

'Appreciation and Gratefulness'

Table of Contents

'Appreciation and Gratefulness'	3
Summary:	3
Affluence, Being Contented and Thankful	5
Offering Thanks when putting on new clothes:	7
Acknowledging a Bounty and offering gratitude:	8
Thanking Allah^{-azwj} for the Day and for the Night:	8
Thanking Allah^{-azwj} for Guiding to the Wilayah of Divine Guardians^{-asws}:	9
Allah^{-azwj} Has Guided us to the Imam^{-asws}	9
The best of the Servants:	10
The most thankful to Allah^{-azwj}:	11
The Best way to Thank Allah^{-azwj}:	11
The one who gives the thanks is Given the increase	12
Being ungrateful (Kufr to the bounty):	12
Safety and Completeness:	13
Safeguard Bounties by offering Thanks:	13
Thanking Allah^{-azwj} – a supplication:	14

Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Appreciation and Gratefulness’

Summary:

There are countless bounties bestowed upon us day and night, some of those are recognised by us but most of these go missing in our appreciation and we never offer our gratitude. We generally appreciate the least important ones, i.e., food, money, cloths while ignoring many others.

تفسير القمي وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَ رِزْقُ رَبِّكَ خَيْرٌ وَ أَبْقَى

Tafseer Al-Qummi - ***And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world in order to Try them regarding it; and Grace of your Lord is better and more lasting [20:131].***

قَالَ أَبُو عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَزَلَتْ هَذِهِ آيَةُ اسْتَوَى رَسُولُ اللَّهِ ص جَالِسًا ثُمَّ قَالَ مَنْ لَمْ يَعْزَّزْ بِعَزَاءِ اللَّهِ تَقَطَّعَتْ نَفْسُهُ حَسْرَاتٍ وَ مَنْ أَتْبَعَ بَصَرَهُ مَا فِي أَيْدِي النَّاسِ طَالَ هُمُّهُ وَ لَمْ يُشْفَعْ عَيْظُهُ وَ مَنْ لَمْ يَعْرِفْ لِلَّهِ عَلَيْهِ نِعْمَةً إِلَّا فِي مَطْعَمٍ وَ مَشْرَبٍ قَصُرَ أَجَلُهُ وَ دَنَا عَذَابُهُ.

Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} said: ‘When this Verse was Revealed, Rasool-Allah^{-saww} sat up straight. Then he^{-saww} said: ‘One who is not consoled by the Consolation of Allah^{-azwj} his soul will be cut with regrets, and the one whose sight pursues what is in the hands of the people, his worries would be prolonged, and his rage will not be healed, and the one who does not recognise a bounty of Allah^{-azwj} upon him except in food and drink, his term would be shortened and his Punishment would be drawn near’.¹

الأمالي للشيخ الطوسي جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ يُوسُفَ عَنْ إِبْرَاهِيمَ بْنِ جَابِرٍ عَنْ عَبْدِ الرَّحِيمِ الْكَرْخِيِّ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ هَمَّامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يَعْلَمْ فَضْلَ نِعَمِ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِ إِلَّا فِي مَطْعَمِهِ وَ مَشْرَبِهِ فَقَدْ قَصُرَ عِلْمُهُ وَ دَنَا عَذَابُهُ.

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

¹ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 94 H 42

‘One who does not know merit of a bounty of Allah^{-azwj} Mighty and Majestic upon him except in his food and his drink, so his knowledge is deficient, and his Punishment has drawn near”.²

We also need to appreciate and offer our gratitude to those who extend their helping hand and support us in our social, work and religious matters.

ثُمَّ قَالَ أَشْكُرُكُمْ لِلَّهِ أَشْكُرُكُمْ لِلنَّاسِ .

