



PATIENCE AND GRATITUDE

IBAADAT OF ALLAH (سُبْحَانَ وَتَعَالَى) AT ALL TIMES

My respected mothers and sisters, Allah (سُبْحَانَ وَتَعَالَى) has blessed the believers with various forms of *Ibaadat* (worship) and in this way Allah (سُبْحَانَ وَتَعَالَى) has made it extremely easy for us to be engaged in *Ibaadat* of Allah (سُبْحَانَ وَتَعَالَى) at all times. We normally regard *Namaaz*, *Roza* (fasting) and *Zakaat* as great forms of *Ibaadat* and undoubtedly they are. *Imaan* itself is a very great *Ibaadat*. As long as a person is with *Imaan* and is a believer, Allah (سُبْحَانَ وَتَعَالَى) keep us with *Imaan* all the time so that we are in *Ibaadat* all the time as long as we have got *Imaan*.

We can very clearly understand that if a person is unfortunately in *Kufr*, is in *Shirk*, he is in grave sin. The curses of Allah (سُبْحَانَ وَتَعَالَى) are descending on him all the time because of his great sin of disbelief. Therefore, it is quite clear that if a person has got *Imaan*, he is also in *Ibaadat* all the time. So, as long as a person is with *Imaan* he is in *Ibaadat*. We can understand this from the *Aayat* (verse) of the *Qur,aan Shareef* wherein Allah (سُبْحَانَ وَتَعَالَى) says,

﴿اللَّهُ وَلِيّ الَّذِينَ آمَنُوا﴾

“Allah is the friend of those whve brought *Imaan*.”

FRIENDSHIP WITH ALLAH (سُبْحَانَ وَتَعَالَى)

The friendship, the *Wilaayat*, this being a *Wali* (friend) of Allah (سُبْحَانَ وَتَعَالَى) starts from the point where a person brings *Imaan*. Normally and technically we call that person a *Wali*. A friend of

Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ) who has reached a very high stage of *Imaan*, his *Wilaayat*, his friendship with Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ) is also very great and he is very close to Him.

As is normally the case with us, one is just an ordinary acquaintance while another is a person whom we know quite closely and one, is one whom we call a true friend of ours. Similarly, when a person becomes closer to Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ) he is now technically known as a friend, as a *Wali* of Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ). Otherwise every person who has brought *Imaan* has passed through the doors and entered the realm of friendship of Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ). From this too, it is quite clear that when a person has brought *Imaan* he is very close to Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ), he is in great *Ibaadat* and is in close proximity to Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ).

SABR AND SHUKR

(IBAADAT OF THE HEART AND MIND)

From this brief introduction let us now understand that *Sabr* and *Shukr* are also two great forms of *Ibaadat* granted to us by Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ). It is not a physical *Ibaadat* just as *Imaan* is not a physical *Ibaadat*. *Namaaz* is a physical *Ibaadat* and *Roza* is also a physical *Ibaadat* in the sense that we abstain from food and drink. *Haj* is a physical *Ibaadat*, *Zakaat* is a monetary *Ibaadat* but these *Ibaadat* have to do with the condition of our heart and with the condition of our mind. *Imaan* is in the heart. Our quality of *Sabr* (patience or steadfastness) as it is normally translated in English is the condition of the heart which involves physical attitude as well.

Shukr is also a condition of the heart and it also includes physical attitude. So these are also two great *Ibaadaat* and it was the kindness and mercy of Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ) that He has blessed the believers with these two great *Ibaadaat*. In a *Hadith NABI-E-KAREEM* (صَلَّى اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ) said:

أَجِبَا أَمْرَ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلُّهُ لَهُ خَيْرٌ

“Very fascinating is the matter of a believer. All these matters are only goodness for him.”

No matter what aspect of life or condition one is passing through, one is pleasing to him or one is displeasing to him no matter what it is, It is only goodness for him.

وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِمُؤْمِنٍ

“This is for nobody but a believer.”

And why is this so?

إِنْ أَصَابَهُ الْخَيْرُ شَكَرَ فَكَانَ خَيْرًا لَهُ

“If some goodness comes to him then he makes *Shukr* of Allah (سُبْحَانَ تَعَالَى) and this is good for him.”

On this *Shukr* of his he is going to gain closeness to Allah (سُبْحَانَ تَعَالَى). He is going to gain *Thawaab* and reward from Allah (سُبْحَانَ تَعَالَى).

وَإِنْ أَصَابَهُ الضَّرُّ صَبَرَ فَكَانَ خَيْرًا لَهُ

“And if something evil, something displeasing comes to him then he makes *Sabr* and this is good for him.”

By making *Sabr* he is acquiring closeness to Allah (سُبْحَانَ تَعَالَى). So this is the condition of a believer. Something good comes to him, he makes *Shukr* and gains the pleasure of Allah (سُبْحَانَ تَعَالَى). Something which displeases him comes to him, he makes *Sabr* on this condition. When he makes *Sabr* Allah (سُبْحَانَ تَعَالَى) is pleased with him and he gains the closeness of Allah (سُبْحَانَ تَعَالَى). He gains the pleasure of Allah (سُبْحَانَ تَعَالَى).

OUR OBJECT IN THIS WORLD

We need to understand one basic thing and that is our object in this world. I ask Allah (سُبْحَانَ تَعَالَى) to let me and let us understand

this. Many times, this question occurs to various people, "What is our purpose and object in this world." If we ask somebody who is very much involved in the *Jamaat* that person will say, "Our object is to go in the path of Allah (سُبْحَانَكَ وَتَعَالَى).". If we ask somebody who is engaged very closely in *Madrasahs* and *Deeni* education he will perhaps say, "Our object is to acquire *Deeni* knowledge and to know Allah (سُبْحَانَكَ وَتَعَالَى).". If we ask somebody who is in the line of *Tasawwuf* and *Zikr* he will say, "Our object is in the remembrance of Allah (سُبْحَانَكَ وَتَعَالَى). All these are a hundred percent correct in their places but really, if we analyse everything, our real object and purpose in life is to gain the pleasure of Allah (سُبْحَانَكَ وَتَعَالَى). In whatever circumstances and whatever we are doing we have to try and know what Allah (سُبْحَانَكَ وَتَعَالَى) wants from us at this time whereby He will be pleased with me.

