



لئن شكرتم لأزيدنكم

IF YOU ARE GRATEFUL THEN I WILL  
INCREASE YOU

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لا حول ولا قوة إلا بالله

لئن شكرتم لأزيدنكم

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(لئن شكرتم لأزيدنكم)

## Introduction

- Surah Ibrahim 7: (وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ) (And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe.")
- (تَأَذَّنَ): is to inform + promise, so this is an action of Allah (سبحانه وتعالى)
- (رَبُّكُمْ): Allah (سبحانه وتعالى) is your Reformer, so you will be nurtured when you listen to this announcement. What is Allah (سبحانه وتعالى) telling us?
  - Condition: (لَئِن شَكَرْتُمْ) (If you give thanks) → Result: (لَأَزِيدَنَّكُمْ) (I will give you more)

- Condition: (وَلَيْنَ كَفَرْتُمْ) ( but if you are thankless) → Result: (إِنَّ عَذَابِي لَشَدِيدٌ) (verily! My Punishment is indeed severe)
- These are opposites, so there is nothing in between. And the promise of Allah (سبحانه وتعالى) is true and He never breaks His promise.
- If you make shukr for any blessing – be it duniya or deen blessing, or even to be protected from any harm or calamity, then Allah (سبحانه وتعالى) will increase you, in what? In special provision, meaning He will give you more and better. For example, you are grateful for something little, Allah (سبحانه وتعالى) will give you more and better. The Prophet (صلى الله عليه وسلم) said you need to be grateful for small things, otherwise you will never be grateful for big things, similarly with patience, subhan Allah.
- So shukr is like climbing up, that is why it is a nurturing, subhan Allah. It is continuous elevation, if you are grateful, then Allah (سبحانه وتعالى) will give you more, and you continue to be grateful, and you will be further elevated. You will continue to climb until you reach the ultimate goal – which is to see the face of Allah (المزید) (سبحانه وتعالى), may Allah (سبحانه وتعالى) grant us the delight of seeing His face. Ameen.
- If a person is not making shukr, then it is kufr – so it is either one or the other, but not in between.
- Kufr is to deny the blessing, to be ungrateful, then the result is My punishment is indeed severe. What is a severe punishment in the duniya? The removal of the blessing, may Allah (سبحانه وتعالى) protect

us. So if you want to guard your blessing and make it trapped, then you have to do shukr, and Allah (سبحانه وتعالى) will not only protect it but give you better.

- This ayah makes us love, fear, and hope from Allah (سبحانه وتعالى) – we love Allah (سبحانه وتعالى) for telling us so clearly and directly, we hope from Allah (سبحانه وتعالى) to be increased, and we fear kufr because of the punishment of Allah (سبحانه وتعالى) – this is the heart of the worshipper.



## Gratitude (شكر)

- (شكر العبد) Gratitude of the worshipper: To know the blessing, to make it apparent and show you are happy about it, and to praise the One who has given you the blessing.
- (شكره الدابة): The shukr of anything moving/crawling, which means to be content with anything little. If you are grateful, then you will not be greedy. If a person is greedy, then he will not give thanks. He might have a mountain of gold, and he wants another, subhan Allah.
- (شكره السحابه): 'shukr of the clouds', meaning to be filled with gratitude, you are so content and satisfied.
- (شكره الشجرة): 'shukr of the trees', meaning when the first branch sprouts, then immediately you are grateful. For example, there are those who will not start making shukr until they see their business is in full bloom or their children are all good, subhan Allah. But in this case, they are immediately grateful, even if they don't see the full result.
- (شكر الله): 'shukr Allah' means that He is pleased with you and He will reward you, subhan Allah. That is why one of the names of Allah (سبحانه وتعالى) is (الشاكر الشكور) – The Most Appreciative. When you know that Allah (سبحانه وتعالى) is appreciating us, then you should love to be grateful and appreciative, subhan Allah.

## What is the reality of gratitude? (ما حقيقة الشكر؟)

- Gratitude is an action / output from three places:
  - Heart: it begins with the heart first, people think if I am saying 'alhamdulillah' then that is enough, but that is easy. The reality of shukr begins with the heart.
  - Tongue
  - Limbs
- The start of gratitude is you need to feel and realize that it is a blessing. The beginning of ingratitude is not feeling the blessing, subhan Allah. What does it mean to feel? To acknowledge and sense the blessing. As a result of this, there are types of people who sense the blessing:
  - Surah Al Insan 1-3: ( هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ) (١) إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (٢) إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (٣) (Has there not been over man a period of time, when he was not a thing worth mentioning? (1) Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him, so We made him hearer and seer. (2) Verily, We showed him the way, whether he be grateful or ungrateful. (3))
    - Allah (سبحانه وتعالى) gave us senses and showed us the way to truth, to paradise. People are either shakireen or kafireen, may Allah (سبحانه وتعالى) make us among the shakireen. Ameen.

- They sense the blessing (يشعر النعمة): everything, all decrees – good and bad are blessings.
- They do not sense the blessing (لا يشعر النعمة): kufr, most people are not grateful, why? Because they do not sense the blessings. As a result they are not taking the guidance.
- Surah Al Baqarah 152: (فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ) (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)
  - This ayah is telling us that shukr and kufr are opposites. And if you remember Allah (سبحانه وتعالى), then you will be grateful. Sheikh As Saady said that Allah (سبحانه وتعالى) commanded us with dhikr (remembrance) before shukr because dhikr is the head of shukr, subhan Allah. So in order to be grateful, you need to remember Allah (سبحانه وتعالى) – don't detach the blessings from the Bestower – the moment you detach the blessing from the Bestower, then that is kufr, it is not gratitude. You need to remember Allah (سبحانه وتعالى), one of the biggest reasons to learn the names of Allah (سبحانه وتعالى) is in order to be grateful. You remember that Allah (سبحانه وتعالى) is Ar Razaq, Al Fatah, Ash Shakoor, subhan Allah.
  - Imagine being reminded about Allah (سبحانه وتعالى) and you are not thanking Him, this is a problem, subhan Allah.

## Ingratitude (لا يشكر)

- The one who is ungrateful does not sense the blessing (لا يشعر النعمة), denies the blessing (جادد), intensely ungrateful (كفور).
- The majority of people do not give thanks – (اكثر الناس لا يشكرون). And people think you are odd if you are grateful, subhan Allah. Ayoub (عليه السلام) despite his hardship, was grateful that he had a tongue and heart to remember Allah (سبحانه وتعالى), subhan Allah.
- Ayat in the Qur'an where most people are ungrateful (لا يشكرون): Notice what is common between all of these ayat is that Allah (سبحانه وتعالى) has favored the people, but most people are not grateful, subhan Allah.
  - Surah Al Baqarah 243: (أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ) (Did you (O Muhammad صلى الله عليه وسلم) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of Bounty to mankind, but most men thank not)
    - Imagine if a person is in a situation where he dies and is brought back to life, he would be grateful. Our life is a favor from Allah (سبحانه وتعالى), did you thank Allah (سبحانه وتعالى) that you woke up this morning, subhan Allah. Most people are not appreciating that they are alive, they are not realizing the favors of Allah (سبحانه وتعالى).



- Surah Yunus 60: وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ (And what think those who invent lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allâh is full of Bounty to mankind, but most of them are ungrateful)
  - There are people on the Day of Judgement who will even lie and argue with Allah (سبحانه وتعالى), subhan Allah. What makes them to deny Allah (سبحانه وتعالى) even on the Day of Judgement? Allah (سبحانه وتعالى) is even allowing them to speak and He gave them so many chances in the duniya. And when they speak, it will affirm to them that for sure they are entering the hellfire. May Allah (سبحانه وتعالى) protect us. Ameen.
- Surah Yusuf 38: وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ ( "And I have followed the religion of my fathers, - Ibrahîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [A.S.], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).)

- The deen, faith, tawheed are all favors from Allah (سبحانه وتعالى). To have tawheed and no shirk is a great favor from Allah (سبحانه وتعالى).
- Surah An Naml 73: (وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ) ("Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks.")
  - All decrees of Allah (سبحانه وتعالى) are a nurturing for you and that is a favor from Allah (سبحانه وتعالى). All that you have and don't have is a favor from Allah (سبحانه وتعالى), subhan Allah. When Allah (سبحانه وتعالى) puts you in a situation, then that is a nurturing and it is a favor. You find most parents not happy with their children and vice versa, most children not appreciating their parents, subhan Allah. Remember they are all a nurturing for you, and nurturing is purification in order to go to paradise, and all of this is a favor.
  - So many mothers because of their difficult children made so much dua'a, and Allah (سبحانه وتعالى) knows if they were good they would not make dua'a, subhan Allah.
- Surah Ghafir 61: (اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ) (Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of Bounty to mankind, yet most of mankind give no thanks)

- We take time for granted – Allah (سبحانه وتعالى) made the night as a time for rest, and the day as a time to be awake and to see – and this is a great favor from Allah (سبحانه وتعالى). Very rare will you find people thanking Allah (سبحانه وتعالى) for the night and day, subhan Allah. Most people do not give thanks.

## What are the reasons for not sensing the blessings? ( ما اسباب عدم شعور ) (بالنعمة؟)

### Reasons for ingratitude:

- They see the blessing as a problem (ينظرون النعمة نقمة):  
Remember that every decree of Allah (سبحانه وتعالى) is a favor and nurturing, so you need to be grateful. When people are in a situation that is not going according to their desire, then they are unthankful. Alhamdulillah that Allah (سبحانه) is planning our life – imagine if we planned our lives – it would be chaos. Because we would pick things according to our desires, and our desires do not see the full picture. For example, a mother might think why is my child like this, though it is a blessing. A wife might face a husband that is not allowing her to go out with her friends, though you need to remember that Allah (سبحانه وتعالى) knows all of the possibilities of husbands, and He chose the best for you in the dunia and hereafter. Allah (سبحانه وتعالى) knows that it is a means of protection for you. Whereas another wife might have a husband that allows her to visit her friends, because perhaps if she is trapped then it would be bad for her. Every situation is good for you. Why are we unhappy? Because it is not going according to our desires, that is why faith is important and remembering Allah (سبحانه) (وتعالى). Allah's (سبحانه وتعالى) choice is complete – we are incomplete. One of the names of Allah (سبحانه وتعالى) is At

Tayyib – everything He gives and does is good. Anything that you think is incomplete, is actually complete for you, subhan Allah. Anything that you see as positive for someone, is actually negative for you. For example, you might see someone with a house, but for you it is negative, meaning if you don't have a house now, then it is negative for you. You need to be aware of negativity. If we take the story of the Prophet (صلى الله عليه وسلم), he was orphaned and then he had to be a shepherd – someone might think this is bad, but being a shepherd was a good thing because that was a preparation for his prophethood, subhan Allah. Similarly, Yusuf (عليه السلام) being in prison was a positive thing because that was a period of nurturing. Many people can be grateful for the good they have, but very few are grateful for the hardship, subhan Allah. (to be cont'd in sha'a Allah)

***May Allah (سبحانه وتعالى) make us of the shakareen. Ameen.***



## **Workshop: If you are grateful, then I will increase you (لئن شكرتم لأزيدنكم) – Day 2**

### **What are the reasons for not sensing the blessings? (ما اسباب عدم شعور ) (بالنعمة؟)**

#### **Reasons for ingratitude:**

- They see the blessing as a problem (ينظرون النعمة نقمة): explained last lecture, an example of how a person might see a blessing as a problem, a lady had 4 children and did not want more, but she ended up conceiving a 5<sup>th</sup> and she tried hard to miscarry by jumping, not taking care of herself, eating badly, etc, but in the end she had the baby, which was a boy, and remember that Allah (سبحانه وتعالى) always wants the best for you – after 30 years, of all the children, he is the only one taking care of his mother, subhan Allah.
- Used to the blessing (الاعتیاد على النعمة): we start to take the blessing for granted, people think they need to make shukr for new blessings, but shukr is also for existing blessings. When it comes to marriage, people are most appreciative during the first year, but then as you get used to it, it becomes boring, and with time you get used to the blessing, subhan Allah – your heart feels cold about the blessing. Similarly, when you go out, alhamdulillah there is safety – there are people who have lost their children,

have no spouses, no houses – so this is a wake-up call to remind you of the blessings you have, don't complain. The duniya can be pulled from under your feet anytime. When you read the Qur'an, Allah (سبحانه وتعالى) is reminding you of the blessings that you take for granted, subhan Allah.

- Occupied with the duniya (الانشغال بالدنيا): A person is constantly thinking what should we eat, go, decorate house, busy with children, busy with business, etc – when you are busy with the duniya, then the shukr becomes less. When you become busy with the duniya, then you start to forget the akhira – the duniya becomes your priority, and the akhira is delayed, may Allah (سبحانه وتعالى) protect us. Ameen. When a person is occupied with cooking, you will find they are always searching for more and more recipes and this leads to greed. Or for example, you might have something in a certain color and now you want the other color, subhan Allah. Allah (سبحانه وتعالى) will not keep you without being nurtured – and out of Allah's mercy and kindness – the moment we are in a 'black hole of the duniya' He will open a door of goodness for you, for example a person might ask you to proofread something, go to a lecture, etc. You might be busy with the duniya and you don't want to be disturbed while you are engrossed in it, but Allah (سبحانه وتعالى) will bring something to you of the hereafter, even if it is by force, subhan Allah.

When Allah (سبحانه وتعالى) brings the deen to the person, it is a reminder for him – the results of duniya are different from the results of the akhira. The duniya is very glittery and tempting, whereas the results of the akhira cannot be seen. Imagine you are shopping and then your friend tells you to go to a lecture, how will you feel? Subhan Allah. There are so many virtues for the akhira. When Allah (سبحانه وتعالى) is reminding a person of the hereafter, but they do not take heed, then Allah (سبحانه وتعالى) will make them forget about themselves. Surah Al Hashr 19: ( وَلَا تَكُونُوا كَالَّذِينَ ) (نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ) (And be not like those who forgot Allâh (i.e. became disobedient to Allâh) and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh).) – May Allah (سبحانه وتعالى) protect us. Ameen.

