GRATITUDE
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مقامُ الشُّكر لِلَّهِ 

Prepared by

Enlightment into Islam Center
Women’s Committee
Revival of Islamic Heritage Society
Introduction

In the Name of Allah the Most Beneficent, Most Merciful

All praise be to Allah; we praise Him and seek His help and forgiveness. We seek refuge with Him from the evils of our own souls and deeds. Whomever Allah guides, there is none to take astray, and whomever Allah leads astray, no one can guide. I bear witness that there is no god but Allah Alone, Who has no partner (without associates), and I bear witness that Muhammad (may Allah’s peace and blessings be upon him) is His slave and Messenger.

“O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam [as Muslims (with complete submission to Allah)].” (Al-Imran 3:102)

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women and fear Allah through Whom you demand (your mutual rights), and (do not cut the relation of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.” (An-Nisa’ 4:1)

Ya Aliyya al-dzini Amnou aithqowa lllah qh'qytih Wa'tamenhun el Ya'ntum Muslimun
“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth; He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger ﷺ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-Fire and made to enter Paradise).” (Al-Ahzab 33:70-71)

The most truthful of speeches is the Book of Allah, and the best guidance is that shown by Muhammad ﷺ. The worst practice is the introduction of new elements in the Islamic faith, and every introduction of new elements is an innovation (Bid‘ah); and every innovation amounts to heresy (going astray), and every heresy leads to Hell-Fire.

All Praise and Glory be to Allah, peace and blessings be upon the Prophet ﷺ, his family, his companions and those who rightly follow them.

“And hold fast, all of you together, to the Rope of Allah (i.e. this Qur’an) and be not divided among yourselves, and remember Allah’s Favour on you, for you were enemies and He joined your hearts together, so that by His Grace, you became brothers, and you were on the brink of a pit of fire, and He saved you from it. Thus Allah makes His Ayat, (verses, proofs, evidences, lessons, signs, etc.) clear to you, that you may be guided.” (Al-Imran 3:103)
Allah ﷺ sent the Prophet ﷺ to this nation to complete its fine character, and to purify it. There are manners or characters which are compulsory (obligatory) on every Muslim, towards His Lord (Allah ﷺ); then towards the other believers-then towards the rest of people; and lastly towards the universe.

One of the most important duties which Allah ﷺ ordained on His slaves and made it obligatory on them is to show Him gratitude, and to be thankful to Him ﷺ. Showing gratitude to Allah and being thankful to Him is a duty human beings owe to Allah.

What is gratitude?

Gratitude to Allah is praising Allah ﷺ or remembering Him ﷺ when He bestows a blessing on us. It is giving thanks to Allah for the blessings that He is giving us, or has given us.

The difference between al-Hamd and al-Shukr

Giving thanks, al-Shukr, is the same as praising, al-Hamd, except that al-Hamd is more general. In other words, you may praise someone for his good character and for being good to you, but you thank him only when he does something good to you; you do not thank him for his attributes and character.

Therefore, al-Hamd is to praise someone who is praiseworthy for his characters without him having done something good to you. While al-Shukr is to praise someone in return for a favour.

So we praise Allah ﷺ for His high Qualities and Supremacy, and we thank Him for His blessings that He bestowed upon us.
Allah mentioned *al-Shukr* (gratitude) and *al-Kufr* (ingratitude) in many verses in the Qur'an.

For example, in Surat Ibrahim (14:28-29):

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 Allaah تَرَّ إِلَى الْذِّينَ يَذْلُو نِعْمَةَ اللَّهِ كَفَّاراً وَأَحْلُو وَقُومُهُمْ مَآَ ذَارُ الْبَوْارُ (28) جَهَنَّمَ يَصِلُونَهَا وَبَيْنَ الْقَرَارِ (29)
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"Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the House of destruction? Hell, in which they will burn, and what an evil place to settle in!"

In Surat al-Baqarah (2:152) Allah says:-

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 فَأَذْكَرُونِي أَذْكَرْكُمْ وَأَشْكُرْكُمْ لِي وَلَا تَكَفُّرُونَ
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"Therefore remember Me; I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me."

Also Allah has told us that only those who are grateful to Him truly worship Him:-

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 وَاسْتَكْبِرُوا لِلَّهِ إِن كُنتُمْ إِيَاهُ تَعْبِدُونَ
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"And be grateful to Allah, if it is indeed He whom you worship." (Al-Baqarah 2:172)

It is obvious from the above verses that those who truly worship Allah are the ones who give thanks to Him.
We should therefore know that Allah’s pleasure is attained through gratitude:

وَإِنْ تَشْكُرُواْ بَرَضَةً لَّكُمْ

“And if you are grateful, He is pleased with you…” (Az-Zumar 39:7)

In fact, Allah has mentioned that gratitude is the very purpose of creation:

وَاللَّهُ أَخْرَجَكُم مِّن بَطُونٍ أَمْهاتٍ لَا تَعْلَمُونَ شَيَّэٰداً وَجَعَلَ لَكُمْ السَّمَعَ والأَبْصَارَ والأَفْتِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

“And Allah has brought you forth from the wombs of your mothers when you knew nothing, and He gave you hearing and sight and intelligence and affection: that you may give thanks (to Allah).” (An-Nahl 16:78)
How do we give thanks to Allah ﷻ?  
The Grades of Al-Shukr (Gratitude)

I. The first grade of al-Shukr (gratitude):  
Acknowledgment in the heart

A person shows gratitude by acknowledging Allah’s Blessings with his heart. Look to the blessings that you enjoy in this life, which are bestowed upon you by Allah:

وَفِي الأَرْضَ آيَاتٌ لِلْمُوقِتِينَ (20) وَفِي أنفَسِكُمْ أَفْلَا تَبْصِرُونَ (21)

“And on earth are signs for those who have faith with certainty. And also in your own selves, will you not then see?” (Adh-Dhariyat 51:20-21)

This confession requires knowledge, and many verses in the Qur’an speak about the blessings of Allah ﷻ to His slaves.

As man considers his existence and understands all that surrounds him of laws in this life, he will then come to know his Creator and Lord better, and accordingly Allah will guide him to Iman (belief in Allah ﷻ). It is then that man realizes that he is unable to thank Allah ﷻ enough and that he is indeed badly in need of Him. As Allah ﷻ said in Surat Fatir (35:15):

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفَقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَفُورُ الْحَمِيدُ

“O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise.”
You need Allah in all aspects of your life, from the beginning until the end, in your existence, in remaining alive, in protecting you and in other countless blessings, many of which no one even knows about except Allah:

\[\text{إِنَّ تَعْدُوَانَ نَعْمَتَ اللهِ لَا تُحْصُوْنَها إِنَِّ الإنسَانَ لَظُلْمُومَ كَفَّارَ}\]

“...and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, a disbeliever (denies Allah’s Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Messenger Muhammad ﷺ).” (Ibrahim 14:34)

Knowing and admitting all the blessings of Allah is the first grade of al-Shukr (gratitude). The knowledge of this life and what we need for our continued existence of rest, food, drink, heaven, earth, wind, day, night, etc. will make one to be ever thankful to his Creator and Sustainer. When you recognize that a mouthful of water will not reach you except after undergoing a lot of processes, which, if disturbed, will deprive you of clean and safe water, you will reflect and give thanks to Allah. Similarly, the food is not digested in your body except after going through millions of complicated chemical operations, and any abnormality in the digestive system will cause a general disorder in the entire body. This also deserves and requires our gratitude to Allah.

The human being is completely dependent on Allah ﷻ in all his affairs. Allah is the Ever Living, the One Who sustains with provision and protects all that exists.
“Say! ‘Who can guard and protect you in the night or in the day…’” (Al-Anbiyaa’ 21:42). Allah is the One Who gave you life, and He is the One Who protects you until you die. He is the One Who has completed and perfected His Graces upon you, both apparent (lawful pleasures of this world, including health, good looks, etc.), as well as hidden (i.e. one’s Faith in Allah [of Islamic Monotheism], knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.).

وإن تغدوا بعمة الله لا تخصوها

“And if you count the Blessings of Allah, never will you be able to count them.” (Ibrahim 14:34)

Also Allah ﷻ said in Surat Al-Mu’mınun (23:78):

وهو الدي أنشأ لكم السمع والأبصر والأفيدة قليلا ما تشكرون

“It is He, Who has created for you (the sense of) hearing (ears), sight (eyes), and hearts (understanding). Little thanks you give.”

Among Allah’s Blessings are the senses with which one can understand and realize what surrounds him:
1- The sense of touch - this is the first sense that Allah creates for His creatures. We feel with our skin.
2- The sense of smell.
3- The sense of sight (eyes) - look into the eye; it consists of 10 different layers; every layer has its own characteristic, shape, form, function, and
construction; if any of these is defective, then one cannot see perfectly. The same applies to the rest of the senses.