For example, if we are engaged in *Namaaz* which is the highest form of *Ibaadat* and we see somebody walking in front of us who is a blind person about to fall in a well or in a hole. At that time our *Ibaadat* is not to be in *Namaaz*, our *Ibaadat* at that time is to break our *Namaaz* and save that person and help him. Allah's pleasure, in other words, lies at that time, not for us to be engaged in *Namaaz* even though it is the highest form of *Ibaadat* but Allah's pleasure at that time is to break our *Namaaz* and help that person.

THE METHOD OF DETERMINING HOW TO WIN THE PLEASURE OF ALLAH (سُبْحَانَكَ وَتَعَالَى)

Therefore, to recognise and understand this is a very delicate matter and as a person strives in the path of Allah (سُبْحَانَكَ وَتَعَالَى), he stays in the company of *Auliyaa*, the pious and the *Ulama*, *Insha-Allah* he will then be able to recognise during the various stages of life. "What Allah (سُبْحَانَكَ وَتَعَالَى) wants from me and how I must do it to gain His pleasure." So when we see something good coming to us it isn't that we must become happy in our own right, we make Allah's *Shukr* and Allah (سُبْحَانَكَ وَتَعَالَى) becomes happy, "My *Banda* realises it is I who have given him the bounties he

enjoys. I have blessed him with this. It is I who have made it possible for him to acquire this due to which he is making My *Shukr*." Allah (سُبْحٰنُ وَاَعْلٰی) then becomes happy. To gain the pleasure of Allah (سُبْحٰنُ وَاَعْلٰی) is our object in life.

SABR

On the other hand, when something displeasing happens to us, when somebody passes away in the family, one suffers some financial loss, there is some harm to our health etc. Whatever difficulty or problem befalls us, anything that displeases us, at that time we make *Sabr* due to which Allah becomes happy with us.

Therefore, in both conditions we have acquired the pleasure of Allah (سُبْحٰنُ وَاَعْلٰی) which is the purpose and object for us to be in this world which is to gain the pleasure of Allah (سُبْحٰنُ وَاَعْلٰی).

Now with regard to *Sabr*, let us understand what *Sabr* actually is. We normally only know *Sabr* to mean patience, as it generally translated in English. That we must have patience. But the word patience in English is really the third stage of *Sabr* according to *Shari'ah* and according to the *Qur'aan* and *Hadith*. The first and second stages are what we should translate into English as steadfastness. To remain steadfast is what really is *Sabr* and in the third stage it is patience.

STEADFASTNESS ON OBEDIENCE

Steadfastness in the first stage,

الصَّبْرُ عَلَى الطَّاعَةِ

“Steadfastness on obedience.”

Sabr means that a person must remain steadfast on the obedience of Allah (سُبْحٰنُ وَاَعْلٰی).

For example, it is *Fajr* time, we had a late night we did not sleep well, we hear the *Azaan* or we hear the alarm and now we know

it's *Fajr* time which means we have to get up. Our *Tabyat* (nature) does not desire at all that we must get up and perform our *Fajr*. So at this time, to control ourselves to get up for *Fajr* and to be steadfast on the *Ibaadat* of Allah (سُبْحَانَ تَعَالَى) is the first and the highest stage of *Sabr*.

STEADFASTNESS ON ABSTAINING FROM DISOBEDIENCE

When a man sees a woman or a woman sees a man, we know that we are not allowed to look at this strange man or I am not allowed to look at this strange woman although our desire to look is there. This also applies to anything else which is not permissible for us to look at our desire is there but we control ourselves.

This is,

الصَّبْرُ عَنِ الْمَعْصِيَةِ

“Steadfastness against sin.”

To remain steadfast on not disobeying the commands of Allah (سُبْحَانَ تَعَالَى) is the second level of *Sabr*. The first form applies whenever we have to make Allah's *Ibaadat*. It is a cold day and the geyser is not working because of which there is only cold water. We now have no choice but to make *Wudhu* with cold water. In spite of not desiring to do so, we remain steadfast, that is the highest form of *Sabr*. To remain steadfast on the *Ibaadat* of Allah (سُبْحَانَ تَعَالَى).

THE HIGHEST FORM OF SABR

The next stage is to stay away from sin no matter whatever type of sin it may be. We have to control ourselves and not fall into sins. This self-restrain and steadfastness are the two highest forms of *Sabr* which we unfortunately do not even regard as *Sabr*. We do not even have the knowledge that this is the highest form of *Sabr*. All we know about *Sabr* is to exercise patience when some difficulty or calamity befalls us. We have learnt from the *Hadith* that patience at that time is also a great form of *Ibaadat* and we must accept what Allah (سُبْحَانَ تَعَالَى) has decreed for us.

PONDERING OVER SABR AND SHUKR

If a person ponders with regard to *Sabr* and *Shukr*, life becomes very easy and a great pleasure to live. We will have a life of enjoyment if we understand a small and basic point. Allah (سُبْحٰنُ وَعَالِي) has blessed us with so many *Ne'mats* (gifts/bounties). Allah (سُبْحٰنُ وَعَالِي) has given us our eyesight. Allah (سُبْحٰنُ وَعَالِي) has given us our ability to speak. Allah (سُبْحٰنُ وَعَالِي) has given us the ability to hear. Allah (سُبْحٰنُ وَعَالِي) has given us the sense of touch. Allah (سُبْحٰنُ وَعَالِي) has kept our minds in perfect order. He has not made us mad, He has not kept us stupid, He has not kept us dull but has given us intelligence. Whatever Allah (سُبْحٰنُ وَعَالِي) has given us are the great favours of Allah (سُبْحٰنُ وَعَالِي). Yet we seldom take out a little while in our twenty-four hours in order to make *Shukr* to Allah (سُبْحٰنُ وَعَالِي).

