

HealthX360

Religion and Science

Gratitude

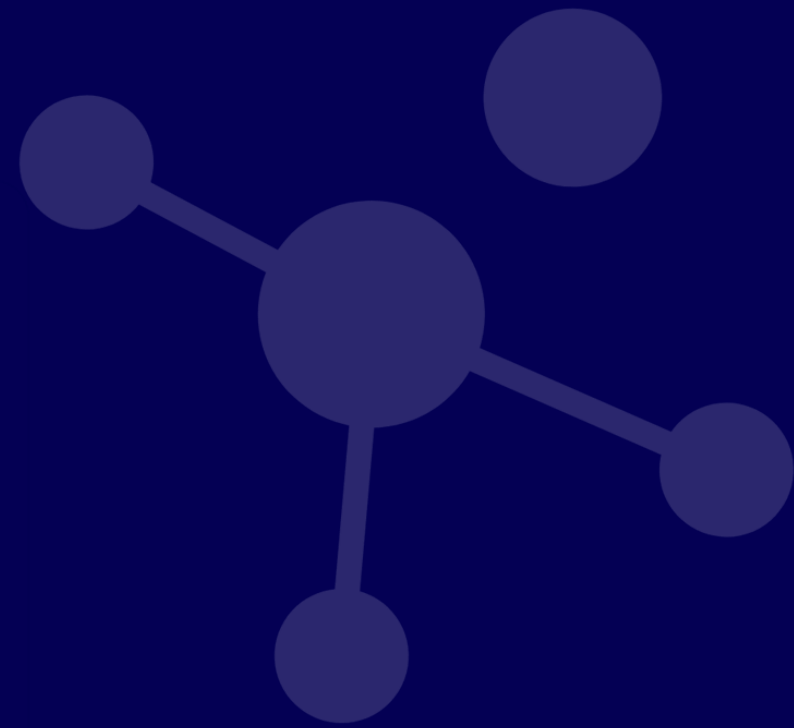


HealthX360



HealthX360

**Let me start by expressing my deep
gratitude for your presence,
your engagement is what makes this
conversation truly meaningful**



HealthX360

Difference between Hamd and Shukr



ابن فارس

الحمد: "ح - م - د أصل يدل على الثناء والمدح،
تقول: حمدت الرجل إذا أثبتت عليه بجميل فعله أو صفته، سواء كان ذلك إحسانًا أو لا."

الشكر: "ش - ك - ر أصل يدل على إظهار النعمة على وجه القبول والانبساط."

Ibn Fāris

Hamd: Praise and thanks to someone for a noble action/characteristic—**whether or not a favor was done.**

Shukr: Expressing the effect of a blessing in a way that shows joy and acknowledgment—**specifically tied to receiving a benefit.**

Difference between Hamd and Shukr



ابن القيم

"الحمد أعمّ من الشكر؛ لأن الحمد يكون على النعمة وعلى غيرها من صفات المحمودة، وأما الشكر فلا يكون إلا على النعمة.

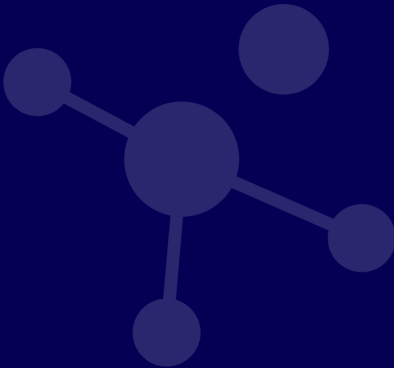
والحمد باللسان، والشكر يكون بالجنان واللسان والأركان."

Ibn al-Qayyim

Hamd: Broader than shukr—it can be for blessings and **non-blessing attributes**.

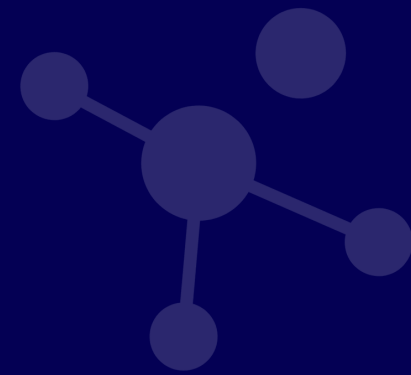
Shukr: Only for **actual blessings received**, and it involves the **heart, the tongue, and the limbs**.

Difference between Hamd and Shukr



Dimension	Hamd (Praise)	Shukr (Gratitude)
Linguistic Root	h-m-d	sh-k-r
General Meaning	Praise/thanks for the essence, attributes, or actions of the praised one	Expressing thanks for a received favor or benefit
Condition of Use	Can be given even without receiving anything personally	Requires the reception or perception of a blessing
Scope	Broader: for attributes, actions, or essence of Allah	Narrower: only for favors received
Form of Expression	Primarily verbal (tongue); can include the heart	Involves heart (recognition), tongue (thankfulness), and limbs (action)
Spiritual Role	A form of worship independent of circumstances	A form of worship tied to recognizing/responding to specific blessings

Difference between Hamd and Shukr



حمد

Hamd

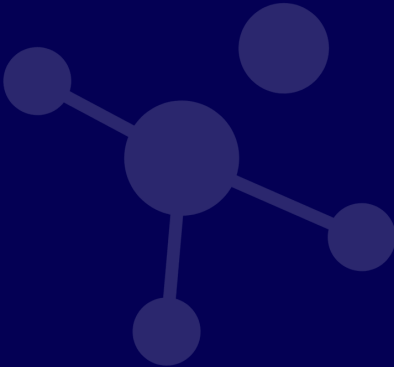
"الحمد لله رب العالمين" (الفاتحة: 1)
"All praise is due to Allah, Lord of the worlds." (1:1)

شكر

Shukr

"وقليل من عبادي الشكور" (سبأ: 13)
"And few of My servants
are [truly] grateful."
(34:13)

Is **Gratitude** a Translation of Ḥamd and Shukr?



Arabic Term	Common English Translation	More Accurate Meaning
شكر	Gratitude / Thankfulness	Expressing thanks for a specific blessing received. Involves acknowledgment + action.
حمد	Praise / Gratitude / Glorification	Praising the source , even without receiving. A higher, more encompassing spiritual response. Often includes love, reverence, and awe.

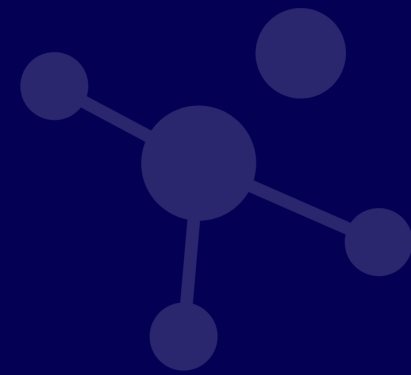
Is **Gratitude** a Translation of Ḥamd and Shukr?



This presentation will use the English word **gratitude** to represent both **ḥamd** and **shukr**.

