

Will (*Irāda*), Resolution (‘*Azm*) and Reliance on God (*Tawakkul*) in the Qur’ān *

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Abstract

The most ideal belief as explained in the Qur’ān is based on *will (irāda)*, *Resolution (‘azm)* and *reliance on God (tawakkul)*. These three elements are complementary processes. Will comes first. The second in importance is resolution which means to be patient and serious in any action. And the third, absolute reliance on God means to have trust in God after performing the first and the second steps, will and resolution. It is only then that miracles occur. In other words, a miracle takes place only when one wills, takes action seriously and trusts in God in any work.

Keywords

Tafsir, The Qur’ān, Will, Resolution, Reliance on God

Kur’ān’da Irāde, Azm ve Tevekkül

Öz

Kur’ān’a göre ideal anlamda iman; irade, azm ve tevekküle dayanır. Bunlar birbirlerini tamamlayan süreçlerdir. Bunlardan ilki iradedir; azm ve tevekkül ise bir irade doğrultusunda ortaya konulur. Birisi bir şeye inanır, bu hususta azm ortaya koyup Allah’a tevekkül gösterirse Allah o kişiyi mutlaka başarılı kılacak ve onun için imkânsız gibi görünen şeylerin gerçekleştiğini görecektir. Kur’ān’da azm ve tevekkülden sonra bir mucizenin gerçekleşmesi, mucizenin de imkânsızın gerçekleşmesi olduğuna göre bununla büyük olasılıkla Kur’ān bize azim ve tevekkülle önceleri imkânsız gibi görünen şeylerin birer normal iş gibi kolaylıkla vuku bulacağını kişi için her an bir mucizenin gerçekleşebileceği, olağanüstü bir kuvvetin zuhur edeceğinin mesajını vermektedir.

Anahtar Kelimeler

Tefsir, Kur’ān, Irade, Azm, Tevekkül

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Introduction

At the first place, what we expect from this manuscript is to establish the consistency of the Qur’ān in terms of the verse “When you have resolved, rely upon Allah” (Āl ‘Imrān 3/159). The second aim of the study, in this context, is to revive the recently forgotten essence of Islam in the light of Qur’ānic verses and examples from the lives of companions of prophet Muḥammad and some exemplary figures. Belief in its most ideal sense is the faith depending on will, resolution and reliance upon God. These are the basic elements of real belief. The first of them is will; however, resolution and relying upon God can be put forth thanks to a will because every naturally thought action and work depends on a will.

1. Will (Irāda)

It is the infinitive of the verb “a-rā-da / yu-ri- du”. According to al-Qāḍī al-Bayḍawī, will is the inclination of human ego (nafs) to an action because will directs the action. However, he also states that will is called as will power, whose first source is this inclination.¹ In the first definition, inclination is with action, while the power stated in the second one has priority compared to action.² According to al-Rāḡib al-Isfahānī, will is trying to achieve everything that is desired; however, this term can be used in the meaning of inclination of ego to an action decided to be done or not likewise. As far as al-Isfahānī reported, linguists see will as a power made out of wish, need and expectation. In the Qur’ ān, on the other hand, the use of this phrase in relation to God is usually the meaning of domination.² According to philologist al-Fīrūzābādī and al-Tahānawī, will, with its simple meaning, is asking for something or tendency to a work.³ As a matter of fact, Abū al-Mu‘īn an-Nasafī states that the word for irāda (will) comes from r-w-d item according to lexicon scholars. And by telling this, not only wish is meant as the ones who look for meadow that receives plenty of rain are called as *raid*, which means meadow, by researchers before his tribe but also it means the inclination since sensual woman slave in Arabic comes from the same root as *jariyetun ravdae* whose plural form is *jivarun rudun*.⁴ As can be seen, will, the common point in definitions, means both the source inclination in human and inclination itself. Due to the combination of wish with inclination in this way, some theologians regard will the same as wish, and combined both in the definition of will.⁵ Likewise, kalām

¹ ‘Abdallāh b. Umar al-Bayḍawī *Anwār al-tanzīl wa-asrār al-ta’wīl* (İstanbul: Hakikat Kitabevi, 1991), 1/222.

² Abū l-Qāsim Husayn b. Muḥammad al-Rāḡib al-Isfahānī, *al-Mufradāt fi gharib al-Qur’ān* (Beirut/Dār al-Marifa, n.d.), 206-207.

³ Majd al-Dīn Muḥammad b. Yakub al-Firuzābādī, *al-Qāmus al-Muḥit alā Tariqat al-Misbah al-Munir and Asas al-Balāḡah*, ed., Isa al-Babi al-Halebi, 2/410; Muḥammad Ali b. Ali b. Muḥammad al-Tahanawī, *Kashshaf al- Istilahāt al-Funūn* (Beirut: Dār al-Kutub al-‘Ilmi, 1998), 2/210.

⁴ Abu l-Muin al-Nasafī, *Tabsirat al-adilla*, Critical ed. Huseyin Atay – Ş. Ali Düzgün (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2004), 490.

⁵ Najm al-Dīn Abū Ḥafş ‘Umar b. Muḥammad, al-Nasafī, *Khashiyya al-Kastallanī alā Sharh al-Aqāid* (İstanbul: Salah Bilici Kitabevi, n.d.), 85-86.

resources usually set a common definition for will as the tendency to prefer one choice out of two things which is able to be done or preference itself as the term contains such wish power and inclination.⁶

In this issue which interests kalām science more, not only Ash‘arites but also Māturīdī’s accept as divine the existence of views and thoughts that will is fed by inner world of human being. However, while the Ash‘arites claim that the will of person has no effect of the actual choice on his act, the Māturīdī’s accept it as a spiritual inclination and power of choice, because he has a tendency to do or not to do so in him, so, he calls himself as (*‘Azm i muṣammam*) perseverance and they limit the area of responsibility of the person.⁷

