

CLASS 5

HAMD & TAWAKKUL

PRAISING & RELYING ON HIM S.W.T.

ADHKAAR WITH PRAISE OF ALLAH

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عِنْدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَزِينَةِ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ

Subhan-Allahi wa bihamdihi, `adada khalqihi, wa rida nafsihi, wa zinatah `arshihi, wa midada kalimatihi

[Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)]."

Virtue

Juwairiyah bint Al-Harith (May Allah be pleased with her), the Mother of the Believers, reported:

The Prophet ﷺ came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet ﷺ said, "***Are you still in the same position as I left you.***" I replied in the affirmative. Thereupon the Prophet ﷺ said, "***I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier***". These are (the above)." [Muslim].

EASY ON THE TONGUE

The Prophet ﷺ said, "***There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allah), and they are, 'Subhan Allah Al-`Azim and 'Subhan Allah wa bihamdihi.***" (Bukhari)

Allah listens to those who Praise Him

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami 'Allaahu liman Hamidah

"Allah listens to him who praises Him"

We even reply to this statement by saying:

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

Rabbana wa laka'l-hamd

O Allah, our Lord, to Thee be the praise

We also acknowledge by saying all praise be to Allah in every single Rakah.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al Hamdu lillāhi Rabbi l-'ālamīn

All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

We recite these in every prayer, obligatory or optional, we say it but how many of us actually know what it means? Ponder over it? And act upon it?

The Messenger of Allah ﷺ said: *“There is no one to whom praise is more dear than Allah, and because of that He praised Himself. And there is no one whose protective jealousy is greater than Allah’s, and because of that He forbade immoral actions.”* (Bukhari & Muslim)

Allah, may He be exalted, has no need of the worlds and their praise and righteous deeds. No matter what bad or good deeds they do, they cannot cause any harm to reach Allah, and they cannot cause any benefit to reach Him. He, may He be glorified and exalted, has no need of them, but they are in need of Him, as He, may He be exalted, says (interpretation of the meaning): *“O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise”* [Faatir 35:15].

But Allah, may He be exalted, loves for His slaves to obey Him, think positively of Him and give thanks to Him, and not to be ungrateful towards Him, for many great and wise reasons, of which we will mention some here:

- Allah loves praise, so He praised Himself and commanded His slaves to praise Him, because He is deserving of that. So He loves His slaves to describe Him as He deserves to be described, because if they do that, that will protect them from attributing to Him bad things that are not befitting to Him at all
- Praising and extolling Him as He deserves is establishing the truth and acting upon it. Thus justice is established in the heavens and on earth; in contrast, if they show ingratitude towards Him and do not give thanks to Him, they will not be able to establish justice among themselves
- Praising and extolling Him is in people’s best interests in this world and in the hereafter.

An-Nawawi (may Allah have mercy on him) said in his commentary on the hadith quoted above: in fact this is in people’s best interests, because they praise Him, may He be glorified and exalted, and He rewards them, thus they will benefit, whereas Allah, may He be glorified, has no need of people and their praise does not benefit Him, and if they do not praise Him that does not harm Him.

- Moreover praising Him is an acknowledgement of His true status. Were it not that He has instructed us to do that, and told us how to do it, we would not have learned what is befitting to His greatness and majesty of praise and glorification, and we would not have come to know our Lord by His beautiful names and sublime attributes. Knowledge of that is the foundation of praise and glorification of Him, and it is the basis on which the slave knows his Lord.
- Praise of Allah, may He be glorified, frees the individual from the characteristics of arrogance, conceit and pride. The one who does not attribute blessings to Allah and praise Him for them will attribute it to himself, and thus he will transgress, and will look down on people, as Qaaroon did when they reminded him of Allah and His Blessings: *“He said: ‘This has been given to me only because of knowledge I possess’”* [al-Qasas 28:78]. That was because of his conceit towards people and his self-pride. So Allah caused the earth to swallow him up, along with his house. Then Allah, may He be exalted, said (interpretation of the meaning): *“That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqoon (pious)”* [al-Qasas 28:83].
- Praising Allah, may He be glorified and exalted, and knowing Him by learning of His perfect attributes opens the door to true servitude to Him, for we cannot do that and come to know Him except by learning the reasons why we should praise Him, which can be achieved by learning His names and attributes that require us to praise and extol Him.
- Praising and extolling Him as He deserves, may He be glorified, opens the door to understanding one’s own condition of weakness, paucity, humility and need. Thus one will attain the status of true servitude to Allah (‘uboodiyyah).

