

ALLAH AL-GHANIY THE MOST RICH

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.



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لا حول ولا قوة إلا بالله

الله الغني

ALLAH AL GHANIY – THE MOST RICH

Introduction

- Part of Hadith: The Prophet (peace and blessings of Allah be upon him) said: (الحمد لله تملأ الميزان) (the utterance of (Al-hamdu lillah - all praise belongs to Allah) fills the Scales of good actions) – Riyadh As Saliheen, Muslim, Book 1, Hadith 25. When you say ‘alhamdulillah’ once then this makes you rich because it fills your scale.
- The one who’s rich is the one who’s rich with good deeds. One scholar said richness is after you meet Allah, subhan Allah. Richness in the duniya is only a gift from Allah that He’s entrusted you with.
- Many people run behind richness, especially money, but there’s more to richness than just wealth. We are all rich because we’re alive, healthy, can see and hear.
- What does ‘alhamdulillah’ (الحمد لله) mean? It means:
 - The person is remembering Allah
 - Grateful to Him +
 - Doing ihsan in his deeds. This means you have no problems or issues. Everything is good.
- You will notice the name of Allah Al Ghaniy is connected with Al Hameed – The Most Praiseworthy. When you talk about Allah then it makes you say ‘alhamdulillah’ (الحمد لله) and praise Him.
- The more names of Allah you know, the more you can understand the decrees, subhan Allah. You know how to correct and fix yourself

by knowing Allah's names. When you know how Allah is dealing with you then it automatically changes how you behave.

- When you know Allah Al Ghaniy then it gives you richness. For example, you want provision and you ask someone whom you think has authority to give you, but know no one has authority to give except Allah.
- The name of Allah Al Ghaniy gives you contentment in a time when most people are not content, subhan Allah. They have this house and they're not happy, they have this husband and they're not happy, they have these children and they're not happy. They're always complaining and looking for something missing, subhan Allah. The one who doesn't have richness and satisfaction will never be happy.
- The name of Allah Al Ghaniy gives you satisfaction and contentment. We always feel what others have is better what we have. With children, they might have the same toy as another child but still they think the toy with the other child is better, subhan Allah.
- Richness is not by wealth but being satisfied and content. You're happy with your place, your husband, children, car. You're happy with everything. The one who's content is happy and smiling, but the one who's not content is anxious, sad, and frustrated. In sha'a Allah when we finish this series then we want to come out saying 'alhamdulillah' (الحمد لله) for everything. May Allah make us truthful. Ameen.

Allah Al Ghaniy (الغني)

- You will find the name of Allah Al Ghaniy mentioned in the Qur'an as (الغني), (غني), and (الغني الحميد) – meaning His richness is praiseworthy. An example of richness that's not praiseworthy is someone who's self-sufficient and doesn't need anyone, this is selfish. Or it can be no one can satisfy me or is up to my standard, and this is out of pride and arrogance.

- There is no one richer than Allah and His richness is praiseworthy, and you say 'alhamdulillah' (الحمد لله) for this.
- The Companions were so rich and content that if someone was on the horse, and something falls from him, he won't ask anyone to grab it for him. He'll stop and get it. He's so content.
- We want to be rich in a good way and this is when you know Allah is the Most Rich.

Meaning in the language (المعنى اللغوي)

Not in need (غير محتاج)

- To not be in need of anything or anyone. For example, sometimes you have so many things with you but your nose is runny and you need a tissue which you don't have. You might have so much, but still need something little.
- We are all in need, we're in need of oxygen, water, food, teacher, students. And the more life gets advanced, the more things we need. And the more wealth we have, the more things we need. Richness of the people is only temporary. For example, it might be the night before eid, and who's 'rich' then? The hair salon, the tailor – you're begging them to let you and to do something for you, but they're the ones to make the calls, subhan Allah.
- We are in need of those who clean and there are certain jobs we need someone to do for us. Don't deal with others as if you're rich, because everyone is in need of the other. You need your husband and he needs you, you need your children and they need you, and this makes you humble.

Meaning in the deen (المعنى الشرعي)

First meaning: Allah is Rich Himself (الغنى بذاته)

- It's very important when we talk about Allah, we say 'to Him is the best example' because no one can be like Him or encompass or surround Him.
- Allah is Self-Sufficient by Himself. You might find those who are rich, but not by themselves. For example, Qaroon was rich, but his richness is from Allah and he needs people to carry the key to his wealth. Some might be rich in one area, but not rich in deen or manners. It's important to feel we're poor to Allah only.

Allah doesn't need anything from all aspects:

1. He's the Most Rich in His knowledge (في علمه): anyone with knowledge has richness but it's not because of himself but someone taught him. And when we're taught, we always need to revise and follow up with this knowledge, similar to when memorizing Qur'an. No one taught Allah and He doesn't need to follow up with His knowledge.
2. He's the Most Rich in His hearing (في سمعه): He doesn't need anything to make Him hear. We need ears to hear, a voice, air, microphone, etc.
3. He's the Most Rich in His seeing (في بصره): He sees everything inside and out. He doesn't need anything to make Him see from near or afar.
4. He's the Most Rich in His ability (في قدرته): sometimes you hire people to do work for you, to paint the walls, but Allah is rich in His power. You might say there are Carriers to the Throne, but it's only an honor for them and they're in need of it. Allah doesn't need angels, but they need Him. When Allah creates us, it's an honor for us, but He doesn't need us. It's out of Allah's kindness to create us. No one is richer than Allah, yet He created us, why? Out of His kindness and it's good for us to have a chance to go to paradise, so alhamdulillah. That's why His richness is praiseworthy.

Second meaning: He enriches His slaves (المغني عباده)

- When you have health, oxygen to breathe, a house, children, it's all from Allah Al Ghaniy and this is praiseworthy because He's not only rich Himself, but He's also giving us and enriching us. So we're all in need of Allah to give us. Some are rich, but are selfish, and this is not praiseworthy.

Allah Al Ghaniy (الغني) – The Most Rich – Class #2

Introduction

- Surah Al 'Araf 180: (وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا) (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them) Allah has the most beautiful names, but how can we invoke Him? When we know Him. And when we know Him then the quality of our dua'a will be better.
- When you feel the names of Allah then your heart will be at rest and you will make dua'a with faith. Allah is always dealing with us with His names. Even before knowing the name of Allah Al Ghaniy, He's already dealing with us with His richness. And Allah is dealing with us with mercy even before we know He's Ar Rahman.
- When you know the names of Allah then your manners will be better, you will be better. If you're learning the names of Allah and still you're not changing, then you need to be scared because Allah can replace you. May Allah never deprive us of His goodness. Ameen. How can a person be learning the names of Allah and still misbehave? Subhan Allah. We are all responsible for the knowledge we're learning. No one is forced, but we're responsible. We have to struggle against ourselves. Allah is doing so much ihsan to us and the greatest ihsan is Allah is teaching us, so more is required from us.
- Maybe you have been taught, but not your husband or children, so what should you do? You should be a safeguard for your house

and make dua'a for them. You should bring people on board the 'ship of truth'. You might not be able to advise them verbally, but by your manner and example you are reflecting Islam and this makes a great impact. May Allah help us. Ameen.

Allah is Rich Himself (الغني بذاته) – Displays of Allah's richness (مظاهر غنى الله)

- Allah doesn't need anything or anyone, and anything besides Him is in need and desperate. We need to buy food, clothes, etc – we're all in need.

(1) Constant giving:

Surah Al Hajj 64: (لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُ الْغَنِيُّ الْحَمِيدُ) (To Him belongs all that is in the heavens and all that is on the earth. And verily,— Allâh He is Rich (Free of all needs), Worthy of all praise.)

- The treasures of the heavens and the earth all belong to Allah. In the duniya, people's richness is measured according to how much they have, though no one is richer than Allah because all of the treasures of the heavens and the earth belong to Him, even the treasures of mercy, love, affection, compassion, and forgiveness belong to Him, subhan Allah. His richness is not only material, but even emotions. Allah is the Owner of all feelings.
- When you know Allah owns everything then it stops you from being proud. If you want mercy, go to The Rich, don't go to who's poor. You might tell your children or husband, 'have mercy on me', but don't ask them – ask Allah Al Ghaniy.
- If someone wants a job, then ask who's rich, not poor. So ask Allah Al Ghaniy – He is the Most Rich. If you want love, don't ask your husband, ask Allah Al Ghaniy. But our problem is we want to cry, we want to show others we're needy but this is just humiliation, subhan Allah. Ask Allah Al Ghaniy. Allah made our lives so easy because we just have to go to One, but we're making it difficult on ourselves by going to many, subhan Allah. When you want

anything then just go to One, don't put many 'gods' in your life. We think this person has knowledge, this one has guidance, this one can open for us, but no one can do anything.

- If all the people try to benefit you, they can't benefit you, and if you all of the people try to harm you they can't harm you. Only Allah can benefit and harm.
- Our richness is changing and we can't protect it. There was a man who was saving his money and a goat started eating it, so how can he bring it back? Subhan Allah.
- Everything belongs to Allah, all that's tangible, all emotions and manners – all goodness belongs to Him. But evil doesn't belong to Allah, evil is from the actions of the people.
- Allah can change and flip the hearts. If someone used to love you and now they hate you, know that Allah is (مقلب القلوب) 'Changer of the hearts'. Someone used to hate you and now they love you, don't go deep into it and think this person wants something from me ow. Just know that Allah is (مقلب القلوب) 'Changer of the hearts'. Our test is to believe.
- When you want someone to love you, then ask Allah because He's the Owner. Sometimes we think so much of the hearts of others and we neglect our own hearts, subhan Allah. It's important to ask Allah – (يا مقلب القلوب ثبت قلبي على دينك) (O Changer of the hearts, keep my heart firm on Your deen).
- Allah is also (المصرف) – He's the One Who directs the hearts. You might have loved to do something before but now you hate it, Who directs your heart? Allah. For example, children might have one friend one year and the next year it's another one. Know that Allah changes the hearts.
- Allah created us to channel all of our feelings to one direction which is (لا اله الا الله). When you know this then it makes your exam so easy. You're responsible for your heart. Ask Allah (يا مصرف القلوب صرف)

(قلبي إلي طاعتك) (O Director of the hearts direct my heart to Your obedience).