According to Ash‘arites, the discretionary acts of the persons are realized as a result of a partnership between God and the person. They called these acts as *kasb* (*achievement*), which is the choice of the person, and *khalq* (*creation*), which is the creation of God. In other words, they defined *itkan and istitaat* (*strength and ability*) in action as *khalq and ijād* (*Creation and creating from non-existence*) belonging to God, while they named will as *kasb* (*achievement*) belonging to person. As a result, Ash‘arites denied the might of person on the actions; whereas they accepted person’s power on *kasb*.⁸ Maturidis as well call the act of God as *khalq*, person as *kasb*. However, according to them, in its real meaning, the word *fi‘l* (*verb*) comprises both *khalq* and *kasb*. Ash‘arites, on the other hand, use *kasb* in the verb about the verb itself metaphorically.⁹ In this case, the Ash‘arites assent Māturīdīs in the point that the verbs belonging to persons are created by God, and these verbs are within the will of persons. However, Ash‘arites opposed to Māturīdīs in naming the person’s achievement as verb methaphorically.¹⁰

Though will, in terminological aspect, means choosing and inclining; in Turkish tradition, since it tends to Maturidite in my opinion and the definition of the term’s philosophical meaning gets more importance, it is defined as *yakin* (belief), persistence in chosen prefer and determination in it and *taqwa*. In our language, when someone is called as will power owner, it is understood that the person is patient in his choice and determined. In this respect, willpower shows a similarity to the definition of will in philosophy and psychology. The reason for this is that philosophy and psychology define will as the mental and spiritual ability of men establishing a certain determination about an action, realizing the action in line with thought, having total soverginity of person on his actions and giving him the power to control it.¹¹ Within this context, in terms of tradition, psychology and philosophy will, rather than the wish to perform the action in accordance with the choice to perform, is the choice of consciousness to control the self-determination and perseverance, and in this regard means to show persistence. So, will, in terms of

⁶ Muslihiddin Mustafa al-Kastallanī, *Hashiya al-Kastallanī alā Sharh al-Aqāid* (İstanbul: Salah Bilici Kitabevi, n.d.), 85-86; Nasafī, *Tabsirat al-Adilla*, 490; Tahanawī, *Kashshaf*, 2/211; Shaikhzāde Muḥammad b. Muslihiddin Mustafa, *Khashiyya alā al-anwār al-tanzil wa asrār al-ta’wil* (İstanbul: Hakikat Kitabevi, 1991) 1/222.

⁷ Kamal al-Din Ibn al-Humam, *al-Musayara* (İstanbul: Çağrı Yayınları, 1979), 109-111.

⁸ Muḥammad Dāwūd Abdulbari, *al-Irada’ında al-Mu’tazilawa al-Ash’āira* (Dār al-Ma’rife al-Jamiiyya, 1996), 132- 133.

⁹ Nūr al-Dīn al-Sabunī, *Maturidiyye Aqāidi*, trans. Bekir Topaloğlu (Diyanet İşleri Başkanlığı Yayınları, n.d.), 141.

¹⁰ Sabunī, *Maturidiyye Aqāidi*, 141, footnote 16.

¹¹ Fahir Sakil, *Mu’jam al-‘Ilm al-Nafs* (Bairut: Dār al-‘Ilm li al-Malayin, 1985), 121; Orhan, Hançerlioğlu, *Felsefe Ansiklopedisi* (İstanbul: Remzi Yayınları. n.d.), 3/126-127; A. Baki Güçlü et al., *Felsefe Sözlüğü* (Ankara: Bilim ve Sanat Yayınları, 2002), 772; Selçuk Budak, *Psikoloji Sözlüğü* (Ankara: Bilim ve Sanat Yayınları, 2002), 402.

tradition, psychology and philosophy, is a more consciencous action than preference and inclination. This, therefore, corresponds to the expression of perseverance in the Qur’ān. Our starting point will be this direction of will, that is, the will of the Qur’ān, in particular, of perseverance in the direction of determination of action

As for the will in terms of quality, certainly, a willed movement is rational and pursues a goal. And, this is peculiar only to human being. What distinguishes a willed action from an unintentional one is the intelligence to achieve the goal. A willful behavior differs from simple or conditioned reflexes in terms of belonging to the brain. For example, while the actions of a hypnotized person occur by the influence of the image instilled in him, a person in normal conditions wishes to do the action deciding on its being useful.¹² So, this action has both the judgment of dominating the utility and the purpose of performing that utility.

As for the structure of will, there are four phases in a willed action: 1. Designing the goal 2. Discussing it in mind, 3. Decision making, 4. Execution.

The first two stages of willful action correspond to the functioning of the concepts, reasoning, the third stage to the judiciary that concludes this reasoning, and the fourth stage to the movement is initiated by this judgment. Particularly the third stage in will is very important. If this moment is not present, there is no will. So, will patients do not have this moment. Such patients evaluate this issue in their mind for a long time, but cannot decide for themselves. Although these patients know very well how to behave, they cannot get away with indecision and confusion in their movements. They must make an extraordinary effort to make the simplest action.¹³

As Dwelshauvers puts it, all the forces in human being are gathered at the same point at the moment of decision in will since we have stated that will is used in the sense of perseverance in philosophy. At the time of application, it can be seen as the spark that invites the explosion. At this stage, hesitation and weighing the issue in mind have been abolished, but all positive and negative feelings have come to a standstill point.¹⁴ As a result, Henri Bergson describes this moment as this: An extremely weak action, such as the action of a finger, without pressing the trigger of a pistol, is sufficient to release a stacked amount of potency as large as possible at any time and in the selected direction.¹⁵ Thus, according to Bergson, decision-making in will is the first phenomenon that ignites the spark of acceleration. As the willpower concentrates in this, the force concentrates, and the power grows as well. According to him, if power could be created, it would be possible that created power could be weak. However, its reaction can be as big as a spark to explode a gun-powder factory¹⁶ because as much as he stated, in structural movement, some carbohydrates and fats that wait only a spark to explode and are called as explosive since they are similarized to gun powder. In

¹² Also see Necati Öner, *İnsan Hürriyeti* (Ankara: Kültür ve Turizm Bakanlığı Yayınları, 1987).

¹³ Dwelshauvers, *Psikoloji*, trans. Sekip Tunç (İstanbul: s.n., 1952), 97.

¹⁴ Dwelshauvers, *Psikoloji*, 97.

¹⁵ Henri Bergson, *Zihnin Kudreti (Mental Power)*, trans. by: Miraç Katırcıoğlu (Ankara: Milli Eğitim Bakanlığı Yayınları, 1998) 48.

