

Contents

FOREWORD.....	2
CHAPTER ONE - INTRODUCTION	4
CHAPTER TWO - BENEFITS OF SHUKR	5
CHAPTER THREE - SHUKR IN THE QUR'AAN	14
CHAPTER FOUR – SHUKR IN THE AHAADEETH	37
CHAPTER FIVE - THREE LEVELS OF SHUKR	51
CHAPTER SIX – STATUS OF RASULULLAAH ﷺ AND HIS UMMAH WITH REGARDS TO PRAISING ALLAAH تَبَارَكَ وَتَعَالَى	56
CHAPTER SEVEN – STATEMENTS OF THE SALAF REGARDING SHUKR	59
CHAPTER EIGHT –STATEMENTS OF OUR ELDERS OF RECENT TIMES	78
CHAPTER NINE - INCIDENTS OF GRATITUDE.....	92
CHAPTER TEN - MASNOON DUAS OF SHUKR	120
CONCLUSION	144

FOREWORD
BY HADRAT MOULANA ABDUL HAMEED SAHEB
(DAAMAT BARAKAATUHU)

الحمد لله وكفى وسلام على عباده الذين اصطفى
الحمد لله منشاء الخلق من عدم ثم الصلوة على المختار في القدم
يا رب صل وسلم دائما ابدا على حبيبك على رسولك خير الخلق كلهم
مولاي صل وسلم دائما ابدا على بشير نذير محمدا
مولاي صل وسلم دائما ابدا على طه سيد المرسلين
بلغ سلامي روضة فيها النبي المحترم
يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع والاکم
روحي الفداء لقبر انت ساكنه فيه العفاف وفيه الجود والكرم
هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم
يا رب بلغ بالمصطفى مقاصدنا واغفر لنا ما مضى يا واسع الكرم

One of the easiest and and natural way to become a wali and friend of Allaah ﷺ is making Shukr to Allaah ﷺ! Once a person is the friend of Allaah ﷺ he alone will know the greatest enjoyment experienced in that relationship and to the extent that it is expended, and also, amongst innumerable other great benefits, is the great and unlimited support and help of Allaah ﷺ! With just a little ponderance and meditation one will realise that every ne'mat is solely and only from Allaah ﷺ and the pay of these ne'mats is only the Shukr (thanking) Allaah ﷺ and it is also so easy, one acknowledges it, expresses it verbally and uses that ne'mat for what it is meant! On Shukr Allaah ﷺ maintains and increases His Ne'mats! What a great gift and ne'mat is the easy and great ne'mat of Shukr (expressing appreciation).

May Allaah ﷺ fully reward Moulana Moosa Kajee Saheb for compiling this kitaab in which he has explained in detail and in a beautiful way various aspects of Shukr! By reading and studying this kitaab a person will benefit

greatly, and he will be making great headway in reaching Allaah جَلَّ جَلَالُهُ ! May Allaah جَلَّ جَلَالُهُ accept this and all Moulana's efforts, make them most beneficial and fully, fully accept it! Aamien thumma Aamien!!!

CHAPTER ONE - INTRODUCTION

Imam Ghazali رَحِمَهُ اللهُ states, “Shukr occupies a very lofty status. It surpasses the quality of zuhd, sabr, and all other qualities which have been mentioned already (in his book Arba’een), since none of them are objects in themselves. They are all attained for some other purpose. The object of sabr is, so that the desires of a person are crushed. The object of fear is, that it must function as a whip, and drive its possessor to the praiseworthy place desired. Zuhd is to assist a person to turn away from all those things which divert one away from Allaah تَبَارَكَ وَتَعَالَى. However, shukr is an object in itself. For this reason, it will not terminate in Jannah. In Jannah, there will be no need for repentance, fear, sabr and zuhd. However, shukr will be continuously uttered by the inhabitants of Jannah. Allaah تَبَارَكَ وَتَعَالَى states, “And their final speech will be, ‘All praises are solely due to Allaah, the Sustainer of the universe.’”

Keeping in view the lofty status of shukr and our weakness in this quality, the following booklet has been prepared to bring alive this great command of Allaah تَبَارَكَ وَتَعَالَى and a great sunnah in the life of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. May Allaah تَبَارَكَ وَتَعَالَى accept this work and make it a means for our guidance!

Moosa Kajee

Azaadville

13 Shabaan 1443

16 March 2022

CHAPTER TWO - BENEFITS OF SHUKR

A.) SHUKR LEADS TO ALLAAH'S PLEASURE:

وَأِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

If you are grateful, He will be pleased with you. (Az-Zumar verse 7)

Rasulullaah ﷺ said, "Allaah is pleased with His servant if, when he eats something, he thanks Allaah for it, and when he drinks something, he thanks Allaah for it." (Muslim no. 2734, Tirmidhi no. 1816)

B.) SHUKR BENEFITS THE PERSON HIMSELF

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ

And whoever is grateful, he is only grateful for the benefit of his own self.

(Naml verse 40)

C.) SHUKR IS GOODNESS FOR A BELIEVER:

Suhayb ibn Sinaan رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "How excellent is the situation of a believer. All his situations are goodness for him. This is enjoyed by none but a believer. When he experiences occasions of happiness and he is grateful over this, it is good for him. When he experiences occasions of distress and he is patient over it, it is good for him." (Muslim no. 2999)

The narration of Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah ﷺ said, "I am surprised at the decision of Allaah تَبَارَكَ وَتَعَالَى for the believer. If goodness comes to him, he praises His Sustainer and is grateful. If some calamity afflicts him, he praises his Sustainer and is patient. A believer is rewarded for every action, even for the morsel of food he lifts to his wife's mouth." (Musnad Ahmad no. 1487)

D.) SHUKR IS A QUALITY OF SUCCESS IN THIS LIFE AND IN THE HEREAFTER:

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah ﷺ said, "There are four qualities, and whoever is given them has truly been given the best in this world and the next. They are a grateful heart (that is thankful to Allaah), a remembering tongue (that mentions Allaah often), an enduring body (to

persevere through the trials), and a faithful wife.” (*Al-Mu’jamul-Awsat* no. 7212, *Shuabul-Imaan* no. 4115)

Thawbaan رَضِيَ اللَّهُ عَنْهُ said, “When this verse was revealed, “Those who hoard gold and silver” we were with Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on a journey. One companion said, “A verse has been revealed regarding gold and silver. If we only knew which wealth is the best, so that we could take it?” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The best is a remembering tongue (tongue engaged in dhikr), a grateful heart and a believing wife who helps him on his imaan.” (*Tirmidhi* no. 3094)

Abu Darda رَضِيَ اللَّهُ عَنْهُ said, “O people of Hims! What is wrong with me? I see your ulama are departing and your ignorant are not learning. I see you turning to that which has been guaranteed for you (i.e. your sustenance) and you are destroying that which you have been entrusted with (i.e. actions for the Hereafter). Learn before knowledge is raised. Knowledge is raised by the demise of the ulama. If it were not for three things, the people would be correct: greed which is obeyed, desires which are followed, and a person being pleased with himself. Whoever knocks abundantly at a door, it will be opened for him. Whoever makes abundance of duaa in easy conditions, his duass will be accepted in difficult conditions. Whoever has been granted a grateful heart, a tongue engaged in dhikr and a believing wife, then these are the best bounties for him. He has not left any form of goodness. (*Az-Zuhd of Abu Dawood* no. 225)

E.) SHUKR CAUSES THE SCALE OF DEEDS TO FILL UP

Harith ibn Aasim al-Ash’ari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Purity is half of imaan (faith). Praising Allaah (by saying *Alhamdulillah*) fills the scale. Glorifying and praising Allaah (by saying *Subhaanallaah* and *Alhamdulillah*) both fill – or the reward fills – all the space between the heavens and the earth. Salaah is a light (which illuminates the way for the person who is constant in offering it). Charity is a proof (of the person’s imaan, and evidence of his love for Allaah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Patience is an illumination (by which Allaah تَبَارَكَ وَتَعَالَى illuminates the straight path for the person). The Qur’aan is an evidence for you or against you.

Every person departs in the morning and sells his soul. He either frees it (from the punishment) or destroys it (by deprivation on the day of resurrection and being distanced from the bounties of Paradise).” (Muslim no. 223)

F.) SHUKR LEADS TO AN INCREASE IN ALLAAH’S FAVOURS:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

When your Sustainer proclaimed, “If you are grateful I will give you more.

And if you are ungrateful, My punishment is certainly severe.” (Ibraaheem verse 7)

This is the statement of Moosa عَلَيْهِ السَّلَامُ, i.e. you should also remember the time when your Sustainer had proclaimed, ‘If you remember My favours and express gratitude with your tongue and heart, you will receive additional bounties – bodily, spiritually, worldly, and in the hereafter as well. However if you are ungrateful, the present bounties will be snatched away from you while there will be a separate punishment for your ungratefulness.

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Those inspired with five (actions) will not be deprived of five, “The one inspired with dua will not be deprived of being answered because Allaah تَبَارَكَ وَتَعَالَى states, “And your Sustainer says, ‘Call to Me, I will answer you.” The one inspired with repentance will not be deprived of acceptance, because Allaah تَبَارَكَ وَتَعَالَى states, “And He is the one who accepts repentance from His servants.” The one inspired with gratitude will not be deprived of an increase, because Allaah تَبَارَكَ وَتَعَالَى states, “If you are grateful, I will grant you more.” The one inspired to seek forgiveness will not be deprived of forgiveness, because Allaah تَبَارَكَ وَتَعَالَى states, “Seek forgiveness from Your Sustainer. He is the Most Forgiving.” The one inspired with spending will not be deprived of a recompense, because Allaah تَبَارَكَ وَتَعَالَى states, “And whatever you spend, then He will replace it.” (Al-Ahaadithul-Mukhtarah no. 1814)

It is related from Anas رَضِيَ اللَّهُ عَنْهُ that a beggar came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The latter gave him a date. The beggar either refused to take it or threw it

away. Thereafter another beggar came. Rasulullaah ﷺ gave him a date as well. Upon receiving it, he said,

سبحان الله تمرّة من رسول الله

Subhaanallaah! A date from Rasulullaah ﷺ

(In other words, this is a blessed thing from the hands of Rasulullaah ﷺ.)

Upon hearing this, Rasulullaah ﷺ ordered a girl to go to Umm Salamah رَضِيَ اللَّهُ عَنْهَا and tell her to give to this (grateful) beggar the forty dirhams which had been kept by her. (Musnad Ahmad no. 12574)

Utaarid Al-Qurashi narrates that Rasulullaah ﷺ said, “When Allaah تَبَارَكَ وَتَعَالَى grants a servant the ability to make shukr, then He does not deprive him of more, because Allaah تَبَارَكَ وَتَعَالَى has stated, “If you are grateful, then I will grant you more.” (Shuabul-Imaan no. 4208)

Sufyan ibn Uyanah said in the tafseer of this verse, “If you show appreciation for My bounty, I will increase you in My obedience which will lead you to Jannah.” (Shuabul-Imaan no. 4213)

It has been narrated that Ali رَضِيَ اللَّهُ عَنْهُ said to a man from Hamdaan, إِنَّ النِّعْمَةَ مَوْصُولَةٌ بِالشُّكْرِ، وَالشُّكْرُ مُتَعَلِّقٌ بِالْمَزِيدِ، وَهُمَا مَقْرُونَانِ فِي قَرْنٍ، وَلَنْ يَنْقَطِعَ الْمَزِيدُ مِنْ اللَّهِ عَزَّ وَجَلَّ حَتَّى يَنْقَطِعَ الشُّكْرُ مِنَ الْعَبْدِ

Bounties are connected to shukr. Shukr is connected to an increase. They are both joined in a circle. An increase from Allaah تَبَارَكَ وَتَعَالَى will never end until the servant stops making shukr.

(Shuabul-Imaan no. 4214)

Ali رَضِيَ اللَّهُ عَنْهُ once said to the person sitting near him, “Be grateful to the one who favours you, and favour the one who is thankful to you. Bounties will not come to an end when gratitude is shown, and they will not remain when ingratitude is shown. Shukr causes an increase in the bounties and is a protection from it changing.” (Fadheelatush-Shukr no. 94)

Fudhail ibn Iyaad رَحِمَهُ اللهُ used to say, “It has been stated, ‘Whoever recognizes the bounty of Allaah تَبَارَكَ وَتَعَالَى with his heart and praises him with his tongue, then that will not terminate until he will see an increase. Allaah تَبَارَكَ وَتَعَالَى said, “If you are grateful to Me, I will definitely grant you an increase.” (Shuabul-Imaan no. 4215)

Hasan رَحِمَهُ اللهُ states that the following has reached me that when Allaah تَبَارَكَ وَتَعَالَى bestows any nation upon a group of people, He asks them to be grateful. If they are grateful to Him, He has the power to grant them more. If they are ungrateful, He has the ability to change the bounty granted to them into a punishment.” (Shuabul-Imaan no. 4216)

G.) SHUKR CAUSES A PERSON TO RECEIVE A SPECIAL HOUSE IN JANNAH

Abu Moosa al-Ash’ari رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When a child of a person passes away, Allaah تَبَارَكَ وَتَعَالَى says to His angels, ‘Have you taken away the child of My servant?’ They reply, ‘Yes.’ Allaah تَبَارَكَ وَتَعَالَى asks, ‘Have you taken away the fruit of his heart?’ They reply, ‘Yes.’ Allaah تَبَارَكَ وَتَعَالَى asks, ‘What did My servant say?’ They reply, ‘He praised You and said: *’innaa lillaahi wa innaa ilayhi raaji’oon’*.’ Allaah تَبَارَكَ وَتَعَالَى says, ‘Build a house in Jannah for My servant and name it *Bayt al-Hamd* (the house of praise).’” (Tirmidhi no. 1021)

In this hadith, Allaah تَبَارَكَ وَتَعَالَى questions the angels, whereas Allaah تَبَارَكَ وَتَعَالَى is aware of everything. The reason for this is that when Allaah تَبَارَكَ وَتَعَالَى created man, they objected saying that man will cause corruption and bloodshed on earth. Now Allaah تَبَارَكَ وَتَعَالَى boasts to the angels to look and see their reaction to all difficulties. In such a condition, they are still praising Him. In the hereafter, a special house will be built so that it can become clear to people how this person praised Allaah تَبَارَكَ وَتَعَالَى in all conditions.

H.) SHUKR IS A PROTECTION FROM PUNISHMENT

مَا يَفْعَلُ اللهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَأَمْنْتُمْ وَكَانَ اللهُ شَاكِرًا عَلِيمًا

What will Allaah do by punishing you if you accept the truth and have conviction? And Allaah is appreciative, knower of everything.
(Nisaa verse 146)

Allaah is appreciative of good deeds. He is fully aware of all the actions of His servants. Whoever submits to His commands obligingly and gratefully and has conviction in Him, there is no question of Allaah, the just and the merciful, punishing such a person. In other words, Allaah تَبَارَكَ وَتَعَالَى will never punish such a person. He only punishes those who are rebellious and disobedient.

I.) SHUKR MAKES AN EASY ENTRANCE INTO JANNAH

Rasulullaah ﷺ said, “On the Day of Judgement, a caller will call out, “Let the Hamaadoon rise.” One group will stand up. A flag will be erected for them, then they will enter Paradise.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ enquired as to who these people were. Rasulullaah ﷺ replied, “Those who praised Allaah in every condition.” Another narration states, “The first people who will be called to Jannah will be those who were thankful to Allaah in easy and difficult conditions.” (Al-Mu’jamus-Sagheer no. 288)

Rasulullaah ﷺ said, “The people will be gathered in one plain. Gazes will be focussed on them, and the caller will make them hear. A caller will call out thrice, “All the people will come to know for whom is honour today.” He will say, “Where are those whose sides used to separate from their beds?” Then he will say, “Where are those who trade, and business did not divert them from the remembrance of Allaah?.....” Then a caller will call out, “Soon the gathering will know for whom there is honour today?” He will then ask, “Where are the *hamaadoon*, those who used to praise their Sustainer?” (Al-Mustadrak of Haakim no. 3508. Dhahabi states that the hadeeth is saheeh.)

The narration of Asma binte Yazeed states that Rasulullaah ﷺ said, “Allaah تَبَارَكَ وَتَعَالَى will send a caller on the Day of Qiyamah who will call out, “Soon the people on the plains will know those most worthy of honour”

Where are those whom neither trade nor commerce diverted them from the remembrance of Allaah?” They will arise and enter Jannah. Then the caller will once again say, “Soon the people on the plains will know those most worthy of honour?” Where are those whose sides separated from their beds?” They will arise and enter Jannah. Once again the caller will call out, “Where are those who praised Allaah تَبَارَكَ وَتَعَالَى excessively for everything?” They will be more than the first two groups, and they will enter Jannah.” (*Muntakhab min Musnad Abd ibn Humaid no. 1581*)

J.) SHUKR LEADS TO ONE BEING THE MOST BELOVED OF ALLAAH’S SERVANTS ON THE DAY OF JUDGEMENT

Imraan ibn Husain رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The most virtuous of Allaah’s servants on the Day of Judgement are those who praised Allaah تَبَارَكَ وَتَعَالَى in abundance.” (*Musnad Ahmad no. 19895, Al-Mu’jamul-Kabeer vol. 18-page 125 no. 254*)

K.) SHUKR LEADS TO THE LOVE, MERCY AND PROTECTION OF ALLAAH

تَبَارَكَ وَتَعَالَى - Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever has three qualities, Allaah تَبَارَكَ وَتَعَالَى will enter him into His mercy, show him His love, and he will be in the protection of Allaah: a person who is grateful when he is granted, when he has power he forgives, and when he is angry he becomes calm.” (*Shuabul-Imaan no. 4118*)

Hasan رَضِيَ اللَّهُ عَنْهُ states that a man said,

الْحَمْدُ لِلَّهِ رَبِّنَا كَثِيرًا كَمَا يُنْعِمُ رَبُّنَا كَثِيرًا

All praise is for Allaah in abundance as our Sustainer has favoured us in abundance.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him,

إِنَّ اللَّهَ لَيُحِبُّكَ كَثِيرًا

Allaah loves you alot. (Shuabul-Imaan no. 4146)

Abdullah ibn Sakhbarah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “He who is tested and remains patient, he is given, and he is grateful, he is

oppressed, and he forgives, and he oppresses and then seeks pardon.” When Rasulullaah ﷺ was asked as to what he would get, he ﷺ replied (mentioning the following verse of Surah An’aam), “Those are the ones for whom there is safety, and they are the rightly guided ones.” (Shuabul-Imaan no. 4117)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said,

وَمَا مِنْ شَيْءٍ أَحَبُّ إِلَيَّ مِنَ الْحَمْدِ

There is nothing more beloved to Allaah than praising Him.

(Shuabul-Imaan no. 4058, Musnad Abu Ya’la no. 4256)

L.) SHUKR CAUSES ONE TO GAIN THE REWARD OF A PERSON MAKING SACRIFICE

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Nabi ﷺ said,

الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ

The person who eats and is grateful is in the rank of the patient fasting person. (Tirmidhi no. 2486, Ibn Majah no. 1765)

M.) SHUKR SURPASSES THE BOUNTY GIVEN AND LEADS TO EVERLASTING REWARDS

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said,

مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ، فَحَمِدَ اللَّهُ عَلَيْهَا إِلَّا كَانَ ذَلِكَ الْحَمْدُ أَفْضَلَ مِنْ تِلْكَ النِّعْمَةِ، وَإِنْ عَظُمَتْ

Whenever Allaah ﷻ bestows any favour on a servant, who then praises Allaah for it, then this praise is better than that bounty, no matter how great the bounty is.

(Al-Mu’jamul-Kabeer no. 7794, Shuabul-Imaan no. 4093 from Hasan)

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Whenever Allaah ﷻ bestows any bounty on a servant and he says, “Alhamdulillah”, then that which Allaah ﷻ granted him (the ability to be grateful) is better than that which He takes (i.e the worldly bounty which eventually Allaah ﷻ takes away).” (Ibn Majah no. 3805)

The explanation given by ulama is as follows: Allaah تَبَارَكَ وَتَعَالَى bestows one with the bounty of health, and one is strong and energetic like a stallion. After a few years, a person passes away. Where is this bounty? It has terminated. However, if one has thanked Allaah تَبَارَكَ وَتَعَالَى for it, then one will benefit with his praises forever. Therefore, the praise of the bounty is better than the bounty itself. One is granted a pious wife who assists him through the difficulties of life and safeguards his chastity. However, a time will ultimately arrive when she will separate from him or vice versa. However, if one has praised Allaah تَبَارَكَ وَتَعَالَى for this bounty, then one's reward will remain forever. A person has a house worth millions. He thanks Allaah تَبَارَكَ وَتَعَالَى for this bounty. These praises are far more valuable than this house, since the house will eventually perish, but the reward for the praises will remain forever."

N.) SHUKR LEADS TO SAFETY AND BEING RIGHTLY GUIDED

Sakhbarah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever is granted (a bounty) and is grateful; is tested and is patient; oppresses and seeks forgiveness; and is oppressed and forgives," Then Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kept quiet. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "O Rasulullaah! What will he receive?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited the following verse,

أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

For such people, there is safety and they are rightly guided. (An'aam verse 82)

(Al-Mu'jamul-Kabeer no. 6613, Shuabul-Imaan no. 4117)

CHAPTER THREE - SHUKR IN THE QUR'AAN

Many verses regarding tahmeed (praising Allaah تَبَارَكَ وَتَعَالَى) is mentioned in the Noble Quraan. What greater virtue can there be for teaching us the quality of shukr and praising Allaah تَبَارَكَ وَتَعَالَى that the Glorious Qur'aan begins with such phrases?

The verses below contain the praises of Allaah تَبَارَكَ وَتَعَالَى, encouragement to praise Him and the command to praise Him. At some places, a bit of tafseer will also be mentioned.

Note: There are many other verses as well. Here briefly only some will be mentioned.

1.) ALL PRAISES ONLY DUE TO ALLAAH تَبَارَكَ وَتَعَالَى الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praises {the best of them, from the very beginning right till the end, the past and the future} are due to Allaah {alone since He is the creator and bestower of all bounties and all things. This is irrespective of whether He bestows them directly or indirectly, e.g. if anyone receives heat or light from the sunshine, it is in fact the conferral of the sun.} who is the Rabb (Creator and Sustainer) of all the worlds {i.e. every type of species, e.g. the world of jinn, the world of angels, the world of humans, etc. The plural form is used so that it may be clearly understood that every single creature of the universe is the creation of Allah.} (Faatihah verse 1)

Note: A person praises and honours another due to:

- a.) perfection in his being and attributes
- b.) favours bestowed on him by that being
- c.) hope for the future from that being
- d.) fear for that being.

Allaah refers to the One who is perfect in His Being and attributes. He is the Sustainer of the entire universe, therefore all favours and bounties granted to one are only from Him. He is the Most Merciful, thus hope can only be placed in Him for future bounties. He is the Master of the Day of

Recompense, therefore one should fear Him. Consequently, only He is worthy of praise. (Ruhul-Ma'ani)

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ط ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ
All praise is due to Allaah who created the heavens and the earth and made darkness and light. Yet, these unbelievers ascribe equals to their Sustainer. (An'aam verse 1)

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا
All praise is due to Allaah who sent to His servant the Book and did not place any crookedness therein. (Kahf verse 1)

It is only that Allaah who can be eligible for the highest praises and greatest gratitude for having sent the best and most perfect Book to His most special and closest servant, Muhammad ﷺ and thereby honoured and distinguished the inhabitants of the earth with the greatest of bounties. Without doubt there is no crookedness and perverseness in this Book. The text is extremely simple and eloquent, the style is very effective and beautiful, the teachings are very moderate and balanced – suited to every era and temperament and totally compatible with sound intellect. There is not even a taint of any extremes in it. (Tafseer Uthmani)

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ
All praise is due to Allaah to whom belongs whatever is in the heavens and the earth. And His is the praise in the hereafter. He is the Wise, All-Knowing. (Sabaa verse 1)

All praises and glories are to that Allaah alone who is the sole owner and creator of all the things in the heavens and the earth. And who sees to the affairs of all things with great wisdom and knowledge. He did not create this entire universe in vain. It is impossible for us to have such thoughts [that He created all this in vain] about such a wise and knowledgeable Allaah. It is certain that this entire universe will end at some result. This is known as the hereafter. Just as He alone is worthy of all praise in this world, in the hereafter too He alone will be praised. In this world, others beside Allaah

تَبَارَكَ وَتَعَالَى are praised because the act of the creation is a reflection of Allaah's act and an achievement of the creation is a reflection of Allaah's true excellence. However, in the hereafter, all veils will be lifted and everyone will see that whatever happens does so by the will of Allaah تَبَارَكَ وَتَعَالَى. Therefore, both outwardly and in reality, praises of that absolute praiseworthy being [Allaah تَبَارَكَ وَتَعَالَى] alone shall remain.

Mufti Shafee' Saheb رَحْمَةُ اللَّهِ has written, "The Surah begins with the words Al-hamdulillah, signifying that all praise essentially belongs to Allaah. Whosoever praises anything anywhere in the world is ultimately praising Allaah. The sensible world contains millions of things which compel man's attention and admiration for their beauty and usefulness, but if one tries to look behind the veil of appearances, one will find in each and every thing the manifestation of the same creative power. Admiring anything that exists in the created world is no more than showing one's admiration for a work of art or craft, which in fact is a praise of the artist or the craftsman. This small statement of the Noble Qur'aan opens a new perspective for man lost in the maze of multiplicity and shows him how the many are knit together in the same unity, and how all praise in reality belongs to One whose power is absolute, and that it is only in our ignorance or indifference that we regard this praise to be due to anyone else.

If there is only one Being in the whole universe who inherently deserves all praise, it necessarily follows from it that this Being alone should be worthy of adoration and worship. Thus, we can see that although the phrase, Al-hamdulillaah, has been used to signify praise, yet, by implication, it cuts the very root of polytheism or the worship of created beings, and at the same time brings out in a self-evident manner the first and the basic principle of the Islamic creed — Oneness of Allaah.

These words teach man to praise Allaah تَبَارَكَ وَتَعَالَى. We praise someone either for a quality inherent in him or for a favour received from him. But the verse mentions neither. The implication is that the blessings of Allaah تَبَارَكَ وَتَعَالَى are limitless. Allaah تَبَارَكَ وَتَعَالَى says, "If you try to count the blessings of Allaah, you

will never be able to enumerate them.” Leaving aside other things, if man only considers his own being, he will find that it is a microcosm — in itself which contains in analogical form everything contained in the macrocosm, his body offers a parallel to the earth, the hair on it to the vegetation, his bones to the hills, his veins flowing with blood to the springs underground. Man, again, is composed of two parts, spirit, and body, of which the spirit is obviously superior in value, while the body is subservient to it. In this inferior part alone, there are thousands of anatomical and biological wonders. There are supposed to be more than three hundred joints, but Allaah has made each of them so strong that during the sixty or seventy years of an average man's life, they are in perpetual motion and yet do not need repairs. Of this Allaah Himself has reminded us, “It is We Who created them, and it is We Who endowed their joints with strength.” Or take the example of the eye. One may spend a lifetime and yet not fully know the manifestations of divine wisdom present in it. Or take a single movement of the eye and see how many blessings of Allaah are involved in its functioning. Before the eye can see, internally it requires physical energy which in its turn is provided by food, air, water etc. And externally it requires the light of the sun which in its turn depends on a thousand other factors. That is to say, all the forces of the universe join together to make it possible for the eye to see even once. Now, try to calculate how many times the eye sees in a day, in a year, in a man's lifetime. Similarly, the functions of the ears, the tongue, the hands, and the feet, each brings into action the forces of the whole universe.

This is a kind of blessing which is equally available to every living man, be he a king or a beggar. In fact, all the greatest blessings of Allaah are the common property of every living creature for example, air, water, light, the sun, the moon, the stars, in fact, everything that exists in the heavens and the earth, or between them, offers its benefits to all without distinction. Then there are special blessings which divine wisdom has chosen to distribute unequally among men, some getting more and others less. This category includes wealth, honour, health, peace, knowledge, and other acquisitions. Although the general blessings are obviously much more

important and essential for human life than the special blessings, yet man in his naivete takes them for granted and never realizes what great gifts they are in spite of being common.

Now, human nature itself requires that in recognition of the innumerable blessings that keep descending on him at every moment of his life, man should, as far as he can, praise and continue to praise his Benefactor. It is to indicate this basic need of human nature that the Noble Qur'aan employs the word 'Al-hamd' (Praise) as the first word of the very first Surah. Thus, the praise of Allaah has been accorded a very high rank among the acts of worship. (Ma'ariful-Qur'aan)

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ

All praise is due to Allaah who originated the heavens and the earth, who appointed the angels as message-bearers, with wings, two, three and four.

He increases in the creation whatever He wills. Surely Allaah can do everything. Whatever of mercy Allaah opens up for the people, none can withhold it. (This mercy could be physical – in the form sending down rains, sustenance, etc., or it could be spiritual – in the form of sending down Books, Messengers, etc. When Allaah تَبَارَكَ وَتَعَالَى opens His gates of mercy, who is it that can close them?) And whatever He withholds, none can bestow apart from Him. He alone is mighty, wise. (He can immediately do whatever He wills in accordance with His absolute wisdom. He is so mighty, that no one can stop Him.) O people! Remember Allaah's favour upon you. Is there any creator other than Allaah who provides you sustenance from the heavens and the earth? There is no deity but He. Where to, then, are you turning away? (You accept this fact that creating you and keeping you alive by providing you the means of sustenance is all in the control and power of Allaah تَبَارَكَ وَتَعَالَى. How, then, has someone else become worthy of worship? He who is the true creator and sustainer ought to be worshipped alone.) (Faatiir verse 1)

2.) SHUKR -WAY OF OUR FOREFATHER

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

O you who are the progeny of those whom We carried with Nuh. Surely he was a grateful servant. (You are the progeny of those who boarded the ship with Nooh عَلَيْهِ السَّلَام and were thus saved from the punishment of Allaah تَبَارَكَ وَتَعَالَى. Do not forget the kindness that was shown to your forefathers. You who are the progeny of Nooh عَلَيْهِ السَّلَام should look at what a grateful and thankful servant he was. You should also tread his path.) (Bani israaeel verse 3)

Salmaan رَحِمَهُ اللَّهُ عَنهُ says, “Whenever Nuh عَلَيْهِ السَّلَام ate any food or wore any clothing, he would praise Allaah. For this reason, he is termed as ‘a grateful servant.’” (Shuabul-Imaan no. 4156)

Mujahid رَحِمَهُ اللَّهُ explain why Nuh عَلَيْهِ السَّلَام was referred to in the Qur’aan as ‘a grateful servant’, “He would not eat anything but praise Allaah تَبَارَكَ وَتَعَالَى. He would not drink anything, except that he would praise Allaah تَبَارَكَ وَتَعَالَى. He would not walk for a while except that he would praise Allaah تَبَارَكَ وَتَعَالَى for that. He would not hold onto anything except that he would praise Allaah تَبَارَكَ وَتَعَالَى for that. Allaah تَبَارَكَ وَتَعَالَى therefore praised him, “Verily he is a grateful servant.” Ka’b Al-Qurazi رَحِمَهُ اللَّهُ says, “When Nuh عَلَيْهِ السَّلَام would eat, he would say, “Alhamdulillah.” When he used to drink, he would say, “Alhamdulillah.” When he would wear clothing, he would say, “Alhamdulillah.” When he would mount a conveyance, he would say, “Alhamdulillah.” Therefore, Allaah تَبَارَكَ وَتَعَالَى referred to him as a ‘grateful servant.’ ” (Shuabul-Imaan no. 4157)

3.) INGRATITUDE DOES NOT AFFECT ALLAAH IN THE LEAST

وَقَالَ مُوسَى إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ

Moosa عَلَيْهِ السَّلَام said, "If you disbelieve/are ungrateful, you and all on earth together, Allaah is self-sufficient, praiseworthy." (Ibraaheem verse 8)

The dire consequences of your ungratefulness will affect none but yourselves. It does not affect Allaah in the least. What need does He have for your gratefulness? Whether someone is grateful to Him or not, it does not affect His being the possessor of goodness and His being praiseworthy. In a hadith-qudsi, Allaah تَبَارَكَ وَتَعَالَى says, "O My servants! If all your past and future people, and if all jinn and mankind were to become like the greatest of pious persons, this would not increase My kingdom in any way. And if all your past and future people, and if all jinn and mankind were to become like the most wicked of persons, this would not decrease My kingdom in any way." (Muslim no. 2577)

Allaah تَبَارَكَ وَتَعَالَى makes mention of the ungrateful nation of Sabaa. This nation lived in prosperity, affluence, opulence and freedom, and was thereafter destroyed because of its disbelief and ingratitude. This nation was a very wealthy and powerful nation of Yemen which ruled the country for many centuries with much might and power.

Allaah تَبَارَكَ وَتَعَالَى states,

For the people of Sabaa there was certainly a sign in their dwelling-place: two gardens to the right and to the left. Eat from the provision of your Sustainer and give thanks to Him. The land is pleasant, and the Sustainer is forgiving. (Sabaa verse 15)

The people of Sabaa had two lengthy gardens to the right and to the left that stretched out for several kilometres. Had they possessed any understanding, these gardens would have been sufficient for them to realize this sign of Allaah's mercy and power and thereby bring imaan and remain grateful to Him. It was as though this sign was telling them to take benefit from the bounties of Allaah تَبَارَكَ وَتَعَالَى and to be grateful to this true benefactor. They should not become ungrateful by opting for disbelief and disobedience. Alternatively, as is the opinion of some past scholars, this

could have been said by Allaah تَبَارَكَ وَتَعَالَى via the Ambiyaa. It is said that thirteen Ambiyaa were sent to this nation. If this report is correct, they must have come before Isaa رَضِيَ اللَّهُ عَنْهُ and their spiritual heirs must have been advising them till their destruction. Allaah تَبَارَكَ وَتَعَالَى knows best.

While mentioning the women of the people of Sabaa, the author of *Arḍul Qur'aan* writes, "In this regard, the buildings have something called a water-dam. The Arabs of Hijaaz refer to it as سَد while the Arabs of Yemen refer to it as عَرَم. There are no perennial rivers in the Arab lands. The water flows down the mountains into the deserts and becomes dry and lost there. It is not used for irrigation purposes. The Sabaa used to construct huge dams at appropriate places between various mountains and valleys in order to block the water which could be used for irrigation purposes whenever the need arose to do so. There were thousands of such dams in the kingdom of Sabaa.

