

'Thanks – Shukar (Gratitude)'

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The hidden signs of the Believer 24

Abbreviations:

saww: - Sal lal la ho Allay hay **Wa** Aal lay he **Wasallam**

azwj: - Az Za **Wa** Jalla

asws: - Allay hay Salawat **Wass** Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Thanks – Shukar (Gratitude)’

Summary:

Allah^{-azwj} Likes those who are thankful (offer *Shukar*)¹ for enjoying countless bounties in their lives. Allah^{-azwj} has Promised us, if we remain sincere in our submission and thank Him^{-azwj}, Allah^{-azwj} will Keep on increasing His^{-azwj} ‘*Naymah*’ (bounties). On this topic, some Ahadith are presented, we start with the identification of the most valuable ‘*Naymah*’ (bounty) which is bestowed upon to us – for that we must always be thankful to Allah^{-azwj}:

وَ قِيلَ لِي: يَا مُحَمَّدُ قَابِلِ نِعْمَائِي عَلَيْكَ بِالشُّكْرِ الْمُتَمَرِّي لِلْمَزِيدِ. فَقُلْتُ: يَا رَبِّي وَ مَا أَفْضَلُ مَا أَشْكُرُكَ بِهِ فَقَالَ لِي: يَا مُحَمَّدُ أَفْضَلُ ذَلِكَ بِنُكَرٍ فَضَلَّ أَحْيَاكَ عَلَيَّ وَ بَعَثَكَ سَائِرَ عِبَادِي عَلَى تَعْظِيمِهِ وَ تَعْظِيمِ شَيْعَتِهِ،

And He^{-azwj} Said to me^{-saww}: “O Muhammad^{-saww}! Speak of My^{-azwj} Bounties upon you^{-saww} with the thankfulness continuously, for the increase (in rewards)”. So I^{-saww} said: ‘O my^{-saww} Lord^{-azwj}! And what is the most superior thing for which I^{-saww} can thank You^{-azwj}?’

He^{-azwj} Said to me^{-saww}: ‘O Muhammad^{-saww}! The most superior of that (among the bounties) is your^{-saww} brother Ali^{-asws}, and I^{-azwj} Sent you^{-saww} to the rest of My^{-azwj} servants upon revering (admiring) him^{-asws} and reverence of his^{-asws} Shias. (An extract).²

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا أَيُّهَا الَّذِينَ آمَنُوا بِتَوْحِيدِ اللَّهِ، وَ نُبُوَّةِ مُحَمَّدٍ ص رَسُولِ اللَّهِ وَ بِإِمَامَةِ عَلِيِّ وَ لِئِذَا كُنْتُمْ مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ اشْكُرُوا لِلَّهِ عَلَى مَا رَزَقْنَاكُمْ مِنْهَا بِالْمَقَامِ عَلَى وَ لَآئِي مُحَمَّدٍ وَ عَلِيِّ

The Imam^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Said: ***O you those who are believing!*** – in the *Tawheed* (Oneness) of Allah^{-azwj}, and Prophet-hood of Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}, and in the Imamate (mastership) of Ali^{-asws} (who is) Guardian of Allah^{-azwj}, ***Eat from the good (things) what We Provided you (with), and give thanks to Allah*** – Upon what He^{-azwj} Provided you from it, with the staying upon the Wilayah (master-ship) of Muhammad^{-saww} and Ali^{-asws}. (An extract)³

¹ *Shakir* (Thankful one)

² Tafseer e Imam Hassan Askari, H. 343

³ Tafseer e Imam Hassan Askari, H. 348

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنَّ كُنتُمْ إِيَّاهُ تَعْبُدُونَ [أَيَّ إِنَّ كُنتُمْ إِيَّاهُ تَعْبُدُونَ] فَاشْكُرُوا نِعْمَةَ اللَّهِ بِطَاعَةِ مَنْ أَمَرَكُمْ بِطَاعَتِهِ - مِنْ مُحَمَّدٍ وَعَلِيٍّ وَخُلَفَائِهِمُ الطَّيِّبِينَ.

The Imam^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Said ***if it is Him you are worshipping [2:172]*** – i.e., if it is Him^{-azwj} you are worshipping, then be thankful for the Bounties of Allah^{-azwj} by obeying the one He^{-azwj} Commanded with obeying him, from Muhammad^{-saww} and Ali^{-asws}, and their^{-asws} goodly Caliphs (the Imam^{-asws}).⁴

Allah^{-azwj} also Commands us to thank, with gratitude, all those who have extended favours to us, for example:

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلُوَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَحْمَدِ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ، عَنِ السِّيَّارِيِّ عَنِ الْحَارِثِ بْنِ الدِّهَاتِ، عَنْ أَبِيهِ، عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ بِثَلَاثَةِ مَقْرُونٍ بِثَلَاثَةِ أُخْرَى أَمَرَ بِالصَّلَاةِ وَالزَّكَاةِ فَمَنْ صَلَّى وَمَا يَزُكُّ لَمْ يُقْبَلْ مِنْهُ صَلَاتُهُ وَأَمَرَ بِالشُّكْرِ لِلْوَالِدَيْنِ فَمَنْ لَمْ يَشْكُرْ وَالِدَيْهِ لَمْ يَشْكُرْ اللَّهَ وَأَمَرَ بِاتِّقَاءِ اللَّهِ صَلَاةِ الرَّحِمِ فَمَنْ لَمْ يُصَلِّ رَحِمَهُ لَمْ يَتَّقِ اللَّهَ عَزَّ وَجَلَّ .

Muhammad ibn Ali Majiluwayh - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of al-Sayyari, on the authority of al-Harith ibn al-Dalhath, on the authority of his father, on the authority of:

Abil Hassan Al-Reza^{-asws} (said), “Indeed Allah^{-azwj} has Commanded three things which are tied-up with three other things.

Allah^{-azwj} has Commanded us to offer *Salat* (pray) and pay the *Zakat* (alms). The *Salat* of that person is not accepted who does not pay the *Zakat*.

Allah^{-azwj} has also Commanded us to thank Him^{-azwj} as well as our parents. Whoever thanks Allah^{-azwj} but does not thank his parents has not really thanked Allah^{-azwj}.

Allah^{-azwj} has Commanded us to fear Allah^{-azwj} and to visit the relations of kin. Whoever does not visit his relatives has indeed not feared Allah^{-azwj}.⁵

⁴ Tafseer e Imam Hassan Askari, H. 349

⁵ UYUN AKHBAR AL-REZA, vol. 2, Chapter 26, H. 13

Introduction:

The believers, are recognised as:

They (momineen) do not get tempted by the praises of the ignorant, and they neither count their (good) deeds, nor procrastinate (delay) themselves in performance of the (good) deeds, (but) they keep on doing good deeds.

And a believer is that who ‘hums’ (chants) thankfulness in the evenings and in the mornings and busies himself with the Remembrance. And he is firm in shaky situations, and in hardship he is patient, and in the prosperity he is thankful. (See the Hadith in Appendix)⁶

In addition, offering gratitude in comfort and prosperity is equivalent to earning rewards through the hard work and under difficulties - since during the ease, one is prone to forget thanking Allah^{-azwj}, e.g., out of joy or being full of oneself or considering one has earned those treats. And consequently ends-up being ungrateful.

عَنِ التَّوْفَلِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ الطَّاعِمُ الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الصَّائِمِ الْمُحْتَسِبِ وَالْمُعَاتِي الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمُتَبَلِّ الصَّابِرِ وَالْمُعْطَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمُخْرُومِ الْقَانِعِ.

Al-Nufli narrated that Rasool-Allah^{-saww} said:

“The one who eats and gives thanks has the same reward as the one who fasts.

The reward of one who is healthy and gives thanks is the same as the one who is suffering and is patient.

The reward of one who receives (earns) and is thankful is the same as the one who is deprived but content.”⁷

عَنْ سِنَانِ بْنِ طَرِيفٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ حَشِيثٌ أَنْ أَكُونَ مُسْتَدْرَجًا قَالَ وَ لِمَ قُلْتُ لِأَبِي دَعَوْتُ اللَّهَ أَنْ يَرْزُقَنِي دَارًا فَرَزَقَنِي - وَ دَعَوْتُ اللَّهَ أَنْ يَرْزُقَنِي أَلْفَ دِرْهَمٍ فَرَزَقَنِي أَلْفًا وَ دَعَوْتُهُ أَنْ يَرْزُقَنِي خَادِمًا فَرَزَقَنِي خَادِمًا قَالَ فَأَيُّ شَيْءٍ تَفْعُولُ قَالَ أَقُولُ الْحَمْدُ لِلَّهِ قَالَ فَمَا أُعْطِيتَ أَفْضَلَ مِمَّا أُعْطِيتَ.

Sanan ibn Zarif said: “I told Imam Sadiq^{-asws} that I am afraid to be reprimanded. He^{-asws} asked me why. I said I asked Allah^{-azwj} for a thousand Dirhams, and He^{-azwj} Granted it to me. I asked Him^{-azwj} for a servant, and He^{-azwj} Gave me one. Then Imam Sadiq^{-asws} asked me what I have to say now. I said: ‘الْحَمْدُ لِلَّهِ’ praise be to Allah^{-azwj}. He^{-asws} said: “What you have said is better than what you have been given.”⁸

⁶ An extract from a length Hadith, see Appendix I.

⁷ 27: ص: 92. مشكاة الأنوار في غرر الأخبار، النص، ص: 27.

⁸ 27: ص: 96. مشكاة الأنوار في غرر الأخبار، النص، ص: 27.