The *Qur'aan* is so explicit, so clear

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

“If you make *Shukr* I will increase you.”

For whatever you are going to make *Shukr*, Allah (سُبْحٰنُ وَعَالِي) says, “I will increase you.” Our *Buzrugs* tell us to make two *Rakaats* of *Shukr Namaaz* over the fact that Allah (سُبْحٰنُ وَعَالِي) has blessed us *Imaan*. Really, let us think for ourselves, and I address myself too, Allah (سُبْحٰنُ وَعَالِي) has blessed us with the greatest wealth and that is *Imaan*. Did you ever sit down and thank Allah (سُبْحٰنُ وَعَالِي)? “O Allah! I am so grateful to You, I make *Shukr* to You that You have blessed me with the great treasure of *Imaan*.” Most of us were born in Muslim homes. The *Azaan* was given in our right ear and the *Takbeer* in the left ear. We were not in our senses, we were still little babies. When we came to our senses, we were taught to say Allah, when we started speaking our parents taught us to say LA ILAHA ILLALLAAH لَا إِلَهَ إِلَّا اللَّهُ .

These were some of the bounties we grew up with. Did we ever make *Shukr* to Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) for this greatest wealth and this greatest treasure He has blessed us with?

DAILY MURAAQABAH

It is also necessary for us to make *Shukr* to Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) when we listen to talk of *Deen* and hear certain good qualities discussed which we find within us. These point are not for us to be boastful about, but are things we have to make *Shukr* over. We should ponder, "O Allah! *Shukr* to You for having blessed me with this quality." It is therefore necessary for us to take out time on a daily basis wherein we try to make this little *Muraaqabah* be it before *Maghrib Namaaz* or after *Maghrib Namaaz*. At least let us do it before we go and sleep at night. Let us think, "O Allah! You have kept me with *Imaan* this day for which I make *Shukr* to You." In this way Allah will increase us in our *Imaan*. "O Allah! This day of mine has passed nicely and safely. My children were safe, my husband was safe, my home remains safe, everything remains in order, O Allah! I make Your *Shukr* for all these things."

SHUKR OVER DEEN AND DUNYA

Today, our natures are such that we take these things for granted. We believe that it is our birth right to have our three meals properly. We believe that it is our birth right to have a proper house. We must have things because they are our right. They are not our rights, they are the gifts of Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ). We must make *Shukr* to Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) that He has given us these things. So in this respect, as far as our *Deen* is concerned, there are a million and one things that we must make *Shukr* to Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) for. As far as our *Dunya* is concerned, *Wallaah* (upon the oath of Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ)) there are a million and one things we must make *Shukr* to Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) for. A million is a large number that is why I am using it, but in reality the thing we have to make *Shukr* to Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) for, are limitless.

A LESSON IN SHUKR

There once lived a person whose eye sockets were empty of eyes because of which he could not see. He could not hear because skin grew over his ears and he did not even have a mouth with which to speak. Somebody asked *Sayyidina Umar* (رضی اللہ عنہ) "What must this person make *Shukr* about? What has he got that he can make *Shukr*?" *Sayyidina Umar* (رضی اللہ عنہ) replied, "Is he not breathing in and out. Is this not a great gift of Allah (سبحانہ و تعالیٰ) for which we must make *Shukr*?" That person did not have eyes to see, ears to hear, a tongue to speak but he had the ability to breath in and out. What a great *Ne'mat* of Allah (سبحانہ و تعالیٰ) this is. Therefore, we have to make *Shukr* for this as well. The things that we have to make *Shukr* صبر اور شکر are untold and unlimited.

A SECOND LESSON IN SHUKR

Our *Ustaad* (teacher), *Hazrat Moulana Fakhru'l Hasan Saheb* (رحمۃ اللہ علیہ) who taught us *Hadith* and *Tafseer* as well, told us on one occasion that there was a certain king who who was very, very wealthy. He once said to a very pious person, it was the habit of the rich of the past to go to the pious, to take their *Duaas* and listen to their words of wisdom. They would ask them, "Spare us with a word of wisdom and make *Duaa* for us." Nonetheless, the king went to a *Buzurg* and requested him for *Duaas*, the *Buzurg* said, "May Allah (سبحانہ و تعالیٰ) allow you to relieve yourself. May Allah (سبحانہ و تعالیٰ) let you go to the toilet a lot."

The king became very upset, thinking, "What kind of a *Buzurg* is this. What kind of a *Peer* is this, what kind of a *Duaa* has given me, that I must go to toilet, what kind of a *Duaa* is this?" We regard *Duaas* as that wherein lots of *Barakaat* and money come to us abundantly. We want lots of *Taweezes* for *Barakaat*. The *Taweez* must hang nicely in the shop and customers must keep on coming in. This is the value with which we regard our contacts with *Buzurgs*. We go to them for *Barakat*, for protection etc. Anyway, this *Buzurg* made this type of *Duaa* for the king

which caused him to become very upset. When he went back to his palace, he was greatly upset. As Allah (سُبْحٰنُوَتَعَالٰی) willed it, he now became suffering from constipation. His stomach just did not work. When a person suffers from constipation he realises the discomfort it causes. When this stomach did not work, he tried all his *Hakeems*, all his doctors and physicians, nobody could help him and he was forced to go back to the *Buzurg*, and ask him to make *Duaa* for him once more. This time the king said to him, "If you make *Duaa* for me that I am able to relieve myself, I will give you half of my kingdom.

The *Buzurg* was reluctant at the beginnig because the last time, he had insulted by the king was ungrateful for the *Duaa* the *Buzurg* had made for him. Finally the *Buzurg* agreed and said, "I will make *Duaa* for you." He made *Duaa* and the king's stomach started working. Thereafter, it so happened that the king's urine got blocked. May Allah (سُبْحٰنُوَتَعَالٰی) save us. If a person suffers from his urine being blocked, the pain he suffers, the torture he undergoes, oly he knows. When this happened, he tried all his medicines, all his physicians but nothing helped. He once more had to go back to the *Buzurg* and said to him, "I will give you other half of the kingdom if you make *Duaa* that my urine starts to flow once more," So What a great *Duaa* this was.

