

CLASS 6

TAWAKKUL TESTS & TRIALS

Tawakkul is one of the duties of the believers. Entrusting one's affairs to Allah, may He be exalted, and relying on Him is something that is required in all one's affairs, both religious and worldly. This is enjoined in many texts, such as the following:

- *"and put your trust in Allah if you are believers indeed."* (al-Maa'idah 5:23)
- *"...and rely upon Allah. And sufficient is Allah as Disposer of affairs"* (an-Nisa' 4:81)
- *"And to Allah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do"* (Hood 11:123)
- *"And rely upon the Ever-Living who does not die"* (al-Furqaan 25:58)

The Prophet ﷺ said,

- *'If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening.'* (Ibn Majah, Hasan Hadeeth)
- *"A group of people (both men and women) whose hearts will be like the hearts of birds, will enter Jannah"*. (Muslim) It has been interpreted that such people are those who put their trust in Allah; another interpretation is that these people are tender-hearted.

Tawakkul is one of the acts of worships and obligations upon Muslims. It means entrusting all affairs with Allah (may he be Exalted) and depending upon Him in everything. Tawakkul is one of the powerful moral means helping to achieve goals and fulfill purposes. However, a Muslim should combine it with other means, whether they are acts of `Ibadah (worship) like Du`a' (supplication), Salah (Prayer), Sadaqah (voluntary charity) or maintaining the ties of kinship, or other material means which Allah has predestined that their effects follow from their causes.

One should believe that Allah is the Causer of causes and the Disposer of all affairs and that everything rests in Allah's Hands (Glorified and Exalted be He). One should also believe that no one can hinder what Allah gives and no one can give what Allah hinders and that Allah is the benefit Giver and the harm Inflicting, and the Supreme Giver and the Preventer.

So putting one's trust in Allah involves two things:

1. Depending on Allah and believing that He is the One Who causes measures to be effective; His decree comes to pass; He has decreed all things, counted them out and ordained them, may He be glorified and exalted.
2. Taking appropriate measures; putting one's trust in Allah does not mean refraining from taking measures; rather part of putting one's trust in Allah is taking appropriate measures and striving to do so. As is indicated in the hadith of Anas ibn Maalik, who said: A man said: O Messenger of Allah, should I tie up [my camel] and rely on Allah, or should I leave it loose and rely on Him? He صلى الله عليه وسلم said: *"Tie it up and rely [on Allah]."* (at-Tirmidhi; classed as hasan by al-Albaani)

Tawakkul does not negate taking means

It is not permissible for the believer to refrain from taking appropriate measures; in fact he is not truly putting his trust in Allah unless he takes appropriate measures. Hence it is prescribed to get married in order to have a child, and it is enjoined to have intercourse. If someone were to say: I shall not get married and I shall wait to have a child without getting married, he would be regarded as insane; this is not the way of those who are wise and rational. Similarly, he should not sit in his house or in the mosque seeking charity and waiting for provision to come to him; rather he should strive hard and work to seek to earn halaal provision.

A man told Imam Ahmad Ibn Hanbal(radhi Allaahu 'anhu) : I intend to travel to Makkah without food, relying on Allah. At this Imam Ahmad said: Then you should travel alone without company. The man responded: No, I have to travel with company, so Ahmad responded: So you are going to base your tawakkul on the food that others have brought with them.

Benefits of Tawakkul

There are benefits of Tawakkul some of them we will discuss below:

- No matter what hardship or misfortune befalls one, it will be accepted without panic and the heart will remain strong in the face of such hardships. Strong belief that is Tawakkul will indicate that Allah's wish is in this occurrence and it cannot be opposed. It is the Mercy of Allah that He has told us that our responsibility is limited. And that is the meaning of *"On no soul does Allah place a burden greater than it can bear"* (Quran 2: 286). We should believe on Allah no matter what he has put on us it will going to be an end by His Mercy.
- Tawakkul is that it invites us to connect to a powerful associate who is no one but the Lord Himself. The more we rely on Him, the greater the chances that we will try to please Him by following the guidance He has given us, which in turn will lead to goodness in this world and success in the Hereafter.