عَنْ سَعْدَانَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ إِنِّي أَرَى مَنْ هُوَ شَدِيدُ الْحَالِ مُضَيَّقًا عَلَيْهِ الْعَيْشُ وَ أَرَى نَفْسِي فِي سَعَةٍ مِنْ هَذِهِ الدُّنْيَا- لَا أُمِدُّ يَدِي إِلَى شَيْءٍ إِلَّا رَأَيْتُ فِيهِ مَا أُحِبُّ وَ قَدْ أَرَى مَنْ هُوَ أَفْضَلُ مِنِّي قَدْ صُرِفَ ذَلِكَ عَنْهُ فَقَدْ حَسِبْتُ أَنْ يَكُونَ لِي اسْتِدْرَاجًا مِنَ اللَّهِ لِي بِخَطِيئَتِي فَقَالَ عَ أَمَّا مَعَ الْحَمْدِ فَلَا وَ اللَّهُ.

Sae'dan ibn Yazeed said: "I told Imam Sadiq^{asws} that I saw someone having hard times in life while I had a good life. Whatever I reach out for, I find in it what I like. Sometimes I see other people who are superior to me but they do not have these blessings. I am afraid this might be a sort of Divine test for me". The Imam^{asws} said: "Have no fear as long as you give thanks (say: 'الْحَمْدُ لِلَّهِ') for these blessings."⁹

عنه عليه السلام قال: إذا أحسنتم فاحمدوا الله، وإذا أسأتم فاستغفروا الله.

Imam Sadiq^{asws} said: "Give thanks to Allah^{azwj} whenever you do a good deed, and seek Allah^{azwj}'s forgiveness whenever you do something bad."¹⁰

Gratitude Brings The Pardoning:

عيون أخبار الرضا عليه السلام البيهقي عن الصولي قال حدثنا الغلابي عن أحمد بن عيسى بن زيد أن المأمون أمرني بقتل رجل فقال استبيني فإن لي شكراً فقال ومن أنت وما شكرك

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Bayhaqi, from Al Sowly who said, 'It is narrated to us by Al Galaby, from Ahmad Bin Isa Bin Zayd,

(The narrator says) 'Al-Mamoun ordered me with killing a man. He said, 'Let me live, for there is thanking for me'. He said, 'And who are you and what is your thanks?'

فَقَالَ عَلِيُّ بْنُ مُوسَى ع يَا أَمِيرَ الْمُؤْمِنِينَ أَنْشُدَكَ اللَّهَ أَنْ تَتَرَفَّعَ عَنْ شُكْرِ أَحَدٍ وَ إِنْ قَلَّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ عِبَادَهُ بِشُكْرِهِ فَشَكَرُوهُ فَعَفَا عَنْهُمْ.

Ali^{asws} Bin Musa^{asws} said (who was happened to be there): 'O commander of the faithful! I^{asws} adjure you with Allah^{azwj} not to raise anyone from thanking, and even if it is little. Allah^{azwj} Mighty and Majestic Commanded His^{azwj} servants to thank Him^{asws}, so they are thanking Him^{azwj} and He^{azwj} is Pardoning them"¹¹.

⁹ 97 H, مشكاة الأنوار في غرر الأخبار، النص، ص: 27

¹⁰ 95 H, Mishkat ul Anwar,

¹¹ 17 H 14 Ch, Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws},

Offering Thanks Increase The Bounties:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أُعْطِيَ ثَلَاثًا لَمْ يَمْنَعْ ثَلَاثًا مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الإِجَابَةَ وَمَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ وَمَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الكِفَايَةَ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab, from

Abu Abdullah^{-asws} said: ‘The one who gives three (things) would not be denied three (things) – The one who gives the supplication would be Given the answer, and the one gives the thanks would be Given the increase, and the one who gives the reliance would be Given the sufficient’.

ثُمَّ قَالَ أَ تَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

Then he^{-asws} said: ‘Did you recite the Book of Allah^{-azwj} Mighty and Majestic [65:3] and whoever relies upon Allah, He is sufficient for him?’ And he^{-asws} said: ‘[14:7] If you are grateful, I would Increase it more for you. And He^{-azwj} Said [40:60] And your Lord says: Call upon Me, I will Answer you’.¹²

عَنِ الصَّادِقِ ع قَالَ: أَيُّمَا عَبْدٍ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَعَرَفَهَا بِقَلْبِهِ وَ حَمَدَ اللَّهَ عَلَيْهَا بِلِسَانِهِ لَمْ يَنْفِدْ [يَنْفِدْ] كَلَامُهُ حَتَّى يَأْمُرَ اللَّهُ بِالزِّيَادَةِ وَ ذَلِكَ قَوْلُ اللَّهِ جَلَّ وَ عَزَّ - لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ.

Imam Sadiq^{-asws} said: “Whenever Allah^{-azwj} Grants someone some blessings and he acknowledges that with his heart and expresses his gratitude, Allah^{-azwj} will Order an increase in his blessings before he finishes his words. Allah^{-azwj} the Almighty has Said: “If you are grateful, I will add more (favours) unto you.” [The Holy Quran: 14:7].¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab, from:

Abu Abdullah^{-asws} said: ‘The one who gives the thanks is Given the increase. Allah^{-azwj} Mighty and Majestic is Saying [14:7] And when your Lord Proclaimed: If you are grateful, I would Increase it more for you’.¹⁴

عن أبي عبد الله عن آباءه: قال: قال رسول الله صلى الله عليه و اله و سلم: ما فتح الله لعبدي باب شكرٍ فخرن عنه باب الزيادة.

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

¹³ H. 108, مشكاة الأنوار في غرر الأخبار، النص، ص: 29

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 8

Imam Sadiq^{-asws} quoted that Rasool-Allah^{-saww}, on the authority of his forefathers^{-asws} said: "Allah^{-azwj} will not Open the doors to thanksgiving for anyone without Opening up a door to increased blessings."¹⁵

Thanking To Avert Troubles:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ تَقُولُ ثَلَاثَ مَرَّاتٍ إِذَا نَظَرْتَ إِلَى الْمُتَبَلِّغِ مِنْ غَيْرِ أَنْ تُسْمِعَهُ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي بِمَا ابْتَلَاكَ بِهِ وَ لَوْ شَاءَ فَعَلَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Abu Baseer, from

Abu Ja'far^{-asws} said: 'You should be saying three times, whenever you look at the afflicted one, from without him hearing it, 'The Praise is for Allah^{-azwj} Who Gave me good health from that which you have been afflicted with, and had He^{-azwj} so Desired to, would have Done so (to me)'.

قَالَ مَنْ قَالَ ذَلِكَ لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ أَبَدًا .

He^{-asws} said: 'The one who says that would not be hit by that affliction, ever!'.¹⁶

Also,

عَنْهُ ع قَالَ: لَا تَنْظُرُوا إِلَى أَهْلِ الْبَلَاءِ فَإِنَّ ذَلِكَ يَحْزَنُهُمْ.

Imam Sadiq^{-asws} said: "Do not stare at those in trouble since this will make them sad."¹⁷

Supplications – Thanking Allah^{-azwj}:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعًا عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ قَالَ إِذَا صَلَّى الْمَغْرِبَ ثَلَاثَ مَرَّاتٍ الْحَمْدُ لِلَّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ وَ لَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ أُعْطِيَ خَيْرًا كَثِيرًا .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Sabbah Bin Sayaba,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who says, when he prays the Maghrib *Salāt*, **three (3) times**,

¹⁵ Mishkat ul Anwar, H. 94

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 20

¹⁷ مشكاة الأنوار في غرر الأخبار، النص، ص: 28

الْحَمْدُ لِلَّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ وَ لَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ

‘The Praise is for Allah^{-azwj} who Does whatever He^{-azwj} so Desires to, and does not Do what others desire’, (one) would be Given a lot of goodness’.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ قَالَ حَدَّثَنِي أَبُو مَسْعُودٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ قَالَ أَرْبَعَ مَرَّاتٍ إِذَا أَصْبَحَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَدْ أَدَّى شُكْرَ يَوْمِهِ وَ مَنْ قَالَهَا إِذَا أَمْسَى فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Mansour Bin Al Abbas, from Saeed Bin Janah who said, ‘Abu Masoud narrated to me, from:

Abu Abdullah^{-asws} said: ‘The one who says four (4) times when it is the morning,

‘The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds’, so he has paid the thanks for his day, and the one who says it when it is the evening, so he has paid his thanks for his night’.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَانَ يَقُولُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yaquob Bin Shuayb, that:

Abu Abdullah^{-asws} was saying (prescribed the following supplication):

يَا مَنْ يَشْكُرُ الْيَسِيرَ وَ يَعْفُو عَنِ الْكَثِيرِ وَ هُوَ الْعَفُورُ الرَّحِيمُ اغْفِرْ لِي الذُّنُوبَ الَّتِي ذَهَبَتْ لَدَّهَا وَ بَقِيَتْ تَبِعْتُهَا .