¹⁶ Bergson, *Zihnin Kudreti (Mental Power)*, 48.

these, secret powers that have been obtained from the sun and are up to activate have been accumulated in them.¹⁷

As long as willpower contains perseverance, it is certain that it creates a great resistance. There is even more or less faith in each will. It is only by such faith that there is a sense of devotion and knowledge and unpredictable power and courage in the science and art owners who have created great works in their own fields. So, what is the case of perseverance which makes the willpower so majestic in Islamic literature and particularly in Qur’ān? It is necessary to look at this point.

2. Resolution (*‘Azm*)

‘Azm, which means the tendency of willpower to an action, is to display determination, and direct to an action seriously,¹⁸ and work on that task patiently, and establish seriousness in that work.¹⁹ Since perseverance exhibits such determination and seriousness, it is sometimes used instead of oath. Within this context, what is meant by saying “*azamtū alayka lataf’alanna*” is to tell “I swear that you will do this”.²⁰ Thus Arabs produce the following words for a person who does not persevere in something and who is distracted and hesitant “*ma li fulānin ‘azimatun/That one does not have perseverance*”²¹ Again, if someone hides an intention that he will do in his heart “*tavā filanun fuādahu alā ‘azimati amrin/That person has tided his heart with the determination of that task*”²² According to Tahanawī, perseverance is the process that the willpower gains certainty, namely, tendency after the hesitations and impulses of ego which are caused due to various reasons such as opinion and sensuality.²³ Isfahanī on the other hand defined perseverance as one’s heart to be locked to do an action; and he brought a commentary that resolution is an avoidant, and when a person persevere, he acts in such a way that as if he locks satan to make him perform the wrong action.²⁴

All means that resolution is to establish seriousness showing determination in willpower without paying any attention to sensual inclinations and continue with patience and determination with any issue. Thus the information, which is thought to help collect a powerful will on a certain point and make souls, angels and jinns obey him and take them under his command, is called as “*‘Ilm al-Azāim*” (Science of

¹⁷ Bergson, *Zihnin Kudreti (Mental Power)*, 24.

¹⁸ Sharīf Ali b. Muḥammad al-Jurjānī, *al-Ta’rifāt*, s.l., n.d., 150; Abū al-Husayn Ahmad Ibn Fāris, *Mu’jamu Mekāyis al-Lughā* (Beirut: Dār al-Jiyl, 1991), 4/309.

¹⁹ Jamāl al-Din Muhammad Ibn Manzūr, *Lisan al-Arab*, “*Azm*” (Beirut: Dāru Ihyā Turas al-Arab, 1992), 9/193; Shihāb al-Dīn al-Alusī, *Rūh al-maānī fi Tafsīr al-Qur’ān al-‘Azīm ve Sab’i al-Mathānī* (Beirut: Dār al-Fikr, 1987), 13/34.

²⁰ Ahmad Azharī, *Tahzib al-Lughā*, “*Azm*” (Beirut: Dār al-Kutub al-Ilmiyya), 2/152-154

²¹ Abū al-Husayn Ahmad Ibn Fāris, *Mu’jam al-Maqāyis al-Lughā* (Beirut: Dār al-Jiyl, 1991), 4/ 308-309; Ibn Manzūr, *Lisan al-Arab*, “*Azm*” (*resolution*), 9/193; Azharī, *Tahzib al-Lughā*, “*Azm*”, 2/152-154

²² Azharī, *Tahzib al-Lughā*, “*Azm*”, 2/152-154.

²³ Tahanawī, *Kashshaf*, “*Azm*”, 3/329-330.

²⁴ Isfahanī, *al-Mufradāt*, “*Azm*”, 334; Also see fort the same expression Ibn Manzūr, “*Azm*”; Azharī, *Tahzib al-Lughā*, “*Azm*”, 2/152-154.

resolutions) due to this connection.²⁵ Within this context, the Qur’ānic verses that are read to the ones who had experienced a disaster so, this disaster will come to an end are called as “Azāim al-Qur’ān” (Resolutions of Qur’ān).²⁶ Since they have great patience and determination in doing and carrying on, the wajibs and fards that are commanded by God that we are obliged to do are called Azāim.²⁷ The Qur’ānic verses in which the reciter is supposed to sujood are called as “Azāim al-Sucud”.²⁸ All these mean to show the seriousness of resolution on willpower, and intention to finish an action.

Use of some words in the Qur’ān as well set convenience with this meaning:

“...Obedience and good words. And when the matter [of fighting] was determined, if they had been true to God, it would have been better for them” (Muḥammad 47/21).

“And we had already taken a promise from Adam before, but he forgot; and we found not in him determination”.(Tā Hā 20/115)

As can be seen, this word is used in the meaning of seriousness and determination in the Qur’ān. Therefore, some prophets are called as ulul-‘az̄m (owner of resolution) since they established great seriousness and determination and patience although they encountered great resistance; and messenger of God was advised to obey these prophets and take them as example.

“So, be patient, [O Muḥammad], as were those of determination among the messengers”.(al-Aḥqāf 46/35).

Some of the Islamic scholars refered “min” in the expression “min al-rusul” in the verse to statement, so, they stated that all prophets have resolution. According to them, all prophets are “ulul-‘az̄m (owner of resolution)”. Each messenger of God assigned has resolution in other words patient and determination.²⁹ On the other hand, some other scholars referred “min” in the expression “mine’r-rusuli” in the verse to differentiation, so they stated that only a group of prominent prophets have resolution. However, the issue is about the number of these prophets. Who they are is a matter of dispute.³⁰ Yet, according to Suyūṭī and Alūsī, the reality is that the number of these prophets is five. They are Noah, Ibrāhīm, Moses, Christ and Muḥammad (PBUH).³¹

About the reason why these prophets are mentioned as “ulul-‘az̄m” prophets, the following explanations are made: Noah (PBUH) endured the torture for many years, and sometimes, although he was physically attacked until he fainted, he displayed patience and determination in God. Also, Ibrāhīm (PBUH) did not dread though he was thrown into the fire; and he defended his assertion with great determination; and also he exhibited the resolution of sacrificing his son, so he did not lose his patience and determination.

²⁵ Ibn Manẓūr, *Lisan al-Arab*, “‘Az̄m”, 12/397-400; Halim Sabit Sibay, “Azimet”, İslām Ansiklopedisi, 2/151.

