

When Getting Dressed

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوْبَ) وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ...

Al-Ham-du lil-lā-hil-la-dhee Ka-sā-nee hā-dha-(th-thawb) wa Ra-za-qa nee-hi min ghai-ri Haw-lin min-nee wa lā Qoo-wah.

(All Praise belongs to Allāh, Who has clothed me with this (garment) and provided it for me, with no power nor might from myself.)¹

The text of the Hadeeth:

"Whoever wore a garment and then said: 'Al-Ham-du lil-lā-hil-ladhee Ka-sā-nee hā-dha (th-thawb) wa Ra-za-qa nee-hi min ghai-ri haw-lin min-nee wa lā Qoo-wah,' will be forgiven his previous sins."²

Explanation of the Hadeeth:

The saying of the Prophet (Sallallahu Alaihi wa Sallam): "Al-Hamdu-lil-lāh (All Praise belongs to Allāh...)"

Imām Shawkānee (may Allāh have mercy on him) said: "Al-Hamd" means to praise with the tongue (i.e., in speech) for something beautiful or good which is done voluntarily (by one's free choice). Al-Hamd is only performed by the tongue.

As for thanks (*Shukr*), it is performed by the tongue, the heart and the limbs of the body; and thanks is only in response to some favor (done for the one who expresses the thanks).

As for praise (Hamd) it is due to the perfection of the one who is praised, even if one has not received any favor from the one being praised. And Allāh, the Most High, deserves both praise and thanks.

His saying (Sallallahu Alaihi wa Sallam): "Al-la-dhee Ka-sā-nee hā-dha -(th-thawb) wa Ra-za-qa

¹ Fortress of the Muslim, no. 5.

² Reported by At-Tirmidhee, no. 2751, Abu Dāwood, no. 4023, Ibn Mājah, no. 3285, Irwā al-Ghaleel, no. 1989, Saḥeeḥ Al-Jāmi', no. 6086 from the Hadeeth of Mu'adh Bin Anas (may Allāh be pleased with him). Al-Albānee said that this Hadeeth is Good, Acceptable (Hasan).

nee-hi" (Who has clothed me with this (garment) and provided it for me...):

In this case, we are *praising* and *thanking* Allāh for the favor of providing us with clothing, one of the great blessings with which He has favored human beings. Through clothing the human being covers his private parts and escapes from nakedness. Additionally, clothing is a means of beautifying one's appearance.

Allāh, the Most High, says in the Qur'ān:

يَبْنَـيْءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَءَ تَكْمُرِ وَيُرِي شَأْنَ لِبَاسِ النَّفَوَى ذَٰلِكَ خَيْرٌ

ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٦٦﴾

"O Children of Ādam! We have bestowed clothing upon you to cover yourselves (i.e., your private parts) and as a beautification; but, the clothing of Taqwa (piety, righteousness and avoiding disobedience of Allāh) is better (and more beautiful)..." (7:26)

While clothing is a great blessing from Allāh, one must avoid the evils that it could lead to, such as pride, arrogance and looking down on those who have less.

Hence, whoever *does not* beautify his **inner self** with such things as true faith (*Eemān*), righteous deeds, caution and care in one's actions and speech (*Wara'*), protecting one's self from sin, and consciousness of Allāh (*Khash-yah*), he will not benefit in any way (with Allāh) from the **outer appearance**.

His saying (Sallallahu Alaihi wa Sallam): "**Min ghai-ri haw-lin min-nee wa-lā qoo-wah**" (with no power nor might from myself).

This means that the human being has no ability to create and provide these things *independently* of Allāh, the Creator! So, this is an acknowledgement of his inability, shortcoming and lack of power to do this by himself. Rather, *every blessing* that the human being enjoys is the *favor of Allāh*, which He freely gives to His servants.

And Allāh is the Possessor of Unlimited Bounties!

[Taken from: 'Reflections Upon Selected Daily Supplications' - Abu Muhammad]