

Quranic Guidance concerning the coronavirus outbreak

A Jum'ah Khutbah by Shaykh Abdur-Razzaq bin Abdul-Muhsin Al-Badr (may Allah preserve them both)

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<https://al-badr.net/detail/AbCXPxgHWcm>

Indeed, all praise belongs to Allah. We praise Him, seek His assistance and forgiveness, and return to Him in repentance and devotion. Also, we seek refuge in Allah from the evil of our souls and of our evil deeds. Whomsoever Allah guides; no one can misguide. And whomsoever He misguides; no one can guide. And I testify that there is no deity, worthy of worship, except Allah, alone. He has no partners. And I testify that Muhammad is His servant, messenger, chosen one, close friend, entrusted with His revelation, and conveyer of His legislation to humanity. So, may honorable praise and peace of Allah be upon him and upon his family, followers, and all of his Companions.

To proceed: Oh Believers, Servants of Allah: Have *Taqwah* of Allah, exalted is He. Because, indeed Allah protects whoever has *Taqwah* of Him. Furthermore, he guides him to goodness in his religious and worldly affairs. **Taqwah of Allah is:**

- Acting in obedience to Allah upon enlightenment from Allah, hoping for the reward of Allah.
- And avoiding disobedience of Allah, upon enlightenment from Allah, fearing the punishment of Allah.

Oh Believers, the Noble Quran is a book of guidance. Therein lies mankind's guidance to its reformation, success, prosperity, and happiness, in its worldly life and its afterlife. The Quran guides the servants in each event and in every affair to the most appropriate path and the most exemplary way. The servant remains upon goodness, so long as he continues to be guided by the guidance of the Quran.

Oh, Believers; there is much discussion amongst people, in private and public gatherings, concerning a great calamity and affliction that many people are afraid of; which has been known as the coronavirus. People are discussing it, its effects, resulting harms, preventive means, ways of ridding it, and protection from this tribulation. Perhaps, Servants of Allah, we may pause and reflect upon tremendous guidance from the Book of Allah, splendid and exalted is He. This illuminates the believer's path and guides him to the way of guidance and the most suitable path. Allah said:

{إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ} [الإسراء: 9]

"Indeed, this Quran guides to that which is most upright." (al-Israa': 9)

Oh Believers: **from the tremendous guidance of the Quran is that: the servant is not afflicted with any affliction, except if Allah had written and decreed it.** Allah, blessed and exalted is He, says:

{قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ} [التوبة: 51]

"Say: "We will never be afflicted by anything, except by that which Allah has written for us. He is our Guardian. And upon Allah, alone, let the believers rely upon." (at-Tawbah: 51)

So, nothing afflicts the servant, except that which Allah has written for him. Therefore, in this situation, and in every situation; the servant is in dire need of renewing his *Eemaan* (Faith) in the preordainment and decree (of Allah), and that what is written is inevitable. Whatever befalls the servant could never

have missed him, and whatever misses him could never have befallen him. Whatever Allah wills happens, and whatever He does not will; does not happen.

Oh, Believers: **The Second Guidance concerning this: is that the Believer knows that removal of harm is in the Hand of Allah.** No one removes harm except Allah. No one repels tribulation and affliction except Him. Because, indeed, the forelocks of the servants are tied to His preordainment and decree, and compliant to His control, management, and subjugation. Glorified and exalted is He; free from imperfection. He grants and prevents, He lowers and raises, He withholds and extends, He honors and humiliates. The command is His command and the creation is His creation. Splendid is He in His exaltedness. So, the believer is upon absolute certainty with Allah; that no one relieves and removes harm, affliction, and great difficulties except Allah, The *Rabb* (Lord, creator, owner, nurturer, and manager) of the creation.

