

MODULE 4

Class title: Trust Fall

Aim of lesson: To understand the meaning of *Tawakkul* on Allah (swt)

Category: Worship

Class Format: Activity and discussion

(Greeting to students) *Assalam alaikum wa Rahmatullahi wa Barakatuh*

(*Ta'awwudh*) *Aoodhubillahi min AsShaytanirRajeem*

(*Tasmiyah*) *Bismillahir Rahmanir Raheem*

(*Du'a*) *Rabbish rahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli*(Surah

Ta-Ha 20: Verse 25-28)

- Material needed for activity:
Strong and stable table or chair
- Duration:
Approximately 15-20 minutes

What you will do during class:

- Ask for seven or more volunteers to participate in a demonstration on trust. The “faller” needs to stand on a raised, but stable, surface (a chair or table works great) with their backs to the “catchers”.

The rest of the volunteers (at least four) will be the catchers and stand beneath/behind the faller.

- **Safety note:** It is important for the catchers to **lock arms**, not just hold their arms out. Put your stronger people where the faller’s torso will land.
- Without bending their knees, the faller should cross their arms in front of them and fall blindly backward into the arms of the “catchers.” This is a great way to teach about trust and commitment, just don’t drop them!!
- Have each member of the group take a turn trusting the others.
- Repeat several times with different people as time permits.

Discussion Questions:

1. Why was it difficult to do the trust fall?
2. When you were about to fall, what was going through your mind?
3. What was the hardest part of the exercise?
4. Did it take faith for you to fall?

5. Who did you have to have faith in? Did you have any doubts?
6. If we can't see God, how can we really have faith in him?
7. Do you find it hard to trust God? Why/why not?
8. When was the last time you blindly trusted God?
9. How certain are you God will "catch you? Do you have any doubts?"
10. How much faith do you think you have, on a scale from one to ten?
11. What is something in your life you can trust God more fully with that you've yet to trust Him about?
12. Does trust come automatically or is it learned?
13. Just because someone says "trust me", can we trust them?
14. For those few people in our lives that we can trust, the people we say we can "count on" when things are tough, how was that trust developed?

As time permits throw as many of these questions as you can on the group or ask each person one question. Everyone must reply. Allow discussion.

What you will say:

(**Note:** you need to incorporate the following understanding of tawakkal in the discussion. It need not be a "lecture")

I am sure that there are people in your lives that have shown themselves to be trustworthy, over time. Perhaps they have come through for you like when you needed a ride home from school, or when you needed help with a personal emergency.

But what about those times that require more than human help, such as a serious illness or a death in the family or you going through a not-at-all-funny stress period? I'm sure you know where I'm going with this.

Certainly Allah (swt) is there for us when we need Him, but although we know this intellectually, do we know that we can trust Him?

Allah (swt) says:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَيْرًا

"Put your trust in the Living who does not, die" (Surah Al Furqan 25:58)

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

And He (swt) says, "Whoever puts his trust in Allah; He will be enough for him." (Surah At Talaq 65:3)

Allah (swt) uses the Arabic word Tawakkal in these verses, have you heard this word before? It can be loosely translated to having trust in Allah (swt). But what does it really mean?

Does Tawakkul (putting trust in Allah) mean that you should jump into a pool of water while you cannot swim, or put yourself in danger by a physical movement without previous training, or sit in a room full of insects without using insecticide and expose yourself to getting stung or catching a disease, or leave a drawer opened exposing its contents to loss, or not lock your front door at night and risk your home being burgled?

No! Then what is the meaning of Tawakkul?

Trust in Allah is one of the best ways a servant can worship his Creator. It is an internal worship residing within the heart. It is also one of the causes to attaining the love of Allah as

Allah (swt) says, *“Certainly, Allah loves those who put their trust (in Him)”* (Surah Al e Imran 3: Verse 159).

And in many verses of the Quran, Allah (swt) constantly emphasizes to the believers that, *“And in Allah let the believers put their trust”* (Surah 5: Verse 11).

The true believers realize that nothing happens except with the Will of Allah and that He never Wills anything except that it has wisdom behind it. And they know that Allah is always Watching and Hearing everything in the universe and nothing is hidden from Him, therefore, they never feel alone. They know that only Allah alone is in control at all times.

Just as Allah (swt) reminds the believers in the Quran, *“And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing* (Surah Al Baqarah 2:115).”

And since Allah has promised good in this life and the next towards those who put their trust in Him, the true believers never lose hope in Him and are always satisfied with His decision of their affairs.

The Prophet Muhammad (pbuh) said: *“How wonderful is the affair of the believer, for it is all good, and this does not apply to anyone except the believer. If something good happens to him, he gives thanks for it and that is good for him, and if something bad happens to him he bears it with patience and that is good for him.”* Narrated by Muslim, 2999.

