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My respected mothers and sisters, Allah (سُبْحَانَاهُ وَعَلَیْهِ وُسُُوْدَةٍ) has blessed the believers with various forms of Ibaadat (worship) and in this way Allah (سُبْحَانَاهُ وَعَلَیْهِ وُسُُوْدَةٍ) has made it extremely easy for us to be engaged in Ibaadat of Allah (سُبْحَانَاهُ وَعَلَیْهِ وُسُُوْدَةٍ) 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 (سُبْحَانَاهُ وَعَلَیْهِ وُسُُوْدَةٍ) 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 (سُبْحَانَاهُ وَعَلَیْهِ وُسُُوْدَةٍ) 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 (سُبْحَانَاهُ وَعَلَیْهِ وُسُُوْدَةٍ) says,

اللَّهُ وَلِیُّ الَّذِینَ آمَنُوا

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

FRIENDSHIP WITH ALLAH (سُبْحَانَاهُ وَعَلَیْهِ وُسُُوْدَةٍ)

The friendship, the Wilaayat, this being a Wali (friend) of Allah (سُبْحَانَاهُ وَعَلَیْهِ وُسُُوْدَةٍ) starts from the point where a person brings Imaan. Normally and technically we call that person a Wali. A friend of
Allah (سُمُؤُوحُ) who has reached a very high stage of *Imaan*, his *Wilaayat*, his friendship with Allah (سُمُؤُوحُ) 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 (سُمُؤُوحُ), he is now technically known as a friend, as a *Wali* of Allah (سُمُؤُوحُ). Otherwise every person who has brought *Imaan* has passed through the doors and entered the realm of friendship of Allah (سُمُؤُوحُ). From this too, it is quite clear that when a person has brought *Imaan* he is very close to Allah (سُمُؤُوحُ), he is in great *Ibaadat* and is in close proximity to Allah (سُمُؤُوحُ).

**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 (سُمُؤُوحُ). 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 (سُمُؤُوحُ) that He has blessed the believers with these two great *Ibaadaat*. In a *Hadith* *NABI-E-KAREEM* (صلى الله عليه وسلم) said:
“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.

“وَلْيَسْتَ» ذَٰلِكَ لَأَحَدٍ إِلَّا لِّلْمُؤْمِنٍ”

“This is for nobody but a believer.”

And why is this so?

“إِنَّ أَصَابَتْهُ الْخَيْرُ شَكَرٌ فَكَانَ خَبِيرًا لَّهُ”

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

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

“وَإِنَّ أَصَابَتْهُ الْصَّرْحُ صَبَرُ فَكَانَ خَبِيرًا لَّهُ”

“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 (سَبِيلَ وَتَعَالَى). So this is the condition of a believer. Something good comes to him, he makes Shukr and gains the pleasure of Allah (سَبِيلَ وَتَعَالَى). Something which displeases him comes to him, he makes Sabr on this condition. When he makes Sabr Allah (سَبِيلَ وَتَعَالَى) is pleased with him and he gains the closeness of Allah (سَبِيلَ وَتَعَالَى). He gains the pleasure of Allah (سَبِيلَ وَتَعَالَى).

OUR OBJECT IN THIS WORLD

We need to understand one basic thing and that is our object in this world. I ask Allah (سَبِيلَ وَتَعَالَى) 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 (سیّدّی وتعالی).” 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 (سیّدّی وتعالی).” If we ask somebody who is in the line of Tasawwuf and Zikr he will say, “Our object is in the remembrance of Allah (سیّدّی وتعالی). 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 (سیّدّی وتعالی). In whatever circumstances and whatever we are doing we have to try and know what Allah (سیّدّی وتعالی) 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 in 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 DETERMINNIG HOW TO WIN THE PLEASURE OF ALLAH (سیّدّی وتعالی)

Therefore, to recognise and understand this is a very delicate matter and as a person strives in the path of Allah (سیّدّی وتعالی), he stays in the company of Aualiyya, the pious and the Ulama, Insha-Allah he will then be able to recognise during the various stages of life. “What Allah (سیّدّی وتعالی) 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 (سیّدّی وتعالی) becomes happy, “My Banda realises it is I who have given him the bounties he
Sabr means that a person must remain steadfast on the obedience of Allah (سبحان وتعالى). 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...