SHUKR AT ALL TIMES

Before entering the toilet, we are taught to make the following *Duaa* in the *Hadith*:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ الْاَذَى وَعَافَانِيْ

"All praise is due to Allah (سُبْحٰنُوَتَعَالٰی) who has taken away from me discomfort and granted me relief."

○ Allah! Your *Shukr*, we praise Allah (سُبْحٰنُوَتَعَالٰی). We make *Shukr* that He removes this impurity from our body and that we could properly relieve ourselves. What a great *Ne'mat* this is, but do we ever take the time to make *Shukr* to Allah (سُبْحٰنُوَتَعَالٰی).

If the lifestyle of NABI-E-KAREEM (صلى الله عليه وسلم) can come into our lives, we will be making *Shukr* at every step.

When we eat we will recite,

مُدُّ لِّلّٰهِ الَّذِىْ اَطْعَمَنَا وَسَقَّنَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ

“All praise is due to Allah (سبحانك وتعالى) who fed us, gave us (liquids) to drink and made us Muslim.”

When we wear our clothes, we will recite,

الْحَمْدُ لِلّٰهِ الَّذِىْ كَسَّنِيْ مَا وَاَرَىْ بِهِ
عَوْرَتِيْ وَاتَّجَمَّلُ بِهِ حَيَاتِيْ

“All praise is due to Allah (سبحانك وتعالى) who clothed me with that through which I cover my shame and through which I adorn myself in my life.”

We will constantly be making *Shukr* to Allah (سبحانك وتعالى).

For those of us who are reading this *Duaa*, if Allah (سبحانك وتعالى) gives us *Taufeeq*, let us do it consciously. Let us realise what great *Ne'mats* Allah (سبحانك وتعالى) has given us. Let us realise that Allah (سبحانك وتعالى) has blessed us with innumerable blessings.

SHUKR IS BY THE TAUFEEQ OF ALLAH (سبحانك وتعالى)

As far as our *Deen* is concerned I mentioned a little bit, *Imaan* is a great blessing. *Sayyidina Ebraheem* (عليه السلام) asked Allah (سبحانك وتعالى), “O Allah! How can we fulfil your rights, how can we make enough *Shukr* to You.” *Wallaah*, “(upon the oath of Allah (سبحانك وتعالى)), if we spend our whole life in *Sajdah* for one *Ne'mat* of Allah (سبحانك وتعالى), we still cannot fulfill the rights of Allah (سبحانك وتعالى). *Hazrat Ebraheem* (عليه السلام) said, “O Allah! If You have blessed us with something, and we make *Shukr*, this making of *Shukr* is also by the *Taufeeq* of Allah (سبحانك وتعالى), and it is not from our side.” It is *Taufeeq* granted by Allah

and when Allah has blessed us with this *Taufeeq*, over which we make *Shukr* to Allah, then this is also a *Ne'mat* and for this too, we must make *Shukr* to Allah (سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ). Therefore, how can we ever fulfill the rights of Allah (سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ) and be thankful to Him?

ALLAH'S BOUNTIES ARE LIMITLESS

Allah informs us that when we say *Alhamdulillah*, and we say it consciously, we are fulfilling the right of Allah Ta'aala and have made *Shukr*. We are also taught to read *Surah Rahman*, wherein it is repeatedly asked,

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

“Which of the favours of your lords can you deny.”

We, therefore, realise that Allah's *Ne'mats* upon us both in our *Deen* and in our *Dunya* are innumerable. So from this brief explanation we can see how much *Shukr* of Allah (سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ) we have to make. Yet, we know our condition. Let us look within ourselves for a little while. We cannot find even a single minute, of the roughly one-thousand six-hundred and eighty minutes a day, in which to make Allah's *Shukr*.

Allah (سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ) says,

وَإِنْ تَعُدُّوْا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا

“If you try to count the *Ne'mat* of Allah (سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ), you will not be able to count them.”

Making *Shukr* is still very far because here Allah (سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ) says,

وَإِنْ تَعُدُّوْا نِعْمَةَ اللَّهِ

“If you try and count the one *Ne'mat* of Allah (سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ).”

Allah (سُبْحٰنُ و تَعَالٰی) did not say, the *Ne'mats* of Allah (سُبْحٰنُ و تَعَالٰی) referring to all His *Ne'mats*, but to only one *Ne'mat*. Let us realise that we can count all the favours of Allah (سُبْحٰنُ و تَعَالٰی) in one *Ne'mat*. You might think that I am making a mistake and that I cannot tell we between singular and plural, or the *Quraan* does not seem to understand the difference between the singular and plural. Allah (سُبْحٰنُ و تَعَالٰی) says, let us look at this *Aayat*. *Wallaah!* Upon the oath of Allah (سُبْحٰنُ و تَعَالٰی), we have so much ponder about. Allah (سُبْحٰنُ و تَعَالٰی) says: **وَان تَعْدُو** is the plural meaning, 'all of you together, all of humanity, from the time of *Adam* till the time last person comes into this world, all together' if all of us together, try and count one *Ne'mat* of Allah (سُبْحٰنُ و تَعَالٰی).

To count one, we know is very easy, One is one, one *Ne'mat* is one *Ne'mat* but Allah (سُبْحٰنُ و تَعَالٰی) says no, look into that one *Ne'mats*, that if all of you together, not just one person but all of you try and count all the *Ne'mats* in one *Ne'mat* of Allah (سُبْحٰنُ و تَعَالٰی)

LET US ANALYSE JUST ONE NE'MAT OF ALLAH (سُبْحٰنُ و تَعَالٰی)

وَان تَعْدُو نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا

All of you together cannot count even that one *Ne'mat*, how are we then going to make *Shukr* to Allah (سُبْحٰنُ و تَعَالٰی)? Now just let us analyse one *Ne'mat*. Today at *Iftaar* time, You, I or anyone else for that matter, who takes just one *Samusa*, and puts it in his mouth. The *Samusa* is still very far, but I'll just speak about a *Samusa* or even a single sip of water we put into our mouth. Let us analyse, we will take that as one *Ne'mat*, when we see our *Iftaari* table we say "O Allah!

