

الغني

Al Ghaniy

(The Most Rich)



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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لا حول ولا قوة الا بالله

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Preface

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

Many people run behind richness, especially money, but in reality, there is more to richness than just wealth and materialistic gains. The Prophet (peace and blessings of Allah be upon him) said: **Richness does not lie in the abundance of (worldly) goods but richness is the richness of the self¹.** 

Thus, real richness is when our nafs (soul) is full and satisfied and this can only happen when we are occupied with worshipping Allah, Who is the source of all the richness in this life and in the hereafter.

However, if the nafs (soul) is not rich and content then it will always want more and more. Whatever we have in our life at the moment is what is sufficient for us; which means that we are not in need of more. Allah, out of His perfect knowledge and wisdom, knows what is sufficient for us. He knows exactly when and how to enrich and upgrade us, and we as believers need to have yaqeen (certainty) in that.

¹ Sahih Muslim 1051

This book aims to enrich us with the name of Allah Al Ghaniy, The Most Rich, and change the age-old understanding of what people define as richness. It uncovers a new meaning of richness which will help us live a life of happiness, contentment and gratitude. A life that each one of us desires and yearns for.

The book begins with first introducing Who is Allah Al Ghaniy, followed by displays of His richness from the Qur'an and Sunnah. Then it moves on to ayat (verses) and hadiths where the Richness of Allah is mentioned, and the numerous ways in which Allah enriches all His creation.

This opens our eyes to how needy we are and how Allah Al Ghaniy is dealing with us with His vast, utmost richness. Finally, the book concludes with a famous scholar's description of how to be "Poor to Allah" which is what gives life to the soul and is the ultimate key to "true richness".

The sources used in this book are:

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

Introduction

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا^ط

And (all) the Most Beautiful Names belong to Allāh, so call on Him by them²

To Allah alone belong the Most Beautiful Names, and when we know Allah by His names then we will make invoke Him with faith and our heart will be at rest.

Knowing Allah by His Names and Attributes is the door to attaining all happiness. Every Name of Allah is a door; the more Names we know, the more doors we can enter. Sometimes we try to come up with solutions but do not realize that any solution without asking Allah is a backdoor.

Also, the more Names of Allah we know, the more we can understand the decrees and the better we can correct and fix ourselves. So, when we want to seek guidance in our life, we go to Allah Al Haadi (The Guide); when we long for gentleness, we go to Allah Al Lateef (The Most Subtle, The Most Gentle); when we want to be showered by mercy, we go to Allah Ar Rahman (The Most Merciful); when we want our life to be enriched, we go to Allah Al Ghaniy (The Most Rich).

However, before we ask Allah to enrich us, we need to know His stature and we need to know our position in front of him.



² Surah Al A'raaf 180

Allah Al Ghaniy is The Most Rich, He is free of any faults, and from anything that negates His abundance. He has all the best qualities and attributes and there is nothing He does not possess. He possesses much more than we can see or relate to. Allah has no spouse, partner or offspring; He does not need anyone to advise Him or teach Him. He never gets tired or sick. He does not need sleep, food or drink. He has absolutely no needs. He is Self-sufficient unlike ourselves who are always needy because of our innate flaws, imperfections and deficiencies.

We are all poor and needy, we are in need of things, whether tangible or intangible. We all need shelter, food, clothes, faith, people, feelings, righteous good deeds, even if we think we do not.

WE ARE ALL IN NEED

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنِ اللَّهِ، تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ " يَا عِبَادِي
إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ
إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِيكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي
أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسِكُمْ يَا عِبَادِي إِنَّكُمْ
تُحْطِنُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ
لَنْ تَبْلُغُوا صَرِيَّ فَتَضْرُبُونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

Abu Dharr reported Allah's Messenger (peace and blessings of Allah be upon him) as saying that Allah, the Exalted and Glorious, said: My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path. 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. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I should grant you pardon. O My servants, you can neither do Me any harm nor can you do Me any good.³

The devotion of the worshippers does not benefit Him, nor does the defiance of the disobedient harm or affect Him. The praise of the people does not enrich Him, nor does the dispraise of the people diminish His richness.

Thus, it is important to begin this Name with the feeling of being poor to Allah Al Ghaniy. When we constantly feel in need of Him then we will always try to connect with Him. But if we feel independent or self-reliant, and do not feel the need for Allah to enrich us, then our situation will remain stagnant and we may even lose what we possess. We ask Allah for the well-being.

We ask Allah to make us benefit from this book so we can be attached to Him alone for all our needs. We ask Him to make us satisfied and content with whatever we have so we can be grateful and say 'Alhamdulillah' for everything. Ameen.



³ Sahih Muslim 2577



Who is Allah Al Ghaniy?

