

الوَهَّابُ

Allah Al Wahhaab

(The Bestower)





طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لا حول ولا قوة الا بالله

Compiled by:

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Introduction

Allah is the Creator of the heavens and the earth, He created all things with wisdom, and He guides us to know Him through His universal signs that surround us.

Surah At Talaq 65:12

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

It is Allāh 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 Allāh has power over all things, and that Allāh surrounds all things in (His) Knowledge.

The above ayah gives us tools to ponder all that surrounds us, whether it is humans, provision that comes from above, or deeds that rise up to the heavens. All actions between the heavens and the earth are to show us that Allah has complete knowledge of every matter, and that He is able to dispose of every matter as He wills.

Nothing is difficult for Allah because He is the only Creator of all that exists and He has complete knowledge of His creation. Thus He is Able to dispose of every affair.

Through the decree of Allah, it inspires us to know without doubt that (لا اله الا الله) (none is worthy of worship except Allah).



Allah teaches us about Himself in the Qur'an, and this is out of His Gentleness to the creation. To learn from the Qur'an is the easiest way to be reformed and to know the reality of the world that surrounds us. However, we are all different, and some who are not reformed by knowledge of the Qur'an are reformed by the life experiences which they endure.

In order to benefit from the experiences we go through in life, insight is needed to understand why matters unfold as they do. And this insight requires truthfulness from a person and to want to improve from the nurturing from Allah.

If we are truthful, life experiences will show us how sins lead to consequences in our lives, it will show us how kindness to the creation leads to goodness for the self and so forth.

On the other hand, people go through experiences, but they interpret them incorrectly. And that is why knowledge about Allah is needed in order to benefit from His nurturing.

Allah constantly showers His favors on His creation, whether we know it or not, and He always gives because He is Al Wahhaab (The Bestower). In the Hands of Allah are the treasures of the heavens and the earth, and He teaches us through His divine word and decree in order to know Him.

The more we know about Allah's Names and Attributes, the more we will taste the sweetness of each Name. Knowledge of Allah through His Names and Attributes will cause us to always think good of Him in all situations.



Definitions

Linguistic Meaning



The word (وَهَب) comes from (هَبَة) which is to be given something, to be an owner of something without any “cost” attached to it. This means to be given unconditionally.

Only Allah is Al Wahhaab because He is the Most Rich and only He can give constantly to all His creation, without restrictions or limitations.

(هَبَة) to be given gifts that are free from any repayment attached to it; there is no motive behind it.

When Allah mentions the “Abrar” (the righteous) in Surah Al Insaan, Allah tells us they do not even wish for a “thank you” from the people when they do good for them.

Surah Insaan 76:9

إِنَّمَا نَطْعَمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

(Saying): “We feed you seeking Allâh’s Countenance only. We wish for no reward, nor thanks from you.

They want to give purely for the sake of Allah, and they want complete reward from Him in the hereafter. They do not want their reward in the hereafter to be reduced with anything they receive in this life.

The word (الوَهَّاب) is (صِيغَةٌ مَبَالِغَةٌ), it shows excessiveness in giving. Allah gives while we do not deserve it. He does not want and is not in need of anything from His creation.

Allah gives us due to His generosity to us, though we do not deserve anything. If we think that we deserve something, then it is as if to say that we have reached the peak in worshipping Allah. Allah gives provision to everyone in order to live in this life. He gives to those whom He loves and those whom He does not love because He is Ar-Razzaq (The Provider). However, Allah Al Wahhaab is The Bestower of special gifts to those who believe.


Religious Meaning




(الوَهَّاب): only Allah can be Al Wahhaab, He alone has the treasures to give all His creation everything they need.

The Name of Allah is Al Wahhaab (الوَهَّاب), and His attribute is (هبة), and His action is to bestow (يَهَب). The giving of Allah is complete and perfect.

 **Abundance (الكثرة):** Allah gives in abundance.

 **Variety (التنوع):** Allah gives different types of gifts, both tangible and intangible.

 **Continuous (التوالي):** Allah always gives His creation, there is never a pause in His giving.

Allah loves for His slaves to remember Him and to be grateful to Him. Our hearts were created for this attachment to our Creator and Bestower, and if we do not attach to Him, then we will attach to something lower. And false attachments will only destroy us.

The remembrance of Allah gives life to the hearts, and when the heart is alive, our hearts will be happy and at rest.

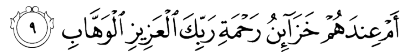
Our entire life, our very being, and all that surrounds us is a gift from Allah, but we need to have insight and be observant in order to appreciate these gifts and benefit from them.

Vast (السعة): Allah gives to whom He wills without limitations or restrictions.