The most famous of these dams is the Ma'aarib dam, which was situated in their capital city, Ma'aarib. To the south of this city are two mountains on the right and left. They are known as the Ablaq Mountains. The Saba' had constructed the Ma'aarib dam between these two mountains approximately 800 years B.C. This dam constituted a wall that was approximately 150 feet long and 50 feet wide. A major portion of this wall has been destroyed. However, about one third of it still remains. A European explorer by the name of Arnold has written an article on the present state of this wall in the journal of the French Asiatic Society. He has also prepared an excellent map detailing the present state of this wall. There are inscriptions at various places on this wall. He has deciphered these inscriptions as well. This wall had many windows at the top and bottom which could be opened or closed whenever the need arose. On the eastern and western sections of this wall were two large gates whereby the water was distributed either to the left or right side and irrigated the respective lands. Through this system of irrigation, about three hundred square miles of land had come under cultivation in this desert and barren land. Thousands of acres of land were turned into gardens and orchards which

contained various types of fruit trees and fragrant trees. The Qur'aan refers to these very gardens when it says, "two gardens to the right and to the left".

The Greek historian, Agathangshos, who in, 145 B.C. was a contemporary of the Saba', writes thus, "The Sabaa inhabits the green and lush area of Arabia where plentiful and excellent fruits of all kinds grow. The land that is close to the seashore has very beautiful trees. Inland, there is a dense jungle of lofty trees of incense, cinnamon, and dates. A very sweet fragrance emanates from these trees. Due to the large variety of trees, it is difficult to identify and describe each type of tree. The fragrance that emanates from these trees cannot be less than that of paradise. Moreover, words cannot describe this fragrance. When the wind from inland blows towards the coast, then those who are on the coast also enjoy this beautiful fragrance. It is as though they are enjoying the water of life. Even this simile is imperfect when compared to the intensity of this fragrance." In short, Ma'arib was the epitome of green vegetation, prosperity, items of luxury and comfort, and a moderate climate.

The words "And the Sustainer is forgiving", make reference to the fact that they should be grateful to Allaah تَبَارَكَ وَتَعَالَى out of their own accord. However, if, due to human constraints, they display some shortcomings, then Allaah تَبَارَكَ وَتَعَالَى is not so strict as to take them to task for small mistakes. He will forgive them by His mercy. For who can thank Him for His bounties as He ought to be thanked?

However, Allaah تَبَارَكَ وَتَعَالَى states,

But they turned away. So We let loose upon them a fierce flood and We gave them, in exchange for their two gardens, two other gardens which had some bitter fruit, tamarisks, and a few lote-trees. (Sabaa verse 16)

The people did not pay heed to the words of advice of their Nabi and they continued refusing to show their gratitude to their true benefactor, Allaah تَبَارَكَ وَتَعَالَى. It was then that He sent down upon them the punishment of a flood

of water. The dam wall broke and all the gardens and orchards were flooded. Those valuable fruit trees were replaced with useless trees and large dry bushes. Where there had been growing grapes, prunes, and various other types fruits, were now replaced with tamarisks, lote-trees and some trees which produced bitter fruit. The best trees that could now be found there were a few jujube trees.

Shah Sahib رَحْمَةُ اللَّهِ writes “When Allaah تَبَارَكَ وَتَعَالَى decided to send down His punishment, He created mole rats which ate into the foundations of the dam wall. When the water came in with great force, the dam wall burst. This water was the water of punishment. The land on which it flowed became barren and unproductive. It is said that a soothsayer had predicted the bursting of this dam wall. Upon this, many people had left their homeland and spread out into different parts of the country. Those who remained were given these bitter tasting fruit and useless trees in exchange for those beautiful gardens and orchards. Allaah تَبَارَكَ وَتَعَالَى knows best.”

Allaah تَبَارَكَ وَتَعَالَى says,

This was Our retribution to them because they were ungrateful. This is Our retribution to those who are ungrateful. (Sabaa verse 17)

We had placed between them and those villages which We had blessed, such villages that were visible on the roads. And We fixed (easy) stages therein for the up and down journey. Travel therein by night and day in safety. (Sabaa verse 18)

The blessed villages refer to those of Syria. In other words, the roads from their country leading to Syria were safe. On the sides of the roads there were villages that were strategically situated whereby the travellers could periodically stop over and get the opportunity to eat, drink and rest. Because the travellers were travelling on roads that were close to inhabited places and were seen at regular intervals, the hearts of the travellers were at rest, and they did not fear any thieves or highway robbers. This journey was more like a tour and an excursion.

The author of '*Arḍul Qur'aan*' writes, "The basis of the wealth and prosperity of the Sabaa was trade and business. Yemen is close to the Indian shores on one side and close to the African shores on the other side. Gold, valuable stones, spices, perfumes, ivory, etc. used to come from India and Africa to Yemen. The Sabaa used to load all these goods onto camels and travel along the coast of the Red Sea passing through *Hijaz* and transporting these goods to Syria and Egypt. The Qur'aan refers to this path as "a clear path" and this journey as "the journey of winter and summer" which was undertaken by the Quraysh. Because of the constant up and down journeys of these commercial caravans, there was an entire line of inhabited places between Yemen and Syria where people could travel without any fear or danger."

The Greek historian Aratosthensel (194 B.C.) writes, "The journey from *Hadramaut* to the kingdom of Saba' lasted 40 days. While it took the traders 70 days to travel from Mu'een to Aqabah."

Allaah تَبَارَكَ وَتَعَالَى said,

But then they said: "O our Sustainer! Make the stages between our journeys longer." They wronged themselves. And so, We made them tales and completely tore them into pieces. In this are signs for every patient, grateful person. (Sabaa verse 19)

They may have made this request by their actions, or they may have made a verbal request: O Allaah! We are not enjoying journeys of this nature. Let the stages between the journeys be long. Let us not encounter places of inhabitation in-between. Let hunger and thirst vex us. Then we will enjoy the journey.

Shah Sahib رَحِمَهُ اللهُ writes, "The enjoyment of comforts made them fussy. They therefore asked for difficulties – that they have heard that in other countries the people do not find any water on their journeys and they do not encounter any places of inhabitation. They should also experience this. This was extremely ungrateful of them. This was similar to the

ungratefulness of the Bani Israeel who became weary of the manna and salwa which Allaah تَبَارَكَ وَتَعَالَى sent to them from the heavens and they began asking for garlic and onions.

As a result of their ungratefulness, they were completely torn up into pieces. Most of the families were broken up – some went in one direction while others went in another direction. All vestiges of places of inhabitation were completely wiped out. Now only stories and tales about them remained – stories and tales which people heard and learnt a lesson from. Their great civilization and power and authority were all reduced to dust.

Upon hearing of these conditions, an intelligent person ought to learn a lesson from them. When Allaah تَبَارَكَ وَتَعَالَى blesses him with prosperity and wealth, he should engage in excessive gratitude. When he is afflicted with hardships and difficulty, he should resort to patience and forbearance and seek the assistance of Allaah تَبَارَكَ وَتَعَالَى. (Condensed and simplified from Tafseer Uthmaani)

4.) THE INGRATITUDE OF THE DISBELIEVERS IS CAUSE FOR THEIR DESTRUCTION

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ جَهَنَّمَ ۖ يَصْلَوْنَهَا ۖ وَبِئْسَ الْقَرَارُ

Have you not seen those who returned the favour of Allaah with ingratitude and caused their people to alight in the house of destruction? Hell – which they will enter. And it is an evil abode. (Ibraaheem verse 28-29)

This refers to the leaders of the disbelievers and polytheists, especially the Quraysh leaders who at that time had the reins of the Arabs in their hands. Allaah تَبَارَكَ وَتَعَالَى was extremely kind to them: He sent Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for their guidance, He revealed the Qur'aan, He made them the custodians of His house [the Ka'bah], and He gave them leadership over the Arabs. They returned these bounties and favours of Allaah تَبَارَكَ وَتَعَالَى with ingratitude, rejecting and belying His word, and fighting against His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Eventually, they led their own people to the pits of destruction.

وَجَعَلُوا لِلّٰهِ اُنْدَادًا لِّيُضِلُّوْا عَنْ سَبِيْلِهِ ط فَاِنْ تَمَتَّعُوْا فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ

They set up rivals to Allaah in order to lead people astray from His path.

Say, "Enjoy yourselves. You will then have to return to the fire."

(Ibraaheem verse 30)

They ought to have been affected by the favours of Allaah تَبَارَكَ وَتَعَالَى and engaged themselves in gratitude and obedience to their true benefactor. They did not do this. On the contrary, they were bent on rebelling against Him. They set up other things as rivals against Allaah, bestowed divine powers to them, and established worship for them by using different ways and means - worship which was the prerogative of Allaah alone. In this regard, they led others astray and after having done so, they kept them under their subjugation.

5.) COUNTING THE FAVOURS OF ALLAAH صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

وَاَنْتُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ط وَاِنْ تَعَدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ط اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ

He gave you all of that which you asked Him. (Whatever you asked for verbally or non-verbally – He gave you a portion of everything collectively in accordance with His wisdom and planning.) Were you to count the favours of Allaah, you will not be able to encompass them. Surely man is very unjust, ungrateful. (The favours of Allaah تَبَارَكَ وَتَعَالَى are so countless, in fact limitless, that if all of you were to get together and count them by mere estimation, you will get tired and give up.)

Moulana Khaleel Ahmad Saharanpuri رَحِمَهُ اللّٰهُ said, "In the Qur'aan Majeed, Allaah تَبَارَكَ وَتَعَالَى says, "If you enumerate a ni'mah (favour) of Allaah, you will not be able to enumerate it."

Here the singular (i.e. ni'mah) is used because in even a single ni'mah, there are innumerable bounties. (Mashayikh Chisht)

6.) MAN'S UNGRATEFULNESS – TAKE LESSON FROM HORSES

وَالْعَادِيَاتِ ضَبْحًا فَالْمُورِيَاتِ قَدْحًا فَالْمُغِيرَاتِ صُبْحًا فَأَثَرْنَ بِهِ نَقْعًا فَوَسَطْنَ بِهِ جَمْعًا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ وَحُصِّلَ مَا فِي الصُّدُورِ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

By (the oath of) the horses that pant as they gallop (into the thick of battle during Jihaad)! By the sparks that fly from the striking of their hooves (as they gallop)! By their assault (attack on the Kuffaar enemies with their Mu'min masters) at dawn causing the dust to fly (as they race forward) and penetrating the midst of the enemy's ranks (despite the fear of being killed, only because of their loyalty to their masters). Undoubtedly man (unlike these brave horses) is extremely ungrateful to his Rabb. (Whereas these horses are prepared to give their lives for their master's because of the care they receive, man refuses to obey Allaah's commands even though Allaah created him and provides everything he needs.) (Far from being ignorant of his ungrateful behaviour) Indeed, he (man) is also a witness to this fact (because it is undeniable). Verily (one of the greatest causes for this behaviour is that) he has a profound (deep-rooted) love for wealth (and is oblivious of Allaah because of his obsession to acquire wealth). Is he not aware of the time when whatever lies within the graves shall be raised (to appear before Allaah)...and whatever lies within chests will be exposed (and warrant punishment)? On that day (as at all other times) their Rabb shall certainly be informed about them (and others will also be informed). (If man keeps the Day of Qiyaamah in mind, his love for this world will diminish and he will devote his loyalty to Allaah just as the Jihaad horses do.) (Aadiyaat verse 1-11)

Explaining the tafseer of this verse, "Verily man is ungrateful to his Sustainer," (Aadiyaat verse 6) Hasan ibn Abil Hasan رَحِمَهُ اللهُ said,

يُعَدُّ الْمَصَائِبَ، وَيُنْسَى النِّعَمَ

He is the person who enumerates the difficulties and forgets the bounties.

Muhammad ibn Ali At-Tirmidhi said,

هو الذي يرى النعمة ولا يرى المنعم

He is the person who looks at the bounty, and not the giver of the bounty.

Abu Bakr Al-Waasiti said,

هو الذي ينفق نعم الله في معاصي الله

He is the person who utilizes the bounties of Allaah in the disobedience of Allaah.

Some have said,

هو الذي يكفر اليسير ولا يشكر الكثير

He is the person who is ungrateful for a little and does not appreciate abundance.

Another has said,

رأسه على وسادة النعمة وقلبه في ميدان الغفلة

This refers to a person who is drowning in bounties, but he is in a state of unmindfulness. (Tafseer Tha'labi – Aadiyaat verse 6)

Mahmood Al-Warraaq رَحِمَهُ اللهُ said these poems regarding this person:

يَا أَيُّهَا الظَّالِمُ فِي فِعْلِهِ ... وَالظُّلْمُ مَرْدُودٌ عَلَى مَنْ ظَلَمَ.
إِلَى مَتَى أَنْتَ وَحَتَّى مَتَى ... تَشْكُو الْمُصِيبَاتِ وَتَنْسَى النِّعَمَ

O the one who is a wrongdoer in his actions, whereas oppression rebounds on the oppressor.

Till when and until when will you complain of difficulties and forget the bounties.

(Shuabul-Imaan no. 4310)

7.) ADVICE TO BE GRATEFUL

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

We bestowed wisdom on Luqman [saying], "Give thanks to Allaah.

Whoever gives thanks to Allaah does so for his own benefit. And whoever is ungrateful, Allaah is self-sufficient, worthy of all praise." (Luqmaan verse 12)

Allamah Shabbir Ahmad Uthmaani رَحِمَهُ اللهُ writes, "It is necessary to be grateful to the absolute benefactor (Allaah تَبَارَكَ وَتَعَالَى) for this great bounty and other bounties and favours. However, it should be clear that this gratitude and appreciation does not benefit Allaah تَبَارَكَ وَتَعَالَى in any way. The benefits of

all this go to the person who expresses his gratitude – he becomes eligible for additional bounties in this world and reward in the hereafter. If he is ungrateful, he will be harming himself. How can Allaah تَبَارَكَ وَتَعَالَى be affected by his gratitude? The entire creation is engaged in His praise and glorification. If we had to make the impossible supposition that there was not a single person to praise Him, then on the basis of His being the possessor of all attributes and the source of all perfection, He Himself is praised. Whether praise and gratitude are given to Him or not, there is not the slightest increase or decrease in His perfection. Unfortunately, most humans are unjust and ungrateful in the sense that despite seeing these countless bounties and favours of Allaah تَبَارَكَ وَتَعَالَى, they do not fulfil the rights of the true benefactor [Allaah].

8.) THE HOUSEHOLD OF DAWOOD عَلَيْهِ السَّلَام IS ORDERED TO BE GRATEFUL

اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ

Work, O household of Dawood, in gratitude (to Me). There are few of My servants who are grateful. (Sabaa verse 13)

In other words, you should remain grateful for these great bounties and favours. You should not suffice with verbal gratitude. Rather, you should engage in such acts whereby your gratitude to Allaah تَبَارَكَ وَتَعَالَى is made manifest. Allaah تَبَارَكَ وَتَعَالَى is kind and bountiful to almost everyone. However, there are very few who are totally grateful to Allaah تَبَارَكَ وَتَعَالَى. Since they are so few of them, their rank will be higher. You should therefore become totally grateful and thereby raise your status and rank (in the sight of Allaah عَلَيْهِ السَّلَام). This is an address to the family and household of Dawood عَلَيْهِ السَّلَام because the specific bounties that were bestowed upon him were indirectly bestowed upon his family as well.

Mis'ar رحمه الله said, “When it was said, {اعْمَلُوا آلَ دَاوُدَ شُكْرًا} “Work, O household of Dawood, in gratitude (to Me)” no hour passed by them except that one of their family members were engaged in salaah.” (Shuabul-Imaan no. 4206)

9.) SHAYTAAN'S APPRAISAL OF MAN – MAJORITY UNGRATEFUL

قَالَ قِيمَا أُغْوَيْتَنِي لِأَفْعِدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَا يَنبَغِي لَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ط وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

[Iblees] said, "Just as You have led me astray, I too shall certainly lie in wait for them on Your straight path." I shall then fall upon them in front of them and behind them, and from their right and from their left. And You will not find the majority of them to be grateful." (A'raaf verse 16-17)

Mufti Taqi Saheb explained that Dr Abdul-Hayy Aaarifi رَحِمَهُ اللهُ pointed out that all attacks of Shaytaan will be repelled by shukr as Allaah تَبَارَكَ وَتَعَالَى has mentioned this quality in the above verse after describing the different avenues of Shaytaan's attacks.

10.) RESULT OF INGRATITUDE

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ فَاكْلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

Allaah gives the example of a town that was peaceful and tranquil (the residents experienced no fear and had no reason to be displeased). Their provision came to them in abundance from every avenue (without them having to leave), but (instead of thanking Allaah) they were ungrateful for Allaah's bounty so, because of their actions, Allaah caused them to taste the garments of hunger and fear. Indeed messengers came to them from among them (from among their own kind), but they rejected them, because of which punishment (fear and starvation) afflicted them while they remained oppressive (without intending to mend their ways). So eat from the pure and lawful things that Allaah has provided for you (and not from Haraam) and be grateful for Allaah's bounty if it is only He Whom you worship. (Nahl verse 112-114)

11.) QUESTIONING REGARDING BOUNTIES

لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then you will be asked about the bounties. (Takhaathur verse 8)

Ali رَضِيَ اللَّهُ عَنْهُ said that bounties refer to aafiyat (well-being.) (*Shuabul-Imaan no. 4292*)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The first thing which a person will be questioned on the Day of Judgement is that he will be asked, “Did I not keep your body healthy? Did I not satiate you with cold water?” (*Tirmidhi no. 3358, Shuabul-Imaan no. 4287*)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah تَبَارَكَ وَتَعَالَى will say to His servant on the Day of Judgement, “O son of Adam! Did I not mount you on horses and camels? Did I not get you married to women? Did I not grant you comfort and leadership?” When he will reply in the affirmative, Allaah تَبَارَكَ وَتَعَالَى will ask him, “Where was your gratitude for all those bounties?” (*Musnad Ahmad no. 10378, Shuabul-Imaan no. 4288*)

In another narration, the following is also found, “Did I not get you married to a certain lady. Others also proposed for her, but she refused them, and I married you to her.” (*Ibn Hibbaan no. 7367*)

Abdullaah ibn Salaam رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah تَبَارَكَ وَتَعَالَى will say to His servant on the Day of Judgement, “Did you not supplicate to Me for removal of a certain sickness which I did? Did you not supplicate to me to get married to a certain noble lady which I did? Did I not do such-and-such actions? Did I not do such-and-such actions?” (*Shuabul-Imaan no. 4291*)

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said bounties refers to the body, eyes and ears functioning correctly. He then said, “Allaah تَبَارَكَ وَتَعَالَى will ask His servants how they utilized these bounties, even though He has full knowledge of all of that. Allaah تَبَارَكَ وَتَعَالَى states, “Verily a person will be questioned regarding the ears, eyes and hearts.” (*Shuabul-Imaan no. 4293*)

Abdullaah ibn Masood رَضِيَ اللَّهُ عَنْهُ said regarding the verse, “Then you will be questioned regarding the bounties,” that the bounties refer to safety and good health. (*Shuabul-Imaan* no. 4295)

Jaabir ibn Abdillah رَضِيَ اللَّهُ عَنْهُ says, “My father owed a Jewish person dates. He was martyred in Uhud. He left behind two gardens, but the dates which he owed the Jew were much more than what the gardens contained. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to the Jew, “Will you take some this year and delay the payment of some?’ The Jew refused to do so. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “When the time of harvesting arrives, then inform me.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ came. We weighed the dates and picked from the lowest parts of the tree. Raulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was making dua of barakah (blessings) until we paid him his full right from the smaller of the two gardens (according to Ammaar’s (one of the narrators) calculations). Jabir رَضِيَ اللَّهُ عَنْهُ said, “I then brought to them wet dates and water, which they consumed. Then Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “These are from amongst the bounties you will be questioned about.” (*Nasai* no. 3639, *Shuabul-Imaan* no. 4279)

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when the afternoon heat was at its peak, Abu Bakr رَضِيَ اللَّهُ عَنْهُ left for the Masjid. Hearing him leave, Umar رَضِيَ اللَّهُ عَنْهُ asked, “O Abu Bakr! What has made you leave your house at this hour?” Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, “It is the extreme pangs of hunger that has made me leave home.” Umar رَضِيَ اللَّهُ عَنْهُ said, “By Allaah! It is nothing else that has made me leave my home.” As they spoke, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived there and asked, “What has made you two leave your homes at this hour?” “It is the extreme pangs of hunger that has made us leave home.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I swear by the Being Who controls my life! It is nothing else that has made me leave my home. Stand up.”

The three then went to the door of Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ who always used to keep some food or milk aside for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had been late that day and did not arrive at the usual

time (to receive the food). Subsequently, Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ fed the food to his family and had left to work in his orchard. When they arrived at the door, the wife of Abu Ayyoob رَضِيَ اللَّهُ عَنْهَا came and said, “Welcome to the Nabi of Allaah and to those with him.” When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her where Abu Ayyoob was, Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ happened to overhear this as he was working in his orchard and came running.

Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ said, “Welcome to the Nabi of Allaah and to those with him. O Nabi of Allaah! This is not the time you usually come.” “That is true,” replied Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then left to cut off a branch of a date palm which contained a variety of ripe dates, juicy dates and dry dates. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, “Why have you done this? Why did you not rather select a few ripe dates from the branch?” Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ replied, “O Rasulullaah! I wanted to you to eat from the variety of ripe, juicy and dry dates. Say what you may, I am now going to slaughter an animal to eat with this.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If you are slaughtering something, do not slaughter a milk-giving animal.”

Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then slaughtered a kid and said to his wife, “Make some dough for us and bake some bread because you know better how to bake.” Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then cooked half of the kid and roasted the other half. When the food was prepared and placed in front of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his companions, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took a piece of meat and placing it in a piece of bread, said, “O Abu Ayyoob! Send this to Faatima because she has not had anything like it for many days.” Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ took it to Faatimah رَضِيَ اللَّهُ عَنْهَا.

After they had all eaten to their fill, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’s eyes filled with tears as he said, “Bread, meat, ripe dates, juicy dates and dry dates. I swear by the Being who controls my life! These are the bounties about which you will be questioned on the Day of Qiyaamah.” Noticing that this statement had a profound effect on his companions, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ added, “When you receive something like this and start eating, recite Bismillaah

(Bismillaah wa barakatillaah (according to one narration)) – ‘In the name of Allaah’ and once you have eaten to your fill, recite,

الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعَنَا وَأَنْعَمَ عَلَيْنَا فَأَفْضَلَ

All praise is due to Allaah Who has filled our bellies, showered His bounties on us and granted us plenty.

Rasulullaah ﷺ further told them that reciting this du’aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah).

When they got up to leave, Rasulullaah ﷺ told Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ to see him the following day because whenever someone did him a good turn, he liked to repay it. However, Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ did not hear what Rasulullaah ﷺ said, so Umar رَضِيَ اللَّهُ عَنْهُ told him, “Rasulullaah commands you to see him tomorrow.” When Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ met Rasulullaah ﷺ the following day, Rasulullaah ﷺ gave him a slave woman he possessed and said, “O Abu Ayyoob! I request you to treat her well because we have only seen good in her since she has been with us.” After leaving Rasulullaah ﷺ, Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ said to himself, “I see no better way of complying with the request of Rasulullaah ﷺ other than setting her free.” He therefore set her free. (Al-Mu’jamus-Sagheer no. 185, Ibn Hibbaan no. 5216)

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that he once heard Umar رَضِيَ اللَّهُ عَنْهُ narrate that Rasulullaah ﷺ left home one afternoon and found Abu Bakr رَضِيَ اللَّهُ عَنْهُ in the Masjid. “What brings you here at this hour?” asked Rasulullaah ﷺ. Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, “The same thing that brought you here, O Rasulullaah!” When Umar رَضِيَ اللَّهُ عَنْهُ arrived there, Rasulullaah ﷺ asked, “What brings you here at this hour?” Umar رَضِيَ اللَّهُ عَنْهُ replied, “The same thing that brought the two of you here.” Rasulullaah ﷺ then started talking to them. He then said, “Do you two have the strength to walk to an orchard where we shall find food and drink?” When we replied in the affirmative, Rasulullaah ﷺ took us to the house of Abul Haytham ibn

Tayyihaan رَضِيَ اللَّهُ عَنْهُ who was from the Ansaar. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ walked ahead. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then sought permission to enter. Ummu Abil Haytham رَضِيَ اللَّهُ عَنْهَا heard the salaam (but did not reply), wanting Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to make salaam a number of times, so that they could be blessed with his duaa. As Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned to leave, she emerged quickly from her house, saying, "O Rasulullaah! I did hear your salaam, but I wanted you to make salaam to us many times." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then asked her as to where Abul-Haytham was. She replied, "He is close-by. He has gone to fetch fresh water. Please enter! He will arrive soon." She then laid out a cloth under a tree. After a while, Abul-Haytham رَضِيَ اللَّهُ عَنْهُ returned with his donkey, carrying two pitchers of water. He was extremely delighted to see them. He placed some food before them, and then climbed a tree, and broke off some branches of dates. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, "This is enough, O Abul-Haytham!" He said, "O Rasulullaah! Eat from the dry and fresh dates and enjoy it." Thereafter he brought some water, which they all drank. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then remarked, "These are from the bounties you will be questioned." Abul-Haytham رَضِيَ اللَّهُ عَنْهُ stood up to slaughter a goat. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him not to slaughter any milk-giving goat. Abul-Haytham رَضِيَ اللَّهُ عَنْهُ went away to knead bread for them. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ placed their heads down and fell asleep. When they awoke, the food was ready. Abul-Haytham رَضِيَ اللَّهُ عَنْهُ placed it before them. They ate to satiation and then praised Allaah تَبَارَكَ وَتَعَالَى. Abul-Haytham رَضِيَ اللَّهُ عَنْهُ then brought the remaining date-branches to them, from which they ate. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then made salaam to him, made duaa of goodness for him, and said to him, "When news reaches you that we have slaves, then come to us." Abul-Haytham رَضِيَ اللَّهُ عَنْهُ says, "When the news reached me, I went to Madinah Munawwarah. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave me a slave which I made a contract of forty thousand dirhams for his freedom. I have not seen a slave from whom I derived greater blessings than him."

One narration states an addition, “Ummi Abil-Haytham asked Rasulullaah ﷺ to make dua for them, which he ﷺ did with the following words,

أَفْطَرُ عَنْكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

May the fasting people break their fast by you, may the pious people eat your food, and may the angels make dua for you.” (Musnad Bazaar no. 205)

Note: Imaam Mundhiri says that this incident probably occurred once with Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ and once with Abul Haytham رَضِيَ اللَّهُ عَنْهُ.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah ﷺ came out one day or one night, when he saw Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. He asked them, ‘What has caused you two to come out of your homes at this hour?’ They replied, ‘Hunger, O Messenger of Allaah!’ He said, ‘I take an oath in the name of that Being in whose control is my life, the very thing which forced you out of your homes has forced me out of my house as well.’ They walked with him till they came to the house of an Ansaari person, but he was not at home. When the man’s wife saw Rasulullaah ﷺ, she said, ‘Welcome.’ Rasulullaah ﷺ asked her, ‘Where is such and such (referring to her husband)?’ She replied, ‘He went to bring sweet drinking water for us.’ The Ansaari man came soon after that. He looked at Rasulullaah ﷺ and his two companions and said, ‘All praise is due to Allaah. Today, no one has more honourable guests than me.’ He went and brought them a branch which had green, ripe and fully ripe dates, and said, ‘You may eat these.’ He then took a slaughtering knife. Rasulullaah ﷺ said to him, ‘Do not slaughter a milk-providing animal.’ He slaughtered a sheep for them. They ate of the sheep, from that branch of dates, and drank the water (which he had brought). When their hunger was satiated and their thirst was quenched, Rasulullaah ﷺ said to Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ, ‘I take an oath by that Being in whose control is my life, you will most certainly be questioned on the day of Resurrection

about these bounties. Hunger forced you out of your homes and you only returned after acquiring these bounties.” (Muslim no. 2038, Tirmidhi no. 2369)

Abu Aseeb, the freed slave of Rasulullaah ﷺ said, “One-night Rasulullaah ﷺ went out. He passed by me and called me. I joined him. He then passed by Abu Bakr رَضِيَ اللَّهُ عَنْهُ and called him who also joined him. Then he passed by Umar رَضِيَ اللَّهُ عَنْهُ and called him. Umar رَضِيَ اللَّهُ عَنْهُ joined him. He ﷺ continued walking until he entered a garden of one Ansaari. Rasulullaah ﷺ said to him, “Feed us with some dry dates.” He brought a branch and placed it before Rasulullaah ﷺ. Rasulullaah ﷺ and his companions ate therefrom. Then he ﷺ asked for water and drank it. He ﷺ then said, “Soon you will be asked regarding these bounties on the Day of Qiyaamah.” Umar رَضِيَ اللَّهُ عَنْهُ took the branch and hit it on the ground causing the dates to scatter in the direction of Rasulullaah ﷺ. He then asked, “O Nabi of Allaah! Will we be asked regarding these things on the Day of Judgement?” Rasulullaah ﷺ replied in the affirmative and said, “Except for three: a piece of cloth by which a man covers his private parts, a piece of bread by which one satiates his hunger, and a hole in which one enters to save himself from heat and cold.” (Shuabul-Imaan no. 4281)

CHAPTER FOUR – SHUKR IN THE AHAADEETH

1.) COMMENCE ACTIONS WITH THE PRAISE OF ALLAAH

1.1) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said,

كُلُّ كَلَامٍ لَا يَبْدَأُ فِيهِ بِالْحَمْدِ لَهُ فَهُوَ أَجْذَمٌ

“Every important matter which is not commenced with the praise of Allaah is defective.” (Abu Dawood no. 4840, Ibn Majah no. 1894)

Note: It is amongst the etiquettes of a Muslim to commence his actions and words with the praises of Allaah تَبَارَكَ وَتَعَالَى. It is best to commence with Bismillaah and Alhamdulillah.

Commencing with Bismillaah and Alhamdulillaah is mustahab when the action or statement is permissible, commendable, or compulsory. If the speech or action is makrooh, then to recite these words are makrooh, and if their speech or action is haraam (prohibited), then to recite these words are haraam.

2.) SPECIALITY OF THIS UMMAH

2.1) Abu Dardaa رَضِيَ اللَّهُ عَنْهُ states, "I heard Abul-Qaasim صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'Allaah تَبَارَكَ وَتَعَالَى said, "O Isa ibn Maryam, I am sending after you such a nation who will praise (You) and be grateful if that which they love comes to them. If they are afflicted by that which they dislike, they will hope for reward and adopt patience. They will have no forebearance and no knowledge." Isa عَلَيْهِ السَّلَام asked, "O my Sustainer, how will they possess such qualities when they will have no forebearance and no knowledge?" Allaah تَبَارَكَ وَتَعَالَى replied, "I will grant them from My forebearance and My knowledge." (Musnad Ahmad no. 27545, Shuabul-Imaan no. 4165)

3.) ENCOURAGING OTHERS TO PRAISE ALLAAH تَبَارَكَ وَتَعَالَى

3.1) Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked a person, "How are you?" He replied, "I praise Allaah before you, O Rasulullaah." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "That is what I wanted from you. (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wanted him to praise Allaah تَبَارَكَ وَتَعَالَى. That is why he asked him his condition.)" (Al-Mu'jamul-Awsat no. 4377)¹

4.) METHODS OF MAKING SHUKR

4.1) MENTALLY

Aishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When Allaah تَبَارَكَ وَتَعَالَى bestows a bounty on a servant and he realises that it is from Allaah

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "كَيْفَ أَصْبَحْتَ يَا فُلَانُ؟" قَالَ: أَحْمَدُ اللَّهَ إِلَيْكَ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "هَذَا الَّذِي أَرَدْتُ مِنْكَ"

A similar incident is mentioned later in the book regarding Umar رَضِيَ اللَّهُ عَنْهُ.

