

الله الوهاب

ALLAH AL WAHAAB

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.

 [www.markazalsalam.com](http://www.markazalsalam.com)

 [t.me/markazalsalam](https://t.me/markazalsalam)

 +97150 8008875

 [info@markazalsalam.com](mailto:info@markazalsalam.com)

 [t.me/dropletsofdew](https://t.me/dropletsofdew)

   Al Salam Islamic Center



## Allah Al Wahaab (الوهاب) – All Notes

### Introduction:

- What is the wisdom behind all of this universe and the creation around us → Surah At Talaq 12: ( اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ ) (It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.)
- Between the heavens and the earth, there are humans, and from the heavens comes provisions, and from the earth to the heavens rises our dua'a and good deeds, subhan Allah.
- Any incident or situation that happens in your life, Allah (سبحانه وتعالى) wants to tell us one thing? Which is (لا اله الا الله).
- Allah (سبحانه وتعالى) wants to show you His power, whatever He decrees will happen, not what you want to happen, and He wants to show you His knowledge, you can do things and you end up starting at square one, and this is to show you that perfect knowledge is with Allah (سبحانه وتعالى).
- There are some people who understand life through experiences, but they had to go through so many hardships. And you can also understand life perfectly by learning about Allah (سبحانه وتعالى), subhan Allah.

- Some people go through experiences, but they interpret it incorrectly. But when you know about Allah (سبحانه وتعالى), you can translate the actions of Allah (سبحانه وتعالى), and you can even know the conclusion, subhan Allah. You can even understand what is the consequence of sin when things happen a certain way, subhan Allah.
- Allah (سبحانه وتعالى) will open all of the mysteries, secrets, and treasures if you rely on Him, and He will open between the believer and disbeliever in the Hereafter, subhan Allah.
- When Allah (سبحانه وتعالى) opens, then He will give because He is The Bestower, He is Al Wahaab (الوهاب).
- The more you know about Allah's names and attributes, the more you will taste the sweetness of that name, subhan Allah. When you know about Allah (سبحانه وتعالى), then you will think good about Him.

Linguistic Meaning (المعنى اللغوي):

- (وهب) comes from (هبة) → which is to be given something, making you the owner of it and there is no value or price attached to it (الهبة هي تملك الشيء بلا قيمة و لا ثمن). This means that you are given something without any recompense needed from you. And only Allah (سبحانه وتعالى) is Al Wahaab because He is the Most Rich and He can give without needing anything in return from you.
- (هبة) → to be given gifts that are free from any recompense attached to it, and no purpose behind it (العطية الخالية من الأعراض و )

(الأغراض). Meaning it is not being given in order to get something out of it.

- The people of paradise don't even want a thank you, because if they get a thank you, then it's as if they got something, they say ( لا نريد منكم جزاء و شكورا ) (We do not want any recompense from you or thanks). They want to give purely for the sake of Allah (سبحانه وتعالى) and they want a complete reward from Allah (سبحانه وتعالى) in the Hereafter. They do not want their hereafter reward to be reduced with a duniya reward, subhan Allah.
- (الوهاب): it is (صيغة مبالغة), it is excessive in giving. And Allah (سبحانه وتعالى) gives while we do not deserve it and He does not want any reward (كثير العطاء من غير استحقاق و لا مكافأة). We don't deserve anything, if we think that we deserve something, then as if it is saying we have reached the peak in worshipping Allah (سبحانه وتعالى), and we have not, subhan Allah. And people say that Allah (سبحانه وتعالى) gave you because He loves you, who said Allah (سبحانه وتعالى) loves you? Allah Ar Razaq gives you in order to establish yourself in this life, but Al Wahaab gives special gifts, subhan Allah.

#### Religious Meaning (المعنى الشرعي):

- (الوهاب): only Allah (سبحانه وتعالى) can be Al Wahaab, no one else can because He gives from the top to bottom, no one else can do that.

- The name of Allah (سبحانه وتعالى) is Al Wahaab (الوهاب), and His attribute is (هبة), and His action is to bestow (يهب). Allah (سبحانه وتعالى) gives perfectly, how?
  - Abundance (الكثرة): Allah (سبحانه وتعالى) does not give little, but in abundance.
  - Variety (التنوع): Allah (سبحانه وتعالى) gives different types of gifts, even things you cannot express, subhan Allah.
  - Continuous (التوالي): it will be constant and in succession, you will be overwhelmed. Allah (سبحانه وتعالى) wants you to thank Him because your heart belongs to Him, and not somebody else. Allah (سبحانه وتعالى) knows that if your heart is not busy with Him, then it will be busy with something that will destroy you, subhan Allah. Our hearts will be alive and happy with the remembrance of Allah (سبحانه وتعالى), and everything around you is a gift from Allah (سبحانه وتعالى). Imagine if you receive a gift, and it says it is from the king, you will be so overwhelmed, you will even keep the gift wrapping, so what about all the gifts we have from Allah, The King, subhan Allah. But you need to be sensitive and observant to discover all of these gifts.
  - Vast (السعة): When Allah (سبحانه وتعالى) gives, there is no limit, and there are no boundaries. There is no condition or restriction to the gift, because no one can give restrictions to Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) can

even give the disbeliever, no one can tell Allah (سبحانه) to give this person and not this person, subhan Allah.

- That is why the name Al Wahaab comes with Al Aziz (The Almighty) because no one can change what, to whom, and when Allah (سبحانه وتعالى) gives. There is no boundary and no restriction because Allah is the Almighty. Allah is the Owner of the Heavens and the Earth, we are not talking about an owner of a company or business, but the entire universe, subhan Allah. To Him belongs all of the treasures of the heavens and the earth, subhan Allah.
- Surah Sad 9: (أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ) (Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?)
  - The treasures of Allah (سبحانه وتعالى) come with mercy and nothing can stop Him because He is Al Aziz. Allah (سبحانه) gave Adam (عليه السلام) the treasure of knowledge, and the angels asked why are you creating a human, and Allah (سبحانه وتعالى) even told them to prostrate to Adam, nothing can top Allah (سبحانه وتعالى), subhan Allah.
  - With all of the gifts that Allah (سبحانه وتعالى) is showering us every day – these gifts are not great relative to the greatness of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) gives us gifts of what we can handle, and these gifts are still not great because we are in the duniya.

- And even when Allah (سبحانه وتعالى) gives to everyone, all the time, it does not reduce anything from His treasures, because anyway these treasures are too little, subhan Allah. This is from the majesty of Al Wahaab (جلال الوهاب).
- Hadith: عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدُ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةٌ، (سَحَاءُ اللَّيْلِ وَالنَّهَارِ - وَقَالَ - أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغْضُ مَا فِي يَدِهِ (Narrated Abu Huraira: Allah's Messenger (صلى الله عليه وسلم) said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand.") – Sahih al-Bukhari 7411
- Since the creation of the heavens and earth, Allah (سبحانه وتعالى) is giving so much day and night, but this decreases nothing from Allah (سبحانه وتعالى), and it is still not great. You will see the greatness in paradise, which is what no eye has seen, no ear has heard, and no thought that has crossed the mind.