While these terms have nuanced distinctions in classical Arabic, we'll **approach them as a unified concept** unless otherwise specified.

Gratitude in Arabic: **Expression, Heart, and Nafs**



Outward Expression

شُكْر	thanks
حمد / تحميد	praise with gratitude
ثناء	commendation
امتنان	indebted thankfulness
عرفان	deep recognition
تسبيح / تكبير / تهليل	glorifying Allah with gratitude
دعاء	supplication that begins with thanks

Spiritual Effects

اطمئنان / طمأنينة	reassurance, calm
سكينة	divine serenity
هناء	bliss
راحة بال	peace of mind
سلوى	comfort, solace

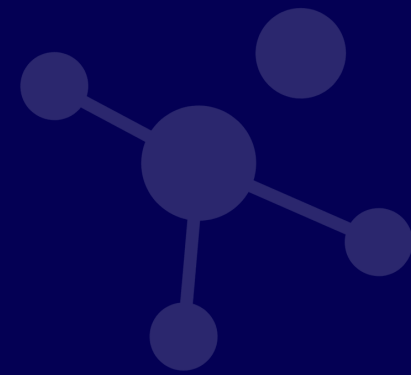
Inner Feelings

قناعة	sufficiency, satisfied with little
رضا	acceptance of Allah's decree
سرور	joy
غبطة	rejoicing without envy
بشاشة	cheerfulness
طيب نفس	good-spiritedness
أنس	intimacy with Allah
خشوع / خضوع	reverent humility

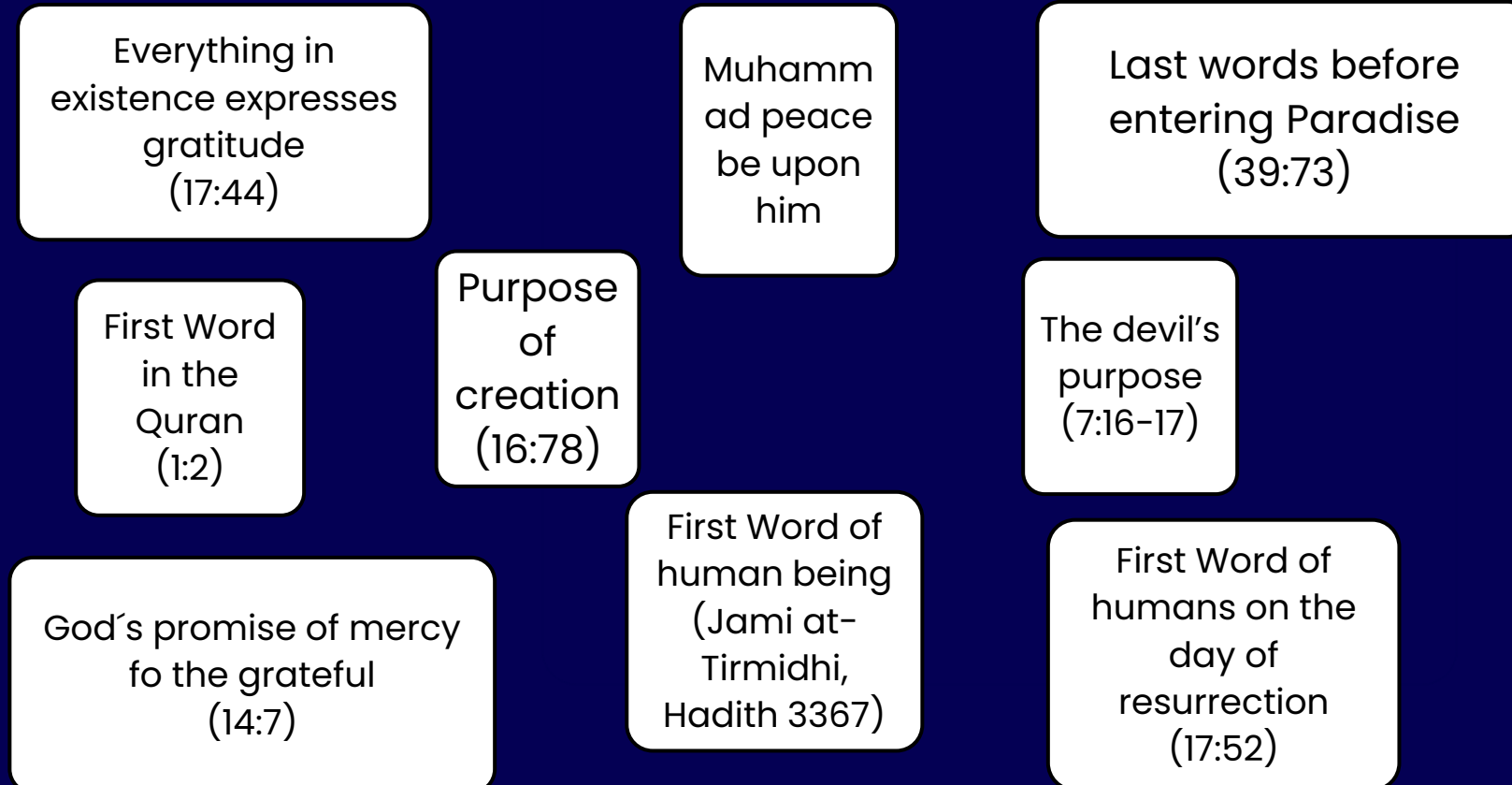
Quranic pairings

Quranic pairings				
شكر ↔ كفر	gratitude vs. ingratitude	وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ	And when your Lord proclaimed: 'If you are grateful, I will surely increase you; but if you deny, indeed, My punishment is severe.	Ibrāhīm 14:7
شكر + صبر	gratitude + patience = twin virtues	إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ	Indeed, in that are signs for every patient and grateful.	Ibrāhīm 14:5
شكر + إيمان	gratitude + faith	مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ	What would Allah do with your punishment if you are grateful and believe?	Al-Nisā' 4:147
شكر + ذكر	gratitude + remembrance	فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ	So remember Me; I will remember you. And be grateful to Me and do not deny Me.	Al-Baqara 2:152
شكر + هدى	gratitude + guidance	وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ	And Allah brought you out from the wombs of your mothers knowing nothing, and He made for you hearing, sight and hearts that you might give thanks.	Al-Naḥl 16:78

Purpose of the Investigation



This investigation into gratitude began because of its **profound significance in life**. Gratitude is **deeply woven into the fabric of human existence**:



Definition



Contents lists available at [ScienceDirect](#)

Clinical Psychology Review



Gratitude and well-being: A review and theoretical integration

Alex M. Wood ^{a,*}, Jeffrey J. Froh ^b, Adam W.A. Geraghty ^c

Wood et al: Gratitude is a **multifaceted concept** that encompasses various aspects of **positive affect and appreciation**. It is not limited to **thankfulness towards other people** but is a **broader life orientation** that significantly **contributes to well-being**.

Gratitude involves individual differences in the experience of grateful affect, appreciation of others, focusing on what one has, feelings of awe, focusing on the positive in the present moment, appreciation arising from understanding life's brevity, and positive social comparisons.