Then he^{-asws} (4th Imam^{-asws}) said: ‘The most thankful to Allah^{-azwj}, is the one most thankful from you to the people’ (complete Hadith to follow).³

‘Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws} (in a long Hadith):

يَا هِشَامُ إِنَّ الْعَاقِلَ الَّذِي لَا يَشْغُلُ الْحَلَالَ شُكْرُهُ وَلَا يَغْلِبُ الْحَرَامُ صَبْرُهُ

O Hisham! The intellectual is the one whom the Permissible do not pre-occupy him from thanking Him^{-azwj}, nor do the Prohibitions overcome his patience.⁴

فَلِذَلِكَ خَلَقْتُهُمْ لِأَبْلُوهُمْ فِي السَّرَّاءِ وَالضَّرَّاءِ وَفِي مَا أَعْافِيهِمْ وَفِي مَا أَنْتَلِيهِمْ وَفِي مَا أُعْطِيهِمْ وَفِي مَا أَمْنَعُهُمْ وَأَنَا اللَّهُ الْمَلِكُ الْقَادِرُ وَ لِي أَنْ أَمْضِيَ جَمِيعَ مَا قَدَّرْتُ عَلَى مَا دَبَّرْتُ وَ لِي أَنْ أُغَيِّرَ مِنْ ذَلِكَ مَا شِئْتُ إِلَى مَا شِئْتُ وَأُقَدِّمَ مِنْ ذَلِكَ مَا أَخَّرْتُ وَأُؤَخِّرَ مِنْ ذَلِكَ مَا قَدَّمْتُ وَأَنَا اللَّهُ الْفَعَّالُ لِمَا أُرِيدُ لَا أَسْأَلُ عَمَّا أَفْعَلُ وَأَنَا أَسْأَلُ خَلْقِي عَمَّا هُمْ فَاعِلُونَ .

(In a Hadith, Allah^{-azwj} Says): Thus, it is for that I^{-azwj} Created them in order to Test them during the ease and adversity, and regarding what I^{-azwj} Grant them good health and regarding what I^{-azwj} Test them, and regarding what I^{-azwj} Give them and regarding what I^{-azwj} Prevent them from; and I^{-azwj} am Allah^{-azwj}, the King, the Powerful, and for Me^{-azwj} is that I^{-azwj} Implement the entirety of what I^{-azwj} Ordain, and for Me^{-azwj} is that I^{-azwj} Change from that whatever I^{-azwj} so Desire to whatever I^{-azwj} so Desire, and I^{-azwj} Bring forward from that whatever I^{-azwj} had Delayed, and Delay what I^{-azwj} had Brought forward, and I^{-azwj} am Allah^{-azwj}. I^{-azwj} Do whatever I^{-azwj} Want. I^{-azwj} will not be questioned about what I^{-azwj} Do, and I^{-azwj} will be Questioning My^{-azwj} creatures about what they are doing”⁵.

² Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 61 H 64

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 30

⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 12

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 3 H 2

Affluence, Being Contented and Thankful

سَهْلٌ عَنْ عُبَيْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَا وَحُسَيْنُ بْنُ ثَوْبَانَ بْنِ أَبِي فَاخْتَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا كُنَّا فِي سَعَةٍ مِنَ الرِّزْقِ وَغَضَارَةٍ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضَ التَّغْيِيرِ فَأَدْعُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَرُدَّ ذَلِكَ إِلَيْنَا فَقَالَ أَيُّ شَيْءٍ تُرِيدُونَ تَكُونُونَ مُلُوكًا أَمْ يَسُرُّكَ أَنْ تَكُونَ مِثْلَ طَاهِرٍ وَهَزْمَةَ وَإِنَّكَ عَلَى خِلَافٍ مَا أَنْتَ عَلَيْهِ قُلْتُ لَا وَاللَّهِ مَا يَسُرُّنِي أَنْ لِيَ الدُّنْيَا بِمَا فِيهَا ذَهَبًا وَفِضَّةً وَإِنِّي عَلَى خِلَافٍ مَا أَنَا عَلَيْهِ

Sahl, from Ubeydullah, from Ahmad Bin Umar who said:

I went to Abu Al-Hassan Al-Reza^{-asws} with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, we used to be in a time of sustenance and led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah^{-azwj} to return that state to us'. So he^{-asws} said: 'What is it that you want? To become kings? Would you be satisfied to become like Tahir and Harsama, and they are opposed to what you are upon?' I said, 'No, by Allah^{-azwj}, it would not satisfy me that there should be for me the whole world and whatever is in it of the gold and the silver, whilst I am upon the opposite to what I am upon at present (Al-Wilayah).

