

II. The Name of Allah ﷻ Al-Wakeel – Part II

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A. The Meaning of the Name of Allah ﷻ Al-Wakeel.

One of the most beautiful and powerful names of Allah ﷻ is Al-Wakeel, which means “the one we depend on” or “the disposer of affairs”. This name reflects the essence of reliance on Allah ﷻ, which is a core concept in Islam. Reliance on Allah ﷻ means to entrust one’s affairs to Allah ﷻ, who is the best planner and protector of everything. However, reliance on Allah ﷻ does not mean to be passive or fatalistic; rather, it means to balance between effort, trust, and acceptance of the divine will.

B. What is the meaning of "Be, and it is."

i. Meaning of the phrase.

The phrase "Be, and it is" from Quran 36:82 refers to When Allah ﷻ intends to create something, He simply commands it to "Be", and it will come into existence immediately. This concept highlights the omnipotence of Allah ﷻ, illustrating that His will is executed without any delay or need for physical processes. It's a reminder of the ease with which Allah ﷻ can create and control the universe, reinforcing the belief in His supreme authority and capability.

ii. Allah ﷻ did not create and has not been governing the universe using the laws of “be and its.”

Contrary to the instantaneous nature of the command “Be and It Is,” the creation of the universe, as described in the Quran (Qaf, 50:38), took Allah ﷻ six days. It's emphasized that Allah ﷻ did not tire during this process, countering claims from other traditions that He needed rest on the seventh day. The creation of the universe involved gradual and overlapping activities, as mentioned in the Quran (Fussilat, 49:9-12). Although Allah ﷻ’s command can create instantly, the six-day creation period demonstrates the establishment of the laws of nature and the initial materials and energy necessary for the universe's inception. Following this, Allah ﷻ instituted a complex system of universal laws of nature—such as gravity, thermodynamics, and fundamental forces—to maintain order and predictability. These laws form

the framework of the universe, showcasing Allah ﷻ's wisdom in creating a harmonious cosmos. Despite His supreme authority and ability to override these laws at will, He typically allows them to govern the ongoing functions of the universe.

iii. The occurrence of miracles.

Prophets are occasionally exempted from natural laws when performing miracles. Utilizing the laws of "Be and It Is," Allah ﷻ brings miracles into existence. Examples include parting the sea for Prophet ﷺ Musa (Moses), bringing people back from death by Prophet Issa (Jesus) and making Mariam (Mary) have a child without a father. These miraculous events underscore Allah ﷻ' s ability to intervene in the natural order whenever He wills, showcasing His omnipotence and reinforcing faith in His boundless power.

C. Existence and Allah ﷻ' s Knowledge

For anything to exist in reality, it must first exist in Allah's knowledge. This is because Allah ﷻ, being all-knowing, is aware of everything that comes into being. Nothing can exist without Allah ﷻ' s prior knowledge of it. The reason is because He is the one that makes it happen and, certainly, he knows what He is doing.

D. Divine Assistance to the Desperate.

i. The concept of being desperate.

Hitting a wall when you've exhausted every avenue can be crushing. Desperation often sets in when you feel like you're stuck in a loop, and nothing seems to break the cycle. You've poured your energy, resources, and hope into a plan, only to watch it crumble. It's a raw, vulnerable place to be in, and it can make you question your worth and capabilities. The desperate also refers to a person in a state of severe hardship and need.

ii. Help of Allah ﷻ comes to the desperate.

Allah ﷻ mentions in Quran, (Surah Al-Naml, 27: 62) "Or, Who listens to the desperate soul when it calls on Him, and Who relieves its suffering?". This verse highlights that Allah ﷻ hears the prayers of those in distress and responds to them, relieving their suffering and afflictions. Allah ﷻ is always responsive to the prayers of those who turn to Him with sincerity, especially in the state of being desperate. This demonstrates God's mercy and kindness toward His servants, and that He is the true refuge in all times.