4- The sense of hearing.
5- The sense of taste.

Then Allah honoured you with another attribute which is a mind with which you distinguish between which food benefits you and which food harms you. Thus you benefit from your mind in eating for the cause of your health, and this is the least benefit of the mind; the greatest wisdom of having a brain (mind) is to know Allah through it and thank Him for His Blessings.

Another blessing and bounty is the alternation of the day and night on earth. In Surat Ghafir (40: 61), Allah says:

“Allah, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allah is Full of Bounty to mankind, yet most of mankind give no thanks.”

In Surat al-Furqan (25: 62):

“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.”
The succession of the day and night and man’s need of it is a blessing from Allah ﷻ.

Then Allah ﷻ said in Surat al-Qasas (28:71-73):

"Say (O Muhammad ﷻ): ‘Tell me! If Allah made night continuous for you till the Day of Resurrection, who is a god besides Allah who could bring you light? Will you not then hear?’ Say (O Muhammad ﷻ): ‘Tell me! If Allah made day continuous for you till the Day of Resurrection, who is a god besides Allah who could bring you night wherein you rest? Will you not then see?’ It is out of His Mercy that He has put for you night and 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.”

Another blessing is the creation of seas and rivers. Allah ﷻ reminds His slaves of these Blessings in Surat an-Nahl (16: 14):

“And He it is who has subjected the sea (to you), that you may eat thereof fresh tender meat (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) His Bounty (by transporting the goods from place to place) and that you may be grateful.”
Know, though, that the real blessing is the happiness in the Hereafter.

The Qur’an is full of verses (signs, proofs) which point out Allah’s apparent and visible blessings and bounties, so that we may acknowledge them and thus attain the first degree of Iman which is the confession of the heart (the belief) - the confession to the Oneness of Allah ﷻ and the knowledge that He is the Bestower of the bounties and the Most Gracious, and that we are the ones who stand in need of Him always in our life in this world and the Hereafter.

The greatest gratitude to Allah ﷻ is to believe in Him as the only true God and believe that none has the right to be worshipped but Him. For He is the One Who originated and created everything in this universe, including the heavens and the earth and all that exists therein and between them, and He is its Sustainer, without associates. So no one deserves to be worshipped except Him.

However, so many people have turned away from this fact and have made partners with Him, asking them for good, provision or the relief from calamities!

II. The second grade of al-Shukr (gratitude)

Acknowledging with the tongue

Acknowledging the bounties of Allah on us, with the tongue, is the second grade of al-Shukr. We do this by expressing gratitude to Allah through praising Him, thanking Him and making other
forms of Dhikr Allah (i.e. remembrance of Allah), and to say “Al-Hamdu-Lillah” for a blessing that Allah has given us.

There are many Qur’anic statements and Du’asas (invocations) that express gratitude. If one uses these, then this is the greatest way of showing gratitude. For example, in Surat al-Ahqaf (46:15), where Allah ﷺ teaches us what to say when, by His Grace, we reach the age of forty and attain our full strength:

“... Till when he attains full strength and reaches forty years, he says: “My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).”

Then Allah ﷺ says in the following verse:

“Those are the ones from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.” (Al-Ahqaf 46:16)

Allah ﷺ mentioned in the Qur’an how His Prophets and Messengers offered their gratitude to Him. It is mentioned that
when the Throne of Queen Bilqis was brought to Prophet Sulaiman ﷺ within a blink of an eye, he said in Surat an-Naml (27:40):

فَلَمَّا رَأَى مُسْتَقْرِراً عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لَيْبِيْلُوْنَىُ أَشْكُرُ أَمَّ أَكْفُرُ وَمِنْ شَكْرٍ فَإِنَّمَا

“... Then when (Solomon) saw 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, Bountiful.’”

Referring the bounty or the blessing to Allah ﷻ, is considered (by itself) Shukr, i.e. gratitude.

III. The third grade of al-Shukr (gratitude):
Proclaiming the Grace of your Lord

Speaking about Allah’s Blessings (without boasting or with pride) is considered the third grade of Shukr (gratitude) as Allah ﷻ said in Surat adh-Dhuha (93:11):

وَأَمَا بِنَعْمَةِ رَبِّكَ فَحَدَّثْ

“And proclaim the Grace of your Lord.”

Your saying that Allah ﷻ has blessed you with so and so or bestowed upon you this and this, is considered showing gratitude.
The following are some forms of remembrances and supplications expressing *al-Shukr*, as practiced and taught by the Prophet ﷺ:

(a) The Prophet ﷺ told Mu’adh ﷺ: “By Allah, I love you, so don’t forget to say at the end of every *Salat* (prayer):

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اللٰهُمَّ أُعِني عَلَى ذِكرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِك
Allahumma A’enni ‘Alaa Dhikrika wa Shukrika wa ‘Husni ‘Ebaadatik
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“O Allah, help me to remember You and to give thanks to You and worship You well.”(1)

(b) The Prophet ﷺ used to remember Allah when he woke up from his sleep, saying:

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الْحَمْدُ لِلّٰهِ الَّذِي أُحْيِانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُور
“Al-Hamdulillah Alladhi Ahyaana Ba’da Ma Amaatana wa Ilaiyhin-Nushoor.”
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“Praise is to Allah Who gives us life after He has caused us to die and to Him is the return.”(2)

He used to praise and thank Allah on waking after his sleep, and this is one of Allah’s Blessings that we have to acknowledge.

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(1) Reported by Ahmed and at-Tirmidhi. Authenticated by al-Albani in *Sahih al-Jamie’* no. 7969.
(2) Reported by al-Bukhari and Muslim.
(c) His remembrance when he wants to eat, he starts with “Bismillah” i.e., in the Name of Allah, and when he finishes, he says, “Al-Hamdu-Lillah,” i.e. all praise and thanks to Allah, thanking Allah for the blessing that He has given him, which is the food and drink.

And he used to say: “Allah is pleased with His slave if, when he eats something, he thanks Allah for it, and when he drinks something, he thanks Allah for it.” (3)

(d) Even when the person wants to approach his wife with the intention of sexual intercourse, one should say:

بِسْمِ اللّهِ ، اللّهُمَّ ﺟَﻨﱢﺒْﻨَﺎ ﺍﻟﺸﱠﻴْﻄَﺎﻥَ ، ﻭَﺟَﻨﱢﺐ ﺍﻟﺸﱠﻴْﻄَﺎﻥَ ما ﺭَﺯَﻘْﺘَﻨَﺎ

Bismillah, Allahumma Jannibnash-Shaytan wa Jannibish-Shytan ma Razaqtana

“In the Name of Allah. O Allah, keep the devil away from us and keep the devil away from what you have blessed us with.”

The Prophet said: “If a child is born as a result of this relationship, he will be saved from the plots of the Satan.”(4)

Saying this is out of showing gratitude to Allah.

(e) Allah’s Messenger used to say: “When a person sees something good and delightful, he should say:

الْحَمْدُ ﻟِّلّهِ ﺑِنْعَمَتِهِ ﺑِنَٰٰبِلِ الصَّالِحَاتِ

(3) Reported by Muslim.
(4) Reported by al-Bukhari and Muslim.
All thanks and praises be to Allah. It is by His blessings that all noble (righteous, good) actions are accomplished.” (5)

(f) When he sees something bad or disliked, he should say:

الْحَمْدُ ﻟِﱠِ ﻋَﻠَﻰ ﻛُلﱢ ﺣَﺎﻝ
Al-Hamdu-Lillah 'Alaa Kulli 'Haal

“All praise and thanks be to Allah under all circumstances.” (6)

(g) Even on seeing someone in trial or calamity, you should say (to yourself, not to the one in trial):

الْحَمْدُ ﻟِﱠِ ﺍﻟﱠﺬِﻱ ﻋَﺎﻓَﺎﻧِﻲ مِﻡَ ﺍﺑْتَﻼﻙَ ﺑِهِ وَفَﻀَّﻠَﻨِي عَﻠَﻰ ﻛَﺜِﻴﺮٍ مِﻡَ خَﻠَقَ تَﻔْﻀِﻴﻼً
Al-Hamdulillah Alladhi 'Afaani Mimmab-talaka Bihi wa Faddalani 'Alaa Katheerin Mimman Khalaqa Tafdeela

“All praise is for Allah, Who saved me from that which He tested you with and who most certainly favoured me over much of His creation.” (7)

So all the remembrances which are taught by the Prophet and which are said on different occasions, are meant to show gratitude to Allah.

