

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We seek forgiveness from Allah
We stand witness to Allah that there is no God but Him
That Muhammad (SAWW) is his slave and messenger

Tawakkul

Meaning of the concept of Tawakkul

- The word used in Qur'an is "**Tawakkal**" which is derived from "**Tawakkul**". This is not an excuse for idleness. "**Tawakkul**" means that you should bind the camel with its rope, then say that you have trust in God that He will protect your camel. You should not have confidence in the rope only, because many camels have been stolen together with their ropes; and, likewise, you should not neglect the rope, because binding with the rope is a part of "**Tawakkul**."
- So this is the spirit of Tawakkul. We are to try our best; and then we should have trust in God that He will make our work succeed. It is a sheer nonsense to sit idle and say that Allah will do all our work for us.
- He says in Qur'an (An Najm 53:39):

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

"And that man can have nothing but what he strives for."

- Tawakkul means to entrust someone with something. Here tawakkul on behalf of a servant means his entrusting his affairs to God, the Exalted, with the conviction that He has greater wisdom and power to determine them according to His providence, and to be happy and satisfied with that which He does and determines.

- Some `urafa' have said:

التَّوَكُّلُ طَرْحُ الْبَدَنِ فِي الْعِبَادَةِ وَتَعَلُّقُ الْقَلْبِ بِالرَّبُّوبِيَّةِ.

Tawakkul means throwing the body down (as in prostration) in servitude (to God) and attaching the heart to (His) Lordship.

Tawakkul does not mean that man ignore his responsibilities

- It should be noted that the notion of tawakkul does not contradict the idea that man has to undertake endeavours in order to benefit from the bounties of God. This is why Islam considers it obligatory for the individual to strive in order to make a living for his family, defend himself, and to fight for his rights. What is important is to consider all these intermediary means as subject to God's authority and power, without any independent role of their own.
- Even in our religious sources it has been narrated that the supplications of one, who withdraws from social and economic activity and sits in a corner relying on God, will not be granted. *One day Imām as-Sādiq ('a) enquired about one of his companions named 'Umar ibn Muslim. They said, "He has abandoned trade and has turned to [only] worship." He ('a) said: "Woe to him! Does he know not that the prayers of one who abandoned all endeavors will not be granted?" Then he narrates the story of those in the time of the Messenger of God (s) who, under the pretext of trust in and reliance on God (tawakkul), withdrew from active life and went into retreat. He ('a) says that the Holy Prophet (s) told them: "The supplication of whoever does so will not be granted. So, exert effort."* (Concerning this hadīth and Imām Khomeinī's discussion of it, see *Sharh-e Chehel Hadīth*, p. 559).

We should not worry about the final outcome

- A high standard of Tawakkul was set *when Amir al Mu'mineen 'Ali (a.s.) asked some idle parsons who they were. "We are those who have confidence in Allah", came the answered. Ali asked: "How are you confident in Allah?" They said: "We eat when we get food; and we have patience when we do not get it." Ali retorted: "Yes! That is the very nature of a dog." Stunned, they asked him to explain the true meaning of Tawakkul in contrast to their own belief. Ali (a.s.) said: "When we get, we give to others; when we do not get, we thank Allah."* [*Mizaaan al hikmah hadith, # 22283*]

- It means that you are to try your best to improve your condition; but you should not trust your own power and wisdom. Have confidence in Allah that he will make your efforts fruitful. Then, if you succeed, try to help your fellow brethren with the fruits of our labor; and if you fail; then also be thankful to Allah. But why should you thank Allah even when you do not succeed? Because success or failure is not your responsibility. You were expected to do your best - and you did it. Be thankful to Allah that you were able to perform what was expected from you. It is your efforts which matter. Success or failure is not your province.

- During the time of Namrood when he ordered firewood to be burnt so as to kill Prophet Ibrahim, his people did not have the courage to start the fire. Satan then taught them how to build a catapult. They then threw the fire with the aid of the catapult. The angel Gabriel descends and asked whether Prophet Ibrahim has any hajjat. Prophet Ibrahim replied, he has no hajjat towards him. Allah is sufficient for me and He is The Best Trustee. Then the angel Mikha'il offered to extinguish the fire as he has the power over the rain and water, Again Prophet Ibrahim replied that he has no hajjat towards him. Lastly the angel of wind offered to blow away the fire but was turned down by Prophet Ibrahim and said verily Allah has all knowledge over what has befallen on me.
[Biharul al Anwar ,Vol 68 pg 155].

