

The Ummah and its Armies Must Support Gaza with Full Tawwakul in Allah (swt)

Allah (swt) said, ﴿قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾ **“Say, ‘He is the Most Beneficent (Allah), in Him we believe, and in Him we put our trust.’** [TMQ Surah Al-Mulk, 67:29]. Allah (swt) said, ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ **“And whosoever has Taqwa of Allah, He will make a way for him to get out.”** [Surah At-Talaq 65:2]. Abdullah bin Mas`ud (ra) commented, "يعلم أنه من عند الله، وأن الله هو الذي يعطي ويمنع" "It pertains to when one knows that if Allah wills, He gives, and if He wills, He deprives." And Abdullah ibn Abbas (ra) commented that, "نجاته من كل كرب في الدنيا والآخرة" "His way out from all anguish in this world and the Hereafter."

The Tawwakul of the Muslims in Gaza has astounded people around the world. They can clearly see how the victims make dua to Allah (swt) with immense Tawwakul, despite the horrors that are occurring in Palestine.

Indeed, Tawakkul is an essential part of the Iman of the Muslims. Especially for the one who carries the call to rule by Islam, and seeking to take care of the affairs of the Muslims according to Islam. The Muslim must embody Tawakkul in Allah (swt), to find a way through the trials that befall us.

The concept of Tawwakul is built through a study of Islamic evidences. It becomes a conviction as the mind understands the strength of the Islamic evidences, and the meaning of them. Building the concept strongly within the mind prevents us from being led by fear, or negativity, or to compromise our Deen. This is where the role of the emotions becomes essential.

Binding the concept of Tawwakul to our emotions ensures they act as a strength for the believer. It is tying the knot of Tawwakul tightly, to ensure that no matter the situation, no matter the hardship, our trust in Allah (swt) remains strong. Allah (swt) said, ﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَجَنَّةٌ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَجَنَّةٌ وَلَا إِنَّا نَصْرُ اللَّهِ قَرِيبٌ﴾ **“Do you think that you will enter Paradise without undergoing such trials as were experienced by the believers before you? They met with adversity and affliction and were so shaken by trials that the Prophet of the time and his followers cried out, when will Allah’s help come? Indeed, Allah’s help is near.”** [TMQ Surah Al-Baqarah 2: 214].

In this world, we are all tested. The believer, who carries out the commands of Allah (swt), may face hardship, difficulty and oppression as the *haq* (truth) clashes with the *baatil* (falsehood). However, we remain strong. We understand that there is no power greater than Allah (swt). Remaining on the right path will help achieve the ultimate goal of being admitted into Jannah.

It has become strange and unfashionable to talk in this way. Societies across the world are strongly secular. Openly talking about belief in God and religion has become frowned upon. It is uncomfortable in many settings. However, as Muslims we must realize that society does not set the standard for our behavior. Islam does. Remembrance of Allah (swt) in our speech is a rewardable action. It is vital to build strong Islamic personalities.

As we witness the genocide in Gaza, we are witnessing people who understand and embody Islamic concepts, who are loved by Allah (swt) and will inshallah be blessed with Jannah. Abu Huraira reported: The Messenger of Allah (swt) said, «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ» **“If Allah wills good for someone, He afflicts him with trials.”** [Al-Bukhari]

The Prophets (as) and the Sahaba (ra) were affected with trials and tribulations. During the time in Makkah when the Messenger of Allah (saw) and the blessed Sahaba (ra) worked for the establishment of the Islamic State, they faced many trials and difficulties. However, at no point did the Muslims lose their Tawwakul in Allah (swt). They kept working to spread the Deen. This is the Tawwakul of the Muslim, the one who acts according to the Shariah and has tawwakul regarding the outcome.

Anas ibn Malik reported: A man said, “O Messenger of Allah, should I tie my camel and trust in Allah, or should I leave her untied and trust in Allah?” The Prophet, peace and blessings be upon him, said, «اغْلِبْهَا وَتَوَكَّلْ» **“Tie her and trust in Allah.”** [Tirmidhi]. This is a powerful hadith that we must consider deeply. It orders the Muslim to do the action, and have trust in Allah (swt). It is not an abrogation or restriction of tawwakul, but it is a direction to attend to the means as well.

Does Tawwakul diminish if you do not get the outcome you are aiming for? No! Because Allah (swt) Knows Best. No matter the outcome, you still have Tawwakul.

When the Arab world erupted in the Arab Spring in 2010, Muslims around the world prayed for the return of the Islamic State. When the Syrians moved against Bashir al Assad from 2011, the Muslims around the world saw the strong call for Khilafah (Caliphate), and prayed. However, the Nasr (victory) did not come, and some discussion began about the reason why the call had not succeeded.

Simply, we believe that Allah (swt) Knows Best.

Analyzing the reality shows us that the Islamic Ummah has been showing strong signs of Islamic awakening for some time. At the same time, the non-Muslims backed their liberal world order, as a fix for the world's problems.

And then came Gaza... and we see the citizens of the non-Muslim countries turning against their own rulers, and questioning the effectiveness of their system. “The system is broken” is a phrase we are hearing now. Many non-Muslims are embracing Islam. There is a growing awareness in the West about the corruption of their system and governments, and the weakness of their ideology.

The comparison can be drawn to the Seerah. The Islamic State was established at a time that the Romans and the Persians, the two major powers of that time, were in decline and weakening. The Dua of the Muslims for the establishment of the first Islamic State were answered with the Nasr of Allah (swt).

With this in mind, whatever we see in our reality should not distract us, or weaken us, from what Islam requires of us. We must continue to act according to Islam, and have tawwakul in Allah (swt) for the outcome. The victory will come as promised, but at a time that Allah (swt) chooses, not us.

Allah (swt) said, ﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ **“Those who were warned, “Your enemies have mobilised their forces against you, so fear them: the warning only made them grow stronger in faith, and they replied, “Allah (alone) is sufficient (as an aid) for us and (He) is the best Protector.”** [TMQ Surah Ali-'Imran, 3:173]. Even when faced by a huge army, the believers are to be patient and steadfast. We must be as the Muslim of Gaza are, when faced with an army backed by the West, and assisted by the rulers of Muslims. We must have tawwakul, whilst considering the means. It is then that we, as the Islamic Ummah, take the practical steps, with our armies, to earn the victory.

**Written for the Central Media Office of Hizb ut Tahrir by
Fatima Iqbal**