The Name of Allah Al Wahhaab has been mentioned in the Qur'an with the Name of Allah Al Aziz (The All-Mighty). When the Names of Allah are mentioned together, this adds to their perfection and beauty.

Allah is the Owner of the Heavens and the Earth, He is The All-Mighty in His giving so that no one can change what, to whom, and when Allah gives.

Surah Sad 9



Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?

Allah holds the treasures of mercy, He is the All-Mighty, The Bestower of Gifts.

Allah always gifts us, but these gifts are given to us according to the wisdom of Allah. Allah gives us gifts according to what is beneficial for us in this life.

A believer knows he is submerged in the gifts from Allah. His life is a gift from Allah, so he always praises Allah in all situations.

Allah constantly gives His creation, though people complain about what they do not have, rather than looking at the gifts bestowed on them. This is due to the greed of man, always wanting more and not showing gratitude for what is already in his possession.

Allah is vast in His giving, yet His giving does not reduce anything from His treasures. This is from the majesty of Al Wahhaab (جلال الوهاب).

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " يَدُ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ - وَقَالَ - أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغُضْ مَا فِي يَدِهِ

Narrated Abu Huraira: Allah's Messenger (ﷺ) 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."¹

The greatness of the giving of Allah will be in paradise, it is what no eye has seen, no ear has heard, and it has not crossed the mind of anyone. Allah gives us gifts in this life to aid our path to paradise.

That is why Allah is (العزیز الوهاب) - His might is associated with His gifts, and His gifts are associated with His might.

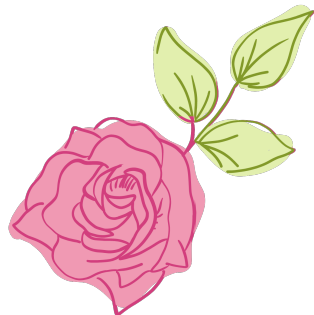
Allah gives to His creation, though no one could do anything if Allah withholds it from us. Allah is in no need of any of His creation, but He continues to give us day after day.

No one can add to the Richness of Allah - He is The Most Praiseworthy. And He is Al Wahhaab, gifting is a personal attribute, but it is not a personal attribute for man. Gifting is an adopted attribute for man, and for personal gains and needs.

¹ Sahih al-Bukhari 7411

This means Allah always gifts us because He deals with us by His Names and Attributes. Allah wants us to be attached to Him because that will save us, though He is in no need of our attachment.

Imagine this beautiful relationship! He continually gifts us, so that our hearts attach to Him out of love and magnification, yet He is in no need of our attachment. Rather we need this attachment to be saved from the fire and admitted to paradise.





Types of Gifts mentioned in the Qur'an

When we know Allah is Al Wahhaab, we will realize we are surrounded by the gifts of Allah. Knowledge of the of Allah makes us appreciate every decree around us. For example, knowing Allah is Al Fattaah (The Opener) makes us see every situation as an opening. Knowing Allah Al Hakeem (The Most Wise) makes us realize the wisdom in every situation, Knowing Allah Al Maalik (The Owner) makes us realize we do not own anything, rather we are in the Dominion of Allah, the Owner of all creation.

Righteous spouses and offspring (الأزواج و النرية)



Allah Al Wahhaab, the Bestower of gifts, mentions righteous children and spouses as gifts many times in the Qur'an.

Righteous spouses and offspring are referred to as gifts as they are a bridge to attain paradise and the pleasure of Allah.

Surah Sad 43



وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٤٣﴾

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 returned to Ayoub (peace be upon him) his family and more because he was patient and thought good of Allah. So this gift came after a test of patience. The more we believe Allah is Al Wahhaab, the more He will give us.

After the test of patience, the gifts will be a mercy for us; they will be a coolness for our eyes.

The stories in the Qur'an are accessible to all, but only the people of understanding will benefit from them. These are the people who reflect on the actions of Allah, always think good of Him, and hope the best from Him.

Surah Al Anbiya 90



فَأَسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ، إِنَّهُمْ كَانُوا
يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

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 (peace be upon him) invoked Allah to gift him a child to carry the message of Islam, even though he was old and his wife was barren. Through the stories of the Qur'an, Allah teaches us about His Names and Attributes. In this story, we learn to invoke Allah sincerely, and with certainty nothing is impossible for Allah.

Surah Al Anbiya 72



وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً، وَلَا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.

Ibrahim (peace be upon him) was not granted offspring when he was amongst disbelieving people, but once he was away from their polytheism, Allah granted him two righteous sons. The two sons of Ibrahim, were the fathers of all prophets that followed, hence Ibrahim (peace be upon him) is known as Father of the Prophets (peace be upon them all).