**Note:** It is permissible to thank Allah and praise Him in any wordings or language, as long as the meaning indicates al-Shukr (gratitude), but of course the remembrances taught by the Prophet or mentioned in the Qur’an are the best. This is because the Qur’an is Allah’s Word, and the Prophet Muhammad has been given Jawami’ al-Kalim, i.e., the shortest expressions bearing the widest meanings. So, thanking Allah using the wordings of the Qur’an or the remembrances taught by the Prophet are the most perfect.

The evidence for that is the following Hadith: A man who prayed behind the Prophet said [after the Prophet raised his head from Ruku’ and said, “Sami’ Allahu Liman Hamidah,” meaning, “Allah listens to the one who praises Him.”]:- “Rabbana wa Lakal-Hamdu, Hamdan Kathiran ‘Tayyiban Mubarakan Fih.” Meaning, “Our Lord, and to You all praise, so much pure praise, inherently blessed.”(8) When the Messenger of Allah had finished his prayer, he said: “Who was the one speaking just now?” The man said: “It was I, O Messenger of Allah.” So the Messenger of Allah said: “I saw over thirty angels hurrying to be the first one to write it down.” (9) So the Prophet approved of this new statement even though it was not said by him and we all say it in our prayers.(10)

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(8) Reported by Abu Dawoud and an-Nisaa’i with Sahih Isnad.
(9) Reported by Malik, al-Bukhari and Abu-Dawoud.
(10) This Hadith does not mean that we can say whatever we like in the prayer (or add anything to the religion), because the things we say there come from the Sunnah and they have been already established and approved of by the Prophet.
In conclusion: Speaking of Allah’s Blessings is gratitude as Jabir narrated that the Prophet said: “If good is done to one of you, let him recompense for it, if he didn’t find a thing to recompense with, then let him use praise, because if he praised it, it is as if he thanked (showed gratitude), and if he concealed it, then he has *Kafarah* (showed ingratitude), and whoever pretends having received something, contrary to the fact, is like one who wears two cloaks of falsehood.”

In this narration, three kinds of people are mentioned:-
1- Those who are grateful for any blessing they receive.
2- Those who show ingratitude.
3- Those who pretend that they have received something, while in fact they have not.

In another narration from ash-Sha’bi, from an-Nu’man bin Bashir, who said: “The Messenger of Allah said, ‘Speaking of Allah’s Blessing is gratitude and ignoring it is ingratitude (*Kufr*). The one who does not give thanks for a small blessing will not give thanks for a great blessing, and the one who does not give thanks to people will not give thanks to Allah. To be with a group is a blessing, and to be alone is a punishment.’”

*Du’aa* in his life time. Whereas the general *Du’aa* which we make on different occasions, like personal *Du’aa* - here we have the choice of using the *Du’aa* from the Qur’an and Sunnah, if we know them, or use our own words. But when it comes to the *Salat* (prayer) there are only specific ‘places’ when/where we can use our own words to make personal *Du’aa*, such as in the *Sujud* and before *Tasleem*. For example, there are some people who add after the *Ruku*’ when standing up *‘Wash-Shukr’* to *‘Sami’ Allahu Liman Hamidah’*, whereas this is not from the *Sunnah* and thus not acceptable.

(11) Reported by al-Bukhari in *Adab-al-Mufrad*. It is graded as *Hasan*.
(12) Reported by Ahmed, Ibn Abi ad-Dunia, and its chain is *Hasan*. 
Why would ingratitude be classified as *Kufr* and the person who does it be called *Kafir*? This is because anyone who does not offer thanks to Allah for His blessings has concealed and denied Allah’s Bounties. This is Allah’s description of them in Surat an-Nahl (16:83):

> يُغَرَّفُونَ نُعْمَتَ اللَّهِ ثُمَّ يَنْكَرُونَهَا وَأَكْثَرُهُمْ الْكَافِرُونَ

“They recognize the grace of Allah, yet they deny it (by worshipping others) and most of them are disbelievers.”

In Surat an-Nahl (16:72):

> أَفْبَالْبَاطِلِ يُؤْمِنُونَ وَيُعْمِمُونَ اللَّهِ هُمْ يَكْفُرُونَ

“Do they then believe in false deities and deny the favours of Allah.”

**IV. The fourth grade of al-Shukr (gratitude): Showing the effect of that blessing (favour)**

If Allah has blessed you with a favour, then the effect of that blessing should be seen on you, and this is one way of thanking Allah for His Grace.

Shu’bah said that al-Fadhl bin Fudalah narrated that Abu Rajah al-Utaridi said: “Once we saw ’Imran bin al-Husayn wearing beautiful clothes that we have never seen on him before. ’Imran said that the Prophet used to say, ‘If Allah bestows His
blessings on His slave, He likes to see the effect of that blessing on him.’”(13)

Ibn Shu’aib narrated from his father and grandfather that the Prophet ﷺ said: “Eat, drink, and give Sadaqah without being extravagant or showing off, as Allah likes to see the effect of His blessings on His slave.”(14)

Shu’bah narrated from Abu Ishaq from Abul-Akhwas who narrated that his father said: “I came to the Messenger of Allah ﷺ looking disheveled and scruffy. He asked me, ‘Do you have any possessions?’ I said, ‘Yes.’ He asked me what sort, and I told him, ‘I have all kinds, Allah has given me camels, horses, slaves, and sheep.’ The Prophet ﷺ said, ‘If Allah has given you all of that, then let Him see His blessing on you.’”(15)

If Allah ﷺ has given you food, then don’t deprive yourself of it and if He has given you a garment, don’t deprive yourself of it, etc.

Seeing the effect of the blessing on the slave is gratitude and thanking Allah ﷺ for His blessings. But if Allah has bestowed upon you a blessing (e.g. wealth) and you kept it in a box (imprisoned it) and you stayed like this as if Allah had not bestowed this blessing upon you, then you have not thanked Him ﷺ.

(13) Reported by at-Tabarani, al-Baihaqi and authenticated by al-Albani in Sahih al-Jamie’ al-Saghir no. 1712.
(14) Reported by at-Tirmidhi and graded it as Hadith Hasan.
(15) Reported by Ahmed, an-Nisaa’i, Abu Dawoud and at-Tirmidhi with correct Isnad.
Thus, we have to accept Allah’s blessings and to show its effect on us.

V. The fifth grade of al-Shukr (gratitude): Using the blessings in worshipping Allah and in allowable actions

It is logical to return good for good and illogical to return evil for good, such a person would be considered rude and ungrateful. The worst is one who uses good given to him in doing evil acts to its bestower - this is the utmost form of ingratitude and injustice.

One of the righteous predecessors said: “The right of Allah over the man who is enjoying His (Allah’s) blessings is that such a man should not use those blessings to commit wrong actions.”

It is worth mentioning that all of Allah’s blessings in this world are basically created to help the believers in worshipping and obeying their Lord, Allah, but the disbelievers misuse these blessings; they use them in disobeying Allah.

Allah said in Surat al-A’raaf (7:32):-

قُلْ مَنْ حَرَّمَ زِينَةَ اللّهِ الَّتِي أُخْرِجَ لِعِبَادَهُ وَالْطِّيْبَاتِ مِنَ الرَّزْقِ فَلَنَّهُ مِنَ الْذِّينَ أَمَنَّا فِي

الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَٰلِكَ نَفْصَلَ الآيَاتِ لَقَوْمٍ يَعْلَمُونَ

“Say (O Muhammad): ‘Who has forbidden the adornment of [i.e., from] Allah which He has produced for His slaves, and At-Tayyibat [all kinds of lawful things] of provision?’ Say: ‘They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them).’ Thus We explain the
Ayat (Islamic Law) in detail for the people who have knowledge.”

Allah’s blessings are countless - health, youth, time, wealth, family, children, well-being, etc. These are all blessings from Allah, and He loves us and has enjoined on us to utilize and direct them towards His obedience and worshipping Him, but whoever used Allah’s blessings for committing a sin, then he did not give thanks to Allah, and he is a liar even if he thanked with his tongue.

Al-Qurtubi said: “Know that every faculty (limb) has its special way of giving thanks, and on the tongue is the same obligation. The Prophet informed us that: ‘The limbs tell the tongue, ‘Fear Allah because we are attached to you, if you are straight, then we will be straight, but if you deviated and erred, then we would also deviate.’”

The gratitude of every limb (faculty) is by using it in Taqwa Allah (fear of Allah), using it in acts of worship which is particular to it, and abstaining from using it in committing sins.

What is the gratitude of the eyes? To see good, allowable and lawful things, and abstain from looking at all that is forbidden.

What is the gratitude of the ears? To hear and listen to good things and to accept them, and reject hearing bad and unlawful things.