Meaning in the Language

The word 'ghaniy' (غني) means:

- ✿ Sufficient
- ✿ In no need of anything or anyone

Allah (سبحانه وتعالى) says in the Qur'an:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

O mankind! it is you who stand in need of Allah. But Allah is Rich (Free of all needs), Worthy of all praise.⁴

We are all in need. We are in need of oxygen, water, food, clothes, shelter, and the more life become advanced and the more wealth we have, the more things we need. However, our wealth and richness are only temporary.

For example, a person might be poor, and then all of a sudden, they receive a huge share of inheritance and become rich. Or a person may be rich, then it so happens that they lose their job, and become poor.

⁴ Surah Fatir 15

There are times we might have so much, but still need something little. For example, sometimes our nose is runny, and we need a tissue. We have so many things in our bag, but we do not have a tissue and this shows our need.

Also, there are certain jobs we need someone to do for us, such as disposing our trash, cleaning the streets and so forth. We must not deal with them as if we are above them, rather we are in need of their services more than they are in need of our money. And at the end of the day, everyone is in need of the other because we all are humans and we are all incomplete.



Meaning in the Religion

1. Allah is The Most Rich Himself



No one is self-sufficient except Allah, The Most Rich. We might find people who are rich, but they are not rich by themselves, it is Allah Who enriches them.

For example, Qaroon was rich, but his richness was from Allah and he needed people to carry the key to his wealth. Also, some might be rich in one aspect such as their profession, but are lacking in their deen (religion) or manners. Allah Al Ghaniy does not need anything from any aspects:

- ✿ **He is the Most Rich in His Knowledge:** Anyone with knowledge has richness but it is not because of themselves, but because someone taught them. And when we are taught, we always need to revise and follow up with this knowledge, similar to when memorizing Qur'an. Allah is the Most Rich in His knowledge by Himself. No one taught Him and He does not need to follow up with His knowledge.
- ✿ **He is the Most Rich in His Hearing:** Allah does not need anything to make Him hear, but we need ears to hear, a voice to listen to, air for the sound to travel, microphone, and so forth.
- ✿ **He is the Most Rich in His Seeing:** Allah sees everything inside and out. He does not need anything to make Him see from near or afar.

✿ **He is the Most Rich in His Ability:** Sometimes we have to hire people to do work for us, such as to paint the walls or fix the air conditioner and so forth. But Allah is Rich in His power and ability. He does not need anyone or anything. One might say there are Carriers to the Throne, but it is only an honor for them and they are in need of it. Allah does not need angels, but they need Him. When Allah creates us, it is an honor for us because He does not need us. It is out of Allah's kindness to create us.



2. Allah is The Enricher



Allah is the One Who enriches everyone and everything.

His enrichment is of two kinds:

General Enrichment

This is for all the creation in order to survive in this worldly life. The angels, jinn, humans, animals, heavens, earth and mountains are all in need of Allah's enrichment.

Special Enrichment

This is especially for His believing slaves by flooding their hearts with divine understandings and faith. The more one believes, the more Allah enriches them. And the greatest enrichment is to enter paradise. We ask Allah of His favor.

There is no one richer than Allah. His richness is praiseworthy, and we say 'Alhamdulillah' (all praises are due to Allah) for this. When we have food, health, home and children, it is all from Allah Al Ghaniy (The Most Rich). He is not only rich Himself, but He gives and enriches us. Some people are rich, but they are selfish and do not like to give or help, and this is not praiseworthy.

We are all in need of Allah's enrichment. Even if we are feeding or helping others. We need to feel we are more in need of Allah's enrichment.

Musa (peace be upon him) recited the following invocation after he helped the women in need because he too felt in need of Allah's enrichment. As a result, Allah enriched him with food, family, a home and a job.

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

"My Lord! truly, I am in need of whatever good that You bestow on me!"⁵

When we feel we have satisfied or enriched a person, we must ask Allah for enrichment. Sometimes we are unaware of what we need, but Allah knows everything and He enriches us without any deficiency. He enriches us and our hearts with something either tangible or intangible.

The Names of Allah enrich us tremendously; sometimes we search for help from other places, but we never feel content. The Name of Allah Al Ghaniy (The Most Rich) gives us satisfaction and contentment. When we know Allah by this Name, we realize that richness is not having wealth, but being satisfied and content. We are happy with our family, friends, house, car – we are happy with everything. The one who is content is happy and smiling, but the one who is not content is anxious, sad, and frustrated. By the permission of Allah, when we finish this book then we want to come out saying 'Alhamdulillah' (all praises are due to Allah) for everything. May Allah make it easy for us. Ameen.



⁵ Surah Al Qasas 24



Allah is The Most Rich Himself

Displays of Allah's Richness

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَاِنَّ اِلٰهَهُ الْغَنِيُّ الْحَمِيْدُ ﴿٦٤﴾

To Him belongs all that is in the heavens and all that is on the earth. And verily,— Allāh He is Rich (Free of all needs), Worthy of all praise.⁶

In the duniya (worldly life), people's richness is measured according to how much they have. But there is no one richer than Allah because all the treasures of the heavens and the earth belong to Him. Moreover, His richness is not only material and tangible, but also intangible including emotions. Allah is the Owner of all feelings; even the treasures of mercy, love, affection, compassion, and forgiveness belong to Him.