Ibrahim (peace be upon him) was gifted a son Is'haq (peace be upon him) and all the prophets that followed were descendants of Is'haq (peace be upon him) except for the Prophet Mohammed (ﷺ). The Prophet Mohammed (ﷺ) was from the descendants of Ismaeel (peace be upon him).

In the final tashahud in prayer, we honor Ibrahim (peace be upon him) saying:

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

In the above-mentioned ayah of Surah Al Anbiya, Allah mentions "And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob) نَافِلَةٌ. The word نَافِلَةٌ means a privilege, something extra, usually when there is scarcity of hope.

We learn from this dua that we should beseech Allah for our every need, having absolute certainty in His ability to grant us. Whatever our situation may be, and whatever our need may be, Allah is the only One Who can grant us and fulfill it.

Allah is Al Wahhaab, but we are miserly on ourselves, miserly in our asking Allah, looking at the means at our disposal rather than the absolute Power of Allah over His creation.



In the next ayah, Allah tells us about the future generations of the sons of Ibrahim (peace be upon him), indicating the far-reaching impacts of sincere dua.

Surah Sad 30

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

Dawud (peace be upon him) was a prophet and king, and Allah bestowed on him a son, Suleiman (peace be upon him) who was also a prophet and king. In fact, Suleiman (peace be upon him) was granted even greater kingdom than his father. Allah gave him the ability to direct the wind, jinn, and understand the speech of animals.

Allah mentions a virtue of Dawud (peace be upon him) as being a person who returns to Allah in repentance all the time.

Surah Al Furqan 74



وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

﴿٧٤﴾

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 a dua made by the Slaves of the Most Merciful (Ibad Ar Rahman). They ask Allah to give them spouses and offspring that are a coolness to their eyes, meaning every time they look at them, they feel happy, relaxed, and content.

This includes them being obedient to Allah, righteous, and a key to good. This shows the vastness of this supplication. It illustrates why the best supplications are those found in the Qur'an and Sunnah.

If every believer read this dua with sincerity, it would reform all of society.

Allah creates needs in us so that we may beseech Him, this in itself is a gift! This nurturing from Allah benefits only those who believe and it becomes a means for us to be attached to Allah; this is the greatest gift for the slaves of Allah.

Often we may supplicate to Allah to gift us with a husband or with children, but we do not realize that not every husband or every child is a gift, only those that are righteous are gifts from Allah. The supplication of the Slaves of the Most Merciful recognize this difference, hence they beseech Allah for those children and spouses that are coolness to the eyes. They are those who increase us in faith, help us in the deen and remind us of Allah. These are the children that continue to benefit their parents, as a continuous charity, after their death. A righteous spouse brings stability in the house which in turn supports the whole household in their worship of Allah.

Supplications that are mentioned in the Qur'an are for our benefit, to use them in order to connect to Allah for our needs. These are universal supplications that we all need, no matter our age, nationality or gender.

Surah Ash Shura 49-50



لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنثًا وَنَهَبَ لِمَن يَشَاءُ الذَّكَوْرَ



To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. (49) Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. (50)

Allah sets the boundaries for man by informing us that He is the owner of the heavens and the earth, and that He alone controls the number of males and females born in each household.

If a person thinks they can control the number of children they have, or control the gender, then such are those who exceed the boundaries of Allah, and destroy their faith along the way.

The One Who gifts us is the King, and He is the Owner of all that is in the heavens and the earth. Allah bestows gifts based on His Will, and His Will is based on His perfect knowledge and wisdom.

Allah knows what is good for each person, as He has complete knowledge of past and future events. This ayah not only tells us about the creation of Allah, but it also reinforces our belief in the Oneness of Allah and His actions upon His creation. Every situation we encounter in our life is to affirm our belief in the Oneness of Allah - لا اله الا الله.

The ayah mentions four groups:

1. He bestows females upon whom he wills (يَهَبُ لِمَن يَشَاءُ إِنْتًا):

When Allah bestows a gift on us, it shows that it is best suited for us, and if Allah tests us, He knows we are capable to succeed with His help. The ayah mentions females first as some cultures prefer the male child, yet Allah mentions them first to show their value.

قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ عَالَ جَارِيَتَيْنِ دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ " . وَأَشَارَ بِأَصْبُعَيْهِ

Abu Bakr bin 'Ubaidullah bin Anas bin Malik narrated that: The Messenger of Allah (ﷺ) said: "Whoever raises two girls then I and he will enter Paradise like these two." And he indicated with his two fingers.²

Islam emphasizes the importance of raising girls as they are the cornerstone of society. The stability of the house is dependent on the stability of the wife/mother. Just as Allah matches spouses, with different personalities, similarly Allah bestows differing natures in our offspring, based on what each person needs for their nurturing.