- The richness of Allah never decreases. Anyone who's rich in this life can't announce in the newspaper, 'come to me if you need something'; his wealth will immediately go. But no matter how much Allah gives, it never takes away from His richness. Hadith: (حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ يَمِينَ اللَّهِ مَلَأَى لَا يَغْبِضُهَا نَفَقَةٌ سَحَاءُ اللَّيْلِ وَالنَّهَارِ، (أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ، (رضي الله عنه): The Prophet (peace and blessings of Allah be upon him) said, "The Right (Hand) of Allah Is full, and (Its fullness) is not affected by the continuous spending night and day. 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 Right Hand.) - Sahih al-Bukhari 7419 – Allah has two Hands and both of His Hands are right and they're full. How much has Allah spent since the creation of the heavens and the earth? Subhan Allah. Look at the details of everything, look at how with time, things are becoming richer yet it doesn't take away from Allah's richness. Look at how homes were before and how they are now; there's more advancement and more needs. It's not like Allah's richness starts big and then decreases, nothing is decreased from His richness.
- When a human is doing so much for us, we feel ashamed, but we need to feel more ashamed from Allah for all that He's giving us day and night. So from the impacts of this name is to have shyness from Allah, yet at the same time, you shouldn't have any discomfort from asking Allah because no matter how much He gives, it never decreases His richness; He is The Most Rich. If you want cure, children, feelings, love, knowledge, guidance, openings, a job – ask Allah Al Ghaniy because He's rich and don't be shy from asking Him.

(2) Doesn't need anyone

Surah Yunus 68: (قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنَّ) (They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not)

- Allah does need anyone – not a wife, son, relatives, partner – He doesn't need family or people around. Allah is so perfect that He doesn't need a son. A son supports, carries the name, yet Allah is the Most Rich from needing a wife, sons, daughters, etc. We need children and families because we're imperfect. We need each other and because we have needs it make us poor.
- The one who's rich is the one who's sufficient and thankful for what he has. He's not asking, demanding, begging and being greedy. He's content with what he has.
- When Allah says He'll take a goodly loan from you, Surah Al Hadid 11: (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا) (Who is he that will lend Allâh a goodly loan) it's not because He needs it, but it's to encourage us to do good and because Allah is addressing us at our level. It's similar when we talk to children and we go down to their level in order for them to understand.
- Allah doesn't need partners. Hadith: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَنَا أَعْتَى الشُّرَكَاءِ عَنِ الشُّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي " (Abu Huraira (رضي الله عنه) reported Allah's Messenger (peace and blessings of Allah be upon him) as stating that Allah the Most High and Exalted said: I am the One, One Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Allah.) - Sahih Muslim 2985 – if you make partners with Allah then He'll leave you with this partner because He's the Most Rich. He doesn't need partners and He doesn't want you to bring anything or anyone with Him. Surah Al Ikhlas: (قُلْ هُوَ اللَّهُ)

(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ) (۴) (لَمْ يَلِدْ وَلَمْ يُولَدْ) (۳) (اللَّهُ الصَّمَدُ) (۲) (أَحَدٌ) (۱) (Say (O Muhammad (ﷺ)): "He is Allâh, (the) One. (1) "Allâh-us-Samad [Allâh the Self-Sufficient Master, Whom all creatures need. (2) "He begets not, nor was He begotten; (3) "And there is none co-equal or comparable unto Him." (4)) – When you bring partners with Allah then it's as if you're saying Allah is not sufficient for you, astaghfar Allah. We're making the Richest of the rich to leave us, and if Allah leaves us then we're left with the poor and we'll be failures. Alhamdulillah there are no partners with Allah.

(3) Doesn't need your worship

Surah Adh Dhariyat 56-57: (وَمَا أَرِيدُ مِنْهُمْ مِّن رِّزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ) (۵۷) (وَمَا أَرِيدُ مِنْهُمْ مِّن رِّزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ) (۵۶) (خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). (56) I seek not any provision from them nor do I ask that they should feed Me. (57))

- Allah doesn't need your worship, prayer or fasting. He doesn't need worshippers to worship Him or exalt Him or elevate Him up because He's already Al 'Aliy, The Most High. So why do we pray? Because it's good for us, we need to pray and worship.

Surah Al Imran 97: (وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ) (And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind and jinn and all that exists))

- As the Day of Judgment comes closer, no one will go to hajj, subhan Allah. And now it's so full. Whether there are more or no people, it doesn't affect Allah. Unlike with people who get affected with followers; Allah is The Most Rich. People want to be rich with people and have followers so they'll do strange things.

- When you know Allah is The Most Rich then it will make you satisfied. You're so rich and happy with Allah. You're satisfied with your life and you're happy – this is real richness. Real richness is not about how much money you have but richness of the self (غنى النفس).

Allah Al Ghaniy (الغني) – The Most Rich – Class #3

Introduction

- When you know the names of Allah then you know how Allah is dealing with you.
- Allah is dealing with us with His richness – not only material things but even feelings. Everything we need is from Allah. When you know about Allah's richness then it will make you seek help in Allah.
- Part of hadith: The Prophet (peace and blessings of Allah be upon him) said: (يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَنْتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا) (O My servants, even if the first amongst you and the last amongst you and even the whole of human race of yours, and that of jinns even, become (equal in) God-conscious like the heart of a single person amongst you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinns too in unison become the most wicked (all beating) like the heart of a single person, it would cause no loss to My Power.) – Sahih Muslim 2577 When we follow the rules it's good for us, and when we do, it doesn't increase Allah in any way and when we sin and disobey Him, it doesn't affect Him either. So it shows deeds affect us only, not Allah because He's The Most Rich.

Name of Allah Al Ghaniy in the Qur'an

Replacement if we're not reforming ourselves

Surah Al An'am 132-133:

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ (۱۳۲) وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ ءآخَرِينَ (۱۳۳)

For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do. (132) And your Lord is Rich (Free of all wants), full of Mercy, if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people. (133)

- Everyone in life is doing some kind of deeds – whether actions of the heart, tongue or limbs. And the deeds are either righteous or unrighteous. So deeds are a reflection of the person. You are what you do, and not what you claim, subhan Allah. Based on the deeds, there are degrees. There are ranks amongst the people which only Allah sets and knows according to the hearts.
- Allah ranks us according to what we're doing and we don't know when we will leave this 'exam hall' so we need to be ready doing our best now. We can't wait until the time of death and then hope to do good deeds. Don't think Allah is unaware of what you're doing. Allah knows what you're doing every moment.
- When Allah ranks and puts levels, is it because it benefits Him? Of course not. For example, when there are evaluations for school rankings and the school is ranked high, then it benefits the principal, but Allah is the One Who creates, reforms, teaches, and fixes the people, but not everyone has the same level, but this doesn't affect Allah. Don't think if all the people are bad then it affects Him.
- Your Rabb, Your Reformer doesn't get affected. People who reform in this life need those whom they reform. For example, teachers need students and students need teachers, and those in a higher position need those below them even more. But Allah, your Rabb, the One Who reforms you doesn't need you. You might have spent so much on your children, whether time and money, and you don't get anything in the end, and this affects you. Allah has spent

everything on us in order to be reformed, and even if we don't get reformed, Allah is Al Ghaniy; He's Rich from us.

- The more ihsan and richness Allah is showing us, the more is required from us. Allah is spending on us because He's Rich, not because we deserve it.
- And your Rabb is Al Ghaniy, the Owner of mercy. So when you take Allah's reforming then He will give you so much mercy. You're responsible for your actions. If we don't take Allah's reforming then He can easily replace us. If we don't benefit from Allah's richness to be reformed, then by Allah's will, according to His knowledge and wisdom, He can take us out. The more richness Allah shows us, the more we need to reform ourselves. And if we don't benefit from this reforming, then we need to expect replacement, may Allah keep us firm. Ameen. For example, when someone is high-ranking in an office, he is given so much and is responsible for so much. If he doesn't deliver what's expected from him then easily he gets replaced. We need to understand our life is like this, and this really keeps us on our toes.
- Allah has not only given us duniya, but knowledge and this is a great richness from Allah. If we're not reforming ourselves then we should expect replacement. No one likes to be taken out and replaced. Allah knows our hearts and He's able to replace us. We didn't ask Allah to be in the study circles in the past and when He chose us, He pulled us from the duniya to learn, so more reforming is required from us. And if we're not reforming ourselves then a replacement can easily be done. May Allah never replace us. Ameen. And when Allah replaces anyone then the replacement is always better. We don't want to be replaced with those better than us so we need to be reformed and be up to the standard.

Surah Mohammed 37-38:

إِنْ يَسْأَلْكُمْوهَا فَيُحْفِظْكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْعَانَكُمْ (٣٧) هَآئِنْتُمْ هَآؤِلَآءِ نُدْعُوْنَ لِتُنْفِقُوْا فِي سَبِيْلِ اللّٰهِ فَمِنْكُمْ مَّنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَن نَّفْسِهِ وَاللّٰهُ الْغَنِىُّ وَأَنْتُمْ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُوْنُوْا أَمْثَلَكُمْ (٣٨)

If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills. (37) Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away, He will exchange you for some other people, and they will not be your likes. (38)

- In this life, Allah brings out what's inside our hearts – do we give or not give? Everyone is invited to do good deeds. Allah is the One Who invites you to do hajj, to pray, to seek knowledge, etc. When you spend anything, meaning you bring out something from you for Allah's sake, then it's a proof of your faith (الصدقة برهان). When you spend, you're not afraid your money will finish because you're doing it for Allah.
- Allah invites people to do good deeds, especially to spend. For example, when a poor person comes to you asking for money, know that Allah has sent him to you. But what is the attitude of the people? Opportunities come and they withhold.
- Allah is inviting you and you're not taking it, subhan Allah. We are getting many invitations to do good deeds in a day, but we avoid it, or think it's not needed, or other people are giving so no need to do anything, etc. Sometimes you want to say salam or smile but you hold it back. Whoever withholds then it's his loss, it doesn't affect Allah. The one who's rich will even give to those who are rich because he's sees he's only dealing with Allah, not the people in front of him.
- Allah is Al Ghaniy and you are poor – you need to be invited, you need good deeds, and you're turning away, astaghfar Allah. We need to say we're poor, we need forgiveness, we need mercy, we

need food, we need drink, we need many things, and the more we know, the more we need. Don't think Allah gets honored because of you.

- In life, people get affected when there are followers and people listening to them or not. If you listen or not, it doesn't matter to Allah because He's Rich, but you're poor. If you believe Allah is Al Ghaniy then you will always stand in front of His door and you won't lose any opportunity. For example, sometimes we see others waiting to help carry your bags in order to get tipped, we need to be like this, we need to be at Allah's door searching for what He wants from us.
- If we're not going forward, then are we feeling rich from Allah's mercy and forgiveness? Astaghfar Allah. Allah is still inviting us though He doesn't need us. If someone is on stand-by, waiting at the door then he'll always grab the opportunities.
- If you turn away from the invitations and you're poor, then it's very strange. As if you're giving money to someone poor and he's running away, subhan Allah. Allah is inviting us, imagine the King following the poor, and still we turn away, astaghfar Allah. Allah is inviting us to good deeds, to mercy, to paradise, but if we don't want it and turn away, then Allah will exchange us. And when He replaces us, the replacement will be better than us and up to the standard.
- From these two ayat: benefit from Allah's nurturing and do good deeds otherwise you will be replaced and the replacement will be better. May Allah never replace us. Ameen.
- Sometimes you wake up in the middle of the night, it's 2 or 3, why? Because Allah is inviting you to pray. Your eyes turn to the Qur'an, why? Because Allah is inviting you to read the Qur'an. May Allah forgive us for all the opportunities of good which we turned away from.