Allah, blessed and exalted is He, says:

{أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ مَعَ اللَّهِ} [النمل:62]
"Is He [not better than that which you ascribe to Him] Who responds to the desperate one when he implores Him and removes evil and makes you inheritors of the earth? Is there any deity with Allah?"
(an-Naml:62)

And Allah, exalted, says:

{قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا} [الإسراء:56]
"Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you nor [for its] transfer." (al-Israa': 56)

And Allah, blessed and exalted, says:

{قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ} [الزمر:38]
"Say, "Then have you considered what you invoke besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" (az-Zumar: 38)

And Allah, exalted, says:

{وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} [الأنعام:17]
"And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent." (al-An`Aam: 17)

And He, splendid and exalted, says:

{وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ} [يونس:107]

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no deflector of His bounty. He causes it to befall whomsoever He wills of His servants. And He is The Forgiving, The Merciful (Yunus:107)

Therefore, the one who relieves and removes harm, adversity, affliction, great trials and tribulation is Allah, blessed and exalted is He, *Rabb* of the creation.

This leads the servant to the **Third Guidance, concerning this; which is *at-Tawakkul***¹ (dependence, reliance, trust) upon Allah, entrusting all affairs to Allah, and sincerely resorting back to Him (splendid is He in His exaltedness).

Because, indeed, Allah suffices whoever has *Tawakkul* in Him, and He protects whoever resorts to Him. Allah, exalted is He, said:

{أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ} [الزمر: 36]

“Isn’t Allah sufficient for His servant?” (az-Zumar: 36)

And Allah, splendid and exalted, said:

{وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا} [الطلاق: 3]

“And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah is ever accomplishing of His affair. Indeed, Allah has set for everything a precise decreed measure.” (at-Talaaq: 3)

He has set a precise decreed measure for everything; meaning: time. So Oh, *al-Mutawakkil* (one who relies, depends upon, and trusts in Allah) do not seek to delay it or advance it. Rather, amplify your *Tawakkul* upon Allah and your strong hope in Allah, perfect and exalted is He. Also, trust in Allah and have certainty in His great promises, splendid is He in his exaltedness. Allah is the grantor of success for whoever has *Tawakkul* in him and the Sufficer of whoever resorts to Him. Servants of Allah, therefore it is incumbent upon the servant to observe *at-Tawakkul* in all of his comings and goings and in all of his activities.

It is confirmed in an authentic hadeeth that the Prophet (may Allah grant him honorable praise and peace) said:

((إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ: «بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» يُقَالُ حِينَئِذٍ هُدَيْتَ وَكُفَيْتَ وَوُقِيتَ))

“When a man leaves his home and says: “In the name of Allah; I have relied, depended upon and placed my trust in Allah. There is no ability to change, nor any power, except with Allah.” It is then said: You have been guided, sufficed, and protected.”

The Forth Guidance concerning this: is to devote attention to *Du’aa* (supplicating and imploring Allah). Because, Oh Servants of Allah, *Du’aa* is the key to all goodness, relief for anyone distressed,

¹ Please refer the appendix on The Reality of *at-Tawakkul*

deliverance for anyone afraid, and it is a weapon for the *Mu'min* (Believer). *Du'aa* is extremely beneficial and effective in preventing affliction as well as in relieving of it. Rather, indeed *Du'aa* is the enemy of affliction; it repels and prevents it, and is a means of a Muslim being protected from it. If affliction is considered to be like arrows; then, indeed, *Du'aa* is like a protective shield, by the permission of Allah, blessed and exalted is He. Therefore, it is incumbent upon the servant to take shield with *Du'aa*, amplify one's hope, and to implore and beseech Allah abundantly.

Allah, exalted, said:

{وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ} [غافر: 60]

“And your Rabb said: "Make *Du'aa* to Me, (supplicate and implore Me) I will respond to you. Verily, those who arrogantly shun My worship [i.e. do not supplicate and worship Me, alone] will surely enter Hell in humiliation!" (Ghaafir: 60)

And He, splendid and exalted, says:

{وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ} [البقرة: 186]

“And when My servants ask you (O Muhammad) concerning Me, then (answer them:), I am indeed near. I respond to the supplication of the supplicant when he supplicates to Me (without any mediator or intercessor). So, let them respond to Me (by obedience), so that they may be rightly guided.”
(*al-Baqarah*: 186)

And He, splendid and exalted, says:

{ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ (55) وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ} [الأعراف: 55-56]

Make *Du'aa* (implore) your Rabb humbly and privately. Indeed, He does not like transgressors. And do not cause corruption upon the earth after its reformation. And implore Him fearfully and hopefully. Indeed, the mercy of Allah is close to the good doers. (*al-A'raaf*: 55-56)

And our Prophet (may Allah grant him honorable praise and peace) said:

((ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ))

“Make *Du'aa* to Allah, while being certain of the response.”

