

Tawakkul and its Dimensions: A Thematic Analysis of Quranic Verses on Tawakkul

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ABSTRACT

The present research examined the Islamic concept of tawakkul by exploring its potential dimensions through thematic analysis of verses of the Holy Quran on tawakkul. The thematic analysis of these verses was undertaken in accordance with Braun and Clarke's (2006) six-step procedure and the findings depicted the significance of tawakkul as a fundamental belief in the religion of Islam. Major themes extracted from the analysis were (i) need and significance of tawakkul in prophets' lives; (ii) tawakkul as the cornerstone of faith; (iii) optimism and fearlessness; (iv) tawakkul as the absolute right of Allah; (v) tawakkul as a distinguished and praiseworthy characteristic of the believers; (vi) role of putting efforts and then leaving the consequences on Allah; and (vii) being satisfied with and having unconditional acceptance of Allah's will. All the themes were explained and discussed with reference to the Holy verses. In light of the extracted themes, the present study defined tawakkul as "a Muslim's cardinal belief of relying absolutely on Allah while being optimistic about the outcomes of one's endeavour, and unconditionally accepting Allah's will without any regret or dissatisfaction".

1 Introduction

Tawakkul is one of the basic beliefs in Islam. In simple terms, tawakkul refers to trust and reliance on Allah. There are numerous verses in the Holy Quran in which the word 'tawakkul' has been used. Similarly, various ahaadith (sayings of Prophet PBUH) can also be found on the topic of tawakkul. In Islam, tawakkul is considered as one of the basic requirements of faith. Having a cardinal significance in Islamic beliefs system, tawakkul needs to be understood systematically in order to develop a comprehensive insight into various potential dimensions of tawakkul. Since the Holy Quran is the most authentic religious scripture in Islam, therefore, the present study discusses tawakkul with respect to the verses of noble Quran and tried to explore various dimensions of tawakkul. This may help define the concept of tawakkul systematically and may yield a comprehensive definition of tawakkul that could cover various facets and dimensions of tawakkul as presented in the Holy book of Allah Almighty.

Tawakkul on Allah—the Exalted, is a great characteristic that has an important standing in the religion of Islam. It is one of the most essential obligations of faith, one of the most highly appreciated actions in Islam that brings the individual closer to Allah. This is because nothing can be done without the will of Allah; therefore reliance on Allah and seeking His help is highly appreciated. [1] Belief in Allah Almighty and acting upon the religious path is deficient without putting tawakkul on Him. In fact, tawakkul is an important provision for those individuals who are living their lives in accordance with Islam and who have faith in Allah. Therefore, it is crucial that a believer should adopt this important characteristic; and, not only just adopts it; rather, include it in each and every matter of daily life; from life's major choices such as career decisions to small daily life routine tasks. Only then, the believer can fully experience that Allah's help is always with him. [1]

In Islamic literature, tawakkul means trusting, relying, depending, and putting confidence in Allah alone. In Islam, the word 'tawakkul' is used only to refer to the trust and reliance on Allah alone; it does not include the trust and reliance that human beings put on each other in their daily routine matters. Hence, wherever the word Tawakkul is used, it purely refers to Allah alone. Therefore, tawakkul is a belief that is characterized by reliance and trust in Allah. This act of trusting and depending on Allah is one of the various kinds of worships that have been commanded to the believers. Having tawakkul in someone else than Allah is contradictory to the Islamic teachings and it may fall under the concept of Shirk (associating partners with Allah, worshipping them etc.); which is considered as the highest sin in the religion of Islam, and it is deemed unforgivable.[11]

A companion of Holy Prophet (Peace Be Upon Him), Sa'eed ibn Jubair (may Allah have mercy on him), said: "Reliance on Allah is what gathers the whole of the religion together." Another companion, Ibn Al-Qayyim (R.A.) narrated: "Tawakkul (trust and reliance on Allah) is half of the religion. As for the other half, it is Inaabah (to turn to Allah). That is because the religion is through seeking help and doing acts of worship. Therefore, reliance on Allah is seeking help, and turning to Allah is worship. Its position is the most spacious and comprehensive station, and people constantly inhabit it due to the vast nature of clinging to tawakkul, and due to the many needs of creation." [1]

In the light of the above quotations, it can be inferred that Tawakkul in Islam, is conjoint with every other religious action, obligation, and recommended deeds. Even, it is observed that believers who do faulty deeds and actions, which are not liked and appreciated by the religion; may also rely and trust on Allah in order to get the desired outcome in their fields. However, people, especially believers, must have tawakkul on Allah in all of their matters in order to fulfil their needs.[1]

Another scholar viewed tawakkul as having trust and reliance in Allah and unconditionally accepting the consequences and decisions made by Allah whatever they are and however they may influence one's life. The real essence of tawakkul is that, even when a person feels adversities and difficulties regarding different aspects of life, he should firmly hold on and face these challenges strongly while keeping trust and relying on Allah. Hence, tawakkul is a religious belief that includes keeping trust and strong positive belief in Allah in all aspects of life, whether pleasures or depression, successes or failures, ease or difficulties.[12]

Tawakkul is related to heart and it is a luminous light for our hearts. It is a sure way to get closer to Allah. The basic concept of Tawakkul is based on two most important pillars of faith; i.e. trust on Allah and dependence on Allah. Regarding worldly matters, people may trust on each other without depending on each other; and they may depend on each other without putting trust in each other. However, if this idea is referred to Allah, then both these attributes (trust and dependence) should be present jointly at their optimal levels. People can easily recall at least one incident from their whole lives where Allah provided them blessings in those situations where they considered themselves to be at a dead end. A person who considers that the blessings he has in his life are only due to him and solely belonged to himself; has generated an idea that is absolutely contradictory to the notion of tawakkul, and it may even vanish from his heart; consequently increasing the distance from Allah and getting nearer to evil concepts.[13]

Another important aspect of tawakkul is that the person should also put efforts to achieve the goal, in addition to relying on Allah. For achieving their goals, people usually adopt one of the three ways. Firstly, they do nothing on their own and just keep on relying and depending on others to solve their issues and achieve their goals. Secondly, they may exert their maximum efforts and believe that whatever outcome they are going to get is solely contingent upon their own efforts, talents, and skills. The third way is putting one's maximum efforts in order to achieve one's goals along with trusting and depending on someone who is very powerful, merciful, and have great knowledge. Tawakkul is actually the manifestation of this third way; i.e. putting one's maximum efforts and at the same time, relying and trusting Allah for achieving the best results. This is the true essence of Tawakkul.[9]

