



IN THE NAME OF ALLAH THE MOST GRACIOUS THE MOST MERCIFUL

TAWAKKUL TO ALLAH

INTRODUCTION

“**Tawakkul**” means to have complete trust and reliance in Allah in all affairs. Allah is the Best of Planner and everything happens at the Will of Allah.

Scholars divide people into three categories in terms of their approach to *tawakkul*.

The first type of person is one who relies wholly on Allah, without personally asserting any effort toward the end goal himself. The term used to describe this concept is *tawākul*. This is contradictory to *tawakkul* as understood from the Qur’an and Sunnah. The noble Companion, ‘Abd Allah Ibn ‘Abbās, reported that the people of Yemen traveled for Hajj without sufficient provision, claiming to depend solely on Allah to provide for them. When they resorted to begging the people of Medina to take care of them, Allah revealed the verse,

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ
التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي
الْأَلْبَابِ

“And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness, etc.). So fear Me, O men of understanding!”

[Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 1523, <https://sunnah.com/bukhari/25/11>.]

This is exemplified in the context of the current global pandemic by those who claim to trust Allah to protect them from its harm, while they themselves refrain from taking the necessary prescribed precautions of social distancing and sheltering in place in order to prevent the further spread of the virus.

The second type of person takes the means to achieve the desired outcome, while relying solely on those means, and not on Allah. Nūḥ (as) could not convince his own son to seek refuge in Allah from the flood, in the safety of the ark. His son defiantly said, “I will take refuge on a mountain to protect me from the water.”

[Noah] said,

إِلَّا لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ
مَنْ رَحِمَ

“There is no protector today from the decree of Allah, except for whom He gives mercy.” And the waves came between them, and he was among the drowned. [11:43]

This action is sinful because it goes against *tawḥīd* for one to rely on other than Allah, and therefore, it contradicts *tawakkul*. This is likened to one who seeks the recommended or necessary medical treatment for an ailment. However, he places his trust solely on the means – the medicine and the doctor – but does not acknowledge or trust in Allah as the One who ultimately provides the cure through those very means, giving them their effectiveness and potency.

The third group of people are those who take the necessary means to achieving the desired outcome *and* place their trust in Allah to grant them success. This is the correct understanding of *tawakkul* as taught and practiced by the Prophet ﷺ and every prophet before him. One might wonder why Maryam was instructed to shake the date palm as she was in the throes of giving birth. “And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be content.” [19:23–26]

It was, no doubt, her reliance on Allah and His divine wisdom in directing her to that action that provided her with the necessary means to give her ease in her time of difficulty. Likewise, during any time of uncertainty and fear, the people of *tawakkul* are those who remain steadfast in their hope in Allah to bring them through the test, while they use every permissible means to achieve that end. Hence, in the context of our current circumstances, we must remain optimistic and completely trust that Allah will bring us relief from this pandemic. At the same time, we must make every effort to take the prescribed precautionary measures and use this time wisely to engage in and increase our acts of worship like *du‘ā*, seeking forgiveness (*istighfār*), giving charity (*ṣadaqah*), and being of service to others to the best of our ability.

The great scholar, Ibn Taymīyah summarized this concept as: “*Tawakkul* comprises of reliance on Allah, in order for Him to help the person do what they are ordered to do, as well as reliance on Allah in giving the person what they cannot achieve. *Isti ānah* (seeking help) is in actions, and *tawakkul* is broader than that.” [Al-Munajjid, *Reliance on Allaah*, 9.] Therefore, making *du‘ā* is an important and ever-present aspect of the means one takes in exercising *tawakkul*. It is also important to note that reliance on Allah is essential for *all* matters, both worldly and religious – to seek a good outcome in this world and in the Hereafter.

Putting ones trust in Allah is a very important part of a Muslims faith and any that wants to follow God's True Religion. **To put trust in Allah means one relies on their Lord at all times** whether that be something that seems significant or insignificant, whatever it is a true believer always puts their trust in Allah. The awareness that Allah their Lord has power over all things is a great comfort for them.

