

# NAMES OF ALLAH

ALLAH ASH SHAKIR  
ASH SHAKOOR

THE APPRECIATIVE

THE ALL-APPRECIATIVE

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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Al Salam Islamic Center

# Allah Ash Shakir Ash Shakoor

## (الشَّاكِرُ الشَّاكُورُ)

### Allah Ash Shakir Ash Shakoor (الشَّاكِرُ الشَّاكُورُ) – The Most Grateful, The Most Appreciative

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- When you know Allah Ash Shakir Ash Shakoor it makes you very shameful, subhan Allah. Being grateful is good for you, but Allah (سبحانه وتعالى) is naming Himself Ash Shakir Ash Shakoor – He's appreciative though He's the King of kings, subhan Allah. And Allah (سبحانه وتعالى) has two names for being appreciative and thankful, this makes you even smaller, subhan Allah.

### Meaning in the language

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- Shukr (الشُّكْرُ) → increasing (الزِّيَادَةُ) + growing (النَّمَاءُ) + visible (الظُّهُورُ). Unlike hamd (حَمْدٌ) which is in the heart.
- When you have a piece of land, how can you say it's being grateful? (شَكَرْتَ الْأَرْضَ): when there are many plants and growth on it (كَثُرَ النَّبَاتُ فِيهَا), so it's visible.
  - What about a plant being grateful? (نَبَاتٌ شَاكِرٌ): when little water is sufficient for it (يَكْتَفِي بِالْمَاءِ الْقَلِيلِ), subhan Allah. So to be grateful is not about having big blessings, but for small blessings. A person who's grateful is satisfied and content with the little that he has. He doesn't say 'when I get this, then I'll be grateful'. When you're thanking Allah (سبحانه وتعالى) for the food and drink you have then

Allah (سبحانه وتعالى) will be pleased with you. Hadith: (عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا ) (Anas b. Malik (رضي الله عنه) reported that Allah's Messenger (صلى الله عليه وسلم) said: Allah is pleased with His servant who says: Al-Hamdu lillah while taking a morsel of food and while drinking.) - Sahih Muslim 2734

- You can't jump with gratitude, you need to train yourself with small things first.
- Reality of shukr (حقيقة الشكر) → to praise the good-doer by mentioning his goodness (الثناء على المحسن بذكر احسانه). You appreciate every small thing, you appreciate when your child gives you a flower from the garden, or the drawing they make for you.

## Names of Allah Ash Shakir Ash Shakoor mentioned in the Qur'an

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Ash Shakir (الشَّاكِرُ) is (اسم فاعل)

Surah Al Baqarah 158: (إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِنْ شَعَابِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ) (Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower)

- Safa and Marwah is from the symbols of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) appreciated what Hajar did, why? She was pleased with the decree. She was alone with her child, and she took the means

searching for water though anyone else would have just sat and waited for death. She ran between Safa and Marwah, and Allah (سبحانه وتعالى) appreciated this and made it a pillar of hajj and umrah, and from His symbols, subhan Allah. Allah (سبحانه وتعالى) can command whatever He wants, but He appreciated one person's action and made it a pillar of hajj and umrah, subhan Allah.

- To do something voluntarily (تطوع) is to do it without force. It should be from the heart and it should come with ease. There's no point doing something voluntary but out of force or harshness. If you want to do something voluntarily, then it should be good (خيرا), not evil. For example, if you're fasting six days of shawwal then you should do it (تطوع), not that you're complaining about. What is the reward? Allah (سبحانه وتعالى) Himself is Shakir 'Aleem. This means He's dealing with you with Ash Shakir, He's the One Who appreciates any small voluntary act (تطوع) you're doing, though it should be from the heart and good. He will appreciate the small you've done and reward you abundantly for it – this is Allah (سبحانه وتعالى).
- Some parents are not happy with their children unless they do so much for them, or some wives don't appreciate their husbands unless they take them out, travelling, etc. Unless they do so much for them and then they'll say you're my husband, subhan Allah. Appreciate whatever little you get. If a child visits his parents once and the parent says, 'only once?', then they will come but it will not be good, it will be out of pressure.
- Don't complain about how you were praying in Ramadan at night and right now. No one can pray the whole night right now. Even if

you pray two units, pray it with gratitude, and Allah (سبحانه وتعالى) will increase you. It's like grocery shopping in Ramadan, you get things in bulk and in boxes, but now you get individual packets. So similarly with the worships, you were reading 3 juz in Ramadan, but now ½ juz. Appreciate this and Allah (سبحانه وتعالى) will increase you.