Definitions

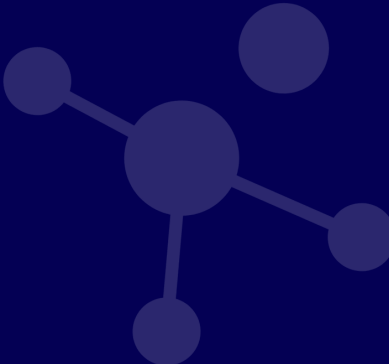


Table 1 Gratitude defined in the literature	
Authors	Definition
Raggio and Folse (2009, p. 456)	As the emotion that arises when an individual (beneficiary) perceives that another person (benefactor) or source (e.g., God, luck, and fate) has intentionally acted to improve the beneficiary's well-being
Krause et al. (2015, p. 4)	As feelings of thankfulness for the benefits that God has bestowed
McCullough et al. (2002, p. 112)	The grateful disposition as a generalized tendency to recognize and respond with grateful emotion to the roles of other people's benevolence in the positive experiences and outcomes that one obtains
Krause et al. (2015, p. 2)	A positive emotional reaction to the receipt of a benefit that is perceived to have resulted from the good intentions of another
Emmons and McCullough (2003, p. 377)	The willingness to recognize the unearned increments of value in one's experience
Solomon (1993, p. 263)	An estimate of gain coupled with the judgment that someone else is responsible for that gain
McCullough et al. (2001, p. 250)	The sentiment which most immediately and directly prompts us to reward

Definitions



Al-Asfahany gratitude (Shukr): The **heart acknowledging** the blessing, the **tongue expressing thanks**, and the **body using the blessings for good**.

Al-Qurtubi adds to that: Gratitude (shukr) is acknowledging the blessing to the Giver + **not using it except in Gods' obedience**.

Al-Jawziyya: Gratitude (shukr) is **half of faith**, with **perseverance (Sabr)** being the other half, **gratitude** involves **using blessings for good**, while **perseverance** involves **refraining from disobedience**.

Ibn Abbas (May Allah may be pleased with him):
Gratitude (**Hamd**) is **the belief in the Oneness of God**.

Gratitude, Religiousness and Well Being

Psychiatria Danubina, 2021; Vol. 33, Suppl. 4 (part II), pp 827-832
© Medicinska naklada - Zagreb, Croatia

Conference paper
Original article

GRATITUDE, RELIGIOUSNESS AND WELL-BEING

**Andrea Ferenczi¹, Zsuzsanna Tanyi¹, Zsuzsanna Mirnics¹, Dóra Kovács², Veronika Mészáros²,
Andrea Hübner³ & Zsuzsanna Kövi²**

*¹Institute of Psychology, Department of Personality and Health Psychology,
Károli Gáspár University of the Reformed Church in Hungary, Budapest, Hungary*

*²Institute of Psychology, Department of General Psychology,
Károli Gáspár University of the Reformed Church in Hungary, Budapest, Hungary*

³Institute of Social Studies, Budapest Business School, University of Applied Sciences, Budapest, Hungary

Conclusion: Religiousness is linked to higher gratitude and an increase in gratitude can result in an increase in subjective well-being. The importance of gratitude diary both among religious and non-religious people will be discussed.

Gratitude and Well Being (Psychopathology)



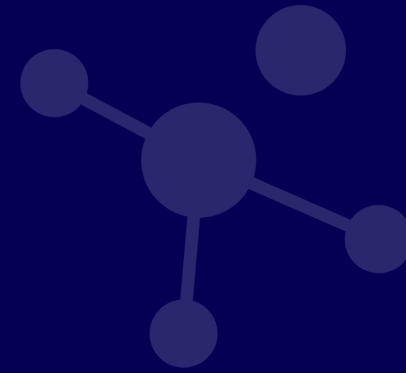
Gratitude is **linked** to **lower risks of several mental health issues**.
Religious thankfulness is linked to lower risks of major depression, anxiety disorders, phobias, and substance dependencies, reduced risk of bulimia nervosa and better functioning in individuals with PTSD.
Gratitude can **facilitate post-traumatic growth** by helping individuals **find benefits in traumatic experiences**

Gratitude and Well Being (Emotional Functioning)



Gratitude is strongly related to **positive emotional outcomes** such as **high mood and life satisfaction**.
Over 90% of American teens and adults report that expressing gratitude makes them feel happier.

Gratitude and Well Being (Existential Functioning)



Gratitude is linked to a fulfilling sense of well-being, which includes **personal growth, purpose, and self-acceptance**. It is associated with **greater autonomy, effective management of one's environment**, and a **sense of life purpose**. Gratitude fosters **intrinsic motivation** and contributes to both **emotional well-being and meaningful, purposeful activity**

Gratitude and Well Being (Humanistic Conceptions)



Gratitude is correlated with **authentic living** and **negatively correlated** with **self-alienation**.
This suggests that **gratitude is an innate and natural response to life and social situations**.

It is **associated with being in touch with one's core self** and **living according to personal values**.

Gratitude and Well Being (Stress and Sleep Quality)



Gratitude may **enhance overall health** by **reducing stress**. Additionally, gratitude is particularly important for **improving sleep**, both **sleep duration and refreshment upon waking**.

Personality



Gratitude is consistently **linked** to **positive personality traits**.

Grateful individuals tend to be more extroverted, agreeable, open, and conscientious, and less neurotic.

They experience **positive emotions more frequently**, are less angry, hostile, and depressed, and show greater emotional warmth, trust, altruism, and social engagement.

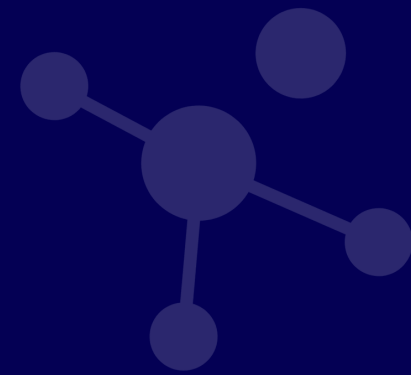
Additionally, gratitude is associated with **higher openness** to feelings, ideas, and values, along with greater competence and achievement striving.