مَا وَاتٍ وَمَا يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ
فِي الْأَرْضِ صَلِّ لَهُ الْمَلَكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Everything in the heavens and everything on earth glorifies Allah. Sovereignty and praise belong to Him. He has power over all things. (64:1)

Man was actually created to put his trust in Allah and this is how he finds true peace, a lot of people ignorant of Islam and the guidance and morals of Allah’s Qur’an always try to find ways to be peaceful, but they never actually achieve that. The simple reason for this is because they do not follow the Religion God, their Creator, has perfected for His servants and the high morals He has commanded in the Qur’an, also they don’t know how brilliant putting trust in Allah is, they may often hear people telling them ‘Put Your Trust in Allah’ yet they never actually realise what this really means, or fail to grasp the full meaning and effect of trusting Allah.

Tawakkul is a fundamental part of the Islamic Aqeedah. Tawakkul is translated here as either trust or dependence. Putting our trust in Allah (swt) is a matter of belief and contributes to our view regarding this life. To make this point clear, some of the Ayahs are quoted as below.

IMPORTANT THINGS TO UNDERSTAND AND DO WHEN WE HAVE TAWAKKUL TO ALLAH:

1. Understand Tawheed – the 3 branches
 - Tawheed Ar Ruboobiyah (Oneness of Rabb or Lordship)
 - Tawheed As Sama was Sifat (Oneness of His Names and Attributes)
 - Tawheed al Uloohiyah (Oneness of Worship)
2. Understand purpose of life (51: 56, 67: 2)
3. Understand Qadr

ۚ فِي الْأَرْضِ مَا أَصَابَ مِنْ مُصِيبٍ
 وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ
 مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ
 عَلَى اللَّهِ يَسِيرٌ

“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lawh Al-Mahfooz) before We bring it into existence. Verily, that is easy for Allaah” 57: 22

4. Read, understand, ponder and act upon the Qur’an – Tadabbur
 - For example in surah 2 verse 216

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ
 خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا
 شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ
 وَأَنْتُمْ لَا تَعْلَمُونَ يَعْلَمُ

“...and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.”

5. Have Taqwa to Allah (65: 2-3). A person with Taqwa will be honoured by Allah (49: 13)

6. Be patient (2: 153)
7. Constant repentance to Allah (66:6)
8. Continue to do good deeds (18: 108, surah 103)
9. Be grateful to Allah (2: 152)
10. Make du'a to Allah (40: 60)
11. Always remember Allah - doing Dhikr (2: 152)
12. Istiqomah - steadfast on the Deen despite difficult circumstances (41: 30)
13. Be in good companions (43: 67)
14. Seek refuge in Allah from shaytan - shaytan is always trying to dampen our spirit, causing us to do things which may displease Allah - like going to fortune tellers, asking for other than Allah. (41: 36)
15. Make the effort to resolve your situation or to protect yourself - like seeing the doctor, wear masks in this pandemic, work harder to get interviews, improve your CV, etc

EXAMPLES IN THE QUR'AN ON TAWAKKUL

1. Prophet Ibrahim (AS)
 - thrown in the Fire
 - ordered by Allah to sacrifice his son
 - ordered by Allah to leave his wife (Hajjah) and Ismail in the middle of the desert
2. Prophet Ayub (AS)
 - his wealth, children and health were taken away - still he surrendered to Allah
3. Prophet Nuh (AS)
 - obeyed Allah and built the ark, despite the abuse and mock of his people
4. Prophet Ya'qub (AS)

- When Yusuf (AS) was taken away by his brothers and did not return, he put his trust in Allah
5. Prophet Yusuf (AS)
- Was thrown in the well
 - Sold as slave
 - Went to prison
6. Mother of Musa (AS)
- She trusted Allah when Allah ordered her to float her son on the river Nile
7. People of the cave
- they trusted Allah would Protect them and sought refuge in the cave
8. Prophet Muhammad (SallAllahu alayhi wa sallam)
- battles of Badr, Uhud, Khandak
 - Treaty of Hdaybiyah
 - Hijrah - hid in the cave, etc

Amazing story by Ibn Rajab on Qadil Maristan

Al Haafidh ibn Rajab mentioned in the commentary of the tabiqaat of Al Hanaabila (196/1) in the biography of Al Qaadi Abi Bakr Muhammad Abdul Al Baaqi Al Bazzaz who died in the year 535 from the migration of the Messenger of ALLAH, peace and blessing be upon him.