2. There are those who only have boys (وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ)

3. There are those with a mix of boys and girls (أَوْ يَرْجُوهُمْ ذُكْرَانًا وَإِنْتًا):

Whatever the combinations, or the age gap between the siblings, it is from the wisdom and knowledge of Allah.

² Jami` at-Tirmidhi 1914

Humans become skeptical about having children, worrying about their wealth and if they can manage their time with all the children; however, each child comes to earth with his own provision, and it may be that due to the children, Allah increases the income of a family, or places barakah (blessing) in their time so they are able to bring their children up in an excellent manner.

4. Those with no children (وَيَجْعَلُ مَنْ يَشَاءُ عَقِيْمًا):

Allah tests us all by His knowledge and wisdom, and the tests are not to break us, but to purify us for paradise.

Verily, He is the All-Knower and is Able to do all things (إِنَّهُ ۖ عَلِيمٌ قَدِيرٌ): Allah has decreed everything and prepared the means for it.

Another impact of this ayah is to be patient with the decree of Allah. Allah does not gift us until we are reformed and prepared to receive the gift. When we believe Allah is Al Wahhaab then He will give us in the right time, and this patience is a test of our faith.

When we believe Allah is Al Wahhaab, we cannot lose hope, we cannot be hasty, and we cannot have any doubt in the giving of Allah Al Wahhaab.

When we are patiently waiting for the relief from Allah, this patience is a worship and carries a reward in itself. When Allah gives us, we need to show gratitude, and this again is a gift from Allah – to be grateful for His blessings. Just imagine Allah gifts us with both the worship of patience and gratitude, in addition to showering us with continual gifts. Allah Al Wahhaab is the only Bestower, the One Who gifts with wisdom and complete knowledge.



وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا
 حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ 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 ﴿١٥﴾

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 Favor 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)."

Humans are always learning at every stage of life; however, at the age of 40, we reach a state of maturity where we comprehend the trials of life and begin to understand the reality for what it is. This is the only age Allah mentions in the Qur'an due to its significance in understanding the nurturing from Allah.

The ayah begins with a reminder of the value Allah has given to parents.

(وَوَصَّيْنَا الْإِنْسَانَ بِالْإِحْسَانِ)

And We have enjoined on man to be dutiful and kind to his parents.

Allah commands us to deal the best with our parents as a way to show our gratitude to Him because He made our parents a mean for our existence. It is not permissible to talk to them as we would talk to our friends or other companions, as they deserve greater honor and humbleness from us. Nor should we overtake them in walking or raising our voice over theirs.

If a person is not good to his parents, then there is no good in that person. The next part of the ayah continues to remind us of the favors from our mother that we can never pay back.



(حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ 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, the remaining 6 of the pregnancy are is to show that a baby can even survive on its own if delivered by 6 months, even though the full gestation period is nine months; this is the miracle of the Qur'an.



(حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ)

till when he attains full strength

Until he reaches the peak in strength - both physically and mentally. This is the age when emotions are settled and balanced, even the understanding will be mature.



(وَبَلَغَ أَرْبَعِينَ سَنَةً)

and reaches forty years

This is the age of maturity, when emotions are settled, it is called (سن الكمال) – the perfect age. It is an age that a person has reached maturity, often becoming parents themselves, and are able to appreciate the wisdom with which to deal with others.

In this supplication it shows their appreciation for the gifts from Allah Al Wahhaab. They not only appreciate these gifts on themselves, but also on others. A key to maturity is to be sensitive and appreciative of the gifts from Allah, but this requires a person to have faith and a heart that reflects.



(قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ)

He says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour

The supplication begins with the Name of Allah Ar Rabb, the One Who nurtures all His creation. Such a person realizes that Allah is the One Who has nurtured him to a point of maturity. He is appreciative of every situation and experience Allah has put him through. For example, a person who finds himself complaining about his children is placed in a situation by Allah, their Nurturer, to see those who do not have children. Then this person realizes his ingratitude towards his Bestower.

Allah, our Rabb, our Reformer places us among different people, and in different situations in order to upgrade our feelings and our worship to Him. Without His reforming, we would not realize our shortcomings.

The shortest and easiest way to be nurtured is by learning lessons from the Qur'an. Allah makes easy the path to paradise for those who tread the path to gain knowledge.



(أَوْزَعِنِي): This is asking Allah to guide and inspire a person to be grateful for all the blessings, and such a statement only comes from a person who feels overwhelmed with the showering of blessings from His Bestower. Such to the point he is unable to comprehend how he can begin to be grateful.



(نِعْمَتَاكَ): When it is mentioned as "Your blessings", it includes all blessings from Allah. There are blessings of the duniya and blessings of the akhira such as a spouse, children, wealth, knowledge, faith and so forth.



(الَّتِي أَنْعَمْتَ عَلَيَّ) (You have bestowed upon me): We appreciate the blessing Allah Al Wahhaab has bestowed on us.