Gratitude Is Morally Sensitive



The results consistently demonstrate that **morally problematic help** or morally neutral help from a **morally problematic Helper** elicit **less gratitude** and **more uneasiness**, accompanied with **less gratitude**-specific behavioral tendencies

Gratitude and Lipidic Profile

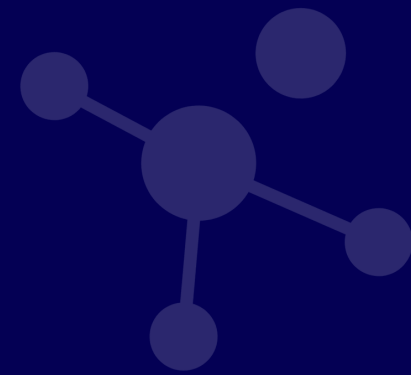


OPEN

Dispositional gratitude, health-related factors, and lipid profiles in midlife: a biomarker study

Andree Hartanto✉, Nadyanna M. Majeed, Verity Y. Q. Lua, Joax Wong & Nicole R. Y. Chen

Dispositional gratitude has emerged in the literature to be associated with many health benefits in measures ranging from self-reported health to biomarkers of cardiovascular risk. However, little is known about the link between dispositional gratitude and lipid profiles. Drawing from the Gratitude and Self-improvement Model that grateful individuals are more likely to strive for actual self-improvement such as engaging in healthy lifestyles, we investigated the relation between dispositional gratitude and serum lipid levels. Participants consisted of 1800 adults from the National Survey of Midlife Development in the United States (MIDUS) 2: Biomarker Project ($N=1054$) and MIDUS Refresher: Biomarker Project ($N=746$). Serum lipid profiles were measured through fasting blood samples. After controlling for demographics, use of antihyperlipidemic medication, and personality traits, we found that higher dispositional gratitude was associated with lower triglyceride levels. Results also revealed that healthy diets and lower BMI partially mediated the gratitude-triglyceride association. However, some variations in the analytic method may influence the associations between gratitude and triglycerides levels. **Our findings provide preliminary evidence suggesting dispositional gratitude as a promising psychological factor that is associated with a healthier lipid profile.**

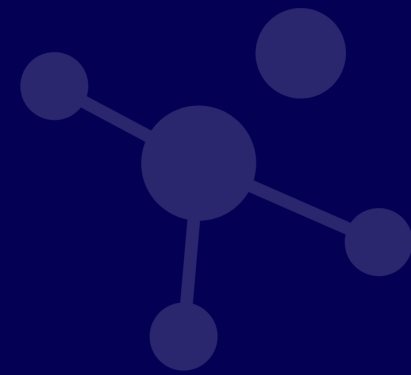


Dispositional Gratitude Moderates the Association between Socioeconomic Status and Interleukin-6

Andree Hartanto¹, Sean T. H. Lee¹ & Jose C. Yong^{1,2}

Socioeconomic disparities in health are prevalent and growing in importance as a concern among academics, policymakers, and the general public. However, psychological resources that can narrow such disparities have not been well-examined. The current study examined the moderating role of dispositional gratitude in the relationship between socioeconomic status (SES) and inflammation risk as an index of health. Participants consisted of 1,054 midlife adults from the biomarker project of the Midlife in the United States. Inflammation risk was measured by interleukin-6 biomarker and SES was operationalized by education attainment and income. We found that dispositional gratitude significantly moderated the relationships between SES and interleukin-6. Among individuals with low dispositional gratitude, higher SES was significantly associated with lower levels of interleukin-6. However, the association between SES and interleukin-6 was not significant among individuals with high dispositional gratitude. More importantly, the findings remained robust after controlling for demographic characteristics, health status, health behaviours, and personality traits. **Our findings suggest that gratitude may serve as an important psychological resource in attenuating health-related risk from socioeconomic stressors.**

Gratitude and Raising Adolescents



Gratitude and Problem Behaviors in Adolescents: The Mediating Roles of Positive and Negative Coping Styles

Peizhen Sun¹, Yudi Sun¹, Hongyan Jiang^{2*}, Ru Jia³ and Zhiyuan Li¹

¹School of Education Science, Jiangsu Normal University, Xuzhou, China, ²School of Management, China University of Mining and Technology, Xuzhou, China, ³Division of Primary Care, School of Medicine, University of Nottingham, Nottingham, United Kingdom

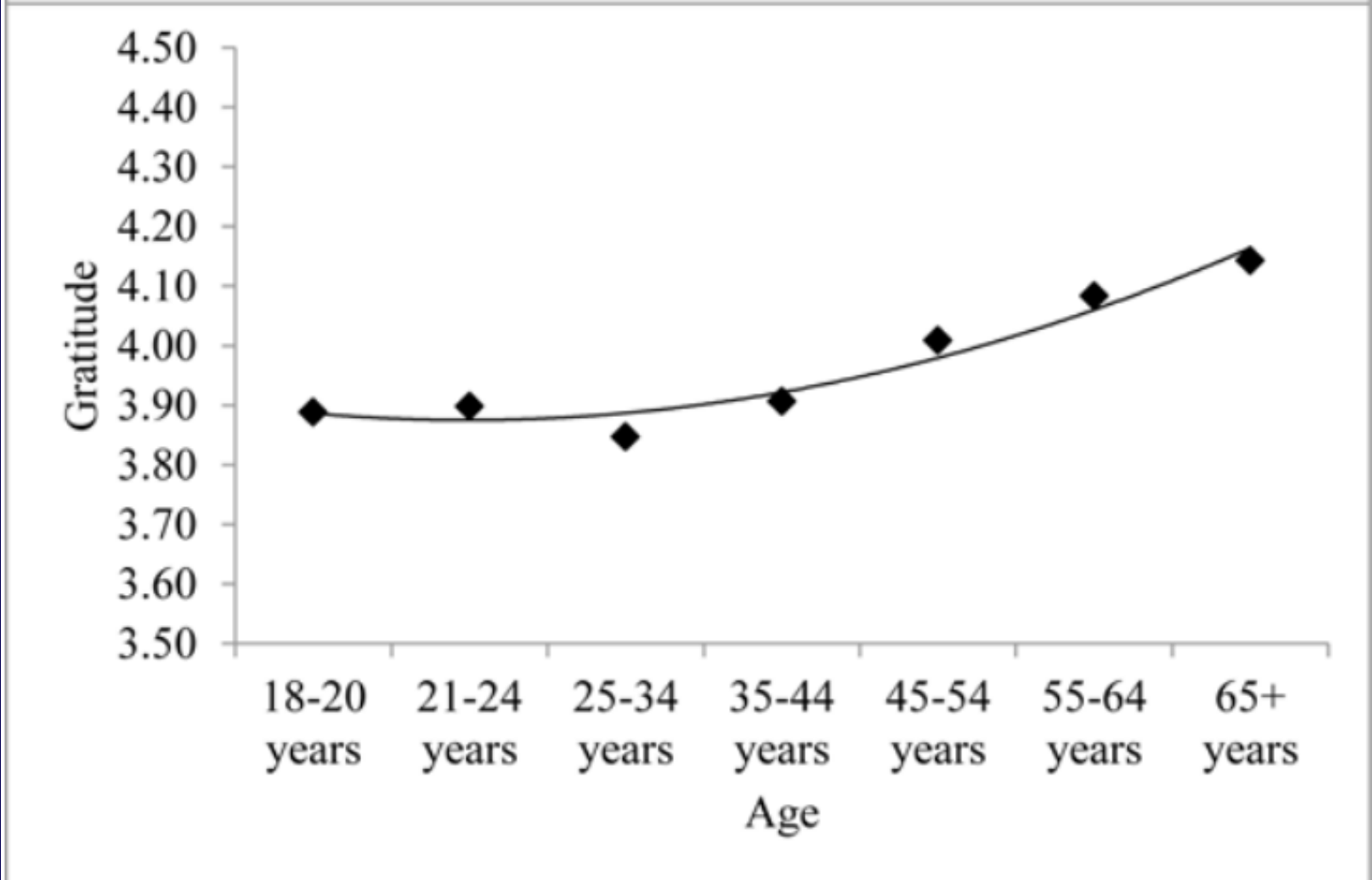
The current study investigated the relationship between gratitude, internalizing and externalizing problem behaviors, along with the mediating roles of positive and negative coping styles therein. A sample of 589 Chinese adolescents completed the Gratitude Questionnaire (GQ-6), the Simplified Coping Style Questionnaire (SCSQ), the Irritability, Depression, and Anxiety Scale (IDAS), and the Aggression Questionnaire (AQ). Results of structural equation modeling showed that (1) the total effects of gratitude on both internalizing and externalizing problem behaviors were all significant and (2) both positive and negative coping styles mediated the links between gratitude and two types of problem behaviors. Thus, cultivating gratitude and developing adaptive coping style may help adolescents rectify problem behaviors.

