



المَنَّان

Allah Al Mannaan

(The Bestower of Favors)



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

Request Issuance of Permit Publication/Printing

نتيجة تدقيق مادة علمية
Result of Auditing the Material

Applicant جهة الطلب إيمان العبيد

Reference number الرقم المرجعي / تاريخ الطلب IPP-000518

Date of application تاريخ الطلب 11/05/2023

The addressee الجهة المرسل إليها

عدد الصفحات	القياس	سنة الطبع	اللغة	شكل المادة	الناشر/دار الطبع	المحقق	المؤلف	عنوان المادة
38	A4	2022	انجليزية	كتاب	مركز السلام الإسلامي	نورة الظاهر وفائزة قاضي ونذيرة	إيمان العبيد ونورة الظاهر	Allah Al Mannaan

Audit Result نتيجة التدقيق لا مانع من منحه إذن التداول، وذلك لتحقيق المادة العلمية شروط طباعة وتداول المصاحف والمنشورات الدينية في إمارة دبي

Warning : تنبيهات :

For approved subjects only, the following is required:
the Department assumes no responsibility for scientific intellectual, legal or other rights to other.
Any abrasion, modification or separation in sealed attachments shall void the certificate.
The material may not be traded on the basis of this certificate, where the trading license shall be taken from the competent authority in the country.
This certificate is valid only within the territorial boundaries of the emirate of Dubai.
No entity that has been granted this certificate shall be entitled to include it in the pages of the material, whether it is a Qur'an or a book or any other format.
This certificate is valid for only six months.

بالنسبة للمواد المجازة يشترط التالي:
لا تتحمل الدائرة أية مسؤولية عن الحقوق العلمية، أو الفكرية، أو القانونية، أو أية حقوق أخرى تجاه الآخرين
أي كشط أو تعديل أو فصل في المرفقات المختومة يلغي الشهادة
لا يجوز تداول المادة بناءً على هذه الشهادة، حيث يتعين أخذ إجازة التداول من الجهة المختصة بالدولة
هذه الشهادة سارية المفعول ضمن حدود إمارة دبي
لا يحق لأي جهة تم منحها هذه الشهادة إدراجها أو إدراج شعار الدائرة الرسمي ضمن صفحات المادة العلمية المطبوعة
هذه الشهادة صالحة لمدة ستة أشهر من تاريخ إصدارها.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لا حول ولا قوة إلا بالله



Table of Contents

Preface	1
Introduction	3
Scholars' Definition of Allah Al Mannaan	6
Favors Mentioned in The Qur'an	8
Prophethood	8
Guidance to Faith	10
A Messenger from amongst them	13
Guidance with a clean heart	15
Being grateful for all that we have	17
Calamities with taqwa (piety) and patience	19
Realization of the value of this life	21
Leaders and inheritors of the land	23
Eternal favors of the hereafter	24
Difference between blessings and favors	27
Impact of the name of Allah Al Mannaan	29
Conclusion	34



Preface

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

All praise and thanks are due to Allah, Who has guided us to this book. We would never have found guidance if Allah had not guided us.



The purpose of our creation is to know Allah
and to worship Him alone.



The more we learn about Allah, the more we increase our faith in Him. When we know Allah, we love Him and fear Him, and are sincere in our actions towards Him.

This book came about as a result of our need to reflect on one of the magnificent names of Allah, Al Mannaan, the One Who bestows favors.

Allah bestows favors on His slaves with complete favor, ability and will. When Allah favors someone, no one can come in between, it will be a complete favor.

The book is structured to provide the meaning of the name Al Mannaan, the scholars' definition of it, the various favors of Allah mentioned in the Qur'an followed by the impacts of knowing the name of Allah Al Mannaan.

The sources used in this book are:

1. الجامع أسماء الله الحسنى - ماهر مقدم
2. فقه الأسماء الحسنى - عبد الرزاق البدر
3. النهج الأسمى - د. محمد النجدي

We ask Allah to accept this work and pray that those who read it will find it easy to understand and will benefit from it.



Introduction

For every building, there is a foundation and the foundation of our religion is Belief in Allah and His Names and Attributes. Our concern should be to strengthen our foundation which is our faith, and this is by knowing the names of Allah.

