



27. Gratitude to Allaah, and Limiting the Spread of Diseases

Delivered by His Eminence
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Indeed, all praise is due to Allaah. We praise Him, seek His assistance, and ask His forgiveness. We seek refuge with Allaah from the evils of our own souls and from the evil results of our actions. If Allaah guides someone, none can lead that person astray; and if Allaah leaves someone to stray, none can guide him. I testify that none has the right to be worshipped except Allaah alone, without any partner, and I further testify that our Prophet Muhammad is Allaah’s worshipping servant and Messenger. ((People of eemaan, observe taqwaa of Allaah as He rightfully deserves [by fulfilling His commands and avoiding His prohibitions,] and do not die except submitting to Allaah in Islam)) [3:102]. ((Mankind, observe taqwaa of your Lord who created you from a single person, and from him created his spouse, and then spread from the two of them multitudes of men and women. Observe taqwaa of Allaah by whom you make requests of one another and do not sever ties of kinship. Indeed, Allaah is always watchful over you)) [4:1]. ((People of eemaan, observe taqwaa of Allaah and speak words that are correct. If you do so, Allaah will guide you to perform righteous deeds, and forgive your sins. When a person obeys Allaah and His Messenger, he will achieve the greatest success)) [33:70-71]. Indeed, the most truthful speech is the Book of Allaah, and the best guidance is the guidance of Muhammad (may Allaah grant him commendation and protection). The worst things are those which are invented and then claimed to be part of Islaam. All such inventions are considered bid‘ah, all bid‘ah is misguidance, and all misguidance leads to the hellfire.

Servants of Allaah, you must observe taqwaa of Allaah and you must realize that taqwaa is the foundation of all happiness, as well as the path to success in this world and the hereafter. ((When someone observes taqwaa, Allaah will give that person a way out of every difficulty)) [65:2]. ((When someone observes taqwaa, Allaah makes things easy for him)) [65:4].

Dear Muslims, the blessings that Allaah grants us are innumerable. Among the most significant of them is the blessing of sending Muhammad, the seal of the Prophets, as a Messenger (may Allaah grant him commendation and protection). Therefore, it is necessary to be duly grateful to Allaah for this blessing by following that Messenger and accepting his message. Allaah, the Most Exalted, said, ((As completion of Our blessings to the residents of Jannah, We will remove all rancour from their hearts and We will grant them rivers that flow beneath them. When they enter Jannah, they will say, “All praise is due to Allaah who guided us to do what led to this reward. We ourselves could not have attained guidance had Allaah not guided us to His path and kept us steadfast upon it)) [7:43]. Allaah, the Most Exalted, also said, ((Messenger of Allaah, they think that by accepting Islaam they have done you a favour for which you are indebted to them. Tell them, “Do not consider your acceptance of Islaam as a favour to me. Rather, it is you yourselves who will benefit from it. You must realize that Allaah is the One who has done you a favour by guiding you to accept eemaan – having sound beliefs and performing righteous deeds – if your claim to have entered His religion is genuine”)) [49:17]. If a Muslim contemplates this blessing, he would recognize its value and effects. By it, Allaah most certainly opened hearts that were locked, ears that were deafened, and eyes that were blinded. By it, Allaah brought people out of the darkness of ignorance, oppression, depravity, and misguidance; and led them to light of knowledge, justice, virtue, and sound guidance. A worshipping servant of Allaah is always in one of



two states: either he has been blessed by Allaah, for which he must be grateful to Allaah; or he has committed sins, for which he must seek forgiveness from Allaah. At no time does servant of Allaah ever find himself in other than those states.

Other blessings Allaah has granted us are hearing, sight, and hearts. Allaah, the Most Exalted, said, ((Allaah brought you forth from the wombs of your mothers while you had no knowledge of anything, and He made for you hearing, sight, and hearts so that you would be grateful to Him)) [16:78].