- The believers who have Tawakkul will attribute everything to the Will and Pleasure of Allah (SWT). He will thus be penetrating with obedience. Such a man will not be arrogant and imperious.
- By fully trusting on Allah and relying on Him, we are not depressed by what we have lost or intoxicated by our success. We know that all things are in Allah's hands. And that makes us not only humbler but more submissive to Lord, thus better believers.

Relying on Allah Almighty can impart full satisfaction and peace in a person. Muslims should never become disheartened and discouraged in difficult situations. Repose all your trust in Allah (SWT). Let's seek to understand the concept of Tawakkul and to make it part of our belief systems. We will see that things will not only get resolved easier with His help, but Tawakkul will also relieve us from the day to day suffering and worries associated with the challenges of this life. May Allah help us in all difficult situations and give us the strength to overcome them.

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Tests & Trials from Allah

Qadr Allah, if we are afflicted with evil eye and if in it is a test from Allah for us, we understand the concept of Tests & Trials.

Al-Hamdulillaah (all praise is due to Allaah), the Most High, the One who said (translation of the meaning): *"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient ones. Who, when afflicted with calamity, say: 'Truly! To Allaah we belong and truly, to Him we shall return.' They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones."* Surah al-Baqarah (2:155-157)

Calamities inflicted on man:

- 1 - Fear: covering the general fear and the specific fear.
- 2 - Hunger: state when one's stomach is empty of food while being eager to have it.
 - Having little food
 - Having little means of acquiring it
 - Afflicted with an illness which prevents the person from eating due to loss of appetite, a blockage in the throat, ulcers in the stomach or a disease preventing absorption of nutrients.
- 3- Loss of wealth: This covers money, belongings, cattle etc.
- 4- Loss of Lives
- 5- Loss of fruits, either less produce or destruction of the produce

It is clear that this life is filled with calamities, tests, and trials and that every believer will be subjected to many of these. Sometimes these trials are within himself, sometimes with his wealth and sometimes with his loved ones. These preordained trials and calamities, from the One who is All-Wise, will touch the believer in various ways and manners; if the believer does not have the correct view regarding the matter of testing, then he may err seriously, especially since some of the calamities are painful and profound.

Many people are negligent about the wisdoms behind trials and testing; they may not understand that Allaah (تعالى و سبحانه) does not test us as a punishment, but rather as a mercy. The believer should look at the matter of ibtilaa' (testing and trials) through the textual proofs in the Qur'aan and authentic Sunnah of the Prophet ﷺ so that he can stand on a firm ground regarding these matters.

Yes, life is a test and a trial; we are tested everyday in this life. Our wealth is a test; the spouse is a test; the children are tests; poverty and wealth are tests, and likewise health and illnesses are tests. We are tested in everything we possess and in that which we encounter in this life until we meet Allaah, the Most High.

Allaah (تعالى و سبحانه) said (in the translation of the meaning): *“Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.”* (Surah al-Anbiyaa 21:35)

In addition, Allaah (تعالى و سبحانه) stated (in the translation of the meaning): *“Do people think that they will be left alone because they say: ‘We believe,’ and will not be tested. And We indeed tested those who were before them. And Allaah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allaah knows all that before putting them to test).”* – Surah al-'Ankabut (29:2-3)

Even the one who is healthy is tested, and also, the one who is ill is tested. The one who is healthy may not know this until he is touched by a trial, and the one who is ill will may not feel that he is in a testing situation until he is cured. No one is safe from trials because of their prestige or status; such things do not safeguard us from the tests as proven by the hasan (good) hadith in which the Prophet ﷺ said: *“The people who receive the severest trial are the Prophets, then those most like them and then those most like them.”* (at-Tirmidhi and ibn Maajah)

Response of the Believer to Tests and Trials

al-Fudayl ibn 'Iyaad (rahimahullaah) said: *“As long as people are in a state of good welfare, then once they are tested, they will return to their reality. The believer will go to his faith, and the hypocrite will go to his hypocrisy.”*

Calamities are good for the believer in the sense that reward is stored up for him the Hereafter thereby; how can it be otherwise when he is raised in status thereby and his bad deeds are

expiated? The Prophet ﷺ said: *“When Allaah wills good for His slave, He hastens the punishment for him in this world, and when Allaah wills ill for His slave, he withholds the punishment for his sins from him until he comes with all his sins on the Day of Resurrection.”* Narrated by al-Tirmidhi (2396).