Allah Al Ghaniy (الغني) – The Most Rich – Class #4

Introduction

- Allah is The Most Rich and we need to always feel poor to Allah. Allah can easily replace us and bring someone better. He doesn't need us but we need Him, so we need to do our job so we don't get replaced. The one who's doing shirk then Allah will leave him to his shirk.

Name of Allah Al Ghaniy in the Qur'an

Replacement if we're not reforming ourselves

Surah Fatir 15-17

يَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (١٥) إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ (١٦) وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ (١٧)

O mankind! it is you who stand in need of Allâh, But Allâh is Rich (Free of all needs), Worthy of all praise. (15) If He willed, He could destroy you and bring about a new creation. (16) And that is not hard for Allâh. (17)

- We need to always say this fact to ourselves all the time – ‘O you people, you are poor to Allah’. As long as you're human, you are by default poor to Allah.
- We are all poor to Allah:
 - We are poor to Allah to make us exist.
 - We are poor to Allah to support our limbs. He gave us eyes, ears, mouth, arms, legs, etc.
 - We are poor to Allah for our rizq, we are even poor to drink water.
 - We are poor to Allah to be protected and saved.
 - We are poor to Allah to be nurtured and reformed. Everyday we are getting nurtured many times, but we need to be observant. Without Allah's nurturing, we would wrong ourselves and others, and we would be ignorant. We think we're

teaching ourselves, but it's Allah Who's teaching us. We need to feel 'I need You'; don't be self-sufficient from Allah. You will not believe in the name of Allah Al Ghaniy until you feel poor to Him, and you will not feel His nurturing until you are poor to Him. You will not feel poor to His provision until you are poor to Him. The one who's not feeling poor to Allah then He will replace you with someone who feels poor to Him.

- We feel Allah is giving us so we're ok, but it's not the case, Allah is giving us in order to show us how poor we are. Part of longer hadith: (يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعَمُونِي أُطْعِمُكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي) (أَكْسُكُمْ يَا عِبَادِي (O My servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, so that I may give that to you. O My servants, all of you are naked (need clothes) except one whom I provide garments, so beg clothes from Me, so that I should clothe you.) - Sahih Muslim 2577
- Allah is Al Ghaniy Al Hameed – Allah is the One Who will enrich you, this means you don't need to look right and left, but you only need to go to Allah. When Allah enriches you in everything, He's praiseworthy. All praises belong to Him. We are poor to Allah to worship Him, we're poor to love Him, and out of Allah's mercy He made it an obligation to worship Him and to make Him One because we need it.
- A person might open a restaurant and no one is coming, so he advertises because he's in need of customers; he's poor to that. As more customers come in, this restaurant becomes 'rich' and when people try to reserve, they say no reservations are available until after two months; as if they're rich from their customers now. Allah is The Most Rich and there is no one richer than Him and He's still giving us and accommodating us though He's the Most Rich, and this is Praiseworthy.

- If Allah wills, He can easily take us out and bring someone new, and this is not difficult on Allah. When Allah brings the replacement, they're better and ready-made.
- There's no one like Allah, no matter how many times you come to Him, He likes it, unlike someone who's rich who doesn't like people to come to him all the time.

Turning away though Allah doesn't need us

Surah Al Hadid 24: (الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ)
 (Those who are misers and enjoin upon people miserliness (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.)

- Allah gave us from the duniya in order to spend, not to withhold it. When He gives you more money then you need to spend more for His sake.
- There are those who don't give and they tell others to not give as well. For example, someone is not smiling and he tells others don't smile. Or you don't say salam to someone so you tell your friend, don't say salam to her. It makes a person feel not guilty when others are doing the same wrong like him.
- So this person is doing two evils – not giving and commanding others to not give either. Whoever is turning away meaning turning away from Allah's command to give then Allah is Al Ghaniy Al Hameed – The Most Rich The Most Praiseworthy.
- When people turn away, it doesn't affect Allah because He's The Most Rich. Allah is The Most Rich and we're the most poor yet still He's inviting us, though He doesn't need us.
- When you pray, don't rush your prayer so you can do something else. You need the prayer; Allah doesn't need it.

Surah Al Mumtahina 6: لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ (فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ) (Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is Rich (Free of all needs), Worthy of all Praise.)

- The messengers and prophets are our role models, but who will take them as role models? The one who has hope in Allah and the Last Day. You're hoping for Allah to reward you. So in this ayah it's an action of the heart and in the previous ayah it's an action of the limb.
- Whoever turns away from following the messengers, meaning he has no hope in Allah and the Last Day, then Allah is The Most Rich and He doesn't need anything from him.
- The more you feel poor to Allah, the more He will enrich you, so never turn away from Him because you're poor.

Allah Al Ghaniy (الغني) – The Most Rich – Class #5

Introduction

- The more names of Allah we learn, the more richness we will have. We are all poor to Allah and when we're poor to Him then we'll be rich; sufficient. When we feel we need Allah for everything in our lives then He'll give us richness.
- Allah is Rich by Himself and He's the source of all richness. If you need money, Allah Al Ghaniy will give you. If you need food and drink, Allah Al Ghaniy will give you. Either Allah will enrich you from the same needs or He will enrich you with something better, what does that mean? You might need money, but Allah gives you children, or He gives you more love. But when Allah enriches you with the deen then it makes you full and satisfied. We come with worries but when we hear about Allah, it makes us rich and sufficient.

- Allah is always dealing with us with His richness, but when we know this name then Allah will deal with us with more of His richness. So we should ask Allah Al Ghaniy to enrich us. We need Him to enrich us in guidance, nurturing, ihsan, and worship.

Name of Allah Al Ghaniy in the Qur'an

All in the heavens and earth belong to Allah

Surah Yunus 68: (قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنَّ) (They say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not)

- We need to believe there is no one worthy of worship except Allah because He's perfect. When you believe this, then you shouldn't associate any partners with Allah or say He needs anything. To say Allah has a son is a big insult to Him, astaghfar Allah. This is just a false assumption; it's not possible for Him to have a son. Despite the many people saying this, Allah is still giving them time, granting them provision, and guiding them, subhan Allah.
- Glory be to Allah, you negate this imperfection from Allah, He is the Most Rich – He doesn't need a son. Anyone other than Allah is poor.

Surah Al Ikhlas:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

Say (O Muhammad (peace and blessings of Allah be upon him)): "He is Allâh, (the) One. (1) "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. (2) "He begets not, nor was He begotten; (3) "And there is none co-equal or comparable unto Him." (4)

- When Musa (عليه السلام) said he's poor to Allah, what did He give him? He gave him a family, house, job and children. Surah Al Qasas 24:

(فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ) (and said: "My Lord! truly, I am in need of whatever good that You bestow on me!")

- All that's in the heavens and the earth belong to Allah, and anyone who says He has a son then they're saying something they don't know about.

Surah Al Hajj 64: (لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُ الْغَنِيُّ الْحَمِيدُ) (To Him belongs all that is in the heavens and all that is on the earth. And verily,— Allâh He is Rich (Free of all needs), Worthy of all praise)

- All that's in the heavens and the earth belong to Allah and He is the Most Rich and Most Praiseworthy. Someone who's rich might misbehave with others, but Allah is The Most Rich and all He does is praiseworthy. When you see how Allah is Al Ghaniy Al Hameed, then you too will want to have the same deal with others in the same way.

Surah Luqman 26: (لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ) (To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is Al-Ghanî (Rich, Free of all needs), Worthy of all praise)

- Our job is to worship Allah and focus on doing that. When we do that then Allah will take care of everything else.

Giving sadaqah

Surah Al Baqarah 262-263

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ ﴿٢٦٣﴾ قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ (٢٦٣)

Those who spend their wealth in the Cause of Allâh, 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 (262) Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allâh is Rich (Free of all Needs) and He is Most-Forbearing. (263)

- Sadaqah is a monitor for your faith, don't think when you give sadaqah Allah needs it. (أَمْوَالٍ) is anything you're inclined to, there are those who give what they're inclined to only for Allah's sake. After they give sadaqah, they shouldn't follow it with favor or harm. Imagine your daughter comes at night and tells you she needs to go to the stationery store for a school project. If you take her then it's sadaqah for you. If you go inside the car and the whole time you're saying 'why do you come at this time, why so late?', then this is harming.
- The one who's truly doing it for Allah's sake then Allah will reward them. To say good words and forgive is better than to give sadaqah and follow it with harm. Imagine if you give someone needy and then you tell him 'why are you always coming here?'
- Allah is Al Ghaniy, He's the Most Rich from your sadaqah. Don't think He needs it; you need it because you're poor. And He's Haleem, He's forbearing and giving you time for the sins and harm you're doing, so why aren't you forbearing to the people? Subhan Allah. If you're rich and have a good business and good employees, you won't give time, if one person is not good, you'll take them out and bring another. Though Allah is The Most Rich and He's the Most Forbearing. Does Allah replace quickly? No, He gives time. The one who's in need will be forbearing, yet Allah is the Most Rich and not in need, yet He's forbearing, subhan Allah. We misbehave so much with Allah and still He's forbearing with us.

Surah Al Baqarah 267: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنْ (الأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ) (O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein.

And know that Allâh is Rich (Free of all wants), and Worthy of all praise.)

- Allah is addressing the believers to give sadaqah from the good of what they earned, not the leftover or 'spoiled ' part. This reminds you of the story of Habeel and Qabeel when the brothers had to give a sacrifice and one gave the best he has and the other gave the worst he has. Allah accepted from the one who gave the best and rejected the one who gave the worst. That's why when giving the sacrifice, choose the best because it shows your magnification of Allah. You will not reach birr until you spend from what you love and there is (شح النفس) – greediness of the self – which is to keep the best for yourself and give the worst to others.
- Don't give something you don't like for yourself, that you even have to close your eyes as you give it. Don't give torn clothes or food you wouldn't eat to someone needy; they're also humans too. Present it nicely.

Hajj

Surah Al Imran 97: فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا وَبِاللَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ (In it are manifest signs (for example), the Maqâm (place) of Ibrâhim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind and jinn and all that exists))

- It's Allah's right upon the people to visit His House if they're able. Everyone has to go to hajj one time in their life if they have money, a mahram and health. Whoever denies this meaning Allah gave him a chance to go and he didn't go, then Allah is The Most Rich

from everyone. Whether Bait Allah is full of people or empty, He's still The Most Rich.

- When you visit the House of Allah then it's a big honor. May Allah make us visit His House. Ameen.