What is the gratitude of the hands?  To abstain from using them to take things wrongfully, and not to hold back from paying the dues of Allah (Zakat).

What is the gratitude of the head? To have knowledge in it.

What is the gratitude of the private parts? In Surat al-Mu’minun (23:5-7) Allah ﷻ says:

والذين هم لفروجهم حافظون (۵) إلا على أزواجهم أو ما ملكت أيمنهم فانهم غير ملومين (۶) فمن ابتغى وراء ذلك فأولئك هم العادون (۷)

“Who guard their private parts, except from those joined to them in the marriage bond, or (the captives) whom their right hand possess—for (in their case) they are free from blame, but those whose desires exceed those limits are transgressors.”

What is the gratitude of the heart? It is to occupy it with Allah’s remembrance and knowledge.

What is the gratitude of the tongue? It is to use it exclusively in praising and thanking Allah ﷻ.

If Allah ﷻ bestowed upon you good health as well as free time, it is also a blessing from Allah ﷻ, as the Prophet ﷺ said: “There are two blessings which many people lose: (They are) health and free time for doing good.”(17)

(17) Reported by al-Bukhari.
And so many people are deprived from these blessings. A visit to the hospital would make one appreciate his health, youth, and free time.

To thank those through whom Allah has given you blessings, e.g. your parents. Allah ﷺ said in Surat Luqman (31:14):

أَنَا اشْكُرُ لِي وُلْوَالِدِيَّ إِلَيْهِ الْمُصِبِّرَ

“Give thanks to Me and to your parents, unto Me is the final destination.”

Allah ﷺ ordered us to thank Him and our parents, because they are the cause through which we exist in this world; they stayed late, suffered a lot to raise us and take care of us, so whoever is not good and dutiful to them, he has been ungrateful and accordingly did not thank Allah ﷺ Who has sent them as a blessing for us.

The Prophet ﷺ said: “Whoever does not give thanks to people, has not given thanks to Allah.”(18)

Al-Khattabi said: This statement is interpreted in two ways:
First: One who is habitually ungrateful to people and who does not show appreciation to people would ultimately be ungrateful to Allah. Second: Allah will not accept the thanks of a slave for His Grace on him, if he does not give thanks to the people for the good they do to him, and that is because the two matters are connected to each other.

F. The sixth grade of al-Shukr (gratitude): Obedience to Allah

Allah ﷻ has prescribed certain obligations like the obligatory prayers, the obligatory fasting, Zakat, Hajj, etc. Offering and performing these acts of worship and obligations as they are ordained by Allah is considered a form of Shukr (giving thanks) to Allah ﷻ.
The Reward for Gratitude

The reward for gratitude is unlimited:

وَأَذَّ تَأْدِنْ رَبُّكَ وَنَن شَكُرُكُمْ لأَرْيَدُنَّكُمْ

“And (remember) when your Lord proclaimed: ‘If you give thanks, I will give you more (of My Blessings)…”” (Ibrahim 14:7)

In contrast, other rewards and divine favours are conditional upon His Will, for example:

a. Relief from poverty:

وَإِنْ خَفَتْكَ عَيْلَةً فَسُوْفَ يُغْنِيُكُمُ اللهُ مِمَّا فِضْلَهُ إِن شَاءَ إِن يَمِينُ اللهِ عَلَى مَكْرِهِ

“… but if you fear poverty, Allah will enrich you if He wills, out of His Bounty…” (At-Tawbah 9:28)

b. Answering prayers:

بَلْ إِيَّاهُ تَدُعُونَ فَيُكُشِفُ مَا تَدُعُونَ إِلَيْهِ إِن شَاءَ وَتَتَسَوْنَ مَا تَشَرَّكُونَ

“Nay! To Him Alone you call, and if He wills, He would remove that (distress) for which you call upon Him.” (Al-An’am 6:41)

c. Rizq (sustenance, provision):

اللَّهُ لَطِيفٌ بِعَبَادِهِ يَزْرَقُ مِن يَّشَاءَ وَهُوَ الْفَقِيِّ الْغَزِيرُ
"Allah is very Gracious and Kind to His slaves. He gives sustenance to whom He pleases. And He is the All-Strong, the All-Mighty." (Ash-Shura 42:19)

d. Forgiveness:

"... He forgives whom He wills, and He punishes whom He wills..." (Al-Fat-h 48:14)

But Allah out of His Mercy has made the reward for gratitude unconditional, as stated in Surat Al-Imran (3:145):

"... And whoever desires a reward in (this) world, We shall give him of it, and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful (who serves Him with gratitude)."

Also in Surat Al-Imran (3:144):

"... And Allah will give reward to those who are grateful."

Therefore, when the enemy of Allah, Satan, realized the virtue of gratitude, he made his main aim to keep people away from it:

In Surat al-A’raaf (7:17):

"... And they will find in their descendants and in their inheritors, and their fathers and their own selves, and Allah has not made for you a reward or for them any reward."
“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 (for Your Mercies).”

Allah ﷻ has described the people of gratitude as being very few in Surat Saba’ (34:13):

وَقَلِيلٌ مِّنْ عِبَادِيِّ الشَّكْرُ

“… But few of My slaves are grateful.”

In Surat Ghafir (40:61):

إِنَّ اللّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ

“Truly Allah is full of Bounty to mankind, yet most of mankind give no thanks.”

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The Punishment for Ingratitude

An ungrateful person is called a *Kafir*, because he covers (conceals) the blessings of Allah that He has bestowed upon him, he denies them and does not acknowledge them.

Allah ﷻ has described such people in Surat an-Nahl (16:83):

يَغْرَفُونَ نِعَمَتَ اللَّهِ ثُمَّ يَنْكُرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

“They recognize the grace of Allah, yet they deny it by (worshipping others) and most of them are disbelievers.”

Also in Surat an-Nahl (16:72):

أَفْبَالْبَاطِلِ يُؤْمِنُونَ وَنِعَمَتَ اللَّهِ هَمْ يَكْفُرُونَ

“Do they then believe in false deities and deny the favours of Allah.”

They attributed Allah’s blessings which Allah has bestowed upon them, to themselves and their knowledge, (or their experiences, i.e. knowledge of business, the ways of earnings, etc.), as Allah ﷻ said in Surat az-Zumar (39:49-51):

فِيُقُلُّونَ لَهُمُ الْبَارِزُونُ شَكِيْرُونَ أَفَلَا يَعْفُوُنَّ عَلَيْهِمْ ؟ُمَّنْ أُنْفِقَ مِنْ كَلِمَتِ اللَّهِ وَكَتَابَهُ وَمَا كُتِبَ لَهُمْ مِنْ تَعْرِيضٍ بُشَرٍّ ۖ وَمَا ذَلِكَ إِلَّا مَنْ كَانَ مُكَفَّرٌ بِهِ ثُمَّ كَانَ مُهْلُكًا بِهِ

“When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favour from Us, he says: ‘Only because of knowledge (that I possess) I obtained it.’ Nay, it is only a trial, but most of
them know not! Verily, those before them said it, yet (all) that they had earned availed them not. So the evil results of that which they earned overtook them, and those who did wrong of these [people to whom you Muhammad have been sent], will also be overtaken by the evil results (torment) for that which they earned, and they will never be able to escape.”

Most people do not know that these blessings (wealth, knowledge, etc.) are a trial and a test for them. Allah said in Surat al-Qasas (28:76) regarding Qaruun (Korah):

“Verily, Korah was of Moses’ people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: ‘Do not be glad (with ungratefulness to Allah’s favours). Verily, Allah likes not those who are glad (with ungratefulness to Allah’s favours).’”

“He (Korah) said: ‘This has been given to me only because of knowledge I possess.’” (28:78).

Yet (all) that he earned availed him not from Allah’s torment. Allah said in verse (28:81):

“So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves.”
Allah said in Surah az-Zumar (39:52):

“Do they not know that Allah enlarges the provision for whom He wills, and restricts it (for whom He wills)? Verily, in this are signs for the folk who believe!”

Meaning: did they not know that the source of the blessings that they enjoy is from Allah as Allah said in Surat an-Nahl (16:53):

“And whatever of blessings and good things you have, it is from Allah.”

Showing ingratitude to Allah’s blessings and favours may result in the complete removal of these blessings.

- Allah said in Surat an-Nahl (16:112-113):

“And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that which they (its people) used to do. And verily, there had come unto them a Messenger (Muhammad) from among
themselves, but they denied him, so the torment overtook them while they were “Dhalimun” (polytheists and wrong doers etc.).”

This township of Makkah was secure and well content, whereas the people were being killed and snatched away in the surrounding areas, and Allah ﷻ said in Surat al-Ankabut (29:67):

“Have they not seen that we have made (Makkah) a Sanctuary secure, and that men are being snatche d away from all around them? Then, do they believe in Al-Batil (Polytheism, Idols), and deny the Graces of Allah.”