‘O the One Who Thanks for the less, and Forgives from the more, and He^{-azwj} is the Forgiving, the Merciful. Forgive my sins for me whose pleasure has (already) gone, and there remains its consequence (the load of the regret)’.²⁰

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ

Praise be to Allah^{-azwj} who has guided us here, and if it was not for Allah^{-azwj}'s Guidance, we would not have been guided. (An extract from Ziyarah of Amir-ul-Momineen^{-asws}).²¹

¹⁸ Al Kafi V 2 – The Book Of Supplication CH 52 H 2

¹⁹ Al Kafi V 2 – The Book Of Supplication CH 27 H 5

²⁰ Al Kafi V 2 – The Book Of Supplication CH 60 H 28

²¹ Kamil al-Ziyarah, Ch. 11, h, 2

وَ هُوَ يَوْمُ التَّهْنِئَةِ يُهَيَّي بَعْضُكُمْ بَعْضًا فَإِذَا لَقِيَ الْمُؤْمِنُ أَخَاهُ يَقُولُ

And it is a day (18th Zilhajj) of the congratulations, some of you would be congratulating the others. So when a Momin meets his brother, he would be saying:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُتَمَسِّكِينَ بِوِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ

‘The Praise is for Allah^{-azwj} Who Made us to be from the adherents with the Wilayah of Amir Al-Momineen^{-asws} and the Imams^{-asws}’. (An extract from a lengthy Hadith on Ghadeer day).²²

Sajda e Shukar (Prostration of Thanks)

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَجَدَ سَجْدَةً لِيَشْكُرَ نِعْمَةً وَ هُوَ مُتَوَضِّئٌ كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ عَشْرَ خَطِيئَاتٍ عَظِيمٍ.

Imam Sadiq^{-asws} said: “Allah^{-azwj} will record ten good deeds for the one who makes ablution and prostrates to thank Allah^{-azwj}. He^{-azwj} will also Wipe out ten of that man’s major sins.”²³

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالِقَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ الْكُوفِيِّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ أَبِيهِ، عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ السَّجْدَةَ بَعْدَ الْفَرِيضَةِ شُكْرًا لِلَّهِ تَعَالَى عَلَى مَا وَفَّقَ لَهُ الْعَبْدَ مِنْ أَدَاءِ فَرِيضِهِ وَأَذَى مَا يُجْزَى فِيهَا مِنَ الْقَوْلِ أَنْ يَقُولَ

Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa’eed al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father,

Abil Hassan Al-Reza^{-asws} said, “Prostrating after performing the obligatory prayers is a way of expressing gratitude to Allah^{-azwj} - Exalted is His Remembrance - for the servant’s success in performing the obligatory deed. The minimum that should be said while prostrating in gratitude is

شُكْرًا لِلَّهِ شُكْرًا لِلَّهِ شُكْرًا لِلَّهِ ثَلَاثَ مَرَّاتٍ.

‘شُكْرًا لِلَّهِ شُكْرًا لِلَّهِ شُكْرًا لِلَّهِ’ ‘Thanks Allah, Thanks Allah^{-azwj} Thanks Allah^{-azwj}’ three (3) times.”

قُلْتُ فَمَا مَعْنَى قَوْلِهِ شُكْرًا لِلَّهِ قَالَ يَقُولُ هَذِهِ السَّجْدَةُ مِنِّي شُكْرًا لِلَّهِ عَزَّ وَجَلَّ عَلَى مَا وَفَّقَنِي بِهِ مِنْ خِدْمَتِهِ وَأَدَاءِ فَرِيضِهِ وَالشُّكْرُ مُوجِبٌ لِلزِّيَادَةِ فَإِنْ كَانَ فِي الصَّلَاةِ تَقْصِيرٌ لَمْ يَتِمَّ بِالتَّوَابِلِ تَمَّ بِهَذِهِ السَّجْدَةِ

²² زاد المعاد - مفتاح الجنان، ص: 204

²³ H. 104، مشكاة الأنوار في غرر الأخبار، النص، ص: 29

I asked, “What is meant by ‘Thanks Allah^{-azwj}?’ The Imam^{-asws} said, “It means that this prostration that I perform is indeed an expression of gratitude to the Honourable the Exalted Allah^{-azwj} for Granting me success in serving Him^{-azwj} and performing the obligatory deeds. Expression of gratitude will cause an increase in prayers. Indeed, if there are any deficiencies in one’s prayers which have not been made up by other prayers, they will be compensated for by this act of prostration.”²⁴

حَدَّثَنَا أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا سَعْدِ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْزُوقِيِّ قَالَ كَتَبَ إِلَيَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ قُلْ فِي سَجْدَةِ الشُّكْرِ مِائَةَ مَرَّةٍ شُكْرًا شُكْرًا وَإِنْ شِئْتَ عَفْوًا عَفْوًا .

(The author of the book narrated) my father - may God be pleased with him - narrated that Sa’d ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Soleiman ibn Hafs al-Marwazi,

“Abul Hassan^{-asws} wrote me a letter in which he^{-asws} wrote, Say ‘Thanks Thanks’ or ‘Forgive Forgive’ one hundred (100) times when you perform the *Sajdah e Shukar* (prostration for expression of your gratitude).”²⁵

Sajda of Thanks (On the Spot)

عنه عليه السلام قال: بينما رسول الله صلى الله عليه و اله و سلم مع أصحابه إذا سجد فأطال السجود حتى ظنوا أنه، ثم رفع رأسه، فقيل: يا رسول الله، فقد أطلت السجود حتى ظننا أنك ممّا ذاك، فقال: أتاني جبرئيل من عند الله تبارك وتعالى فقال: يا محمد، إن ربك يقرئك السلام ويقول لك: إني لن أسوئك فيمن والاك من أمتك، ولن أقضي على مؤمن قضاء ساءه أو سرّه ذلك إلا وهو خير له، قال صلى الله عليه و اله و سلم: فلم يكن عندي مالٌ فأتصدّق به، ولا مملوكٌ فأعتقه، فسجدتُ لله وشكرته وحمدته على ذلك.

Imam Sadiq^{-asws} said: "One day when the Prophet^{-saww} went to the mosque with his^{-saww} companions, he^{-saww} prostrated for so long that they suspected his^{-saww} health was endangered. When he^{-saww} finally sat up they told him^{-saww} that he^{-saww} had prostrated for such a long time that they suspected he^{-saww} had died.

He^{-saww} said: "Jibraeel^{-as} descended to me^{-saww} from Allah^{-azwj} the Almighty and said: O' Muhammad^{-saww}! Your Lord^{-azwj} Sends His^{-azwj} greetings and says: "I^{-azwj} have never Hurt your^{-saww} feelings concerning anyone of your^{-saww} nation who loves you^{-saww}.

I^{-azwj} have not Done anything for a believer to please him or hurt him unless it was good for him. The Prophet^{-saww} added: "At that time I had neither any property to give away in charity nor a slave to free, so I^{-saww} fell in prostrate in worship and thanked Allah^{-azwj} and praised Him^{-azwj} for this."²⁶

²⁴ UYUN AKHBAR AL-REZA, vol. 2, Chapter 28, H. 27

²⁵ UYUN AKHBAR AL-REZA, vol. 2, Chapter 28, H. 23

²⁶ Mishkat ul Anwar, H. 105

عن أبي عبيدة الخدّاء قال: كنت مع أبي جعفر عليه السلام في طريق المدينة فوقع ساجدا لله، فقال لي حين استتمّ قائما: يا زياد! أنكرت عليّ حين رأيتني ساجدا؟ فقلت: بلى جعلتُ فداك، قال: ذكرتُ نعمةً أنعمها الله عليّ فكرهتُ أن أجوز حتّى أؤدي شكرها.

Abi Ubeydeh Al-Haz'za said: "When I was accompanying Imam Baqir^{-asws} on the way to Medina, he^{-asws} suddenly fell into prostrate of worship. When he^{-asws} finished he^{-asws} stood up and asked me if I was surprised. I replied: "May I be your^{-asws} devoted servant! Yes." He^{-asws} said: "I^{-asws} remembered a blessing that Allah^{-azwj} had Given me^{-asws}, and I^{-asws} found it hard to go along my way without thanking God for it (but no one could saw me^{-asws} doing the sajda as per another Hadith)."²⁷

Acknowledging the Favour of Others:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْبَغْدَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْجُعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَكْتُوبٌ فِي التَّوْرَةِ اشْكُرْ مَنْ أَنْعَمَ عَلَيْكَ وَ أَنْعَمَ عَلَى مَنْ شَكَرَكَ فَإِنَّهُ لَا زَوَالَ لِلنَّعْمَاءِ إِذَا شَكَرْتَ وَ لَا بَقَاءَ لَهَا إِذَا كُفِرْتَ الشُّكْرُ زِيَادَةٌ فِي النَّعْمِ وَ أَمَانٌ مِنَ الْغَيْرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ja'far Bin Muhammad Al Baghdady, from Abdullah Bin Is'haq Al Ja'fary, from:

Abu Abdullah^{-asws} said: 'It is written in the Torah: "Thank the one who favours upon you, and do favours upon the one who thanks you, for there would be no decline of the Bounties when it is thanked for, and there would not remain (from bounties) when it is denied. The gratefulness increases in the Bounties, and it is a safety from others (who envy/try to harm)'.²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمَّارِ الدُّهْنِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ وَ يُحِبُّ كُلَّ عَبْدٍ شَاكِرٍ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِعَبْدٍ مِنْ عِبِيدِهِ يَوْمَ الْقِيَامَةِ أَ شَكَرْتَ فَلَانَا فَيَقُولُ بَلْ شَكَرْتَك يَا رَبِّ فَيَقُولُ لَمْ تَشْكُرْنِي إِذْ لَمْ تَشْكُرْهُ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna, from Ammad Al Duhnay who said,

'I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'Allah^{-azwj} Loves every grieving heart, and Loves every grateful servant. Allah^{-azwj} would be Saying to a servant from His^{-azwj} servant on the Day of Judgement: "Did you thank so and so?" He would say, 'But, I thanked You^{-azwj}, O Lord^{-azwj}!' So He^{-azwj} would be Saying: "You did not thank Me^{-azwj} when you did not thank him".