کتی نعمتوں سے نوازا

How many bounties You
have blessed us with.

There are *Samusas*, there is this there is that, there is the milk, there is the *Khajoor* (dates). How many other things are there not? In spite of all these bounties, let us just take this one *Ne'mat* we will regard this as one *Ne'mat*.

THE NE'MAT OF FLOUR

The *Samusa* is made with the *Pur* which in turn is made out of flour. now let us just look a liittle bit at the flour. Before being turned into flour it was first grown in the form of wheat, maize or whatever. It was grown somewhere. For it to be grown the ground was necessary. Now who can give us the ground? Nobody else besides Allah (سُبْحٰنُ و تَعَالٰی). Only Allah (سُبْحٰنُ و تَعَالٰی) can give us that soil. Then the soil has to be fertile. Who makes the soil fertile? Only Allah (سُبْحٰنُ و تَعَالٰی). Just count these *Ne'mats*.

The soil has to be there, the soil has to be fertile, if the soil is not fertile, the farmer has to work on it. In order to work on it he has to get the fertilizer. He has to get various types of fertilizer. Then he has to get his tractor to plough the ground. That again is another *Ne'mat*. The tractor itself, how many *Ne'mats* of Allah (سُبْحٰنُ و تَعَالٰی) are there in the tractor. For that tractor steel is necessary. And if we have to go into the history of the whole steel industry, the steel that is taken out from the mountains, the mines, and the it is melted and made in various form, The various forms of steel, we get hard steel, we get mild steel, we get raw steel. We get various types of steel. Steel was necessary in that tractor, oil was necessary in that tractor. Petrol or diesel was necessary. Then again various forms of plastics are necessary. The tyres, thr rubber, the tube, the air in it, all that was necessary, ans a million and one other things that make up a tractor. Then only could it plough the ground. And the tractor will not plough the ground on its own. It is necessary that somebody must drive it. The person who is going drive it needs a house.

This leads us to the whole housing industry. How many things are needed in the housing industry? He needs a family, how many things are attached to his family? His children have to go to school. So many things have to be seen to for him to come to work. One small thing happens and people stay away from work. For him to come to work how many other things have to be in order so that he can come to work. We are not going into the details, I am mentioning these thing very, very briefly. The person has to plough that ground. Then they plant the seeds of the wheat, maize or whatever else it is. In order to plant it how many people have worked? Thereafter it has to be looked after and protected from the birds etc. Then that crop has to be accepted. Allah (سُبْحٰنَہٗ وَّعَٰلَیہٗ) says in the *Quraan*;

أَلَنْتُمْ تُزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

“Is it you that makes the things grow, or
is it We that makes the things grow?”

An incident is depicted beautifully in the *Quraan* where the father used to always give a good share in the path of Allah (سُبْحٰنَہٗ وَّعَٰلَیہٗ). The brothers thought that this is not a good practice and that they must keep everything for themselves. These poor people come and they take away a good share every year. So when they made this *Mashwara*, which was not a good *Mashwara*, the next morning when they went to the farm and they thought, “Today, what a beautiful crop we are going to take every thing for ourselves.” When they arrived there, they asked one another are we at the right place? This is not our farm, yesterday it was so green and beautiful. They could not even recognize their farm. When Allah’s *Azaab* (punishment) came so suddenly, everything was destroyed to such an extent that they thought, “This is not our farm we have lost our road, and we are at somebody else’s farm.” So what can a person do? It is only Allah (سُبْحٰنَہٗ وَّعَٰلَیہٗ) who makes these things grow.

Any way, when it is grown now, I will try to keep the discussion very short, but let us use our imagination, not imagination let us go into reality and let each one of us realise how many **Ne'mats** there are. Then it is packed into bags, then we need the bags again and this whole industry where the bags are made, let us think of that. In all these things there is a book work necessary. Invoice books, receipt books, think of the whole paper industry. Think of the whole printing industry. And all the things that are attached to it. This is how all these things become possible.

Then it has to be transported to the market in a truck. It is sold at the market or at the corporation. And then it is taken to the mills and then it is ground. And then all various types of flour are made. Cake flour on one side, meal-meal on the other, bread flour on one side. All these things and how many people are working. It has to be packed separately again. After doing all this and much, much more than all we have discussed. In every country the government discusses these matters. In parliaments the price of the wheat, the price of the flour is discussed. After all this the two and a half-kilograms or twelve and a half-kilogram of flour comes to the supermarket. We then go with our ten, twelve or fifteen rands and we go and buy our bag of flour. Let us ask ourselves, keeping all these things in mind, can we ever say that our ten or fifteen rands is paying for that flour. **Wallaah** it can never pay for it. It is only Allah's favour and Allah's **Ehsaan** that He has given it to us.

When we have bought that flour we still can't make our **Samusa**. I am talking about only one **Sumusa**. I am not talking about the hundreds of **Ne'mats** Allah (سُبْحٰنُ وَعٰلٰی) is blessing us with. Only one **Sumusa** is what I am talking about. That flour alone, still can't give us our **Sumusa**. We need water just to make our **Pur**, We just open our taps and the water that gushes out of there but we never make **Shukr** to Allah (سُبْحٰنُ وَعٰلٰی) for it. If we

have to go to some farms, water is more valuable to them than *ghee* (clarified butter), its more valuable to them than gold. You can have all the gold in the world but you will die without sufficient water. They know the value of the water which comes out from that little creek of theirs, which comes out from their little fountain. What can you and I know about the value of water? How can we make *Shukr* to Allah (سُبْحٰنُ و تَعَالٰی)? If we can only think of the *Duaa* when drinking water. Really, upon the oath of Allah (سُبْحٰنُ و تَعَالٰی) each word of NABI-E-KAREEM (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is full of wisdom. It is *Hikmah*. The *Quraan* refers to it as *Hikmah*. Just let us look at the one *Duaa* that NABI-E-KAREEM (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught us when drinking water:

الْحَمْدُ لِلَّهِ الَّذِي سَقَانِي مَاءً عَذْبًا فَرَاتًا بِرَحْمَتِهِ
وَلَمْ يَجْعَلْهُ مِلْحًا أَجَاجًا بَدُونَنَا

“All praise is due to Allah who, through His mercy has given us sweet water to drink and has not made it salty due to our sins.”