Servants of Allah, for this reason it is incumbent upon the servant, in this situation and in every situation, to be greatly devoted to making *Du'aa* for oneself particularly, as well as one's relatives, and the Muslims in general. It has been authenticated in the hadeeth from our Prophet (may Allah grant him honorable praise and peace) that he said:

((إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ ، فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالْدُّعَاءِ))

“Indeed, *Du’aa* benefits in that which has already befallen as well as that which is yet to befall. So, *Du’aa* is incumbent upon you, Servants of Allah.”

What has already befallen: Meaning by removing and relieving of it.
What has not befallen yet: Meaning by repelling it.

So, it is beneficial and effective for both. Therefore, it is incumbent upon the servant to make *Du’aa* abundantly while having certainty in Allah, and trusting in Him (splendid is He in His exaltedness).

And from the beneficial supplications concerning this topic of ours; is that which is confirmed in *Sunan Abee Dawud* and others; from the Hadeeth of Anas (may Allah be pleased with him):

«أن النبي صلى الله عليه وسلم كان يتعوذ من البرص والجذام والجنون ومن سيء الأسقام»

“The Prophet (may Allah grant him honorable praise and peace) used to invoke Allah for protection from leprosy, insanity, and evil diseases.”

Also, confirmed in the authentic hadith:

«أن النبي صلى الله عليه وسلم كان يتعوذ بالله من جهد البلاء ودرك الشقاء وسوء القضاء وشماتة الأعداء»

“The Prophet (may Allah grant him honorable praise and peace) used to invoke Allah for protection from overwhelming affliction, falling into misery, ill fate, and affliction that causes the enemy to rejoice in”.

Also, confirmed in the authentic hadeeth, The Prophet (may Allah grant him honorable praise and peace) ordered, saying:

((تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ))

“Seek refuge with Allah from overwhelming affliction, falling into misery, ill fate, and affliction that causes the enemy to rejoice in.”

Oh Believers, **The Fifth Guidance concerning this topic of ours: is that we have knowledge with certainty that this life of the *Dunyaah* (this worldly life) is an abode of tests, trials, and tribulations.**

Allah (mighty and splendid is He) created it and brought mankind into existence for this. Concerning this point, reflect upon some verses from the Book of Allah, splendid and exalted:

Allah, exalted, says:

{الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ} [سك:2]

“The One who has created death and life in order to test you; which of you is best in deed. And He is All-Mighty, Oft-Forgiving.” (al-Mulk: 2)

And Allah, splendid and exalted, says:

{وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ} [الأَنْعَام: 165]

“And it is He who has made you successors of the earth, and has elevated some of you over others in rank; in order to test you in that which He has granted you. Indeed, your Lord is swift in punishment, and indeed He is Oft-Forgiving and Most Merciful.” (al-An’aam: 165)

And Allah, splendid and exalted, says:

{وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا} [هُود: 7]

“And it is He who has created the heavens and earth in six days, and His throne was upon water, in order to test you; which of you is best in deed.” (Hud: 7)

Hence, within these three verses from the Book of Allah there is mention that Allah has only created the entire world and mankind in order to test them; which of them is best in deed.

{وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ} [الأنبياء: 35]

“And we try you with evil (adversity) and good (prosperity) as a trial. And to Us you are returning.” (al-Anbiyaa’: 35)

Therefore, Servants of Allah, it is incumbent on us to be aware that the pleasure of this worldly life is coupled with pain, its happiness is coupled with distress, its healthiness is coupled with illness, and its richness and sufficiency is coupled with poverty and dependency. The servant is tested in this worldly life. It is inevitable. However, his affair and his outcome in all of his tests and afflictions is towards goodness and elevation in status, as the Prophet (may Allah grant him honorable praise and honor) said:

((عَجَبًا لِأَمْرِ الْمُؤْمِنِ ؛ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ))

“How amazing is the affair of the *Mu’min* (Believer). Indeed, his entire affair is good. And that is not the case for anyone, except for the *Mu’min*. If prosperity befalls him; he is grateful and that is good for him. And if affliction befalls him; he is patient and that is good for him.”