Tawakkul is a religious virtue and a way to get closer to Allah. It is a virtue that involves leaving our matters to Allah, keeping trust in Him, and perceiving Him as the only one who has the power to do everything. Some Islamic scholars have discussed certain signs of tawakkul. According to them, one of the clear signs of tawakkul is that the individual's mood and state of mind remains identical before and

after achieving or losing something. The purest form of tawakkul is to completely leave everything in Allah's hands, unconditionally accepting what Allah has provided to us, forgetting one's own will and being satisfied with Allah's will.[15]

Although tawakkul is one of the cardinal beliefs of Islam, its typical conception is limited to reliance on Allah. However, it appears from the verses of Holy Quran, sayings of Prophet (PBUH), as well as from the pertinent literature that tawakkul is not a unidimensional concept and it extends beyond the reliance on Allah. There is no comprehensive definition of tawakkul and its potential components need to be synthesized into one superordinate concept that may succinctly provide a comprehensive definition of tawakkul encompassing all of its major dimensions. Therefore, the present study was designed in order to systematically undertake the thematic analysis of Quranic verses on tawakkul in order to empirically develop a comprehensive working definition of tawakkul. The present thematic analysis discusses the prevalent themes that have underlined the verses on the topic of tawakkul. It helps clear one's understanding of tawakkul according to the Holy Quran.

2 Objectives

The study has following objectives

- To find the dimensions of Tawakkul from the Holy Quran
- To elaborate the benefits of Tawakkul in Islamic and psychological perspectives

3 Method

The present study employed a qualitative research design whereby archival data were analyzed through thematic analysis. The archive was the Holy Quran and for the present study, nuskha "Irfan ul Quran" translated by Dr Muhammad Tahir ul Qadri was used. Both Urdu and English translations were consulted from this Book (available online at <https://www.irfan-ul-quran.com>). Moreover, the Holy Quran digital nuskhawas also taken from mobile app "TheIslam360"[14] For in depth information regarding specific verses, two books of Tafseer were also consulted as well. These were (i)'Tafsir Ibn Kathir' by famous Quranic and Hadith commentator Ibn Kathir [7] and (ii) 'Sirat-ul-Jinaan Fi Tafseer e Al Quran' by Shaykh ul Hadith and Tafseer, Mufti Abu Saleh Muhammad QasimQadriAttari [2]. Both these Tafsir books were consulted in order to get the clear message of the particular verses.It should be noted that trust, relianceand belief in Allah are also mentioned in many other verses without using the word 'tawakkul'. But in the present study, only those verses of the Holy Quran were selected for analyses that have the root word 'tawakkul'in them. Moreover, in the Quranic software (Islam 360), the word 'tawakkul' was searched in the searching area; as a result, 37 verses of the Holy Quran were shown by the software in which the word "tawakkul" has been used. Moreover, the verses involving the word "tawakkul" were also searched from another online website 'Quran index'[8] . In this app, the same 37 verses were found. This filtering criteria was used in order to keep the focus of study only on explicitly statedtawakkul in the Holy Quran.

4 Procedure

Two religious scholars and faculty members of Department of Islamic Studies of large public sector university of the Punjab (both were Hafiz-e-Quran as well) were separately contacted on personal basis. They were asked about all the verses in Holy Quran in which the concept of Tawakkul has been used. After thoughtful analysis and checking from the Holy Quran, both religious scholars suggested 37 verses in which the concept or the word "Tawakkul" was used. Both the religious scholars were thanked for

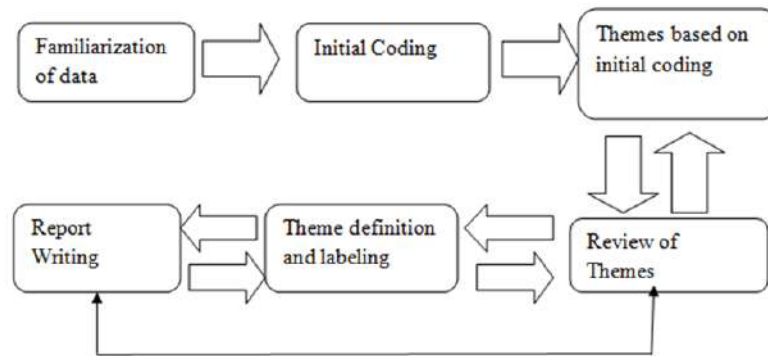


Figure 1: Schematic presentation of Braun and Clarke's (2006) method of thematic analysis

their cooperation. Both the suggestions from the religious scholars and both the results from digital apps were cross-matched and all the 37 verses were exactly the same. After selection of verses, two authentic books of Tafseer [14, 7] were also checked regarding the explanation of these verses and then, a careful thematic analysis was done for these Holy verses.

5 Results

1.5 Thematic Analysis Thematic analysis was used to evolve, recognize, and report themes within the data. Six-step procedure of carrying out thematic analysis [3] was adopted in the current study.

2.5 Initial coding. Initial codes were generated using data led approach. This approach is dominated by the characteristics of the data and coding is primarily guided by a careful analysis of what is happening in data. In the present study, all the 37 verses were carefully analyzed and were given codes on the basis of content in them. Following codes were initially generated for all the verses:

1.2.5 The faithful should put their trust in Allah: In this verse (Surah Al e Imran, 122), Allah says that the Muslims should have tawakkul on Allah. The context of this verse is that while going for a war, two groups within the Muslims (Qabila Bani Salma and Qabila Bani Haritha) planned to withdraw from the journey of war and go back to their homes. But Allah changed their minds and they kept on going with Muslims. Hence, Allah says that Muslims should rely on Allah, as Allah always help His believers [7].

2.2.5 Put tawakkul on Allah after doing efforts : In this verse (Surah Al e Imran, 159), Allah has ordered His Prophet (PBUH) to consult with His companions in important matters of Islam, while deciding something, and then put tawakkul on Allah [7]. It is known that Prophet (PBUH) almost always consulted His companions in important domains, like battles, daily routine matters etc [10] Allah says that when something is decided in these consultations, then put tawakkul on Allah for the completion of task and its related consequences. Hence, in general, it is ordered to Muslims that whenever you take some decision, trust on Allah for its better consequences. Moreover, this verse also highlights the importance of efforts in tawakkul. Allah has ordered Prophet (PBUH) to do efforts (consultations) and then put tawakkul on Him. The message for common readers is that one should not quit efforts in any case even if he/she has strong tawakkul on Allah. Possible positive efforts should must be taken along with having tawakkul on Allah.

