

## CHAPTER V

### CLOSURE

#### A. Conclusion

Based on the whole discussion that has been displayed before, the author finds the conclusion as follows:

*Tawakal* to Allah does not obstruct somebody from doing causes (endeavor). A believer takes because He has instructed to do it based on faith in Allah and obedience to Him. However, no one entirely makes an effort as something that gives rise to results, so he depends on him. In various, the hadith of the Messenger of Allah has instructed about the importance take accompanying causes with *tawakal* to God.

Truly trusting to do the causes is one form of realizing *ubudiyah* to God. To do ordered reasons is the proper form of worship. Indeed, the Qur'an has direct to our entirely rely on causes but accompanied by *tawakal* to God. According to the scholars of *Kalam*, wisdom and virtue *tawakal*, among others, make somebody believe in self, have courage in the face of every problem, have serenity and tranquility soul, and close with Allah SWT. According to Ibnu al-Qayyim in *Bada'i, a-Fawaid* reveal, *tawakal* is the main factor that can maintain somebody when he cannot be strong from attacking creatures that oppress and victimize others. *Tawakal* is the most potent tool for facing a state like that because it has made God the protector or the one who gives sufficiency. However, needs understood, trust is

focused on something effort or struggle. Therefore, the meaning of *tawakal* is to surrender to God after trying to work following our ability.

1. *Tawakal* is a form of submission of self to Allah based on solid monotheism. In the Qur'an, there are orders for behaving, and trust in whatever you do is delicate in looking for sustenance or Allah's *qadha*.
2. The attitude of *tawakal* no obstruct someone for to do causes (effort). The believer has effort as something that gives rise the result. Effort only is one form of realization *ubudiyah* to God. Al-Palimbani understands trust in his work, namely in the book *Hidâyah al-Sâlikîn*. In the 18th century, al-Palimbani was a scholar who tried to collaborate two thinking that is Ibn Arâbî and al-Ghazâlî. Attitude *tawakal*, according to al-Palimbani, grows when strong faith is embedded in herself. Strong faith does not change his heart if overwritten by a disaster. People who are always trusted have the position of a lover of Allah (*mahabbatillahi ta'ala*). In thoughts poured by al-Palimbani, *tawakal* has three levels: *tawakal awam*, *tawakal khawash*, and *tawakal khawash al-khawash*. The third level in *tawakal*, also called *shiddiqin*, is united with God.

## **B. Recommendation**

For an author to complete creation, this needs broad knowledge. The author feels far from perfect in writing this. The reader of this article hopefully could understand and take lessons related to the meaning of *tawakal*.

From the time the author worked on this paper, there were several things that crossed the author's mind, and this is a suggestion for the author in particular and for anyone who reads this paper. It seems for the author to complete this work requires extensive knowledge, the author feels far from perfection in this writing. In this paper, the author hopes to be able to apply the lessons contained in this paper in everyday life. Because the true trust in Allah is in accordance with the goals and conditions that can increase piety to Allah.