(وَعَلَانَا وَالِدَيْ) (and upon my parents): And we appreciate the blessings bestowed on our parents, because when Allah gifts our parents, we were also recipients of those blessings. For example, when Allah blesses our parents with wealth, religion, and good manners, this also impacts our upbringing.

The blessings and gifts of Allah are so great that we cannot fathom their magnitude. After every prayer we say:

اللهم أعني على ذكرك وشكرك، وحسن عبادتك

Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika

O Allah, help me remember You, expressing gratitude to You and worship You in the best manner³

because we do not have the capacity to thank Allah as He deserves.

After the prayer we ask Allah to help us be grateful because gratitude is a test many fail due to their attachment to the gifts themselves, while forgetting the Bestower of those gifts.



(وَأَنَّا عَمَلٌ صَالِحٌ أَتَى رِضْوَانَهُ) (and that I may do righteous good deeds, such as please You): We ask Allah for guidance to perform righteous good deeds which are pleasing to Him. The beauty of these few words is that it covers many aspects of acceptance of good deeds, so that the actions are done sincerely for the pleasure of Allah. These are actions that will benefit a person in this life and in the hereafter.



(وَأَصْلِحْ لِي فِي ذُرِّيَّتِي) (and make my off-spring good): The supplication continues by asking Allah to reform not only their children, but the coming generations until the Day of Judgement. We recognize that we all have faults, but we ask Allah to take care of our offspring even though we may never meet them in this life.

³ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

Allah is the only Nurturer, He nurtures all His creation with knowledge and mercy. Before, they are our children, they are the slaves of Allah, before we are the parents, Allah Ar Rabb is The Nurturer, The Caretaker.



(لِي): We ask Allah to reform them "for me", as this will benefit us. Righteous offspring will benefit a person even after their death. Three things will benefit us after our death - an ongoing charity, knowledge that is beneficial to others, and a righteous child that supplicates for us.



(إِنِّي كَوَّيْتُ مِنَ الْمُسْلِمِينَ) (Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)): The supplication is sealed with submission to Allah, first by repentance to Him for all our sins and then affirming our surrendering to Him alone.

This supplication shows there are four things a person develops over time and are a reflection of one's maturity:

1. Gratitude (for all that has passed and present)
2. Striving to do good deeds with sincerity (present)
3. Supplicating for the future generations
4. Turning to Allah in repentance and submission

Allah has the Most Beautiful Names, and the one who knows and acts upon these Names will live a life of peace and satisfaction, and in the hereafter they will enter paradise. This is the reason why knowledge of the Names of Allah is the most supreme knowledge.

Surah Ibrahim 39



الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

"All the praises and thanks are to Allāh, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.

Ibrahim (peace be upon him) is known as Khalil Allah, the close friend of Allah, and the above verse shows us how he was conscious of the gifts from Allah. He did not think in a negative way, he did not worry how he is going to look after young children at his age, neither does he ask why he received children at an old age, all we hear from him is the praise of Allah!

This is how we live under the domination of Allah; praising His giving, and praising the wisdom of His giving.

There is a true story of a man whose wife passed away and he had ten children. The children were worried for their inheritance money and convinced their father not to remarry; they said they would take care of him. However, year after year, his children started passing away, until after 10 years all his children had died and the father was left alone. He later remarried and had another ten children after that.

This story shows us that only Allah alone is the Bestower of gifts, of life, of wealth and of children. Allah alone has complete knowledge of what will happen to us tomorrow, so if we want anything of this life or the hereafter, we ask Allah alone, He is Al Wahhaab.

Allah places us in situations in order to appreciate His gifts and to awaken our heart. Sometimes we get bored of the gifts or we begin to take them for granted, so out of Allah's mercy to us, He awakens our senses to realize His blessings on us, thus making us grateful to Him again.

For example, a person may be complaining about their children, and they come across someone who lost their children or do not have children. Or a person complains about not having good shoes, so they come across a person who does not have a leg. These situations and meetings are not random, rather they are from the perfect planning of Allah as part of reforming mankind to be aware of His gifts and to always be in a state of gratitude.

Everything we have is from Allah, every talent we possess is from the gifts of Allah Al Wahhaab. We cannot attribute any skill or talent to our genes or our efforts, rather we need to recognize these are all gifts from Allah.

Showing gratitude to Allah is to use our talents for His sake. In fact, Allah bestows skills and talents in a person in order for them to draw close to Him and to for Him to be pleased.