قَالَ فَقَالَ فَمَنْ أَيْسَرَ مِنْكُمْ فَلْيَشْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِمَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ سُبْحَانَهُ وَ تَعَالَى أَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسَنَ ظَنُّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبْلَ اللَّهِ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ حَقَّتْ مَثْوَتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصَرَهُ اللَّهُ ذَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

He^{-asws} said; So the one who is contented among you, should be thankful to Allah^{-azwj}. Allah^{-azwj} is Saying: **"[14:7] If you are grateful, I would certainly give to you more"**. And the Glorious and High Said: **"[34:13] give thanks, O family of Dawood! and very few of My servants are grateful"**. And think good with Allah^{-azwj}, for Abu Abdullah^{-asws} used to say; 'The one who thinks about Allah^{-azwj}, Allah^{-azwj} would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah^{-azwj} would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah^{-azwj} would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace' (an extract).⁶

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَابٍ بْنِ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ سَمِعْتُ كَلَاماً يُرْوَى عَنِ النَّبِيِّ (صلى الله عليه وآله) وَ عَنْ عَلِيٍّ (عليه السلام) وَ عَنْ ابْنِ مَسْعُودٍ فَعَرَضْتُهُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ هَذَا قَوْلُ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَعْرِفْهُ

Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Udeys, from Abaan Bin Usmaan, from Abu Al-Sabbaah who said:

⁶ Al Kafi Vol. 8 – H 14993

'I heard a speech reported from the Prophet^{-saww} and from Ali^{-asws}, and from Ibn Mas'oud. So I presented it to Abu Abdullah^{-asws}. He^{-asws} said: 'These are the words of the Messenger^{-saww} of Allah^{-azwj}. I^{-asws} recognise them'.

وَمَنْ يَتَّبِعِ السُّمْعَةَ يُسَمِّعِ اللَّهُ بِهِ الْكَذِبَةَ وَمَنْ يَتَوَلَّ الدُّنْيَا يَعْجِزْ عَنْهَا وَمَنْ يَعْرِفِ الْبَلَاءَ يَصْبِرْ عَلَيْهِ وَمَنْ لَا يَعْرِفُهُ يَنْكُلْ وَالرَّيْبُ كُفْرٌ وَمَنْ يَسْتَكْبِرْ يَضَعُهُ اللَّهُ وَمَنْ يُطْعِ الشَّيْطَانَ يَغْصِ اللَّهُ وَمَنْ يَغْصِ اللَّهُ يُعَذِّبُهُ اللَّهُ وَمَنْ يَشْكُرْ يَرْيِدُهُ اللَّهُ وَمَنْ يَصْبِرْ عَلَى الرِّزْيَةِ يُعِينَهُ اللَّهُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَحَسْبُهُ اللَّهُ

The one who seeks fame (show-off), Allah^{-azwj} makes him to be named as a liar, and the one who loves the world will be frustrated from it. And the one who recognises the affliction would be patient against it, and the one who does not recognised it will be tortured (during it). And the doubt is disbelief, and the one who is arrogant, Allah^{-azwj} Puts him in his place. And the one who obeys Satan^{-la} disobeys Allah^{-azwj}, and the one who disobeys Allah^{-azwj} is Punished by Allah^{-azwj}. The one who is thankful, Allah^{-azwj} Increases for him, the one who is patient upon a loss is Helped by Allah^{-azwj}. The one who places reliance upon Allah^{-azwj}, Allah^{-azwj} suffices for him (an extract).⁷

مص، مصباح الشريعة قَالَ الصَّادِقُ ع فِي كُلِّ نَفْسٍ مِنْ أَنْفَاسِكَ شُكْرٌ لَأَنْ لَكَ بَلْ أَلْفٌ وَ أَكْثَرُ وَأَدْنَى الشُّكْرِ رُؤْيَا النِّعَمَةِ مِنَ اللَّهِ مِنْ غَيْرِ عَلَيْهِ يَتَعَلَّقُ الْقَلْبُ بِهَا دُونَ اللَّهِ وَالرِّضَا بِمَا أَعْطَاهُ وَأَنْ لَا تَعْصِيَهُ بِنِعْمَتِهِ وَ تَخَالِفَهُ بِشَيْءٍ مِنْ أَمْرِهِ وَ تَهْيِيهِ بِسَبَبٍ نِعْمَتِهِ