ثُمَّ قَالَ أَشْكُرْكُمْ لِلَّهِ أَشْكُرْكُمْ لِلنَّاسِ .

²⁷ Mishkat ul Anwar, H. 106

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 3

Then he^{-asws} said: 'The most thankful to Allah^{-azwj}, is the one most thankful you to the people'.²⁹

إذا أخذت من أحدكم قذاة فليقل أَمَاط الله عنك ما تكره

You should thank those who solve your problems (by saying): "Allah^{-azwj} may move away from you whatever you detest."³⁰

Right of Thanking Allah^{-azwj}:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ حَرَجَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِنَ الْمَسْجِدِ وَ قَدْ ضَاعَتْ دَابَّتُهُ فَقَالَ لَيْنَ رَدَّهَا اللَّهُ عَلَيَّ لِأَشْكُرَنَّ اللَّهَ حَقَّ شُكْرِهِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman who said,

'Abu Abdullah^{-asws} went out from the Masjid and he^{-asws} had lost his^{-asws} (riding) animal. So he^{-asws} said: 'If Allah^{-azwj} were to Return it to me^{-asws}, I^{-asws} will thank Allah^{-azwj} as it is a right of thanking Him^{-azwj}'.

قَالَ فَمَا لَبِثَ أَنْ أَتَى بِهَا فَقَالَ الْحَمْدُ لِلَّهِ فَقَالَ لَهُ قَائِلٌ جُعِلْتُ فِدَاكَ أَلَيْسَ قُلْتَ لِأَشْكُرَنَّ اللَّهَ حَقَّ شُكْرِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَمْ لَمْ تَسْمَعْني قُلْتَ الْحَمْدُ لِلَّهِ .

He (the narrator) said, 'So, it wasn't long before they came with it. So he^{-asws} said: 'The Praise is for Allah^{-azwj}'. So a sayer said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Did you^{-asws} not say, 'I^{-asws} will thank Allah^{-azwj} as it is a right of thanking Him^{-azwj}? ' So Abu Abdullah^{-asws} said: 'Did you not listen to me^{-asws} saying: 'The Praise is for Allah^{-azwj}?'³¹

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ صَاحِبِ السَّيَّارِيِّ فِيمَا أَعْلَمَ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِيمَا أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى (عَلَيْهِ السَّلَام) يَا مُوسَى اشْكُرْنِي حَقَّ شُكْرِي فَقَالَ يَا رَبِّ وَ كَيْفَ أَشْكُرُكَ حَقَّ شُكْرِكَ وَ لَيْسَ مِنْ شُكْرٍ أَشْكُرُكَ بِهِ إِلَّا وَ أَنْتَ أَنْعَمْتَ بِهِ عَلَيَّ قَالَ يَا مُوسَى الْآنَ شَكَرْتَنِي حِينَ عَلِمْتَ أَنَّ ذَلِكَ مِنِّي .

Ali, from his father, from Ibn Abu Umeyr, from Abu Abdullah, Sahib Al Sayyari regarding what I know, or someone else, from;

Abu Abdullah^{-asws} having said regarding what Allah^{-azwj} Mighty and Majestic Revealed unto Musa^{-as}: "O Musa^{-as}! Thank Me^{-azwj} as is the right of thanking Me^{-azwj}". So he^{-as} said: 'O Lord^{-azwj}! And how can I^{-as} thank You^{-azwj} are Rightful to be thanked, and there is none from a thanks which I^{-as} thank You^{-azwj} with except that You^{-azwj} have Favoured with it upon me^{-as}? ' He^{-azwj}

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 30

³⁰ الخصال ج : 2 ص : 611

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 18

Said: “O Musa^{-as}! Now you^{-as} have thanked Me^{-azwj} where you^{-as} knew that, that is from Me^{-azwj}”³²

Qualities of the Best of the Believer:

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو التَّحَمِيّ قَالَ وَ حَدَّثَنِي الْحُسَيْنُ بْنُ سَيْفٍ عَنْ أَخِيهِ عَلِيِّ عَنْ سُلَيْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ خِيَارِ الْعِبَادِ فَقَالَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَ إِذَا أَسَاءُوا اسْتَغْفَرُوا وَ إِذَا أُعْطُوا شَكَرُوا وَ إِذَا ابْتُلُوا صَبَرُوا وَ إِذَا غَضِبُوا عَفَرُوا .

From him, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Suleyman Bin Amro Al Nakhaie who said, ‘And Al Husayn Bin Sayf narrated to me from his brother Ali, from Suleyman, from the one who mentioned it,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘The Prophet^{-saww} was asked about the best of the servants, so he^{-saww} said: ‘Those who, when they do good deed, are joyful, and when they commit sins, seek Forgiveness, and when they are Given (something), they are thankful, and when they are afflicted, they are patient, and when they are angry, they forgive’.³³

A Believer is the Thankful One:

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِهِ عَزَّ وَ جَلَّ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَ إِمَّا كَفُورًا قَالَ إِمَّا أَخَذَ فَهُوَ شَاكِرٌ وَ إِمَّا تَارَكَ فَهُوَ كَافِرٌ .

From him, from Abdullah Bin Bukeyr, from Zurara, from Humran Bin Ayn who said,

‘I asked Abu Abdullah^{-asws} about the Words of the Mighty and Majestic [76:3] ***Surely, We have shown him the way: he may be thankful or unthankful.*** He^{-asws} said: ‘Either he adopts (the Wilayah) so he is a thankful one, or he neglects (the Wilayah) so he is an Unbeliever (Kafir)’.³⁴

وَ عَنْهُ ع قَالَ: إِنِّي لَا أَحِبُّ [لِلْأَحِبِّ] أَنْ لَا يُجَدِّدَ لِي نِعْمَةً إِلَّا حَمِدْتُ اللَّهَ عَلَيْهَا مِائَةَ مَرَّةٍ.

Imam Sadiq^{-asws} said: “I like to thank Allah^{-azwj} **one hundred (100)** times whenever a new blessing is granted to me^{-asws}.”³⁵

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 27

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 31

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 4

³⁵ مشكاة الأنوار في غرر الأخبار، النص، ص: 31

وَمَنْ يَتَّبِعِ السُّمْعَةَ يُسَمِّعِ اللَّهُ بِهِ الْكَذِبَةَ وَمَنْ يَتَوَلَّ الدُّنْيَا يَعْجِزُ عَنْهَا وَمَنْ يَعْرِفِ الْبَلَاءَ يَصْبِرُ عَلَيْهِ وَمَنْ لَا يَعْرِفُهُ يَنْكُرُ وَالرَّيْبُ كُفْرٌ وَمَنْ يَسْتَكْبِرْ يَضَعُهُ اللَّهُ وَمَنْ يُطِعِ الشَّيْطَانَ يَعْصِ اللَّهُ وَمَنْ يَعْصِ اللَّهَ يُعَذِّبْهُ اللَّهُ وَمَنْ يَشْكُرْ يَزِيدْهُ اللَّهُ وَمَنْ يَصْبِرْ عَلَى الرَّزِيَّةِ يُعِنَهُ اللَّهُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَحَسْبُهُ اللَّهُ

(Rasool-Allah^{-sawww} said:) The one who seeks fame (show-off), Allah^{-azwj} makes him to be named as a liar, and the one who loves the world will be frustrated from it. And the one who recognises the affliction would be patient against it, and the one who does not recognise it will be tortured (during it). And the doubt is disbelief, and the one who is arrogant, Allah^{-azwj} Puts him in his place. And the one who obeys Satan^{-la} disobeys Allah^{-azwj}, and the one who disobeys Allah^{-azwj} is Punished by Allah^{-azwj}. The one who is thankful, Allah^{-azwj} Increases for him, the one who is patient upon a loss is Helped by Allah^{-azwj}. The one who places reliance upon Allah^{-azwj}, Allah^{-azwj} suffices for him.³⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْعُزْرَمِيِّ عَنِ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ اسْتَكْبَرَ لَيْلَةً فَقَبِلَهَا بِقَبُولِهَا وَأَدَّى إِلَى اللَّهِ شُكْرَهَا كَانَتْ كَعِبَادَةِ سِتِّينَ سَنَةً قَالَ أَبِي فَعُلْتُ لَهُ مَا قَبُولُهَا قَالَ يَصْبِرُ عَلَيْهَا وَلَا يُخْبِرُ بِمَا كَانَ فِيهَا فَإِذَا أَصْبَحَ حَمِدَ اللَّهَ عَلَى مَا كَانَ

Imam Abu Abdullah^{-asws} said: Whoever suffers from illness during a night and bears it with patience and thanks Allah^{-azwj} in the morning, is rewarded 60 years' of acts of worship. I asked what is the criterion of acceptance? Imam^{-asws} replied: To remain patient during his sufferings at night and not to narrate to others what he experienced and thank Allah^{-azwj} upon getting up in the morning.³⁷

أَكثَرُوا ذَكَرَ اللَّهُ جَلَّ وَعَزَّ عَلَى الطَّعَامِ وَلَا تَلْفُظُوا فِيهِ فَإِنَّهُ نِعْمَةٌ مِنْ نِعَمِ اللَّهِ وَرِزْقٌ مِنْ رِزْقِهِ يَجِبُ عَلَيْكُمْ شُكْرُهُ وَحَمْدُهُ