Sheik Saalih Abu Al Qasim Al Khazaz Al Bagdadi said, ?I heard Al Qaadi Abi Bakr Muhammad Abdul Al Baaqi Al Bazzaz Al Ansaari say??

I used to live in the vicinity of Mecca, may ALLAH the Exalted protect it, so one day I was stricken with severe hunger and I did not find anything to fight against this hunger. So I found a bag made from silk, tied with a tassel that was also made from silk, so I grabbed it and took it to my house. When I unfasten it I found in it a necklace made from pearl such that I had not seen the like of it before. So when I exited my house I saw an old man that was seeking this bag. With him was a torn rag containing five hundred dinar and he was saying, "This is for the one who returns to me the bag containing the pearls." So I said, "I am in need, I am hungry, so I will take this money and benefit from it and return to him the bag."

So I said to him, "Come to me", so I took him and brought him to my home. So he gave me the description of the bag, and the description of the tassel, and the description of the pearls along with their number, and the description of the thread that fasten it. So I removed it from the bag and gave it to him, so he gave me the five hundred dinar, but I did not take it. Then I said to him, "It is incumbent upon me to return this to you and I will not take any reward for it." He said to me, "You must take it", and he persisted in this, but I would not take it from him so he left me and went about his way.

As for me, I didn't have anything so I left Mecca and began sailing in the sea. So the ship tore apart and everyone aboard it drowned and their wealth was destroyed. I was saved by holding onto a piece of the ship. So I remained for a time period in the sea not knowing where I was going. I then arrived at an island that was inhabited by people. I sat in some of the masjids and the people heard me reading, and there did not remain anyone on the island except that he came to me and said, "Teach me the Koran", so I acquired from the people a lot of wealth. Then I saw in the masjid some paper from a Mushaf, so I took it and began to read it. They said to me, "Do you have good handwriting?" I said yes. So they said, "Teach me handwriting." So they came to me with their children from amongst the small kids and the young men and I used to teach them. I acquired from this also, a lot of wealth.

After this they said to me, "We have a young orphan girl who has some things from the dunya, (worldly wealth) we would like for you to marry her." I refused, but they said, "It is a must!" And they made this incumbent upon me, so I agreed.

After they married her to me, I turned my glance toward her and I found that exact same necklace hanging around her neck! At this time I did not busy myself with anything except staring at this necklace. So they said to me, "Oh Sheik! You have broken this young orphan girl's heart by looking at this necklace, and you have not even looked at her." So I relayed to them the story of the necklace. So they screamed and yelled out, "There is no deity worthy of worship except ALLAH, ALLAHU AKBAR," until it reached everyone on the island. So I said, "What is with you?" They said, "The old man that took the necklace from you is the father of this young girl. He used to say, "I have not found in the dunya (world) a Muslim (what is meant here is a trustworthy, kindhearted, one who knows the rights of found property) except the one who returned to me this necklace." And he used to make du'a (supplication) saying, "Oh ALLAH, join me and him together so that I may marry him to my daughter, and now it has happened. So I remained with her for a time period and I was provided with two sons by her. Then she passed away, so I inherited the necklace, me and my two sons. Then my two sons died, therefore the necklace became mine. So I sold the necklace for one hundred thousand dinar, and the money that you see me with now is what is left over from that money.

It's not only humans who put their trust in Allah. Every bit on earth and other worlds reposes reliance on its Creator. All the animals and insects wake up hungry in the morning but their trust in Allah never fails them. They never sleep hungry. The birds fly high in the sky by opening up their wings, they don't fear being smashed on earth. It is their trust in Allah that makes them to spread and close their wings in the sky. The Prophet (Peace be upon him) said, "Were you to put your complete trust in Allah, He would provide for you as He provides for the birds. They issue forth hungry in the morning and return filled in the evening" (Al-Tirmidhi).

Tawakkul is the source of peace and happiness in both hard and easy times. The one who loves Allah and keeps his duty to Him, Allah will always find him a way out. From every single difficulty one can imagine, Allah will provide him from sources he could never imagine. Help comes from sources one has never ever perceived.

Allah has said,

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلاً

"And put your trust upon Allah; and sufficient is Allah as Disposer of affairs" (Al-Quran, Surah Ahzab: Verse3).