## Factors that play a role in ingratitude (عوامل مؤثرة)

### ○ Factors that play a role in ingratitude:

- Nature of the person (طبيعة النفس): the nature of a human is something they are born with, whereas personality is something that can change over time. For example, two sisters with the same upbringing and blessings, yet each has a different attitude towards gratitude.

- Surah Ibrahim 34: (وَءَاتَاكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ) (And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily! man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad صلى الله عليه وسلم).

- Anything that you ask, Allah (سبحانه وتعالى) has given it to you. We cannot count the blessings of Allah (سبحانه وتعالى), what is the difference between (تَعُدُّوا) and (تُحْصُوها)? (تَعُدُّوا) is to count, like house is blessing 1, children is blessing 2 whereas (تُحْصُوها) is to encompass all of the blessings within the blessing, for example there are so many blessings within the house alone, subhan Allah. That is why in the hadith: (عَنْ أَبِي )

هُرَيْرَةَ - رضى الله عنه - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ لِلَّهِ (تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ ) (Narrated Abu Huraira: Allah's Messenger (صلى الله عليه وسلم) said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise.") – Sahih Al Bukhari 2736

- The tendency of the human without guidance is (كَفَّارًا) – extremely ungrateful. May Allah (سبحانه وتعالى) guide us. Ameen.
- Surah Al Isra'a 67: (وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا) (And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful)
  - Imagine a person is stuck in the road and someone comes to help out, and the person who was stuck is completely oblivious of the one who helped him – imagine there are people like this dealing with Allah (سبحانه وتعالى), may Allah (سبحانه وتعالى) protect us. Ameen.
  - And Allah (سبحانه وتعالى) says (مَسَّكُمْ) – meaning touch. Any harm is just a touch, meaning it will go, subhan Allah. And when they are at that moment of harm and desperation, they forget



all of those they are attached to except Allah (سبحانه وتعالى) – even if they are atheists or idol-worshippers. And as soon as Allah (سبحانه وتعالى) saves them, they turn away. May Allah (سبحانه وتعالى) protect us. Ameen.

- Surah Hud 9: ( وَلَيْئَٰدَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَكَافُورٌ ) (And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! he is despairing, ungrateful)
  - When Allah (سبحانه وتعالى) makes you ‘taste’ the mercy, notice in the ayah before it is ‘touch’ the harm, subhan Allah. As if the ‘taste’ of mercy is sweet, and when it is removed, how will the human react? (لَيُؤُسُّ كَفُورٌ) despairing and ungrateful. You have to have hope that Allah (سبحانه وتعالى) will bring it back, don’t lose hope. It is part of human nature to despair, but with nurturing the percentage becomes less. For example, you might lose something in the harem, you say it’s fine if it’s gone, but why lose hope that it won’t return. Look at Yaqoub (عليه السلام), he lost Yusuf (عليه السلام) but he did not lose hope that he would return.

- As soon as a blessing is taken away, then he will forget all of the good he had with it, he will not appreciate it the time he had it, subhan Allah.
- Hadith: ( قِيلَ أَيَكْفُرُونَ بِاللَّهِ قَالَ " يَكْفُرُونَ الْعَشِيرَ، وَيَكْفُرُونَ الْإِحْسَانَ، لَوْ أَحْسَنْتُ )  
 ("إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ (It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'" ) – Sahih Al Bukhari 29
- The majority of who are ungrateful are women, though both men and women are ungrateful. The Prophet (صلى الله عليه وسلم) gave a separate sermon to the ladies to give more charity, why? Because they do not appreciate those close to them – be it husbands, children, close friends. Most of the time, the husband is doing good, and if he does one thing wrong, then they say he has never done anything good, subhan Allah. Even today as their husbands get older, they leave them to themselves or they go out and leave them with the housekeepers.

Similarly the children with their parents, they forget how much their parents spent on them, especially when they were weak. And now if the children visit their parents once a week, then it is as if they completed a task on their checklist, subhan Allah. And if they help their mother or father, then as if it is a great favor, subhan Allah.

- Society (المجتمع): Society can make you think something that is important as unimportant. For example, to seek knowledge is for your hereafter and it is a good greed if you want to go to classes, and society will tell you why do you bother? Sheikh bin Uthaymeen was going to the harem during Ramadan, and he had fallen sick so he was taken to Jeddah. It was 29<sup>th</sup> of Ramadan, and he told his son to take him back to Makkah, and his son told him but tomorrow might be eid. He said if you don't take me, he will take a taxi, so they took him, and it was announced that the next day is still the 30<sup>th</sup> of Ramadan. So after taraweeh, he would give a lecture, and his son said that was the most beautiful lecture he had ever given, subhan Allah – this is as sabiqoon. We discourage others and tell them it's ok to not attend a class today, but we encourage others on the duniya, subhan Allah.

- The society makes you despair, though the relief is very close.
  - They will make the truth ugly, and falsehood as beautiful.
- Afflictions (الابتلاءات): the afflictions and trials make us to be ungrateful
- Surah Al Fajr 15-16: ( فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ ۖ وَنَعَّمَهُ ۖ )  
 (فَيَقُولُ رَبِّي أَكْرَمَنِ (١٥) وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ۖ فَيَقُولُ رَبِّي أَهْلَنَنِ (١٦)) (As for man, when his Lord tries him by giving him honour and bounties, then he says (in): "My Lord has honoured me." (15) But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!" (16))
    - When the human is given something, he says that Allah (سبحانه وتعالى) honored me, though we do not deserve anything – gratitude is when you feel you do not deserve it and you have it, subhan Allah. And when Allah (سبحانه وتعالى) takes it away from him, then as if he has been humiliated, though it is only a test, subhan Allah.
    - When you are given a test paper, do you know if you are honored or humiliated? No. When will you know? When you are given the result, subhan Allah. Our problem is when we are given the blessing we think it is the result, though

it is just a test, subhan Allah. It is on the Day of Judgement when you will have the honor and humiliation, subhan Allah.

### What is the top ceiling for blessings? (ما السقف الأعلى من النعم؟)

- Hadith: (عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَصْبَحَ آمِنًا فِي سِرِّهِ، مُعَافَى فِي جَسَدِهِ، عِنْدَهُ طَعَامٌ) (Mihsan al-Ansari reported that the Prophet, may Allah bless him and grant him peace, said, "When someone is secure in his property, healthy in his body and has his food for the day, it is as if he owned the entire world.") – Hasan Al Albani
  - To wake up in security, health, and have food for the day, not two days, subhan Allah – then you have the whole word. The Prophet (صلى الله عليه وسلم) considered the one who has these three things has having the whole duniya, now imagine having more than this, subhan Allah. You can find a person complaining and a person not complaining though it is the same thing they have. For example, a husband and wife are eating the same food, and one complains and the other doesn't, subhan Allah. (to be cont'd in sha'a Allah)

**May Allah (سبحانه وتعالى) make us of the shakareen. Ameen.**



## **Workshop: If you are grateful, then I will increase you (لئن شكرتم لأزيدنكم) –**

### **Day 3**

#### **Recap**

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- If you want to be grateful, then you need to know what it means to be ungrateful, because Allah (سبحانه وتعالى) said majority of the people do not give thanks, and we do not want to be of this group.
- And of those who do not give thanks, the females are most ungrateful to their (عشيرة) – meaning those whom they are used to being with all the time. We end up appreciating other spouses, children, homes, parents, etc and this will lead to greed.
- If you wake up in security, health, and have food for one day, then this is the maximum of what you need to desire for the duniya, subhan Allah. Anything more than this is luxury, subhan Allah. If you have a helper, then you are like a king with a crown, subhan Allah.

## How can I be grateful? (كيف أكون شاكراً؟)

- In order to be grateful, you need to do two things, and this is the solution to greed:
  - Minimize your greed for the duniya (خفض مطامع الدنيا): this is a matter of the heart, for example, you bought a new dress, and you are thinking if I wear this, so and so will praise me, so and so will appreciate me –here you are maximizing your desire for the duniya. Another example, is that if you are going for a certain gathering, you will wear brands because they would appreciate it, and if you are going to another gathering, you won't wear brands because they won't appreciate it, subhan Allah – this is maximizing the duniya. Why are people jealous, arrogant, greedy, and having riya'a? Because of increasing the desire for the duniya, subhan Allah.
  - Maximize your 'greed' for the hereafter (اعلي مطامع الآخرة): the maximum is firdaous al 'ala, for example, you are wearing a dress so that Allah (سبحانه وتعالى) will praise me and appreciate me, because I want firdaous al 'ala. Whatever you do for the sake of Allah (سبحانه وتعالى) – then Allah (سبحانه وتعالى) will appreciate it, and this is a matter of the heart, subhan Allah. This why Allah (سبحانه وتعالى) said hasten, race towards forgiveness from your Rabb and a jannah the width of the heavens and the earth. That's why if an opportunity comes for the akhira, you need to take it,

because you cannot guarantee it will come back. For example, if you want to read the Qur'an, then read it now, don't say after 5 minutes. Or you want to give charity, then do it. But if something of the duniya misses you, it's ok, because it will come and go. People think when you are told to minimize the duniya and maximize the akhira, then it means you stop working, this is not true. You want to be shakir all the time, in everything you do, be it cooking, working, etc – you raise your standard of wanting firdaous al 'ala, it is a matter of changing the heart.

## How to be grateful in the heart?

- What should I do in order to be grateful in the heart?:
  - Sensing the blessing (الشعور بالنعمة): The start of shukr begins in the heart, you need to feel it is a blessing. Your life and all of the decrees are blessings – you need to feel this. We don't appreciate life until death, we don't appreciate our health until we fall sick, so why do we wait to be grateful until something is taken away from us, subhan Allah.
  - Attribute the blessing to the Bestower (نسبة النعمة للمنعم): After you feel it is a blessing, you need to immediately attribute the blessing to Allah (سبحانه وتعالى) – Allah (سبحانه وتعالى) gave me health, eyes, children, house, etc. We need to be immediately grateful, not after admiring the gift for 10 minutes and then we are grateful, subhan Allah. Similarly with being patient, we can't be patient after making a fit, patience is from the beginning. The one who does not appreciate the small things, will not be able to appreciate the bigger things. The Bestower is only Allah (سبحانه وتعالى), meaning don't attribute it to anyone else.
    - Hadith: (رزق الله لا يجره حرص حريص و لا يرده كره كاره) (The blessings of Allah (سبحانه وتعالى), they are not being brought because of your eagerness, and they will not be averted because of your hatred for it) الراوي: أبو سعيد الخدري المحدث: الألباني - المصدر: السلسلة الضعيفة- الصفحة أو الرقم: 1482 خلاصة حكم المحدث: موضوع

- Whatever Allah (سبحانه وتعالى) decrees for you – you will get, it is not because of your eagerness, determination, or because you are good.
- Another example, maybe others don't want you to be promoted and would hate it if you did, but if Allah (سبحانه وتعالى) wills it, you will get it. And you need to attribute this to Allah (سبحانه وتعالى) – no one else.
- Hadith: إن من ضعف اليقين أن ترضي الناس بسخط الله تعالى، وأن ( تحمدهم على رزق الله تعالى، وأن تذمهم على ما لم يؤتكم الله تعالى، الراوي: أبو سعيد الخدري بالمحدث: الألباني - المصدر: السلسلة الضعيفة- الصفحة أو الرقم: 1482 خلاصة حكم المحدث: موضوع
  - From this hadith, you can find out if your yaqeen 'certainty' is low or not, if you have one of these, then your yaqeen is weak. So how do you work on it? Do the opposite:
    - To please the people on the account of angering Allah (سبحانه وتعالى) (أن ترضي الناس) (بسخط الله تعالى): There was a lady who wanted to stop plucking her eyebrows because she knows Allah (سبحانه وتعالى) curses the one who plucks her eyebrows. Of course you get tested for your truthfulness, so her husband told her to do her eyebrows, and he wants to see it done when he's back



from work. She said Allah (سبحانه وتعالى) gives mercy to the one who doesn't do it, so she said I won't do it. When he came back, he said your eyebrows are beautiful, subhan Allah. Allah (سبحانه وتعالى) is Al Siteer – The Concealer, Allah (سبحانه وتعالى) is able to change the hearts and the eyes. And then with time, the husband become more practicing and then she told him about the incident, subhan Allah. So many people are trying to please their husbands, and they are still not pleased, subhan Allah.

- To praise a person, though it is a gift from Allah (سبحانه وتعالى) (وأن تحمدهم على رزق الله تعالى) (سبحانه وتعالى): For people, you need to thank them, not praise them. Thanking people means by tongue, limbs, saying (جزاك الله خيرا), giving them a gift, helping them out, etc, but your heart is praising and thanking Allah (سبحانه وتعالى) alone.
- To dispraise a person because Allah (سبحانه) (وأن تذمهم على ما لم يؤتكم) (وتعالى) (الله تعالى): For example, a person dispraises another because they did not give me,

they did not say salam to me, they did not visit me, etc – and this shows it's a problem in yaqeen. Praise Allah (سبحانه وتعالى) for the blessings in your heart, and do not dispraise others when they do not give you – because it is Allah (سبحانه وتعالى) that gives you and withholds from you, subhan Allah. People are just means.

- So in order to save your heart from depression, sadness, sickness – then make your heart exclusive to Allah (سبحانه وتعالى), this is tawheed. Any blessing you get, thank Allah (سبحانه وتعالى). When a person tells you your hair is nice, people say it's because of this product, or your children are smart, they say it's because of my genes, subhan Allah, they do not attribute to Allah (سبحانه وتعالى). Do you think when you appreciate and thank yourself, that you are increased, no? You only increase in pride, subhan Allah. But with Allah (سبحانه وتعالى), when you are grateful, He will increase you. We think we can appreciate ourselves, but we cannot, we always find faults. That is why we need to thank Allah (سبحانه وتعالى) because only He can appreciate us and increase us, subhan Allah.