Allah Al Ghaniy (الغني) – The Most Rich – Class #6

Introduction

- We think we say 'alhamdulillah' at the end of a situation, but look at Surah Al Fatiha beginning with 'alhamdulillah', as if 'alhamdulillah' is a door and opener to everything, subhan Allah.
- In order for 'alhamdulillah' to fill your heart, you need to know all the names of Allah because it's (الحمد لله). When the heart remembers Allah it finds rest, but when you remember anything it's just troubling for the heart, subhan Allah.
- Every name of Allah helps you to say 'alhamdulillah'. And before learning any name, Allah is already dealing you with this name. When you don't know Allah Al Ghaniy, then what gets magnified? Duniya or your deeds, but when you know Allah Al Ghaniy then you will realize everything and everyone is poor and in need. The name of Allah Al Ghaniy makes you more in need of Him and it will make you self-sufficient from others. You will not go to the door of anyone, you will only go to the door of Allah. You should feel rich by Allah, if you know Him then it will make you a rich person. Richness is not about how much money you have, but richness is how much you're in need of Allah. If you say 'you're poor to The Rich' then He will enrich you. And whatever you do for Allah, He's still Rich and you're poor to Him; you're in need of Him.

Name of Allah Al Ghaniy in the Qur'an

Can be replaced by others

Surah An Nisa'a 131-133:

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا (١٣١) وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا (١٣٢) إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۗ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا (١٣٣)

And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him, But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise. (131) And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as a Disposer of affairs. (132) If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that. (133)

- Hadith: The Prophet (peace and blessings of Allah be upon him) said: ((وإذا أراد الله بعبدٍ خيراً استعمله قبل موته فوققه لعملٍ صالحٍ ، [ثم يقبضه عليه]) (If Allah wants goodness for a slave then He will use him before his death and give grant him success to do good deeds then He takes him on that) – As Silsalah As Saheeha 1334, Authenticated by Al Albani as Sahih When Allah loves a slave then he will use him in goodness and to do good deeds. It's a favor from Allah when He chooses you to learn about Him and to do any good deeds, Alhamdulillah. May Allah use us in goodness and never replace us. Ameen.
- Why should we praise ourselves? We're from sand, from a nutfah, so how can we praise or ascribe purity to ourselves? When Allah guides us to do good deeds then it's a great favor from Him.
- Allah instructed us and the people before us to have taqwa. This one command includes all the commandments and legislations of Allah. Don't live this life with desire, saying and doing whatever you want; have taqwa of Allah which means before you do something see if it will please or anger Allah.
- Islam is submission, what does submission mean? To surrender, so whatever Allah wants you to do you'll accept and do it. Whatever

He does to you, you accept. It's not about what I want or what he/she wants. This is a peaceful person when your relation is only with Allah – this is taqwa.

- If people do whatever they want with no rules or instructions then it'll be a jungle. And then Allah says to not cover the truth. Those who don't follow Allah's instructions are covering the truth. Allah is The Most Rich and Most Praiseworthy. You praise Allah because He's Rich and doesn't need anyone. What does Allah want from the people? To follow the rules. Everything belongs to Allah and Allah is your Guardian and He is sufficient for you.
- If Allah gave you a chance to do good, don't ruin it by making yourself replaced. Don't be jealous, don't plot, you need to be grateful. Imagine you have a maid and she doesn't know anything, then you teach her the abc's cooking and she becomes expert so then she starts her own company. You will fire her and tell her to go. We are nuffah, do we think we can be independent from Allah, and start our 'own company'? Don't feel you're independent from Him. The moment you feel are independent from Allah then there will be replacement because we're here to attach to Him and we need to attach to Him all our lives.
- We need to always feel poor to Allah and attach to Him; we should feel we can't live without Him. Allah is able to replace someone in a blink of an eye. We have all seen replacements in our lives.. Allah is Al Qadeer, meaning He will decree something in order to be replaced. May Allah never replace us. Ameen.

To be grateful

Surah Al Naml 38-40:

قَالَ يَا أَيُّهَا الْمَلَأُوْا أَيُّكُمْ يَأْتِينِي بِعَرْشِيهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ (٣٨) قَالَ عَفْرَيْتُ مَنْ آتَىكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (٣٩) قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ط وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ (٤٠)

He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" (38) An Ifrīt (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work." (39) One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! my Lord is Rich (Free of all wants), Bountiful." (40)

- Suleiman (عليه السلام) is a king and prophet and Allah gave him full authority to control the wind and even have soldiers from all kinds – from animals, jinn, wind and humans. When Balqees read the letter, she said kings will come and spoil the land, so she gave a gift to Suleiman (عليه السلام) as a way to dissuade him. Suleiman (عليه السلام) said you're giving money, but what Allah has given me is better. He's not looking down on her gift, but he's satisfied with what Allah has given him. This is a rich person who can't be bribed easily.
- He asked his soldiers, 'who can bring me her throne from Saba'?. There are different levels of jinn – jinn, ifreet, and marid. One of the ifreet of the jinn said I will bring the throne before you leave us. So he has physical power. And another had a better offer. He said I will bring the throne in the blink of an eye. It didn't mention who, but he has knowledge, what kind of knowledge? Knowledge about Allah. When you believe Allah is Ar Razaq then you will get rizq in the blink of an eye, subhan Allah. And this shows knowledge is more powerful than physical strength. Our problem is we don't trust Allah, if you rely in Allah then it will come. We have so many obstacles because of our sins.

- So which offer did he take? Of course the better offer – to get it in a blink of an eye. When he saw her throne immediately in front of him, what did he say? Imagine he has so much authority and means before him, he said ‘this is from my Rabb's favor’. The more Allah gives you, the bigger the test. Someone might think if they have something great, then they're lucky, but it's a greater test. (فضل) means something extra which you don't deserve, subhan Allah.
- Suleiman (عليه السلام) knew it's a favor from Allah and blessing, but it's a test for him. He's testing him by making his soldiers follow him. Either he's grateful and know it's all from Allah or he will be ungrateful and attribute it to himself, his power and army.
- When you're grateful, then it's good for you, and if you deny, Allah is The Most Rich and He's the Most Generous. If you're grateful then you will not enrich Allah. Allah is Rich from your gratitude, it doesn't affect Him if you're grateful and it doesn't affect Him either if you're ungrateful. We need to feel poor to be grateful. He still gives because He's generous. We get affected when people don't thank us and it stops us from giving.

Surah Luqman 12: (وَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ) (فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ) (And indeed We bestowed upon Luqmân Al-Hikmah (wisdom and religious understanding) saying: "Give thanks to Allâh," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise)

- Luqman was given wisdom and this is a blessing from Allah. And whoever is given wisdom then he's given much goodness. Wisdom is to put everything in its place, so you can't go wrong. May Allah grant us wisdom. Ameen. When you have wisdom then you speak, act, and deal with people on target. Note that Luqman is not a prophet.

- When you're given wisdom then you need to immediately be grateful to Allah. Don't say you're a wise person. When you have wisdom then you can have everything; it's an anchor to richness.
- Whoever is grateful to Allah then he's being grateful to himself. And whoever is ungrateful then Allah is the Most Rich from your gratitude and He's praiseworthy in His richness.

Allah Al Ghaniy (الغني) – The Most Rich – Class #7

Introduction

- Allah is Rich from everything and He has all of the richness. He gives and withholds as He wills. When you know Allah is Rich then it makes you rich from inside and how will you have that richness? When you're poor to Allah.
- Islam is teaching us tawheed – one and only one in everything. Only Allah is Ghaniy and when you know He's Al Wadood then the love of Allah will be sufficient for you. When Allah loves you then everyone else will love you.
- Allah is Rich by Himself and He enriches everyone.

Surah Adh Dhariyat 56-57:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦) مَا أُرِيدُ مِنْهُمْ مِّن رِّزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ (٥٧)

And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). (56) I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). (57)

- Allah doesn't need anything from us. Look at everything around us, the sun is free, moon is free, air is free, the Qur'an is free, messengers are free, guidance is free, our bodies are free.

Name of Allah Al Ghaniy in the Qur'an

To be grateful

Surah Az Zumar 7: (نَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ) (If you disbelieve, then verily, Allâh is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.)

- The theme of Surah Az Zumar is ikhlas and in this life we need tawheed – we need to believe in Allah. If you cover the truth by your denial then Allah is the Most Rich from you; it doesn't affect Him. We get affected if someone doesn't believe in us. Allah is The Most Rich from us and He's not pleased to have disbelief from His slaves. Just because there's disbelief and disobedience in this life, it doesn't mean He's pleased with it.
- You might not need to have a helper at home, but why do you bring them? Because it's good for them, you can help them. And to Allah is the best example, Allah doesn't need us nor does He benefit from having us, but He's dealing with us with His richness.
- We need to be grateful to Allah and if we're grateful to Him then He'll be pleased with us. Allah is the Most Rich from disbelief and shirk, and Allah is pleased with those who believe and are grateful.

Allah Enriches in the Qur'an

Surah An Najm 43-48:

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ (٤٣) وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا (٤٤) وَأَنَّهُ خَلَقَ الذَّرَجِينَ الذَّكَرَ وَالْأُنثَىٰ (٤٥) مِن نُّطْفَةٍ إِذَا تُمْنَىٰ (٤٦) وَأَنَّ عَلَيْهِ النُّشْأَةَ الْآخِرَىٰ (٤٧) وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ (٤٨)

And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep. (43) And that it is He (Allâh) Who causes death and gives life. (44) And that He (Allâh) creates the pairs, male and female. (45) From Nutfah (drops of semen — male and female

discharges) when it is emitted. (46) And that upon Him (Allâh) is another bringing forth (Resurrection). (47) And that it is He (Allâh) Who gives much or a little (of wealth and contentment) (48)

- Allah makes you laugh and cry, so all the feelings are from Allah. He made the male and female. Your first creation and second creation is on Allah. Alhamdulillah Allah didn't give us the responsibility to recreate ourselves. From the beginning to end it's all upon Allah to take care of us, develop us and help us manage our lives.
- Everything which Allah gives us is to enrich us. Allah gave us joints in order to do things, imagine if we had no joints, we would be like ruler sticks. Allah enriches us in order to do our work. He's giving us all the facilities and resources in order to do our jobs. When someone has a business it's Allah Who enriches them, gives them knowledge, experience, studies.
- (أقنى) means the riches come to you and you benefit from it. Allah enriches us by giving us a brain and (أقنى) is by making us think and have control over it. We will not benefit from anything if we're not enriched first, subhan Allah. And it's only Allah Who can give you and benefit you because He says (هو) – this is to emphasize it's Him only.

Surah At Tawbah 28: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ) (O you who believe (in Allâh's Oneness and in His Messenger (Muhammad pbuh)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad pbuh) are Najasun (impure). So let them not come near Al-Masjid-al-Harâm (at Makkah) after this year, and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.)

