

For gaining a better understanding of the book, a summary of its contents is provided below:

**Chapter One:** The author quotes proof-texts (*dalīl*) from the Qur<sup>ʿ</sup>ān and Sunnah, showing how they form the foundation of the main theme of the book. He then analyzes the first of the Qur<sup>ʿ</sup>ānic verses, listing a number of elegant interpretations that can be derived from it.

**Chapter Two:** The author continues by analyzing the other proof-texts he originally quoted, demonstrating how the theme of *tadbīr* is fundamental to living a life according to the principles of Qur<sup>ʿ</sup>ān and Sunnah.

**Chapter Three:** The author first lists the nine abiding stations (*maqamat*) of certainty (*yaqīn*), and then explains how each one of them is not valid without the ceasing of self-management.

**Chapter Four:** After demonstrating the importance of the theme of the book in the first three chapters, the author gives a series of means or ways to actualize the ceasing of *tadbīr*. He also illustrates certain lessons that can be derived from the stories of Adam ﷺ and of the Children of Israel, and discusses the nature of servitude.

**Chapter Five:** In this chapter the author calls the reader to cease self-management and self-direction, and explains why this is the noblest of the Divine charismatic gifts which are given to the friends (ʿawliyāʿ) of ʿAllāh ﷻ. He explains how, when one directs his or her aspirations to ʿAllāh and is content with His management, at that point ʿAllāh Himself takes charge of his safety, protection and well being.

**Chapter Six:** The author discusses the Prophet ʿIbrāhīm ﷺ as a model of pure surrender and servitude. The chapter ends with a beautiful poem.

**Chapter Seven:** The author differentiates between praiseworthy and blameworthy *tadbīr*, and how one can safely deal with the world and its wealth without becoming impure.

**Chapter Eight:** The author first discusses the difference between having worldly means of livelihood and being divested of them, and then goes on to discuss how the one with means should live and work, and the proper courtesies associated with having a living. Finally, the author explains how to overcome the

suggestions and insinuations of blameworthy *tadbīr*, and the value of contentment.

**Chapter Nine:** This very short chapter explains the wisdom behind the creation of *tadbīr* in the servants.

**Chapter Ten:** At this point, the author shifts focus slightly and concentrates on daily provision and sustenance (*rizq*) and *tadbīr* in it. He also discusses the wisdom behind the existence of human need, and illustrates this with examples from the life of the Prophet Mūsā ؑ.

**Chapter Eleven:** The author explains the purpose behind the creation of mankind, and how ʾAllāh ﷻ has taken the responsibility of providing for His slaves.

**Chapter Twelve:** Now begins a series of five chapters, each centering around a key verse of the Qurʾān, focusing on the subject of daily provision (*rizq*). In this specific chapter, the author explains the uselessness of having anxiety over one's sustenance, since ʾAllāh ﷻ has already guaranteed it.

**Chapter Thirteen:** The second chapter on the subject of *rizq*. In this short chapter, the author shows how creation and provision are paired in the Qurʾān, and concludes that if one is certain that ʾAllāh ﷻ is the Sole Creator, one should be certain that He is the Sole Provider.

**Chapter Fourteen:** The third chapter on the subject of *rizq*. The author demonstrates how the arrival of Divine sustenance comes after and as a consequence of commanding the family to prayer and patient persistence in it.

**Chapter Fifteen:** The fourth chapter on the subject of *rizq*. This short chapter goes further into the concept of the Divine guarantee of provision. The author argues here that if ʾAllāh ﷻ provides for all of creation, as can be plainly seen, and if the human is the noblest of the creation, then how could He neglect the human?

**Chapter Sixteen:** This chapter is the last in the series dealing with the subject of *rizq*. It specifically discusses the Divine 'swearing' upon the guarantee of daily provision, and provides argument after argument for why it is unnecessary and a sign of the lack of faith to be in doubt about one's provision.

**Chapter Seventeen:** This chapter deals with the wisdom behind and the benefits of taking a means of livelihood. It also discusses the proper courtesies in seeking one's provision from ʾAllāh ﷻ.

**Chapter Eighteen:** This important chapter discusses the nature of relying upon the Divine as well as saving up provision for the future (*iddikḥar*). The author explains that it is better, according to the dictates of certainty and reliance upon ʾAllāh ﷻ, not to hoard and save. He also discusses how to withhold the provision properly, namely, that one should withhold for the sake of ʾAllāh ﷻ, and not out of a selfish lack of trust.

**Chapter Nineteen:** This chapter is an explanation of certain passages from the litany (*hizb*) of Shaykh Abu'l ʿAbbās al-Mursi (the author's Shaykh).

**Chapter Twenty:** This chapter is a series of examples and parables which illustrate the necessity of abandoning both *tadbīr* and worry over provision.

**Chapter Twenty-One:** This is the final chapter of the book, and is perhaps the most beautiful and eloquent of the Shaykh's writings. It is taken from the point of view of ʾAllāh Himself, ﷻ and consists of 'Divine *munājāt*,' or an intimate Divine soliloquy directed to the slave, calling him to cease *tadbīr*.

The book ends with a concluding supplication.