- Another example, when you are coming to a study circle, you need to sense it is a blessing, and your heart should immediately go to Allah (سبحانه وتعالى). If someone drops you off, who put it in their heart to take you? Allah (سبحانه وتعالى).
- Sensing the favor of Allah (الشعور بفضل الله) (سبحانه وتعالى): After you feel the blessing and attribute it to Allah (سبحانه وتعالى), then you need to feel that it is a favor from Allah (سبحانه وتعالى). Imagine someone who is showering you with gifts, you feel overwhelmed and that they have a favor upon you, and to Allah (سبحانه وتعالى) is the best example, you need to feel that Allah (سبحانه وتعالى) has a favor upon you, but never feel that people have a favor upon you or you have a favor upon the people. That is why one of the names of Allah (سبحانه وتعالى) is Dhul Fadhl Al 'Adheem – the Owner of Great Favor (ذو الفضل العظيم). When Allah (سبحانه وتعالى) gives you – it is a favor, and when Allah (سبحانه وتعالى) takes from you – it is a favor, because Allah (سبحانه وتعالى) is protecting you, and Allah (سبحانه وتعالى) knows and you do not know. Every blessing is a favor from Allah (سبحانه وتعالى).

## Groups of shakireen in the Qur'an

### ○ Two groups who sense the blessing and attribute it to Allah (سبحانه

وتعالى):

#### ○ Give little thanks (قليل الشكر):

- Surah Al 'Araf 10: (وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشًا قَلِيلًا) (مَا تَشْكُرُونَ) (And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give)
  - Notice that (تَشْكُرُونَ) is a verb, not a noun, showing it is less intense and constant. Allah (سبحانه وتعالى) has established us on the earth, meaning the earth will accommodate you – yet little do you give thanks, subhan Allah. You will do the best for a society when you are a worshipper – with your worship, everything will benefit, subhan Allah.
  - If you are alive, then Allah (سبحانه وتعالى) will provide for you – therefore so much shukr is required of you. The more blessings you have, the more shukr is required of you.
- Surah Al Muminoon 78: (الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا) (مَا تَشْكُرُونَ) (It is He, Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give)

- With those who give little thanks, it is not because of the heart, but they are not doing enough worship for what they have. They are given hearing, eyes, and hearts – but they are not using it in full for Allah (سبحانه وتعالى). Use these all for the obedience of Allah (سبحانه وتعالى).
- What is the reason we are not worshipping Allah (سبحانه وتعالى) enough? People say this is time for me, this time is for the children, etc – who said this? All the time is for Allah (سبحانه وتعالى) – you do everything for Allah (سبحانه وتعالى).
- Love of the duniya can cause ingratitude and to give little thanks.
- Notice this ayah and those two below are similar, though slightly different, notice in which surahs these are being mentioned, subhan Allah.
- Surah As Sajdah 9: ( ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۗ وَجَعَلَ لَكُمُ السَّمْعَ ) (وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مِمَّا تَشْكُرُونَ) (Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!)
- Surah Al Mulk 23: ( قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ ) (قَلِيلًا مِمَّا تَشْكُرُونَ) (Say it is He Who has created you, and

endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.)

- Give many thanks (كثير الشكر): There are four messengers in the Qur'an that are described as shakireen – Nuh (عليه السلام), Ibrahim (عليه السلام), Dawud (عليه السلام), Suleiman (عليه السلام).

- Surah An Naml 40: ( قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ (أَمْ أَكْفُرُ) وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ (One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimân (Solomon)] صلى الله عليه وسلم it placed before him, he said: "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! my Lord is Rich (Free of all wants), Bountiful.")

- This is when the throne of Balqees was brought to Suleiman (عليه السلام) – the jinn said he can bring after Suleiman (عليه السلام) gets up from his gathering.
- Whereas the one with knowledge, thinks so good about Allah (سبحانه وتعالى), so he has yaqeen, and for this reason he said he can

bring it in the blink of an eye. When you have so much tawakul, it makes you to attach to Allah (سبحانه وتعالى). When you have tawakul, Allah (سبحانه وتعالى) can move a mountain for you in the blink of an eye, subhan Allah.

- Suleiman (عليه السلام) immediately showed all three points of gratitude, sensing the blessing, attributing to Allah (سبحانه وتعالى), and sensing His favor – he said (قَالَ هَذَا مِنْ فَضْلِ رَبِّي). He is a king and he is not embarrassed to say it is from Allah (سبحانه وتعالى) – so don't be embarrassed to say it in front of others. Sometimes a person might be praised at work, but he is embarrassed to say in front of his colleagues that it is from the favor of Allah (سبحانه وتعالى), subhan Allah.
- Suleiman (عليه السلام) immediately knew it was a test, imagine a great throne appearing before you, and he immediately attributed it to Allah (سبحانه وتعالى). Suleiman (عليه السلام) knows that if he thanks Allah (سبحانه وتعالى), then he is benefiting himself, not Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) does not need our thanks, but we need it because it is good for us. Similarly, do not think that you do not need to thank others, for example, if a housekeeper does something,



don't think you shouldn't say thanks just because it's her job. When you thank, then you are benefitting yourself, not others. (to be cont'd in sha'a Allah)

**May Allah (سبحانه وتعالى) make us of the shakareen. Ameen.**

## **Workshop: If you are grateful, then I will increase you (لئن شكرتم لأزيدنكم) –**

### **Day 4**

#### **Groups of shakireen in the Qur'an**

##### **○ Two groups who sense the blessing and attribute it to Allah (سبحانه**

**وتعالى**:

- Give little thanks (قليل الشكر): last lecture
- Give many thanks (كثير الشكر): There are four messengers in the Qur'an that are described as shakireen – Nuh (عليه السلام), Ibrahim (عليه السلام), Dawud (عليه السلام), Suleiman (عليه السلام).

#### **Dawud (عليه السلام) and Suleiman (عليه السلام)**

##### **○ Surah Sab'a 10-11: ( وَالطَّيْرُ وَالنَّارُ لَهْ أَحَدِيدَ )**

(And indeed We bestowed grace on Dawud (David) from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him." (10) Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do." (11)

- Dawud (عليه السلام) was bestowed with different favors including beneficial knowledge, righteous good deeds, and a very special favor for him alone was he a beautiful voice, there is no beautiful voice like his, just as there is no one as beautiful as Yusuf (عليه السلام). He used to glorify Allah

(سبحانه وتعالى) in a loud and beautiful voice – he would say 'subhan Allah' and the mountains and birds would also say 'subhan Allah', subhan Allah. And this shows us that the mountains and birds can hear.

- Hadith: عَنْ أَبِي مُوسَى - رَضِيَ اللهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ " يَا ( رضي ) ( Narrated Abu Musa ( رضي ) : That the Prophet ( صلى الله عليه وسلم ) said to him ' "O Abu Musa! You have been given one of the mazamir (sweet melodious voices) of the family of David.' ) – Al Bukhari 5048 – This is just one flute (mizmar), imagine the many flutes of Dawud ( عليه السلام ), subhan Allah.
- Another favor given to him is to mould iron. He used to make different sized rings for armor. And Allah (سبحانه وتعالى) then said (وَأَعْمَلُوا صَالِحًا) – perform good deeds. Everyone has talents, so don't attribute it to yourself or to your genes – it is all from Allah (سبحانه وتعالى). We especially need to filter our words, we need to remind ourselves and others that it is all from Allah (سبحانه وتعالى).
- Surah Sab'a 12-13: **وَلِسُلَيْمَانَ الرِّيحَ غُدُوها شَهْرٌ وَرَوَاحُها شَهْرٌ ۗ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۗ وَمِنَ الْجِبِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهٖ ۖ وَمَن يَزِغْ مِنْهُم عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ (١٢) مَا يَشَاءُ مِنْ مَّحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَتٍ ۗ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ (الشُّكُورُ (١٣)** (And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months'

journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord, And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. (12) They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwud (David), with thanks!" But few of My slaves are grateful. (13))

- Allah (سبحانه وتعالى) gave Suleiman (عليه السلام) the favor of having the wind subjected to him – the wind can take Suleiman (عليه السلام) wherever he wants in a short period of time, subhan Allah. Allah (سبحانه وتعالى) also put the jinn at his service, so Suleiman (عليه السلام) had jinn servants, and he took charge of them but by the command of Allah (سبحانه وتعالى), not himself.
- The jinn were working very hard and they couldn't escape from Suleiman (عليه السلام), though they are jinn, subhan Allah. What were they doing for him? They were constructing buildings, vessels, statues, etc all which were constructed in an advanced way.
- What does Allah (سبحانه وتعالى) say? (أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا) (Work you, O family of Dâwud (David), with thanks), so when you do good deeds, you need to prove to Allah (سبحانه وتعالى) that you are grateful by your limbs as well, not just by your heart and tongue. Imagine if we were given the favors of

wind and jinn, we would be wasting our time going back and forth with the wind, subhan Allah. But this shows you that despite being given these blessings, they were disciplined with themselves. Suleiman (عليه السلام) used to put his army on display, and he loved his horses the most, and once he missed the prayer, so he cut-off all of the horses because they distracted him from the worship of Allah (سبحانه وتعالى), subhan Allah.

- (وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ) – we have much less than this and look at how much we are distracted, and giving little thanks, subhan Allah.

- Surah Al Anbiya 78-80: ( وَدَاوُدُ دُوسُلَيْمَانِ إِذِ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفِثَتْ فِيهِ غَنَمُ الْقَوْمِ ) وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ (٧٨) فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ (٧٩) وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحِصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ (٨٠) (And (remember) Dawûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night, and We were witness to their judgement. (78) And We made Sulaimân (Solomon) to understand (the case), and to each of them We gave Hukm (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawûd (David), And it was We Who were the doers (of all these things), (79) And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful? (80))

- Dawud (عليه السلام) and Suleiman (عليه السلام) are mentioned many times with gratitude because they have so much power, authority, and kingdom, and still they performed good deeds.
- Dawud (عليه السلام) and Suleiman (عليه السلام) were also given knowledge and judgement. There were two men, one with cattle and the other with a field, and the cattle spoiled the fields. Both judged, yet Allah (سبحانه وتعالى) praised the judgement of Suleiman (عليه السلام) – (فَفَهَّمْنَاهَا سُلَيْمَانَ). Dawud (عليه السلام) judged that all of the cattle should go to the owner of the fields. But Suleiman (عليه السلام) said the cattle are to go to the owner of the fields and work the fields until they are grown as they were before they become destroyed, and then the cattle are to be returned, which is more reasonable.
- And notice Allah (سبحانه وتعالى) did not say that Dawud (عليه السلام) does not understand, but simply that He made Suleiman (عليه السلام) to understand better, and this shows you that we should not tell people why don't you understand or not, because it is Allah (سبحانه وتعالى) that makes some to understand or not, subhan Allah. And this shows you how ayat al Qur'an reform us, subhan Allah.
- Allah (سبحانه وتعالى) gave them a blessing and favor to be able to understand, so never think that it is because of you that you understand. You must always attribute it to the

Bestower. And you get immediately tested, for example, you might understand the ayah, and then someone comes and says I don't understand the ayah, did you attribute it to Allah (سبحانه وتعالى)? Subhan Allah.

### Ibrahim (عليه السلام)

- Surah An Nahl 120-121: ( (١٢٠) ) إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَّلَمْ يَكُ مِنَ الْمُشْرِكِينَ (١٢٠) (Verily, Ibrâhim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanif (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh). (120) (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism, neither Judaism nor Christianity). (121))
  - Notice for Dawud (عليه السلام) and Suleiman (عليه السلام) Allah (سبحانه وتعالى) commands them to be grateful, but this is not the case for Ibrahim (عليه السلام), rather his description is already of the grateful ones.
  - The description of Ibrahim (عليه السلام) was:
    - (أُمَّةً) a leader in all goodness,
    - (قَانِتًا لِلَّهِ) devoted to Allah (سبحانه وتعالى) – meaning constantly obedient in good and bad times, free and busy times, work or break, etc

- (حَنِيفًا) he is only looking straight towards Allah (سبحانه) (وتعالى), nothing else
- (وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ) he is not of the mushrikeen, his heart is always for Allah (سبحانه وتعالى), it is not looking right and left
- (شَاكِرًا لِّأَنْعَمِيَّ) he is grateful to Allah (سبحانه وتعالى) for all of the duniya and akhira blessings bestowed upon him. Because he was grateful, and you are increased when you are grateful, what was given to him?
- (أَجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ) Allah (سبحانه وتعالى) chose him especially for Himself and guided him to the straight path. Ibrahim (عليه السلام) was also khalil Allah (سبحانه) عليه – the friend of Allah (سبحانه وتعالى). Ibrahim (عليه السلام) was given the blessing of worship, and his gratitude is a result of that.

### Nuh (عليه السلام)

- Surah Al Isra'a 2-3: (وَأَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي) (And We gave Mûsa (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take not other than Me as (your) Wakîl (Protector, Lord, or Disposer of your affairs). (2) "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave." (3))



- Nuh (عليه السلام) was (شَكُورًا) – he was extremely grateful, he was constantly making dawah, imagine for 950 years day and night, subhan Allah. It is not mentioned that he was patient, but shakoora because he was in a difficult situation and still he was patient – he was appreciating his job, and this made him shakoora, subhan Allah.
- Imagine you are telling people to do something and they do the opposite, and this is being done every day and night. What would we do? Give up, subhan Allah. But we have to be grateful when Allah (سبحانه وتعالى) puts us in a position of dawah or teaching – you should appreciate what you are doing, regardless of how many times you have to repeat, what people say, etc. Nuh (عليه السلام) is showing his gratitude for appreciating the job he has been given.