3.2.5 Allah loves those who put tawakkul on Him: At the end of the same verse, (Surah Al e Imran, 159), Allah says that He loves those people who put tawakkul on Him. From this perspective, the importance and blessings of tawakkul also get cleared that Allah will love the person who put tawakkul on Him. This is the biggest reward that a person can receive because when Allah loves someone, then He showers His vast blessings on him in this world and the Hereafter.

4.2.5 Believers should put tawakkul on Allah: In the next verse (Surah Al e Imran, 160), after discussing about eternal powers, Allah says that the believers should have tawakkul on Him. Allah says that if Allah wants to help the Muslims, no other in the entire world can defeat them. On the other hand, if Allah wants to do something bad to the Muslims, then no other in the universe can help them. So, the Muslims should always put tawakkul on Allah as Allah loves those who put tawakkul on Him. And when Allah loves someone, He will surely do positive for him.

5.2.5 Put tawakkul on Allah; He is Al-wakeel: In the verse 81 (Surah Nisa), Allah orders the reader to put tawakkul on Him because Allah is enough as Wakeel. This is one of the beautiful names of Allah and it is actually related to tawakkul. Wakeel means depositor of affairs; the preserver; the one who encompasses everything; and is the independent controller of everything. He is the one who protects the interests of His believers; He is alone in creating everything and controlling them; and He is the most sufficient. Moreover, Al Wakeel means the one whom is trusted in different matters by people, and surely, He fulfills their trust and is the best depositor of affairs. So, when someone puts trust on Him (in other words, put Tawakkul on Him), the person is actually acknowledging His lordship and coming under the slavery of Him.

6.2.5 Muslims should put tawakkul on Allah: In the verse (Surah Maidah, 11), Allah suggests that Muslims should put tawakkul on Allah. The context of this verse is that some opponents of Muslims tried to attack on Muslims but Allah protected Muslims from them. So, Muslims should rely on Allah regarding their everyday matter.

7.2.5 Requirement of faith: In this verse (Surah Maidah, 23), Allah puts the concept of tawakkul as requirement of faith. Allah says that if you are a true believer, then put tawakkul on Allah.

8.2.5 Hazrat Shoaib (A.S) put tawakkul on Allah: In the verse 89 of Surah Al Aa'raf, the dialogue of Allah's Prophet Hazrat Shoaib (A.S) has been discussed. Hazrat Shoaib (A.S) is undergoing a dialogue with His nation in which He said that it will be faulty if we again turn into your religion even after Allah has put us in His right path. Allah's knowledge encompasses all the things, and we (Hazrat Shoaib (AS) and His companions) put tawakkul on Allah. In this verse, tawakkul is portrayed as a characteristic of Allah's Prophet.

9.2.5 One of the characteristics of true believers: In the beginning of Surah Anfaal (verse 2), Allah describes some characteristics of His true believers. These characteristics include shivering of their hearts when they hear about Allah, strengthening of their faiths when they hear verses of Allah, and they put tawakkul on their Lord. So, in this verse, tawakkul is depicted as an important characteristic of faithful people. Similarly, tawakkul is also discussed as a characteristic of true believers in verse 36 of Surah Ash-Shura.

10.2.5 Put Tawakkul because Allah is All-Mighty All-Wise: In Surah Anfaal (verse 49), Allah mentioned His two great ever-present characteristics: All-Mighty and All-Wise. So, it is recommended that everyone should put tawakkul on Allah because He is The Most Powerful and The Wisest.

11.2.5 Order to Prophet (PBUH) and believers to put tawakkul in case of dealing with enemy: In Surah Anfal (verse 61), Allah ordered the Prophet (PBUH) and the believers to put tawakkul on Him in the case where if enemies try to incline towards peace, then you should also incline towards peace and then put tawakkul on Allah. Dealing with enemies and keeping peace with them was an important area for Muslims, so Allah ordered to put tawakkul in this regard, surely Allah will help them.

12.2.5 Believers should put tawakkul on Allah: In Surah Taghabun (verse 13), Allah confirms that there is no God except Him; and believers should always put tawakkul on Allah.

13.2.5 Being satisfied with and having unconditional acceptance of Allah's will: In this verse (Surah Tauba, 51), Allah discusses the concept of taqdeer (fate). Anything that is written in fate (whether good or bad, positive or negative), will surely happen at its destined time and place. Hence, the believers should always put tawakkul on Allah and be satisfied with what Allah has planned for them. Moreover, the phrase 'Nothing will harm us except what Allah has written for us; He is our protector' expresses the notion that Muslims, who have tawakkul on Allah, do not lose hope or become distressed even in times of difficulty. They have firm belief that everything that happens, happens in accordance to Allah's will. Hence, they unconditionally accept Allah's will by putting tawakkul on Him.

14.2.5 Order to Prophet (PBUH) to say that He (PBUH) has tawakkul on Him: Surah Tauba ends with an order to the Holy Prophet (PBUH) to say that Allah is sufficient for me and I (PBUH) always put tawakkul on Him. From here, the important of tawakkul gets highlighted.

15.2.5 Hazrat Noah (A.S) put tawakkul on Allah: In the verse 71 of Surah Yunus, incidence of Hazrat Noah (A.S) has been discussed. Hazrat Noah (A.S) said to His nation that he has tawakkul on Allah. In this verse, tawakkul is portrayed as a characteristic of Allah's Prophet.

16.2.5 Hazrat Moosa (A.S) ordered His nation to put tawakkul: In the verse 84 of Surah Yunus, Allah discussed about Hazrat Moosa (A.S) that He preached tawakkul to His nation. Hazrat Moosa (A.S) said to His nation that put tawakkul on Allah if you are a true believer.

17.2.5 Nation of Hazrat Moosa (A.S) had tawakkul on Allah: In the very next verse (Surah Yunus, 85), the nation of Hazrat Moosa (A.S) replied to Him that we had tawakkul on Allah. It can be seen that tawakkul was also present in the nations of previous Prophets.

18.2.5 Hazrat Hud (A.S) put tawakkul on Allah: In this verse (Surah Hud, 56), Allah has discussed about the tawakkul of His Prophet Hazrat Hud (A.S). Hazrat Hud (A.S) said to His nation that He has tawakkul on Allah, who is Lord of everyone. This verse also depicts that Prophets had tawakkul on Allah.

19.2.5 Hazrat Shoaib (A.S) put tawakkul on Allah: In the verse 88 of Surah Hud, once again Allah has discussed about tawakkul of Hazrat Shoaib (A.S); the dialogue of Allah's Prophet Hazrat Shoaib (A.S) has been discussed in this verse. Hazrat Shoaib (A.S) said to His nation that He had tawakkul on Allah.