²⁶ Ibn Farīs, *Maqāyis*, 4/ 309-310; Ibn Manẓūr, “‘Az̄m”, 9/193.

²⁷ Ibn Farīs, *Maqāyis*, 4/309-310; Ibn Manẓūr, “‘Az̄m”, 9/193.

²⁸ Azharī, *Tahzib al-Lughā*, “‘Az̄m”, 2/152-154.

²⁹ Fakhr al-Dīn al-Rāzī, *al-Tafsīr al-Kabīr* (Beirut: Dāru lhyā al-Turas al- Arabī, 1998), 10/31.

³⁰ Ibn Manẓūr, “‘Az̄m”, 9/193; Alūsī, *Rūḥ al-ma’āni*, 13/34-35.

³¹ Alūsī, *Rūḥ al-a’āni*, 13/34-35.

In addition, Moses (PBUH) endured excessive behaviours of sons of Israel and dictatorship of pharaohs, so he never made any concessions of his resolution. Also, Jesus Christ (PBUH) never complimented the world during his lifetime, and he always said that the world is a temporary home-town, as a result, he did not construct anything in the world.³² However, some of these examples are the resolution and persistence of the prophets mentioned above, which deserve to be praised, while it is their patience and consolation that is praised in the Holy Qur'ān and recommended to Messenger of God (PBUH) as examples shown on behalf of religion. As the theme is this, the following can be stated: All the prophets have worked seriously for the sake of religion, and they have endured great hardship and suffering in this regard, and they have demonstrated great resolution in this issue. Therefore, it seems more reasonable to translate "min" in the verse with the meaning of the "tabyīn". As a result, there are many prophets whose narrations have not been retold in the Holy Qur'ān. The reason for this is that in the Qur'ān, it is said

"O Prophet, We have sent many a Messenger before you. Of them there are some whose stories We have narrated to you, and of others We have not..." (al-Mu'min 40/78).

Without knowing these prophets, it cannot be right to judge them and say that they do not have resolution.

Therefore, according to the Qur'ān, it is an act of resolution, to show patience and persistence in this matter, to show a warrior spirit, and to choose a party of goodness, righteousness and right. This warrior spirit, in the real sense, is realized and it achieves its goal only in the righteousness, in a known issue, in faith. It is difficult that it will be realized in falsehood and servile aims. The prophets were called with this title for their performance. This kind of action has been praised in the Qur'ān, and its owners have been heralded: (See Āl 'Imrān 3/186, Loqmān 31/17, al-Shūrā 42/43).

God reveals that the determination will lead to great consequences with full trust in faith:

"...And when you have decided, then rely upon God. Indeed, God loves those who rely [upon Him]" (Āl 'Imrān 3/159).

Hence, Muḥammad Iqbal says:

نقطه ی نوری که نام او خودی است-زیر خاک ما شرار زندگی است
محکم از حق شو سوی خود گامزن-لات و عزای هوس را سر شکن

"The point of light whose name is ego is the spark of life under our soil,

So, walk towards yourself, and become sound with God, and break your ego idol like ancient idols of Lat and 'Uzzā".³³

Resolution never becomes compliment the tempting feelings of ego. It is to clear thought from all kinds of negative effects. And because resolution is the focus on action, it requires great performance. For

³² Alūsī, *Rūḥ al-ma'āni*, 8/35; al-Rāzī, *al-Tafsīr al-Kabīr*, 10/30-31.

³³ Muḥammad Iqbal, *Kulliyāti Ash'ārī Farisī Mawlānā Iqbal-i Lahurī / Esrari Hodi*, 14, 18.

this reason, only the people who have great resolution and ideal will be able to display a constant determination:

Alexis Carrel has said the following words about people like: “There is an inexhaustible treasure of energy in the lives of scholars, heroes and saints. These people are like mountains rising above the plain. They show us the upmost point where we need to climb up; and they point to how noble the purpose of which human consciousness naturally rises. Only these people can give us the spiritual food our inner life wants”.³⁴

“What is the discussion point here is church, in gradually developing the good qualities in people’s characters, puts forth the point on the rising way to, as it is right, with experiences it has gained for two thousand years, the investigation of faults, cleaning the senses and intellects and spiritual development of mentality. It is essential and important to follow this main concept and then gain the righteousness of the mind, the love of right and righteousness. The absolute necessity and essentiality of these good qualities is known by philosophers, scholars who are engaged in search of experience rather than priests. Indeed, even a slight contradictory error will lead the experimenter to failure, and he immediately sees the punishment. Only the truth saves us from the dangers of both society and our individual lives”.

“This level rises gradually over the years. Many people go down the cliffs very fast during this journey, and fall off these cliffs, or lie among the grass on the banks of the rivers to sleep and fall their eternal sleep. It is necessary to continue resolution and effort in pride, concern, welfare and misery, health and disease. A person must rise again after every fall, and with the help of courage, faith and determination of power, the person needs to gradually gain the soul, the capacity of love. In the end, it is necessary to get rid of personal interests. It should not be forgotten that the irrational elements of the soul constitute the armor of the personality”.³⁵

There is no doubt that the people who establish their resolution and are humiliated due to their aim of life have great influences on masses. Again, as Alexis Carrel said,

“No one, neither Kant nor Bergson nor Pastuer, could be loved as much as Napoleon who was loved by his soldiers. Humble people have great power with justice, love and the ability to abandon personal interests”.³⁶

It is important to remember that historical figures shed light on our day. In the words of Rollo May,

“The most profound developments that can be attributed to human beings have been concealed in classical works such as the legend of Oedipus or the story of Ayyūb”³⁷

³⁴ Alexis Carrel, *Hayat Hakkında Düşünceler (Thoughts about Life)*, trans. Cahit Begenc (Ankara: Kültür ve Turizm Bakanlığı Yayınları, 1979), 111-112.

³⁵ Carrel, *Hayat Hakkında Düşünceler*, 112.

³⁶ Carrel, *Hayat Hakkında Düşünceler*, 112.

³⁷ Rollo May, *Kendini Arayan İnsan (Man’s Search For Himself)*, trans. Ayşen Karpat, Exceptional, 106.