- Sometimes we become paranoid regarding success and failure. However, we should not stress and should just place our trust in Allah. The outcome is Allah's responsibility. Sometimes an outcome that we dislike is actually good for us. Therefore even an outcome which we may dislike may be a blessing in disguise.

- Allama Majlisi, the author of Bihar ul Anwar, once gave a verdict regarding a pregnant woman who had passed away. He gave the fatwa that she should be buried along with the baby. During the burial procession a horseman came and announced that Allama Majlisi had withdrawn his decree. The horseman said that the mother should be opened up and checked if the unborn baby was still alive. It was then found that the baby was actually still alive. After sometime the grandfather of the baby came to thank Allama Majlisi for reversing his fatwa. Then Allama Majlisi realized that the horseman must be none other than the Imam of the time since Allama Majlisi had not ordered for his decree to be reversed. From that day onwards, the Allama stopped issuing fatwas. However, later he received a message from the Imam that he should carry on giving fatwas. The Imam said that it was his duty to preach but it was the Imam's responsibility to ensure that Islam is safeguarded. This incident again highlights that we should carry on our responsibilities without worrying about the outcome and we should leave the outcome to Allah who will ensure that it is the correct one.

Quranic verses emphasising the importance of Tawakkul

- The following are some verses taken from the Holy Quran which emphasise the importance of Tawakkul.

- In verse 4:81, Allah SWT says:

**وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ
الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى
اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا**

*They say, 'Obedience'; but when they sally forth from thee, a party of them meditate all night
on other than what thou sayest.
God writes down their meditations.
So turn away from them, and put thy trust in God.
God suffices for a guardian.*

- Further, in verse 5:23, Allah SWT admonishes:

**قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ
الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ
مُؤْمِنِينَ**

And put you all your trust in God, if you are believers.

- In verse 9:51 Allah SWT says:

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

*Say: Naught shall visit us but what God has prescribed for us;
He is our Protector;
in God let the believers put all the trust.*

- Furthermore, in Surah Furqan verse 19:57 Allah SWT says:

وَرَفَعْنَا لَهُ عِلْمًا

*Put they trust in the Living God, the Undying, and proclaim His praise;
Sufficiently is He aware of His servants' sins.*

- In verse 65:3, Allah SWT says:

**وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ
إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا**

*And He will provide for him from whence he never reckoned.
And whosoever puts his trust in God, he shall suffice him.
God attains his purpose.
God has appointed a measure for everything.*

Imam Hussain (as) and Hazrat Zainab (sa): The embodiment of Tawakkul

- The best example of Tawakkul is the martyrdom of Imam Hussain (as). Imam knew that whatever would befall on him will be witnessed by Allah SWT.
- Even Hazrat Zainab (sa) on the tragedy of Kerbela said that she saw nothing but beauty. That is the height of tawakkul al Allah.
- In one of the duas, Imam Hussain (as) says:

*One who had Allah, what had he missed.
One who had missed Allah, what had he?*

We should be pleased with any outcome because all outcomes are the result of Allah's wishes

- It is narrated that once a wife of the friend of Imam Hussain (as) was upset because he had expected that his first child would be a son but it turned out to be a daughter. Imam Hussain (as) asked him if this choice had been made by him or by Allah? The friend replied that verily it is Allah who makes the choice. The Imam then said: "Do not get upset by the choice of Allah SWT. His choice is the best."
- Imam Ridha (as) had an imprint on his ring saying *hasbiyallah* i.e. Allah is sufficient.
- Imam Kazim (a.s) said the following regarding God's statement:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

"And if anyone puts his trust in God, sufficient is (God) for him." [The Holy Quran: Talaq 65:3]". Reliance on God has several stages. One of them is relying on Him in all

that you do; and being pleased with whatever He does to you; knowing that *He only wishes you prosperity and success*; and knowing that He has full authority over all these affairs; and also having complete trust in Him in these and all other affairs.”

