

شکر کے فضائل

A Madani bouquet of 204 narrations and stories
about the importance and virtues of gratitude

VIRTUES of GRATITUDE



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

Compiled by

Imam Abu Bakr Abdullah

Bin Muhammad Qarashi Al-Ma'rif Imam Ibn e Abi Durrā

(Passed away in 281 AH)

Points to Remember

Highlight various points while reading the book wherever necessary. Write the topic and enter the page number in the columns below. Your knowledge will be enhanced, **إِن شَاءَ اللَّهُ**.

Topic	Page	Topic	Page

الشُّكْرُ لِلَّهِ عَزَّوَجَلَّ

Shukr kay Fazail

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Imam Abu Bakr Abdullah رَحْمَةُ اللهِ

Bin Muhammad Qarashī Al-Ma'rūf Imam Ibn e Abi Dunyā
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Virtues of Thankfulness
An English translation of 'Shukr kay Fazail'



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أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إن شاء الله*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us, O the One Who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, p. 40)

Note:

Recite Salat upon the Last Prophet ﷺ once before and after the Du'a.

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ

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Translator's notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim is aimed at rendering the books and booklets of Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ and those of Majlis Al-Madīna-tul-'Ilmiyyah into various languages of the world. We are pleased to present the English version of the book 'Shukr kay Fazāil' under the title of 'Virtues of gratitude.'

Although any translation is inevitably a form of interpretation, however we have tried our level best to convey the thought of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute for an Islamic term.

This translation has been accomplished by the grace of Almighty Allah ﷻ, by the favour of His Noble Rasool ﷺ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us in writing at the following postal or email address with the intention of earning reward (Ṣawāb).

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Transliteration chart

ء	A/a	ڑ	Řř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	اَ	A/a
ح	H/h	ع	'	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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11 Intentions for reading this book

The Noblest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: **يَتِيَةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ** i.e. intention of a Muslim is better than his action.¹

Two Madanī Pearls:

- ❖ Without a good intention, there is no reward for any good deed.
 - ❖ The more good intentions you make, the more reward you reap.
1. Before I start reading this book, I will glorify Allah عَزَّوَجَلَّ,
 2. Recite Ṣalāt-‘Alan-Nabī,
 3. Ta’awwuz, and
 4. Tasmiyyah. (By reading two lines of Arabic given atop this page, these four intentions would be acted upon.)
 5. I will read this book from beginning to end for the pleasure of Allah عَزَّوَجَلَّ
 6. To the best of my ability, I will try to read it whilst in the state of Wuḍū, and facing the Qiblah.
 7. Wherever I read Allah’s name, I will say “عَزَّوَجَلَّ”.

¹ *Al-Mu’jam-ul-Kabīr*, vol. 6, pp. 185, Ḥadīṣ 5942

8. Wherever I read the the name of our Beloved Rasool, I will say
 صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
9. I will encourage other people to read this book.
10. With the intention of acting upon this Ḥadīš: تَهَادُوا تَحَابُّوا i.e. give gifts to each other, it will enrich affection amongst you. (*Muwattā Imām Mālik, vol. 2, pp. 407, Ḥadīš 1731*) I will buy this book (at least one or whatever number my financial situation allows) and pass on as a gift to others.
11. If I spot any Shar’ī mistake in this book, I will inform the publisher in writing. (*To verbally inform the publisher or author about the mistakes is not so useful.*)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Al-Madina-tul-‘Ilmiyah

By: Shaykh-e-Tarīqat, Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi Ziyai دامت برکاتہم العالیہ

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَبِفَضْلِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

All praise is for Allah for all His favours, by the grace of His Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Dawat-e-Islami, an international, non-political, religious movement aimed at preaching the message of the Quran and Sunnah, is strongly determined to revive the Sunnah, and create an awareness of the Islamic Shari’ah throughout the entire world.

Various departments have been established within the organisation in order to accomplish this great task. One of these departments is ‘Al-Madīna-tul-‘Ilmiyah’, which is made up of honorable Dawat-e-Islami Scholars and Muftis (May Allah عَزَّوَجَلَّ increase them in number) who are focussed on the academic, research, and publishing side of Deen. This department is further divided into six following sub departments:

1. Department for the books of A’lā Ḥaḍrat رحمۃ اللہ علیہ
2. Department for the books of curriculum
3. Department for reformative books
4. Department for the translation of books
5. Department for referencing of books (Takhrij)

6. Department for the final review of books (Taftīsh)

Al-Madīna-tul-‘Ilmiyyah’s first priority is to present the valuable works of His Eminence, A’lā Ḥaḍrat, Imām of the Aḥl-e-Sunnat, Fountain of Barakat, Revivalist of the Dīn and Millat, Supporter of the Sunnah, Destroyer of Bid’ah, Scholar of Shari’ah, Guide of Ṭariqat, ‘Allama Maulana Al-Ḥāj Al-Qari As-Shah Imām Aḥmad Raza Khan عليه رحمه الرحمن in such a way that they meet the modern day requirements, and are in an easy manner to understand as much as possible. All Islamic brothers and Islamic Sisters are requested to help us carry out these academic, research, and publishing Madani tasks in every possible way; and to not only read the literature published by this department themselves, but to encourage others to read it as well.

May Allah عَزَّوَجَلَّ make all the departments of Dawat-e-Islami, including Al-Madīna-tul-‘Ilmiyyah, progress further by leaps and bounds, and grant us sincerity in all our righteous deeds, and make them a means for us attaining goodness in both worlds. May He عَزَّوَجَلَّ grant us martyrdom under the green dome, burial in Jannat-tul Baqī’, and an abode in Jannat-tul-Firdous.



أَمِينِ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .

Ramadan-ul-Mubarak, 1425 AH

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

First read this!

Countless blessings and the favours of Allah عَزَّوَجَلَّ, the greatest of all the rulers, are showering faster than the stormy and torrential rains on every atom of the universe, more than the drops of rain, more than the leaves of all the trees in this world, more than the drops of all the water in this world, more than the grains of all the sand in the world; every second and moment, without being asked for. It is beyond even one's imagination to count His blessings. Our Rabb عَزَّوَجَلَّ, the Most Merciful and the Bestower of the favours, has announced this Himself in His glorious Qur'an in the following manner:

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ط

Translation Kanz-ul-Iman: And if you count the Favours of Allah, you will therefore never be able to count them.¹

Then the excellence and superiority bestowed to the humans in this universe tells us that there is no such time, moment or state where humans can disconnect themselves from the countless and unlimited blessings of Rabb عَزَّوَجَلَّ, the Creator and Owner of all the worlds. We can determine and understand this through just a simple morsel of food, which is not only a blessing itself, rather it entails innumerable other blessings within it. What stages it passes through in order to become eatable, just ponder over it!

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah AL-Nahl, verse 18)

A morsel of food is a combination of two things, bread (rotī) and curry. The bread is made from a wheat-flour, and the flour is produced from wheat. Whereas curry is made using vegetables and meat. The animals whose meat is used in curries eat grass etc. Vegetables and grass are grown by the earth. In short, the production of bread and curry depends on the agricultural production; and earth and sky play a vital role in the production of agriculture. Because heat of the sun, rays of the moon, winds, clouds, rains, rivers and seas are needed for the growth of wheat and vegetables and their tastes. Vapours rising from the seas form clouds, eventually leading it to rain which waters the farms; and crops grow and ripe as a result of this process. Then these cultivated crops are harvested and heavy machinery is used to separate the wheat from its chaff. Then it is loaded onto trucks and taken to mills for grinding where iron grinding machines are required for this job. On the other hand, for making curry, utensils and fuel are required. Allah ﷻ, the most Merciful, has placed metallic minerals inside the earth. To attain fuels, coal is placed inside the earth as well as natural gas and oil reserves are present deep inside the earth. Moreover, trees are made to grow in the forests.

In conclusion! The earth, sky, moon, sun, stars, clouds, seas, rivers, rains, winds, wheat, and vegetables are all playing their part in the production and preparation of one morsel of food. If it lacks even one single source out, then the agricultural production would be ceased.

Thereafter, when a man places this morsel in his mouth, he enjoys its taste through the taste buds created by Allah ﷻ in his tongue. Moreover, such saliva is created inside the mouth that helps to digest the morsel. Furthermore, Allah ﷻ has granted us teeth to chew this morsel.

Then once the morsel goes down a man's throat, he no longer has control over it. Now the function of digesting it belongs to the inner organs. The stomach grinds the morsel, liver generates blood from it and the body waste travels through the intestines and urinary bladder. So in this way, the human body parts gain growth through that one morsel. Eyes, nose, ears, hands and feet all derive nutritions from the same provision of food. This is what creates fat, flesh, bones and blood; and this is what keeps the human alive.

Such abundance of blessings requires a human to devote every second and breath of his for the sake of his Creator عَزَّوَجَلَّ. His eating should be for the sake of ALLAH Almighty, his drinking should be for the sake of ALLAH Almighty, his walking should be for the sake of ALLAH Almighty, his seeing should be for the sake of ALLAH Almighty, his listening should be for the sake of ALLAH Almighty, his speech should be for the sake of ALLAH Almighty, his sleep should be for the sake of ALLAH Almighty; in short! One's life and death should be for the sake of Allah عَزَّوَجَلَّ alone, the most Merciful and.

Dear Islamic brothers! This was just about one morsel of food. Apart from this, there are innumerable other blessings and favours too. Many of those blessings have been granted to us without being asked for and some have been granted upon request. On one hand, we are blessed with outward [apparent] blessings and on the other hand, there are a limitless inwards blessings. It is as if a human constantly remains drowned in the ocean of His blessings. When he raises his gaze, he witnesses the magnificent spectacle of His bounties and if he looks down, he finds an endless flow of His blessings. At his right, he sees His blessings; at his left, he sees His blessings; in front of him, he sees His blessings; behind him, he sees His blessings. Even his own sense of seeing himself is a blessing; if he walks, then this act of walking is a blessing; if he sits, then this act of sitting is a blessing; if he

eats, then this act of eating is a blessing; if he drinks, then this act of drinking is a blessing; if he sleeps, then this act of sleeping is a blessing; if he wakes up, then this act of waking up is a blessing; if he speaks, then this act of speaking is a blessing; if he hears, then this act of hearing is a blessing; if he wears clothes, then his act of wearing clothes is a blessing; if he writes, then this act of writing is a blessing; if he reads, then this act of reading is a blessing; and if he understands, then this act of understanding is a blessing. But if one shows ungratefulness towards any blessing, it becomes punishment and calamity for him. Therefore,

1. Sayyidunā Imām Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: ‘Undoubtedly, Allah عَزَّوَجَلَّ let a blessing benefit people as long as He wills; and when people are ungrateful towards it, then Allah عَزَّوَجَلَّ turns the same blessing into a punishment for them.’
2. Amīr-ul-Mu’minīn Sayyidunā Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ said to a man from Ḥamdān, ‘Indeed, a blessing is linked to gratitude, and gratitude is linked to an increase in blessings. These both necessitate each other. Thus the increase of blessings from Allah عَزَّوَجَلَّ does not stop until the gratitude of a man stops.’
3. It is necessary for a man to keep showing gratitude towards Allah عَزَّوَجَلَّ for His blessings. Therefore, Allah عَزَّوَجَلَّ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ

مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٤٢﴾

Translation Kanz-ul-Iman: O believers! Eat the good things that We have provided, and acknowledge the favour of Allah if you (really)

worship only Him.¹

Commenting on the aforementioned blessed ayah, Sadr-ul-Afāḍil, ‘Allāmah Mufti Sayyid Muhammad Na’imuddīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ has stated: ‘This ayah reveals that it is obligatory to show gratitude towards Allah عَزَّوَجَلَّ for His blessings.’ Tafsīr-e-Bayḍāwī, in this context, states: ‘Worship remains incomplete without expressing gratitude.’ Tafsīr-e-Kabīr states: ‘gratitude is the root of all worships.’ Allah عَزَّوَجَلَّ states at another place:

وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ²

Tafsīr Khāzin states in the context of the aforementioned blessed ayah that: ‘Thank Me by obeying Me and do not be ungrateful by disobeying Me.’

Undoubtedly, whoever obeys Allah عَزَّوَجَلَّ shows gratitude to Him; and whoever disobeys Him shows ingratitude to Him عَزَّوَجَلَّ.

It is stated in Tafsīr Ibn Kaṣīr on the authority of Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي: ‘Whoever does the zikr of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ does his zikr; and whoever expresses gratitude to Him, He grants him more; and whoever shows ingratitude to him, He will inflict a punishment upon him.’

Dear Islamic brothers! gratitude is a worship of a highrank; the privilege of expressing gratitude is a great fortune; thankfulness is the only means of multiplying the blessings; thankfulness secures blessings; showing thankfulness to Allah عَزَّوَجَلَّ is the habit of Allah-loving people; thankfulness is the obedience to Allah عَزَّوَجَلَّ;

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah AL-Baqarah, verse 172)

² Part 2, Surah Al-Baqarah: verse, 152

thankfulness is a source of retaining the blessings; gratitude is the abandonment of sins; gratitude is the acknowledgement of blessings; whereas ungratefulness causes destruction and is a hinderance in the way of attaining blessings. So in order to learn more about all of these facts and the true essence of gratitude, the manner in which the Great Ambya Karam عليه السلام and the honourable companions of the Beloved Rasool and the blessed saints رضوان الله عليهم أجمعين expressed their gratitude to Allah عز وجل, the benefits of thankfulness, some parables of the prominent individuals who showed sincere gratitude towards Allah عز وجل, and the harms of ungratefulness etc., please read the book in your hand ‘The excellences of thankfulness’ (which is the translation of ‘الشُّكْرُ لِلَّهِ عز وجل’ (published by Dar-Ibn-Kaṣīr Beirut 1407A.H. / 1987A.D.)), and considering this book to be a blessing, while expressing your gratitude for it, please buy this book from the publishing department of Dawat-e-Islami, Maktaba-tul-Madīnah, and present it to other Islamic brothers as a present. By doing so, let yourself be enlisted amongst those who are deserving of the rewards bestowed upon those who express gratitude to ALLAH Almighty.

Whatever qualities are in this translation are certainly due to the bestowal of Allah عز وجل and His Beloved Rasool صلى الله عليه واله وسلم, the blessings of the blessed saints رحمهم الله السلام, and the sincere prayers of Shaykh-e-Tariqat, Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami Ḥadrat ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri دامت بركاتهم العالیه; and whatever errors and flaws you may come across are due to our shortcomings and weaknesses.

The following things have been taken into consideration during the translation of this book:

- ❖ The translation is simple and idiomatic so that even less educated Islamic brothers can also understand it.
- ❖ Translations of the sacred ayahs of glorious Quran have been taken from ‘Kanz-ul-Imān’, the translation of the Holy Qur’an by A’lā Ḥadrat, Imām-e-Aḥl-e-Sunnat, Shah, Imām, Aḥmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ.
- ❖ Blessed ayahs are included with references. Moreover, as much as possible, the references of the blessed Ahadith and the sayings of righteous saints are also added.
- ❖ Some beneficial and necessary footnotes have also been added at few places.
- ❖ An attempt has been made to add vowel signs and diacritical marks to the difficult words.
- ❖ The meanings of difficult words have been defined in the brackets.
- ❖ Punctuation marks have also been taken into consideration.

We pray to Allah عَزَّوَجَلَّ that in order to ‘reform ourselves and the people of the entire world’, grant us the privilege to act upon the Madanī In’āmāt and travel with the Madanī Qāfilaḥs. May Allah عَزَّوَجَلَّ grant success to all the departments of Dawat-e-Islami, including Majlis Al-Madinah-tul-‘Ilmiyyah, by leaps and bounds.

أَمِينٍ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .

Department for the Translation of books

(Majlis Al-Madīna-tul-‘Ilmiyyah)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Introduction of the author

Name and Lineage:

His blessed name is Abdullaḥ Bin Muhammad Bin ‘Ubayd Bin Ṣufyān Bin Qays Al-Qarashī. His kunyah is Abū Bakr and he is famously known as Ibn Abī Dunyā.

Blessed birth:

He رَحِمَهُ اللَّهُ عَلَيْهِ was born in 208 A.H. in Baghdad.

Honourable teachers:

He رَحِمَهُ اللَّهُ عَلَيْهِ acquired knowledge from a large number of scholars. Imām Ṣāḥibī عَلَيْهِ رَحِمَهُ اللَّهُ الْقَوِيُّ states: My sheikh has gathered the names of his teachers in his book. They are approximately 190 names.¹

Imām Ibn Ḥajar ‘Asqalānī مَحْسِنٌ سَيِّدُ الثَّوَرَانِي mentioned the name of his approximately 18 teachers and said he had a lot of teachers.² Some famous names are as follows:

Imam Bukhārī, Imām Abū Dāwūd Sajistānī, Aḥmad Bin Ibrāḥīm, Aḥmad Bin Ḥātīm, Aḥmad Bin Muhammad Bin Ayyūb, Ibrāḥīm Bin Abdullah Ḥarwī, Dāwūd Bin Rashīd, Ḥasan Bin Ḥammād, Abū

¹ A ‘Iām-ul-Nublā, vol.10, pp.694

² Tahzīb-ul- Tahzīb, vol. 4, pp. 473

‘Ubaydaḥ Bin Fuḍayl Bin Ayāz, Ibrāhīm Bin Muhammad Bin ‘Ar’arāḥ, Aḥmad Bin ‘Imrān Aḥnasī رحمه الله تعالى.

Students:

He رحمه الله عليه had a great number of students who acquired a large share of his in-depth and extensive knowledge. Here are the names of some of his greatest students: Imām Ḥārīṣ Bin Abī ‘Usāmaḥ, he is among his teachers but has also reported narrations from him. Ibn Abī Ḥātim, Aḥmad Bin Muhammad, Abū Bakr Aḥmad Bin Sulaymān, Abū Ali Bin Khuzaymaḥ, Abul-Abbas Bin ‘Uqdāḥ, Abdullah Bin Ismail Bin Barraḥ, Abū Bakr Bin Muhammad Bin Abdullah Shafi’ī, Abū Bakr Aḥmad Bin Marwān Daynūrī, Abul-Ḥasan Aḥmad Bin Muhammad Bin Umar Nayshāpūrī, and Muhammad Bin Khalaf Waki رحمه الله. Many others also derived benefit from his knowledge. Imām Ḥāḥabī رحمه الله القوي has mentioned the names of his about 26 students.¹ Imam Ibn Ḥajar ‘Asqalānī رحمه الله الثوري has mentioned 17.²

Imām Ibn Abī Duniyā رحمه الله عليه also taught some princes. Like Imām Khatīb Baghdādī رحمه الله عليه stated the following parable: ‘Abū Ḥar Qāsim Bin Muhammad states that Imām Ibn Abī Duniyā رحمه الله عليه told me that ‘One day, the Abbasid caliph Muktafi Billāḥ came to his grandfather, Muwaffaq Billāḥ, with a writing board. His grandfather looked at him and said, ‘Why do you have a writing board in your hand?’ He replied, ‘My servant has died and has been relieved of the trouble of coming and going to Madrassa.’ Muwaffaq said, ‘Do not say this, as one day, the caliph Rashīd ordered, ‘Let his son’s writing boards be presented to him every Monday and Thursday’. So these used to be presented to him accordingly. One day, he asked his son,

¹ *A’lām-ul-Nubalā, vol. 10, pp. 696*

² *Tahzīb-ul- Tahzīb, vol. 4, pp. 473*

‘What has happened to your servant? He has not brought your writing board?’ The son replied, ‘He has passed away and has been relieved of the trouble of coming and going to the Madrassah.’ Rashīd said, ‘It seems as if you consider the agony of death less than the trouble of coming and going to the Madrassah?’ The son replied, ‘Yes!’ So Rashīd said to him: ‘Then quit Madrassa.’

So, when Muktafi met his grandfather again, he asked, ‘Why do you love your teacher?’ Muktafi replied, ‘Why should I not love him as he is the first person who made me proclaim the name of Allah عَزَّوَجَلَّ. Moreover, he is such a person that if he is with you, he will make you smile when you feel like smiling, and will make you cry when you feel like crying.’ Muwaffaq said, ‘Bring him to me!’ Imām Ibn Abī Dunyā رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘I went to him, approached his throne and began to relate the admonitory parables of kings, containing exhortation and warnings. Having listened to them, Muwaffaq began to weep.’

Meanwhile, Muktafi said to me (Ibn Abī Dunyā), ‘Why did you make him cry so much?’ To which Muwaffaq said to him, ‘May ALLAH bring harm to you. Why do you say this to your Imam? Go away from him!’ Then I began to relate funny village stories, which made him extremely happy and he started to laugh, and said, ‘you have made me happy. You have made me happy.’¹

Compliments:

1. Imam Ibn Abī Ḥātim رَحْمَةُ اللَّهِ عَلَيْهِ said, my father and I used to write down the narrations of Imām Ibn Abī Dunyā رَحْمَةُ اللَّهِ عَلَيْهِ. One day,

¹ *Tarīkh-e-Baghdad, vol. 10, pp. 89*

someone asked my father about Imām Ibn Abī Dunyā رحمته اللہ علیہ. He replied, **‘He is a very truthful man.’**¹

2. Upon the demise of Abu Bakr Ibn-e-Abi Dunya رحمته اللہ علیہ, Qāḍī Ismail Bin Ishāq رحمته اللہ تعالیٰ علیہ said: May the vast ocean of Divine mercy and grace be upon Abu Bakr Ibn-e-Abi Dunya رحمته اللہ علیہ! A great treasure of knowledge has also been lifted with him.²
3. Upon the demise of Abu Bakr Ibn-e-Abi Dunya رحمته اللہ علیہ, Aḥmad Bin Kāmil رحمته اللہ علیہ stated: ‘Imam Abū Bakr Ibn Abī Dunyā رحمته اللہ علیہ has passed away. He was the teacher of the caliph Mu’ṭaḍid.’³
4. Imām Żāhabī عليه رحمة اللہ القوی has reported, ‘When Imām Ibn Abī Dunyā رحمته اللہ علیہ would sit with someone, if he wanted to make him laugh, he could do that in seconds; and if he wanted to make him cry, he would make him cry; because he possessed immensely vast knowledge.’⁴
5. Ibn Nadīm said, ‘Imām Ibn Abī Dunyā رحمته اللہ علیہ has taught the caliph Muktafī Billāḥ a lot of manners and etiquettes. He was a pious and Allah-fearing man, and was a very big scholar of narrations and reports.

Intellectual contributions:

He left behind many memorable compilations, most of which talk about ‘Asceticism (piety) and the elements which soften the heart’.

¹ *Taḥẓīb-ul-Taḥẓīb*, vol. 4, pp. 474

² *Taḥẓīb-ul-Taḥẓīb*, vol. 4, pp. 474

³ *Tarīkh-e-Baghdad*, vol. 10, pp. 90

⁴ *A’lām-ul-Nubla*, vol. 10, pp. 696

His remarkable books and the pieces of advice have gained widespread acceptance in every era.

