

الشاكِر الشكور

Ash Shakir Ash Shakoor

(The Appreciative, The All Appreciative)





طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

Request Issuance of Permit Publication/Printing

نتيجة تدقيق مادة علمية
Result of Auditing the Material

Applicant	إيمان العبيد	جهة الطلب
Reference number	IPP-000531	الرقم المرجعي / تاريخ الطلب
Date of application	11/05/2023	تاريخ الطلب
The addressee		الجهة المرسل إليها
عنوان المادة	إيمان العبيد ونورة الظاهر	المؤلف
المحقق	نورة الظاهر وفائزة قاضي ونذيرة	الناشر/ دار الطبع
شكل المادة	كتاب	اللغة
سنة الطبع	2022	القياس
عدد الصفحات	45	أ4
Audit Result	نتيجة التدقيق	لا مانع من منحه إذن التداول، وذلك لتحقيق المادة العلمية شروط طباعة وتداول المصاحف والمنشورات الدينية في إمارة دبي

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Compiled by:

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Preface

In the Name of Allah
the Most Merciful, the Especially Merciful.

There is no change nor power except by Him.

There is no emotion in this world that attracts positivity more than the emotion of gratitude. Seldom do we see a person untouched by an individual with a sense of thankfulness in their demeanor. And yet most of us fail to practice it ourselves. But the one sidedness of enjoying life each day, without gratitude to the One Who has granted everything that we ever experience, or use or possess is indeed a great injustice we commit. Those who possess the gift of gratitude are owners of a great treasure which will see them overcome any and every matter in life with ease.

But the attribute of appreciativeness in the Creator is unlike anything we can ever imagine. If we were to understand even a minute part of it, we would become slaves of the highest degree to our Rabb (Lord and Nurturer).



Then how do we unravel this attribute in our daily lives? It does not take much effort for a believer to see it all around him, but for most people it is not visible. Let us take the mundane example of a mother who cooks a four-course meal for her family and arranges it on the table, and invites her family to eat. The food is ravaged in minutes and everyone goes back into their respective cocoons. Then she picks up the leftovers and the dirty dishes with her tired

hands, and at that moment it may be that no one from her family notices her, but the Ever-Watchful gaze of Ash Shakir Ash Shakoor (The Appreciative, The All-Appreciative) is always present, Who appreciates her struggles and sees the effort and the amount of labour she puts into feeding her family. This gratitude from Ash Shakir Ash Shakoor (The Appreciative, The All-Appreciative) allows her to feel content and happy for all the labour she puts in, despite her body almost giving up sometimes. And yet the pleasure of feeding them, which gives her a sense of satisfaction, comes only from the All Appreciative One Who puts comfort and peace into her heart and rewards her for it.

If there was no one to see our struggles in life and show us appreciation, it would create a void of hopelessness and sadness inside our hearts. And Allah the Lord of Justice and Mercy, certainly would never accept imperfection in His jurisprudence!

His kind loving care is unequalled in its perfection, and if we were to truly understand how He appreciates us even for our imperfect deeds, we would not be able to endure that happiness and live to see another day.

In this book we put forth stories and circumstances from the Qur'an, the Sunnah and from our quotidian lives, in order to get a minuscule sense of how Ash Shakir Ash Shakoor (The Appreciative, The All-Appreciative) is present in every breathe we take, and how impossible it is to negate it from our very existence.

May Allah open His treasures for the reader to get a glimpse of His Appreciation and may He accept this endeavour from us all. Ameen.



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Introduction

Knowing Allah by His Names and Attributes rectifies and perfects us. When we know Allah is Ar Rahman Ar Raheem (The Most Merciful, The Especially Merciful) then that knowledge becomes a means for us to show more mercy.

When we hear about Allah, it affects and transforms us deep inside wherein our hearts become restful, and this radiated on our faces. Talking about Allah is a cure for every problem and disease that we suffer, and each name of Allah adds more beauty to our lives and personalities. Allah appreciates even the smallest of creatures, including the bees and ants, so what about us?