WHAT ALLAH INFORMED US IN THE QUR'AN ON TAWAKKUL

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ
وَإِن يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي
يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

"If Allah helps you, none can overcome you: If He forsakes you, who is there after that, that can help you? In Allah then, let the Believers put their trust." [3: 160]

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ
لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“Say: Nothing will happen to us except what Allah has decreed for us: He is our Protector: And on Allah let the believers put their trust.” [9:51]

فِي مَا رَحْمَةً مِنَ اللَّهِ لَئِنْ لَمْ
وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي
عَلَى الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ
اللَّهُ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him)”. [3:159]

All of the above Ayahs order Muslims to wholly and exclusively to rely on Allah (swt) in their lives. It is only Allah who controls the Universe and both good and bad are His decree. The significant element that should always be kept in mind is the omnipotence of Allah (swt). Therefore our actions and the material resources available to us do not guarantee the outcome of any of our undertakings. For example our material and physical strength may deceive us into believing that victory in a battlefield is inevitable. The truth is that our strength or weakness has no bearing on the outcome of the battle, and it is only by the will of Allah that we become victorious or get defeated by the enemy. It was this firm belief that lead a handful of Muslims during and after the time of the Prophet (saw) to fight so valiantly against a formidable enemy over and over again.

One may ask, why then do we strive to accomplish any task if we cannot influence its outcome? The answer is rather simple. The actions that we take fall into three categories: They are either obligated upon us by Allah (swt), recommended by Him or we are simply allowed to do them. The obligatory actions are taken because Allah (swt) has ordered them as compulsory. The recommended actions are taken to be rewarded in addition to the rewards we get upon accomplishing the fard. In both of these cases we seek to please Allah (swt). Actions falling under the third category are taken to achieve certain objectives we anticipate to fulfil. However, the certainty of accomplishing those objectives is not under our control. Therefore the cause of initiating any action is not whether we control its outcome. It is the anticipated goal we aim to achieve.

This brings us to an important misconception amongst the Muslims where some of the associate effort with having trust in Allah (swt). For example, it is a popular notion that earning provides rizq and Tawakkul in Allah (swt) should come after one has made a sincere effort to earn a living. Some of the Muslims who hold such a view often present the following Hadith in their defence:

A man came to the Prophet (saw) and said, "I will not tie my camel and trust in Allah" The Prophet (saw) said, 'Tie it and trust in Allah.'

This Hadith does not indicate any prerequisite for trusting Allah (swt). It does not, therefore suggest that somehow there is a link between people tying the camel (an action) and putting ones trust in Allah (swt). However, the Hadith conveys an important lesson to all of us: That while trust in Allah (swt) is absolute being independent of what we do it is our responsibility to act on what we intended to accomplish. In this case tying the camel was a right thing to do if the person feared that the camel would run away. Therefore he should have taken the precaution regardless of his trust in Allah (swt). Tying the camel does not take away from his trust in Allah (swt), irrespective of our efforts and the circumstances surrounding us.

This belief should help us to this life according to the commands of Allah (swt) even if we face hardships in doing so. Disappointment, hopelessness should not daunt us because we have put our trust in Allah (swt), our Creator and the only Sustainer. Many Muslims indulge in the prohibited actions arguing that it is the only alternative; otherwise they would face disastrous consequences. Avid example is riba in dealing with certain transactions at work.

They fail to realise that it is only Allah (swt) who provides security for them and their off springs and they need only to put their absolute trust in Him.

Unfortunately the materialistic thought that we have acquired from the Kuffar who depend on material gains for their very survival, has drastically influenced our view

towards this life as well... we take pride in our wealth and what we do, and have displaced the trust in Allah (swt) by relying solely on material possessions. May Allah (swt) restore only trust in Him for only then can we truly succeed!