ALLAH'S MESSENGER (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) IS AN EMBODIMENT OF SHUKR IN EVERY WALK OF LIFE

In every walk of life, we see NABI-E-KAREEM (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as an embodiment of *Shukr* to Allah (سُبْحٰنُ و تَعَالٰی). May our lives, our parents, our mothers, our fathers, our wives and our children be sacrificed for NABI-E-KAREEM (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who has taught us the values of life. Who can teach us this besides our beloved NABI (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and that too, by the knowledge of Allah (سُبْحٰنُ و تَعَالٰی).

SHUKR FOR WATER

When we drink water, we should make *Shukr* to Allah (سُبْحٰنُ و تَعَالٰی).
“O Allah! You have made this water sweet and delicious for us.”

عَذْبًا فَرَاتًا بِرَحْمَتِهِ

“...by the mercy of Allah (سُبْحٰنُ و تَعَالٰی).”

وَلَمْ يَجْعَلْهُ مِلْحًا أَجَابًا بِذُنُوبِنَا

“...And He did not make it salty due to our sins.”

Truly, Allah (سُبْحٰنُوَتَعَالٰی) should make the water salty because of our sins. If we think of our sins, upon the oath of Allah (سُبْحٰنُوَتَعَالٰی) we are not in a position to drink one drop of water. We are not in a position to drink one drop of water. We are such criminals that we should be given the worst punishment by Allah (سُبْحٰنُوَتَعَالٰی) yet, Allah (سُبْحٰنُوَتَعَالٰی) out of his mercy allows us to just turn the tap and water rushes out. Such sweet, such wonderful water.

Therefore, we needed water also in order to make our one *Samusa*. Let the water be closed for just one day in our home and see how immediately start complaining and start swearing all the people. If we did not pay our account and the lights do not burn in our house, how we complain. We tends to complain about everything. Complaining has become a part of our *Tabyat* (our nature). Where as, a Muslims's, a believer's nature must be one of *Shukr* to Allah (سُبْحٰنُوَتَعَالٰی).

As mentioned at the very beginning, to make *Shukr* is a very great *Ibaadat* of Allah (سُبْحٰنُوَتَعَالٰی). Therefore, we need water because without water we can have all the flour in the world. We know what a long story there is behind the flour, behind the water, for the pipes to be laid and the water to come to our houses. In order for the water to be clean and pure, the whole water board is working all the time so that people can get such water. And if there is no water we cannot imagine what will happen to us. water was not enough, salt was also necessary.

SHUKR FOR SALT

And we take the salt also very much for granted. If we have to think of the whole salt industry we know how long that will take. The flour, water and salt are still not enough. We needed

a stove to put a *Tawaa* (frying pan) on that stove, we needed current which involves the whole electricity department. Our stove must be working, if one plate is not working, if our oven is not working, we know how much we complain, and how much we will fight. Will we make *Shukr* if just one plate is working? If all four plates are not working and our gas plate is still working, will make *Shukr* to Allah (سُبْحَانَ تَعَالَى)? No, we cannot think of *Shukr*, but complaining is part of us all the time. We will complain all the time whereas Allah (سُبْحَانَ تَعَالَى) says,

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ

“Allah (سُبْحَانَ تَعَالَى) does not like the raising of voice that is complaining all the time.”

The voice of complaining Allah (سُبْحَانَ تَعَالَى) dislikes. And Allah (سُبْحَانَ تَعَالَى) says.

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

“If you make *Shukr* I will grant you increase.”

If our one plate is working let us make *Shukr* to Allah (سُبْحَانَ تَعَالَى) He will make the means and will give us a better stove. He will give us everything else that works. Thus, we needed flour, water, salt and electricity. This is only in order to make our *pur*. And our *Samusa* is not made up of only the *pur* as we know. We then needed the mince. Whether it is chicken, whether, it is mutton or whether it is from beef, from whatever we are going to make the mince, if we have to think of the whole farming industry. The farmer with his sheep, the farmer with his cows, how much work goes into all this. All the different aspects that are involved before we can get our mince from the butcher or the farmer. Then again, if our mincer is not working and when we have finished making our mince, do we ever make *Shukr* to Allah (سُبْحَانَ تَعَالَى) by saying, “O Allah! You have made this mince possible to make my *Samusa*.”

I have dealt quite a bit on this but let us use our brains and thank Allah (سُبْحٰنُ وَّعٰلٰی) for the *Ne'mats* there are. Thereafter, we want to fry the *Samusa* after it was made, and not only that, long before *Ramadaan* we stored our *Samusa* in the Tupperware in the freezer. We needed a Tupperware, and if there was no Tupperware or somebody misplaced it, how much will we not shout and complain? If our freezer was not working how much do we not complain? Now, let each one of us think whether we made *Shukr* to Allah (سُبْحٰنُ وَّعٰلٰی) that our freezers are working properly. If our freezer had to breakdown and stop working today, how much problems will we not have? In that case, we will complain quickly but do ever make *Shukr* to Allah (سُبْحٰنُ وَّعٰلٰی) that these things are working properly all the time. We had to take out our *Samusas* from the freezer and then we had to fry them for this again, we needed our stove and oil. The only could we fry it. Our hands had to be good working order as well so that we could fry it. There has to be no problems in the house, then only we can get our *Samusa* ready.

