



Fear of money and the future | Proper reliance on Allah (tawakkul) | Seyran Arifov

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A lecture on how Allah manages provision (rizk) and the correct tawakkul. Through ayahs and traditions, it is explained that rizk should be sought through work, not idly waiting, and the levels of rizk are distinguished — on earth, in the heavens, in the skies, and that which comes directly from Allah.

SAŽETAK

This lecture continues the series on reflecting on the Quran and the topic of the Exalted Allah's management of our affairs. The speaker starts with the ayah مَنْ يُدَبِّرُ الْأَمْرَ where Allah asks who manages affairs, reminding that even the polytheists of Mecca — including Abu Jahl — acknowledged that Allah is in control. He then compares the polytheists of Mecca to today's disbelievers, highlighting that the former had certain principles and nobility, while some today show absolute godlessness. The central part discusses rizq: Allah provides sustenance to all living beings, both those who store it and those who do not, as stated in the ayahs وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَيْنَا and وَاللَّهُ رِزْقُهَا and وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ. Sufyan al-Thawri mentioned in his tafsir that among creatures that store are humans, mice, and ants. The speaker explains the difference between animal instinct and human fear and misplaced hope, which leads people to hoard wealth excessively. As an example of misplaced hope, he cites the owners of gardens in Surah Al-Kahf and Surah Al-Kalam. He then reflects on correct tawakkul: rizq from Allah does not mean being idle, but rather it should be sought through work; Umar ibn al-Khattab struck a man who avoided work and sent him to the market. The lecture concludes by considering the levels of rizq — from the earth, from one sky, from the heavens — and tells the story of a man who divided every harvest into three parts, for which Allah sent him a cloud with water specifically for him, noting that the fifth level of rizq comes directly from Allah, as in the case of Maryam, which will be discussed next time.

KLJUČNE PORUKE

Allah, the Exalted, asks: 'Who manages your affairs?' (مَنْ يُدَبِّرُ الْأَمْرَ), and even the polytheists of Mecca, including Abu Jahl, acknowledged that Allah manages our affairs.

Allah provides sustenance to all living beings — both those who store supplies and those who do not, as stated in the verses **وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا** and **وَكَايُنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ**.

Sufyan al-Thawri mentions in his tafsir that among the creatures that store supplies are humans, mice, and ants; animals do this instinctively, without fear, while humans do it out of fear and misguided hope.

Sustenance from Allah does not mean sitting idle and waiting; sustenance is found on earth and in the sky and must be sought through work — Umar ibn al-Khattab struck a man who made excuses about sustenance and sent him to the market to work.

Hoarding wealth beyond necessity is a consequence of disbelief in Allah and the misguided hope that wealth alone secures us.

Allah can send special sustenance to an individual due to their connection with Him, as in the story of a man who divided his harvest into three parts — one third for himself, one third for sowing, and one third for the poor — and then a cloud with rain was sent specifically for him.

There are levels of sustenance: sustenance on earth, sustenance from one sky (rain), sustenance from the heavens, and that which comes directly from Allah, as in the case of Maryam, peace be upon her, which will be discussed next time.

ĀLANAK

Introduction: Discussion on Management and Trust

Omar Abdul-Hattab said, 'What are you doing?' He replied, 'Rizk comes from Allah.' He didn't prove it with verses or hadiths; he took a stick. Yes, sometimes a father is good, and the sons are bad, and vice versa. What did the sons say? 'We won't let him share.' They became like thieves, sneaking into their own garden, hiding from the poor, hoarding everything to sell and enrich themselves. Can this happen?

A disbeliever may spontaneously leave him, while a believer is sent misfortune, which will benefit him, a reminder, bringing him back to Allah, while the disbeliever will not return.

The Topic of Managing Allah's Affairs

Insha'Allah, we will continue our traditional lessons and discuss a topic we've been covering for several lessons: the management of our affairs by the Exalted Allah. We started this as a reflection on the Quran. Reflecting on the Quran means seeking

oneself in Allah's book, finding one's path in it. Remember the verse where Allah asks, 'Who manages your affairs?' مَنْ يُدَبِّرُ الْأَمْرَ (men yudebbirul-emr) — 'Who manages your affairs?' They said, 'Allah.' The people answered that Allah manages our affairs.