تَبَارَكَ وَتَعَالَى, then Allaah تَبَارَكَ وَتَعَالَى records that he has been grateful for it (even before he makes shukr). When Allaah تَبَارَكَ وَتَعَالَى knows that a servant is sorrowful over a sin, Allaah تَبَارَكَ وَتَعَالَى forgives him before he seeks forgiveness. A man buys clothing for a dinar. He wears the clothing praising Allaah. Even before the clothing reaches his knees, Allaah تَبَارَكَ وَتَعَالَى forgives him.” (*Shuabul-Imaan* no. 4069)

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a bounty is received by a servant and he knows that it is from Allaah تَبَارَكَ وَتَعَالَى, then he has fulfilled its gratitude, even though he does not (verbally) praise Allaah.” (*Fadheelatush-Shukr of Kharaaiti* no. 40)

4.2) VERBALLY

4.2.1) Nu'man ibn Basheer رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said on the pulpit, “He who is not grateful for little will not be grateful for much. He who is not grateful to people will not be grateful to Allaah. Discussing the bounty of Allaah is a form of gratitude, and abstaining from doing so is ingratitude. Being united is a source of mercy and disunity is a form of punishment.” (*Musnad Ahmad* no. 18449, *Shuabul-Imaan* no. 8698)²

4.2.2) Jaabir ibn Abdillaah رَضِيَ اللَّهُ عَنْهُ said, “I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “The most virtuous dhikr is ‘Laa ilaaha illallaah’ and the most virtuous dua is ‘Alhamdulillah.’” (*Tirmidhi* no. 3383)

Another narration states, “The most virtuous dhikr is ‘Laa ilaaha illallaah’ and the most virtuous form of gratitude is ‘Alhamdulillah.’” (*Fadheelatush-Shukr of Kharaaiti* no.7)

4.2.3) `Amr bin Shu`aib narrated from his father, from his grandfather, that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever glorifies Allaah (recites SubhaanAllah) a hundred times in the morning and a hundred in the night,

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمُنْبَرِ: " مَنْ لَمْ يَشْكُرِ الْقَلِيلَ، لَمْ يَشْكُرِ الْكَثِيرَ، وَمَنْ لَمْ يَشْكُرِ النَّاسَ، لَمْ يَشْكُرِ اللَّهَ. التَّحَدُّثُ بِنِعْمَةِ اللَّهِ شُكْرٌ، وَتَرْكُهَا كُفْرٌ، وَالْجَمَاعَةُ رَحْمَةٌ، وَالْفُرْقَةُ عَذَابٌ

he is like one who performs Hajj a hundred times. Whoever praises Allaah (recites Alhamdulillah) a hundred times in the morning and a hundred in the night, he is like one who donates a hundred horses in the cause of Allaah.” – or he said – “went out on a hundred military expeditions. And whoever pronounced the oneness of Allaah (recites Laa ilaaha illAllaah) a hundred times in the night, he is like the one who freed a hundred slaves from the offspring of Ismaeel, and whoever extols Allaah’s greatness (recites Allaahu Akbar) a hundred times in the day and a hundred in the night, none shall bring on that day, more than what he brought, except one who said similar to what he said, or increased upon it.” (Tirmidhi no. 3471)

4.2.4) ‘Abdullaah ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ reported that Rasulullaah ﷺ said, I met Nabi Ibrahim عَلَيْهِ السَّلَامُ when I was taken on Mi’raj (ascension to the heavens) and he told me, “O Muhammad, convey my salaam (greetings) to your Ummah and tell them that Jannah has good soil and sweet water, but it is barren. The plantation of Jannah is (the recital of) SubhaanAllaah, Alhamdulillah, Laa ilaaha illAllah and Allaahu Akbar.” (Tirmidhi no. 3462)

4.2.5) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, “Say, SubhaanAllah, Alhamdulillah, Laa ilaaha illAllaahu or Allaahu Akbar, one tree will be planted for you in Jannah for each of these.” (Ibn Majah no. 3807)

4.2.6) Sayyiduna ‘Abdullaah ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ said, “When a person says ‘Laa ilaaha illAllaah’, then these are the words of sincerity. No good deeds are accepted until a person utters these words. When he says ‘Alhamdulillah’, then these are the words expressing gratitude. None can express gratitude to Allaah, except by saying these words. When a person says ‘Allaahu Akbar’, it fills up whatever is between the heavens and earth. When he says ‘SubhaanAllah’, then this is the worship/du’a of the creation through which Allaah [responds to those who utter them] and when he says ‘Laa hawla wa laa quwwata illaa billaah’, Allaah says, ‘My slave has surrendered and submitted.’” (Musannaf Abdur Razzaq no. 20579, Kitaabud Du’aa of Imam Tabarani no. 1602)

4.2.7) Ka'b Ahbaar said, "The worst of speech is *tajdeef*" Asma'ee said that this means to be ungrateful for bounties. (*Shuabul-Imaan* no. 4234)

4.3) PHYSICALLY

4.3.1) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to stand so long in acts of worship at night that his blessed feet would become swollen. Aaishah رَضِيَ اللَّهُ عَنْهَا asked, "What is causing you to do this (exert yourself) when all your past and future errors have been forgiven?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Should I not be a grateful servant?" When his body became heavier, he would perform salaah sitting. When he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to make ruku, he would stand, recite some qiraat, and then go into ruku. (Bukhari no. 4837)

Abu Bakr ibn Khuzaimah رَحِمَهُ اللَّهُ explains under this hadith, "In this there is an indication that shukr to Allaah تَبَارَكَ وَتَعَالَى can be done physically, as all types of shukr are only for Allaah تَبَارَكَ وَتَعَالَى. At times, it can be done verbally. Allaah تَبَارَكَ وَتَعَالَى commands, "O family of Dawood! Do righteous actions as a form of gratitude." Here Allaah تَبَارَكَ وَتَعَالَى commanded them to perform righteous deeds for Allaah, as a form of gratitude. So, shukr can be both verbal and physical, not as the general masses feel that shukr only takes place verbally.

4.3.2) Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ narrates, "We departed from Makkah with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heading towards Madinah. When we reached near 'Azwaraa (a place close to Makkah Mukarramah), he dismounted, raised his hands, supplicated to Allaah تَبَارَكَ وَتَعَالَى for some time, fell into prostration for a long time, stood up, raised his hands in supplication for some time, and fell into prostration. He did this three times, and said, 'I asked my Sustainer and interceded on behalf of my followers. So He gave me one third of my followers. So I fell in prostration in gratitude to my Sustainer. I then raised my head and asked Him for my followers. He gave me one third of my followers. So I fell in prostration in gratitude to my Sustainer. I then raised my head and asked Him for my followers. He gave

me another one third. So I fell in prostration to my Sustainer.” (Abu Dawood no. 2775)

Note: This intercession was so that none of his followers should enter the Fire forever. Some will enter Jannah directly and some will enter after receiving punishment.

According to the Hanafis, a prostration of gratitude is mustahab for the person who has acquired a new bounty, has been granted wealth or children or after some calamity has been repulsed. It is mustahab that he prostrates before Allaah تَبَارَكَ وَتَعَالَى out of gratitude, facing the Qiblah. He should praise Allaah and recite tasbeeh in the sajdah, then recite takbeer and raise his head as is done in sajdah tilawat. Even better however is to perform two rakats of salaah as this is a more complete form of gratitude.

4.3.3) Ka'b ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned from a journey, he would first go to the masjid and perform two rak'ats of salaah in it. (Bukhari no. 3088, Muslim no. 716, Abu Dawood no. 2773)

Note: On returning from a journey, a person should first proceed to the masjid and perform two rak'ats of salah in gratitude to Allaah تَبَارَكَ وَتَعَالَى for bringing one back safely and with wellbeing. A person entering the masjid is in fact meeting with Allaah تَبَارَكَ وَتَعَالَى. The first being one should meet on returning is Allaah تَبَارَكَ وَتَعَالَى who has protected one from the difficulties of journey and returned him to his family safe and sound. Another wisdom is that one commences his stay in his city with the worship of Allaah تَبَارَكَ وَتَعَالَى.

4.3.4) Munkadir رَحِمَهُ اللَّهُ narrates, “When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw a person in calamity, he would fall prostrate in sajdah.” (Fadheelatush-Shukr no. 63)

4.3.5) Abu Bakrah رَضِيَ اللَّهُ عَنْهُ narrates, “When any matter of happiness occurred which pleased Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or he was given glad tidings, he would fall prostrate in gratitude to Allaah تَبَارَكَ وَتَعَالَى.” (Abu Dawood no. 2774, Tirmidhi no. 1578, Ibn Majah no. 1394)

4.3.6) Abu Bakrah رَضِيَ اللَّهُ عَنْهُ saw that a giver of glad tidings came to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioning the success of a Muslim army over their enemies. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was lying in the lap of Aaishah رَضِيَ اللَّهُ عَنْهَا. He fell down into sajdah. Thereafter he began asking the giver of glad tidings. He informed Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that a woman had now taken over the rulership of the enemies. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Now, men will be destroyed when they will obey the women.” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ repeated this thrice. (*Musnad Ahmad no. 20455*)

4.3.7) Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was given glad tidings that a need of his had been met, he would fall down in sajdah. (*Ibn Maajah no. 1392*)

4.3.8) Abdullaah ibn Abi Awfaa narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed two rak'ats on the day when he was given the glad tidings of the head (death) of Abu Jahl. (*Ibn Maajah no. 1391*)

4.3.9) Ka'b رَضِيَ اللَّهُ عَنْهُ in a lengthy narration when he remained behind in the Battle of Tabuk was boycotted. He says, “When I had performed the Fajr salaah on the fiftieth morning on the roof of one of our houses and while I was sitting in the condition which Allaah described (in the Qur’aan) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me despite its spaciousness, there I heard the voice of one who had ascended the mountain of Sala' calling with his loudest voice, 'O Ka'b bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allaah, realizing that relief has come.” (*Bukhaari no. 4418, Muslim no. 2769*)

4.3.10) Abu Qataadah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked about fasting on Mondays. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “That is the day on which I was born, and the day on which I was commissioned [as a Nabi] – or on which I received revelation.” (*Muslim no. 1162*)

Note: The birth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took place in Rabiul-Awwal on a Monday. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was fasting in gratitude for the wonderful

favour. Revelation commenced on a Monday, the 17th Ramadhaan. This too was a great bounty. To thank Allaah تَبَارَكَ وَتَعَالَى for the physical bounty i.e. the Being of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and to thank Him for the greatest spiritual bounty i.e. revelation, one could fast on Mondays.

4.3.11) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Madinah Munawwarah. He found the Jews fasting on the Day of Aashura. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to them, “What is this fast which you are keeping?” They answered, “This is a great day. Allaah تَبَارَكَ وَتَعَالَى granted salvation on this day to Moosa عَلَيْهِ السَّلَام and his people, and He drowned Firawn and his people. Moosa عَلَيْهِ السَّلَام fasted on this day, as a form of gratitude. So we also fast on this day.” Then Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “We have a greater right over Moosa عَلَيْهِ السَّلَام than you.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fasted on that day and commanded others to fast. (Muslim no. 1130)

4.3.12) Abul-Ahwas narrates from his father (Maalik ibn Nahlah رَضِيَ اللَّهُ عَنْهُ) who said, “I went to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in very scruffy clothing. He asked me if I had any wealth. When I replied in the affirmative, he asked me which type of wealth I possessed. I replied that Allaah تَبَارَكَ وَتَعَالَى had granted me camels, goats, horses and slaves. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

فَإِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرْ أَثَرَ نِعْمَةِ اللَّهِ عَلَيْكَ، وَكِرَامَتِهِ

When Allaah has granted you wealth, then let the effects of Allaah's bounty and His grace be apparent upon you.

(Nasai no. 5224, Abu Dawood no. 4063)

4.3.13) Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا فِي غَيْرِ مَخِيلَةٍ، وَلَا سَرَفٍ فَإِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ

Eat, drink, give charity and wear clothing without boastfulness and wastage, because Allaah تَبَارَكَ وَتَعَالَى loves to see the effects of His bounties on His servants. (Musnad Ahmad no. 6708, Mustadrak of Haakim no. 7188)

4.3.14) Amr ibn Shu'ayb رَحِمَهُ اللهُ narrates from his father from his grandfather that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Allaah تَبَارَكَ وَتَعَالَى loves to see the effects of His bounties on His servant.” (Tirmidhi no. 2820)

Note: When Allaah تَبَارَكَ وَتَعَالَى bestows a worldly bounty on any servant, he should utilize it, ensuring that he stays a distance from wastage and excess. One should not utilize it with pride and show, but with the intention of being grateful for the bounty granted by Allaah تَبَارَكَ وَتَعَالَى. It should not happen that one exhibits ingratitude.

Considering this, scholars have stated that those who possess spiritual bounties like knowledge, etc. should make it apparent so that people can benefit from it. (Mazaahir Haqq)

Zuhayr ibn Abi Alqamah رَضِيَ اللهُ عَنْهُ narrates that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw a person who was shabbily dressed. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him, “Don’t you have any wealth?” He informed Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he had various forms of wealth. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, “That demands that you express the bounty of Allaah تَبَارَكَ وَتَعَالَى that has been bestowed to you. Allaah تَبَارَكَ وَتَعَالَى loves to see His servants utilizing and exposing the bounties he has bestowed upon them (in an expression of gratitude and not boastfully). (Mataalib vol. 2 page 262)

Similarly one should abstain from wearing dirty clothing. Jaabir ibn Abdullaah رَضِيَ اللهُ عَنْهُ narrates that once Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw a person dressed in filthy garments. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remarked, “Can this person not find anything with which he could wash his clothes?” (Aadaab lil Bayhaqi page 346)

On the other hand, one should never wear clothing to boast or show-off. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever wears a garment to gain popularity and to attract attention, Allaah تَبَارَكَ وَتَعَالَى will dress him in garments of disgrace in the hereafter and cast him into the fire of Hell thereafter.” (Ibn Majah no. 3607)

Boastful garments refer to any such garment, which a person wears so that he may be the centre of attention and the subject of people’s talk. It also

means that a person wears a garment so that people may praise him. This stirs the anger of Allaah تَبَارَكَ وَتَعَالَى and will be a means of humiliation for that person.

The intention for wearing a garment should firstly be for the sake of concealing one's body, as concealing the body is a command of Allaah تَبَارَكَ وَتَعَالَى. Secondly, one could wear beautiful garments with the intention that the hadith informs us that Allaah تَبَارَكَ وَتَعَالَى is beautiful and loves beauty. Thirdly, one could wear costly garments, in order to display the bounties of Allaah تَبَارَكَ وَتَعَالَى bestowed upon one, as Allaah تَبَارَكَ وَتَعَالَى has instructed us to expose His bounties upon us in an expression of gratitude.

The best is for a person is to wear average clothing. Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade people from wearing two types of clothing. The first type is that which draws attention due to its excellence, and the second type is that which draws attention due to its reprehensiveness. (Tabaraani) If the clothing is of an excellent nature, it will become the subject of everyone's conversation, and this could sow vanity in the heart of the one who wears it. If it is reprehensive, it will be a source of disgrace for the person.

5.) GRATITUDE TO PEOPLE

5.1) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

He has not expressed gratitude to Allaah who does not express gratitude to people (for favours received from them).

(Abu Dawood no. 4811, Tirmidhi no. 1955 from Abu Saeed رَضِيَ اللَّهُ عَنْهُ)

5.2) Asath ibn Qais رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

إِنَّ أَشْكَرَ النَّاسِ لِمَنْ أَشْكُرُهُمْ لِلنَّاسِ

The one who is most grateful to Allaah is the one who is most grateful to people. (Musnad Ahmad no. 21846)

5.3) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

مَنْ أَتَى إِلَيْهِ مَعْرُوفٌ، فَلْيُكَافِئْ بِهِ، وَمَنْ لَمْ يَسْتَطِعْ، فَلْيَذْكُرْهُ، فَمَنْ ذَكَرَهُ، فَقَدْ شَكَرَهُ

If somebody does good to you, repay the favour. If you cannot repay the favour, one should mention about the favour to others, for this will be regarded as an expression of gratitude. (Musnad Ahmad no. 24593)

5.4) Jaabir ibn Abdullaah رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْزْ بِهِ، وَمَنْ لَمْ يَجِدْ فَلْيُثْنِ، فَإِنْ مَنْ أَثْنَى فَقَدْ شَكَرَ، وَمَنْ كَتَمَ فَقَدْ كَفَرَ

Whoever is gifted something, and he has the means should give something as a recompense. Whoever does not have the means should praise the person. If he praises the person, he has been grateful. If he conceals it, he has been ungrateful. (Tirmidhi no. 2034, Abu Dawood no. 4813)

5.5) Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever seeks protection taking the name of Allaah, then grant him protection. Whoever asks you in the name of Allaah then grant him. Whoever seeks security in the name of Allaah, then grant him security. Whoever does good to you, then repay him. If you do not have the means, then make dua for him till you feel you have recompensed him.” (Nasai no. 2567, Abu Dawood no. 1672)

5.6) Usaamah ibn Zaid رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If some goodness is done to a person and he says ‘Jazaakallahu khairan’ (May Allaah تَبَارَكَ وَتَعَالَى grant you a good recompense), then he has excelled in praise.” (Tirmidhi no. 2035)

5.7) Abdullaah ibn Abi Rabeeah رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took a loan of forth thousand from me when he attacked Hunayn. When he returned, he repayed me and made the following dua,

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ

May Allaah bless you in your family and wealth!

The recompense of a debt is repayment and thanks. (Ibn Majah no. 2424, Nasai no. 4683)

5.8) Jaabir ibn Abdullah رَضِيَ اللَّهُ عَنْهُ narrated that Abul Haytham ibn at-Tayhan prepared food for Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He invited Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his

Companions. When they had eaten, he ﷺ said, “Pay your brother.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “What is the payment?” Rasulullaah ﷺ said, “If some people enter the house of a man, eat his food and drink whatever he offers, and they supplicate (to Allaah) for him (for blessings), then this is his payment.” (Abu Dawood no. 3853, Shuabul-Imaan no. 4285)

6.) METHOD OF ACQUIRING SHUKR

6.1) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Look towards those who are below you, and do not look towards those who are above you. This will lead you to deride the bounty of Allaah تَبَارَكَ وَتَعَالَى.” Another narration states, “When one of you looks to the person who has been given more than him in wealth and physical features, then let him look towards those who have been given less than him.” (Muslim no. 2963)

6.2) Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Whoever possesses two qualities, Allaah تَبَارَكَ وَتَعَالَى will record him as being grateful and patient. Whoever does not possess these two qualities, Allaah تَبَارَكَ وَتَعَالَى will not record him as being grateful and patient. Whoever looks to those above him in matters of deen and follows them, and he looks to those below him in matters of this world and praises Allaah due to what Allaah has favoured him above others, then Allaah تَبَارَكَ وَتَعَالَى will record him as being patient and grateful. Whoever looks in matters of deen to those below him and looks in matters of this world to those above him and is sorrowful of those things which he does not have, then Allaah تَبَارَكَ وَتَعَالَى will not record him as being patient and grateful.” (Tirmidhi no. 2512, similar narration in Shuabul-Imaan no. 4255 from Anas رَضِيَ اللَّهُ عَنْهُ)

7.) INGRATITUDE

7.1) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ came home. He saw a piece of bread thrown on the floor. He wiped it (smelt it, ate it) and then said, “O Aaishah, look well after the bounties of Allaah, because very seldom

does it return to a house after fleeing from there.” (Al-Mu'jamul-Awsat no. 6451, Shuabul-Imaan no. 4236, 4237)

8.) ASKING ALLAAH ﷺ FOR THE QUALITY OF SHUKR

8.1) Mu'adh ibn Jabal رَضِيَ اللَّهُ عَنْهُ reported that Rasulullaah ﷺ caught his hand and said, “By Allaah, I love you, O Mu'adh. I advise you, O Mu'adh, never leave out this duaa after every (fardh) salaah,

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allaah, help me in remembering You, in being grateful to You, and in worshipping You well. (Abu Dawood no. 1522, Nasai no. 1303)

8.2) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, “Rasulullaah ﷺ used to supplicate, رَبِّ أَعِنِّي وَلَا تُعِنِّ عَلَيَّ، وَأَنْصُرْنِي وَلَا تُنْصُرْ عَلَيَّ، وَأَمْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرْ الْهُدَى لِي، وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ شَكَارًا، لَكَ ذَكْرًا، لَكَ رَهَابًا، لَكَ مَطْوَعًا، لَكَ مُحِبًّا، إِلَيْكَ أَوَاهَا مُنِيبًا، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَسَدِّدْ لِسَانِي، وَاهْدِ قَلْبِي، وَاسْلُلْ سَخِيمَةَ صَدْرِي

My Sustainer, help me and do not help my enemies against me. Aid me to victory and do not aid my enemies against me. Use Your plan for me and do not use Your plan against me. Guide me and make it easy for me to follow the guidance. Aid me to victory against those who act wrongfully toward me. My Sustainer, make me one who is most grateful to You, who constantly remembers You, who is full of fear toward You, who is fully obedient to You, who is humble before You, who is earnest in supplication to You, and who always turns to You. My Sustainer, accept my repentance, wash away my sin, grant my supplication, establish my evidence, make my speech upright, guide my heart, and throw out malice from my bosom.

(Tirmidhi no. 3551, Abu Dawood no. 1510)

8.3) Abdullaah ibn Buraidah رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah ﷺ said, اللَّهُمَّ اجْعَلْنِي شُكُورًا وَاجْعَلْنِي صَبُورًا وَاجْعَلْنِي فِي عَيْنَيْ صَغِيرًا وَفِي أَعْيُنِ النَّاسِ كَبِيرًا

O Allaah, make me a person who has the quality of gratitude, the quality of patience, small in my eyes, and great in the eyes of the people.

(Musnad Bazaar no. 4439)

8.4) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the following is a duaah I memorized from Rasullullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which I never leave out,

اللَّهُمَّ اجْعَلْنِي أَعْظَمُ شُكْرِكَ، وَأَكْثَرُ ذِكْرِكَ، وَأَتَّبِعُ نَصِيحَتِكَ، وَأَحْفَظُ وَصِيَّتَكَ.

O Allaah! O Allah, make me such that I thank you greatly for Your blessings, I remember You much, I follow Your counsel, and I preserve Your commands. (Tirmidhi no. 3604, Musnad Ahmad no. 8101)

8.5) Shaqeeq رَضِيَ اللَّهُ عَنْهُ reported that Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ used to say often in his duaas,

رَبَّنَا أَصْلِحْ بَيْنَنَا وَاهْدِنَا سَبِيلَ الْإِسْلَامِ وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَاصْرِفْ عَنَّا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا وَثَبِّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ مُتِّينِينَ بِهَا قَانِلِينَ بِهَا وَاتِّمَمُهَا عَلَيْنَا

Our Sustainer, set things right between us and guide us to the path of Islam. Save us from darkness and bring us to the light. Keep obscenities away from us, the outward and inward among them. Bless us in our hearing, our seeing, our hearts, our wives, and our children. Accept our repentance for you are the Most Forgiving, the Most Merciful. Make us grateful for Your bounties, praising You for them and proclaiming them openly, and perfect them for us. (Al-Adabul-Mufrad no. 630)

CHAPTER FIVE - THREE LEVELS OF SHUKR

Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has written, “To fulfil this great act of worship, three things are necessary. The first is knowledge. This will in turn lead to a special condition, which will eventually cause one to practise. Here, we will explain these three fundamentals of shukr separately.

A) Knowledge – One should possess knowledge of the bounty as well as The Benefactor. Together with this, one should realize that all these bounties have been gifted by Allaah تَبَارَكَ وَتَعَالَى. All the means and causes for these bounties reaching us, are all in the control of Allaah تَبَارَكَ وَتَعَالَى. Without His Decision, neither can any atom move, nor can anyone receive anything. Once a person has properly understood this, then two qualities will be created 1) happiness with The Benefactor. 2) readiness to serve Him and obey His Commands. The first is referred to as haal (condition), and the second is referred to as amal (action).

B) Haal – One should be pleased with the bounty since it is the gift from The Great Benefactor تَبَارَكَ وَتَعَالَى. Together with this, one must portray a form of humility and servitude. If a king gifts a horse to one of his slaves, then the slave will be pleased, due to one of three reasons: 1) He has received something beneficial, by which he could fulfil many of his needs. 2) He is pleased, because this gift shows that the king has placed his gaze on him, and there is hope in future that he will attain something superior. 3) He will use the horse as his conveyance so that he may go into the presence of the king and serve him. The first type is not actual shukr, as a person is pleased with the bounty and not the provider of the bounty. The second type is included in the definition of shukr, but is weak when compared to the third type, which is the ideal shukr. In this case, the servant is happy with the bounty which Allaah تَبَارَكَ وَتَعَالَى has bestowed to him, because this bounty is a means of reaching Him, since it is only by means of His Bounties that noble deeds reach fruition. The sign that one has reached this stage is, that he does not show pleasure in such bounties, which will divert his attention

away from Allaah تَبَارَكَ وَتَعَالَى, but in fact becomes remorseful. Yes, one should be pleased with those bounties through which one's worldly worries are removed, and one attains peace of mind, so that this can assist him in remaining in the dhikr of Allaah تَبَارَكَ وَتَعَالَى. The person who cannot reach this level of perfection, should aim for at least the second level. As for the first level, that is not even considered to be shukr.

C.) Action – One should use the bounty bestowed to him by Allaah تَبَارَكَ وَتَعَالَى in His obedience and not in His disobedience. This will only occur when one comes to know the Wisdom of Allaah تَبَارَكَ وَتَعَالَى in His Creation, and the object of each one's creation. For example, the eye is a bounty of Allaah تَبَارَكَ وَتَعَالَى. The shukr of this bounty is that it must be utilized for studying the Book of Allaah تَبَارَكَ وَتَعَالَى and other religious books; as well as gazing at the heavens and earth, so that one can take lesson from them and revere their Creator. The person should also conceal the faults which he sees in any Muslim and abstain from glancing at strange women. Another bounty is the ear. The shukr of this bounty is, that one should utilize it for listening to the dhikr of Allaah تَبَارَكَ وَتَعَالَى, and for such talks which will benefit one in the Hereafter. He should abstain from listening to futile and evil speech. The tongue should remain engaged in the dhikr of Allaah تَبَارَكَ وَتَعَالَى, and in praising Him, abstaining from complaints. If someone is asked about his condition, then he should not allow words of complaint to emerge from his mouth. Complaining of such a Mighty Being, in front of a lowly and frail servant who can do nothing, is fruitless, and places one in sin. If words of shukr emerge, then one will be regarded as obedient. The shukr of the heart is that it be used in contemplation, remembrance of Allaah تَبَارَكَ وَتَعَالَى, Divine Recognition, sincerity, desiring good for the creation, beautifying it with noble character, and cleansing it of evil character. Similarly, all other bounties like the hands, feet, wealth, possessions, and honour, should be used in the obedience of Allaah تَبَارَكَ وَتَعَالَى.

FOLLOWING THE SUNNAH

Only that servant whose heart Allaah تَبَارَكَ وَتَعَالَى has expanded for Islam, and whose heart Allaah تَبَارَكَ وَتَعَالَى has imbued with wisdom and recognition, will be able to recognize the wisdom and secrets underlying each thing, and he will be able to see his Beloved (Allaah تَبَارَكَ وَتَعَالَى) manifested in these things. As for the person who has not reached this stage, then it is necessary for him to follow the Sunnah and stay within the bounds of the Shariah, by this, the secrets of shukr will be unveiled to one. If a person gazes at a non-mahram (strange women), for example, then he has been ungrateful to the bounty of the eye, and the bounty of the sun. Without the eye, one cannot see; and without the sun, the eye is useless. All know that in the dark, the eye cannot glance at anything. The sun is in need of the sky for its existence. By one evil glance, it is as though one has been ungrateful for all the bounties in the heavens and earth.

ALL SINS ARE IN REALITY UNGRATEFULNESS

This is the same with all other sins since all bounties are linked to one another. If a person ponders deeply, he will be able to perceive this. Here we will suffice with only one example to highlight this. Allaah تَبَارَكَ وَتَعَالَى has made gold and silver, so that it can serve as a means of establishing prices for all goods. If there was no wealth, then all dealings would have become difficult, as it would be difficult to establish how to sell material for saffron; animals for food; etc. since there is no compatibility between these items. The only similarity they possess is, that they are both commodities. The scale of judging their value, is by determining their price in gold and silver. If one metre of material is equivalent to one dirham (silver coin), and one box of saffron is 50 dirhams, then one can determine that with 50 metres of material, one box of saffron can be purchased. In short, if this monetary system was not in place, then there would have been great difficulty in all monetary dealings. Money is thus a judge, which arbitrates in fixing prices. It is for this reason, that if any person has to lock away or bury this wealth, then it is as though he has locked up a judge of the Muslims, rendering all the laws, useless. Whoever has made utensils of silver and gold, then it is as

though he has used the judge in sewing and farming, whereas other menial labourers could have fulfilled this task. This is even worse than locking it up. The person who began using this wealth as a means of increasing his finances in the form of interest, it is as though he is using the judge to cut his grass and sweep for him; whereas this is clear oppression and causing a change in the Decree of Allaah تَبَارَكَ وَتَعَالَى, due to which an announcement of war has been declared by Allaah تَبَارَكَ وَتَعَالَى against him. The person who is not aware of this, will only understand the outer ruling of the Shariah, but not the inner reality. Allaah تَبَارَكَ وَتَعَالَى states, “And those who hoard gold and silver, and they do not spend it in the path of Allaah, then warn them of a painful punishment, the day when they will be burnt in the fire of Hell; then their foreheads, their sides, and their backs will be branded.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stated, “He who drinks in gold and silver utensils, then it is as though he is swallowing the fire of Hell in his stomach.” (Bukhari no. 5634, Muslim no. 2065) Allaah تَبَارَكَ وَتَعَالَى states, “And those who consume interest, will stand up on the Day of Judgement just as the one whom shaitaan has afflicted.” From these verses and the hadith we learn, that to hoard gold and silver – which acts as an arbitrator in the pricing of commodities - to turn them into utensils and to earn interest on them, is prohibited and contrary to Divine Wisdom. Those who have insight, and possess Divine Recognition, are aware of these finer details and secrets, as well as their proofs. Thus their knowledge is effulgence upon effulgence. The pious are only aware of the limits of the Shariah, not having reached the depths of these laws. As for those who are ignorant and spiritually blind, they are deprived of knowledge of the bounds, as well as the finer details. Hell will be filled with such people. Allaah تَبَارَكَ وَتَعَالَى asks, “Can the one who knows that, that which has been revealed to you from your Sustainer is the truth be like the one who is blind?” In another place, He تَبَارَكَ وَتَعَالَى states, “The one who turns away from My Remembrance, then for him is a straightened life, and We will resurrect him on the Day of Judgement blind. He will say, “O my Sustainer, why have you resurrected me blind, whereas I used to see?” He تَبَارَكَ وَتَعَالَى will reply, “In this manner Our Signs used to come to you, then you

would forget them. In this way, you will also be forgotten today.” The Signs here, refer to these wisdoms and secrets in the creation which had been imparted by the Ambiyaa ﷺ, and explained in great detail by the scholars and jurists.

Remember, that there is no law in the Shariah which is void of wisdom, secrets, and specialities. Those who know them, recognize them. Those who are unaware of them, deny them. This denial is contrary to the action of shukr. Perfect shukr can only be attained by the person who possesses ikhlaas (sincerity), not possessing the slightest desire to show anyone else.
(Arbaeen)

CHAPTER SIX – STATUS OF RASULULLAAH ﷺ AND HIS UMMAH WITH REGARDS TO PRAISING ALLAAH تَبَارَكَ وَتَعَالَى

THE NAME AHMAD

Ahmad: This is an *ismut-tafdeel* (relative noun). Some are of the opinion that it is applied as a passive noun whilst others maintain that it is utilized as an active noun.

If it were taken in the passive sense (*ismul-maf'ul*), it would denote that Ahmad means the most laudable person. And indisputably, he is the most laudable in the entire creation. Nobody is more laudable, and nobody will ever be.

If the name Ahmad were taken in the active sense (*ismu-faa'il*), it would mean one who extols and glorifies Allaah تَبَارَكَ وَتَعَالَى the most from His entire creation. This connotation is also most appropriate and spot on. From the diverse nations of the world, nobody has ever praised Allaah تَبَارَكَ وَتَعَالَى like Rasulullaah ﷺ and his ummah has done. This is why the previous messengers extended glad tidings of the imminent advent of Rasulullaah ﷺ by applying the name “Ahmad” and by describing his Ummah as the “Hammaadeen” (those who glorify Allaah تَبَارَكَ وَتَعَالَى in abundance). This is absolutely befitting to this ummah. Allaah تَبَارَكَ وَتَعَالَى has bestowed Rasulullaah ﷺ with Surah Al-Hamd (the chapter dealing with glorifying Allaah تَبَارَكَ وَتَعَالَى). Rasulullaah ﷺ and his ummah have been instructed to recite duaas of hamd (praise) when eating, drinking, when returning from a journey and virtually after every duaa. Furthermore, in the hereafter, whilst interceding for his Ummah, Rasulullaah ﷺ will be divinely inspired to glorify Allaah تَبَارَكَ وَتَعَالَى with such phrases of glory and such expressions of praise that were never divulged to any nabi or angel prior to this. This is why Rasulullaah ﷺ will be honoured with “Maqaamul-Mahmood” (the rank of praise) and “Liwaaul-Hamd” (the banner of praise) on the Day of Judgement. On that occasion, the entire creation, from the beginning to the

end, amassed on the field of Judgement will extol the praises of Rasulullaah ﷺ. In short, the phrases, connotations and varieties of hamd (praise) will be made exclusive to Rasulullaah ﷺ.

A study of the divine words of Allaah تَبَارَكَ وَتَعَالَى and the words of Rasulullaah ﷺ reveals that glorifying Allaah تَبَارَكَ وَتَعَالَى after the completion of every task is laudable and virtuous. For instance, Allaah تَبَارَكَ وَتَعَالَى Himself says in the Noble Qur'aan,

وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And a ruling is made amongst them with the truth, and it will be said, 'All praise is due to Allaah, the Lord of all the worlds'. (Zumar verse 75)

دَعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجَ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And the final utterance of their request will be 'All praise is due to Allaah, the Lord of all the worlds'. (Surah Yunus verse 10)

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So the root of those who committed evil was severed. And all praise is due to Allaah, the Lord of all the worlds." (Surah Al-An'aam verse 45)

After eating and drinking, we have been instructed to praise Allaah تَبَارَكَ وَتَعَالَى, as He mentions,

كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ

*Eat from the sustenance of your Lord and express gratitude unto Him.
(Surah Saba verse 15)*

Rasulullaah ﷺ referred to the 'expression of gratitude' as uttering the praise of Allaah تَبَارَكَ وَتَعَالَى. In one hadeeth, Rasulullaah ﷺ is reported to have said,

افضل الشكر الحمد لله

*The best form of gratitude is 'Alhamdulillah'.
(Kharaaiti in Fadheelatush Shukr page 35 no. 7)*

Furthermore, saying ‘Alhamdulillah’ after meals is repeatedly emphasised in a number of ahaadeeth.

At the termination of a journey, Rasulullaah ﷺ would recite,

أَنْبِیُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

We return to (Allaah), seek His pardon, worship Him and solely unto our Lord do we express our praise. (Bukhari no. 3085)

At the termination of the Salaah, he ﷺ would recite the following duaa,

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glory be unto You, our Lord, the Lord of honour, (You are free) from whatever they (the polytheists) attribute to You. And peace and salutations upon the messengers and all praise is due to Allaah, the Lord of the worlds. (Saaffaat verse 180-182)

In short, the Qur’aanic verses and sacred words of Rasulullaah ﷺ clearly indicate that words of praise are expressed only at the termination of something. So, Allaah تَبَارَكَ وَتَعَالَى named Rasulullaah ﷺ Muhammad and Ahmad as an indication that wahi (divine revelation) and nabuwwah will terminate upon him. (Summarized from Seerat-Mustapha)

CHAPTER SEVEN – STATEMENTS OF THE SALAF REGARDING SHUKR

1.) Discuss the favours of Allaah تَبَارَكَ وَتَعَالَى with one another- Ubayy ibn Ka'b رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah sent revelation to Moosa عَلَيْهِ السَّلَام, 'Remind them of the days of Allaah.' This means the bounties (of Allaah)." (Shuabul-Imaan no. 4104)

Umar ibn Abdul Aziz رَحِمَهُ اللَّهُ said,

ذِكْرُ النِّعَمِ شُكْرٌ

"Making mention of the bounties is shukr." (Shuabul-Imaan no. 4106)

Hasan Basri رَحِمَهُ اللَّهُ said, "Make mention of these bounties in great abundance, because mentioning them is shukr." (Shuabul-Imaan no. 4107)

A man-made salaam to Umar رَضِيَ اللَّهُ عَنْهُ who replied. Then Umar رَضِيَ اللَّهُ عَنْهُ asked him, "How are you?" He replied, "I praise Allaah before you." Umar رَضِيَ اللَّهُ عَنْهُ remarked, "That is what I wanted from you. (Umar رَضِيَ اللَّهُ عَنْهُ wanted him to praise Allaah تَبَارَكَ وَتَعَالَى. That is why he asked him his condition.)" (Al-Adabul-Mufrad no. 1132, Muwatta Imam Malik no. 3532, Shuabul-Imaan no. 4136)

Ibn Umar رَضِيَ اللَّهُ عَنْهُ said, "We used to meet each other a couple of times in a day. We would ask about each other, intending nothing else, except that we could praise Allaah تَبَارَكَ وَتَعَالَى." (Shuabul-Imaan no. 4137)

Once Fudhail ibn Iyaadh رَحِمَهُ اللَّهُ and Sufyaan ibn Uyainah رَحِمَهُ اللَّهُ sat the whole night till morning discussing the bounties of Allaah تَبَارَكَ وَتَعَالَى. Sufyaan was saying, "Allaah تَبَارَكَ وَتَعَالَى favoured us in this matter. Allaah تَبَارَكَ وَتَعَالَى favoured us in this matter. He تَبَارَكَ وَتَعَالَى did this with us. He تَبَارَكَ وَتَعَالَى did this with us." (Shuabul-Imaan no. 4138)

Sallaam ibn Abi Mutee' states that they went to Jurayree, who was amongst the Mashaayikh of the people of Basrah. He had returned from Hajj, and he was saying, "Allaah تَبَارَكَ وَتَعَالَى favoured us in this journey with this bounty.