Only when we are able to appreciate the tangible things around us, can we appreciate what is unseen to us. If we criticize and disparage the duniya (the worldly life), we can never be appreciative of the akhirah (hereafter). Therefore, knowledge of Allah Ash Shakir Ash Shakoor (The Appreciative, The All-Appreciative) teaches us gratitude and the appreciation of everything.

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

"My Lord! Grant 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."¹

¹ Surah An Naml 19

We all know that gratitude has immense benefits, but to attain those feelings of gratitude, we must have knowledge of Allah Ash Shakir Ash Shakoor (The Appreciative, The All Appreciative).

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ
وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَابِيٌّ سُودٌ ﴿٢٧﴾

See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ، كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ
الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

And likewise of men and Ad-Dawabb [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾

Verily, those who recite the Book of Allah (this Qur'an), and perform As-Salat (Iqamat-as-Salat), 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.

لِيُوفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

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).

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

﴿٣١﴾

And what We have revealed to you (O Muhammad (may peace and blessings be upon him)), of the Book (the Qur'an), it is the (very) truth [that you (Muhammad (may peace and blessings be upon him)) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allah is indeed All-Aware, and All-Seer of His slaves.

ثُمَّ أَوْحَيْنَا إِلَى الْكِتَابِ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

Then We gave the Book (the Qur'an) as inheritance to such of Our slaves whom We chose (the followers of Muhammad (may peace and blessings be upon him)). Then of them are some who wrong their own-selves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Qur'an) - that is indeed a great grace.

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

And they will say: "All the praises and thanks be to Allah Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ لَّا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾

Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.²

We must always appreciate the favours Allah has granted us. When He grants us a myriad of blessings and feelings, it is so that we are appreciative of what we have. And our appreciation is demonstrated when we make use of all those blessings, and act on it in the best possible way. Therefore, we can ascertain that our appreciation is revealed in the form of good deeds.

Allah gives us the best and He will give us more than what we deserve, even when we do very little. He forgives our shortcomings, knowing fully well that we are not making use of our full potential, and by His grace is always appreciative of whatever we do.

It is indeed a great favour when Allah decides to grant us the Book. There are three types of people generated from that favour. There are those who:



Transgress with it



Are moderate



Are foremost in
doing good by
Allah's permission

² Surah Fatir 27 to 35

The greatest favour is when Allah chooses us to be Carriers of the Qur'an. Such people will be appreciated by Allah for their deeds and they will have gardens of paradise, wherein all of their sadnesses and fatigue will be eliminated, and this indeed is a great blessing.

Knowing Allah Ash Shakir Ash Shakoor (The Appreciative, The All Appreciative) puts us to shame. As humans, being grateful is a normal state to be in and is good for us, but Allah has named Himself Ash Shakir Ash Shakoor (The Appreciative, The All Appreciative) - He is appreciative despite Him being the King of kings, and the Owner of all that exists. And He has two names for being appreciative and thankful, which humbles us even more.





Who is Ash Shakir Ash Shakoor?

The Name of Allah Ash Shakir Ash Shakoor (The Appreciative, The All Appreciative) is mentioned six times in the Qur'an. Ash-Shakir is mentioned twice and Ash-Shakoor is mentioned four times.

Ash-Shaakir Ash-Shakoor (The Appreciative, The All Appreciative) is the One Who appreciates the tiniest of our deeds, accepts it, rewards us for it, praises us for it, showers us with blessings and forgives our shortcomings.



Ibn Al-Qayyim (may Allah have mercy on him) said: "As for the appreciation of the Lord, it is another matter altogether. He is foremost in the quality of appreciation (more) than every grateful one.

He grants the slave and guides him to do, what He appreciates from him.

He appreciates the smallest of deeds; and He does not deem it too small to be appreciated.

He appreciates the good deed by rewarding it with ten of its like, to being multiplied without limit.

He appreciates the action of the slave, and so if he abstains something for the sake of Allah, He gives him what is better than that. If he does something for His sake, He returns it in multitude, although He was the One Who guided him to abstain and struggle for His sake in the first place.” (عدة الصابرين)

He recompenses the disbelievers for what they do of good in this life, but there is no reward in the hereafter.

From His appreciation, is that He removes the slave from the hellfire because of an atom of faith the slave had in his heart, and does not cause this amount to be lost.