We need to know the names of Allah in order to worship Him. With the names of Allah, there is value to everything in our life. There is more beauty, more understanding, more clarity and more opening. *When we talk about the names of Allah, then it elevates our heart and mind; we will never be narrow-minded.* And when we increase our faith by knowing Allah, we will grow and go above our problems and complexes and focus better on our goals in life which are the Pleasure of Allah and paradise.

Let us now reflect upon the name of Allah Al Mannaan in detail and hope to live by it.






ALLAH AL MANNAAN



Allah's name Al Mannaan is not mentioned in the Qur'an but found in the Prophetic Sunnah.

The linguistic meaning of (منة) is:

-  A type of food nourishment which came down from the sky that was given to Banu Israel. "Mann" can also be truffles which grow on their own and are considered top grade.
-  A gift.
-  A great and heavy blessing which a person cannot return its favor; it is complete from all aspects.

Al Mannaan is The Beneficent Bestower of Bounties - the One Who grants the greatest blessings. The favors from Allah are complete delights and pleasures and there is nothing to disturb it. All that Allah gives us from His favors is complete. And it is exclusive because He bestows favors before we ask Him for them.

Sometimes we are given something which others are not given. Allah will not give us any responsibility until we go through nurturing so that we are capable of handling it - it could be anything in our lives, whether it is marriage, to be a mother, a teacher, a student, and so forth. And during this nurturing, we are bestowed with favors from Allah Al Mannaan. For example, the prophets were made shepherds first, and this was a favor on them which ultimately led them

to the greater favor of prophethood. We should accept what we have in life wholeheartedly and believe in Allah.

When we do a favor for someone, we may feel we are better than them and when someone is doing a favor for us, we may feel indebted to them thus both ways we feel trapped.

When Allah gives, it is out of His vast, unlimited generosity, and He does not expect a recompense, reward or praise in return because we can never reward or praise Allah as He deserves to be praised.

In today's world, we are enjoying countless favors of Allah, but our hearts are not moved by His favors. We must realize this and be grateful for all His endless blessings and favors that He bestows upon us, some of which we may not even be worthy of or deserving.

Thus with Allah Ar Razzaaq (The Provider), we thank Allah, with Allah Al Wahhaab (The Bestower), we thank Him even more, and with Allah Al Mannaan (The Bestower of Favors),



we cannot thank Him enough.



Scholars' Definition of Allah Al Mannaan



Ibn Taymiyah (may Allah have mercy on him) said: Al Mannaan is the One Who gives us favors before asking. For Allah Al Wahhaab (The Bestower), we ask Him to grant us favors. But for Allah Al Mannaan, we are being granted even before asking.



Al Khatabi (may Allah have mercy on him) said: Al Mannaan is the One Who gives us in abundance. With Al Mannaan, we are not asking for the gifts because we do not even know about them. For example, the prophets did not ask for prophethood, but it was granted to them as a great favor from Allah. And when we remember Allah's favor for things we did not even ask for, then we are rewarded for this.

When we know the name of Allah Al Mannaan, we will not complain, rather we will see the favors from Allah and truly appreciate it. It will make us overlook all negativity, and when we are not looking at the negative side, then we will be thankful and show heartfelt gratitude to Allah.

What is stopping us from being thankful? The shaitan (devil), our ego, ignorance, desires and an attitude of constant complaining make us look at things negatively.

🍃 Al Haleemi (may Allah have mercy on him) said: Al Mannaan is the One granting great gifts without asking for anything in return. And when Allah is granting favors, it is with wisdom; He knows who is deserving of these and who is not.

🍃 Ibn Al 'Iraabi (may Allah have mercy on him) said: Al Mannaan is The One Who has favors on others.



Favors Mentioned in The Qur'an



Prophethood

It is a favor from Allah to choose the prophets and messengers from among the people. The messengers are humans like us, but Allah favored them with prophethood which they did not ask for it.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ
عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَمَا كُنَّا لِنَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا
بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Their Messengers said to them: "We are no more than human beings like you, but Allah bestows His Grace to whom He wills of His slaves. It is not ours to bring you evidence (proof) except by the permission of Allah. And in Allah (Alone) let the believers put their trust.