Mention Allah^{-azwj} very much during eating food. Do not talk while eating, as it is one of Allah^{-azwj}'s Graces and Sustenance for which you should thank and praise Him^{-azwj}.³⁸

أَحْسِنُوا صَحْبَةَ النِّعَمِ قَبْلَ فَوَاتِهَا فَإِنَّهَا تَزُولُ وَتَشْهَدُ عَلَى صَاحِبِهَا بِمَا عَمِلَ فِيهَا

Thankfully acknowledge bounties (of Allah^{-azwj}) before they vanish and testify against you (for your lack of consideration in the Hereafter).³⁹

An Intellectual will be Thankful:

يَا هِشَامُ إِنَّ الْعَاقِلَ الَّذِي لَا يَشْعَلُ الْحَلَالَ شُكْرَهُ وَلَا يَغْلِبُ الْحَرَامَ صَبْرَهُ

³⁶ Al Kafi – V 8, H 14488

³⁷ Al-Kafi, Tatm Sawab-ul-Marz, h. 5 (Urdu, vol.1. Faro, pp. 272)

³⁸ الخصال ج : 2 ص : 611

³⁹ الخصال ج : 2 ص : 611

(Imam Musa e Kazim^{-asws} advised his companion) O Hisham! The intellectual is the one whom the Permissible do not pre-occupy him from thanking Him^{-azwj}, nor do the Prohibitions overcome his patience..... (an extract).⁴⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ قَالَ سَأَلْتُ الْعَالِمَ (عَلَيْهِ السَّلَامُ) عَنِ الْعَطْسَةِ وَمَا أَلْعَلُّهُ فِي الْحَمْدِ لِلَّهِ عَلَيْهَا فَقَالَ إِنَّ لِلَّهِ نِعْمًا عَلَى عَبْدِهِ فِي صِحَّةِ بَدَنِهِ وَ سَلَامَةِ جَوَارِحِهِ وَإِنَّ الْعَبْدَ يَنْسَى ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ عَلَى ذَلِكَ وَإِذَا نَسِيَ أَمَرَ اللَّهُ الرِّيحَ فَتَجَاوَزَ فِي بَدَنِهِ ثُمَّ يُخْرِجُهَا مِنْ أَنْفِهِ فَيَحْمَدُ اللَّهَ عَلَى ذَلِكَ فَيَكُونُ حَمْدُهُ عِنْدَ ذَلِكَ شُكْرًا لِمَا نَسِيَ .

Ali bin Muhammad, from Salih Bin Abu Hammad who said,

‘I asked the knowledgeable one^{-asws} about the sneezing and what is the reason in (saying), ‘The Praise is for Allah^{-azwj}’, upon it. So he^{-asws} said: ‘For Allah^{-azwj} has Favoured upon His^{-azwj} servant regarding the health in his body and safety of his body parts, and the servant tends to forget the Mention of Allah^{-azwj} Mighty and Majestic upon that; and when he does forget, Allah^{-azwj} Commands the wind, so it goes through his body, then exits from his nose, so he Praises Allah^{-azwj} upon that, and that praise of his during that would happen to be a thankfulness to what he had forgotten’.⁴¹

The Meanings of Displaying the Bounties:

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَنْعَمَ اللَّهُ عَلَى عَبْدِهِ بِنِعْمَةٍ فَظَهَرَتْ عَلَيْهِ سُمِّيَ حَبِيبَ اللَّهِ مُحَدَّثًا بِنِعْمَةِ اللَّهِ وَإِذَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ بِنِعْمَةٍ فَلَمْ تَظْهَرْ عَلَيْهِ سُمِّيَ بَغِيضَ اللَّهِ مُكَدِّبًا بِنِعْمَةِ اللَّهِ .

Ali Bin Muhammad raising it,

Abu Abdullah^{-asws} has said: ‘When Allah^{-azwj} Favours upon His^{-azwj} servant with a Bounty, and he displays it (with gratitude), he is named as a Beloved of Allah^{-azwj} narrating with a Bounty of Allah^{-azwj}; and when Allah^{-azwj} Favours upon a servant with a Bounty, so he does not display/spend it (with thanks), he is named as the one being angry with Allah^{-azwj} - a denier in a Bounty of Allah^{-azwj}’.⁴²

The above Hadith is better explained by the following Hadith of Amir ul-Momineen^{-asws}:

وَقَالَ ع لِرَجُلٍ تَجَاوَزَ الْحَدَّ فِي التَّقَشُّفِ يَا هَذَا أَمَا سَمِعْتَ قَوْلَ اللَّهِ- وَ أَمَا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ فَوَ اللَّهُ لَا يُبَدِّلُكَ نِعْمَ اللَّهِ بِالْمَقَالِ أَحَبُّ إِلَيْهِ مِنَ ابْتِدَالِ كَهَا بِالْمَقَالِ.

As he (Amir ul-Momineen^{-asws}) noticed a man who exceeded the limits of asceticism (austerity/self-denial), Imam Ali^{-asws} said to him:

⁴⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 12

⁴¹ Al Kafi V 2 – The Book Of Social Relationships CH 15 H 6

⁴² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 2

O you, have you not heard Allah^{-azwj}'s saying: “And proclaim/announce the bounties of your Lord?”⁴³

By Allah^{-azwj}, I^{-asws} swear, to thank Allah^{-azwj}'s favours by means of deeds is certainly better than thanking them by means of words.⁴⁴

Offering Gratitude upon Wearing New Clothes

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَلْبَسُ الثَّوْبَ الْجَدِيدَ قَالَ يَقُولُ اللَّهُمَّ اجْعَلْهُ ثَوْبَ يَمْنٍ وَ تَقَى وَ بَرَكَهٍ اللَّهُمَّ ارْزُقْنِي فِيهِ حُسْنَ عِبَادَتِكَ وَ عَمَلًا بِطَاعَتِكَ وَ أَدَاءً شُكْرٍ نِعْمَتِكَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَ أَجْمَلُ بِهِ فِي النَّاسِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{-asws} about the man who wore the new clothes. He^{-asws} said: ‘He should be saying, ‘O Allah^{-azwj}! Make it to be a Bountiful cloth and of piety and of Blessings. O Allah^{-azwj}! Grant me in it the goodness of worshipping You^{-azwj}, and working in obedience to You^{-asws}, and being thankful for You^{-azwj} Bounties. The Praise is for Allah^{-azwj} Whom Clothed me what I cover my nakedness with and beautify with among the people’.⁴⁵

The Four Signs of Thankful Believers:

(فَقَالَ رَسُولُ اللَّهِ (ص) وَ أَمَّا عَلَامَةُ الشَّاكِرِ فَأَرْبَعَةٌ الشُّكْرُ فِي النِّعْمَةِ وَ الصَّبْرُ فِي الْبَلَاءِ وَ الْفُنُوعُ بِقِسْمِ اللَّهِ وَ لَا يَحْمَدُ وَ لَا يُعْظِمُ إِلَّا اللَّهَ

(Rasool-Allah^{-saww} said in a long Hadith): The signs of the thankful (believers) are four:

- (1) They are showing gratitude for the graces,
- (2) Steadfastness against misfortunes,
- (3) Satisfaction with acts (Mashiya) of Allah^{-azwj}, and
- (4) Glorifying and praising no one but Allah^{-azwj}. (An extract)⁴⁶

⁴³ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ {11}

And as for the Favour of your Lord, so do announce (it) [93:11]

⁴⁴ تحف العقول، النص، ص: 222

⁴⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 13 H 1

⁴⁶ تحف العقول، النص، ص: 20

Forgiveness Through Praising Allah^{-azwj}:

عن النبي صلي الله عليه و اله و سلم قال: إنّ الرجل من أمتي يخرج إلى السوق فيبتاع القميص بنصف دينارٍ أو بثلث دينارٍ فيحمد الله إذا لبس، فما يبلغ ركبتَه حتّى يغفر له.

Rasool-Allah^{-saww} said: "A man from among my nation goes to the bazaar, and buys a shirt-like dress for a half or a third of a Dinar, and praises Allah^{-azwj} whenever he wears it. His sins are forgiven before this dress reaches down to his knees."⁴⁷

Allah^{-azwj} Is Grateful And Loves Those Who Are Thankful:

عنه صلي الله عليه و اله و سلم قال: إنّ المؤمن ليشبع من الطعام والشراب فيحمد الله فيعطيه الله من الأجر ما يعطي الصائم، إنّ الله شاكرٌ يحبّ أن يُحمد.

Rasool-Allah^{-saww} said: "Whenever a believer gets full, stops eating and drinking and praises Allah^{-azwj}, Allah^{-azwj} Grants him the reward of one who fasts. Allah^{-azwj} is Grateful and Loves to be praised."⁴⁸

عن أبي عبد الله صلي الله عليه و اله و سلم قال: إنّ الرجل منكم ليشرب شربةً من الماء فيوجب الله له بها الجنة، ثمّ قال: يأخذ الإناء فيضعه على فيه فيستسي، ثمّ يشرب فينحّيه وهو يشتهي فيحمد الله ثمّ يعود فيشرب، ثمّ ينحّيه فيحمد الله، ثمّ يعود ويشرب، ثمّ ينحّيه فيحمد الله ثمّ يعود ويشرب، ثمّ ينحّيه فيحمد الله، فيوجب الله له بها الجنة.