### Musa (عليه السلام)

- Surah Al 'Araf 144: قَالَ يَمُوسَىٰ إِنِّي أُصْطَفِيْتُكَ عَلَىٰ النَّاسِ بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَا آتَيْنَاكَ (Allâh) said: "O Mûsa (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."
  - Notice it is the opposite of Ibrahim (عليه السلام), where he was grateful and Allah (سبحانه وتعالى) chose him. With Musa (عليه السلام), Allah (سبحانه وتعالى) chose him and told him to be

grateful. Allah (سبحانه وتعالى) gave him the Tawrat and He spoke to him directly with no mediator, subhan Allah.

- When we are given something, we should not reject it, subhan Allah. How many times have we rejected decrees, people, commands, knowledge, etc – Allah (سبحانه وتعالى) gave us the halal and haram, yet we reject it because it does not suit our desires, yet we have to remember that everything from Allah (سبحانه وتعالى) is good. Whatever Allah (سبحانه وتعالى) gives you, you need to be grateful for it, not just patient.
- If anyone is complaining, then remember this part of the ayah (فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ) (So hold that which I have given you and be of the grateful) –this would solve the problem of greed. Don't even complain about the weather or traffic – you see it as bad, but it is good because it is from Allah (سبحانه وتعالى), subhan Allah.

### Luqman the Wise, though not a messenger

- Surah Luqman 12: (وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ) (And indeed We bestowed upon Luqmân Al-Hikmah (wisdom and religious understanding) saying: "Give thanks to Allâh," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise)

- Allah (سبحانه وتعالى) gave Luqman wisdom, which means to speak at the right time, to the right person, with the right words. Wisdom is a favor from Allah (سبحانه وتعالى), and He told him to be grateful for it. It is a great favor when Allah (سبحانه وتعالى) grants wisdom to anyone.
- So many say they are talented, but this is making kufr because they are not thanking Allah (سبحانه وتعالى). There are so many people who have our talents, but we think we are in the center, subhan Allah. That's why Allah (سبحانه وتعالى) says in Surah Yusuf 76: (وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ) (but over all those endowed with knowledge is the All-Knowing (Allâh)) – if you have a talent, there is someone who has a greater talent – don't be self-sufficient. No one can guarantee that their talent will be with them forever.
- Allah (سبحانه وتعالى) gave you talents not to be far away from Him, but to be closer to Him and grateful for it, subhan Allah.

## All messengers (عليه السلام)

- Surah Az Zumar 65-66: ( وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ ) (And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (65) Nay! But worship Allâh (Alone and none else), and be among the grateful. (66))
  - Shirk means to thank Allah (سبحانه وتعالى) and someone else in the heart, to want the praise from Allah (سبحانه وتعالى) and someone else, to rely on Allah (سبحانه وتعالى) and someone else – this is shirk. Don't put anyone with the position of Allah (سبحانه وتعالى), then it will render all of your deeds null.
  - The opposite of shirk in this ayah is worship and gratitude. And this shows you that shukr, gratitude, is associated with worship. And it shows you that shukr is a safeguard from shirk and pride.
  - A person who is working for their money is different from someone who is just handed money – the one who is working for it will appreciate it more, but when the money comes easy, then that brings about greed. The one who is not grateful is arrogant.
  - We have to make so much tawbah for our ingratitude, subhan Allah. Allah (سبحانه وتعالى) is so forbearing with us, may Allah (سبحانه وتعالى) help us. Ameen.

## Gratitude of the Prophet (صلى الله عليه وسلم)

- **Hadith:** عَنْ عَائِشَةَ - رَضِيَ اللهُ عَنْهَا - أَنَّ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى ( تَنْفَطِرَ قَدَمَاهُ فَقَالَتْ عَائِشَةُ لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللهِ وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ " أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا (Narrated Aisha (رضي الله عنه): The Prophet (صلى الله عليه وسلم) used to offer prayer at night (for such a long time) that his feet used to crack. I said, "O Allah's Messenger (صلى الله عليه وسلم)! Why do you do it since Allah has forgiven you your faults of the past and those to follow?" He said, "Shouldn't I love to be a thankful slave (of Allah)?") – Sahih Al Bukhari, Book 65, Hadith 4886
  - The definition of gratitude here is to worship until you cannot do it anymore, subhan Allah.
- **Hadith:** عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " انظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ وَلَا ( تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللهِ (Abu Huraira (رضي الله عنه) reported Allah's Messenger (صلى الله عليه وسلم) as saying: Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for this would make the favours (conferred upon you by Allah) insignificant (in your eyes).) – Sahih Muslim 2963
  - Regarding duniya matters, don't say I don't have a car, look at someone who doesn't have a leg to walk, subhan Allah. Why do you need to look at who is below? In order to be grateful and humble. If you look at someone above you, then it will make you greedy. But for the akhira matters, you need to look above, don't look below.

○ Hadith: وعن معاذ رضي الله عنه أن رسول الله صلى الله عليه وسلم أخذ بيده وقال: "يا معاذ والله (إني لأحبك" فقال: "أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك، وشكرك، (وحسن عبادتك" (Mu'adh (May Allah be pleased with him) reported: The Messenger of Allah (صلى الله عليه وسلم) took hold of my hand and said, "O Mu'adh! By Allah I love you, so I advise you to never forget to recite after every prayer: "Allahumma a'inni ala dhikrika, wa shukrika, wa husni 'ibadatika (O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner)." – Abu Dawud Book 16, Hadith 1422

- What an honor that the Prophet (صلى الله عليه وسلم) came and said he loves Mu'adh (رضي الله عنه), subhan Allah. Allah (سبحانه) knows Mu'adh (رضي الله عنه) will share this dua'a with others.
- We are so privileged to be part of ummah Mohammed (صلى الله عليه وسلم), this by itself warrants shukr.
- So after every prayer say: ("Allahumma a'inni ala dhikrika, wa shukrika, wa husni 'ibadatika (O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner)

○ Hadith: إذا كَنَزَ النَّاسُ الذَّهَبَ وَالْفِضَّةَ ، فَالْكَنْزُوا أَنْتُمْ هَؤُلَاءِ الْكَلِمَاتِ : اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي ( الأمرِ ، والعزيمة على الرُّشْدِ ، وأَسْأَلُكَ شُكْرَ نِعْمَتِكَ ، وَحُسْنَ عِبَادَتِكَ ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا ، وَأَسْأَلُكَ لِسَانًا (صَادِقًا ، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمَ ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمَ ، وَأَسْتَغْفِرُكَ لِمَا تَعَلَّمَ إِنَّكَ أَنْتَ عَلَامُ الْغُيُوبِ (If the people treasure gold and silver, then treasure these following words:

- (اللهمَّ إني أسألك الثباتَ في الأمرِ): Oh Allah I ask you firmness in matters
- (والعزيمةَ على الرُّشدِ): Determination on the guidance
- (وأسألك شُكْرَ نعمَتِكَ): And I ask You to make me grateful for Your blessings
- (وَحُسْنَ عِبَادَتِكَ): And to worship You in excellence
- (وَأَسْأَلُكَ قَلْبًا سَلِيمًا): And I ask You for a sound heart
- (وَأَسْأَلُكَ لِسَانًا صَادِقًا): And I ask You for a truthful tongue
- (وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ): And I ask You for all good that You know
- (وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ): And I seek refuge in You from all evil that You know
- (وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ): And I seek Your forgiveness for what You know
- (إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ): Verily You are the Knower of the Unseen
- So if you want to be grateful, then ask Allah (سبحانه وتعالى) to make you grateful, and when you are truthful, then Allah (سبحانه وتعالى) will make you attribute it to Him, to feel the blessing is from Him, to always remember to thank Him.

**May Allah (سبحانه وتعالى) make us of the shakareen. Ameen.**

## **Workshop: If you are grateful, then I will increase you (لئن شكرتم لأزيدنكم) –**

### **Day 5**

#### **Sayings of the righteous salaf about gratitude (اقوال السلف الصالح في الشكر)**

- Hasan Al Basri (رضي الله عنه) said that Allah (سبحانه وتعالى) will make the person to enjoy the blessing for as long as He wills, but if he is not thanking Allah (سبحانه وتعالى) for this blessing, then it will be exchanged to a torment. (قال الحسن البصري ان الله ليمتع بالنعمة ما شاء فإذا لم يشكر عليها قلبها عذاباً).
  - For example, your house, children, spouse are all blessings, but if you are ungrateful, then you will find too much trouble in the house, children, spouse, etc.
- Ali bin Abi Talib (رضي الله عنه) said that the blessings are connected to shukr, and shukr is connected to increment, and they will not be discontinued until you discontinue the shukr. (ذكر عن علي بن أبي طالب: أنه) قال أن النعمة موصولة بالشكر و الشكر يتعلق بالمزيد و هما مقرونان في قرن فلن ينقطع المزيد من الله (.حتى ينقطع الشكر من العبد).
  - So every blessing needs shukr, and that shukr is linked to increments, meaning barakah. With all of the technology we have, we are still complaining that we do not have enough time, subhan Allah. Everyone has 24 hours, we should have more time to worship because everything is automated, but there is no barakah in our time because of lack of gratitude, subhan Allah.
- Umar bin Abdulaziz (رضي الله عنه) said chain the blessings of Allah (قال عمر بن عبد العزيز: قيدوا نعم الله بشكر الله) (سبحانه وتعالى) with gratitude.



- If you want the blessing to be trapped, make shukr. But people are doing the opposite, they are ungrateful, that is why they see the blessings are going away. If you appreciate your husband, then Allah (سبحانه وتعالى) will keep the husband for you. If you appreciate the guidance, then Allah (سبحانه وتعالى) will trap it for you.
- Matoof bin Abdallah (رضي الله عنه) said it is beloved for me to be thankful for a blessing than to be patient on an affliction. (قال مطوف )  
(بن عبد الله: لأن أعافي فأشكر أحب إلي من أبتلى فأصبر)
- Don't ask for calamities to elevate you in rank, shukr elevates you more in rank than sabr, patience, subhan Allah. Why? Because for shukr, there is increment, but not for patience, subhan Allah.

## Gratitude

- Surah Al Furqan 62: (وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَن أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا) (And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.)
  - Allah (سبحانه وتعالى) wants us to be grateful – He made the night and day in succession, and this is to remind us of Allah (سبحانه وتعالى), through very little are reminded of Allah (سبحانه وتعالى) when they see this succession, subhan Allah.
  - And He wants us to be shakoora – which is much gratitude. In the morning, if you do not say your adkhaar, then you can say it at night. So it is showing that you need to catch up, and if you miss witr at night, you can catch up with it during the dhuha, but it must be prayed evenly, not odd. So the night and day are there to make you catch up.
  - Sheikh As Saady said that having the day and night is in order to not be bored, because then the heart can get bored.
  - If you remember Allah (سبحانه وتعالى) or do not remember Him – it will not benefit or harm Him, similarly with our gratitude. Gratitude is good for you.
- Surah Al 'Araf 17: ( ثُمَّ لَأَنبِيَنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ ) (أَكْثَرَهُمْ شَاكِرِينَ) (Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).")

- The shaitan does not want us to be grateful, he asked Allah (سبحانه وتعالى) to have time until the Day of Judgement, and he was granted this. The shaitan was also thinking bad about Allah (سبحانه وتعالى) by saying that it was Allah (سبحانه وتعالى) that misguided him, istagfar Allah.
- The shaitan does not want us to be on the straight path, he wants us to be crooked. He will come from the right and left, and front and back, but not from the top and bottom because that is between you and Allah (سبحانه وتعالى), subhan Allah.
- The shaitan will surround you with his whispers, and he wants you to be complaining and to see the faults in everything, in people, and in yourself, why? Because when you are focusing on the 'negative' then that is being ungrateful. Though nothing is negative because everything is a blessing, alhamdulillah.
- The shaitan is your enemy and he wants you to be ungrateful. You will find most are ungrateful because they are following the whispers of the shaitan. You might be dealing with people, your family, spouse, etc and they are being nice, but the shaitan will make you focus on their faults instead, subhan Allah.

## So that you may be grateful (لعلكم تشكرون) in the Qur'an

- (لعل) means there's hope but (ليت) means there is no hope.
- Surah Al Baqarah 185: (شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ) (The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu-Akbar; Allâh is the Most Great) for having guided you so that you may be grateful to Him)
  - Allah (سبحانه وتعالى) is reminding the believer that He sent down the Qur'an in the month of Ramadan. The Qur'an is the connection between the heavens and the earth – it has all the answers to everything, so it is guidance and clear for all.
  - Allah (سبحانه وتعالى) wants the ease for you, not to make things difficult, and after completing the days, you need to magnify Allah (سبحانه وتعالى), why? Because after

completing a worship, you need to know that it is Allah (سبحانه وتعالى) that guided you to perform the worship and complete it, subhan Allah. It is very easy that when we complete a worship we attribute it to yourself, but make shukr to Allah (سبحانه وتعالى), and what makes you to make shukr? To magnify Allah (سبحانه وتعالى) for having guided you, subhan Allah. The worse is for a worshipper who has knowledge to be proud for what they have done. May Allah (سبحانه وتعالى) protect us. Ameen.

- Where are the points of gratitude in this ayah? The Qur'an, making ease, Ramadan, guidance, to magnify Allah (سبحانه وتعالى) for having guided us – and this is the essence of the fast.

○ Surah Al Imran 123: (وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ) (And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful.)