(Surah Ibrahim 11)

Why did the majority of the people refuse to accept the messengers? Because of their own desires. They questioned why Allah chose others and not them. For example, the Jews did not accept the Prophet (peace and blessings of Allah be upon him) because he was from the Arabs and not a Jew like them.

Did any messenger ask to be a messenger? No. Allah favors whomever He wills from His servants. He is the All-Knower, He knows the people and He knows who is suitable to be a messenger. *There is wisdom behind all His decisions.* He knows who will succeed and complete their task. And this will make us submit to the truth because it is Allah that chose it and not the people.



Guidance to Faith



Allah favors the believers by guiding them to faith and Islam.



We should not think faith is a normal blessing, rather it is one of the favors of Allah Al Mannaan which He bestows upon whomever He wills according to His perfect wisdom and knowledge.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ
 هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

They regard as favor to you (O Muhammad) that they have embraced Islam. Say: "Count not your Islam as a favor to me. Nay, but Allah has conferred a favor upon you, that He has guided you to Faith, if you indeed are true.

(Surah Al Hujurat 17)

There were those who entered Islam but not with complete heart, so they always reminded the Prophet (peace and blessings of Allah be upon him) that 'they are Muslim' as if they have done him a favor, though Islam stands without needing anyone.

If we became a Muslim, no one will benefit from our Islam except us. Sometimes when we tell our children to pray, they say 'hey I'm praying' as if they have done us a favor, but it for their own benefit. Islam does not become less if there are no followers. On the Day of Judgment, there will be some messengers with no followers, but they will get their reward in full.

When we follow the religion, we should not think we are adding any value to Islam or that Allah will benefit in any way - Allah is the Most Rich. Even if all the people are disbelievers and are wrong-doers, it will not affect Allah or His religion.

There is no compulsion in religion, the truth is clear for everyone to see, it is up to us to accept it or not and we are responsible for the path we take.

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

But Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger (peace and blessings be upon him) hateful to you.

(Surah Al Hujurat 7)

With nurturing, Allah takes us from one decree to another and it will come to us without asking. Did we ask Allah to grant us faith or knowledge before guidance? No, in fact we will not know about the guidance until we are actually in it and this is a favor from Allah. Allah is the One Who beautifies the faith for us.

Allah gives us faith in a very subtle way through knowledge and through decrees so that our faith increases slowly in our hearts.

What makes people have good manners and not complain or get angry? Faith. When we have faith, then we will become a better person automatically. We do not want to look

outwardly good for the people while inner- faith is lacking because that will only make us tired.

Thus when we are guided to faith, it is a real favor from Allah. We should not remind anyone of our outer worship such as praying, fasting, covering, and so forth. We need to be humble and that is when Allah beautifies the faith in our hearts and makes us love Him. **This is Allah's favor upon us.**





A Messenger from amongst them

Allah bestowed a great favor upon us when He sent the messengers to take us out of from darkness to light, to guide us to the truth, to teach us faith, to tell us what is right and wrong, and to show us the way to paradise.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا
عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad (peace and blessings be upon him)) from among themselves, reciting unto them His Verses, and purifying them, and instructing them (in) the Book (the Qur'an) and Al Hikmah and the Sunnah (practice of the Prophet(peace and blessings be upon him), while before, they had been in manifest error

(Surah Aal Imran 164)

🍃 (Indeed Allah conferred a great favor on the believers): The key to receive favors is belief; when we believe then we will see and understand the favors. Although we might have had favors before, but we never really noticed them.

🍃 (When He sent amongst them a Messenger (peace and blessings of Allah be upon him): This was a blessing from Allah that the Prophet (peace and blessings of Allah be upon him) was someone from

among them and they knew who he was. But they did not value this as a favor, nor did they appreciate it.