(The book) 'Misbah Al Sharia' –

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

وَكُنْ لِلَّهِ عَبْدًا شَاكِرًا عَلَى كُلِّ حَالٍ بِحَدِّ اللَّهِ رَبًّا كَرِيمًا عَلَى كُلِّ حَالٍ وَلَوْ كَانَ عِنْدَ اللَّهِ عِبَادَةٌ تَعْبُدُ بِهَا عِبَادَهُ الْمُحْلَصِينَ أَفْضَلَ مِنْ الشُّكْرِ عَلَى كُلِّ حَالٍ لِأَنَّ لَفْظَهُ فِيهِمْ مِنْ جَمِيعِ الْخَلْقِ بِهَا

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

فَلَمَّا لَمْ يَكُنْ أَفْضَلَ مِنْهَا حَصَّهَا مِنْ بَيْنِ الْعِبَادَاتِ وَ حَصَّ أَرْبَابَهَا فَقَالَ وَ قَلِيلٌ مِنْ عِبَادِي الشَّاكِرُونَ

⁷ Al Kafi Vol. 8 – H 14487

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

وَتَمَامُ الشُّكْرِ اعْتِرَافٌ لِسَانِ السِّرِّ خَاصِعاً لِلَّهِ تَعَالَى بِالْعَجْزِ عَنْ بُلُوغِ أَدْنَى شُكْرِهِ لِأَنَّ التَّوْفِيقَ لِلشُّكْرِ نِعْمَةٌ حَادِثَةٌ يَجِبُ الشُّكْرُ عَلَيْهَا وَهِيَ أَعْظَمُ قَدَرًا وَاعْتَزُّ وَجُوداً مِنَ النِّعْمَةِ الَّتِي مِنْ أَجْلِهَا وَفَّقَتْ لَهُ

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

فَيَلْزِمُكَ عَلَى كُلِّ شُكْرٍ شُكْرٌ أَعْظَمُ مِنْهُ إِلَى مَا لَا نَهَايَةَ لَهُ مُسْتَعْرِقاً فِي نِعْمَتِهِ قَاصِراً عَاجِزاً عَنْ دَرْكِ غَايَةِ شُكْرِهِ وَ أَلَى يَلْحَقُ الْعَبْدُ شُكْرَ نِعْمَةِ اللَّهِ وَ مَتَى يَلْحَقُ صَنِيعُهُ بِصَنِيعِهِ وَ الْعَبْدُ ضَعِيفٌ لَا قُوَّةَ لَهُ أَبَداً إِلَّا بِاللَّهِ

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

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

And Allah^{-azwj} is needless from the obedience of the servant, Strong upon Increasing the bounties upon the servant. So be a thankful servant to Allah^{-azwj} upon this principle, you will see the wonders".⁸

Offering Thanks when putting on new clothes:

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

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

'I asked Abu Ja'far^{-asws} about the man who wore the new clothes. He^{-asws} said: 'He should be saying, 'O Allah^{-azwj}! Make it to be a Bountiful cloth and of piety and of Blessings. O Allah^{-azwj}! Grant me in it the goodness of worshipping You^{-azwj}, and working in obedience to You^{-asws}, and

⁸ Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 61 H 77

being thankful for You^{-azwj} Bounties. The Praise is for Allah^{-azwj} Whom Clothed me what I cover my nakedness with and beautify with among the people'.⁹

Acknowledging a Bounty and offering gratitude:

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

Ali Bin Muhammad raising it,

Abu Abdullah^{-asws} has said: 'When Allah^{-azwj} Favours upon His^{-azwj} servant with a Bounty, and he displays it (with thanks), he is named as a Beloved of Allah^{-azwj} narrating with a Bounty of Allah^{-azwj}, and when Allah^{-azwj} Favours upon a servant with a Bounty, so he does not display it (with thanks), he is named as the one being angry with Allah^{-azwj}, a denier in a Bounty of Allah^{-azwj}'.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) اذْكُرُوا اللَّهَ عَزَّ وَ جَلَّ عَلَى الطَّعَامِ وَلَا تَلْعَطُوا فَإِنَّهُ نِعْمَةٌ مِنْ نِعَمِ اللَّهِ وَ رِزْقٌ مِنْ رِزْقِهِ يَجِبُ عَلَيْكُمْ فِيهِ شُكْرُهُ وَ ذِكْرُهُ وَ حَمْدُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Mention Allah^{-azwj} Mighty and Majestic upon the meal, and do not make a noise, for it is a Bounty from the Bounties of Allah^{-azwj} and a Sustenance from His^{-azwj} Sustenance. It is Obligatory upon you with regards to it, to thank Him^{-azwj}, and Mention Him^{-azwj}, and Praise Him^{-azwj}'.¹¹