Imam Sadiq^{-asws} said: "One of the men among you will drink some water, and Allah^{-azwj} will Reward him with Heaven for this act." He^{-asws} added: "He brings the cup of water next to his lips, and calls Allah^{-azwj}'s name. Then he drinks some water and takes the cup away while he is still thirsty. Then he praises Allah^{-azwj} and takes another sip, and he repeats this again. Allah^{-azwj} will Reward him with Heaven for this act."⁴⁹

Never Cease Thanking Allah^{-azwj}:

عن الباقر عليه السلام قال: لا ينقطع الشكر من العباد.

Imam Baqir^{-asws} said: "The thanksgiving of God's servants is non-stop."⁵⁰

⁴⁷ Mishkat ul Anwar, H. 98

⁴⁸ Mishkat ul Anwar, H. 99

⁴⁹ Mishkat ul Anwar, H. 100

⁵⁰ Mishkat ul Anwar, H. 109

عن معمر بن خلاد: قال الرضا عليه السلام: اتقوا الله وعليكم بالتواضع والشكر والحمد، إنّه كان في بني إسرائيل رجلاً فأتاه في منامه من قال له: إنّ لك نصف عمرك سعةً فاختر أيّ النصفين شئت؟ فقال: إنّ لي شريكاً، فلما أصبح الرجل قال لزوجته: قد أتاني في هذه الليلة رجلاً فأخبرني أنّ نصف عمري لي سعةً فاختر أيّ النصفين شئت، فقالت له زوجته: اختر النصف الأول، فقال: لك ذلك، فأقبلت عليه الدنيا، فكان كلما كانت نعمةً قالت زوجته: جارك فلان محتاجٌ فصيله، وتقول: قرابتك فلان فتعطيّه. وكانوا كذلك كلما جاءهم نعمةٌ أعطوا وتصدقوا وشكروا، فلما كان ليلةً من الليالي أتاه رجلاً فقال: يا هذا، إنّ النصف قد انقضى فما رأيك؟ قال لي شريكٌ، فلما أصبح الصبح قال لزوجته: أتاني الرجل فأعلمني أنّ النصف قد انقضى، فقالت له زوجته: قد أنعم الله علينا فشكرنا والله أولى بالوفاء، قال: فإنّ لك تمام عمرك.

Mu'amir ibn Khal'lad narrated that Imam Reza^{-asws} said: “Fear Allah^{-azwj}, and be humble; grateful and give thanks to Him^{-azwj}. There was a man among the Israelite tribe who had a dream one night. In his dream a man told him that he would only live half of his life in comfort, and asked him which half he preferred. He told the man that he had a partner. When he woke up the next morning, he told his wife about his dream. She told him to choose the first half, and he accepted. Then they got wealthy receiving constant blessings. His wife kept informing him about needy neighbours and relatives, and he would help them. They continued donating whatever they received, and giving thanks to God. One night the man had another dream and saw the same man. He told him that half of his life was now over, and asked his opinion. Again, he told the man that he had a partner. When he woke up the next morning, he told everything he saw in his dream to his wife. She said: “Allah^{-azwj} Gave us blessings, and we gave thanks, and Allah^{-azwj} is most faithful.”

Then that man appeared in his dream again and said: “Now you will live in comfort all your life.”⁵¹

Thanking Allah^{-azwj} Under All Situations:

وعنه عليه السلام قال: كان رسول الله صلي الله عليه و اله و سلم إذا ورد عليه أمرٌ يسره قال: الحمد لله على هذه النعمة، وإذا ورد أمرٌ يعتّم به قال: الحمد لله على كلّ حال.

Imam Sadiq^{-asws} said: “Whenever something pleasing came up for Rasool-Allah^{-saww}, he^{-saww} said: “Thanks Allah^{-azwj} for this blessing.” And whenever something saddening happened, he^{-saww} said: “الحمد لله على كلّ حال” Praise be to Allah^{-azwj} in all situations.⁵²”

عن أبي عبد الله عليه السلام قال: الشكر للنعم اجتناب المحارم، وتمام الشكر قول العبد:..

Imam Sadiq^{-asws} said: “Thanking for blessings (basically) is abstaining from the forbidden. Ultimate expression of gratitude is saying:

⁵¹ Mishkat ul Anwar, H. 113

⁵² Mishkat ul Anwar, H. 121

الحمد لله رب العالمين

“Praise be to God, the Lord of the two worlds.”⁵³

قال الحسين بن عليّ: مَنْ طلب رضا الله بسخط الناس كفاه الله أمور الناس، ومَنْ طلب رضا الناس بسخط الله وكله الله إلى الناس.

Imam Hussain^{-asws} said: “Allah^{-azwj} will Make you needless of the people if you prefer Allah^{-azwj}'s Pleasure over the people's dissatisfaction. And Allah^{-azwj} will Leave you alone if you prefer the people's pleasure over Allah^{-azwj}'s dissatisfaction.”⁵⁴

قال أمير المؤمنين عليه السلام: إذا وصلت إليكم أطراف النعم فلا تنفروا أقصاها بقلة الشكر.

Amir Al-Momineen^{-asws} said: “Whenever you start to get some blessings, do not lose the rest of the blessings by not offering enough thanks.”⁵⁵

Do not Associate with the Rich:

قال الباقر عليه السلام: لا تجالس الأغنياء فإنّ العبد يجالسهم وهو يرى أنّ الله عليه نعمة، فما يقوم حتى يرى أنّه ليس لله عليه نعمة.

Imam Baqir^{-asws} said: “Do not associate with the rich – (but if you have to then) before doing so you (must) recognize the blessings that Allah^{-azwj} has given to you. But if you associate with the rich (without such recognising), you will no longer recognise the blessings that Allah^{-azwj} has Given you.”⁵⁶

Amir ul-Momineen^{-asws} Specifies Major Bounties of Allah^{-azwj}:

قب، المناقب لابن شهر آشوب جابر و ابن عباس أنّ أبي بن كعب قرأ عند النبي ص و أسبغ عليكم نعمته ظاهرة و باطنة فقال النبي ص لِقَوْمٍ عِنْدَهُ وَ فِيهِمْ أَبُو بَكْرٍ وَ عُبَيْدَةُ وَ عُمَرُ وَ عُثْمَانُ وَ عَبْدُ الرَّحْمَنِ قُولُوا الْآنَ مَا أَوْلَ نِعْمِهِ أَعَزَّكُمْ اللَّهُ بِهَا وَ بَلَائِكُمْ بِهَا فَخَاضُوا مِنْ الْمَعَاشِ وَ الرِّيشِ وَ الدُّرِيِّ وَ الْأَزْوَاجِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Jabir and Ibn Abbas,

‘Ubay Bin Ka’ab recited in the presence of the Prophet^{-saww}: **and Bestowed upon you His Bounties, apparent and hidden? [31:20]**. The Prophet^{-saww} said to a group in his^{-asws} presence, and among them were Abu Bakr, and Ubeyda, and Umar, and Usman, and Abdul Rahman:

⁵³ Mishkat ul Anwar, H. 122

⁵⁴ Mishkat ul Anwar, H. 129

⁵⁵ Mishkat ul Anwar, H. 131

⁵⁶ Mishkat ul Anwar, H. 132

‘Say now! What is the first Bounty Allah^{-azwj} has Endearred you all with and Tried you with it?’ They argued from, the livelihood, and the luxurious life, and the offspring, and the wives.

فَلَمَّا أَمْسَكُوا قَالَ يَا أَبَا الْحَسَنِ قُلْ فَقَالَ ع إِنَّ اللَّهَ خَلَقَنِي وَ لَمْ أَكُ شَيْئاً مَذْكُوراً وَ أَنْ أَحْسَنَ بِي فَجَعَلَنِي حَيّاً لَا مَوَاتاً وَ أَنْ أَنْشَأَنِي فَلَهُ الْحَمْدُ فِي أَحْسَنِ صُورَةٍ وَ أَعْدَلَ تَرْكِيْبٍ

When they withheld, he^{-saww} said: ‘O Abu Al-Hassan^{-asws}! Speak’. He^{-asws} said: ‘Allah^{-azwj} Created me^{-asws} and I^{-asws} did not happen to be a thing worthy of mention, and Improved me^{-asws}, and He^{-azwj} Made me^{-asws} to be alive, not dead, and He^{-azwj} Caused me^{-asws} to grow. So, for Him^{-azwj} is the Praise regarding the excellent image, and regulated the combination.

وَ أَنْ جَعَلَنِي مُتَّفَكِّراً وَاعِياً لَا أُبَلِّغُهُ سَاهِياً وَ أَنْ جَعَلَ لِي شَوَاعِرَ أَذْرِكُ بِهَا مَا ابْتِغَيْتُ وَ جَعَلَ لِي سِرَاجاً مُنِيراً وَ أَنْ هَدَانِي لِذِينِهِ وَ لَنْ يُضِلَّنِي عَنْ سَبِيلِهِ وَ أَنْ جَعَلَ لِي مَرَدّاً فِي حَيَاةٍ لَا انْقِطَاعَ لَهَا

And He^{-azwj} Made me^{-asws} to think, retain, I^{-asws} do not forget. And He^{-azwj} Made senses for me^{-asws} I^{-asws} can realise with these for as long as I^{-asws} seek. And He^{-azwj} Made a radiant lamp inside me^{-asws} and Guided me^{-asws} to His^{-azwj} religion and will never Stray me^{-asws} from His^{-azwj} Way. And He^{-azwj} Made a return to be for me^{-asws} in a life there is no termination for it.