When we know Allah owns everything then it stops us from being proud. Also, it makes us turn to Him alone for all our needs and not anyone else. Allah made our lives so easy because we just have to go to One, but we are making it difficult on ourselves by going to many and showing our need to others, and this is just humiliation.

The ones we ask or turn to are as poor as we are; they cannot enrich us, they cannot guide us, they cannot benefit or harm us, nor can they change our hearts.



⁶ Surah Al Hajj 64

1. Constant Giving



The richness of Allah never decreases; no matter how much Allah gives, it never takes away from His richness.

THE RICHNESS OF ALLAH NEVER DECREASES

إِنَّ يَمِينَ اللَّهِ مَلَأَى لَا يَفِيضُهَا نَفَقَةٌ سَحَاءَ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ
السَّمَوَاتِ وَالْأَرْضِ فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ،

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. ⁷

Allah has two Hands and both His Hands are right and are full. How much has Allah spent since the creation of the heavens and the earth?

Look at the details of everything, look at how with time, things are becoming richer yet it does not take away from Allah's richness. Look at how the houses were before and how they are now; there is more advancement with increasing needs. It is not that Allah's richness begins great and then decreases, nothing is decreased from His richness.

When a person does something for us, we feel ashamed, but we need to feel more ashamed from Allah for all that He is giving us day and night. We must feel shy from Allah, yet at the same time, we should not have any discomfort from asking Allah because no matter how much He gives, it never decreases His richness.

⁷ Sahih al-Bukhari 7419

If we want love, guidance, cure, children, feelings, knowledge, or any opening – we must ask Allah Al Ghaniy because He is The Most Rich.

2. Does Not Need Anyone



قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنَّ
عِنْدَكُمْ مِّنْ سُلٰطِنٍ بِهٰذَا أَنْقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾

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.⁸

Allah does need anyone; He does not need a wife, son, relatives, partner, family or people around Him. A son supports and carries the name, yet Allah is the Most Rich from needing a son, wife, daughter, or anyone - He is perfect, Exalted is He.

We need family and friends around us because we are imperfect. We need each other and because we have needs it make us poor.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

Who is he that will lend Allâh a goodly loan,⁹

⁸ Surah Yunus 68

⁹ Surah Al Hadid 11

Allah does not need anything from us. When Allah puts forth the above question in the Qur'an, it is not because He needs from us, but it is to encourage us to do good. And Allah is addressing us at our level; it is similar when we talk to children and we go down to their level in order for them to understand.

ALLAH DOES NOT NEED PARTNERS

قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَنَا أَعْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ
غَيْرِي تَرَكْنُهُ وَشِرْكُهُ

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.¹⁰

If we make partners with Allah then He will leave us with these partners because He is the Most Rich. He does not need partners and He does not want us to bring anything or anyone with Him.

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 (may peace and blessings be upon him)): "He is Allah, (the) One. (1) "Allah-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allah 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)¹¹

¹⁰ Sahih Muslim 2985

¹¹ Surah Al Ikhlas

When we bring partners with Allah then it is as if we are saying Allah is not sufficient for us, Astaghfar Allah. We are making the Richest of the rich to leave us, and if Allah leaves us then we are left with the poor and we will remain impoverished.

3. Does not need anyone's worship



وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾

I seek not any provision from them nor do I ask that they should feed Me.¹²

Allah does not need our charity, prayer, fasting or any of our worship. He does not need worshippers to worship Him, exalt Him, elevate Him or provide for Him because He is the One Who provides without any gaps. We pray and do good deeds because it is good for us.

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾

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)¹³

¹² Surah Adh Dhariyat 56 to 57

¹³ Surah Ale Imran 97

As the Day of Judgement comes closer, no one will go to hajj. Whether Bait Allah is full or empty, whether there are more or less people, it does not affect Allah. Unlike people who get affected with followers, Allah is The Most Rich from everyone.



Allah Al Ghaniy, The Most Rich, in the Qur'an

The Name of Allah Al-Ghaniy is mentioned eighteen times in the Qur'an. In some places, it is joined with other Names as well.



Allah is Al Ghaniy Al Hameed; He is The Most Rich and The Most Praiseworthy.



Allah is Al Ghaniy Al Haleem; He is The Most Rich and The Most Forbearing.



Allah is Al Ghaniy and the Owner of Mercy; He is The Most Rich and He deals with us with His vast mercy.

1. Replacement if We are Stubborn to Reform Ourselves

Allah is The Most Rich and we need to always feel poor to Him. He can easily replace us and bring someone better. He does not need us but we need Him. We need to do our job so that we are not replaced.