## **Allah Al Wahaab (الوهاب) – Class #2**

### The might of Allah (سبحانه وتعالى) when He gifts :

- When you magnify Allah (سبحانه وتعالى), then you will magnify His symbols. And how can you magnify Allah (سبحانه وتعالى)? When you know about Him.
- When Allah Al Wahaab gives, He is giving with abundance. He is showering us with gifts, and when you know about Allah Al Wahaab, you feel overwhelmed. A believer feels every time that he cannot thank Allah (سبحانه وتعالى) enough. When people ask you, how are you? You say Alhamdulillah, as if life is ok, but everyday is a gift, being alive is a gift.
- Allah (سبحانه وتعالى) is showering every human being and creation with gifts, and it will not discontinue from them, subhan Allah. But why are people complaining, saying 'I don't have this'? Because they are not seeing the gifts, they are not sensitive to the gifts around them, subhan Allah. The nature of the human being is greedy, always wanting more, even when he has, subhan Allah.
- When Allah (سبحانه وتعالى) gifts, it is associated with His might → (العزیز). When Allah (سبحانه وتعالى) is gifting, no one can stop Him, and Allah (سبحانه وتعالى) gives the gifts suitable for us, subhan Allah. Because He will give us everything to take us to paradise, to use as a ladder to go to paradise. Allah (سبحانه وتعالى) knows you more than you know yourself, subhan Allah. That is why Allah is (العزیز) – His might is associated with His gifts, and His gifts are

associated with His might. When Allah (سبحانه وتعالى) gives, it is not like He wants something from you or is scared of you. For example, people give gifts out of fear, for example husband and wife, or with children, subhan Allah.

- Allah (سبحانه وتعالى) does not want a benefit from anyone because no one can add to Allah (سبحانه وتعالى) – Allah (سبحانه وتعالى) is The Most Praiseworthy. Someone might ask why does Allah (سبحانه وتعالى) give? Because He is Al Wahaab, it is a personal attribute, subhan Allah. For us, gifting is not a personal attribute, it is adopted, subhan Allah.
- Allah (سبحانه وتعالى) is giving us because He deals with us by His names and attributes. Allah (سبحانه وتعالى) is giving you in order to make your heart attached to Him. He wants us to be attached to Him because that will save us, though Allah (سبحانه وتعالى) does not need our attachment. The attachment is good for you, but it does not benefit or harm Him if you attach to Him or not, subhan Allah.
- Human beings might give out of humiliation, fear, benefit, etc. But when Allah (سبحانه وتعالى) gives you a gift, it means you need to take it with happiness, and you cannot exchange it because whatever Allah (سبحانه وتعالى) gives you, it is good for you.

### Types of Gifts mentioned in the Quran

- Righteous spouses and offspring (الأزواج و الذرية): it is important to note that the gifts of spouses and offspring are the righteous ones, why? Because they are a bridge to paradise, subhan Allah.

- Surah Sad 43: (وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِأُولَى الْأَلْبَابِ)  
(And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.)
- Allah (سبحانه وتعالى) gave back Ayoub (عليه السلام) his family and more because he was patient and thinking good about Allah (سبحانه وتعالى). So this gift came after patience.
  - You have to believe that Allah (سبحانه وتعالى) is not miserly, istaghar Allah, Allah (سبحانه وتعالى) is Al Wahaab, and the more you believe that Allah (سبحانه وتعالى) is Al Wahaab, the more He will give you.
  - (رَحْمَةً مِنَّا): So after patience, the gifts will be a mercy for you, they will not trouble you, they will be a coolness for your eyes, subhan Allah.
  - (وَذِكْرًا لِأُولَى الْأَلْبَابِ): And we are hearing about the story of Ayoub (عليه السلام) and it is a reminder for us? But for whom? For those who understand. When you translate the actions of Allah (سبحانه وتعالى), you will see it is all good. For example, you might see a family with ten children, and you might think what are they eating, or poor woman, and when you are coming across this, then it is a test to understand the actions of Allah (سبحانه وتعالى). What do you think about Allah (سبحانه وتعالى)?

- Surah Al Anbiya 90: ( فَاسْتَجَبْنَا لَهُ ۖ وَوَهَبْنَا لَهُ ۖ يَحْيَىٰ ۚ وَأَصْلَحْنَا لَهُ ۖ زَوْجَهُ ۗ إِنَّهُمْ ) (So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.)
- Zachariah (عليه السلام) made the dua'a to Allah (سبحانه) (وتعالى), while all the means were not there, he was old and his wife was barren, subhan Allah. And he did not want a son out of his desire, but so that he can have someone to carry the message of Islam after him, subhan Allah.
  - People think gifts are material things, wealth, but the great gifts are righteous spouses and offspring, subhan Allah.
  - Never put a boundary in your mind that Allah (سبحانه) (وتعالى) can't do it, Allah (سبحانه وتعالى) is Al Wahaab, He is vast in gifts. Don't think I am too old or my children are too old to be righteous, etc.
  - Allah (سبحانه وتعالى) gave Zachariah (عليه السلام) a son, Yahya (عليه السلام), at a time when he didn't expect it, in order to see the actions of Allah (سبحانه وتعالى), subhan Allah.

- Allah (سبحانه وتعالى) is preparing the means in order to give you gifts. Allah (سبحانه وتعالى) will not give you the gift just like that because it will overwhelm you, but He will prepare the means for you, for example, the wife of Zachariah (عليه السلام) was barren and Allah (سبحانه وتعالى) made her not barren.
- (إِنَّهُمْ كَانُوا يُسْأَلُونَ فِي الْخَيْرَاتِ): they were not thinking about having a son in order to carry their name or continue their business, but for the akhira, subhan Allah. (وَيَدْعُونَنَا رَغَبًا وَرَهَبًا): And they were calling on Allah (سبحانه وتعالى) with hope and fear, subhan Allah.
- Surah Al Anbiya 72: (وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ) (And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.)
  - Some people even think about school expenses when the child is not even born, subhan Allah. If Allah (سبحانه وتعالى) did not give you it is because He knows what is good for you.
  - Ibrahim (عليه السلام) was not granted offspring before because He was amongst disbelieving people, subhan Allah. But as soon as he left, Allah (سبحانه وتعالى) did not just give him one, but two sons, subhan Allah. And from the offspring of these two sons are

the prophets, that is why Ibrahim (عليه السلام) is Father of the Prophets (عليه السلام).