‘Allāmah Ibn Jauzī عليه رحمة الله القوي said, ‘Imam Ibn Abī Dunyā عليه authored more than 100 books on the subject of asceticism (piety).¹

Imam Zāhibī عليه رحمة الله القوي has mentioned names of 183 books authored by him.²

Here are the names of some of his books:

1. “الْقَنَاعَةُ”	2. “قَضْرُ الْأَمَلِ”	3. “الصَّبْتُ”	4. “التَّوْبَةُ”
5. “الْبَقِيَّةُ”	6. “الصَّبْرُ”	7. “الْجُوعُ”	8. “حُسْنُ الظَّنِّ بِاللَّهِ”
9. “الْأَوْلِيَاءُ”	10. “صِفَةُ النَّارِ”	11. “صِفَةُ الْجَنَّةِ”	12. “تَغْيِيرُ الرُّؤْيَاءِ”
13. “الدُّعَاءُ”	14. “ذِكْرُ الدُّنْيَا”	15. “الْأَخْلَاقُ”	16. “كِرَامَاتُ الْأَوْلِيَاءِ”
17. “عَاشُورَاءُ”	18. “الْمَنَاسِكُ”	19. “أَخْبَارُ أُوَيْسَ”	20. “أَخْبَارُ مُعَاوِيَةَ”

Other than these, there are many other books and booklets as well which have been widely acknowledged and gained an incredible appreciation by both, general Muslims and the Islamic scholars. His books shall not be ignored. May Allah عَزَّوَجَلَّ make his books beneficial for each and every person.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

¹ *Al-Muntaẓam by Ibn Jauzī, vol. 12, pp. 341*

² *A ’lām-ul-Nubla, vol. 10, pp. 697*

Journey to the afterlife:

Whilst perfuming all corners of the earth with the fragrance of knowledge, he رَحْمَةُ اللَّهِ عَلَيْهِ departed from this mortal world in 281 A.H., in the month of Jumād al-Aulā. Qāḍī Abul Ḥasan رَحْمَةُ اللَّهِ عَلَيْهِ has stated: ‘The day Imam Ibn Abī Dunyā رَحْمَةُ اللَّهِ عَلَيْهِ met his demise, I came to Qāḍī Ismail Bin Ishāq عَلَيْهِ رَحْمَةُ اللَّهِ عَلَيْهِ that day in the morning and said, ‘May Allah عَزَّوَجَلَّ increase the honour of the respected Qadi! Imam Ibn Abī Dunyā رَحْمَةُ اللَّهِ عَلَيْهِ has passed away.’ He responded: ‘May the Divine mercy of ALLAH be upon Abū Bakr! An ocean of knowledge has also been lifted along with him.’ He said afterwards, ‘O boy! Let’s go to Yūsuf Bin Ya’qūb رَحْمَةُ اللَّهِ عَلَيْهِ. He will lead his funeral prayer.’

Thereafter, Yūsuf Bin Ya’qūب رَحْمَةُ اللَّهِ عَلَيْهِ arrived and led the funeral prayer in ‘شُوْبِيْرِيَه’. The blessed body of Imām Ibn Abī Dunyā رَحْمَةُ اللَّهِ عَلَيْهِ was laid to rest in the cemetery of شُوْبِيْرِيَه¹. (May the mercy of Allah عَزَّوَجَلَّ be upon him and may we be forgiven for his sake. Āmīn)

Knowledge is acquired through learning

The blessed saying of Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Knowledge can only be acquired through learning, and Fiqh is acquired by pondering and contemplating. Moreover, whomsoever Allah عَزَّوَجَلَّ wills goodness for, He عَزَّوَجَلَّ grants him understanding of the religion, and only those of Allah's عَزَّوَجَلَّ bondsmen fear Him who have knowledge.’²

¹ *Tarīkh-e-Baghdad, number: 5209, Abdullah Bin Muhammad, vol. 10, pp. 90*

² *Al-Mu’jam-ul-Kabīr, vol. 19, pp. 511, Ḥadiṣ: 7312*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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PART ONE

Tip for protecting a blessing

1. Sayyidunā Anas رضى الله عنه narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: ‘If Allah عزوجل grants the blessing of family, wealth and children to someone and [in return], he says “مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ” ‘i.e., Whatever Allah عزوجل wills, the strength for good deeds only comes from Him’ (i.e., he shows gratitude); so, [upon this], he will see no calamity in it except death.’¹

Respect the blessings

2. Ummul Momineen (Mother of all believers) Sayyidatunā Ayesha Şiddiqāh رضى الله عنها says, ‘The Beloved Rasool صلى الله عليه وآله وسلم came to me and saw a piece of bread (rotī) on the floor. So he صلى الله عليه وآله وسلم picked it up, wiped it and said: ‘O Ayesha! Pay respect to the blessings of Allah عزوجل. Because once it goes away from a family being offended, it never returns back.’

Source of increase in the blessings

3. Sayyidunā ‘Aṭārid Qarashī رضى الله عنه narrated that the Beloved Rasul صلى الله عليه وآله وسلم said: ‘When Allah عزوجل grants his bondsman with the privilege of thanking Him, then He does not deprive

¹ Al-Mu’jam-ul-Awsat, vol. 3, pp. 183, Ḥadīṣ: 4261

him of an increase in the blessing; because He عَزَّوَجَلَّ says in glorious Quran:

لِيَنْ شَكَرْتُمْ لَا زَيْدًا تَكُمُ

Translation Kanz-ul-Iman: 'If you are grateful, I will henceforth give you more;' ^{(1) (2)}

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ibrahim, verse 7)

Thanksgiving - A supplication

4. Sayyidunā Abū -Abdullah Muhammad Bin Munkadir Qarashī رَضِيَ اللهُ عَنْهُ narrated: the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to recite the following supplication: "اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ".

¹ Whilst commenting on this blessed ayah, Sadr-ul-Afāḍil, Sayyidunā Muhammad Na'imuddīn Murādābādī رَحِمَهُ اللهُ عَلَيْهِ has stated in Khazāin-ul-'Irfān, 'From this ayah, we come to know that giving thanks increases the blessing. The essence of thankfulness is that a person should imagine the blessing and express it, and the reality of thankfulness is that a person should acknowledge the blessing of the Bestower with paying respect towards Him, as well as developing this habit within himself. Here is a subtle point that when a person ponders about the numerous blessings, various types of favours and bounties of Allah عَزَّوَجَلَّ, he then occupies himself in showing gratitude towards his Creator. This leads to an increase in the blessings, and an increase of Allah's love in his heart. This is a very lofty status, and even greater status is that the love of Bestower dominates to such an extent, that his heart no longer pays attention to the blessings. This is the status of Ṣiddīqīn (Highest ranked Saints).

May Allah عَزَّوَجَلَّ, through His grace, grant us the privilege to be thankful.' (Tafsīr Khazāin-ul-'Irfān, part 13, Ibrāhīm, verse 7)

² *Shu'ab-ul-Imān by Imām Bayhaqī, chapter about counting the blessings of Allah, vol. 4, pp. 124, 4526*

Translation; "O Allah **عَدَّوَجَلَّ**! Help me to perform Your zikr, to thank You, and to worship You in the best of manner." ¹

Supplication of Sayyidunā Dāwood **عليه السلام**

5. Sayyidunā Abū-Jald Jilān Bin Farwaḥ Basrī **عليه رحمه الله القوي** said: One of the supplications of Sayyidunā Dāwood **علي تبيتنا و عليه الصلوة و عليه السلام** was also that he humbly requested in the court of ALLAH Almightgy: 'O Allah **عَدَّوَجَلَّ**! How can I express my gratitude towards You whereas I cannot attain Your thankfulness without Your blessing?' [To which], he **علي تبيتنا و عليه الصلوة و عليه السلام** received a revelation: 'O Dāwūd! Do you not know that all the blessings you have are from Me?' He humbly said: 'Why not O Allah.' Then Allah **عَدَّوَجَلَّ** said: 'I am pleased with this very gratefulness of yours (i.e., your acknowledgement of blessings).'²

Supplication of Sayyidunā Musa **عليه السلام**

6. Sayyidunā Abū Jald Basrī **عليه رحمه الله القوي** said: One of the supplications of Sayyidunā Musa **علي تبيتنا و عليه الصلوة و عليه السلام** among his supplications was also that he humbly requested in the court of ALLAH Almighty: 'O Allah **عَدَّوَجَلَّ**! How can I express my thankfulness towards You, though all of my deeds cannot even repay You for the smallest of Your favours?' He received a

¹ *Sunan Abī Dāwood, Kitāb-ul-Witr, Bāb-ul-Istighfār, vol. 2, pp. 123, Ḥadiṣ 1522, - from Mu'āz Bin Jabal.*

² *Al-Zuhd by Imām Aḥmad Bin Ḥanbal, The abstinence of Dāwood **عليه السلام**, pp. 107,*

revelation: ‘O Musa! (by acknowledging my favours) you have just expressed thankfulness towards Me.’¹

Blessing of saying اَلْحَمْدُ لِلّٰهِ

7. Sayyidunā Abū ‘Aqīl رَضِيَ اللهُ عَنْهُ said that I heard Sayyidunā Bakr Bin Abdullah رَضِيَ اللهُ عَنْهُ saying: ‘Whenever a person says اَلْحَمْدُ لِلّٰهِ, then due to the blessing of saying اَلْحَمْدُ لِلّٰهِ, a blessing becomes compulsory for him.’ I asked: ‘What is the return of that blessing?’ (He replied) ‘The return of it too is the person saying اَلْحَمْدُ لِلّٰهِ. For him (as soon as he says this), he will receive another blessing, because the blessings of Allah عَزَّوَجَلَّ never end.’²
8. Sayyidunā Abū Yaḥyā Bāḥilī رَحِمَهُ اللهُ عَلَيْهِ said that Sayyidunā Sulaymān Taymī رَحِمَهُ اللهُ عَلَيْهِ said to me: ‘Undoubtedly, Allah عَزَّوَجَلَّ bestows blessings upon His people according to His power, but He عَزَّوَجَلَّ entrusts them with the duty of gratitude according to their ability.’³

Huge blessing

9. Sayyidunā Imām Ḥasan Baṣrī عَلَيْهِ رَحِمَهُ اللهُ الْقَوِيُّ narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard someone saying “اَلْحَمْدُ لِلّٰهِ بِاِسْلَامٍ” i.e., Thanks to Allah عَزَّوَجَلَّ for the blessing of Islam. Upon this, he

¹ *Al-Zuhd by Imām Aḥmad Bin Ḥanbal, narrations of Musa عَلَيْهِ السَّلَام, pp. 103, Ḥadiṣ 349*

² *Shu‘ab-ul-Imān by Imām Bayḥaqī, chapter about counting the blessings of Allah, vol. 4, pp. 99, Ḥadiṣ 4408*

³ *Ibid, pp. 138, Ḥadiṣ 4578*

عَدَّوَجَلَّ said, ‘You have certainly given thanks for a huge blessing of ALLAH Almighty.’¹

Excellent words for showing gratitude

10. Khalifāh Abdul Malik Bin Marwān narrated: ‘The best and the most exaggerated form of showing gratitude by a person is: “الْحَمْدُ لِلَّهِ الَّذِي أَنْعَمَ عَلَيْنَا وَهَدَانَا إِلَى الْإِسْلَامِ” Translation: All praises are due to Allah عَدَّوَجَلَّ Who (by granting us privilege) bestowed His favours upon us and guided us to Islam.’²

Sayyidunā Ḥasan Baṣrī’s رَحْمَةُ اللَّهِ عَلَيْهِ manner of thanking

11. Sayyidunā Imām Ḥasan Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ used to say the following before beginning a conversation:

الْحَمْدُ لِلَّهِ رَبِّنَا لَكَ الْحَمْدُ كَمَا خَلَقْتَنَا، وَرَزَقْتَنَا، وَهَدَيْتَنَا، وَعَلَّمْتَنَا، وَأَنْقَذْتَنَا، وَفَرَّجْتَ عَلَّنَا، لَكَ الْحَمْدُ يَا إِسْلَامَ وَالْقُرْآنَ، وَلَكَ الْحَمْدُ يَا أَهْلَ وَالْبَالِ وَالْمَحَاقِفِ، كَيْتَ عَدُونَنَا، وَبَسَطْتَ رِزْقَنَا، وَأَظْهَرْتَ أُمَّتَنَا، وَجَبَعْتَ فُرْقَتَنَا، وَأَخْسَنْتَ مَعَاقِلَنَا، وَمِنْ كُلِّ وَاللَّهِ مَا سَأَلْنَاكَ رَبَّنَا أَعْطَيْتَنَا، فَكَلِّ الْحَمْدُ عَلَيَّ ذَلِكَ حَبْدًا كَثِيرًا، لَكَ الْحَمْدُ بِكُلِّ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيْنَا فِي قَدِيمٍ وَحَدِيثٍ، أَوْ سِرًّا أَوْ عَلَانِيَةً، أَوْ خَاصَّةً أَوْ عَامَّةً، أَوْ حَيًّا أَوْ مَيِّتًا، أَوْ شَاهِدًا أَوْ غَائِبًا، لَكَ الْحَمْدُ حَتَّى تَرْضَى، وَلَكَ الْحَمْدُ إِذَا رَضِيتَ

Translation: All praise is due to Allah عَدَّوَجَلَّ. O Allah عَدَّوَجَلَّ! O our Rabb عَدَّوَجَلَّ! Thank You for creating us, [You] provided us food, guided us, granted us knowledge, gave us salvation and removed trouble from us. Thank You for the blessings of Islam and Qur'an, thank You for the

¹ Al-Zuhd by Ibn Mubarak, chapter about mentioning the mercy of Allah, pp. 318, Ḥadīth 911

² Al-Durr-ul-Manṣūr, part 2, Al-Baqarah, verse 152, vol. 1, pp. 369

blessings of family, wealth, health and safety. You disgraced our enemies, increased our sustenance, granted dominance to this Ummaḥ, gathered us the scattered people, and blessed us with best of health and safety. O our Rabb! You granted us whatever we asked You for. So, we express our endless gratitude to You upon this. We thank You for every favour You bestowed upon us, whether it is new or old, hidden or disclosed, general or special, remaining or finished, present or disappeared; we thank You until You are pleased, and when You are pleased, even then we thank You.

Sayyidunā Adam's عَلَيْهِ السَّلَام gratitude

12. Sayyidunā Imām Ḥasan Baṣrī رَحِمَهُ اللهُ عَلَيْهِ narrated that Sayyidunā Mūsā عَلَيْهِ السَّلَام humbly asked Allah عَزَّوَجَلَّ: ‘O Allah عَزَّوَجَلَّ! How did Sayyidunā Adam عَلَيْهِ السَّلَام thank You for Your favours? Whereas You created him with Your power, put soul into him, You let him reside in Your Jannah [Paradise] and when You ordered the angels, they prostrated to him.’ Allah عَزَّوَجَلَّ replied, ‘O Musa! He believed that all these were from Me. Upon this, he praised Me. This is all how you pay gratitude to My favours and blessings.’¹

Thanking Allah عَزَّوَجَلَّ upon exiting toilet

13. Sayyidunā Ibn Nabātāh رَحِمَهُ اللهُ عَلَيْهِ said, when Amīr-ul-Muminīn Sayyidunā Ali كَرَّمَهُ اللهُ وَجْهَهُ الْكَرِيم would go for the call of nature, he used to invoke: “بِسْمِ اللهِ الْحَافِظِ الْمُؤَدِّي” i.e., Allah’s عَزَّوَجَلَّ name to begin with, the Protector and the one Who makes things accomplished’. After relieving himself, he would touch his blessed stomach with his hand and say: “يَا أَيُّهَا مَنْ يُعْتَبَرُ لَوْ يَعْلَمُ الْعِبَادُ شُكْرَهَا”

¹ *Al-Zuhd by Ḥanād, chapter on thanking for blessings, v.2, p.400, Ḥadiṣ 777*

i.e., what a great blessing. Would that! People would know to express gratitude for it.

The reason for calling Sayyidunā Nūḥ عَلَيْهِ السَّلَامُ “شَكُورًا عَبْدًا”

14. Sayyidunā Sa'd Bin Mas'ūd Šaqafi رَحِمَهُ اللهُ عَلَيْهِ said: (In the Holy Qur'an) Sayyidunā Nūḥ عَلَيْهِ السَّلَامُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ has been called as “عَبْدًا شَكُورًا” (i.e., incredibly thankful bondman) because whenever he wore a new garment or ate any food, he would thank Allah عَزَّوَجَلَّ.¹

A supplication for after eating

15. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ عَنْهُ states that ‘An Anṣārī, among the people of Quba, invited the Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for a meal. So we joined him as well. When the Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ finished eating, he washed his blessed hands and then supplicated in the following manner:

الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ، مَنْ عَلَيْنَا فَهَدَانَا، وَأَطْعَمَنَا وَسَقَانَا، وَكُلَّ بِلَاءٍ حَسَنٍ أَبْلَانَا، الْحَمْدُ لِلَّهِ غَيْرِ
مُؤَدِّعٍ رَبِّهِ وَلَا مُكَافَأٍ وَلَا مُكْفُورٍ وَلَا مُسْتَفْتَى عِنْدَهُ، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ مِنَ الطَّعَامِ، وَسَقَى مِنَ الشَّرَابِ،
وَكَسَبَى مِنَ الْعَرَى، وَهَدَى مِنَ الضَّلَالَةِ، وَبَيَّضَرَ مِنَ الْعُلَى، وَفَضَّلَنَا عَلَى كَثِيرٍ مِنْ خَلْقِهِ تَفْضِيلًا، الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

Translation: All praises are due to Allah عَزَّوَجَلَّ Who feeds us and He عَزَّوَجَلَّ Himself does not need sustenance, Who favoured us by guiding us, He fed us and gave us water to drink and blessed us with every good blessing. All praises are due to Allah عَزَّوَجَلَّ; strong yearning for whom does not over, nor is anyone ever needless of him, nor has He been

¹ *Al-Zuhd by Imām Aḥmad Bin Ḥanbal, story of Nūḥ عَلَيْهِ السَّلَامُ, pp. 89, Ḥadīṣ 281, saying of Muhammad Bin Ka'b, Al-Mu'jam-ul-Kabīr, vol. 6, pp. 32, Ḥadīṣ 5420*

unthanked, and nor is carelessness showed to Him. ALLAH ﷻ is the deserving of all praises, who fed us, gave us water to drink, clothed the naked bodies, granted guidance from ignorance, gave sight from blindness, and granted us superiority over most of His creation. All praises are due to Allah ﷻ who is the Cherisher of all the worlds.¹

Supplication of Mustafa ﷺ

16. Sayyidunā Ibn Abbas رضى الله عنه said that the Beloved Rasool صلى الله عليه وآله وسلم used to make the following supplication:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَحَوْلِ عَافِيَتِكَ وَجَمِيعِ سُخْطِكَ

Translation: O Allah! I seek Your refuge from Your blessing being taken away, Your sudden wrath, the turning away of Your safety and from Your displeasure of every sort (i.e. oh Lord, save us from such actions that are a mean of your displeasure).²

Ungratefulness is a means of torment

17. Sayyidunā Imām Ḥasan Baṣrī رحمه الله عليه has stated: ‘Indeed, until Allah ﷻ wills, He ﷻ benefits people with His blessing; and when He ﷻ is shown ungratefulness, then He ﷻ turns the same blessing into a torment.’³

¹ *Al-Sunan-ul-Kubra by Imām Nasāī, book of deeds of the night and day, vol. 6, pp. 82, Ḥadīṣ 10133*

² *Ṣaḥīḥ Muslim, book of ḡikr and du‘ā, chapter of most dwellers of heaven, pp. 1464, Ḥadīṣ 2739*

³ *Al-Durr-ul-Manṣūr, part 2, verse 152, vol. 1, pp. 369, Al-Baqarah*

Relationship between a blessing and gratitude:

18. Amīr-ul-Muminīn, Sayyidunā Ali-ul-Murtaḍā رضي الله عنه said to a man from Ḥamdān, ‘Undoubtedly, a blessing is connected with gratitude, and gratitude is linked with the excess of blessings. Both are compulsory for each other. So an increase in blessings from Allah عَزَّوَجَلَّ does not stop until man stops thanking Him.’¹

Abandonment of sins is also thankfulness:

19. Sayyidunā Makhlad Bin Ḥusayn Azdī رحمته الله عليه said: One saying about thankfulness is: “A person abandons sins”.²

Which blessing is a calamity and test?

20. Sayyidunā Abū Ḥāzim رحمته الله عليه said: ‘Any blessing which does not draw you closer to Allah عَزَّوَجَلَّ is a calamity and test.’³

A source of attaining the love of Allah عَزَّوَجَلَّ:

21. Sayyidunā Abū Sulaymān Wāṣṭī رحمته الله عليه said: ‘Remembering the blessings of Allah عَزَّوَجَلَّ makes one inculcate the love of Allah عَزَّوَجَلَّ in his heart.’⁴

Allah عَزَّوَجَلَّ will remind man of His blessings:

¹ *Shu’ab-ul-Imān by Imām Bayḥaqī, chapter on counting the blessings of Allah, vol. 4, pp. 127, Ḥadīṣ 4532*

² *Al-Durr-ul-Manšūr, part 2, Al-Baqarah, verse 152, vol. 1, pp. 371*

³ *Al-Majālīs-wa-Jawāḥir-ul-‘Ilm, part 9, vol. 2, pp. 5, Ḥadīṣ: 1163*

⁴ *Tarīkh-e-Madīnah Damishq by Ibn Asākir, number 4133, Abdul ‘Azīz, vol. 36, pp. 334*

22. Sayyidunā Abū Burdah رضي الله عنه said: When I arrived in Madinah Munawwarah وَدَاها اللهُ شَرَفًا وَتَعْظِيمًا, I met Sayyidunā Abdullah Bin Salam رضي الله عنه. He said to me, ‘Will you not enter the house which the Beloved Rasool صلى الله عليه وآله وسلم entered in; and will you not perform Salaḥ in the house where he صلى الله عليه وآله وسلم performed Salaḥ, and shall we not serve you Sattoo and dates?’ He then said: Certainly, on the day of judgement, Allah عَزَّوَجَلَّ will gather all the people and remind them of His blessings. One person will ask: ‘What is the sign of that blessing?’ Allah عَزَّوَجَلَّ will say, ‘In such and such calamity, you called upon Me and I removed that calamity from you. In such and such journey, you desired My Company and I provided you with My company through My mercy.’ Allah عَزَّوَجَلَّ will continue reminding him of His blessings and he will keep remembering them. Even to the extent that Allah عَزَّوَجَلَّ will state: ‘The sign for it is that you sent marriage proposal to so and so and other people also sent proposals to her. But I made her marry you and made others return back.’

Started weeping upon remembering his appearance in the court of Allah عَزَّوَجَلَّ:

23. Sayyidunā Abū Burdah رضي الله عنه narrated that Sayyidunā Abdullah Bin Salām رضي الله عنه has stated: ‘Certainly on the day of judgement, Allah عَزَّوَجَلَّ will summon his bondsman in His blessed court and will make him count His blessings.’ (Having said that), Sayyidunā Abdullah Bin Salām رضي الله عنه wept bitterly and said: ‘I hope, after summoning a bondsman in His blessed court, Allah عَزَّوَجَلَّ will not punish him.’

One blessing will take away all the good deeds:

24. Sayyidunā Anas Bin Mālik رضي الله عنه has said that the Beloved Rasool صلى الله عليه وآله وسلم said: On the Day of Judgement, the blessings will be brought along with the good deeds and sins. Allah عَزَّوَجَلَّ will ask one of His blessings: ‘Take from his good deeds what you rightfully deserve.’ Then It will not leave a single good deed for him.¹

I will not be able to give thanks for any blessing:

25. Sayyidunā Imām Ḥasan Baṣrī رحمته الله عليه narrated that Sayyidunā Dāwood عليه السلام humbly implored, ‘O my Lord عَزَّوَجَلَّ! If every hair of mine had two tongues and they glorify You day and night, I still would not be able to express my gratitude to You duly for even a single blessing.’²

Satan causes obstructions in thankfulness:

26. Sayyidunā Bakr Bin Abdullah Al Mazni رحمته الله عليه has stated: When a calamity befalls upon a person, and he supplicates to Allah عَزَّوَجَلَّ, then Allah عَزَّوَجَلَّ grants him salvation from that calamity. Thereafter, Satan approaches him and tries to weaken his gratitude by saying: ‘This matter was much easier than what you chose’. The man says: ‘No! In fact this matter was much harder than what I turned towards, but Allah عَزَّوَجَلَّ turned it away from me.’