20.2.5 Order to Prophet (PBUH) to pray and tawakkul: In Surah Hud (verse 123), Allah ordered His Last Prophet (PBUH) to worship and put tawakkul in Him. Worship and tawakkul are discussed jointly, so it can be said that tawakkul is also very important in Islam just as worshipping Allah.

21.2.5 Hazrat Yaqoob (A.S) put tawakkul on Allah: In the verse 67 of Surah Yousuf, Allah discussed the dialogue of His prophet Hazrat Yaqoob (A.S) with his sons. Hazrat Yaqoob (A.S) is giving some advice to His sons regarding their entry in a city. After the advice, Hazrat Yaqoob (A.S) said that whatever the situation is, the decision of Allah will must happen, so I have put tawakkul on Him.

22.2.5 Mutawakkil should only put tawakkul on Allah: In the same verse (Surah Yousuf, 67), Hazrat Yaqoob (A.S) said that anyone who is going to trust and rely, should only put tawakkul on Allah.

23.2.5 Order to Prophet (PBUH) to say that He (PBUH) has tawakkul on Him: In Surah Ra'd (verse 30), once again Allah ordered to the Holy Prophet (PBUH) to say that Allah is my Lord and I (PBUH) always put tawakkul on Him. This is also ordered in verse 10 of Surah Ash-Ashura, and verse 29 of Surah Mulk.

24.2.5 Prophets said that believers should put tawakkul on Allah: In this verse (Surah Ibrahim, verse 11), Allah discusses that most of the Prophets said to their nations that believers should only put tawakkul on Allah.

25.2.5 Prophets themselves had tawakkul on Allah: In the next verse (Surah Ibrahim, verse 12), the Prophets gave the notion to their nations that Allah has guided us towards right path, so we always put tawakkul on Him.

26.2.5 Mutawakkil should only put tawakkul on Allah: In the same verse (Surah Ibrahim, verse 12), the Prophets said that anyone who is going to trust and rely, should only put tawakkul on Allah. In another Surah (Surah Zumar, verse 38), same point is discussed.

27.2.5 Quality of appreciated ones: In Surah Nahl verse 42, Allah described tawakkul as a quality of those who are liked and appreciated by Him, along with other qualities like patience etc. This code also occurs in Surah Al Ankabut verse 59.

28.2.5 Satan can't get control over believers who put tawakkul on Allah: In Surah Nahl verse 99, another power and reward for those who put tawakkul on Allah has been discussed. Satan can get control over those who have tawakkul on their Lord. This means that tawakkul is such a powerful characteristic that the person can't be controlled by the Satan. Satan can't get authority over those who have tawakkul on Allah.

29.2.5 Order to Prophet (PBUH) to put tawakkul on Allah: This code occurs in numerous verses; for example, Surah Furqan verse 58, Surah Shu'ara verse 217, Surah Naml verse 79, etc. Allah orders His beloved Prophet (PBUH) to put tawakkul on Him in each and every situation of life.

30.2.5 Order to Prophet (PBUH) to put tawakkul because He is Al Wakeel:In verse 3 of Surah Ahzab, Allah once again ordered His Prophet (PBUH) to put tawakkul on Him; then Allah confirms that He is enough and sufficient as Wakeel (depositor of affairs). Allah will be always enough for the person who puts tawakkul on Him and perceive Him as a perfect depositor of affairs. The same coding is also discussed in verse 48 of same Surah.

31.2.5 Hazrat Ibrahim (A.S) put tawakkul on Allah: In Surah Al-Mumtahanna (verse 4), another beloved Prophet of Allah has been discussed. Hazrat Ibrahim (A.S) prayed to Allah that He have always put tawakkul on Him.

32.2.5 Allah will be sufficient for he who will put tawakkul on Him:In Surah Talaq (verse 3), an important aspect of tawakkul has been discussed. The verse starts with the notion that Allah is so powerful and generous that He provides from the sources where one can even not imagine. After this, Allah promises that whosoever will put tawakkul on Allah, Allah alone will be sufficient and enough for Him and the person will never be in any misery because he is in direct supervision of Allah.

6 Themes based on initial coding:

After initial coding of the data, the next step in thematic analysis is grouping similar codes together to produce theme. Theme is a unit of category in which codes with similar content have to be grouped together. In the present study, several themes were generated on the basis of codes assigned to the verses. These themes were

- Need and significance of Tawakkul in Prophets' lives
- Tawakkul as the cornerstone of Faith
- Tawakkul is the absolute right of Allah
- Tawakkul as a distinguished and praiseworthy characteristic of the believers
- Optimism and fearlessness

7 Review of themes

In this section, the initial themes into which the initial codes were grouped were reviewed for the possible overlapping. This was done in order to organize all of the evidence together in support of theme. In this section, the themes and their codes were carefully examined. Some codes were seen to be miss-fit in their respective themes. These codes were (i) being satisfied with and having unconditional acceptance of Allah's will; (ii) optimism and fearlessness; and (iii) putting tawakkul on Allah after doing efforts. Hence, new categories of themes were devised for these codes and discussed in result section.

Table 1: Frequency and Percentage of Themes and Subthemes Generated from the Current Data

Main Themes	Sub Themes	f	%	
Need and Significance of Tawakkul in Prophets' Lives	Order to Prophet (PBUH) to put Tawakkul because He is Al Wakeel	3	15.00	
	Order to Prophet (PBUH) to put Tawakkul	3	15.00	
	Order to Prophet (PBUH) say I have Tawakkul	4	20.20	
	Order to Prophet (PBUH) & believers to put Tawakkul in case of dealing with enemy	1	5.00	
	Hazrat Shoaib (A.S) put Tawakkul on Allah	2	10.00	
	Hazrat Noah (A.S) put Tawakkul on Allah	1	5.00	
	Hazrat Hud (A.S) put Tawakkul on Allah	1	5.00	
	Hazrat Shoaib (A.S) put Tawakkul on Allah	1	5.00	
	Hazrat Yaqoob (A.S) put Tawakkul	1	5.00	
	Prophets Tawakkul	1	5.00	
	Hazrat Ibrahim (A.S) prayed to Allah that He has Tawakkul on Him	1	5.00	
	Nation of Musa (A.S) had Tawakkul	1	5.00	
	Tawakkul as the Cornerstone of Faith	The Faithful should put their trust on Allah	1	14.28
		Believers should put Tawakkul on Allah	3	42.85
Muslims should put Tawakkul on Allah		1	14.28	
Order to Prophet (PBUH) & believers to put Tawakkul in case of dealing with enemy		1	14.28	
Requirement of faith		1	14.28	
Tawakkul as a Distinguished and Praiseworthy Characteristic of the Believers	Allah loves those who put Tawakkul on Him	1	20.00	
	One of the characteristics of true believers	2	40.00	
	Quality of appreciated ones	2	40.00	
Optimism and Fearlessness	Satan can't get control over believers who put Tawakkul on Allah	1	25.00	
	Allah will be sufficient for he who will put Tawakkul on Him	1	25.00	
	Put Tawakkul on Allah; He is Al-Wakeel	1	25.00	
	If you put Tawakkul, Allah will be All-Mighty & All-Wise	1	25.00	
	Mutawakkil should only put Tawakkul on Allah	3	100	
Tawakkul is the Absolute Right of Allah				
Being Satisfied with and Having Unconditional Acceptance of Allah's Will	Being satisfied with and having unconditional acceptance of Allah's will	1	100	
Putting Effort and then Tawakkul on Allah	Tawakkul on Allah after making decision	1	100	