Allaah تبارك وتعالى favoured us in this jourey with that bounty.” Then he said, “It has been stated that enumerating the bounties is part of gratitude.” (*Shuabul-Imaan* no. 4139)

Imam Malik رحمته الله quotes Yahya ibn Saeed رحمته الله who said, “It has been stated that enumerating the bounties is part of shukr (gratitude).” (*Shu'abul-Imaan* no. 4140)

Ma'mar رَضِيَ اللَّهُ عَنْهُ quotes Ayyub رَضِيَ اللَّهُ عَنْهُ who said, "Amongst the bounties of Allaah تَبَارَكَ وَتَعَالَى on a servant is that he is trusted in the narrations (of ahaadith) he mentions." (*Shu'abul-Imaan no. 4141*)

Za'faraani said that Khifaaf (Abdul-Wahhaab ibn Ataa) came to us, but he was unknown. When he narrated ahaadith, the people believed him and accepted his narrations. He wrote a letter to his brother, "Know that your brother narrated ahaadith in Baghdad and he was believed. I praise Allaah for this bounty." (*Shu'abul-Imaan* no. 4142)

2.) We can never fulfil the right of shukr –

2.1) Zun-Nun Misri رحمه الله said, “There is no limit to His shukr just as there is no limit to His greatness.” (*Shuabul-Imaan* no. 4109)

2.2) Hasan رَحِمَهُ اللهُ narrates that Moosa عَلَيْهِ السَّلَام said, “How was it possible for Adam عَلَيْهِ السَّلَام to fulfil the rights of gratitude for the favours You bestowed on him? You created him with Your hands, blew Your soul into him, made him reside in Your Jannah, and commanded the angels to prostrate to him.” Allaah تَبَارَكَ وَتَعَالَى replied, “O Moosa, he knew that all of that was from Me, thus he praised Me for it. This was the form of gratitude for that which I had bestowed on him.” (*Shuabul-Imaan* no. 4113)

2.3) Dawood عليه السلام said, “O Allaah! If every hair of mine possessed two tongues, praising you day and night, they would not be able to fulfil even one bounty from amongst your bounties.” (*Shuabul-Imaan* no. 4259)

2.4) Moosa عَلَيْهِ السَّلَام said on the day he spoke to Allaah تَبَارَكَ وَتَعَالَى on mount Toor, “O my sustainer! If I perform salaah, then it is from You, if I give charity, then it is from You, and if I convey your message, then it is from You. How then can I show my thanks to You?” Allaah تَبَارَكَ وَتَعَالَى said, “O Moosa, now you have shown gratitude to Me.” (*Fadheelatush-Shukr lillaahi no. 39*)

2.5) Dawood عَلَيْهِ السَّلَام said, “O my Sustainer, is there any of your creation who remembers You more at night than me?” Allaah تَبَارَكَ وَتَعَالَى sent revelation to him, “Yes, the frog.” Allaah تَبَارَكَ وَتَعَالَى then commanded him, “O family of Dawood, do the action of shukr. Very few of My servants are grateful.” He asked, “O my Sustainer, how can I be grateful to You since You favour me with a bounty, then You grant me the ability to shower thanks, then You increase me in bounty upon bounty. The bounty is from You and gratitude (for the bounty) is also from You. How am I going to show my gratitude?” Allaah تَبَارَكَ وَتَعَالَى O Dawood, today, You have recognized me as you ought to.” (*Shuabul-Imaan no. 4100*)

2.6) Abul Khuld says, “I read in the book of Moosa عَلَيْهِ السَّلَام that he asked, ‘How is it possible for me to show my thanks to You, whereas the smallest bounty which You place before me cannot be recompensed with every action of mine?’ Revelation was sent to Moosa عَلَيْهِ السَّلَام, “Now you have been grateful to Me.” (*Shuabul-Imaan no. 4101*)

2.7) Ruh ibnul-Qasim said, “A person from his family members began to live the life of an ascetic. He once said, “I will not eat sweetmeats, as I cannot fulfil the right of gratitude.” When I met Hasan Basri رَحْمَةُ اللَّهِ, I mentioned this to him. He remarked, “This person is foolish. Can he ever fulfil the right of gratitude of cold water?” (*Shuabul-Imaan no. 4263, Ash-Shukr of Ibn Abid-Dunya no. 72*)

3.) Most beloved of actions – Mutarrif رَحْمَةُ اللَّهِ said, “Being granted aafiyat (well-being) and making shukr is more beloved to me than being tested and remaining patient. I looked at aafiyat. I found within it the goodness of this world and the hereafter.” (*Shuabul-Imaan no. 4121*) He also said, “Goodness in which there is no harm is shukr with aafiyat. There are many

people bestowed with bounties who are grateful. There are many people who are tested but do not observe patience.” (Shuabul-Imaan no. 4122)

4.) One definition of shukr - Sufyan ibn Uyainah رَحِمَهُ اللهُ was asked, “What is the definition of zuhd?” He replied, “To be grateful in easy conditions and patient in difficult conditions. If a person is such, then he is a zaahid.” Sufyan was asked, “What is shukr?” He replied, “To abstain from that which Allaah تَبَارَكَ وَتَعَالَى has prohibited.” (Shuabul-Imaan no. 4124)

5.) Reason for creating all different - Qataadah and Hasan said, “When the children of Adam عَلَيْهِ السَّلَام were presented before him and he saw that some had virtue over others, he asked, “O my Rabb, why don’t You make them equal?” Allaah تَبَارَكَ وَتَعَالَى replied, “I love to be thanked.” (Shuabul-Imaan no. 4128)

Hasan رَحِمَهُ اللهُ states, “When Allaah تَبَارَكَ وَتَعَالَى created Adam عَلَيْهِ السَّلَام, He took out the people of Jannah from his right side, and the people of Hell from his left side. They crawled on the surface of the earth. Amongst them, some were blind, some were deaf, and some were afflicted with other difficulties. Adam عَلَيْهِ السَّلَام asked, “O my Sustainer, why did You not make my children identical?” Allaah تَبَارَكَ وَتَعَالَى replied, “O ِAdam, I wanted to be thanked.” (Shuabul-Imaan no. 4127)

6.) Be grateful

6.1) Abdul-Azeez ibn Abi Haazim and Abdul-Azeez ibn Muhammad Daraawardi state that they were sitting by Ja’far Saadiq (the great grandson of Husain رَضِيَ اللهُ عَنْهُ). Sufyaan Thawri رَحِمَهُ اللهُ asked for permission to enter which he was granted. He came in and sat down. Ja’far رَحِمَهُ اللهُ said, “O Sufyaan!” who replied, “I am present.” He then said, “You are a person who the Sultan seeks, whilst I am a person who the Sultan follows. Beware of the Sultan. Now stand, without being expelled.” Sufyaan said, “Mention to me a hadith, then I will stand up.” Ja’far said, “My father narrated to me from my grandfather that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever Allaah favours with any bounty, then he should praise Allaah. Whoevers sustenance is delayed, then he should seek forgiveness from Allaah. Whoever is faced with some

difficulty, then he should recite “Laa hawla wa laa quwwata illaah billaah.” Sufyaan رَحِمَهُ اللهُ then stood up when Jafar called out to him, “O Sufyaan!” When he replied that he was present, Ja’far said, “Take these three, and what three advices!!!” And he pointed with his fingers. (Shuabul-Imaan no. 4132)

6.2) Muhammad ibn Suqah رَحِمَهُ اللهُ says, “I passed by the palaces of Hajjaj in Kufa with Awn ibn Abdillaah رَحِمَهُ اللهُ and I said to him, “If only you had seen what occurred to us here during the era of Hajjaaj!” He said to me, “You are passing by as though you did not call out to Allaah تَبَارَكَ وَتَعَالَى to remove the difficulty which afflicted you. Return there and praise Allaah and show your gratitude. Did you not hear that Allaah تَبَارَكَ وَتَعَالَى states,

مَرَّ كَأَنْ لَّمْ يَدْعُنَا إِلَى ضَرْ مَسَّهُ

He passes by as though he did not call out to us to remove the difficulty which afflicted him.

(Yunus verse 12)

(Shuabul-Imaan no. 4277)

7.) Value of shukr – Aamir رَحِمَهُ اللهُ said, “Shukr is half of imaan, patience is half of imaan, and yaqeen (conviction) is complete imaan.” (Shuabul-Imaan no. 4134)

Sufyan Thawri رَحِمَهُ اللهُ said, “Praising Allaah is a form of zikr and shukr. There is nothing else which is a form of zikr and shukr besides this.” (Shuabul-Imaan no. 4143)

Fudhail ibn iyaadh رَحِمَهُ اللهُ said, “Allaah appreciates the servant who says “Alhamdulillah” even if he is on a comfortable bed, and a beautiful woman is with him.” (Fadheelatush-Shukr no. 30, similar narration in Hilyah vol. 8 page 139)

8.) Bounties of Allaah تَبَارَكَ وَتَعَالَى everywhere

8.1) Bakr ibn Abdillah Muzani رَحِمَهُ اللهُ said, “O son of Adam! If you wish to know the value of that which Allaah has bestowed upon you, then close your eyes.” (Shuabul-Imaan no. 4151)

8.2) Abu Darda رَضِيَ اللهُ عَنْهُ said, “Whoever does not recognize the bounties of Allaah upon him except in his food and drink (‘and clothing’ in one

narration), then his knowledge is deficient, and his punishment has presented itself.” (Shuabul-Imaan no. 4152)

8.3) Hishaam ibn Sulayman رَحِمَهُ اللهُ says, “I was sitting by Hasan رَحِمَهُ اللهُ and Bakr ibn Abdillaah al-Muzani. Hasan said, “O Abu Abdullaah, mention some advice to your brothers.” He praised Allaah تَبَارَكَ وَتَعَالَى, recited salawaat upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and then said, “By Allaah! I do not know which of these two bounties is more superior for me and you. Is the bounty of the food entering or the bounty of the food exiting when Allaah تَبَارَكَ وَتَعَالَى causes it to be removed?” Hasan رَحِمَهُ اللهُ said, “You have said an amazing point, O Bakr, these are from amongst His great bounties.” (Shuabul-Imaan no. 4158)

8.4) Hasan Basri رَحِمَهُ اللهُ used to say, “What a bounty, which you eat with relish, and it comes out so easily! There was a ruler in this area who saw one of his slave boys going to some grains, gathering them and then pulling back and forth whilst standing. The king said, “O if only I was like you who could drink till his thirst becomes quenched!” When he would drink, there used to be great difficulty in drinking. What a bounty! You eat in abundance, and you remove it so easily.” (Shuabul-Imaan no. 4159)

8.5) Saalih ibn Mismaar رَحِمَهُ اللهُ said, “I do not know, is the bounty which Allaah تَبَارَكَ وَتَعَالَى places on me better or the bounty which He keeps away from me.” (Shuabul-Imaan 4170)

Bishr ibn Haarith رَحِمَهُ اللهُ said, “Every human being is being tested: either with bounties so that it can be seen if he is grateful, or with difficulties so that his patience can be witnessed.” (Shuabul-Imaan no. 4172)

Ahmad ibn Ubaid Tameemi said, “A village-dweller remarked,

الْحَمْدُ لِلَّهِ الَّذِي لَا يُحْمَدُ عَلَى الْمُكْرَاهِ غَيْرُهُ

All praise is due to Allaah, that Being whom none besides Him is praised in unpleasant conditions. (Shuabul-Imaan no. 4176)

8.6) Dawood عَلَيْهِ السَّلَام asked, “O my Sustainer, inform me what is Your closest bounty to me?” Allaah تَبَارَكَ وَتَعَالَى revealed to him, “O Dawood, breathe!” which

he did. He then said, “This is My closest bounty to you.” (Shuabul-Imaan no. 4303)

9.) Greatest bounty (the bounty of imaan and recognition)–

9.1) Sufyaan ibn Uyaynah رَحِمَهُ اللهُ said, “Allaah تَبَارَكَ وَتَعَالَى has not favoured any servant with a bounty more virtuous than teaching them “Laa ilaaha illallaahu,” since this will be for them in the hereafter (so necessary) just as water is in the world.” (Shuabul-Imaan no. 4181)

9.2) Sufyan Thawri رَحِمَهُ اللهُ said, “The enjoyment of “Laa ilaah illallaahu” in the Hereafter will be like the enjoyment of drinking cold water in the world.” (Shuabul-Imaan no. 4182)

9.3) Mujaahid رَحِمَهُ اللهُ said, “I do not know which bounty is greater on me: Allaah تَبَارَكَ وَتَعَالَى guiding me to Islam or saving me from being in a deviated sect.” (Shuabul-Imaan no. 4189) Abul-Aaliyah رَحِمَهُ اللهُ used to say, “I do not know which bounty upon me is greater: the bounty of being guided to Islam or the bounty that Allaah تَبَارَكَ وَتَعَالَى did not make me a Haruri (a follower of a deviated sect).” (Shuabul-Imaan no. 4190)

9.4) Hasan Basri رَحِمَهُ اللهُ used to say, “Before imaan, there is no wealth; and after imaan, there is no poverty.” (Shuabul-Imaan no. 4191)

9.5) Yahya ibn Muaaz Razi رَحِمَهُ اللهُ, when reading this verse, “And remember the bounty of Allaah upon you,” (Aal Imraan verse 103), said, “Amongst His bounties is that He has made your heart a receptacle of His recognition, He has allowed your tongue to enjoy His dhikr. You turn away from Him for fifty years, and He is prepared to reconcile with you by just one recital of istighfaar.” (Shuabul-Imaan no. 4192)

9.6) Yahya ibn Muaaz recited this verse (wherein Allaah تَبَارَكَ وَتَعَالَى addressed Moosa عَلَيْهِ السَّلَام), “Go to Firawn. He has exceeded the bounds. Say to him soft words, perhaps he will accept the advice, or he will fear.” (Taha verse 44) He then said, “O my Master and Deity! This is Your kindness with a person

who claimed that he is a diety. Then what will be Your compassion for the one who says, "You are the only Deity." (Shuabul-Imaan no. 4193)

9.7) Basheer bin Khasaasiyah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ invited him to accept Islaam on one occasion. (After he accepted Islaam,) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, "What is your name?" When he replied that his name was Nadheer, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "(From today) Your name shall be Basheer." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then made him stay on the platform (within the Masjid) called Suffa (where the poor homeless Muslims stayed). It was the practice of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to share all the gifts he received with the men on Suffa and to give them all the Sadaqah he received.

One-night Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left his home and Basheer رَضِيَ اللَّهُ عَنْهُ followed him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to the graveyard (called Baqee) and said, "Peace be on you, O home of the Mu'mineen! We shall soon be joining you for we all belong to Allaah and shall return to Him. You people have certainly met with extreme good and have been saved from immense evil."

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then turned to Basheer رَضِيَ اللَّهُ عَنْهُ and asked, "Who is there?" When Basheer gave his name, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Does it not please you that Allaah has diverted your hearing, your heart and your sight to Islaam whereas you had been from among the Rabee'ah tribe who breed fine horses and who claim that the earth would be turned upside down had it not been for them?" Basheer رَضِيَ اللَّهُ عَنْهُ replied, "Indeed, O Rasulullaah!" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then asked him, "What brings you here?" Basheer رَضِيَ اللَّهُ عَنْهُ replied, "(I followed you here because) I was afraid that no calamity should befall you or that some creature should not harm you." (Taareekh Dimishq of Ibn Asaakir no. 2568 vol. 10 page 305)

Another narration has these words of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "O Basheer! Will you not praise Allaah who brought you to Islaam from among a nation who claim that had it not been for their presence, the earth would be turned

upside down with all its inhabitants!” (Al-Mu’jamul-Awsat no. 2849, Shuabul-Imaan no. 4178)

10.) Sins and bounties

10.1) Abul-Aaliyah رَحِمَهُ اللهُ said, “I have hope that a person who praises Allaah for His bounties and seeks forgiveness for his sins will not be destroyed.” (Shuabul-Imaan no. 4195)

10.2) Bakr ibn Abdillaah met a porter carrying goods whilst saying, “Alhamdulillah! Astaghfirullaah!” I waited for him until he placed down whatever was on his back. I asked him, “Do you not like anything besides this?” He replied, “I like a lot of goodness. I recite the Book of Allaah. A servant is between bounties and sins. I praise Allaah for His excessive bounties and I seek forgiveness for my sins.” I said, “The porter has more understanding than Bakr.” (Shuabul-Imaan no. 4196)

10.3) Bakr ibn Abdillaah went to Abi Tameemah Al-Hujaimi and asked him, “How are you?” He replied, “I am passing the day between two bounties. I do not know which is better: Allaah تَبَارَكَ وَتَعَالَى’s concealing my sins in such a way that I do not fear anyone accusing me of doing it and the love which Allaah تَبَارَكَ وَتَعَالَى due to His grandeur has placed in the hearts of people, which my actions can never reach.” (Shuabul-Imaan no. 4198)

10.4) When some companions of Zun-Noon Misri رَحِمَهُ اللهُ asked him how he was, he replied, “I have passed the day with so many bounties of Allaah تَبَارَكَ وَتَعَالَى on us which cannot be enumerated, whilst we have committed so many sins. We do not know which favours to praise Him for: for the bounties He has spread out for us or for our evil actions which He has concealed.” (Shuabul-Imaan no. 4200)

10.5) Yahya ibn Muaaz used to say in his supplications:

إِلٰهِي مَا أَكْرَمَكَ، إِنْ كَانَتْ الطَّاعَاتُ فَآنَتْ الْيَوْمَ تَبَدَّلَهَا وَغَدًا تَقْبَلُهَا، وَإِنْ كَانَتْ الذُّنُوبُ فَآنَتْ الْيَوْمَ تَسْتُرُهَا، وَغَدًا تَغْفِرُهَا، فَنَحْنُ مِنَ الطَّاعَاتِ بَيْنَ عَطِيَّتِكَ وَقَبُولِكَ، وَمِنَ الذُّنُوبِ بَيْنَ سِتْرِكَ وَمَغْفِرَتِكَ

O my Allaah! How kind You are! As for good actions, then today You grant us the ability to do them, and tomorrow You accept them. As for sins, then

today You conceal them, and tomorrow You will forgive them. In good actions, we are in between Your granting us the ability to do them and accepting them. In sins, We are between Your concealing them and forgiving them.” (Shuabul-Imaan no. 4201)

10.6) Sufyaan ibn Uyainah رَحِمَهُ اللهُ said, “If Allaah تَبَارَكَ وَتَعَالَى had not concealed our faults, no one would have ever sat by us.” (Shuabul-Imaan no. 4203)

10.7) Talq ibn Habeeb رَحِمَهُ اللهُ said,
إِنَّ حَقَّ اللَّهِ أَنْقَلُ مِنْ أَنْ يَقُومَ بِهِ الْعِبَادُ، وَإِنَّ نِعَمَ اللَّهِ أَكْثَرُ مِنْ أَنْ يُحْصِيَهَا الْعِبَادُ، وَلَكِنْ أَصْبَحُوا تَوَائِبِينَ، وَأَمْسَوْا تَوَائِبِينَ

The rights of Allaah are too heavy for any servant to be able to fulfil. The bounties of Allaah are much more than any servant can count. Therefore, remain seeking forgiveness morning and evening. (Shuabul-Imaan no. 4204)

10.8) Abu Haazim رَحِمَهُ اللهُ said,
كُلُّ نِعْمَةٍ لَا تُقَرِّبُ مِنَ اللَّهِ عَزَّ وَجَلَّ فَهِيَ بَلِيَّةٌ

Every bounty which does not take one closer to Allaah تَبَارَكَ وَتَعَالَى is in fact a calamity. (Shuabul-Imaan no. 4217)

10.9) He also said, “If you see Allaah تَبَارَكَ وَتَعَالَى continuously sending His favours upon you, whilst you are disobeying Him, then beware.” (Shuabul-Imaan no. 4218)

10.10) In explaining this verse, “We shall gradually seize them with punishment in ways they perceive not.” (A’raaf verse 182) Abu Mu’aaz Nahwi رَحِمَهُ اللهُ said (that the meaning of the verse is), “I will grant them bounties and make them forget to be grateful.” (Shuabul-Imaan no. 4219)

10.11) It is narrated by Uqbah ibn Aamir رَضِيَ اللهُ عَنْهُ that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When you see Allaah bestowing on a sinful man that which he likes in spite of his disobedience, (understand that) this is istidraaj (respice).” Then Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited the following verse of the Qur’aan, “When the disbelievers forgot the admonitions delivered to them over and over, We opened for them the door of every (worldly) thing. When they became

ecstatic over that which they were granted, We caught them all of a sudden, so that they became bewildered (and helpless). (An'aam verse 45)" (Musnad Ahmad no. 17311, Shuabul-Imaan no. 4220)

10.12) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A sinner who is drowning in bounties should not deceive you, because there is for him by Allaah a killer (the Fire) who will never die. "Whenever it abates, We will increase for them the intensity of the Fire." (Israa verse 97) (Shuabul-Imaan no. 4221)

10.13) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There are two bounties in which most of the people are in a loss: good health and free time." (Bukhari no. 6412)

10.14) Ibn Umar رَضِيَ اللَّهُ عَنْهُ says that one of the duaas of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the following,

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاةٍ نَفْمَتِكَ وَجَمِيْعِ سَخَطِكَ

O Allaah, I seek Your protection from loss of Your bounty, changing of well-being granted by You, sudden calamities, and any action which will lead to Your displeasure. (Muslim no. 2739)

10.15) Whenever the gaze of Umar ibn Abdul Aziz رَضِيَ اللَّهُ عَنْهُ would fall on any bounty he was blessed with, he would recite the following:

اَللّٰهُمَّ اَعُوْذُ بِكَ اَنْ اُبَدِّلَ نِعْمَتَكَ كُفْرًا، اَوْ اَكْفُرَهَا بَعْدَ مَعْرِفَتِهَا، اَوْ اَنْسَاهَا فَاَنْتَبِيْ بِهَا

O Allaah, I seek Your protection from changing Your bounty to ingratitude, from being ungrateful for it after recognizing it or from forgetting it, such that I do not praise You for it." (Shuabul-Imaan no. 4225)

10.16) Umar ibn Abdul Aziz رَضِيَ اللَّهُ عَنْهُ used to say,

قَبِلُوْا نِعَمَ اللّٰهِ عَزَّ وَجَلَّ بِالشُّكْرِ لِلّٰهِ عَزَّ وَجَلَّ

Bind the bounties of Allaah تَبَارَكَ وَتَعَالَى with gratitude to Allaah تَبَارَكَ وَتَعَالَى.

(Shuabul-Imaan no. 4226)

He used to also say,

وَشَكَرُ اللّٰهِ تَرَكُ الْمَعْصِيَةِ

10.17) Ibn Abid Dunya رَحِمَهُ اللَّهُ said, “The following has reached me from some wise men, “Even if Allaah تَبَارَكَ وَتَعَالَى did not punish if people disobeyed Him, then too it is appropriate that he should not be disobeyed, in gratitude for His bounties.” (Shuabul-Imaan no. 4227)

10.18) Shaqeeq Balkhi رَحِمَهُ اللَّهُ said, “The tafseer of Al-Hamd (praises) has three aspects: 1.) When Allaah تَبَارَكَ وَتَعَالَى bestows you with anything, then you should realize who gave it to you. 2.) You should be pleased with that which He gave you. 3.) You should not disobey Him as long as His sustenance is in your body.” (Shuabul-Imaan no. 4228)

10.19) Junaid Baghdadi رَحِمَهُ اللَّهُ said, “Sirri Saqati رَحِمَهُ اللَّهُ asked me one day, “What is shukr?” Whenever he wanted to teach something, he would ask a question. I said to him, “According to me, shukr means that any of His bounties must not be utilized to commit sin.” He liked this answer and asked me to repeat it. Then he said, “Which one of us does not use His bounties in committing sins?” He then paused for a moment and then said to me, “What do you say regarding shukr?” I repeated my answer to him. Junaid رَحِمَهُ اللَّهُ said, “It is the fardh of shukr that He should not be disobeyed whilst utilizing His bounties.” (Shuabul-Imaan no. 4229)

10.20) Ma’roof Karkhi رَحِمَهُ اللَّهُ said,
مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ بِنِعْمَةٍ فَاسْتَظْهَرَ بِنِعْمَتِهِ عَلَى مَعْاصِيهِ إِلَّا ابْتَلَاهُ اللَّهُ بِقُفْدِ أَعَزِّ الْأَشْيَاءِ عَلَيْهِ
When Allaah تَبَارَكَ وَتَعَالَى favours a person with a bounty, which he then uses in sins, Allaah تَبَارَكَ وَتَعَالَى will test him by making him lose his most beloved thing.
(Shuabul-Imaan no. 4230)

10.21) Sirri Saqati رَحِمَهُ اللهُ said, "Whoever does not know the value of bounties, then they will be snatched away from him in such a way which he will not realize." (Shuabul-Imaan no. 4231)

10.22) Fudhail ibn Iyadh رَحِمَهُ اللهُ said, "Hold firm onto gratitude. Very seldom do people who have been blessed with a bounty which is then snatched from them have the bounty returned to them." (Shuabul-Imaan no. 4235)

10.23) Qadhi Abul-Hasan Al-Kindi recited the following poem,

إِذَا خُنْتُ فِي نِعْمَةٍ فَارْعَهَا ... فَإِنَّ الْمَعَاصِيَ تَزِيلُ النِّعَمَ

If you are blessed with bounties, then look after them. Remember that sins remove bounties. (Shuabul-Imaan no. 4238)

10.24) Nahrajoori said,

لَا زَوَالَ لِنِعْمَةٍ إِذَا شُكِرَتْ، وَلَا بَقَاءَ لِنِعْمَةٍ إِذَا كُفِرَتْ "

A bounty will not be destroyed if it is appreciated, and a bounty will not remain if ingratitude is shown." (Shuabul-Imaan no. 4240)

10.25) Abu Bakr Shimshaati was asked about the root of shukr. He replied that its root is to see the favour with the heart and to recognize that it is from Allaah تَبَارَكَ وَتَعَالَى, and the reality of shukr in all matters is to fear Allaah تَبَارَكَ وَتَعَالَى. Some of the pious predecessors have stated, "Shukr is the fear (taqwa) of Allaah تَبَارَكَ وَتَعَالَى. Do you not see that Allaah تَبَارَكَ وَتَعَالَى said,

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَدْلَّةُ فَأَنْقَا اللَّهُ لَعَلَّكُمْ تَشْكُرُونَ

Definitely Allaah helped you at Badr whilst you were weak. Fear Allaah so that you may be grateful." (Aal-Imraan verse 123)

The muttaqi in this verse is the one who is grateful for the bounties of Allaah. This verse shows that the muttaqi is the grateful one. One who is not a muttaqi cannot be a grateful one. (Shuabul-Imaan no. 4241)

10.26) Sirri Saqati رَحِمَهُ اللهُ said, "Whoever fulfils the faraa'idh, abstains from the prohibited and is grateful for the bounties by him, then no one can object to him." He also said, "Appreciation is of three types: appreciation with the tongue, appreciation with the body and appreciation with heart.

Appreciation with the heart is to realize that all bounties are from Allaah تَبَارَكَ وَتَعَالَى. Appreciation with the body is not to utilize any limb except in His obedience after Allaah تَبَارَكَ وَتَعَالَى has protected it. Appreciation with the tongue is to continuously praise Him for the bounty. (Shuabul-Imaan no. 4246)

10.27) Abu Bakr Warraaq said,

لَا يَكْمُلُ الْحَمْدُ إِلَّا بِخِلَالِ ثَلَاثٍ: مَحَبَّةِ الْمُنْعَمِ بِالْقَلْبِ، وَابْتِغَاءِ مَرْضَاتِهِ بِالنِّيَّةِ، وَقَضَاءِ حَقِّهِ بِالسَّعْيِ
Praising (Allaah) will not be perfect except with three qualities: love of the benefactor with the heart, seeking His pleasure with intent, and fulfilling His rights with effort. (Shuabul-Imaan no. 4245)

10.28) Abu Bakr Al-Hudhali رَحِمَهُ اللهُ states, ‘We were by Hasan Basri رَحِمَهُ اللهُ, when Wakee’ ibn Abi Sawd came. He asked, “O Abu Saeed (Hasan Basri رَحِمَهُ اللهُ), what do you say of the blood of a mosquito which is on the clothes of a person performing salaah? Can he perform salaah in it?” Hasan said, “I am shocked at the person who licks the blood of Muslims like a dog, then asks about the blood of a mosquito?” Wakee’ stood up striding away like a mad person. Hasan رَحِمَهُ اللهُ said, “There is a bounty of Allaah تَبَارَكَ وَتَعَالَى in every limb of yours. (He then recited this du’aa:)

اللَّهُمَّ لَا تَجْعَلْنَا مِمَّنْ يَتَّقَوْنَ بِنِعْمَتِكَ عَلَى مَعْصِيَتِكَ

O Allaah! Do not make us amongst those who utilize Your bounties for Your disobedience.” (Fadheelatush-Shukr no. 47)

11.) Qataadah رَحِمَهُ اللهُ said, “One form of showing appreciation of bounties is to disclose it.” (Shuabul-Imaan no. 4252)

12.) Bounty on the people of the Fire – Abdullaah said,

إِنَّ لِلَّهِ عَزَّ وَجَلَّ عَلَى أَهْلِ النَّارِ مِنَّةً فَلَوْ شَاءَ أَنْ يُعَذِّبَهُمْ بِأَشَدِّ مِنَ النَّارِ لَعَذَّبَهُمْ

Allaah تَبَارَكَ وَتَعَالَى will bestow a favour on the people of the Fire. If He wanted to punish them more severely, He could do so. (Shuabul-Imaan no. 4257)

13.1) Sulaiman Tameemi رَحِمَهُ اللهُ said, “Allaah تَبَارَكَ وَتَعَالَى favours His servants according to His status, and commands them to be grateful according to their status.” (Shuabul-Imaan no. 4258)

13.2) Sufyaan ibn Saeed made mention of Nabi Dawood عَلَيْهِ السَّلَام who said,
الْحَمْدُ لِلَّهِ حَمْدًا كَمَا يَنْبَغِي لِكَرَمِ وَجْهِ رَبِّي وَعِزِّ جَلَالِهِ

All praises are due to Allaah, such praises which are appropriate for the status of My Sustainer تَبَارَكَ وَتَعَالَى

Allaah تَبَارَكَ وَتَعَالَى sent revelation to him, “O Dawood! You have tired the angels (in writing the reward.)” (Shuabul-Imaan no. 4262)

14.) Shukr of the pious

14.1) Hasan Basri رَحِمَهُ اللَّهُ would recite the following when begin his speech,
الْحَمْدُ لِلَّهِ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ بِمَا خَلَقْتَنَا وَرَزَقْتَنَا وَهَدَيْتَنَا وَعَلَّمْتَنَا وَأَنْقَذْتَنَا وَفَرَجْتَ عَنَّا لَكَ الْحَمْدُ
بِالْإِسْلَامِ وَالْقُرْآنِ، وَلَكَ الْحَمْدُ بِالْأَهْلِ وَالْمَالِ وَالْمُعَافَاةِ، كَبَيْتَ عَدُوَّنَا، وَبَسَطْتَ رِزْقَنَا، وَأَظْهَرْتَ
أَمْنَنَا، وَجَمَعْتَ فُرْقَتَنَا، وَأَحْسَنْتَ مُعَافَاتِنَا، وَمَنْ كُلِّ وَاللَّهِ مَا سَأَلْنَاكَ رَبَّنَا أُعْطِينَا، فَكَلِّ الْحَمْدُ عَلَى
ذَلِكَ حَمْدًا كَثِيرًا، لَكَ الْحَمْدُ بِكُلِّ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيْنَا فِي قَدِيمٍ أَوْ حَدِيثٍ أَوْ سِرٍّ أَوْ عَلَانِيَةٍ أَوْ
خَاصَّةٍ أَوْ عَامَّةٍ أَوْ حَيٍّ أَوْ مَيِّتٍ أَوْ شَاهِدٍ أَوْ غَائِبٍ، لَكَ الْحَمْدُ حَتَّى تَرْضَى، وَلَكَ الْحَمْدُ إِذَا رَضِيتَ

All praises are due to Allaah. O our Sustainer, for You are praises because You created us, sustained us, guided us, taught us, saved us, and removed difficulties from us. Praises are only due to you for Islam and the Quraan. Praises are only due to You for our families, wealth and safety. You crushed our enemies, spread out our sustenance, granted us peace and tranquility, gathered our disunited forces, guarded us in a beautiful way, and whatever we asked of You, O our Sustainer, You granted us. For You alone is all praises in great abundance for these favours. All praises are only due to You for every bounty which You bestowed upon us in the past and present, hidden or open, specific or general, for the living or dead, present or absent. All praises are only due to You until You become pleased, and all praises are only due to You when You are pleased. (Shuabul-Imaan no. 4266)

14.2) Ali ibn Husain was in Mina. Amongst the duas he made was the following,

كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِي، وَكَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قَلَّ لَكَ عِنْدَهَا صَبْرِي،
فَيَا مَنْ قَلَّ شُكْرِي عِنْدَ نِعْمِهِ فَلَمْ يَحْرَمْنِي، وَيَا مَنْ قَلَّ صَبْرِي عِنْدَ بَلَايِهِ فَلَمْ يَخْذُلْنِي، وَيَا مَنْ رَأَيْتَ