- Ibrahim (عليه السلام) had Is'haq (عليه السلام) and his son is Yacqub (عليه السلام), etc and the remaining prophets came from the side of Is'haq (عليه السلام) except for the Prophet Mohammed (صلى الله عليه وسلم). And from Ismael (عليه السلام), son of Ibrahim (عليه السلام), came the Prophet Mohammed (صلى الله عليه وسلم) only. That is why in the last tashahud in prayer we say: (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ) وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ (وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ) (O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious) – we are remembering Ibrahim (عليه السلام) and his family since the line of prophets came from him, subhan Allah.
- What does (نَافِلَةٌ) means? A privilege, something extra, usually after there is no hope, subhan Allah. Whatever your situation might be, whether you are married or not, whether you have children or not, why don't you make dua'a to Allah (سبحانه وتعالى) for the righteous spouse and children? There is nothing

impossible with Allah (سبحانه وتعالى), do not doubt the ability of Allah (سبحانه وتعالى), subhan Allah. And Allah (سبحانه وتعالى) is telling you this to make you want it. Don't say that I can't have righteous children since my husband is not, etc. (يخرج الحي من الميت) (Allah will bring forth the living from the dead) – Allah (سبحانه وتعالى) is able to bring from the 'dead' a disbeliever, and make him 'alive', meaning to be a believer, subhan Allah.

- Allah (سبحانه وتعالى) is Al Wahaab, so why are you being miserly with yourself? Subhan Allah.
- (و جعلناهم أئمة): And from the offspring, they are leaders, don't think it is far away. So imagine to be granted righteous offspring who have goodness and are leaders, guiding others for the sake of Allah (سبحانه وتعالى). Don't limit yourself with Allah (سبحانه وتعالى), imagine if you have righteous offspring who are guiding others, then it will be an ongoing charity for you even after death, subhan Allah. For example, you might have a child that has a 'leader personality', he always has people around him. So why not ask Allah (سبحانه وتعالى) to make him a means to guide others, subhan Allah. Nothing is impossible for Allah (سبحانه وتعالى). We think it is a gift when we have children that are doctors, etc but we forget to

say it is a greater gift when they pray or read Quran, subhan Allah. And if you have children that are bothersome, this gives you hope from Allah (سبحانه وتعالى) that He is able to do all things and can make them better.

- Surah Sad 30: (وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ) (And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever off-returning in repentance (to Us)!)
  - Dawud (عليه السلام) was a prophet and king, and Allah (سبحانه وتعالى) have him Suleiman (عليه السلام) who is also a prophet and king, subhan Allah. And Suleiman (عليه السلام) was granted even more things, subhan Allah. He was able to direct the wind, jinns, etc.
  - And Dawud (عليه السلام) was awab, meaning always returning to Allah (سبحانه وتعالى) in repentance.
- Surah Al Furqan 74: (وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ) (And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders for the Muttaqûn)
  - When you believe that Allah (سبحانه وتعالى) will give you the righteous children and righteous offspring, then you will ask Allah (سبحانه وتعالى) with this dua'a. And you need to say this and teach it to your children, even if before puberty. And don't say I am

already married and have children, still make this dua'a.

- Ibad Ar Rahman never stop making this dua'a, no matter what their state. They ask Allah (سبحانه وتعالى) to give them spouses and offspring that are a coolness to their eyes, it did not say 'righteous', meaning every time you see them, you are happy, relaxed, and content. And nothing is impossible with Allah (سبحانه وتعالى), don't say my children are already old, etc. And this dua'a is a means to reform society for the better, subhan Allah.

## **Allah Al Wahaab (الوهاب) – Class #3**

### Introduction

- Anything that Allah (سبحانه وتعالى) makes you go through – it is to see (لا اله الا الله). And when you know about Allah Al Fattah, you see everything as an opening. The more you know about Allah Al Wahaab, you see everything as a gift – your life is a gift, your breathing, your eating, etc.
- When Allah (سبحانه وتعالى) gifts, no one can take it away. One of the most mentioned gifts in the Quran are the righteous spouses and offspring.

### Types of Gifts mentioned in the Quran

- Righteous spouses and offspring (الأزواج و الذرية): it is important to note that the gifts of spouses and offspring are the righteous ones, why? Because they are a bridge to paradise, subhan Allah.
  - Surah Al Furqan 74: ( وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ ) ( وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ) (And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders for the Muttaqûn)
    - This is the dua'a of Ibad Ar Rahman, and the greatest gift given to Ibad Ar Rahman was the inspiration to make this dua'a, subhan Allah.
    - Don't be narrow when making a dua'a to Allah (سبحانه وتعالى) – be vast. For example, don't say may

they pass chemistry, may they be a doctor, etc and imagine if you have more than one child, how many dua'as you have to make. And many times you end up making a dua'a for your children, but you end up forgetting to make a dua'a for your spouse, subhan Allah. You want stability in your house – you want both your spouse and offspring to be the coolness of your eyes.

- Coolness of your eyes means to be happy when you see them, to be at peace. We don't know what is good for our children or our spouse, but you ask Allah (سبحانه وتعالى) to give them what is good for them. Make general and vast dua'as with Allah, don't be narrow and specific because you don't know what is best, subhan Allah.
- Whether you have a spouse or not, whether you have children or not – you can make this dua'a because we all need to be attached to Allah (سبحانه وتعالى), subhan Allah.
- In order to be an obedient servant of Allah, He will initiate needs in you. When you are feeling that you need, this is a gift from Allah (سبحانه وتعالى) because it is a bridge for you to attach to Allah (سبحانه وتعالى), subhan Allah. And alhamdulillah that Allah (سبحانه وتعالى) fulfills these needs.

- If you have needs and you don't know who is Allah (سبحانه وتعالى), then you will mistake the way, and you will do things the wrong way. Allah (سبحانه وتعالى) initiates the needs so that you may be attached to Him, but this is only for those who know who is Allah (سبحانه وتعالى), subhan Allah.
- Some people think they just want a husband or children, but you do want a husband that will decrease your faith, or children that will decrease your faith? No. But when Allah (سبحانه وتعالى) places a dua'a, it means we need it.
- When you understand this dua'a, there are two impacts.

First Impact: Ask Allah (سبحانه وتعالى) much

- Make this dua'a to make you among the righteous, and it will help you now and later. And when a du'a is in the Quran, then it is needed. Something you would read and come across all the time.
- Ask for the righteous spouse which will bring stability in the house, and when you have stability, won't you be able to worship? Yes.
- Ask for children that are the coolness of your eyes, who will not decrease your faith, or disobey you, or take you off the path. And after you die, they become an ongoing charity for you, a righteous child that makes dua'a for you. People might say I don't



meaning with His knowledge and wisdom. Imagine if it was in your hands, then you might get things which are bad for you.

- The will of Allah (سبحانه وتعالى) is not random, Allah (سبحانه وتعالى) knows that this person is able to take girls, and this one is not able to take boys, and vice versa, subhan Allah.
- And this ayah is telling us more than about children, but how much you believe in Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) created everything for (لا اله الا الله).
- There are four groups:
  - There are those who only have girls (يَبِبُ لِمَنْ يَشَاءُ ) (إِنثًا): if you don't have a boy it means the test would spoil you, subhan Allah. When you are given a test, it means you are capable to pass it, but you need to ask Allah (سبحانه وتعالى) to make you pass it. And the girls are mentioned first because many people get upset if they have girl after girl, but Allah (سبحانه وتعالى) is mentioning them first to show they are not less. Hadith: ( قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ عَالَ جَارِيَتَيْنِ ) (Abu Bakr bin 'Ubaidullah bin Anas bin Malik narrated that: The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever raises two girls then I and he will

enter Paradise like these two." - Book 27, Hadith 2038. And he indicated with his two fingers) And it is important to raise righteous girls because they are the cornerstone of society. The stability of the house is dependent on the stability of the wife/mother, subhan Allah. And just as Allah (سبحانه وتعالى) matches husband and wife with different personalities, you see there are different combinations in the natures of your children because that is good for your own nurturing., subhan Allah Don't look at others and say I wish I had a husband, child like this – that is not what suits your nurturing to reform you and make you better.