We ask Allah (splendid is He in His exaltedness) by His excellent names and lofty attributes, and by the fact that He is Allah, the one whom there is no deity, worthy of worship, except Him: to relief us and all Muslims everywhere, of every harm and affliction, and that He remove severe hardship and difficulties from us, and that He protect all of us with that which He protects His righteous servants with. I say this statement and I seek forgiveness with Allah for myself, you, and all Muslims from every sin. So, seek forgiveness with Him and He will forgive you. Indeed, He is *Al-Ghafoor* (The Ever Forgiving) and *Ar-Raheem* (The Most Merciful).

The Second Khutbah:

All praise belongs to Allah in abundance. And I testify that there is no deity worthy of worship except Allah, alone, without any partners or associates. And I testify that Muhammad is His Servant and His

Messenger. May Allah confer upon him, his family, followers, and all of his Companions honorable praise and peace. To proceed: Oh Believers; Have *Taqwah* of Allah (exalted is He). Be conscious of Him and observant of your duties towards Him, privately and publicly, in such the way of a person who knows that His *Rabb* hears and sees him.

Oh Believers, another great guidance concerning this topic is that the *Mu'min* (Believer) is made aware from the guidance and teachings of the Quran that *ash-Shaafee* (The Healer), *al-Kaafee* (The Sufficient), is Allah, alone, without any partners or associates.

Concerning this; reflect upon the statement of *Khaleel-ar-Ramaan*², as Allah mentioned that he said:

{وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ} [الشعراء: 80]

“And when I become sick; it is He who cures me.” (*aShu'aara': 80*)

It has been confirmed in an authentic hadeeth that when a sick person was brought to our Prophet (may Allah grant him praise and peace), he said:

((اللَّهُمَّ رَبَّ النَّاسِ ، مُذْهِبَ الْبَاسِ ، اشْفِ أَنْتَ الشَّافِي ، لَا شِفَاءَ إِلَّا شِفَاؤُكَ ، شِفَاءٌ لَا يُعَادِرُ سَعْمًا))

“Oh Allah, *Rabb* of mankind, banisher of harm; please heal. You are *ash-Shaafee* (The Healer). There is no cure, except your cure. A cure that does not leave behind any ailment at all.”

Meaning: (a complete healing) not remaining any ailment or trace of it at all. Hence, healing and cure is in the Hand of Allah. Making *Du'aa* for cure, invoking *ash-Shaafee* (The Healer) is extremely beneficial and effective, in your *Du'aa* for yourself as well as your *Du'aa* for your Muslim brethren.

We ask Allah (splendid is He in His exaltedness) by His excellent names and lofty attributes to heal the sick amongst us and the sick Muslims, to relieve and remove anxiety from the anxious, and distress from the distressed. Also, we ask Him (splendid is He in His exaltedness) to relieve us and repel from us, and from all Muslims, everywhere, every affliction, hardship, and difficulty. Oh Allah, indeed, we implore you, Oh Allah, by Your excellent names and lofty attributes; to safeguard us in the Land of the Two Sanctuaries and in each and every land of the Muslims, with that which you safeguard Your righteous servants with.

To conclude, may Allah take care of you; invoke Allah to send honorable praise and peace upon Muhammad bin Abdullah, as He has commanded you with in His Book. He said:

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا

تَسْلِيمًا ﴾ [الأحزاب: 56]

Indeed, Allah confers *Salaah* (honorable praise and mercy) upon the Prophet. Also, His angels implore Him to do so. O you who have believed; implore Allah to confer *Salaah* and peace upon him.
(*al-Ahzaab: 56*)

² Title of Prophet Ibraheem, meaning: Close Friend of the All-Merciful

And the Prophet (may Allah send honorable praise and peace upon him) said:

((مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا))

“Whoever makes Salaah upon me (invokes Allah to praise me) once; Allah does so upon him ten times (praises him ten times³).”