Means of protecting blessings:

¹ *Al-Firdaus bimā Šur ul Khiṭāb*, vol. 5, pp. 462, Ḥadīš 7863

² *Al-Muṣannaf of Ibn Abī Shaybah*, book of Zuḥd, chapter on speech of Suleiman, vol. 8, pp. 120, Ḥadīš 15

27. Sayyidunā ‘Umar Bin Abdul ‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ has stated: ‘Protect the blessings of Allah عَزَّوَجَلَّ by [expressing] gratitude.’¹

Gratitude is more preferred than patience:

28. Sayyidunā Muṭarrif Bin Abdullah رَحْمَةُ اللَّهِ عَلَيْهِ has stated: ‘I prefer being grateful at the time of safety and peace more than observing patience at the time of a calamity.’²

This is not the way of those who show gratitude:

29. Sayyidunā Sufyān Šaurī رَحْمَةُ اللَّهِ عَلَيْهِ said that on the day of ‘Eid-ul-Fitr, Sayyidunā Wuḥayb رَحْمَةُ اللَّهِ عَلَيْهِ saw some people laughing. [Upon this], he said, ‘If their Soum (fasts) have been accepted, then this is not the way of those who express gratitude, and if their Soum (fasts) have not been accepted, then this is not the way of those who fear ALLAH Almighty.’³

Imam Awzā’ī’s رَحْمَةُ اللَّهِ عَلَيْهِ heart trembling sermon:

30. While delivering a sermon, Hazrat Sayyidunā Imām Awzā’ī رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘O people! Use these blessings to help you run away from the blazing fire of Allah عَزَّوَجَلَّ which will ascend to the hearts. Undoubtedly, you are in such a house where the duration of even a long stay is short, and you have been sent here for a fixed period of time being the successor of those who turned their faces towards the glamour and glitz of this world. Their lifespans

¹ *Hilyat-ul-Auliyā*, number 323 ‘Umar Bin Abdul ‘Azīz, vol. 5, pp. 374, Ḥadīš 7455

² *Kitāb-ul-Jami’* by Ma’mar with Mušannaf Abdul Razzāq, chapter on knowledge, Ḥadīš 20635

³ *Shu’ab-ul-Iman lil-Bayḥaqī*, chapter on fasting, vol. 3, pp. 346, Ḥadīš 3727

were longer than yours, heights were taller than yours and they had great marks. They pierced mountains and cut through rocks. They roamed around the cities with the power of pillar-like bodies and strong grip. Despite this, time quickly wrapped up their lifespans; wiped out their traces, annihilated their houses and made their successors forget about them. Now, neither you see them nor hear of them. They were happy in clinging onto the false hopes; spent their nights in utter heedlessness, and spent days in regret.

Then do you know that the torment of Allah عَزَّوَجَلَّ descended on their homes at night. In the morning, most of them were lying on their faces in their homes. Those who survived were left to see the punishment of Allah عَزَّوَجَلَّ, the deprivation of His blessings, and the signs of annihilated houses of those who faced destruction. In this, there is a sign for those people who fear the dreadful torment and admonitory warning for those who fear Allah عَزَّوَجَلَّ.

Now after them, your duration is short and this is a temporary world. You are in such a period in which forgiveness and gentleness no longer exist; rather the filth of evil, wickedness, leftover sorrow, horrific warnings, signs of leftover punishments, floods of turmoil, consecutive earthquake, and the worst of the successors are rampant. Their wickedness caused evil to appear in the land and water. Therefore, do not become like those who were deceived by long hopes and life-spans and became slaves of their desires.

We ask Allah عَزَّوَجَلَّ to make us and you amongst those who protect their oath and fulfil it, and keep themselves prepared recognising their (true) abode.¹

Blessings in spite of disobedience:

31. Sayyidunā Abū Ḥāzim رَحِمَهُ اللهُ عَلَيْهِ said: ‘When you see Allah عَزَّوَجَلَّ constantly bestowing blessings upon you in spite of your disobedience, then fear Him.’²

Respite from Allah عَزَّوَجَلَّ:

32. Sayyidunā ‘Uqbaḥ Bin Āmir رَضِيَ اللهُ عَنْهُ narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When you see Allah عَزَّوَجَلَّ granting people according to their desires in spite of their disobedience, then it is a respite from Him.’³

Talking about a blessing is also an act of gratitude:

33. Sayyidunā Imām Ḥasan Baṣrī رَحِمَهُ اللهُ عَلَيْهِ said: ‘Talk about a blessing excessively because remembering it, [in fact] is showing gratitude to it.’⁴

Goodness of this world and the next:

¹ *Tarīkh-e-Madīnah Damishq* by Ibn ‘Asākir, number 3907, *Abdul-Raḥman*, vol. 35, pp. 208

² *Excellence of Shukr*, chapter on abandoning shukr, pp. 59, Ḥadīṣ 73

³ *Musnad of Imām Aḥmad Bin Ḥambal*, Ḥadīṣ of ‘Uqbaḥ Bin Āmir, vol. 6, pp. 122, Ḥadīṣ 17313 *Excellence of Shukr*, chapter on abandoning shukr, pp. 57, Ḥadīṣ 70

⁴ *Zuhd* by Ibn Mubarak, chapter on remembrance of Allah, pp. 503, Ḥadīṣ 1434

34. Sayyidunā Ibn Abbas رضي الله عنهما said that the Beloved Rasool صلى الله عليه وآله وسلم said: ‘Whoever has been granted four things has been granted the goodness of this life and the Hereafter, (1) a thankful heart (2) a tongue that performs the zikr of Allah عَزَّوَجَلَّ (3) an enduring body in the face of a trouble and (4) a wife that does not practice treachery in his wealth and dignity.’¹

Parrot started talking:

35. Sayyidunā Sadaqāh Bin Yasār رحمته اللو عليه said: Once Sayyidunā Dāwood عليه السلام was in his Mihrāb (prayer arch). All of a sudden, a small parrot flew past him. Having seen it, he began to ponder and contemplate on its creation and surprisingly said, ‘Why did Allah عَزَّوَجَلَّ create this parrot?’ Upon this, Allah عَزَّوَجَلَّ granted the power of speech to the parrot and it said, ‘O Dāwood (عليه السلام)! Are you surprised? I swear by the One in Whose Power my life is! The greatness that Allah عَزَّوَجَلَّ has bestowed upon you, compared to it, I thank Allah عَزَّوَجَلَّ immensely for the greatness that He has bestowed upon me’.²

Tasbeeh of frog:

36. Sayyidunā Anas Bin Mālik رضي الله عنه said that once, Sayyidunā Dāwood عليه السلام thought to himself that no one praises Allah عَزَّوَجَلَّ more than him. So an Angel descended whilst he was in his Mihrāb. There was a pond near by. The angel humbly said: ‘O Dāwood عليه السلام! Try to understand the voice of this frog.’ When he listened carefully, he found that it was glorifying Allah عَزَّوَجَلَّ in

¹ *Al-Mu’jam-ul-Kabīr, vol. 11, pp. 109, Ḥadīṣ 11275*

² *Tareekh-e-Madinah, Damishq Ibn-e-‘Asakir, raqm. 2037; Dawood bin Isha, vol. 17, p.*

such a way that he himself had never done so. The angel humbly said, ‘O Dāwood عَلَيْهِ السَّلَام! Did you get it? Did you understand what it is saying?’ He replied, ‘Yes.’ The angel humbly asked, ‘what did it say?’ He responded, “سُبْحَانَكَ وَبِحَمْدِكَ مُنْتَهَىٰ عِلْمِكَ يَا رَبِّ” Then he added: ‘I swear by the One Who made me a Nabi! I have never glorified Allah عَزَّوَجَلَّ in this way.’¹

Sayyidunā Dāwood's عَلَيْهِ السَّلَام Tasbīh

37. One day, while talking about the Blessed Nabi of Allah, Sayyidunā Dāwood عَلَيْهِ السَّلَام, Sayyidunā Sufyān Bin Sa’id Šaurī عَلَيْهِ رَحْمَةُ اللَّهِ عَلَيْهِ stated: Sayyidunā Dāwood عَلَيْهِ السَّلَامُ praised Allah عَزَّوَجَلَّ with these words, “الْحَمْدُ لِلَّهِ حَمْدًا كَمَا يَنْبَغِي لِكَرَمِهِ وَجِهَ رَبِّ جَلَّ جَلَالُهُ” i.e., ‘The praise for Allah عَزَّوَجَلَّ is in such a way that He deserves to be praised in according to the glorifying status of His reverence. Then Allah عَزَّوَجَلَّ sent a revelation to him, ‘O Dāwood! You placed hardship upon the angels (i.e., even the angels could not praise Allah عَزَّوَجَلَّ like this).’²

Love of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for a grateful person:

38. Sayyidunā Ishāq Bin Abdullah Bin Abū Ṭalḥa عَلَيْهِ رَحْمَةُ اللَّهِ عَلَيْهِ said: There was a man who would come and say Salam in the court of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would ask him: ‘In what state did your morning arrive?’ He would humbly say: ‘I join you in thanking Allah عَزَّوَجَلَّ for His

¹ *Tarīkh Madīnah Damishq by Ibn ‘Asākir, number 2037, Dāwūd Bin Ishā, vol. 17, pp.*

² *Shu’ab-ul-Imān by Bayḥaqī, chapter on counting the favours of Allah, vol. 4, pp. 139,*

blessing, and thank ALLAH ﷺ (upon His blessing) along with you.’ Upon this, the Beloved Rasool ﷺ would supplicate for him. One day the man came, and he ﷺ asked: ‘Oh so and so! How are you?’ He humbly replied: ‘If I am thankful, then I am good.’ The Beloved Rasool ﷺ became silent (and did not supplicate for him). The man humbly asked: ‘O Beloved Rasool ﷺ! Before, you used to supplicate for me as well after inquiring about my health, but today, you didn’t supplicate for me after inquiring about my health?’ He ﷺ responded: ‘When I used to ask you before how you are, you used to thank Allah ﷺ. Whereas today, you were doubtful in thanking Him.’¹

Zikr (Remembrance) of Allah ﷺ is also gratitude

39. Sayyidunā Abdullah Bin Salam رضى الله عنه said that Sayyidunā Mūsā علي نبينا وعليه الصلوة والسلام humbly asked in the court of Allah ﷺ: ‘O Allah ﷺ! How should I thank you?’ He ﷺ replied: ‘O Mūsā! Your tongue should always remain moist with My Zikr. 2

Two blessings

40. Sayyidunā Yūnus Bin ‘Ubayd رحمه الله عليه said that a man asked Sayyidunā Abū Tamīmāh رحمه الله عليه, ‘In what state did your morning arrive?’ He answered, ‘In between two blessings. I do not know which of the two blessings is superior, (1) Those sins of mine that Allah ﷺ has concealed and no one can make me ashamed of them and (2) the love that Allah ﷺ has placed into the hearts of the people for me, though my deeds are not worthy

¹ *Shu‘ab-ul-Imān by Bayhaqī, chapter on counting the favours of Allah, vol. 4, pp. 109, Ḥadīṣ 4449*

² *Al-Zuhd by Ibn Mubarak, chapter on remembrance of Allah, pp. 330, Ḥadīṣ 942*

of it.’

One method of paying gratitude

41. Sayyidunā Muhammad Bin Lūṭ Anṣārī رَحِمَهُ اللهُ عَلَيْهِ said, ‘Gratitude is the name of giving up disobedience.’¹

Supplication of Ali Bin Husain رَضِيَ اللهُ عَنْهُ

42. A resident of Madinah narrated: Once Sayyidunā Ali Bin Ḥusayn رَضِيَ اللهُ عَنْهُ made this supplication in Minā:

كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَهَا عَلَيَّ قُلْتُ لَكَ عِنْدَهَا شُكْرِي، وَكَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قُلْتُ لَكَ عِنْدَهَا صَبْرِي، فَيَا مَنْ قُلْتُ
شُكْرِي عِنْدَ نِعْمَتِهِ فَلَمْ يَخْرَمْنِي، وَيَا مَنْ قُلْتُ صَبْرِي عِنْدَ بَلَائِهِ فَلَمْ يَخْذُلْنِي، وَيَا مَنْ رَأَيْتَ عَلَيَّ الدُّرُوبَ الْعِظَامَ فَلَمْ
يُفْضَحْنِي وَلَمْ يَهْتِكْ سِتْرِي، وَيَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُضُ، وَيَا ذَا النِّعَمِ الَّتِي لَا تَحُولُ وَلَا تَزُولُ، صَلِّ عَلَى مُحَمَّدٍ وَ
عَلَى آلِ مُحَمَّدٍ، وَاعْفُ رَنَا وَارْحَمْنَا

Translation: O Allah عَزَّوَجَلَّ, my gratitude is nothing compared to Your blessings. My patience is little in the face of trials and tribulations. O the One who did not deprive me of these blessings in spite of my gratitude being less than Your blessings, You did not disgrace me in spite of my lack of patience in difficult times. You did not disgrace me in spite of knowing the major sins committed by me. You did not unveil me. O the One always showering favours! O the one granting perpetual blessings and bounties! Send mercies on the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his [blessed] family, and have mercy upon us and forgive us.

O son of Adam

¹ *Shu'ab-ul-Imān by Bayhaqī, chapter on counting the favours of Allah, vol. 4, pp. 130,*

Ḥadīṣ 4547

43. Sayyidunā Mālik Bin Dīnār رحمته اللو عليه said: I read in a book that Allah عزوجل says: ‘O son of Adam! My goodness descends upon you but from you, I receive evil. I express My love to you through my blessings and bounties but you show utter heedlessness of My Zikr by disobeying Me, and the honourable angel only brings your evil practice to Me.’¹

Implorations in the court of Allah عزوجل

44. Sayyidunā Abū Ali Madā’inī رحمته اللو عليه states: During the night, I used to hear one of my neighbors imploring: ‘O Allah عزوجل! Your goodness descends upon me but only evil reaches You from me. Many angels deliver my evil actions to Your [blessed] court. In spite of not being dependent upon me, You still express Your devotion to me through Your blessings. Whereas, in spite of being dependent upon You and being in the state of starving, I remain heedless of Your remembrance through sins and disobedience. In spite of [all] this, You provide me refuge, conceal my shortcomings and grant me sustenance.’²

In what state did your morning arrive?

45. Sayyidunā Ṣughdī Bin Abul Ḥajarā’ رحمته اللو عليه said that we came to Sayyidunā Abū Muhammad Mughīrāh رحمته اللو عليه and requested: ‘O Abū Muhammad! In what state did your morning arrive?’ He replied, ‘Our morning arrived in the state of being surrounded by the Divine blessings [but] being lazy in expressing gratitude. Our Rabb عزوجل, despite being self-sufficient, shows His devotion to us;

¹ *Ḥilyat-ul-Auliya, number 200, Mālik Bin Dīnār, vol. 2, pp. 427, Ḥadīṣ 2847*

² *Shu’ab-ul-Imān by Bayḥaqī, chapter on counting the favours of Allah, vol. 4, pp. 140, Ḥadīṣ 4590*

whereas, we, despite being dependent upon Him, remain heedless of Him.¹ (May Allah ﷺ have mercy on him and forgive us for his sake)

أَمِينِ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .

The Divine mercy of Allah Almighty

46. Sayyidunā Abdullah Bin Ša'labah رَضِيَ اللَّهُ عَنْهُ humbly said, 'O Allah ﷻ! It is Your mercy that You are obeyed, and it is also through Your mercy that You are not disobeyed; and it is Your mercy and forgiveness that You are disobeyed, but you forgive. Whenever the people living on Your earth disobeyed You, You did good to them each time.'²

Generosities of our Rabb ﷻ

47. Umm-ul-Mo'mineen (Mother of the believers) Sayyidatunā Ayesha Šiddīqāh رَضِيَ اللَّهُ عَنْهَا narrated that the Beloved Rasool ﷺ said, 'When Allah ﷻ grants a blessing to a bondsman and he believes with certainty that it is from Allah ﷻ, then Allah ﷻ records his act of showing gratitude for that blessing. Moreover, when Allah ﷻ sees [his] bondsman being regretful over a sin, [upon this], He ﷻ forgives him even before he asks for forgiveness; and when a person buys clothes in exchange of deenar (gold coin) and wears them and shows his

¹ *Hilyat-ul-Auliyā, number 371, Mughīrāh Bin Ḥabīb, vol. 6, pp. 267, Ḥadīṣ: 7554*

² *Hilyat-ul-Auliyā, number 370, Abdullah, vol. 6, pp. 265, Ḥadīṣ: 7549*

gratitude to Allah ﷻ, then before the clothes reach his knees, Allah ﷻ forgives him.¹

Excuses for forgiveness

48. Sayyidunā Mua'wiyāh Bin Qurrah رَحِمَهُ اللهُ عَلَيْهِ said: Whoever says “بِسْمِ اللهِ وَالْحَمْدُ لِلَّهِ” when wearing a new garment is forgiven, and whoever says “بِسْمِ اللهِ وَالْحَمْدُ لِلَّهِ” when eating is also forgiven, and whoever says “بِسْمِ اللهِ وَالْحَمْدُ لِلَّهِ” when drinking water is also forgiven.

Responsibility of sustenance

49. Sayyidunā Anas Bin Mālik رَضِيَ اللهُ عَنْهُ narrated that the beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who takes the responsibility of worshipping Allah ﷻ, then the generosity of Allah ﷻ takes the responsibility for his sustenance on the earth and heavens. Then Allah ﷻ gives his sustenance into the hands of people. They prepare it and hand it over to him. If the man accepts it, then Allah ﷻ makes it compulsory for him to show gratitude for it, and if he does not accept it, then Allah ﷻ grants that sustenance to the needy people who accept and show gratitude for it.”

Allah ﷻ likes revealing of blessings

50. Sayyidunā Abū Rjā' 'Aṭṭardī رَحِمَهُ اللهُ عَلَيْهِ said that Sayyidunā 'Imrān Bin Haseen رَضِيَ اللهُ عَنْهُ came to us wearing a striped shawl, which we had never seen him wearing before or after that. He رَضِيَ اللهُ عَنْهُ said, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘When Allah ﷻ

¹ *Al-Mustadrak, Book of prayer and Takbīr, chapter on excellence of praise..., vol. 2, p. 196, Ḥadīṣ 1937, edited*

grants a blessing to someone, He likes to see the signs of his blessing on him.¹

Expressing of a blessing should be free of arrogance and extravagance

51. Sayyidunā Muhammad Bin Abdullah Bin ‘Amr Bin Al ‘Ās رضي الله عنه narrated: The Beloved Rasool صلى الله عليه وآله وسلم has stated: ‘Eat, drink and donate whilst refraining from arrogance and extravagance, as Allah عز وجل likes to see the signs of His blessings upon His bondsmen.
52. Sayyidunā Mālik Bin Naḍlā Jishmī رضي الله عنه said: I appeared in the court of Beloved Rasool صلى الله عليه وآله وسلم in an untidy and dishevelled state. To this, he صلى الله عليه وآله وسلم asked me, ‘Do you have some wealth?’ I replied, ‘Yes.’ He صلى الله عليه وآله وسلم then asked: ‘What type of wealth?’ I replied, ‘Allah عز وجل has bestowed me with all types of wealth [such as] camels, horses, slaves, and sheep.’ Then he صلى الله عليه وآله وسلم said, ‘When Allah عز وجل has granted you wealth, then the effect of His bounties should be visible on you.
53. Sayyidunā Ali Bin Zayd Bin Jud‘ān رضي الله عنه narrated that the Beloved Rasool صلى الله عليه وآله وسلم said: ‘Allah عز وجل likes to see the effects of His blessings visible in his bondsman’s food and drink.’²

The beloved person of Allah عز وجل and the disliked person of Allah عز وجل

¹ *Al-Mu’jam Kabīr, vol. 18, pp. 135, Ḥadīṣ 281*

² *Jam’-ul-Jawāmi’, Qism-ul-Aqwāl, letter Ḥamzah, vol. 2, pp. 271, Ḥadīṣ 5586; Sunan Tirmidhī, Book of Manners, vol. 4, pp. 374, Ḥadīṣ 2828 from ‘Umar Bin Shu’ayb*

54. Sayyidunā Bakr Bin Abdullah رَحِمَهُ اللهُ عَلَيْهِ narrates through a marfoo' chain of hadeeth: 'Whoever is blessed with goodness and he makes its effects visible is referred to as the beloved of Allah عَزَّوَجَلَّ and the one who publicizes His bounties; and whoever is blessed with goodness but there is no effect of it visible on him is referred to as the disliked person of Allah عَزَّوَجَلَّ and an enemy of His bounties.'¹
55. One should glorify and show gratitude towards ALLAH upon a calamity Sayyidunā Muhammad Bin Suqāh رَحِمَهُ اللهُ عَلَيْهِ said that Once whilst passing by Hajjaj's palace in Kūfa with Sayyidunā 'Awn Bin Abdullah رَضِيَ اللهُ عَنْهُ, I said: 'Would that! You had witnessed the calamities that befell upon us at this very place in Hajjaj's era.' He responded: 'You are proceeding as though you have never invoked Allah عَزَّوَجَلَّ upon being inflicted with any calamity. Return back, praise Allah عَزَّوَجَلَّ and thank Him! Have you not heard this saying of Allah?

مَرَّكَانَ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّةٍ ط

*Translation Kanz-ul-Iman: he walks away as if he had never called upon Us at all upon any hardship reaching (him);*²⁽³⁾

If you want an instant increase in a blessing, then...

56. Sayyidunā Fuḍayl Bin 'Ayād رَحِمَهُ اللهُ عَلَيْهِ said: 'It is said that whoever acknowledges a blessing of Allah عَزَّوَجَلَّ with his heart and shows

¹ *Al-Jami'-li-Aḥkām-il-Qur'an by Qurṭubī, part 30, verse 11, v.10, p.72, brief*

² *Shu'ab-ul-Imān by Bayḥaqī, chapter on counting Allah's favours, vol. 4, pp. 142, Ḥadīṣ 4597*

³ [*Kanz-ul-Iman (Translation of Quran)] (Part 11, Surah Yunus, verse 12)*

gratitude with his tongue, he will see an increase in that blessing before his tongue completes uttering the words of gratitude. Because Allah عَزَّوَجَلَّ said,

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

Translation Kanz-ul-Iman: 'If you are grateful, I will henceforth give you more;'¹

He further states, ‘The gratitude for a blessing is that you publicize it.’ He also states that Allah said: ‘O son of Adam! When you live on my blessings in such a state that you are engrossed in sins, then fear Me lest I destroy you for your sins. **O son of Adam!** Fear Me and sleep wherever you wish.’²

Half of faith:

57. Sayyidunā ‘Āmir Bin Sharāḥīl رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Thankfulness is half of faith, patience is half of faith and firm conviction is full faith.’³

Mentioning a blessing is also showing gratitude

58. Sayyidunā ‘Umar Bin Abdul ‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Remembering the blessings is also gratitude.’⁴

Gratitude saves you from loss

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ibrahim, verse 7)

² Shu‘ab-ul-Imān by Bayḥaqī, vol. 4, pp. 127, Ḥadīṣ 4533 to 4535

³ Tafsīr Ṭabarī, part 21, Luqṣmān, verse 30, vol. 10, pp. 223, Ḥadīṣ 28156 from Mughīrāh

⁴ Shu‘ab-ul-Iman by Bayḥaqī, chapter on counting Allah’s favours, vol. 4, pp. 102, Ḥadīṣ 4422

59. Sayyidunā Abū Qilābah̄ Abdullah Bin Zayd رضى الله عنه said, 'Nothing in the world can cause harm to you as long as you keep paying gratitude to Him.'¹

Ungratefulness turns a blessing into a punishment

60. Sayyidunā Imām Ḥasan Baṣrī رحمه الله عليه has said: 'The following news has reached me that when Allah عزوجل bestows a blessing upon a nation, then He demands gratitude for it. If they show gratitude towards the blessing, then Allah عزوجل has the power to bestow them more; and if they show ingratitude, then He عزوجل also has the power to punish them. He turns his blessing into a punishment for them.'²

Amazingly grateful people

61. Sayyidunā Abū Dardaḥ رضى الله عنه used to say: 'There are many such grateful people who, other than for themselves, also thank Allah عزوجل for the blessings bestowed upon other people, whereas the actual receiver of the blessing is not even aware of it; and many possessors of the knowledge of Fiqh (science of Islamic jurisprudence) are not Faqih (Jurists).'³

Man is very ungrateful

إِنَّ الْإِنْسَانَ لِرَبِّهِ تَكْنُؤٌ

¹ Jami' Bayān-ul-'Ilm wa-Faḍlīhī, chapter on pursuing knowledge, pp. 263, Ḥadīṣ 739

² Shu'ab-ul-Imān by Bayḥaqī, chapter on counting Allah's favours, vol. 4, pp. 127, Ḥadīṣ 4536

³ Tafsīr Ṭabarī, part 12, Yusuf, verse 38, vol. 7, pp. 216, Ḥadīṣ 19295

Translation Kanz-ul-Iman: Indeed, man is very ungrateful towards his Lord.¹

62. Regarding the aforementioned blessed ayah, Sayyiduna Hasan Bin Abu Hasan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states: Human being is very ungrateful. I.e., he keeps counting his calamities, and forgets the blessings.’