10 THEME B: Tawakkul as the cornerstone of Faith

In addition to ordering tawakkul to Prophet (PBUH) and describing its significance in all the Prophets' lives, tawakkul has been described as the cornerstone of faith because Allah has ordered His believers

﴿۷۱﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَنْقُورِ إِن كَانِ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِسَائِتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ

71- اور ان پر نوح (علیہ السلام) کا قصہ بیان فرمائیے۔ جب انہوں نے اپنی قوم سے کہا: اے میری قوم (اولاد قاتیل) اگر تم پر میرا قیام اور میرا اللہ کی لبتوں کے ساتھ نصیحت کرنا کراں گزر رہا ہے تو (جان لو کہ) میں نے تو صرف اللہ ہی پر توکل کر لیا ہے (اور تمہارا کوئی ذر نہیں) سو تم اٹھو ہو کر (میری مخالفت میں) اپنی تدبیر کھینچ کر لو اور اپنے (گھر سے) بولے) شریکوں کو بھی (ساتھ لے لو اور اس قدر سوچ لو کہ) پھر تمہاری تدبیر (کا کوئی پہلو) تم پر نہ چھنی نہ رہے، پھر میرے ساتھ (جوئی میں آئے) کر گزرو اور (مجھے) کوئی مہلت نہ دو

71. And relate to them the account of Nuh (Noah) when he said to his people: 'O my people (the children of Qabil (Cain)), if my stay and my admonition to you by Allah's Revelations annoy you, then (bear in mind that) I have put my trust in Allah alone (and I am not afraid of you). Therefore, mature your plot (against me) jointly, and also (make) your (sculptured) partner-gods (join in and think hard so that no aspect of) your plot remains obscure to you; then do (whatever you like) against me and do not give me any respite

(Yunus, 10 : 71)

﴿۱۲﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنْصَابِرَ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

12- اور ہمیں کیا ہے کہ ہم اللہ پر بھروسہ نہ کریں درحالیکہ اسی نے ہمیں (ہدایت و کامیابی کی) راہیں دکھائی ہیں، اور ہم ضرور تمہاری اذیت رساتیوں پر صبر کریں گے اور اہل توکل کو اللہ ہی پر توکل کرنا پائیے

12. And what is the matter with us that we should not put our trust in Allah, whilst He alone has shown us the paths (of guidance and success)? And we will certainly bear your persecutions with patience, and those who trust should put their trust in Allah alone'

(Ibrahim, 14 : 12)

﴿۶۷﴾ وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِن شَيْءٍ إِنِ الْحُكْمُ لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

67- اور فرمایا: اے میرے بیٹے! (شہر میں) ایک دروازے سے داخل نہ ہو، بلکہ مختلف دروازوں سے (تقسیم ہو کر) داخل ہو، اور میں تمہیں اللہ (کے امر) سے کچھ نہیں بچا سکتا کہ تم (اللہ سے) صرف اللہ ہی کے لئے ہے۔ میں نے اسی پر بھروسہ کیا ہے اور بھروسہ کرنے والوں کو اسی پر بھروسہ کرنا پائیے

67. And he said: 'O my sons, do not enter (the city) all of you by one gate, but enter (dispersed) through different gates. And I cannot save you by any means from Allah's (decree) because judgment (i.e. destiny) rests with Allah alone. In Him have I put my trust, and all those who trust must trust in Him alone.'

(Yusuf, 12 : 67)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

١٦٠

160۔ اگر اللہ تمہاری مدد فرمائے تو تم پر کوئی غالب نہیں آسکتا اور اگر وہ تمہیں بے سہارا چھوڑ دے تو پھر کون ایسا ہے جو اس کے بعد تمہاری مدد کر سکے اور مومنوں کو اللہ ہی پر بھروسہ رکھنا چاہئے۔

160. If Allah helps you, none can overpower you, but if He abandons you taking away all support, then who is it that can help you after Him? And the believers should rely on Allah alone.

(Al-Imran, 3 : 160)

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذْ كُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هُمْ قَوْمٌ يَّبْسُطُوْا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ وَاَتَقُوا اللّٰهَ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ

١١

11۔ اے ایمان والو! تم اللہ کے (اس) انعام کو یاد کرو (جو) تم پر ہوا جب تم (کفار) نے یہ ارادہ کیا کہ اپنے ہاتھ (مخل وچاکت کے لئے) تمہاری طرف دراز کریں تو اللہ نے ان کے ہاتھ تم سے رکھ دیئے اور اللہ سے ڈرتے رہو اور ایمان والوں کو اللہ ہی پر بھروسہ رکھنا چاہئے۔

11. O believers! Call to mind the favour of Allah (which was bestowed upon you when a people (who disbelieved) resolved to stretch out their hands against you (for killing and destruction) but Allah held back their hands from you. And always fear Allah, and the believers must always rely on Allah alone.

(al-Mā'idah, 5 : 11)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

١٣

13۔ اللہ (ہی) معبود ہے اس کے سوا کوئی معبود نہیں، اور اللہ ہی پر ایمان والوں کو بھروسہ رکھنا چاہئے۔

13. Allah (alone) is (God). There is no God but He. And the believers should put their trust in Allah alone.

(at-Taghābun, 64 : 13)

(Muslims) to put tawakkul on Him in numerous verses. Moreover, it has also been described as the requirement of faith.

Some examples of these verses are as follows:

From these verses, it is clear that tawakkul is necessary for the believers. Just as Allah ordered prayer, fasting, speaking truth, and many other orders, tawakkul is also necessary as it is ordered by the Lord of the universe. And it may be noted that all the orders from Allah have sure benefits for those who obey them, so tawakkul will also have definite benefits and rewards for those who put it on Allah. These rewards are also discussed in different verses in the Holy Quran. Moreover, the following verse depicts that tawakkul is a requirement of faith.