Oh Allah, please confer *Salaah* (honorable praise and mercy) upon Muhammad and upon the family and followers of Muhammad, as you have conferred *Salaah* upon Ibraheem and upon the family and followers of Ibraheem. Indeed, you are Hameed (Praiseworthy) Majeed (Majestic). Also, please bless Muhammad and the family and followers of Muhammad as you have blessed Ibraheem and the family and followers of Ibraheem. Indeed, you are Hameed Majeed. Please, oh Allah, be pleased with the Rightly Guided Caliphs, The Guided Leaders; Abu Bakr, Umar, Uthmaan, and Ali. Please, oh Allah, be pleased with all of the *Sahaabah* (Companions), the *Taabi'een* (their successors), and all those who have followed them excellently until the Day of Recompence. And please, include us along with them in your pleasure, by your grace, graciousness, and beneficence, oh *Akramul-Akrameen* (The Most Gracious and Noble of those who are gracious and noble).

Oh Allah, please grant honor and dignity to Islam and to the Muslims. Oh, Allah support whoever supports your Religion, your Book, and the Sunnah of your Prophet, Muhammad (may Allah confer praise and peace upon him). Oh Allah, please assist our oppressed Muslim brethren everywhere. Oh Allah, please be a supporter, helper, assister, and guardian for them. Oh Allah, please grant us safety and security in our homelands, reform our leaders and our rulers. Please place our governance under someone who fears and obeys you and seeks your pleasure, oh *Rabb* of the creation. Oh, Allah please appropriate the ruling authority to your guidance, assist him upon your obedience, grant him accuracy and prudence in his statements and actions, oh, *Al- Hayy* (The Ever-Living) *Al-Qayyoom* (The Establisher and Sustainer), oh, *Thal-Jalaali wal-Ikraam* (One of Splendor, Nobility, and Graciousness). Oh Allah, please appropriate him, and his heir to the throne, to all that which you love and are pleased with, of accurate, prudent statements and good deeds.

Oh, Allah, please grant *Taqwah* (obedience) to our souls and sanctify them. You are the best to sanctify them. You are their guardian and master. Oh Allah, we invoke you for guidance, obedience, chastity, and sufficiency. Oh Allah, please rectify our religious state of affairs for us; wherein lies our preservation and protection. Please, reform our worldly affairs for us; where our livelihood is. Please set aright our hereafter for us, wherein is our abode of return. Please, make our life a gain for us in all goodness and our death a rest for us from all evil. Our *Rabb*, indeed, we have wronged ourselves and if you do not forgive us and have mercy upon us, we will definitely be amongst the losers. Our *Rabb*, please grant us excellence in this life and excellence in the hereafter and protect us from the torment of the Fire.

And our last supplication is that:

الحمد لله رب العالمين

“All praise belongs to Allah, Rabb (Lord, creator, owner, nurturer, and manager) of the entire creation.”

³ *Sharh Riyaadh as-Saaliheen by al-Uthaymeen*

Appendix
The Reality of at-Tawakkul

The Shaykh, Abdur-Razzaq al-Badr, mentioned, elsewhere;

“The reality of at-Tawakkul is the act of the heart, its servitude, and devotion in dependence upon Allah, trust in Him, resort to Him, entrustment to Him, pleasure in that which He decrees for one, due to one’s knowledge of His Kifaayah (his quality of fully sufficing His servants) and His excellent choice for His servant when he entrust his affairs to Him, while executing the legitimate means therein and exhausting effort in obtaining them. This is the reality of at-Tawakkul: Dependence and Reliance upon Allah, alone, without any partners, while performing the legitimate means therein and executing them, without exceeding into doing an illegitimate means, or embarking upon a way that is not sanctioned.”⁴

Therefore, it is clear that taking prescribed means like medical treatment as well as permitted precautionary and preventive measures, while relying upon Allah, alone; is actually part of *at-Tawakkul* and is a **Quranic Guidance**:

{يا أيها الذين ءامنوا خذوا حذرکم} [النساء: 71]
“Oh, you who have believed: take your precaution.” (an-Nisaa: 71)

⁴ Haqeeqatut-Tawakkul (The Reality of at-Tawakkul) see al-Fawaa'id al-Manthoorah, pp. 24, 25)

Abdul-Razzaq al-Badr is a prominent Islamic scholar, university professor, and an educator in the Prophetic Masjid in Al-Madeenah, The City of The Prophet. He is a son of one of the most authoritative contemporary senior scholars, *Abdul-Muhsin al-Badr*.

Translation by Zaid bin Abdul-Malik
(all footnotes and the appendix were included by the translator)