He appreciates it when the slave stands steadfast in a position, seeking His pleasure at the cost of the displeasure of the people.



Meaning in the Language

The meaning of (شكر) is:

- ✦ Increment (الزيادة)
- ✦ Growth (النماء)
- ✦ Something apparent (الظهور)
- ✦ Praise (حمد)

SHUKR (الشكر) IS

Increment (الزيادة)
+
growth (النماء)
+
something visible (الظهور).

Unlike hamd (حمد) which is in the heart.

Being grateful is not about big blessings, but having gratitude for smaller blessings. A person who is grateful is satisfied and content with the little they own, and do not postpone their gratitude to only when their needs are fulfilled.

When we thank Allah for the food and drink we have, then Allah is pleased with us.

GRATITUDE WHILE EATING AND DRINKING

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا

Anas bin Malik (may Allah be pleased with him) reported that Allah's Messenger (may peace and blessings be upon him) said: Allah is pleased with His servant who says: Al-Hamdu lillah while taking a morsel of food and while drinking.³

The reality of gratitude is → to praise the good-doer by mentioning their goodness (الثناء على المحسن بذكر احسانه).

We must appreciate every small act, such as a child offering us a flower from the garden, or any small acts of kindness people show us.



³ Sahih Muslim 2734

Meaning in the Religion

When we go out of our way to do extra, and are grateful and believe in Allah, He will deal with us with His Names Ash Shakir Al 'Aleem (The Appreciative, The All-Knowing). He knows when we go the extra mile and is always appreciative of that.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.⁴

We have to take a step forward and even this step is guidance from Allah. The Name of Allah Ash Shakoor (The All Appreciative) is mentioned together with recompense and increment.

Allah will forgive our sins and accept any small deed we do. We are all prone to sin, but that does not mean He will not appreciate our deeds unless we are perfect and complete. For example, in the story of the prostitute who gave water to the dog, Allah accepted her good deed and forgave her sins.

SMALL ACTS OF KINDNESSES BLOT OUT GRAVE SINS

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " غُفِرَ
لِامْرَأَةٍ مُومِسَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رِيٍّ يَلْهَثُ، قَالَ كَادَ يَقْتُلُهُ الْعَطَشُ، فَتَزَعَّتْ
حُفَّهَا، فَأَوْنَقَتْهُ بِخِمَارِهَا، فَتَزَعَّتْ لَهُ مِنَ الْمَاءِ، فُغْفِرَ لَهَا بِذَلِكَ "

⁴ Surah An Nisa'a 147

Allah's Messenger (may peace and blessings be upon him) said, "A prostitute was forgiven by Allah, because, while passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tied it with her head-covering, she drew out some water for it. So, Allah forgave her because of that."⁵

Allah will give us abundant reward even for the little we do. For the one who removed harm from the road, Allah appreciated that act and was granted paradise.

REMOVING HARM AS AN ACT OF KINDNESS

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَرَّ رَجُلٌ بِغُصْنٍ سَجَرَةٍ عَلَى ظَهْرِ طَرِيقٍ فَقَالَ
وَاللَّهِ لَأَنْحِيَنَّ هَذَا عَنِ الْمُسْلِمِينَ لَا يُؤْذِيهِمْ . فَأَدْخَلَ الْجَنَّةَ " .

Abu Huraira reported Allah's Messenger (may peace and blessings be upon him) as saying:

A person while walking along the path saw the branches of a tree lying there. He said: By Allah, I shall remove these from this so that these may not do harm to the Muslims, and he was admitted to Paradise.⁶

Allah appreciates it when people are grateful to others and of the blessings He granted them, wherein He will appreciate and grant them even more of His favours.

He appreciates His slaves by praising them in front of the angels and He will cast appreciation among the people on the earth towards them, so that the people will acknowledge that person. Therefore we must not make acceptance from the people our greatest concern, but instead we must prioritise Allah's appreciation for us.

⁵ Sahih al-Bukhari 3321

⁶ Sahih Muslim 1914

There are times we feel unappreciated, but Allah acknowledges all that we do, and He casts appreciation on the earth for us so that we can accept it with honour and dignity.