As mentioned in the tafsir, the response came from the mushrikin, not the Muslims. When Allah sent this verse, which was recited to the disbelievers in Mecca, the Messenger Muhammad ﷺ recited it, and the mushrikin answered correctly. It's remarkable that they understood the reality so well that even their stubbornness and pride couldn't allow them to deny Allah's management of their affairs. Even Abu Jahl, the leader of the disbelievers, acknowledged, 'Allah manages my affairs.' He didn't allow himself the arrogance to claim he managed his own affairs. This indicates he had some fear, perhaps. This shows that he wasn't the worst of disbelievers, not even Abu Jahl. Today, we find disbelievers worldwide who not only say, 'We manage our own affairs,' but even challenge the Exalted Allah. Allah may send them punishment immediately or grant them respite, but ultimately, Allah will show them their weakness and insignificance.

Comparing the Mushrikin of Mecca and Today's Disbelievers

Thus, the stubborn and aggressive enemies of the Messenger ﷺ and Islam when it first came were the mushrikin of Mecca. However, Islam teaches us to be just. When we compare them to many disbelievers today, enemies of Islam and Muslims, they actually had different virtues and even nobility. I've mentioned this in various lessons. These facts cannot be compared; yes, in our history, they were enemies of the Messenger Muhammad, but their behavior cannot be compared, as they had certain principles and qualities. Compare them to many, not all, of today's disbelievers, who behave in an absolutely godless manner, reaching the highest level of absolute impiety.

Once, Abu Jahl became furious and went to the Messenger's ﷺ house to harm him. He said, 'I'll show him.' He knocked on the door, and they told him, 'Muhammad ﷺ is not home; only women are here.' He turned and left. His companions said, 'Why are you leaving? Let's go in.' He replied, 'Do you want it to be said that Abu Jahl entered a house with only women?' There were no men in that house. Despite being the first enemy of Islam, he still adhered to some traditions and cultural rules about how to behave decently or indecently. Unfortunately, we can see today that some people who call themselves Muslims may behave worse than some Meccan mushrikin did in their time, even towards those they considered enemies. This is the truth today.

Returning to the Main Topic: Journey with the Quran

Returning to the main topic, we started long ago, the journey with the Quran, reflecting on the Quran. Allah, the Exalted, asked: "Who manages the affairs?" And we understand that every person's work begins with their existence. Allah, the Exalted,

has been managing our existence from the very beginning. Allah, the Majestic, asked in the verses, which we mentioned in past lessons, who created the drop from which you were created, who created you in the wombs of your mothers. Then we arrived at the second question that Allah, the Exalted, also poses: "Who provides you with sustenance?" Yes, and we came to this question, that sustenance is part of our affairs, our lives. In our lives, there are various affairs; one of them is what we eat, drink, spend, and receive in this life, including our children, health, and other things, all of which are called sustenance, a share from Allah, the Exalted, and this sustenance is managed by Allah, the Exalted.

In the last lesson, we stopped at two verses where Allah, the Exalted, speaks about living beings, which Allah, the Majestic, created, living beings that exist in this world, walking on the earth or crawling, swimming, flying, yes, animals, birds, fish. Allah, the Exalted, divided them into two categories in those two verses. Some of them have no food reserves; they do not store anything, while others do make reserves. And Allah, the Exalted, told us that both groups receive sustenance from Him. For both, their sustenance is with Allah, the Exalted.

Yes, let us remember these verses: وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا (ve mâ min dâbbetin fil-ardi illâ allâhi rizquhâ ve ya'lemu mustekarrahâ ve mustevde'ahâ) — "There is no living creature that walks on the earth whose sustenance is not with Allah; and He knows where it will dwell and where it will be stored." That is, Allah will provide for it, and Allah knows where its dwelling place and storage are, that is, the reserves of sustenance for those living beings. But in another verse, Allah, the Exalted, says: وَكَأَيُّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ (ve ke'ejjin min dâbbetin lâ tahmilu rizqehallâhu yerzuquhâ ve ijjâkum) — "There are creatures on earth that do not carry any share with them." That is, there are those who have reserves, and there are those who never have anything with them. They do not store, collect, or make reserves anywhere. And for both, Allah, the Exalted, provides sustenance in His way.