This beautiful form of worship, unfortunately, has led some people to abandon the means provided by Allah to get to a result with their erroneous understanding that they are in fact putting their trust in Allah. However, this is not the type of trust which Allah and His Messenger enjoined on the believers. When one looks into the Quran and *Sunnah*, it is very clear that the means necessary to get to a result must be established.

A believer does all that he can to get to a specific result and he leaves the outcome of those means in the Hands of Allah by putting his trust in Him.

So the trust is in reference to the result and not the means.

Allah (swt) has created this universe on a cause and effect relationship whereby in order to have something happen, something else must have happened before it.

For example, eating food is a means to the result of sustaining life. Therefore, in order to fulfill the stomach and sustain life, one must apply the means of getting, cooking and eating food.

One would be foolish to sit in one spot and claim that he puts his trust in Allah! There is no plate of food that will arrive for him from heaven nor will his stomach miraculously fill, in fact, he would die of starvation.

Or the one who refuses to go out and find a job claiming that he has put his trust in Allah to provide for his family.

The companions of the Prophet Muhammad (pbuh) use to go out and work and had jobs, such as trade and agriculture, and they are the best of generations due to their superior understanding of the texts and obedience to Allah and His Messenger.

It is very well known that the people of Mecca specialized in trade whereas people of Medina were into agriculture.

Narrated Abu Huraira (ra) : People say that I have narrated many Hadiths (The Prophet's narrations). Had it not been for two verses in the Quran, I would not have narrated a single Hadith, and the verses are: "Verily those who conceal the clear sign and the guidance which We have sent down . . . (up to) Most Merciful." (2:159-160). And no doubt our Muhajir (emigrants from Mecca) brothers used to be busy in the market with their business (bargains) and our Ansari (people of Medina) brothers used to be busy with their property (agriculture). But I (Abu Huraira) used to stick to Allah's Apostle contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize. Narrated by Bukhari Book #3, Hadith #118

Abu Huraira (ra) was single and without children during that time whereas the other companions of the Prophet (pbuh) had families. He had less responsibility than they did so he would be happy with whatever little food he ate for himself. The other companions did not just have to worry about their own stomachs but also the stomachs of their families, hence, they use to have jobs and worked to put food on the table.

Prophet Muhammad's (pbuh) migration to Medina is a perfect example of how one truly puts trust in Allah. When Allah finally gave permission to His Messenger to migrate to Medina, he went to see Abu Bakr (ra), who had already started preparations for migration four months in advance. He had bought two camels and was grooming and feeding them for months to prepare them for migration to Medina. When he met Abu Bakr (ra), with whom he would be migrating, he discussed and planned with him all the details of the migration and how it is to be done.

And before the Prophet (pbuh) left his home during the final night of his stay in Mecca, he put Ali, his cousin, in his place in order to fool the *Quraysh*, who were trying to kill him, into thinking that he was still sleeping in his bed. And after all this when he finally left Mecca and reached a small cave at the Mountain of *Thawr*, where he and Abu Bakr took shelter for a few days, the *Quraysh* caught on to them. The chasers were only a few steps from their cave.

They were so close that Abu Bakr said in that moment to the Prophet (pbuh), “*What, if they were to look through the crevice and detect us?*” It is then in that intense and horrific moment that the Prophet Muhammad (pbuh) replied to him, “*Silence Abu Bakr! What do you think of those two with whom the Third is Allah.*”

So here is a beautiful example of the Messenger of Allah (pbuh) taking all the means necessary to get to a result (safely getting to Medina) and putting his trust in Allah alone with regards to the results of their efforts.

In one of the verses in the Quran (Surah Al e Imran 3: Verse 159), Allah (swt) asks the Prophet (pbuh) with regards to his companions that he should, “*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).*”

And we know that taking a decision after consultation requires thinking, discussion, approval and rejection of ideas. So here Allah (swt) is asking his Prophet (pbuh) to apply the means necessary for success and then put his trust in Him with regards to the result.

One of the most famous *hadiths* used on this issue is the hadith of the Bedouin who left his camel untied. The Prophet (pbuh) asked him, “*Why don’t you tie down your camel?*” *The Bedouin answered, “I placed my trust in Allah.” The Prophet replied, “Tie your camel and place your trust in Allah.”* (Tirmidhi).

This is the true essence of putting one’s trust in Allah (swt).

A great scholar of Islam - Ibn Hajar commented on this hadith and said: “Trust is the act of the heart while ‘tying the camel’ is the act of limbs.”

The meaning of which is that “tying the camel” means that one should take the necessary (halal) means that are available to perform what one intends to do, after which his heart has full certainty and trust upon Allah.

(Du’a for end of a gathering) *SubhanaRabbikaRabbulIzzati ‘ammayasifunwasalamun ‘alalmursaleen, walhamdulillahiRabbil ‘alameen*

(Parting salutation to students) *AssalamalaikumwarahmatullahiwaBarakatuh*