- There are those who only have boys ( وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ
- There are those with a mix of boys and girls ( أَوْ يُرَوِّجُهُمْ ذُكْرَانًا وَإِنْتَانًا: whatever the combination, 1 boy 1 girl, 2 girls 1 boy, etc – even the years between the children is what is best for you. People will get provision because of the children, even if the parents are sinners, because Allah (سبحانه وتعالى) will give them in order to feed the children, subhan Allah. Even those with so many children, you will see that

Allah (سبحانه وتعالى) will even put barakah in their time, and will open the door of mercy for the other mother in order to be able to take care of the children, subhan Allah.

- Those with no children (وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا): Allah (سبحانه وتعالى) knows that this is not their test, subhan Allah.
- Verily, He is the All-Knower and is Able to do all things (إِنَّهُ عَلِيمٌ قَدِيرٌ): Allah (سبحانه وتعالى) has decreed everything and prepared the means for it, subhan Allah.

Second Impact: Very important when dealing with Allah (سبحانه وتعالى) is to be patient

- Allah (سبحانه وتعالى) will not give you what you want until He brings the means. Allah (سبحانه وتعالى) will not give you the gifts until you are reformed and ready, subhan Allah. When you believe that Allah (سبحانه وتعالى) is Al Wahaab then He will give you in the right time, not even one second earlier. And as you are asking, it is a test of your faith.
- If you believe that Allah (سبحانه وتعالى) is Al Wahaab, you shouldn't lose hope, you shouldn't be hasty, you shouldn't have any doubts.
- In order for the spouse and children to be a coolness of the eyes – it needs means, it needs nurturing, they won't change in one day,

and you don't want your children to change for your sake either, Allah (سبحانه وتعالى) will prepare them.

- When you ask Allah (سبحانه وتعالى), you need to deal with Him with patience because He is preparing the means of when it is the most suitable time for you, and this shows you that everything is ( لا إله إلا الله), subhan Allah.

## **Allah Al Wahaab (الوهاب) – Class #4**

### Introduction

- Knowing Allah (سبحانه وتعالى) by His most beautiful names is paradise on earth, if a person did not taste this paradise on earth, then how does he expect to go to paradise in the hereafter, subhan Allah.
- What makes you to correct yourself, views and perspective? When you know about Allah (سبحانه وتعالى) – it will solve all your problems, even your inner-issues.
- If you don't know Allah (سبحانه وتعالى), then you will not know yourself, and if you don't know yourself, then how will you know how to live your life? Subhan Allah.

### Recap of Al Wahaab

- Allah (سبحانه وتعالى) gifts spouses and children, and Allah (سبحانه وتعالى) can give you anything, so whatever crosses your mind, just ask, don't feel shy to ask Allah (سبحانه وتعالى). Do not deal with Allah (سبحانه وتعالى) that there is no hope, not possible, doubts, etc
- If you don't run to Allah, then to whom will you run? Subhan Allah.
- And while you are hoping from Allah (سبحانه وتعالى), you need to be patient. When you ask Allah (سبحانه وتعالى), He will give you, but when the time is best for you, not one second earlier or later. And you will see that Allah (سبحانه وتعالى) is preparing the means for you to bring forth the gift – the gift does not just fall from the sky,

though Allah (سبحانه وتعالى) is able. But He wants to prepare you so that you benefit the max from the gifts, subhan Allah.

- Sometimes people want children, but they are not ready yet, and while you are patient is a reward of itself. And when you are given, Allah (سبحانه وتعالى) wants gratitude from you, and this of itself is a gift to be thankful to Allah (سبحانه وتعالى) – so Allah (سبحانه وتعالى) is gifting you with both the worship of patience and gratitude, subhan Allah.

### The Golden Age

- Whatever age we are, we are learning, but there is an age when it will be understood what we are talking about, and that is the age of 40. It is the only age mentioned in the Quran, subhan Allah.
- Surah Al Ahqaf 15: ( وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ ٥ وَفِصْلَانَهُ ٦ تَلْتُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ ٧ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ) (And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I

have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).")

- What is special about the age of 40?
- (وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا) (And We have enjoined on man to be dutiful and kind to his parents.): Allah (سبحانه وتعالى) is advising you, oh human, to deal the best with your parents, in order to show that you are grateful to Allah (سبحانه وتعالى) because He brought forth the means of your parents to bring you to existence. Sometimes you see people that are being good to their friends and not to their parents, subhan Allah. Even if you carry parents in tawaf around the ka'bah, you will not have fulfilled their rights. If they walk slow, you walk slower than them, and if they speak, you speak lower than them. You don't joke with your parents the way you joke with your friends, you need to show respect.
  - If a person is not good to his parents, then there is no good in that person, subhan Allah.
  - And of the parents, there are more rights to the mother, and you realize this the most at the age of 40, when you understand what it means to be a parent, subhan Allah.
- (حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا) (And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months): The period from pregnancy to weaning is 30 months, which is two and half years – there are two years for feeding, then people might say there are 9 months to a pregnancy, but the remaining 6 is to show that a baby can even

survive on its own if delivered by 6 months at least, subhan Allah – look at the miracle of the Quran.

- (حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ) (till when he attains full strength): Until he reaches the peak in strength – both physically and mentally. So this is the best age for the body and maturity. This is the age when emotions are settled and balanced, even the understanding will be different. Your understanding of the Quran and knowledge is better at the age of 40 than before.
- (وَبَلَغَ أَرْبَعِينَ سَنَةً) (and reaches forty years): this is the age of maturity, when emotions are settled, and it is called (سن الكمال) – the perfect age, why? Because of the dua'a they make. In this dua'a they will be very sensitive to the gifts of Allah Al Wahaab. They will realize the gifts, not only on themselves, but also on others – their children and their parents, subhan Allah. When you are sensitive to recognize the gifts of Allah (سبحانه وتعالى) on yourself and others, then this is a sign of maturity. So a key to maturity is to be sensitive and appreciative of the gifts, subhan Allah. Sometimes you find people above the age 40 and they are complaining and those who are younger than 40 and they are appreciative, subhan Allah.