11 THEME C: Tawakkul as a distinguished and praiseworthy characteristic of the believers

In the Holy Quran, Allah has described some characteristics of those who are liked by Him, who are rewarded by Him in different forms in this world and the Hereafter, for example, those who offer prayer,

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ

مُؤْمِنِينَ

٢٣

توکل کرو بشرطیکہ تم ایمان والے ہو۔

And put your trust in Allah alone, provided you are people of faith!

(al-Mā'idah, 5 : 23)

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمِنَّعَ الْحَيَوةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ

ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

36۔ سو تمہیں جو کچھ بھی (مال و سطر) دیا گیا ہے وہ دنیا ہی زندگی کا (چند روز) فائدہ ہے اور جو کچھ اللہ کے پاس ہے وہ بہتر اور پایدار ہے۔ (یہ) ان لوگوں کے لئے ہے جو ایمان لاتے اور اپنے رب پر توکل کرتے ہیں۔

36. And whatever (wealth and comforts) have been given to you is a small benefit for (a few days') worldly life, and what is with Allah is better and everlasting. And (that) is for those who believe and put trust in their Lord.

(ash-Shūrā, 42 : 36)

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

، بیشک اللہ توکل والوں سے محبت کرتا ہے۔

Surely, Allah loves those who trust Him.

those who always tell truth, those who keep themselves clean, those who repent after doing something wrong, etc. There are different kinds of enormous rewards for these types of people. Among these characteristics, tawakkul is also a characteristic that is liked and rewarded by Allah.

Following verses are some of the examples of this perspective:

12 THEME D: Optimism and Fearlessness

In Surah Nahl, verse 99, Allah has said:

This means that tawakkul is such a powerful characteristic that a believer who puts tawakkul on Allah can't be controlled by the Satan. Satan can't get authority over those who have tawakkul on Allah. In other words, believers having tawakkul on Allah do not accept evil suggestions and temptations from Satan; even if Satan tries so, he is usually unsuccessful in these negative acts. Similarly, other benefits of tawakkul are also discussed. For example, In Surah Al e Imran (verse 160), Allah stated that if He helps you, then no one can overpower you. Hence, always keep tawakkul on Allah in order to seek His help.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ

ءَايَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

2۔ ایمان والے (مومن) صرف وہی لوگ ہیں کہ جب (ان کے سامنے) اللہ کا ذکر کیا جاتا ہے (تو) ان کے دل (اس کی عظمت و جلال کے تصور سے) خوفزدہ ہو جاتے ہیں اور جب ان پر اس کی آیات کاوحی کی جاتی تو وہ (کلام مجید کی لذت انجی اور عطاوات آفریں بائیں) ان کے ایمان میں زیادتی کر جاتی ہیں اور وہ (ہر حال میں) اپنے رب پر توکل (قائم) رکھتے ہیں (اور کسی غیر کی طرف نہیں دیکھتے)۔

2. The believers are only those whose hearts, when Allah is mentioned (before them), are filled with awe (at the very idea of Allah's Greatness and Might). And when His Revelations are recited to them, they (the ecstatic, delightful, sweet and sublime Words of the Beloved) increase their faith, and they (maintain) their trust in their Lord alone (under all circumstances, and do not look towards anyone other than Him)

(al-Anfal, 8 : 2)

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

42۔ جن لوگوں نے صبر کیا اور اپنے رب پر توکل کئے رکھتے ہیں۔

42. Those who remain steadfast and put their trust in their Lord!

(an-Nahl, 16 : 42)

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

۹۹

99- بیشک اسے ان لوگوں پر کچھ (بھی) غلبہ حاصل نہیں ہے جو ایمان لائے اور اپنے رب پر توکل کرتے ہیں ۰

99. Surely, he has no control (at all) over those who believe and put their trust in their Lord.

(an-Nahl, 16 : 99)

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ
بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝۳

3- اور اسے (اللہ) جگہ سے رزق مولا فرماتا ہے جہاں سے اس کا گمان بھی نہیں ہوتا، اور جو شخص اللہ پر توکل کرتا ہے تو وہ (اللہ) اسے کافی ہے، بیشک اللہ اپنا کام پورا کر لینے والا ہے، بیشک اللہ نے ہر شے کے لئے اندازہ مقرر فرما رکھا ہے ۰

3. And He gives him sustenance from a source which he can never think of. And whoever puts his trust in Allah, then He (Allah) is Sufficient for him. Surely, Allah accomplishes His work entirely. He has certainly appointed a measure for everything.

(at-Talaq, 65 : 3)

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ۝۳

3- اور اللہ پر بھروسہ (بجاری) رکھئے، اور اللہ ہی کا مہما کافی ہے ۰

3. And maintain your trust in Allah and Sufficient is Allah as a Guardian.

(al-Ahzab, 33 : 3)

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ عَرَّ هَؤُلَاءِ دِينَهُمْ
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝۴۹

49- اور (وہ وقت بھی یاد کرو) جب منافقین اور وہ لوگ جن کے دل میں (کنڑکی) بیماری ہے کبر رہے تھے کہ ان (مسلمانوں) کو ان کے دین نے پرامغور کر رکھا ہے، (بیکہ حقیقت حال یہ ہے کہ) جو کوئی اللہ پر توکل کرتا ہے تو (اللہ اس کے ہمد امور کا نھیل ہو جاتا ہے)، بیشک اللہ بہت نواب بری حکمت والا ہے ۰

49. And (also recall) when the hypocrites and those in whose hearts is the disease (of disbelief) were saying: 'The Din (Religion) of these (Muslims) has made them greatly arrogant' But (the truth is that) he who trusts Allah (then Allah is the Sustainer of all his matters). Surely, Allah is Almighty, Most Wise.

(al-Anfal, 8 : 49)

قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

فرما دیجئے: مجھے اللہ کافی ہے، اسی پر توکل کرنے والے بھروسہ کرتے ہیں ۰

'Allah is Sufficient for me. The trusting ones put their trust in Him alone.'

