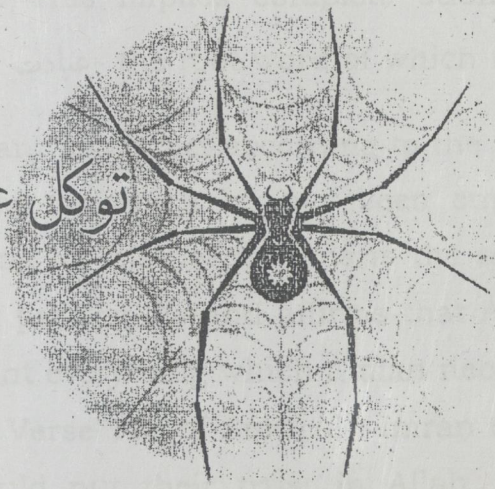


توکل اللہ



توکل غیر اللہ

QURANIC CONCEPT OF TAWWAKAL ALLAH TRUST IN GOD

توکل اللہ
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Verse 5 of Sura Al-Fateh, the opening Sura of the Holy Quran defines the relationship of man with Allah Subhan^h and enjoins upon a Muslim to affirm that he would:

ایاک نعبد و ایاک نستعین

اے رب العالمین! ہم صرف اور صرف تیری عبادت کرتے ہیں اور تجھی سے مدد کے طالب ہیں۔

This Verse is corollary of the basic faith - لا اله الا الله - which affirms that for the only One Being Worthy of worship, absolute attention and love is **Allah** and none else. This implies complete submission which has been given in one word - عبادت - the root word of which is - عبد - which means a servant. Now a servant has to act according to the wishes of his master to fulfill the purpose for which he has been employed and in return demand for everything for his needs. This is the attitude which keeps a man on the straight path in life and affirms that Allah is Al-Mighty and has the Power to grant everything which a man needs and has not to depend on anyone else. Verse 122 of Sura Al-i-Imran enjoins upon the believers that they should put their trust in Allah. In the Holy Quran what a blessing has given to those who put their trust in Allah (متوکلین) that Allah loves those who put their trust on Him and that they shall have no fear nor shall they ^{have any} grief.

Putting trust in Allah implies the faith in following attributes of Allah:

1. Allah is sufficient as a disposer of affairs. (See 17:65)
2. Allah is the All-Hearing and All-Knowing lives and dies not.
3. To Allah belong all things in the heavens and the earth.
4. If He does not decide to do a thing there is none else to help you.

See Verse 81 of Sura Al-Nisa in which as against the hypocrites and their planning the Holy Prophet (PBUH) has been directed by Allah to clear of them and put trust in Him as He is the only one as a disposer of all affairs.

(14:12): They say: "We are obedient," but when they leave you (Muhammad (PBUH), a section of them spend all night in planning other than what you say. But Allah records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs.

Verse 12 of Sura Ibrahim (14) gives an ^{argument} agreement for putting on trust in Allah which may be quoted below:

(14:12): "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."

This Verse clearly explains that putting of trust in Allah, is a part of guidance from Allah and is a way to live and should be part of one's life.

Similarly **Verse 38 of Sura Az-Zumar (39)** gives another truth. In this Verse with reference to the ^{dictates} diction on which idolaters placed their faith it was said to the Holy Prophet (PBUH) that he may declare:

(39:38): Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust."

The importance of this doctrine of trust in Allah can be gauged from the fact that it had always been a part of the teachings of all

the Prophets (A.S.) and this part of their teaching has been given in the Holy Quran by the name and reference to each Prophet separately given as under:

Nuh (A.S.) – Verse 71 of Sura Yunus (10):

^{10:71}
~~(39:38)~~: And recite to them the news of Nuh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.

Musa (A.S.) – Verse 81 of Sura Yunus (10):

^{10:81}
~~(29:38)~~: Then when they had cast down, Musa (Moses) said: "What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of Al-Mufsidun (the evil-doers, corrupts, etc.).

Hud (A.S.) – Verse 56 of Sura Hud (11):

(11:56): "I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).

