

منزلة الثقة - THE STATE OF TRUST

This stage is number 27 in Ibn ElQayyum's book. However, I am listing it early, because we need high trust to start walking on the steps. Allah is the only help we have in our journey to happiness and we have to have full trust in Allah. Trusting Allah is the core of the belief. Ibn ElQayyum explained that there are substages inside each state and when we reach the third substage, this quality will become a second nature. Example for this is Moses (PBUH).

The first time Allah talked to Moses and turned the stick into a snake, Moses drew back running in terror and did not even dare look back.

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَنَّرُ كَأَنَّهُمَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ

And [then He said]: "Throw down thy staff!" But as soon as [Moses] saw it move rapidly, as if it were a snake, he drew back running [in terror], and did not [dare to] look back

This was the first test, where Moses had 0% trust. He took an action and ran away without even thinking of looking back to check on his stick. This is the first sub state. The second time happened when he challenged the magicians. This situation is a lot harder than the one before. Allah is moving him up in the test. Pharaoh gathered the entire country to humiliate Moses and prove he is wrong. Then the Magicians started, and Moses saw with his eyes the sticks and ropes turn into snakes. He is not a magician and he knew that he can't do that. But he has some trust in Allah. The lack of trust was less than the first time. He had some fear inside him. He did not take any visible action, while this is a harder situation. First time who was only facing a snake. "فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى" and in his heart Moses became apprehensive (a little doubt in heart).

And lo! by virtue of their sorcery, their [magic] ropes and staffs seemed to him to be moving rapidly. and in his heart Moses became apprehensive

This was the second test. It was harder than the first but Moses had more than 50% trust. It is the second Sub State. Now, let us move to the third situation, when Moses was facing an army from one side and the sea behind him. Everyone with him panicked and said we are surely dead. There is no obvious way out. You can't pass the sea, right? In this situation Moses had 100% trust in Allah. He did not even have a small doubt and said loudly "قَالَ كَلَّا إِنَّ " "He replied: Nay indeed! My Sustainer is with me, [and] He will guide me!" Ash-Shu'ara (The Poets) 26:62.

Allah is fair and we will be judges on our selves in the day of judgement " اقْرَأْ كِتَابَكَ " "You will read your book and You will be the only judge on yourself" (Al-Isra (The Journey by Night) 17:14). That is why Allah sets apart the bad from the good . "It is not God's will [O you who deny the truth] to abandon the believers to your way of life: [and] to that end He will set apart the bad from the good."

"مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ" . Al-Imran (The Family of Imran) 3:179. In this situation, all the people claimed they are following Moses they should lack of trust of Allah. Only Moses had 100% trust of Allah, telling them I am not worried.

Shu'ara (The Poets) 26:61: and as soon as the two hosts came in sight of one another, the followers of Moses exclaimed: "Behold, we shall certainly be overtaken [and defeated]!"

Shu'ara (The Poets) 26:62: He replied: Nay indeed! My Sustainer is with me, [and] He will guide me!"

Shu'ara (The Poets) 26:63: Thereupon We inspired Moses thus: Strike the sea with thy staff!" - whereupon it parted, and each part appeared like a mountain vast

The story of mother of Moses when she threw him in the river is another story of 100% trust in Allah. How can a mother throw her son in the river? It is the trust in Allah. We get a lot easier commands from Allah that we are skeptical. We keep complaining about devils deceiving and overpowering us, while Allah gave us the solution to get rid of them. It was Narrated by Muslim and Bukhari that " لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ " in the morning, the devil that day until night. However, we do not have the trust and still complain about the devils. How is this even compared to the previous two stories.

Story of mother of Moses

أَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا
تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

And so, [when he was born,] We inspired [thus] the mother of Moses: Suckle him [for a time], and then, when thou hast cause to fear for him, **throw him into the river,** and have no fear and do not grieve - for We shall restore him to thee, and shall make him one of Our message-bearers

Ibrahim (PBUH) was old and his wife was barren. He has been always longing for having a son. When he got a son, he was ordered to leave his son and his wife in the middle of the desert. This requires 100% trust to be able to do that.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
رَبَّنَا لِيقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ
مِنَ الشَّرَاطِ لَعَلَّهُمْ يَشْكُرُونَ