I. To see their gift as something bad (ينظرون للموهبة على أنها نقمة):

There is goodness in everything Allah gifts us with; however, due to our lack of understanding, we do not always appreciate it. Sometimes a mother or teacher may not know how to help a child fully blossom with the gift they have. For example, there may be a very talkative child, but their gift may be thought of as something negative. However, if the child is nurtured with wisdom, their articulate nature can be used for a career that requires this trait, such as dawah. We come across many situations with our near relations that we consider as negative; however, it is important to look for the benefit in that restriction, as there will always be benefit in situations Allah chooses for us.

For example, a youth may dislike strict parents who do not allow him to stay out with friends, but there is goodness for the child, as it protects him from harm.

Our problem is that we do not recognize the gifts Allah puts our way, as they not go according to our desires. The spouse, children and family Allah chose for us are the best gifts for us, as Allah is the All-Knowing Nurturer, He knows the people that suit our nature.

The mistake many people make is to compare what Allah gave them to what Allah chose for another person. Children sometimes look at the mother of their friend and wish that was their mother, or a woman compares her husband to that of her sister! This makes us ungrateful for the gifts with which Allah has blessed us. We forget that Allah gives us the gifts that will benefit us, not those that will destroy us or fill us with undesirable traits.



II. Getting used to the gift (الاعتیاد على النعمة):

When we take a blessing for granted, or we get used to it, we fail to see it as a gift anymore, rather it becomes something we no longer appreciate.

When we are constantly showered with His gifts, this is also a test from Allah, and only a few of His slaves remain in constant gratitude to Him. Imagine a country that has regular sun, or regular rain, so we find people in those countries often complaining about the sun and rain, neither group seeing the weather as a blessing. This is the failure of man, in seeing the good in the gifts from Allah.

However, from the kindness of Allah to His creation, we find that Allah shows us someone that does not have that blessing in order we return to being grateful to Him. This is from the nurturing of our Rabb.

We need to reawaken our gratitude so that we use the gifts Allah bestowed on us in the right way, and to not fall into arrogance.



III. Preoccupation with life (الانشغال بالدنيا):

We live and work in the duniya; however, matters of this life should not become the preoccupation of our heart. Rather the heart should always be attached to Allah, the Bestower of the blessings, instead of being attached to the blessing itself.

Our main concern, whatever it may be, is what we talk about the most. So if we want to know the matter that resides in our hearts, then we need to observe our speech.

People who always talk about Allah, or are busy with His remembrance, are the people whose heart is preoccupied with their Lord.

In a hadith the Prophet ﷺ reminds us how to live in this life.

وعن ابن عمر رضي الله عنهما قال: أخذ رسول الله ﷺ بمنكبي فقال:
"كن في الدنيا كأنك غريب أو عابر سبيل".

'Abdullah bin 'Umar (May Allah be pleased with them) reported: Messenger of Allah (ﷺ) took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer."⁴

Our heart was created to know Allah and to love Him, and likewise our emotions of happiness and sadness are also to know Allah. Our feelings are precious, we should use them to worship Allah and seek His nearness, and not waste them over matters we achieved or missed in this life.

When we make Allah and our hereafter our main concern, Allah will bring the matters of the duniya to us, and we will draw closer to Allah.

The life and all its pleasures never suffice anyone, rather it is a deception for those who indulge in it. We are always left wanting more, showing ingratitude for the countless gifts from Allah, and focusing only on what we do not have.

From Allah's kindness to His slaves, He shows us the reality of this life through His divine nurturing in order to open our eyes

⁴ Riyadh As Saliheen, Al Bukhari, Introduction, Hadith 470

to its transitory nature. Gratitude towards the gifts of Allah is the matter that ensures increment of His gifts, and it is this gratitude that Allah awakens in our hearts through His nurturing.



Allah reforms and nurtures mankind to make us realize the gifts and blessings in order to extract the worship of gratitude from us. Though Allah is the Most Rich, He is not in need of gratitude from us, rather we need to show gratitude.



Types of gratitude

- I. **Gratitude by heart (شكر بالقلب):** Gratitude begins as a feeling in the heart, acknowledging the gift is from Allah. And not attributing it to anyone or anything other than Him.

If someone praises our memory, we need to firmly establish the belief in our heart that it is a gift from Allah, then we need to vocalize this belief among the people, and do not deceive them by saying “I take vitamins that aid me, or that is in my genes”.

The feeling of gratitude in the heart will protect us from arrogance and jealousy. These are the first sins of Iblis, and the sins he wants us to fall into as well.

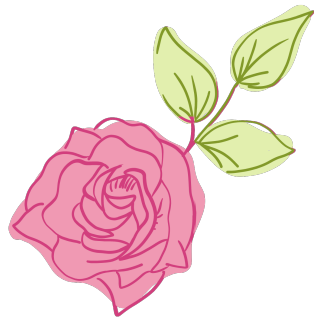
If any matter is admired, we should say it is a favor from Allah.