- 🍃 In our case too, we think an outsider is better, when in reality, it is more of a favor when someone close is advising us because there is no barrier with a family member. For example, we do not appreciate it when a family member tells us about the religion, but when an outsider tells us, although it is the same, we appreciate it more.
- 🍃 (Reciting unto them His Verses (the Qur'an)): He is not narrating stories of his own, but he is telling the people about ayat Allah (verses from the Qur'an).
- 🍃 (And purifying them): Purification comes after reciting verses of the Qur'an. He is purifying the people from sins, disobedience and showing them what is good, and this is an advantage. But most people do not appreciate it when others try to advise or counsel them.
- 🍃 (And instructing them (in) the Book (the Qur'an) and Al Hikmah): We notice that teaching comes after recitation and purification. It is more about noticing our faults first and purifying ourselves, then we will be able to learn the Qur'an and hikmah, which is the Sunnah of the Prophet (peace and blessings of Allah be upon him).
- 🍃 (While before, they had been in manifest error): sometimes we do not realize that we were misguided until we are out of it.



Guidance with a clean heart

When Allah favors us with Islam, we must not look down or criticize those who are not believers or make assumptions about their faith.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا ضَرَبْتُمْ فِى سَبِيْلِ اللّٰهِ فَتَيَّبْتُمْ اَوْ لَانَقُولُوْا
لِمَنْ اَلْقَىٰ اِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُوْنَ
عَرَضَ الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللّٰهِ مَغَانِمٌ كَثِيْرَةٌ
كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنْ اَللّٰهُ عَلَيْكُمْ فَتَيَّبَتْكُمْ
اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا

O you who believe! When you go (to fight) in the cause of Allah, and say not to anyone who greets you: "You are not a believer"; seeking the perishable goods of the worldly life. There are many more profits and booties with Allah. As he is now, so were you, before Allah conferred on you His Favors (i.e. guided you to Islam), therefore, be cautious in your discrimination (Allah is Well Aware of all that you do).

(Surah An Nisa'a 94)

Allah is telling the believers to verify and make sure before reaching any conclusions. He is reminding them that even they were disbelievers before and He guided them to Islam.

Thus, we must not make any assumptions or judgement about anyone's faith. Allah is the All-Knower of everyone's intention and what they do. Only because we are guided, we cannot assume or decide who is a believer and who is not. Our concern should be the hereafter and not the worldly life and its gains.

For example, when we see someone not wearing the hijab properly, we must not look down upon them, we must remember our past and how we were before Allah guided us. We need to look at them with eyes of mercy and think that just as Allah favored us, Allah will favor them too. We must wish and pray that others are also guided to the truth and this is to have a clean heart.





Being grateful for all that we have

Allah favors whomever He wills because He is All-Knowing of who is grateful. We must not be jealous of what others have or we will be tested. Rather we must be content and appreciate what Allah has favored us.

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ
مَنْ يَبْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favored from amongst us?" Does Allah not know best, those who are grateful?

(Surah Al An'am 53)

People are a test for each other - someone who is patient is tested someone impatient, someone who is smart is tested with someone not smart, someone who is good is tested with someone bad, and the one who is poor is tested with the one who is rich and someone who is guided is tested with someone who is misguided. We cannot look down on others or make fun of them. Instead we should speak with mercy to them. If we speak with a clean heart, then our words will come out with great impact and they will listen. But if we speak thinking we are better than them, then they will turn away from our words.

Therefore when we look at those who are favored, we must not think “Are these the people Allah favored?”, thinking that we are more deserving of it. Rather, we need to appreciate all that Allah has given us and be grateful for it.





Calamities with taqwa (piety) and patience

Sometimes the favors of Allah are hidden. Only when we have faith, we see the favors of Allah behind every calamity or problem in our life. For this, we need to have taqwa (piety) and patience.

قَالُوا أَمْ تَأْتِيكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَرَكَ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

They said: "Are you indeed Yusuf?" He said: "I am Yusuf, and this is my brother (Benyamin). Allah has indeed been gracious to us. Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the Muhsineen (good-doers) to be lost".

(Surah Yusuf 90)

Prophet Yusuf (peace be upon him) and Benyamin did not attribute anything to themselves, but to Allah. Prophet Yusuf (peace be upon him) was thrown in a well, sold as a slave, seduced, placed in prison, yet he saw all of this as a favor from Allah. Those who know Allah are different from those who do not know Him - they are positive, whereas those who do not know Allah are always negative, even if their life is perfect. Even for Benyamin, it was actually a favor for him to have been accused of stealing.