Interpretation of Sufyan al-Thawri on creatures that make reserves

And as you remember, Sufyan al-Thawri said in his interpretation: "There are creatures that do not store — they have no reserves or storage, while some make reserves and storage, among them are humans, mice, and ants." Of course, Sufyan al-Thawri saw that people store, and he saw mice and ants. We know that there are other living beings in the world. Squirrels, for example, store nuts.

Yes, last time I mentioned — I don't know if it fits or not — the bear, which, they say, eats and eats, yes, gathers fat layers under its skin, then lies down to sleep and gradually uses it, as they say, while it sleeps in winter. That is, there are living beings — many of them — that have no storage. Here it wakes up, has nothing, but it has a

family, a wife, children, it has no reserves, and every day it goes out and searches. Whatever it finds, it brings home. And there are those who make reserves.

But Allah, the Exalted, in these verses divided: there are those, there are those, and where did He place humans? For example, in the second verse, where Allah, the Exalted, spoke about living beings that do not store, He said: "Allah provides them with sustenance and you," thus separating humans, because humans are the ones who make reserves. Humans do store.

The difference between animal instinct and human fear

But what is the difference between humans and those mice, squirrels, and others that store? These store automatically, instinctively. They are programmed. Allah, the Exalted, has instilled these instincts in them. Squirrels, ants, or other creatures — they do this; they have such a program, an instinct. They have no fear or false hope, while humans do this out of fear and false hope.

Therefore, due to ignorance and misguidance, because there is no faith in Allah, the Exalted, and belief that sustenance comes from Allah, humans store not just more than necessary, but to insane proportions. That is, when you see people who cannot stop, storing money, accumulating and accumulating, even though they already have tens or maybe hundreds of billions of dollars, with wealth enough for billions of people, for several generations, yet they still cannot stop; they feel fear.

Living creatures like ants, mice, or squirrels store food for winter, when snow covers the ground. They instinctively gather food without fear or worry about tomorrow. But humans act out of fear. Why? It's a lack of faith in Allah, the Exalted.

Moreover, humans have false hopes. They think that by stocking up, filling their storehouses, they will be secure. They believe, 'I have enough food or money for the next ten years.' But this is a false hope.

Example of the owners of gardens in Surah Al-Kahf

And so Allah, the Exalted, tells us stories of those who had false hopes. Just as a reminder from last week or the week before: remember the story of the owners of gardens in Surah Al-Kahf. One man had a garden, vineyards, date palms, and fields of wheat, and he said, 'I have all of this.' He had hope and false confidence that he was secure. But what did Allah, the Exalted, say? He sent a calamity that destroyed his garden, leaving nothing behind. He went out and began to regret. His friend asked him, 'Do you not believe in Allah, the Exalted?' He compared his claim of security and self-sufficiency to disbelief in Allah, the Exalted. Disbelief in Allah does not necessarily mean denying Him. If you have wealth and say, 'This is mine,' claiming it as your own, that you earned it by your own efforts, intellect, and talents, this is equated in the

Quran to disbelief in Allah, the Exalted. Insha'Allah, we have briefly recalled what was discussed in previous lessons to continue this topic.

Misguided tawakkul and risk: does it mean sitting idle?

We have reached the question: faith with the conviction that risk comes from Allah, and false reliance on Allah. This is tawakkul, but misguided tawakkul. Here, regarding risk, some people sit idle, doing nothing. This is philosophical talk. If you say that risk comes from Allah, then one misunderstands.

Firstly, Allah, the Exalted, has spread or established risk in places, and it must be sought. Allah, the Exalted, says: 'We have provided you with risk on earth, in the heavens, in this, and in that.' It must be sought. Food, meals, plants, animals, water, natural resources. This risk is spread by Allah, the Exalted, but you must go and seek it.