### The Dua'a They Make:

#### First:

- (قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ) (He says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour): He is asking

Allah (سبحانه وتعالى) by His name of Ar Rabb, meaning he had to be nurtured. When you see yourself complaining about your children, you will find that Allah (سبحانه وتعالى) will nurture you, so you might find yourself in a gathering, and someone is saying I don't have children, and then it hits you to not complain and be thankful for what you have. Or you complain about your back and then you hear that someone has cancer, and it hits you to not complain and be thankful, subhan Allah. So what makes you to be upgraded and nurtured, by the situations, but that is the long way. And if you want to be nurtured the short way, learn from the Quran. Anyone who is taking the path to acquire knowledge, then Allah (سبحانه وتعالى) will make easy his path to paradise, subhan Allah.

- (أَوْزَعْنِي): He is saying that he wants to thank Allah (سبحانه وتعالى) because he sees so many gifts, and he doesn't know how to thank Allah because he is overwhelmed with the blessings. So he is asking Allah (سبحانه وتعالى) to guide him and inspire him to be grateful for all of the blessings of Allah (سبحانه وتعالى). What are these blessings?
- (نِعْمَتَكَ): Blessings of the duniya and akhira: spouse, children, wealth, knowledge, faith, etc. Can you count the blessings of Allah (سبحانه وتعالى), no. So you are asking Allah (سبحانه وتعالى) to guide you to thank Him for His blessings.
- (الَّتِي أَنْعَمْتَ عَلَيَّ) (You have bestowed upon me)

- (وَعَلَىٰ وَالِدَيَّ) (and upon my parents): You will appreciate the blessings on your parents, because when Allah (سبحانه وتعالى) blessed your parents, you are a recipient of those blessings too. For example, when Allah (سبحانه وتعالى) blessed your parents with wealth, deen, etc it also affects you, subhan Allah. So while make this dua'a they are feeling helpless on how to thank Allah (سبحانه وتعالى). That is why after the prayer we say (الله اعني على ذكرك و شكرك و حسن عبادتك) (Oh Allah help me to remember You, thank You, and worship You in excellence). You are not making a dua'a to make you patient, but to be grateful, and this shows you it is higher to be grateful. That is why the Prophet (صلى الله عليه وسلم) said the rich, grateful man is better than the poor, patient man. Why? Because the rich man can easily be distracted with his wealth and forget to be grateful, whereas the poor man does not have in order to be distracted, subhan Allah.
  - Be like the eyes of the bee, always looking at flowers, at what is beautiful, don't be like the eyes of the fly which is looking at trash. Look at the positives and good, don't look at what is negative and bad. And you will see that when you look at good, you will produce good, you will say good, but if you look at things as being, then you will produce bad, always complaining, subhan Allah.

Second:

- (وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ) (and that I may do righteous good deeds, such as please You): You are asking Allah (سبحانه وتعالى) to guide you to perform righteous good deeds which are pleasing to Him. You are asking Allah (سبحانه وتعالى) to bring to you good deeds that will be free of shirk, riy'a'a, etc that will be pleasing to Him. That is why your goal is the pleasure of Allah (سبحانه وتعالى), and this shows you that we are nothing, and we cannot depend on our knowledge and power – we have to make dua'a to even be able to perform the good deeds, we cannot rely on ourselves, subhan Allah. When Allah (سبحانه وتعالى) is pleased with your deeds, then you will be rewarded. You don't want to do good deeds for yourself or others, otherwise it would be in vain and a waste of time.

Third:

- (وَأَصْلِحْ لِي فِي ذُرِّيَّتِي) (and make my off-spring good): now you see why it is an age of maturity, subhan Allah. It means, reform for me, oh Allah, not only my children, but my offspring until the Day of Judgement, subhan Allah. We all have faults, so you are asking Allah (سبحانه وتعالى) to take care of my offspring that I will not see, subhan Allah. Allah (سبحانه وتعالى) is nurturing your children, not you – He is taking care of them because they are His creation before they are your children, subhan Allah. Before you are a mother, Allah (سبحانه وتعالى) is Ar Rabb – The Nurturer, The Caretaker, subhan Allah.

- (إِليَّ): for me, and this will benefit you. When Allah (سبحانه وتعالى) is making your offspring righteous, then that will benefit you. Because after you die, three things will benefit you – an ongoing charity, knowledge that is beneficial to others, and a righteous child that makes dua'a for you.
- This dua'a is wider, you don't just want your children to be reformed, but all of your offspring.

#### Fourth:

- (إِنِّي تَوَّابٌ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ) (Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)): you are repenting to Allah (سبحانه وتعالى) for all your sins and affirming that you are of the Muslimeen. That is why anyone who is making this dua'a with heart, then they are stable, their emotions are balanced, and they recognize the gifts of Allah (سبحانه وتعالى) and are grateful for it.
- So these are four things essential to maturity, subhan Allah.

## **Allah Al Wahaab (الوهاب) – Class #5**

### Introduction

- When you know Allah (سبحانه وتعالى), then you will interpret situations in life according to the names of Allah (سبحانه وتعالى). To act upon the names of Allah (سبحانه وتعالى) is not about how many times you say the name – this is not correct. People do it because it's easy, but you need to live under this name.
- Allah (سبحانه وتعالى) belongs to Him 99 names, the one who knows and acts upon these names, then he will enter paradise. And imagine someone who enters paradise in the hereafter, how will his life have been in this life? In peace, because he would have lived it in this life, that is why 'paradise in my heart'.
- We are a small dot in this huge universe, and Allah (سبحانه وتعالى) honored us to be human and that is a gift. Even the difficulties we are going through are gifts, subhan Allah, so why are we complaining?

### Recap of Al Wahaab

- The golden age is the age of 40 when he is sensitive to the gifts, when he sees all the gifts and blessings bestowed upon him.
- He looks back at the past, but takes it as a learning lesson, not as misery. And when he sees the future, he is hoping that Allah (سبحانه وتعالى) will bless his life and children, so that when he grows, he grows positively, subhan Allah.

- It is important to grow as a Muslim with faith, because a long life without faith is a waste and it is a problem for ourselves and for others. That is why when you make dua'a for someone to prolong their life, don't stop there, but to prolong their life with faith.

Those who can detect the gifts – are sensitive to the gifts

- Surah Ibrahim 39: ( الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعٌ ) (الْدُّعَاءِ) ("All the praises and thanks are to Allâh, Who has given me in old age Ismâ'il (Ishmael) and Ishâq (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.)
  - Despite being old and his wife, Ibrahim (عليه السلام) did not say why am I getting children at an old age. Look at the invocation of Ibrahim (عليه السلام) as someone who is growing older and is sensitive to the blessings.
  - There is a real story of a man who had 10 children and his wife passed away. Then the children were worried that their father would remarry because of the inheritance. So they told him we will take care of you, in order to persuade him from not getting married. Then each year, one child would die, until after 10 years each child passed away and the father was still alive. And he remarried and still had another 10 children after that, subhan Allah. So when you hear something like this, this is showing you Allah's power and knowledge, subhan Allah. When you are old, you don't know who will take

care of who, you don't know if you or your children will pass away first, subhan Allah.