Allah gives us countless blessings day and night, and appreciates us from all aspects, whether they be our good deeds or our abstinence from a sin for His sake.

Allah appreciates us by:

- ✿ Forgiving us
- ✿ Multiplying our deeds for us
- ✿ Accepting all that we do
- ✿ Praising us
- ✿ Showering us with blessings

Allah appreciates even the sinner who does not fulfill the rights of Allah, but is still good to people or animals. By His mercy, He will reduce his punishment. Therefore, we must never feel disappointed or disheartened by people because we have a Creator who appreciates all that we do.





Manifestations of Allah's Appreciation

1. Every little good deed is acknowledged and rewarded

It is incorrect to assume that Allah only appreciates good deeds that are big, but in reality it is about the quality of a deed, and not the quantity.

We do not know how much even a passing smile to a sibling will be appreciated by Allah. Even if it is little, the deed has to be done with a good intention. On the Day of Judgement, all of our deeds will be laid bare in front of us. Therefore, we must show gratitude and thankfulness to Allah and also to the people around us.

2. Each reward is multiplied:

From Allah's grace and appreciation, He multiplies the deeds from ten to 700 times to without a limit.

3. Allah's help and assistance is received by the one who follows His commands:

From Allah's gratitude is when we follow His commands, and He helps us to complete the good deeds. Unlike ourselves whom when we ask the children to clean their rooms, our appreciation will be bestowed only after they complete the act of cleaning. Allah appreciates us, not only while we are doing good deeds, but even as we begin to do it. He acknowledges every step we take in following His commands. But do not assume that our worship in any way benefits Allah, rather He appreciates us for being His obedient servants.

4. Praise when following Allah's commands:

He will also praise us as we are doing a good deed. We do not hear the praise of Allah because if we were to hear it, we would die of our happiness. When Allah praises us, we will feel light, content and satisfied inside our heart. Allah will also give us the energy to do more good deeds and blessings in our lives by making us always lean towards goodness. All of this is because Allah praises the individual and appreciates them.

Allah appreciates us although He does not need us. Even the mushrikeen (idol worshippers) who call upon Him alone when they are stranded in the middle of the sea, are appreciated by Allah because they invoked Him, so what about someone who believes in Him?

5. The Reward will be Complete:

On the Day of Judgement, Allah will show us the complete reward. If we are rewarded in the duniya (worldly life) then it does not mean there will be no reward in the akhirah (hereafter). And do not think that the reward is only in the akhirah (hereafter) either. Allah appreciates us both in the duniya (worldly life) and the akhirah (hereafter).

6. Compensation with something better when we abstain from something for the sake of Allah:

Whoever leaves something for the sake of Allah, Allah will compensate them with something better. For example, to decide to leave a job we know is haram (forbidden) for the sake of Allah. We will find Allah opens for us contentment of the heart, ease of affairs, a lawful provision and good deeds. The same can apply to food, clothing, lifestyle, and the like. Although it is obligatory on us to leave what Allah dislikes, Allah appreciates it when we do it.

Unlike ourselves whom for example when we have a worker at home, we do not appreciate what they do because it is their job description. In the same way, although it is our job to do what Allah wants, He is appreciative of it.

IF WE COME TO ALLAH WALKING, HE WILL COME TO US RUNNING

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 (may peace and blessings be upon him) 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.'"⁷

Allah's appreciation is so valuable because He gives us so much faith, and opens good deeds for us, and even gives us the strength to worship Him. If we come walking to Allah, He comes running to us. Can we find in this life any master running to a slave? Can we find the rich running to the poor? Truly there is no one worthy of worship but Allah (لا اله الا الله). When we appreciate Allah for who He is, He increases us.

7. Appreciation increases during struggles:

The times we struggle the most to worship Allah is when He appreciates us more. For example, we really want to sleep after fajr, but the reward for struggling to remain awake is greater. When we make the effort to push through the last end is when the reward is greater. Or when we get tired while reading the Qur'an, and we struggle to get through one more page is when Allah appreciates us the most.

⁷ Al Bukhari Book 1, Hadith 96.

