

Allah tells us that the best of *dhikr* (remembrance of Him) is that which occurs simultaneously in the heart and on the lips. This is the *dhikr* that leads to increased knowledge of Allah and love for Him, and brings a greater reward. *Dhikr* is the essence of gratitude, hence He enjoins it in particular, then follows that with the command to show gratitude in general, as He says: ﴿Give thanks to Me﴾ that is, for these blessings that I have bestowed upon you, and because I have warded off from you all sorts of harm. Gratitude may be in the heart, which means affirming and acknowledging the blessings; it may be on the lips, in the form of *dhikr* and words of praise; or it may take the form of physical actions such as obeying Allah, submitting to His commands and avoiding that which He has forbidden. By means of gratitude, the existing blessings will continue, and further blessings will be added to them. Allah (ﷻ) says:

﴿...If you give thanks, I will surely give you more...﴾ (Ibrâheem 14: 7)

In these two verses, Allah instructs us to give thanks after receiving the spiritual blessings of knowledge, purification and learning good manners, as well as being helped to do good deeds, and He tells us that this is the greatest of blessings; in fact it is the real blessing that will last after other blessings vanish. The one who is guided and enabled to acquire knowledge or do good deeds should give thanks to Allah for that, so that He may increase His blessings to them and so as to ward off self-admiration. So they should busy themselves with giving thanks.

Because the opposite of gratitude is ingratitude, Allah forbids its opposite and says: ﴿and do not be ungrateful﴾. What is meant by ingratitude here is the opposite of gratitude; it is ingratitude for and denial of blessings, and the failure to appreciate them and fulfil one's duties with regard to them. It may be understood as being general in meaning, hence ingratitude is of many types, the most serious of which