In this regards, Holy contains rich events and examples. For example:

“Those [believers] who responded to Allāh and the Messenger after injury had struck them. For those who did good among them and feared Allāh is a great reward. Those to whom (i.e., hypocrites) said, ‘Indeed, the people have gathered against you, so fear them.’ But it [merely] increased faith them in, and they said, ‘Sufficient for us is God, and [He is] the best Disposer of affairs. So, they returned with favour from God and bounty, no harm having touched them. And they pursued the pleasure of God, and God is the possessor of great bounty” (Āl‘Imrān 3/172-174).

Despite the necessity of human nature to be resigned in the face of danger, Prophet’s companions’ determination shows that they defeated their nature and exceeded themselves. Fakhr al-Dīn al-Rāzī, says the following in the context of this verse: When the Companions of the Prophet heard the word spoken to scare them, they never respected it. On the contrary, in their hearts, this word revealed a strong determination to fight against the enemy, no matter how powerful or weak they are, and they obeyed him in the things that the Messenger of God sent him (PBUH). Nevertheless, some of Prophet Companions had been injured and needed treatment”³⁸.

Some said that the reason for revelation of these verses was because of Badr-ı Sugrā (Small Badr), while others narrated that it was about Hamrāu al-Asad. However, according to the preference of al-Tabarī, these verses were sent about Hamrā al-Asad incident. This view is more convenient for both the order of the holy verses and historical events. Because in the verse it says: *“Those [believers] who responded to Allāh and the Messenger after injury had struck them” (Āl‘Imrān 3/172).* This means that the companions of Messenger of God (PBUH) were in very difficult conditions, even so, they obeyed the command of Prophet and set out for the campaign; therefore, they were praised. As a result, the abovementioned verses were sent to Prophet (PBUH) for those who ran to Hamrā al-Asad as a respond to the Prophet’s call, though they were very tired and injured after the battle of Uḥud. However, in Badr battle, Muslims were not injured.³⁹ Thus, the revelation reason of the verses is as in al-Tabarī’s logical analyses, which many exegetes prefer and are mostly accepted ones. And the story is as follows: When Abū Sufyān and his friends arrived at the vicinity of Ravhā on the way back from Uḥud battle; they regretted not killing all Muslims. They talked the issue among themselves and decided to go back and wipe all Muslims out. When their intention was heard by the Messenger of God, he said “I only want those who participated in the battle to appear” (According to an opinion, together with him seventy companions stood as well). Many of these warriors were injured and their wounds were still bleeding. Eventually, they arrived at Hamrā al-Asad. In the meantime, God put fear into the hearts of the idolaters, and they scattered around without encouraging fighting against Muslims.⁴⁰

Some specific events related to the reason of this verse are also retold: a woman’s husband, father, brother and son were martyred in the battle, but when she saw the Prophet (PBUH) alive she cried and said: *“O, Messenger of God, all my worries passed away when I saw you safe and sound”.* In another narration, Safiyā heard that her brother Hamza was martyred in the battle and wanted to see him.⁴¹

³⁸ al-Rāzī, *al-Tafsīr al-Kabīr*, 3/434.

³⁹ Abū Ja‘far Muḥammad al-Tabarī, *Jāmi‘ al-bayān an ta’wīl’āy al-Qur’ān* (Beirut: Dār al-Fikr, 1988), 3/182.

⁴⁰ al-Rāzī, *al-Tafsīr al-Kabīr*, 3/432.

⁴¹ al-Rāzī, *al-Tafsīr al-Kabīr*, 3/432.

The Messenger of God (PBUH) rejected her to do this. She turned to the Prophet and said:

*“I have heard what has happened to my brother; yet, it becomes easier when it comes to obedience to God”.*⁴²

Since the verse mentions about a group of people; therefore, such specific events are far from being the real reason for the revelation of the verse. However, when all these narrations are considered as a whole, it is possible to think that the verse was sent for all these events as a common verse.

As can be seen in the above verse, the preference of God and His Messenger was first put forward by Prophet’s companions; and then, in all kinds of adverse conditions, persistence was put forth and determination was shown. Afterwards, the stage came to put their trust in God. Finally, the verse was ended with divine gift in exchange for the cost paid for this act. Hence, as is mentioned in this verse, the third phase of the issue comes absolute reliance on God (tawakkul), the phase which comes after resolution. Allah states that, with the following verse, perseverance will have great consequences with full faith.

Indeed, in the Holy Qur’ān states that:

“...And when you have decided, then rely upon God. Indeed, God loves those who rely [upon Him]” (Āl ‘Imrān 3/159).

“...And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent” (al-Ṭalāq 65/3).

3. Reliance on God (Tawakkul)

Reliance on God, which is the last ring of will and Resolution, as a root, it is far from a proxy, and it means to rely on someone.⁴³ “Vakala amrahu ilā fulanin” means “to order the business to someone else and to trust someone else on the job”⁴⁴ trust in God. According to al-Taftāzānī, within the context of the verse, “Whenever you decide on something, trust in me”.

It was necessary to use “me” object pronoun instead of God noun. In line with Arab language and rhetoric, using a certain noun instead of a pronoun is for reinforcement as used in the verse above. In other words, it is for strengthening the order. The meaning of this is as follows: whenever a person has resolution on something, s/he should rely on God. Because God has worthy of special qualities. He has to be obeyed. He has the vast mercy. He is the one whom all affairs should be referred to him⁴⁵ and, therefore, Muslims should certainly rely on God in their affairs.

When reliance on God reaches the level of full reliance on God, it comes to the rule of God to interfere in that affair. As a matter of fact, it is possible to see this resolution in the statements of Prophet Shu‘ayb who tried to preach his nation about the Unity of God:

⁴² al-Rāzī, *al-Tafsīr al-Kabīr*, 3/432.

⁴³ Isfahānī, *Mufradāt*, 531; Firuzābadī, *Qāmus al-Muḥit*, 4/653; Alūsī, *Rūḥ al-Ma‘ānī*, 3/106; Abū Hāmid Muḥammad al-Ghazzālī, *Ihyā ‘ulūm al-dīn* (Beirut: Dār al-Ihyā al-Kutub al-Arabi, n.d.), 4/253.

⁴⁴ al-Ghazzālī, *Ihyā*, 4/253.

⁴⁵ See al-Taftāzānī Sa‘d al-Dīn, *Mukhtaṣar al-ma‘ānī*, 110.