- One man removed harm from the path's way and Allah (سبحانه وتعالى) appreciated it and forgave Him. Never underestimate any good deed because you don't know which deed will take you to paradise. Zubaida the wife of Haroon Ar Rasheed built a well for the pilgrims, which is a great act. When they saw her in a dream, they said this deed which Allah (سبحانه وتعالى) forgave you. She said 'no, it was two units I would pray at night', subhan Allah.
- Allah (سبحانه وتعالى) is 'Aleem – He knows what's inside your heart. Allah (سبحانه وتعالى) appreciates what's inside your heart. The scholars said perhaps pondering for an hour is better than praying the whole night. Your heart might not be present while you're praying the whole night. With Allah (سبحانه وتعالى), it's not about quantity, but quality. Allah (سبحانه وتعالى) looks at the best (أحسن عملاً), not quantity.

Surah An Nisa'a 147: (مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا) (Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing)

- Surah An Nisa'a is about justice and in the previous ayat, Allah (سبحانه وتعالى) spoke about the punishment of the hypocrites. Does Allah (سبحانه وتعالى) benefit from punishing us? Of course not. What is the safeguard from punishment? Gratitude and faith. Whether you have

something or not, just be grateful. When you're appreciating everything, then it motivates you to do more good deeds and to do ihsan. When someone is complaining then he won't move forward. Ingratitude weakens a person because it removes the energy from him. When you're grateful for everything, then you find yourself energized and doing more ihsan. The hypocrites do not remember Allah (سبحانه وتعالى) much, rather they're thinking about how they look like in front of the people.

- When Allah (سبحانه وتعالى) punishes anyone, it's His justice, not to seek revenge or to benefit. Allah (سبحانه وتعالى) appreciates your gratitude and faith. Allah (سبحانه وتعالى) is Shakir – He appreciates the little from you. A prostitute gave water to a dog and He appreciated it this act though she's a sinner. Allah (سبحانه وتعالى) appreciates the good more, what does He do with your punishment? Subhan Allah.
- Allah (سبحانه وتعالى) is 'Aleem – He knows Who to appreciate from because He knows what's inside our hearts. For example, Allah (سبحانه وتعالى) appreciated the fear inside the magician's hearts and made them Muslim.
- At home we might not be appreciated, but when you know Allah is Ash Shakir Ash Shakoor – He will appreciate your work when your intention is for Him. We like to be appreciated, but we should want appreciation from Allah (سبحانه وتعالى), not others. And think about the small things before the big things. Allah (سبحانه وتعالى) appreciates the small things which others don't, subhan Allah. There was a man who would do his obligations but he would give food to the orphans and Allah (سبحانه وتعالى) made him to die in the haram, subhan Allah.

### (الشُّكُورُ) Ash Shakoor

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ ( Surah Fatir 29-30: (Verily, those (تَجَارَةً لَّن تَبُورَ (۲۹) لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ (۳۰) who recite the Book of Allâh (this Qur'ân), and perform As-Salât (Iqâmat-as-Salât), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. (29) That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense). (30))

- They're constantly reciting the Qur'an, establishing the prayer, and giving zakat, but what's inside their heart? They're hoping this 'trade' doesn't go to loss. Imagine Allah (سبحانه وتعالى) is giving us everything, He's giving us the 'shop', the 'materials', and when we make a profit, He doesn't want anything from us, truly there is no one like Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) will give their reward in full and He will give more from His favors, subhan Allah. With Allah (سبحانه وتعالى) 1 + 1 doesn't equal 2. With Allah (سبحانه وتعالى), 1 + 1 equals infinity.
- Allah (سبحانه وتعالى) is Ghafoor for the shortcomings of our deeds, we need His forgiveness even for our good deeds. And He's Shakoor – He greatly appreciates all that we do.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (۳۲) جَاءَتْ عَدْنٌ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ (Then (وَلَوْلُؤُلُوًّا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (۳۳) وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ (۳۴)