Thanking Allah^{-azwj} for the Day and for the Night:

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

⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 13 H 1

¹⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 1 H 2

¹¹ Al Kafi – V 6 – The Book of Foodstuffs Ch 47 H 23

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

Abu Abdullah^{-asws} said: 'The one who says four times when it is the morning, الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds', so he has paid the thanks for his day, and the one who says it (four times) when it is the evening, so he has paid his thanks for his night'.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْحَسَنِ الْأَنْبَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَحْمَدُ اللَّهَ فِي كُلِّ يَوْمٍ ثَلَاثًا مِائَةً مَرَّةً وَ سِتِّينَ مَرَّةً عَدَدَ عُزُوقِ الْجَسَدِ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا عَلَى كُلِّ حَالٍ .

Ali Bn Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Hassan Al Anbary, from;

Abu Abdullah^{-asws} has narrated that 'Rasool-Allah^{-saww} used to praise Allah^{-azwj} during every day, three hundred and sixty times (360), of the number of the veins in the body, saying: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, a lot, upon every state'.¹³

Thanking Allah^{-azwj} for Guiding to the Wilayah of Divine Guardians^{-asws}:

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

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

'I asked Abu Abdullah^{-asws} about the Words of the Mighty and Majestic [76:3] ***Surely, We have shown him the way: he may be thankful or unthankful.*** He^{-asws} said: 'Either he adopts (the Wilayah) so he is a thankful one, or he neglects (the Wilayah) so he is a Unbeliever (*Kafir*)'.¹⁴

Allah^{-azwj} Has Guided us to the Imam^{-asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ يُقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ مَنْ رَبُّكَ قَالَ فَيَقُولُ اللَّهُ فَيُقَالُ لَهُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيُقَالُ لَهُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ

¹² Al Kafi V 2 – The Book Of Supplication CH 27 H 5

¹³ Al Kafi V 2 – The Book Of Supplication CH 27 H 3

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 4

فَيَقَالُ مَنْ إِمَامُكَ فَيَقُولُ فُلَانٌ فَيَقَالُ كَيْفَ عَلِمْتَ بِذَلِكَ فَيَقُولُ أَمَرَ هَدَانِي اللَّهُ لَهُ وَ تَبَتَّنِي عَلَيْهِ فَيَقَالُ لَهُ نَمْ نَوْمَةً لَا حُلْمَ فِيهَا نَوْمَةً الْعُرُوسِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim, from Abu Al Balaad, from one of his companions, from;

Abu Al-Hassan Musa^{-asws} said: 'It is said to the Believer in his grave: 'Who is your Lord^{-azwj}?' So he is saying, 'Allah^{-azwj}'. So it is said to him: 'What is your Religion?' So he is saying, 'Al-Islam'. So it is said to him: 'Who is your Prophet^{-saww}?' So he is saying, 'Muhammad^{-saww}'. So it is said to him: 'Who is your Imam^{-asws}?' So he is saying, 'So and so'. So it is said to him, 'How did you come to know of that?' So he is said, 'It is a matter to which Allah^{-azwj} has Guided me and Affirmed me upon it'. So it is said to him: 'Sleep a sleep in which there are no dreams, a sleep of the newly-weds'.

ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَ رِيحَانِهَا فَيَقُولُ يَا رَبِّ عَجِّلْ قِيَامَ السَّاعَةِ لَعَلِّي أَرْجِعُ إِلَى أَهْلِي وَ مَالِي

Then they open for him a Door to the Paradise, and there come upon him from its breezes and its fragrances, so he is saying, 'O Lord^{-azwj}! Hasten the Establishment of the Hour so I can return to my family and my wealth' (an extract).¹⁵

The best of the Servants:

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

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

Abu Ja'far^{-asws} has narrated that Rasool Allah^{-saww} was asked about the best of the servants, so he^{-saww} said: 'Those who, when they do good deed, are joyful, and when they commit sins, seek Forgiveness, and when they are Given (something), they are thankful, and when they are afflicted, they are patient, and when they are angry, they forgive'.¹⁶

¹⁵ Al Kafi V 3 – The Book Of Funerals CH 86 H 11

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 31

The most thankful to Allah-azwj:

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

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

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

ثُمَّ قَالَ أَشْكُرْكُمْ لِلَّهِ أَشْكُرْكُمْ لِلنَّاسِ .