When a person goes through a difficulty in life, and if there is no taqwa (piety), then he follows his desires; this way it can get more difficult for him. In general, people think they need to show anger, make noise and complain to release the pain in their heart. But with taqwa (piety) and patience, one can bury the pain in the heart and with taqwa (piety) and patience, it will put off the heat in the heart – it will make it cool, as they believe and see it as a favor from Allah.





Realization of the value of this life


It is a favor of Allah when He protects us from desiring the pleasures and gains of the worldly life, and when He makes us realize the real value of this life as compared to the hereafter.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَابُ اللَّهُ
يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَن مَنَّ اللَّهُ عَلَيْنَا
لَخَسَفَ بِنَا وَيَكَانَهُ لَا يَفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

And those who had desired (for a position like) his position the day before, began to say: "Don't you know that it is Allah, Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up! Don't you know that the disbelievers will never be successful?"

(Surah Al Qasas 82)

In this verse, Allah mentions those group of people who wanted to have riches like Qaroon. But when they saw how Allah caused the earth to swallow him along with his treasures, they regretted their mistake and understood that it is that Allah Who enlarges and restricts the provision of whomever He wills. They realized that had Allah not favored them, they too would have been swallowed by the earth like Qaroon.

Those who want this life will always eye what others have and wish to own it. We must ask ourselves, “what is more worthwhile, what we wear and carry or who we are and what value we have in the eyes of Allah?” 



Leaders and inheritors of the land

Allah favors those who are weak and oppressed, those that do not have a voice and the ones who are being treated unjustly.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ
أُمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors
(Surah Al Qasas 5)

Allah favors them by making them leaders and inheritors of the land which is to be established. For example, Allah honored Prophet Yusuf (peace be upon him) by giving him position and making him established in the land. Also the muhajireen (emigrants) who migrated from Makkah, Allah favored them when He made them to dwell in Madinah and spread Islam.

This is the way of Allah - anyone oppressed in this life or oppressed at work, or by a spouse or in-laws, or by a ruler, they will be favored in a way they cannot imagine. Someone oppressed might ask for the oppression to end, but they would not imagine that they would have power and authority and this is Allah's favor on them.





Eternal favors of the hereafter

The believers will see Allah's favors on them in the hereafter when He would save them from the hellfire and admit them to paradise.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾
فَكَهِينٍ بِمَاءٍ انْتَهُم رُبُّهُمْ وَوَقْتَهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾
مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾
وَالَّذِينَ ءَامَنُوا وَابْتَعْتَهُمْ دُزِينَهِمْ يَأْمِنُ الْخَصْنَا بِهِمْ دُزِينَهِمْ وَمَا لَنَنْتَهُمْ
مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ امْرِيٍّ بِمَا كَسَبَ رَهِيْنٌ ﴿٢١﴾
وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾
يَنْتَرِعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيهِمْ ﴿٢٣﴾
﴿٢٤﴾ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لَوْلُوا مَكْنُونٌ ﴿٢٤﴾
وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾
قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾
فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُورِ ﴿٢٧﴾
﴿٢٨﴾ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

Verily, the Muttaqûn (pious ones) will be in Gardens (Paradise), and Delight. (17) Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. (18) "Eat and drink with happiness because of what you used to do." (19) They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hûr (female, fair ones) with wide lovely eyes. (20) And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. (21) And We shall provide them with fruit and meat, such as they desire. (22) There they shall pass from hand to hand a (wine) cup, free from any Laghw (dirty, false, evil talk between them), and free from sin] (because it will be lawful for them to drink). (23) And there will go round boy-servants of theirs, to serve them as if they were preserved pearls. (24) And some of them draw near to others, questioning. (25) Saying: "Aforetime, we were afraid (of the punishment of Allah) in the midst of our families. (26) "So Allah has been gracious to us, and has saved us from the torment of the Fire. (27) "Verily, We used to invoke Him (Alone and no one else) before. Verily, He is Al Barr (the Most Subtle, Kind, Courteous and Generous), the Most Merciful." (28)

(Surah At Tur 17-28)

The muttaqeen (pious ones) will reach this level and enjoy the delights of paradise. There will be no problems, struggles, hardships, misery, or sickness in paradise. They will eat and drink out of pleasure and it will not affect or hurt them.