E. The Unseen Soldiers.

God sends unseen soldiers to assist believers in times of dire need and desperation. This aid is reserved for those with strong faith who truly rely on Him. Examples include:

i. In the battle of Badr:

The Battle of Badr where Muslims were outnumbered, Allah ﷻ sent angels to assist the believers during this battle in several verses:

- Surah (Al-Omran 3:124-125): Remember when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you remain patient and conscious of Allah ﷻ and the enemy come upon you attacking in rage, your Lord will reinforce you with five thousand angels having marks of distinction.
- Surah (Al-Anfal, 8:9): you appealed to your Lord for help, He responded to you: 'I will reinforce you with a thousand angels, coming one after another.
- Surah (Al-Anfal, 8:12): Remember when your Lord inspired the angels, 'I am with you, so make firm the heart of believers.'

ii. Hijrah (Migration from Makkah to Madina):

The Hijra, or the migration of the Prophet Muhammad ﷺ and his companions from Makkah to Madinah, is a pivotal event in Islamic history. It marked the beginning of a new era for the Muslim community and the establishment of the first Islamic state. Despite the very meticulous plan, the Prophet ﷺ plan failed three times. In each time, Allah ﷻ sends unseen soldiers to bail the Prophet ﷺ out.

- The first failure was that the Assassins Surrounded the first time is when the assassins surprised him by surrounding his house before he leaves. Allah ﷻ special assistance came in the form of putting all of the assassins to sleep while standing up and leaning against the wall of the house.
- The second failure happened when the Pursuers were able to reach to cave Thawr where the Prophet ﷺ and Abo Baker were hiding. Allah ﷻ' s miraculous help can in a form of a spider web that covered the entrance of the cave when they were hiding there, preventing the Quraysh from entering or noticing them. Along with the pigeon that laid eggs near the cave, making it seem like no one had been there recently. There are other narrations¹ of this incident

¹ Some scholars stated that the existence of the spider web and the pigeon is incorrect. Instead, Allah ﷻ protected his Prophet ﷺ by blinding the eyes of the pursuers when they looked inside the cave and they couldn't see them.

as well. Allah ﷻ spoke about this incident in the Quran (Al-Tawba, 9:40) "If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, 'Do not grieve indeed Allah is with us'. And Allah ﷻ sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise."

- The third time was when Soraqa ibn Malik, one of the pursuers, was able to find the Prophet ﷺ and his companion. Allah ﷻ' s unseen soldiers made Soraqa horse fall down three time until he gave up. The Prophet promised him the bracelets of Khosrow, the emperor of Persia, if he would turn back and not inform anyone else about the location of the Prophet ﷺ. This promise was fulfilled 12 years later after Muslims conquered the Persian Empire. The jewelry of the Khosrow was then shipped to Madina, where Omer Ibn Al-Khatab was the Caliph at that time. Omer then gave them to Soraqa in fulfillment of the Prophet ﷺ' s promise.

iii. The battle of the Trench.

A strong wind, cold wind and confusion among the enemy forces were sent by Allah ﷻ that destroyed the camp of the disbelievers. The Quran mentions this incident in (Al-Ahzab, 33:9) "O you who have believed, remember the favor of Allah ﷻ upon you when armies came to attack you and We sent upon them a wind and armies you didn't see...."

F. Comparing incidents.

i. The incident of Isra and Miraj.

- Isra: The Prophet ﷺ traveled from Makkah to Masjid Al-Aqsa in Jerusalem on a creature called Buraq.
- Miraj: From Masjid Al-Aqsa, he ascended to the heavens by of angel Jibriel.
- The two trips were a gift for the Prophet ﷺ Mohamed to comfort him after the tragic events of the death of his wife Khadija and his uncle Abo-Talib.
- Allah ﷻ didn't take the Prophet ﷺ from Makkah straight to heaven and made him a stop at Masjid Al-Aqsa to highlight the spiritual connection between Muslims and Jerusalem making Al-Aqsa one of the three most sacred mosques in Islam. They are, in order of importance, are:
 - Masjid Al-Haram (Makkah)
 - Masjid Al-Nabawi (Madinah)
 - Masjid Al-Aqsa (Jerusalem)

ii. Comparison of Isra'a trip (gift) to the Hijra trip (task).