We gave the (Book the Qur'ân) as inheritance to such of Our slaves whom We chose. Then of them are some who wrong their ownelves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân), that is indeed a great grace. (32) 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk. (33) And they will say: "All the praises and thanks are to Allâh, Who has removed from us (all) grief. Verily, our Lord is indeed Off→Forgiving, Most Ready to appreciate (good deeds and to recompense). (34))

- There are people who take the book:
  - People doing sins but Allah (سبحانه وتعالى) will forgive their sins
  - Moderate: only doing the obligations
  - Foremost in doing deeds by the permission of Allah (سبحانه وتعالى); it's only Allah (سبحانه وتعالى) Who allows you to do good deeds.
- All of them will enter paradise, but have different levels. Notice their adornment is mentioned first before their clothes, they will have bracelets of gold and pearls.
- The people of paradise will say in paradise ( الْحَمْدُ لِلَّهِ الَّذِي آذَهَبَ عَنَّا الْحَزْنَ إِنَّ ( رَبَّنَا لَغَفُورٌ شَكُورٌ ) (All the praises and thanks are to Allâh, Who has removed from us (all) grief. Verily, our Lord is indeed Off→Forgiving, Most Ready to appreciate). They will mention the name of Allah Al Ghafoor Ash Shakoor in paradise. We need to live under these names.



Surah Shura 23: ( ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ) (That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Say: "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).)

- Allah (سبحانه وتعالى) gives glad tidings to those who believe and do good deeds. When you do one small good deed, Allah (سبحانه وتعالى) will multiply it 10 to 700 times. Allah (سبحانه وتعالى) is Ghafoor, forgiving us and Shakoor, appreciating the deeds.

Surah At Taghabun 17: (إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يضاعفه لكم ويغفر لكم والله شكور حليم) (If you lend Allâh a goodly loan (i.e. spend in Allâh's Cause) He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing)

- If you lend a goodly loan to Allah (سبحانه وتعالى), though of course Allah (سبحانه وتعالى) doesn't need a loan, but it's to show He will reward you so much. When you give any sadaqah, Allah (سبحانه وتعالى) will multiply it and He will forgive you. Allah (سبحانه وتعالى) is Shakoor, He will appreciate it and multiply it. And He's Haleem, you might have sins but He's forbearing. His appreciation is connected with His forbearing – we have sins though He's still appreciating us, subhan Allah. Unlike ourselves, our children might not be perfect, and if they

do one small good thing, we don't appreciate it because we want them to be perfect, subhan Allah. May Allah (سبحانه وتعالى) forgive us. Ameen.

- In summary, the gratitude of Allah (سبحانه وتعالى) is linked to His knowledge, He forgives your sins, and He's still forbearing with your sins. Allah (سبحانه وتعالى) loves shukr and He called Himself Ash Shakir Ash Shakoor.

### **Allah Ash Shakir Ash Shakoor (الشَّاكِرُ الشُّكُورُ) – The Most Grateful, The Most Appreciative**

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Knowing Allah (سبحانه وتعالى) by His names and attributes perfects us. When you know Allah (سبحانه وتعالى) is Ar Rahman Ar Raheem then you will be more merciful. The dwellers of paradise are beautiful, but when will they become even more beautiful? When they see Allah (سبحانه وتعالى), subhan Allah. May Allah (سبحانه وتعالى) grant us this delight. Ameen. Some people will see Allah (سبحانه وتعالى) twice a day, some once a week, and this depends on how much faith and how much they long to meet Him. May Allah (سبحانه وتعالى) make us see Him twice a day. Ameen.

When you hear about Allah (سبحانه وتعالى) in this life, it affects you, automatically your heart will be at rest and it will show on your face. Talking about Allah (سبحانه وتعالى) is a cure for everything and every name of Allah (سبحانه وتعالى) adds more beauty to you. When you know Allah (سبحانه وتعالى) is Ash Shakir Ash Shakoor then you will be grateful and appreciate everything. Allah (سبحانه وتعالى) appreciates everything, even

the bees and ants, so what about you? Subhan Allah. If you appreciate the things around then you will appreciate the things not around you. If you don't appreciate the duniya, then how will you appreciate the akhira. If you don't appreciate the tangible, then how do you want to appreciate the intangible? Subhan Allah.

