

Gratitude (Shukr)

(Pure thanks, glorify, admire, honor, because He is Allah (SWT), only Allah (SWT), good or bad, tongue only)

Thanks Allah (SWT) and people, only good things or remove bad things, tongue and action.

The first words that Adam (AS) ever pronounced are: “Al Hamdu Lillah”

“Praise be to Allah, Lord of the Worlds” **(1:2)**

“Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.” **(2:152)**

“No! But worship Allah and be among the thankful.” **(39:66)**

“If you tried to number Allah's blessings, you could never count them.” **(14:34)**

Our thanks do not profit Allah (SWT) in any way, and our refusal to thank Him does not harm Him in the least. It is only for our own benefit.

"If you give thanks, I will give you more, but if you are thankless, verily! My Punishment is indeed severe." **(14:7)**

Insurance policy.

The Prophet (pbuh) said: ‘Im•n has two halves: one half patience one half gratitude’.”

The Quran also explains that one of Satan’s main aims is to keep people from being grateful.

One should receive favors with humility and express his need to Allah (SWT), the Bestower of favors, and mention that he is unworthy of the favors bestowed upon him, and that it is only due to the Mercy and Generosity of Allah that such favors were bestowed.

We take everything for granted, health, wealth, family, even Islam and we never appreciate something until we lose it (health, good spouse, good job, etc.)

When: All the time and specifically when something good happens or bad thing is removed

How:

1- To make Shukr is to be happy, content and thankful to Allah (SWT) for whatever He has given us. We should not feel that we have less than others do because some people don't even have what we have. Allah (SWT) does not like people who do not make Shukr and are greedy. Here is a story about a man who learnt to make Shukr.

Scholar Sayed Gulâm. The man with no shoes his shoes got torn

2-The Prophet (pbuh) said: "He who does not thank Allah for small favors will not thank Him for great ones". Train our tongue to thank Allah (SWT)

3- The Desirability of Prostrating out of Gratitude

The evidence for this is can be found in many of the narrations of the companions. Abu Bakr (ra), said that when the Prophet (pbuh) heard any news that made him glad, he would fall down prostrating to Allah (SWT)

Sajdat al-Shukr is prescribed for anything that makes one happy, whether it is attaining some benefit or warding off some harm.

Wudu' (ablution) is not a condition for the validity of Sujud-ul-Shukr.

4- Two rakaats or charity.

5- The Prophet (pbuh) said: "The one who does not give thanks to people does not give thanks to Allah"

6- Being thankful to Allah (SWT) means not only expressing inner gratitude to Him for all sorts of favors granted, but to put those favors to use in a way that Allah approves (halal things).

A person fails to give due thanks to Allah unless he uses his possessions, wealth, status, intelligence or health for the cause of Allah.

7- To mention all that Allah Has bestowed upon one.

“And as for the favor/blessing of your Lord, do announce (it).” (93:11)

A study conducted by Emmons and McCullough in 2003 found that people who were "consciously more grateful" felt better about their lives, were more optimistic, were more enthusiastic, were more likely to have made progress toward important personal goals, were more likely to have helped someone else, high energy positive moods, and actually had fewer illnesses.

So, the effects of gratitude or ingratitude are not just saved for the hereafter. The effects are felt right here, right now.

Allah's Apostle (pbuh) said, "Allah willed to test three Israelis who were a Leper, a blind man and a bald-headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good color and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allah bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows,' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eye-sight. The angel asked him, "What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such

nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my fore-fathers' The angel said, 'If you are telling a lie, then let Allah make you as you were before. ' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey' The man said, 'No doubt, I was blind and Allah gave me back my eye-sight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e 3 men) have been tested and Allah is pleased with you and is angry with your two companions."

“But few of My servants are grateful!” (34:13)

A lot of people are knocking on Allah’s (SWT) doors. A lot are knocking on the door of Salaat (prayers); a lot are knocking on the door of Siyyam (fasting). But Allah (SWT) is telling us few are knocking on the door of gratitude, so be one of them.

Ya Allah we thank you for selecting us to be Muslim. Ya Allah we thank you for your mercy and generosity, you gave us health, family, wealth, and a lot more that we cannot count. Ya Allah you gave us a lot in the past and the present and we never thanked you so please forgive us. Ya Allah please accept our sincere thanks and gratitude for every Naa’ma blessing that you gave us in the past, or the present and we did not thank you for it.