- Allah (سبحانه وتعالى) is showing you in order to appreciate the gifts and to awaken your heart. You are complaining about your children, and you will come across someone who lost their children or doesn't have children. You are complaining about your leg, and someone else doesn't have a leg, subhan Allah.
- Any talent that you have is a gift from Allah (سبحانه وتعالى) – if you can write, talk, manners, etc. Even if your child is gifted, don't say that is from my side, this is incorrect. Any gift is from Allah Al Wahaab.
- All of the talents that you have are gifts from Allah (سبحانه وتعالى), so you need to be sensitive to the gifts and talents. If you want to be grateful to Allah (سبحانه وتعالى), then you have to use your talents for the sake of Allah (سبحانه وتعالى). Everyone is talented and gifted. When raising your children, don't think only one child is gifted, but you need to discover their talents. For example, you might have a child that speaks a lot, then they could be good in dawah, they can talk all day, subhan Allah.

#### Reasons for not recognizing our talents (أسباب عدم الشعور بالموهبة؟)

- A good mother or a good teacher will recognize the talents, and they will drive them to what is good, not bad. They will not suppress their talents.

- Allah (سبحانه وتعالى) is giving us these talents to draw closer to Him and as a short-cut for us, subhan Allah.
- Reasons for not recognizing our talents:
  - They see their talent/gift as something bad ( ينظرون للموهبة ) (على أنها نقمة: they don't see their talent as a gift, for example someone who talks so much, so hyper. You might think it is bad, but it can be channeled for good. For example, a husband wants to take his wife everywhere and be with her, this is a blessing. But for the one who has this, she will say she can't stand it, subhan Allah. Or for the girl who has a father that does not let her go out with her friends, she will think he is being strict with her, but that is a protection for her. And our problem is that we don't recognize things as gifts because it does not go according to our desire, subhan Allah. So whatever husband you have, it is a gift for you, and Allah (سبحانه وتعالى) chose the best for you, because all other choices are bad for you, subhan Allah. Or the children look at their friend's mother, and they say I wish our mother was like this, but that is actually not good for you. Whatever you have is good for you, because it is good for your test – appreciate all that you have. Or someone cannot sleep, they might think it's bad, but use it to pray tahhajud, subhan Allah.

- Getting used to the gift (الاعتیاد علی النعمة): this is one of the reasons that will kill a talent/gift when you think it is something you have by default. You take it for granted that you have your children, husband, health, etc. When you have things constantly, you don't appreciate it. For example, you have sun all the time, and people don't appreciate it, subhan Allah. Anything you get used to, then Allah (سبحانه وتعالى) will show you somebody who doesn't have it, as a nurturing for you. Sometimes you have pain in your neck, and you actually see someone whose neck is broken. Don't take anything for granted, alhamdulillah that you have a car, eyes, legs, arms, can walk, etc. For example, someone who is intelligent, they feel they can easily do something and they take it for granted, and this is how arrogance appears.
- Busy with the life (الانشغال بالدنیا): you live and work in the duniya, but it shouldn't go to your heart, when you eat and drink, it should remind you of the favors of Allah (سبحانه وتعالى). The more you talk about something, then that is what is in your heart. If you are talking more about your house, then your house is in your heart. So we want to remember Allah (سبحانه وتعالى) much, and who will remember Him much? The one who has put Allah (سبحانه وتعالى) in his heart. Remember to be in the duniya as if you are stranger or traveler. Don't be sad or happy for the

duniya – people make a fuss over small things, why did they make this dish, etc. Be happy or sad for the sake of Allah (سبحانه وتعالى). Don't run behind the duniya, but make the duniya run behind you, how? When your akhira is in front of you, when you think how can I be closer to Allah (سبحانه وتعالى), etc. When you put the duniya behind you, then Allah (سبحانه وتعالى) will bring the best to you. When a person indulges in the duniya, Allah (سبحانه وتعالى) will show him, how? He will cut it from him and this is a mercy, because it will spoil him, subhan Allah. Or out of Allah's mercy, He will open a door of the akhira for him, and when he tastes the sweetness of it, he will forget about the duniya. For example, before you were indulging in the duniya, and when the door of knowledge is opened for you, and you taste the sweetness of it, then you forget the duniya. The duniya never fills anyone and it is so deceiving. You don't see your talents, you will see everything as bad, you will see your house as bad, husband as bad, etc. But when you remove the duniya, it will open your eyes to the blessings and you see how much Allah (سبحانه وتعالى) loves us, subhan Allah. He awakens our hearts in order to appreciate the gifts around us, subhan Allah.

Worship of gratitude (عبادة الشكر)

- Allah (سبحانه وتعالى) will never leave anybody without making them realize the gifts and blessings they have. Why does Allah (سبحانه وتعالى) make you realize the gifts? So that you make shukr – the worship of gratitude. Allah (سبحانه وتعالى) wants you to be of the shakireen, the more shukr you make, the more He will increase you.
- How do we make shukr to Allah (سبحانه وتعالى)?
  - Gratitude by heart (شكر بالقلب): it must begin with the heart, you must have the feeling of gratitude in your heart. You need to believe that this gift is from Allah (سبحانه وتعالى) and I don't deserve it – never attribute it to anyone or anything or yourself. If someone comes up to you, and says you have such good memory, you have to say in your heart it is from Allah (سبحانه وتعالى) and you have to tell the people it is from Allah (سبحانه وتعالى), don't deceive the people and say it is from omega 3. And the feeling of gratitude in the heart will protect you from arrogance and from jealousy – and these are the first sins of Iblis, subhan Allah. That is why if anyone admires anything, then say it is (فضل من الله) – a favor from Allah. When the gifts come through means, don't ever look at the means.
  - Gratitude by tongue (شكر باللسان): you need to praise Allah (سبحانه وتعالى) and to thank Him wherever you go. When you speak what happened to you, say it from the angle of how Allah (سبحانه وتعالى) gave you and praise Him, don't

say, I did this, we went here, etc. Your story should revolve around Allah (سبحانه وتعالى), not you. The opposite of gratitude by tongue is complaining. When you are complaining, you are complaining about the Most Merciful to someone who is not merciful, subhan Allah. Don't complain about the weather, sun, or rain – when you complain does it change the weather? No. So just be positive.

- Gratitude by limbs (شكر بالجوارح): use your limbs to do good deeds for the sake of Allah (سبحانه وتعالى), when you do good deeds for Allah, then that is showing gratitude. And Allah (سبحانه وتعالى) said that when you are grateful, then He will increase you and if you are ungrateful, then verily His punishment is severe. That is why it is said, if you want to trap the blessing and increase it, make shukr for it.

## Allah Al Wahaab (الوهاب) – Class #6

### Introduction

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- Surah Al 'Araf 180: ( وَبِاللَّهِ الْأَسْمَاءِ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ) (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.)
- People say if you want rizq – you say Ar Razaq 100 times, this is WRONG. Ihsa'a (احصاء) means:
  - To know the names
  - To understand the meaning of the names, and that is from the Quran and Sunnah. We cannot invent meanings of the names of Allah (سبحانه وتعالى).
  - You need to worship and invoke Allah (سبحانه وتعالى) by these names – this is very important. It is not about memorizing the names, but I need to live my life under the shade of the names of Allah (سبحانه وتعالى), subhan Allah. The names of Allah (سبحانه وتعالى) need to change me and reform me. Allah (سبحانه وتعالى) will not change the state of the person from disbelief to belief, from bad to good – unless the person changes himself first. When you know that Allah (سبحانه وتعالى) is so pardoning and forgiving – then it makes you want to do the same to people. So many people complain that children are

undutiful to their parents, so many divorces, etc – and the solution to all of these problems is to know your Lord.