عَلَى الْمَعَاصِي وَالذُّنُوبِ الْعِظَامِ فَلَمْ يَهْتِكْ سِتْرِي، وَيَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُضِي، وَيَا ذَا النِّعَمِ
الَّتِي لَا تَحُولُ وَلَا تَزُولُ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَاعْفُزْ لَنَا وَارْحَمْنَا

How many a bounty there is with which You have favored me; yet little has been my gratitude for that. And how many a trial have You tested me with; yet little has been my patience with that. O the One for Whose bounties my gratitude has been little, yet He did not deprive me. O the One against Whose trial I showed little patience, yet He did not abandon me. O the One Who saw me committing huge sins, yet He did not disgrace me. O the Dispenser of good that will never end, and O the Dispenser of favors that can never be stopped and terminated, shower blessings on Muhammad and on his family. Forgive us and have mrcy on us. (Shuabul-Imaan no. 4268)

14.3) Abu Ali رَحِمَهُ اللهُ says, "I used to hear a neighbour of mine making dua at night,

اللَّهُمَّ خَيْرُكَ عَلَيَّ نَازِلٌ، وَشَرِّي إِلَيْكَ صَاعِدٌ، وَكَمْ مِنْ مَلَكٍ كَرِيمٍ قَدْ صَعِدَ إِلَيْكَ بِعَمَلٍ قَبِيحٍ أَنْتَ مَعَ
عَنَّاكَ عَنِّي تَتَحَبَّبُ إِلَيَّ بِالنِّعَمِ، وَأَنَا مَعَ فَقْرِي إِلَيْكَ وَفَاقَتِي بِالْمَعَاصِي، وَأَنْتَ فِي ذَلِكَ
تُجِيرُنِي وَتَسْتُرُنِي وَتَرْفُقُنِي

O Allaah! Goodness from You is descending over me. My evil deeds are ascending towards You. How many honourable angels have risen to You with (my) wicked actions. You, despite being independent of Me, show love to me by sending down bounties. Despite the fact that I am in need of You and dependant on You, I by committing sins cause myself to become loathed. Notwithstanding this, You protect me, conceal me and suatain me. (Shuabul-Imaan no. 4270)

14.4) Zun-Noon Misri رَحِمَهُ اللهُ used to say in his duas,

كَمْ مِنْ لَيْلَةٍ بَارَزْتُكَ يَا سَيِّدِي بِمَا اسْتَوْجَبْتُ مِنْكَ الْحَرَمَانَ، وَأَسْرَفْتُ بِقَبِيحِ فِعَالِي مِنْكَ عَلَى
الْخُدَلَانِ، فَسَتَرْتَ عُيُوبِي عَنِ الْإِخْوَانِ، وَتَرَكْتَنِي مَسْثُورًا بَيْنَ الْجَبَرَانِ، لَمْ تَكْفَأْنِي بِجَرِيرَتِي، وَلَمْ
تُهَيِّئْ لِي بِسُوءِ سَرِيرَتِي، فَلَكَ الْحَمْدُ عَلَى صِيَانَةِ جَوَارِحِي، وَلَكَ الْحَمْدُ عَلَى تَرْكِ إِظْهَارِ فُضَائِحِي،
فَأَنَا أَقُولُ كَمَا قَالَ الشَّيْخُ الصَّالِحُ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ "

O my Master! How many nights I duelled with You wth such actions which demand deprivation from You, and I exceeded the bounds by doing such evil actions which demanded that You forsake me. You covered my faults from my brothers, and you kept me (my sins) concealed from the

neighbours. You did not take me to task despite my boldness, and You did not expose me despite my evil internal condition. All praises are only due to You for protecting my limbs and all praises are only due to You for not exposing my weaknesses. I say just as the pious servant said, "There is none worthy of worship besides You. You are Pure. I am amongst the oppressors. (Shuabul-Imaan no. 4272)

14.5) Muhaarib ibn Dithaar, the judge in Kufa, would sometimes raise his voice at night whilst making the following supplication:

أَنَا الصَّغِيرُ الَّذِي رَبَّيْتَهُ فَكَ الْحَمْدُ، وَأَنَا الضَّعِيفُ الَّذِي قَوَّيْتَهُ فَكَ الْحَمْدُ، وَأَنَا الْفَقِيرُ الَّذِي أَغْنَيْتَهُ فَكَ الْحَمْدُ، وَأَنَا الصُّعْلُوكُ الَّذِي مَوَّلْتَهُ فَكَ الْحَمْدُ، وَأَنَا الْأَعْرَبُ الَّذِي رَوَّجْتَهُ فَكَ الْحَمْدُ، وَأَنَا السَّاعِبُ الَّذِي أَشْبَعْتَهُ فَكَ الْحَمْدُ، وَأَنَا الْعَارِي الَّذِي كَسَوْتَهُ فَكَ الْحَمْدُ، وَأَنَا الْمُسَافِرُ الَّذِي صَاحَبْتَهُ فَكَ الْحَمْدُ، وَأَنَا الْغَائِبُ الَّذِي أَدَيْتَهُ فَكَ الْحَمْدُ، وَأَنَا الرَّاجِلُ الَّذِي حَمَلْتَهُ فَكَ الْحَمْدُ وَأَنَا الْمَرِيضُ الَّذِي شَفَيْتَهُ فَكَ الْحَمْدُ، وَأَنَا الدَّاعِي الَّذِي أَجَبْتَهُ فَكَ الْحَمْدُ، رَبَّنَا وَلَكَ الْحَمْدُ رَبَّنَا حَمْدًا كَثِيرًا عَلَى كُلِّ حَمْدٍ

I was small whom You nurtured. All praises are due to You. I was weak whom You granted strength to. All praises are due to You. I was poor whom You made affluent. All praises are due to You. I was destitute whom You gave wealth to. All praises are due to You. I was unmarried whom You wed. All praises are due to You. I was hungry whom You satiated. All praises are due to You. I was naked whom You clothed. All praises are due to You. I was a traveller whom You granted companions. All praises are due to You. I was away from home whom You brought back. All praises are due to You. I was walking whom You granted a conveyance to. All praises are due to You. I was ill whom You granted cure to. All praises are due to You. I called out to You and You answered. All praises are due to You. O our Sustainer, and for You is all praises, O our Sustainer abundance of praises on every praise." (Shuabul-Imaan no. 4276)

14.6) Abu Sulaymaan Daarani رَحِمَهُ اللهُ said, "A man performed Hajj. Before returning to his hometown, he stood at the door of the Ka'bah and said, الْحَمْدُ لِلَّهِ بِجَمِيعِ مَحَامِدِ اللَّهِ، مَا عَلِمْنَا مِنْهَا وَمَا لَمْ نَعْلَمْ عَلَى جَمِيعِ نِعَمِ اللَّهِ مَا عَلِمْنَا مِنْهَا وَمَا لَمْ نَعْلَمْ

Praises are due to Allaah with every type of Allaah's praise which we know and which we do not know for every favour of Allaah which we know, and we do not know.

He then returned home. He performed hajj the following year. Before returning to his hometown, he stood at the door of the Ka'bah and said the same as he had said before. A voice was heard, "You have made the recording angels tired. They have not as yet written the full reward of that which you had said till now." (*Fadheelatush-Shukr lillaahi alaa Ni'matihi no. 9*)

15.) Shukr and aafiyah (well-being)

15.1) Awn ibn Abdullaah رَحِمَهُ اللهُ said that one jurist mentioned, "I pondered over my matters. I did not see any good in which there was no evil, except in well-being and gratitude. Many people who are grateful are in difficulty, and many people who are in a good condition are not grateful. When you ask from Allaah, ask for both of them together." (Shuabul-Imaan no. 4275) Lugman Hakeem has to his son,

لَيْسَ غِنًى كَصِحَّةٍ، وَلَيْسَ نَعِيمٌ كَطَيْبِ نَفْسٍ

There is no wealth like good health, and there is no bounty like happiness of the heart. (Shuabul-Imaan no. 4297)

Bakr ibn Abdillaah رَحِمَهُ اللهُ said, "When a person says "Alhamdulillah" another bounty has become binding upon him because of his saying "Alhamdulillah." What is the recompense of this bounty? The recompense is to say "Alhamdulillah." This is another bounty. The bounties of Allaah تَبَارَكَ وَتَعَالَى will never terminate. (Shuabul-Imaan no.4095)

Junaid رَحِمَهُ اللهُ said that he heard Sirri Saqati رَحِمَهُ اللهُ saying, "To make shukr is a bounty. Shukr on a bounty is another bounty. This is never-ending." (Shuabul-Imaan no. 4096)

Muaaz رَحِمَهُ اللهُ said, "Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took hold of my hand and said, "I love you, O Muaz." I said, "And I love you O Rasulullaah!" Then Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Then do not leave out the recital of this duaa after every salaah:

رَبِّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

*O my Sustainer! Help me in Your remembrance, showing gratitude to You,
and worshipping You in the best manner. (Muslim no. 1303)*

This shows that a person is unable to even show gratitude for the favours of Allaah تَبَارَكَ وَتَعَالَى except by His assistance.

Allaah تَبَارَكَ وَتَعَالَى revealed to Dawood عَلَيْهِ السَّلَام, "O family of Dawood! Do the action of shukr. Verily few of My servants are grateful." He said, "O my Sustainer! How can I have the ability to be grateful to You, when You are the Being who has favoured me, then You granted me the ability to be grateful over the bounty, then You increased me with bounty after bounty. The bounty is from You, O my Sustainer, and the ability to be grateful is from You. So how can I then have the ability to show gratitude to You?" Allaah تَبَارَكَ وَتَعَالَى answered, "Now, O Dawood, you have recognized Me as you ought to." (Shuabul-Imaan no. 4100)

Abul-Khuld said, "I read in the question of Moosa عَلَيْهِ السَّلَام that he asked, "How can I thank You (O Allaah!) when all my actions cannot compensate for the smallest bounty from amongst Your many bounties which I place before me?" Allaah تَبَارَكَ وَتَعَالَى sent revelation to him, "O Moosa! Now you have been grateful to me." (Shuabul-Imaan no. 4101)

Jabir ibn Abdillaah رَضِيَ اللَّهُ عَنْهُ says that after Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited the entire Surah Rahman before his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, he asked them, "What is with you that I see you quiet?" The jinns were better than you in answering. Whenever I recited the verse,

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Then which which bounties of Your Sustainer do you deny? (Rahmaan verse 13)
they replied,

وَلَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نَكْذِبُ فَلَكَ الْحَمْدُ

*"O Our Sustainer, we do not deny any of your favours. And all praises are
only due to You!"*

(Shuabul-Imaan no. 4102)

CHAPTER EIGHT – STATEMENTS OF OUR ELDERS OF RECENT TIMES

MOULANA ASHRAF ALI THANWI رَحْمَةُ اللَّهِ:

1.) The main cause of one falling into the sin of ingratitude and being ungrateful to Allaah for His favours is that one forgets about all the favours Allaah تَبَارَكَ وَتَعَالَى is blessing him with and only thinks and grieves over what he does not have.

In other words, ingratitude is created in a person's heart when he fails to look at the many favours of Allaah تَبَارَكَ وَتَعَالَى that he is enjoying, and instead only focuses on that which he does not possess. Conversely, if a person constantly keeps in mind the abundant favours and bounties of Allaah تَبَارَكَ وَتَعَالَى that he enjoys and is not concerned about that which he does not have, then naturally the feeling of gratitude will be created within his heart. In one hadeeth, Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised Aaishah رَضِيَ اللَّهُ عَنْهَا saying:

يَا عَائِشَةُ أَحْبَبِي الْمَسَاكِينَ وَقُرْبَهُمْ

O Aaishah! Love the poor, and associate with them. (Tirmidhi no. 2352)

Some Ulama have explained that one benefit of this is that through remaining in the company of the poor, one will see how much more he possesses compared to them. This will cause him to value the bounties that he is enjoying and will assist him to express appreciation and gratitude to Allaah تَبَارَكَ وَتَعَالَى. (Malfoozaat Hakeemul Ummat vol. 24 page 322)

2.) So long as a person regards himself unworthy of the favours he enjoys and recognizes the favours to be a sheer grace and bounty from the side of Allaah تَبَارَكَ وَتَعَالَى upon him, he will continue to receive from the favours of Allaah تَبَارَكَ وَتَعَالَى and he will not be deprived of the Divine Grace. However, as soon as he regards himself to be deserving of the favours of Allaah تَبَارَكَ وَتَعَالَى, then this will be regarded as ingratitude and ungratefulness. When one falls into ingratitude, the favours that he is enjoying will be snatched away from him. The outcome of ingratitude is extremely serious. (Malfoozaat Hakeemul Ummat vol. 5 page 332)

3.) Throughout the day and night, man continues to enjoy countless favours and bounties from Allaah تَبَارَكَ وَتَعَالَى. Among the countless favours of Allaah تَبَارَكَ وَتَعَالَى which man enjoys is the favour of eating, drinking, sleeping and other similar comforts. At the time one enjoys any favour, he should ponder over the favour and recognize it to be the favour of Allaah تَبَارَكَ وَتَعَالَى which he has been bestowed with. He should say, "O Allaah, this is a favour I have received from You, and I am appreciative and grateful for it." Through one pondering over the favours of Allaah تَبَارَكَ وَتَعَالَى and expressing gratitude over them in this manner, he will progress in acquiring the recognition of Allaah تَبَارَكَ وَتَعَالَى in his heart. (Malfoozaat Hakeemul Ummat vol. 12 page 70)

4.) There are countless bounties and blessings of Allaah تَبَارَكَ وَتَعَالَى upon his servants. Consider the bounty of good health – it is such a priceless bounty of Allaah تَبَارَكَ وَتَعَالَى that even an entire kingdom cannot equate it in value. If a king falls extremely ill, and he is told that there is no way for him to regain his health but to sacrifice his entire kingdom, then he would definitely be prepared to do so.

Likewise, consider the bounty of food and drink. Allaah تَبَارَكَ وَتَعَالَى has made the bounty of basic food and drink easily available for His servants. Imagine a person who is dying of severe thirst and there is no water available anywhere around. If such a person is offered a single glass of water in exchange of him paying one hundred thousand of the wealth he has, then in order to save his life, he will definitely be prepared to pay it.

Just as we have understood the value of good health and water, we should likewise appreciate every other favour and bounty of Allaah تَبَارَكَ وَتَعَالَى. If we trivialize any bounty of Allaah تَبَارَكَ وَتَعَالَى and regard it to be insignificant, then only at the time when we are deprived of this bounty will we come to understand its true worth and appreciate how valuable it is.

Allaah تَبَارَكَ وَتَعَالَى, out of His infinite grace and sheer mercy, allows all people to benefit from His bounties without any charge (e.g. water, food, drink, air, etc.). We should thus ensure that we express true appreciation and

gratitude to Allaah تَبَارَكَ وَتَعَالَى for every favour and bounty that He blesses us with. (Malfoozaat Hakeemul Ummat vol. 12 page 108)

5.) If a person makes shukr to Allaah تَبَارَكَ وَتَعَالَى for the favours he enjoys (and he utilizes the favours in the obedience of Allaah تَبَارَكَ وَتَعَالَى), then this is a sign that the favours he enjoys are a blessing from the side of Allaah تَبَارَكَ وَتَعَالَى upon him (which will be a means for his progress). However, if he does not make shukr to Allaah تَبَارَكَ وَتَعَالَى for the favours, and the favours cause him to fall into negligence and forget Allaah تَبَارَكَ وَتَعَالَى, then this is a sign that the favours he enjoys are a trial and test from the side of Allaah تَبَارَكَ وَتَعَالَى upon him. (Malfoozaat Hakeemul Ummat vol. 14 page 131)

6.) The righteous actions that we carry out during our lives are only through the grace of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى creates the motivation within our hearts to remember him and carry out those righteous actions. Hence, at no time should we ever feel that it is through our efforts that these righteous actions are being accomplished. Rather, we should, at all times, attribute the good to Allaah تَبَارَكَ وَتَعَالَى and express gratitude to Him. (Malfoozaat Hakeemul Ummat vol. 23 page 62)

7.) Acquiring sustenance is not based on one's intelligence, but rather it is based entirely on the grace of Allaah تَبَارَكَ وَتَعَالَى. There are thousands of people in the world who are not intelligent, yet they are blessed with much more sustenance than those who are intelligent. Allaah تَبَارَكَ وَتَعَالَى says in the noble Qur'aan:

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

Allah Ta'ala expands (increases) sustenance for whomsoever He wishes and restricts (sustenance for whomsoever He wishes).

From this verse, we understand that sustenance is the sole prerogative of Allaah تَبَارَكَ وَتَعَالَى. He deals with His servants in the manner He wishes. Therefore, if Allaah تَبَارَكَ وَتَعَالَى blesses one with sustenance, he should remain grateful to Allaah تَبَارَكَ وَتَعَالَى at all times for this great favour and never show any ingratitude. (Malfoozaat Hakeemul Ummat vol. 5 page 261)

MOULANA MUHAMMAD ILYAAS رَحْمَةُ اللَّهِ:

1.) My dear brothers! In order to get people on Deen, one should make an effort to strengthen their Imaan, create the concern for the Hereafter within them, and instill the importance of Deen in their hearts.

The bounties and favours of Allaah تَبَارَكَ وَتَعَالَى are countless. However, Allaah تَبَارَكَ وَتَعَالَى's honour is such that He does not bless His special favours to those who are ungrateful. Thus, when you acquire deeni benefit from your seniors and elders then ensure that you express your gratitude to them. The demand of gratitude is that you regard yourself to be indebted to all those from whom you acquire deeni knowledge and you honour and respect them. This is the lesson which we are taught in the blessed hadeeth.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

من لم يشكر الناس لم يشكر الله

The one who has not shown appreciation to people has not shown appreciation to Allaah. (Tirmidhi no. 1955)

(Malfoozaat Hazrat Moulana Muhammad Ilyas page 95)

SHAIKH MOULANA MUHAMMAD ZAKARIYYA رَحْمَةُ اللَّهِ:

1.) It is extremely important for a person to regard himself unworthy at all times for the favours Allaah تَبَارَكَ وَتَعَالَى blesses him with. At no time should one feel within his heart that he is eligible for the favours of Allaah (on account of the good that he is doing). Nevertheless, together with having the conviction of not being worthy of any good, it is necessary for one to continue expressing gratitude to Allaah تَبَارَكَ وَتَعَالَى for His favours so that one does not fall into the sin of being ungrateful. (Qutbul Aqtaab Hazrat Sheikhul Hadith Moulana Muhammad Zakariyya page 499)

2.) This world is an abode of trials and tribulations. Therefore if any difficulty befalls us, before expressing ingratitude, we should reflect upon the fact that how indebted we all are to Allaah تَبَارَكَ وَتَعَالَى for His boundless favours. Then we shall realize that instead of us complaining over the small difficulty,

we should be expressing our gratitude to Allaah تَبَارَكَ وَتَعَالَى for all His bounties.
(Fazaail-e-Sadaqaat [urdu], Part 2 –page 410)

4.) MOULANA ABDUL HAMID IS'HAQ (DAAMAT BARAKAATUHU)

1.) Two things have come to mind from Allaah تَبَارَكَ وَتَعَالَى and through the blessings of my Sheikh and other Mashaaikh, two things are easy to carry out and if practiced upon, Allaah تَبَارَكَ وَتَعَالَى will pull a person towards Him. When Allaah تَبَارَكَ وَتَعَالَى pulls a person, his Tarbiyat will be taken care of, Allaah تَبَارَكَ وَتَعَالَى will remove all his weaknesses. We had heard from our Sheikh رَحْمَةُ اللهِ عَلَيْهِ on several occasions regarding a king that had passed away. The parliament had decided that the first person that comes to the gates of the palace will be appointed as the king. The first person to come was a beggar, and not only was he a beggar but seven progenies prior to him were beggars as well. Anyway, he was appointed as the king. When matters pertaining to the country were put before him, he had decided correctly in every matter. When it was time to rest, he asked two people to carry him to his place of rest. They responded to his request, but they posed a question to the king. They said, "You are a beggar and seven generations prior to you were beggars, how is it that you decided correctly in matters affecting the country, you were not even acquainted with the etiquettes of being the king." He said, "That Allaah that placed me onto the throne, has the ability to teach me as well." Allaah تَبَارَكَ وَتَعَالَى discusses the battle of Badr in Surah Anfaal, this was a battle in which the angels were sent to fight against the disbelievers. The angels are created of light, they live in the heavens and do not fight with anyone. They haven't been for any military training, how would they know strategies of war? This was taught to them on the spur of the moment. The Qur'aan states, "Strike their necks and their every fingertip." If they are struck on their necks, they won't be able to even defend themselves, if they are struck on their hands they won't be able to hold their swords.

If Allaah تَبَارَكَ وَتَعَالَى blesses a person with these two qualities then such a person will be transformed into a complete Wali. One quality is that of Shukr (i.e.

to express gratitude) on the bounties of Allaah تَبَارَكَ وَتَعَالَى. Currently, we are complaining about water, we are human beings and desperately in need of water. At the same time, how many other bounties we are currently enjoying that we should be grateful for? We are still living, have air to breathe, enjoying various other bounties, yet we are always complaining. We are required to make Taubah and Istighfaar which is a pre-requisite to attract the mercy of Allaah تَبَارَكَ وَتَعَالَى. We may be thinking as to why aren't we receiving rain whereas Allaah تَبَارَكَ وَتَعَالَى is most merciful, most kind. This point can be understood from the following example, the Ulema have written that the head of the family such as the father has a business, he invites his son to join him in the business. He stipulates the duties, hours of employment, etc. In return the father promises to pay a salary, endure all costs when he gets married, provide a vehicle, a house, etc. Leave not coming to work only, the son further refutes the fact that this man is his father. Which father in the world will tolerate such behaviour? We don't accept Allaah as our 'Allaah', we even disobey Him. He has given us our job description, but we do not follow. We don't have trust in Allaah, we have more conviction in global warming, scientific research, weather forecast, etc. Make Shukr for the bounties of Allaah تَبَارَكَ وَتَعَالَى, in return He will take us very far. There is a difference of opinion about Luqman عَلَيْهِ السَّلَام being a Nabi of Allah or not. He was granted a great amount of wisdom on the basis of him expressing gratitude to Allaah تَبَارَكَ وَتَعَالَى. He was of dark complexion yet blessed with such great knowledge that he was like a Rasul of Allaah.

Dawood عَلَيْهِ السَّلَام and Sulaiman عَلَيْهِ السَّلَام were blessed with lofty ranks. Allaah تَبَارَكَ وَتَعَالَى instructs them in the Qur'aan to express gratitude, "O family of Dawood", express your thanks.

The second quality is Tawaadhu (humility). The Hadith states, "Whoever humbles himself for the pleasure of Allaah, Allaah will elevate him."

The Dua that we should recite is,

اللَّهُمَّ اجْعَلْنِي فِي عَيْنِي صَغِيرًا وَفِي عَيْنِ النَّاسِ كَبِيرًا

O Allah, make me insignificant in my eyes, and big in the eyes of others

Haji Bhai Padia رَحْمَةُ اللَّهِ used to say, “Be a ‘Mr nobody’ and do ‘Mr everybody’s’ job. If a person has plenty of Aamaal to his credit but has an iota of pride which he didn’t repent from, he will have to go to Jahannam to have it burnt out. He will have to undergo an operation. Today, we are filled with pride. The arguments between husband-and-wife stem from pride. We should adopt humbleness and make Shukr. By adopting these two qualities, Allaah تَبَارَكَ وَتَعَالَى will make our Tarbiyat and correct us. May Allaah تَبَارَكَ وَتَعَالَى grant us Taqufeeq!

2.) It is necessary that a person be grateful unto Allaah تَبَارَكَ وَتَعَالَى as Allaah تَبَارَكَ وَتَعَالَى has blessed us with various bounties. If a person has a big sized body with a large tummy, then can we imagine how he would have looked if Allaah تَبَارَكَ وَتَعَالَى had not blessed us with clothing, or if the toes of a person does not look too pleasant then what embarrassment would a person undergo if we didn’t have socks and shoes to cover them. We have therefore been taught a beautiful Dua when wearing our clothing,

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوْرِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

All praises are due to Allaah who has granted me clothing by which I conceal my private parts and I beautify myself in my life.

When Hadrat Mufti Taqi Uthmani Saheb visited Azaadville, he had mentioned that his Sheikh Hadrat Doctor Abdul Hay Saheb رَحْمَةُ اللَّهِ used to greatly emphasise the importance of Shukr. There are various good qualities that one should endeavour to acquire such as gratitude, humility, humbleness, generosity, etc. Any of these qualities are sufficient to attract the mercy of Allaah and thereafter Allaah تَبَارَكَ وَتَعَالَى will pull a person and make him His beloved.

There was once a young boy that had two doves which he loved very much. On one occasion he attended a fair. At the fair he wanted to drink water so he told a young girl to take care of the doves. When he returned, he found that one dove had flown away. He enquired, “What happened to the dove?” She replied, “It had flown away.” He then enquired, “How did that happen?”

She caused the second bird to fly away and commented, “Just like this.” He was amazed with the simplicity of the girl to such an extent that he fell in love with her. He then married her and when she passed away, he had built the Taj Mahal in her remembrance. On falling in love with her, he had done so much for her. When Allaah تَبَارَكَ وَتَعَالَى loves a person, what won't Allaah تَبَارَكَ وَتَعَالَى do for him? On acquiring a single good quality one can become the beloved of Allaah تَبَارَكَ وَتَعَالَى.

If a person is grateful unto Allaah تَبَارَكَ وَتَعَالَى, then Shaytaan will never gain the upper hand over such a person. Allaah تَبَارَكَ وَتَعَالَى says in the Quraan,

ثُمَّ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ
“(To mislead them,) I will then approach them from the front, from their backs, from their right and their left (in every possible manner) and You will not find most of them to be grateful (most of them will follow me and not Your Deen of Islaam).”

Shaytaan has taken a vow to come to lead man astray and the ungrateful ones will easily follow Shaytaan. This indicates that one that makes Shukr will not be easily misguided by Shaytaan. However, do we make Shukr unto Allaah? Allaah تَبَارَكَ وَتَعَالَى complains in the Noble Qur’aan,

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ
(Unfortunately,) Few of My bondsmen are thankful.”

In another verse Allaah تَبَارَكَ وَتَعَالَى states,

قَلِيلًا مَّا تَشْكُرُونَ
(Unfortunately, despite all these favours) Little is the gratitude that you show (to Us).

This is the condition of those that show gratitude and make Shukr. Allaah تَبَارَكَ وَتَعَالَى has blessed us with in-numerable favours because of which we are required to be grateful.

We should also be grateful unto the people that have assisted or favoured us in anyway. One pious person was invited for meals. After meals he

thanked the womenfolk for preparing such delicious meals from behind a screen adhering to the relevant rules of Purdah. The woman began weeping so the husband asked her the reason. She said, “I am cooking for you for so many years yet you never thanked me, yet this man appreciated the meals.” The husband had learnt his lesson so he decided to thank her the next day for the meals. Again, she began crying profusely which left the man baffled. He again enquired, “Why are you crying?” She replied, “I cooked for you for so many years yet you never thanked me, but the day the neighbour’s wife sends food, you thank me.”

We should thank our womenfolk for the Khidmat that they offer to us in the form of cooking for us, cleaning the house, taking care of the kids, etc. Similarly, the womenfolk should be grateful to the men for ensuring that the rental is paid on time, the utility bills are attended to, the groceries are purchased and brought into the home, etc. Rasulullaah ﷺ is reported to have said,

من لم يشكر الناس لم يشكر الله

Whosoever does not thank people will not thank Allaah.

Many a times the husband feels it below his dignity to thank the wife. The boss feels it below his dignity to thank the employee as the employee may start taking advantage. However, Allaah تَبَارَكَ وَتَعَالَى does not take advantage of his servant so we should always be grateful unto Allaah تَبَارَكَ وَتَعَالَى. Nevertheless, we should thank fellow human beings as well by saying ‘Jazakallahu khairan’. May Allaah تَبَارَكَ وَتَعَالَى grant us the Taufeeq of being grateful for all His bounties and express Shukr to fellow human beings as well.

3.) When your plate of Biryani comes in front of you, the lovely mutton and chicken, the Basmati rice of Pakistan, the masala from Tanzania and the saffron from Spain, the various ingredients have come from around the world. Who has given me this Biryani?

Before eating the delicious Biryani, think of Allaah تَبَارَكَ وَتَعَالَى by saying,

بسم الله وبركة الله

I begin in the name of Allah and the blessings of Allah

After enjoying the Halaal bounties of Allaah تَبَارَكَ وَتَعَالَى, recite,

وَاشْكُرُوا لِي

Be grateful to Me.

Don't use the strength that you have derived from the food in Haraam. Allaah تَبَارَكَ وَتَعَالَى has given you strength in your eyes, don't use it in looking at strange women. Look at those things that are Halaal. Recite the Quraan Sharif. Look at the Ulema of Deen and gain the reward of Jannat. Allaah تَبَارَكَ وَتَعَالَى has given you strength in your hands not to slap your wife and hit your children. We should use these hands to give to the poor and needy. So, make Shukr of every bounty of Allaah تَبَارَكَ وَتَعَالَى by utilising them in the correct manner.

تو اول تو آخر تو ظاهر تو باطن تو ہی ہے تو ہی یا کہ آثار تیرا

When I see the lilly, who has made the beautiful petals of the lilly? When I see the butterfly, which artist is there who has drawn the beautiful designs on the butterfly? All the carpet designers had learnt how to design their carpets by looking at butterflies.

The modern artist learnt from the insects of Allaah تَبَارَكَ وَتَعَالَى. Who has made the beautiful designs on the tropical fish that is in my fish tank? Where can the artist make colours? They had copied all this from Allah's original. You buy a canvas that costs 25000 or 30 000 Rand and you put it across the wall in your bedroom, in the morning you see a beautiful sunrise when you awaken. The artist has only copied Allaah's original. The painting of the artist is actually dead, even though the birds, trees etc. look alive in the picture. Allaah's sunrise is alive and every moment it is different, it is also free so that the poorest person can also enjoy it free of charge.

To gain the recognition of Allaah تَبَارَكَ وَتَعَالَى was so important that Allaah تَبَارَكَ وَتَعَالَى didn't instruct us to pay 50 000 Rand to gain recognition of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى shows the sunrise on the big screen every morning and how beautiful the sun rises.

4.) RECOGNISING, ACKNOWLEDGING AND BEING THANKFUL

The bounties of Allaah تَبَارَكَ وَتَعَالَى upon us are innumerable. Countless reach us, without any effort or exertion from our side. ...And whilst we see different bounties, with our physical eyes, there are billions and billions more which are not even known to us. The oxygen we breath, the water we have on tap, our ability to see, hear, speak and move, are bounties we use all the time, but without thought or even appreciation – until the bounty is no more (May Allaah Ta’ala protect us). ...It is a fact, that generally a bounty is recognized as a bounty when it is lost. So we find Allaah تَبَارَكَ وَتَعَالَى’s bounties are all around us, in every way. On the highest level, are our Imaan and Islam, which are the greatest gifts. As Believers in Allaah تَبَارَكَ وَتَعَالَى, there are certain requirements in fulfilling Shukr (gratitude) to Allaah تَبَارَكَ وَتَعَالَى.

These are:

1.) MA’RIFAT (RECOGNITION): To recognize these bounties as bounties and not take them for granted, heedlessly. For example: To recognize that our homes, which offer us protection from the rain and cold, which offer us privacy, comfort and so much else, are great bounties – even if that home is not a palace or not located in a plush suburb. Many complain about their homes, yet they do not look at the thousands living in shacks, on the streets or in refugee camps. ...There is no recognition and no understanding that even a one-bedroom flat or a little cottage is, in fact, a great, great bounty.

2.) I'TIRAAF/IQRAAR (ACKNOWLEDGEMENT): There are two sides to recognition and acknowledgement:

a.) TO CONSCIOUSLY ACKNOWLEDGE ALLAH TA’ALA’S FAVOURS. As an example: We must not just say: ‘What wonderful weather today!’ We would say: ‘Ma’shaAllah, Allaah تَبَارَكَ وَتَعَالَى has blessed us with this wonderful weather.’ We should bring Allaah تَبَارَكَ وَتَعَالَى consciously into the equation! We must know and keep before us the source of bounties, and attribute it rightfully to Allaah تَبَارَكَ وَتَعَالَى.

b.) TO RECOGNIZE AND ACKNOWLEDGE THAT WE ARE NOT DESERVING OF THESE BOUNTIES. Our Sheikh, Hadhrat Moulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللَّهِ هَاكِيمُ had taught us that Allaah تَبَارَكَ وَتَعَالَى's quality of Kareem, alludes to The One Who Gives without the recipient deserving. So bounties are not given based on us deserving them. Bounties are given out of Allaah تَبَارَكَ وَتَعَالَى's Infinite Generosity and Kindness.

3.) SHUKR (APPRECIATION AND GRATITUDE): Shukr is the condition of that heart which has recognized and acknowledged. The tongue then automatically expresses appreciation. For example: The person will then say, 'Alhamdulillah, Allaah تَبَارَكَ وَتَعَالَى has granted me cure from this ailment.' Or: 'Alhamdulillah, Allaah تَبَارَكَ وَتَعَالَى has blessed me with a pious spouse,' (or whatever the bounty may be).

4.) AMAL (ACTION): This is using the bounties of Allaah تَبَارَكَ وَتَعَالَى to earn His Pleasure; utilizing them in His Obedience. For example: We will utilize our faculty of speech in noble deeds, such as Tilawat (recitation of Qur'aan Sharief), Zikrullah, enjoining good and forbidding evil, speaking to others amicably and politely. We will not use this priceless bounty of speech in sinful deeds, such as engaging in nonsensical or shameless talk, swearing, speaking lies, gossiping about others, taking false oaths or spreading mischief. Even in this effort to render Shukr and fulfil the Right of Allaah تَبَارَكَ وَتَعَالَى, a person will not be able to do so adequately and completely. Despite this shortcoming, we do as is within our capacity.

Allaah تَبَارَكَ وَتَعَالَى's Sifat is 'Shakoor' – The One who appreciates the efforts and good deeds of His Servants - efforts and deeds, which we have to acknowledge, are full of weaknesses and deficiencies. Yet, we fail to be 'shaakir' (appreciative and grateful) to Allaah تَبَارَكَ وَتَعَالَى, for His Bounties, which have no weakness and no deficiency. ...Just pondering on the contrast between the two and we would realize how deficient we are of Shukr. Yes, from our side, complaints are all too common. When we imbibe these aspects of gratitude, the noble quality of humility will be nurtured within our hearts and souls. We will become humble. And the Hadith makes

mention, “WHOEVER HUMBLER HIMSELF FOR THE SAKE OF ALLAAH, ALLAAH ELEVATES HIM.”