The Isra' was a miraculous journey with divine transportation intended as a **gift**, while the Hijra was a **task** involving significant danger. It would be easier if the Prophet Muhammad ﷺ had miraculous transportation like the Buraq for Hijra, but his role as a model for Muslims meant they should not expect miracles when performing tasks. Instead, they should rely on planning and trust Allah ﷻ's help, reinforcing that while the Prophet ﷺ had divine support, human effort and reliance on Allah ﷻ for Tawfiq are key lessons for Muslims.

iii. The food from heaven to Mariam was a gift.

The incident of the miraculous food for Mariam from Jannah is mentioned in the Quran (Al-Omran, 3:37) "Every time Zakariyya entered her chamber of worship, he found with her novel and uncommon food items. He inquired: 'O Maryam, wherefrom have these things come for you?' She replied: 'This sustenance comes from Allah ﷻ. Verily, Allah ﷻ provides sustenance without measure to whom He wills.'"

iv. Delivery of baby Jesus was a task.

The Quran narrates the birth of Jesus (Isa) in (Mariam, 19:22-26). When Maryam (Mary) was in labor, she withdrew to a remote place. As her labor pains began, she found herself by a palm tree. In her distress, an angelic voice comforted her, advising her to shake the trunk of the palm tree to make fresh, ripe dates fall for her. This provided her with sustenance and comfort during the miraculous birth of Jesus.

v. Comparison between Mariam receiving food from Janah with the delivery of baby Jesus.

The narratives of Mariam (Mary) receiving food from Jannah and the delivery of baby Jesus both exemplify instances of divine intervention and human effort working in tandem. These stories highlight the faith, resilience, and trust in God's wisdom that Mariam embodied, despite the seemingly insurmountable challenges she faced.

The first incident, it was a gift. Mariam receives sustenance directly from Allah ﷻ. Every time Prophet ﷺ Zakariah (Zechariah) entered her chamber, he found her provided with food. This miraculous provision underlined the special care and divine support Mariam received, reinforcing her chosen status and Allah ﷻ's continuous support for His pious servants.

Contrastingly, the birth of Jesus is a task. It presents a scenario where Mariam had to exert physical effort despite her weakened state post-labor. When she found herself alone under a date palm tree during labor, Allah ﷻ instructed her to shake the trunk of the tree to make the dates fall. This command seems

almost impossible, considering her physical condition and the strength required to shake a palm tree. Even ten strong men would struggle with such a task. However, this divine instruction was a profound lesson. Allah ﷻ wanted Mariam to exert whatever effort she could muster, demonstrating her trust in His command. Her minimal effort, combined with Allah ﷻ's intervention, brought forth the sustenance she needed.

These two narratives together reveal a critical lesson in the relationship between divine help and human effort. While Mariam received miraculous sustenance without any effort on her part, the birth of Jesus emphasized the importance of human endeavor, no matter how feeble, and the necessity of trusting Allah ﷻ's wisdom in fulfilling His commands. This combination of divine grace and human effort forms a holistic model of faith and reliance on God, demonstrating that while divine support is ever-present, human action and trust are vital components of the equation.

vi. **The balance between faith and action.**

In essence, these stories underscore the balance between faith and action. Mariam's experiences serve as an enduring lesson that while divine aid is essential, fulfilling one's duty and trusting in God's plan are equally imperative. These incidents from her life exemplify the profound faith and resilience required to navigate life's challenges, offering timeless guidance to all believers.

vii. **Moses and the children of Israel escape from Egypt.**

In the story of Prophet Musa (Moses) and the children of Israel escaping from Egypt, we witness a pivotal moment of divine intervention and faith. The children of Israel, fleeing from the tyranny of Pharaoh, found themselves trapped between the Red Sea and the approaching Egyptian army. Faced with this seemingly insurmountable obstacle, they cried out in despair, fearing imminent capture or death.