- Allah is addressing the believers after the opening of Makkah, what did He say? The ones doing shirk are impure, not because of their bodies but because of the impurity in their heart – because of shirk. They can't come close to Bait Allah Al Haram.
- The believers used to have trade with the mushrikeen but they're afraid it will become less and they will be poor. Though Allah says He will enrich them from His favor.
- If you're afraid poverty might strike you then you need to believe Allah will enrich you, but what does the shaitan do? He promises you poverty. (يعدكم الفقر).
- And if you're poor then of course Allah will enrich you. Sometimes we're afraid we'll lose our friends, but Allah says He will enrich you.

Surah An Noor 32: (وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمْ) (And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Sâlihûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).)

- The father should make it easy for his children to get married by supporting them and Allah is even saying to support anyone under your authority, including the slaves or servants you have.
- Someone might think 'how can I spend on them?', but Allah says if they're poor then He will enrich them. For example the son is poor or a slave doesn't have money to spend, then you make it easy for them to get married. If they're starting their life and they're poor, what does Allah guarantee? He will enrich them. Marriage enriches the person. One of the means of richness is to get married, not what the shaitan puts in the people's mind that you'll be poor and have to spend more. Everyone connects marriage with expenses thus poverty, but Allah is telling us marriage leads to richness.

Allah Al Ghaniy (الغني) – The Most Rich – Class #8

Introduction

- Knowing Allah by His names and attributes is the door to attaining all happiness. Every name of Allah is a door. The more names you know the more doors you have to enter. Sometimes we're trying to come up with solutions but any solution without asking Allah is a backdoor, subhan Allah. When you want guidance, go to Allah Al Hadi. When you want gentleness in your life, go to Allah Al Lateef.
- You'll get all the doors of paradise opened if: The Prophet (peace and blessings of Allah be upon him) said: (إذا صَلَّتِ الْمَرْأَةُ حَمْسَهَا ، وَصَامَتْ) (شهرها ، وَحَصَّنَتْ فَرْجَهَا ، وَأَطَاعَتْ زَوْجَهَا ، قِيلَ لَهَا : ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتِ) (If the woman prays her five obligations, fasts her Ramadan, protects her chastity, and obeys her husband, it will be said to her 'enter paradise from any door you wish') – Sahih Aj Jami'e 660, Authenticated by Al Albani as Sahih – sometimes we're decorating our test papers but not answering the questions. We need to get the priorities right first.

Hadiths about richness

1. The Prophet (peace and blessings of Allah be upon him) said: (أَفْتَرَى) (فَلَّةَ الْمَالِ هُوَ الْفَقْرَ ؟ . قُلْتُ : نَعَمْ يَا رَسُولَ اللَّهِ ! قَالَ : إِنَّمَا الْغِنَى غِنَى الْقَلْبِ ، وَ الْفَقْرُ فَقْرُ الْقَلْبِ) (Do you see someone with little wealth as being poor? The man said: 'Yes O Messenger of Allah!' He said: verily richness is richness of the heart and poverty is poverty of the heart) – Sahih At Targheeb 827, Authenticated by Al Albani as Sahih
- The Prophet (peace and blessings of Allah be upon him) asked a man, 'do you see little money as poverty?'. The man said 'yes'. The Prophet (peace and blessings of Allah be upon him) said richness

is richness of the heart and poverty is poverty of the heart, subhan Allah.

- When you ask people 'what's richness?' They'll say having money and properties. But it's important to go to the source to get the definition of richness. We need to remove our old understanding and put this new definition – **richness is when your heart is content**. The one who's rich is not someone always wanting or is jealous. The one who's rich is happy with what he has, alhamdulillah. You're happy with your house, you're happy with your furniture, you're happy with the water you have, you're happy with how you look, you're happy with the people you meet, you're happy with your husband as he is, you're happy with what's around you.
 - Poverty is when the heart is poor, what does that mean? It means you're always saying, 'I want this, I want something else, etc', so you'll never enjoy what you have; you're never satisfied.
 - Richness leads to gratitude, whereas lack of richness leads to ingratitude. When there's something you don't have, then it's very appealing to you. As soon as you own it, you won't cherish it; that's why gratitude is needed. Gratitude is not easy because you take it for granted, that's why there's a great reward for gratitude.
2. The Prophet (peace and blessings of Allah be upon him) said: (كُلُّ (مَعْرُوفٍ صَنَعْتَهُ إِلَىٰ غَنِيِّ أَوْ فَقِيرٍ فَهُوَ صَدَقَةٌ) (Anything good done to someone rich or poor is sadaqah) – Sahih Aj Jami'ie 4558, Authenticated by Al Albani as Hasan
- What is considered a sadaqah? We think sadaqah is giving to the poor. But sadaqah is anything you do which is good, whether it's giving money, a smile, food, regardless if you give it to someone rich or poor. So it's not about looking whether the person is poor or rich, but just give.

you're truly devoted to Allah. And sometimes you're miserable and always in need of something – you need something from your husband, something from the children, something from the maid – and this feeling is because you're not busy with worship, subhan Allah. When we're imbalanced then we we're constantly having cravings and wanting something all the time, why? Because we're malnourished; we're lacking in worship. Allah created us to worship Him. Surah Adh Dhariyat 56: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).)

- When you're worshipping Allah, what does Allah promise you? He'll fill your chest with richness, and notice it's not only your heart but also your chest. So you won't have a space in your heart for wanting something. Being happy with what you have doesn't show arrogance or lack of ambition. You're happy with what you have; you're happy with Allah. And Allah will close-off all of your cravings and wants. Only you can observe yourself; you're a doctor for yourself to know if you truly feel this or not.
- Even when you do things in your life and your husband is not appreciating it, it doesn't affect you because you're so content with Allah.
- If you're not occupying your time for Allah, meaning you're not being one for One, then what will happen? He will fill both your hands with work, you will get occupied with the duniya, you have to do one thing after another and it doesn't end. When you occupy yourself with Allah, even if you're with the people, your heart is with Allah. We don't understand the reason when we're busy in life is because we're not busy with Allah, subhan Allah. You will notice when you come for the lecture, then all your housework is taken care of and when you say 'I'll stay and listen online and get some housework done', you end up not doing anything, subhan Allah.

- Does this mean you close your house and no one talks to you? No. You do all of your duties and responsibilities but it's all for Allah. When you see you're so busy with the housework and with the children then it's because you're not busy with worshipping Allah. And nothing will be accomplished. You're busy as a bee day and night but nothing gets done. It's just like being on a treadmill, you're running but not getting anywhere.
 - When you know this hadith then you ask Allah to enrich you. Sometimes you think 'I need another maid, I need someone to help me' but it's important to be busy with worship. When Fatima (رضي الله عنه) asked for a servant, the Prophet (peace and blessings of Allah be upon him) told her to remember Allah. May Allah help us apply this hadith. Ameen.
4. The Prophet (peace and blessings of Allah be upon him) said: (لَيْسَ) (الغنى عن كثرة العَرَضِ وَلَكِنَّ الغنى غنى النَّفْسِ) (Richness does not lie in the abundance of (worldly) goods but richness is the richness of self) - Sahih Muslim 1051
- Richness is not about how much you have but richness is when your nafs is full and satisfied. When will it be full? When you're occupied with worshipping Allah.
5. The Prophet (peace and blessings of Allah be upon him) said: (مَنْ) (أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ أَنْزَلَهَا بِاللَّهِ أَوْشَكَ اللَّهُ لَهُ بِالْغِنَى إِمَّا بِمَوْتٍ عَاجِلٍ أَوْ غِنًى عَاجِلٍ) (If one who is afflicted with poverty and refers it to the people, then his poverty will not be brought to an end; but if one refers it to Allah, He will soon give him sufficiency, either by a speedy death or by speedy sufficiency.) - Sunan Abi Dawud 1645, Authenticated by Al Albani as Sahih
- When you're rich, you don't ask anything from the people. It's not wrong to ask people, but the one who's rich doesn't ask.

- When a person is afflicted with a problem – he needs help, money, console, job, what did he do? He went through the backdoor – he went to the people. ‘Can you help me? Can you give me? Can you do this for me?’
- When a person asks others, then he went to the poor and not to Al Ghaniy. What will happen? He will remain poor. Whatever problem he has, it doesn’t get solved. He’s asking for a job and he doesn’t get it, and you see those who don’t ask, end up getting. Similar to marriage. It’s not wrong to ask, but you want what’s better.
- If you go to Allah, then He will solve the problem, either by making the person have a speedy death or He will give him what he needs. When He gives him death then it means he didn’t need whatever it was. Both cases are richness.

Allah Al Ghaniy (الغني) – The Most Rich – Class #9

Introduction

- Knowing Allah gives us shortcuts in life. Every name of Allah enriches us from a certain angle, and in order to be enriched by Allah Al Ghaniy we need to be poor to Him. What does that mean? It means I’m in need and only You can give me.
- If the nafs is not rich and content then it will always want more and more. Whatever you have in your life at the moment means you’re not in need of more; this is sufficient for you, subhan Allah. Poverty and richness are a test. If someone doesn’t have eyes then it means he doesn’t need it; Allah knows.
- Don’t be poor to anything or anyone because it’s not worth it. If you didn’t get it then it’s not for you; when it comes it comes. The believers don’t ask because they know they have a Rabb Who can provide them. It’s not haram to ask but we want what’s better. There are parents who ask their children to visit them once a week but it’s a feeling of humiliation.

- When you need food or money, then ask Allah. The moment when you feel you can't hold yourself longer then this is the moment relief will come. So never feel tired, bored or restless from Allah. When you're poor to the people then you'll see things you won't like. You'll think 'why are these people doing this to me? Why are they dealing with me like this?'
- We need to upgrade ourselves. On the Day of Judgment, we will see who is truly rich and poor. The one who's really poor is the one without good deeds and the one who's truly rich is the one with good deeds. And this is after meeting Allah for the accounts.
- Allah doesn't like it when you ask Him and someone else, do you think Allah is not up to standard? Subhan Allah. If you want love, if you want anything, then ask Allah and it will come to you beautifully. But when you try to snatch it from someone then it won't come from the heart. When you want to travel or even a message from your husband, ask Allah.