### **Displays of Allah's gratitude (مظاهر شكر الله)**

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1. Never underestimate any good deed: We think Allah (سبحانه وتعالى) appreciates big things, but it's about the quality, not quantity. You don't know how much a smile to your sister is appreciated by Allah (سبحانه وتعالى). Even if it's little, but it has to be done with a good intention. On the Day of Judgement, you will see all of your deeds. Allah (سبحانه وتعالى) appreciated the prostitute who giving water to the thirsty dog and the man who removed harm from the path's way. Ladies need to be especially careful because they can quickly become ungrateful, especially to their husbands and those close to them. If a person makes one mistake, then as if they've never done any good to them. Sometimes your husband might have gone out of his way to bring you a watermelon, and you tell him, 'why did you bring that? We already have some. How much did you pay for it? The seller cheated you.' Just be grateful and say thank you.
2. Reward is multiplied: from Allah's appreciations, He will multiply the deeds from 10 to 700 times.
3. Help when following Allah's commands: From Allah's gratitude is when you're following His commands, then He will help you to do the good deed. Unlike ourselves, if we tell the children to clean their

room, when will we appreciate them? After they finish cleaning and we check the room and they we say 'it's ok'. Or people are not appreciated in a race unless they win, though others are running as well. But with Allah (سبحانه وتعالى), while you're doing the good deeds and just as you're starting, Allah (سبحانه وتعالى) appreciates you, subhan Allah. He appreciates every step you take following His commands. Don't think our worship is benefitting Allah (سبحانه وتعالى). He appreciates you because you're a slave of Allah (سبحانه وتعالى), alhamdulillah.

4. Praise when following Allah's commands: He will also praise you as you're doing it, subhan Allah. You don't hear the praise of Allah (سبحانه وتعالى), and if we were to hear it then we would die of out happiness. But how do you feel when Allah (سبحانه وتعالى) praises you? You will feel light, content and satisfied in the heart. Allah (سبحانه وتعالى) will also give you energy to do more good deeds and blessing in your life by making you always go towards goodness. All of this is because Allah (سبحانه وتعالى) is praising the person and appreciating him. You alone we worship and You alone we seek help (اياك نعبد و اياك نستعين). Allah (سبحانه وتعالى) is appreciating us though He doesn't need us. When we pray, doesn't He come? Subhan Allah. Even mushrikeen who are in the middle of the sea are appreciated by Allah (سبحانه وتعالى) because they're invoking Him, so what about someone who believes in Him? Subhan Allah.
5. Complete reward: On the Day of Judgement, Allah (سبحانه وتعالى) will show you the complete reward. If you're rewarded in the duniya then it doesn't mean you don't get rewarded in the akhira. And

don't think it's only in the akhira either. Allah (سبحانه وتعالى) appreciates both in the duniya and akhira.

6. Compensated with something better when you leave something for Allah's sake: Whoever leaves something for Allah (سبحانه وتعالى) then Allah (سبحانه وتعالى) will compensate him with something better. For example you have a job, but you know it's haram, so you leave it for the sake of Allah (سبحانه وتعالى). You leave something you like but you know it's displeasing to Allah (سبحانه وتعالى). It can be with food, clothes, socializing, etc – Allah (سبحانه وتعالى) appreciates this so much. We should already be leaving what's displeasing to Allah (سبحانه وتعالى), but Allah (سبحانه وتعالى) appreciates it when we do it, subhan Allah. For example, if you have a worker at home, you don't appreciate what they're doing because it's their job. It's our job to do what Allah (سبحانه وتعالى) wants, but He appreciates it. When you leave something for Allah (سبحانه وتعالى), then He will give you a better a job, a better friend, a better place and He will give you more than what you want. We are all slaves, and Allah (سبحانه وتعالى) is the Master and He is The Richest of the rich, but look at how He appreciates us, subhan Allah. Truly there is no one like Allah (سبحانه وتعالى). **Hadith:** ( عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم فيما يرويه عن ربه عز وجل قال: " إذا تقرب العبد إلي شبراً تقربت إليه ذراعاً، وإذا تقرب إلي ذراعاً تقربت منه باعاً، وإذا أتاني يمشي أتيته هرولة" (Anas (May Allah be pleased with him) reported: The Prophet ( صلى الله عليه ) said, "Allah says: ' When a slave of Mine draws near to Me a span, I draw near to him a cubit; and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him running.".) – Al Bukhari Book 1, Hadith 96. Allah's appreciation is