8. Gratitude for apparent blessings:

For example, we have cool and nice weather which everyone is grateful for, but Allah grants it to us without any effort from our side, because we were grateful. When we are grateful it is always good for us, because Allah appreciates it. The fact that everything we do is appreciated by Allah should make us appreciate whatever others do for us too.

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا ﴿٢٢﴾

(And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."⁸

9. Despite our shortcomings and sins, we may have a good deed which is appreciated by Allah and kept for us to make us happy our entire life:

For example, there is great reward for anyone who witnessed Badr even though there were some among them who committed a sin by speaking falsely about Aisha (may Allah be pleased with her) later on in their lives. If Allah appreciates a deed from us, then He will use that good deed to save us and multiply it for us. It is important to do a deed that no one sees or knows about, wherein we must do it and forget about it.

⁸ Surah Al Insan 22

ACCEPTANCE OF A DEED LEADS ONE TO PARADISE

حَدَّثَنِي مُعَاوِيَةُ بْنُ قُرَّةَ قَالَ: كُنْتُ مَعَ مَعْقِلِ الْمُرَيْبِيِّ، فَأَمَاطَ أَدَى عَنِ الطَّرِيقِ، فَرَأَيْتُ شَيْئًا فَبَادَرْتُهُ، فَقَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ يَا ابْنَ أُخِي؟ قَالَ: رَأَيْتُكَ تَصْنَعُ شَيْئًا فَصَنَعْتُهُ، قَالَ: أَحْسَنْتَ يَا ابْنَ أُخِي، 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-Muzni 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 peace and blessings be upon him) 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."⁹

Acceptance of just one good deed will lead us to paradise. That is why some scholars said if we knew two units of prayer were accepted from us, we would be guaranteed paradise.

10. Allah's blessings cannot be encompassed:

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا¹⁰

And if you count the Blessings of Allah, never will you be able to count them.¹⁰

⁹ Al-Adab Al-Mufrad 593, Authenticated by Al Albani as Hasan.

¹⁰ Surah Ibrahim 34

Allah commands us to be grateful and gives us the means and blessings to proclaim alhamdulillah (all praise belongs to Allah).

And when we are grateful, He gives us more, and then we are grateful again, and He gives us more, which is an ongoing cycle of mercy. There are no boundaries with Allah.

If Allah is Ash Shakir Ash Shakoor (The Appreciative, The All Appreciative) should that not make us grateful too? Allah does not need our shukr (thanks), but we are the ones who benefit when we are grateful to Him.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ

حَمِيدٌ ﴿١٣﴾

And indeed We bestowed upon Luqmân Al-Hikmah (wisdom and religious understanding) saying: "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is thankless, then verily, Allah is All-Rich (Free of all needs), Worthy of all praise.¹¹



¹¹ Surah Luqman 12



Duas (Invocations) of Gratitude

1. The Master Supplication for Seeking Forgiveness (سيد الأستغفار): this is recited in the morning and evening supplications.

MASTER SUPPLICATION FOR SEEKING FORGIVENESS

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 يصبح، فهو من أهل الجنة"

Shaddad bin Aus (May Allah be pleased with him) said: The Prophet (may peace and blessings be upon him) 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.”¹²

We acknowledge by saying, ‘You are my Lord’, which shows great appreciation.

- ✽ There is no true God except You
- ✽ You created me and I am 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 have done
- ✽ I admit to the blessings You have bestowed upon me and I admit to my sins
- ✽ Forgive me because no one forgives sins except You

This dua’a (invocation) can be powerful, when we truly admit and confess to our sins. Whoever says this in the morning with complete affirmation, which means with yaqeen (certainty) and they feel what they are saying, if they were to die on that day, then they will be from the people of paradise. This shows how Allah is Ash Shakir Ash Shakoor (The Appreciative, The All Appreciative). And whoever says this in the evening and passes away, then they will be from the people of paradise.