Hadiths about richness

6. The Prophet (peace and blessings of Allah be upon him) said: (أَفْتَرَى) (قِلَّةُ الْمَالِ هُوَ الْفَقْرُ ؟ . قُلْتُ : نَعَمْ يَا رَسُولَ اللَّهِ ! قَالَ : إِنَّمَا الْغِنَى غِنَى الْقَلْبِ ، وَ الْفَقْرُ فَقْرُ الْقَلْبِ) (Do you see someone with little wealth as being poor? The man said: 'Yes O Messenger of Allah!' He said: verily richness is richness of the heart and poverty is poverty of the heart) – Sahih At Targheeb 827, Authenticated by Al Albani as Sahih
7. The Prophet (peace and blessings of Allah be upon him) said: (كُلُّ) (مَعْرُوفٍ صَنَعْتَهُ إِلَى غِنَى أَوْ فَقِيرٍ فَهُوَ صَدَقَةٌ) (Anything good done to someone rich or poor is sadaqah) – Sahih Aj Jami'ie 4558, Authenticated by Al Albani as Hasan
8. The Prophet (peace and blessings of Allah be upon him) said: (إِنَّ اللَّهَ) (تَعَالَى يَقُولُ يَا ابْنَ آدَمَ : تَفَرَّغْ لِعِبَادَتِي أَمَلًا صَدْرَكَ غِنَى وَأَسَدًا فَقْرَكَ وَإِنْ لَا تَفْعَلْ مَلَأْتُ يَدَيْكَ شِغْلًا ، وَلَمْ

(أَسَدٌ فَفَرَكْ) ("Indeed Allah, Most High said: 'O son of Adam! Devote yourself to My worship, I will fill your chest with riches and alleviate your poverty. And if you do not do so, then I will fill your hands with problems and not alleviate your poverty.'") – At Tirmidhi Book 37, Hadith 2654

9. The Prophet (peace and blessings of Allah be upon him) said: (لَيْسَ) (الغنى عن كثرة العَرَضِ وَلَكِنَّ الغنى غنى النَّفْسِ) (Richness does not lie in the abundance of (worldly) goods but richness is the richness of self) - Sahih Muslim 1051
10. The Prophet (peace and blessings of Allah be upon him) said: (مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ أَنْزَلَهَا بِاللَّهِ أَوْشَكَ اللَّهُ لَهُ بِالْغِنَى إِمَّا بِمَوْتٍ عَاجِلٍ أَوْ) (غِنَى عَاجِلٍ) (If one who is afflicted with poverty and refers it to the people, then his poverty will not be brought to an end; but if one refers it to Allah, He will soon give him sufficiency, either by a speedy death or by speedy sufficiency.) - Sunan Abi Dawud 1645, Authenticated by Al Albani as Sahih
11. The Prophet (peace and blessings of Allah be upon him) said: ("من تكفل لي أن لا يسأل الناس شيئاً، وأتكفل له الجنة؟") (He who guarantees me that he will not ask anything from anyone, I will guarantee him (to enter) Jannah.") – Riyadh As Saliheen, Abu Dawud, Book 1, Hadith 535
 - If you can guarantee you will not ask anyone for anything, then the Prophet (peace and blessings of Allah be upon him) guarantees paradise for you, subhan Allah. When the Companions are riding on a camel and something falls from them, even if there's someone standing close by, they won't ask them. They will get off their ride and pick up whatever fell themselves, subhan Allah. It's not haram to ask, but we want a higher level. You should ask however regarding matters of the deen. Surah An Nahl 43: (فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ) (لَا تَعْلَمُونَ) (So ask of those who know the Scripture if you know not)

- Allah is doing everything for us and He doesn't want anything from us. He's the Most Rich. May Allah help us to apply this hadith. Ameen.

12. The Prophet (peace and blessings of Allah be upon him) said: قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْخٍ يُهَادَى بَيْنَ اثْنَيْنِ فَقَالَ " مَا بَالُ هَذَا " . قَالُوا نَذَرَ أَنْ يَمْشِيَ ("The Messenger of Allah passed by an old man who was being supported between two men and said: 'What is the matter with him?' They said: 'He vowed to walk.' He said: 'Allah has no need for him to torture himself. Tell him to ride.'" So he was told to ride.) - Sunan an-Nasa'i 3853

- There was an old man walking with two people holding him from the sides, so the Prophet (peace and blessings of Allah be upon him) asked why is he weak like this? They said, 'he made a vow to Allah to walk', though he can't walk. A person shouldn't make a vow which he can't fulfill; don't punish yourself. What did the Prophet (peace and blessings of Allah be upon him) say? Let him ride normally because Allah is rich from his vow. For example, you see in the tawaf people who can't walk and they vow 'I must walk'. Don't punish yourself because Allah is the Most Rich from punishing yourself for Him. Sometimes we think I want to prove myself, but this is ego; don't harm yourself.
- Someone said he made a vow to stand, not sit and be under the sun. Allah is Most Rich from someone torturing himself. Or in Ramadan, a person is sick and they have diabetes and they say 'I have to fast', and in the end their weak and can't even pray.
- You don't need to prove to Allah because He's the Most Rich. And similarly for you, accept the people as they are. Don't challenge them in order for them to prove something to you. Don't challenge your maids, children or husband.

13. The Prophet (peace and blessings of Allah be upon him) said: قَالَ رَأَى النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - شَيْخًا يَمْشِي بَيْنَ ابْنَيْهِ فَقَالَ " مَا شَأْنُ هَذَا " . قَالَ ابْنَاهُ نَذْرٌ يَا (("The Prophet (peace and blessings of Allah be upon him) saw an old man walking between his two sons, and he said: 'What is the matter with him?' His sons said: 'A vow, O Messenger of Allah.' He said: 'Let this old man ride, for Allah has no need of you or your vow.'") – Sunan Ibn Majah Book 11, Hadith 2217

- This hadith is similar to the one above. Allah is the Most Rich from you and your vows. Allah doesn't want people to be tortured and punished for Him. That's why in Islam there is nothing to torture yourself. There are some religions where the people torture themselves to prove something to their gods.

14. The Prophet (peace and blessings of Allah be upon him) said: (اللهم إني أسألك الهدى و التُّقى ، و العفاف و الغنى) (O Allah, indeed, I ask You for guidance, piety, chastity, and sufficiency (Allāhumma innī as'alukal-hudā wat-tuqā, wal-`afāfa wal-ghinā) - Jami` at-Tirmidhi 3489

- We always have something missing in our life but to be rich is to accept what you have; however we should want to increase in the deen. Surah Al Inshiqaq 19: (لَتَرَكِبَنَّ طَبَقًا عَن طَبَقٍ) (You shall certainly travel from stage to stage (in this life and in the Hereafter).) There are things which you struggle with in life, but the moment you're satisfied, then you go on to another level. For example, you're not married and you feel it's missing, but the moment you feel 'I'm happy with what I have, I'm happy with my parents and siblings'. Then a proposal comes and you move on to another level. Then you're restless about having a child, but the moment you feel rich and satisfied, then you're pregnant. Sometimes we get stuck, why? Because of ourselves, we don't feel rich and content with what we have.

- The more you understand this, the quicker it gets solved. Don't put a knot in your life. Only deen can give you richness. Don't think when you get married or have children then there's no more deen or worship. You need to move forward and you'll see how Allah will take you up levels.
- You're asking Allah for guidance (اللهم إني أسألك الهدى): this means I don't want to go through trial and errors and then find out this is the solution. I don't want to go through a maze.
- You're asking Allah for taqwa (والتقى): I don't want to follow my desires and drown.
- You're asking Allah for chastity from haram (والعفاف): you don't want to have desires in haram.
- You're asking (☒) for richness (والغنى): you're ok and everything is good, everything is alhadmulillah. This is a beautiful feeling. The one who's truly rich is the One Who knows Allah.

15. The Prophet (peace and blessings of Allah be upon him) said: (إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ) (Allah loves a slave who is pious, free of all wants and the unnoticed) – Riyadh As Saliheen, Muslim, Book 1, Hadith 597

- Allah loves (العبد) – the slave, the one who's always submitting. We all want the love of Allah and we can get it. What is the description of this slave?
- (التقي): he's not following his desires, he has taqwa. He's always thinking if he should speak or not. Is this something pleasing to Allah or not? He might be doing things in 'slow-motion', but he's thinking so much inside. Only one word or one action comes out. What else?
- (الغني): he's rich; he's not asking anyone. Your richness is when you don't ask anyone. Allah is Al Ghaniy and He loves it when you're rich too. When you ask people, you don't feel rich, even if you get

it. Imagine a wife tells her husband 'take me out for dinner', and he does, but he's sitting there with his phone, not talking, subhan Allah.

- (الْخَفِيِّ): he's not making noise, he's not making problems. He's doing goodness and no one knows about him. He's quiet and unknown. Such a person is very low-profile, he doesn't need others to know what he's doing.

16. The Prophet (peace and blessings of Allah be upon him) said:

مَنْ كَانَتْ نِيَّتُهُ الْآخِرَةَ جَعَلَ اللَّهُ تَبَارَكَ وَتَعَالَى الْغِنَى فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَنَزَعَ الْفَقْرَ مِنْ بَيْنِ عَيْنَيْهِ (وَأَنَّ الدُّنْيَا وَهِيَ رَاغِمَةٌ فَلَا يُصْبِحُ إِلَّا غَنِيًّا وَلَا يُمَسِي إِلَّا غَنِيًّا وَمَنْ كَانَتْ نِيَّتُهُ الدُّنْيَا جَعَلَ اللَّهُ الْفَقْرَ بَيْنَ عَيْنَيْهِ فَلَا يُصْبِحُ إِلَّا فَقِيرًا وَلَا يُمَسِي إِلَّا فَقِيرًا) (Whoever's intention is the hereafter, Allah blessed and exalted is He, enriches his heart, organizes his affairs and removes poverty in front of his eyes. The duniya will come to him by force. He will not enter the morning nor the evening except he is rich and free of want. And whoever's intention is the duniya then Allah will put poverty in front of his eyes, so he will not enter the morning or evening except he's poor and in need.) – Sahih At Targheeb 3169, Authenticated by Al Albani as Sahih Li Ghairah

- Whoever his intention is the akhira, then Allah will place richness in his heart. He doesn't feel he needs or wants anything. He's fine and ok. Such people are not looking right and left. People who are looking right and left are not rich; they're poor. So what brings richness? Akhira, don't look at the duniya. Now we've become poor to the phone. If there's no wi-fi then we freak out.
- And Allah will gather people around him. His spouse and children will come, everything will be in place. And He will remove the poverty from in front of his eyes. The duniya will come to him by force. So he will wake-up in the morning feeling rich and he will sleep in the evening feeling rich.
- Whoever's intention is the duniya, 'I want money, I want a job, etc' then Allah will put poverty in front of his eyes. He will feel like he never has enough. So he will wake-up and go to bed feeling poor.

Allah Al Ghaniy (الغني) – The Most Rich – Class #10

Introduction

- The names of Allah have a great impact on a person's behavior and thinking. All of the names of Allah enrich us in different ways. People think enrichment has to be material enrichment such as food, drink, children and money. But a deeper and greater enrichment is the special enrichment which is enrichment of the heart. Even if there is loss of material things; the persons won't feel poor.

What is Allah's special enrichment?