[Mishkat ul-Anwar Fi Ghurar al-Akhbar]

- According to Imam Ali, once Allah SWT asked Nabi Dawood whether he wished or Allah wished.

*Whatever happens is My wish.
If you submit to My wish, I will grant you your wish.
If you do not submit to My wish, I will tire you with whatever you wish.
Nothing happens except for what I wish.*

[Biharul al Amwar ,Vol 68 pg 138]

- According to Hadith Qudsi, Allah SWT says:

*O Duniya whoever serves Me, be their servant.
Whoever is your servant, enslave them.*

- Imam Baqir (as) said: “It does not matter whether I wake up in the morning, poor or well off, sick or healthy, because verily Allah only desires good for the momin.” **[Biharul al Anwar, Vol 68 pg 151].**

Powerful Story about Stress Management: PUT THE GLASS DOWN!

A professor began his class by holding up a glass with some water in it. He held it up for all to see and asked the students, 'How much do you think this glass weighs?'

'50 gms!'..... '100 gms!'..... '125 gms' the students answered.

'I really don't know unless I weigh it,' said the professor, 'but, my question is: What would happen if I held it up like this for a few minutes?'

'Nothing' the students said.

'Ok! What would happen if I held it up like this for an hour?' the professor asked.

'Your arm would begin to ache', said one of the students.

'You're right, now what would happen if I held it for a day?'

'Your arm could go numb, you might have severe muscle stress and paralysis and have to go to hospital for sure!' ventured another student; and all the students laughed.

'Very good. But during all this, did the weight of the glass change?' asked the professor.

'No'

'Then what caused the arm ache and the muscle stress?' The students were puzzled.

'Put the glass down!' said one of the students.

'Exactly!' said the professor. 'Life's problems are something like this. Hold it for a few minutes in your head and they seem okay. Think of them for a long time and they begin to ache. Hold it even longer and they begin to paralyze you. You will not be able to do anything'.

'It's important to think of the challenges (problems) in your life, but EVEN MORE IMPORTANT is to have trust in Allah (SWT) and to 'put them down' at the end of every day before you go to sleep. That way, you are not stressed, you wake up every day fresh and strong and can handle any issue, any challenge that comes your way!'

So, as it becomes time for you to leave office today, Remember friend to 'PUT THE GLASS DOWN TODAY' and have tranquility by putting trust in Almighty Allah (SWT).

Conclusion

- In the Holy Quran verse, Surah Fath 48:4, Allah SWT says :

**هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا
مَعَ إِيمَانِهِمْ**

"He it is who sent down tranquility into the hearts of the believers that they might have more faith added to their faith".

- Tranquility is sign of strong faith while worries and stress is sign of weak faith.
- We should remember the following verses (Al-Fajr 89:27-30) every night before we go to sleep:

**يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً**

فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي

"O soul that is at rest satisfied. Return to your Lord well-pleased (with Him), well-pleasing (Him). So, enter among My servants, and enter into my Paradise".

- By putting trust in Allah we get peace of mind and tranquility. Money can buy a mattress but not sleep. Money can buy a house but not hope!
- Imam Sadiq (a.s.) said: "Whoever has been blessed with the three, he will not be denied the other three."
 1. Whoever been blessed with 'tawakkul' he will be blessed with 'kifayah' i.e. sufficiency.
 2. Whoever been blessed with 'syukur' gratitude, he will be blessed with 'ziadah' i.e. more blessings.
 3. Whoever been blessed with 'duas' invocation, he will be blessed with 'ijabah' i.e. answer to prayers."

The Imam than recited the holy verses:

1. وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

"And if anyone puts his trust in God, sufficient is (God) for him."
[The Holy Quran: Talaq 65:3]

2. لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

"If you are grateful, I would certainly give to you more"
[The Holy Quran: Ibrahim 14 : 7]

3. ادْعُونِي أَسْتَجِبْ لَكُمْ

"Call upon Me, I will answer you" "
[The Holy Quran: Al Ghaafir 40 : 60]

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