Prophet Musa responded to their cries with unwavering faith, assuring them that Allah ﷻ would guide them and that they should not lose hope. His confidence in Allah ﷻ's assistance was a testament to his strong belief and trust in divine support. He responded to the call of the children of Israel immediately without any hesitation saying "No, indeed my Lord with me and will guide me, In Quran (Al-Shura, 26:61-63) "And when the two crowds saw one another, the companions of Moses said, "Indeed, we are to be captured." Moses replied, "No! Indeed, with me is my Lord; He will guide me." Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain.

At this crucial juncture, Allah ﷻ commanded Prophet Musa to strike the sea with his staff. This act of using the staff, rather than parting the sea instantly, served multiple purposes. First, it demonstrated that Allah ﷻ's intervention often works through the laws of nature and requires human action as part of the

divine plan. Second, it highlighted the importance of faith and obedience in following divine instructions, even when the outcome is not immediately clear.

When Prophet Musa struck the sea with his staff, the waters miraculously parted, creating a pathway for the children of Israel to cross safely. This miraculous event not only underscored Allah ﷻ's supreme power and control over the natural world but also reinforced the message that divine assistance comes to those who maintain their faith and follow divine guidance.

G. Benefits Gained from Tawakul.

i. Incident of Prophet Muhammad ﷺ traveling with a young youth.

In this incident, Prophet Muhammad ﷺ advised the young boy riding behind him on the donkey about the nature of destiny. He told him to understand that what is meant for you will reach you, even if it's far away, and what isn't meant for you will not come to you, even if it's close. a

It was also narrated by Ibn Abbas, who said: "One day, I was behind the Prophet ﷺ and he said to me, 'Young man, I will teach you some words: Be mindful of Allah ﷻ, and He will take care of you. Be mindful of Allah ﷻ, and you will find Him in front of you. If you ask, ask Allah ﷻ. If you seek help, seek help from Allah ﷻ. Know that if the whole nation were to gather together to benefit you with something, they would not benefit you except with what Allah ﷻ had already decreed for you. And if they gather together to harm you with something, they would not harm you except with what Allah ﷻ had already decreed against you. The pens have been lifted, and the pages have dried².'"

These advices emphasize the importance of trusting in Allah ﷻ's plans and understanding that everything happens according to divine wisdom. The lesson here is to do one's best while trusting in Allah ﷻ for the outcomes.

ii. Dependence on Allah ﷻ makes a person fearless and worryless.

When a person places their trust in Allah ﷻ, they believe that everything that happens is part of Allah ﷻ's plan. This belief fosters a sense of peace and contentment, as they know that Allah ﷻ will take care of their needs. It reduces anxiety and fear about the future because they are confident that whatever Allah ﷻ wills is for their ultimate good. For example, someone who loses their job but has Tawakul may remain calm, trusting that Allah ﷻ has something better planned for them.

² Narrated by At-Tirmidhi and he said: A good and sound hadith.

iii. Spiritual Tawakul Can't Be on Other than Allah ﷻ.

Spiritual Tawakul means trusting in the ultimate power and wisdom of Allah ﷻ alone. It cannot be placed in material possessions, people, or one's abilities, as they are all limited and fallible. True Tawakul is rooted in the belief that only Allah ﷻ has control over all things, and relying on Him alone brings true peace. For instance, when facing a difficult decision, turning to Allah ﷻ for guidance and trusting His wisdom over personal judgment or advice from others exemplifies spiritual Tawakul.

iv. Missing the bus that got into an accident.

If a person misses a bus that later gets into an accident, it is believed that Allah ﷻ delayed that person. This delay is a manifestation of divine protection and wisdom. The incident highlights that sometimes inconveniences are actually blessings in disguise. This belief encourages gratitude and trust in Allah ﷻ's plans, even when things don't go as desired.

v. Story of the guy who was laid off from his job.