1. Knowledge: if you have the right and correct knowledge then it will enrich you from the duniya and its delights. When Allah enriches you with knowledge, it doesn't end there. There are two people who are never satisfied – a person of duniya and a person of knowledge. Allah gives you knowledge and more knowledge until you have feelings which are faith. You feel Allah is watching you, hearing you and is merciful to you. May Allah increase us in knowledge. Ameen. But it's important to not be hasty.
2. Faith: as you have more knowledge you become enriched with faith. Someone with faith will not be sensitive to the duniya. It's as if they're off the ground, like a plane. The more the faith increases, the higher you go up and the smaller the duniya becomes until you can't see it. Maybe you used to be irritated or bothered about something from the duniya, but with faith it doesn't irritate you anymore.
3. Taste the sweetness of worship: when your faith increases then you taste the sweetness of worship. You'll pray and you feel you don't want it to end. You'll read Qur'an and you don't want it to end, subhan Allah. May Allah make us taste this sweetness. Ameen.
Hadith: قَالَ سَمِعْتُ الْمُغِيرَةَ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ إِنَّ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَقُومُ لِيُصَلِّيَ)

(حَتَّى تَرِمَ قَدَمَاهُ أَوْ سَاقَاهُ، فَيَقَالَ لَهُ فَيَقُولُ " أَفَلَا أَكُونُ عَبْدًا شَكُورًا " . (Narrated Al-Mughira: The Prophet (peace and blessings of Allah be upon him) used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave.") - Sahih al-Bukhari 1130 – when the Prophet (peace and blessings of Allah be upon him) was praying the night prayer, he was in another world, he was enjoying his prayer. To make sujood to Allah is an enjoyment. There are three things which make us taste the sweetness of faith. Hadith: (أَعَنِ النَّبِيِّ) صلى الله عليه وسلم قَالَ " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، كَمَا يَكْرَهُ أَنْ يُلْقَى . (Narrated Anas (رضي الله عنه): The Prophet (peace and blessings of Allah be upon him) said, "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allah and His Messenger (peace and blessings of Allah be upon him) become dearer than anything else.
2. Who loves a person and he loves Messenger (peace and blessings of Allah be upon him) only for Allah's sake.
3. Who hates to revert to disbelief after Allah has brought (saved) him out from it, as he hates to be thrown in fire." - Sahih al-Bukhari 21 – any delights of the duniya are mixed with bitterness and this is a mercy from Allah so that we're not always looking at the duniya. How can we love Allah and His Messenger (peace and blessings of Allah be upon him) more than ourselves? When we have knowledge; when we have this feeling then we really taste the sweetness of faith. Also to love someone only for Allah; it's not a horizontal relationship but a vertical relationship. It's only for Allah. People think loving for Allah will be less, astghfar Allah, but loving for Allah will last, even if they die. Loving just for the people can cause it to stop; whether through death or a problem, etc. And the third matter is to hate to go back to how you were before. If you have these then this is richness. May Allah grant us all. Ameen.

How will Allah enrich you?

- Allah will make you taste the bitterness of the duniya and the bitterness of people so that you're no longer sensitive to the duniya, subhan Allah. You'll feel this relationship is getting bitter, this business is getting bitter. You will see the ugly face of the duniya. The duniya has two faces – a beautiful face and a scary and ugly one.
- Marriage is not only 'honey' but there are other spices as well; there's 'onions' and crying, subhan Allah. We see the ugly side of life so that we're rich from the duniya and not be inclined to it. Allah doesn't want us to waste our feelings for the duniya. When we get over it, then knowledge comes, faith and sweetness of worship. Why don't we feel we're enjoying talking to Allah? Because you're stuck in the duniya. Before you go to paradise, you need to be rich from this life.
- The more you see the bitterness of the duniya, the more you see the sweetness of worship. People in life can be attached to others meaning they need this person only for them. When you're always thinking about someone then you're stuck and you're not getting anywhere. You might be enjoying remembering them and being attached to them but will Allah leave you like this? No. He will show you the ugly and bitter face of this attachment, how? This person which you're attached to doesn't want you; he doesn't want to look at you, he has no feelings towards you. Then you stress and think 'did I do something?'. But you need to look at the bigger picture, Allah wants you to be rich from the duniya; to have zuhd from the duniya. When you're attached, you feel this kind of richness when you're thinking about the person, but Allah will show you the bitter face of that attachment. Is it to fix the person? No, but to fix yourself.
- When this person becomes your qibla, astaghfar Allah, meaning your eyes are always looking in that direction, you will notice the

more you're coming closer to the person, the further they're going away. This will continue until you are rich from this person and you are cured from this disease. Then this person or whatever you're attached to will come back but in a balanced way, subhan Allah. Alhamdulillah Allah is taking care of our hearts. This can be regarding anything you're attached to whether a person, position, etc. Allah doesn't want you to be poor to a person or a position; He wants you to be poor to Him. How do you want to taste the sweetness of faith if you're still attached to the duniya? Subhan Allah.

Hadiths about richness

17. The Prophet (peace and blessings of Allah be upon him) said:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَاسًا، مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ (فَأَعْطَاهُمْ حَتَّى إِذَا نَفِدَ مَا عِنْدَهُ قَالَ " مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ وَمَنْ (يَسْتَعْنِ يُغْنِهِ اللَّهُ وَمَنْ يَصْبِرْ يُصَبِّرْهُ اللَّهُ وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ

(Abu Sa'id al-Khudri reported that some people from among the Ansar begged from the Messenger of Allah (peace and blessings of Allah be upon him) and he gave them. They again begged him and he again gave them, till when what was in his possession was exhausted he said:

Whatever good (riches, goods) I have, I will not withhold it from you. He who refrains from begging Allah safeguards him against want. and he who seeks sufficiency, Allah would keep him in a state of sufficiency, and he who shows endurance. Allah would grant him power to endure, and none is blessed with an endowment better and greater than endurance.) - Sahih Muslim 1053

- This hadith is teaching us to not ask people for things. The one who's always begging and asking for things will be resurrected on the Day of Judgment scratching his face. So don't chase after the duniya.
- Whoever wants something but tells himself he doesn't want it (ومن يستغن) → then Allah will enrich him (يغنه الله). This is a struggle against

yourself. (فقير) is a needy person who asks but (مسكين) is a needy person but doesn't ask. For example, you want money, you want your husband to tell you something but inside yourself you say 'no I don't need it'; it's a back and forth inside. It's not haram to ask but we're looking at a higher level. You don't need to ask people to talk to you or speak to you. When it comes naturally then it's very beautiful. When you ask for it, you feel it's not complete. When you feel you don't want it or need it then Allah will enrich you and make you content. This is for material things.

- Something haram seems appealing but you're going against your nature (ومن يستعف) → then Allah will make you away from the haram and not make you feel you need it (يعفه الله). For example, backbiting, drinking, riba, etc.
- You're impatient but you strive to be patient (ومن يتصبر) → then Allah will make you patient (يصبره الله). You're pretending to be patient, you're holding yourself from complaining and then Allah will truly make you patient.
- All of these matters will make us not ask. The one who's asking will always be poor. The best thing Allah can give someone is patience. Because victory comes with patience.

Allah Al Ghaniy (الغني) – The Most Rich – Class #11

Introduction

Every name of Allah is helping us to reach Him and every name solves a problem in our life and fills the cracks and faults in our lives.

Impacts of Knowing Allah Al Ghaniy

4. Need to feel poor to Allah: feeling poor to Allah is a worship of the heart. Worship of the heart has more value than worship of the tongue or limbs, subhan Allah. The name of this worship is called (عبادة الفقر) – which means you feel you are in need of Allah. You need

Allah to get out of bed, to wash your face, to drive, etc. Even if you have everything, you still need Allah to feed you, clothe you, etc. (فقر) is a worship which goes in line with your fitra. Allah says you are poor. All our life we have feelings of neediness yet we show it to others. Now channel all of your neediness to Allah. Being poor doesn't mean you wear torn clothes, being poor is feeling poor to Allah in the heart – this is called (فقر إختياري) – you choose to be poor to Allah. People can't see if you're poor to Allah or not, but they can see when you're poor to people. You can see what it's like when children want something. When you're poor to Allah then this is richness because you don't need anyone but Allah. When we learned about rights, don't be poor to the people for your rights, ask Allah. If you want money from your husband to spend on you, don't go to him, but go to Allah. Allah loves when you deal with Him One and Only One. If you think my husband and Allah will give me then you won't get anything. When you want water, and you feel you need it, ask Allah 'I'm in need of water', you are rewarded for this, subhan Allah. When you think about every detail in your life and how poor you are to Allah, it will give you richness and happiness. When you say (يا حي يا قيوم برحمتك أستغيث) (O Living, O Self-Sustaining Sustainer! In Your Mercy do I seek relief) - Jami` at-Tirmidhi 3524 – then it shows you don't even want to turn to yourself at all. The best worshippers from the humans are messengers because they are the poorest and neediest to Allah. The poorer you are to Allah, the more elevated you will be. The best title for us is 'slave'. We don't want to be forced to be poor (فقر إضطراري), meaning we go to every door and it's closed on us and then we go to Allah. We need to be poor to Allah to even make us poor to Him.

Surah Al Layl 8-10

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ (٨) وَكَذَّبَ بِالْحُسْنَىٰ (٩) فَسَنُيَسِّرُهُ ۖ لِلْعُسْرَىٰ (١٠)

But he who is greedy miser and thinks himself self-sufficient. (8) And gives belies Al-Husna (9) We will make smooth for him the path for evil; (10)

(أَسْتَعْنِي) is the one who feels he doesn't need Allah, astaghfar Allah. He's the one whose life is will be most difficult.

Surah Al 'Alaq 6-7

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ (٦) أَن رَّءَاهُ أَسْتَعْنَىٰ (٧)

Nay! Verily, man does transgress (in disbelief and evil deed). (6)
Because he considers himself self-sufficient. (7)

When you feel you can do it on your own, then you will transgress. But when you feel poor to Allah then you will be within the boundaries. We need to be always connected to Allah, how? Be being poor to Him.

5. Ihsan: to do the best of your worships, best of your prayers. Allah is the Most Rich, He doesn't need your worship, but you need to do your best because you're giving it to The Most Rich. Imagine we do ihsan to those who are poor so people can say you're good and we do whatever for The Most Rich, astaghfar Allah.
6. Cure the heart from arrogance and self-amazement: when you know Allah is The Most Rich, then why should you be amazed with yourself? You can't admire yourself for anything because Allah is The Most Rich.

Means to attain richness

1. Feel poor to Allah: there are people who say 'I did everything in my life, I travelled the world, but I still feel empty'. The reason is because they don't feel poor to Allah.
2. Be busy with worshipping Allah: when you're busy with worshipping Allah and are devoted Him then Allah promises to fill your heart with richness. When we follow our desires we think we can fulfill ourselves but we still feel empty.