(az-Zumar, 39 : 38)

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنْصَبِرَ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

12۔ اور میں کیا ہے کہ ہم اللہ پر بھروسہ نہ کریں اور اچھا لگے اسی نے ہمیں (ہدایت و کامیابی کی) راہیں دکھائی ہیں، اور ہم ضرور تمہاری اذیت و سزاؤں میں صبر کریں گے اور اہل توکل کو اللہ ہی پر توکل کرنا چاہیے ۰

12. And what is the matter with us that we should not put our trust in Allah, whilst He alone has shown us the paths (of guidance and success)? And we will certainly bear your persecutions with patience, and those who trust should put their trust in Allah alone'

(Ibrahim, 14 : 12)

وَقَالَ بَنِي إِسْرَائِيلَ لِمُوسَىٰ أَهْلًا بِمِصْرَ ۚ قُلْ لَكُمْ مِصْرُ الْيَوْمَ بِإِذْنِ اللَّهِ ۚ وَاللَّهُ يَتَوَكَّلُ عَلَىٰ الْغَافِلِينَ ﴿١٧﴾

67۔ اور فرمایا: اے میرے بیٹے! (شہر میں) ایک دروازے سے داخل نہ ہو، بلکہ مختلف دروازوں سے (تعمیر ہو کر) داخل ہو، اور میں تمہیں اللہ (کے امر) سے کچھ نہیں بچا سکتا کہ تم (مصر) صرف اللہ ہی کے لئے ہے۔ میں نے اسی پر بھروسہ کیا ہے اور بھروسہ کرنے والوں کو اسی پر بھروسہ کرنا چاہئے ۰

67 And he said: "O my sons, do not enter (the city) all of you by one gate, but enter (dispersed) through different gates. And I cannot save you by any means from Allah's (decree) because judgment (i.e., destiny) rests with Allah alone. In Him have I put my trust, and all those who trust must trust in Him alone.'

(Yusuf, 12 : 67)

From all the above discussion, it is clear that whenever an individual puts tawakkul on Allah, he/she will always be optimistic and fearless. This is because when a person has the belief that the Strongest, the Creator of everything, the Ever-present, The One Who has power and authority over the entire universe; is with me and is helping and supporting me in all my affairs, then surely the person will be fearless of any kind of potential harm or adversities and will be optimistic that Allah will do only good to me. Hence, tawakkul creates optimism and fearlessness in the mutawakkil. Existing literature has demonstrated that tawakkul has significant negative impact on stress [6].

13 THEME E: Tawakkul is the absolute right of Allah

Mutawakkil (a person who trusts or relies) should only rely on Allah. In other words, anyone who is going to trust on other, should only trust Allah. Tawakkul should only be put on Allah and no one else. Hence, is clear from the Holy Quran that tawakkul is the absolute right of Allah.

Following verses illustrate this order:

14 THEME F: Being satisfied with and having unconditional acceptance of Allah's will

In the verse (Surah Tauba, 51), Allah discusses the concept of taqdeer (fate). Anything that is written in fate (whether good or bad, positive or negative), will surely happen at its destined time and place. Hence, the believers should always put tawakkul on Allah and be satisfied with what Allah has planned

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

51- (اے پیغمبر!) آپ فرمادیں کہ ہمیں ہرگز (کچھ) نہیں پہنچے گا مگر وہی کچھ جو اللہ نے ہمارے لئے لکھ دیا ہے، وہی ہمارا کارساز ہے اور اللہ ہی ہمارا
دالوں کو بھروسہ کرنا چاہئے۔

51 (O Beloved!) Say: 'Never shall (anything) befall us but what Allah has decreed for us; He alone is our
Protector. And in Allah alone the believers should put their trust.'

(at-Tawbah, 9: 51)

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

اور (اہم) کاموں میں ان سے مشورہ کیا کریں، پھر جب آپ ہمت
ارادہ کر لیں تو اللہ بھروسہ کیا کریں، بیشک اللہ توکل والوں سے محبت کرتا ہے۔

. . . and consult them in (important) matters. But once you make up your mind, then place
your trust in Allah. Surely, Allah loves those who trust Him.

(Al-Imrān, 3: 159)

for them. Moreover, the phrase “Nothing will harm us except what Allah has written for us; He is our protector” expresses the notion that Muslims, who have tawakkul on Allah, do not lose hope or become distressed even in times of difficulty. They have firm belief that everything that happens, happens in accordance to Allah’s will. Hence, they unconditionally accept Allah’s will by putting tawakkul on Him. Apart from this, Allah says that whenever you decide something, then put tawakkul on Allah. In other words, whenever you take a decision, put it in Allah’s hand that Allah will surely help in its completion. The following verses are on these facts:

15 Theme G: Putting effort and then tawakkul on Allah

In the following verse (Surah Al e Imran, 159), Allah ordered the Prophet (PBUH) to put efforts for some task (doing consultations with companions) and after putting this effort, when something is decided, then put tawakkul on Allah. Hence, it can be said in the perspective of this verse, that efforts is necessary in tawakkul. It is recommended by Islam that first do efforts by your own self and then put trust in Allah. The message for common readers is that one should not quit efforts in any case even if he/she has strong tawakkul on Allah. Possible positive efforts should must be taken along with having tawakkul on Allah. This has application in the counselling field of psychology, tawakkul can help people with problems in decision-making ability. They have the doubt that whether their decision will be right or wrong; if tawakkul is strong, then it will be easy for them to decide something and then trust on Allah that He will guide him rightly.

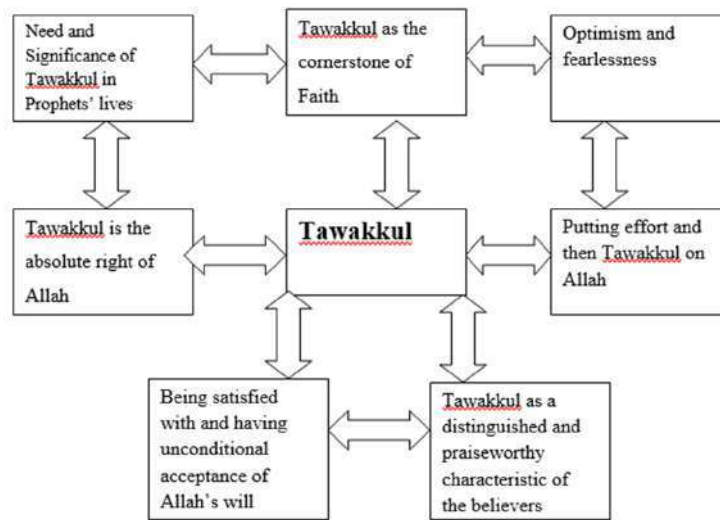
Sr. #	Verses (English Translation)	Reference	Theme
1	We put trust in Allah, our Lord! decide Thou between us and our people in truth, for you are the best to decide.	Surah Al-A'raf, 89	Need and Significance of Tawakkul in Prophets' lives
2	But if your opponent tends to become friend, you should also slant towards harmony, and put tawakkul in Allah...	Surah Al-Anfal, 61	-do-
3	But if they turn away, Say: "(Allah) sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"	Surah At-Tawba, 129	-do-
4	Narrate them the incident of Nooh. Be aware! He commanded his nation: "O my people, if it be hard on you that I should stay (with you) and remember the indications of Allah,- yet I put my tawakkul in Allah."	Surah Yunus, 71	-do-
5	Moosa said: "O my people! If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His)."	Surah Yunus, 84	-do-
6	The Prophet's nation said: "we put our trust in Allah."	Surah Yunus, 85	-do-
7	I put my trust in Allah, My Lord and your Lord!	Surah Hud, 56	-do-
8	He (Prophet) said: "...In Allah I put my trust, and towards Him I look to."	Surah Hud, 88	-do-
9	Then worship Allah, and put your trust in Him.	Surah Hud, 123	-do-
10	He (Jacob) said: "O my sons! enter the city by different gates...None can authority except Allah. On Him do I put my trust."	Surah Yusuf, 67	-do-
11	Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!"	Surah Ar-Ra'd, 30	-do-
12	There is no reason that why we should not put our tawakkul on Allah. Certainly He Has shown us to the right path.	Surah Ibrahim, 12	-do-
13	And put your tawakkul in Allah Who is ever-living and will never die.	Surah Al-Furqan, 58	-do-
14	put your belief on the Exalted in Might, the Merciful,-	Surah Ash-Shu'ara', 217	-do-
15	So keep your tawakkul in Allah.	Surah An-Naml, 79	-do-