(The author of this book) Sayyidunā Abdullah Bin Muhammad Bin ‘Ubayd Qarashī, famously known as Imām Ibn Abī Dunyā رَحْمَةُ اللَّهِ عَلَيْهِ said that Sayyidunā Muhammad Bin Warrāq رَحْمَةُ اللَّهِ عَلَيْهِ recited few couplets regarding this:

يَا أَيُّهَا الظَّالِمُ فِئ فِعْلِهِ ! وَ الظُّلْمُ مَرْدُودٌ عَلَى مَنْ ظَلَمَ
إِلَى مَتَى أَنْتَ وَحَتَّى مَتَى تَشْكُو البُصِيْبَاتِ وَتَنْسَى النِّعَمَ ؟

Translation:

(1) O you who cause oppression through your action! Oppression returns to the oppressor.

(2) Until when and for how long will you keep complaining about the calamities and keep ignoring the blessings?²

Publicising a blessing is also an act of gratitude

63. Sayyidunā Nu’mān Bin Bashīr رَضِيَ اللَّهُ عَنْهُ narrates that the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Publicising a blessing is showing gratitude for it and not publicizing it is ingratitude. The one who is not thankful upon a small amount cannot be thankful upon a

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-'Aadiyaat, verse 6)

² Al-Jami’-li-Aḥkām-il-Qur’an, part 30, Al-‘Ādiyāt, verse 6, vol. 10, pp. 115

large amount. The one who does not thank people cannot thank Allah عَزَّوَجَلَّ. There is blessing in the gathering of Muslims and separating from them is a means of punishment.¹

Gratitude and well-being

64. Sayyidunā Muṭarrif Bin Abdullah رَحِمَهُ اللهُ عَلَيْهِ has stated: ‘Showing gratitude in the state of well-being is more beloved to me than observing patience in the face of a calamity.’ Moreover, following blessed saying also belongs to him that, ‘When I pondered upon well-being and gratitude, then I only found the goodness of this world and the Hereafter in them.’²

Thankful Porter

65. Sayyidunā Bakr Bin ‘Abdullah رَضِيَ اللهُ عَنْهُ has stated: I met a porter who was reciting “أَلْحَمْدُ لِلَّهِ” and “أَسْتَغْفِرُ اللَّهَ” whilst carrying the bags³. I started waiting for him to finish. When he took the luggage off his back, I asked him, ‘Can you not do any better work than this?’ He replied, ‘Why not! I can do a better job. I can teach the Holy Quran. But since a bondman lives between blessing and sin, therefore, I thank Him for His perfect blessings and seek His

¹ *Musnad Imām Aḥmad Bin Ḥambal, Ḥadīṣ of Nu’ mān Bin Bashīr, vol. 6, pp. 394, Ḥadīṣ 18476*

² *Shu’ab-ul-Imān by Bayḥaqī, chapter on counting favours of Allah, vol. 4, pp. 105, Ḥadīṣ 4435*

³ *Meaning thanks to Allah عَزَّوَجَلَّ and I ask Allah عَزَّوَجَلَّ for forgiveness.*

forgiveness for my sins.’ I commented: ‘Even the porter over here is more sensible than Bakr Bin Abdullah.’¹

Action of Sayyidunā ‘Umar Bin Abdul ‘Aziz رحمته اللّٰه عليه

66. Sayyidunā ‘Abdullah Bin ‘Umar Bin ‘Abdul ‘Aziz رحمته اللّٰه عليه narrates: Whenever Sayyidunā ‘Umar Bin ‘Abdul ‘Aziz رحمته اللّٰه عليه would see a blessing of Allah عَزَّوَجَلَّ, he would not take his eyes off it until he had recited the following supplication:

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَبَدِّلَ نِعْمَتَكَ كُفْرًا، أَوْ أَكْفُرَ بِهَا بَعْدَ مَعْرِفَتِهَا، أَوْ أَنْ سَاهَا فَلَا أَتَنَّبَّ بِهَا

Translation: ‘O Allah عَزَّوَجَلَّ! I seek Your refuge from changing Your blessing into ingratitude, or denying it after attaining its recognition, or not praising it after forgetting it.’²

Reply from Jinns upon listening to the recitation

67. Sayyidunā Ibn Umar رضي الله عنه said: Once the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited Surah Raḥmān or it was recited in front of him. Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Why do I, in response, hear a better reply from Jinns than yours? Whenever I reached these [blessed] words of Allah عَزَّوَجَلَّ:

فِي آيِ الْآءِ رَبِّ كَمَا تُكذِّبُنَ ﴿١٣﴾

¹ *Shu‘ab-ul-Imān by Bayḥaqī, chapter on counting favours of Allah, vol. 4, pp. 122, Ḥadīṣ 4514*

² *Shu‘ab-ul-Imān by Bayḥaqī, chapter on counting favours of Allah, vol. 4, pp. 129, Ḥadīṣ 4545*

*Translation Kanz-ul-Iman: So O men and Jinns! Which favour of your Lord will you deny?*¹

They would say, ‘We will not deny any blessing of our Rabb **عَزَّوَجَلَّ**.’²

68. Sayyidunā Jabir Bin Abdullah **رَضِيَ اللهُ عَنْهُ** said that the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** recited Surah Raḥmān in front of his blessed Companions **رَضِيَ اللهُ عَنْهُمْ**. When he finished, he said, ‘Why do I see you quiet?’ Jinns replied more beautifully than you. As whenever I recited the blessed ayah “**فِي أَيِّ آيَةٍ رَّبِّكُمْ أَنْتُمْ كَذِبِينَ** ﴿٣١﴾” before them, they would say: ‘O Allah **عَزَّوَجَلَّ**! We will not deny any of Your blessings.’

The narrator says that I remember him (Holy Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**) saying: ‘They also said “**وَلَكَ الْحَمْدُ**” i.e., and all praise is only for You.’³

Dua after drinking water:

69. Sayyidunā Imām Abū Jafar **رَضِيَ اللهُ عَنْهُ** has stated: When the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would drink water, he would recite the following: “**وَلَمْ يَلْعَا أَجَا يَدُنَا أَلْحَمْدُ لِلَّهِ الَّذِي جَعَلَهُ عَذْبًا فَرَاتًا بِرَحْمَتِهِ يَجْعَلُهُ**” Translation: All praise is due to Allah **عَزَّوَجَلَّ** who made this (water) sweet and incredibly pleasing merely out of His mercy; and did not make it salty and extremely pungent due to our (i.e. the Ummah’s) sins.⁴

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah AL-Rahman, verse 13)

² Tafsīr Al-Ṭabarī, part 27, Al-Raḥman, verse 13, vol. 11, pp. 582 Ḥadīṣ 32928

³ Sunan Tirmizī, Book of Tafsīr, section on Surah Raḥman, vol. 5, pp. 190 Ḥadīṣ 3302

⁴ Book of Prayer by Ṭabarānī, chapter on saying after finishing, pp. 280, Ḥadīṣ 899

70. Sayyidunā Abdullah Bin Shubrumāh رَحِمَهُ اللهُ عَلَيْهِ said that Sayyidunā Imām Ḥasan Baṣrī رَحِمَهُ اللهُ عَلَيْهِ also used to say the same after drinking water.¹

Rectification of the one adopting asceticism:

71. Sayyidunā Rūḥ Bin Qāsim رَحِمَهُ اللهُ عَلَيْهِ said that when one of his family members wanted to become a worshipper and ascetic, he said, 'I will not eat dates and sweets dish made of butter or drink milkshake because I cannot pay gratitude for these things.' Sayyidunā Rūḥ Bin Qāsim رَحِمَهُ اللهُ عَلَيْهِ said, I met Sayyidunā Imām Ḥasan Baṣrī رَحِمَهُ اللهُ عَلَيْهِ and told him this. In response, he said: 'He is an unwise person. Is he able to show gratitude for the cold water?'²

Worship of the Beloved Rasool ﷺ:

72. Sayyidunā Mughīrah Bin Shu'ba رَضِيَ اللهُ عَنْهُ said that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed such a long qiyam while performing Salah that his [blessed] feet became swollen. Someone enquired: O Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why do you put yourself in so much hardship? You are already forgiven? He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Shall I not be a grateful bondman.'³

¹ *Shu'ab-ul-Imān by Bayḥaqī, chapter on counting favours of Allah, vol. 4, pp. 110, Ḥadīṣ 4480*

² *Al-Zuḥd by Imām Aḥmad Bin Ḥanbal, reports of Hasan bin Abil-Hasan, pp. 274, Ḥadīṣ 1487*

³ *Hakim-ul-Ummat Muftī Aḥmad Yār Khan رَحِمَهُ اللهُ عَلَيْهِ states, 'It refers to the fact that this Salah of mine is not for attaining forgiveness, but rather is to thank Allah عَزَّوَجَلَّ for the [granted] forgiveness. Bear in mind that we are bondsmen but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is His most special bondsman, we can be shakir [grateful] but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is shakoor*

Family offering Salah at all times:

73. Sayyidunā Mis'ar Bin Kidām رحمته الله عليه said that when this blessed ayah,

إِعْمَلُوا آلَ دَاوُدَ شُكْرًا ط

*Translation Kanz-ul-Iman: Be thankful, O the people of Dāwūd!*¹

was revealed, then at least somebody from the blessed family of Sayyidunā Dāwūd's عليه السلام would always be engaged in offering Salah at all times.²

Supplication for wearing a new garment and the virtue of it

74. Sayyidunā Abū Umāmah Bāhili رضي الله عنه said that Ameerul Momineen (Leader of the Muslims) Sayyidunā 'Umar Bin Khaṭṭāb رضي الله عنه wore a shirt. When it reached his neck, he recited the following Dua:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُرِي بِهِ عَوْرَتِي، وَأَتَجَبَّلُ بِهِ فِي حَيَاتِي

[very grateful] i.e., the chosen bondman who thanks Allah عَزَّوَجَلَّ at all times in every greatest form. Sayyidunā Ali كريمه الله وجهه الكريم states: Those who worship Allah in exchange for Jannah [paradise] are traders, those who worship Allah عَزَّوَجَلَّ due to the fear of Hell are bondsmen, but those who worship ALLAH in order to thank Him are the noble ones.' (Mirāt-ul-Manājīh, vol. 2, p. 254)

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Saba, verse 13)

² Shu'ab-ul-Iman by Bayḥaqī, chapter on counting favours of Allah, vol. 4, pp. 124, Ḥadīṣ 4524

Translation: All praise is due to Allah ﷺ who made me wear such garment which I use to hide my Sitr (private parts) and adorn myself in my life.

Then he رضى الله عنه extended his arms and cut off the part of the garment that was longer than his hands. Then he رضى الله عنه narrated the following blessed Ḥadīṣ that I heard the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying that: ‘Whoever wears a new garment and recites similar words to it when it [the garment] reaches his neck or before that, and clothes a poor person with his old garment, then for as long as even one thread of that garment remains existing, that person will remain in Allah’s ﷺ proximity, mercy and protection whilst alive as well as after his death.’¹

Grateful man forgiven

75. Sayyidunā Mis’ar Bin Kidām رَحِمَهُ اللهُ عَلَيْهِ narrated that Sayyidunā ‘Awn Bin Abdullah رَحِمَهُ اللهُ عَلَيْهِ has stated: ‘One man wore a new shirt and thanked Allah ﷺ, he was forgiven due to this.’ Upon this, another man said, ‘I will not return back until I don’t buy a new shirt, wear it and then thank Allah ﷺ for it.’ Sayyidunā Mis’ar Bin Kidām رَحِمَهُ اللهُ عَلَيْهِ commented: ‘He said in the hope of attaining reward.’

Ask Allah for both, thankfulness and well-being

76. Sayyidunā ‘Awn Bin Abdullah رَحِمَهُ اللهُ عَلَيْهِ reported that a Faqīḥ (Islamic jurist) said: ‘I pondered about my state and found no goodness void of evil except well-being and thankfulness. Many

¹ *Musnad Imām Aḥmad Bin Ḥanbal, Musnad ‘Umar Bin Khaṭṭāb, vol. 1, pp. 100, Ḥadīṣ 305; Sunan Tirmizī, Book of various a Ḥadīṣ, chapter 107, vol. 5, pp. 328, Ḥadīṣ 3571*

people remain grateful even in the face of difficulties and many are not grateful in spite of being safe. So when you supplicate to Allah **عَزَّوَجَلَّ** for anything, then ask Him for both these two things.’

Sign of well-being

77. Sayyidunā Sufyān Ṣaurī **رحمته اللہ علیہ** said: ‘The concealment of faults (of people by Allah **عَزَّوَجَلَّ**) is a sign of well-being.’¹
78. Sayyidunā Ayyūb Sakhtiyānī **رحمته اللہ علیہ** said, ‘For a man to remain safe in spite of his (evil) deeds is also a blessing from Allah **عَزَّوَجَلَّ**.’²

Three blessings

79. Sayyidunā Sharīḥ **رحمته اللہ علیہ** said, ‘Any calamity that befalls a person contains three blessings of Allah **عَزَّوَجَلَّ**: (1) That calamity did not descend upon any of his religious affairs (2) It is not greater than the past calamities (3) As it was destined to happen anyway, so it happened.’³
80. Sayyidunā Abū Abdullah Sufyān Ṣaurī **رحمته اللہ علیہ** said that it is narrated: ‘The one who does not consider a calamity to be a blessing and comfort to be a misfortune cannot be wise.’⁴

¹ *Hilyat-ul-Auliya*, number 387, Sufyān Ṣaurī, vol. 7, pp. 7, Ḥadīṣ 9322

² *Shu’ab-ul-Imān by Bayḥaqī, chapter on counting favours of Allah, vol. 4, pp. 110, Ḥadīṣ 4455*

³ *Tarīkh Madinah Damishq by Ibn ‘Asākir, Number 2733, Sharīḥ Bin Al-Ḥārīṣ, vol. 23, pp. 41*

⁴ *Kitāb-ul-Zuḥd by Ibn Mubarak, chapter on patience in calamity, pp. 25, Ḥadīṣ 102, what Na’īm Bin Ḥammād narrated in his Nuskhah from Ibn-ul-Mubarak*

Do not disobey using a blessing

81. It is reported from Sayyidunā Ziyād Bin ‘Ubayd رحمته الله عليه: One duty towards Allah عَدَّوَجَلَّ upon the receiver of a blessing is also that he avoids disobeying Allah عَدَّوَجَلَّ using that blessing.¹

Few couplets regarding gratitude

82. The following couplets are by Sayyidunā Maḥmūd Warrāq رحمته الله عليه:

إِذَا كَانَ شُكْرِي نِعْمَةً لِلَّهِ نِعْمَةً عَلَيَّ لَكَ فِي مِثْلِهَا يَجِبُ الشُّكْرُ
 فَكَيْفَ بُلُوغُ الشُّكْرِ إِلَّا بِفَضْلِهِ وَإِنْ طَالَتِ الْأَيَّامُ وَاتَّصَلَ الْعُمْرُ
 إِذَا مَسَّ بِالسَّهْمِ آءِ عَمَّ سُرُورَهَا وَإِنْ مَسَّ بِالضَّرِّ آءِ أَعْقَبَهَا الْأَجْرُ
 وَمَا مِنْهَا إِلَّا لَكَ فِيهِ مِنَّةٌ تَضِيْقُ بِهَا الْأَوْهَامُ وَالْبُرُودُ الْبَحْرُ

Translation:

- (1) When thanking Allah عَدَّوَجَلَّ for a blessing is also a blessing, then it is *Wajib* (compulsory) for me to be thankful.
- (2) And no one can reach His gratitude without His grace, no matter how much time passes by.
- (3) Thanking in comfort increases happiness, and thanking in calamity brings about rewards.
- (4) The Divine favour remains hidden in both, comfort and calamity, which cannot be perceived by the mind, earth, or the vastness of all seas.

I wish I die in the state of gratitude

¹ Tarīkh Madīnah Damīshq by Ibn ‘Asākir, Number 2309, Ziyād Bin ‘Ubayd, vol. 19, pp. 191

83. Sayyidunā Abū Hurairah رضي الله عنه narrated that the Beloved Rasool صلى الله عليه وآله وسلم has stated that Allah عز وجل says: ‘Indeed a believer has a rank of goodness in My court; and while he remains busy thanking Me, (in this state) I pull his soul from his sides.’¹

A villager's way of gratitude

84. Sayyidunā Aḥmad Bin ‘Ubayd Tamimī رحمته الله عليه has stated: A villager thanked Allah عز وجل in these words: “الْحَمْدُ لِلَّهِ الَّذِي لَا يَخْبُدُ عَلَيْهِ مَكْرُوهٌ وَلَا غَيْرُهُ”
Translation: All praise is due to Allah عز وجل that even in the disliked situations, He alone is praised.

What kind of recompense is this for blessing?

85. Sayyidunā ‘Aṣām Bin Ali Kalābī Kūfī رحمته الله عليه said, Sayyidunā Muhammad Bin Munkadir رحمته الله عليه passed by a young man who was stood with a woman. To this, he رحمته الله عليه said: ‘O son! The blessing that you are blessed by Allah عز وجل; what kind of recompense is this for it?’

Supplication for cure from fever

86. Sayyidunā Abū Ghasān ‘Abāyā Bin Kulayb Kūfī رحمته الله عليه said: In Naysha pur, I had a serious fever. So I recited the following supplication:

¹ *Musnad of Imām Aḥmad Bin Ḥanbal, Musnad of Abū Hurairah, vol. 3, pp. 275, Ḥadīṣ*

إِلَهِي! كَلَّمَا أَنْعَمْتَ عَلَيَّ نِعْمَةً قَلَّ عِنْدَهَا شُكْرِي وَكَلَّمَا ابْتَلَيْتَنِي بِبَلِيَّةٍ قَلَّ عِنْدَهَا صَبْرِي، فَيَا مَنْ قَلَّ
 شُكْرِي عِنْدَ نِعْمَتِهِ فَلَمْ يَخْذُلْنِي وَيَا مَنْ قَلَّ عِنْدَ بَلَائِهِ صَبْرِي فَلَمْ يُعَاقِبْنِي وَيَا مَنْ رَأَى عَلَى الْبِعَاصِ
 فَلَمْ يَفْضَحْنِي أَكْشِفْ ضُرِّي

Translation: O my Allah **عَزَّوَجَلَّ**! Whenever You granted me a blessing, I fell short of thanking You, and whenever You tested me, I was not patient enough. O You Who did not abandon me in spite of my lack of gratitude for your blessing! O my Forgiving Rabb **عَزَّوَجَلَّ** Who did not punish me in spite of my lack of patience in the face of calamity! O my Rabb **عَزَّوَجَلَّ** Who saved me from humiliation and disgrace in spite of my disobedience! O Allah! Please remove my affliction.

He said: ‘By the virtue of this supplication, my fever began to go away.’

Deeds that save from destruction

87. Sayyidunā Abū ‘Aaliyāh Rafī’ Bin Maḥrān **رَحِمَهُ اللّٰهُ عَلَيْهِ** has stated: ‘I am hopeful that a man who thanks Allah **عَزَّوَجَلَّ** for a blessing and seeks forgiveness for his sin will not be destroyed.’¹

In a blessing, there is proof as well as compensation

88. Sayyidunā Ibn Sammāk **رَحِمَهُ اللّٰهُ عَلَيْهِ** said that when Sayyidunā Muhammad Bin Ḥasan **رَحِمَهُ اللّٰهُ عَلَيْهِ** was appointed as the judge of the city of Raqqāh, I wrote a letter to him saying, ‘Keep fearing Allah **عَزَّوَجَلَّ** in every state, and remain fearful of Allah **عَزَّوَجَلَّ** regarding the lack of gratitude for blessing and from falling prey to sin due to it in relation to every blessing. Anyhow, if you waste

¹ *Al-Kāmil-fī-Du‘ā fā‘il-Rijāl, number 679, Rafī’ Bin Maḥrān, vol. 4, pp. 95 regarding the saying ‘Iṣnatayn’*

gratitude or commit a sin or fall short of any of your duties, then may Allah عَزَّوَجَلَّ forgive you.¹

Thinking about the dwellers of Paradise and Hell made him cry

89. Sayyidunā Naḍr Bin Ismail رَحْمَةُ اللهِ عَلَيْهِ said that Sayyidunā Rabī' Bin Abū Rashid رَحْمَةُ اللهِ عَلَيْهِ passed by a chronically ill man and sat down, began to praise Allah عَزَّوَجَلَّ and started weeping. A passer-by asked, 'May Allah عَزَّوَجَلَّ have mercy on you! Why are you crying?' He رَحْمَةُ اللهِ عَلَيْهِ replied, 'I thought about the dwellers of Paradise and Hell, and found the dwellers of Paradise resembling the safe people, and the dwellers of Hell resembling those inflicted with calamities. It was just this thought that made me cry.'²

If you want to know the value of blessings then...!

