



May Allah Reward You With Good ¹

Commenting on the hadeeth of the Messenger of Allah *sallallahu 'alaihi wa sallam*:

مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ، فَقَالَ لِفَاعِلِهِ: جَزَاكَ اللَّهُ خَيْرًا، فَقَدْ أَبْلَغَ فِي الثَّنَاءِ

“Whomsoever has goodness done towards him and he says to the one who does it: *Jazakallahu Khairan* (May Allah reward you with good), then indeed he has reached the utmost point in praise” ²,

Sheikh ‘Abdullah bin ‘Abdir-Rahmaan Al-Bassaam, may Allah have mercy on him, brings the following benefits: ³

“1.The one who begins by doing the goodness has a virtue and benevolence over the one who has had the goodness conferred upon him, whether that goodness was materialistic or abstract. This is because being the first to do goodness points to the generous soul of a person and a love for goodness and beneficence.

2. So, it is from the good etiquette, the perfection of manliness and the pleasant encounter (between the two people), that the one who has had goodness done towards him (then) rewards him (the other person) for his beneficence and goodness, and that he does not

Compiled and translated by Abu Yusuf, Sagheer bin ‘Abdir-Rasheed al-Kashmeeree.¹

Translator’s note: The hadeeth was reported by At-Tirmidhee and others and authenticated by Sheikh al-² Albaanee, may Allah have mercy on him, as Saheeh (authentic). See: *Saheeh At-Targheeb Wat-Tarheeb*, Vol.1, page 571, Maktabatul-Ma’aarif, Riyadh, 1st Edition, 1421/2000.

Translator’s note: Taken from *Tawdeehul-Ahkaami Min Bulooghil-Maraam*, Vol.7, Pp 130-131, Maktabtul-Asadee, ³ Mecca, 5th Edition, 1423/2003.



neglect and abandon him, for indeed it (this neglect and abandonment) is from roughness and the idiotic nature.

3. If the one who has had goodness done towards him did not find the material things which the doer of good is to be rewarded with, then he should supplicate for him and he should thank him. And from the best words of supplication and thanking is his statement: *'Jazakallahu Khairan'* (may Allah reward you with good), for indeed this is the utmost praise. This is because if the reward was from Allah The Most High, then it is great, for indeed the reward of Allah and His Giving has no end to it. And the word 'khair' (good) is a delightful word which includes the goodness of the world and the hereafter.

4. And if rewarding the created being who does good (towards you) is recommended and a beautiful thing – with it being that there is no goodness and beneficence from him (in reality) except that he is the means (for it to occur), indeed the One who gives is but Allah The Most High – then how should the obligation of thanking the first Bestower of Blessings be, the One who possesses the most magnificent blessings and the greatest gifts, the One whose aid is not cut off and nor does His beneficence come to a standstill?

So, it is obligatory that the perpetual thanks be given to Allah The Most High for His beneficence and benevolence. He The Most High says:

If you are thankful, for a surety I will give you an increase, and if you disbelieve, (then) indeed my punishment is for a surety severe.

[Ibraaheem: 7].

And the intended meaning here (of the word kufr [disbelief]) is the ingratitude towards the blessings and their denial by not being thankful with respect to them in belief, speech and action.

And Allah is the one who gives success."