Then he-asws said: 'The most thankful to Allah-azwj, is the one most thankful of you to the people'.¹⁷

The Best way to Thank Allah-azwj:

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

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

(It has been narrated) from Abu Abdullah-asws having said regarding what Allah-azwj Mighty and Majestic Revealed unto Musa-as: "O Musa-as! Thank Me-azwj as is the right of thanking Me-azwj". So he-as said: 'O Lord-azwj! And how can I-as thank You-azwj are Rightful to be thanked, and there is none from a thanks which I-as thank You-azwj with except that You-azwj have Favoured with it upon me-as?' He-azwj Said: "O Musa-as! Now you-as have thanked Me-azwj where you-as knew that, that is from Me-azwj".¹⁸

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 30

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 27

The one who gives the thanks is Given the increase

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (قَالَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزَّيَادَةَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ .

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

Abu Abdullah^{asws} says: 'The one who gives the thanks is Given the increase. Allah^{azwj} Mighty and Majestic is Saying [14:7] **And when your Lord Proclaimed: If you are grateful, I would Increase it more for you**'.¹⁹

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

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

Abu Abdullah^{asws} said: 'It is written in the Torah: **"Thank the one who favours upon you, and do favours upon the one who thanks you, for there would be no decline of the Bounties when it is thanked for, and there would not remain when it is denied.** The gratefulness increases in the Bounties, and it is a safety from the changes'.²⁰

Being ungrateful (Kufr to the bounty):

مع، معاني الأخبار أَبِي عَنِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ عَنِ ابْنِ بَقَّاحٍ عَنْ عَبْدِ السَّلَامِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: **كُفِّرَ** بِالنِّعَمِ أَنْ يَقُولَ الرَّجُلُ أَكَلْتُ كَذَا وَ كَذَا فَضَرَّنِي.

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

'Abu Abdullah^{asws} said: 'Kufr of the bounty is that the man says, 'I ate such and such and it harmed me''.²¹

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

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 8

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 3

²¹ Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 61 H 70

(The book) ‘Al Durr Al Baahira’ –

‘Al-Jawad^{asws} said: ‘A bounty not thanked for is like an evil deed not Forgiven for’^{.22}

Safety and Completeness:

عيون أخبار الرضا عليه السلام النبّهتني عن الصّوّليّ عن أبي ذكّوان عن إبراهيم بن العباس قال: كان الرضا ع يُشيد كثيراً إذا كُنْتُ في خيرٍ فلا تَعْتَزُّ بِهِ وَ لَكِنْ قُلِ اللَّهُمَّ سَلِّمْ وَ تَمِّمْ.

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

‘Al-Reza^{asws} used to frequently prose (poems): ‘When you are in good (state), so do not be deceived by it, but say, ‘O Allah^{azwj}! Safety and completeness’^{.23}

Safeguard Bounties by offering Thanks:

الأماي للشيخ الطوسي المّفيد عن أحمد بن الوليد عن أبيه عن الصّقّار عن ابن عيسى عن ابن محبوب عن زَيْدِ الشّحام عن أبي عبد الله ع قال: أَحْسِنُوا جِوَارَ النِّعَمِ وَ اخذُوا أَنْ يَنْتَقِلَ عَنْكُمْ إِلَى غَيْرِكُمْ أَمَّا إِنَّمَا لَمْ يَنْتَقِلْ عَنْ أَحَدٍ قَطُّ فَكَادَتْ أَنْ تَرْجِعَ إِلَيْهِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Zayd Al Shaham,

‘From Abu Abdullah^{asws} having said: ‘Be a good neighbour of the bounty and be cautious it doesn’t get transferred away from you to others. But, it does not transfer away from anyone at all except it almost never returns to him’.

قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ قَلَّ مَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ.