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 (سپحان وتعالى) which is the purpose and object for us to be in this world which is to gain the pleasure of Allah (سپحان وتعالى).

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 الطَّاعِيَة
“Steadfastness on obedience.”

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

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 (سبُغَةُ وَتعَالَى) 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,*

أًلَصَّرُحُنَّ الْمُعَصِّيَة

“Steadfastness against sin.”

To remain steadfast on not disobeying the commands of Allah (سبُغَةُ وَتعَالَى) 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 (سبُغَةُ وَتعَالَى).

**THE HIGHEST FORM OF SABR**

The next stage is to stay away from sin no mateer whatever type of sin it may be. We have to control ourselves and not fall into sins. This self-restraint 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 (سبُغَةُ وَتعَالَى) 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 (سماعلي) has blessed us with so many Ne’mats (gifts/bounties). Allah (سماعلي) has given us our eyesight. Allah (سماعلي) has given us our ability to speak. Allah (سماعلي) has given us the ability to hear. Allah (سماعلي) has given us the sense of touch. Allah (سماعلي) 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 (سماعلي) has given us are the great favours of Allah (سماعلي).

Yet we seldom take out a little while in our twenty-four hours in order to make Shukr to Allah (سماعلي).

The Qur’aan is so explicit, so clear

لَيْئِنْ شَكْرُتُمْ لَا زُيدَّ نَكْمُ

“If you make Shukr I will increase you.”

For whatever you are going to make Shukr, Allah (سماعلي) says, “I will increase you.” Our Buzrugs tell us to make two Rakaats of Shukr Namaaz over the fact that Allah (سماعلي) has blessed us Imaan. Really, let us think for ourselves, and I address myself too, Allah (سماعلي) has blessed us with the greatest wealth and that is Imaan. Did you ever sit down and thank Allah (سماعلي)? “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 ILLALLA AH
These were some of the bounties we grew up with. Did we ever make Shukr to Allah (سُبْحَانَ الْهَلَّامِ) 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 (سُبْحَانَ الْهَلَّامِ) 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 (سُبْحَانَ الْهَلَّامِ). We must make Shukr to Allah (سُبْحَانَ الْهَلَّامِ) that He has given us these things. So in this respect, as far as our Deen is concernes, there are a million and one things that we must make Shukr to Allah (سُبْحَانَ الْهَلَّامِ) for. As far as our Dunya is concerned, Wallaah (upon the oath of Allah (سُبْحَانَ الْهَلَّامِ)) there are a million and one things we must make Shukr to Allah (سُبْحَانَ الْهَلَّامِ) 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 (سُبْحَانَ الْهَلَّامِ) 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 (رضي الله عنه) “What must this person make Shukr about? What has he got that he can make Shukr?” Sayyidina Umar (رضي الله عنه) replied, “Is he not breathing in and out. Is this not a great gift of Allah (سِيَّبَعُوَّ تَعَالَى) 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 breathe in and out. What a great Ne’mat of Allah (سِيَّبَعُوَّ تَعَالَى) this is. Therefore, we have to make Shukr for this as well. The things that we have to make Shukr on are untold and unlimited.