And the best and most complete of blessings upon them was the sending of the Prophet (Muhammad ﷺ) to them as a Messenger, but they denied him. Therefore, Allah made them taste the extreme (famine) and fear, after all the fruits and Graces had been coming to them from every direction.

The Quraish delayed in embracing Islam, for a period, so the Prophet ﷺ invoked punishment on them, saying: “O Allah! Help me against them by sending seven years (of famine) like those seven of Yusuf (Jospeh ﷺ). So they were afflicted with severe drought (famine), wherein they were destroyed, and those who were spared had nothing to eat but dead animals and bones. They started seeing something like smoke between the sky and the earth because of their severe hunger. Abu Sufyan then came (to the Prophet ﷺ) and said: “O Muhammad! You came to order
us to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allah (to relieve them).”

Then Ibn Mas’ud recited:

"Then wait you for the Day when the sky will bring forth a visible smoke… verily you will revert!” (Surat ad-Dukhan 44:10-15). Ibn Mas’ud added: “Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allah (threatened them thus):

‘On the Day when We shall seize you with the greatest grasp.’ (44:16). And that was the day of the battle of Badr.’”

This punishment is because of their disbelief and rejecting of Allah’s blessings. They belied His Messenger and rejected Allah’s laws and religion and persisted in disbelief.

- Allah mentioned the story of Saba’ (Sheba), how they were living in blessings, abundant wealth, abundant fruits, and they were traveling safely both by night and day without risks:

(19) Reported by al-Bukhari.
“Indeed there was for Saba’ (Sheba) a sign in their dwelling place, two gardens on the right hand and on the left (and it was said to them). “Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord.” But they turned away (from the obedience of Allah); so We sent against them “Sail al-Arim” (flood released from a dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.” (Saba’ 34:15-16)

Allah changed their gardens of fruits into thorny trees which bore few or no fruits. Why was that?

“Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful, (disbelievers).” (34:17)

“... And they wronged themselves, so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).” (34:19)

Therefore, the Prophet was always seeking refuge in Allah from the removal of the blessings, in his supplication: Narrated Ibn ’Umar that the Prophet used to supplicate and say:

“Allahumma Inni A’Oudhu Bika Min Zawali N’imtika wa Tahawwuli ‘Afiiyatiq wa Fujaa’at Naqmatika wa Jami’e Sakhatik.”
“O Allah! I seek refuge with You against the declining of Your Bounties, and the changing of Your security and suddenness of Your wrath and all Your anger.”

All the good deeds of man cannot pay for one blessing from Allah ﷻ:

Ibn Abi ad-Dunia mentioned that Prophet Dawoud (David ﷺ) asked Allah ﷻ: “What is the least of Your blessings?” Allah revealed to him: “O Dawoud, take a breath.” Dawoud did so, and Allah told him: “This is the least of My blessings on you.”

From this we may understand the meaning of the Hadith (narration) which was narrated by Ziyad bin Thabit and Ibn Abbas ﷺ: “If Allah were to punish the people of heaven and earth, He would have done that without being unjust towards them, and if He were to have mercy on them, His Mercy would be far better for them than their deeds.”

The Prophet ﷺ said: “No one will attain salvation by virtue of his deeds, not even me, except with Allah’s Mercy and Blessings.”

One must realize that the only one who gets benefit from giving thanks is the human being, just as he will be the only one to be harmed by being ungrateful (disbelief).

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(20) Reported by Muslim.
(21) Reported by al-Baihaqi in al-Shu’ab (4303) and Ibn Abi ad-Dunia in al-Shukr (149).
(22) Reported by Abu Dawoud. Authenticated by al-Albani in Sahih al-Jamie’ no. 5244.
(23) Reported by Muslim.
Allah ﷺ said in Surat Luqman (31:12):

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْنَ اللَّهَ وَمَنْ يَشْكُرُ فَإِنَّمَا يَشْكُرُ لِفَنْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

“And indeed We had given Luqman wisdom (and said): ‘Give thanks to Allah,’ and whoever gives thanks, he gives thanks for the good of his own self and whoever is unthankful, then verily, Allah is All-Rich Worthy of All-Praise.”

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Prostration of Gratitude

When the Messenger of Allah ﷺ used to receive good news, he would prostrate himself (make Sujud) and give thanks to Allah. Abdul-Rahman bin ’Auf رضي الله عنه narrated: “The Prophet ﷺ entered upon us in the mosque, stood facing the Qiblah, then prostrated himself and remained in Sujud for a long time. I said to him: “O Messenger of Allah, you prostrated yourself for such a long time that we thought Allah had taken your soul.” He said: “Gabriel came to me with good news. He told me: ‘Allah says, ‘Whoever sends blessings on you, I will send blessings on him in return, and whoever salutes you, I will salute him in return.’ So I prostrated myself and gave thanks to Allah.’”(24)

Ahmed reported that, Ibn Mansur narrated that Abu Bakr prostrated himself when he heard the news that Musaylimah had been killed, and Ka’ab bin Malik prostrated himself when the Prophet told him the good news that Allah had forgiven him.

The most beloved person, among Allah’s creatures, is the one who is attributed with Shukr (gratitude). On the other hand, the most hated person to Allah, among His slaves, is the one who is attributed with ingratitude (disbelief) and al-Kafoor (the ungrateful).
Degrees of Gratefulness

In order to be a grateful person or to learn how to be a grateful person, keep in mind the advice of the Prophet ﷺ when he said: “If any of you would like to see the great blessings of Allah on him, then let him look at those who are less fortunate than him, not those who appear better off than him.”(25)

Abu Hurairah ﷺ narrated that Allah’s Messenger ﷺ said: “If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him.”(26)

Also remember not to be like the one in the following verse in Surat ash-Shura (42:48):

“And verily, when We cause man to taste of Mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!”

There are two degrees of gratefulness:
1- Thanking Allah for liked matters.
2- Thanking Allah for disliked matters (e.g. when calamity befalls).

(25) Agreed upon.
(26) Reported by al-Bukhari.
Al-Harawi said: “A person shows acceptance (satisfaction), represses anger, hides the complaint, follows the good manners, and this grateful person is the first to be called to enter Paradise.”

Ibn al-Qayyim said: “Gratefulness for disliked matters is more difficult and harder than giving thanks for liked matters, therefore, is a degree above the latter. A believer who appears normal in his state, behaviour, or attitude when a calamity befalls him, has indeed offered his thanks to Allah. The gratefulness of this person is in showing satisfaction and acceptance of Allah’s decree and this is called Maqam ar-Rida (the degree of satisfaction).

Another person dislikes that a calamity befalls him, and when it does, he appears different from his normal state and behaviour, although he thanks Allah. His thankfulness is in repressing his anger, refraining from complaining and accepting Allah’s decree. He thanks Allah because he has the knowledge that he must do so in prosperity and in adversity. However, the first person is higher in degree than the second, and this is why he is the first to be called to enter Paradise.”(27)

(27) Madarij al-Salikeen 2/254.
The Gratitude of Prophets and Messengers

1- The gratitude of Prophet Nuh (Noah)

Allah ﷻ said in Surat al-Isra (17:3):

"O offspring of those whom We carried (in the ship) with Noah! Verily, he was a grateful slave."

Ibn al-Qayyim ﷺ said: “Allah ﷻ praised the first Messenger He has sent to the earth, for being grateful. Allah ﷻ particularized Noah here, but His speech is directed to the slaves who are his offspring, to follow him and take him as an example, because he is their second father. Allah ﷻ did not make new nations after the flood except from Noah’s progeny. As He ﷻ, the Exalted, said:

"And, his progeny, them We made the survivors (i.e., Shem, Ham, and Japheth).” (As-Saffat 37:77)

Allah ﷻ ordered Noah’s offspring to imitate their father in gratefulness, because he was a grateful slave.”(28)

Mujahid said interpreting this word: “He was a grateful slave,” that Noah, never ate anything without thanking Allah

for it, he never drank anything without thanking Allah, and he never seized (grasped) anything without thanking Allah. Therefore, Allah praised him and said about him that he is a grateful slave.”(29)

Muhammad bin Ka’ab said: “Whenever Noah finished eating he would say, ‘al-Hamdulillah (i.e. all thanks and praise be to Allah),’ whenever he drank he would say, ‘al-Hamdulillah,’ whenever he wore a garment he would say, ‘al-Hamdulillah,’ whenever he rode he would say, ‘al-Hamdulillah,’ this is why Allah called him a grateful slave.”(30)

2- The gratitude of Prophet Ibrahim (Abraham)

Ibn al-Qayyim said that Allah praised His beloved slave Ibrahim for being grateful; as He said in Surat an-Nahl (16:120-121):

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنيَّاً وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ (120) شَاكِرًا لِلْحَمْدِ وَهَذَا إِلَى صِرَاطٍ مُسْتَقِيمٍ (121)

“Verily, Abraham was an “Ummah” (a leader having all the good righteous qualities, or an example), obedient to Allah, Hanifan (i.e. worshipper of none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolators, disbelievers in the Oneness of Allah). (He was) thankful for His (Allah) Graces. He (Allah) chose him (as an intimate

friend) and guided him to a Straight Path (Islamic Monotheism, neither Judaism nor Christianity).”