¹² Riyadh As Saliheen, Al Bukhari, Book 20, Hadith 1875

2. After the obligatory prayer:

SUPPLICATION AFTER THE OBLIGATORY PRAYER

عَنْ أَبِي الرَّبِيعِ، قَالَ كَانَ ابْنُ الرَّبِيعِ 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. Dominion belongs to Him and He is Able 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 (the Prophet) (may peace and blessings be upon him) uttered it at the end of every (obligatory) prayer.¹³



(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.
Dominion belongs to Him and He is Able over everything) -

In this supplication we find (لا اله الا الله) (there is no one worthy of worship except Allah) and (له الحمد) (His are the praises) which are the best remembrance and best supplication, respectively.

¹³ Sahih Muslim 594

(لا حول و لا قوة الا بالله)

(there is no might and power except with Allah):

This is one of the treasures of paradise.

(لَا 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 good praises belong to Allah so why should anyone complain?

(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 disbelievers hate that we are sincere.





Ash Shakir Ash Shakoor in the Qur'an & Sunnah

In the Qur'an

ALLAH ASH SHAKIR - THE APPRECIATIVE

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾⁽¹⁵⁸⁾

Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. 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, Allah is All-Recognizer, All-Knower.¹⁴

Safa and Marwah are from the symbols of Allah. Allah appreciated the deeds of Hajar (wife of Ibrahim), because she was pleased with the decree of Allah and accepted it without questioning. She was alone with her child, and took the means to search for water. Though anyone else in such a situation would have just sat and waited for death.

¹⁴ Surah Al Baqarah 158

She ran between Safa and Marwah, and Allah appreciated this act, made it into a pillar of hajj (annual pilgrimage) and umrah (lesser pilgrimage), and made it from among His symbols.

Allah is able to command whatever He wants, but instead He appreciated one person's action and made it a pillar of hajj and umrah which shows His appreciativeness.

To do something voluntarily (تطوع) is to do it without force, and it must come with ease and from the heart. There is no point doing something voluntary out of coercion or under compulsion. If we wish to do something voluntarily, then it must be good (خيرا), and not evil.

For example, if one fasts the six days of Shawwal (month after Ramadan) then one must do it (تطوع) voluntarily with a good heart and without any complaints. The reward for this will be that Allah Himself will deal with us as Shakir 'Aleem (Appreciative, All-Knowing).

This means Allah will deal with us as Ash Shakir (The Appreciative) Who appreciates any small voluntary act we do, provided it is good and is done from the heart, and He will appreciate every small deed we have done and reward us abundantly for it.

For example, some parents are unhappy with their children unless they do a lot for them, and some spouses do not appreciate their other half unless they fulfil their expectations. We must try and appreciate whatever little we receive and not complain about it.

If someone does not visit their parents often and the parents show dissatisfaction, then their child may come more often in the future, but it will not be out of their own goodwill, but out of pressure.

When we do everything with appreciation and gratitude, Allah will increase us. And we must never underestimate any good deed because we do not know which deed may take us to paradise.

Allah is 'Aleem (The All Knower), He knows and appreciates what is inside our hearts. The scholars said that perhaps pondering for an hour is better than praying the whole night. It could be that our hearts may not be present while we are praying the whole night. With Allah, it is not about quantity, but quality. Allah looks at the best of our deeds, and not the quantity of it.



مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.¹⁵

Surah An Nisa'a speaks of justice and in the previous ayat, Allah tells us of the punishment of the hypocrites. Allah does not benefit from punishing us in the least. In order to be safeguarded from punishment, we must possess gratitude and faith, regardless of our state in life.

When we appreciate everything in life, it motivates us to do more good deeds and to do everything with ihsaan (excellence). Discontentedness stops us from moving forward and ingratitude weakens us. When we are grateful for everything, we find ourselves energized and doing more ihsaan (excellence).

The hypocrites do not remember Allah much, but instead only worry about their self-image. Allah's punishment portrays His justice; it does not contain revenge or benefit. Allah is Shakir (The Appreciative) of any insignificant little from us and is greatly appreciative of our gratitude and faith.

Allah is 'Aleem (The All-Knower) and knows whom to appreciate because of His knowledge of what is inside our hearts.

We must want appreciation from Allah rather than people, because people's appreciation is short lived and transient, but Ash Shakir Ash Shakoor (The Appreciative, The All Appreciative) appreciates every matter, even small matters which others may not appreciate.