- II. **Gratitude by tongue (شكر باللسان):** We need to praise Allah and show gratitude to Him in our speech. Our story should revolve around Allah, and not ourselves or others. The opposite of gratitude of the tongue is to complain.

Imagine, when we complain, we are complaining about the Most Merciful to someone who is not merciful! Our deen is based on positivity, so if we want to complain, we should look at the countless gifts that surround us.

- III. **Gratitude by limbs (شكر بالجوارح):** This is to use our limbs to do good deeds for the sake of Allah. He promises in the Qur'an that when we are grateful, He will increase us, and if we are ungrateful, then verily His punishment is severe.

This is why the wise ones say if we want to hold on to our blessings and increase them, then it is incumbent to be grateful.





Types of Gifts mentioned in the Qur'an

Mercy (رحمة)



Mercy is not a tangible gift like the spouse and children; however, when someone has mercy, we will find a softness in their hearts when dealing with others and with themselves too.

In the hadith narrated by Abu Huraira (رضي الله عنه):

قَالَ قَبْلَ رَسُولِ اللَّهِ ﷺ الْحَسَنُ بْنُ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ إِنَّ لِي عَشْرَةَ مِنْ الْوَلَدِ مَا قَبِلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ " مَنْ لَا يَرْحَمُ لَا يُرْحَمُ "

Allah's Messenger (ﷺ) 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 (ﷺ) cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully."⁵

Having mercy towards the creation of Allah is a means of attaining the mercy of the Most Merciful.

The Prophet ﷺ also informed us of a story of a lady who used to fast all day and pray all night, yet she is one of the dwellers of the hellfire due to her mistreatment of a cat. She confined it in a room and did not feed it until it died.

⁵ Sahih Al Bukhari 5997

We need to show mercy to all the creation of Allah around us, especially to the weak such as children, orphans, animals under our care.

Allah tells us in Surah Room that He has placed love and mercy between a husband and wife, showing us that love is not enough unless it is accompanied by mercy.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿٢١﴾

And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.⁶

It is mercy that allows a person to deal with others in a gentle manner. Allah is the Owner of all mercy, so we beg Him to grant us mercy from Him alone, and not begging the people to show us mercy.

Allah grants mercy based on His wisdom and knowledge of His slaves, so He bestows mercy on us according to what will benefit us.

⁶ Surah Room 21

Verses in the Qur'an about the Gift of Mercy (رحمة)

Surah Maryam 50



وَوَهَبْنَا لَهُمْ مِنْ رَحْمِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ﴿٥٠﴾

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 mentions that He granted mercy to Ibrahim, Isaac and Yaqoub (peace be upon them all). Mercy is a very vast concept, so what was the form of His mercy upon the family of Ibrahim (peace be upon him).

- ❁ **Beneficial knowledge:** this is a special mercy from Allah when He teaches His slaves divine knowledge.
- ❁ **Righteous good deeds:** the ability to do good deeds is a means of mercy from Allah; we cannot attribute our good deeds to our steadfastness.
- ❁ **Prophethood:** all Prophets descended from the children of Ibrahim (peace be upon him).
- ❁ **Truthful tongue (لسان صدق):** they were honored with a good reputation after death. To be remembered in a good way, with words of praise is from the gifts of Allah.

We do not want to be miserly with ourselves, and the more we know Allah, the more we will ask Al Wahhaab for His special mercy.

Surah Maryam 53



وَوَهَبْنَا لَهُ مِنْ رَحْمِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy

Although Musa (peace be upon him) was among the messengers of determination, he asked Allah for the support of his brother, Harun (peace be upon him) in his mission.

Allah Al Wahhaab granted the request of Musa (peace be upon him) and made his brother Harun (peace be upon him) a prophet also. Musa (peace be upon him) spoke directly to Allah, and asked only from Him to have victory over a tyrannical nation. So when we are in need of support and victory, we should ask Allah alone.

Surah Al Imran 8



رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

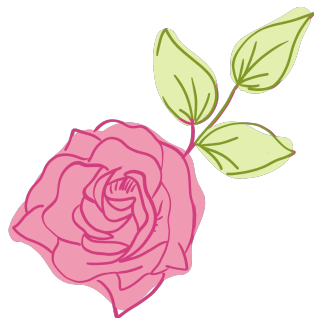
(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower,"

This was a supplication of the people firmly rooted in knowledge (الراسخون في العلم). Although they have strong faith, they do not rely on themselves to remain firm on the religion. Rather they ask Allah to not allow their hearts to deviate. They had confidence in the guidance of Allah and not in our own ability.

From this ayah we find that guidance to be steadfast on the Straight Path, is from the mercy of Allah.

