

## Proprieties Of Tawakkul (Part II)



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

4) If his property is stolen, he should not feel sorry, but should know that the loss of his property is beneficial for him. If he says, "May it be halal," [1] he should not look for his property, nor should he take it back if they should give it back. But if he takes it back, it is his property. Intention does not cause it to cease to be his property. Only, it must not be taken back, so that tawakkul [2] will be complete. Abdullah Ibni 'Umar's 'radiyallahu anhuma' camel was stolen. He looked for it far and near, but could not find it. He said, "May it be halal for the person who took it away!" He went into a mosque and performed salat. Someone came and said, "Your camel is at such and such a place." He put on his clogs and left for the place, but then gave up and said, "I have said, 'May it be halal!' I won't take it back." One of the great dreamt of his brother, who was sorry although he was in Paradise. When he asked him why he was sorry, he answered: "I will remain sorry until the Resurrection. For, they showed me my high-ranking post in Paradise. No other grade was so beautiful as it was. I wanted to go there, but I heard a voice saying: 'Don't let him go there! The place is for those who have given up for Allah's sake.' I asked how to give up for Allah's sake. They said, 'One day you said, 'May this property of mine be halal for Allah's sake!' But then you did not abide by your word. If you had kept your promise well, the entire place would be yours now.' "

5) He should not curse a cruel person or a thief. When he curses them he spoils both his tawakkul and his zuhd [3]. For, a person who becomes sorry when he loses something cannot be zahid [4]. Once Rabi bin Haysam's horse was stolen, and it was worth several thousand dirhams. "I saw it being stolen," he said. When he was asked, "Why did you keep silent though you saw it," he said, "I was together with Someone whom I love much more than it. I couldn't part from Him." It was found out afterwards that he had been in salat. They cursed the thief. "Don't curse him. I have made my horse halal for him," he said. One of the great was oppressed by a cruel man. When he was told to curse him, "He is doing enmity not to me but to himself. The harm which he causes to himself is enough for him. I cannot add any more harm," he said. A hadith [5] states, "A person curses someone who torments him, and thus he takes his right back in the world. Maybe he even trespasses upon the cruel one's right, too."

6) He should pity the thief and have compassion for him instead of he himself committing a sin and torturing himself. He should thank Allah that he himself is not the cruel one but is the one who is oppressed. He should be pleased because he has suffered a loss of property and not a loss of faith. If he does not feel sorry because a Muslim brother of his has committed a sin, he will have not advised and pitied Muslims. Once, something was stolen from Bishr-i Hafi; he began to weep. When he was told, "Does one simply weep for property?" he said, "I am weeping not for property but out of the thought that the thief has committed a sin and will be tormented for this in the next world."

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### GLOSSARY

[1] **halal**: (act, thing) permitted in Islam.

[2] **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.

[3] **zuhd**: not setting one's heart on worldly things; abstention from (even) mubahs.

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

[5] **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).