"Shu'ayb said "O my people! Look! What if, I am on the right evidence sent by my God, and He has given me a good sustenance? I do not want to behave against you, by doing myself the things I forbid you to do. I just want to correct you as far as I can. My success is only with the help of God. I relied on Him only and I will turn to Him alone!" "O my people! Do whatever you want to do wherever you are, as you see I also do. Soon you will know whom the punishment will come and humiliate and who is a liar. Observe! I also observe as you do!" Whenever our command has arrived, we have saved Shu'ayb and the believers with him with our mercy; however, those who were persecuted also caught that horrible voice, they collapsed in their homes. " (Hūd 11/ 88, 93- 94) It is said to be interpreted as an envelope of time for the " mastata'tu " in the verse. If it is accepted as this, the verse means "As far as I have power to chaten them".

Or if it is taken as it is more than "chasten", it means "Until I have the power to chaten them". If it is taken as this it means I will perform chasten.⁴⁶ In any case, these expressions show how much resolution and Reliance on God Shu'ayb (PBUH) has in his claim. On the other hand, in the expressions after that verse "I trust (stand) only to Him and turn to Him alone! ", since *jār* and *majrūr* have been presented to the verb will express restriction (*hasr*), the verse reveals how Prophet Shu'ayb's sincerity is high and that he only trusts in God in this issue. For this reason, in order to express the restriction in the verse, it is necessary that we translate the verse as "I trust (stand) only to Him and turn to Him alone!".

The fact that Prophet Shu'ayb firstly persevered and than trusted in God led to God's wrath to be fall onto unbelievers (See Hūd 11/94 -95). As can be seen in the verses, working as much as one can, and believing that success comes after s/he thanks to God, and trusting in God alone in this issue and turning to him is relying on God. What Shu'ayb preached was this. After this stage, God's help will realise. As a matter of fact, in his work called *ar-Riāya*, Ḥārīth b. al-Muḥāsibī also says that a person initially perserves and then he relies on God, and then he asks for help from his Creator, and he believes that all power and strength come from God almighty, and hopes from the Lord. When he acts in this way, he will see that God stands quite close to him, and responds his wishes, and does good for him and shows affection to him.⁴⁷

Also, the verses of Ibrāhīm 14 / 10 -15, can be given as examples in this sense:

"Their messengers said, 'Can there be doubt about God, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays your death for a specified term.' They said, 'You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority'" (Ibrāhīm 14 / 10).

"Their messengers said to them, 'We are only men like you, but God confers favour upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of God . And upon God let the believers rely'" (Ibrāhīm 14 / 11).

"And why should we not rely upon God while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon God let those who would rely [indeed] rely. " (Ibrāhīm 14 / 12)

⁴⁶ Maḥmūd b. 'Umar al-Zamakhsharī, *al-Kashshaf an haqāiqi gavāmid al-tanzil* (Qahira: Dār al-Kitāb al-Arabī, n.d.) , 2/ 420- 421; Bayḍāwī, *Anwar al-tanzil*, 3/60.

⁴⁷ Abū Abdallāh Ḥārīth b. al-Muḥāsibī, *al-Riāya li Ḥuqūq Allāh* (Beirut: Dār al-Kutub al-Ilmiyye, n.d.), 87.

“And those who disbelieved said to their messengers, ‘We will surely drive you out of our land, or you must return to our religion.’ So their Lord inspired to them, “We will surely destroy the wrongdoers” (Ibrāhīm 14 / 13).

“And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat” (Ibrāhīm 14 / 14).

“And they requested victory from God, and disappointed, [therefore], was every obstinate tyrant” (Ibrāhīm 14/15).

As can be seen in the verses:

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

The expression, “why should we not rely upon God while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon God let those who would rely [indeed] rely” (Ibrāhīm, 14/ 12), shows the resolutions of prophets in their struggle, and the expressions, “why should we not rely upon God? Let those who rely on God”. Display their trust in God. In the verse, since the tense of “mā āzeytumuna” expression is past, and the previous torments that his people acted on messengers, “lanasbiranna” is in future tense, it shows that the people will perform torments and together with “lām” and “nūn” show that the messenger and his companions are of the resolution of enduring and ignoring seriously to the torments that their people will carry out.⁴⁸

In the interpretation of this verse al-Rāzī says: as far as it is understood from the expression of the verse, it is possible that God may have revealed to His messengers that the disbelievers would not harm them and they would not be able to cause them any troubles. Even if Lord did not reveal His prophets, the messengers did not pay any attention to their insolences since they had very noble spirit. The reason for this is that the souls of prophets were enlightened with divine knowledge and lit by spirit realm. When the soul is characterized in such an adjective, it is less concerned with body states. This spirit gives little importance to the bodily situations either in happy day or dark day, and either in comfort or in trouble. That person always trusts in God, and relies on His blessing. That person cuts his hopes off the ones out of God. For the one who attains the honour of a servant, and for the one who reaches the sincerity and mukashafah stages, it is not appropriate for him to trust anyone, anything, any honour and any capital being but for God. The expression,

“Why should we not rely upon God while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon God let those who would rely [indeed] rely” (Ibrāhīm, 14/ 12), is an evidence that God will protect His saints who are sincere in their belief in God from the traps and evils of their enemies.⁴⁹

According to what al-Rāzī stated, such a protection happens at such a stage. And that is sincerity, according to him, the one who reaches to that spiritual stage achieves a great spiritual power. This gigantic secret takes place in Qur’ānic words confidentially. Again al-Rāzī says that if someone initially studies

⁴⁸ Muḥammad Ṭāhir Ibn ‘Ashūr, *al-Tahrir wa al-Tanwir* (Tunus: Dār al-Tunus, n.d.), 7/204.

⁴⁹ al-Rāzī, *al-Tafsir al-Kabir*, 6/75.

Qur’ānic sciences and then ignores these sciences, he deprives of those secrets.⁵⁰ As a result, as far as al-Ṭabarī narrated, the word that Prophet Ibrāhīm said when he was thrown into the massive fire, “*Hasbun al-Allah wa ni’ma al vakīl / God is sufficient for us, who good proxy He is*”,⁵¹ led to the miracle, so the fire became cool and did not harm (PH).