"O our Sustainer! Behold, I have settled some of my offspring in a valley in which there is no arable land, close to Thy sanctified Temple, so that, O our Sustainer, they might devote themselves to prayer: cause Thou, therefore, people's hearts to incline towards them and grant them fruitful sustenance, so that they might have cause to be grateful"

During the immigration of the prophet and Abu Bakr, they faced so many challenges that showed the trust of the prophet and Abu Bakr. When Sorakah was very close to them to catch them, the prophet made dua for Allah to protect him and he could not reach them. What even make the prophet's trust of Allah is at best that he promised Sorakah that he will get the jewelry of the king of Rome (The strongest nation at this time). After years, Sorakah received those Jewelry as the prophet promised him. Another story when they were hiding in the cave and Abu Bakr told the prophet "If they looked underneath, they will see us" and the prophet answered with full trust of Allah "What do you think of two and Allah is their third"

Abu Bakr As-Siddiq (May Allah be pleased with him) said:

When Messenger of Allah (ﷺ) and I were in the cave of Thaur and I saw the feet of the polytheists who were above us at the mouth of the cave (on the eve of the Emigration), I submitted: "O Messenger of Allah! If one of them were to look down below his feet, he would see us". He (ﷺ) said, "O Abu Bakr! **What do you think of two whose third is Allah**".

" ما ظنك يا أبا بكر باثنين الله ثالثهما" ((متفق عليه) .

[Al-Bukhari and Muslim].

Sometimes the results are not appealing at the beginning, but we have to trust that this is the best for us. Examples for those are the boy in the story of Moses and Al-Khedr in Surat Alkahf. While it looks like killing the small boy is bad for the parents, Allah explained that this is the best for them, and Allah will replace with one who will not be as much trouble for them. While the parents will feel sad at the beginning, but this will be the best for them. The same for the boat that Al-Khedr started to make a hole in it. While it looks like he is destroying the boat, it is actually for their good. Even Moses could not understand this.

Another story was Yusuf and his brothers. He was betrayed by his own brothers, thrown in the darkness of a well in the middle of the dessert, sold as a slave, and put in prison. However, at the end he was the most important person, who was able to save his family and his entire nation from the crisis. The same for Moses. While throwing a baby in the river does not look like saving him, it ended up with him raised and protected by his worst enemy.

Suggested Activities (How to practice):

<https://iloveallah.net/static/2020Oct2Plan.pdf>

1. Read <https://myislam.net/static/trust.pdf>

2. Listen to https://youtu.be/C_XCaiwNO3M

3. Set by yourself and ask yourself "Do You trust Allah?"

Try to recall all the situations that you had to make choices. Did you trust Allah in your choice?

2. Try to Recall all the situations in your life that you did not understand at the beginning and see how they end up in your favor

- You were not able to provide depending on your parents, and Allah made you independent.
- You were lost and Allah guided you
- Allah made you Muslim without effort from your side

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How to Trust Allah?

<https://ILoveAllah.net>

وَالضُّحَىٰ (1) وَاللَّيْلِ إِذَا سَجَىٰ (2) مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (3) وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ (4) وَلَسَوْفَ يَغْفِرَ لَكَ رَبُّكَ فَرَضِي (5) أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ (6) وَوَجَدَكَ ضَالًّا فَهَدَىٰ (7) وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ (8) فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (9) وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (10) وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (11)

(1) By the morning brightness

(2) And [by] the night when it covers with darkness,

(3) Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you].

(4) And the Hereafter is better for you than the first [life].

(5) And your Lord is going to give you, and you will be satisfied.

(6) Did He not find you an orphan and give [you] refuge?

(7) And He found you lost and guided [you],

(8) And He found you poor and made [you] self-sufficient.

(9) So as for the orphan, do not oppress [him].

(10) And as for the petitioner, do not repel [him].

(11) But as for the favor of your Lord, report [it].

2. Recall what Allah has done for you

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (1) وَوَضَعْنَا عَنْكَ وِزْرَكَ (2) الَّذِي أَنْقَضَ ظَهْرَكَ (3) وَرَفَعْنَا لَكَ ذِكْرَكَ (4) فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا (6) فَإِذَا فَرَغْتَ فَانصَبْ (7) وَإِلَىٰ رَبِّكَ فَارْغَبْ (8)

- (1) Did We not expand for you, [O Muhammad], your breast?
- (2) And We removed from you your burden
- (3) Which had weighed upon your back
- (4) And raised high for you your repute.
- (5) For indeed, with hardship [will be] ease.
- (6) Indeed, with hardship [will be] ease.
- (7) So when you have finished [your duties], then stand up [for worship].
- (8) And to your Lord direct [your] longing.