If One Puts Their Trust in Allah, He will Always Help & Guide Them

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allah, and whosoever believes in Allah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainments)], and Allah is the All-Knower of everything. (64: 11)

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ
إِن يَتَّوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ
اللَّهُ بِالْإِغْ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ
شَيْءٍ قَدْرًا

“...And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.” 65: 2-3

TRUSTING ALLAH IS ACTUALLY A MIRACLE COMPREHENDED BY THE ONE WHO PUTS HIS TRUST IN HIM & OTHER TRUE BELIEVERS

A believer who puts his trust in Allah notices the clear difference between not putting his trust in Him, and putting his trust in Him. Many people who will try to assess this fact from a superficial point of view generally will not notice, that is why this miracle is mainly comprehended by the believer himself and other believers. Also the difference that the believer notices in his life since he started putting his trust in Allah is unambiguous, and this change in his life he astonishingly and with great excitement realises is the actual mercy and help of Allah. (This is one thing those who disbelieve can never experience or realise, because they have a distorted and aberrant view of religion and God. In fact if the veil that Allah has placed on their hearts and intellect, which is due to their own arrogance and denial, was lifted, these people would crawl over ice to experience the peace from trusting Allah.)

The believer realises with great astonishment that Allah responds to the trust he places in Him, as He has promised in the Qur'an; *Whoever has taqwa of Allah - He will give him a way out and provide for him from where he does not expect. Whoever puts his trust in Allah - He will be enough for him. Allah always achieves His aim. (65/2,3)*

The believer compares his new found trust in Allah against his life in the time of ignorance (either before becoming a Muslim or practising Islam properly) before he started putting his trust in Allah, and realises this is what he was missing from his life, as already mentioned this difference is so unambiguous that it is a sign of Allah's existence and a miracle of trusting Allah. The believer actually realises with great excitement and astonishment Allah arranges his affairs in such a way that he knows it is the result of putting his trust in Him, Allah gives him help, answers, solutions, ways of being patient, etc., ... from where he does not expect ... (65/2), because; Whoever puts his trust in Allah - He will be enough for him. Allah always achieves His aim. (65/2,3)

Once a believer realises the miraculous and beneficial result of his trust in Allah, he never becomes disheartened at anything. He is always prepared to put his trust in his Lord the Al-Waduud (the All-Loving), in fact, it makes him even more confident and devoted to Allah, when he is confronted by difficulty or any problem he looks forward to putting his trust in Allah and waits with excitement to see how Allah arranges his affairs.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا
 كَسَبَتْ وَعَلَيْهَا مَا لَهَا مَا
 اِكْتَسَبَتْ

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. (2:286)

For this reason any misfortune that comes his way, he knows that is because of his own shortcomings and that Allah never wrongs His slaves by even the smallest amount;

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن
 تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ
 لَدُنْهُ أَجْرًا عَظِيمًا

Allah does not wrong anyone by so much as the smallest speck. And if there is a good deed Allah will multiply it and pay out an immense reward direct from Him. (4:40)

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا
 كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. 42: 30

Allah informs us in another verse of the Qur'an that He wishes things to be easy for His servants and that He does not want to put them to difficulty, but that any difficulty that comes his way is because Allah, out of His Mercy wishes to purify his servant of all the bad deeds and traits that will cause grief and harm to himself and even others around Him;

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ
 وَلِيْتُمْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
 نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Allah does not want to make things difficult for you, but He does want to purify you and to perfect His blessing upon you so that hopefully you will be thankful. (5:6)

As a result of taking all the above into account a believer becomes extremely strong and steadfast against all that confronts him, a good example of this can be seen in the following verses of the Qur'an;

وَكَايِّنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ
كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ
فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا
اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

Many a Prophet has been fought, when there were many thousands with him! They did not give up in the face of what assailed them in the Way of Allah, nor did they weaken, nor did they yield. Allah loves the steadfast. (3:146)

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ
لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Say: 'Nothing can happen to us except what Allah has ordained for us. He is Our Master. It is in Allah that the believers should put their trust.' (9:51)

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ
هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا
آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ

"And why should we not put our trust in Allah while He indeed has guided us our ways. And we shall certainly bear with patience all the hurt you may cause us, and in Allah (Alone) let those who trust, put their trust." (14:12)

THE EXAMPLE OF THE GREATEST MAN IN HISTORY WHO ALWAYS PUT HIS TRUST IN ALLAH

Muhammad's (Peace be upon him) Superior Trust and Faith in Allah at the Cave of 'Thaur'