According to narration above, we can say that miracles occur in a sincere, purity trust stage. For this reason, as seen above, Ibrāhīm (PBUH) says as in the verses 12 and 15.th of Ibrāhīm surah

“*Why should we not trust God when He showed us our ways? Let those who Rely on God, rely on Him*” (Ibrāhīm 14/12) in such a relying dimension, he expresses his wish; and he is informed that the assistance will soon come; and then the miracle occurs, and assistance is realized:

“*And they requested victory from God, and disappointed, [therefore], was every obstinate tyrant*” (Ibrāhīm 14/15).

In real terms, establishing Reliance on God is of determined people who have resolution. Mawlānā Jalāl al-Din al-Rūmī, narrates a fictional event: The event develops as follows: The fame of a lion spreads all over the world.

A man comes to the forest where the lion lives to eliminate his curiosity. He endures walking a distance of one year; and covers the destinations. Once he comes to the forest and sees the lion he is petrified because he cannot go ahead. The people tell him, “Since you have walked such a long distance to see this lion due to his love, this lion must have a property: Whoever appears in front of him and strokes him passionately without getting afraid, he does not give any harm to them. On the other hand, if he gets afraid and startle, the lion gets angry. Even he kills some of them since he thinks that they may be thinking badly about him. After you have walked for a year, why do you hesitate?” Upon this, the other passerby as well told the person, “Since you have walked such a long way for a year, here is the lion! Then, what is the meaning of staying away and staring at him? Go towards the lion one or two steps more”. Yet, no one has had the courage to step ahead. They said, “We walked such a long way, it was easy for us, but now, we cannot go a step ahead”. Mawlānā finishes this fictional story in this way:

“*Ān kadem-i azm nadir est. Cüz kar-i hāsān ve mukerrebān nist. Ān iman bi cüz-i enbiyā ve kumel-i evliyā rā neresed ki dest ez cān-i hud be küllī ſüstend*”.

“It is rare to step this great pace. No one can do this except those who are sincere and close to God. Such a belief is peculiar to the prophets and saints who gave up their lives”.⁵²

Here, the great step is the one that real patience and trust owners step forward. Thus, Abū Yazīd answered to a man who asked what reliance on God meant, “Even if predators and snakes shake you to the right and left, it is the fact that your secret (heart) is not moved”.⁵³ This is a stage of faith called certain

⁵⁰ al-Rāzī, *al-Taḥfīr al-Kabīr*, 6/75.

⁵¹ al-Ṭabarī, *Cāmi al-Beyān*, 3/182.

⁵² Mawlānā, *Fihī- Mā-Fihī* (Tahran: Shirketi Sihami Nashirini Iran, 1961), 156.

⁵³ al-Ghazzālī, *Ihyā*, 4/258.

belief. Here, this is step and the phase after this moment when the curtain of the unknown world is torn down, and miracles and other wonders occur. And this is only peculiar to the real people who relies on God.

As we mentioned in the section of will, especially Ash’arites say that even the person’s action cannot be defined as action in real sense;

And they give the only authority to God. Thus, the influence of God on actions of people is stated clearly:

“In the war, you did not kill them, but God did. When you threw, you did not throw, but God did. God did this so that He could test the believers with a good examination at His level. Yes, God hears and knows” (al-Anfāl, 8/17).

Rāzī accepted this view of Ash’arites by stating that our companions agree that God is the creator of our actions.⁵⁴ This meaning is quite clear in the Quranic above verse. However, according to me, the real message in this verse is to establish the fact that God has the influence on His servants’ actions, and that at any instance some extraordinary events may take place in their actions with the help of God. Therefore, miracles and wonders are unexpected divine actions on servants. Since trust is crucial in belief, in, Reliance on God has been mentioned sixty eight times in the Qur’an. Among these, “*Wa alā al-Allāhi falyatawakkalū al-mu’minūna / Let the believers rely on God*” statement has been repeated eight times, “*Wa alā al-Allāhi falyatawakkal al-mutawakkilūn / the ones who trust, let them rely on God*” statement has been repeated four times, “*Wa alā al-Allāhi tawakkalū in kuntum mu’minīn / if you are believers, then rely on God*” this statement has been mentioned in twice. It has been mentioned in the Qur’ān for fifteen times while the Qur’ān prophets struggle with their people so that they trusted in God for example; “*alayhi / alā al-Allāhi tawakkaltu, tavakkalna / I / we trusted in God*”. In all these expression forms, *jār* and *majrūr* have been presented to the verb. Such a usage in Arabic grammar and rethoric expresses *ḥasr*. Therefore, this reveals how important trust is for believers, so, believers should surely rely on God, and that reliance is an indispensable element of belief. All these expressions imply us that the greatness and majesty of real faith reveals at trust dimension. Owing to this indispensable dimension of faith, faith and Reliance on God had always been mentioned together in Islamic literature.

While stating the behaviours of the trusting, al-Qushayrī says this: “Those who have the power of real faith, clairvoyance light become calm under the influence of provision. They can see the things beyond our senses, and they can stare at beyond the thin curtain. The challenging ways never defeat them. The attacks of time never scare them. They believe that the breeze of facility will wave the flag, and clouds of difficulties will disperse away”.⁵⁵

Trust is a state arising from certain knowledge called real faith.⁵⁶ In other words, it is to know as if you witness the real impact in occurrence of every incident comes from God. Therefore, the most important effect of trust occurs in the spirits. When faith achieves such certainty, naturally, there happens a sooth in person’s spirit as well. Obviously,

⁵⁴ al-Rāzī, *al-Tafsīr al-Kabīr*, 5/466.

⁵⁵ Abū al-Qāsim ‘Abd al-Karīm al-Qushayrī, *Latāif al-Ishārāt* (Beirut: Dār al-Kutub al-Ilmiyye, 2000), 1/394.

⁵⁶ Shāh Walī Allāh al-Dihlawī, *Hujjat Allah al-Baligha* (s.l.: Dār al-Ihya al-Ulūm, 1992), 2/284.

“Anyone with the least mind knows that a mortal person’s self evidence who does not depend on God is baseless. Such a thought is only a dream in vain. Hence, no matter how an unbeliever relies on him, it is certain that he will lose all his endurance against events happening one or other day. However, the real believer, who trusts in God, will not even distress even at the time of death”.⁵⁷

The benefit of such faith is as follows:

“...And when you have decided, then rely upon God. Indeed, God loves those who rely [upon Him]” (Āl ‘Imrān 3/159).

