



LOVE OF ALLAH AND HIS MESSENGER (صلى الله عليه وسلم)

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.


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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LOVE OF ALLAH AND HIS MESSENGER (ﷺ)

14 AUGUST 2023 | 27 MUHARRAM 1444

SURAH AN NAHL 78

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ

and He made for you hearing and vision and intellect that perhaps you would be grateful.

- The connection between our senses and our intellect is with gratitude.

ASH SHAKIR ASH SHAKOOR (The Most Great)

- These names appear in different combinations in the Qur'an.
- Allah Ash Shakir Ash Shakoor accepts little and gives so much. He forgives much even though little is being done. He multiplies the reward for those who are sincere.
- Even though He does not benefit from our deeds, He is still pleased with us and accepts our deeds.
- He remembers us when we remember Him by ourselves and He remembers us in a better group when we remember Him in a group.
- He has mercy to those who seek His mercy.

- Whoever comes walking to Him, He comes running to him. This is all from the appreciation of Allah Ash Shakir Ash Shakoor.
- He multiplies good deeds, but counts sins as one and removes sins with forgiveness.
- He also shows us the reward of our actions in the near future before the hereafter.

SURAH AR RAHMAN 60

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Is the reward for good [anything] but good?

- From His appreciation, He shows appreciation between people. If anyone leaves a matter for Allah (سبحانه وتعالى), He gives him something better in return. He gives better to anyone who gives for His sake.

SURAH FATIR 34

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

And they will say, "Praise to Allah , who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative -

- Ibn ‘Abbas said that Allah (سبحانه وتعالى) forgives many of their sins and He is Appreciative of very little of what they did from good deeds.
- Gratitude is connected to the heart, tongue and limbs.
- The heart knows Allah (سبحانه وتعالى) and loves Him, the tongue praises Him and the limbs are used to obey Him.
- The greatest gratitude is to see The Bestower before the blessings.
- Gratitude can be general or special.

- General gratitude is to be grateful for things like food, drink, clothes, homes, cars and the like.
- Whereas special gratitude is to be grateful for tawheed, faith and guidance. Gratitude to Allah is not only for blessings, but also for His decrees and legislations.
- The disbeliever is called a 'kaafir' as he covered the blessings of Allah by his stubbornness.

SURAH AN NAHL 72

أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

Then in falsehood do they believe and in the favor of Allah they disbelieve?

- We are covered by layers of blessings of Allah on us.

- Kufr is to cover the blessings by stubbornness and arrogance.
- We want to be grateful because we do not want the layer of kufr around us.
- Allah has given us fitrah (natural disposition), that already shows us there has to be belief. We want our senses to show gratitude.

SURAH AL A'RAF 144

فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ

So take what I have given you and be among the grateful."

- We will be disabled if we try to count every single blessing Allah (سبحانه وتعالى) has given us.
- Our eyes are more than just to make us see. The glossiness of our eyes helps to keep

moistness for us to close our eyelids. If there was no moistness, we cannot blink properly.

SURAH AN NAHL 18

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

And if you should count the favors of Allah , you could not enumerate them. Indeed, Allah is Forgiving and Merciful.

- Allah (سبحانه وتعالى) has so much favor on people but most are ungrateful.
- The greatest gratitude to Allah (سبحانه وتعالى) is with tawheed - to make Him One, to single Him out in worship, to believe in Him, take His commands and to use His blessings in His obedience.
- Shaithan drives us to turn away from Allah (سبحانه وتعالى). He tells us to make rivals with Allah (سبحانه وتعالى), to not attribute perfection

to Him and to give the power to means to give us, protect us and heal us.

SURAH AL ANKABUT 17

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ
مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ
وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ

You only worship, besides Allah , idols, and you produce a falsehood. Indeed, those you worship besides Allah do not possess for you [the power of] provision. So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned."

- The most beloved creation to Allah are those who live their lives by His names and attributes and the most hated ones are those who go against what Allah shows. When we know Allah is Appreciative we want to be grateful.
- We do not want to be ungrateful, oppressive, stubborn or wicked.