so valuable because He gives you more faith, opens good deeds for you, and gives you the power to worship Him. If you come walking to Allah (سبحانه وتعالى), then He will come running to you. Can you find any master in this life running to the slave? Subhan Allah. Can you find the rich running to the poor? Truly (لا اله الا الله). You appreciate it that Allah (سبحانه وتعالى) is appreciating and when you do that then He will increase you. For example, you might begin with one unit of the night prayer, and Allah (سبحانه وتعالى) appreciates it and you appreciate that Allah (سبحانه وتعالى) appreciates, so He increases you and increases you until you can pray the 11 units which is the Sunnah of the Prophet (صلى الله عليه وسلم).

7. When you're struggling to do any worship: when you're struggling to do any worship, then this is the time Allah (سبحانه وتعالى) appreciates it the most. For example you really want to sleep after fajr, but the reward for struggling to remain awake is greater. When you make an effort to make the last push then the reward is greater. Another example is when you pray the rawatib for dhuhr – there are 2x2 before the dhuhr, another 2 after, and then there is another 2 to protect you from the hellfire. You really feel the struggle at the end. Or you're reading the Qur'an, and you're getting tired, but you struggle to do one more page, Allah (سبحانه وتعالى) appreciates this last page the most.
8. An apparent blessing which everyone is grateful: for example, you have cool and nice weather which everyone is grateful. Allah (سبحانه وتعالى) gives it without any effort from you, and because you're grateful then Allah (سبحانه وتعالى) appreciates you because you

appreciated the blessing, though He gave it to you without any effort from you, subhan Allah. When you're being grateful then it's good for you, and Allah (سبحانه وتعالى) appreciates this. Everything you do is appreciated by Allah (سبحانه وتعالى) and this should make you appreciate whatever others do for you. Surah Al Insan 22: (إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ((And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."))

9. You might have shortcomings and sins, but you do a good deed which Allah (سبحانه وتعالى) appreciates so He keeps this for you and makes you happy your entire life, subhan Allah. For example, anyone who witnessed Badr then there is great reward for them even though some spoke about Aisha (رضي الله عنها) in the future, subhan Allah. If Allah (سبحانه وتعالى) appreciates a deed from you, then He will use it to save you and make you content, and He will make it grow for you. For example, the lady who gave a booklet to another lady and this booklet ended up becoming 'The Precious Remembrance' which many people read and use in Ramadan and on laylut al qadr, subhan Allah, though she doesn't know this happened. Allah (سبحانه وتعالى) made it grow for her. It's important to do a deed that no one sees or knows about it – just do it and forget about it. Hadith: ( حَدَّثَنِي مُعَاوِيَةُ بْنُ قُرَّةَ قَالَ: كُنْتُ مَعَ مَعْقِلِ الْمُزْنِيِّ، فَأَمَاطَ أَدَى عَنِ الطَّرِيقِ، فَرَأَيْتُ شَيْئًا فَبَادَرْتُهُ، فَقَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ يَا ابْنَ أَخِي؟ قَالَ: رَأَيْتُكَ تَصْنَعُ شَيْئًا فَصَنَعْتُهُ، قَالَ: أَحْسَنْتَ يَا ابْنَ أَخِي، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (يَقُولُ): مَنْ أَمَاطَ أَدَى عَنِ طَرِيقِ الْمُسْلِمِينَ كُتِبَ لَهُ حَسَنَةٌ، وَمَنْ تَقَبَّلَتْ لَهُ حَسَنَةٌ دَخَلَ الْجَنَّةَ (Mu'awiya ibn Qurra said, "I was with Ma'qil al-Muzn when he removed something harmful from the road. Then I saw something

and went over to it. He asked. 'What made you do that, nephew?' He replied, 'I saw you do something, so I did it.' He said, 'Nephew, you have done well. I heard the Prophet, may Allah bless him and grant him peace, say, "Whoever removes something harmful from the road of the Muslims has a good deed written for him. Anyone who has his good deed accepted will enter the Garden."' - Al-Adab Al-Mufrad 593, Authenticated by Al Albani as Hasan. If one good deed is accepted from you then you will enter paradise, subhan Allah. That's why some of the scholars said if I knew two units of prayer were accepted from me then I would be guaranteed paradise.