Gratitude and Connection to Nature



Individuals in a state of gratitude have a higher level of connection to nature
and are able to elicit stronger environmental emotions in individuals

Gratitude cross Lifespan



Gratitude and Death Anxiety



A brief **gratitude intervention** can effectively **reduce death anxiety** in **older adults** by shifting their attention to positive life events.

Unlike direct approaches such as regret therapy or death education, which can sometimes heighten anxiety.

Gratitude works indirectly **by fostering a sense of order and meaning in life**

Gratitude as an Antidote to Materialism



Research shows that **gratitude** is an effective way to **reduce materialism**.

By fostering gratitude, young people's **belief that material wealth equates to happiness and success can be mitigated**.

Parents who express gratitude also influence their children by **reducing perceived levels of materialism**

Gratitude and Free Will



Belief in **free will contributes** to feelings of **gratitude**.

A **reduced personal belief in free will** led people to **downgrade their perception of a benefactor** as having free will and as having performed the favor as a voluntary choice based on a sincere desire to help.

The work showcases the importance of belief in free will as facilitating the experience of the socially beneficial emotion of gratitude.

Mechanisms Linking Gratitude to Well-Being



Coping Hypothesis

Grateful people use positive coping strategies more effectively, which helps them manage stress better.

Positive Affect Hypothesis

Gratitude increases the experience of positive emotions, which protect against mental disorders and enhance well-being.

Schematic Hypothesis

Grateful people have certain mental frameworks that make them see help as more valuable, costly, and altruistically given.

Broaden-and-Build Hypothesis

Positive emotions, including gratitude, broaden one's thinking and build personal resources.

Levels of Religious Gratitude



Basic Gratitude:

At the most fundamental level, **we express gratitude for the gifts we receive** from God. It's the recognition of blessings and being thankful for them.

Gratitude in Adversity:

A higher stage of gratitude emerges when we learn **to be thankful for not receiving gifts or when hopes are delayed**. In this state, we begin to see the hidden blessings in affliction and trust in the wisdom of God's plan.

Ultimate Gratitude:

The final and most profound stage is the realization that no amount of worship or thanks can fully express the gratitude we owe to the Creator. Even the ability to feel grateful is itself a gift from God. This is the stage of **“thanking for the thanking”**, where we are grateful for the capacity to be grateful.

Gratitude in Islam and Positive Psychology: Establishing a Connection

Bela Khan¹, Francesca Bocca², and Abdur Rahman³

¹Sr. Lecturer Psychology – International Open University

²Head of the Department, Psychology – International Open University

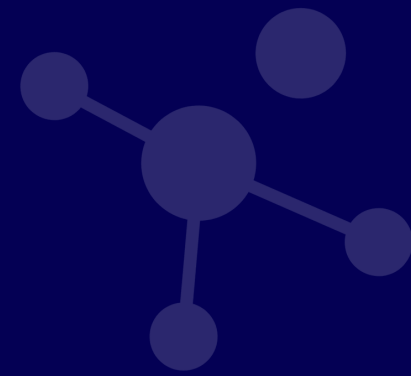
³Institute of Business Administration, (IBA) Karachi, Pakistan

Abstract

The incredible significance of gratitude (*shukr*) that Islam advocates and the one that positive psychology showcases are very similar in nature. This paper is a representation of an endeavor of deeply studying this topic both from the perspective of Islam and Positive Psychology, analyzing the conceptualization of gratitude that both sides espouse and establishing a link between the two. Content and textual analysis methods were used to scrutinize the data related to the study. The literature from the Holy Quran and Sunnah (Prophet's practices) suggests that gratitude can be a source of abundance, well-being, and life satisfaction. Positive psychology endorses gratitude as a source that can guide people towards meaning and a higher level of self-esteem and happiness. This analysis can potentially serve as a tool to examine the level of contentment, better interpersonal relationships, wellbeing, and overall happiness both at individual and collective levels.

Keywords: Gratitude, Islam, Life Satisfaction, Positive Psychology, Well-being,

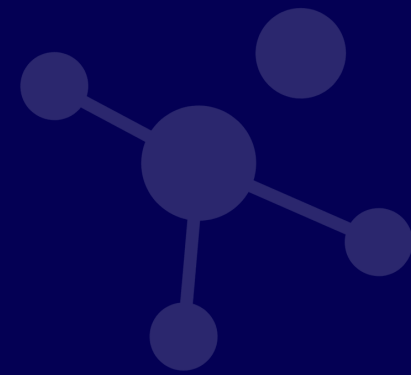
Gratitude and the Devil



ثُمَّ لَآتِيَنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

I will approach them from their front, their back, their right, their left, and then You will find most of them ungrateful.”

The Purpose of Creation



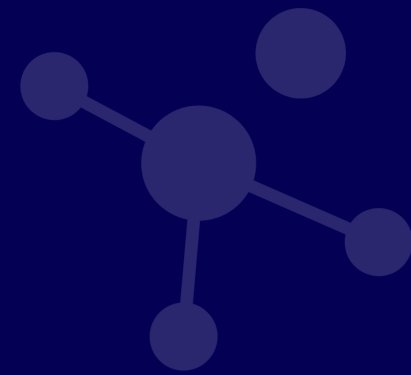
Gratitude and Its Conceptualization: An Islamic Perspective

Syed Ahmad Ali¹  · Muhammad Ahmed² · Omar Khalid Bhatti³ ·
Waqas Farooq¹

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٨﴾

Allah has brought you forth from your mothers' wombs when you knew nothing, and He made for you ears, eyes and hearts, so that you may be grateful.

Appreciation of Gratitude



Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for that is better-suited that you do not disparage Allah's favors.

In the chain narrated by Abu Mu'awiya's he said: Upon you.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " انْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ ". قَالَ أَبُو مُعَاوِيَةَ " عَلَيْكُمْ " .