Their beds will be all lined up neat and beautiful, the cushions will be thick, and the cups will be in their places; everything will be beautiful to the eyes in paradise. They will be reclining, feeling truly relaxed.

Also, if they are at a certain higher level in paradise, their family will be upgraded to that level and this again is a great favor from Allah.

Anything that they desire will come to them, any food or drink._The dwellers of paradise will sit and drink together. When they talk to each other, there will be no vain or sinful talk which is what happens when people sit and talk in this life.

There will be servants who will go around, and they will be like pearls. Imagine if the servants are like pearls, then how will the people of paradise be like?

They will ask each other about their life and remember their past; how they were fearful when they were among their families, feeling scared about their previous sins and deviations.

They will acknowledge the favor of Allah upon them, how He protected them from sinning in their lives, and how He protected them from the torment of the hellfire.

And they will remember how they used to invoke Allah in their lives and how Allah dealt with them with favors, vastness and compassion. Truly Allah is Al Barr Ar Raheem – Vast in His Goodness and Especially Merciful.

If we want to be among those described in the above ayah, we have to fear Allah because fear protects us from falling into sins. It is a favor when we remember our past sins and how Allah guided us to the truth. And it is a favor from Allah when Allah makes us hate sins and keeps us away from it.







Difference between blessings and favors

All favors are blessings, but not all blessings are favors.

There are three points to consider

-  **Kind:** Anything related to the religion is a favor. Having a house is a blessing, but having the house as a study center is a favor. Friends are a blessing, but when a friend reminds us of Allah then that is a favor, similarly with our children, husband and so forth. To have a car is a blessing, but it is a favor when we use it for good and to benefit others. When the heart feels soft reading the words of Allah, then this is a great favor.
-  **Our actions towards the favor:** For example, we are in a study circle and we notice that someone recites better or understands better, what should we do? We should know in our heart that it is a favor from Allah, so we must ask Allah to favor us too, and not be jealous or compete with the person. When we have knowledge, money, and the like, we must not attribute it to ourselves, but to Allah. We have to feel that we do not deserve it and Allah favored us and gave us these blessings.

🍃 **Our condition after receiving the favor:** When Allah favors us, we should not remind others of the favor we do for them. For example, If Allah favored us with knowledge and we teach others, we must not remind them “I taught you Qur’an, Arabic, and so forth.”



Impact of the name of Allah Al Mannaan

To purify the heart from reminding others of a favor we did for them.

وَلَا تَمَنَّيَنَّ تَسْتَكْبِرُ

And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favor to Him

(Surah Al Muddathir 6)

Allah informs the Prophet (peace and blessings of Allah be upon him) not to remind anyone of any favors.

For example, we must not say things such as “I am sacrificing my time and effort in order to teach you.” When Allah gives us the opportunity to teach even one verse, we must not think that they need to listen to us or appreciate us. When we start calling people towards Allah, not everyone appreciates it; we will find difficulties in our path. When we remind others of a favor, then it means we want something in return.

Another example is when we tell our children we did so much for them, and expect that they also will do something for us. Or we visit a person and say we had so much work but came to visit them instead – this is reminding them of a favor and wanting something in return, and it puts pressure on the other person.

To protect our charity from being nullified.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يُبْطَلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي
يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاصْبَاهُ، وَابِلٌ فَتَرَكَهُ، صَلْدًا لَا يَقْدِرُونَ
عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٦٤﴾

O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, or in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.

(Surah Al Baqarah 264)

In this ayah, Allah commands the believers not to make their charity futile by reminding others of their generosity or saying hurtful things afterwards. The one who reminds others about the charity they did is equal to someone spending only to show-off and not please Allah, therefore his good deed is nullified.