- At Badr, the believers were few in number, and Allah (سبحانه وتعالى) gave them support by sending angels. The victory has nothing to do with the means, it is from Allah (سبحانه وتعالى).
- Why did Allah (سبحانه وتعالى) give them victory? Because they are humiliated, weak, in front of Allah (سبحانه وتعالى), subhan Allah. When the means are in front of us, it should not impress us. We should not think that the medicine will cure

me, the phone will work, etc. We should get the strength from Allah (سبحانه وتعالى). T

- his ayah is a favor from Allah (سبحانه وتعالى) to remind them of their victory. And this shows you that victory is associated with their humiliation, unlike where we are taught that victory is when you have power, self-confidence, etc.
- Why is taqwa mentioned? Because when victory is granted, don't be impressed with yourself, don't think you are lucky, etc. Similarly, when there is failure, taqwa is also needed because it can cause a person to blame others.
- Why is shukr mentioned? When you have taqwa, then you will thank Allah (سبحانه وتعالى). Taqwa leads to shukr, subhan Allah.
- This shows us that we need shukr at the time of victory, we need to be humiliated to Allah (سبحانه وتعالى), and we need to have taqwa, because if you have taqwa, then you are making shukr, so a mutaqui is shakoor, subhan Allah.
- Surah Al Maeda 6: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِمَّا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُنِيمَ نِعْمَتَهُ ۗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ) (O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual

discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful)

- The ruling for purity is mentioned in this ayah – wudhu and tayamum. Allah (سبحانه وتعالى) does not want to make it burdensome on you, so if you cannot find water then there is tayamum, and this makes you love Allah (سبحانه وتعالى) to see how much He cares, subhan Allah.
- Allah (سبحانه وتعالى) wants to purify you and to continue His favors upon you – Allah (سبحانه وتعالى) wants you to submit, don't make it difficult on yourself by thinking why sand? People have wiswas about using so much water in order to be clean, but Allah (سبحانه وتعالى) is saying even with sand you will be clean, subhan Allah. And we don't want a science experiment to discover that sand cleanses you – just submit.
- When you make wudhu, you need to remember that Allah (سبحانه وتعالى) wants to purify you and to complete His favor upon you. Alhamdulillah that purity is part of our deen, we need to be grateful to Allah (سبحانه وتعالى) for these rulings, because Allah (سبحانه وتعالى) loves those who purify

themselves, and when you are loved by Allah (سبحانه وتعالى), then Allah (سبحانه وتعالى) will elevate you.

- Surah Al Anfal 26: ( وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ ) (And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful)

- Allah (سبحانه وتعالى) is reminding them that they were few in number, and they were oppressed in Makkah – similarly, you need to remember when Allah (سبحانه وتعالى) puts you in a position, then remember your past. When you are given wealth, you need to remember your hard times. When you are given guidance, you need to remember your misguidance. When you are given success, you need to remember your failures.
- What did Allah (سبحانه وتعالى) do? (فَأَوْلَانَكُمْ) – He accommodated you, alhamdulillah that Allah (سبحانه وتعالى) has accommodated us, it is not because of you that you accommodated yourself. (وَأَيَّدَكُمْ) – He supported them with His victory. (وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ) – Allah (سبحانه وتعالى) has provided you with good things.
- You will see people with your eyes accommodating you and giving you victory, and very easily we can attribute it to ourselves or others, but it is all from Allah (سبحانه وتعالى) –



you need to feel gratitude and awaken this feeling. Gratitude is not a muted feeling, and when you remember the past and look at those below you – it will awaken you, subhan Allah.

- Surah An Nahl 14: ( وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً ) (And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful)
  - Allah (سبحانه وتعالى) has subjected the sea to you, bringing forth ‘tender meat’ which is fish – have you ever eaten hard fish? No, subhan Allah. It is easy to cook, and we bring forth pearls and ornaments to wear. And the ships are ploughing through in order to seek the trade and favors of Allah (سبحانه وتعالى). Did the Prophet (صلى الله عليه وسلم) ever see the sea? No.
  - Allah (سبحانه وتعالى) is showing us so many of His signs so that we may be grateful. Allah (سبحانه وتعالى) did not subject things for us in order to forget Him, but to be grateful.
  - Imagine now we can easily get a hadith and know its grade, before it took two months in order to be verified – it is easier for us now, so more it expected from us, subhan Allah.

- Surah An Nahl 78: ( وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ ) (And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).)
  - We came from the womb of our mothers, and we did not know anything. Allah (سبحانه وتعالى) brought us into this life not knowing anything, and we need to remember this, especially when we know something, subhan Allah.
  - When I hear about Allah (سبحانه وتعالى) and see His signs, it should affect my heart. Allah (سبحانه وتعالى) gave us the hearing, sight, and a heart in order to make shukr.
  - In order to have shukr, I need knowledge, and the means to knowledge are the ears, eyes, and heart. What knowledge will help me to make shukr? Knowledge about Allah (سبحانه وتعالى), I need to know about myself.
  - In order for the eyes to be eyes, I need to see the signs. And in order for the ears to be ears, I need to hear the signs, subhan Allah. We need to activate them – Allah (سبحانه وتعالى) is always saying, do you not see, do you not hear, do you not understand? Subhan Allah.
- Surah Al Hajj 36: ( وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافِعًا ) (And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.) We have made them for you as among the Symbols of Allâh, Wherein you have much good.

So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.)

- (بدن) means fat, and this includes the big, fatty animals, like cow and camels that are used for sacrifice. So when you see a cow and camel, it should remind you of the symbols of Allah (سبحانه وتعالى), subhan Alah. That is why the vision of the believer is vast, he remembers Allah (سبحانه وتعالى) and is rewarded for it.
- When you slaughter the cow and camel, it is not like the sheep that is placed on the ground, rather they should be standing, subhan Allah. And when they are on their sides, then it is allowed to be eaten from, and you need to feed the poor – whether they ask or not.
- Allah (سبحانه وتعالى) has subjected these large animals for you, and they are symbols of Allah (سبحانه وتعالى) – and we take this for granted so we are missing all of the reward, subhan Allah. We need to thank Allah (سبحانه وتعالى) for subjecting all of this for us.
- Surah Al Qasas 73: (وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ) (It is out of His Mercy that He has made for you the night and the day, that you may rest therein (i.e. during the night) and that

you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.)

- Allah (سبحانه وتعالى) made the day and night in order to increase in shukr – everyone has a day and night, so we need to make shukr for this. And we have more than this, all that we are eating, sleeping, drinking, etc – truly we cannot thank Allah (سبحانه وتعالى) enough.
- Sometimes we say if we have this, then it's enough for me, don't say this, everything that Allah (سبحانه وتعالى) has given you, you need to thank Allah (سبحانه وتعالى) – don't constrict yourself.
- Surah Ar Room 46: وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ (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)
  - Every ayah is amazing and should be an eye-opener and is directed personally to us, but we are detached. If we are reading an ayah and it is not clicking, then it is something in us, may Allah (سبحانه وتعالى) purify our hearts. Ameen.
  - Allah (سبحانه وتعالى) is sending the wind as an announcer of glad tidings, for what? To make you taste His mercy, subhan Allah. When you have the wind and the rain, it is from Allah's mercy – the rain saves you from drought. And

when you take the opposite, when we have much rain, people are complaining, can't go out, etc, subhan Allah.

- We even take the rain for granted, saying it's beautiful, but not getting a reward for it, we need to thank Allah (سبحانه وتعالى). When it would start to rain, the Prophet (صلى الله عليه وسلم) would go outside to let the first drops fall on him because he says that is coming from Allah (سبحانه وتعالى), subhan Allah. And when we see it is raining, we don't even want to go outside fearing we'd get wet, subhan Allah.
- And the ships sail at the command of Allah (سبحانه وتعالى), and this is all from fadhli Allah – you are working, doing business, trade, transport – Allah (سبحانه وتعالى) gave you the means so that you may seek from His bounty, and we should be grateful to Allah (سبحانه وتعالى) because it is all from Him.
- Allah (سبحانه وتعالى) gave you the blessings to make shukr. Allah (سبحانه وتعالى) gave you in order to make shukr, not because you deserve it, but because He wants the good for you, subhan Allah.
- Surah Fatir 12: وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ ۚ وَمِن كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حَبْلًا تَلْبَسُونَهَا وَتَرَى الْفَلَكَ فِيهِ مَوَازِرَ لِنَبْتَعُوا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ (And the two seas (kinds of water) are not alike, this is fresh sweet, and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the

sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks)

- You will find sweet water and next to it is salty water, and they are not mixing, even under the seas there are springs of pure water, subhan Allah – these are great signs of Allah (سبحانه وتعالى).
- And the fish of the sweet water will not cross into the sea water, and vice versa. And these are great signs of Allah (سبحانه وتعالى) to have different creatures for different waters, subhan Allah. And this should also remind of us of the barazakh, where there is barrier between the souls and us.
- We should attribute this to Allah (سبحانه وتعالى) and give thanks for it.

○ Surah Jathiya 12: ( **اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ ۗ وَلِنَبِّتُوهَا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ** ) (Allâh it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful)

- Regarding the ayat so that you may be thankful, it is about seeking the favors of Allah (سبحانه وتعالى), why? Because many times we attribute it to ourselves for seeking the means and achieving, but it is all from Allah (سبحانه وتعالى) – so we need to be grateful.

**May Allah (سبحانه وتعالى) make us of the shakareen. Ameen.**

## **Workshop: If you are grateful, then I will increase you (لئن شكرتم لأزيدنكم) –**

### **Day 6**

#### **Gratitude and Knowing Allah (سبحانه وتعالى)**

- We need to know Allah (سبحانه وتعالى) in order to be of the shakireen, and the more you know about Allah (سبحانه وتعالى) – the more you will be shakaran, shakooran. The one who is ignorant about Allah (سبحانه وتعالى) and not feeling His names will not truly be grateful. If he says he is thankful, he is not thankful. Because how can you have sense the blessing and attribute it to Allah (سبحانه وتعالى) if you don't know Him, subhan Allah.
- The core of gratitude is when you know Allah (سبحانه وتعالى) – then you will be able to fulfill the pillars of gratitude.

#### **The names of Allah (سبحانه وتعالى) in Surah Al Hashr (اسماء الله في سورة الحشر)**

- Surah Al Hashr 21-24: (لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ) (٢١) وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (٢١) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (٢٢) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣) هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢٤) (Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rendt asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect. (21) He is Allâh, beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. (22) He is Allâh beside

Whom is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. (23) He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise. (24))

- It is impossible that the Qur'an would descend on a mountain, but Allah (سبحانه وتعالى) is telling us that if it were to happen, the mountain would be filled with khushu', and the khushu' is not because they are standing to pray, but because the Qur'an would descend on it, subhan Allah.
- The mountains are (مُتَّصِدًّا) – meaning they crack. And Allah (سبحانه وتعالى) did not say (خوف) but (خَشْيَةً) – meaning fear with knowledge, subhan Allah. The mountains know Allah (سبحانه وتعالى) – to know math, science, etc, but not know Allah (سبحانه وتعالى) – then that is a shame. We need to know Allah (سبحانه وتعالى).
- We ask Allah (سبحانه وتعالى) to never deprive us from the knowledge of learning about Him. Ameen.
- Notice in ayat 22-24, they begin with (هُوَ اللَّهُ):
  - (الله): Allah (سبحانه وتعالى) has many beautiful names, and our test is to know 99 names, though Allah (سبحانه وتعالى) has unlimited names. Of all the names, the main one is Allah, when you say it, it fills your heart, subhan Allah. And this is



the only name that cannot be pronounced without (ال). For example, other names (الفتاح) – (فتاح), but not with (الله).

- And no one can ever dare to call themselves (الله) – Allah (سبحانه وتعالى) has forbidden the brain cells to even do it – disbeliever or not, subhan Allah.
- Ibn Al Qayyim (may Allah have mercy on him) said when you say and feel the name (الله) – then there is barakah in it. When you say (بسم الله) – for something little, then Allah (سبحانه وتعالى) will make it more – when there is difficulty, then Allah (سبحانه وتعالى) will make it easy. Notice in many adkhaar the name of (الله) is mentioned, subhan Allah.
- Allah is (المألوه المعبود) – He is the Only One worthy of love, magnification, worship, and attachment, why? Because of His perfect attributes (لكمال صفاته).
- Even the effect and power of the name of Allah (سبحانه وتعالى) depends on your belief, a person who has 50% belief will not have the same effect as someone who has 90% belief, may Allah (سبحانه وتعالى) increase us in faith. Ameen.
- الَّذِي لَا إِلَهَ إِلَّا هُوَ: there is no one worthy of love, worship, and attachment except Him. Allah (سبحانه وتعالى) is telling you to not tire yourself – just attach to Him. We are spending our lives attaching to other things, and so many times Allah (سبحانه وتعالى) is showing us why are you tiring yourself? Anything that you think is an 'ilah' – something that you are always thinking about, talking about, revolving around – whether it is a business, spouse, friend, house,

etc – you will see it will disappoint you. But the human is hasty – he wants something tangible to be attached to. You don't need a statue or idol, you need believe in Allah (سبحانه وتعالى) without seeing Him, otherwise what is the point of belief if you see, subhan Allah.

- عَلِّمُ الْغَيْبِ وَالشَّهَادَةِ (Knower of the Unseen and Seen): the One Whom you need to revolve around – He is the All-Knower. Imagine you wake up in the morning thinking to buy a vase, does that vase know about you? No, will it appreciate you? No. When you are thinking about someone, do they know you are thinking about them? No, unless you tell them. Allah (سبحانه وتعالى) is the All-Knower. When you remember Allah (سبحانه وتعالى) alone, He remembers you, and when you remember Him in a group, He remembers you in a better group.

- Allah (سبحانه وتعالى) knows every detail of your life, before you are created, and He knows what will happen to you. Allah (سبحانه وتعالى) will never forget or be heedless about anyone. Allah's knowledge is not preceded by ignorance, nor followed with forgetfulness.
- He is the Knower of the Unseen and Seen, unseen of what is unknown to you and others.

- هُوَ الرَّحْمَنُ الرَّحِيمُ (He is the Most Gracious, the Most Merciful): Ar Rahman is the One filled with mercy. Allah (سبحانه وتعالى) is merciful before having any creation. The more you know about Allah (سبحانه وتعالى), the more you will appreciate Him, even more than the blessing – this is a higher level of gratitude, subhan Allah. So you are

actually blind to the gift, but you appreciate Allah (سبحانه وتعالى) so much. Even if we don't have a blessing, though it is impossible, it is enough to be filled with gratitude towards Allah (سبحانه وتعالى), subhan Allah.