- When you know about the greatness of Allah (سبحانه وتعالى), then you know everything so great, but when you don't know, then you see all the negatives and faults. All of the names of Allah (سبحانه وتعالى) are the max in their beauty.
- How do you use the names of Allah (سبحانه وتعالى)?
  - Use the names of Allah (سبحانه وتعالى) in your dua'a, for example: when a door closes for you, ask Allah Al Fatah – The Opener, when you need guidance, ask Allah Al Hadi, when you need mercy, ask Allah Ar Rahman Ar Raheem, when you need forgiveness, ask Allah Al Ghafoor, when you are humiliated, ask Allah Al Aziz to honor you – as if Allah (سبحانه وتعالى) is saying call Me Ar Rahman, call Me Ar Raheem, have hope in Me and no one else, and I will give you, subhan Allah.
  - Dua'a as a worship (دعاء العبادة): even if you are lying down and you are thinking about Allah (سبحانه وتعالى), this is a worship. For example, you might lie in bed and recall your whole day and think she did this to me, she said this, etc – and you are just going through a train of emotions – do you get rewarded for this? No. But when you wake up and you remember that it is Allah (سبحانه وتعالى) that made me wake and pray the fajr, you recall all the decrees and moments that happen in your day and life and you remember all the

good from Allah (سبحانه وتعالى). Just by reflecting and remembering Allah (سبحانه وتعالى) – you are being rewarded for it, subhan Allah. This is just lying down, imagine when moving, subhan Allah. When you know that Allah (سبحانه وتعالى) is The Most Appreciative, then you appreciate all of the people. When you know that Allah (سبحانه وتعالى) is The Most Forgiving, then be forgiving to the people.

### Recap of Al Wahaab

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- Imagine we all like to receive gifts – even though we can buy these gifts for ourselves, but we enjoy it more when someone gives us – this is our nature. But Who is the One gifting us the best gifts, in abundance, and never-ending – Allah Al Wahaab.
- Allah (سبحانه وتعالى) will give you before even asking and without wanting anything from you – even worship. When Allah (سبحانه وتعالى) commands you to worship it is not because He needs it, but because you need it, it benefits you.
- Everything is a gift from Allah (سبحانه وتعالى) and before we are even created, Allah is Al Wahaab – so you see your life is going from one gift to another, subhan Allah.
- The gifts mentioned in the Quran are the spouses and children. They are all gifts for you from Allah (سبحانه وتعالى) – whether you have only girls, only boys, or both girls and boys – even if they are

disturbing you or you are having a hard time to bring them up – they are all gifts.

- We need to be grateful for the gifts we have, and we become especially ungrateful to those we are near to – we might appreciate people outside more than our own families, subhan Allah.

### Gifts from Allah (سبحانه وتعالى) – Mercy (رحمة)

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- Mercy (رحمة): it is not tangible gift like the spouse and children, but someone who has mercy, you will find a softness in their hearts when dealing with others and with himself as well, subhan Allah. Hadith: In the hadith narrated by Abu Huraira (رضي الله عنه): ( قَالَ قَبَّلَ ) رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ إِنَّ لِي عَشْرَةَ مِنْ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ " مَنْ لَا يَرْحَمُ " (لَا يُرْحَمُ ) (Allah's Messenger (صلى الله عليه وسلم) kissed Al-Hasan bin `Ali while Al-Aqra' bin H`Abis at-Tamim was sitting beside him. Al-Aqra said, "I have ten children and I have never kissed anyone of them," Allah's Messenger (صلى الله عليه وسلم) cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully.") – Sahih Al Bukhari 5997
- There was a lady who was fasting all day and praying all night, but she is one of the dwellers of the hellfire, why? Because she put a cat in the room and did not feed it, and it died. You need to see your mercy with the weakest around you – with children, orphans, even animals.

- When Allah (سبحانه وتعالى) gives you that mercy, then how will you deal with people? With mercy.
- Even between husband and wife – Allah (سبحانه وتعالى) puts both the love and mercy between each other, not just love alone, because without mercy life would not continue, subhan Allah.
- When you know that mercy is from Allah (سبحانه وتعالى), then you ask Allah Al Wahaab to grant you mercy.
- Allah (سبحانه وتعالى) has 100 parts to mercy, and only one part has been distributed on this earth, subhan Allah. And depending on who you are, Allah (سبحانه وتعالى) will give you doses of mercy according to what you need.

### **Ayat in the Quran about the Gift of Mercy (رحمة)**

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- Surah Maryam 50: (وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا) (And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise).)
  - In this ayah, Allah (سبحانه وتعالى) granted mercy to Ibrahim/Isaac/Yaqoub – peace upon them all. Mercy is very vast, but what was the mercy that was gifted to them?
    - Beneficial knowledge – this is a special mercy from Allah (سبحانه وتعالى), when you are learning from the Quran and Sunnah.

- Righteous good deeds – when you are praying, doing umrah, hajj, etc – all of these are special mercies from Allah (سبحانه وتعالى).
  - Prophethood which ran in their offspring / and now good offspring
  - ‘Truthful tongue’ (لسان صدق) – what does that mean? They were honored with a good reputation after death, this is a gift from Allah (سبحانه وتعالى). Sometimes people are being remembered but not in a praiseworthy way. You want a good reputation and to be remembered in truth.
- So how will you worship Allah Al Wahaab based on this ayah? You will ask Allah Al Wahaab for the special mercy and good reputation. Don't be miserly with yourself, when you know Allah (سبحانه وتعالى) you will ask big, you will not only ask for duniya because that is small.
- Surah Maryam 53: (وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا) (And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy)
- Musa (عليه السلام) is a messenger of determination, and he had to face Firaoun, but he couldn't speak nicely, so he asked for the support of his brother, Harun (عليه السلام). This is only for Musa (عليه السلام) that he was granted to make his brother a messenger. Notice Musa (عليه السلام) asks Allah (سبحانه وتعالى) for many things and he is granted, subhan Allah. There should be no boundaries between you and Allah (سبحانه وتعالى).

- When you need support, you should ask Allah Al Wahaab to gift you mercy, subhan Allah.
- Surah Al Imran 8: (رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ) ((They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower,")
  - Those who are firmly rooted in knowledge (الراسخون في العلم) are making this dua'a – they are high in faith but that does not make them confident in themselves. The greater the faith, the more dua'a. They do not want the guidance to be removed from their hearts.
  - What type of mercy is mentioned in this ayah? Guidance – to be steadfast on the Straight Path.