Allah ﷺ said about Ibrahim ﷺ that he was an Ummah (a leader) embodying all the excellent qualities which make him an example to be followed, devoutly obedient to Allah and Hanifan (inclining toward Allah and truth and turning away from other than Him). Then Allah ﷺ sealed these qualities with him being grateful to Allah’s Favours. Allah ﷺ made the Shukr the utmost goal of His Khalil (Ibrahim ﷺ). (31)

3- The gratitude of Prophet Musa (Moses)

Ibn al-Qayyim ﷺ said: “Allah ﷺ ordered His slave Musa to receive the prophethood, the message and His direct speech (to him) with gratitude. Allah ﷺ said in Surat al-A’raaf (7:144):

قَالَ ﻛِتَانِي ﻋَلَى النَّسَاءِ وَبِكَلَّامِي فَخُذُ ما أَتَيْتَكَ وَكُنْ مَنَّ الشَّاكِرِينَ

“(Allah) said, ‘O Moses, I have chosen you over the people with My Messages and My Words (to you). So hold that which I have given you and be of the grateful.’” (32)

Ibn Abi ad-Dunia reported that ’Abdullah bin Salam said that Musa ﷺ said: “O Lord! How should be the gratitude that suits Your Majesty?” Allah ﷺ, the Exalted, said: “O Musa!

(31) ‘Eddatus-Sabireen Wa Dhakheeratush-Shakireen, pp. 113-114.
(32) ‘Eddatus-Sabireen Wa Dhakheeratush-Shakireen.
Let your tongue be wet continuously with remembrance of Me.”

4- The gratitude of Prophet Dawoud (David)

Ibn Abi ad-Dunia mentioned that Dawoud asked Allah: “What is the least of Your blessings?” Allah revealed to him: “O Dawoud take a breath.” Dawoud did so, and Allah told him: “This is the least of My blessings on you.”

Al-Mughirah bin ’Uyaina said that Dawoud said: “O Lord! Is there anyone from among your creation who remembered You more than me tonight?” Allah inspired to him: “Yes, the frog.” Allah then revealed upon him:

“Work you, O family of Dawoud (David), with thanks. But few of My slaves are grateful.” (Surat Saba’ 34:13).

Dawoud said: “O Lord! How can I thank You (or show You gratitude) and You are the One Who bestow upon me (the blessing) and then You inspire to me the Shukr for that blessing, then You grant me a blessing followed by another blessing. All the blessings are from You and the Shukr (for these blessings) is also from You (i.e. my thanking You is a blessing from You upon me which itself requires also

(33) Reported by Ibn Abi ad-Dunia in al-Shukr (39), Ibn al-Mubarak in al-Zuhd (942), Ibn Abi Shaiba in al-Musannaf (13/112) and al-Baihaqi in Shu’ab al-Iman (114). Its Isnad is Sahih (authentic).

(34) Reported by Ibn Abi ad-Dunia in al-Shukr and al-Baihaqi in al-Shu’ab (4303).
thankfulness).” Allah ☪, the Exalted, said: “O Dawoud! Now you have known Me.”(35)

Subhan Allah! Even a confession of failing to give thanks is considered gratefulness, and it is created or given by the Bestower (Allah ☪). This kind of gratefulness is greater in value than the blessing.

Thabit al-Banani said: “Dawoud ☪ used to divide the hours of the day and the night between his family. There was no hour of the day or night but one of Prophet Dawoud’s family would be standing in prayer. This is why Allah ☪ included them in the following verse of Surat Saba’ (34:13): ‘Work you, o family of David, with thanks! But few of My slaves are grateful.’”(36)

Narrated al-Hasan that Prophet Dawoud ☪ said: “O Lord! If every hair in my body had two tongues, praising You day and night, the whole year, I could never fulfill the right of one blessing of Yours.”(37)

5- The gratitude of Prophet Sulaiyman (Solomon) ☪, the son of Dawoud (David) ☪

This righteous Prophet was given a kingdom which was not given to any of mankind before him or after him, but it never

(35) Reported by Ahmed in al-Zuhd (pp.88) and al-Baihaqi in Shu’ab al-Iman (4100). Authenticated by Salim al-Hilali in ‘Eddat as-Sabireen.
(37) Reported by Ibn Abi ad-Dunia in al-Shukr and al-Baihaqi in al-Shu’ab with correct Isnad (chain).
occupied him to the extent that it would prevent him from thanking Allah ﷺ or talking about Allah’s blessings which were bestowed upon him. Allah ﷺ said in Surat an-Naml (27:16-19):

“And Solomon inherited (the knowledge of) David. He said: ‘O Mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an Evident Grace (from Allah).’ And there were gathered before Solomon his hosts of Jinns and men, and birds, and they all were set in battle order (marching forward). Till, when they came to the valley of the ants, one of the ants said: ‘O ants! Enter your dwellings, lest Solomon and his hosts crush you, while they perceive not.’ So he (Solomon) smiled, amused at her speech and said: ‘My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.’”

Also when the throne of queen Bilqis was brought to him (as previously mentioned), Prophet Sulaiyman (Solomon) gave thanks.
6- The master of the grateful, Messenger of Allah, Muhammad ﷺ

Allah ﷻ said to His Prophet Muhammad ﷺ in Surat az-Zumar (39:66):

بَلَى اللَّهُ فَاعْبِدْهُ وَكَنْ مَنَّ الْشَاكِرِينَ

“Nay! But worship Allah (Alone and none else), and be among the grateful.”

He was the master of the grateful. Narrated Aisha ﷺ that the Prophet ﷺ used to stand [in the Salat (prayer)] or offer the night prayers until both his feet would become swollen. Aisha ﷺ said: “O Messenger of Allah, why are you doing this, when Allah has forgiven you all your past and future wrong actions?” On that he ﷺ replied: “Should not I be a thankful slave (of Allah)?”

The Messenger of Allah ﷺ said: “No blessing of Allah was bestowed upon His slave and the slave thanked Allah for it, but that praise was better than that blessing.”

Narrated ’Abdullah bin Muhsin ﷺ that the Messenger of Allah ﷺ said: “He who spends the day in safety of his life, in good physical condition (in good health) and possessing provision for one day is like one upon whom the world and all it contains, has been bestowed.”

(38) Reported by al-Bukhari and Muslim.
(39) Hadith Hasan, reported by Ibn as-Sunni, al-Khara’iti and ad-Diyaa’; authenticated by al-Albani.
The Gratitude of the Companions and the Righteous Predecessors

1- Bakr bin ’Abdullah al-Muzani used to say: “O son of Adam, if you want to know the value of the blessing that Allah has bestowed upon you, then close your eyes.”(41)

2- Ibn Abi al-Hawar said: “Al-Fudail bin ’Eyad and Sufyan bin ’Uyayna sat together one night until the morning remembering Allah’s blessings. Sufyan was saying: ‘Allah has given us such and such things, did this and did that for us.’”(42)

3- Imam Abi Ja’far (Muhammad bin Mansour at-Toosi) was asked: “If you ate and filled your stomach, what is the thankfulness of that blessing?” He replied: “To pray till nothing of it remains in your stomach.”(43)

4- Thanking Allah for being away from committing sin. Sufyan bin ’Uyayna said: “A man from Koofah was dealing with his bad character. When Allah cured him from that character, he freed a slave (thanking Allah for getting rid of his bad character.)”(44)

He also said: “Heavy rain fell on Makkah such that all their houses were destroyed, Ibn Abi Dawoud

(41) Reported by Ibn Abi ad-Dunia in al-Shukr (182).
(42) Reported by Ibn Abi ad-Dunia in al-Shukr (114) and Ibn al-Qayyim in ‘Eddat as-Sabireen, pp.127.
(43) As-Siyar, 12/212-214.
(44) Reported by Abu Na’iem in al-Hilyah (7/303).
manumitted (freed) a slave, as thanks to Allah Who saved him from that.”