90. Sayyidunā Abū Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When any of you wants to know the value of Allah's عَزَّوَجَلَّ blessings, then he should look at people less fortunate than him, not the ones with greater possessions.'³

His knowledge is little and punishment is near

91. Sayyidunā Abū Dardaḥ رَضِيَ اللهُ عَنْهُ said: 'Whoever considers only food and drink to be the blessings of ALLAH Almighty has little knowledge and his punishment is near.'⁴

¹ *Hilyat-ul-Auliya*, number 401, *Muhammad Bin Şabīḥ*, vol. 8, pp. 223, *Ḥadīṣ* 1195

² *Hilyat-ul-Auliya*, number 292, *Rabī' Bin Abī Rashid*, vol. 5, pp. 90, *Ḥadīṣ* 6436

³ *Al-Zuhd* by *Ibn Mubarak*, pp. 502, *Ḥadīṣ* 1433

⁴ *Al-Zuhd* by *Ibn Mubarak*, pp. 532, *Ḥadīṣ* 1551

This is exactly what I wanted from you

92. Sayyidunā Anas Bin Mālik رضي الله عنه said that Sayyidunā ‘Umar Bin Khaṭṭāb رضي الله عنه said salam to one person, and the man responded to the salam. Then, he رضي الله عنه asked the man, ‘How are you?’ To which the man replied, ‘I join you in thanking Allah عزَّوجلَّ for His blessing.’ Ameerul Mo`mineen (Leader of the Muslims), Sayyidunā ‘Umar Bin Khaṭṭāb رضي الله عنه responded, ‘This is exactly what I wanted from you.’¹
93. Sayyidunā Abdullah Bin ‘Umar رضي الله عنه said: ‘Would that! We could meet repeatedly throughout the day and inquire about each other’s health only to thank Allah عزَّوجلَّ.’²

Apparent and hidden blessings

94. Allah عزَّوجلَّ says in the Holy Quran:

وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً ط

*Translation Kanz-ul-Iman: and bestowed His Favours upon you in full; visible and hidden?*³

Commenting on the aforementioned blessed ayah, Sayyidunā Mujāhid رحمته الله عليه has stated: ‘This implies the insight into “لَا إِلَهَ إِلَّا اللَّهُ”.’^{4 1}

¹ *Muwattā Imam Malik narrated by Muhammad, chapter on Zuḥd and humility, pp. 327*

² *Shu`ab-ul-Iman by Bayḥaqī, chapter on counting favours of Allah, vol. 4, pp. 110, Ḥadīṣ 4451*

³ [*Kanz-ul-Iman (Translation of Quran)*] (Part 21, Surah Luqman, verse 20)

⁴ *Tafsīr Ṭabarī, part 21, Luqmān, verse 20, vol. 10, pp. 218, Ḥadīṣ 28138*

The most superior blessing

95. Sayyidunā Sufyān Bin ‘Uyāinah رحمته الله عليه has stated: ‘The most superior blessing bestowed upon people by Allah عَزَّوَجَلَّ is the insight into “لَا إِلَهَ إِلَّا اللَّهُ”¹; and certainly these words in the hereafter will be like water in this world for people.’²

¹ There are many opinions in regards to the interpretation of this blessed ayah. Therefore, Sadr-ul-Afāḍil Sayyidunā Muhammad Na’imuddīn Murādābādī رحمته الله عليه writes the following explanation to this ayah in Khazain ul Irfan, ‘Apparent blessings refer to healthy limbs, the five outer senses and the physical beauty; whereas, inner (hidden) blessings refer to knowledge of recognition, understanding etc. Sayyidunā Ibn Abbas رضي الله عنه said: Apparent blessings are in fact Islam and the Qur’an; and inner (hidden) blessings are the concealment of your sins by ALLAH, Him not exposing your affairs, and Him not rushing to punish you. Some Qur’anic commentators said that apparent blessings are healthy limbs and impressive physical appearance; whereas inner (hidden) blessing refer to faith in the heart. Another opinion is that the apparent blessing is sustenance and the inner (hidden) blessing is good character. Another opinion is that the apparent blessing is the leniency of Islamic commandments and inner (hidden) blessing is the intercession. Another saying is that the apparent blessing is the dominance of Islam and having victory over the enemies and inner (hidden) blessing refers to the arrival of the Angels for help. Another opinion is that the apparent blessing refers to obeying the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and inner (hidden) blessing refers to the devotion towards the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* (Tafsīr Khazāin-ul-‘Irfān, part 21, Luqmān, verse: 20)

² Hilya-tul-Awliyā, number: 390 Sufyān Bin ‘Uyāinah, vol. 7, pp. 321, Ḥadīṣ 10680

Ah! Beauty and glamour

96. While sitting on the Mimbar (pulpit), Sayyidunā Abdullah Bin Mikhmar Shar'abī رَحْمَةُ اللهِ عَلَيْهِ had a glance at the audience. People were looking red and pale (i.e. they had properly adorned themselves), happy and comfortable wearing excellent clothes. So, he رَحْمَةُ اللهِ عَلَيْهِ turned to them and said, 'O beauty and glamour! There was nothing in the past and now leather tents, nice turbans and long Yemeni clothes. You have become affluent whilst people are living in troubled circumstances. They knit clothes and you wear them. They give and you take. They look after animals and you ride them. They cultivate and you eat.' Then he cried himself and made others cry too.¹

How incredible are these blessings and generosities

97. Sayyidunā Abdullah Bin Qirṭ Azdī رَحْمَةُ اللهِ عَلَيْهِ saw people wearing fancy and colourful clothes on 'Eid-ul-Adhā or 'Eid-ul-Fitr. So, he ascended the Mimbar (pulpit) and addressed the people: 'How great these blessings are that Allah عَزَّوَجَلَّ has granted, and how great these generosities are that Allah عَزَّوَجَلَّ has made visible. There is not any such excellent possession of people that is harder on them than the blessing that they cannot repay for. Moreover, a blessing lasts for as long as its receiver keeps thanking the Bestower عَزَّوَجَلَّ²

Show gratitude and attain blessings

¹ *Al-Ṭabaqāt-ul-Kubra by Ibn Sa'd, number 3845 'Abdullah Bin Mikhmar, vol. 7, pp. 313*

² *Faḍīlah-tul-Shukr, chapter on what thanks are necessary on people, pp. 66, Ḥadīṣ 93*

98. Sayyidunā Bakr Bin Abdullah Muzanī رَحِمَهُ اللهُ عَلَيْهِ said: ‘When a person says “الْحَمْدُ لِلَّهِ”, then by the virtue of it, one blessing becomes necessary for him.’ Someone asked him, ‘What is the return of this blessing?’ He replied, ‘The recompense of it is to say “الْحَمْدُ لِلَّهِ”! Thus you will have another blessing because the blessings of Allah عَزَّوَجَلَّ do not end.’¹

Parable of a grateful man

99. Sayyidunā Salmān Farsi رَضِيَ اللهُ عَنْهُ said that there was a man who was blessed with enormous worldly riches. Then he began to lose everything. So, he began to praise Allah عَزَّوَجَلَّ. It came to such an extent that all he was left with was a mat to lie on, but he still remained engaged in praising Allah عَزَّوَجَلَّ. Another rich man said to the man with the mat: ‘Now what are you thanking Allah عَزَّوَجَلَّ for?’ He replied: ‘I thank Allah عَزَّوَجَلَّ for the blessings that I would not be able to obtain even at the price of the entire world’s wealth.’ The man enquired: ‘What is that?’ He responded, ‘Do you not see your eye, tongue, hands and feet (i.e. How great blessings of ALLAH عَزَّوَجَلَّ these are)?’²

A unique way of reforming a complaining person

100. Sayyidunā Sa’īd Bin ‘Āmir رَحِمَهُ اللهُ عَلَيْهِ said that a man came in the court of Sayyidunā Yūnus Bin ‘Ubayd رَحِمَهُ اللهُ عَلَيْهِ and started complaining about his poverty. He رَحِمَهُ اللهُ عَلَيْهِ asked him: “Will you

¹ *Shu’ab-ul-Iman by Bayhaqī, chapter on counting the favours of Allah, vol. 4, pp. 99, Ḥadīṣ 4408*

² *Shu’ab-ul-Iman by Bayhaqī, chapter on counting the favours of Allah, vol. 4, pp. 112, Ḥadīṣ 4462*

accept hundred thousand Dirhams in exchange of the eye you are watching from?” He replied in the negative. He رَحِمَهُ اللهُ عَلَيْهِ asked: “Will you accept hundred thousand dirhams in exchange for one of your hands?” Again he replied in the negative. Then he رَحِمَهُ اللهُ عَلَيْهِ asked, ‘What about in exchange for one foot?’ He gave the same answer, ‘No’. The narrator reported: After making him realise the other blessings of ALLAH Almighty, he رَحِمَهُ اللهُ عَلَيْهِ said: I am seeing millions in your possession, and you are complaining of your poverty?”¹

101. Sayyidunā Abū Dardaḥ رَضِيَ اللهُ عَنْهُ has stated: ‘Physical health and wellness is richness.’²

Superior supplication and Zikr

102. Sayyidunā Jabir Bin Abdullah رَضِيَ اللهُ عَنْهُ narrated: The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘The superior supplication is “لَا إِلَهَ إِلَّا اللهُ” and the superior Zikr is “أَلْحَمْدُ لِلَّهِ”.’³

103. Sayyidunā Ibrahim Nakh’ī رَحِمَهُ اللهُ عَلَيْهِ said that it is reported: ‘In terms of big (reward), “أَلْحَمْدُ لِلَّهِ” is a great statement.’⁴

Vow to express gratitude

¹ *Hilya-tul-Awliyā, number 202, Yūnus Bin ‘Ubayd, vol. 3, pp. 25, Ḥadīṣ 3017*

² *Tarīkh Madīnah Damishq by Ibn ‘Asākir, number 5464, ‘Uwaīmar Bin Zayd, vol. 47, pp. 183*

³ *Shu’ab-ul-Iman by Bayḥaqī, chapter on counting the favours of Allah, vol. 4, pp. 90, Ḥadīṣ 4371*

⁴ *Hilya-tul-Awliyā, number 274, Ibrahim Bin Yazīd, vol. 4, pp. 257, Ḥadīṣ 5483*

104. Sayyidunā Ka'b Bin 'Ujrah Anṣārī رَضِيَ اللهُ عَنْهُ said that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to a group of blessed companions among Ansaar before sending them off (to a battlefield): 'If Allah عَزَّوَجَلَّ keeps them safe and grants them war booty, then it is incumbent upon me to express gratitude towards Allah عَزَّوَجَلَّ.' (The narrator reported) After a short span of time, they acquired war booty and returned back safely. One of the companions رَضِيَ اللهُ عَنْهُ humbly said, 'O Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We heard you saying, 'If Allah عَزَّوَجَلَّ keeps them safe and grants them war booty, then thanking Allah is incumbent upon me.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "I have already expressed my gratitude. I invoked the following: "اللَّهُمَّ لَكَ الْحَمْدُ شُكْرًا وَكَانَ الْمَبْقَى فَضْلًا" i.e., O Allah عَزَّوَجَلَّ! Thank You. All praise is due to You and this is Your grace and favour.¹

Complete glorification

105. Sayyidunā Ja'far Bin Muhammad رَضِيَ اللهُ عَلَيْهِ said: My honourable father lost his mule. He swore a vow that 'If Allah عَزَّوَجَلَّ gives me my mule back, I will glorify Him in such a way that He will get pleased.' A short while later, he found his mule along with its saddle and bridle. He rode it, and when he sat straight on it, he folded his clothes, looked to the sky and just said "الْحَمْدُ لِلَّهِ". When asked about this, he answered, 'Did I miss something or is there anything left? No, in fact, I have made complete glorification of Allah عَزَّوَجَلَّ.'²

Gratitude for every blessing gets paid

¹ Al-Mu'jam-ul-Kabīr, vol. 19, pp. 144, Ḥadīṣ 316

² Ḥilyat-ul-Auliya, number 235, Muhammad Bin Ali, vol. 3, pp. 217, Ḥadīṣ: 3761

106. Sayyidunā Yahyā Bin Sa'īd رحمته الله عليه has stated: 'Whoever says "أَشْكُرُ لِلَّهِ رَبِّ الْعَالَمِينَ" for every blessing, whether he has obtained it or will gain it, be it general or especial, certainly he has expressed his gratitude to Allah عَزَّوَجَلَّ for every blessing; and whoever says "إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ" on every calamity, whether it has descended or will descend, specific or general, then certainly he has said "إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ" for every calamity.'

Those whose love is promoted by Allah عَزَّوَجَلَّ

107. Sayyidunā Abdul Raḥman Bin Zayd رحمته الله عليه narrated that Sayyidunā Muhammad Bin Munkadir رحمته الله عليه said to Sayyidunā Abū Ḥāzim Salamaḥ Bin Dinār رحمته الله عليه: 'I often meet unfamiliar people who remember me in good words during supplicating for me even though I have never done anything good for them.' Sayyidunā Abū Ḥāzim رحمته الله عليه said, 'Do not presume this to be your own excellence, rather ponder upon the mercy of the One who sent those people to you and thank Him.' After this, the narrator Abdul Raḥman Bin Zayd رحمته الله عليه recited the following blessed verse:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

Translation Kanz-ul-Iman: Indeed, those who believed and did good deeds; the Most Gracious will place love for them.¹⁽²⁾

¹ *Hilya-tul-Awliyā, number 240, Salamaḥ Bin Dinār, vol. 3, pp. 269, Ḥadīṣ 3924*

² *[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Maryam, verse 96)*

PART 2

An incredibly excellent Dua

108. Sayyidunā Mu'āz Bin Jabal رضى الله عنه said that, the Beloved Rasool صلى الله عليه وآله وسلم said to me: 'I have devotion for you. You should make this supplication: "اللَّهُمَّ اعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ" translation: O Allah اعِدِّوَجَلِّ! Help me to perform Your Zikr, show gratitude to You, and worship You properly.'¹

Sayyidunā Mu'āz Bin Jabal رضى الله عنه said to Sayyidunā Ṣanābiḥī رحمه الله عليه: I have devotion for you. You should make this supplication. Sayyidunā Ṣanābiḥī said it to Sayyidunā Abū Abdul Raḥman, Sayyidunā Abū Abdul Raḥman said it to Sayyidunā 'Uqbaḥ Bin Muslim, Sayyidunā 'Uqbaḥ Bin Muslim said it to Sayyidunā Ḥaywaḥ Bin Shurayḥ, Sayyidunā Ḥaywaḥ Bin Shurayḥ said it to Sayyidunā Abū 'Abdaḥ, Sayyidunā Abū 'Abdaḥ said it to Sayyidunā 'Amr Bin Abī Salamaḥ; and Imam Ibn Abī Dunyā says: And Sayyidunā Ḥasan Jarwī said it to me, Sayyidunā Imām Ibn Abī Dunyā said it to his students, Sayyidunā Abū Bakr Bin Najād said it to his students, Sayyidunā Abū Bakr Bin Najād said it to Sayyidunā Abū Ali Ḥasan Bin Shāzān and Sayyidunā 'Abdul Raḥman Bin 'Ubaydullāḥ Ḥurfī, Sayyidunā Abū Ali Ḥasan Bin Shāzān said it to Sayyidunā Abū Sa'd Bin Khushaysh, Sayyidunā Abdul Raḥman Bin 'Ubayd Ḥurfī said it to Sayyidunā Sharīf, Sayyidunā Sharīf and Sayyidunā Ibn Khushaysh both said it to Sayyidunā Ḥāfiẓ Abū Ṭāḥir Aḥmad Bin Muhammad, Sayyidunā Ḥāfiẓ Abū Ṭāḥir Aḥmad Bin Muhammad said it to Sayyidunā Shaykh Abū Faḍl Ja'far, Sayyidunā Shaykh Abū Faḍl Ja'far

¹ Sunan Abī Dāwūd, Book of Witr, Chapter on repentance, vol. 2, pp. 123, Ḥadīṡ 1522

said it to Sayyidunā Shaykh Naṣīruddīn Muhammad Bin ‘Arbashāh رحمه الله; and he said, ‘I also have devotion for you, you should make this supplication.’

(It means that while narrating this blessed Hadith, every Sheikh said the same and invoked the same supplication to his student.)

Dua of the first caliph

109. Sayyidunā Abū Bakr Ṣiddīq رحمه الله عنه used to supplicate with these blessed words:

أَسْأَلُكَ تَمَامَ النِّعْمَةِ فِي الْأَشْيَاءِ كُلِّهَا، وَالشُّكْرَ لَكَ عَلَيْهَا حَتَّى تَرْضَى وَبَعْدَ الرِّضَا، وَالْخَيْرَةَ
فِي جَمِيعِ مَا تَكُونُ فِيهِ الْخَيْرَةُ بِجَمِيعِ مَيْسُورِ الْأُمُورِ كُلِّهَا لَا يَمَسُّوْرَهَا يَأْكُرِيْمُ

Translation: O Generous Rabb عَزَّوَجَلَّ! I ask you to give me complete blessings in all the things and grant me the privilege of expressing gratitude to You over them until You are pleased, and even after Your pleasure (grant me the privilege to give thanks to You); and I ask You for every form of goodness with all eases while being protected against all the calamities.

Gratitude is better than a blessing

110. Sayyidunā Imām Ḥasan Baṣrī رحمه الله عليه said: When Allah عَزَّوَجَلَّ bestows a blessing upon His bondsman and he says “أَلْحِنْدُ لِلَّهِ” in response (i.e., he gives thanks), then this blessing of gratitude becomes superior to the first blessing.

The respected author رحمه الله عليه said, I learnt this narration through Sayyidunā Sufyān Bin ‘Uyāinah رحمه الله عليه that when he was questioned about this narration, he answered: ‘This is a mistake because a

human's action cannot be superior than Allah's **عَزَّوَجَلَّ** action.¹ However, some scholars have explained this narration by saying that when Allah **عَزَّوَجَلَّ** grants a blessing to any of His bondmen and if that bondsman is one of those people who love to glorify Allah **عَزَّوَجَلَّ**, then Allah **عَزَّوَجَلَّ** grants him the insight to His action. Thereafter, the bondsman expresses his gratitude to Allah **عَزَّوَجَلَّ** in such a way that he is meant do. Thus Allah **عَزَّوَجَلَّ** grants him the privilege to perform the worship which is inside a blessing, which is 'showing gratitude'. So, expressing gratitude is also the blessing of Allah **عَزَّوَجَلَّ**.²

Why world is not preferred!

111. Sayyidunā Majma' Anṣārī **رحمته اللہ علیہ** reported about a blessed saint **رحمته اللہ علیہ** that he said: 'Allah's **عَزَّوَجَلَّ** favour of saving me from this world is better than the blessing in the form of richness of this world. Because Allah **عَزَّوَجَلَّ** did not like this world for his Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**; therefore I like for myself the favours that Allah **عَزَّوَجَلَّ** preferred for His Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** more

¹ *Shu'ab-ul-Iman by Bayḥaqī, chapter on counting the favours of Allah, vol. 4, pp. 99, Ḥadīṣ 4406/4407*

² *Whilst explaining this Ḥadīṣ, 'Allama Abdul Raūf Manāwī **عليه** **رحمته اللہ علیہ** said, 'Saying **عَزَّوَجَلَّ** (i.e., having the privilege of expressing gratitude) is a blessing of Allah **عَزَّوَجَلَّ** and the thing that is praised is also a blessing of Allah **عَزَّوَجَلَّ**. Moreover, some blessings can be superior to the other blessings. Hence, the blessing of expressing gratitude is better than the blessing of money, honour, children etc, and this does not necessarily mean that a human's action becomes better than the action of Allah **عَزَّوَجَلَّ**.'*

(Fa'iz-ul-Qadīr by Manāwī, vol. 5, pp. 546)

than the ones that He did not prefer for His Beloved Rasool ﷺ.¹

Express gratitude for being saved from the world too

112. Some honourable scholars عليهم السلام have commented: ‘A scholar should thank Allah for saving him from some of the worldly desires. As he expresses gratitude to Allah ﷻ for (other) blessings granted to him so that they remain [in his possession], even though he will face accountability for those blessings to the extent that he will be forgiven by Allah ﷻ. But Allah ﷻ saved this scholar from those desires lest he indulges in them and his limbs get tired [due to them]. So he should thank Allah ﷻ as much as possible for this peace of heart.’²

Mentioning blessings all night long

113. Sayyidunā Ibn Abī Ḥawārī رحمه الله عليه said that one night, Sayyidunā Fuḍayl Bin ‘Ayāḍ رحمه الله عليه and Sayyidunā Sufyān Bin ‘Uyāinah رحمه الله عليه kept talking to each other about the blessings of Allah ﷻ until the morning. Therefore, Sayyidunā Sufyān Bin ‘Uyāinah رحمه الله عليه would say: ‘Allah ﷻ has granted us these blessings..... those blessings.....decended upon us this favour.....that favour.’³

Prevented from expressing gratitude

¹ *Shu'ab-ul-Iman by Bayhaqī, chapter on counting the favours of Allah, vol. 4, pp. 117, Ḥadīṣ: 4489*

² *Shu'ab-ul-Iman by Bayhaqī, chapter on counting the favours of Allah, vol. 4, pp. 117, Ḥadīṣ 4490*

³ *Ibid, pp. 110, Ḥadīṣ 4452*

114. Allah ﷻ said,

سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ

*Translation from Kanz-ul-Iman: We shall soon steadily lead them towards the punishment, from the place they will not know.*¹

Commenting on the aforementioned blessed ayah, Sayyidunā Sufyān Ṣaurī رحمه الله عليه has stated: 'We have completed Our favours upon them and seized them from expressing gratitude.' Other scholars رحمه الله عليه said: 'Whenever they commit sin, they are endowed with a new blessing.' Sayyidunā Ibn Dāwūd رحمه الله عليه said, 'But they forget.'²

Explanation of Istidraj

115. Sayyidunā Ṣābit Bunānī رحمه الله عليه was asked about istidraaj. He رحمه الله عليه responded: 'This refers to the hidden decree of Allah ﷻ regarding those who waste His blessings.'

Moreover, Sayyidunā Yūnus رحمه الله عليه has stated: When a person attains a certain status or rank in the court of Allah ﷻ, and he (the person) protects it and remains steadfast upon it, then expresses gratitude to Allah ﷻ for His bestowment, then Allah ﷻ grants him even a greater blessing than that one; but if he does not express gratitude to Allah ﷻ for it, then He رحمه الله عليه grants him respite. Wasting gratitude by a person is actually called Istidraaj.

Ingratitude destroyed him

116. Sayyidunā Abū Hāzim رحمه الله عليه said: 'Preventing me from the world is a bigger blessing of Allah ﷻ upon me than giving me the worldly comforts; because I have seen such a nation that

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah AL-A'raf, verse 182)

² Al-Asmā-wal-Ṣifāt by Bayḥaqī, vol. 3, pp. 62, Ḥadīṣ 969

received blessings from Allah ﷻ and was destroyed due to ingratitude.¹

One of the Duas for looking in a mirror

117. Sayyidunā Anas Bin Mālik رضى الله عنه narrated that whenever the Beloved Rasol صلى الله عليه واله وسلم would see his blessed face in a mirror, he would recite the following supplication:

الْحَمْدُ لِلَّهِ الَّذِي سَوَّى خَلْقِي فَعَدَلَهُ وَكَرَّمَ صُورَةَ لَوْ وَجَّهِي وَحَسَّنَهَا وَجَعَلَنِي مِنَ الْمُسْلِمِينَ

*Translation: 'All praise is due to Allah ﷻ who created me in a perfect manner, made my face respected and beautiful, and kept me amongst Muslims.'*²

Islam is a blessing

118. Sayyidunā Shurayḥ Bin 'Ubaydullāh رحمه الله عليه said that whenever Marwān Bin Ḥakam talked about Islam, he would say: 'This is the favour of my Allah ﷻ, it is not because of my deeds or my intention, I am a sinner.'

Hidden kingdom

119. Sayyidunā Waḥb Bin Munabbih رحمه الله عليه said: One of the statements full of wisdom from the family of Dāwūd عليه السلام is also that 'Well-being is a hidden kingdom'.

Couplets of Aḥmad Bin Mūsā رحمه الله عليه

120. The honourable author رحمه الله عليه said, Sayyidunā Aḥmad Bin Mūsā Ṣāqafi رحمه الله عليه read the following couplets to me,

¹ Hilyat-ul-Auliya, number 240, Salamah Bin Dinar, vol. 3, pp. 270, Ḥadīṣ 3925

² Al-Mu'jam-ul-Awsaṭ, vol. 1, pp. 230, Ḥadīṣ 787

وَكَمْ مِنْ مُدْخَلٍ لَوْ مِتُّ فِيهِ
 لَكُنْتُ بِهِ نَكَالًا فِي الْعَشِيرَةِ
 وَوَقَّيْتُ السُّوءَ وَالْبُكَرُوكَ فِيهِ
 وَرُحْتُ بِنِعْمَةٍ فِيهِ سَتِيرَةً
 وَكَمْ مِنْ نِعْمَةٍ لِلَّهِ تُنْسَى
 وَتُصْبِحُ لَيْسَ تَعْرِفُهَا كَبِيرَةً

Translation:

- (1) *There are many such wicked people that if I had died with them, then on the account of this, I would have become an admonitory punishment in my family.*
- (2) *I was saved from the evil and disliked thing, and I gained tranquility by the sanctified blessing.*
- (3) *And you attain innumerable blessings of ALLAH عَزَّوَجَلَّ day and night but you do not consider them to be illustrious.*

Freed a slave in gratitude

121. Sayyidunā Rashid Bin Sa'd رَحِمَهُ اللهُ عَلَيْهِ said that Sayyidunā 'Uṣmān Ghanī رَضِيَ اللهُ عَنْهُ, based on a suspicion, was requested to come to a group of people who were gathered at a place. Therefore, he رَضِيَ اللهُ عَنْهُ went to reprimand them but they had dispersed before he رَضِيَ اللهُ عَنْهُ reached there. He رَضِيَ اللهُ عَنْهُ then set a slave free to thank Allah عَزَّوَجَلَّ for the fact that no Muslim was humiliated through him.