¹⁵ Surah An Nisa'a 147

ALLAH ASH SHAKOOR - THE ALL APPRECIATIVE

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾

لِيُوفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

Verily, those who recite the Book of Allah (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)¹⁶

There are those who are constantly recite the Qur’an, establish the prayer, and give zakat (obligatory charity), and have hope in their hearts that this “trade” will not go to loss.

It is Allah Who gives us everything we have, whether it is the “shop”, or the “materials” to make profit, and when a profit is made, He does not want anything from it.

He will not only give us our reward in full, but He will give us more from His favours. With Allah 1 + 1 does not equal 2, it is infinite.

Allah is Ghafoor (Most Forgiving) for the shortcomings in our deeds. We not only need His forgiveness for sins, but even for our imperfect good deeds. And He is Shakoor (All Appreciative) greatly appreciative all we do.



¹⁶ Surah Fatir 29-30

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ. وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ
 سَابِقٌ بِالْخَيْرَاتِ يُاذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

Then 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 own selves, and of them are some who follow a middle course, and of them are some who are, by Allah'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)¹⁷

Among the inheritors of the book there are three types of people:

1. **Those committing sins:** but Allah will be forgiving of their sins.
2. **Those who are moderate:** only doing the obligations.
3. **Those who are foremost in doing good deeds by the permission of Allah;** it is only by Allah's permission that they are able to do good deeds.

¹⁷ Surah Fatir 32 to 33

All of them will enter paradise, but will have different levels of paradise.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

All the praises and thanks are to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate.¹⁸

These are the words of the people of paradise, wherein they will mention the Name of Allah Al Ghafoor Ash Shakoor (The Most Forgiving, The All Appreciative).



¹⁸ Surah Fatir 34

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ
 وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

That is (the Paradise) whereof Allah gives glad tidings to His slaves who believe (in the Oneness of Allah — Islamic 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, Allah is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).¹⁹

Allah gives glad tidings to those who believe and do good deeds. When we do one small good deed, Allah will multiply it ten times to 700 times to without a limit.



¹⁹ Surah Ash Shura 23

﴿١٧﴾ إِنَّ قَرْضَ اللَّهِ فَضًّا حَسَنًا يَضْعَفُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ

If you lend Allah a goodly loan (i.e. spend in Allah's Cause) He will double it for you, and will forgive you. And Allah is Most Ready to appreciate and to reward, Most Forbearing.²⁰

The kindness and graciousness of Allah is so sublime that it puts us humans to shame. As the Provider of the universe, Allah asks us to lend Him a goodly loan, although His Majesty is in no such need from us insignificant creatures. But through His gentle way of encouragement to help others by giving charity so that He can reward us, and forgive us and multiply any good that we do.

This shows His beneficence which no human mind could ever fathom. His appreciation is connected with His forbearance, because despite our sins He is still appreciative of us. This in retrospect, lays bare our own unappreciative nature which constantly seeks perfection from the people around us.

In summary, the appreciation of Allah is linked to His knowledge. He forgives our sins, and is still forbearing with us. Allah loves shukr (gratitude) and called Himself Ash Shakir Ash Shakoor (The Appreciative, The All Appreciative).



²⁰ Surah At Taghaabun 17

In the Sunnah

SPEAK OF ALLAH'S BLESSINGS

من لم يشكرِ القليلَ لم يشكرِ الكثيرَ ، و من لم يشكرِ الناسَ ، لم يشكرِ اللهَ ،
و التحدُّتُ بنعمةِ اللهِ شكرٌ ،
وتركُّها كفرٌ

Narrated by An Na'man bin Basheer (may Allah be pleased with him), the Prophet (may peace and blessings be upon him) said:

Whoever does not give thanks for what is little, does not give thanks for what is big, and whoever 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.²¹



Whomever does not give thanks for what is little, does not give thanks for what is big (من لم يشكرِ القليلَ لم يشكرِ الكثيرَ):

We must not wait for bigger blessings in order to be grateful, but be grateful for the smallest blessings.