Reference : Sahih Muslim 2963c
In-book reference : Book 55, Hadith 14
USC-MSA web (English) reference : Book 42, Hadith 7070
(deprecated numbering scheme)

[Report Error](#) | [Share](#) | [Copy](#) ▼

God being Grateful



According to Abu Hamid al-Ghazali, God's attributes reveal profound aspects of His nature.

As **al-Shakur**, God rewards even the smallest acts of obedience with boundless generosity. As **al-Hamid**, God is eternally worthy of all praise.

Al-Ghazali emphasizes that **no one can truly match God's level of gratitude** and praise, as **His reward is infinite, extending endlessly in Paradise.**

This contrast highlights how even **our limited actions are met with endless blessings** from God, whose generosity and praiseworthiness are beyond human comprehension.

Description of grateful people in the Quran

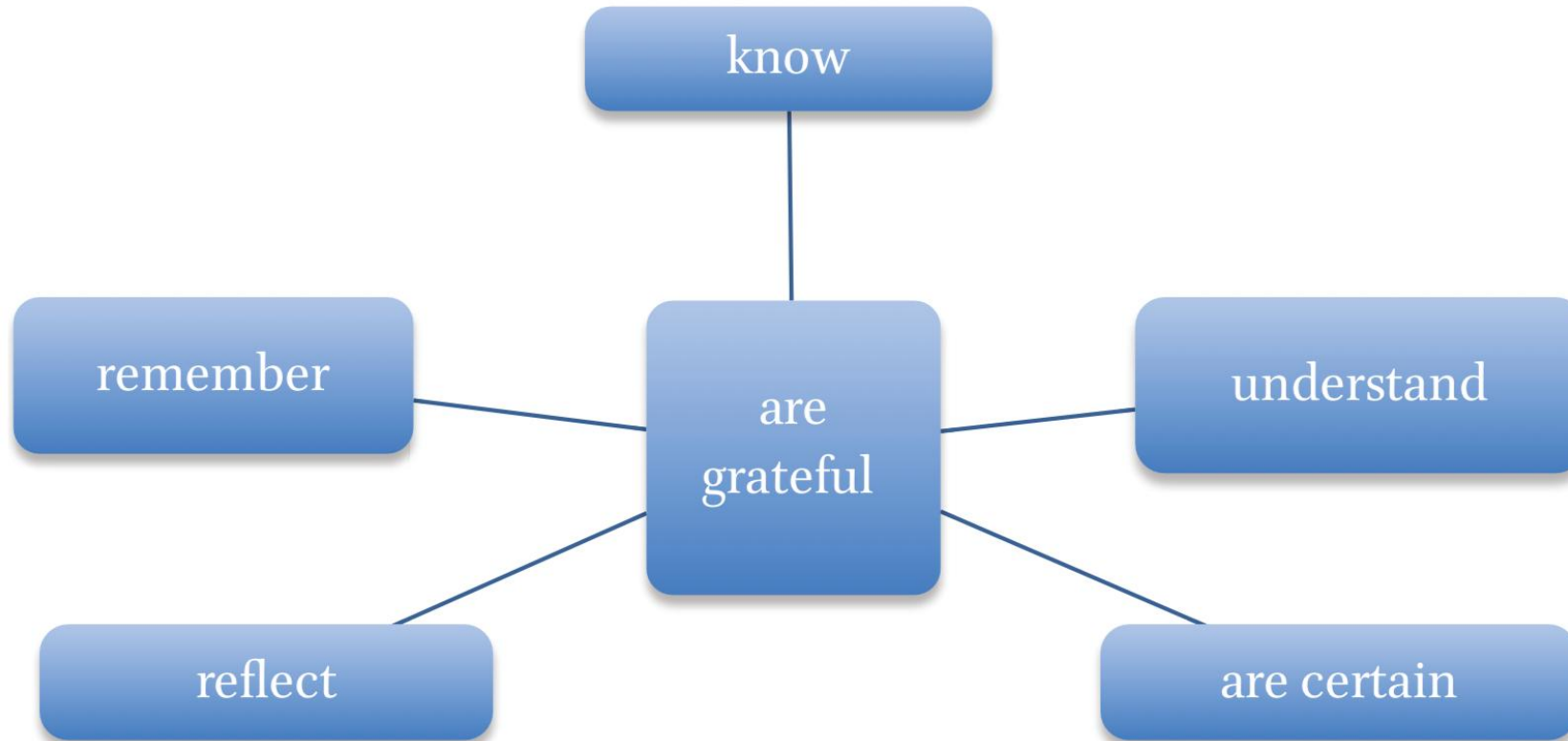
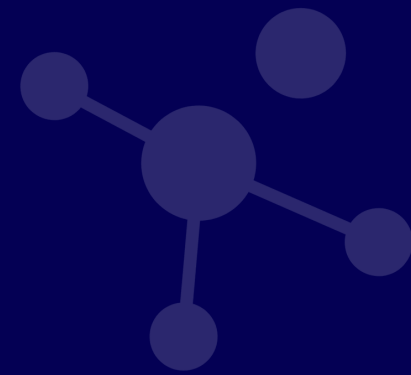


DIAGRAM 1 God's signs are "expounded" or "made clear" to a people who ...

Description of Gratitude in the Quran



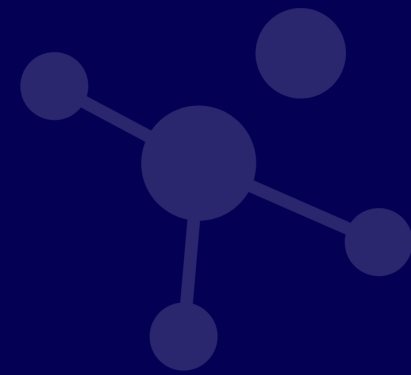
The expression **la allakum** “that perhaps you may/might” is used **in conjunction with gratitude 14 times** (Q 2:52, 56, 185; 3:123; 5:6, 89; 8:26; 16:14, 78; 22:36; 28:73; 30:36; 35:12; 45:12), **more than any other human quality** or outcome for **which God expresses desire when addressing human** beings in the second person plural.

The Paradox of Gratitude



The paradox of gratitude , as discussed by **Emmons and Crumpler**, lies in the fact that **true gratitude** involves **feeling indebted for gifts that cannot be fully repaid**, particularly those that are sacrificial. While gratitude is seen as both a **duty and an obligation**, it is impossible to settle such debts through simple acts of reciprocity. Instead, gratitude involves **acknowledging one's ongoing indebtedness and dependence on the giver**, which serves as a **form of repayment**. This is especially true in relationships like those between **children and parents**, where no amount of effort can fully repay the care received.