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾﴾

O mankind! it is you who stand in need of Allâh, But Allâh is Rich (Free of all needs), Worthy of all praise

إِنْ يَشَاءُ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾

If He willed, He could destroy you and bring about a new creation.

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾

And that is not hard for Allāh.¹⁴

As human beings, we are poor to Allah by default, and we need to remind ourselves of this fact all the time.

- ❁ We are poor to Allah to make us exist.
- ❁ We are poor to Allah to move our limbs. He is the One Who gave us eyes, ears, mouth, arms, legs and fashioned us in the best manner.
- ❁ We are poor to Allah for our rizq (provision); we are even poor to drink water on our own.
- ❁ We are poor to Allah to be protected and saved.
- ❁ We are poor to Allah to be nurtured and reformed. Every day we are getting nurtured, but we need to be observant. Without Allah's nurturing, we would wrong ourselves and others, and we would be ignorant. We think we are teaching ourselves, but it is Allah Who is teaching us.

¹⁴ Surah Fatir 15 to 17

We feel Allah is giving us so we are ok, but this is not the case. Allah is giving us in order to show us how poor we are. We must not be self-sufficient from Allah. We will not believe in the name of Allah Al Ghaniy (The Most Rich) until we feel poor to Him. And if we do not feel poor to Allah then He will replace us with someone who feels poor to Him.

ALL OF YOU ARE HUNGRY EXCEPT...

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.¹⁵

There is no one like Allah, no matter how many times we come to Him, He likes it, unlike someone who is rich who does not like people to come to him all the time.

Allah is Al Ghaniy Al Hameed – He is the One Who enriches us and He is the One Worthy of all praise. There is no one richer than Allah and He gives us and accommodates us though He is 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 Him. And when Allah brings the replacement, they are always better and ready-made. May Allah never replace us.



¹⁵ Sahih Muslim 2577

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٣﴾

For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ
كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةٍ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

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. ¹⁶

Everyone in this life is doing some kind of deeds – whether it is actions of the heart, tongue or limbs. Deeds are either righteous or unrighteous and they are a reflection of the person because a person is what he does and not what he claims.

Allah ranks us based on our deeds, so we need to do our best from now. We cannot wait until the time of death and then hope to do good deeds. Also, we must not think Allah is unaware of what we are doing; Allah knows what we are doing every moment.

When Allah ranks and puts levels, it does not benefit Him, but in this life, people benefit with levels and rankings. For instance, if there are evaluations for school rankings and a particular school is ranked high, then it benefits the principal of the school. And to Allah belongs the highest example, He is the One Who creates, reforms, teaches, and fixes the people, and not everyone has the same level, but this does not affect Allah in the least.

¹⁶ Surah Al An'aam 132 to 133

Moreover, people who reform in this life need those to reform. For example, teachers need students and students need teachers, and those in a higher position need those below them even more. But Allah, our Rabb, the One Who reforms us does not need us. We spend so much on our children, whether it is time or money or both, and when we do not get anything in the end, it affects us.

Allah has spent everything on us in order to reform us, and even if we do not get reformed, Allah is Al Ghaniy – The Most Rich from us.

Also, our Rabb, The Most Rich is the Owner of mercy. When we accept His reforming then He will shower us with His mercy. And not because we deserve it, but because He is The Most Rich. Thus, the more ihsaan (excellence) and richness Allah shows us, the more we need to reform ourselves.

And if we do not benefit from this reforming, then we need to expect replacement. For example, when someone is high-ranking in an office, he is highly paid and has a lot of responsibilities, but if he does not deliver what is expected from him then he can easily get replaced.

Similarly, we as individuals, are responsible for our actions. If we do not benefit from Allah's richness to be reformed, then by Allah's will, and according to His knowledge and wisdom, He can easily replace us. No one likes to be taken out and replaced. Allah knows our hearts and He is able to replace us; and when Allah replaces anyone then the replacement is always better.



إِنْ يَسْأَلْكُمْوهَا فَيُحْفِظْكُمْ تَبَحَّلُوا وَتُخْرِجَ أَصْعَانَكُمْ ﴿٣٧﴾

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.

هَآأَنْتُمْ هَآؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ
عَنْ نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۗ وَإِن تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا
أَمْثَلَكُمْ ﴿٣٨﴾

Behold! You are those who are called to spend in the Cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allāh 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.¹⁷

In this life, Allah brings out what is inside our hearts by testing us. Allah invites us to do good deeds, especially to spend in His way, but we avoid it and withhold, or think it is not needed, or that other people are giving, so no need to do anything, and so forth.

For example, when a poor person comes to us asking for money, we must know that Allah has sent them to us and that He is giving us an opportunity. When we spend anything, it means we bring out something from us for His sake, and this is a proof of our faith. Also, when we spend, we must not be afraid our money will decrease because we are doing it for Allah.