- There are three levels of gratitude.
 1. To be grateful for what we like. This is easier.
 2. A higher level is to be grateful for what is disliked. This is surely harder. We may not like a matter but with gratitude we make a cover around our complaining. If we are not grateful, we will complain so it is better to cover the matter with gratitude.
 3. Then comes gratitude by only seeing the Bestower. This makes one stop seeing his actions or anything else other than the Bestower.
- For example, listening to class is good but even if the Internet gets disconnected in between, the focus is still on Allah (سبحانه) (وتعالى). When something disliked happens, we go back to ourselves and seek forgiveness but

what is higher is to not even look at our actions but to see Allah (سبحانه وتعالى).

- Allah is the highlight and not what we want or do.
- This Name does not specifically appear in the hadiths, but here we look at the gratitude of the Prophet (ﷺ).

GRATITUDE OF THE PROPHET (ﷺ)

إِنْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرِمَ قَدَمَاهُ -
أَوْ سَاقَاهُ - فَيُقَالُ لَهُ فَيَقُولُ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا.

The Prophet (ﷺ) used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave."¹

- Here we see the connection of the Prophet (ﷺ) with Allah (سبحانه وتعالى). When there is

¹ Sahih al-Bukhari 1130

more khashya (fear of Allah with knowledge), the more one will draw closer to Allah (سبحانه) not only with worships but with feelings of love, hope and fear. We see the Prophet (ﷺ) stopped seeing himself, but he was drowning in the greatness of Allah.

- How much has Allah given us from feelings, knowledge, understanding, nurturing and brought us all together. All of this requires gratitude from us. We do not want to neglect coming close to Allah (سبحانه وتعالى) and showing gratitude to Him.
- I am nothing and small and You are the One Who nurtures me, so for You is all praise.
- I am weak and You are the One Who strengthens me, so for You is all praise.

- I am the one who is hungry and You are the One Who fed me, so for You is all praise.
- I am unclothed and You are the One Who clothed me, so for You is all praise.
- I am sick and You are the One Who cured me, so for You is all praise.
- I am ignorant and You are the One Who taught me, so for You is all praise.
- I am absent and away and You are the One Who brought me back, so for You is all praise.
- I am lost and misguided and You are the One Who guided me, so for You is all praise.

SUPPLICATION TO BE GRATEFUL

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ

Allaahumma a'innee 'alaa dhikrika, wa shukrika, wa husni 'ibaadatik

"O Allah, help me to remember You, to thank You, and to worship You in the best of manners."²

- We need to remember Allah (سبحانه وتعالى) and be grateful to Him before the blessings, problems or people. This is complete tawheed.
- There is nothing for the self or to the blessings but to see Allah (سبحانه وتعالى) alone despite being surrounded by blessings and people. This is ihsaan (excellence).
- We do not ignore people or blessings but practice ihsaan to see Allah (سبحانه وتعالى) alone. This is the life we are being nurtured for.

² Abu Dawud No# 1522

GRATITUDE TO PEOPLE

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ لَمْ يَشْكُرِ النَّاسَ لَا يَشْكُرِ اللَّهَ " .

"Whoever is not grateful to the people, he is not grateful to Allah."³

- Allah (سبحانه وتعالى) gave us senses to be grateful to people. It is in our fitrah (natural disposition) to be grateful.
- Allah (سبحانه وتعالى) is appreciative to us. otherwise He would have replaced us when we slip.
- His appreciation is not about what we do to Him but He appreciates us as a person. He does not take revenge, even if we commit sins.

³ Jami` at-Tirmidhi 1954

- We want to use what He gave us to be grateful to Him because He is appreciative of US.

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ

ALLAAHUMMA A'INNEE 'ALAA DHIKRIKA, WA SHUKRIKA,
WA HUSNI 'IBAADATIK

"O ALLAH, HELP ME TO REMEMBER YOU, TO THANK YOU,
AND TO WORSHIP YOU IN THE BEST OF MANNERS."

REFERENCES

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