The Paradox of Gratitude



From a religious perspective this is also true, Allah in the Quran revealed around the year 622 CE:

وَعَاثَكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

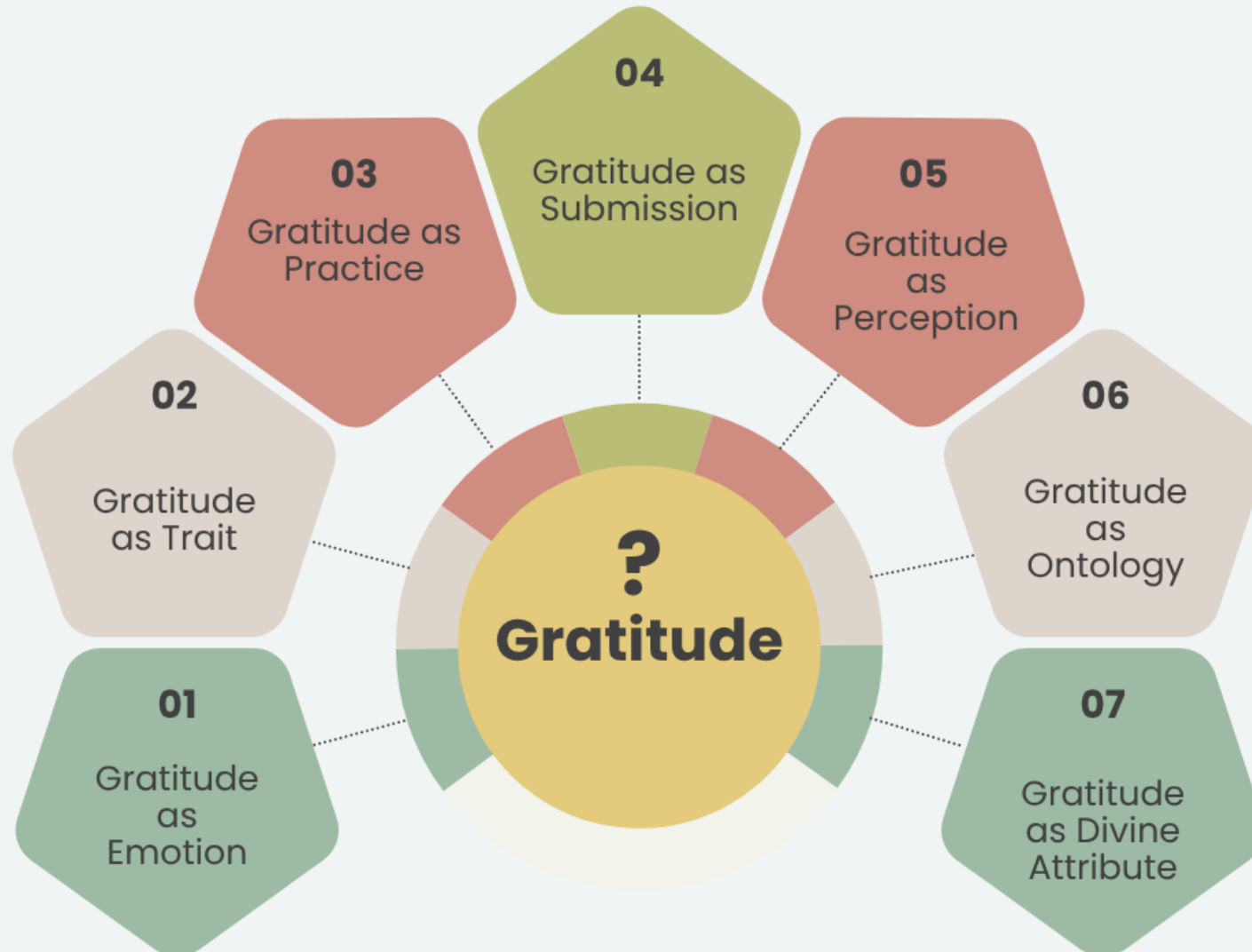
and He gave you whatever you asked for. If you (try to) count the bounties of Allah, you cannot count them all. Indeed, man is highly unjust, very ungrateful.

The Prophets name Peace be upon him



Aspect	Explanation
Root of the Name	The name Muhammad (peace be upon him) derives from the Arabic root h-m-d , <i>praise and thanks</i> .
Meaning of the Name	Muhammad means <i>"The Praised One" / "The One Who is Much Praised."</i>
Linguistic Link to Gratitude	The root h-m-d is the same root used in hamd
Spiritual Role	The Prophet Muhammad (peace be upon him) is considered the perfect exemplar of gratitude and praise to Allah throughout his life.

Aspects of Gratitude



Heidegger's "Thinking is Thanking"

In his essay "What is Called Thinking?", Martin Heidegger plays with the etymology of the German words: Denken (to think) and Danken (to thank).

He suggests that **true thinking is not analytical or calculative—but a thanking, a remembering of what is given that we didn't create.**

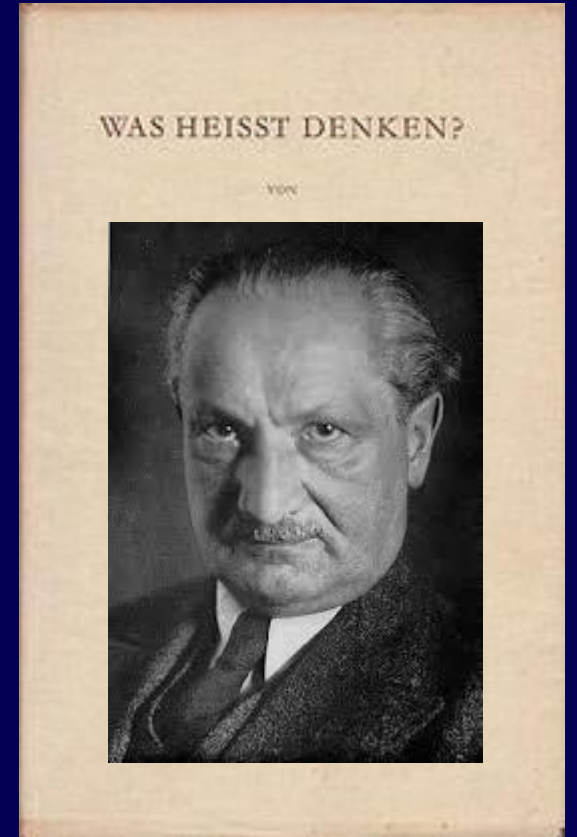
Thinking becomes a reverent awareness of Being.

"To think is to thank. Thinking, in its essence, is a gratitude for Being."

In this sense:

Gratitude is not a response to a gift. Existence itself is the gift. And thinking is the human way of saying: I see.

(Heidegger, 1968/1954)



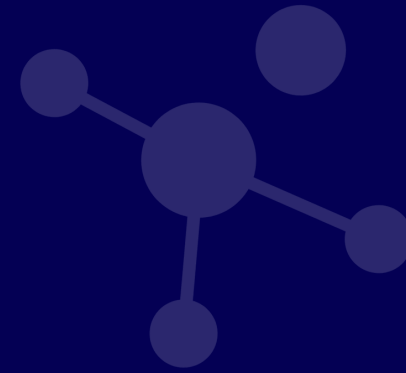
Purpose of the Investigation



A **vast amount of information on gratitude** has been collected to share here. Yet, **there remains a strong sense that something deeper lies beneath all this knowledge**, something not fully understood.