5- Ibn al-Qayyim said: “One of Allah’s tiny (minute) blessings on His slaves (that cannot be mentioned or can be thought of) is that a man closes his door, and Allah sends to him one who knocks on his door, asking him for something (of provision), to remind him of His (Allah’s) blessing on him.”

6- Narrated Abi Ali that he heard his neighbour saying in the night: “O Allah! Your favour is descending upon me, and my evil is ascending to You, how many honourable angels ascended to You with an evil deed. You, with Your Richness, showed love to me (i.e. by bestowing Your favours on me), and I, in my poverty and need of You, am displeasing You by committing sins, and You are giving me shelter, concealing my evil, and giving me provision.”

7- When the son of ’Urwah bin az-Zubair entered a stable, a horse kicked him and killed him. Nothing was heard from ’Urwah regarding this matter until he came to Madinah and said: “O Allah! I had four limbs, You took one and left for me three, all praise is to You. I had four sons, You took one and left for me three, all praise is to You. By Allah, if You take, You leave, and if You try (someone) or afflict him, You would recover and restore to him health, and You always keep for us hope in You.

(45) Reported by Abu Na’iem.
(47) Reported by Ibn Abi ad-Dunia in al-Shukr (44).
O You Al-Barr (Most Subtle, Kind, Courteous and Generous).”

8- ’Abdul-Malik bin Marwan used to say: “The most beloved word that a slave can say, that expresses the utmost gratefulness, is to say, ‘Al-Hamdulillah, all thanks are to Allah Who bestowed upon us (the blessings) and guided us to Islam.’”

9- Sufyan ath-Tawri said: “It is said that whoever does not consider the affliction as a blessing and consider the opulence as a calamity, is not a Faqih (i.e. knowledgeable).”

The Gratitude of the Jinns

Narrated Anas that the Messenger of Allah said to the Companions: “When I recited it (i.e. Surat ar-Rahman - Chapter 55) upon the Jinn on the night (when I met) the Jinn, they were better than you in reply. Whenever I recited:

فِی آیَاتِ الْآلهَةِ رَبِّیۡکُمَا تَکْذِبُانَ

‘Then which of the favours of Your Lord will you both (Jinns and Men) deny? (55:13,16,...).’

They said:

لا يَشْرِیعُ مُنۡ مَنْ آَلِیَاكُ رَبِّنَا تَکْذِبُ، فَلَکَ الْحَمَّد

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(48) Reported by adh-Dhahabi in Siyar A’alaam al-Nubalaa’.
(49) Reported by Ibn Abi ad-Dunia in al-Shukr (10). Its Isnad is Hasan.
(50) Reported by Ibn Abi ad-Dunia in al-Shukr (81), Abu Na’iem in al-Hilyah (7/55) with Sahih Isnad.
“O Lord! None of Your favours we deny, for You is all Praise.”\(^{(51)}\)
Explanation of Allah’s Names
Al-Shakir and Al-Shakur
الشَّاكِرٍ - الشَّكُورُ

Two of Allah’s Mightiest and Most Beautiful Names are *al-Shakir* (All-Appreciative) and *al-Shakur* (i.e. Most ready to appreciate), who accepts the smallest good deed and gives great rewards in return. Therefore, we are forbidden to despise or belittle any good or righteous deeds, even if they were little.

The Prophetﷺ told Abu Dharr: “Do not consider even the smallest good deed as insignificant; even meeting your brother with a cheerful face (is a good deed).”\(^{(52)}\)

We are encouraged to do righteous deeds, small or big because nothing goes in vain with Allah al-Shakir, al-Shakur. The Prophetﷺ said: “Protect yourself from Hellfire, even with half a date, and if you do not find any, then (you can do it through saying) a good or pleasant word (to your Muslim brother).”\(^{(53)}\)

Allah®, the Most High, multiplies the reward of good deeds as many times as He wills, and this is out of His Grace, which He bestows on whom He wills. Allah® says in Surat al-Baqarah (2:261):

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\text{"مَثَلُ الْمُتَّقِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلُ حَبْبَةٍ أَنْبِتْتُهَا سَبْعُ سَنَاتٍ فِي كُلِّ سَنَبِيلٍ مَّنَةٌ حَبْبَةٌ وَاللَّهُ يُصَافَعُ لَهُمْ بِمَا يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ"}
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\(^{(52)}\) Reported by Muslim.
\(^{(53)}\) Reported by al-Bukhari.
“The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn), it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases and Allah is All-Sufficient for His creatures needs, All-Knower.”

And He says in Surat an-Nisa’ (4:40):

إنَّ اللَّهَ لَا يُظْلِمْ مِنْ تَوْرَىٰتِهِ وَإِنَّهُ هُدِيَ عِنْدَهُ هُدًى مَّثْلَ حَسَنَةٍ يُضَاعِفُهَا وَيُوَّّلُ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

“Surely Allah wrongs not even the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.”

Narrated Abu Hurairah that the Prophet said: “If one gives in charity what equals one date fruit from the honestly earned money- and Allah accepts only honestly earned money-Allah takes it in His Right (Hand) and then enlarges its reward for that person as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain.”

Narrated Abu Mas’ud al-Ansari: A man came with a she-camel with a halter (i.e. the rope which is used to direct the camel) and said: “This is for Allah’s cause.” The Prophet said: “On the Day of Judgement, you will be given (as a reward) 700 she-camels, all of them with a halter (i.e. owned by him).”

Out of Allah’s great Shukr (i.e. Appreciation) to His slaves and out of His Grace and Generosity towards them is that He gives manifold increase for their good deeds, but evil deeds will be

(54) Reported by al-Bukhari.
(55) Reported by Muslim.
written for them as they are, without being multiplied, as He ﷺ said in Surat al-An’am (6:160):

من جاء بالحسنات فله عشر أمثالها ومن جاء بالسيئة فلا يجزي إلا مثلها وهم لรก

“Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.”

It should be borne in mind that the reward of all that the Muslim offers in approaching Allah ﷺ, of Salat, fasting, performing Hajj, giving Sadaqah, Jihad and other good deeds which include many defects, shortcomings and forgetfulness, can never be Paradise and all that it includes of pleasure and delight in any way, and can never rescue the person from Hell-fire.

Narrated Aisha ﷺ, the wife of the Prophet ﷺ, that the Prophet ﷺ said: “Do good deeds properly, sincerely, and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and al-Qasd (always adopt a middle, moderate, regular course) whereby you will reach your al-Qasd (i.e. target, Paradise). The deeds of anyone of you will not save you from Hell-fire.” They said: “Even you, O Messenger of Allah.” He ﷺ said: “Not even I (will be saved) unless Allah protects me with His Grace and Mercy.”(56)

So a slave’s entering of Paradise and his being saved from Hell is only by Allah’s Grace and Mercy. The deeds of a man cannot pay even for one of the many blessings of Allah, because even

(56) Reported by al-Bukhari.
the smallest of Allah’s blessings and favours far outweighs the deeds of man. So we must always bear in mind the rights which Allah has over us.

The difference between the bestowing of the Creator and the bestowing of the creation:

a- Allah bestows His blessings on His creatures and He is free of any need of them, while the creature usually gives or bestows only for a purpose or a reason.

b- You may need something from another creature and he may not give you, because he himself is in need of that thing, while Allah is Rich and free of all needs and wants. As He says in Surat al-An’am (6:14):

وَهُوَ يَطْعُمُ وَلَا يُطْعَمُ

“It is He who feeds, but is not fed.”

c- You may need a thing from another creature, but if you cannot reach him, then you will remain deprived of that provision. But you may reach Allah through your invocations to Him and calling unto Him at every time and in every state.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَأْتِي قَرِيبًا أُحِبَّ دُعُوتَهُ الدَّاعِ إِذَا دَعَانَ فَلْيَسْتَجِيبِنَّ لَهُ وَلَيْوَمَنَا بَيْنَ لَعْلَهُمْ يَرْشَدُونَ

“And when My slaves ask you concerning Me, then, I am indeed near (to them), I respond to the invocation of the supplicant when he calls on Me, so let them obey Me and believe in Me so that they may be led aright.” (Al-Baqarah 2:186)
d- If you are careless or neglectful in the service of a creature, he may cut off his provision from you. The disbeliever is neglecting the greatest right of Allah, but still Allah continues His Grace and Bounties on him, as the Prophet said: “None is more patient than Allah against the harmful sayings. He hears from the people that they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision.”

Allah mentioned in the Qur’an that most people are neglectful in giving thanks to Allah for His Blessings and Graces as He said in Surat Ghafir (40:61):

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى الْنَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

“Truly Allah is full of Bounty to mankind, yet most mankind give no thanks.”

Also He said in Surat Saba’ (34:13):

وَقَلِيلٌ مِّنْ عِبَادِي الْشَّكُورُ

“But few of My slaves are grateful.”