Al-Hasan al-Basri (may Allaah have mercy on him) said: *“Do not resent the calamities that come and the disasters that occur, for perhaps in something that you dislike will be your salvation, and perhaps in something that you prefer will be your doom.”*

Al-Fadl ibn Sahl said: *“There is a blessing in calamity that the wise man should not ignore, for it erases sins, gives one the opportunity to attain the reward for patience, dispels negligence, reminds one of blessings at the time of health, calls one to repent and encourages one to give charity.*

Through calamity the believer seeks reward, and there is no way to attain it but patience, and there is no way to be patient except with resolute faith and strong will.

So if calamity befalls a Muslim, he must say *Inna Lillaahi wa inna ilayhi raaji’oon* (Verily to Allah we belong and unto Him is our return), and say the du’aa’s that have been narrated from the Prophet

ﷺ.

Shaykh al-Islam [Ibn Taymiyah] (may Allaah have mercy on him) said: *A calamity that makes you turn to Allaah is better for you than a blessing which makes you forget the remembrance of Allaah.”*

Sufyaan said: *What a person dislikes may be better for him than what he likes, because what he dislikes causes him to call upon Allaah, whereas what he likes may make him heedless.*

REWARDS ASSOCIATED WITH TESTS AND TRIALS

Sins are Removed

The Prophet ﷺ said:

- *“No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim even if it were the prick he receives from a thorn but that Allaah expiates some of his sins for that.”* (al-Bukhaari)
- *“... for no Muslim is afflicted with any harm but that Allaah will remove his sins as the leaves of a tree fall down.”* (al-Bukhaari).

Raise one to a higher degree in Paradise

The Prophet ﷺ said:

“Allaah (تعالى و سبحانه) says to His angels when they take the soul of a person’s child, ‘You took the fruit of his heart.’ They (the angels) say, ‘Yes.’ So Allaah says, ‘What did My slave say (upon that)?’

They say, ‘He praised you and made istirjaa’ (meaning he said, Innaa lillaahi wa inna ilayhi raaji’oon’ – verily to Allaah we belong and to Him we shall return).

So Allaah (تعالى و سبحانه) says, ‘Build for My slave a house in Paradise and name it the house of praise.’” (Imaam Ahmad).

Furthermore, the Prophet ﷺ said in the authentic hadith: *“No Muslim is hurt by a thorn or something greater than a thorn except that Allaah elevates him in rank or effaces his sins because of that.” (Muslim)*

It is a sign of Love of Allah

Calamities, trials, and tests are signs of Allaah’s love for the believer. Indeed, they are like a cure; although it may be bitter, we accept them since they are from the One whom we love, and to Allaah belongs the best example. The Prophet ﷺ said: *“The greatest reward comes with the greatest trial. When Allaah loves a people, He tests them. Whoever accepts that wins His pleasure, but whoever is discontent with that earns His wrath.” [at-Tirmidhi (2396) and ibn Maajah (4031)]*

Saved from the Punishment in the Hereafter

Certainly, the affliction by test and trials is better to the believer than punishment in the Hereafter, and in that, there is an elevation of his rank and expiation for his sins. Therefore, it is better for him.

The Prophet ﷺ said: *“When Allaah wills good for His slave, He hastens the punishment for him in this world, and when Allaah wills ill for His slave, he withholds the punishment for his sins from him until he comes with all his sins on the Day of Resurrection.” (at-Tirmidhi 2396)*

Lessons of the Tests and Trials

- *Beneficial to one’s Tawheed* The tests and trials are beneficial to the believer’s tawheed, imaan (Faith), and tawakkul (reliance upon Allaah). They force mankind to examine the reality that they are in fact a weak creation who has no power or strength, except in their Lord, Allaah. As such, we should resort to Him and depend upon Him, at which point arrogance, false pride, puffing, and negligence will be removed.
- *The tests unravel the reality of this life.* They show that this life is a temporal stay for amusement, and the perfect life is the one after that

- *We are reminded of Allah's favour upon us* and how this is only a transitional existence.
- *Puts a Check on our behaviour* as remind us that we should not be in such a state of joy that we feel arrogant. Likewise, we should not be in such a state of sadness and grief that one feels despair.
- *Gives one a chance to Repent* of his shortcomings and defects so that he can repent from them and hence given a chance for repentance before the greater torment may occur.
- *Learns Patience*. We cannot stand on the truth and obedience, except with patience, and we cannot stay away from falsehood, except with patient perseverance.