He^{asws} said: ‘And Amir Al-Momineen^{asws} had said: ‘Whatever thing turns around hardly ever comes back’^{.24}

لي، الأماي للصدوق ابن إدريس عن أبيه عن مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: أَصَابَتْنِي ضَيْقَةٌ شَدِيدَةٌ فَصِرْتُ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ ع فَأَذِنَ لِي فَلَمَّا جَلَسْتُ قَالَ يَا أَبَا هَاشِمٍ أَيُّ نِعَمِ اللَّهِ عَزَّ وَ جَلَّ عَلَيْكَ تُرِيدُ أَنْ تُؤَدِّيَ شُكْرَهَا

²² Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 61 H 84

²³ Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 61 H 52

²⁴ Bihar Al-Anwaar V 67 – The book of Eman and Kufr – Ch 61 H 58

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

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

قَالَ أَبُو هَاشِمٍ فَوَجَّهْتُ فَلَمْ أَذِرْ مَا أَقُولُ لَهُ فَأَبْتَدَأَ ع فَقَالَ رَزَقَكَ الْإِيمَانَ فَحَرَّمَ بِدَنَّاكَ عَلَى النَّارِ وَ رَزَقَكَ الْعَافِيَةَ فَأَعَانَتْكَ عَلَى الطَّاعَةِ وَ رَزَقَكَ الْقُنُوعَ فَصَانَكَ عَنِ التَّبَدُّلِ

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

يَا أَبَا هَاشِمٍ إِنَّمَا ابْتَدَأْتُكَ بِهَذَا لِأَنِّي ظَنَنْتُ أَنَّكَ تُرِيدُ أَنْ تَشْكُوَ لِي مَنْ فَعَلَ بِكَ هَذَا وَ قَدْ أَمَرْتُ لَكَ بِمِائَةِ دِينَارٍ فَخُذْهَا.

O Abu Hashim! But rather, I^{-asws} initiated you with this because I^{-asws} thought that you wanted to complain to me of the One^{-azwj} who has Done this with you, and I^{-asws} have ordered for one hundred Dinars to be for you, so take it!"²⁵

Thanking Allah^{-azwj} – a supplication:

أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَدْعُو بِهَذَا الدُّعَاءِ

Abu Baseer, from,

Abu Abdullah^{-asws} said: 'It was so that Ali^{-asws} Bin Al-Husayn^{-asws} used to supplicate with this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ الْمَعِيشَةِ مَعَيشَةً أَتَقَوَّى بِهَا عَلَى جَمِيعِ حَوَائِجِي وَ أَتَوَصَّلُ بِهَا فِي الْحَيَاةِ إِلَى آخِرَتِي مِنْ غَيْرِ أَنْ تُتَرَفَّنِي فِيهَا فَأَطْعَى أَوْ تَقْتَرِبَ بِهَا عَلَيَّ فَأَشْقَى أَوْ سَعِ عَلَيَّ مِنْ حَلَالِ رِزْقِكَ وَ أَفِضْ عَلَيَّ مِنْ سَيِّبِ فَضْلِكَ نِعْمَةً مِنْكَ سَابِغَةً وَ عَطَاءً غَيْرَ مُمْتُونٍ

'O Allah^{-azwj}! I plead before You^{-azwj} for good means of living with which I may gain power for all of my needs and continue my life to the next life, but no so affluently with which I may rebel, or such constraints that make me miserable. Expand for me Your^{-azwj} lawful sustenance and Increase for me Your^{-azwj} generous favour, a delightful bounty, and a charity for me without being burdened. Do not Cause me to be held back from paying thanks for Your^{-azwj} bounties (due to the abundance of the same),

²⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 7

ثُمَّ لَا تَشْغَلْنِي عَنْ شُكْرِ نِعْمَتِكَ بِكَثْرٍ مِنْهَا تُلهِيَنِي بِهَجْنِهِ وَتَفْتِتِي زَهْرَاتِ زَهْوَتِهِ وَ لَا يَفْلَلِ عَلَيَّ مِنْهَا يَقْصُرُ بِعَمَلِي كَدُّهُ وَ يَمْلَأُ صَدْرِي هُمَةً

Then do not Let me^{-asws} be too pre-occupied from thanking for Your^{-azwj} Bounties due to the abundance from it, and its delight would distract me^{-asws} and the blossoms of its flowers would tempt me^{-asws}, nor by the scarcity upon me^{-asws} from it, reducing my^{-asws} toiling for it, and filling my^{-asws} chest with its worries.