Therefore, Umar ibn al-Khattab, may Allah be pleased with him, did not like this misguided philosophy. When someone was pondering abstractly, he would immediately bring them back to reality. There is a story where a man was sitting at home, doing nothing, and when Umar — who was the ruler, responsible for overseeing people's behavior — saw him, he recalled that in the Soviet Union there was a law against idleness. I don't think many remember this except those over 40 or 50. In the Soviet Union, idleness was punishable. They would call someone in for questioning. But Umar ibn al-Khattab asked the man, 'Why are you doing nothing?' The man replied, 'Risk comes from Allah.' Umar did not argue with him using verses or hadiths. He took a stick, punished him, and said, 'Go to the market and work.'

Thus, the understanding that risk comes from Allah means sitting idle and doing nothing — this is absolutely incorrect. Of course, Umar had the authority as a ruler. It is important to explain that believing that risk comes from Allah means sitting idle is wrong for ordinary people.

Here the question arises: what does this mean for ordinary people? We will get to that a bit later.

Yes, there are miraculous things, but those are miracles. They occur in very special cases. Allah, the Exalted, tells us stories, but these are exceptional cases. For example, when Allah, the Exalted, speaks about Mary, peace be upon her, in Surah Al-Imran. But that is an exceptional case. It represents a special level of connection with Allah, the Exalted.

Mary, peace be upon her, and the provision that comes from Allah

As Allah, the Exalted, speaks about Mary, the mother of the Messenger Jesus, peace be upon him, who was, as we know, born in a miraculous way, without a father. Allah,

the Exalted, narrates the story of Mary, but it is a special, exceptional case. In Surah Al-Imran, Allah, the Exalted, mentions how her guardian, Zechariah, also a Messenger, came to her and saw provision with her and asked: "From where do you have this provision?" She said: "Milladun" — that is, from Allah. So, she said: "It is from Allah." Here there is a concept, they say: "Milladunni", provision that comes directly from Allah, the Exalted. But this is an exceptional situation, an exceptional case. Allah, the Exalted, gives us only one example about Mary, peace be upon her.

Levels of provision in the Quran

Therefore, it can be said that the provision from Allah has several levels. The Quran mentions provision on earth. "Your provision is on the earth, in the earth or on the earth." Go seek it, strive for it. Plant, dig, work hard, seek your provision on earth. The second level: Allah, the Exalted, says: "Your provision, provision in the heavens." That is the second level. Where in the heavens is singular — fis-sema fil-ard, singular. On earth, earth in singular. There is another level of provision, fis-sema in the heavens in singular. And there is an ayah where Allah, the Exalted, says: "Your provision fis-semavat." Heavens in plural. In the heavens, not in one heaven, but in many heavens is your provision. That is already the second level, that is the third level. And here, as we say, we should think carefully about the ayahs.

If we look at the ayahs where Allah, the Exalted, asks: "Your provision on earth, your provision in the heavens," it was in singular, in the heavens. And when He asks: "Who gives you that provision?" Here Allah, the Exalted, mentions that people responded: "Allah gives." Allah gives. That is, people, even disbelievers, non-Muslims, can come to the understanding that the provision we find on earth and in the heavens is from Allah. They can understand that. Yes, our provision where? On earth, in the heavens, from Allah. And when Allah, the Exalted, asks: "Who gives you provision from the heavens?" That is not from one heaven, but from many heavens. Here Allah, the Exalted, does not say that people will say: "From Allah." Because that is beyond human understanding. A person primarily sees one heaven. And they can, with their mind, understand the provision from Allah in the heavens, in one heaven. Why? Because a person sees only one heaven. And they can, for example, how can they come to that? Well, look, there are clouds, rain has fallen, water on the earth, irrigation has happened, plants have grown, we eat, animals eat, we eat animals, we eat plants, grains, all of that, potatoes, everything. That is, a person can come to that with their mind, they can understand that Allah provides from the earth or from the heavens. But when Allah, the Exalted, asks: "And who gives you provision from the heavens?" Here human understanding cannot grasp it. A person cannot understand how, what is that provision from Allah from other heavens. A person does not even see other heavens. If Allah, the Exalted, had not told us, they would not know about other heavens, nor would they understand how that provision comes from other heavens. The first heaven is clear, that is rain. But there is another level of provision. And as an example, Allah,

the Exalted, tells us about Mary. But Mary is probably not even at the fourth, but at the fifth level of provision. Overall, the fifth level, which is not even connected to the heavens. That is why I got ahead of myself a bit.