A SECOND LESSON IN SHUKR

Our Ustaad (teacher), Hazrat Moulana Fakhrul Hasan Saheb (رَضِيَ اللَّهُ عَنْهُ) who taught us Hadith and Tafseer as well, told us on one occasion that there was a certain king 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 (سِيَّبَعُوَّ تَعَالَى) allow you to relieve yourself. May Allah (سِيَّبَعُوَّ تَعَالَى) let you got 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 wants 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 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 (سُبْحَانَهُ وَتَعَالَى) 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 (سُبْحَانَهُ وَتَعَالَى) 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:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ غَيْبَ الَّذِي أُتْهِيَ وَعَفَافِي

“All praise is due to Allah (سُبْحَانَهُ وَتَعَالَى) who has taken away from me discomfort and granted me relief.”

O Allah! Your Shukr, we praise Allah (سُبْحَانَهُ وَتَعَالَى). 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 (سُبْحَانَهُ وَتَعَالَى).
If the lifestyle of Nabi-e-Kareem (s.a.w) can come into our lives, we will be making Shukr ar every step.

When we eat, we will recite,

"All praise is due to Allah (s.w.t) who fed us, gave us (liquids) to drink and made us Muslim."

When we wear our clothes, we will recite,

"All praise is due to Allah (s.w.t) 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 (s.w.t).

For those of us who are reading this Duaa, if Allah (s.w.t) gives us Taufeeq, let us do it conciously. Let us realise what great Ne’mats (s.w.t) has given us. Let us realise that Allah (s.w.t) has blessed us with innumerable blessings.

**SHUKR IS BY THE TAUFEEQ OF ALLAH (s.w.t)**

As far as our Deen is concerned I mentioned a little bit, Imaan is a great blessing. Sayyidina Ebraheem (i.ka) asked Allah (s.w.t), “O Allah! How can we fulfil your rights, how can we make enough Shukr to You.” Wallaah, “(upon the oath of Allah (s.w.t)), if we spend our whole life in Sajdah for one Ne’mat of Allah (s.w.t), we still cannot fulfill the rights of Allah (s.w.t). Hazrat Ebraheem (i.ka) 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 (s.w.t), and it is not from our side.” It is Taufeeq granted by Allah (s.w.t).
and when Allah has blessed us with this Taufeeq, over which make Shukr to Allah, then this is also a Ne’mat and for this too, we must make Shukr to Allah (سَبِيلَ وَتَعَالَى). Therefore, how can we ever fulfill the rights of Allah (سَبِيلَ وَتَعَالَى) and be thankful to Him?

ALLAH’S BOUNTIES ARE LIMTLESS

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 also taught to read Surah Rahmaan, wherein it is repeatedly asked,

فِيْ يَأَيِّ آلِاءٍ زَيْكُمَا تُكْدِّبِينَ

“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 (سَبِيلَ وَتَعَالَى) we have to make. Yet, we know our condition. Let us look within ourself 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 (سَبِيلَ وَتَعَالَى) says,

وَأَن تُعْدُوُ نُعْمَةَ اللَّهِ لَا تُحْصُوْهَا

“If you try to count the Ne’mat of Allah (سَبِيلَ وَتَعَالَى), you will not be able to count them.”

Making Shukr is still very far because here Allah (سَبِيلَ وَتَعَالَى) says,

وَأَن تُعْدُوُ نُعْمَةَ اللَّهِ

“If you try and count the one Ne’mat of Allah (سَبِيلَ وَتَعَالَى).”
Allah did not say, the Ne’mats of Allah referring to all His Ne’mats, but to only one Ne’mat. Let us realise that we can count all the favours of Allah 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 says, let us look at this Aayat. WALLAHH! Upon the oath of Allah, we have so much ponder about. Allah says: \( \text{'wan tautur}' \) 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.

To count one, we know is very easy, One is one, one Ne’mat is one Ne’mat but Allah 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.

**LET US ANALYSE JUST ONE NE’MAT OF ALLAH**

All of you together cannot count even that one Ne’mat, how are we then going to make Shukr to Allah? 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!