وَ أَنْ جَعَلَنِي مُلْكاً مَالِكاً لَا مَمْلُوكاً وَ أَنْ سَخَّرَ لِي سَمَاءَهُ وَ أَرْضَهُ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا مِنْ خَلْقِهِ وَ أَنْ جَعَلَنَا ذُكْرَاناً قُوَّاماً عَلَى خَلَائِلِنَا لَا إِنْثَاءً وَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ فِي كُلِّ كَلِمَةٍ صَدَقْتَ

And He^{-azwj} Made me^{-asws} a king, an owner, not owned. And He^{-azwj} Subdued His^{-azwj} sky and His^{-azwj} earth and whatever is in them, and whatever is between them of His^{-azwj} creatures. And He^{-azwj} Made us males standing upon our strength, not females’. And Rasool-Allah^{-saww} was saying: ‘True!’ during each phrase.

ثُمَّ قَالَ فَمَا بَعْدَ هَذَا فَقَالَ عَلِيٌّ ع وَ إِنَّ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصِيهَا فَتَبَسَّمَ رَسُولُ اللَّهِ ص وَ قَالَ لِيَهَيْئَكَ الْحِكْمَةَ لِيَهَيْئَكَ الْعِلْمُ يَا أَبَا الْحَسَنِ أَنْتَ وَارِثُ عِلْمِي وَ الْمُبِينُ لِأُمَّتِي مَا اخْتَلَفْتُ فِيهِ مِنْ بَعْدِي الْخَبَرِ.

Then he^{-saww} said: ‘So what is after this?’ Ali^{-asws} said: ‘**And if you were to count the Favours of Allah, you would not be (able to) count these. [16:18]**’. Rasool-Allah^{-saww} smiled and said: ‘Congratulations to you^{-asws} for the wisdom! Congratulations to you^{-asws} for the knowledge, O Abu Al-Hassan^{-asws}! You^{-asws} are the inheritor of my^{-saww} knowledge, and the clarifier for my^{-saww} community of whatever it differs in from after me^{-saww} – the Hadeeth’⁵⁷.

Be a Good Keeper of Bounties:

عَنْهُ ع قَالَ: أَحْسِنُوا جِوَارَ نِعَمِ اللَّهِ وَ اخْذَرُوا أَنْ تَنْتَقِلَ عَنْكُمْ إِلَى غَيْرِكُمْ أَمَا إِنَّهَا لَمْ تَنْتَقِلْ عَنْ أَحَدٍ قَطُّ وَ كَادَتْ أَنْ تَرْجِعَ إِلَيْهِ.

⁵⁷ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 93 H 56 a

Imam Sadiq^{-asws} said: “Be a good neighbour for Allah^{-azwj}'s Blessings, and try not to let blessings leave you and go to someone else (by being ungrateful). Beware that once Blessings are gone, they are hard to return.”⁵⁸

عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: شُكْرُ كُلِّ نِعْمَةٍ الْوَرَعُ عَنْ مَحَارِمِ اللَّهِ.

Ameer-ul-Momineen^{-asws} said: “Being grateful for Allah^{-azwj}'s Blessings is not committing divinely forbidden acts.”⁵⁹

دَخَلَ بَعْضُ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع فِي مَرَضِهِ الَّذِي تُؤَيِّ فِيهِ إِلَيْهِ وَ قَدْ دَبَّلَ فَلَمْ يَبْقَ إِلَّا رَأْسُهُ فَبَكَى فَقَالَ لِأَيِّ شَيْءٍ تَبْكِي فَقَالَ لَا أَبْكِي وَ أَنَا أَرَأَكَ عَلَى هَذِهِ الْحَالِ قَالَ لَا تَفْعَلْ فَإِنَّ الْمُؤْمِنَ تَعَرَّضَ كُلَّ خَيْرٍ إِنْ قُطِعَ أَعْضَاؤُهُ كَانَ خَيْرًا لَهُ وَ إِنْ مَلَكَ مَا بَيْنَ الشَّرْقِ وَ الْغَرْبِ كَانَ خَيْرًا لَهُ.

One of the companions of Imam Sadiq^{-asws} went to see him^{-asws}. The Imam^{-asws} was seriously ill and near death. He saw that the Imam^{-asws} was very weak, and he cried. Imam Sadiq^{-asws} asked why he cried. He said: “Should I not cry seeing you^{-asws} this way?” The Imam^{-asws} said: “Do not cry. Believers are always receiving what is good for them. Be it they lose a part of their body, or they become the owner of whatever lies between the East and the West, it is good for them.”⁶⁰

⁵⁸ 30 H. 111, مشكاة الأنوار في غرر الأخبار، النص، ص: 30

⁵⁹ 35 H. 147, مشكاة الأنوار في غرر الأخبار، النص، ص: 35

⁶⁰ 35 H. 146, مشكاة الأنوار في غرر الأخبار، النص، ص: 35

APPENDIX

The hidden signs of the Believer

لا يغره ثناء من جهله ولا يدع إحصاء عمله، مستتباً لنفسه في العمل، يعمل الأعمال الصالحة. وهو رجل يمسي وهمه الشكر ويصبح وشغله الذكر. يبئ حذرا ويصبح فرحا، حذرا لما حذر وفرحا لما أصاب من الفضل والرحمة.

They (momineen) do not get tempted by the praises of the ignorant, and do not count their (good) deeds, not delaying themselves in performance of the deeds, they keep doing good deeds. And he is a man who 'hums' (chant) thankfulness in the evenings and in the mornings and busies himself with the Remembrance.

He (Momin) spends the night cautiously (in fear) and in the morning he is happy. He is fearful of what he should be fearful of, and happy with what he has been given from the virtues and the Mercy.

وإن استصعب عليه نفسه فيما تكره لم يعطها سؤلها فيما إليه بشره. ففرحه فيما يخلد ويطول، وقرّة عينه فيما لا يزول. رغبته فيما يبقى وزهادته فيما يفنى. يمزج الحلم بالعلم والعلم بالعقل. تراه بعيدا كسله، دائما نشاطه، قريبا أمله، قليلا زلته، متوقعا أجله، خاشعا قلبه، قانعة نفسه، متغيبا جهله، سهلا أمره، حريزا لدينه، ميتة شهوته، مكظوما غيظه، صافيا خلقه، آمنا منه جاره، ضعيفا كبيره، قانعا بالذي قدر له، متينا صبره، محكما أمره، كثيرا ذكره.

And if he finds difficulty upon himself which he does not like, he does not try to overcome it by surrendering to his 'Nafs' (ego). So he is happy with that which is eternal and long-lasting and delights his eyes in what will not pass away.

He (Momin) desires that which is to remain and refrains from that which is doomed for (destruction). He mixes the forbearance with the knowledge and the knowledge with the intellect. You will see him to be remote from laziness, working endlessly, close to his deeds, (considering them to be) little with Allah^{-azwj}, anticipating his death, humble in his heart, content with himself, his ignorance is absent, his matters are easy, safeguarding his Religion, his desires have been killed, controlling his temper, keeping clean (physically and spiritually), his neighbour is safe from him, his arrogance is suppressed, he is satisfied with whatever that has been Decreed for him, robust in his patience, decisive in his matters, and frequent in his Remembrance.

لا يحدث بما أوّتمن عليه الأصدقاء، ولا يكتنم شهادة الأعداء، ولا يعمل شيئا من الحق رياء ولا يتركه حياء. الخير منه مأمول، والشر منه مأمون. يعفو عمن ظلمه ويعطي من حرمه ويصل من قطعه. لا يعزب حلمه ولا يعجل فيما يريه، ويصفح عما تبين له. بعيد جهله، لين قوله، عائب منكره، قريب معروفه، صادق قوله، حسن فعله، مقبل خيره، مدبر شره. وهو في الزلازل وقور، وفي المكاره صبور، وفي الرخاء شكور.

He does not narrate what the friends have entrusted to him, and does not conceal the testimony of the enemies, and does not do anything from the truth to show off or to avoid embarrassment.

The good deed from him (Momin) is (always) expected, and people are safe from him as the evil from him is never emanating. He excuses the one who is unjust to him, and he gives sanctuary to the one who comes to him, and maintains relations with the one who cuts it off from him. His forbearance does not separate from him and he does not rush into that which is doubtful for him, and tolerates what is clear to him.

And his ignorance is remote from him, his talk is soft, he dislikes finding faults, he is near to good deeds, truthful in his speech, beautiful in his deeds, goes forward with his good deeds and leaves his evil deeds behind. And he is firm in shaky situations, and in hardship he is patient, and in the prosperity he is thankful. (An extract).⁶¹

Addendum:

الأُمالي للصدوق ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعُلَوِيِّ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: أَصَابَنِي ضَيْقَةٌ شَدِيدَةٌ فَصِرْتُ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَ فَادَّنَ لِي فَلَمَّا جَلَسْتُ قَالَ يَا أَبَا هَاشِمٍ أَيُّ نِعَمِ اللَّهِ عَزَّ وَ جَلَّ عَلَيْكَ تُرِيدُ أَنْ تُؤَدِّيَ شُكْرَهَا

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Muhammad Bin Ahmad Al Alawy, from Ahmad Bin Al Qasim, from Abu Hashim Al Ja’fari who said,

‘Severe (financial) constraints afflicted me, so I came to Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}. He^{-asws} permitted for me. When I was seated, he^{-asws} said: ‘O Abu Hashim! Which Favour of Allah^{-azwj} Mighty and Majestic is there upon you, that you want to fulfil its thanks?’

