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Abstract. *This research thesis addresses questions such as: How should we show gratitude? Why should people be grateful? We also discuss topics such as: How does Islamic Sharia teach a person to be grateful? The thesis also takes as an example pieces from the lives of righteous people.*

Key words: *Gratitude, Islam, Muslim, sharia, Sufi, Quran, praise, knowledge, mercy, Ayat.*

Allah Almighty says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All praise be to Allah, the Lord of the worlds” (Quran 1:1).

The concept of “praise” (حمد) has a more general meaning than “gratitude” (shukr), since gratitude is precisely the response to a benefit, and praise can be either in response to a benefit or without any reason.

However, on the other hand, gratitude has a more general meaning than praise, for praise is carried out with words, and gratitude can be either hidden in the heart or expressed in words or actions.

If you understand the general meaning of praise, then you will also understand that the words of the Almighty “All praise is to Allah” is praising Him for His greatness, splendor, uniqueness, power, superiority, knowledge, strength, wisdom and other attributes, as well as for the meanings ninety-nine of His beautiful names. Moreover, this verse includes gratitude and praise for all the benefits He has given and for all His favors shown to the creatures in this world and in eternity.

These words - “All praise be to Allah *الحمد لله رب العالمين*” - contain meanings that cannot be described in a great variety of volumes; The human mind is unable to count the number of these meanings! It is enough for you that Allah Almighty made these words the beginning of His Book, and the inhabitants of Paradise will complete their speeches with them[1].

Ways to Express Gratitude

1. Expressing gratitude in words is praising the One who gave you blessings and telling about these blessings. The Messenger of Allah, peace and blessings of the Almighty be upon him, said: “Talking about benefits means showing gratitude.”

2. Expressing gratitude through deeds is submission to Allah and avoidance of disobedience to Him (in actions).

3. To give thanks with your heart means to realize those innumerable benefits that are given to a person, given to him by Allah - and as a mercy, and not because a person deserved any of them.

Levels of gratitude

1. The level of ordinary people (avvam) is to give thanks for blessings.

2. The level of special people (hawass) is to give thanks for both blessings and deprivations, to give thanks for everything in any condition.

3. The level of the chosen special people (khawass al-khawass) is not to see any benefits, being focused on the One who gives them.

One person asked Ibrahim ibn Adham a question, and he replied: “The poor (fuqara) are grateful when they have nothing, and give in to others when they receive something.”

One of the greatest advantages of gratitude is that it is an attribute of both Allah Almighty and people, because among the names of Allah there are ash-Shakir (Grateful) and ash-Shakur (Grateful). This refers to the words of Allah: “And their (the inhabitants’) last words are: “All praise is to Allah, the Lord of the worlds” (Quran 10:10).

The hadith is better known in the version: “Talking about the mercies of Allah means showing gratitude” (Ahmad, 18449). It is also reported that the

Prophet (peace and blessings of Allaah be upon him) said: “Whoever does something good to you, you should repay him in kind. If you cannot thank him in kind, then praise him (in public), because whoever praises another in front of everyone, thereby expresses his gratitude. (Abu Daoud, etc.).

The Arabic word “fakir” (plural “fuqara”) in Sufi terminology denotes a person who has taken the path of tasawwuf: he recognizes himself as a poor man in need of the mercy, help and support of Allah Almighty.

This story was cited by imams al-Dinawari al-Maliki in the book “al-Mujalyasa”, Ismail al-Asbahani in “Siyar al-Salaf al-Salihin” and others in this form:

One great Sufi and ascetic Shakiq al-Balkhi visited another great Sufi Ibrahim ibn Adham in Mecca. Ibrahim asked Shakiq:

-What are your basics? (Perhaps this refers to the basics of his method in tasawwuf. Allah knows best).

Shakyk replied:

“When Allah gives us something, we thank Him, and when we have nothing, we tolerate it.”

Ibrahim said to this:

“The dogs of Balkh do this too.” If they find food, they eat, but if they don't, they endure it.

Then Shakyk asked him:

- What are your foundations, Abu Ishaq?

Ibrahim ibn Adham replied:

“Our foundations are that if we receive something, we give in to others, and if we have nothing, we thank Allah and praise Him.

Hearing this, Shakyk approached him and said:

- O Abu Ishaq! You are our teacher.

So Shakyk al-Balkhi became a student of Ibrahim ibn Adham

5] The One who generously rewards even small good deeds.

This name can also mean “Grateful” - He who expresses gratitude praises

his slaves. And this meaning of the name relates to the meaning of the attribute Speech, which describes His Essence

As-Sanusi writes:

“And Allah’s reward is called “gratitude” in a figurative sense.”

Ahmad Zarrouk writes:

“Gratitude in language refers to the joy that arises in the heart as a result of receiving some good.”

Note: Since gratitude is an emotion, we cannot describe Allah with this quality in the literal sense, since this would mean attributing a deficiency to Him (from the translator’s book “The Beautiful Names of Allah and Their Brief Interpretation”).

Abu Hamid al-Ghazali dedicated the book *Kitab al-Sabr wa-sh-shukr* (“On patience and gratitude”) in the fourth volume of *Ihya’ ‘ulum ad-din* to gratitude. For him, remembrance of Allah [dhikr] is combined with gratitude. He quoted the words of the Prophet that among the remembrance of Allah there is nothing more worthy than “thanksgiving to Allah.”

LIST OF REFERENCES

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