep within our hearts about the motivations that drive our lives and our understanding (explicit or implicit) of the purpose of our lives. That is because the purpose of our life drives our goals, actions, and behaviors in general. For many of us, earning a living and making money tend to be the focal point of our lives, including a total immersion in building our dwellings, families, and so on while neglecting our duty and love for Allah. The time that we spend on various activities reflects our priority and love for each of those activities. For those of us who exhibit that behavior, Allah Almighty says,

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause[], then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are Al-Fâsiqûn (the

rebellious, disobedient to Allâh) [Qur'an, At-Tawbah 9:24]

If you love Allah, you must follow His beloved Messenger (Allah bless him and grant him peace. Allah Almighty says,

اللَّهُ أَطِيعُوا قُلُوبًا ۝ ٣١ رَحِيمٌ غُفُورٌ وَاللَّهُ ۝ ٣٢ دُنُوبَكُمْ لَكُمْ وَيَعْفِرُ اللَّهُ يُحِبُّكُمْ فَاتَّبِعُونِي اللَّهُ نُحِبُّونَ كُنْتُمْ إِنْ قُلُوبًا ۝ ٣٢ الْكُفْرِينَ يَجِبُ لَا اللَّهُ فَإِنَّ تَوَلَّوْا فَإِنَّ ۝ وَالرَّسُولَ

Say (O Muhammad to mankind): If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.

[Qur'an, AleImran 3:31]

Allah gives Dunya (the material world) to whom He loves and whom He doesn't love, but He doesn't give this Deen (religion) except for whom He loves.

It is difficult to follow someone if you don't have love for that someone. So, if you haven't brought yourself to love Allah's Messenger (Allah bless him and grant him peace), then when? Any love you have other than Allah and the His beloved Messenger (Allah bless him and grant him peace) is going to be severed when you die and that love is not going to help you in the Hereafter except if they are righteous. You will be with the one you love.

Anas (may Allah be pleased with him) said that a man came to the Prophet (Allah bless him and grant him peace) and asked, "When will the Last Hour come, Messenger of Allah?", "What have you prepared for it?" he asked? He replied, "I have not prepared a lot of prayer or fasting or charity for it, but I love Allah and His Messenger." The Prophet (Allah bless him and grant him peace) said, "You will be with the one you love." (al-Bukhari)

O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it. (6) Then as for he who is given his record in his right hand, (7) He will be judged with an easy account (8) And return to his people in happiness. (9) But as for he who is given his record behind his back, (10) He will cry out for destruction (11) And [enter to] burn in a Blaze. (12) Indeed, he had [once] been among his people in happiness; (13) Indeed, he had thought he would never return [to Allah]. (14) But yes! Indeed, his Lord was ever of him, Seeing. (15)

[Qur'an, Al-Inshiqaq 84:6-15]

4) Know that the nobility of the believer is in prayer at night

Points of note:

- i. What is this night prayers
- ii. Virtues of the night prayers
- iii. Ways to ensure you wake up for night prayers

Night prayer is the habit of the righteous, the trade of the believers and craft of the winners and the nobles. In the night, believers become vacant for their Lord, direct their selves to their Creator and Originator, to complain to him their affairs and ask him of His favor. As their souls stand between the hands of their Creator, devoted to secretly insist on asking its Lord, breathe in these grants, citing from the light of these devotions, desire and supplicate intensely to the great bounties and grants.

Allah talks about the people of paradise and He describes them in Surah As-Sajdah verse 16

Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. (15) They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. [Qur'an, As-Sajdah 32:15-16]

The Prophet (Allah bless him and grant him peace) said, "Allah he descends in the lowest part of the heaven in the last one-third of the night and He says "Is there anyone who wants to supplicate to Me and I will answer it, is there anyone who wants to ask from Me and I will give it to him, is there anyone who wants to seek forgiveness and I will forgive him, is there anyone who wants to invest a good deed with Me for I am not unjust and not wasteful." And it continues till the break of dawn.

5) His honor is in his independence of the people

Points to notes:

Tawakkul to Allah

The most honorable position we could have is being the true slave of Allah. Reliance on Allah was the manner of all the prophets and prophets are the most honorable people.