“...And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent” (al-Ṭalāq 65/3). Now, let us look at another example of how miracles, extraordinary

incidents in the Qur’ān take place in an environment where incentives and broods are exhibited. As stated above, this comes true in an environment where high will and resolution and trust are exhibited. For Example:

“And We had inspired to Moses, “Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning]” (Tā Hā 20/77).

According to the verse mentioned above, when Prophet Moses (PBUH) brought sons of Israel by the river Nile, he had a full trust and faith in God. However, pharaoh and his army had caught up them. In front of them was the sea colliding with the waves and behind them were Pharaoh and his soldiers with their swords and spears. This was a picture to fill the sons of Israel hearts with great fear and worry. Sons of Israel’s were let between two types of death. The promise of God that they would be saved from these threats did not eliminate the fear and worry in their hearts. The Qur’ān picturizes the scene right at this point.

At this scene, let us the Qur’ān and its rethoric describe the greatness of Prophet Moses’ (PH) reliance on God: Here, it can easily be seen how a great trust and reliance Prophet Moses (PH) has while everybody thrills at the case of fear and keeps their breath.

فَلَمَّا تَرَأَى الْجَمْعَانِ قَالِ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ / قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ / فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطُّودِ الْعَظِيمِ / وَأَزَلَفْنَا ثَمَّ الْآخِرِينَ / وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ

“And when the two companies saw one another, the companions of Moses said, “Indeed, we are to be overtaken!” [Moses] said, “No! Indeed, with me is my Lord; He will guide me”.

“Then We inspired to Moses, “Strike with your staff the sea, “and it parted, and each portion was like a great towering mountain.

“And We advanced thereto the pursuers. And We saved Moses and those with him, all together” (al-Shu’arā’ 26/62-65).

⁵⁷ Muhammed Hamdi Yazır, *Hak Dini Kur’ān Dili* (Istanbul: Eser Yayınları, 1979), 4/2566.

The fact that the tribe of Prophet Moses (PH) used a noun clause and two confirmation prepositions and said “*Innā lamudrakūn*” shows how great fear and worry they had.⁵⁸ Even in a recitation, instead of the expression of “*Innā lamudrakūn*”, it is recited as “*Innā lamudrekūn*” as a verb with ifta’lah rhyme. When this recitation is taken as the basis, the statement expresses.

“*We all one by one will die due to Pharaoh and his soldiers, so noone from us will be left*”.⁵⁹

This is because of the fact that the verb in this sentence points an exaggeration.⁶⁰ This expresses a great fear; and it conveys the meaning that Prophet Moses should take all precautions since they had no hope to be left alive. However, Prophet Moses did not compromise his fortitude even at the most frightening moment and was never shaken. This great faith and trust immediately resulted in salvation. Even, as some of the exegetes narrated, one believer from the tribe of Pharaoh said, “What were you commanded with? Here is the sea; and the soldiers of Pharaoh caught up with you”. Upon this statement, Prophet Moses replied in a great reliance on God, “I was ordered to approach the sea. I hope I will receive an order about what I will do”.⁶¹ And instantly, Prophet Moses (PH) was ordered to strike his stick into the sea and then the splitting of sea occurred. Every wave became a huge mountain with its height and greatness.

So the meaning of the expression “*...Whoever believes in God (trusts), He is enough for him*” is clear now. Thus, whenever will, resolution and trust are performed with high performance, this activates the divine realm. According to exegetes such as al-Rāzī and al-Alūsī, God could have splitted up the sea without the stick being stricken into the sea. Yet, having Prophet Moses (PH) realize this action with the stick in Prophet Moses’ hand is to show how valuable Prophet Moses is before Him.⁶²

نایب حق همجو جان عالم است- هستی او ظل اسم اعظم است

خشک سازد هیبت او نیل را- می برد از مصر اسرائیل را

“*The regent of right means to be the spirit of the universe - He finds existence under the great name of God.*

The sea Nile dries with its majesty - And Prophet Moses saves his tribe from Egypt”.⁶³

Conclusion

As a result, the message conveys the emphasis that after these stages, success occurs as miracle since it is a fulfilled action which is impossible to do. In other words, the Qur’ān states in this context that if we have a preference, and we have resolution on it, and we believe that God will lead us to success, namely, if

⁵⁸ Alūsī, *Rūh al-ma’ānī*, 10/84.

⁵⁹ al-Zamakhsharī, *al-Kashshaf*, 3/316; al-Bayḍāwī, *Anwār al-Tanzīl*, 2-3/471; Muḥammad b. Ali al-Shawkanī, *Fath al-Qādir* (Egypt: Mustafa al-Babi al-Halabī, 1964), 4/101.

⁶⁰ Abd al-Haqq Sibṭ al-Nawawī, *Tadrij al-adani, ila sharhi sa’d alā tasrif al-Zanjani* (İstanbul: Salah Bilici Kitabevi, n.d.), 30.

⁶¹ al-Bayḍāwī, *Anwār al-tanzīl*, 3/471; Muḥammad b. Yūsuf b. Ali b. Yūsuf Abū Ḥayyān, *Baḥr al-muḥīṭ* (Beirut: Dār İhayāi Turas al-Arab, 1990), 7/17; Muḥammad b. Muḥammad Abū al-Su’ūd, *Tafsir Abū al-Su’ūd* (Beirut: Dāru İhyā Turas al-Arabi, 1990), 6/245; İsmā’īl Ḥaqqī Bursawī, *Rūh al-Bayān* (Beirut: Dār al-Ihyā Turas al-Arab, 1985), 6/279.

⁶² al-Rāzī, *al-Tafsir al-Kabir*, 8/507; Alūsī, *Ruh al-ma’ānī*, 10/87.

⁶³ Iqbal, *Esrari Hodi*, 30, 32.

we have a full reliance on Him, God will certainly make us successful, and we will see that the impossible things are realized, and this is caused by the help of God:

Therefore, in the Qur’ān, the realization of a miracle occurs after resolution and trust. And as miracle means the realization of impossible, the Qur’ān gives us the message that the issues which have seemed to be impossible before will be realized very easily like a normal issue, at any second, a miracle may happen for a person, and an extraordinary power may exist.

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