COUNTING OUR BLESSINGS

Allah Says

- *“Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless favours on you) and never be ungrateful to Me”* [2:152]
- *“O you who believe (in the Oneness of Allah — Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship”* [2:172]
- *“And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give”* [7:10]
- *“And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful”* [31:46]
- *“And He gave you of all that you asked for, and if you count the blessings of Allah, never will you be able to count them...”* (14:34)

- *“And if you would count the favours of Allah, never could you be able to count them. Truly, Allah is Oft-Forgiving, Most Merciful” [16:18]*

It was narrated from Mu’aadh ibn Jabal that the Messenger of Allah ﷺ took his hand and said: *“O Mu’aadh, by Allah I love you, by Allah I love you.”* Then he ﷺ said, *“I advise you, O Mu’aadh, do not fail following every prayer to say: O Allah help me to remember You, thank You and worship You properly.”* (Abu Dawood and al-Nasaa’i).

The Messenger of Allaah ﷺ said: *“The one among you who wakes up secure in his property, healthy in his body and has his food for the day, it is as if the whole world were brought to him.”* (al-Bukhaari in al-Adab al-Mufrad and al-Tirmidhi)

And here we are, complaining about every little thing that we do not have (or so we think).

When in fact Gratitude for blessings is a cause of them being increased, as Allah says (interpretation of the meaning): *“And (remember) when your Lord proclaimed: ‘If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe’” [14:7]*

May Allah make us amongst those who praise Him and thank Him for the immense blessings He has bestowed upon us, from health (sight, sound mind, ability to talk & listen, etc), wealth, family,

TAWAKKUL

1.

The Prophet ﷺ said this (below) Dua every morning & evening and also used to teach his companions to (Ibn Majah, Tirmidhi – Sahih)

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ .

'O Allah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.'

(Ibn Majah, Sahih)

In the evening

اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ .

'O Allah, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.'

2.

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Hasbiyallaahu laa 'ilaaha 'illaa Huwa 'alayhi tawakkaltu wa Huwa Rabbul-'Arshil-'Adheem .

Allah is sufficient for me . There is none worthy of worship but Him . I have placed my trust in Him,
He is Lord of the Majestic Throne

Virtue

Abu'd-Darda' (may Allah be pleased with him) said: "Whoever says in the morning and in the evening (the above), seven times, Allah, may He be exalted, will suffice him for what concerns him," (Abu Dawood).

3.

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ، فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ ، فَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

Allaahumma maa 'asbaha bee min ni'matin 'aw bi'ahadin min khalqika faminka wahdaka laa shareeka laka, falakal-hamdu wa lakash-shukru.

O Allah! Whatever blessing has entered morning upon me or anyone from your creation, it comes from you alone you have no partner; for you is praise and gratefulness.

In the evening he should say (amsa) instead of (asbaha).

Virtue

"Whoever recites this in the morning, has completed his obligation to thank Allah for that day; and whoever says it in the evening, has completed his obligation for that night". (Abu Dawud, An-Nasa'i 'Amalul-Yawm wal-Laylah (no. 7), Ibn As-Sunni (no. 41), Ibn Hibban (no. 2361). Its chain of transmission is good (Hasan), Ibn Baz, p. 24).

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكْلِنيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

Yaa Hayyu yaa Qayyoomu birahmatika 'astagheethu 'aslih lee sha'nee kullahu wa laa takilnee 'ilaa nafsee tarfata 'aynin.

O Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e. a moment).

WHEN LEAVING HOME

(Not from the Morning & Evening Adhkaar)

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillāhi, Tawakkaltu `alallāhi, wa lā ḥawla wa lā Quwwata illā Billāh.

"In the name of Allah, I trust in Allah; there is no might and no power but in Allah,"

Virtue

The Prophet ﷺ said: "When a man goes out of his house and says: (the above), the following will be said to him at that time: "You are guided, defended and protected." The devils will go far from him and another devil will say: How can you deal with a man who has been guided, defended and protected?" (Abu Dawood, Sahih)

TRAVELLING

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Subḥān alladhī sakh-khara lanā hādhā wa mā kunnā lahū muqrinīn. Wa innā ilā rabbinā lamunqalibūn

Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning

Then he would say:

Allāhumma innī as'aluka fī safarī hādhā minal-birri wat-taqwā, wa minal-`amali mā tarḍā. Allāhumma hawwin `alainal-masīra, waṭwi `annā bu `dal-arḍ. Allāhumma antaṣ-ṣāhibu fis safari wal-khalīfatu fil-ahli. Allāhumma aṣḥabnā fī safarinā wakhlufnā fī ahlinā

"O Allah, I ask You in this journey of mine from the righteousness and piety and actions that which you are pleased with. O Allah, ease for us the path, and make near for us the distance of the land. O Allah, You are the companion in the journey, and the caretaker for the family. O Allah, accompany us in our journey, and take care of our families

And when he would return to his family, he would say:

Ā'ibūna in shā' Allāh, tā'ibūna `ābidūna lirabbīnā hāmidūn

"(We are) Returning, if Allah wills, repenting, worshipping, and to our Lord directing the praise

*(All three duas narrated in a hadeeth narrated in Tirmidhi, classed as Sahih)

BENEFITS & NEED OF TAWAKKUL

Allaah, from His Names is Al-Wakeel the Trustworthy Disposer of Affairs) meaning: the One to Whom the affairs of His servants are entrusted, He the Perfect and Most High.