²¹ Sahih At Targheeb 976, Authenticated by Al Albani as Hasan Sahih



And whoever does not thank the people, does not thank Allah (ومن لم يشكر الناس لم يشكر الله):

We must be grateful to the people who are a means to the blessings. We must appreciate the people whom Allah brought forth as means. Surah Luqman tells us that the people we need to appreciate the most are our parents. If our parents are alive then it is a blessing, and if they have passed away, we must supplicate for them. When we do not appreciate our parents, spouse, children, and all those who have done good for us, then it is as if we are being ungrateful to Allah.



Speaking about the blessing of Allah is gratitude (التحدث بنعمة الله شكر):

Talking about our blessings shows our gratitude to Allah, but the shaitan (devil) wants us to show ingratitude by making us do the opposite, such as putting a false fear in the heart of an individual, they assume that talking about blessings will invite an evil eye or hasad (envy).



And to abandon speaking about it is ingratitude (وتتركها كفر):

When one refrains from talking about the blessings, then this is ingratitude. A person who is silent and does not speak of their blessings, shows them as being proud and dissatisfied.

SHOW THE BLESSINGS OF ALLAH

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"

Amr bin Shu'aib on the authority of his father and grandfather reported: Messenger of Allah (may peace and blessings be upon him) said, "Allah loves to see the sign of His Bounties on his slave."²²

Allah loves to see the impact of His blessings on His slave. For example, when we are given a ring as a gift, wearing it shows our gratitude. Allah gave us countless blessings and loves to see us making use of it.

²² Riyadh As Saliheen, At Tirmidhi, Book 4, Hadith 803

SHOW THE IMPACT OF ALLAH'S GENEROSITY ON YOU

أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَوْبٍ دُونَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَيْكَ مَالٌ " . قَالَ نَعَمْ مِنْ كُلِّ الْمَالِ . قَالَ " مِنْ أَيِّ الْمَالِ " . قَالَ قَدْ آتَانِي اللَّهُ مِنَ الْإِبِلِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيقِ . قَالَ " فَإِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرْ عَلَيْكَ أَنْزُ نِعْمَةٍ اللَّهُ وَكَرَامَتِهِ "

It was narrated from Abu Al-Ahwas, from his father: That he came to the Prophet (may peace and blessings be upon him) wearing shabby clothes. The Prophet (may peace and blessings be upon him) 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."²³

When Allah bestows wealth upon us, then it should reflect on our houses, clothes and charity. The intention is not to show-off, but to show gratitude. People have a wrong assumption that if one dresses haggardly then shows zuhd (asceticism), but this is incorrect. When Allah gives us knowledge, then it must be made apparent by teaching it to others and acting upon it.






²³ Sunan an-Nasa'i 5224



Impacts of Knowing Allah Ash Shakir Ash Shakoor

🌸 To be grateful is:

 To confess the blessing is from Allah	 To speak of the blessing	 To make the blessing apparent
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- 🌸 When we feel unappreciated, we can complain to Ash-Shakir Ash-Shakoor (The Appreciative, The All Appreciative) and He will appreciate us, reward us and make our hearts at rest.
- 🌸 Whoever is not grateful to the people is not grateful to Allah.
- 🌸 The more we are grateful, the more Allah will increase us, keep the blessing for us, and never deprive us.
- 🌸 We go through decrees in life to remind us to be grateful. We must not underestimate the people around us and what they do for us because everything is a great blessing. We do not want to take things for granted.
- 🌸 To speak good and especially appreciate our parents, spouses, children, so that Allah may increase it for us and secure the blessings for us.

FINAL NOTE

We ask Allah to make us from the ever-grateful ones who exemplify this character and to always speak of His blessings. All praises are due to Allah.

SUPPLICATION TO BE GRATEFUL

"يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول:
اللهم أعني على ذكرك وشكرك، وحسن عبادتك"

The Messenger of Allah (may peace and blessings be upon him) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".²⁴



²⁴ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

Knowledge of the names of Allah gives us clarity in the life of this world and is the means of attaining security and peace, both in this world and the Hereafter. In this series, we examine the Names of Allah so that we may know Who He is, attach to Him and love Him.



مركز السلام الإسلامي


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