Other blessings Allaah granted us include safety in our surroundings. The need people have for safety is even greater than their need for food and drink. This is why Allaah's Prophet, Ibraaheem, mentioned it even before provisions when He supplicated Allaah. ((Remember and inform the people about when Ibraaheem supplicated to his Lord by saying, "My Lord, make this land a sanctuary that remains protected from danger. Provide its residents with various types of fruits and grant that provision to those among them who have eemaan in Allaah and the Last Day")) [2:126]. Furthermore, people cannot find any enjoyment in their food and drink if they are constantly in a state of fear. Allaah, the Most Exalted, reminded the tribe of Quraysh about this blessing in His statement, ((Therefore, they must devote all their worship to none besides the Lord of this House: the Ka'bah. He alone is the One who fed them so that they would not remain hungry, and protected them so that they would not remain in fear)) [106:3-4]. Allaah's blessings are certainly countless ((and if you tried to enumerate Allaah's blessings, you would never be able to do so. Indeed, humans are exceedingly unjust and ungrateful)) [14:34].

Gratitude to Allaah has five foundational elements: [1] humility towards the One shown gratitude, [2] having love for Him, [3] acknowledging His blessings, [4] praising Him for those blessings, and [5] not using His blessings in ways that displease Him. When any of those is missing, the foundation of one's gratitude becomes destabilized.

Manifestations of gratitude to Allaah include feeling a sense of continuous indebtedness towards Allaah for His limitless favours, recognizing one's own shortcomings in giving Allaah the gratitude He deserves, recognizing the magnitude of Allaah's forbearance, recognizing how little Allaah exposes His servants, recognizing that blessings come from Allaah without a person himself deserving them, recognizing that giving gratitude to Allaah for blessings is a blessing in and of itself, remaining humble towards Allaah regarding all that He bestows, and valuing all of His blessings without belittling any of them. Thus, the deeds and words which fall under the concept of gratitude are countless.

Additionally, gratitude preserves blessings one already has. If a person neglects being grateful to Allaah, those blessings will depart and not return. Muslim collected that Aboo Hurayrah (may Allaah be pleased with him) narrated that the Prophet (may Allaah grant him commendation and protection) said, "Allaah – the Most Exalted – will tell His servant on the Day of Resurrection, 'So-and-so, did I not honour you, grant you prominence over others, grant you a spouse of your own kind, place horses and camels at your service, and let you be in a position of leadership and ease?' The person will reply, 'You most certainly did.' Allaah will then say, 'Did you expect to meet Me?' The person will reply, 'I did not expect that.' Allaah will then say, 'I will forget about you just as you forgot about Me.'"

Allaah – the Almighty and Most Majestic – rewards His obedient servants who worship Him in the best way, even though He is not in need of them. Moreover, it would quite obviously only be right for a person to be grateful to anyone who has been good to him. The Prophet (may Allaah grant him commendation and protection) said, "If someone does good for you, and you tell him 'jazaakallaahu khayran (may Allaah recompense you with goodness)', you would have excelled in commending the person." This was collected by at-Tirmitheh. Additionally, Allaah Himself said, ((If you are grateful, I will most certainly grant you more. However, if you are ungrateful, My punishment is undoubtedly severe)) [14:7].



May Allaah bless all of us by the magnificent Qur'aan. May Allaah enable us to glean benefit from the evidences and wisdom of the Qur'aan, as well as from the guidance of the leader of His Messengers (may Allaah grant him commendation and protection). I say this much and I beseech Allaah to grant His forgiveness to myself, you, and all who submit to Him in Islaam. Thus, you should also seek His forgiveness. He continues to forgive His obedient servants for their sins and reward them for their righteous deeds.



O Allaah, You deserve praise that is abundant, sincere, and filled with goodness. You deserve that as much as would fill the heavens, the earth, all that lies between them, and all that You will beyond that. All of us are Your servants, and the most befitting thing a servant can say is that You deserve all praise and glory. None can withhold what You grant, none can grant what You withhold, and no one's status or wealth can avail them against You. O Allaah, grant Your commendation and protection to our Prophet Muhammad, the one who had said, "Should I not, therefore, be a grateful worshipping servant?"