Which blessing is superior?

122. Sayyidunā 'Uqbaḥ Bin Abdullah Rifā'ī رَحِمَهُ اللهُ عَلَيْهِ said: I and Sayyidunā Bakr Bin Abdullah Muzanī رَحِمَهُ اللهُ عَلَيْهِ visited Sayyidunā Abū Tamīmāḥ Ḥujaymī رَحِمَهُ اللهُ عَلَيْهِ to enquire after his health. Sayyidunā Bakr Bin Abdullah رَحِمَهُ اللهُ عَلَيْهِ said to him: 'O Abū Tamīmāḥ! In what state did your morning arrive?' He replied, 'In between two blessings, and I remained puzzled in regards to

which one of them is superior? (1) The sin that Allah ﷻ has concealed, thus my morning arrived without any fear that someone would embarrass me over it. (2) The devotion that Allah ﷻ has instilled into the hearts of others for me, even though I was not worthy of it.’

123. Sayyidunā Ṣāliḥ Bin Mismār رَحْمَةُ اللهِ عَلَيْهِ said: ‘Preventing me from the world is a bigger blessing of Allah ﷻ upon me than giving me the worldly comforts.’¹
124. Ummul Mo`mineen Sayyidatunā Ayesha Ṣiddīqah رَضِيَ اللهُ عَنْهَا narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: When Ḥazrat Nūḥ عَلَيْهِ السَّلَامُ relieved himself from the call of nature, he would thank Allah ﷻ in these words:

الْحَمْدُ لِلَّهِ الَّذِي آذَانِي طَعْبَهُ وَأَبْتِي مَنْفَعْتَهُ فِي جَسَدِي وَأَخْرَجَ عَنِّي آذَاهُ

*Translation: All praise is due to Allah ﷻ who made me relish the taste of (His blessing), and then kept its benefit in my body and removed the trouble from me.*²

125. Sayyidunā Aṣḥabḡ Bin Zayd رَحْمَةُ اللهِ عَلَيْهِ has stated: When Ḥazrat Sayyidunā Nūḥ عَلَيْهِ السَّلَامُ relieved himself from the call of nature, he would give thanks in these words:

الْحَمْدُ لِلَّهِ الَّذِي آذَانِي طَعْبَهُ وَأَبْتِي مَنْفَعْتَهُ فِي جَسَدِي وَأَخْرَجَ عَنِّي آذَاهُ

*Translation: This was the reason why he was named 'the bondman who pays gratitude excessively'.*¹

¹ Al-Zuḥd by Imam Aḥmad Bin Ḥanbal, the Zuḥd of ‘Ubayd Bin ‘Umayr, pp. 382, Ḥadīṣ 2285

² Faḍīlah-tul-Shukr, Al- Ḥadīṣ: 21, p.40

What is the gratitude of limbs?

126. Sayyidunā Muhammad Bin Ḥānī مُدْرَسَ سِرَّةِ الثَّوْرَانِي, while narrating on the authority of a friend of his commented that once someone asked Sayyidunā Abū Ḥāzim رَحْمَةُ اللَّهِ عَلَيْهِ: ‘O Abū Ḥāzim! What is the gratitude of eyes?’ He replied, ‘If you see something good with them, then publicise it and if you see something bad, then conceal it.’ He humbly asked: ‘What is the gratitude of ears?’ He replied, ‘If you hear something good with them, then remember it and if you hear something bad, then conceal it.’ He enquired, ‘What is the gratitude of hands?’ He replied: ‘Do not use them to obtain any such thing that is not permissible for them, and do not restrict them from fulfilling the duties towards Allah عَزَّوَجَلَّ that are due on them.’ He enquired, ‘What is the gratitude of stomach?’ He responded, ‘The gratitude of stomach is to have food in its lower portion and its upper portion shall be filled with knowledge.’ He enquired: ‘What is the gratitude of private parts?’ He replied, ‘As Allah عَزَّوَجَلَّ says in the Glorious Qur’an:

۞ قَالَ **إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ**
فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعُدُونَ ۞

Translation Kanz-ul-Iman: Except from their wives or the lawful handmaids whom they possess; that there is no blame upon them. So,

¹ *Shu'ab-ul-Imān by Bayhaqī, chapter on counting the favours of Allah, vol. 4, pp. 113,*

Ḥadīṣ 4470

whoever desires anything more than these two, only they are the transgressors.¹

- ❖ Then he humbly asked, ‘What is the gratitude of feet?’ He replied, ‘If you see such a living person that you are envious of, then use your feet to follow him; and if you see such a dead person that you are averse of, then stop your feet from following his footsteps. This way, you will become among those who pay gratitude to Allah عَزَّوَجَلَّ.

Moreover, the one who gives merely verbal thanks and does not show gratitude through rest of his limbs, his example is like that person who has one piece of clothing and takes hold of one of its corners without wearing it. Thus, that piece of clothing will fail to protect him from heat, cold, snow or rain.²

Sayyidunā Najjāshī’s رَضِيَ اللهُ عَنْهُ way of expressing gratitude

127. Sayyidunā Abdul Raḥman رَحِمَهُ اللهُ عَلَيْهِ said: A man from Ṣan’ā narrates that one day, (the king of Ethiopia) Sayyidunā Najjāshī رَضِيَ اللهُ عَنْهُ summoned Sayyidunā Ja’far Bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ and his associates. When they arrived, they saw the king sitting on the ground wearing old worn-out clothes. Sayyidunā Ja’far رَضِيَ اللهُ عَنْهُ said: We got scared to see the king in this state. When the king sensed our fear, he commented: ‘I will tell you something that will please you. One of my informers came from your country and informed me that Allah عَزَّوَجَلَّ helped His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and destroyed his enemies. Moreover, so and so has been held in captivity and so and so has been killed. Muslims and

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah AL-Mu`minoan, verses 6-7)

² Hilya-tul-Awliyā, number: 240 Salamah Bin Dinar, vol. 3, pp. 279, Ḥadīṣ 3963

disbelievers confronted each other in ‘Badr’. Plenty of arak (Pīlū) trees are there. It is as though I am seeing that field where I used to graze my master's (a man from Bani-Damarah) camels.’

Sayyidunā Ja’far رضي الله عنه enquired, ‘Why are you sitting on the [bare] ground without a mat wearing worn- out clothes?’ He replied: The sacred scripture that Allah عز وجل revealed to Sayyidunā Īsā عليه السلام also contained: ‘One of the duties of Allah's bondmen towards Him is that whenever Allah عز وجل grants them a blessing, they should adopt humility for Him.’ Since Allah عز وجل has bestowed a blessing upon me in the form of helping His Beloved Rasool صلى الله عليه واله وسلم; therefore, I have adopted humility.¹

Thinking of blessing during difficult times

128. Sayyidunā Ḥabīb Bin ‘Ubayd رضي الله عنه said: ‘Whenever Allah عز وجل afflicts anyone with any calamity, it also contains His blessing in it too; that is He did not afflict him with a bigger calamity (Whereas He عز وجل could have afflicted far more severer calamity upon him if He willed).’

129. Sayyidunā Abdul Mālik Bin Abjar رضي الله عنه has stated: ‘Some people are granted well-being just to see how they pay gratitude towards it. Similarly, they are afflicted with calamity just to see how they observe patience upon it.’²

Cause for the descending of calamity

¹ What Na’īm Bin Ḥammād narrated in his copy from Ibn Mubarak, chapter on humility, pp. 53, Ḥadīṣ 196

² Ḥilya-tul-Awliyā, number: 294 Abdul Mālik Bin Abjar, vol. 5, pp. 98, Ḥadīṣ 6470

130. Sayyidunā Waḥb Bin Munabbih رَحْمَةُ اللَّهِ عَلَيْهِ has stated: ‘Calamity befalls upon a bondman so that he, by the virtue of it, implores and supplicates in the court of Allah عَزَّوَجَلَّ.’

Bestowal of Allah عَزَّوَجَلَّ and the imploration of bondsman

131. Sayyidunā Sufyān Šaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: ‘The amount of implorations a bondsman makes for his need in the court of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ grants him much more than that.’¹

Sajda e Shukr [Prostration of gratitude] is Sunnah upon receiving a happiness

132. Sayyidunā Abū Bakraḥ رَضِيَ اللَّهُ عَنْهُ said: ‘Whenever the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would receive a happiness, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would perform sajda e shukr [Prostration of gratitude].’²

Gave his shawl to the one who gave good news

133. Sayyidunā Abdul Raḥman Bin Ka'b رَضِيَ اللَّهُ عَنْهُ said about his father Sayyidunā Ka'b Bin Mālik رَضِيَ اللَّهُ عَنْهُ: When Allah عَزَّوَجَلَّ accepted his repentance, he offered Sajda e shukr [prostration of gratitude] and gifted his shawl to the one who brought the good news.³

Prostration of gratitude upon the death of a tyrant

¹ *Hilya-tul-Awliyā, number: 387 Sufyān Al-Šaurī, vol. 7, pp. 7, Ḥadīš 9321*

² *Sunan Ibn Mājaḥ, Book of establishing Salah, chapter on prostration for thanks, vol. 2, pp. 163, Ḥadīš 1394*

³ *Sunan Ibn Mājaḥ, Book of establishing Salah, chapter on prostration for thanks, vol. 2, pp. 163, Ḥadīš 1393*

134. Sayyidunā ‘Alā Bin Mughīrāh رَحْمَةُ اللَّهِ عَلَيْهِ has stated: ‘I gave Sayyidunā Imām Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي the good news of Hajjaj’s death. At that time, he عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي had hid himself. He رَحْمَةُ اللَّهِ عَلَيْهِ prostrated out of gratitude as soon as he heard this news.¹

Mercy and safety for a Durūd reciter

135. Sayyidunā Abdur Raḥman Bin ‘Awf رَضِيَ اللَّهُ عَنْهُ narrated that the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: I met Jibrāil عَلَيْهِ السَّلَام and he gave me [this] glad tidings, ‘Undoubtedly Allah عَزَّوَجَلَّ says to you! ‘Whoever sends Durūd upon you, I will send mercy upon him; and whoever sends Salam [salutations] upon you, I will send peace upon him.’ For this [favour], I prostrated to express gratitude in the court of Allah عَزَّوَجَلَّ.²

Recognition of blessing through the knocking of door

136. Sayyidunā Salam Bin Abī Mautī رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘When you want to see the abundance of Allah’s عَزَّوَجَلَّ blessings upon yourself, then you will see it.’ (He states at another place) ‘By Allah عَزَّوَجَلَّ! Even if you close your door, someone will come to you and question you, knocking your door in order to make you realise the blessing of Allah عَزَّوَجَلَّ.’³

¹ *Al’ilal wa M’arifāt-ul-Rijāl* by Imām Aḥmad Bin Ḥanbal, part 8, vol. 3, pp. 490, Ḥadīṣ 6099

² *Al-Musnad of Imām Aḥmad Bin Ḥanbal, Ḥadīṣ of Abdul Raḥman, vol. 1, pp. 407, Ḥadīṣ 1664*

³ *Ḥilya-tul-Awliyā, number 360, Salam Bin Abī Mautī’, vol. 6, pp. 203, Ḥadīṣ 8298*

Advice to an impatient man

137. Sayyidunā Salam Bin Abī Mautī¹ رَحِمَهُ اللهُ عَلَيْهِ said: I visited a sick person to enquire after his health. He was groaning and moaning (showing impatience). I said to him, ‘Think of the people thrown on the streets, those who are homeless and do not have anyone to help them either.’ He رَحِمَهُ اللهُ عَلَيْهِ said: When I visited him again, I did not hear him wailing or groaning; instead, I heard him saying: ‘Think of the people thrown on the streets, those who are homeless and do not have anyone to help them either.’¹

A great way to make one agree to pay gratitude

138. Sayyidunā Abdullah Bin Abī Nūḥ رَحِمَهُ اللهُ عَلَيْهِ said: A man said to me at a river bank, ‘How many times have you disobeyed Allah عَزَّوَجَلَّ but He fulfilled your wish?’ I replied, ‘So many times that I cannot quantify it.’ He asked: ‘Has it ever happened that you remembered him in pain but He disgraced you?’ I replied, ‘No, I swear by Allah عَزَّوَجَلَّ that has never happened. In fact whenever I pleaded to Him, He blessed me and helped me.’ He asked again: ‘Has it ever happened that you asked Him for something and He granted it to you?’ I responded: ‘Whatever I asked Him for, He did not deprive me of it; in fact, He granted it to me. Whenever I asked Him for help, He helped me.’ Then he asked: ‘If a person treats you in this way, then how would you repay him?’ I replied: ‘I would not have the ability and power to repay him.’ Then he commented: ‘Your Rabb عَزَّوَجَلَّ is more deserving of you regularly showing gratitude to Him for His blessings. He has been favouring you before too and will still favour you. I swear by Allah عَزَّوَجَلَّ! Showing gratitude to Him is much easier than

¹ *Ibid*, Ḥadīṣ 8299

repaying humans because He becomes pleased upon merely this amount of gratitude from His bondsmen that they simply praise Him.¹

This is how you should believe in the Divine mercy

139. Sayyidunā Qāsim Bin ‘Uṣmān Damishqi رَحْمَةُ اللَّهِ عَلَيْهِ said that I asked Sayyidunā Abū Mu’āwiyah̄ Aswad Yamān رَحْمَةُ اللَّهِ عَلَيْهِ: ‘Have you beheld Sayyidunā Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ?’ He smiled and then said: ‘I have seen even a greater worshipper than him.’ I asked: ‘Who is that?’ He replied, ‘Sayyidunā Sufyān Šaurī رَحْمَةُ اللَّهِ عَلَيْهِ.’ Then he said: ‘I heard my brother Sufyān Šaurī رَحْمَةُ اللَّهِ عَلَيْهِ saying: It is against the dignity of Allah عَزَّوَجَلَّ that He grants a blessing to someone in this world and then disappoints him in the afterlife; rather, indeed the Bestower will grant the blessing to the bondsman in its entirety.’²

Īmān is an incredibly great blessing of Allah عَزَّوَجَلَّ

140. Sayyidunā Aḥmad Bin Abū Ḥawārī رَحْمَةُ اللَّهِ عَلَيْهِ said that I asked Sayyidunā Abū Mu’āwiyah̄ Aswad رَحْمَةُ اللَّهِ عَلَيْهِ: ‘O Abū Mu’āwiyah̄! What a great blessing of Allah عَزَّوَجَلَّ Īmān (faith) is! We pray to Him not to sieze this blessing from us.’ He responded: ‘The Bestower will grant the blessing to the bondsman in its entirety.’³

The most generous of all

¹ *Hilya-tul-Awliyā, number 378, Ibn Bārah, vol. 6, pp. 325, Ḥadīṣ 8796*

² *Tarīkh Madīnah̄ Damishq by Ibn ‘Asākir, number 8845, Abū Mu’āwiyah̄ Al-Aswad, vol. 67, pp. 241*

³ *Ibid, p. 243*

141. Sayyidunā Abū Mu’āwiyah Aswad Yamān رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Allah عَزَّوَجَلَّ is the most generous of all, whatever blessing He bestows, grants it in its entirety; whenever He makes anyone perform a deed, then He accepts it.’¹

The heartily desire of the daughter of Sayyiduna Baḥlūl رَحْمَةُ اللَّهِ عَلَيْهِمَا

142. Sayyidunā Ahmad Bin Abū Ḥawārī رَحْمَةُ اللَّهِ عَلَيْهِ said that Sayyidunā Baḥlūl’s رَحْمَةُ اللَّهِ عَلَيْهِ pious daughter Mūmīnah رَحْمَةُ اللَّهِ عَلَيْهَا said to me: ‘I have a desire in my heart.’ I asked, ‘What is it?’ She replied: ‘I either want to recognise the blessings of Allah عَزَّوَجَلَّ or my lacking point in expressing gratitude for those blessings within the blink of an eye.’ I responded: ‘You want what we cannot understand.’²

Blessings of a congregation

143. Sayyidunā Abdul Raḥman Bin Zayd Bin Aslam رَحْمَةُ اللَّهِ عَلَيْهِ has stated: ‘(Sometimes) in a congregation, (there is such) a person who glorifies Allah عَزَّوَجَلَّ and, (by the virtue of this), the needs of the all the attendees of congregation are fulfilled.

Enter my bondman into the Jannat-e-‘Adan

144. Sayyidunā Abdul Raḥman Bin Zayd Bin Aslam رَحْمَةُ اللَّهِ عَلَيْهِ narrates on the authority of some respected scholars رَحْمَةُ اللَّهِ عَلَيْهِم: It is stated in a revealed scripture that Allah عَزَّوَجَلَّ will say: ‘Make my believing bondsman happy, because whenever he received something that he liked, he used to say “أَلْحَدُ يُؤِيءُ أَلْحَدُ يُؤِيءُ مَا شَاءَ اللَّهُ”’. Scare my believing

¹ *Bahjat-ul-Majālis by Ibn Abdul-Birr, chapter on patience in disasters, pp.249*

² *Tarīkh Madīnah Damishq by Ibn ‘Asākir, number 9430, Mūmīnah Bint Baḥlūl, vol. 70, pp. 129*

bondsman as when an unexpected calamity befell him, he used to say: “الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ”.’ Then Allah عَزَّوَجَلَّ will say: ‘Whenever I scared My bondsman, he showed gratitude to Me in the same way as he would do so whenever I made him happy. Therefore, make my bondman enter into the Jannat-e-‘Adan because he used to show gratitude to Me in every state.’¹

50 years of worship and the comfort of one vein

145. Sayyidunā Waḥb Bin Munabbih رَحْمَةُ اللهِ عَلَيْهِ said during his address that a worshipper worshipped Allah عَزَّوَجَلَّ for 50 years, after which, Allah عَزَّوَجَلَّ said to him: ‘I have forgiven you.’ The worshipper said: ‘O my Rabb! I have never committed any sin; then what is it that you have forgiven?’ Upon this, By the command of Allah عَزَّوَجَلَّ, a vein in the man’s neck began to flutter. Due to which, that worshipper could neither sleep nor worship. When he finally felt some relief, he went to sleep. An angel came to him, to whom he complained about his pain saying that I have never experienced this pain before. The angel replied: Your Rabb says: ‘Your 50 years of worship is equivalent to the relief of this one vein.’²

The smallest blessing

146. Sayyidunā Abū Ayyūb Aḥmad Bin Muhammad Bin Jabir Qarashī عَلِيٌّ رَحْمَةُ اللهِ عَلَيْهِ said that Sayyidunā Dāwūd عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ humbly asked Allah عَزَّوَجَلَّ: ‘O Allah عَزَّوَجَلَّ! Tell me about the smallest of all

¹ *Shu‘ab-ul-Iman by Bayḥaqī, chapter on counting the favours of Allah, vol. 4, pp. 117, Ḥadīṣ 4493*

² *Hilya-tul-Awliyā, number 250, Waḥb Bin Munabbih, vol. 4, pp. 70, Ḥadīṣ 4784*

your blessings?’ Allah ﷻ sent a revelation to him in response: ‘O Dāwūd! Take a breath.’ So he took a breath. Then Allah ﷻ said: ‘This is my smallest blessing upon you.’¹

What is the most superior gratitude?

147. Sayyidunā Abū Malīḥ ‘Āmir Bin Usāmah رَحْمَةُ اللَّهِ عَلَيْهِ said that Sayyidunā Musa عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ وَآلِهِ وَسَلَّمَ humbly asked Allah ﷻ ‘O Rabb ﷻ! What is the best form of gratitude?’ He ﷻ replied, ‘For you to remain engaged showing gratitude to Me in every state.’

All I know is that....

148. Sayyidunā Bakr Bin Abdullah Muzanī رَحْمَةُ اللَّهِ عَلَيْهِ said that I met an elderly Islamic brother of mine and requested: ‘O my brother! Please advise me something!’ He replied, ‘All I can say is that a man should not be lazy in showing gratitude and repenting, because a man stays between blessing and sin. A blessing is not useful without praise and gratitude, and one cannot get rid of the shackle of sins without seeking forgiveness and repentance.’ He says: ‘He increased my knowledge as much as I desired.’

Why will one mourn with impatience when he enjoys patience?

149. Sayyidunā Abdul ‘Azīz Bin Abū Rawād رَحْمَةُ اللَّهِ عَلَيْهِ said that once I saw a wound on the hand of Sayyidunā Muhammad Bin Wāsī رَحْمَةُ اللَّهِ عَلَيْهِ. He realised that I was upset about it. So he said to me, ‘Do you know what blessing Allah ﷻ has granted to me in this

¹ *Shu‘ab-ul-Iman by Bayḥaqī, chapter on counting the favours of Allah, vol. 4, pp 152,*

Ḥadīṣ 4623

wound?’ I remained silent. He answered: ‘Allah ﷻ did not create this [the wound] on the pupils of my eyes, nor on the tip of my tongue and nor on the side of my private parts.’ (He says that after that), his wound seemed insignificant to me.¹

Supplicate excessively for well-being

150. Sayyidunā Ibn Abbas رضى الله عنه narrated that the Beloved Rasool ﷺ has stated: ‘O Abbas! O the [blessed] uncle of the Nabi! Supplicate excessively for well-being.’²

Memories of last year

151. Sayyidunā Abū Hurairah رضى الله عنه said that one day, Ameerul Mo`mineen Sayyidunā Abū Bakr Şiddiq رضى الله عنه stood on the pulpit and said, ‘Do you remember the things that the Beloved Rasool ﷺ said to you last year in this very place?’ Then he رضى الله عنه repeated those things and began to cry. Then he mentioned them again and started crying again. Then he رضى الله عنه said: ‘Undoubtedly, people have not been blessed with anything in this world greater than forgiveness and well-being. So pray to Allah ﷻ for both these things.’³

One of the supplications of Beloved Rasool ﷺ

152. Sayyidunā Jabir Bin Abdullah رضى الله عنه said that Holy Rasool ﷺ recited this sacred Qur’anic Ayah:

¹ *Tarīkh Madīnah Damishq by Ibn ‘Asākir, number: 7079, Muhammad Bin Wārid, vol. 56, pp. 164*

² *Al-Mu’jam-ul-Kabīr, vol. 11, pp. 261, Ḥadīṣ 11907*

³ *Musnad Abī Ya’lā, Musnad Abī Bakr Şiddīq, vol. 1, pp. 52, Ḥadīṣ 69*

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ

Translation Kanz-ul-Iman: And O dear Prophet, And O Beloved, when My bondsmen ask you concerning Me, so (tell them) I am near; I answer the supplication of the supplicating one when he calls upon Me,¹

Then, he عَزَّوَجَلَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated to Allah

اللَّهُمَّ إِنَّكَ أَمَرْتَ بِالذُّعَاءِ وَتَوَكَّلْتَ بِالْإِجَابَةِ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ أَشْهَدُ أَنَّكَ فَرَدُّ أَحَدٌ صَدُّ لَمْ يَدِدْ وَلَمْ يُؤَلِّدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ وَأَشْهَدُ أَنَّ وَعْدَكَ حَقٌّ وَإِقْدَارَكَ حَقٌّ وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَالسَّاعَةَ آتِيَةً لَا رَيْبَ فِيهَا وَأَنَّكَ تَبْعَثُ مَنْ فِي الْقُبُورِ

Translation: O Allah! Certainly You have commanded us to supplicate and have promised to accept our supplication. I am present, O Allah عَزَّوَجَلَّ! Here I am present! Here I am present! There is no associate with You. Indeed all praise and blessings are due to You and the kingdom of the universe belongs to You. There is no associate with You. I testify that You are One, Alone, Self-Sufficient. You beget not, nor were you begotten, nor is there any one parallel to You. I testify that your promise is true, and meeting You is true, Paradise is true, Hell is true, and the Day of Judgement is imminent. There is no doubt in it, and certainly You will resurrect those who are in their graves.²

What is a complete blessing?