On the other hand, Allah said in Surat ar-Rum (30:42):

قَلْ سَبَّرُوا فِي الأَرْضِ فَانظُرُوا كَيْفَ كَانَ عاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ أَكْثَرُهُمْ مُشْرِكِينَ

“Say (O Muhammad), Travel in the land and see what was the end of those before (you)! Most of them were

(57) Reported by al-Bukhari.
Mushrikun (polytheists, disbelievers in the Oneness of Allah).

The greatest Shukr (thanks) that can be given to Allah is to worship Him Alone without associates, as He is the One Who created man from nothing and provided him with sustenance without the help of anyone. Does He not then deserve to be worshipped alone? But most people have turned away from this truth and assigned partners to Him. They also attributed whatever good that comes their way to others besides or instead of Allah. In the same way, they seek relief from calamities from the partners they set up with Allah. It is Shirk to attribute all they receive of sustenance to creatures just like them.

Zaid bin Khalid al-Juhani narrated that the Prophet ﷺ led us in the Fajr prayer at Hudaibiya after a rainy night. On completion of the Salat (prayer), he faced the people and said, “Do you know what your Lord ﷺ has said (revealed)?” The people replied, “Allah and His Messenger know better.” He said, “Allah has said, ‘This morning some of Ibadi (My slaves) remained true believers and some became disbelievers; whoever said that the rain was due to the blessings and the Mercy of Me (Allah) is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and a believer in the star.’”

Ibn Qutaibah said: “The people during Jahiliyah (the time before Islam) believed that rain would fall due to a special star, either it being the cause or by its signs. So the Islamic Law nullified their claim and considered it Kufr (disbelief). Whoever

(58) Reported by al-Bukhari and Muslim.
believes that the star caused the rain to fall disbelieved by committing *Shirk.*”

Similar are the statements of some people, “Had it not been for the doctor, my son would have died,” or “Had it not been for the watchdog, my house would have been robbed.” By such statements they attribute the grace and the blessings to other than Allah ﷻ.

You have to know that your thanking Allah for His favours has nothing to add to His dominion and likewise your disbelief will not take anything away from His kingdom. For Allah is Rich, Worthy of all praise. Allah loves to be praised and thanked, so He will be pleased with the slave who does that, but He hates *Kufr* and ingratitude which cause displeasure and anger with His slave.

Allah ﷻ said:

“If you disbelieve, then verily, Allah is not in need of you. He likes not disbelief for His slaves. And if you are grateful (by being believers) He is pleased therewith for you.” (Az-Zumar 39:7)

Allah ﷻ says about Prophet Solomon ﷺ in Surat an-Naml (27:40):

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(59) *Al-Fat-h* (2/524).
“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 own self, and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly My Lord is Rich (free from all wants), Bountiful.”

And Allah says about Luqman (the righteous slave) in Surat Luqman (31:12):

وَلَقَدْ آتَيْنَا لَفْقَمَانَ الْحِكْمَةَ أَنْ اشْتَكِرْنَ اللَّهُ وَمَنْ يَشْكُرْ فَإِذَاً مَا يَشْكُرْ لِنَفْسِهِ وَمَنْ كَفَرْ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

“And indeed We bestowed upon Luqman (wisdom, religious understanding) saying: ‘Give thanks to Allah, and whoever give thanks, he gives thanks for the good of his own self, and whoever is ungrateful then verily, Allah is Rich Worthy of all praise.’”

Al-Halimi said: “Al-Shakir means He Who praises whoever obeys Him. Allah praises whoever obeys Him and follows His Shari’ah (Law), and the Qur’an is full of praises for the Prophets, martyrs and the righteous people.”

Allah praised His Messenger Muhammad in Surat at-Tawbah (9:128):

لَقَدْ جَاءَكُمْ رَسُولُ مُنَّ أُنْفَسَكُمْ عَزِيزٌ عَلَيْهِ مَا عَنَيْتُمُّ حَرِيصٌ عَلَيْكُمْ بِالْمُوْمِنِينَ رَحِيمٌ

“Verily there has come to you a Messenger from among yourself; it grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to

(60) Al-Minhaj (1/205).
repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-Fire), for the believers, he is full of pity, kind and merciful.”

Allah praised the Prophet Muhammad and his Companions (may Allah be pleased with them all) in Surat al-Fat-h (48:29):

“Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers)....”

Allah equally praised Prophet Noah, saying that he was a grateful slave; Prophet Abraham (Ibrahim) was forbearing and used to invoke Allah with humility, and was repentant (to Allah all the time); Moses, whom Allah spoke to directly, was chosen; Ismail was true to what he promised, and there are many others whom Allah praised in the Qur’an among His slaves.

Ibn al-Qayyim said, explaining the Shukr of Allah i.e., the appreciation of Allah, that Allah deserves to be attributed with al-Shukr more than any Shakur (He is the most ready to appreciate):
1- He ﷺ bestows upon His slave and guides him to that which he gives thanks for, and He ﷺ appreciates the smallest of deeds or almsgiving and never holds it in contempt. He appreciates the Hasana (single good deed) by giving him ten times of the like thereof in reward, up to many more times.

2- He ﷺ thanks His slaves by praising them among His angels and the people of heaven.

3- Allah ﷺ thanks the slave for his performance. If he left something for Allah’s Sake, Allah will give him something better in return, and if he spent something in Allah’s Cause, Allah will return that thing to him multiplied, although Allah ﷺ is the One Who guided the person to leave or give something and Allah ﷺ is the One appreciating him for doing both deeds.

Examples:

- The Prophet Solomon ﷺ slaughtered a trained horse of the best breed for Allah’s Sake out of anger, because they occupied him from Allah’s remembrance until the time of prayer was over. He didn’t want them to keep him busy from Allah’s remembrance and prayer, again. This is mentioned in Surat Saad (38:31-33). Allah ﷺ subjected the wind to him, and it blew gently to his order wherever he willed; as indicated in Surat Saad (38:36).

- When Prophet Yusuf ﷺ was burdened with imprisonment for many years, Allah ﷺ appreciated that and gave him full
authority in the land, to take possession therein, when or where he liked.

- When the Companions of the Prophet left their homes and families in Makkah, seeking bounties from Allah and His pleasure, Allah gave them, in substitute, the victory and conquest such that they opened and possessed the whole world.

4- Out of Allah’s appreciation is that He recompenses even His enemy for the good he does in this world and may relieve or lighten the punishment for him on the Day of Judgement. So He does not cause loss of any good done by the disbeliever, even though he may be the most hated person to Him.

5- Out of Allah’s appreciation also is that He forgave the unchaste woman who gave water to a dog that had been eating sand out of severe thirst, and He forgave another person for removing a thorny branch from the way of the Muslims.

Just ponder over the following verse:

“There has Allah to do by punishing you if you thanked (Him) and believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.” (An-Nisa’ 4:147)

That is to say: Allah refuses to punish His slaves without a crime as He refuses to make their efforts to be in vain. Al-Shakur (i.e. Most ready to appreciate) never makes the
reward of the good-doers to be lost, and never punishes other than the evil-doers.

In this is the answer to the statement of one who claims that Allah overburdens a slave beyond his scope, and punishes him for that which is decreed for him. Allah is far above this lie.

6- Out of Allah’s Shukr (appreciation) is that He never punishes a Shakur (thanks-giving) believer, and never makes the reward of his deed to be lost, and this is one of the requirements of His Attributes, and He is free from all that contradicts this, as He is free from all defects and deficiencies.

7- Out of Allah’s Shukr is that He brings the slave out of the Hell-fire because of the least weight of an atom of good he has done, and He will not make the reward of even that little amount of good to be lost for him.

8- Since Allah is the only true Shakur, the most beloved among His creation to Him is the one who is attributed with Shukr (giving thanks), and the most hated person to Him among His slaves, is the one who is attributed with ingratitude, and al-Kafour (the ungrateful, the disbeliever).\(^{(61)}\)

\(^{(61)}\) ‘Eddat as-Sabireen, pp. 335-337.
O Allah! Let our last days be the best days of our life and our last deeds be the best of our deeds, and let the best day be the day we meet You. Ameen!

O Allah! Guide us to perform all the acts of obedience and worship to win Paradise! Ameen!

O Allah! Help us to remember You, to thank You, and to worship You in the best of manners! Ameen!

O Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire! Ameen!

O Our Lord! Accept (our acts of worship) from us! Verily, You are the All-Hearer, the All-Knower. Ameen!

All Praises are due to Allah, peace and blessing be upon Prophet Muhammad, his family, his Companions and those who rightly follow them till the Last Day. Ameen!

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