My dear audience, I counsel all of you – as well as myself – to observe taqwaa of Allaah whether in public or private. Servants of Allaah, 'Abdullaah ibn 'Abbaas (may Allaah be pleased with both of them) narrated that 'Umar ibn al-Khattaab (may Allaah be pleased with him) had once set out for the region of Shaam. When he reached the area called Sargh, he was met by the army commanders – Aboo 'Ubaydah ibn al-Jarraah and those with him, may Allaah be pleased with them – and they informed 'Umar that there was an outbreak of a disease in the region of Shaam. Ibn 'Abbaas (may Allaah be pleased with both of them) narrated that 'Umar (may Allaah be pleased with him) had said, "Summon for me the foremost of the Muhaajireen." They were summoned, he consulted with them, and he informed them that there was an outbreak of a disease in Shaam. However, they differed about what approach to take. Some told 'Umar, "You set out to do something and we do not think you should turn back", but others said, "There are all these people and Companions of Allaah Messenger (may Allaah grant him commendation and protection) with you. We do not think you should expose all of them to that disease." 'Umar then said, "Leave me to myself for while." He then said, "Summon the Ansaar for me." Ibn 'Abbaas summoned them, 'Umar consulted with them, and they ended up differing just as the Muhaajireen did. 'Umar then said, "Leave me to myself for while." He then said, "Summon for me those who are here among the leaders of Quraysh who migrated during the year of the Conquest." Ibn 'Abbaas summoned them and there was no difference among them. They said, "We hold the view that you should turn back, taking all the people with you, and not expose them to that disease." 'Umar then called out saying to the people, "I will be prepared to travel back in the morning, and so should you." Aboo 'Ubaydah ibn al-Jarraah asked, "Are you doing this fleeing from Allaah's preordainment?" 'Umar replied, "Aboo 'Ubaydah, I wish that comment came from someone besides you. My answer is: Yes. We are fleeing from one thing Allaah preordained to another thing that He preordained. If you had some camels which went to a valley, and one bank of the valley was lush while the other was barren, would you not say that sending them to graze on the lush bank is sending them by Allaah's preordainment, and that sending them to graze on the barren bank is sending them by Allaah's preordainment?" 'Abdur-Rahmaan ibn 'Awf (may Allaah be pleased with him) came to them afterwards and, up to that point, he had been preoccupied with other matters. He said, "I have knowledge about what you are discussing. I heard Allaah's Messenger (may Allaah mention him with commendation and grant him protection) say, "If you hear of a disease outbreak in a land, do not go to it; and if there is a disease outbreak in a land where you are, do not leave it so as to flee from it." Consequently, 'Umar (may Allaah be pleased with



him) praised Allaah and then turned back. This hadeeth was collected by al-Bukhaaree and Muslim, and it shows the obligation of taking necessary measures when there is fear of a disease spreading.

Servants of Allaah, it is with this in mind that certain measures have been implemented by the government of the Kingdom of Saudi Arabia, under the leadership of the Custodian of the Two Holy Mosques as well as his deputy, the Crown Prince. May Allaah grant them continued support. A decision has been made to implement a temporary stoppage of performing ‘Umrah and visiting certain parts of the Prophet’s Mosque, so as to limit the potential spread of the current virus outbreak. This decision is in line with the teachings of Islaam. Protecting people’s lives is among the primary responsibilities borne by the leader in authority, and he is the one who has to assess circumstances and make such decisions after consulting with those who have necessary expertise and specialized knowledge. Furthermore, it is an obligation for all people of Islaam to place their full reliance upon Allaah, remain humble towards Him, and beseech Him to remove the afflictions that have befallen people. Du‘aa’ – supplicating Allaah – avails us concerning things that have already happened as well those which have not yet taken place, and Allaah – the Most Exalted – Himself told us that He ((only gives attention to you because of you invoking Him)) [25:77]. O Allaah, we seek refuge with You from diseases, epidemics, and all afflictions that could affect us, our families, our properties, and our children. Allaah is the Greatest. Allaah is greater than anything we could ever fear. O Allaah, we seek refuge with You from physical illnesses, mental illnesses, and all forms of diseases.