The one who has recognised his Rabb, recognises his nafs. The one who recognises the favours and greatness of Allaah تَبَارَكَ وَتَعَالَى, recognises his lowliness and humbleness. He who humbles himself, Allaah تَبَارَكَ وَتَعَالَى elevates him. Whom Allaah تَبَارَكَ وَتَعَالَى elevates, Allaah also protects. Humility is the crown of Abdiyyat (servitude) which then becomes a means by which the person becomes beloved to Allaah تَبَارَكَ وَتَعَالَى. May Allaah تَبَارَكَ وَتَعَالَى imbibe within us, these beautiful qualities of true appreciation, gratefulness, humility and servitude!

5.) MUFTI EBRAHIM SALEJEE (DAAMAT BARAKAATUHU):

1.) When Shaitaan was rejected, he vowed to Allaah تَبَارَكَ وَتَعَالَى that on account of him misguiding man, very few would be grateful. When a person has the quality of gratitude, then he will always obey the one who was kind to him. In order to harness this quality, do four things: (1) Think of your humble beginnings and how Allaah تَبَارَكَ وَتَعَالَى enabled you to progress. (2) Admit that it is Allaah تَبَارَكَ وَتَعَالَى alone who does everything and that all that we have is from Him. (3) If you have something that is pleasing to you then say, “Ma shaa Allah” i.e. it is only through the will of Allaah تَبَارَكَ وَتَعَالَى that I have received this. (4) Don’t think that it will last and remain with you forever. Rather, it is subject to the will of Allaah تَبَارَكَ وَتَعَالَى.

2.) We should endeavour to become grateful slaves of Allaah تَبَارَكَ وَتَعَالَى. The difference between a slave and a worker is that a worker can make demands if what is promised to him is not given to him. However, a slave just has to accept whatever the master gives him and plans for him. Together with this slavery that we need to display before Allaah تَبَارَكَ وَتَعَالَى, we should also be grateful towards Him. Gratitude and appreciation are extremely great qualities which are pleasing to Allaah تَبَارَكَ وَتَعَالَى.

(The above incidents have been taken from the following websites: Uswatul-Muslimah, Ihyaa Uddin, K.A.Org.)

CHAPTER NINE - INCIDENTS OF GRATITUDE

1.) The Gratitude of Rasulullaah ﷺ

1.1) Rasulullaah ﷺ Prolongs his Sajdah in Gratitude to Allaah ﷻ
Abdur-Rahmaan Ibn Auf رَضِيَ اللَّهُ عَنْهُ narrates, that once Nabi ﷺ went out (of our company), whereupon he entered a date orchard and fell into prostration (sajdah) before Allaah ﷻ. Nabi ﷺ prolonged the sajdah to such an extent, that I feared that perhaps Allaah ﷻ had taken the life of Nabi ﷺ away. I went forward to see what the matter was. Nabi ﷺ raised his blessed head and said, "What is the matter?" I mentioned to Nabi ﷺ the frightening thought that had just crossed my mind. Nabi ﷺ said, "Jibreel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ has just said to me, 'Should I not convey to you the glad tidings which Allaah ﷻ has sent to you, that the one who conveys one salaah unto you, I (Allaah ﷻ) will bless him with My special mercy and the one who conveys salaam to you, I will confer salutations upon him.' " (Ahmad no. 1662, Al-Mustadrak of Haakim no. 810)

1.2) Mu'aadh ibn Jabal رَضِيَ اللَّهُ عَنْهُ says, "I once approached and found Rasulullaah ﷺ standing and performing salaah. He continued standing until dawn broke and made such a long Sajdah that I thought his life had been taken. Afterwards he asked, 'Do you know what that (long Sajdah) was for?' 'Allaah and His Rasul know best,' I submitted. After repeating the question three or four times, Rasulullaah ﷺ explained, 'I performed as much salaah as my Rabb had ordained for me when my Rabb appeared and addressed me. At the end of the conversation, He asked me, 'What shall I do with your Ummah?' 'O my Rabb,' I declared, 'You know best what You shall do with them.' After repeating the question three or four times, Allaah again asked, 'What shall I do with your Ummah?' When I again submitted that He knew best, Allaah said, 'I shall never make you grieve over your Ummah.' I then fell into Sajdah because my Rabb is

appreciative and loves those who show gratitude.” (Al-Mu’jamul-Kabeer no. 199, Musnadush-Shaamiyeen of Tabraani no. 1032)

1.3) Abdur Rahmaan ibn Abu Bakr رَضِيَ اللهُ عَنْهُ narrates that when he once went to visit Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was busy receiving revelation. When the revelation stopped. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked Aa’ishah رَضِيَ اللهُ عَنْهَا to pass him his shawl. He then left the house and entered the Masjid where he found some people besides whom there was no one else there. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sat on one side until the person addressing them had completed his talk. Thereafter, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited Surah Sajdah and made such a long Sajdah that people living as far as two miles away arrived there as people started telling each other about the Sajdah. Aa’ishah رَضِيَ اللهُ عَنْهَا sent a message to her family telling them to come because she was seeing Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ do something she had never seen him do before.

After Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had lifted his head (from Sajdah), Abu Bakr رَضِيَ اللهُ عَنْهُ asked, “O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! You prolonged your Sajdah so much?” Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “I prostrated to my Rabb out of gratitude for the Ummah He has granted me. There shall be seventy thousands of them who shall enter Jannah without reckoning.” Abu Bakr رَضِيَ اللهُ عَنْهُ then said, “O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! You have an Ummah that is large and extremely pure. You should have asked for more for them.” This he repeated two or three times when Umar رَضِيَ اللهُ عَنْهُ added, “May my parents be sacrificed for you, O Rasulullaah! You have asked a great gift for your Ummah.” (Al-Mu’jamul-Kabeer as narrated in Majmauz-Zawaaid no. 3720, Musnad ibn Abi Shaibah no. 795)

1.4) Abdullaah ibn Umar رَضِيَ اللهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once passed by a man suffering from a terminal disease, he dismounted from his animal and made Sajdah. When Abu Bakr رَضِيَ اللهُ عَنْهُ passed by the man, he also dismounted and made Sajdah and Umar رَضِيَ اللهُ عَنْهُ followed suit when he passed by. (Musannaf ibn Abi Shaibah no. 8414)

1.5) Ali رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once dispatched an expedition comprising of his family members, he made duaah thus, “O Allaah! If You return them to me safely, I owe it to You to thank you as You ought to be thanked.” It was not long afterwards that they came back safely and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, :All praise belongs to Allaah for all the bounties of Allaah.” “O Rasulullaah!” Ali رَضِيَ اللَّهُ عَنْهُ asked, “Did you not say that if Allaah returned them safely, you owed it to Him to thank Him as He ought to be thanked?” “Did I not just do that?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied. (*Shuabul-Imaan no. 4080*)

1.6.) It is narrated also by Abu Umamah رَضِيَ اللَّهُ عَنْهُ that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah تَبَارَكَ وَتَعَالَى offered that the rugged valley of Mecca may be transformed into gold for me. But I said, “No, my Sustainer. I would rather love the position that I fill my stomach one day and keep hungry the next. When I am hungry, I can turn to You and remember You. And, when You satisfy my hunger, I sing Your praises and glorify Your name and express my gratitude to You.” (*Musnad Ahmad no. 22190, Tirmidhi no. 2347, Shuabul-Imaan no. 1394*)

1.7) Although Abu Jahal suffered extensive injuries, he still had some life left in him. Anas رَضِيَ اللَّهُ عَنْهُ relates, “On the day of Badr, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bade the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, ‘Is there anyone who would provide some information about Abu Jahal?’ Abdullah ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ went in search of him amongst the corpses. When he located him, he realised that he still had a bit of life in him.”

Ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ planted his foot on Abu Jahal’s neck and remarked, “O enemy of Allaah! Allaah has humiliated and disgraced you.”

Saying this, he severed his head from his body. He then carried the head and deposited it before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “This is the head of Abu Jahal, the enemy of Allaah.”

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, “Really? By Allaah, besides whom there is no other deity! Is this really the head of Abu Jahal?”

He replied, “By Allaah besides whom there is no other deity! This is really the head of Abu Jahal.”

Rasulullaah ﷺ expressed his profound gratitude before Allaah تَبَارَكَ وَتَعَالَى thrice and remarked, “All praise is due to Allaah who has honoured Islaam and its people.” Rasulullaah ﷺ even prostrated in gratitude before Allaah تَبَارَكَ وَتَعَالَى. According to another narration, Rasulullaah ﷺ performed two rakaats of salaah as an expression of his gratitude before Allaah تَبَارَكَ وَتَعَالَى.

Abdullah ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ relates, “I climbed onto Abu Jahal’s chest and sat astride him. Abu Jahal opened his eyes and said, “O sheep herder! You have parked yourself astride a very honourable place.”

I replied, “All praise is due to Allaah who has awarded me the ability to do so.”

He then asked me, “Who triumphed and who lost?” I replied, “Allaah and His Rasool ﷺ have prevailed.”

“What is your intention now?” he asked. I replied, “I wish to behead you.”

He said, “Very well. Here, this is my sword. It is incredibly sharp. It would assist you in fulfilling your objective rather swiftly. But listen, be sure to sever my head closer to my shoulders as this would instil more awe within my onlookers. Furthermore, when you return to Muhammad, give him this message that I cherish more animosity and disgust for him today than I did yesterday.”

Ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ further relates, “I then lopped his head off and brought it to Rasulullaah ﷺ saying, “O Rasulullaah! This is the head of the enemy of Allaah, Abu Jahal.” I then relayed his message to Rasulullaah ﷺ. Rasulullaah ﷺ glorified Allaah and pronounced, “This man was the Pharaoh to me and my ummah. His evil by far overshadowed the evil of the Pharaoh of Moosa عَلَيْهِ السَّلَام. At least the Pharaoh of Moosa عَلَيْهِ السَّلَام attempted to recite the Kalimah at his death but the Pharaoh of this ummah snapped out words of arrogance and disbelief even at the instant of

his death.” Rasulullaah ﷺ then awarded Abu Jahal’s sword to Abdullah ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ.

In other words, just as Rasulullaah ﷺ surpassed all the Ambiyaa عَلَيْهِمُ السَّلَام in virtue and perfection, similarly, his ummah’s Pharaoh eclipsed all the other Pharaohs in disbelief and immorality. Even at the time of death his eyes failed to open, and the throes of death did not nudge him in the least from his disbelief and arrogance. In fact, his kufr (disbelief) and conceit mushroomed even further at the time of his death. (May Allaah تَبَارَكَ وَتَعَالَى protect us from this! Aameen.) (Seerat-Mustapha)

1.8) Aa’ishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ used to remain standing in salaah at night till his feet would become swollen. So I asked him, “Why are you doing this when all your past and future sins have been forgiven?” He ﷺ replied, “Should I not be a grateful servant?” (Bukhari no. 4837, Muslim no. 2820)

The questioner thought that the cause of performing excessive acts of worship was due to sins and hoping for forgiveness. Rasulullaah ﷺ explained that there was another more superior reason i.e to be grateful that Allaah تَبَارَكَ وَتَعَالَى granted him the ability to perform these acts of worship together with forgiveness. Shukr means to acknowledge the bounties of one and to engage in his service. Whoever has spent all his efforts therein is a grateful person, but there are very few of such people. The ambiyaa عَلَيْهِمُ السَّلَام engage themselves in strenuous acts of worship because of their perfect knowledge of the great bounties of their Creator without being deserving and worthy of it.

2.) A person asked Abu Haazim: What is the gratitude for the eyes?

Abu Haazim: If you see good with them, you should express it. If you see evil with them, you should conceal it.

Person: What is the gratitude for the ears?

Abu Haazim: If you hear anything good with them, you should remember it, and if you hear anything evil with them, you should suppress it.

Person: What is the gratitude for the hands?

Abu Haazim: You should not take with them that which is not yours, and you should not prevent any right of Allaah تَبَارَكَ وَتَعَالَى which is in them.

Person: What is the gratitude for the stomach?

Abu Haazim: The bottom should have food and the upper portion should be filled with knowledge.

Person: What is the gratitude for the private parts?

Abu Haazim: As Allaah تَبَارَكَ وَتَعَالَى has stated, "Except for their wives and their slave-girls. Then there is no blame on them. Whoever seeks anything besides them, then they have exceeded the bounds." (*Mu'minoon verse 7*)

Person: What is the gratitude for the feet?

Abu Haazim: If you see a living person (a believer) who you envy, you will use those legs to do those actions which he is doing. If you see a dead person (a disbeliever) who you detest, you should stop your feet from those actions which he is doing, whilst you remain engaged in praising Allaah تَبَارَكَ وَتَعَالَى. As for the person who displays gratitude with his tongue and does not display gratitude with all his limbs, then his example is like that of a man who has a garment. He holds one corner and does not wear it. This garment will not save him from heat, cold, snow and rain." (*Shuabul-Imaan no. 4244*)

3.) Wahb ibn Munabbih passed by a blind, crippled, naked person afflicted with leprosy, who was saying, "All praises to Allaah تَبَارَكَ وَتَعَالَى for His bounties." A man with Wahb said, "Which bounty remains on you due to which you are praising Allaah تَبَارَكَ وَتَعَالَى?" The afflicted person said, "Look at the people of the city. There are so many of them. Should I not thank Allaah that there is none amongst them who recognizes Him besides me." (*Shuabul-Imaan no. 4177*)

4.) Umar ibn Sadaqah Al-Hammaal رَحِمَهُ اللَّهُ said, "I was with Zun-Noon Misri in Akhmeem. He heard the sounds of musical instruments and amusement. On enquiry, he was informed that it was a wedding function of some of the inhabitants of the city. On another side, he heard wailing and lamentation. On enquiry, people said that a certain person had passed away. He said to me, "O Amr ibn Sadaqah! These people were granted (bounties) and they

did not show appreciation. These others were tested, and they did not exercise patience. I will be taken to task by Allaah if I have to spend the night in this city.” Immediately he left Ikhmeem for Fustat. (*Shuabul-Imaan* no. 4173)

Salih, the son of Imam Ahmad ibn Hambal رَحْمَةُ اللَّهِ عَلَيْهِ, said, “My father would not allow any person besides himself to take out water from the well for wudhu purposes. When he would extract the bucket full, he would exclaim, “Alhamdulillah.” I asked, “O my father! What is the benefit of this?” He answered me saying, “O my beloved son! Have you not heard Allaah تَبَارَكَ وَتَعَالَى stating, “Inform me, if your water goes into the ground, who will bring to you flowing water. (Mulk verse 30)” (*Shuabul-Imaan* no. 4164)

5.) Urwah Ibn Zubair , the nephew of Aaishah رَضِيَ اللَّهُ عَنْهَا and the ‘jurist’ of his time, once set out with his most beloved and extremely handsome son, Muhammad, to visit the Khalifah Waleed Ibn Abdul Malik in Damascus. The Khalifah was obviously overjoyed to have such an honourable guest and thus went ‘all out’ in welcoming him. Little did he know that his guest was going to be very soon tested by Allaah تَبَارَكَ وَتَعَالَى with such a test which only hearts filled with imaan and trust in Allaah تَبَارَكَ وَتَعَالَى can withstand.

During Urwah’s journey towards the palace, Urwah felt a pain in his left leg, and noticed a sore on it. On reaching the palace, he showed it to Waleed, who ordered for the expert doctors to be brought in. After examining the leg, the chief doctor apprised him of the situation; he was inflicted with gangrene in one leg. To prevent further damage, it was deemed necessary to amputate his leg from his shin. The doctor suggested putting him under general anaesthetic, so that he would feel no pain. He, however, blankly refused, saying, “I never thought it possible for man to become so debased that he would be ready to drink a medicine which will cause him to lose his intellect, to such a level that he (inspite of being awake) cannot even recognize his Rabb (Nourisher, Nurturer and Sustainer). Go on and do your work,” and he lied down. The surgeon brought along three small saws, and, after placing them in a fire, used them one after another. As the surgeon

began cutting through the bone, Urwah dug his face in the pillow underneath him, and began perspiring profusely. The third saw finally severed the bone. Urwah neither cringed, nor writhed. His face did not become contorted. In fact, not even a sound was heard from him during the procedure, except a slight ‘sss, sss’ which escaped his lips. Waleed commented, “I never ever saw a person more patient than him.”

After his leg was totally severed, he lifted his head and saw the people holding it. He asked for it, and, after taking hold of it in his hands, he surveyed it carefully. He then remarked, “I take an oath by that Being who allowed me to walk upon you that He knows very well that I never used you to walk towards His disobedience. O Allah, although You have taken (one limb) from me, you have retained and left me with plenty. Although you have tested me with a difficulty and afflicted me (in one limb), You have kept me protected from calamities time and time again. (وَأَيْمُكَ لَنْ أَخْذَلَ لَقَدْ أَبْقَيْتَ وَلَنْ) (ابتليت لقد عاقبت) He then asked for his leg to be taken, washed, perfumed, wrapped in a cloth, and buried in a Muslim graveyard, which they promptly did. That night, he even completed his daily portion of recitation of Qur’aan as usual.

In the meanwhile, Urwah’s most beloved son Muhammad, entered the royal stable that night and advanced too close to the wild horses and mules, as a result of which he was trampled to death. (May Allaah تَبَارَكَ وَتَعَالَى have mercy on him). All who were present felt uncomfortable to break the news to Urwah. They approached Majishoon and requested him to convey this bitter message. Majishoon visited Urwah and found him performing salaah. After entering, Majishoon began discussing death, the shortness of this life, the temporary nature of this world and the generations of people who had already passed on from this world. Urwah sensed that there was something amiss. He said, “Are you talking of one of those who have come with me?! Muhammad just left this room a while ago!” Majishoon responded, “Allaah has just taken Muhammad back to Him.” Urwah instantaneously responded, “(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)” To Allah do we belong, and to Him is our return. I

anticipate great rewards by Allah over (the loss of) Muhammad. O Allaah, O Allaah, although You have taken (one child) from me, you have retained and left me with plenty. Although you have tested me with a difficulty and afflicted me (through one son), You have kept me protected from calamities time and time again.”

وَأَيْمَكَ لِنَنْ أَخَذْتَ لَقَدْ أَبْقَيْتَ وَلِنَنْ ابْتَلَيْتَ لَقَدْ عَافَيْتَ

Not a word of complaint was heard emerging from his lips.

The Khalifah Waleed Ibn Abdul Malik sat grief-stricken in his royal chamber. In just a couple of days, his most honourable guest had lost his leg and thereafter his son. While brooding over this and pondering over how to console Urwah رَحِمَهُ اللهُ، a group of travellers happened to arrive, amongst whom was a blind man. When the Khalifah questioned him concerning the loss of his eyesight, he replied, “O Amirul Mumineen! There was no man in my tribe who possessed more than what I had, nor was there any family larger than the one I was blessed with. Then, one night, while I was out travelling, our area was hit by floods, the like of which we had never seen before. It destroyed whatever I had owned, taking with it my beloved family and possessions. I returned to find nothing left except my youngest son and one camel. Intending to catch the camel, I placed my child on the ground, and proceeded forward. Suddenly I heard a scream. I turned immediately, to find the head of my little child in the mouth of a wolf. I raced back but was too late to save him from being torn apart by the jaws of death. Overcome with grief, I made a final attempt to catch the camel. As I approached closer, it kicked me in the face, causing me to go blind.”

On hearing of the traveller’s tragic events, Waleed ordered his doorkeeper, “Take this man to Urwah and let him narrate his story once again, so that Urwah may realize that, from amongst men, there are those who are in a more pitiable condition than the one he finds himself in.”

When Urwah finally returned home, he met his family and friends, saying, “O Allaah, You have taken from us only a little, while You have left us with

plenty. O Allaah, You very rarely test us with difficulties, while You keep us protected from calamities time and time again. O Allaah, You had blessed me with seven sons, from which You have only taken one back, leaving the remaining for me. From the four limbs which You had blessed me with, You have only taken one back, leaving the remaining for my benefit.”

May Allaah تَبَارَكَ وَتَعَالَى bless us with the ability to see things in the manner our illustrious ancestors would see them. Aameen. *(Al-Maradh wal Kaffaaraat of Ibn Abid Dunya no. 139 and Suwarum-min-Hayaatit-Taabi'in)*

6.) Abdullah, the son of Mutarrif, had reached a high worldly position and was finally appointed as governor over a certain area. Then he suddenly passed away. Mutarrif, his father, attended the janaazah wearing the finest clothing he possessed. The people commented, “Abdullah has just died and you dress in this type of clothing.” He replied, “Should I be overwhelmed by this calamity, whereas Allaah has promised me 3 rewards which are more beloved to me than (to own) the entire world. Allaah تَبَارَكَ وَتَعَالَى says, “Those who are such that when any difficulty afflicts them, they say ‘**Innaa Lillahi wa Innaa Ilayi Raaji’oon**’ (We belong to Allaah and to Him will we return). They will receive salawaat (special exclusive mercies which Allaah will shower down upon them in lieu of the exclusive pain and difficulty they experience, and which is known to none other but themselves) and rahmah (Allaah’s general mercies which are granted to His beloved servants). And they will be rightly guided (they will receive hidaayah which is the object of our lives- to walk the straight path till we reach our destination i.e. Allaah’s love, recognition, ma’iyyat and His pleasure).” (Surah Baqarah verse 157) I have already recited ‘**Innaa Lillahi wa Innaa Ilayi Raaji’oon**’ as my Allaah has commanded me. Every one of these 3 rewards is more beloved to me than (to own) the entire world and whatever it contains. Any small thing for which I will be rewarded in the Aakhirah, to the extent of even a small jug of water, I wish that it be taken away from me in this world.” *(Kitaabuz Zuhd of Imaam Ahmad and Shu’abul Imaan of Bayhaqi no.9691)*

7.) When Abdul-Malik, the son of Umar ibn Abdil-Aziz, passed away at the age of just nineteen, Umar رَحِمَهُ اللهُ removed the cloth which was covering his face and said, “May Allaah have mercy on you, my dear child. I was happy with you on the day I was informed of your birth. You passed your entire life in such a condition that I was happy with you. But there was no moment in my life in which I was happier than these moments (when I have just lost you). By Allaah, you are certainly calling your father to Jannah.” (Al-Azkaar pg.152)

After burying his son, he spoke at the graveside, “May Allaah have mercy on you, my son. You were truly obedient to your father. Since the day that Allaah granted you to me as a gift, I have always been happy (with you). But, by Allaah, I was never happier and never more hopeful of earning rewards from Allaah through you than at the time when I placed you in the place which Allaah has destined for you to be (i.e. in the grave). May Allaah have mercy on you, forgive your sins, reward you for your good actions and forgive your evils. May Allaah have mercy on every person, present or absent, who makes a good dua for you! We are pleased with the decision of Allaah, and we submit to His command. And all praise is due to Allaah alone who is the Rabb of the worlds.” Then he left. (Umar ibn Abdil Aziz vol.3 page 472)

He wrote a letter to his governor over Kufah. In that letter, he wrote, “Abdul-Malik was just a servant from amongst the servants of Allah. Allaah favoured him with wonderful qualities and Allaah favoured his father through him. Allaah allowed him to live as long as Allaah wished him to live. Then Allaah took him away when Allaah wished to take him away. I knew that his life was interlinked with death. We have hope in Allaah that we will receive a wonderful reward through him. I seek refuge in Allaah from wishing for anything which is against what He wishes. Opposing what Allaah wishes is not befitting for me, considering His bounties which I enjoy, His kindness to me and His favour upon me.” (Umar ibn Abdil Aziz vol. 3 page 472)

8.) Imam Awzaa'i narrates from Abdullah ibn Muhammad that he said, “I went out to the shore as a patrolman, as our patrol at that time was in al-

'Areesh in Egypt. When I arrived at the shore, I came upon an open area in which I saw a tent. In the tent was a man who had no hands and legs, and he could hardly see or hear. None of his limbs were functioning, except his tongue. He was saying, *"O Allaah, grant me (the ability) to praise You with such praises through which I can sufficiently thank You for the favours You have bestowed upon me by which You have preferred me greatly over many whom You have created."* Abdullah said to himself, "By Allaah, I will go to this man, and I shall ask him about this speech. Did it come to his mind, did he learn it (from someone), or has he been inspired with it?"

So, I approached the man, greeted him, and said to him, "I heard you saying, *'O Allaah, grant me (the ability) to praise You such praises through which I can sufficiently thank You for the favours You have bestowed upon me by which You have preferred me greatly over many whom You have created'*". What favour from the favours of Allaah upon you are you praising Him for? And in what way did He grant you preference over others that you are thanking Him for it?"

He said, "Don't you see what my Lord has done for me? By Allaah, if He sent the sky upon me as a fire which burned me, or ordered the mountains to crush me, or the oceans to drown me, or the earth to swallow me up, it would only cause me to be more grateful to my Lord for the favour of this tongue He bestowed upon me. However, O slave of Allaah, as you have come to me, I need a favour from you! You can see me and the state I am in, I cannot harm nor benefit myself. I had a young son who used to come to me at the time of salaah and help me do my ablution, and when I would become hungry, he would feed me, and if I became thirsty, he would provide me with a drink, but I have not seen him for the last three days. Would you please search for him on my behalf? May Allaah have mercy on you." I said, "By Allaah, no being could fulfill the need of another which is greater in reward by Allaah similar to a need like yours."

So, I set out in search of the young boy, and I hadn't gone far before I came by across a sand dune, and behold, I found the boy, who had been attacked

by a wild beast which had eaten his body! I recited *istirjaa'* ('inna lillahi wa inna ilayhi raji'un') and said to myself, "How am I going to face this man?!" As I was heading towards him, I remembered Ayyub (عليه السلام). So, when I reached him, I greeted him and he responded. He enquired, "Are you not my companion?" I said "Yes!" He said: "Did you do me that favour?" I asked, 'Are you more honourable in the sight of Allaah or was Ayyub, the Nabi?" He replied, "Of course, Ayyub the Nabi." I said, "Do you know what His Lord did with him? Did He not test him regarding his wealth, family, and children?" He said, "Yes." I said, "How did He find him?" He answered, 'He found him patient, grateful and thankful.' I continued, "That was not all, he was finally deserted (by all people)?" He responded, "Yes." I said, "How did His Lord find him?" He answered, "He found him patient, grateful and thankful. Cut the story short! May Allaah have mercy on you!" I said to him, "The young boy you sent me in search of, I found him behind a sand dune. He had been attacked by a beast which had feasted on his body. May Allaah increase for you your reward and may He inspire you with patience!"

The man said, "Praise be to Allaah who did not create from my progeny such people who would disobey Him, whom He would then punish by the fire." He then recited *istirjaa'*, breathed a heavy sigh and passed away.

I said, "Indeed to Allaah we belong and to Him is our return. What a huge calamity has befallen me; If I were to leave a man like this, the wild beasts would feast upon him, and if I remain with him, I will not be able to harm nor benefit him." So, I covered him in the cloak which he was wearing and sat at his head-side crying.

As I was sitting there, four men passed by me and said, "O slave of Allaah, what is your situation and what is your story?" So, I related to them my story regarding this man. They said to me, "Uncover his face for us, perhaps we know him." I uncovered his face and the men fell upon him, kissing his eyes and his hands, saying, "May our father be sacrificed for him; for how long these eyes have been lowered from the prohibitions of Allaah. May our father be sacrificed for him; for how long this body has prostrated before

Allaah, while the people were sleeping.” I asked, “Who is this, may Allaah have mercy on you?” They said, ‘This is Abu Qilabah Jurmi, the companion of Ibn ‘Abbaas. He had tremendous love for Allaah and His Rasul ﷺ!!”

So, we washed him, shrouded him with some clothing which we had with us, performed salaatul-janaazah over him and buried him. The men left and I went back to my station. When night fell, I put my head down (onto my pillow) and saw him in a dream, in a garden from the gardens of Jannah wearing two garments from the garments of Jannah, while reciting the revelation,

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَى الدَّارِ

Peace be upon you for what you patiently endured. And excellent is the final abode. (al-Ra'ad verse 24)

I asked, “Aren’t you, my companion?” He replied, “Yes.” I enquired, “How did you receive this?!” He said,

إِنَّ لِلَّهِ دَرَجَاتٍ لَا تُنَالُ إِلَّا بِالصَّبْرِ عِنْدَ الْبَلَاءِ وَالشُّكْرِ عِنْدَ الرِّخَاءِ مَعَ خَشْيَةِ اللَّهِ عَزَّ وَجَلَّ فِي السِّرِّ وَالْعَلَانِيَةِ

“Verily, by Allaah are elevated ranks that cannot be attained except through sabr (patience) at times of difficulties and calamities, and shukr (gratitude) at times of prosperity, along with fear of Allah, the Mighty and Majestic, in private and in public.” (‘Ath-Thiqaat’ of Ibn Hibban no. 3561)

9.) GRATITUDE IS THE DOOR TO ALL GOODNESS

When Ismaa'eel عليه السلام reached the age of maturity, he married one of the women of the Jurhum tribe who lived in Makkah Mukarramah. The mother of Ismaa'eel عليه السلام passed away. Ibraaheem عليه السلام came after Ismaa'eel عليه السلام had got married. Ibraaheem عليه السلام came to check on his family but did not find Ismaa'eel عليه السلام. He asked his wife about his whereabouts. She replied, ‘He went out to get some food for us.’ Another narration states, ‘He went out hunting for us.’ Ibraaheem عليه السلام then asked her about their livelihood and their general condition. She replied, ‘We are living in misery, difficulty and hardship.’ She continued complaining to him. He said, ‘When your husband comes, convey my greeting of peace to him and tell him to

change the threshold of his door.’ When Ismaa’eel عَلَيْهِ السَّلَامُ returned, he noticed that something transpired. He asked his wife, ‘Did anyone come here?’ She replied, ‘Yes. A certain old man came and inquired about you. He also asked me about our livelihood, and I informed him that we were living in difficulty and hardship.’ He asked, ‘Did he advise you anything?’ She replied, ‘Yes. He asked me to convey the greeting of peace to you and that you must change the threshold of your door.’ Ismaa’eel عَلَيْهِ السَّلَامُ said, ‘That was my father and he ordered me to divorce you. You may now go back to your family.’ He thus divorced her and married another woman from the Jurhum tribe.”

Ibraaheem عَلَيْهِ السَّلَامُ remained where he was for as long as Allaah تَبَارَكَ وَتَعَالَى willed and then returned [to Makkah]. He did not find Ismaa’eel عَلَيْهِ السَّلَامُ. He went to his wife and inquired of his whereabouts. She replied, ‘He went out in search for some food for us.’ He asked, ‘How are you?’ And he inquired about their livelihood and general condition. She replied, ‘We are living well and in comfort.’ And she praised and thanked Allaah تَبَارَكَ وَتَعَالَى. He asked, ‘What food do you eat?’ She replied, ‘Meat.’ He asked, ‘What liquid do you drink?’ She replied, ‘Water.’ He said, ‘O Allaah! Bless them in the meat and water.’ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘They did not have grain in those days. If they had, he would have supplicated for blessing in it as well.’ Ibn ‘Abbaas رَضِيَ اللَّهُ عَنْهُ said, “If someone confines himself to just these two [i.e. meat and water], his health will be affected unless he lives in Makkah.”

Another narration states, “Ibraaheem عَلَيْهِ السَّلَامُ came and asked, ‘Where is Ismaa’eel?’ His wife replied, ‘He went hunting.’ She then said, ‘Won’t you come in and have something to eat and drink?’ He asked, ‘What food and drink do you consume?’ She replied, ‘We eat meat, and we drink water.’ He said, ‘O Allaah! Bless them in their food and drink.’ Ibn ‘Abbaas رَضِيَ اللَّهُ عَنْهُ said, ‘Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘This is the blessing of the supplication of Ibraaheem.’ Ibraaheem عَلَيْهِ السَّلَامُ said, ‘When your husband returns, convey the greeting of peace to him and order him to retain the threshold of his

door.’ When Ismaaeel عَلَيْهِ السَّلَام returned, he asked, ‘Did anyone come to you?’ She replied, ‘Yes, a handsome old man came to us.’ She spoke highly of him and said, ‘He asked me about you, and I informed him. He then asked me about our livelihood, and I informed him that we are living well.’ He asked, ‘Did he advise you to do anything?’ She replied, ‘Yes. He conveyed the greeting of peace to you and ordered that you retain the threshold of your door.’ He said, ‘That was my father, and you are the threshold whom he ordered me to retain.’” (Bukhaari no. 3364)

Lesson: A woman who is quick to complain is not appropriate to be a wife of a Nabi. On the other hand, you have a woman who is pleased with her condition and is grateful. For this reason, Ibraaheem عَلَيْهِ السَّلَام commanded his son, Ismaaeel عَلَيْهِ السَّلَام to separate from the first and to remain with the second.