10. Allah (سبحانه وتعالى) gives blessing which you can't encompass:

Surah Ibrahim 34: (وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا) (and if you count the Blessings of Allâh, never will you be able to count them.) – Allah (سبحانه وتعالى) commands you to be grateful and He gives you the blessings to make you say alhamdulillah, and when you're grateful, then He'll give you more, and then you're grateful again, and He'll give you more; it's never-ending like this, subhan Allah. There are no boundaries with Allah (سبحانه وتعالى) – if Allah (سبحانه وتعالى) is Ash Shakir Ash Shakoor then why are you not being grateful. Allah (سبحانه وتعالى) doesn't need our shukr, but it's good for you. Surah Luqman 12: (وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ) (And indeed We bestowed upon Luqmân Al-Hikmah (wisdom and religious understanding) saying: "Give thanks to Allâh," and whoever gives thanks, he gives thanks for (the good of) his ownself. And



whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs),  
Worthy of all praise)

## Dua'as which show your gratitude

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1. Head of forgiveness (سيد الأستغفار): this is said in the morning and evening supplications.

Hadith: وعن شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "سيد الإستغفار أن يقول ( العبد : اللهم أنت ربي، لا إله إلا أنت ، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك بنعمتك علي، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت، من قالها من النهار موقنا بها، فمات من يومه قبل أن يمسي، فهو من أهل الجنة، ومن قالها من الليل وهو موقن بها فمات قبل أن موقنا بها، فمات من يومه قبل أن يمسي، فهو من أهل الجنة ) (Shaddad bin Aus (May Allah be pleased with him) said: The Prophet (صلى الله عليه وسلم) said, "The best supplication for seeking forgiveness (Syed-ul- Istighfar) is to say: 'Allahumma Anta Rabbi, la ilaha illa Anta, khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu, a'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alayya, wa abu'u bidhanbi faghfir li, fa innahu la yaghfirudh-dhunuba illa Anta. (O Allah! You are my Rabb. There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will

be one of the dwellers of Jannah.") – Riyadh As Saliheen, Al Bukhari, Book 20, Hadith 1875

- You're saying, 'You're my Lord' and this shows so much appreciation.
- You created me and I'm Your slave
- I will fulfill the promise and covenant as much as I can.
- I seek refuge in You from the evil of what I've done
- I admit to the blessings You have bestowed upon me and I admit to my sins
- Forgive me because no one forgives the sins except You
- How will this dua'a be powerful? When you admit and confess to your sins. Whoever says this in the morning with complete affirmation, meaning you have yaqeen and feel what you're saying, and you die that day then you are from the people of paradise – this shows how Allah (سبحانه وتعالى) is Ash Shakir Ash Shakoor. And whoever says this in the evening and dies, then he is from the people of paradise.

## 2. After the obligatory prayer:

Hadith: عَنْ أَبِي الزُّبَيْرِ، قَالَ كَانَ ابْنُ الزُّبَيْرِ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ حِينَ يُسَلِّمُ " لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ (Abu Zubair reported Ibn Zubair uttered at the end of every prayer after pronouncing salutation (these words):" There is no god but Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He is Potent over everything. There is no might or power except with Allah.

There is no god but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no god but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it." (The narrator said): He (صلى الله عليه وسلم) uttered it at the end of every (obligatory) prayer.) - Sahih Muslim 594

- (لا اله الا الله وحده لا شريك له، له الملك و له الحمد و هو على كل شيء قدير) (There is no god but Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He is Potent over everything) – There is (لا اله الا الله) and (له الحمد) – so the best of dhikr and best of dua.
- (لا حول و لا قوة الا بالله) (there is no might and power except with Allah): this is one of the treasures of paradise
- (لا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ) (There is no god but Allah and we do not worship but Him alone)
- (له النعمة و له الفضل و له الثناء الحسن) (To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded): all of the good praise belongs to Allah (سبحانه وتعالى) so why should someone complain? Subhan Allah.
- (لا اله الا الله مخلصين له الدين و لو كره الكافرون) (There is no god but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it): the disbeliever hates that you're sincere