Allah, may He be exalted, tells us the story of the believer of the household of Pharaoh and what he said to his people: “ *‘And you will remember what I [now] say to you, and I entrust my affair to Allah. Indeed, Allah is Seeing of [His] servants.’ So Allah protected him from the evils they plotted, and the people of Pharaoh were enveloped by the worst of punishment*” [Ghaafir 40:44-45].

This verse is like another verse (interpretation of the meaning): “*Those to whom hypocrites said, ‘Indeed, the people have gathered against you, so fear them.’ But it [merely] increased them in faith, and they said, ‘Sufficient for us is Allah, and [He is] the best Disposer of affairs.’ So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty*” [Aal ‘Imraan 3:173-174].

Entrusting one’s affairs to Allah, may He be exalted, means relying on Allah alone. Entrusting one’s affairs to Allah, may He be exalted, and relying on Him is something that is required in all one’s affairs, both religious and worldly. Allah says:

- “*And upon Allah rely, if you should be believers*” [al-Maa’idah 5:23]
- “*...and rely upon Allah. And sufficient is Allah as Disposer of affairs*” [an-Nisa’ 4:81]

For example entrusting one’s affairs to Allah with regard to raising children means relying on Allah, may He be exalted, and turning to Him to achieve this goal (Dua, working for it and having good expectation of Allah). Relying on Allah is one of the most important acts of worship.

But relying on Allah and entrusting one’s affairs to Him in the correct sense must be accompanied by taking permissible measures, as is indicated in the hadith of Anas ibn Maalik, who said: A man said: O Messenger of Allah, should I tie up [my camel] and rely on Allah, or should I leave it loose and rely on Him? He said: “*Tie it up and rely [on Allah].*” (at-Tirmidhi; classed as hasan)

Let’s strive to understand and apply *tawakkul* in our daily lives. Because when you taste that amazing feeling of peace in your mind, strength in your limbs, and the breeze of tranquility in your heart, you’ll never want to be without it again!

Train yourself to have *tawakkul* and you’ll notice that things will not only get resolved more easily with His help, but *tawakkul* will also relieve you from your daily worries.

Finally, before making any effort, remind yourself of these 3 steps:

1. Put your trust in Allah *Al-Wakeel*
2. Use your God-granted faculties to put in your best efforts
3. Believe in *Qada wal-qadr* (the divine decree)

May Allah subhanahu wa ta’alaa make our words and actions the result of tawakkul, aid us to use all His blessings the best way we can while depending on Him, and strengthen us with unshakable belief in His Decree by accepting whatever He chooses to be the outcome, ameen!

ASSIGNMENT

Please do this assignment before taking the test, there will be a question asked about the Assignment worth 10 marks in the test:-

- I. Invite minimum 10 friends to the course – **5 Marks** (*Read the note below*)
- II. Inform and discuss with atleast 3 friends or family members, about the importance of Adhkaar and about any 3 Adhkaar from the first 5 classes that you see can be of benefit for them. - **5 Marks** (Choose what you feel is needed in your community)
- III. Make Dua for the Muslims that are being oppressed around the world and also for those who are not, to get their acts right and start helping the Ummah. **2 Marks**

Note

INVITING

- Firstly do this with the intention that Allah will reward you for anyone who joins and learns because of you. Marks are just to motivate and give the p
- Those who have already invited whether on WhatsApp, Email, Fb or Telegram do not need to invite again .Those who invited a few and has the possibility of inviting more please do so.
- Also note inviting does not mean that people have to join, our job is to spread the message, they have the option to join or not, but if you can personally also ask them to join then that can be a source of good for you and the person you are calling InShaAllah.

DISCUSSING WITH FRIENDS/FAMILY

- *Please take this assignment as a motivation to start talking about Islam and make it part of your regular day (even if you do not know too much, spread the little that you know, as the Prophet ﷺ said “Convey from me, even if it is one verse”)*, most of us are too shy to talk about Islam but are ok to talk about anything under the sky.
- You have the full week to do so.

There will be a question asked in the Test paper about the Assignment, you will have to mention what you did to get the marks accordingly.

*May Allah make us all amongst those who call others to good
by spreading the Deen of Allah and help us in this noble path.*