THE WHOLE WORLD CANNOT EXPRESS SHUKR FOR JUST ONE NE'MAT

Now we can understand to some degree what is meant when it is said that if the whole world gets together and we try to make *Shukr* of one *Ne'mat* of Allah (سُبْحٰنُ وَّعٰلٰی) we will not be able to do so, let alone try and count all the *Ne'mats* of Allah (سُبْحٰنُ وَّعٰلٰی). We will never be able to do so. Where can we ever make *Shukr*? These are just some of the *Ne'mats* of Allah (سُبْحٰنُ وَّعٰلٰی) in a single *Ne'mat*. It is our duty to make *Shukr*. Therefore, we must set aside time everyday to make *Shukr* to Allah (سُبْحٰنُ وَّعٰلٰی) for the matters of our *Deen* and for the matters of our *Dunya*. There is still much more to be said about *Shukr*, but let this little suffice. We make *Duaa* to Allah (سُبْحٰنُ وَّعٰلٰی) that He gives us the *Tawfeeq* to make *Shukr* for all the *Ne'mats* He has granted us.

THE DIFFERENT FORMS OF SABR

As far as *Sabr* goes,

- ❁ Firstly, the highest form of *Sabr* was explained as being steadfast in the *Ibaadat* of Allah (سُبْحَانَ تَعَالَى).
- ❁ Secondly, to be steadfast in staying away from sins is also one form of *Sabr*.
- ❁ Thirdly, to exercise patience on whatever difficulties befall us. Allah (سُبْحَانَ تَعَالَى) says,

إِنَّمَا يُؤَقِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

“Those who makes *Sabr*, We will give them their reward without any measure.”

Thus, the reward is not limited but is “BI DOONIL HISAAB’ بِدُونِ الْحِسَابِ” *“without any measure”*.

In the same way, for a person who keeps *Roza* wherein there is a lot of *Sabr* that is involved and when a person keeps *Roza* in the true sense of the word, his reward is untold. In fact, it is mentioned to this extent that Allah (سُبْحَانَ تَعَالَى) says,

“Allah Ta’aala will Himself be the reward for that person who keeps *Roza*.”

WHICH IS MORE SUPERIOR, SABR OR SHUKR

Among the *Sufis* there is a discussion, a difference of opinion with regards to *Sabr* and *Shukr*. They debate which is higher and more honourable. Is the position of *Sabr* higher than the position of *Shukr*? After analysing it, the bottom line is that *Sabr* is much greater and honourable position in the sight of Allah (سُبْحَانَ تَعَالَى) than *Shukr*. Firstly, from the *Quraan* we deduce, with regard to *Shukr* Allah (سُبْحَانَ تَعَالَى) Says,

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

“If you make Shukr I will grant you increase.”

While, with regard to *Sabr* Allah (سُبْحَانَهُ وَتَعَالَى) says,

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“Allah is with that person who makes Sabr.”

When Allah (سُبْحَانَهُ وَتَعَالَى) is with a person what more can a person want after that? The *Sufis* say that Allah (سُبْحَانَهُ وَتَعَالَى) does not turn his attention more to anything than a broken heart. When a person has been hurt, and tormented and he makes *Sabr* Allah’s (سُبْحَانَهُ وَتَعَالَى) attention is directly with that person. It is for this reason also that we are told to always fear the *Duaa* that comes from a person whose heart has been broken. A person whose feelings have been hurt unjustly, fear the *Bad-Duaa* (curse) of that person because there is no *Hijaab*, there is no veil between that persons *Duaa* and Allah’s mercy. Allah turns to that person. So *Sabr* is a very honourable position, a very high position. This is the *Sabr* of patience.

STEADFASTNESS THE HIGHEST FORM OF SABR

The *Sabr* of steadfastness is the highest. And then the *Sabr* of patience. We translate it in English as patience. When this is so high with Allah (سُبْحَانَهُ وَتَعَالَى) we cannot imagine how high the reward are. When a person keeps *Roza*, he makes *Sabr* of the eyes, he prevents himself from looking at wrong things. He makes *Sabr* of the ears, he doesn’t listen to evil. He makes *Sabr* of the tongue, he doesn’t speak evil. So we can imagine what will the reward of a true *Roza* be. *Roza* is not only to stay away from food and drink and stay hungry. In the *Hadith* we are clearly taught that there are many such people who acquire nothing from their *Roza* but the pangs of hunger and thirst. True *Roza* is when a person makes *Sabr* on his hunger. *Sabr*

on his thirst, *Sabr* with his eyes. *Sabr* with his tongue, *Sabr* with his ears. That is a true *Roza*. *Roza* is a complete embodiment of *Sabr*. So we should make as much *Sabr* as possible.

THE SABR OF THOSE BEFORE US

Many a time a person feels,

Ketloo Sabr Kare Akhie Zindaghi Sabr Kidie.

“To what extent must I be patient? I have been patient my whole life.”

Let us think, on one occasion NABI-E-KAREEM (ﷺ) was sitting in the *Haram* of *Makka* when some of the *Sahabah* came to him. These were the early days of *Makka*, which were days of persecution through and through. They said,

“O Allah’s Rasool (ﷺ) make Duaa for us that Allah (سبحانه و تعالیٰ) eases the way for us now.” Nabi-e-Kareem (ﷺ) was lying down, he sat up and said, *“You people are too much in a hurry. What was the condition of those people before You? A hole was dug for them, their bodies were buried half way in that hole, and then they would bring a saw and saw them in two.”*

Imagine the level of *Sabr* made by them ut this did not turn them from their religion in any way. Why were these difficulties and troubles put to them? For one reason only, that they turn away from their religion.

NABI-E-KAREEM (ﷺ) said that such instruments were used on their bodies that pulled their skin from their bones, separated the skin from the bones. But they made *Sabr*. So much *Sabr* they made. Today a small problem onto me an I say,

***“Mara uppra je witi rayloo che jaanu biju koi nie jaane,
ooch ewo chem ke etloo Sabr karoo bija
koi ote to etloo Sabr nie karte.”***

“Only I know what I am being made to tolerate. No one else knows what I am going through. It is only I who can tolerate this much. Had it been someone else, They would not be so tolerant.”