- Without the mercy of Allah (سبحانه وتعالى), we would not be able to live, eat, move – we would not be able to do anything. Ar Rahman is for merciful to everybody – all creations.
- Ar Raheem is a special mercy towards the believers, why? Because those who make Him One, are sincere to Him and love Him, for them is a special mercy.
- (الْمَلِكُ) (The King): Allah (سبحانه وتعالى) is the King, imagine when you want something done, if you give to someone low in the ladder, he will have to give it to someone above and above, till it reaches the head, and this will take a long time. And to Allah (سبحانه وتعالى) is the best example, you go directly to The King and it is done, subhan Allah. But we get attached to the means – which is a barrier for us.
  - Al Malik is the One full of power, full of authority, there is no one that can stand in front of Him – He will legislate whatever He wants and decrees whatever He wants. Whatever He gives, no one can withhold, and whatever He withholds, no one can give. Allah (سبحانه وتعالى) loves you and He does not want anything else to take over your heart. He does not want anything to destroy you, look at

this 'VIP' treatment we have, but most people are not thankful, *la ilha ila Allah* (لا اله الا الله).

- When you know Allah (سبحانه وتعالى), then the gratitude you have will be the real gratitude, *subhan Allah*. We are not talking about temporary *shukr*, which is when a blessing comes then we are grateful and when we are bored with it, our feeling is muted. We don't want emergency or occasional *shukr*, this happens because people are focusing on the blessing. The *shukr* is to be grateful that Allah is Allah, *alhamdulillah*.
- Anything that Allah (سبحانه وتعالى) decrees in your life, no one can reject it. And no one can give His opinion / feedback to the decrees, why? Because Allah (سبحانه وتعالى) doesn't need it, we don't know the full picture. And we are giving so much feedback, thinking this is good or bad – we are really crossing our limits, *subhan Allah*.
- الْقُدُّوسُ (The Holy): The verb is (تقديس) and the noun is (قُدْس), for example a holy land, like Makkah. The meanings of (قُدُّوسُ) is:
  - The Pure (الطاهر): He is pure from all faults, imperfections, oppression, and sins. No human can be (قدوس), because we sin. And we get dirty physically, we sweat, discharge, menses, etc – so we need to clean ourselves. Allah (سبحانه وتعالى) is pure before and after. Allah (سبحانه وتعالى) loves cleanliness and purity. How can we worship a human or

stone, anything that needs to be cleaned? How can you worship a god that needs to be cleaned, subhan Allah.

- Allah (سبحانه وتعالى) is pure by Himself (بنفسه): He doesn't need a son, partner, a wife – no faults, no shortcomings, no sins.
- Allah (سبحانه وتعالى) is the One purifying others (مطهر لغيره): We have rain, forgiveness, repentance – we all need cleansing, whether physical or of the heart.
- The Blessed (المبارك):
  - He has blessed Himself (بنفسه): we cannot bless ourselves, for example zamzam is blessed, Makkah is blessed, but because Allah (سبحانه وتعالى) has blessed it, not because of itself. Who can give you more? The One Who is blessed Himself. What does to be blessed mean? It means His goodness is abundant, when Allah (سبحانه وتعالى) gives, He will give, when He rewards, He will reward. Allah (سبحانه وتعالى) is giving us so many blessings without even asking, even if the person is not deserving – look at the sun, moon, earth, everything is subjected to the human being, subhan Allah.
  - He blesses others (يبارك غيره): Allah (سبحانه وتعالى) puts the blessing in zamzam water, in Makkah, when you pray there, you are rewarded more. You have to ask Allah (سبحانه وتعالى) to be a blessed person – to be one of

goodness, to be a key of good, to give light to solutions, and all of this comes from Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) makes us blessed. Ameen.

- (الْأَسْلَمُ) (The One free from all defects): It comes from (سلم):
  - Complete by Himself (سالم بنفسه): which means free from any imperfections and shortcomings (سلم من العيوب (و النقص). The mercy of Allah (سبحانه وتعالى) is perfect, nothing can stop His mercy, nothing can stop His generosity, nothing can stop His attributes.
  - Giver of peace to others (مسلم لغيره): Allah (سبحانه وتعالى) says 'Peace' – meaning no fear of harm, no fear of injustice, no fear of punishment. Allah (سبحانه وتعالى) is the source of peace. When you say 'Assalam Alaykum' it means there is no harm coming from me, that's why it is bad to say salam and then hurt others, subhan Allah. The Prophet (صلى الله عليه وسلم) said you will not enter paradise unless you spread the salam.
    - Surah Al Saffat 79: (سَلِّمْ عَلَى نُوحٍ فِي الْعَالَمِينَ) ("Salâm (peace) be upon Nûh (Noah) (from Us) among the 'Âlamîn (mankind, jinn and all that exists)!") – meaning no fear that Nuh (عليه السلام) will drown.
    - Allah (سبحانه وتعالى) is giving peace in the duniya (في الدنيا): And you cannot have it unless you ask Allah (سبحانه وتعالى) – meaning you don't want anything to harm to me. When you submit to

Allah (سبحانه وتعالى), then there is no harm or punishment on you. When you surrender to Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) will make you live in peace, meaning no harm.

- Allah (سبحانه وتعالى) is giving peace in the akhira (في الآخرة): Meaning free from any injustice and punishment. Allah (سبحانه وتعالى) will save the believers from the punishment, and no one will be dealt with unjustly – believer or disbeliever. Paradise is the Abode of Peace – Dar As Salam, and their greeting is ‘Salam’ – there is no harm there, no physical, emotional, or verbal harm – you will not hear harmful words, you will not taste sadness or sorrow, you will not feel pain – this is salam.
- (الْمُؤْمِنُ) (Giver of security): It comes from (أمن), meaning security and trust.
  - The Truthful (المصدق): Allah (سبحانه وتعالى) makes many promises to us and all are true, we need to trust Him.
  - Bestower of security (واهب الامان): who is giving you the inner-security, only Allah (سبحانه وتعالى) – He will give you security both internally and externally. Those who have a phobia, then the name of (الْمُؤْمِنُ) will give you the inner-security.

- (الْمُهَيِّمُنُ) (The Dominator): It comes from (هيمن), which means He is watching over all, and there are three names of Allah (سبحانه وتعالى) that are included in this name:
  - The Guardian / Protector (الحفيظ): Allah (سبحانه وتعالى) will never forget anyone, no one will be lost, no one can escape, and Allah (سبحانه وتعالى) is protecting all of our deeds. Allah (سبحانه وتعالى) is dealing with us with His names and attributes before we even realize it, now imagine when you realize it, subhan Allah.
  - The Watcher (الرقيب): Allah (سبحانه وتعالى) is watching your utterances, your actions, your thoughts, your heart – you are 100%, in and out, under surveillance by Allah (سبحانه وتعالى) – Allah (سبحانه وتعالى) is watching you as if there is no one else, and He is watching your thoughts, your heart – everything. Imagine if someone is watching you all the time – you will be so conscious and cautious, and to Allah (سبحانه وتعالى) is the best example, imagine Him watching you, subhan Allah. This should really move us and make us to be conscious because Allah (سبحانه وتعالى) is watching us.
  - The Witness (الشهيد): Allah (سبحانه وتعالى) is The Greatest Witness to all of His creation. There will be many witnesses on the Day of Judgment, but Allah (سبحانه وتعالى) is the Greatest. Though we don't need any other witnesses besides Allah (سبحانه وتعالى) but that is out of His justice, subhan Allah. The earth will bear witness, you will bear witness, even your



limbs. The heavens and the earth are like a mustard seed in the hand of Allah (سبحانه وتعالى) – meaning it's nothing, la ilha ila Allah (لا اله الا الله). We need to appreciate Allah (سبحانه وتعالى) – Allah (سبحانه وتعالى) is so patient with us, yet we are so ungrateful, subhan Allah. These names should help us to understand the reality of gratitude, and why we give little thanks. May Allah (سبحانه وتعالى) make us of the shakareen. Ameen.

- (الْعَزِيزُ) (The All-Mighty): no one can stand in front of Allah (سبحانه وتعالى), the more you don't want it, the more you will have it without even realizing, subhan Allah. For example, Firaoun wanted to kill the boys, thinking he will get rid of the one he صلى الله عليه وسلم in his dream, but subhan Allah, Allah (سبحانه وتعالى) brought the very child, Musa (عليه السلام), that will overthrow him. Firaoun took him in, and even spent on him without realizing this is the one, subhan Allah. Firaoun thought he was acting smart, but Allah (سبحانه وتعالى) is the All-Mighty, He is Al Aziz, subhan Allah. Meanings of (الْعَزِيزُ) (The All-Mighty):
  - The Most Strong (الشديد): Anything that you want or don't want, it will happen. No one can stop Him.
  - Overcomes all (الغالب): People think they can overcome things on their own, but they cannot. For example, people say 'you should overcome the sickness' – who said you can do it? Only Allah (سبحانه وتعالى) can make you overcome it.

- The Noble (الشريف): Allah (سبحانه وتعالى) is noble in His position. If you want the honor, you cannot bring it to yourself, it is only from Allah (سبحانه وتعالى). Omar bin Al Khattab ( رضي الله عنه ) said if you take honor from other than Islam, then you will be humiliated. There are Muslims who think very low of Islam, they are embarrassed if they wear the hijab, or if they pray in front of others, subhan Allah. To be cont'd in sha'a Allah.

***May Allah (سبحانه وتعالى) make us of the shakareen. Ameen.***

## **Workshop: If you are grateful, then I will increase you (لئن شكرتم لأزيدنكم) – Day 7**

### **Gratitude and Knowing Allah (سبحانه وتعالى)**

- When Allah (سبحانه وتعالى) said (لئن شكرتم لأزيدنكم) – He did not specify for what you have to make thanks for, and this makes it so vast and this shows the vastness of Allah (سبحانه وتعالى). And the consequence for being grateful is vast as well, subhan Allah.
- And you will truly understand the gratitude when you know Allah (سبحانه وتعالى). We are looking at the names of Allah (سبحانه وتعالى) in Surah Al Hashr – we might be learning them, but it is important to reflect on them and see what is the output? For example, when we look at the name of (الْمُهَيْمِنُ) – it should make us account ourselves, but at the same time, we should not allow anyone to dominate over us because Allah (سبحانه وتعالى) is The Dominator. Some people are scared of someone and they are not even there. And when we know this, this makes us to be attached to Allah (سبحانه وتعالى).
- We should be attached to Allah (سبحانه وتعالى) out of love and magnification – there are so many people that are being attached to others either out of love or fear, and this actually drains us, subhan Allah. The only thing that suits us is (لا اله الا الله).

## The names of Allah (سبحانه وتعالى) in Surah Al Hashr (اسماء الله في سورة الحشر)

- Surah Al Hashr 21-24: (لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ) (٢١) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الَّذِي لَا إِلَهَ إِلَّا هُوَ هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٢) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ (٢٣) (Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rendt asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect. (21) He is Allâh, beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. (22) He is Allâh beside Whom is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. (23) He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise. (24))

## (الْجَبَّارُ) The Compeller

- For a human being, it is bad to be jabar – because you cannot force people. Or we over-fear people only because others make us do so, for example, a mother will tell her children, if you do this, then I'll bring so and so.
- But for Allah (سبحانه وتعالى) – Al Jabar is a praised attribute, and it came after having mentioned Allah is the All-Knower, The Merciful, The King, The Holy, The Giver of peace and security, subhan Allah.
- It has two meanings:
  - The Irresistible (القهار): Allah (سبحانه وتعالى) is Irresistible meaning nothing can stop Him, but for humans it is not a praised attribute to have everything their way, we don't know what is good for us. Sometimes we go and do things thinking it is good, but Allah (سبحانه وتعالى) knows it is bad for you – and so we need Allah the Irresistible to stop us. We could be doing things that could throw us into the hellfire, so alhamdulillah that we have Allah the Irresistible. This name makes you to have complete submission to Allah (سبحانه وتعالى), and to make you lenient and soft with the people – don't be forceful.
  - The Mender (جبر الكسر): when something that is broken, no one can fix it softly except Allah (سبحانه وتعالى) – especially broken hearts. No one can give you the console except Allah (سبحانه وتعالى). What are the causes for broken hearts? Relationships / attachments, someone tells you something

offensive, you might pardon, but there is a crack in the heart. And if this is constant, it will be a very deep crack and it will even hurt physically. So many people want to heal their broken hearts by travelling, going out, etc – but no one can heal your broken heart except Allah (سبحانه وتعالى). People think if that person comes and apologizes to me then it will be fine, but only Allah (سبحانه وتعالى) can fix the broken hearts. When you run to Allah (سبحانه وتعالى) to give you that console and comfort, then Allah (سبحانه وتعالى) will bring the means to you to give you that console – someone will call you and give you console, subhan Allah. And Allah (سبحانه وتعالى) will bring it gently to you, you don't have to run to it – don't be desperate to the people because that brings so much disappointment. Some people run to psychologists because of broken marriages or losing loved ones and the best solution you can give someone is to turn to Allah Al Jabar.

- This shows you the power of Allah Al Jabar, Irresistible yet Mender as well, subhan Allah. Allah (سبحانه وتعالى) is dealing with us with His name Al Jabar, but still we are not realizing it. Your history is filled with Jabar Allah – The Mending of Allah without knowing, so this should make you even more attached to Allah (سبحانه وتعالى) and make shukr to Him, subhan Allah. Before we didn't appreciate it, but Allah (سبحانه وتعالى) did not discontinue His console, subhan Allah.

Imagine knowing this now, and not appreciating it and turning to Allah (سبحانه وتعالى), then this is really bad.

- And Allah (سبحانه وتعالى) compensates us in different ways, you might still have the same husband shouting and issues with the children, but Allah (سبحانه وتعالى) will bring you knowledge and manners to make you content regardless of the situation, subhan Allah.
- Remember you are dealing with Allah (سبحانه وتعالى), not with people, it is a direct 1 to 1 relation. And when you appreciate Allah (سبحانه وتعالى), you will appreciate everyone else, even the bad people – so you don't have any problems. You know that even if a bad person comes to you, you know that there is good behind it, you don't know that being patient with this person is a means to paradise, subhan Allah.