## Hadiths about shukr

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Hadith: Narrated by An Na'man bin Basheer (رضي الله عنه), the Prophet (صلى الله عليه وسلم) said: (و من لم يشكرِ الناسَ ، لم يشكرِ اللهَ ، و من لم يشكرِ اللهَ ، لم يشكرِ الناسَ ، و من لم يشكرِ الناسَ ، لم يشكرِ اللهَ ، و من لم يشكرِ اللهَ ، لم يشكرِ الناسَ ) (Whomever does not give thanks for what's little, does not give thanks for what's big, and whomever does not thank the people, does not thank Allah. Speaking about the blessing of Allah is gratitude and to abandon speaking about it is ingratitude) – Sahih At Targheeb 976, Authenticated by Al Albani as Hasan Sahih

- (من لم يشكرِ اللهَ ، لم يشكرِ الناسَ ، و من لم يشكرِ الناسَ ، لم يشكرِ اللهَ): you should don't wait for blessings to be big in order to be grateful, you should be grateful for everything.
- (و من لم يشكرِ الناسَ ، لم يشكرِ اللهَ): you need to be grateful to the people who are means to the blessings. You need to appreciate the people whom Allah (سبحانه وتعالى) made them means, and Surah Luqman tells us the people you need to appreciate the most are your parents. If your parents are alive then this is a blessing and if they've passed away then make dua for them. If you're not appreciating your parents, husband, children, and all those who've done good to you then as if you're not grateful to Allah (سبحانه وتعالى).
- (التَّحَدُّثُ بِنِعْمَةِ اللَّهِ شُكْرٌ): talking about the blessing is gratitude, but the shaitan wants you to say the opposite so that you don't get an evil eye or hasad. For example someone might ask you, 'how's your child?' and you say, 'I can't sleep because of him, though you're sleeping', subhan Allah. And there are people who's speech is always like this, subhan Allah.

- (وتركها كفر): when you leave talking about the blessings then this is ingratitude. Someone who's not talking about his blessings then it's as if he's proud and not satisfied.

Hadith: عن عمرو بن شعيب عن أبيه عن جده رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: ( "إن الله يحب أن يرى أثر نعمته على عبده (صلى الله عليه وسلم) Messenger of Allah said, "Allah loves to see the sign of His Bounties on his slave." ) – Riyadh As Saliheen, At Tirmidhi, Book 4, Hadith 803

- Allah (سبحانه وتعالى) loves to see the impact of His blessing on His slave. For example, when you're given a ring as a gift then wearing it shows you're grateful. Allah (سبحانه وتعالى) gave us the blessings and He loves to see us using it.

Hadith: أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَوْبٍ دُونَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَيْكَ مَالٌ " . قَالَ " فَإِذَا قَالَ نَعَمْ مِنْ كُلِّ الْمَالِ . قَالَ " مِنْ أَيِّ الْمَالِ " . قَالَ قَدْ آتَانِي اللَّهُ مِنَ الْإِبِلِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيقِ . قَالَ " فَإِذَا " (It was narrated from Abu Al-Ahwas, from his father,; That he came to the Prophet (صلى الله عليه وسلم) wearing shabby clothes. The Prophet (صلى الله عليه وسلم) said to him: "Do you have any wealth?" He said: "Yes, all kinds of wealth." He said: "What kinds of wealth?" He said: "Allah has given me camels, cattle, sheep, horses and slaves." He said: "If Allah has given you wealth, then let the effect of Allah's blessing and generosity be seen on you." ) - Sunan an-Nasa'i 5224

- When Allah (سبحانه وتعالى) bestows wealth upon you then it should reflect on you, in your house, clothes, and your charity. The intention

is important to not show-off but you're grateful to Allah (سبحانه وتعالى). People think if they wear torn clothes then as if it's zuhd, but this is not the meaning. And when Allah (سبحانه وتعالى) gives you knowledge then it should show on you by teaching others and acting upon it.

**May Allah (سبحانه وتعالى) make gratitude our way of life. Ameen.**

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