**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 little 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 (سُلْطَانُ عَلِيّ). Only Allah (سُلْطَانُ عَلِيّ) can give us that soil. Then the soil has to be fertile. Who makes the soil fertile? Only Allah (سُلْطَانُ عَلِيّ). 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 (سُلْطَانُ عَلِيّ) 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 (سُلَيْمَانُ وَعَلِيَا) says in the Quraan;

"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 (سُلَيْمَانُ وَعَلِيَا). 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 (سُلَيْمَانُ وَعَلِيَا) who makes theses 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 needs the bags again and this whole industry where the bags are made, let us think of that. An in all these things there is a book work necessary. Invoive 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, meali-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 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 for it. If we
have to go to some farms, water is more valuable to them than \textit{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 \textit{Shukr} to Allah (صلى و تعالى) if we can only think of the \textit{Duaa} when drinking water. Really, upon the oath of Allah (صلى و تعالى) each word of \textit{Nabi-e-Kareem} (رضي الله عنه) is full of wisdom. It is \textit{Hikmah}. The \textit{Quraan} refers to it as \textit{Hikmah}. Just let us look at the one \textit{Duaa} that \textit{Nabi-e-Kareem} (رضي الله عنه) taught us when drinking water:

\begin{center}

الحمد لله الذي سقانى ماءًا عذبًا فرأيتا برحمة
ولم يجعله ملحا أجاجا بذونينا

“\textit{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}.”
\end{center}

\textbf{ALLAH’S MESSENGER (صلى الله عليه وسلم)}

\textbf{IS AN EMBODIMENT OF SHUKR IN EVERY WALK OF LIFE}

In every walk of life, we see \textit{Nabi-e-Kareem} (رضي الله عنه) as an embodiment of \textit{Shukr} to Allah (صلى و تعالى). May our lives, our parents, our mothers, our fathers, our wives and our children be sacrificed for \textit{Nabi-e-Kareem} (رضي الله عنه) who has taught us the values of life. Who can teach us this besides our beloved \textit{Nabi} (صلى الله عليه وسلم), and that too, by the knowledge of Allah (صلى و تعالى).

\textbf{SHUKR FOR WATER}

When we drink water, we should make \textit{Shukr} to Allah (صلى و تعالى).

\begin{center}

\textit{O Allah! You have made this water sweet and delicious for us}.

\end{center}

\begin{center}

بُدْبَا فَرَايَتَا بِرَحْمَتِهِ

“\textit{...by the mercy of Allah (صلى و تعالى).}”
\end{center}
Truly, Allah (سُبْحَانَاهُ وَتَعَالَى) should make the water salty because of our sins. If we think of our sins, upon the oath of Allah (سُبْحَانَاهُ وَتَعَالَى) 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 (سُبْحَانَاهُ وَتَعَالَى) yet, Allah (سُبْحَانَاهُ وَتَعَالَى) 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 (سُبْحَانَاهُ وَتَعَالَى).

As mentioned at the very beginning, to make Shukr is a very great Ibaadat of Allah (سُبْحَانَاهُ وَتَعَالَى). 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
The voice of complaining Allah (سیئل‌وتعالی) dislikes. And Allah (سیئل‌وتعالی) says,

"Allah does not like the raising of voice that is complaining all the time."

If our one plate is working let us make Shukr to Allah (سیئل‌وتعالی). 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 (سیئل‌وتعالی) 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 (سُبْحَانَهُ وَتَعَالَى) 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 Tuppeware, and if there was no Tuppeware 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 (سُبْحَانَهُ وَتَعَالَى) 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 (سُبْحَانَهُ وَتَعَالَى) 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 (سُبْحَانَهُ وَتَعَالَى) we will not be able to do so, let alone try and count all the Ne’mans of Allah (سُبْحَانَهُ وَتَعَالَى). We will never be able to do so. Where can we ever make Shukr? These are just some of the Ne’mans of Allah (سُبْحَانَهُ وَتَعَالَى) in a single Ne’mat. It is our duty to make Shukr. Therefore, we must set aside time everyday to make Shukr to Allah (سُبْحَانَهُ وَتَعَالَى) 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 (سُبْحَانَهُ وَتَعَالَى) 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 (سَبْرُ وَعَزَّاللَّهِ).