The story of the cloud and the man who divides the harvest into three parts

And the fourth level of provision, management from the heavens, is another interesting story, a credible story, narrated to us by the Messenger Muhammad ﷺ. Nothing, he tries to kill us, but nothing. Yes, Allah, the Exalted, the Messenger Muhammad ﷺ tells us in a credible story: "Once there was a man who was walking, walking in an open space, nothing around. And he hears a voice, sees a cloud, the sky is clear, nothing, no clouds, nothing. He sees a cloud. And he hears a voice from the sky, commanding the cloud: 'O cloud, rain-bearing, good, thick cloud, it is clear that it is filled with water. O cloud, go or sail, fly to such a man and give him your water, pour it on him, that man.'"

And that traveler was astonished. What is this? What is this, well, imagine yourself in the place of the man who hears a voice from the sky saying: "Cloud, such and such by name." He hears the name. "Such and such by name, deliver your water to him." And he says: "Oh, what a miraculous thing. Let me follow that cloud." And the cloud goes, flies, well, there, the wind drives it or however, the management of Allah, yes, from the heavens. And it goes, goes, goes after that cloud, follows. One kilometer, two, five, ten, I don't know how far it went. Then that cloud stopped and rain fell. And that water gathered in something like a channel, well, that is, a stone-like canal, small. The water gathered there. He says: "Oh, let me see where that water flows." And he goes after that water, and it flows through that channel, comes to a certain place, he sees, there is cultivated land, grown. And he sees a man, an ordinary farmer with a hoe. There with that hoe. And he is working that land, what? He is working. He is working on the land, earning his provision. And that man, that water comes to him, he distributes it. That water there, that water here, that water there, that water here.

And the traveler approaches him and says: "Peace be upon you, may I talk to you, ask?" He says: "Yes, please." He says: "What is your name?" He says: "My name is such and such." And that traveler, of course, was very astonished, because that is exactly the name he heard in the sky when it was commanded to the cloud. And he says: "Look, I will tell you what happened. I don't know what kind of person you are, but I heard a voice far away from here in the sky, commanding the cloud to deliver its water to such and such a man, and your name was there." And then I followed the cloud, then followed that water, which was flowing through the channel, yes. And it came here. What, who are you, what are you? And that man says: "I don't know, I am a simple man. I have nothing special. The only thing that might be is that every time I

gather the harvest from that piece of land, I always divide it into three parts. I must. I must divide it into three parts."

Levels of sustenance (rizk) and special relationship with Allah

I set aside a portion for myself and my family to eat. I leave some to replant — the seed needs to be replanted or saved for the next season. And a third I must give to the poor and needy. Perhaps that is why." And that traveler says: "Probably, most likely, that's why."

And here, dear brothers, look, when we talk about the level of rizk. One level of rizk is, yes, on the earth — to dig, to plant, to do something, to strive. The second level of rizk is this ordinary sky, what a person can see. Look, a cloud comes, it rains. It means, it was fortunate. Just like people, when they don't understand, say: "It was fortunate. This year a good harvest, we were lucky. This year luck." Yes, they say: "It was fortunate, luck, that's how it turned out, there was a great wind, from where it should be." That is, a person thinks like that. Look, and this year it wasn't fortunate. You planted, there was no rain, that's it, I'm bankrupt, it wasn't fortunate, misfortune.

Rizk from Allah on earth and in the sky

But a person who thinks a little deeper, yes, a higher level. No, rizk is from Allah on earth and in the sky, look, Allah sent the rain. But wait, earth, sky, rain — that works the same for everyone, for believers and non-believers. For a Muslim who does nothing special, and this person who gave a third of his harvest, a third. Look, clouds when they follow the usual rule, look, the wind blows there, and the clouds go, and rain comes, yes, and that rain is for everyone — for believers, for non-believers, for sinners, for the righteous, for the God-fearing, and for the wicked, rain is equal for all. If rain falls in Ukraine, it will fall on the ground of both the believer and the non-believer, both the good and the bad. But for this person, special laws applied. Your rizk is not in the sky, because rizk in the sky — that is rain, it is for everyone. And his rizk was in the heavens, in another heaven, where Allah Subhanahu wa Ta'ala made it special that all clouds go there; separately, a special cloud goes against the wind, it will go against the wind, not like for everyone, and especially for that person.