قَالَ أَبُو هَاشِمٍ فَوَجَّهْتُ فَلَمْ أُدْرِ مَا أَقُولُ لَهُ فَابْتَدَأَ عَ فَقَالَ رَزَقَكَ الْإِيمَانَ فَحَرَّمَ بَدَنَكَ عَلَى النَّارِ وَ رَزَقَكَ الْعَافِيَةَ فَأَعَانَتْكَ عَلَى الطَّاعَةِ وَ رَزَقَكَ الشُّعُوعَ فَصَانَكَ عَنِ التَّبَدُّلِ

Abu Hashim said, ‘I imagined, but I did not know what I should be saying to him^{-asws}. He^{-asws} initiated. He^{-asws} said: ‘He^{-azwj} Graced you the Eman, so He^{-azwj} Prohibited your body upon the Fire, and He^{-azwj} Graced you the good health, so He^{-azwj} Assisted you upon the (acts of) obedience, and He^{-azwj} Graced you the contentment, so He^{-azwj} Fortified you from the extravagance.

يَا أَبَا هَاشِمٍ إِنَّمَا ابْتَدَأْتُكَ بِحَدَا لِأَبِي ظَنَنْتُ أَنَّكَ تُرِيدُ أَنْ تَشْكُوَ لِي مِنْ فِعْلِكَ هَذَا وَ قَدْ أَمَرْتُكَ بِمِائَةِ دِينَارٍ فَخُذْهَا.

O Abu Hashim! But rather, I^{-asws} initiated you with this because I^{-asws} thought that you wanted to complain to me of the One^{-azwj} who has Done this with you, and I^{-asws} have ordered for one hundred Dinars to be for you, so take it!’⁶²

⁶¹ The Book Of Sulaym Bin Qays Al Hilali, H. 43

⁶² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{asws}, Ch 3 H 7

عيون أخبار الرضا عليه السلام البيهقي عن الصوّلي عن أبي ذكوان عن إبراهيم بن العباس قال: كَانَ الرِّضَا ع يُنْشِدُ كَثِيرًا إِذَا كُنْتَ فِي خَيْرٍ فَلَا تَعْتَرِزْ بِهِ وَ لَكِنْ قُلِ اللَّهُمَّ سَلِّمْ وَ تَمِّمْ.

(The book) 'Uyoun Akhbar Al-Reza^{-ra}', may the greetings be upon him^{-asws}, - Al Bayhaqi, from Al Sowly, from Abu Zakwan, from Ibrahim Bin Al Abbas who said,

'Al-Reza^{-asws} used to frequently prose (poems): 'When you are in good (state), so do not be deceived by it, but say, 'O Allah^{-azwj}! Safety and completeness''^{.63}

الأمالي للشيخ الطوسي جماعة عن أبي المفضل عن علي بن إسماعيل بن يونس عن إبراهيم بن جابر عن عبد الرحيم الكرخي عن هشام بن حسان عن همام بن عروة عن أبيه عن عائشة قالت قال رسول الله ص من لم يعلم فضل نعم الله عز وجل على إلا في مطعمه و مشربه فقد قصر علمه و دنا عذابه.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ali Bin Ismail Bin Yunus, from Ibrahim Bin Jabir, from Abdul Raheem Al Karkhy, from Hisham Bin Hassan, from Hammam Bin Urwah, from his father, from Ayesha who said,

'One who does not know merit of a bounty of Allah^{-azwj} Mighty and Majestic upon him except in his food and his drink, so his knowledge is deficient, and his Punishment has drawn near''^{.64}

معاني الأخبار أبي عن العطار عن الأشعري عن السبّاري عن ابن بّجاح عن عبد السلام رفعه إلى أبي عبد الله ع قال: كُفِّرَ بِالنِّعَمِ أَنْ يَقُولَ الرَّجُلُ أَكَلْتُ كَذَا وَ كَذَا فَضَرَّنِي.

(The book) 'Ma'any Al Akhbar' – My father, from Al Attar, from Al Ashari, from Al Sayyari, from Ibn Baqqah, from Abdul Salat, raising it to,

'Abu Abdullah^{-asws} said: 'Kufr of the bounty is that the man says, 'I ate such and such and it harmed me''^{.65}

مصباح الشريعة قال الصادق ع في كل نفس من أنفاسك شكر لازم لك بل ألف و أكثر و أذن الشكر رؤية النعمة من الله من غير علة يتعلق القلب بما دون الله و الرضا بما أعطاه و أن لا تعصيه بنعمته و تخالفه بشيء من أمره و تهميه بسبب نعمته

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Regarding every breath of your breathing it necessitates you to thank (for it), but a thousand (times) and more, and the least thanks of seeing the bounty from Allah^{-azwj} from without there being a reason is to attach the heart with it, besides Allah^{-azwj}, and the satisfaction with what He^{-azwj} has Given, and that you should not disobey Him^{-azwj} with His^{-azwj}

⁶³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 52

⁶⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 64

⁶⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 70

(Given) bounty, and opposing Him^{-azwj} with something from His^{-azwj} Command and His^{-azwj} Prohibition by a cause of His^{-azwj} bounty.

وَكُنْ لِلَّهِ عَبْدًا شَاكِرًا عَلَى كُلِّ خَالٍ خَالٍ بِحَدِّ اللَّهِ رَبًّا كَرِيمًا عَلَى كُلِّ خَالٍ وَ لَوْ كَانَ عِنْدَ اللَّهِ عِبَادَةٌ تَعْبُدُ بِهَا عِبَادَهُ الْمُخْلِصِينَ أَفْضَلُ مِنَ الشُّكْرِ عَلَى كُلِّ خَالٍ لِأَطْلَقَ لَفْظَهُ فِيهِمْ مِنْ جَمِيعِ الْخَلْقِ بِهَا

And be a thankful servant to Allah^{-azwj} upon every situation, you will find Allah^{-azwj} as a Benevolent Lord^{-azwj} upon every situation, and had there been in the Presence of Allah^{-azwj} any worship His^{-azwj} sincere servants could worship with, superior to the thanking upon every situation, He^{-azwj} would have Linked His^{-azwj} Wording regarding them with it, from entirety of the people.

فَلَمَّا لَمْ يَكُنْ أَفْضَلُ مِنْهَا حَصَّهَا مِنْ بَيْنِ الْعِبَادَاتِ وَ حَصَّ أَرْبَابَهَا فَقَالَ وَ قَلِيلٌ مِنْ عِبَادِي الشُّكُورُ

When there did not happen to be anything superior to it, He^{-azwj} Specified it from between the (other acts of) worship and Specified its performers. He^{-azwj} Said: ***‘and a few from My servants are grateful [34:13].***

وَ تَمَامُ الشُّكْرِ اعْتِرَافُ لِسَانِ السِّرِّ خَاضِعًا لِلَّهِ تَعَالَى بِالْعَجْزِ عَنْ بُلُوغِ أَذَى شُكْرِهِ لِأَنَّ التَّوْفِيقَ لِلشُّكْرِ نِعْمَةٌ حَادِثَةٌ يَجِبُ الشُّكْرُ عَلَيْهَا وَ هِيَ أَعْظَمُ قَدْرًا وَ أَعَزُّ وَجُودًا مِنَ التَّعْمَةِ الَّتِي مِنْ أَجْلِهَا وَفُتَّ لَهُ

And the complete thanks is acknowledging secretly by the long humbling to Allah^{-azwj} the Exalted with the frustration from reaching the least of thanking Him^{-azwj}, because the inclination for the thanking is an occurring bounty obligating the thanks upon it, and it is of mighty worth and the dearest feeling of the bounty which, from its reason, he had been Harmonised to it.

فَبَلِّغْكَ عَلَى كُلِّ شُكْرٍ شُكْرٌ أَكْبَرُ مِنْهُ إِلَى مَا لَا نَهَايَةَ لَهُ مُسْتَعْرِفًا فِي نِعْمَتِهِ قَاصِرًا عَاجِزًا عَنْ دَرْكِ غَايَةِ شُكْرِهِ وَ أَنَّى يَلْحَقُ الْعَبْدُ شُكْرَ نِعْمَةِ اللَّهِ وَ مَنَّى يَلْحَقُ صَنِيعُهُ بِصَنِيعِهِ وَ الْعَبْدُ ضَعِيفٌ لَا قُوَّةَ لَهُ أَبَدًا إِلَّا بِاللَّهِ

Thus, it necessitates you upon every thanking, to thank mightier than it up to there is no end for it, having been immersed in His^{-azwj} bounties, deficient, unable from reaching the peak of thanking Him^{-azwj}, and how the servant can catch up to thank for the bounties of Allah^{-azwj}? And when can his dealing catch up with His^{-azwj} Dealing, and the servant is weak, there being no strength for it, ever, except by Allah^{-azwj}?

وَ اللَّهُ غَنِيٌّ عَنْ طَاعَةِ الْعَبْدِ قَوِيٌّ عَلَى مَزِيدِ النِّعَمِ عَلَى الْأَبَدِ فَكُنْ لِلَّهِ عَبْدًا شَاكِرًا عَلَى هَذَا الْأَصْلِ تُرَى الْعَجَبِ.

And Allah^{-azwj} is needless from the obedience of the servant, Strong upon Increasing the bounties upon the servant. So be a thankful servant to Allah^{-azwj} upon this principle, you will see the wonders’⁶⁶.

⁶⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 77

الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْجَوَادُ ع نِعْمَةٌ لَا تُشْكُرُ كَسَيِّئَةٍ لَا تُعْفَرُ.

(The book) 'Al Durr Al Baahira' –

'Al-Jawad^{asws} said: 'A bounty not thanked for is like an evil deed not Forgiven for''.⁶⁷

⁶⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 84