أَعْطِنِي مِنْ ذَلِكَ يَا إِلَهِي غِيًى عَنْ شِرَارِ خَلْقِكَ وَ بَلَاغاً أَنَالُ بِهِ رِضْوَانَكَ وَ أَعُوذُ بِكَ يَا إِلَهِي مِنْ شَرِّ الدُّنْيَا وَ شَرِّ مَا فِيهَا لَا تَجْعَلِ الدُّنْيَا عَلَيَّ سِجْناً وَ لَا فِرَاقَهَا عَلَيَّ حُزناً أَخْرِجْنِي مِنْ فِتْنَتِهَا مُرَضِياً عَنِّي مُقْبُولاً فِيهَا عَمَلِي إِلَى دَارِ الْحَيَوَانِ وَ مَسَاكِنِ الْأَخْيَارِ وَ أَبْدِلْنِي بِالدُّنْيَا الْقَانِيَةِ نَعِيمِ الدَّارِ الْبَاقِيَةِ

Give it to me^{-asws} from that, O my^{-asws} God, self-sufficiency from the evil of Your^{-azwj} creatures, and adequate I^{-asws} can take Your^{-azwj} Pleasure with it, and I^{-asws} can seek Refuge with You^{-azwj}, O my^{-asws} God, from the evil of the world and the evil of whatever is in it. Make the prison to be a prison upon me^{-asws} and do not (Make) its separation to be a grief upon me^{-asws}. Extract me^{-asws} from its strife being Pleased from me^{-asws}, my^{-asws} deeds having been Accepted in it, to the house of (eternal) life and the dwelling of the Chosen ones, and Exchange for me with the perishable world, the Bounties of the House of the Remaining.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَرْهَاتِهَا وَ زَلْزَلَاتِهَا وَ سَطَوَاتِ شَيَاطِينِهَا وَ سَلَاطِينِهَا وَ نَكَالِهَا وَ مِنْ بَعْثِي مِنْ بَعْثٍ عَلَيَّ فِيهَا

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from its decline and its turbulence, and the hold-ups of its Satans^{-la}, and its ruling authorities, and its troubles, and the ones who rebel, the ones who rebel against me in it.

اللَّهُمَّ مَنْ كَادَنِي فَكِدْهُ وَ مَنْ أَرَادَنِي فَأَرِدْهُ وَ قُلَّ عَنِّي حَدٌّ مَنْ نَصَبَ لِي حَدَّهُ وَ أَطْفَأَ عَنِّي نَارَ مَنْ شَبَّ لِي وَ قُودُهُ وَ اكْفِنِي مَكْرَ الْمَكْرَةِ وَ أَفْكَأَ عَنِّي عُيُونَ الْكُفْرَةِ وَ اكْفِنِي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ ادْفَعْ عَنِّي شَرَّ الْحَسَدَةِ وَ اعْصِمْنِي مِنْ ذَلِكَ بِالسَّكِينَةِ وَ أَلْبِسْنِي دِرْعَكَ الْحَصِينَةِ وَ احْبَأْنِي فِي سِتْرِكَ الْوَاقِي وَ أَصْلِحْ لِي حَالِي وَ صَدِّقْ قَوْلِي بِفَعَالِي وَ بَارِكْ لِي فِي أَهْلِي وَ مَالِي .

O Allah^{-azwj}! The one who plots against me^{-asws}, Plan against him, and the one intends (to harm) me^{-asws}, so Harm him, and Neutralise from me a limit from the one who establishes a limitation to me^{-asws}, and Extinguish from me^{-asws} the fire of the one who lights it to me and fuels it; and Suffice me for the plots of the plotters, and Divert from me^{-asws} the spying eyes of the disbelievers, and Suffice me^{-asws} for the worries of the one who enters the worries upon me^{-asws}, and Repel from me^{-asws} the evil of the envy and Rescue me^{-asws} from that with the tranquillity, and Clothe me^{-asws} with Your^{-azwj} Fortified Shield, and Hide me^{-asws} in Your^{-azwj} Defensive Veil, and Correct my^{-asws} situation for me^{-asws}, and Verify my^{-asws} words with my^{-asws} deeds, and Bless for me^{-asws} in my^{-asws} family and my^{-asws} wealth".²⁶

²⁶ Al Kafi V 2 – The Book Of Supplication CH 53 H 13