

# Proprieties Of Tawakkul (Part I)



A person who has tawakkul should observe six adabs in protecting his property:

1) He should lock the door. But no more precautions should he try to take. He should not lock the rooms or the windows, nor should he make his neighbors take care of it. It does not spoil the tawakkul [1] to hire guards and doorkeepers for offices. Malik bin Dinar would fasten his door with a piece of string. "If I knew that beasts would not enter the house, I would not tie this either," he would say.

2) He should not keep valuable things, those things which will allure thieves in the house. He should not cause a Muslim brother of his to commit the sin of stealing. Once, Mughayra sent his zakat [2] to Malik bin Dinar, who took it and then sent it back, saying. "Satan brought anxiety into my heart that it might be stolen by thieves. I don't want to have anxiety or to cause a Muslim to steal." Upon hearing this, Abu Suleyman-i Darani said, "He returned the money because a sofi's heart is weak. He is zahid [3]; the world has no place in his heart. What harm would it give him if thieves stole it?" This statement of Abu Suleyman's shows that he has a keen insight.

3) When leaving home, he should have the intention, "If a thief steals any of my belongings, let it be his, may it be his lawful property! The thief may be poor and will meet one of his needs with that thing. If he is rich, he will become contented with that thing and will not steal others' possessions. Thus, my property will prevent the hurting of a Muslim brother of mine." By having this intention he will have pitied both the thief and all Muslims. Indeed Islam consists in pitying creatures. This intention does not change Allah's qada [4] and qadar [5]. But, whether his belongings are stolen or not, for each dollar he has, he will be given as much thawab [6] as if he gave seven hundred dollars as alms. This intention is like the case stated in the hadith [7]: "If a person, during intercourse with his wife, does not retract, that is, if he does not prevent the formation of a child, he will be given as much thawab as is given to a hero who fights until being martyred, whether the child is born or not." For, the person has done his best. If the child were born dead, he would be given thawab for what he did.

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## GLOSSARY

[1] **tawakkul**: trusting in, expecting everything from Allahu ta'ala exclusively; expecting from Allahu ta'ala the effectiveness of the cause after working or holding on to the cause – before which tawakkul is unadvised. See Endless Bliss III, 35.

[2] **zakat**: (fard duty of giving annually) certain amount of certain kinds of property to certain kinds of people, by which the remaining property becomes purified and blessed and the Muslim who gives it protects himself against being (called) a miser. See chapter 1 in Endless Bliss V.

[3] **zahid**: a man of zuhd; ascetic.

[4] **qada'**: i) decree of a qadi (Muslim judge); ii) performance of an 'ibada after its due time.

[5] **qadar** Allahu ta'ala's predestination in eternity of things that have been and will be created from eternity in the past to the everlasting future.

[6] **thawab**: Muslims will be rewarded in the Hereafter for all their pious actions which they have done in the world. The rewards which Muslims will be given in the Hereafter are called thawab. The word is used as an adjective as well as a noun. For example, when we say that an action is very thawab we mean that Allahu ta'ala will give many rewards for the action. Rewards which Muslims will be given in the Hereafter.

[7] **hadith (sharif)**: i) a saying of the Prophet ('alaihi 's-salam).; al-Hadith ash-sharif: all the hadiths as a whole; ii) 'ilm al-hadith; iii) Books of the hadith ash-sharif. iv) Al-hadith al-qudsi, as-sahih, al-hasan: kinds of hadiths (for which, see Endless Bliss, II).