153. Sayyidunā Mu'āz Bin Jabal رَضِيَ اللهُ عَنْهُ said that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by a man who was saying, “اللَّهُمَّ إِنَّ أَسْأَلَكَ تَمَامَ النِّعْمَةِ” i.e., O

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah AL-Baqarah, verse 186)

² Al-Asmā-wal-Ṣifāt By Bayḥaqī, vol. 1, pp. 172, Ḥadīṣ 160

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I ask You for complete blessing. So he asked him that, ‘O man! Do you know what complete blessing is?’ He replied, ‘I only make this supplication with the hope of good by it.’ Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The complete blessing is entrance into Paradise and salvation from Hell.’¹

Keep supplicating for well-being

154. Sayyidunā Mis’ar Bin Kidām رَحِمَهُ اللهُ عَلَيْهِ said that Sayyidunā Abdul A’lā Taymī رَحِمَهُ اللهُ عَلَيْهِ used to say: Pray excessively to Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for well-being. One who is fearless of calamity is more deserving of prayers than the one who suffers a calamity; because those who are afflicted today were living in safety until yesterday but the people who will be afflicted in the future are living in well-being today. If a calamity takes us towards goodness, then we will not be amongst the grief-sticken. Many endure difficulty in this world but they will be rewarded in the Hereafter. But whoever constantly disobeys Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be afflicted in the remaining part of his life by such a calamity which will not only cause suffering to him in this world but also humiliate him in the Hereafter.’

He رَحِمَهُ اللهُ عَلَيْهِ used to make the following supplication:

الْحَمْدُ لِلَّهِ الَّذِي إِنْ نَعَدُّ نِعْمَةَ لَا نُحْصِيهَا، وَإِنْ نَدَّأْبُ لَهُ عَمَلًا لَا نُخْرِمُهَا، وَإِنْ نَعْبُرُ فِيهَا لَا نُبْلِيهَا

Translation: All praise is due to Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whose blessings we cannot count even if we tried to, and if we constantly worship Him for them [the blessings], then we will not be deprived of them, and even if we spend our entire lives using them, we would not be able to finish them.

¹ Sunan Tirmizī, Book of prayers, chapter 93, vol. 5, pp. 312, Ḥadīṣ 3538; Al-Musnad of Imam Aḥmad Bin Ḥanbal, Ḥadīṣ of Mu’āz Bin Jabal, vol. 7, pp. 244, Ḥadīṣ 22117

155. Sayyidunā Abū Abdullah Taymī رحمته الله عليه said: I heard my respected father saying: Sayyidunā Sufyān Bin ‘Uyāinah رحمته الله عليه said to me, ‘I have heard Sayyidunā Mis’ar Bin Kidām رحمته الله عليه narrating a [blessed] Ḥadiṣ on the authority of your grandfather Abdul A’lā about praying to Allah عَزَّوَجَلَّ for safety. Do you remember that Ḥadiṣ?’ He said, I replied: ‘Let me narrate to you the Ḥadiṣ which I remember.’ So I narrated that Ḥadiṣ to him and after that, he commented: ‘This is that very [blessed] Ḥadiṣ, this is that very Ḥadiṣ.’

Method of preventing the accountably of food

156. Sayyidunā Tamīm Bin Salamah رحمته الله عليه said that I have been told: ‘When a man recites “بِسْمِ اللَّهِ” before eating and “الْحَمْدُ لِلَّهِ” after eating, then he will not be questioned about the blessings of food.’¹

Blessing, honour, and safety

157. Sayyidunā Yaḥyā Bin Balīq Jamāl رحمته الله عليه said that once on the way to Makka-tul-Mukarramah رَأَى اللَّهُ شَرَفًا وَعَظِيمًا, we felt extremely thirsty. So we hired someone to guide us to a place of water about which we were told. Whilst searching for water after the break of dawn, all of a sudden we heard a voice saying, ‘Why do you not say?’ Sayyidunā Yaḥyā said, ‘I asked: What shall we say?’ The voice said,

اللَّهُمَّ مَا أَصْبَحَ بِنَا مِنْ تَعَبَةٍ، أَوْ عَافِيَةٍ، أَوْ كَرَامَةٍ فِي دِينٍ أَوْ دُنْيَا جَرَتْ عَلَيْنَا فِيمَا مَضَى، أَوْ هِيَ جَارِيَةٌ عَلَيْنَا فِيمَا بَقِيَ، فَهِيَ مِنْكَ وَحَدَاكَ لَا شَرِيكَ لَكَ، فَذَكَ الْحَمْدُ عَلَيْهَا، وَذَكَ النَّسْنُ، وَذَكَ الْفُضْلُ، وَذَكَ

¹ *Al-Muṣannaf of Ibn Abī Shaybah*, *Book of foods, chapter on reciting the name of Allah*
عَزَّوَجَلَّ before eating, vol. 5, pp. 563, Ḥadiṣ 4

الْحَمْدُ عَدَدَ مَا أَنْعَمْتَ عَلَيْنَا، وَعَلَى جَمِيعِ خَلْقِكَ، وَمَنْ لَدُنْكَ إِلَى مُنْتَهَى عِلْمِكَ، لَا إِلَهَ إِلَّا أَنْتَ، هَذَا
مِنَ الْبِدَاءِ إِلَى الْبَقَاءِ

Translation: O Allah عَزَّوَجَلَّ! Whatever religious or worldly blessing, honour and respect we received in the past or will receive in the future is from You. You are one. There is no associate with You. I thank You عَزَّوَجَلَّ for these blessings. This is Your grace and Your favor, and for You is praise according to the number of Your blessings upon us and upon all Your creation from You until the heights of Your knowledge, there is no deity except You. This is from the beginning to end.¹

Gratitude upon granting goodness and removing evil

158. Sayyidunā Sufyān رَحِمَهُ اللهُ عَلَيْهِ said that whenever Sayyidunā Imam Ḥasan Baṣrī رَحِمَهُ اللهُ عَلَيْهِ attended a congregation, he would say:

اللَّهُمَّ لَكَ الْحَمْدُ بِالإِسْلَامِ وَلَكَ الْحَمْدُ بِالنُّقْرَانِ وَلَكَ الْحَمْدُ بِالْأَهْلِ وَالْبَالِ بَسَطْتَ رِزْقَنَا وَأَظْهَرْتَ
أَمْنَنَا وَأَحْسَنْتَ مَعَايِفَنَا وَمِنْ كُلِّ مَا سَأَلْنَاكَ رَبَّنَا أَعْطَيْتَنَا فَالْحَمْدُ كَثِيرًا كَمَا تُنْعِمُ كَثِيرًا
وَصَرَفْتَ شَرًّا كَثِيرًا فَلَوْ جُهِكَ الْجِدِيلُ الْبَاقِي الدَّائِمُ الْحَمْدُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Translation: O Allah عَزَّوَجَلَّ! I thank You for Islam, I thank You for the Qur'an, I thank You for my family and wealth. You granted us vast sustenance, and granted us satisfaction, and You granted us good well-being. You granted to us whatever we asked You for. We express our deep gratitude to You for the abundance of blessings You have granted us and prevented the great evil from us. Thanks to You O the

¹ *Ṭabaqāt-ul-Ḥanābilāh, number 260, chapter of the letter 'ain, he whose name is Abdullah, vol. 1, pp. 186*

Everlasting Rabb عَزَّوَجَلَّ. All praise is due to Allah عَزَّوَجَلَّ Who is the Nourisher of all the worlds.

In worldly matters, look at those who are lesser than you

159. Sayyidunā Abū Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘(In worldly matters) look at the one standing at a lower level than you, because this is more reasonable so that you do not undermine Allah’s عَزَّوَجَلَّ blessing upon you.¹

Supplications at the break of dawn during travelling

160. Sayyidunā Mujāhid رَضِيَ اللهُ عَلَيْهِ said that Sayyidunā Ibn Umar رَضِيَ اللهُ عَنْهُمَا used to proclaim the following three times loudly at the time of dawn whilst travelling:

(1) سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَنِعْمَتِهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا

Translation: A listener heard the praise of Allah عَزَّوَجَلَّ, His blessing and the best of His test upon us.

(2) اَللّٰهُمَّ صَاحِبِنَا فَافْضِلْ عَلَيْنَا

Translation: O Allah عَزَّوَجَلَّ! Support us, and shower Your mercy upon us.

(3) عَائِدًا بِاِلٰهِ مِنَ النَّارِ

Translation: I seek Allah’s عَزَّوَجَلَّ refuge from the fire.

(4) لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

¹ Sunan Al-Tirmizī, book on judgement day, chapter 57, vol. 4, pp. 230, Ḥadīth 2521

Translation: The power and ability of doing good and preventing evil is only from Allah عَزَّوَجَلَّ.¹

A friend who does not bring happiness.....

161. Sayyidunā Muhammad Bin Naḍr Ḥārīšī رَحِمَهُ اللهُ عَلَيْهِ said that I heard this blessed Ḥadīṣ: Allah عَزَّوَجَلَّ sent this revelation to Sayyidunā Mūsā عَلَيْهِ السَّلَامُ: 'O Mūsā son of 'Imrān! Be alert and choose sincere friends for yourself and do not seek companionship of such a friend who does not bring you happiness because he is your enemy and he will harden your heart. Rather, make my Zikr abundantly, and make gratitude obligatory for you so that you may obtain more complete blessings.'²

The reason for humans being disabled

162. Sayyidunā Ḥasan Baṣrī رَحِمَهُ اللهُ عَلَيْهِ said that when Allah عَزَّوَجَلَّ created Sayyidunā Adam عَلَيْهِ السَّلَامُ, He extracted the dwellers of Paradise from his right side and the Hell dwellers from his left side; thereafter, they began to walk on the earth. Some of them were blind, some deaf, and some were grief-stricken. So, Sayyidunā Adam عَلَيْهِ السَّلَامُ humbly asked: 'O my Rabb عَزَّوَجَلَّ! You have not created my children equal?'

¹ *Al-Muṣannaf of Abd-ul-Razzāq, Book of Hajj, chapter on travelling, vol. 5, pp. 110, Ḥadīṣ 9299*

² *Ḥilya-tul-Awliyā, number 402, Muhammad Al-Ḥārīšī, vol. 8, pp. 244, Ḥadīṣ 12043*

Allah ﷺ replied, ‘O Adam! I intended that gratitude to be expressed to me.’¹

Words to show gratitude for the whole day

163. Sayyidunā Abdullah Ibn Ghanām رَضِيَ اللهُ عَنْهُ narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever says these words in the morning has expressed gratitude to Allah ﷺ for that day,

اللَّهُمَّ مَا أَصْبَحَ مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَبَيْنَكَ، وَحَدِّكَ لِأَشْرِيكَ لَكَ، فَذَكَ الْحَمْدُ، وَكَذَلِكَ الشُّكْرُ

*Translation: O Allah ﷺ! Whatever blessing is upon me or any of Your creation is only from You. You are One. There is no associate with You. All praise is due to You and all gratitude is for You.*²

What If an oppressor shows gratitude after repenting?

164. Sayyidunā Sakhbarāh رَضِيَ اللهُ عَنْهُ narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Whoever is afflicted with any calamity and he observed patience, and whoever is blessed with a blessing and he showed gratitude, and whoever suffered cruelty but forgives, and whoever oppresses but thereafter repents and then expresses gratitude.’ (Narrator says), then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became silent. The blessed companions عَلَيْهِمُ الرِّضْوَانُ humbly asked: ‘O the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is there for these

¹ *Tarīkh Madīnah Damīshq by Ibn ‘Asākir, number 578, Adam Prophet of Allah ﷺ, vol. 7, pp. 397*

² *Al-Sunan-ul-Kubra by Nasāī, book of actions for the day and night, vol. 6, pp. 5, Ḥadīṣ 9835*

people?' [Upon this], The Beloved Rasool ﷺ recited this blessed ayah of the glorious Qur'an:

أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٧﴾

Translation Kanz-ul-Iman: safety is only for them, and only they are upon guidance.¹⁽²⁾

Three excellent pieces of advice

165. Blessed and beloved Rasool ﷺ gave following three pieces of Advice to a person:

- (1) Remember death excessively. The remembrance of death will pull you away from every worry except death.
- (2) Make supplication compulsory upon yourself, because you do not know when your supplication may be answered.
- (3) Make gratitude compulsory upon yourself, because gratitude increases blessings.³

Dua before eating

166. Sayyidunā Abū Mūsā رَضِيَ اللهُ عَنْهُ said that when food would be brought before Sayyidunā 'Urwaḥ Bin Zubayr رَضِيَ اللهُ عَنْهُ, it would remain covered until he said these words:

¹ *Al-Mu'jam-ul-Kabīr, vol. 7, pp. 138, Ḥadīṣ 6613*

² [*Kanz-ul-Iman (Translation of Quran)*] (Part 7, Surah AL-An'am, verse 82)

³ *Ḥilyat-ul-Auliyā, number 390, Sufyān Bin 'Uyaynah, vol. 7, pp. 356, Ḥadīṣ 10840*

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا، وَأَطْعَمَنَا، وَسَقَانَا، وَنَعَّمَنَا، اللَّهُ أَكْبَرُ، اللَّهُمَّ الْفِتْنَةُ نِعْمَتُكَ وَنَحْنُ بِكُلِّ شَيْءٍ
فَاصِبُونَ وَأَمْسَيْنَا مِنْهَا بِكُلِّ خَيْرٍ، أَسْأَلُكَ تَسَامُهَا وَشُكْرَهَا، لَا خَيْرَ إِلَّا خَيْرِكَ، وَلَا إِلَهَ غَيْرِكَ، إِلَهَ
الصَّالِحِينَ وَرَبِّ الْعَالَمِينَ، الْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا أَنْتَ، مَا شَاءَ اللَّهُ، لَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ بَارِكْ لَنَا فِيهَا
رَزَقَتَنَا وَتَنَا عَذَابَ النَّارِ

Translation: All praise is due to Allah عَزَّوَجَلَّ who granted us guidance, food and [water to] drink, and showered blessings upon us. Allah عَزَّوَجَلَّ is the greatest. O Allah عَزَّوَجَلَّ! We are surrounded by evil. Make Your blessings attached to us to such an extent that we spend our mornings and evenings with goodness. I beseech You for complete blessings and expressing gratitude upon them. There is no favour except Your favour. O the Diety of pious bondsmen! O the Nourisher of all the worlds, there is no one worthy to worship except You. All glorification is due to Allah عَزَّوَجَلَّ, who is the only One worthy to be worshipped. Whatever Allah عَزَّوَجَلَّ wills happens. The privilege of doing good is only from Allah عَزَّوَجَلَّ. O Allah عَزَّوَجَلَّ! Bless us with the blessings in the provision You have granted to us and save us from the torment of fire.¹

Two supplications of after eating

167. Sayyidunā Anas Bin Mālik رَضِيَ اللهُ عَنْهُ said that when the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ finished eating, he would say,

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي، وَسَقَانِي وَهَدَانِي، وَكَلَّ بَلَاءِ حَسَنِ أَهْلَانِي، الْحَمْدُ لِلَّهِ الرَّزَّاقِ ذِي الْقُوَّةِ الْبَتِينِ،
اللَّهُمَّ لَا تَنْزِمِ مِنَّا صَالِحًا أَعْطَيْتَنَا، وَلَا صَالِحًا رَزَقْتَنَا، وَاجْعَلْنَا لَكَ مِنَ الشَّاكِرِينَ

¹ *Al-Muwattā of Imam Malik, Book on Description of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, chapter on food, vol. 2, pp. 425, Ḥadīṣ 1787, under the statement: 'There is no Strength...'*

Translation: All praise is due to Allah عَزَّوَجَلَّ who fed me and guided me and tested me with every good test. All praise is for Allah عَزَّوَجَلَّ Who is the All-Provider and the Almighty. O Allah عَزَّوَجَلَّ, do not take the goodness and provisions back from us that You have granted us, and make us amongst Your grateful people.

168. Sayyidunā Abū Ayyūb Anṣārī رَضِيَ اللهُ عَنْهُ said that when the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ finished eating, he would say this supplication: “الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا” Translation: All praise is for Allah عَزَّوَجَلَّ who fed us, gave us [water] to drink, made it stay and made it exit.¹

The three biggest blessings

169. Sayyidunā Wahb Bin Munabbih رَحِمَهُ اللهُ عَلَيْهِ has stated: The three biggest blessings are:

- (1) Islam, without which every other blessing is incomplete.
- (2) Health, without which life is unpleasant.
- (3) Such wealth and possession, without which survival is difficult.²

Gratitude increases blessings

¹ Sunan Abī Dāwūd, Book of foods, chapter on what a man should say ..., vol. 3, pp. 513, Ḥadīṣ 3851

² Ḥilyat-ul-Auliya, number 250, Muhammad Wahb Bin Munabbih, vol. 4, pp. 71, Ḥadīṣ 4785

170. Sayyidunā Salām Bin Mutī رحمته اللہ علیہ said that once we came in the presence of one of Basra's most renowned scholars, Sayyidunā Jarīrī رحمته اللہ علیہ. He رحمته اللہ تعالیٰ علیہ had just returned from the privilege of performing Hajj. He said, 'On our journey, we faced such and such difficulties from Allah عَزَّوَجَلَّ.' Then after a short while, he said, It is narrated: 'The act of Counting blessings is also from gratitude.'¹ (i.e., he رحمته اللہ تعالیٰ علیہ considered the difficulties and inconveniences as blessings too).

Gratitude for Ma'rifaḥ (cognition)

171. Sayyidunā Waḥb Bin Munabbīḥ رحمته اللہ علیہ passed by such a grief-stricken man who was blind, crippled, leper and afflicted with vitiligo. Moreover, he did not have complete clothes either, but was saying: "أَلْحَمْدُ لِلَّهِ عَلَى نِعْمَتِهِ" Translation: I thank Allah عَزَّوَجَلَّ for His blessing. Another person with Sayyidunā Waḥb Bin Manabī's رحمته اللہ علیہ asked this grief-stricken man: 'What blessing do you have left you are thanking Allah عَزَّوَجَلَّ for?' The man replied: 'Look at the residents of this city and the large population; shall I not thank Allah عَزَّوَجَلَّ that none of them, apart from me, have Ma'rifaḥ of Allah عَزَّوَجَلَّ (Divine cognition).'²

Praise on a blessing is gratitude for it

172. Sayyidunā Muhammad Bin 'Amr رحمته اللہ علیہ has stated: When it was raining in our area, I heard the governor of Taif, Sari Bin

¹ *Shu'ab-ul-Iman by Bayḥaqī, chapter on counting the favours of Allah, vol. 4, pp. 110, Ḥadīṣ 4453*

² *Ḥilyat-ul-Auliya, number 250, Muhammad Wahb Bin Munabbīḥ, vol. 4, pp. 71, Ḥadīṣ 4786*

Abdullah, saying this in a sermon: O people! Thank Allah عَزَّوَجَلَّ for His granted sustenance, because I have learnt of a Ḥadiṣ that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘When Allah عَزَّوَجَلَّ grants a blessing to His bondsman and the bondsman praises His Rabb عَزَّوَجَلَّ upon it; then certainly he has expressed gratitude for that blessing.’¹

Lions caused no harm

173. Sayyidunā Ali رَضِيَ اللهُ عَنْهُ has stated: Bakht Nasr came to the Blessed Nabi Sayyidunā Dāniyāl عَلَى تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and ordered his imprisonment. Then he put two hungry lions in a well with him and covered it from the top. He was kept imprisoned with the lions for five days. When the well was uncovered after five days, Sayyidunā Dāniyāl عَلَى تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was engaged in offering Salah and both lions were sat in one corner in the well and they had not caused him any harm. Bakht Nasr said to him: ‘Tell me, what did you do which kept you protected from these lions?’ He عَلَى تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ replied: I (praised Allah) with these words:

أَلْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مَنْ ذَكَرَهُ، أَلْحَمْدُ لِلَّهِ الَّذِي لَا يُخَيِّبُ مَنْ رَجَا، أَلْحَمْدُ لِلَّهِ الَّذِي لَا
يَكِلُ مَنْ تَوَكَّلَ عَلَيْهِ إِلَى غَيْرِهِ، أَلْحَمْدُ لِلَّهِ الَّذِي هُوَ ثِقَتُنَا حِينَ تَنْقَطِعُ عَنَّا الْحِيلُ، أَلْحَمْدُ لِلَّهِ
الَّذِي هُوَ رَجَاؤُنَا يَوْمَ يَسُوءُ ظَنُّنَا بِأَعْمَالِنَا، أَلْحَمْدُ لِلَّهِ الَّذِي يَكْشِفُ قُرُونَنَا عَنْ كَرْبِنَا، أَلْحَمْدُ لِلَّهِ
الَّذِي يَجْزِي بِالْإِحْسَانِ إِحْسَانَنَا، أَلْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالصَّبْرِ نَجَاتًا

Translation: All praise is due to Allah عَزَّوَجَلَّ Who does not deprive anyone of reward and grace who makes His Zikr. All praise is due to Allah عَزَّوَجَلَّ Who does not disappoint anyone who places hope in Him.

¹ *Al-Durr-ul-Manṣūr, part 2, Al-Baqarah, verse 152, vol. 1, pp. 373*

All praise is due to Allah عَزَّوَجَلَّ Who does not abandon and leave anyone helpless who places trust only in Him rather than others. All praise is due to Allah عَزَّوَجَلَّ Who supports us when our plans end. All praise is due to Allah عَزَّوَجَلَّ upon Whom we will depend on the day when we would cease to believe in our deeds. All praise is due to Allah عَزَّوَجَلَّ Who removes our suffering in the times we face calamities. All praise is due to Allah عَزَّوَجَلَّ Who rewards goodness with favours. All praise is due to Allah عَزَّوَجَلَّ Who rewards patience with salvation.¹

One dua of looking in the mirror

174. Sayyidunā Imām Muhammad Bāqir رَحْمَةُ اللهِ عَلَيْهِ said that whenever the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to look in the mirror, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite this supplication,

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي فَأَحْسَنَ خَلْقِي وَخُلِقْتُ، وَرَزَانِ مِثْلِي مَا شَانَ مِنْ غَيْرِي

Translation: All praise is due to Allah عَزَّوَجَلَّ who created me, made my appearance and character excellent, blessed me with grace whereas others with defects.

175. Sayyidunā Imām Muhammad Bin Sirīn رَحْمَةُ اللهِ عَلَيْهِ said that Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا used to look excessively in the mirror and kept a mirror with him whilst travelling as well. I humbly asked him: ‘What is the reason for this?’ He replied, ‘Whenever I look, I see grace on my face, whereas I see defects on others’ faces; therefore, upon this [favour], I express gratitude to Allah عَزَّوَجَلَّ.’²

¹ Jam‘-ul-Jawāmi‘, Musnad Ali Bin Abī Ṭālib, vol. 13, pp. 187, Ḥadīṣ 6468

² Shu‘ab-ul-Iman by Bayḥaqī, chapter on clothes and pots, vol. 5, pp. 233, Ḥadīṣ 6493

Gratitude for breaking the bad habits

176. Sayyidunā Sufyān Bin ‘Uyāinah رَحْمَةُ اللَّهِ عَلَيْهِ has stated: ‘A man from Kufa had very bad habits. When Allah عَزَّوَجَلَّ broke his bad habits, he expressed his gratitude towards Allah عَزَّوَجَلَّ by setting his female slave free.’ He also added: Once, there was heavy rainfall in Makkah-tul-Mukarramah رَادَهَا اللَّهُ شَرَقًا وَتَعْطِيبَهَا which collapsed the houses of local residents. As a gratitude, Sayyidunā Ibn Abī Rawwād رَحْمَةُ اللَّهِ عَلَيْهِ set his female slave free because Allah عَزَّوَجَلَّ protected his home from collapsing.’¹100

One step on Pul [bridge of] Širāṭ and the other one in heaven

177. A man asked Sayyidunā Abū Bakr Bin Abdullah Bin Ibn Maryam رَحْمَةُ اللَّهِ عَلَيْهِ: ‘What is the completeness of a blessing?’ He replied: ‘It implies that one of your steps be on Pul [bridge of] Širāṭ and the other one in Heaven.’

