

To Surrender

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴾
حَدَّثَنَا الْمُغْبِرَةُ بْنُ أَبِي قُرَّةَ السُّدُوسِيِّ قَالَ:
قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَعْقَلُهَا وَتَوَكَّلْ أَوْ أَطْفَلُهَا وَتَوَكَّلْ؟ قَالَ:
« اَعْقَلُهَا وَتَوَكَّلْ »

Dear Brothers and Sisters!

The people of the modern era we live in have reached a certain level of comfort with the development of technology. Today, even ordinary people can easily obtain the comfort and pleasure enjoyed by very wealthy people. Almost everyone can access hot and cold water from the taps in their homes, warm up in winter and cool down in summer. Compared to the past, we have attained blessings that we cannot count. However, despite this wealth we attained physically, we are unable to reach spiritual peace. So to speak, comfort has killed our faith. The most common disease in our times is depression, to which modern man suffers.

Dear Brothers and Sisters!

A human being is not just a body. In fact, the essential nature of man is the spirit given to him by Allah (swt). It is impossible for a person who does not develop spiritually to be truly happy. In our supreme religion, Islam, the way to spiritual development and progress is primarily through a healthy relationship with Allah (swt). Knowing Allah (swt) in the light of the Qur'an and Sunnah is an essential condition for spiritual development for a Muslim. The servants who know Allah (swt) properly rely on Him. This is called "Tawakkul" in Islamic literature. In our supreme religion, Islam, it is called Tawakkul to surrender oneself to Allah (swt). In the Qur'an, the primary source of Islam, Allah (swt) says; "If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely."¹ And yet in another verse; "And rely upon the Ever-Living who does not die, and exalt [Allāh] with His praise. And sufficient is He to be, with the sins of His servants, [fully] Aware."²

Dear Jama'ah!

Throughout history, the most resilient community in the face of life's difficulties has been the Muslim Ummah. Because the members of the ummah have become aware of the endless power and might of Allah (swt). They believe that He is almighty, that He answers prayers and protects His servants who take refuge in Him. The Muslim Ummah did not worry about sustenance, which is crucial in the continuation of our existence in the world. In this regard, they put their trust in Allah (swt) in accordance with the command of Islam. Rasulullah (saw) has said, "If you were to rely upon Allah with the required reliance, then He would provide for you just as a bird is provided for, it goes out in the morning empty, and returns full."³ Societies who believe in this do not allow the environment of chaos to develop by worrying about food. They trust in Allah, "Ar-Razzaq", and work with self-confidence from this type of trust.

Dear Brothers and Sisters!

A Muslim trusts Allah (swt) infinitely. However, he does not forget that our Allah (swt) has created his actions through their own free will. "A man said, "O Messenger of Allah, should I tie my camel and trust in Allah, or should I leave her untied and trust in Allah?" The Prophet (saw), said, "Tie her and trust in Allah."⁴ A believer does not neglect their physical prayer, as well as his verbal prayer. Verbal prayer is to wish from Mevla. Physical prayer is effort and work.

My brothers and sisters! I am ending my lecture by reminding an important advice of our Prophet (saw). Every morning when we leave our house we should say, "bismillahi tawakkaltu a'alallahi la hawla wala quwwata illah billah.", which means "In the name of Allah, I trust in Allah; there is no might and no power but in Allah."⁵ And let's not forget that Allah (swt) never lets down His servants who trust Him.

May Allah (swt) make us and our generations among his righteous servants who believe and trust him. Ameen!

¹ Surah Āl-i ĩmran 3:160

² Surah Al-Furqan 25:58

³ Tirmizī, Zūhd, 33; İbn Mâce, Zūhd, 14

⁴ Tirmizī, Sıfatü'l-kıyâme, 60

⁵ Ebû Dâvûd, Edeb, 102-103