And why should we not put our trust in Allah while he indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allah (Alone) let those who trust, put their trust [Qur'an, Ibrahim 14:12]

And put your trust and reliance in Allah, and sufficient is Allah as a Trustee. [Qur'an, Al-Ahzab 33:3]

How beautiful and comforting it is to know that you have Allah on your

side!

And trust and rely on the Living One (Allah), Who will never die, and celebrate His praises and thanks. And Sufficient is He to be acquainted with the sins of His slaves. [Qur'an, Al-Furqan 25:58]

The Prophet (Allah bless him and grant him peace), said: *"Were you to put your complete trust and reliance on Allah, He would provide for you as He provides for the birds. They issue forth hungry in the morning and return filled in the evening". (Tirmidhi)*

The Chapter Al-Mulk is actually a beautiful manifestation for the meaning of Tawakkul. It starts and finishes with the same message: To Allah belong all that is in the universe and nothing would happen without His Mercy and His constant watchful care. He Almighty Says in the first verse what means: *"Blessed is He in whose hand is dominion, and He is Able to do all things."* He Almighty then Says in the last verse what means: *"Say, if your water was to sink away [into the earth], then who could bring you flowing water?" [Quran, Al-Mulk 67 :30]*

The first Muslims understood putting trust on (at-tawakkul 'ala) Allah very well, and they put their full trust on Allah. Therefore, they performed the great tasks, and plunged themselves in the severest difficulties. This is different to the Muslims who came after them, particularly when the material dominated the souls, and the Muslims were afflicted with the short vision and weak understanding. So, they became alienated from the true tawakkul, which became futile words that has no reality in their life and nor in their mind.

If we look at the powers of man alone we find them limited; so man would restrict his actions according to that outlook. However, if he had wider view to his powers, he finds no limit to them. He would then be able to realize the great tasks, and undertake what he thought before he would not be able to do. Thus, the power of man has no limit if he believed there is a power beyond his power that helps him to achieve what he endeavors to do. Even those who do not believe in Allah, and nor have tawakkul on Him; they believe in a power beyond their power, which they call the nature or other names; and they undertake great tasks. How is the Muslim then, who believes in Allah Almighty with definite evidence, and has decisive trust in the existence of Allah that agrees with reality and based on evidence? Without doubt, he can realize, by his tawakkul on Allah, very much more than other than Muslims can achieve. Hence, tawakkul on Allah is one of the most important elements of the Muslim Ummah, and of the most important thoughts of Islam.

"If Allah helps you, none can overcome you. If He forsakes you, who is there, after

that, that can help you? In Allah, then, let believers put their trust.” [Ale ‘Imran 3:160]

“Then, when you had taken a decision, put your trust in Allah. For Allah loves those who put their trust (on Him).” [Ale ‘Imran 3:159]

“Say: ‘Nothing will happen to us except what Allah has decreed for us. He is our protector.’ And on Allah let the believers put their trust.” [At-Tawbah 9:51]

“Allah! There is no god but He, and on Allah, therefore, let the believers put their trust.” [At-Taghaabun 64:13]

“But if they turn away, say: ‘Allah is sufficient to me. There is no god but He. On Him is my trust. He is the Lord of the Supreme Throne.’” [At-Tawbah 9:129]

“Say: ‘Sufficient is Allah for me. In Him trust those who put their trust’” [Az-Zumar 39:38]

“But if any trust on Allah, behold! Allah is Exalted in might, Wise.” [Al-Anfaal 7:49]

“Indeed, the believers are those who, when Allah is mentioned, fell a tremor in their hearts; and when they hear His revelations rehearsed, find their faith strengthened, and they put (all) their trust on their Lord.” [Al-Anfaal 7:2]

“To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goes back every affair (for decision). So worship him, and put your trust on Him. And your lord is not unmindful of what you do.” [Hud: 123]

“And put your trust on Him Who is alive and does not die; and celebrate His praise.” [Al-Furqaan 25:58]

“And lower your wing to the believers who follow you. Then, if they disobey you, say: ‘I am free (of responsibility) from what you do.’ And put your trust on the Exalted in might, the Merciful.” [Ash-Shu’araa’ 26:215-217]

The Muslims are obliged to take the means, as the shar’ee evidences prove it. They are, similarly, obliged to make tawakkul on Allah, as the shar’ee evidences established it. Therefore, as Muslims, we must make absolute tawakkul on Allah and this will bring us honor in particular, and the Muslim Ummah in general.