We have seen so far that mercy can come in the form of:

- 🌹 Beneficial knowledge
- 🌹 Righteous good deeds
- 🌹 Good offspring
- 🌹 Good reputation
- 🌹 Support
- 🌹 Guidance





Types of Gifts mentioned in the Qur'an

Judgement and Kingdom (الحكم و الملك)



Ibrahim (peace be upon him)

Surah Al Shu'ara 83



رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾

My Lord! Bestow Hukm (religious knowledge, right judgment of the affairs and Prophet hood) on me, and join me with the righteous.

In this supplication, Ibrahim (peace be upon him) asked Allah by His Name Ar Rabb, The Nurturer and Reformer, to gift him with the wisdom of knowledge and right judgment. This shows us that it is a gift to have wisdom alongside knowledge, as both are needed to make sound judgments.

Then Ibrahim (peace be upon him) asked Allah to join him with the righteous people, as he wanted a society around him to be righteous too.

The company and environment around us has a huge impact on our manners. Also, his supplication shows his humility, as he is attached to Allah seeking to live among righteous people, without being arrogant in his own ability. This

supplication shows us that having righteous company is from the gifts of Allah, and such companionship that is beneficial in this life and in the hereafter.

Suleiman (peace be upon him)

Surah Sad 30-40



وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

إِذْ عَرَضَ عَلَيْهِ بِالْعَشيِّ الصَّفِيْنَتُ الْجِيَادُ ﴿٣١﴾

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَّتْ بِالْحِجَابِ ﴿٣٢﴾

رُدُّوْهَا عَلَيَّ فطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَيَّ كُرْسِيَهُ 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 رُجَاءَ حَيْثُ أَصَابَ ﴿٣٦﴾

وَالشَّيَاطِينَ كُلَّ بَتَاءٍ وَعَوَاصٍ ﴿٣٧﴾

وَوَآخِرِينَ مَّقْرِنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

وَإِنَّا لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّتَابٍ ﴿٤٠﴾

And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)! (30) When there were displayed before him, in the afternoon, well trained horses of the highest (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))

The above ayah begins by teaching us that Allah gifted Suleiman (peace be upon him) to his father Dawud (peace be upon him). This reminds us that righteous children are a gift, and the special trait that Suleiman (peace be upon him) was blessed with was the trait of repentance to Allah, always returning to Allah seeking His forgiveness.

Then Allah tells us about certain incidents that occurred with Suleiman (peace be upon him), which were a part of his nurturing from Allah.

The first incident was when Suleiman (peace be upon him) became occupied with his beloved horses that he missed the time of remembering Allah before sunset. He was deeply saddened by this and as a way of disciplining himself, he sacrificed the horses he loved. After this incident, Allah informs us of another incident that occurred.

Suleiman (peace be upon him) temporarily lost his kingdom when a devil sat in the chair of Suleiman (peace be upon him), directing the kingdom and dispose its affairs. This was a trial for Suleiman (peace be upon him) who turned to Allah in repentance and supplicated to Him. Sometimes Allah places us in situations in order to grant us more of His gifts.

Firstly Suleiman (peace be upon him) asked for forgiveness from Allah with humility, then he asked for a kingdom that no one can have after him, a kingdom better than before. This supplication illustrates knowledge of Allah Al Wahhaab, that His giving is not restricted in any way.

When we know the power and the ability of Allah and when we know His greatness, we will elevate our supplications to Him.

Suleiman (peace be upon him) was a king and prophet. Allah gave him authority over the wind, and over the devils. This is from the nurturing of Allah that the devil was placed on the chair of Suleiman (peace be upon him). But after Suleiman (peace be upon him) repented to Allah and supplicated to Him, not only did the kingdom return to him, but Allah also gave him authority over the devils.

He commanded the devils to build and dive to get pearls and jewels. In addition to this, those that disobeyed him were placed in jail by his authority.

This is the great authority and kingdom Allah gave Suleiman (peace be upon him). In addition to this, Allah stated that Suleiman (peace be upon him) can give or withhold as much as he willed.

It is important to note that Allah is the All-Knower, and He knew that Suleiman (peace be upon him) was just, wise, and a good ruler. Allah knew that Suleiman (peace be upon him) will be just in disposing the wind in certain places and to withhold it in others. Although his kingdom in this life sounds immense to us, Allah tells us that in the hereafter, Suleiman (peace be upon him) will have closeness to Allah in Paradise.

In conclusion, those who know the beautiful Names of Allah, and live their lives under these Names, with knowledge and absolute certainty, are the people who will taste paradise in this life and will enter the paradise that has been promised.

We ask Allah Al Wahhaab to bestow on us from His favors.



Knowledge of the names of Allah gives us clarity in the life of this world and is the means of attaining security and peace, both in this world and the Hereafter. In this series, we examine the Names of Allah so that we may know Who He is, attach to Him and love Him.



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