This presentation **invites everyone to connect the dots and develop a more holistic view of gratitude** by reflecting on the material and contributing their insights.

The goal is not to provide all the answers but to **open a space for shared exploration of gratitude's deeper significance**.



“Al-ḥamdu lillāh began our story, and if we hold to it with the rest of creation, it can be our final word before meeting al-Shakūr.”

What's the Missing Link?



As we've seen, gratitude is rich and multifaceted—but there's still something deeper waiting to be discovered.

What do you think is the underlying truth behind gratitude?
What might be the missing piece we haven't yet uncovered?

I invite you to reflect, question, and share your insights.

Let's continue this exploration together.

Motaz Mala

Website: www.healthx360.com

Email: director@healthx360.com

Bibliography



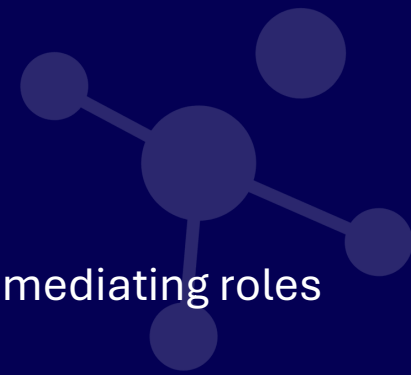
- Ali, S. A., Ahmed, M., Bhatti, O. K., & Farooq, W. (2020). Gratitude and Its Conceptualization: An Islamic Perspective. *Journal of Religion and Health*, 59(4), 1740–1753. <https://doi.org/10.1007/s10943-019-00850-6>
- Battistella-Lima, S. V., & Veludo-de-Oliveira, T. M. (2024). Gratitude as an antidote to materialism in young consumers. *Frontiers in Psychology*, 15(April), 1–10. <https://doi.org/10.3389/fpsyg.2024.1352729>
- Chen, L., Liu, J., Fu, L., Guo, C., & Chen, Y. (2022). The Impact of Gratitude on Connection With Nature: The Mediating Role of Positive Emotions of Self-Transcendence. *Frontiers in Psychology*, 13(June), 1–12. <https://doi.org/10.3389/fpsyg.2022.908138>
- Chopik, W. J., Newton, N. J., Ryan, L. H., Kashdan, T. B., Aaron, J., Wellbeing, T., Health, S. A., Wellbeing, T., Health, S. A., Wellbeing, T., Health, S. A., Wellbeing, T., Health, S. A., Wellbeing, T., & Health, S. A. (2020). *HHS Public Access*. 14(3), 292–302. <https://doi.org/10.1080/17439760.2017.1414296>. Gratitude
- Emmons, R. A., & Crumpler, C. A. (2000). Gratitude as a human strength: Appraising the evidence. *Journal of Social and Clinical Psychology*, 19(1), 56–69. <https://doi.org/10.1521/jscp.2000.19.1.56>
- Ferenczi, A., Tanyi, Z., & Mirnics, Z. (2021). *GRATITUDE , RELIGIOUSNESS AND WELL-BEING*. 33(part II), 827–832.
- Khan, B., Bocca, F., & Rahman, A. (2022). Gratitude in Islam and Positive Psychology: Establishing a Connection. In *ICONIPSY*

Bibliography



- Hartanto, A., Lee, S. T. H., & Yong, J. C. (2019). Dispositional Gratitude Moderates the Association between Socioeconomic Status and Interleukin-6. *Scientific Reports*, 9(1), 1–10. <https://doi.org/10.1038/s41598-018-37109-1>
- Hartanto, A., Majeed, N. M., Lua, V. Y. Q., Wong, J., & Chen, N. R. Y. (2022). Dispositional gratitude, health-related factors, and lipid profiles in midlife: a biomarker study. *Scientific Reports*, 12(1), 1–10. <https://doi.org/10.1038/s41598-022-09960-w>
- Kumar, A. (2022). Some things aren't better left unsaid: Interpersonal barriers to gratitude expression and prosocial engagement. *Current Opinion in Psychology*, 43, 156–160. <https://doi.org/10.1016/j.copsyc.2021.07.011>
- Lau, R. W. L., & Cheng, S. T. (2011). Gratitude lessens death anxiety. *European Journal of Ageing*, 8(3), 169–175. <https://doi.org/10.1007/s10433-011-0195-3>
- Ma, L. K., Tunney, R. J., & Ferguson, E. (2017). Does gratitude enhance prosociality?: A meta-analytic review. *Psychological Bulletin*, 143(6), 601–635. <https://doi.org/10.1037/bul0000103>
- MacKenzie, M. J., Vohs, K. D., & Baumeister, R. F. (2014). You Didn't Have to Do That: Belief in Free Will Promotes Gratitude. *Personality and Social Psychology Bulletin*, 40(11), 1423–1434. <https://doi.org/10.1177/0146167214549322>

Bibliography



Sun, P., Sun, Y., Jiang, H., Jia, R., & Li, Z. (2019). Gratitude and problem behaviors in adolescents: The mediating roles of positive and negative coping styles. *Frontiers in Psychology*, 10(JULY), 1–8.

<https://doi.org/10.3389/fpsyg.2019.01547>

Wood, A. M., Froh, J. J., & Geraghty, A. W. A. (2010). Gratitude and well-being: A review and theoretical integration. *Clinical Psychology Review*, 30(7), 890–905. <https://doi.org/10.1016/j.cpr.2010.03.005>

Yu, H., Zhou, Y., & Nussberger, A. M. (2024). Gratitude Is Morally Sensitive. *Personality and Social Psychology Bulletin*, 50(3), 406–422. <https://doi.org/10.1177/01461672221092273>

Zhu, R., Xu, Z., Su, S., Feng, C., Luo, Y., Tang, H., Zhang, S., Wu, X., Mai, X., & Liu, C. (2021). From gratitude to injustice: Neurocomputational mechanisms of gratitude-induced injustice. *NeuroImage*, 245(November), 118730. <https://doi.org/10.1016/j.neuroimage.2021.118730>

Lumbard, J. E. B. (2021). The semantics of gratitude (shukr) in the Qur’ān. *Journal of Islamic Ethics*, 5(1–2), 173–193. <https://doi.org/10.1163/24685542-12340073>

Heidegger, M. (1968). What is called thinking? (J. Glenn Gray & F. D. Wieck, Trans.) [First English edition]. Harper & Row. (Original work published 1954)

Ibn Fāris, A. Ḥ. (1979). Mu‘jam Maqāyīs al-Lugha (‘A. Hārūn, Ed.). Dār al-Fikr.

Ibn al-Qayyim, M. A. (n.d.). Madārij al-Sālikīn (Vol. 2, Chapter: “On Ḥamd and Shukr”). Dār al-Kutub al-‘Ilmiyyah.