Consider the story of a man who was unexpectedly laid off from his job. Initially, he felt distressed, but he trusted that Allah ﷻ had a better plan. Over time, he started his own gas station business, which became more successful than his previous job. This story illustrates that what seems like a setback can actually be an opportunity for growth and improvement, and that having Tawakul can lead to greater success and happiness.

vi. Asking Allah ﷻ for things that are bad for us.

Often, we desire things that may not be beneficial for us. Allah ﷻ, in His infinite wisdom, may withhold these things. Allah ﷻ knows what is best for His servants, and sometimes not getting what we desire is actually a form of protection. This underscores the importance of trusting Allah ﷻ's judgment. For example, someone may fervently pray for a specific job, but not getting it might lead them to an even better opportunity they hadn't considered.

vii. Depending on Allah ﷻ (Tawakul) is about the future.

Tawakul, or relying on Allah ﷻ, indeed centers on trust in divine planning for the future. We use "Masha'a Allah ﷻ" to acknowledge what has already occurred as God's will, and "In Sha'a Allah ﷻ" to express hope or intention for the future, all while recognizing that everything happens by His decree. It's a beautiful way to keep faith in every aspect of our lives.

H. Emotional Responses and Their Management

i. When a calamity happens and we become sad.

- Are we allowed to be sad? Can we stop ourselves from being sad? Yes, it is natural and permissible to feel sad when faced with a calamity. Human emotions are an intrinsic part of our being, and experiencing sadness in difficult times is a normal reaction. It is not possible or necessary to stop ourselves from being sad.
- How to handle our sadness the right way and the wrong way?
 - Right Way: Convert your sadness to patience. Acknowledge your feelings and seek support from loved ones or a professional if needed. Engaging in prayer, meditation, or other calming activities can also help. For instance, someone who has lost a loved one might find solace in talking about their memories with friends or seeking comfort through faith.
 - Wrong Way: Suppressing or ignoring your sadness can lead to greater emotional turmoil. Using unhealthy coping mechanisms, such as substance abuse or isolating oneself, can exacerbate the situation. For example, someone who turns to alcohol to numb their sadness might end up with more significant problems in the long run.

ii. When something good happens and we become happy.

- Are we allowed to be happy? Can we stop ourselves from being happy? Feeling happy when something good happens is a natural and positive response. It is essential to embrace happiness and celebrate the moments of joy in our lives. Stopping ourselves from feeling happy is not possible.
- How to handle our happiness the right way and the wrong way?
 - Right Way: Convert your happiness to thanking and gratitude to Allah ﷻ. Share your happiness with others and express gratitude. Enjoy the moment without letting it lead to arrogance or pride. For example, receiving a promotion at work can be celebrated by expressing gratitude to Allah ﷻ and expressing thanks to your colleagues and acknowledging the collective effort.
 - Wrong Way: Allowing happiness to turn into boastfulness or disregarding the feelings of others can be harmful. For instance, flaunting your success in front of someone who is struggling can create resentment and hurt feelings.

iii. When we worry about something and we become very concerned.

- Are we allowed to be worried? Can we stop ourselves from being worried? Worrying about the future or the unseen is a common human experience. It is natural to feel worried at times, and it is not something we can always control.
- How to handle our worry the right way and the wrong way?
 - Right Way: Convert your worry to Dua'a. Acknowledge your worries and take proactive steps to address them. Seeking advice, planning, and focusing on what you can control are helpful strategies. For example, if you are worried about an upcoming exam, creating a study plan and seeking help from a tutor can alleviate some of your concerns.
 - Wrong Way: Letting worry consume you to the point of paralysis or taking unhealthy actions to avoid the feeling can be detrimental. For instance, continuously procrastinating on important tasks because of worry can lead to more significant problems in the future.