2. Recall
what
Allah has
done for
you

3. Say the Zikr at

<https://myislam.net/static/ProtectionFromDevil.pdf>

every morning and Evening. Try to focus on its meaning, which should lead to you trusting Allah because "There is no god but Allah, alone, without any partner. The Kingdom and praise belong to Him and He has power over everything" Think of that. Who else would you trust? And trust that you are protected from Shaytan, Devil, and Satan. One Evil enemy been eliminated

Narrated by Bukhari and Muslims on the agreed upon hadith from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever says:

"There is no god but Allah, alone, without any partner. The Kingdom and praise belong to Him and He has power over everything"

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(La ilaha illa'llah, wahdahu la sharika lah, lahu'l mulku wa lahu'l hamd, wa huwa ala kulli shay'in qadir)

one hundred times a day,

It is the same for him as:

1. freeing ten slaves = \$100k in charity
2. One hundred good actions are written for him and
3. one hundred wrong actions are erased from him, and
4. it is a protection from Shaytan (Devil, Satan, Evil) for that day until the night.
5. No-one does anything more excellent than what he does except someone who does more than that."

3. In All your actions remember:

"ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب"

"And unto everyone who is conscious of God, He [always] grants a way out [of unhappiness], and provides for him in a manner beyond all expectation"

and take the path that pleases Allah and trust him, even if you do not see the way through.

4. Look at your current hardship and trust that this is the best for you, even if you do not see it, now

5. If you have to select between options, always ask Allah for Guidance Istikharah (Consultation) as explained at <https://myislam.net/static/Guidance.pdf> And Trust the result

Messenger of Allah (ﷺ) used to teach us the Istikharah (seeking guidance from Allah) in all matters as he would teach us a Surah of the Qur'an. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two Rak'ah of optional prayer other than Fard prayers and then supplicate:

"Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as'aluka min fadlikal-'azim. Fainnaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta 'allamul-ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) 'ajili amri ajilihi, faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal-'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) wa 'ajili amri wa ajilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal- khaira haithu kana, thumma ardini bihi."

(O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect of my Deen, my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my Deen, my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object."

اللهم اني استخيرك بعلمك، واستتدرك بقدرتك، وأسألك من فضلك العظيم؛ فإنك تقدر ولا أقدر وتعلم ولا أعلم، وأنت علام الغيوب. اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري" أو قال: "عاجل أمري وأجله، فاقدره لي ويسره لي، ثم بارك لي فيه، وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري" أو قال: "عاجل أمري وأجله، فاصرفه عني، واصرفني عنه، واقدر لي الخير حيث كان، ثم أرضني به"

6. Trust Allah with your Duaa that Allah will always give you the best for you and that your dua will be accepted

The prophet (PBUH) **"There is not a man who calls upon Allah with a supplication, except that he is answered."**

Either it shall be granted to him in the world, or reserved for him in the Hereafter, or, his sins shall be expiated for it

according to the extent that he supplicated - as long as he does not supplicate for some sin, or for the severing of the ties of kinship, and he does not become hasty." They said: "O Messenger of Allah, and how would he be hasty?" He (ﷺ) said: "He says: 'I called upon my Lord, but He did not answer me.'"

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How to Practice:

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• عند الدعاء

- QURAN SURAH AL BAQARAH 186 IN ENGLISH TRANSLATION
- (2:186) And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

The Prophet (pbuh) said:
"Ask Allah with confidence
that he will answer your
suplications"

• حسن الظن بإجابة الدعاء، يكون بقوة اليقين بأن الله تعالى يجيب الداعي؛ حيث قال عز وجل:

• وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ١٨٦ البقرة

فعن أبي هريرة رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم: «ادعوا الله وانتم موقنون بالإجابة» رواه الترمذي. فإذا دعوت الله -أيها المؤمن- فعظم الرغبة فيما عنده، وأحسن الظن به.

• وإني لأدعو الله حتى كأنني --- أرى بجميل الظن ما الله صانعُه