## (الْمُتَكَبِّرُ) The Supreme

- In the language, for a person to be called (متكبر) means 'arrogant', and this is a dispraised attribute, because one atom of arrogance in the heart will not make a person enter paradise.
- It is just a feeling in the heart – for example, you are sitting alert and another is sleeping, and you think you're better, subhan Allah.
- (كبر) is to have the feeling in the heart. (تكبر) is to show it openly, with your words, attitude, actions.
- Hadith: (عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ ) (It is narrated on the authority of 'Abdullah that the Messenger of Allah (صلى الله عليه وسلم) observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.) – Muslim Book 1, Hadith 173
  - Allah (سبحانه وتعالى) said (كِبَرٍ), so just the feeling will not make you enter. Why are you arrogant towards another slave like you, both of you are slaves. Look at your starting point, and everything in between are favors from Allah (سبحانه وتعالى). Look at a baby, born weak and humiliated, being carried left and right, subhan Allah. And before that, you are a despised discharge and in the end is his family wants to quickly bury him, and he will turn to dust. That's why (كِبَرٍ) does not suit any human being, subhan Allah.
  - If someone is competing to have this attribute, then Allah (سبحانه وتعالى) will punish them. It only suits Allah (سبحانه وتعالى),



not a human, not even an angel, which are great and noble creations.

- Allah (سبحانه وتعالى) is higher:
  - From any evil (عن كل سوء): For example, someone might be highly educated and you would not expect them to do something lowly. And to Allah (سبحانه وتعالى) is the best example, nothing evil will ever come from Allah (سبحانه وتعالى). Evil meaning any shortcomings, negligence, oppression, forgetfulness, ignorance, or heedlessness (ظلم ، غفلة ، جهل ، نسيان ، نقص). There is no imperfection to the mercy of Allah (سبحانه وتعالى), His knowledge, His seeing, His hearing, all His attributes.
  - Perfect in all attributes (كمال صفاته): That's why it does not suit a human being to be arrogant because he is weak and imperfect. Only Allah (سبحانه وتعالى) can be (المتكبر) because of His perfect attributes.
- This name shows us that all good is from Allah (سبحانه وتعالى) and any evil is from us (الخير من الله و الشر من أنفسنا). When something bad happens, it is a consequence of the sins – this is how we have to behave with Allah (سبحانه وتعالى). All of the actions of Allah (سبحانه وتعالى) are good. Allah (سبحانه وتعالى) wants to purify and elevate us – that's why sickness is good.
- This name also makes us to be humble, not arrogant, and to always think good about Allah (سبحانه وتعالى). If there is something bad, then

it is from me, and this is an alarm to make us do istighfar, which is good.

**(سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ) Glory be to Allâh! (High is He) above all that they associate as partners with Him**

- After the names of Allah (سبحانه وتعالى) have been mentioned, then you say (سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ) – but people are associating with Allah (سبحانه وتعالى) another partner – they think that someone else can help them, give them, etc.
- So many people are making shirk – minor or major – by appreciating someone else, etc.
- When you say (سُبْحَانَ اللَّهِ) – you need to free Allah (سبحانه وتعالى) from any imperfections and one of these imperfections is to associate with Allah (سبحانه وتعالى) – shirk is an imperfection that Allah (سبحانه وتعالى) is totally free from. So many people are attributing the blessings to other than Allah (سبحانه وتعالى), they are appreciating someone else.
- Allah (سبحانه وتعالى) is giving you all the blessings, so you need to appreciate it from Him alone, because only He is giving you – so 1 to 1. Shirk is when Allah (سبحانه وتعالى) is giving you, but you thank someone else, and from your side you appreciate someone else – this is shirk.
- Tawheed is only from Allah (سبحانه وتعالى) and my actions are for Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) is perfect in His attributes – He is (الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ) (الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ). Then the next ayah.

## (الْخَلْقُ) The Creator

- If you see (الْخَلْقُ الْبَارِئُ الْمُصَوَّرُ) separately, then each one has the same individual meaning of Creator, but if they come together, then there is a difference in meaning – (إذا اجتمعوا تفرقا و إذا تفرقا اجتمعوا).
- Allah (سبحانه وتعالى) is The Creator:
  - He initiated the creation without any previous example (على غير مثال سابق). For example, anything that is man-made is just inventing, not creating – the previous example to the camera are the eyes. Allah (سبحانه وتعالى) is The Creator and everything else is creation – He is the Creator of all creation. He creates animals, birds, mammals, reptiles, birds, insects, etc. He has even created our actions, subhan Allah. Allah (سبحانه وتعالى) gave us the ability, He gave us the body and the will to make and do. For example, we might be writing it is Allah (سبحانه وتعالى) that created this action, when a leaf falls – Allah (سبحانه وتعالى) has created the action.
  - Perfect Estimation (التقديم المستقيم): for example, when we are told of a house, we think of an image of a house, but if we are told of something we don't know about it, we won't be able to imagine it. Allah (سبحانه وتعالى) knows exactly what it will be and He chooses the name for it, subhan Allah. For example, even your name suits you, it is decreed for you, who made your parents to choose it? Subhan Allah. Allah (سبحانه وتعالى) has estimated the creation before its existence.

For example, there will be humans in the future but Allah (سبحانه وتعالى) has already estimated their creation before existing. Allah (سبحانه وتعالى) is The Creator before there is any creation.

- The Throne of Allah (سبحانه وتعالى) is created, The Pen is created, but the Qur'an is not a creation, this is an attribute of Allah (سبحانه وتعالى). How does Allah (سبحانه وتعالى) create?
  - By His hands: like Adam (عليه السلام), the Pen, the Throne of Allah (سبحانه وتعالى), and Janat Eden (جنة عدن), subhan Allah.
  - Be and it is (كن فيكون): Eisa (عليه السلام)
  - Will of Allah (سبحانه وتعالى) (مشيئة الله): everything else, if Allah (سبحانه وتعالى) wills it, then it happens, if not, then it does not happen.

### (الْبَارِي) The Distinguisher

- For example, we are all humans but we are different – some are tall, short, large, small, different colors, we are all unique. Even twins, there are some differences, especially in personalities, subhan Allah.
- (الْبَارِي):
  - Allah (سبحانه وتعالى) brings from nothing to its existence (الموجود (من العدم الى الوجود), Allah (الخالق) has already estimated.
  - It is the implementation and the execution of the creation (التنفيذ و ابراز ما قدره في العدم).

- And He distinguished each creation from each other (ميز (كل خلق عن بعض) – for example, animals are a creation, but they are different from each other.
- Allah (سبحانه وتعالى) made each creation free from any shortcomings (خلق الخلق بريئا من النقص). The eyes we have, the nose, is exactly what suits us.
- This truly makes you appreciate Allah (سبحانه وتعالى), subhan Allah.

### **(الْمُصَوِّرُ) The Fashioner**

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- Allah (سبحانه وتعالى) has fashioned every creation (جعل له شكلا معلوما). For example, the children are from the same mother and father, but each one has a different look, a different identity. Everyone has a different fingerprint, eyes, subhan Allah.
- Day by day we are changing because we see ourselves, but those who have not seen us for a long time will say you've changed. And each look is perfect for your stage. For example, imagine a grown person, with baby arms, or a baby with wrinkles – it doesn't suit. So every look at every stage suits you, subhan Allah.

### **(الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ) The Creator, The Distinguisher, The Fashioner**

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- When you see these three names, you notice the sequence, and that it goes from general in creation to the specifics, subhan Allah.

## **(لَهُ الْأَسْمَاءُ الْحُسْنَى) To Him belongs the Most Beautiful Names**

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- Allah (سبحانه وتعالى) has the most beautiful names because His name is The Creator (الخالق) and He really is The Creator (الخالق). For example, someone might be called 'Kareema' but she may not be generous.

***May Allah (سبحانه وتعالى) make us of the shakareen. Ameen.***

## **Workshop: If you are grateful, then I will increase you (لئن شكرتم لأزيدنكم) –**

### **Day 8**

#### **Recap**

- Recap: gratitude begins with sensing the blessing, then attributing it to Allah (سبحانه وتعالى) straight away, before getting busy with the blessing, then you need to feel it is a favor from Allah (سبحانه وتعالى) – not because you deserve it.
- You need to minimize the duniya, and maximize the akhira to recognize gratitude.

#### **The names of Allah (سبحانه وتعالى) in Surah Al Hashr (اسماء الله في سورة الحشر)**

- Surah Al Hashr 21-24: (لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ) (٢١) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (٢٢) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣) هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ ۖ (٢٤) (Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rendt asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect. (21) He is Allâh, beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. (22) He is Allâh beside Whom is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the

Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. (23) He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise. (24))

**(يُسَبِّحُ لَهُ ۥ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ) All that is in the heavens and the earth glorify Him**

- (يُسَبِّحُ) comes from (سبح) – which means swimming, when you swim you need to be in constant movement, with a destination to reach. If I don't have that goal in front of me, then I will drown. What is the relation between swimming and tasbeeh Allah? You need constant movement – the movements of the heart need to be constant, they cannot stop – if they stop then I cannot reach my destination, subhan Allah. What do you need to do? You need to negate all imperfections from Allah (سبحانه وتعالى), just as you push away the water while swimming, you need to push away any imperfections from Allah (سبحانه وتعالى), subhan Allah.



## Thinking good about Allah (حسن الظن بالله) (سبحانه وتعالى)

- If you see your children are disturbing you, you should not see it as bad because it is all decreed by Allah (سبحانه وتعالى) – and that's why it is a crime to speak negatively about Allah (سبحانه وتعالى). You don't want to sit with those who are complaining and are negative either.
- (سبحان الله و بحمده) is very heavy on the scale – you negate all imperfections from Allah (سبحانه وتعالى) and attribute all good to Allah (سبحانه وتعالى) – you need to be between these two in your life.
- We need to push away any bad thoughts immediately – whether about situations, people, etc. The shaitan will come to give you bad thoughts, why? Because he does not want you to be grateful. For example, someone will pass by you and not say salam, and you will think bad about her – but with tasbeeh, it will make you push away these thoughts, because ultimately you do not want to think bad about Allah (سبحانه وتعالى) since He has decreed it for you, subhan Allah.
- We need this especially in times of difficulty, because in times of fear, this is when we drown. For example when a sickness comes, we have a train of thoughts, we even start to imagine our body is being carried by others, our wealth being distributed, etc, subhan Allah. Or if our children or spouse are running late – we start to have thoughts to the point of crying, and in the end, there is nothing, subhan Allah. We wasted our time with these miserable thoughts, istaghfar Allah.

- When any bad thought comes, you need to say 'tasbeeh', you need to push it away. When people think bad, then bad happens – if you think you will get the evil eye, you will, if you think your husband will leave you, then he will, subhan Allah.
- Hadith: (عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ) (Narrated Abu Huraira (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "Allah said, 'I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him).) – Sahih Al Bukhari 7505
- Why will the names of Allah (سبحانه وتعالى) make you more grateful? Because it will correct your thinking, because you know that everything is from Allah (سبحانه وتعالى). And when you control your thoughts, then you will be able to control your tongue and limbs, subhan Allah. Why do people follow their desires? Because they do not control their thoughts, doing whatever they want.
- There are people that Allah (سبحانه وتعالى) gave them wealth, but they are not enjoying it, why? Because they are not grateful, they are always thinking bad that they will lose it, etc.
- And the shaitan wants to make you interpret signs wrongly – for example, you'll see your husband with his mobile phone, and the shaitan will make you think he must be up to something, subhan Allah. You make scenarios in your head that have not happened, and they only make you miserable, the shaitan wants to make you to despair. Or you think your children will leave you, you should immediately remember Allah (سبحانه وتعالى) – remember He is (الْمَلِكُ )

(الْفُؤُوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيِّمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ). That is why dhikr, remembering Allah (سبحانه وتعالى) is the head of shukr.

- If you are going through a difficult a situation, like sickness, then the shaitan will immediately come to make you think bad, he will say there is no hope, this is what will happen to you, etc. Even people should not speak negatively, we should not tell others ‘you are lazy, you don’t understand, etc’. That’s why even the Prophet (صلى الله عليه وسلم) said don’t tell anyone you are a kafir. Then he’ll think he truly is and won’t change, subhan Allah.
- You need to make tasbeeh and say ‘Allah (سبحانه وتعالى) will cure me, any fear I have, then Allah (سبحانه وتعالى) will give me security, I am in this problem, but I trust Allah (سبحانه وتعالى) to take me out’ – you need to be strong, don’t have pity for yourself. Even when visiting the sick, you need to speak positively, if you can’t say something good, then don’t say anything. We don’t want to be a means of making people ungrateful, subhan Allah.
- So when you have a blessing, you should not even be thinking badly, and if you are in a negative situation, then think good about Allah (سبحانه وتعالى). For example, someone has a big house and they say they are so tired of buying things for the house, groceries, maintenance – this is ingratitude. Or someone has a newborn and they are complaining they cry all the time, they are not getting enough sleep – this is ingratitude. Enjoy them entertaining you now because then they will grow up and sleep, and not want to wake up, subhan Allah.

- A lady was in a big problem, but she always said Allah (سبحانه وتعالى) will take me out, and of course Allah (سبحانه وتعالى) took her out. Why? If you think good about Allah (سبحانه وتعالى), then He will never disappoint you, subhan Allah.