The incident that took place at the cave of 'Thaur' is a very famous and well known narration among the Muslims. There is no doubt this situation is inspirational, the Last prophet, Muhammad (Peace be upon him) and his companion 'Abu Bakr' (RA) had left Makkah to go to Madinah, and the unbelievers chased them. Muhammad (peace be upon him) and his companion Abu Bakr both hid in a cave called 'Thaur'. The unbelievers spread to try and find them, and some of the unbelievers ended up so close to the cave of 'Thaur' that they were clearly visible from the inside, and Abu Bakr (RA) expressed his concern that they might see them as they were very close and the Prophet of Allah replied along these words ... "Have no fear, for Allah is with us" ... with total confidence and put his trust in Allah in the face of his enemies. Allah relates to us the incident in the Qur'an as follows:

اللَّهُ إِذِ إِلا تَنْصُرُوهُ فَقَدْ نَصَرَهُ
 أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي
 اثْنَيْنِ إِذِ هُمَا فِي الْغَارِ إِذِ
 يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ
 مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
 وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ
 كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى
 اللَّهُ هِيَ الْعُلْيَا وَاللَّهُ وَكَلِمَ
 عَزِيزٌ حَكِيمٌ

"If you help him (Muhammad, PEACE BE UPON HIM) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad PEACE BE UPON HIM and Abu Bakr) were in the cave, and he () Speace be upon himaid to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His *Sakinah* (calmness, tranquillity,

peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise." 9: 40

This situation is not to be taken lightly, the confidence and supreme trust of the Prophet Muhammad (peace be upon him) in Allah his Lord, was amazing, in fact, words do not suffice to explain the trust in Allah of this amazing man,

Abu Bakr Siddiq (RA), watching them standing at the entrance to the cave with their drawn swords, said to the Prophet that if any one of them looked at his feet, he would find them. The Prophet replied with total confidence:

*O Abu Bakr, what do you think of those
who have God as the third companion?
(Seerah ibn Kathir, 2:243)*

These words uttered by the Prophet of Islam were of such towering significance that they have perhaps no precedent in the entire history of the human species. Even at that moment in time, when he was undoubtedly in the most perilous situation, his trust in God was so great that even the mightiest tempest could not have shaken it. At that juncture it was this limitless confidence that inspired the utterance of such bold words.

What this example of the beloved Prophet (peace be upon him) teaches us is that if one puts his trust in Allah and if that trust is sincere and from true faith, then the possibilities and the grace and help of Allah are endless. We should take our Beloved Prophet Muhammad (peace be upon him) as an example in daily life, and we should communicate this to all Muslims including those that are being oppressed all over the world simply because they follow Allah's True Religion; Islam, they should be told of the superiority of putting ones trust in Allah, because as their trust gets stronger and stronger their oppressors will become weaker and weaker and of course we all know that eventually Islam will triumph with the help of Allah.

IMPORTANT DU'A AND DHIKR

Du'a before leaving house

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Bismil-lah, tawakkaltu AAalal-lah, wala hawla wala quwwata illa billah.

In the name of Allah, I place my trust in Allah, and there is no might nor power except with Allah.

Abu Dawud 4:325, At-Tirmidhi 5:490

Du'a from the Qur'an in surah 60 verse 4:

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ
أَنْبَأْنَا وَإِلَيْكَ الْمَصِيرُ

Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return,

Du'a in the Qur'an surah 3 verse 173

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

"Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

Dhikr in the morning or evening

"حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ".

Hasbiyallaahu laa 'ilaaha 'illaa Huwa 'alayhi tawakkaltu wa Huwa Rabbul-'Arshil-'Adheem .

Allah is sufficient for me . There is none worthy of worship but Him . I have placed my trust in Him, He is Lord of the Majestic Throne . (Recite seven times in Arabic .)

Reference:

Allah will grant whoever recites this seven times in the morning or evening whatever he desires from this world or the next, Ibn As-Sunni (no. 71), Abu Dawud 4/321. Both reports are attributed directly to the Prophet (peace be upon him) (Marfu'). The chain of transmission is sound (Sahih). Ibn As-Sunni.

May Allah Grant us with the ability to have complete Trust in Allah to Manage all of our affairs, Grant us patience and Success in this dunya and akhirah.