For example, if we had someone working for us and we supported and educated all his children until eventually they started their own business and became well-established. And anytime we hear about them, we say “we helped them to reach this far.”

It is like a person sowing seeds in the soil on a farm, so he thinks the seeds will grow, but when it rains, the soil is washed away and only pebbles remain underneath so he cannot plant anything. Thus, there is no goodness to our charity when we remind others.

To hope for the reward of our generosity by not reminding others of it.

الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا
وَلَا أَذَى لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٢٦٢﴾

Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

(Surah Al Baqarah 262)

To be cautious of being among those whom Allah will not look at on the Day of Judgement.

وعن أبي ذر رضي الله عنه عن النبي صلى الله عليه وسلم قال: " ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم، ولا يزكيهم ولهم عذاب أليم " قال: فقرأها رسول الله صلى الله عليه وسلم ثلاث مرار. قال أبو ذر: خابوا وخسروا من هم يا رسول الله؟ قال: المسبل، والمثان، والمنفق سلعته بالحلف الكاذب

Abu Dharr (may Allah have mercy on him) said: The Prophet (peace and blessings be upon him) observed: "There are three (types of) people to whom Allah will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement." The Messenger of Allah (peace and blessings be upon him) repeated it three times. Abu Dharr (may Allah have mercy on him) remarked: "They are ruined. Who are they, O Messenger of Allah?" Upon this, the Messenger of Allah (peace and blessings be upon him) said, "One who lets down his lower garments (below his ankles) out of arrogance, one who boasts of his favors done to others; and who sells his goods by taking a false oath."

Muslim Book 18, Hadith 1588

To beware of being among those who are forbidden to enter paradise.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَدْخُلُ
الْجَنَّةَ مَنَّانٌ وَلَا عَاقٍ وَلَا مُذْمِئٌ حَمْرٍ "

It was narrated from 'Abdullah bin 'Amr that: The Prophet [peace and blessings be upon him] said: "Someone who reminds others of his favors, someone who is disobedient to his parents and someone who is an alcoholic, will never enter Paradise."

(Sunan An Nisa'a 5672)



Supplication by the Greatest Name of Allah



عَنْ أَنَسٍ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا وَرَجُلٌ يُصَلِّي
ثُمَّ دَعَا

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ

الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَقَدْ دَعَا اللَّهُ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ

Narrated Anas ibn Malik (May Allah be pleased with him):

I was sitting with the Messenger of Allah (peace and blessings be upon him) and a man was offering prayer. He then made supplication:

O Allah! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower of Favors, the Originator of the heavens and the earth, the Possessor of majesty and honor, the Ever-Living, the Self-Sustaining.

The Prophet (peace and blessings of be upon him) then said: He has supplicated to Allah using His Greatest Name. When supplicated by this name, He answers, and when asked by this name He gives.

(Sunan Abi Dawud 1495, verified by Al Albani)



Conclusion

Only the favors of Allah Al Mannaan are real favors; they are perfect. When we do things for each other, they are not actual favors. They are either a burden or we do them just because we want something in return. True favors are from Allah because we will neither benefit nor harm Him in any way.

The favors of Allah suit Him, no one is greater than Him, and this world is too low for Allah to favor. We must not think that when someone has cars, houses, property and so forth that it is a favor from Allah – all this is 'low standard' for Allah, rather they are tests from Allah. Faith, guidance, taqwa (piety), patience and paradise are real favors from Allah that we must long for. When Allah forgives us, it is out of His favor. And it is purely out of His favor and mercy that He will make us enter paradise.

اللهم إنا نسألك من فضلك

O Allah, we ask you from your favor.

Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah accept from us and forgive us. Ameen.

الحمد لله

All praises are due to Allah.



مركز السلام الإسلامي

AL SALAM ISLAMIC CENTER

**COPYRIGHT © 2023
BY AL SALAM ISLAMIC CENTER.
ALL RIGHTS RESERVED
THIS BOOK IS NOT FOR SALE.**


 www.markazalsalam.com

 info@markazalsalam.com

   Al Salam Islamic Center

 t.me/markazalsalam

 t.me/alsalamislamiccenter_kids

 +97150 8008875