## Thinking good about Allah (حسن الظن بالله) (سبحانه وتعالى) is a worship of the heart (عبادة قلبية)

- That is why thinking good about Allah (حسن الظن بالله) (سبحانه وتعالى) is a type of 'ibadah, worship. And when you think good about Allah (سبحانه وتعالى), then you are a worshipper, subhan Allah.
- There are people who will enter paradise, though with little deeds, but because of their being positive – meaning thinking good about Allah (سبحانه وتعالى). And when you think good about Allah (سبحانه وتعالى), then you will benefit.
- Look at the opposite, which is thinking bad about Allah (سبحانه وتعالى), if thinking good about Allah (سبحانه وتعالى) is a worship, then thinking bad about Allah (سبحانه وتعالى) is a sin, may Allah (سبحانه وتعالى) forgive us. Ameen.
- Hadith: وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - { مَنْ قَالَ: (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةٍ حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ) (Abu Hurairah (RAA) narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "Whoever says a hundred times, 'How perfect Allah is and I praise Him (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ)', his sins will be forgiven though they may be as much as the foam of the sea." ) Agreed upon - Book 16, Hadith 1543
- Now you know why your sins are forgiven? Because you are thinking good about Allah (سبحانه وتعالى) and being grateful for everything, subhan Allah.
- Surah Fussilat 23: (وَدَالِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ) (And that thought of yours which you thought about your Lord, has brought

you to destruction, and you have become (this Day) of those utterly lost!)

- They were thinking bad about Allah (سبحانه وتعالى), saying Allah (سبحانه وتعالى) won't guide me, cure me, enrich me, etc – this is a sin. Some people are speaking negatively because they don't want to get a bad eye, and this is wrong because you are sinning without realizing, subhan Allah. As Allah (سبحانه وتعالى) says in Surah Al Dhuha 11: (وَأَمَّا ) (بِنِعْمَةِ رَبِّكَ فَحَدِّثْ) (And proclaim the Grace of your Lord). Allah (سبحانه وتعالى) likes to see His blessings on you. And you will see that life will be tighter and tighter on that person until they despair, subhan Allah.
- How positively or how negatively you are speaking is how much you know about Allah (سبحانه وتعالى), subhan Allah.
- When you are thinking good about Allah (سبحانه وتعالى), then you are living in paradise, when you know about Allah (سبحانه وتعالى), then that is paradise. If you have not lived the paradise on this earth in your heart, then how will you reach the paradise of the hereafter? Subhan Allah. It is important to know about Allah (سبحانه وتعالى) and think good about Him.
- What makes a person to lose and be destroyed? To think bad about Allah (سبحانه وتعالى). The shaitan wants you to think negatively about Allah (سبحانه وتعالى), so you need to make tasbeeh and remember that Allah (سبحانه وتعالى) has all the Most Beautiful names

and attributes – and know that all good comes from Allah (سبحانه وتعالى).

- There is a story of a person who entered prison because he was indebted, and he said 'I swear by Allah (سبحانه وتعالى) that He will take me out' and because of his thinking good about Allah (سبحانه وتعالى) – Allah (سبحانه وتعالى) took him out, subhan Allah.
- Yunus (عليه السلام) was inside the whale, imagine being in a whale, you will have so many bad thoughts, and probably die out of panicking. But what was his dua'a? (لا اله الا انت سبحانك اني كنت من الظالمين) – There is no ilah but You, glory be to You, verily I was of the wrongdoers.
- So he might get a bad thought, but he says (سبحانك), another bad thought, but (سبحانك) – Glory to You.
- Worship Allah (سبحانه وتعالى) by thinking good about Him – Allah (سبحانه وتعالى) appreciates this worship more than any other worship - so don't surrender to evil thoughts.
- The other part of the equation is to think bad about yourself – you need to think good about Allah (سبحانه وتعالى), and bad about yourself. Anything good is from Allah (سبحانه وتعالى), but anything bad is from our sins. We need to confess to this and admit it. And when you admit, then the solution will come to you, but our problem is blaming everyone else, and not ourselves, subhan Allah. We don't wake up for fajr and we blame the alarm, and not ourselves, but we need to confess. When Adam (عليه السلام) committed the sin, he admitted to it, he did not blame the shaitan.

- So many times we make a mistake, and think we did good, for example, we speak harshly to someone and say 'yes they deserve it', subhan Allah.
- Ayoub (عليه السلام) had a severe sickness and he lost his children and wealth, but he was thinking so good about Allah (سبحانه وتعالى), that Allah (سبحانه وتعالى) took him out and blessed him with even more. He did not complain, but said (اني مسني الضر و انت ارحم الراحمين) – (Verily harm has touched me, and you are the Most Merciful of the Merciful). He called harm just a 'touch', subhan Allah. Now you know why most people do not give thanks, subhan Allah.
- We are prolonging the problem and the stress on ourselves because we are thinking bad about Allah (سبحانه وتعالى), subhan Allah. Allah (سبحانه وتعالى) will never disappoint His servants if you go to Him.

### **Definition of thinking good about Allah (حسن الظن بالله) (سبحانه وتعالى)**

- To believe in all that suits Allah (سبحانه وتعالى) from the perfection and beauty of all of His names and attributes (اعتقاد ما يليق الله من كمال و جمال في صفاته و اسمائه)
- You need to think good about Allah (سبحانه وتعالى), but it also requires action. For example, you can't just say that Allah (سبحانه وتعالى) will guide me or forgive me, and there is no action. Thinking good is not just wishing.



## Times where you need to think good about Allah (سبحانه وتعالى)

- Any obligations (فعل الواجبات): you need to think good about Allah (سبحانه وتعالى) but bad about yourself. It is Allah (سبحانه وتعالى) that guided me to this worship, and you need to think good that Allah (سبحانه وتعالى) will accept it. The problem is that people think good about themselves that they did a worship, subhan Allah.
  - Hasan Al Basri said: (ان المؤمن احسن الظن بربه فأحسن العمل) (When the believer thinks good about his Lord, then he will perform his deeds with excellence.)
  - What makes a student to do hard work? When the teacher appreciates it. When an employee knows that he is appreciated, then he will give more, subhan Allah. This is what will push the person to do ihsan, And to Allah (سبحانه وتعالى) is the best example, the believer appreciates Allah (سبحانه وتعالى) so he does good deeds.
  - And the opposite: (الفاجر أساء الظن بربه فأساء العمل) (The wrongdoer will think bad about his Lord, so his deeds will be bad) – For example, he will say Allah (سبحانه وتعالى) will not forgive me, Allah (سبحانه وتعالى) will not accept from me, Allah (سبحانه وتعالى) will not guide me, etc – and we said thinking bad about Allah (سبحانه وتعالى) is a sin, subhan Allah.
  - Repentance is an obedience, don't look at how your repentance is good, but you need to think good about Allah (سبحانه وتعالى) that He will accept your repentance. We

have the tendency to get impressed with our deeds and this should not be the case.

- Afflictions (المصائب): as mentioned before we need to think good about Allah (سبحانه وتعالى) in times of affliction.
- At the time of death (الموت): it is very important to think good about Allah (سبحانه وتعالى) at this distressful time. The shaitan will come and try his best to make a person disbelieve, the shaitan wants you to think bad about Allah (سبحانه وتعالى).
  - Hadith: وعن جابر بن عبد الله، رضي الله عنهما ، أنه سمع النبي، صلى الله عليه ( وسلم، قبل موته بثلاثة أيام يقول : لا يموتن أحدكم إلا وهو يحسن الظن بالله عز وجل (Jabir bin 'Abdullah (May Allah be pleased with him) reported: I heard the Prophet (صلى الله عليه وسلم) saying three days before his death: "Let none of you die unless he has good expectations from Allah".) – Muslim Book 1, Hadith 441
  - Even if a person is a sinner at the moment of death, you need to give him hope and tell him to seek repentance because Allah (سبحانه وتعالى) is All Forgiving. You need to make the person to think good about Allah (سبحانه وتعالى), not himself, don't tell him you're good, while he's a sinner, what is the point of having pride before dying, subhan Allah. Tell him to repent, that Allah (سبحانه وتعالى) is All-Forgiving. This repentance could be the means to him entering paradise, so always make someone think good about Allah (سبحانه وتعالى).

- Ahmad bin Hanbal was facing agonies of death, and he was saying 'not yet, not yet', and his son said I was telling you to say the shahada, and you said 'not yet', so he asked what happened? He said the shaitan came to me, and said, 'I couldn't get to you', so Ahman bin Habal said 'not yet'. The shaitan was deceiving him to make him think that he is so good, subhan Allah. But he said not yet because he is still alive, subhan Allah. Look at the tricks of the shaitan. May Allah (سبحانه وتعالى) protect us from the shaitan and grant us the good end. Ameen.

## Thinking good about Allah (سبحانه وتعالى) is the foundation of gratitude

- The one who is thinking good, then for sure he will be shakir – and the one thinking bad, then for sure he will not be a shakir. Why are most people not thanking Allah (سبحانه وتعالى)? Because they are not thinking good about Him. They are always complaining, finding faults, etc. There are people who even when they ask how are you, and you say 'alhamdulillah', they still want to hear that you must have a problem, subhan Allah. People just want to hear tragedies, subhan Allah.

## If you are grateful, then I will increase you (لئن شكرتم لأزيدنكم)

- 'Then I will increase you' (لأزيدنكم) – is a promise of Allah (سبحانه وتعالى), and for sure Allah (سبحانه وتعالى) will keep His promise, this is the name of Allah is (المؤمن).
- If are grateful, then Allah (سبحانه وتعالى) will give you increment. So if you are grateful, then Allah (سبحانه وتعالى) will increase you, and if you are not grateful, then He will decreased – there is nothing in between, may Allah (سبحانه وتعالى) make us of the grateful ones. Ameen.
- When you are increased, then there is barakah, meaning benefit, and when you are not grateful, then there is no barakah (محق البركة) – meaning no benefit. You could have something, but there is no benefit to it.

○ The barakah is from Allah (سبحانه وتعالى):

- We discussed Allah Al Qudoos gives barakah, Allah (سبحانه وتعالى) gave you Islam, children, spouse, wealth, etc – you need to think they are all blessings, even if they are mixed with disturbance.
- If you are grateful, then Allah (سبحانه وتعالى) will put barakah in the things you are grateful for. For example, you are thankful for your children, even if there are disturbances, then Allah (سبحانه وتعالى) will put barakah in them, meaning they will benefit you, they will be a coolness of the eyes for you, subhan Allah.
- A mother might say I am doing everything for my children, but still they don't listen, then don't blame anyone except yourself, why? Because we are not grateful and always complaining about them, subhan Allah. The barakah gets removed from the child, subhan Allah. People are even ungrateful about how their child looks, subhan Allah.
- We all have 24 hours, but there is no barakah in the time, why? Because we are not grateful, subhan Allah. Houses are bigger than before, and people are complaining – houses are big but the hearts are small, subhan Allah. Now every person is in their own room, in their own world. Families before were sharing rooms and having guests all the time – they had small houses, but big hearts, subhan Allah.

- Allah (سبحانه وتعالى) is happy when He sees the blessing on you. Barakah is also to have little but it is big in your eyes. There are people who are sleeping hours and taking vitamins and still they wake up tired. And there are workers, working hours and sleeping little, and they wake up fresh, subhan Allah. People will go and do expensive treatments for their face and there is no barakah, and there are those buying face cream from the mini-mart and their face is glowing, subhan Allah. Be grateful, and there will be barakah. We truly need forgiveness for our lack of gratitude. When you appreciate every moment, then there will be barakah in your time.
- That is why when you say (There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors. (La Ilaha Illa Anta Subhanaka Inni Kuntu Minaz-Zalimin)') (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) in a time of distress, then Allah (سبحانه وتعالى) will remove that distress, and now you know why? Because of the gratitude and thinking good about Allah (سبحانه وتعالى) and admitting to your sin, subhan Allah.
- And when you say subhan Allah 33 times, alhamdulillah 33 times, and Allah akbar 34 times before sleeping, then it is better than having a helper – you will have the energy to do things, and now you know why, because of the gratitude and thus barakah, subhan Allah.

- Hadith:** ( أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِسَبْيٍ، فَأَتَتْهُ تَسْأَلُهُ خَادِمًا فَلَمْ )  
 تُوَافِقْهُ، فَذَكَرَتْ لِعَائِشَةَ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ عَائِشَةُ لَهُ،  
 فَاتَّانَا وَقَدْ دَخَلْنَا مَضَاجِعَنَا، فَذَهَبْنَا لِنَقُومَ فَقَالَ " عَلَى مَكَانِكُمَا " حَتَّى وَجَدْتُ بَرْدَ قَدَمِيهِ  
 عَلَى صَدْرِي فَقَالَ " أَلَا أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَاهُ، إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا فَكَبِّرَا  
 اللَّهُ أَرْبَعًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَسَبَّحَا ثَلَاثًا وَثَلَاثِينَ، فَإِنَّ ذَلِكَ خَيْرٌ لَكُمَا  
 (رضي الله عنه) Fatima (رضي الله عنه) `Ali (Narrating) (مِمَّا سَأَلْتُمَاهُ)  
 complained of what she suffered from the hand mill  
 and from grinding, when she got the news that some  
 slave girls of the booty had been brought to Allah's  
 Messenger (صلى الله عليه وسلم). She went to him to ask for  
 a maid-servant, but she could not find him, and told  
 `Aisha of her need. When the Prophet (صلى الله عليه وسلم)  
 came, Aisha informed him of that. The Prophet (صلى  
 الله عليه وسلم) came to our house when we had gone to  
 our beds. (On seeing the Prophet) we were going to  
 get up, but he said, 'Keep at your places,' I felt the  
 coolness of the Prophet's feet on my chest. Then he  
 said, "Shall I tell you a thing which is better than what  
 you asked me for? When you go to your beds, say:  
 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and  
 'Al hamdu Li llah (i.e. all the praises are for Allah)' for  
 33 times, and Subhan Allah (i.e. Glorified be Allah) for  
 33 times. This is better for you than what you  
 haverequested.")

- There was a lady who had five children, a big house, she was a da'ee, and had no helper – and she said she was able to finish everything throughout the day, subhan Allah.

So if you want to have a blessed marriage – **be grateful**, if you want to have a blessed family – **be grateful**, and if you want to have a blessed life – **be grateful**.

*May Allah (سبحانه وتعالى) make us of the shakareen. Ameen.*

*This is the end of the shukr series, fadhli min Allah – may Allah (سبحانه وتعالى) forgive our shortcomings and accept from all. Ameen.*

#### ADDITIONAL RESOURCES

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