Shoaib (A.S.) – Verse 88 of Sura Hud (11):

(11:88): He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent.

Yaqoob (A.S.) – Verse 66 & 67 of Sura Yusuf (12):

(12:66): He [Ya'qub (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)," And when they had sworn their solemn oath, he said: "Allah is the Witness over what we have said."

(12:67): And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily! The decision rests only with Allah. In him, I put my trust and let all those that trust, put their trust in Him."

The Holy Prophet (PBUH)

After the enunciation of the doctrine of trust in Allah, we advert the case history of the Holy Prophet ^(PBUH). His life was a complete demonstration of the trust in Allah (Tawwakal Allah).

At the occasion of Battle of Ohad, the Holy Prophet (PBUH) had taken a decision that as against enemy forces the Muslims shall instead of being defensive by confining themselves in Madina - they shall fight in the battle-field. This decision had been taken against the majority view who were in favour of the first option. The Holy Prophet (PBUH) only on the suggestion of his young companions who had preferred being killed in the Battle-field rather than stay in Madina. Those young companions at the second thought had also agreed to be defensive but by that time the Holy Prophet (PBUH) had taken the decision. Therefore, in Verse 159 of Sura Al-i-Imran the Command of Allah to the Holy Prophet (PBUH) was that once a decision has been taken then trust is to put on Allah.

See **Verse 159 of Sura Al-i-Imran (3):**

(03:159): And by the Mercy of Allah, 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 (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).

Now let us examine the wisdom behind this advice. A decision is a command by the mind by which comes into existence a planning and all the energies of mind and body are diverted to fulfill the same and then follows the event for which the decision has been taken. If there is no firmness in the decision the forces will not work. Thus we can say:

Tawwakal (Trust in Allah) make a person firm. When a man puts his trust in anyone other than Allah he cannot be firm.

As compared with trust in Allah, trust on anyone other than Allah a beautiful example is given in **Verse 41 of Sura Al-Ankabut (29):**

(29:41): The likeness of those who take Auliya' (protectors and helpers) other than Allah is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew.

Now a question arises as to whether that trust in Allah negates making of efforts on the belief that when everything is already ordained by Allah commonly known as 'Takdir (تقدير)' then why to struggle.

The answer to this question can be found in **Verse 187** of **Sura Al-Baqarah** in which Allah has commanded us:

(02:187): And seek that which Allah has ordained for you (offspring).

Verse 50 of **Sura Ta-Ha (20)** gives us the complete answer - Prophet Moses (A.S.) when he delivered the message to Pharaoh and he asked about as who was his Lord, then reply was:

(20:50): [Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."

For Tawwakal Allah One thing is pre-requisite that one must believe that Allah is always with us as has been affirmed in the Holy Quran at several place. See **Verse 4** of **Sura Al-Hadid (57)**:

(57:04): And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do.

In **Verse 16** of **Sura Q'af (50)** signifies the same reality in a different form:

(50:16): And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).

One of the conspicuous example of faith in Allah is that of the Holy Prophet (PBUH) himself while the Holy Prophet (PBUH) within his companions on their journey to Madina had taken refuge in a cave and his companions expressed fear of being caught. **Verse 40** of **Sura Tauba** the following words are for our perpetual guidance. This Verse also shows how Allah helps when we put our full trust in Allah *alone*

(09:40): If you help him (Muhammad (PBUH) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad (PBUH) and Abu Bakr) were in the cave, and he (PBUH) said 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.

Jawahar Lal Nehru in his book 'Short History of India' which comprises of his letters written to his daughter, in chapter relating