Close your eyes

178. Sayyidunā Bakr Bin Abdullah Muzanī رَحْمَةُ اللَّهِ عَلَيْهِ used to say: ‘Oh son of Aadam! If you want to know the value of the blessings that Allah عَزَّوَجَلَّ has granted you, then close your eyes.’²

Meanings of “ظَاهِرَةٌ” [apparent] and “بَاطِنَةٌ” [unapparent] blessings

179. It is the blessed saying of Allah عَزَّوَجَلَّ:

¹ *Hilyat-ul-Auliya*, number: 390, Sufyān Bin ‘Uyāinah, vol. 7, pp. 353, Ḥadīṣ 10829

² *Shu‘ab-ul-Iman by Bayhaqī, chapter on counting the favours of Allah, vol. 4, pp. 112, Ḥadīṣ 4465*

وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً ط

Translation Kanz-ul-Iman: subservient to you and bestowed His Favours upon you in full; visible and hidden?!

Commenting on the aforementioned blessed ayah, Sayyidunā Muqātil Bin Ḥayyān رَحْمَةُ اللَّهِ عَلَيْهِ has stated: “ظَاهِرَةً” Apparent refers to Islam and “وَبَاطِنَةً” unapparent refers to the concealing of your sins by Allah عَزَّوَجَلَّ.’ (Further explanatory sayings are mentioned in the footnote on page no. 59 and 60)

Favour even upon the Hell-dwellers

180. Sayyidunā Abdullah Bin Qāsim رَحْمَةُ اللَّهِ عَلَيْهِ has stated: Undoubtedly, Hell-dwellers also have the favour of Allah عَزَّوَجَلَّ, because if Allah willed, He could have subjected them to even worse punishment than what they are facing.²

181. Sayyidunā Maṭraf رَحْمَةُ اللَّهِ عَلَيْهِ used to say: ‘I like expressing gratitude for well-being more than showing patience at the time of calamity.’³

Those attaining proximity of Al-Raḥman on judgement day

182. Sayyidunā Abū Sulaymān Dārānī رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Those bondsmen who have the qualities such as generosity, tolerance,

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Luqman, verse 20)

² *Shu`ab-ul-Iman by Bayḥaqī, chapter on counting the favours of Allah, vol. 4, pp. 137, Ḥadīṣ 4577*

³ *Ibid, pp. 106, Ḥadīṣ: 4437*

mercy, compassion, goodness, gratefulness, and patience will be among those who attain the proximity of Allah, the Merciful (Al-Rahman) on the Day of Judgement.’

Supplication upon seeing a grieving person

183. Sayyidunā Abū Ḥurayrah رضى الله عنه narrated that the Beloved Rasool صلى الله عليه واله وسلم has stated: ‘Whoever recites this supplication upon seeing a grieving person,

الْحَمْدُ لِلَّهِ الَّذِي عَاقَبَنِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَيْكَ وَعَلَى جَمِيعِ خَلْقِهِ تَفْصِيلاً

Translation: ‘I thank Allah عَزَّوَجَلَّ Who saved me from this calamity that is afflicted upon you, and He granted me excellence over you and many of His creation’, In this way, he has expressed gratitude to Allah عَزَّوَجَلَّ for this blessing (upon being safe from this calamity).¹ (Another narration states that he will not be afflicted with that calamity.)

Gratitude for the great blessings of health and sustenance

184. Sayyidunā Abdul Raḥman Bin Zayd Bin Aslam رضى الله عليه has stated: Gratitude takes its share from praise, its essence and its roots. Thus one should take a look at the blessings bestowed upon him which have been given to him in the form of his body, ear, eye, hand, foot etc. Because there is no such thing on his body that is not a blessing of Allah عَزَّوَجَلَّ. Therefore, it is compulsory for a bondsman to use the bodily blessings of Allah to obey Him. Then one should look at other blessings of Allah عَزَّوَجَلَّ which are present in the form of provisions and sustenance. Therefore, it is compulsory for a bondsman to also spend these

¹ *Book of Prayer by Ṭabarānī, chapter on what to say on seeing an afflicted person, pp. 254, Ḥadīṣ 700, with a slight alteration*

blessings of Allah عَزَّوَجَلَّ as well to obey Him. Whoever does this certainly has sought the share of gratitude from its essence and branches.¹

Consequence of grateful and ungrateful people

185. Sayyidunā Ka'b رَضِيَ اللهُ عَنْهُ has stated: When Allah عَزَّوَجَلَّ grants any blessing to any of His bondsman in this world, and then he expresses gratitude to Allah عَزَّوَجَلَّ and shows humility to Allah عَزَّوَجَلَّ due to that blessing, then Allah عَزَّوَجَلَّ will grant him benefit from that blessing in this world and will elevate his rank in the Hereafter due to that blessing. [On the other hand], if Allah عَزَّوَجَلَّ grants any blessing to any person in this world but he is not grateful for it to Allah عَزَّوَجَلَّ and neither does he show humility to Allah عَزَّوَجَلَّ due to it, then Allah عَزَّوَجَلَّ will not only deprive him of its benefit in this world, but will also open up a level of fire for him. If He عَزَّوَجَلَّ wills, He will punish him, and if He عَزَّوَجَلَّ wills, He will forgive him.²

Merely food, drink and clothing are not the blessings

186. Sayyidunā Ḥasan Baṣrī رَحِمَهُ اللهُ عَلَيْهِ has stated: Whoever considers merely food, drink and clothing to be the blessings of Allah عَزَّوَجَلَّ, then certainly his knowledge is little and his punishment is near.³

Which of the two is a greater blessing?

187. Sayyidunā Ḥishām Bin Salmān رَحِمَهُ اللهُ عَلَيْهِ said: I was sitting with Sayyidunā Ḥasan Baṣrī رَحِمَهُ اللهُ عَلَيْهِ and Sayyidunā Bakr Bin

¹ *Al-Durr-ul-Manšūr, part 2, Al-Baqarah, verse 152, vol. 1, pp. 371*

² *Al-Durr-ul-Manšūr, part 2, Al-Baqarah, verse 152, vol. 1, pp. 373*

³ *Al-Zuhd by Ibn Mubarak, chapter on humility, pp. 134, Ḥadīṣ: 397*

Abdullah Muzanī رحمته اللہ علیہ; the former said to the latter, ‘O Abū Abdullah! Come! Advise your brothers!’ So after glorifying Allah عز وجل and reciting Salat upon the Beloved Rasool صلی اللہ علیہ والہ وسلم, he رحمته اللہ علیہ said, ‘There are two blessings with you and me and I swear by Allah عز وجل, I do not know which of the two is better? The passage for blessings to enter the body or the passage for blessings to exit the body? Because (being it painful), Allah عز وجل makes it exit our body as His favour.’ Sayyidunā Ḥasan Baṣrī رحمته اللہ علیہ responded: ‘O Bakr Bin Abdullah! You have pointed out an excellent fact. Undoubtedly, this blessing is regarded amongst the great blessings of Allah عز وجل.’¹

It is compulsory to show gratitude for the blessing of water

188. Ummul Mo`mineen Sayyidatunā Ayesha Ṣiddiqāh رضی اللہ عنہا has stated: ‘Whoever drinks pure (cold and sweet) water and it enters the body without pain and exits without pain too, then it is compulsory for him to express gratitude upon this.’²

I wish i were like you

189. Sayyidunā Imām Ḥasan Baṣrī رحمته اللہ علیہ said: How great this blessing is which is drunk with joy and it exits with ease. There was a king in this city (who had an illness of urine blockage). When the king would see any of his servants approaching the water container, filling a cup, gulping it down with ease; upon

¹ *Shu`ab-ul-Iman by Bayḥaqī, chapter on counting the favours of Allah, vol. 4, pp. 114, Ḥadīṣ 4474*

² *Tarīkh Madīnah Damishq by Ibn `Asākir, number 445, Ibrahim Bin Abdul Mālīk, vol. 7, pp. 42*

this, he would comment: ‘I wish I were like you in drinking water and I could quench my thirst as you do. What a great blessing this is! You drink it with pleasure and it exits from your body with ease.’ Because when the king used to drink water, he used to experience many difficulties with every sip.¹

A wise man's letter

190. Sayyidunā Ali Bin Abdul Raḥman رحمته اللہ علیہ said, a wise man once wrote this letter to his brother, “أَمَا بَعْدُ!” Oh my brother! We start our mornings with so many Divine blessings of Allah عَزَّوَجَلَّ around us that we cannot count, though acts of disobedience on our part are abundant. Thus we do not know what to thank Allah عَزَّوَجَلَّ for? For constant pouring of blessings or for the fact that He عَزَّوَجَلَّ has hidden our sins.²

Ibn Samāk's رحمته اللہ علیہ letter

191. Sayyidunā ‘Ubādaḥ Bin Kulayb رحمته اللہ علیہ said, Sayyidunā Ibn Sammāk رحمته اللہ علیہ wrote the following letter to me: “أَمَا بَعْدُ!” I am writing this letter in a state of happiness and concealment (from people), and due to it, I am under delusion because my Allah عَزَّوَجَلَّ, ‘the One who conceals’ has kept my sins hidden but my Nafs (inner-self) is under the illusion that they have been forgiven. On the other hand, I have been going through the test of blessings because I am happy with them as though I am

¹ *Shu‘ab-ul-Iman by Bayḥaqī, chapter on counting the favours of Allah, vol. 4, pp. 114, Ḥadīṣ 4475*

² *Tarīkh Baghdad, number: 5252, Abdullah Bin Muhammad, vol. 10, pp. 123*

fulfilling their rights. Would that! I could know the consequences of these matters.¹

Story of a saint living in spiritual seclusion

192. One day a man informed Sayyidunā Ḥasan Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ: ‘There is a man here whom we have never seen sat with anyone and never have we seen anyone else sat with him. He remains sat behind a pillar alone.’ Sayyidunā Imām Ḥasan Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ replied, ‘Let me know the next time you see him.’ The narrator says that one day people were walking past him and Sayyidunā Imām Ḥasan Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ was also with them at that time. They pointed out the man saying: ‘This is the man we told you about.’ He رَحْمَةُ اللَّهِ عَلَيْهِ instructed them: ‘You go ahead and I will join you.’ Then he approached the man and asked, ‘O bondman of Allah عَزَّوَجَلَّ! I see that you prefer seclusion but why do you avoid socializing with people?’ He replied: ‘How strange is the thing that has made me heedless from others.’ He رَحْمَةُ اللَّهِ عَلَيْهِ replied, ‘Alright then, come and let us become the companions of the one known as Hasan.’ He responded: ‘How strange is the thing that has made me heedless of the people and Hasan.’ He رَحْمَةُ اللَّهِ عَلَيْهِ asked the man: ‘After all, what is it that has disassociated you from the people and Hasan? He replied, ‘My days and nights are spent between sins and blessings. I believe that I should avoid socialising with people and keep myself busy repenting for my sins and keep expressing my gratitude to Allah عَزَّوَجَلَّ for His blessings.’ Sayyidunā Imām Ḥasan Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ

¹ *Hilyat-ul-Auliyā*, number: 401, *Muhammad Bin Ṣabīḥ*, vol. 8, pp. 224, *Ḥadīṣ* 11952

said: ‘In my opinion, you are even wiser than Hasan, you should continue your practices.’¹

Who is Eid for:

193. Sayyidunā Muhammad Bin Yazīd Bin Khunays رَحْمَةُ اللَّهِ عَلَيْهِ narrated: Once Sayyidunā Wuḥayb رَحْمَةُ اللَّهِ عَلَيْهِ saw people returning from the Eid Gah (place for Eid Salah) on Eid day. They were walking past him wearing fancy clothes. He watched them for a while and then said: ‘May Allah عَزَّوَجَلَّ forgive me and you all! If you are certain that Allah عَزَّوَجَلَّ has accepted your worships in this month, then you should have kept yourselves busy thanking Him avoiding this glamour; and if this is not the case and you fear that your worships in this month have not been accepted, then you are in more need to deviated away from these neglectful celebrations and glamour.’²

194. Allah عَزَّوَجَلَّ said in the Glorious Qur’an:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

*Translation Kanz-ul-Iman: 'If you are grateful, I will henceforth give you more;'*³

Sayyidunā Ali Bin Ṣāliḥ رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘This means that if you thank Me by worshipping Me, then I will increase your blessings.’⁴

¹ *Ṣifāt-ul-Ṣuffāh, number 572, Another worshipper, vol. 2, part four, pp. 11*

² *Shu’ab-ul-Iman by Bayḥaqī, chapter on fasting, vol. 3, 346, Ḥadīṣ 3726*

³ *[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ibrahim, verse 7)*

⁴ *Tafsīr Al-Ṭabarī, part 13, Ibrahim, verse 7, vol. 7, pp. 420, Ḥadīṣ 20585*

195. Sayyidunā ‘Anbasah̄ Bin Azhar رَحْمَةُ اللهِ عَلَيْهِ said: The judge of Kufa, Sayyidunā Muḥarib Bin Dišār رَحْمَةُ اللهِ عَلَيْهِ was my neighbour. Sometimes, during any part of the night, I would hear him saying this loudly:

أَنَا الصَّغِيرُ الَّذِي رَبَّيْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا الضَّعِيفُ الَّذِي قَوَّيْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا الْفَقِيرُ الَّذِي أَعْيَيْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا الْغَرِيبُ الَّذِي وَصَّيْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا الصُّعْلُوكُ الَّذِي مَوْلَيْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا الْعَرَبُ الَّذِي أَسْبَغْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا الْعَارِي الَّذِي كَسَوْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا الْمَسَافِرُ الَّذِي صَاحَبْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا الْغَائِبُ الَّذِي أَدَيْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا الرَّاجِلُ الَّذِي حَمَلْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا الْبَرِيضُ الَّذِي شَفَيْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا السَّائِلُ الَّذِي أَعْطَيْتَهُ فَكَفَّكَ الْحَمْدُ وَأَنَا الدَّاعِي الَّذِي أَجَبْتَهُ فَكَفَّكَ الْحَمْدُ رَبَّنَا حَمْدًا كَثِيرًا عَلٰى حَمْدِكَ

Translation: O Allah عَزَّوَجَلَّ! I was small, thank You عَزَّوَجَلَّ for nourishing me. I was weak, thank You for making me strong. I was poor, thank You for granting me wealth. I was homeless, thank You for granting me a home. I was needy, thank You for helping me. I was a bachelor; thank You bestowed upon me a wife. I was hungry, thank You for satisfying my hunger. I was naked, thank You for clothing me. I was a traveller, thank You for accompanying me with Your mercy. I was far from my destination, thank You for making me reach it. I was on foot, thank You for granting me a means of transport. I was ill, thank You for curing me. I supplicate, thank You for answering my supplication. My Rabb عَزَّوَجَلَّ! I express my deepest gratitude abundantly and profusely.¹

Thank him for his abundant blessings

¹ Tarīkh Madīnah̄ Damīshq by Ibn ‘Asākīr, number: 7217, Muḥarib Bin Dišār, vol. 57, pp. 62/63

196. Sayyidunā Abū Ṭālib Zayd Bin Akhzam Nabhānī رضي الله عنه said: (O man!) He drew a line for your nose, then straightened it, and then completed it properly. He granted the ability of movement to your eyeballs and then protected them with covering eyelashes and eyebrows. He transferred you from one state to another. He made your parents compassionate for you. So, His blessings upon you are abundant and you are surrounded by His favours.¹

The words of gratitude of Sayyidunā Ḥasan Baṣrī رحمة الله عليه

197. Sayyidunā Imām Ḥasan Baṣrī رحمة الله عليه said in his congregation:

اللَّهُمَّ لَكَ الْحَمْدُ بِمَا بَسَطْتَ فِي رِزْقِنَا، وَأَظْهَرْتَ أَمْنَنَا، وَأَحْسَنْتَ مَعَاقِفَنَا، وَمِنْ كُلِّ مَا سَأَلْنَاكَ مِنْ صَالِحٍ أَعْطَيْتَنَا، فَذَكَ الْحَمْدُ بِالإِسْلَامِ، وَذَكَ الْحَمْدُ بِالأَهْلِ وَالبَالِ، وَذَكَ الْحَمْدُ بِالبَيْتِيقِينَ وَالبُعَاثَةِ

Translation: O Allah عَزَّوَجَلَّ! Thank You for expanding our sustenance, for granting us peace, and the excellent well-being. You granted us whatever good we asked You for. Thus, thank You for granting us the [greatest] blessing of Islam. Thank You for granting us family, and we express our gratitude for [absolute] conviction and well-being too.

Unable to have the cognition of blessings

198. Sayyidunā Muhammad Bin Ṣāliḥ Tamīmī رحمة الله عليه said: When a scholar would recite this blessed ayah of the Glorious Qur'an:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿٢٠١﴾

¹ *Shu'ab-ul-Iman by Bayḥaqī, vol. 4, pp. 112, Ḥadīṣ 4464*

Translation Kanz-ul-Iman: And if you count the Favours of Allah, you will therefore never be able to count them. Indeed, Allah is Most Forgiving, Ever Merciful.¹

He would say: Exalted is He WHO did not grant the cognition of His blessings to anyone more than that ‘No one is able to attain the cognition of His blessings’. As He عَزَّوَجَلَّ has not granted the understanding in the matter of His own Divine cognition to anyone more than that ‘No one can comprehend Him’. Therefore, Allah عَزَّوَجَلَّ has declared ‘the inability of attaining the cognition of His blessings’ to be gratitude; as He عَزَّوَجَلَّ declared ‘the inability of attaining the Divine cognition about Him’ to be faith because Allah عَزَّوَجَلَّ knows that the bondsmen cannot exceed more than this.²

199. Sayyidunā Ṣāliḥ Bin Mismār رَحِمَهُ اللهُ عَلَيْهِ said: ‘I do not know if the excessive blessings of Allah عَزَّوَجَلَّ that surround me are greater or His those blessings which I have lost.’³

Who is a patient and grateful man?

200. Sayyidunā Abdullah Bin ‘Amr Bin ‘Āṣ رَضِيَ اللهُ عَنْهُمَا said that I heard the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: ‘There are two such traits which if anyone possesses them, Allah عَزَّوَجَلَّ records him as a patient and grateful man; and whoever does not possess them is not recorded as a patient or grateful man. Whoever looks to one above him in religious matters and follows him, and looks to one below him in worldly matters and shows gratitude to Allah عَزَّوَجَلَّ for

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah AL-Nahl, verse 18)

² *Shu‘ab-ul-Imān* by Bayḥaqī, chapter on counting the blessings of Allah, vol. 4, pp. 152, Ḥadīṣ 4264

³ *Al-Zuhd* by Ibn Mubarak, chapter on tawakkal, pp. 143, Ḥadīṣ 427

His grace is written as a patient and grateful man. [Whereas] whoever looks to one less than him in religious matters and one better than him in worldly matters and then grieves over the blessings he is deprived of is not written as a patient or grateful man.¹

Home in Jannah [Paradise]

201. Sayyidunā Abdullah Bin ‘Amr Bin ‘Āṣ رَضِيَ اللهُ عَنْهُمَا said: There are four such traits which if found in anyone, Allah عَزَّوَجَلَّ will make a home in Jannah [Paradise] for him:

- ❖ Whoever says “لَا إِلَهَ إِلَّا اللَّهُ” at the time of seeking protection in his matters.
- ❖ Whoever says “إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ” when afflicted with a calamity.
- ❖ Whoever says “الْحَمْدُ لِلَّهِ” when receiving a blessing, i.e., he expresses gratitude.
- ❖ Whoever says “أَسْتَغْفِرُ اللَّهَ” whenever he commits a sin i.e., he repents.²

Gratitude for every deed

202. Sayyidunā Mujāhid رَحِمَهُ اللهُ عَلَيْهِ said, Sayyidunā Nūḥ عَلَيْهِ السَّلَام was an extremely grateful bondman of Allah عَزَّوَجَلَّ. Whenever he ate, he thanked Allah عَزَّوَجَلَّ; whenever he drank anything, he thanked Allah عَزَّوَجَلَّ; whenever he walked a step, he thanked Allah عَزَّوَجَلَّ for

¹ Sunan Tirmizī, book on judgement day, chapter 58, vol. 4, pp. 229, Ḥadīṣ 252

² Narrations of Nu’aym Bin Ḥammād in his collection by Ibn Mubarak, pp. 50, Ḥadīṣ 182

that too; even whenever he held something, he thanked Allah ﷻ. Therefore, Allah ﷻ praised him in these words:

۱. إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٤٠﴾

Translation Kanz-ul-Iman: He was indeed a grateful bondsman.¹

Would say “أَلْحَمْدُ لِلَّهِ” after doing everything:

203. Sayyidunā Muhammad bin Ka'b Qarẓī رَحِمَهُ اللهُ عَلَيْهِ said that ‘Whenever Sayyidunā Nūḥ عَلَيْهِ السَّلَام ate food, he would say “أَلْحَمْدُ لِلَّهِ”; whenever he drank water, he would say “أَلْحَمْدُ لِلَّهِ”; whenever he dressed himself, he would say “أَلْحَمْدُ لِلَّهِ”; and whenever he rode any animal, he would say “أَلْحَمْدُ لِلَّهِ”. So Allah ﷻ gave him the title of ‘the grateful bondman’.²

As a gratitude for a blessing, one should not disobey Him

204. A wise man once said: If Allah ﷻ does not punish you for disobeying Him, then as a gratitude, you should not disobey Him either.³

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Madinah
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¹ [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani-Isra`eel, verse 3)

² Al-Zuhd by Imām Aḥmad Bin Ḥanbal, Story of Nūḥ عَلَيْهِ السَّلَام, pp. 89, Ḥadīṣ 281

³ Shu'ab-ul-Iman by Bayḥaqī, chapter on counting the blessings of Allah, vol. 4, pp. 130, Ḥadīṣ 4548

(War against backbiting! will continue)

(Neither will we backbite, nor will we listen to it)

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ

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Blessings of Madinah Qāfilas and Fikr-e-Madinah

Please make it a regular practice to travel in "Dawat-e-Islami's" Sunnah traing "Madani Qafilahs" and filling your "Madani In'amat" booklet whilst performing "Fikr-e-Madinah" and hand it in within the first ten days of every Madani (Islamic) month to your local (Dawat-e-Islami) responsible Islamic brother. **إِنْ شَاءَ اللَّهُ**, by the blessings of this, you will create a passionate mindset to "regularly practice the sunnah", "hate sins" and "strive for the protection of your faith".

Glossary

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult some Sunnī scholar.

Du'ā [دُعَا]: Supplication

Farḍ [فَرَض]: It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Ḥalāl [حَلَال]: Lawful (by Sharī'aḥ)

Ḥarām [حَرَام]: It is opposite of Farḍ; committing it deliberately even once is a grave sin.

Imām [إِمَام]: A Muslim who leads others in congregational Ṣalāḥ.

Kanz-ul-Īmān [كَنْزُ الْإِيمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Aḥl-e-Sunnat, Al-Ḥāj, Al-Ḥāfiz, Al-Qārī Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ.

Makrūḥ [مَكْرُوه]: Disliked

Ṣalāt/Ṣalāt-'Alan-Nabī صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ [صَلَاةَ عَلَى النَّبِيِّ]: Supplication for asking blessings for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shar'i [شَرْعِي]: According to Sharī'aḥ

Sharī'at/Sharī'aḥ [شَرْيْعَةٌ]: Commandments of Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Wājib [وَاجِب]: It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

FOR BECOMING A PIOUS
AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah عزوجل with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**. In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.



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