10.) Luqman رَضِيَ اللَّهُ عَنْهُ was a nabi according to some scholars, while others maintain that he was not. However, according to all, he was blessed with wonderful insight and wisdom. At one stage of his life, he was employed as a labourer in an orchard. One day, the owner entered the orchard and requested for some fruit, which was brought to him. He sliced it and gave a piece to Luqman رَضِيَ اللَّهُ عَنْهُ, who began to eat it with great relish. Seeing this, the master assumed that it was probably very tasty. He placed a piece into his mouth, but immediately spat it out as it proved to be extremely bitter. Astonished and irritated, he asked, “Luqman, this fruit is extremely bitter. How do you eat it with such great pleasure?” Luqman رَضِيَ اللَّهُ عَنْهُ replied, “Yes, I have realised that it is very bitter.” The master continued, “But, why did you not say so earlier?” Luqmān رَضِيَ اللَّهُ عَنْهُ replied, “How can I make such a statement! When I have eaten sweet fruit thousands of times from the hand that provides me, why should I complain about one piece of bitter fruit?” (Jawaahir Paare, vol. 1 page 90)

11.) Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that he heard Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Allaah decided to test three people from the Bani Israaeel: a leper, a

baldheaded man and a blind man. So, He sent an angel to them. The angel first came to the leper and asked, 'What would you like most?' The leper replied, 'I would like to have a pleasant complexion and attractive skin and I would prefer that this ailment, because of which people dislike me, be removed from me.' The angel touched him, and his illness was cured. He was given a pleasant complexion and attractive skin. The angel then asked him, 'What type of wealth do you like best?' He replied, 'Camels or cows.' So he was given a pregnant she-camel and the angel said to him, 'May Allaah grant you blessings herein!' The angel then went to the bald-headed man and asked, 'What would you like most?' The bald-headed man answered, 'I would like beautiful hair and I would prefer that this baldness, because of which people dislike me, be removed from me.' The angel touched him, and his baldness was removed. He was granted beautiful hair. The angel then asked him, 'What type of wealth do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allaah grant you blessings herein!' The angel then went to the blind man and asked, 'What would you like best?' The blind man replied, 'I would like that Allaah restore my eyesight so that I may see people.' The angel touched him and Allaah restored his eyesight. The angel then asked him, 'What type of wealth do you like best?' He replied, 'Sheep.' So, he was given a pregnant sheep. After some time, all the three pregnant animals gave birth to young ones, and they in turn gave birth to others. Soon, each of the three men had a valley full of camels, cows and sheep respectively. Now the angel, disguised as a human, but in the guise of a leper, went to the man who had been a leper and asked, 'I am a poor man and have lost my means of livelihood during the course of my journey. None can assist me except Allaah and then you. I ask you in the Name of that Being Who has given you such a beautiful complexion, skin and wealth to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations.' The angel said, 'I think I know you. Were you not a leper whom people disliked? Were you not a poor man and Allaah granted you wealth?' He replied, 'I inherited this wealth from my forefathers.' The angel said, 'If you are telling a lie, may

Allaah return you to your former condition!’ Then the angel, disguised as a human, but in the guise of a bald man, went to the man who was bald and made the same request. He too, answered in the same manner as the leper before him. The angel said, ‘If you are telling a lie, may Allaah return you to your former condition!’ Then the angel, disguised as a blind man, went to the man who was blind and said, ‘I am a poor man and a traveller whose means of livelihood has been lost during my journey. Nobody can help me, except Allaah and then you. I ask you in the Name of that Being Who has given you back your eyesight, to give me a sheep, so that I may complete my journey.’ The man replied, ‘Most certainly, I was blind and Allaah restored my eyesight. Take anything you wish from my wealth. By Allaah, I will not stop you from taking any of it, for the pleasure of Allaah.’ The angel replied, ‘Keep your wealth! You three were tested. Allaah is pleased with you and angry with your two companions.’ ” (Bukhaari no. 3464, Muslim no. 2964)

12.) Jaabir ibn Abdillaah رَضِيَ اللَّهُ عَنْهُ said, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to us and said, “My friend, Jibreel left me just now. He mentioned (to me the following incident), ‘O Muhammad, by the Being who sent you with the truth! There was a servant of Allaah (in the past) who had worshiped Allaah for 500 years at the top of a mountain on (an island in) the ocean. Allaah تَبَارَكَ وَتَعَالَى caused a stream of sweet water to flow through the mountain for that individual. The man would drink from this water and use it to make ablution. Allaah تَبَارَكَ وَتَعَالَى also raised a pomegranate tree from which the man would eat one fruit every evening. Then he would stand in worship. This man supplicated to Allaah تَبَارَكَ وَتَعَالَى to grant him death whilst in the state of sajdah and not to allow the earth or anything else to decompose his body until he is resurrected in the state of sajdah.” Allaah accepted this duaa of his. Whenever we descend and ascend, we pass by him.”

Jibreel عَلَيْهِ السَّلَام then said, “We find that it has been written that on the Day of Qiyaamah, this person will be made to stand before Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى will say (to the angels), “Take this servant of Mine to Jannah through My Mercy.” The man will interject, “O my Sustainer, through my actions.”

Again Allaah تَبَارَكَ وَتَعَالَى will say, "Take this servant of Mine to Jannah through My Mercy." The man will again say, "O my Sustainer, through my actions." Then Allaah تَبَارَكَ وَتَعَالَى will say to His angels, "Compare his good deeds with the blessings that were given to him in the world." It will be seen that the gift of sight equals 500 years of his worship. The other bounties of the body are a grace upon him. Then Allaah تَبَارَكَ وَتَعَالَى will say, "Enter My servant into the Fire." He will be dragged towards the Fire. Then the man will plead, "O my Sustainer! Enter me into Jannah only through Your Mercy." Allaah تَبَارَكَ وَتَعَالَى will order that he be brought before Him. At that point, the following discussion will take place

Allaah: Oh my servant, who created you when you were in non-existence?

The worshipper: O Allah, You have created me.

Allaah: Were you created because of the good deeds you have done or because of My mercy?

The worshipper: Because of Your mercy.

Allah: Who granted you the ability to worship for 500 years?

The worshipper: You (had granted me that ability.)

Allaah: Who placed you on the mountain surrounded by the ocean? Who caused a stream of sweet water to flow in between the salty water? Who caused a pomegranate tree to grow for you? Who granted you death while in the state of prostration?

The worshipper: O my Sustainer! You (have done all of these.)

Then Allaah تَبَارَكَ وَتَعَالَى will say, "All these have happened due to My Mercy, and you too will enter Jannah only through My Mercy. O My servant! Enter Jannah through My mercy. O My servant! You were a very obedient servant."

Then Allaah تَبَارَكَ وَتَعَالَى will enter him into Jannah.

Jibreel عَلَيْهِ السَّلَام then said, "O Muhammad, all things occur due to the Mercy of Allaah." (*Shuabul-Imaan* no. 4300)

13.) Salmaan رَحِمَهُ اللَّهُ narrates that a man was given abundance of this world which was then taken away. He continued praising Allaah and thanking Him,

until eventually he had no bed, except a sack (to sleep on). He continued praising and thanking Allaah تَبَارَكَ وَتَعَالَى. Another person was also granted abundance of the world. He asked the first person, “Why are you praising Allaah?” He replied, “I praise Allaah on such bounties that if you have to give me in place of it whatever is granted to the creation, I will not grant it to them.” He asked, “And what is that?” He رَحِمَهُ اللَّهُ replied, “Do you see your eyes, your tongue, your two hands and your two legs?” (Shuabul-Imaan no. 4148, Kitabush-Shukr of Ibn Abid-Dunya no. 100)

14.) A man went to Yunus ibn Ubaid رَحِمَهُ اللَّهُ complaining of his straitened circumstances. Yunus asked him, “Are you happy to trade your eyes with which you look for one hundred thousand dirhams?” The man replied in the negative. He then asked, “A hundred thousand for your hands?” Again the man answered in the negative. “Then in exchange of your legs?” “No,” was the reply. Yunus continued reminding him of Allaah’s favours upon him and then said, “I see that you have by you such bounties worth millions, yet you complain of need.” (Shuabul-Imaan no. 4149)

15.) Wahb ibn Munabbih said, “A worshipper worshipped Allaah تَبَارَكَ وَتَعَالَى for fifty years. Allaah تَبَارَكَ وَتَعَالَى inspired to him, “I have forgiven you.” He asked (in astonishment), “O my Sustainer, what are You forgiving me for, whereas I have not sinned?” Allaah تَبَارَكَ وَتَعَالَى caused his vein in his neck to throb. He was unable to sleep or perform salaah. Thereafter, the pain ceased. When the worshipper went to sleep, the angel of the night came to him. He complained of the severe pain he experienced in his neck. The angel said, Allaah تَبَارَكَ وَتَعَالَى says, “Your worship of fifty years equals the vein being in a state of tranquility.” (Shuabul-Imaan no. 4302)

16.) Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him and Faatimah رَضِيَ اللَّهُ عَنْهَا, “When you resort to your bed – or when you lie down on your beds – say Allaahu akbar thirty-three times, Subhaanallaah thirty-three times, and al-Hamdulillaah thirty-three times.” Another narration states, “Say Sub-

haanallaah thirty-four times.” Another narration states, “Say Allaahu Akbar thirty-four times.” (*Bukhaari no. 3705, Muslim no. 2727, Abu Dawood no. 5062*)

The complete narration is as follows: Ali رَضِيَ اللَّهُ عَنْهُ said to one of his disciples, “Should I not inform you of the incident relating to me and my wife, Faatimah, the daughter of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the most beloved one in his family?” The disciple replied, “Please do.” Ali رَضِيَ اللَّهُ عَنْهُ said, “She used to grind the corn herself, as a result of which calluses formed on her hands. She would fill the water-skins herself causing the marks of the ropes to be left on the chest. She used to sweep herself and because of this, her clothes used to remain dirty. Once, a few slaves were brought to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I said to her, “It will be good if you go to your father and ask him for a slave.” She went but found many people by him, so she returned. The following day, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came himself and asked, “Why did you come yesterday?” She remained silent (out of modesty.) I said, “O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! The mill has left marks on her hands and filling the water-skin has left an impression on her chest. Her clothes remain dirty because of sweeping. Yesterday, a few slaves were brought to you. For this reason, I sent her to request for a servant so that there could be ease during these difficulties.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O Faatimah! Fear Allaah, carry out the obligatory duties and carry on with the household chores. When you lie down to sleep, then recite Subhaanallaah thirty-three times, al-Hamdulillaah thirty-three times and Allaahu-Akbar thirty-four times. This equals a hundred.” She remarked, “I am happy with Allaah and (the decision of) His Messenger.” (*Abu Dawood no. 2988*)

Both of them were so punctual on these tasbihs that Ali رَضِيَ اللَّهُ عَنْهُ once remarked, “I never left it out since I heard it from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” He was asked, “What about the night of the Battle of Siffin?” He replied, “I did not even leave it out on that night.” (*Abu Dawood no. 5064*)³

³ Imam Jazri رَحِمَهُ اللَّهُ writes, “If anyone is tired, and he desires to do more work, then he should recite these tasbihs before sleeping.” Ibn Hajar رَحِمَهُ اللَّهُ states, “Abundance of work by one who

17.) Abu Bilaal Al-Aswad recounts the following:

I once set out on the journey of hajj. After traveling some distance, I encountered a woman who had neither a conveyance to ride nor a utensil

recites these tasbihs will not make one as tired compared to the one who does not recite them.” Mulla Ali Qaari رَحِمَهُ اللهُ states that this practise is proven by experience i.e. the recital of these tasbihs at the time of sleeping removes tiredness and is a cause for an increase in strength.

AMAZING METHOD OF INTROSPECTION (MUHAASABAH) - A group from amongst the Mashaayikh (Divines) have adopted the method of muhaasabah, i.e. to examine one's verbal utterances, practical actions and other activities of the day before retiring to bed at night. They scrutinize the reality of every spoken word and practical action with much detail. Finally, they compensate for their shortcomings and evil deeds by making taubah (repenting) and istighfaar (seeking forgiveness) with humility.

Mujaddid Alfi Thani رَحِمَهُ اللهُ states, “In my opinion, the recitation of the phrases “Subhaanallaah”, “Alhamdulillaah” and “Allaahu Akbar” a hundred times before sleeping - as is established from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – fulfils the order of muhaasabah.

By repeating the phrase of tasbeeh (Subhaanallaah), the key to taubah, an excuse is offered for ones' shortcomings and evil deeds and Allaah's purity is declared from all that has befallen one, because of perpetrating these evil deeds. If the perpetrator of evil would have, in the first place, considered the greatness and grandeur of Allaah تَبَارَكَ وَتَعَالَى, he would not have ventured to disobey Him. When he disobeyed Him, it becomes clear that (Allaah تَبَارَكَ وَتَعَالَى forbid) the perpetrator did not give any importance to the divine command.

It should also be known that in making istighfaar a person seeks to cover and conceal his sins, whereas in repeating the phrase 'Subhaanallaah', a person seeks to uproot his sins. Hence, how can the two phrases be equal! What an amazing phrase is 'Subhaanallaah'! It is concise as far as words are concerned, but very vast as far as meaning and virtues are concerned.

In the repetition of 'Alhamdulillaah', gratitude for the taufiq (success) and bounties of Allaah تَبَارَكَ وَتَعَالَى is expressed.

The repetition of 'Allaahu Akbar' implies that our offering of excuses and gratitude does not befit the grandeur of Allaah تَبَارَكَ وَتَعَالَى. In fact, our offering of excuses and istighfaar is in itself in need of excuses and istighfaar. In addition, the benefit of reciting 'Alhamdulillaah' returns to the reciter.

Generally, those who introspect suffice only on making istighfaar and shukr (seeking forgiveness and expressing gratitude). However, if these above-mentioned pure phrases are recited, then istighfaar will also be made (by reciting 'Subhaanallaah'). In addition, shukr will also be expressed (by reciting 'Alhamdulillaah') and moreover, deficiencies that have occurred in istighfaar and shukr are also acknowledged. (Maktub no. 309, Tajaliyaat-e-Rabbaani, Maktubat Mujaddid Alfi Thani رَحِمَهُ اللهُ vol.1 page 241)

to use. I asked her, "Where are you from?" She replied, "I am from the land of Balkh."

I then remarked to her, "I see that you neither have any provisions, nor a utensil in which you can carry provisions." She responded, "When I departed from Balkh, I had ten dirhams with me. I still have some of that amount with me." Hearing this, I asked her, "What will you do when the money is depleted?" She replied, "This cloak that I am wearing is extra. I will sell it, and then use the money to buy a cheaper cloak. I will then use the surplus money to see to my needs."

I next asked her, "What will you do when that amount is depleted?" She answered, "I will sell my scarf and purchase a cheaper one, using the surplus money to see to my needs." To this, I asked, "And what will you do when that amount is depleted?" She retorted, "O useless one! I will ask Allaah تَبَارَكَ وَتَعَالَى and He will see to my needs!" I replied, "Why do you not make du'aa to Him before that (i.e. before your money is depleted and you are forced to sell your cloak and scarf)?" She responded, "Woe to you! I am ashamed to ask Allaah تَبَارَكَ وَتَعَالَى for anything material while I already possess more material possessions than I require!"

I thereafter said to her, "Have a turn to ride upon my donkey for some time." In reply, she said, "Leave it." I thus left the donkey with her and remained behind for some errand that I had. After completing my errand, I resumed the journey, hastening behind the woman, following her tracks. However, I found only my donkey, standing with its saddlebags full. In these saddlebags, I found white flour that was better than any flour I had ever seen before. I sought the woman and searched for her thereafter, but I was unable to find her." (*Sifat-us Safwah* vol. 2, pg. 343)

Lesson: The woman in this incident had such a strong sense of shukr (gratitude) for the few items that she possessed, that she considered it an act of ingratitude to still ask Allaah تَبَارَكَ وَتَعَالَى for more while she enjoyed these bounties. On the other hand, we possess so many material bounties, yet remain ungrateful and still hanker after more.

18.) Shaikh ‘Abdul Fattaah Abu Ghuddah رَحْمَةُ اللَّهِ, the renowned Syrian ‘Aalim, writes that he heard the following incident from an ‘Aalim of Pakistan: Once, a certain person went to visit one of the rulers in Northern Pakistan. When the ruler (received him and) asked him how he was, he launched into a lengthy list of complaints, explaining all the difficulties and grievances that he was suffering.

After listing his extensive complaints, he remarked to the ruler, “How fortunate you are! You lead a good and comfortable life! You enjoy the best quality of food, drink and sleep, and your life is free from all problems and worries! You are the ruler, so everything (you wish for) is presented before you!” Hearing this, the ruler remained silent and did not say anything.

Sometime later, the ruler invited this person to his home for a meal. However, over this person’s seat, he had suspended a sharp, unsheathed sword. Furthermore, the sword was hanging from a thin thread which could snap at any second. When the man saw the sword hanging over him, threatening to fall on him at any moment, he was filled with such fear that he lost his appetite and interest in the food!

The ruler encouraged him to eat saying, “You should eat from all the different varieties and dishes (that we have served), for they are all tasty and delicious.” However, the man responded, “As tasty as the food may be, my fear of the sword falling on me has robbed me of the enjoyment of the food and has made me lose all interest in eating!”

The ruler then said, “That, exactly, is the state of my life which you envy. You yearn to lead the type of life which I lead, whereas you are completely ignorant of the reality of my life and what I go through. My entire life is similar to yours at this moment, while you fear the sword falling on you. The reason is that my life is in danger at every moment from my enemies and close associates who wish to seize power from me. They wish to take my rulership through having me assassinated and killed, or slipping poison into my food, or killing me in my sleep, or through inciting an uprising and rebellion against me.

“I constantly suffer from insecurity, insomnia, fear and anxiety. At every moment of my life, I am forced to remain vigilant and on guard. However, you are so fortunate! You sleep in peace and safety, walk in peace and safety, eat in peace and safety, and whether you are traveling or at home, you enjoy peace and safety. YOU are the one who leads an envious life – *not me.*”

Hearing this, the man acknowledged that the ruler was correct. He thus praised and thanked Allaah تَبَارَكَ وَتَعَالَى for the life that he had given him.

(Risaalatul Mustarshideen page 223 – footnotes)

Lesson: An English proverb states, “The grass is always greener on the other side.” In other words, no matter how good a person’s life may be, and how many bounties of Allah Ta’ala he may be enjoying, he will always feel as though other people are more fortunate than him and are enjoying more than him. In reality, this is the trap of Shaitaan. Shaitaan makes us turn our gazes to the bounties of others, while blinding us to the bounties we enjoy, so that we fall into ingratitude. Hence, the hadeeth teaches us that in regard to the bounties of this world, we should always look at those who are less fortunate and less privileged than ourselves, as this will cause us to become grateful by making us realize how much we enjoy.

19.) This story was recounted by Prof. Khalid Al-Jubeir, consulting cardiovascular surgeon, in one of his lectures:

Once I operated on a two-and-a-half-year-old child. It was Tuesday, and on Wednesday the child was in good health. On Thursday at 11:15 am – and I’ll never forget the time because of the shock I experienced – one of the nurses informed me that the heart and breathing of the child had stopped. I hurried to the child and performed cardiac massage for 45 minutes and during that entire time the heart would not work.

Then, Allaah تَبَارَكَ وَتَعَالَى decreed for the heart to resume function and we thanked HIM. I went to inform the child’s family about his condition. As you know, it is very difficult to inform the patient’s family about his condition when it’s bad. This is one of the most difficult situations a doctor is subjected

to, but it is necessary. So I looked for the child's father whom I couldn't find. Then I found his mother. I told her that the child's cardiac arrest was due to bleeding in his throat; we don't know the cause of this bleeding and fear that his brain is dead. So how do you think she responded? Did she cry? Did she blame me? No, nothing of the sort. Instead, she said "Alhamdulillah" (All Praise is due to Allaah تَبَارَكَ وَتَعَالَى) and left me.

After 10 days, the child started moving. We thanked Allaah تَبَارَكَ وَتَعَالَى and were happy that his brain condition was reasonable. After 12 days, the heart stopped again because of the same bleeding. We performed another cardiac massage for 45 minutes but this time his heart didn't respond. I told his mother that there was no hope. So she said: "Alhamdulillah. O Allaah if there is good in his recovery, then cure him, O my Lord."

With the grace of Allaah تَبَارَكَ وَتَعَالَى, his heart started functioning again. He suffered six similar cardiac arrests till a trachea specialist was able to stop the bleeding and the heart started working properly. Now, three and a half months had passed, and the child was recovering but did not move. Then just as he started moving, he was afflicted with a very large and strange pus-filled abscess in his head, the likes of which I had never seen. I informed his mother of the serious development. She said "Alhamdulillah" and left me.

We immediately turned him over to the surgical unit that deals with the brain and nervous system, and they took over his treatment. Three weeks later, the boy recovered from this abscess but was still not moving. Two weeks pass and he suffers from a strange blood poisoning and his temperature reaches 41.2°C (106°F). I again informed his mother of the serious development and she said with patience and certainty: "Alhamdulillah. O Allaah, if there is good in his recovery, then cure him."

After seeing his mother who was with her child at Bed#5, I went to see another child at Bed#6. I found that child's mother crying and screaming, "Doctor! Doctor! Do something! The boy's temperature reached 37.6°C (99.68°F)! He's going to die! He's going to die!" I said with surprise, "Look at the mother of that child in Bed#5. Her child's fever is over 41°C (106°F), yet she is patient and praises Allaah." So she replied: "That woman isn't

conscious and has no senses”. At that point, I remembered the great Hadith of Rasulullaah ﷺ, “Blessed are the strangers.” Just two words... but indeed two words that shake a nation! In 23 years of hospital service, I have never seen the likes of this patient sister.

We continued to care for him. Now, six and a half months have passed, and the boy finally came out of the recovery unit – not talking, not seeing, not hearing, not moving, not smiling, and with an open chest in which you can see his beating heart. The mother changed the dressing regularly and remained patient and hopeful. Do you know what happened after that? Before I inform you, what do you think are the prospects of a child who has passed through all these dangers, agonies, and diseases? And what do you expect this patient mother to do whose child is at the brink of the grave and who is unable to do anything except supplicate and beseech Allaah تَبَارَكَ وَتَعَالَى? Do you know what happened two and a half months later? The boy was completely cured by the mercy of Allaah تَبَارَكَ وَتَعَالَى and as a reward for this pious mother. He now races his mother with his feet as if nothing happened and he became sound and healthy as he was before.

The story doesn't end here. This is not what moved me and brought tears to my eyes. What filled my eyes with tears is what follows: One and a half years after the child left the hospital, one of the brothers from the Operations Unit informed me that a man, his wife and two children wanted to see me. I asked who they were, and he replied that he didn't know them. So I went to see them, and I found the parents of the same child whom I operated upon. He was now five years old and like a flower in good health – as if nothing happened to him. With them also was a four-month-old new-born. I welcomed them kindly and then jokingly asked the father whether the new-born was the 13th or 14th child. He looked at me with an astonishing smile as if he pitied me. He then said, “This is the second child, and the child upon whom you operated is our first born, bestowed upon us after 17 years of infertility. And after being granted that child, he was afflicted with the conditions that you've seen.”

At hearing this, I couldn't control myself and my eyes filled with tears. I then involuntarily grabbed the man by the arm, and pulling him to my room, asked him about his wife: "Who is this wife of yours who after 17 years of infertility has this much patience with all the fatal conditions that afflict her first born?! Her heart cannot be barren! It must be fertile with Imaan!" Do you know what he said? Listen carefully my dear brothers and sisters.

He said, "I was married to this woman for 19 years and for all these years she has never missed the [late] night prayers except due to an authorized excuse. I have never witnessed her backbiting, gossiping, or lying. Whenever I leave home or return, she opens the door, supplicates for me, and receives me hospitably. And in everything she does, she demonstrates the utmost love, care, courtesy, and compassion." The man completed by saying, "Indeed, doctor, because of all the noble manners and affection with which she treats me, I'm shied to lift up my eyes and look at her. So I said to him: "And the likes of her truly deserve that from you."

20.) Imraan ibn Hattaana was short and unattractive in appearance. His wife, on the other hand, was extremely beautiful. He would often admire her beauty.

One day, she asked, "Why do you stare at me like this?"

He replied, "You are very beautiful."

To this, she exclaimed, "Glad tidings! Both of us will enter Jannah."

"How do you know this?" he asked.

She replied, "You have been rewarded with somebody like me and you have been grateful. On the other hand, I have been severely tested by the likes of you and I have been patient. The grateful and the patient will both enter Jannah." (*Al-Adhkiyaa'* p 217)

CHAPTER TEN - MASNOON DUAS OF SHUKR

Rasulullaah ﷺ in every aspect of his life had praised Allaah تَبَارَكَ وَتَعَالَى. Hereunder are some of the places wherein Rasulullaah ﷺ or the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ praised Allaah تَبَارَكَ وَتَعَالَى in the most beautiful way, teaching us how to praise Allaah تَبَارَكَ وَتَعَالَى as well:

1.) Imaan: -

1.1) Hasan رَحِمَهُ اللَّهُ said that Nabi ﷺ heard a man saying,

الْحَمْدُ لِلَّهِ عَلَى الْإِسْلَامِ

All praises are due to Allaah for Islam.

Rasulullaah ﷺ remarked,

شَكَرْتَ عَظِيمًا

“You have praised Allaah for a very great bounty/ You have praised a very great Being.” (Shuabul-Imaan no. 4179)

1.2) Mansoor ibn Suqair رَحِمَهُ اللَّهُ narrates that Nabi ﷺ passed by a man who was saying,

الْحَمْدُ لِلَّهِ الَّذِي هَدَانِي إِلَى الْإِسْلَامِ، وَجَعَلَنِي مِنْ أُمَّةٍ أَحْمَدَ

All praises are due to Allaah who guided me to Islam and made me from the ummah of Ahmad ﷺ.

Nabi ﷺ said, “You have shown gratitude for a great bounty. (Shuabul-Imaan no. 4180)

2.) Salaah:-

2.1) Thanaa: Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that when Nabi ﷺ commenced salaah, he would say,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

You are Pure, O Allaah, and all praises are due to You. Your name is blessed, and Your status is lofty. There is no deity besides You.

(Tirmidhi no. 243, Abu Dawood no. 776)

2.2.1) After ruku: Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When the imam says “سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ” (Allaah has heard the one who praised Him), then say, “اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ” (O Allaah! Our Sustainer, all praises belong to You!) Whoever’s utterance co-incides with the utterance of the angels, all his past sins are forgiven. (Bukhari no. 796)

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ / رَبَّنَا لَكَ الْحَمْدُ
اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ / رَبَّنَا وَلَكَ الْحَمْدُ

Our Sustainer, all praises belong only to You. (Bukhari no. 796, 722, 795, 689)

2.2.2) Abdullaah ibn Abi Awfa رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would raise his back from ruku’, he would say,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ، وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

Allaah has heard the one who praised Him. O Allaah, Our Sustainer! For You are all praises, equal to the heavens, the earth and whatever amount You wish thereafter. (Muslim no. 476)

Another dua mentioned in the hadith when waking up from ruku’,

رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ وَالْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلُ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالِ الْعَبْدُ، وَكُنَّا لَكَ عَبْدًا: اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

Our Sustainer, praise be only for You full of the heavens, the earth and whatever pleases You beyond that. You alone deserve to be praised and glorified. The greatest truth what Your servant has said – and we are all Your servants –None can hinder what You plan to bestow, and none can bestow what You please to hinder, and the riches of the rich can do no good to them. (Muslim no. 471)

Rifa’ah ibn Raafi رَضِيَ اللَّهُ عَنْهُ said, “One day we were performing salaah behind Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ raised his head after ruku’, he said, “Allaah listened to him who praised Him.” A man behind Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

O Allaah, Our Lord, and to Thee be praise, much praise, good and blessed.

When Rasulullaah ﷺ finished his salaah, he asked, “Which of you is the one who spoke (the words) just now?” The man said, “I (uttered) these words, O Nabi of Allaah.” Rasulullaah ﷺ said, “I saw more than thirty angels racing against one another to be the one to write them first.” (Abu Dawood no. 770)

2.3.) After salaam:

2.3.1) Warraad, the scribe of Mughirah ibn Shu’bah رَضِيَ اللَّهُ عَنْهُ says, “Mughirah ibn Shu’bah dictated to me in a letter written to Muawiyah رَضِيَ اللَّهُ عَنْهُ that Nabi ﷺ used to recite the following after every fardh salaah:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

There is none worthy of worship but Allaah, who is alone and who has no partner. To Him belongs the kingdom and for Him is all praise. He has power over everything. O Allaah, no one can deny that which You bestow and no one can bestow that which You deny and the wealth of the wealthy cannot help them from You. (Bukhaari no. 844, Muslim no. 593)

2.3.2) Muaaz ibn Jabal رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ caught hold of his hands and said, “O Muaaz! By Allaah, I love you. By Allaah, I love you.” Rasulullaah ﷺ said, “I advise you, O Muaaz, do not leave out supplicating after every salaah

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

O Allaah, help me in remembering You, in being grateful to You and in worshipping You in the best manner. (Abu Dawood no. 1522, Nasai no. 1303)

2.4) Tahajjud

Ibn Abbaas رَضِيَ اللهُ عَنْهُ says, “Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to say the following when he performed tahajjud at night,

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ خَاصَمْتُ، وَبِكَ حَاكَمْتُ، فَاعْفُ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، لَا إِلَهَ إِلَّا أَنْتَ

O Allaah! Our Sustainer! All praises are only due to You. You are the controller of the heavens and the earth. All praises are only due to You. You are the sustainer of the heavens and the earth and whatever is between them. All praises are only due to You. You are the light of the heavens and the earth and whatever is between them. You are the truth, Your word is the truth, Your promise is the truth, Your meeting is the truth, Jannah is the truth, the Fire is the truth and Qiyaamah is the truth. O Allaah, only for You I humble myself, only in You I believe, only in You I place my trust, only to You I place my fights, only You I make my decider, therefore forgive my past and future sins, hidden and open and those sins which You know better than me. There is no deity besides You. (Bukhari no. 7442)

3.) When going to sleep: -

3.1) Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on retiring to bed would say,

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَأَوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي

All praises are due to Allaah who fed us and gave us to drink, who has granted us sufficiency and gave us shelter. How many there are who have none to suffice for them and to grant them shelter! (Muslim no. 2715)

3.2) Ibn Umar رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to say the following when retiring to bed,

"الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، وَأَطْعَمَنِي وَسَقَانِي، وَالَّذِي مَنَّ عَلَيَّ فَأُفْضِلُ، وَالَّذِي أَعْطَانِي فَأَجْزِلُ، الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ اللَّهُمَّ رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ وَإِلَهُ كُلِّ شَيْءٍ، أَعُوذُ بِكَ مِنَ النَّارِ"

All praises are due to Allaah who has given me sufficiency, has sheltered me, given me food and drink, been most gracious to me, and given to me most lavishly. Praise be to Allaah in every circumstance. O Allaah! Lord and King of everything, deity of everything, I seek refuge in You from the Fire.

(Abu Dawood no. 5058)

3.3) Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasululaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever says the following when retiring to bed, has praised Allaah with all the praises of the creation.”

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، وَالْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي، وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ عَلَيَّ، وَأَسْأَلُكَ بِعِزَّتِكَ أَنْ تُنَجِّبَنِي مِنَ النَّارِ

All praises are due to Allaah, who has given sufficiency for me and sheltered me. All praises are due to Allaah who fed me and gave me to drink. All praises are due to Allaah who has been most gracious to me and given me most lavishly. I ask You by Your honour to save me from the Fire.

(Amalul-Yaum Wal-lailah of Ibnus-Sunni no. 720, Shuabul-imaan no. 4072 (slightly shorter))

4) On awakening: -

4.1) Huzaifah رَضِيَ اللَّهُ عَنْهُ narrates that when Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to retire to his bed at night, he would place his hand under his cheek and then recite,

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

O Allaah, in Your name, do I die, and I live.

When he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to awaken, he would recite,

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praises are due to Allaah who has revived us to life after giving us death, and to Him we shall have to return.

(Bukhaari no. 6314, Abu Dawood no. 5049)

4.2) Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a man retires to his bed, an angel and Shaytaan come to him. The angel says, “End (the day) with goodness,” and the Shaytaan says, “End (the day) with evil.” If the man remembers Allaah, then the angels protect him the whole night. When he awakens, the angel says, “Commence (the day) with goodness,” and the Shaytaan says, “Commence (the day) with evil.” If the man recites

the following duaa, and then falls off his bed and passes away, he will enter Jannah.”

الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ نَفْسِي وَلَمْ يُمِتِّهَا فِي مَنَامِهَا، الْحَمْدُ لِلَّهِ الَّذِي يُمَسِّكُ السَّمَاوَاتِ
وَالْأَرْضَ أَنْ تَزُولَا، وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا، الْحَمْدُ
لِلَّهِ الَّذِي يُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

All praises are due to Allaah who returned my soul to me and did not give me death in my sleep. All praises are due to Allaah who holds back the heavens and earth from moving. If they move, there is none after Him who can hold them back. He is Most Forebearant, Most Forgiving. All praises are due to Allaah who holds the sky from falling onto the earth except by His permission. (Ibn Hibbaan no. 5533, Adabul-Mufrad no. 1214⁴)

4.3) Ubaadah ibn Saamit رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever wakes up at night and says when he awakens,
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ
اللَّهِ، وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is none worthy of worship but Allaah, who is alone and who has no partner. To Him belongs the kingdom and for Him is all praise. He gives life and causes death. Glory be to Allaah and all praise is due to Allaah. There is none worthy of worship except Allaah. Allaah is the greatest. There is no power and no strength except with Allaah.

Thereafter, if he seeks forgiveness by saying,

رَبِّ اغْفِرْ لِي

O my Sustainer, forgive me.

Or any other duaa, it will be accepted. If he awakes, makes wudhu, and performs salaah, his salaah will be accepted. (Abu Dawood no. 5060)

5.) When the sun rises:-

5.1) Abu Waail رَضِيَ اللَّهُ عَنْهُ said, “We went one morning to Abdullaah ibn Masood رَضِيَ اللَّهُ عَنْهُ after we had performed the Fajr salaah. We made salaam at the door

⁴ The narration of Adabul-Mufrad states that if he passes away, he passes away as a martyr, and if he stands and performs salaah, then he will gain great virtues. Also the duaa at the end has an additional portion - (إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ)

and permission was granted to us. We waited for some time at the door. The slave-girl came and asked us to enter. We entered and he (Ibn Masood رَضِيَ اللَّهُ عَنْهُ) was sitting, engaged in tasbeeh. He asked, “What prevented you from entering, whereas you were granted permission?” We answered, “We thought that some family members may be sleeping.” He remarked, “You thought that the family of Ibn Umm Abd (i.e. himself) was unmindful.” He continued making tasbeeh until he thought that the sun had risen. He asked (his slave-girl), “O slave-girl, see, has the sun risen?” She looked but the sun had not risen as yet. He continued making tasbeeh (again) until he thought that the sun had risen. He asked (his slave-girl), “O slave-girl, see, has the sun risen?” She looked and the sun had risen. He رَضِيَ اللَّهُ عَنْهُ then said,

الْحَمْدُ لِلَّهِ الَّذِي أَقَالَنا يَوْمَنا هَذا وَلَمْ يَهْلِكْنا بِذُنُوبِنا

All praise is due to Allaah who has granted us this day and has not destroyed us because of our misdeeds. (Muslim no. 822 – the narration continues)

6) When dressing: -

6.1) Muadh ibn Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever wears clothing and recites the following, all his past and future sins are forgiven.”

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذا الثَّوبَ وَزَرَّقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي، وَلَا قُوَّةِ

All praise is to Allaah who has given me this clothes to wear and granted it to me without any power or might of mine. (Abu Dawood no. 4023)

6.2.1) When wearing new clothing:

Umar ibn Khattaab رَضِيَ اللَّهُ عَنْهُ wore new clothing. He then recited the following duaa and gave the old clothing in charity. Thereafter he said, “I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, “Whoever wears new clothing, then recites the following duaa, and thereafter gives in charity which had become old, then he will be in the care, protection and cover of Allaah تَبَارَكَ وَتَعَالَى whilst alive and after his demise.