16	(Ibrahim and His companions prayed to God): "O Allah! We put trust in you, and turn to you in repentance."	Surah Al-Mumtahana, 04	-do-
17	Say: "He is ((Allah)) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error."	Surah Al-Mulk, 29	-do-
18	put your trust in Allah, and Allah as Wakeel is enough.	Surah Al-Ahzab, 3	-do-
19	but put your Trust in Allah. For enough is Allah as Wakeel.	Surah Al-Ahzab, 48	-do-
20	And keep trust in Allah, and enough is Allah as Al-Wakeel	Surah An-Nisa', 81	-do-
21	The faithful should put their tawakkul in Allah.	Surah Al-Imran, 122	Tawakkul as the cornerstone of Faith
22	In Allah, then, Let the Muslims keep their trust.	Surah Al-Imran, 160	-do-
23	O you who believe!...on Allah let believers do tawakkul.	Surah Al-Ma'ida, 11	-do-
24	They whispered: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your trust if ye have faith."	Surah Al-Ma'ida, 23	-do-
25	There is no God except Allah. and the faithful should put tawakkul in Him.	Surah At-Taghabun, 13	-do-
26	Have tawakkul in Allah; because He loves those who put tawakkul in Him.	Surah Al-Imran, 159	Tawakkul as a distinguished and praiseworthy characteristic of the believers
27	Believers are those who... and put (all) their trust in their Lord;	Surah Al-Anfal, 2	-do-
28	They are those who persevere in patience, and keep their trust in their Master.	Surah An-Nahl, 42	-do-
29	The liked ones are those who persist in endurance, and put their trust, in God.	Surah 'Ankabut, 59	-do-
30	Satan has no control on those who have belief and tawakkul in Allah.	Surah An-Nahl, 99	Optimism and fearlessness

31	Whosoever keeps tawakkul in Allah, He will be sufficient him.	Surah At-Talaq, 3	-do-
32	And put your trust in Allah, and He will take care of your affairs.	Surah Al-Ahzab, 3	-do-
33	The hypocrites say: "These people,- their religion has misled them." But if tawakkul is put in Allah, beware! Allah is high in power, and intelligent.	Surah Anfal, 49	-do-
34	Put your trust in Allah, and He will be enough for your affairs.	Surah An-Nisa', 81	-do-
35	On Him I put my trust: and all mutawakkil should put their trust in Allah.	Surah Yusuf, 67	Tawakkul is the absolute right of Allah
36	We will put tawakkul in Allah; He has guided us to the right path. We will do sabr on all the sorrows that you may give to us. And all the reliant should rely on Allah."	Surah Ibrahim, 12	-do-
37	Say: "Sufficient is Allah for me! In Him trust those who put their trust."	Surah Az-Zumar, 38	-do-
38	Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah should faithful put their trust.	Surah At-Tawba, 51	Being satisfied with and having unconditional acceptance of Allah's will
39	Discuss the matters with them (companions). Then, when you arrive at conclusion, put your trust in Allah. For Allah loves those who rely on Him.	Surah Al-Imran, 159	Putting effort and then Tawakkul on Allah

16 Conclusion

Results of the present study demonstrated the Islamic concept and dimensions of tawakkul. It is one of the noble characteristics that the Prophets of Allah possessed and Allah repeatedly ordered His Last Prophet (PBUH) to put tawakkul on Him. It is appreciated by Allah and Allah loves those who put tawakkul on Him. In the Holy Quran, whenever Allah has mentioned the qualities of His beloved and rewarded people, He has mentioned tawakkul in them most of the times. Allah has ordered believers



to put tawakkul on Allah in every matter of life. Moreover, it is important to put efforts along with putting trust in Allah. Allah promises that He will be enough and sufficient for those who put tawakkul on Him and Satan cannot control those people who put tawakkul on Him; hence, it creates optimism and fearlessness in the mutawakkil. Finally, tawakkul also involves unconditional acceptance of Allah's will and being completely satisfied by it. In the light of the aforementioned themes, it is recommended that we should put tawakkul on Allah in every matter of our lives so that our problems will no more exist and Allah will be sufficient for us in our lives.

17 Implications

This perspective of tawakkul has applications in the field of psychology. Tawakkul can reduce feelings of inadequacy and helplessness. In other words, when a person puts tawakkul on Allah, Allah will be sufficient for Him in his matters and hence, the person will not feel helpless because Allah's help is with him. This perspective also has applications in clinical and counselling fields of psychology. In counselling, particularly marital and family problems, usually negative thinking about each other creates problem. In Islam, it is said that one of the favourite tasks of Satan is to produce conflict between marital couples. So, having tawakkul on Allah will surely reduce these marital problems. In clinical perspective, some of the disorders can be viewed in this perspective. For example, depression is usually characterized by hopelessness, negative view of self, etc. In Quran, Allah says "Don't lose hope from the mercy of Allah" (Surah Zumar). So, satan tries to lower this hope in the hearts of believers. Hence, if the believer has tawakkul on Allah, satan can't produce hopelessness and this will lower the prevalence of depression. Similarly, conduct problems, some personality disorders (like paranoid, antisocial, histrionic), paraphilic disorders, can also be viewed in a similar perspective. Existing literature in psychological research has demonstrated that tawakkul has significant negative effect on anxiety [4] and depression[5].

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