¹⁷ Surah Muhammed 37 to 38

Allah invites everyone to do good deeds - to give charity, to perform hajj, to pray, to seek knowledge, and so forth. Sometimes we want to say salam or smile, but we hold it back. When we withhold, then it is our loss, it does not affect Allah. Allah is Al Ghaniy and we are poor - we need righteous good deeds, we need forgiveness, we need mercy, we need many things; and the more we know, the more we need.

If we are not going forward, then it means we feel rich from Allah's mercy and forgiveness. Allah invites us to good deeds, to mercy, to paradise, but if we do not want it and turn away, then Allah will exchange us for others. And when He exchanges and replaces, the replacement will always be better and up to the standard.



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﴾

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.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾

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.

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۗ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾

If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that.¹⁸

Islam is submission, which is to surrender. So whatever Allah wants us to do, we will accept and do it. Allah instructed us and the people before us to have taqwa (piety). Having taqwa (piety) of Allah means before we do something, we see if it will please Allah or anger Him. This one command includes all the commandments and legislations of Allah. We cannot live this life with desire, saying and doing whatever we want. If people do whatever they want with no rules or instructions then it will be total chaos.

¹⁸ Surah An Nisaa' 131 to 133

Allah also says not to cover the truth. Those who do not follow Allah's instructions are covering the truth. Allah is The Most Rich and Most Praiseworthy. We praise Allah because He is Rich and does not need anyone. Everything belongs to Allah and He is our Guardian and He alone is sufficient for us.

When Allah loves us, then He will use us in goodness. It is a favor from Allah when He chooses us to learn about Him and to do any good deeds.

IF ALLAH WANTS GOODNESS FOR A SLAVE

وإذا أراد الله بعبدٍ خيرا استعمله قبل موته فوقه 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.¹⁹

If Allah gives us an opportunity to do good, we must not ruin it by being ungrateful and feeling independent from Him. We need to always feel poor to Allah and attach to Him; we should feel we cannot live without Him. The moment we feel we are independent from Allah then we will be replaced. Allah is Al Qadeer, He is All-Able to decree something and replace us in a blink of an eye. May Allah never replace us. Ameen.



¹⁹ As Silsalah As Saheeha 1334, Authenticated by Al Albani as Sahih

2. Turning Away From Allah



Allah Al Ghaniy (The Most Rich) does not need anyone. When people turn away, it leads to their loss alone; it does not affect Allah in the least because He is The Most Rich.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

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.²⁰

Allah gave us from the duniya (worldly life) in order to spend, not to withhold. When He gives us more money, we need to spend more for His sake. Those who are miserly, do not give and tell others to not give as well are doing two evils – not giving and commanding others to not give either.

For example, someone who does not smile and even tells others to not smile. It makes them feel 'not guilty' when others do the same.

And the one who turns away from Allah's command to give then Allah is Al Ghaniy Al Hameed – The Most Rich, The Most Praiseworthy.



²⁰ Surah Al Hadid 24

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَمِيدُ ﴿٦﴾

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.²¹

The messengers and prophets are our role models; however not everyone is capable of taking them as role models. It is only the one who has hope in Allah and the Last Day.

To hope for the reward from Allah is an action of the heart. And whoever turns away from following the prophets and messengers depicts there is no hope in Allah and the Last Day.

Allah is Al Ghaniy, The Most Rich from anyone's belief or disbelief and He is Al Hameed, the One Worthy of all Praise.



²¹ Surah Al Mumtahina 6

3. All That Is In The Heavens And The Earth Belong To Allah

All that is in the heavens and the earth belong to Allah. He owns everything, all that is tangible and intangible, all emotions and manners , all goodness belongs to Him. He is Al Ghaniy, The Most Rich.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ اِنْ
عِنْدَكُمْ مِّنْ سُلْطٰنٍ بِهٰذَا اَنْقُولُوْنَ عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٦٨﴾

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?²²

We need to believe that there is no one worthy of worship except Allah because He is perfect. Anyone who says Allah has a son, are saying something they do not know about.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
قُلْ هُوَ اللّٰهُ اَحَدٌ ﴿١﴾ اللّٰهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكِدْ وَلَمْ يُولَدْ ﴿٣﴾
وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ ﴿٤﴾

Say (O Muhammad (may peace and blessings be upon him)): "He is Allah, (the) One. (1) "Allah-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allah 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)²³

²² Surah Yunus 68

²³ Surah Al Ikhlas

We should not associate any partners with Allah or say He needs anything or anyone; He does not need a son. To say Allah has a son is a big insult to Him; it is just a false assumption. It does not suit Allah to have a son. Glory be to Allah, we negate this imperfection from Him.

To Him belongs all that is in the heavens and the earth and He is the Most Rich.



لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِنَّ اِلٰهَهُ الْغَنِيُّ الْحَمِيْدُ ﴿٦٤﴾

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.²⁴

All that is in the heavens and the earth belong to Allah and He is The Most Rich and The Most Praiseworthy. Someone who is rich might misbehave with others, but Allah is The Most Rich and all He does is praiseworthy. When we see how Allah is Al Ghaniy Al Hameed (The Most Rich, The Most Praiseworthy), then even we would want to deal with others in the same way.



²⁴ Surah Al Hajj 64

لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ اِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٢٦﴾

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.²⁵

All that is in the heavens and the earth belong to Allah. Our job is only to worship Him and when we do that, Allah will take care of everything else. He is The Most Rich and The Most Praiseworthy.



4. Giving Charity



الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَا يُتَّبِعُوْنَ مَا اَنْفَقُوْا مِنْهَا وَلَا اَذَىٰ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٦٦﴾

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.

﴿٢٦٣﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا اَذَىٰ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ﴿٢٦٣﴾

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.²⁶

²⁵ Surah Luqman 26

²⁶ Surah Al Baqarah 262 to 263

When we give sadaqah (charity), we should not follow it with favor or harm. Sometimes, we give someone and then we keep reminding them of the favor we did to them. Or at times, we do something for someone and then keep shouting at them for the trouble we went through for helping them, this is harming.

We must do whatever we can truly for Allah's sake, and only then Allah will reward us. To say good words and to forgive is better than to give sadaqah (charity) and follow it with harm. Imagine, if we give someone needy and then we tell them "Why are you always coming here?"

Allah is Al Ghaniy, He is the Most Rich from our sadaqah (charity). We must not think He needs it; rather we need it because we are poor. And He is Al Haleem, He is forbearing and give us time to repent for the sins we commit and the harm we cause. As a result, we must be forbearing to the people as well.

The one who is in need will be forbearing, but Allah is the Most Rich and not in need, yet He is forbearing. At times, we misbehave so much with Allah and still He is forbearing with us.



يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْۤا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّا اَخْرَجْنَا لَكُمْ مِنَ الْاَرْضِ وَلَا تَمۡمُوْا الْخَبِيْثَ مِنْهُ تُنۡفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّا اَنْ تُعۡمِضُوْا فِيْهِ وَاَعۡلَمُوْۤا اَنَّ اللّٰهَ عَنۡدِيْ حَمِيۡدٌ



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.²⁷

Allah addresses the believers to give sadaqah (charity) from the good of what they earned, and not the leftover or 'spoiled' part. This reminds us of the story of Habel and Qabeel when the brothers had to offer a sacrifice to Allah, and one gave the best he had and the other gave the worst he had. Allah accepted from the one who gave the best and rejected the one who gave the worst. That is why when offer the sacrifice, we must choose the best because it shows our magnification of Allah.

Also, we must always beware of (شح النفس) – greediness of the self – which is to keep the best for oneself and give the worst to others. We must not give something that we would not like for ourselves.



²⁷ Surah Al Baqarah 267

5. To Be Grateful



In order to be grateful to Allah, we need to feel poor to Him. But we must keep in mind that our gratitude does not enrich Allah because He is Al Ghaniy, The Most Rich from our gratitude.

قَالَ يَا أَيُّهَا الْمَلَأُوْا إِلَيْكُمْ يَا تُبِي بَعْشَهَا قَبْلَ أَنْ يَأْتُوْنِي مُسْلِمِيْنَ ﴿٣٨﴾

He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

قَالَ عَفْرِيْتُ مِّنَ الْجِنِّ أَنَا ءَانِيكَ بِهِ ؕ قَبْلَ أَنْ تَقُوْمَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِيْنٌ ﴿٣٩﴾

An Ifrit (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."

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَانِيكَ بِهِ ؕ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ؕ وَمَنْ كَفَرَ فَإِنَّ رَبِّيَ غَنِيٌّ كَرِيْمٌ ﴿٤٠﴾

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."²⁸

²⁸ Surah An Naml, 38 to 40

When Suleiman (peace be upon him) asked his soldiers to bring the throne from Saba, one of the 'ifreet (a physically strong jinn) said that he could bring it before Suleiman (peace be upon him) would rise from his counsel.

Then the one who had knowledge about Allah said he would bring the throne to him in the blink of an eye. When we believe Allah is Ar Razzaq then we will get rizq (provision) in the blink of an eye, This shows knowledge is more powerful than physical strength.

When Suleiman (peace be upon him) saw the throne in front of him, he said, 'This is from my Rabb's favor'. He knew that it was a test for him and that the more Allah gives, the bigger the test.

Allah was testing him by making his soldiers follow him to see whether he was grateful and attributed it to Allah or was ungrateful and attributed it to himself, his army and his power.

When we are grateful, then it is good for us but if we are ungrateful, then it is for our own loss. Allah is The Most Rich; it does not affect Him if we are grateful or not. But we get affected when people do not thank us. As a result, we stop giving but Allah still gives because He is The Most Generous.



وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ

حَمِيدٌ ١٢

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 praise²⁹

Luqman was blessed with wisdom from Allah. And whoever is given wisdom then he is given much goodness. Wisdom is to put everything in its place, so one cannot go wrong. When one has wisdom then he speaks, acts, and deals with people on target.

When we are given wisdom then we need to be grateful to Allah. With wisdom we can have everything; it is an anchor to richness. When we are grateful to Allah then we are being grateful to ourselves. And if we are ungrateful then Allah is the Most Rich from our gratitude and He is praiseworthy in His richness.



²⁹ Surah Luqman 12

إِنَّ تَكْفُرًا فَايَاتِ اللَّهِ عَنِّي عَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ
 وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

If you disbelieve, then verily, Allāh 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.³⁰

The theme of Surah Az Zumar is ikhlas (sincerity) and in this life we need tawheed (Oneness of Allah) – we need to believe in Allah. Allah is The Most Rich and He is not pleased to have disbelief from His slaves.

Just because there is disbelief and disobedience in this life, it does not mean Allah is pleased with it - He is the Most Rich from disbelief and shirk.

Allah does not need us nor does He benefit from having us, but He is dealing with us with His richness. We need to be grateful to Allah, and if we are grateful to Him then He will be pleased with us. If we cover the truth by our denial then Allah is the Most Rich from us. When someone does not believe in us, we get affected but our disbelief does not affect Allah.



³⁰ Surah Az Zumar 7

Allah Al Ghaniy, The Most Rich, in the Sunnah

There are several hadiths regarding richness that are mentioned in the Sunnah of the Prophet (peace and blessings of Allah be upon him). Richness is not about having so much money and always wanting more, but it is about being happy with what we have by being rich in heart.

RICHNESS IS RICHNESS OF THE HEART

أَفْتَرَى قِلَّةَ 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.³¹

When the Prophet (peace and blessings of Allah be upon him) asked a man whether he saw little money as poverty, the man replied ‘Yes’. Then the Prophet (peace and blessings of Allah be upon him) said to him that richness is richness of the heart and poverty is poverty of the heart.

In another hadith, the Prophet (peace and blessings of Allah be upon him) characterized richness as richness of the self.

³¹ Sahih At Targheeb 827, Authenticated by Al Albani as Sahih

RICHNESS IS RICHNESS OF THE SELF

لَيْسَ الْغِنَىٰ عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَىٰ غِنَى النَّفْسِ

Richness does not lie in the abundance of (worldly) goods but richness is the richness of self³²

When we ask people what richness is, they reply saying that richness is having money and properties. It is very important to remove our old understanding of what richness is and go to the source to get this new definition - **richness is when your heart is content.**



The one who is rich is not someone who is always wanting or is jealous. Rather, the one who is rich is happy with what they have. They are happy with their house, their spouse, their children, their furniture, the way they look, and they are happy when they meet others.

On the other hand, poverty of the heart is when the heart is poor, and always says, 'I want this, I want that, I want something else.'. The one who has this feeling in his heart will never enjoy what they have and is never satisfied.

Richness of the heart leads to gratitude, whereas lack of it leads to ingratitude.



³² Sahih Muslim 1051

ANYTHING GOOD DONE TO OTHERS IS SADAQAH

كُلُّ مَعْرُوفٍ صَنَعْتَهُ إِلَى غَنِيِّ أَوْ فَقِيرٍ فَهُوَ صَدَقَةٌ

Anything good done to someone rich or poor is sadaqah.³³

We think sadaqah (charity) is giving to the poor. But sadaqah (charity) is any good we do, whether it is giving money, or smiling at someone, or giving food and drink, regardless of whether we give it to someone rich or poor. Allah is Al Ghaniy (The Most Rich) and He gives everyone. Even when we are giving to our family at home, this too is considered sadaqah (charity).



DEVOTE YOURSELF TO ALLAH TO BE RICH

إِنَّ اللَّهَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ : تَفَرَّغْ لِعِبَادَتِي أَمَلْتُ صَدْرَكَ غَنَى وَأَسَدَّ فَقْرَكَ وَإِنْ لَا تَفْعَلْ مَلَأْتُ يَدَيْكَ شِغْلًا ، وَلَمْ أُسَدِّ فَقْرَكَ

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.’³⁴

³³ Sahih Aj Jami’ie 4558, Authenticated by Al Albani as Hasan

³⁴ At Tirmidhi Book 37, Hadith 2654

Everyone wants to be rich and content, and this hadith Qudsi explains to us how to be rich. The door to richness is being busy with worshipping Allah. When Maryam (peace be upon her) was devoted to Allah, He gave her food, drink, and a son, without having a husband. The more we devote ourselves to Allah, the more we will be rich.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

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)³⁵

We do not want to leave a moment without it being a worship – when we eat, drink, and bathe, we want it to be a worship for Allah. We need to observe ourselves. There are moments in our life when we feel so happy and content, and it could be in that period we are truly devoted to Allah. And sometimes we are miserable and always in need of something – we need something from our spouse, something from the children, something from the maid – and this feeling is because we are not busy with worshipping Allah. Allah created us to worship Him. When we lack in worship, we become imbalanced and are never satisfied.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).³⁶

³⁵ Surah Al An'aam 162

³⁶ Surah Adh Dhariyat 56

When we worship Allah, Allah promises us that He will fill our chest with richness, Allah will close-off all of our cravings and wants. So we will be happy with what we have and we will be happy with Allah.