to Religion says that religion is a good thing but those who believe in religion start expecting miracles to happen and he further states that miracles seldom happen. Let us see whether it true for Islam also. The very first thing to be borne in mind is that Islam is not a religion. Islam is name of relationship of man with Allah, Whom as a Muslim he believes Him to be the Cherisher and Sustainer of the worlds as per Verse 2 of Sura Al-Fateh and then as per Verse 5 pints his trust in Him and seeks aid from Him after putting himself in His bondage. A Muslim does not expects miracles to happen but expects as reward the help of Allah which he has been promised in the Holy Quran if he fulfills the pre-condition, prescribed by Allah, Most Gracious, Most Merciful. There are two pre-conditions for the help of Allah - Sabr (صبر) and Taqwa (تقوى) the demonstration of which we can see in the battles fought by the Holy Prophet (PBUH). These conditions were defined as per patience and perseverance. Sabr (صبر) means that inspite of all adverse circumstance to remain courageous to perform his mission. Therefore, Sabr (صبر) in Islam is not expectations of miracles which means happening of events without making efforts. Sabr (صبر) is followed by Taqwa (تقوى) that not to be sublimed by anything and to have fear of Allah alone and of no other. Allah is One who is All Powerful and a Muslim fears no one except Allah. The 13 years of life of Mecca of the Holy Prophet (PBUH) and his companions is conspicuous example of the two qualities having been inculcated by the Holy Prophet (PBUH) in his companions. Its reward was then in the form of help of Allah in the battles that were fought after the Holy Prophet (PBUH) and his companions after migrating to Madina and ultimately the conquest of Mecca. ^{as} These conditions have ~~been~~ fully elaborated in Verses 118-128 of Sura Al-i-Imran. The battle of Badr is the most illustrious example of help of Allah was after the Muslim had fulfilled the pre-conditions above-noted.

Verses 124-126 of Sura Al-i-Imran mention about the help of Allah being given through Angels. Angels as a matter of fact are non-visible creation of Allah. The matter of their creation is Noor (نور) which for the human understanding may be compared with things like electromagnetic radiation etc., One thing is to borne in mind is that Angels are only ostensible cause as Allah manifests Himself through causes. The help is from Allah alone and angels obey what they are direct by Allah and may be described civil services of Allah in the performance of His Will (امر الهى).

Now the pre-condition of invoking help of Allah by putting trust in Him may be summarised as under

- i) The purpose for which struggle ^{is made} must be one of those things ordained by Allah.
- ii) Putting of full faith in Allah alone.
- iii) Full ^{exploitation of it} exploiting the sources given by Allah.
- iv) Doing of efforts according to the maximum ^{human} capacity.
- v) Leaving the result to Allah.

What is true of collective trust in Allah as illustrated in the battles fought by Muslims the true about individuals putting their trust in Allah in their affairs and invoking help of Allah. However, the condition would remain the same - Decision - Patience - Perseverance which shall be followed by Help of Allah which Allah may send through Angels or by other source, we being only concerned with putting all our efforts, trust in Allah and leaving the results to Allah, Who only knows what is good and what is not good for us.

Another question which arises is whether this principle would also apply to non-Muslims who had also started movements for their ideology like ^{Bolshevik} ~~Bolshevik~~ Revolution in Russia and Red March in China had succeeded and individuals non-Muslims making efforts to achieve their objects for which they ^{had} ~~have~~ worked hard without putting trust in

Allah or for that matter believing in Allah and solely relying on their efforts ^{and other} ~~their~~ ostensible causes. The answer would be that the results would follow in such cases accordingly to the laws of nature and the Will of Allah. There would be no help of Allah as such and would not bear any fruit in the Hereafter. This has been explained in the Holy Quran about the efforts made by non-believers and reference may be made ^{to} ~~in the~~ **Verse 18 of Sura Ibrahim (14):**

(14:18): *The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).*

On the contrary those who believe in Allah and put trust in Allah have been given assurance that there shall be no fear for them nor shall they grieve.

See **Verse 62 of Sura Al-Baqarah** where this assurance has been given to the Believers:

(02:62): *Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grief.*

This assurance in the above Verse for those who believe and who put their trust in Allah for their affairs that they shall have no fear nor shall have any grief is a big tidings. This is the test of our faith. If even after having put ^{his} ~~your~~ trust in Allah and still is worried, it means ^{that he has} ~~you~~ have no faith. Let us chose this chapter with a verse of Akbar Alahbadi:

رضائے رب پرزہ راضی یہ حرف آرزہ کیسا

وہی خالق وہی مالک وہی رازق یہ تو کیسا