I ask Allaah (تعالى و سبحانه) to make us from those who when afflicted with a calamity, truly remember and manifest the saying of Allaah, "Innaa lillaahi wa inna ilayhi raaji'oon," asking Him to help us with the calamities, testing, and trials, to persevere patiently, to overcome, to ask Him for reward, to anticipate the reward from Him (تعالى و سبحانه), and to compensate us with that which is better.

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The difference between being patient and being content:

The patient person feels pain in his heart but does not express it in his sayings and actions and does not do what displeases Allaah.

The content person does not go in pain, meaning that the presence or absence of the calamity, knowing it is from Allaah, does not make him feel in his heart the pain and (or) sorrow.

Contentment is higher than Patience. And the best is As Shukr (reaction of gratitude for the calamity):

How is a person thankful for a calamity which touches him and affects him? First, these calamities could be hastened punishments for sins which he has done so he thanks Allaah that He hastened the punishment of these sins in this life.

Secondly, he thanks Allah for not making his calamities more severe. Thirdly, he thanks Allaah by anticipating the reward because the more severe the calamity, the more is he rewarded. Therefore, he thanks Allah subhaanahu wa ta'aala for the reward which will be much more than what he can expect.

WASWAS (SATANIC WHISPERS)

It is not permissible for a Muslim to listen to the shaytan and let him fill his life with doubts, waswas and paranoia, for if he does that he will lose out in this world and will not gain anything in the Hereafter. Such whispers are merely tricks of the accursed shaytan who wants to cause grief for those who believe. And Allah is the best of protectors and the most merciful of those who show mercy.

What one must do is put a stop to all the whispers of shaitaan, and not pay any attention to bad thoughts. It is sufficient for you to say the dhikr (words of remembrance) that is prescribed in sharee'ah when you see something good, and Allah will protect it against all evil.

The Muslim should not let doubts, illusions, suspicion and excessive fear of the unseen overwhelm him so much that he becomes afflicted with psychological illness and the like. He should think positively of Allah, may He be glorified and exalted, and understand that whatever befalls him only happens by the will of Allah, may He be blessed and exalted. So let him turn to Allah, because He alone is able to ward off harm and relieve distress.

Balance

The imaginations and misconceptions [whisperings] have increased in people in recent times, so they consider [if anything occurs] it must be evil eye, magic or jinn, to the extent if some of them catch a cold they will say "it is evil eye, magic or jinn". Turn and shun away from all this [such thoughts] and instead trust and depend in Allah. Do not entertain such whispers so they may depart from you, for indeed whenever a person allows a thought to enter his mind he becomes preoccupied by it, and if only he were to ignore it so it would depart from him and he would not be afflicted by harm. This is like if a person is afflicted by an injury, if he was to ignore it and preoccupy himself with other affairs he would forget the injury and not be focussed on the pain, however if he focuses on it he feels the pain."



May Allah give us the Hidayah to have proper Tawakkul, protect us from the evil and give us strength to stay steadfast if & when tested and forgive our any of our shortcomings. May Allah make things easy for all Muslims.


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Sisters – Umm Maryam
+966 58 280 9853

Brothers – Abu Sahl Ansari
+966 57 817 1372

TIPS OF TEST

1. Do not have to memorise the ayahs or hadeeths word for word and their references, but remember their meanings and the msg being given.
 2. Remember the rulings and rewards.
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ASSIGNMENT

There will be an Assignment Question asked in the Test. Marks will be given based on the following: -

1. Invite atleast 15 people to the course (can invite via WhatsApp, Facebook, Email, telegram or word of mouth) **6 Marks.** (*check the note below for exceptions*)

Note:

- Those who have already invited whether on Whatsapp, Email or FB, do not need to invite again.
 - It does not whether people join or not, our job is to invite.
2. Speak about any three topics from the classes of this week with atleast 3 people. **6 Marks.**
 3. Pray for the Ummah, pray for the ease of all the poor & oppressed Muslims and pray that Allah make us all strong in imaan and give us the hidayah to work for the aakhirah and to help each other. **3 Marks**