Why? Because that person has a special connection with Allah. How did he earn that special connection with Allah Subhanahu wa Ta'ala? Where does his connection with Allah come from? Because he gave a third every year. And this can also work in the opposite direction, both positively and negatively.

The story of the owners of the garden (Surah Al-Kalam)

Like those sons of a good father, remember the story, yes, which surah is that, scholars? How that land was destroyed in Yemen, huh? Ah, in Surah Al-Kalam, yes, in Surah Al-Kalam. When their father was alive, he gave a portion of the harvest to the

poor and needy, and his garden flourished, thrived, and produced good yield. But when he died, his sons — this is in Surah Al-Kalam, yes — what did his sons say? Enough, enough. Our father was so foolish, simple-hearted, a good man, enough. We will not share with anyone. This happens, doesn't it? It happens that the father is good, the sons are bad. It happens the other way around. A good father, bad sons — good sons. Life varies. The sons said: we will not share with anyone. And like thieves, they sneaked into their own garden, like thieves, so the poor wouldn't see, so they wouldn't share with anyone, to gather everything and sell it, and become rich. What did Allah Subhanahu wa Ta'ala do? He destroyed their garden. The gardens around were not destroyed. That is, it was not a general misfortune that came and destroyed the whole area for everyone. No, just for them.

Allah's special attention to the individual

Just as it may be bad for some, it can also be good for others, because Allah Subhanahu wa Ta'ala has specifically singled them out. It can be the opposite too. For everyone, everything is good, the yield has increased, but for someone, Allah Subhanahu wa Ta'ala specifically sends misfortune. Meanwhile, that person can even be a believer, but Allah Subhanahu wa Ta'ala can send him, as they say, give him a wake-up call, to remind him. Yes, sometimes, for example, a non-believer, a wicked person, who doesn't know or believe in Allah at all, Allah Subhanahu wa Ta'ala can let him grow, multiply, become wealthy, earn. And for a believer, who benefits from, as they say, a slap, Allah Subhanahu wa Ta'ala can give him a slap, because it benefits him, he will remember.

And even in this story, Allah, Exalted and Glorified, tells us about the story in Surah Al-Kalam, about those brothers who said, 'We will not give to anyone.' And Allah, Exalted, destroyed their garden. Among them was, Allah, the Most High, says, one who remembered and said, 'I am...' But he did not say 'I am'; instead, he said it would be better if we praised Allah and glorified Allah, mentioned Allah. That is, it may be that Allah, Exalted, leaves the disbeliever, while He sends calamity to the believer, for that calamity, that loss, will be beneficial, a reminder, and it will bring him back to Allah, Exalted, while it will not bring the disbeliever back. And Allah, the Most High, will give him respite until the Day of Judgment; perhaps He will even increase his income, profit, and the like.

The Fourth and Fifth Levels of Managing Rizq

So, dear brothers, yes, our time is running out, but the fourth level of managing Allah's rizq from the heavens — it is like a special, yes, relationship, as when Allah, Exalted, commanded the cloud: 'Go and give your water to that man, for he has a special connection with Allah, Exalted.' That is the fourth level. And the fifth level — it is rizq that is not tied to the earth, nor to the heavens, nor to the skies, but directly from

Allah, Exalted, as in the story of Maryam; but, inshaAllah, we will talk about that in more detail next time, if Allah, Exalted, wills.

[Qur'an 10:31](#)

[Qur'an 11:6](#)

[Qur'an 29:60](#)

[Qur'an 18:32-44](#)

[Qur'an 68:17-33](#)

[Qur'an 3:37](#)

[#tawakkul \(trust in Allah\)](#)

[#rizq \(provision\)](#)

[#management of Allah](#)

[#tafsir of the Quran](#)

[#Umar ibn al-Khattab](#)

[#Maryam, peace be upon her](#)

[#Surah Al-Kahf](#)

[#Surah Al-Kalam](#)