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

All praise is due to Allaah who clothed me with which I cover my shame and with which I add beauty to my life. (Tirmidhi no. 3560)

6.2.2) Abu Saeed رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would wear new clothing, he would mention its name: turban, qamees, sheet, and then say,

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ مَا صُنِعَ لَهُ

O Allaah, all praises are for You. You have given me this clothing. I ask You the goodness in this and the goodness of that for which it was made, and I seek Your protection from its evil and the evil for which it was made. (Abu

Dawood no. 4020, Tirmidhi no. 1767)

7.) When looking in the mirror: -

7.1) Anas ibn Maalik narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to look in the mirror, he would recite the following duaa:

الْحَمْدُ لِلَّهِ الَّذِي سَوَّى خَلْقِي فَعَدَلَهُ، وَكَرَّمَ صُورَةَ وَجْهِهِ فَحَسَّنَهَا، وَجَعَلَنِي مِنَ الْمُسْلِمِينَ

All praise is for Allaah who has created me in the most perfect and befitting manner, who has beautified my face to the extreme and made me from the

Muslims. (Tabaraani in Awsat no. 787)

7.2) Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite the following when looking in the mirror,

الْحَمْدُ لِلَّهِ الَّذِي سَوَّى خَلْقِي وَأَحْسَنَ صُورَتِي وَأَزَانَ مِنِّي مَا شَانَ مِنْ غَيْرِي

All praise is for Allaah who created most perfectly, beautified my outward form, and beautified in me that which is a blemish in others.

(Bazaar no. 7322)

7.3) Ali رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked in the mirror, he would say,

الْحَمْدُ لِلَّهِ، اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

All praises are due to Allaah. O Allaah, just as You have beautified my outward form, beautify my inward. (Amalul-Yaum wal Lailah of Ibn Sunni no. 163)

8.) After emerging from the toilet: -

8.1) Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would emerge after relieving himself, he would recite the following:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

All praises are due to Allaah who removed from me what was injurious and restored me to soundness. (As-Sunanul-Kubra of Nasai no. 9825, Ibn Majah no. 301)⁵

Asbagh ibn Zaid states that when Nuh عَلَيْهِ السَّلَام emerged after relieving himself, he would recite the above duaa. For this reason he was referred to as a grateful slave. (Shuabul-Imaan no. 4155)

8.2) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whenever Nuh عَلَيْهِ السَّلَام would stand up after relieving himself, he would recite the following:

الْحَمْدُ لِلَّهِ الَّذِي أَذَاقَنِي لَذَّتَهُ وَأَبْقَى فِيَّ قُوَّتَهُ وَدَفَعَ عَنِّي أَذَاهُ

All praises are due to Allaah who made me taste its enjoyment, kept in me its strength, and removed from me its harm.

(Musannaf ibn Abi Shaibah no. 9/29906, Ibn Sunni no. 25 and Duaa of Tabarani no. 370 have this duaa as the practise of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he emerged from relieving himself.)

8.3) When Ali رَضِيَ اللَّهُ عَنْهُ would enter the toilet, he would recite,

بِسْمِ اللَّهِ الْخَافِظِ الْمُؤَدِّي

In the name of Allaah, the Protector, the Being who accomplishes tasks.

When he would emerge, he would pass his hands over his stomach and say, “What a bounty this is! If only the people knew how to be grateful!” (Shuabul-Imaan no. 4153)

9.) Before commencing wudhu: -

9.1) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O Abu Hurayrah! When you are about to perform wudhu, and say the following duaa, then as long as you remain in wudhu, the angels continue writing good deeds for him.

⁵ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would also recite **اَسْتَغْفِرُكَ** (I seek Your forgiveness) on emerging. (Tirmidhi no. 7, Abu Dawood no. 30)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

In the name of Allaah. All praises belong to Allaah

(Al-Mu'jamus-Sagheer no. 196)

10.) After wudhu: -

10.1) Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ said, “Whoever recites the following after wudhu, Allaah تَبَارَكَ وَتَعَالَى will seal it, then it will be raised under the Arsh and will not be broken till the Day of Judgement.”

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Purity belongs to You O Allaah! With Your praises I bear witness that there is no God but You. I seek forgiveness from You, and I repent to You.

(As-Sunnanul-Kubra of Nasai no. 9831, Musannaf ibn Abi Shaibah no. 19)

11.) On returning home: -

11.1) Abdullaah ibn Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ said, “When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to return to his house at night, he would say,
الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي، الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ،
أَسْأَلُكَ أَنْ تُجِيرَنِي مِنَ النَّارِ

All praise is due to Allaah who has granted me sufficient and granted me shelter. All praise is due to Allaah who has fed me and granted me to drink. All praise is due to Allaah who has favoured me and granted me even more. I ask You to save me from the Fire. (Ibnus Sunni no. 158)

12.) After eating: -

12.1) Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would say the following after he had eaten or drank something,

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

All praises are due to Allaah who gave us food and drink and who has made us Muslims. (Tirmidhi no. 3457, Abu Dawood no.3850)

12.2) Muadh ibn Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever eats any food and recites the following, all his past and future sins are forgiven.”

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

All praises are due to Allaah who fed me this food and gave it to me without any strength and ability on my behalf.

(Abu Dawood no. 4023, Tirmidhi no. 3458)

12.3) Abu Ayyub Ansaari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would eat or drink, he would recite,

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا

All praise is to Allaah who gave (us) food and drink and who made it easily swallowable, digested and expelled (from the body).

(Abu Dawood no. 3851)

12.4) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that once after eating, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When you receive something like this and start eating, recite Bismillaah (Bismillaah wa barakatillaah (according to one narration)) – ‘In the name of Allaah’ and once you have eaten to your fill, recite,

الْحَمْدُ لِلَّهِ الَّذِي أَشْبَعَنَا وَأَرْوَانَا وَأَنْعَمَ وَأَفْضَلَ

All praise is due to Allaah Who has filled our bellies, quenched our thirst, showered His bounties on us and granted us plenty.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ further told them that reciting this du’aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah). (Al-Mu’jamul-Awsat no. 2247, Al-Ahaadeethul-Mukhtarah no. 149)

12.5) Abdur-Rahmaan ibn Jubair narrates that a person who served Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for eight years said that when food was presented to him, he would recite bismillaah. After eating, he would recite,

اللَّهُمَّ أَطْعَمْتَ وَأَسْقَيْتَ وَأَغْنَيْتَ وَأَقْنَيْتَ وَهَدَيْتَ وَأَحْيَيْتَ فَكَالْحَمْدُ عَلَى مَا أَعْطَيْتَ

‘Oh Allaah! You have fed us and gave us water to drink, You made us independent, made us content, guided us and granted us life, so all praise are only for You for what You have given us. (Musnad Ahmad no. 16595, As-Sunanul-Kubraa of Nasai no. 6871)

12.6) Ali رَضِيَ اللَّهُ عَنْهُ asked, “Do you know the rights of food?” Ibn Ma’bad asked, “What is the right of food?” he replied, “Say,

بِسْمِ اللَّهِ اللَّهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا

In the name of Allaah, O Allaah, bless us in that which You gave to us as sustenance.

Then he asked, “Do you know what is the gratitude of food?” When asked, he رَضِيَ اللَّهُ عَنْهُ replied, “Say

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا

All praise is to Allaah who gave us to eat and drink.

(Musannaf ibn Abi Shaibah no. 24509)

12.7) Whenever Urwah ibn Zubair رَضِيَ اللَّهُ عَنْهُ was brought food and drink, including medicine, then after eating or drinking, he would recite,

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا، وَأَطْعَمَنَا وَسَقَانَا، وَنَعَمْنَا، اللَّهُ أَكْبَرُ، اللَّهُمَّ أَلْفَتْنَا نِعْمَتَكَ بِكُلِّ شَرٍّ، فَأَصْبَحْنَا مِنْهَا وَأَمْسَيْنَا بِكُلِّ خَيْرٍ، نَسْأَلُكَ تَمَامَهَا، وَشُكْرَهَا لَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ، إِلَهَ الصَّالِحِينَ، وَرَبَّ الْعَالَمِينَ، الْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، مَا شَاءَ اللَّهُ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَقِنَا عَذَابَ النَّارِ

All praise be to Allaah who has guided us and fed us and given us to drink and blessed us. Allaah is the greatest. O Allaah! We have found Your blessing with every evil, give us every good in the morning and evening. We ask You for its completion and its gratitude. There is no good except Your good. There is no deity other than You, the deity of the pious and the Lord of the Worlds. Praise be to Allaah. There is no deity but Allaah. What Allaah wills, will occur. There is no power except in Allaah. O Allaah! Bless us in what You have provided us with and protect us from the punishment of the Fire!"

(Muatta Imam Maalik no. 2700)

12. 8) When raising the dastarkhan - Abu Umaamah رَضِيَ اللَّهُ عَنْهُ said that when the dastarkhan was raised, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would say,

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ، وَلَا مُودَعٍ، وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا

All Praises are due to Allaah in abundance, praises that are pure and full of blessings. O our Sustainer, for the food which is without sufficiency (which man needs abundantly all the time) and to which we cannot say adieu and farewell and which we are not independent of. (Abu Dawood no. 3849, Bukhaari no. 5458 and Tirmidhi no. 3456 with slightly different wordings)

12.9) Washing hands after eating Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, "An Ansaari man from the people of Quba invited Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. We went with him. After eating and washing his hands, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يَطْعَمُ، مَنْ عَلَيْنَا فَهَدَانَا، وَأَطْعَمَنَا وَسَقَانَا، وَكَلَّ بَلَاءٍ حَسَنٍ أَبْلَانَا. الْحَمْدُ
لِلَّهِ غَيْرَ مُودَعٍ رَجَاءٍ رَبِّي وَلَا مُكَافِي وَلَا مُكْفُورٍ، وَلَا مُسْتَعْنَى عَنْهُ. الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ مِنْ
الطَّعَامِ، وَسَقَى مِنَ الشَّرَابِ، وَكَسَى مِنَ الْعُرْيِ، وَهَدَى مِنَ الضَّلَالَةِ، وَبَصَّرَ مِنَ الْعَمَى، وَفَضَّلَ
عَلَى كَثِيرٍ مِمَّنْ خَلَقَهُ تَفْضِيلًا. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ "

All Praises are due to Allaah who feeds but does not (Himself) eat. He bestowed (His) favours on us by guiding us on the right Path, giving us food and drink and granting us the best of His gifts. All Praises are due to Allaah who cannot be said farewell to (and treated with contempt) and who cannot be thanked sufficiently and to whom ingratitude cannot be done and of whom independence cannot be expressed. All Praises are due to Allaah who gave (us) food to eat and water to drink and clothes with which to cover our shame and gave us guidance to safeguard against misguidance and gave us sight to safeguard against blindness and out of so many of His creations He conferred on us the most of His favours. All Praises are due to Allaah, the Sustainer of the universe.

(Sunan Kubraa of Nasai no. 10060, Mustadrak of Haakim no. 2003)

13.) After drinking water: -

13.1) Abu Ja'far رَضِيَ اللَّهُ عَنْهُ said that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would recite the following when he drank water,

الْحَمْدُ لِلَّهِ الَّذِي سَقَانَا عَذْبًا فَرَاتًا بِرَحْمَتِهِ، وَلَمْ يَجْعَلْهُ مِلْحًا أَجَابًا بِذُنُوبِنَا

All praises are for Allaah who gave us sweet water to drink by His mercy and did not make it bitter due to our sins. (Duaa of Tabaraani no. 899, Shuabul-Imaan no. 4162)

Abdullaah ibn Shubrumah narrates that Hasan رَحِمَهُ اللهُ would recite that duaah when he would drink water. (Shuabul-Imaan no. 4163)

13.2) Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Allaah is most pleased with a servant who eats a morsel of food and praises Him for it, who takes a sip of a drink and praises Him for it.” (Muslim no. 2734, Tirmidhi no. 1816) This means that one should say “Alhamdulillaah” at least.

Once Abdullaah ibn Umar رَضِيَ اللهُ عَنْهُ drank cold water. He then began crying intensely. When asked the reason, he replied, “I remembered a verse in the Book of Allaah تَبَارَكَ وَتَعَالَى, “And a barrier will be placed between them and that which they desire.” (Sabaah verse 54) I know that the dwellers of the Fire will not desire anything but cold water, as Allaah تَبَارَكَ وَتَعَالَى has mentioned (their statement), “Pour upon us water or that which Allaah has granted you.” (A’raaf verse 50) (Shuabul-Imaan no. 4294)

Ruh ibn Qaasim رَحِمَهُ اللهُ states that a person of his family began engaging in acts of worship. He remarked, “I will not eat sweetmeats and desserts because I cannot fulfil the rights of gratitude.” I met Hasan Basri رَحِمَهُ اللهُ and told him this statement. He said, “This is a foolish person. Can he ever fulfil the rights of gratitude for cold water?” (Shuabul-Imaan no. 4263, Ash-Shukr of Ibn Abid-Dunya no. 72)

Haaji imdaadullaah رَحِمَهُ اللهُ said to Moulana Thanwi رَحِمَهُ اللهُ, “Drink cold water so that ‘Alhamdulillah!’, emanates from the innermost recesses of the heart.” (Mashaaikh-Chist)

14.) After a dream is narrated to a person: -

14.1) Ibn Ziml Juhani رَضِيَ اللهُ عَنْهُ says, “Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would sit with his legs folded and recite the following after Fajr seventy times,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، وَأَسْتَغْفِرُ اللَّهَ، إِنَّهُ كَانَ تَوَّابًا

Then he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would say, “Seventy for seven hundred (sins). There is no goodness for the one whose sins are more than seven hundred in one day.” He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to like dreams, so he would ask, “Has any one of

you seen a dream?” Ibn Ziml said that once he said, “I O Nabi of Allaah.” Rasulullaah ﷺ said the following and then asked him to narrate his dream.”

خَيْرًا تَلَقَّاهُ، وَشَرًّا تَوَقَّاهُ، وَخَيْرًا لَنَا وَشَرًّا عَلَى أَعْدَائِنَا، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Goodness you have received, and evil you have been saved from. This is goodness for us and evil for our enemies. All praises are due to Allaah, the Sustainer of the universe.

(Al-Mu'jamul Kabeer of Tabaraani no. 8146 – the narration continues)

15.) After sneezing: -

15.1) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Nabi ﷺ said, “When one of you sneezes, he should say,

الْحَمْدُ لِلَّهِ

*All praises are for Allaah.*⁶

His companion should say,

يَرْحَمُكَ اللَّهُ

May Allaah have mercy on you!

When his companion says this, then he should say one of the following,

يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بِالْكُم

May Allaah guide you and correct your affairs!

(Bukhari no. 6224)

يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ

May Allaah forgive us and you!

(Abu Dawood no. 5031)⁷

Rabi'ah said, “A young man from the Ansaar sneezed behind Rasulullaah ﷺ while he was performing salaah. He then said,

⁶ According to the narration of Abu Dawood (no. 5033), one should say the following when sneezing, الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ (All praises are for Allaah in every condition.)

⁷ When Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ sneezed and the other person said, “Yarhamukallaah”, he would make the following duaah,

يَرْحَمُنَا اللَّهُ وَإِيَّاكُمْ، وَيَغْفِرُ لَنَا وَلَكُمْ

May Allaah have mercy on us and you, and may He forgive us and you. (Muwatta Imam Malik no. 2770, Adabul-Mufrad no. 933)

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ حَتَّى يَرْضَى رَبُّنَا وَبَعْدَ مَا يَرْضَى مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ

All praises are due to Allaah, much, good, blessed, till our Sustainer is pleased (with us) in the affairs relating to this world and to the other world.

When Rasulullaah ﷺ finished his salaah, he asked, “Who was the speaker of these words (in salaah)?” The young man kept silent. He again asked, “Who was the speaker of these words? He did not say wrong.” He said, “O Rasulullaah! I said these (words). I did not intend by them but good. He said, “These words did not stay below the Throne of the Compassionate (Allaah).” (Abu Dawood no. 774)

Abu Burdah رَضِيَ اللَّهُ عَنْهُ says, “I went to Abu Moosa رَضِيَ اللَّهُ عَنْهُ, whilst he was in the house of Binte-Fadhl ibn Abbaas. I sneezed but he did not make dua for me. When she sneezed, he made dua for her. I returned to my mother and informed her. When he went to her, she said to him, “My son sneezed in your presence, but you did not make dua for him. However when she (Binte-Fadhl) sneezed, you made dua for her.” He رَضِيَ اللَّهُ عَنْهُ explained to her, “When your son sneezed, he did not praise Allaah, so I did not make dua for him. When she sneezed, she praised Allaah تَبَارَكَ وَتَعَالَى, so I made dua for her. I heard Rasulullaah ﷺ saying, “When one of you sneezes and he praises Allaah, then reply to him (make dua for him). If he does not praise Allaah, then do not reply to him.” (Muslim no. 2992)

16.) When completing something good: -

16.1)

الْحَمْدُ لِلَّهِ

All praises are for Allaah.

17.) When something pleasing occurs: -

17.1) Aishah رَضِيَ اللَّهُ عَنْهَا says that when Rasulullaah ﷺ saw something which he liked, he would say,

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All praises are for Allaah by whose grace all good things are completed. (Ibn Majah no. 3803)

18.) When something unpleasant occurs: -

18.1) Aishah رَضِيَ اللَّهُ عَنْهَا says that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw something which he disliked, he would say,

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

All praises are for Allaah in every state. (Ibn Majah no. 3803)

19.) At the end of a gathering:-

19.1) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sits in a gathering in which there is nonsensical talk, and then recites the following before standing up from that gathering, then whatever took place in that gathering will be forgiven.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Purity belongs to You, O Allaah with Your praises! I bear witness that there is no deity but You. I seek forgiveness from You, and I repent to You.

(Tirmidhi no. 3433, Abu Dawood no. 4859)

19.2) Aishah رَضِيَ اللَّهُ عَنْهَا says that whenever Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat in a gathering or performed salaah, he would recite certain words. She asked him regarding these words. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If some-one spoke good, these words will be a seal for him till the Day of Qiyaamah. If he spoke besides this, then these words will be an expiation for him.” (Nasai no. 1344)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Purity belongs to You, O Allaah, With Your praises! I seek forgiveness from You, and I repent to You.

19.3) Ali رَضِيَ اللَّهُ عَنْهُ said, “Whoever wishes to weigh with a full measurement, should read the following at the end of his gathering:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Purity belongs to Your Sustainer, The Sustainer of Majesty from that which they attribute to Him. Peace be upon the Messengers, and all praises are due to Allaah, the Sustainer of the Universe.

(Hilyatul Awliya vol.7 page 123)

20.) When boarding a vehicle:-

20.1) Ali ibn Rabeeah رَحِمَهُ اللهُ said, “I watched Ali رَضِيَ اللهُ عَنْهُ when an animal was brought to him so that he could mount it. When he placed his leg in the stirrup, he said,

بِسْمِ اللَّهِ

In the name of Allaah.

When he sat down on its back, he said,

الْحَمْدُ لِلَّهِ

All praises are for Allaah.

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Glory be to Him who has brought this under our control, although we were unable to control it, and surely we are to return to our Lord.

Thereafter he said thrice,

الْحَمْدُ لِلَّهِ

All praises are for Allaah.

Then he said thrice,

اللَّهُ أَكْبَرُ

Allaah is the Greatest

Thereafter he said,

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Purity belongs to You (O Allaah!) Surely I have wronged my soul so forgive me as none, but You forgives sins.

Then he رَضِيَ اللهُ عَنْهُ laughed. He was asked, “O Amirul-Mu’mineen! Why did you laugh?” He replied, “I saw Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ doing as I did.” Then he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ laughed. I asked, “O Rasulullaah! Why are you laughing?” He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Your Sustainer becomes extremely happy with His servant when he says,” Forgive me for my sins,” knowing that none can forgive sins but Him.” (Abu Dawood no. 2602)

21.) When ascending a hill:-

21.1) Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrated that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ascended a piece of land, he said,

اللَّهُمَّ لَكَ الشَّرْفُ عَلَى كُلِّ شَرَفٍ، وَلَكَ الْحَمْدُ عَلَى كُلِّ حَالٍ

O Allaah, for You is honour over every honour, and for You is praises in every condition. (Musnad Ahmad no. 13504, Abu Ya'la no. 4297)

22.) When ill

22.1) Abu Saeed رَضِيَ اللَّهُ عَنْهُ and Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrate that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a person says “لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ” (There is none worthy of worship except Allaah and Allaah is the Greatest.), his Sustainer attests to it and says, “There is none worthy of worship except Me, and I am the Greatest.” When he says “لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ” (There is no deity besides Allaah. He is One) Allaah تَبَارَكَ وَتَعَالَى says, “There is no deity besides Me. I am One.” When he says “لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ” (There is no deity except Allaah. He is One. He has no partner), Allaah تَبَارَكَ وَتَعَالَى says, “There is no deity except Me. He is One. I have no partner.” When he says “لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ” (There is no deity except Allaah. Only to Him belongs the kingdom and only to Him belongs all praise) Allaah تَبَارَكَ وَتَعَالَى says, “There is no deity except Me. Only to Me belongs the kingdom and only to Me belongs all praise.” When he says, “لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ،” (There is no deity except Allaah, and no power and strength can be attained except with the Help of Allaah.), Allaah تَبَارَكَ وَتَعَالَى says, “There is no deity except Me, and no power and strength can be attained except with My Help.”

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say, “Whoever reads the above-mentioned words during his sickness and thereafter passes away, the fire of Jahannam will not be able to burn him.”

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ،

There is none worthy of worship except Allaah and Allaah is the Greatest. There is no deity besides Allaah. He is One. There is no deity except Allaah. He is One. He has no partner. There is no deity except Allaah. Only to Him

belongs the kingdom and only to Him belongs all praise. There is no deity except Allaah, and no power, and strength can be attained except with the Help of Allaah. (Tirmidhi no. 3430, Ibn Majah no. 3794)

During the time of Imaam Ahmed ibn Hambal رَحْمَةُ اللَّهِ، there was a certain doctor who was referred to as Abdur Rahmaan At-Tabeeb. He would treat Imaam Ahmed ibn Hambal رَحْمَةُ اللَّهِ and Bishr Haafi رَحْمَةُ اللَّهِ when they were ill. He says, “On one occasion, Imaam Ahmed ibn Hambal رَحْمَةُ اللَّهِ and Bishr Haafi رَحْمَةُ اللَّهِ were both sick. While treating both, I observed a difference in the response of both when I would ask them regarding their condition. Whenever I asked Bishr Haafi رَحْمَةُ اللَّهِ how he was feeling, he would first praise Allaah تَبَارَكَ وَتَعَالَى saying “Alhamdulillah”, and thereafter inform me of his condition. On the contrary, whenever I asked Imaam Ahmed bin Hambal رَحْمَةُ اللَّهِ how he was feeling, he would merely reply that he was well. He would not explain to me the actual difficulty which he was undergoing.

One day, I addressed Imaam Ahmed رَحْمَةُ اللَّهِ and said, “Your brother, Bishr Haafi رَحْمَةُ اللَّهِ, is sick, and when I ask him of his condition, he commences by praising Allaah تَبَارَكَ وَتَعَالَى and thereafter informs me of his condition. However, when I ask you regarding your condition, then you merely say that you are well.” When Imaam Ahmed رَحْمَةُ اللَّهِ heard this, he said, “Enquire from Bishr Haafi رَحْمَةُ اللَّهِ as to who he learnt this from.” I responded, “I feel difficult to ask him such a question.” Imaam Ahmed رَحْمَةُ اللَّهِ thus said to me, “Tell him ‘your brother, Abu ‘Abdillah (Imaam Ahmed رَحْمَةُ اللَّهِ), wishes to enquire from you as to who you learnt this from.’”

When I thereafter went to Bishr Haafi رَحْمَةُ اللَّهِ, I conveyed to him the question of Imaam Ahmed رَحْمَةُ اللَّهِ. Hearing the question, he said, “The way of Imaam Ahmed رَحْمَةُ اللَّهِ is that he does not practice on any knowledge without verifying its source. Azhar رَحْمَةُ اللَّهِ narrates from Ibnu ‘Awn رَحْمَةُ اللَّهِ, who narrates that Ibnu Seereen رَحْمَةُ اللَّهِ said, ‘When a servant praises Allaah تَبَارَكَ وَتَعَالَى before expressing his difficulty and condition, then his expression is

not regarded as a complaint.” Bishr رَحِمَهُ اللهُ then said, “Whenever you ask me regarding my condition, and I inform you of the difficulty that I am undergoing, then I only do so in order to express my weakness and show you the power that Allaah تَبَارَكَ وَتَعَالَى has over me.”

After receiving this answer, I proceeded to Imaam Ahmed رَحِمَهُ اللهُ and informed him of what Bishr Haafi رَحِمَهُ اللهُ had said. From that day onwards, whenever I would go to Imaam Ahmed رَحِمَهُ اللهُ and ask him regarding his condition, he would first praise Allaah تَبَارَكَ وَتَعَالَى and thereafter inform me of his condition. (*Manaaqib Imaam Ahmed libnil Jowzi page 245*)

23.) When seeing someone in difficulty or distress:

23.1) Umar رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sees a person in difficulty, and then recites the following, then he will be saved from that calamity no matter what it may be, as long as he lives. The dua is:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خُلِقَ تَفْضِيلًا

All praises are for Allaah who has granted me safety from that which he has inflicted you, and Who has favoured me over a great part of His creation. (Tirmidhi no. 3431/3432 (from Abu Hurairah رَضِيَ اللهُ عَنْهُ), Ibn Majah no. 3892)

Another similar narration of Abu Hurairah رَضِيَ اللهُ عَنْهُ states that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When one of you sees a person in distress and recites the following, then he has shown gratitude for that favour.” The dua is:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَيْكَ وَعَلَى كَثِيرٍ مِنْ عِبَادِهِ تَفْضِيلًا

All praise is due to Allaah who has granted me safety from that which He afflicted you, and Who has granted me favour over you and many of His other servants.” (Bazaar no. 9106)

When Abu Ja’far Muhammad ibn Ali used to see someone in difficulty, he would recite this dua softly, so that the person in distress does not hear. (Tirmidhi no. 3431)

Jabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When one of you sees his brother in a calamity, then he should praise Allaah تَبَارَكَ وَتَعَالَى (for saving him), and he should not let his brother hear him.” (*Kanzul-Ummal quoting from Ibnun-Najjaar no. 3510, Al-Jaamius-Sagheer no. 1510*)

24.) When hearing of the demise of an enemy of Islam:

24.1) Abdullaah ibn Masood رَضِيَ اللَّهُ عَنْهُ said, “I went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Rasulullaah! Allaah has killed Abu Jahl.” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ عَبْدَهُ، وَأَعَزَّ دِينَهُ

All praise is for Allaah who helped His servant and honoured His Deen.

(*Musnad Ahmad no. 3856*)

25.) Thanking Allaah تَبَارَكَ وَتَعَالَى when duaas are accepted (such as cure from sickness or safe return from journey)

25.1) Aaishah رَضِيَ اللَّهُ عَنْهَا says that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say, “What prevents one from saying the following when he knows his duaa is accepted, when he is cured from a sickness or he returns from a journey,

الْحَمْدُ لِلَّهِ الَّذِي بَعَثَنِي، وَجَلَّالِهِ تَتِمُّ الصَّالِحَاتُ

All praise is due to Allaah by whose honour and majesty deeds of virtue are accomplished. (Mustadrak of Haakim no. 1999)

26.) General: -

26.1) Ali رَضِيَ اللَّهُ عَنْهُ narrated that Jibreel عَلَيْهِ السَّلَام came before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Muhammad! If it pleases you to worship Allaah, in accordance to the right of His worship, then say,

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ خُلُودِكَ، وَلَكَ الْحَمْدُ حَمْدًا دَائِمًا لَا مُنْتَهَى لَهُ دُونَ مَشِيئَتِكَ، وَعِنْدَ كُلِّ طَرْفَةِ عَيْنٍ وَتَنَفُّسٍ نَفْسٍ

O Allaah! You alone are worthy of praise – a praise which is continuous with Your continuity. You alone are worthy of praise – a praise which has no end without Your will, at the time of every blink of the eye and the time of every breath. (Tabaraani in Awsat no. 5538)

26.2) Abdullaah ibn Ghannaam Bayaadh رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites the following dua in the morning, has

fulfilled the gratitude of the day. Whoever recites similar to it in the evening has fulfilled the gratitude of the night.” (Abu Dawood no. 5073)

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحْدَكَ، لَا شَرِيكَ لَكَ، فَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ

O Allaah! Whatever bounty is by me this morning is from You only. You have no partner. All praises and gratitude are only due to You.

(Read اُصْبَحَ in place of اَمْسَى in the evening.)

26.3) Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say,
اللَّهُمَّ أَنْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْمًا، الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ

O Allaah, benefit me with that which You teach me, and teach me that which will benefit me. Increase me in knowledge. All praises are due to Allaah in every condition. O my Sustainer! I seek your protection from the condition of the people of the Fire. (Tirmidhi no. 3599, portion in Ibn Maajah no.

3804)

26.4) Ali رَضِيَ اللَّهُ عَنْهُ narrates that the dua most recited by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Arafah was,

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ وَخَيْرًا مِمَّا نَقُولُ، اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي، وَإِلَيْكَ مَأْيِي، وَلَكَ رَبِّ تَرَاتِي، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَسُوسَةِ الصَّدْرِ وَشَتَاتِ الْأَمْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَجِيءُ بِهِ الرِّيحُ.

O Allaah to You is the praise like the one You say, and better than what we say. O Allah, for You is all my Salat, my sacrifice, my living and my dying. And to You is my return, and to You, my Lord, belongs my inheritance. O Allah, indeed, I seek refuge in You from the punishment of the grave, the whispering of the chest, and the dividing of the affair. O Allah, indeed, I seek refuge in You from the evil of what the wind brings. (Tirmidhi no. 3520)

26.5) Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed them that one of Allaah’s servants said, “

يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ، وَلِعَظِيمِ سُلْطَانِكَ

(O my Sustainer, to You is all praise as befits the Glory of Your Being and the greatness of Your Majesty.

The two angels were uncertain and did not know how to write this down, so they ascended to the heaven and said, “O our Sustainer! Your slave has said a statement that we do not know how to write down.” Allaah تَبَارَكَ وَتَعَالَى asked - and He knows best what His slave said – “What did My slave say?” They said, “O my Sustainer, he said,

يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَتَّبِعِي لِجَلَالِ وَجْهِكَ، وَلِعَظِيمِ سُلْطَانِكَ

Allaah تَبَارَكَ وَتَعَالَى said to them, “Write it down as My slave said it, until he meets Me, and I shall reward him for it.”” (Ibn Maajah no. 3801)

26.6) Anas رَضِيَ اللَّهُ عَنْهُ narrates the following duaa of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which he made for the people of Quba,

اللَّهُمَّ لَكَ الْحَمْدُ فِي بِلَانِكَ وَصَنِيْعِكَ إِلَى خَلْقِكَ، اللَّهُمَّ لَكَ الْحَمْدُ فِي بِلَانِكَ وَصَنِيْعِكَ إِلَى أَهْلِ بَيْوْتِنَا، اللَّهُمَّ لَكَ الْحَمْدُ فِي بِلَانِكَ وَصَنِيْعِكَ إِلَى أَنْفُسِنَا خَاصَّةً، اللَّهُمَّ لَكَ الْحَمْدُ بِمَا هَدَيْتَنَا، وَلَكَ الْحَمْدُ بِمَا أَكْرَمْتَنَا، وَلَكَ الْحَمْدُ بِمَا سَتَرْتَنَا، وَلَكَ الْحَمْدُ بِالْقُرْآنِ، وَلَكَ الْحَمْدُ بِالْأَهْلِ وَالْمَالِ، وَلَكَ الْحَمْدُ بِالْمُعَافَاةِ، وَلَكَ الْحَمْدُ حَتَّى تَرْضَى، وَلَكَ الْحَمْدُ إِذَا رَضِيتَ يَا أَهْلَ التَّقْوَى يَا أَهْلَ الْمَغْفِرَةِ، اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ وَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَمَغْفِرَتِكَ وَرِضْوَانَكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

O Allaah, all praise is due to You for the tribulations and actions You direct toward Your creations. All praise is due to You for the tribulations and actions You direct toward our families. All praise is due to You for the tribulations and actions You direct specially toward us. All praise is due to You for guiding us. All praise is due to You for granting us honor. All praise is due to You for covering our faults. All praise is due to You for the Qur’aan. All praise is due to You for our family, property, and grant of safety. Praise is due to You until You are pleased, and praise is due to You when You become pleased. O the One who alone is deserving to be feared.

O the One who alone is capable of forgiving sins. O Allaah, grant us goodness in this world, goodness in the hereafter and save us from the punishment of the fire. (This duaa was recited thrice.) O Allaah, send your mercy, blessings, forgiveness and pleasure upon Muhammad and the family of Muhammad. (Ad-Duaa of Tabaraani no. 1725)

26.7) Abu Sa'eed Khudree رَضِيَ اللَّهُ عَنْهُ narrates that a man said to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Which is the best du'aa which I can recite in my salaah?" Jibreel عَلَيْهِ السَّلَامُ descended and said, "The best du'aa which you can recite in salaah is, اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمُلْكُ كُلُّهُ، وَلَكَ الْخَلْقُ كُلُّهُ، وَإِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ، أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ

O Allaah, for You alone is all praise. Yours alone is the entire dominion. To You alone belongs the entire creation. All good is in Your hands alone. And the disposal of all matters ultimately rests in You alone. I beg You for all good and seek protection in You from all evil. (Shuabul-Imaan no. 4088)

26.8) Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Should I not teach you such words which Moosa عَلَيْهِ السَّلَامُ recited when he crossed the ocean with the Bani Israaeel?" We said, 'Why not, O Rasulullaah!' He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Say,

اللَّهُمَّ لَكَ الْحَمْدُ، وَإِلَيْكَ الْمُشْتَكَى، وَأَنْتَ الْمُسْتَعَانُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ
O Allaah, all praise is for You. Complaints are submitted to You. Cries for help are made to You. Help is sought from You. There is no power or strength except through the help of Allaah, the Great.

(Al-Mu'jamul-Awsat no. 3394)

CONCLUSION

May Allaah تَبَارَكَ وَتَعَالَى accept this effort and make it a means of bringing alive this great commandment of Allaah تَبَارَكَ وَتَعَالَى.

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