### Summary of Gifts of Mercy from the Quran

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- Mercy can come in the form of:
  - Beneficial knowledge
  - Righteous good deeds
  - Good offspring
  - Good reputation
  - Support
  - Guidance

## Allah Al Wahaab (الوهاب) – Class #7

### Gifts from Allah (سبحانه وتعالى) – Judgement and Kingdom (الحكم و الملك)

#### Ibrahim (عليه السلام)

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- Surah Al Shu'ara 83: (رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ) (My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous)
  - (رَبِّ): My Nurturer, My Reformer.
  - (هَبْ لِي): means grant me as gift. When you make dua'a, you have to make it for yourself first, then others.
  - (حُكْمًا): to judge and rule. Can someone immediately become like this? No. But Ibrahim (عليه السلام) is asking Allah (سبحانه وتعالى) to have abundant knowledge with wisdom and to know what is right and wrong, why? In order to rightly judge between the people.
  - (وَأَلْحِقْنِي بِالصَّالِحِينَ): he did not say to make me of the righteous, but make me of the followers of the righteous, and this shows so much humbleness. And who knows who are the righteous? Only Allah (سبحانه وتعالى). And the ones who are righteous have both sincerity and following the sunnah, so you are indirectly asking for this as well, subhan Allah.

#### Suleiman (عليه السلام)

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- Surah Sad 30-40: (وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ (٣٠) إِذْ عَرَضَ عَلَيْهِ بِالْعَشيِّ )  
الْصَّافِنَاتُ الْجِيَادُ (٣١) فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ (٣٢) رُدُّوْهَا
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عَلَىٰ فَطَوِّقَ مَشْحًا بِالسُّوقِ وَالْأَعْنَاقِ (٣٣) وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ (٣٤) قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ (٣٥) فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ (٣٦) وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ (٣٧) وَأَخْرَيْنَ مُقَرَّنِينَ فِي الْأَصْفَادِ (٣٨) هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ (٣٩) وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ (٤٠)

(And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever off-returning in repentance (to Us)! (30) When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihâd (holy fighting in Allâh's Cause)] (31) And He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night). (32) Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display). (33) And, indeed We did try Sulaimân (Solomon) and We placed on his throne Jasad (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance and to his throne and kingdom by the Grace of Allâh). (34) He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." (35) So, We subjected to him the wind, it blew gently his order whithersoever he willed, (36) And also the Shayâtin (devils) from the jinn (including) every kind of builder and diver, (37) And also others bound in fetters. (38) [Allâh said to Sulaimân (Solomon)]: "This is Our gift, so spend you or withhold, no

account will be asked (of you)." (39) And verily, for him is a near access to Us, and a good (final) return (Paradise). (40))

- (وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ): So Suleiman (عليه السلام) is a gift to Dawud (عليه السلام), why is he a gift? → (نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ): Because Suleiman (عليه السلام) was always returning to Allah (سبحانه وتعالى), if he makes a mistake, he returns to Allah (سبحانه وتعالى) and seeks forgiveness. May Allah (سبحانه وتعالى) make all of our children gifts. Ameen.
- (إِذْ عَرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِرَاتُ الْجِيَادُ): Suleiman (عليه السلام) loves his horses, and he would put them on display, and on day, as he was looking at them, and forget the dhikr that he always makes before the setting of the sun. What did he do?
- (فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ): he immediately blamed himself – he did not disbelieve, but he missed his dhikr, because the sun set, subhan Allah. May Allah (سبحانه وتعالى) forgive us. Ameen.
- (رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ): Suleiman (عليه السلام) placed the horses, and cut them, why? Not because Allah (سبحانه وتعالى) told him so, but because Suleiman (عليه السلام) wanted to discipline himself, subhan Allah. Even the scholars, they might have a certain time when they must read the Quran, and if they miss it, they will read more as a way to discipline themselves. After the incident with the horse, then Suleiman (عليه السلام) faced a trial, what is it?
- (وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ): Suleiman (عليه السلام) lost his kingdom, and the shaitan sat in the chair of Suleiman (عليه السلام)

and the shaitan started to direct things and dispose the affairs. And what did Suleiman (عليه السلام) do afterward? (أَنَابَ) – he returned to Allah (سبحانه وتعالى) and made a dua'a. Notice Suleiman (عليه السلام) went through this situation, in order to make this dua'a. You can see that sometimes Allah (سبحانه وتعالى) wants you to make a dua'a to get something better, so He puts you in a situation, subhan Allah. What was his dua'a?

- (قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ): He asked for forgiveness from Allah (سبحانه وتعالى) first and this shows his humbleness, and he did not ask to have his dominion again, but he asked for something else. When you know Allah (سبحانه وتعالى), your dua'a is of a different quality, subhan Allah. He asked for a kingdom that no one can have after him, it was a kingdom better than before. Allah (سبحانه وتعالى) likes it when you ask Him for big things because He is the Most Great. When you ask Him for big things, then you are appreciating Allah (سبحانه وتعالى). Ask for firdaous al 'ala. And Suleiman (عليه السلام) knows that Allah is Al Wahaab, He is able to do all things. And Suleiman (عليه السلام) was granted a kingdom even better than before.
- (فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ): Suleiman (عليه السلام) is a king and messenger, Allah (سبحانه وتعالى) gave authority to the wind to listen directly to Suleiman (عليه السلام), and this is great, subhan Allah. He can tell the wind where to go.

- (وَالشَّيَاطِينِ كُلِّ بَنَاءٍ وَعَوَاصِنِ): Suleiman (عليه السلام) had authority over the shayateen, and their job was to build and dive to get pearls and jewels. Imagine before, the shaitan was sitting in the chair of Suleiman (عليه السلام), and now Allah (سبحانه وتعالى) gave Suleiman (عليه السلام) the authority over the shayateen, subhan Allah.
- (وَعَاخِرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ): And if the shayateen disobeyed Suleiman (عليه السلام), then they are placed in a jail. And you might think how can the shayateen be in a jail, they can move around, but this is something given to Suleiman (عليه السلام).
- (هَلَا عَطَاؤُنَا فَآمَنُ أَوْ أَمْسَكَ بَعِيرِ حِسَابِ): Allah (سبحانه وتعالى) gave Suleiman (عليه السلام) this kingdom, and he can give or withhold as much as he wants, subhan Allah. Why did Allah (سبحانه وتعالى) give this to Suleiman? Because Allah (سبحانه وتعالى) knows Suleiman (عليه السلام), Allah (سبحانه وتعالى) is the All-Knower, He knows that Suleiman (عليه السلام) is just, wise, and he is a good ruler. Allah (سبحانه وتعالى) knows that Suleiman (عليه السلام) will be just in disposing the wind in certain places and to withhold it in others, etc, subhan Allah. All of this is the duniya, but what else did Allah (سبحانه وتعالى) give him?
- (وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ): He gave him the akhira and closeness to Him, subhan Allah. Allah (سبحانه وتعالى) gave him the duniya and akhira.

**May Allah (سبحانه وتعالى) grant us the best in the duniya and akhira.**

**Ameen.**

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