* Secondly, to be steadfast in in staying away from sins is also one form of *Sabr*.

* Thirdly, to exercise patience on whatever difficulties befall us. Allah (سَبْرُ وَعَزَّاللَّهِ) says,

> إنَّمَا يَوْفِقُ الصَّابِرُونَ أَجْرَاهُمْ يَغْيِرُ 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’” *بِذُوْنَ الْحِسَابَ* “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 (سَبْرُ وَعَزَّاللَّهِ) says,

> “Allah Ta’ala 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 (سَبْرُ وَعَزَّاللَّهِ) than *Shukr*. Firstly, from the *Quraan* we deduce, with regard to *Shukr* Allah (سَبْرُ وَعَزَّاللَّهِ) Says,
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 (سُبْحَانَ عَلَيْهِ) 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** (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) make Duaa for us that Allah (عز وجل) eases the way for us now.” **Nabi-e-Kareem** (صلى الله عليه وسلم) 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** (صلى الله عليه وسلم) 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 Imama Bukhari (رضي الله عنه) if we know what happened to Imama Abu Hanifa (رضي الله عنه), if we know what happened to Nabi-e-Kareem (صلى الله عليه وسلم) and the Sahaba (رضي الله عنهم) 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 (سبيلاً و تعالى) 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 (سبيلاً و تعالى). Allah (سبيلاً و تعالى) has blessed us with untold Ne’mats. So we have to learn to make Shukr to Allah (سبيلاً و تعالى) for his many, many mercies.

**CONCLUSION**

I also have to make Shukr on this talk that Allah (سبيلاً و تعالى) has given this Taufeeq to say a fewwords. Otherwise, this tongue which is so sinful, upon the oath of Allah (سبيلاً و تعالى) it did not have the right to recite this true Hadith of Nabi-e-Kareem (صلى الله عليه وسلم), to recite the Ayaat of the Quran. We have to make Shukr for all this.
These ears did not have the right to listen to the words of Allah (سَمِعْتُ الْحَرَامَاتِ) and His Rasool (صَلَّى الَّذِي نَزَّلَ عَلَيْهِ الْحَقَّ) to listen to the words of Deen. Besides Shukr we have got nothing to make to Allah (سَمِعْتُ الْحَرَامَاتِ). 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 shoulds make only Sabr, On that Sabr again Allah (سَمِعْتُ الْحَرَامَاتِ) 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 (سَمِعْتُ الْحَرَامَاتِ) 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 الَّذِي نَزَّلَ عَلَيْهِ الْحَقَّ) 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 (سَمِعْتُ الْحَرَامَاتِ).

Live with your 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 (سَمِعْتُ الْحَرَامَاتِ) 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 (سید*و تعالى) 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 (سید*و تعالى) has blessed us with untold, unlimited Ne’mats. Let us make Shukr to Allah (سید*و تعالى).

لئین شکرُنِم لا زیدنَکُمْ

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

مَنِ لمْ يَشْكِر النَّاسَ لمْ يَشْكِرُ اللَّهَ

“One who does not express gratitude to people will never express gratitude to Allah (سید*و تعالى).”

If we cannot be thankful to mankind, we will not be thankful to Allah (سید*و تعالى). 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 (سید*و تعالى) make us humble. We ask Allah (سید*و تعالى) to bless us with the quality of Shukr and when the time comes may Allah (سید*و تعالى) bless us with the quality of Sabr as well. Shukr is a thing that a person must ask Allah (سید*و تعالى) for. “O Allah (سید*و تعالى)! Let me make Shukr.” Sabr is not a thing to ask for. If we ask, “O Allah (سید*و تعالى)! 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 (سید*و تعالى) to be pleased with us and grant us good qualities.

Aamin