3. Make your concern the akhira: don't make your concern the duniya, people, position, or money. Make your concern the akhira. When the Prophet (peace and blessings of Allah be upon him) would see anything he likes from the duniya, he would say (اللهم لا عيش إلا عيش الآخرة) (Anas (May Allah be pleased with him) reported: The Prophet (peace and blessings of Allah be upon him) said: "O Allah, there is no true life but the life of the Hereafter".) – Riyadh As Saliheen, Al Bukhari & Muslim, Book 1, Hadith 460 – so that he doesn't indulge in it. When you're sitting outside, the weather is beautiful, the scenery is nice and the children are playing it's easy to enjoy this moment, but remember (اللهم لا عيش إلا عيش الآخرة) (O Allah, there is no true life but the life of the Hereafter). Life is all tests. Indulgence in the duniya only gives you poverty.
4. To be pleased: be content with what you have. The more you feel you want more then you'll never feel rich. But you'll be rich when you're content with what Allah decrees for you. You might see others have something but it doesn't appeal to you. Part of a hadith: (تَقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ) (Be on guard against the unlawful and you shall be the most worshiping among the people, be satisfied with what Allah has allotted for you and you shall be the richest of the people) - Jami` at-Tirmidhi 2305 – Allah decrees everything for you and He knows what's best for you.
5. Dua'a: ask Allah for the richness. Dua'a: (اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالْتَّقَىٰ وَالْعَفَافَ) " (اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالْتَّقَىٰ وَالْعَفَافَ) (O Allah. I ask You for guidance, safeguard against evils, chastity and freedom from want) - Sahih Muslim 2721. Richness is a feeling you don't need anything else, as if you want to die and go to paradise, subhan Allah.

Allah Al Ghaniy (الغني) – The Most Rich – Class #12

Introduction

- People want books on 'how to be rich' and now we will see 'how to be poor', subhan Allah. We will look at a book by Ibn Al Qayyim Al Jawzi called (مدارج السالكين - اياك نعبد و اياك نستعين). We will look at the station of being poor (منزلة الفقر).

Meaning of being poor (معنى الفقر)

- Broken, disabled and in need (الكسر و العوز و الحاجة). If we don't have neediness then it's just as if we're walking but no soul. What gives life to the soul? Feeling poor to Allah in every step of the way.
- Every step is to feel poor and our goal is to be poor to Allah; this matches with us being a slave. For this reason we say (اياك نعبد و اياك نستعين) (You alone we worship and You alone we seek help).

The word (فقر) mentioned in the Qur'an

Surah Al Baqarah 273: لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْأَفًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ((Charity is) for Fuqarâ (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allâh knows it well.)

- Poorness mentioned here is referring to the muhajireen, the ones who immigrated to Medina but didn't have anything so they would stay in the mosques (أهل الصفة). They can be enriched with money.

Surah At Tawbah 60: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي (الرِّقَابِ وَالْغُرْمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ) (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free

the captives; and for those in debt; and for Allâh's Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.)

- The poor in this ayah is referring to the poor Muslims in general (فقراء المسلمين). They too can be enriched with money.

Surah Fatir 15: (يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ) (O mankind! it is you who stand in need of Allâh, But Allâh is Rich (Free of all needs), Worthy of all praise.)

- The poor in this ayah is referring to people – all of us are poor to Allah (جميع الناس). Nothing can and no one can enrich us except Allah Al Ghaniy Al Hameed.

What does poorness of the slave mean? (فقر العبد)

Someone who doesn't feel poor to Allah is someone who sees himself as I can do, I can't do, I will speak, I won't speak, I will visit, I don't want to visit, etc. He thinks he can do and not do, give and take – this is not being poor to Allah. These actions are the actions of Allah – He's the One Who gives and takes, makes us speak and not speak, laugh and cry, and gives us life and death.

1. Being poor is resigning yourself from any actions (عزل النفس عن مزاحمة العبودية و الربوبية). We think we're the ones taking care of ourselves, but we need to feel we're nothing.
2. To be totally for Allah so nothing remains for yourself (أن يصير كله لله لا يبقى لنفسه شيء). as if you're a waqf for Allah, subhan Allah. Surah Al An'am 162: (قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ) (Say (O Muhammad ﷺ): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)) – your eating, your sleeping is all for Allah, as if you don't have anything. The person doesn't think 'I like this so I'll do it' or 'I don't like this so I won't do it'. He doesn't give himself any

power whatsoever. A slave belongs to his master, so what can a slave give to Allah? Feelings of poorness to Him. May Allah grant us these feelings. Ameen. It's to feel poor when praying, poor when giving charity, poor when doing umrah. It's not acceptable for someone to do good deeds and feel proud, astaghfar Allah.

Pillars of being poor (أركان الفقر)

In order to be poor, you need all of these pillars.

1. Knowledge which drives you (علم يسوسه): how will you make you remain poor in the journey? You need knowledge about Allah and yourself. You need to know about your weaknesses and deficiencies and you need to know that Allah is The Most Powerful so you attach to Him. Knowledge is your driver. May Allah increase us in beneficial knowledge. Ameen.
2. Extreme caution to guard you (ورع يحجزه): (ورع) is even more than taqwa. This is in order to not hurt yourself. If a person has knowledge but no (ورع) to remain cautious then he can fall. We need to be present and aware of everything we're doing.
3. Certainty which carries you (يقين يحمله): yaqeen is absolute certainty which no doubts can shake you. You are absolutely and sure about Allah. If you don't have yaqeen then you'll turn to the people.
4. Remembering Allah which brings joy (ذكر يؤنسه): sometimes we're sad and the reason is because we're not remembering Allah. We don't to be a sad, poor slave, but a happy, poor slave. Verily with the remembrance of Allah the hearts find rest.

The beginning of being poor is humiliation and the end of being poor is honor (بداية الفقر الذل و نهاية الفقر العز)

- The beginning of being poor is humiliation to Allah and the end of being poor is honor. And what's important? The beginning or end? The end.
- The outer of being poor is not having anything (ظاهر الفقر العدم) but the inner of being poor is richness (باطن الفقر الغنى), subhan Allah.
- There is no way to reach Allah except by the path of being poor (لا وصول الى الله الا من طريق الفقر). So we need to feel poor every step of the way.
- And there is no door we can enter to Allah except the door of being poor (لا دخول على الله الا من باب الفقر). It's to feel I'm poor to Allah to pray, I'm poor to Allah to say the Fatiha, I'm poor to Allah to do ruku', I'm poor to Allah to do sujud, I'm poor to be connected to Allah. We need to feel poor to everything we're doing, when we talk, when we cook, when we drive, when we sleep. We need to especially feel poor for the actions we're used to doing. A person who's feeling poor will not argue for himself or take revenge for himself – the ego goes away.

Allah Al Ghaniy (الغني) – The Most Rich – Class #13

Levels of being poor (درجات الفقر)

You need the first level in order to go to the second.

7. **Being poor from the duniya (الفقر عن الدنيا):** to be poor from the duniya is to feel you don't need it, but you're using it. The opposite is feeling poor to the duniya and that you're always in need of it. Being poor from the duniya means you have control over it and not the duniya controlling you.
 - Not to attach to it by your limbs (عدم التعلق بها بالجوارح): how do you detach to the duniya from the limbs?
 - Don't crave something you don't have (لا يشتهي ما لا يجد): when they're something you don't have then don't go

- running behind it. If you're running behind something then you're attached to it.
- Don't indulge in what you have (لا يكثر اذا وجد): for example if you have food then don't indulge in it; this makes you rich and poor from the duniya. Enjoy what you have but consume it wisely. Eat whatever you have in your kitchen. Whether it's food, drink, gatherings, even with people, don't love too much and don't hate too much. There's a saying in Arabic, 'don't eat all the honey of your beloved'.
 - Not to attach to it by your tongue (عدم التعلق بها باللسان): there are two signs which show you're attached to the duniya by tongue:
 - Praising (مدحا): if you're praising someone all the time or praising something then it shows attachment to the duniya.
 - Dispraising (ذمما): if you you're always criticizing and dispraising then it shows you're attached to the duniya as well because you're always talking about them. When the wife of the aziz didn't get what she wanted then she started to dispraise Yusuf (عليه السلام) so it shows she's attached.
 - When a person is attached to something then they're always talking about it whether in praise or dispraise. When a person loves for Allah then the person is balanced even if the other person responds to them or not. It's important to talk about Allah and His favors and blessings.
 - Not to attach to it by your heart (عدم التعلق بها بالقلب): there are two signs you're attached to the duniya by heart:
 - Wanting it (الطلب): you're always thinking about something inside your heart; you want it and it's

occupying you. This is called the 'sickness of wanting'; you want this house, etc.

- Leaving it (التترك): how can someone leave something and be attached to it, for example there's food in front of you and you leave it but it's making you think about it more and more, the best example is dieting. For example you leave some chocolate and you're thinking more about it. It's better to eat something in moderation than to deprive yourself completely because then you're thinking about it all the time. Or sometimes you leave something and it makes you proud of yourself that you're doing it and not others. Sometimes we're struggling against something that's permissible and this effort should instead be to struggle against the shaitan. Or those who say we want to devote ourselves to Allah so we won't get married and they end up doing more haram, astaghfar Allah. Moderation is important in Islam.

8. **Being poor from looking back at your good deeds (الفقر عن مطالعة الأعمال)**: for example you're praying, fasting, memorizing Qur'an and you're looking back at your deeds; this is being poor to your deeds. You shouldn't be looking at your deeds because if you're looking at them then you're poor to them. Rather you should be poor to Allah. You should put a barrier between your deeds and Allah. We're not even talking about being proud of your deeds but just looking back at them. Rather you should look at your 'file' of sins, not your 'file' of good deeds, subhan Allah. Sometimes we look at our deeds and think we're ok. One example is a man who was worshipping Allah all his life and Allah said 'by My mercy you'll enter paradise' and the man said 'no by my deeds'. When one eye was placed on a pan of the scale and his deeds were weighed on the other pan, the eye outweighed all his deeds. For this reason we

need to be poor to Allah to forgive us, to teach us and to make us do good deeds. We need to be poor to Allah to accept it from us.

When you reach to this level of being poor then you'll be rich. Real richness is detachment from the duniya and from your good deeds. Richness is richness of heart when your heart attaches to Allah alone, so you're nothing; this is the highest level richness. The real enrichment is when you're rich with the truth, with the Qur'an and Sunnah.

Anyone going to Allah needs to be poor to Him.

This is the end of Allah Al Ghaniy though we can never give justice to any of the names of Allah. May Allah forgive us, have mercy on us, and increase us in faith and knowledge. May Allah help us be poor to Him. Ameen.

May Allah Al Ghaniy enrich us. Ameen.

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