We feel all the **Zulum** (oppression) is on us because we do not know Islamic History.

If we know what happened to **Imaam Bukhari** (رحمۃ اللہ علیہ) if we know what happened to **Imaam Abu Hanifa** (رحمۃ اللہ علیہ), if we know what happened to **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) and the **Sahaba** (رضی اللہ عنہم) we will realise that we are making no **Sabr** at all compared to them. Yet, there is nobody who makes as much **Zulum** as we do. Allah’s untold **Ne’mats** are upon us. Our Summer clothes are different, our winter clothes are different, our sleeping clothes are different, our working clothes are different, our rest clothes are different, our leisure clothes are different, our visiting clothes are different, and still if we don’t get one dress, one pair of shoes, we do nothing but complain. Allah’s untold **Rahmat** is upon us. It is absolutely necessary for us to cry tears of blood in **Shukr** to Allah (سبحانہ و تعالیٰ) for what He has given us. Yet our condition is one of complaining at every moment. We know nothing about making **Sabr**. We only know how to complain, we never make **Shukr** to Allah (سبحانہ و تعالیٰ). Allah (سبحانہ و تعالیٰ) has blessed us with untold **Ne’mats**. So we have to learn to make **Shukr** to Allah (سبحانہ و تعالیٰ) for his many, many mercies.

CONCLUSION

I also have to make **Shukr** on this talk that Allah (سبحانہ و تعالیٰ) has given this **Taufeeq** to say a few words. Otherwise, this tongue which is so sinful, upon the oath of Allah (سبحانہ و تعالیٰ) it did not have the right to recite this true **Hadith** of **NABI-E-KAREEM** (صلی اللہ علیہ وسلم), to recite the **Ayaat** of the **Quraan**. We have to make **Shukr** for all this.

These ears did not have the right to listen to the words of Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) and His RASOOL (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), to listen to the words of *Deen*. Besides *Shukr* we have got nothing to make to Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ). For me to be sitting in this *Masjid*, for our sisters to be sitting here in this gathering of ours there is only *Shukr* that we can make. So there is no question of us complaining. If small problem comes to us, and really these are extremely small problems, we should make only *Sabr*, On that *Sabr* again Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) is going to bless us with so many *Ne'mats*. So keep these few points in mind because our time is already up. We can speak our whole lives on his *Deen* of ours it is still not sufficient.

LOOKING FOR FAULTS INSTEAD OF GOOD IN OTHERS

May Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) enable us to make *Shukr* for the *Imaan* He has given us. let us make *Shukr* that he has kept us in Muslim homes. We find so many faults in our husbands but we never take time to look at their good qualities and make *Shukr*. Men find so many faults with their wives. Let us look at their good qualities because that is what we are taught in the *Hadith*. **NABI-E-KAREEM** (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said that there will be faults in the wife because she has been created from the crooked rib of the man so she will be crooked. There will be faults but look at the good qualities and make *Shukr* to Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ).

Live with you wife the little faults that she may have. Are menfolk angels who have gropped from the sky? Men also have their faults. Are women fairies, who have dropped from the sky? The women also have their faults. Let us also look at our faults and let us look at the good qualities of our husbands. We are always finding faults. Daughter-in-law find faults with mother-in-law, mothers-in-law finds faults with daughter-in-law. Look at the good qualities in each other. Make *Shukr* to Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) and the little problems that we encounter, let us make *Sabr* upon them. On the small things if the daughter-in-law

Look at the good qualities in each other. Make *Shukr* to Allah (سُبْحَانَكَ وَتَعَالَى) and the little problems that we encounter, let us make *Sabr* upon them. On the small things if the daughter-in-law will find so many faults. The mother-in-law is gone a little old and she reprimands the daughter-in-law. She will take so much offense on that but let us find the good qualities in one another let us make *Shukr* to each other. Allah (سُبْحَانَكَ وَتَعَالَى) has blessed us with untold, unlimited *Ne'mats*. Let us make *Shukr* to Allah (سُبْحَانَكَ وَتَعَالَى). (upon the oth of Allah (سُبْحَانَكَ وَتَعَالَى)),

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

“If you are thankful, I will grant you increase.”

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

“One who does not express gratitude to people will never express gratitude to Allah (سُبْحَانَكَ وَتَعَالَى).”

If we cannot be thankful to mankind, we will not be thankful to Allah (سُبْحَانَكَ وَتَعَالَى). Let us be thankful to each other. let us express this appreciation. Today we so proud that we cannot say *Jazakallh*, we cannot say thank you. Somebody has gone something for us but we do not want to recognize their favours. So much pride has come into us. Allah (سُبْحَانَكَ وَتَعَالَى) make us humble. We ask Allah (سُبْحَانَكَ وَتَعَالَى) to bless us with the quality of *Shukr* and when the time comes may Allah (سُبْحَانَكَ وَتَعَالَى) bless us with the quality of *Sabr* as well. *Shukr* is a thing that a person must ask Allah (سُبْحَانَكَ وَتَعَالَى) for. “O Allah (سُبْحَانَكَ وَتَعَالَى)! Let me make *Shukr*.” *Sabr* is not a thing to ask for. If we ask, “O Allah (سُبْحَانَكَ وَتَعَالَى)! Give me the quality of *Sabr*.” It means that we are asking for trouble. We are asking for problems because it is only when problems occur that we make *Sabr*. We must not do this. Yes, if and when problems do occur, we must face them with steadfastness, we must face them with patience. We ask Allah (سُبْحَانَكَ وَتَعَالَى) to be pleased with us and grant us good qualities.

Amin

❁ **IMPORTANT DETAILS** ❁

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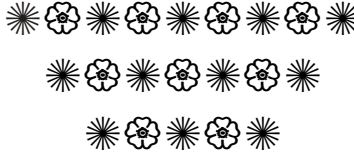
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