On the other hand, if we do not occupy our time with worshipping Allah then He will fill both our hands with work. This means we will become occupied with the duniya (worldly life). We will have to do one thing after another and it never ends. We must understand that the reason we are busy in life is because we are not busy with Allah. When we occupy ourselves with Allah, even if we are with people, our heart is with Allah.

When Fatima (peace be upon her) 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 in our lives. Ameen.

REMEMBERING ALLAH SUFFICES US FROM NEEDING A HELPER

يَحَدَّثُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ فَاطِمَةَ - عَلَيْهَا السَّلَامُ - آتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا فَقَالَ " أَلَا أُخْبِرُكَ مَا هُوَ خَيْرٌ لَكَ مِنْهُ، تُسَبِّحِينَ اللَّهَ عِنْدَ مَنَامِكِ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدِينَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرِينَ اللَّهَ أَرْبَعًا وَثَلَاثِينَ ".

Narrated `Ali bin Abi Talib: Fatima came to the Prophet (ﷺ) asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite "Subhan Allah' thirty-three times, 'Al hamduli l-lah' thirty-three times, and 'Allahu Akbar' thirty-four times.³⁷

³⁷ Sahih al-Bukhari 5362

GUARANTEED ENTRY TO JANNAH

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.³⁸

If we can guarantee we will not ask anyone for anything, then the Prophet (peace and blessings of Allah be upon him) has guaranteed paradise for us.

When the companions used to ride on a camel and something fell from them, even if there was someone standing close by, they would not ask them. They would themselves get off their ride and pick up whatever fell. It is not haram to ask, but in order to reach a higher level, we must refrain from doing so. However, regarding matters of the deen (religion), we must ask the concerned person.



ALLAH IS RICH FROM SOMEONE TORTURING HIMSELF

مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْخٍ يُهَادَى بَيْنَ اثْنَيْنِ فَقَالَ " مَا بَالُ هَذَا " .
قَالُوا نَذَرَ أَنْ يَمْشِيَ . قَالَ " إِنَّ اللَّهَ غَنِيٌّ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ مُرَهُ فَلْيَرْكَبْ " . فَأَمَرَهُ
أَنْ يَرْكَبْ .

³⁸ Riyadh As Saliheen, Abu Dawud, Book 1, Hadith 535

The Messenger of Allah (peace and blessings of Allah be upon him) 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.³⁹

There was an old man walking with two people holding him from the sides. When the Prophet (peace and blessings of Allah be upon him) asked about him, they said that he made a vow to Allah to walk, though he could not walk.

The Prophet (peace and blessings of Allah be upon him) said to them that Allah is rich from his vow and told him to ride normally. Thus, a person should not make a vow which they cannot fulfill nor should they punish themselves. Allah is Most Rich from someone torturing themselves.

For example, a person is sick and has diabetes, and when Ramadan comes, they say, "I have to fast", and in the end, they are so weak they cannot even pray. In Islam, there is nothing to punish or hurt ourselves in order to prove ourselves to Allah.



³⁹ Sunan an-Nasa'i 3853

SUPPLICATION ASKING FOR SUFFICIENCY

اللهم إني أسألك الهدى و التقى ، و العفاف و الغنى

Allāhumma innī as'alukal-hudā wat-tuqā, wal-'afāfa wal-ghinā

O Allah, indeed, I ask You for guidance, piety, chastity, and sufficiency⁴⁰

We always have something missing in our life, but in order to be rich, it is important to accept what we have and be satisfied with it. There are things which we struggle with in life, be it studies, marriage, work or anything else. Also, there are times when we get stuck, we do not feel rich with what we have. But the moment we are content and satisfied, then we will be elevated to a higher level.

In this supplication, we ask Allah for guidance (الهدى) because we do not want to go through trials and errors to figure out the right solution. Then we ask Allah for taqwa (التقى) (piety). We do not want to follow our desires and drown.

Then we ask Allah for chastity (العفاف). We do not want to have desires in anything that is haram (forbidden).

And we ask Allah for richness (الغنى). When we are good and everything around us is good, it is a beautiful feeling. The one who is truly rich is the One Who knows Allah.



⁴⁰ Jami' at-Tirmidhi 3489

ALLAH LOVES A SLAVE WHO IS...

إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ

Allah loves a slave who is pious, free of all wants and the unnoticed⁴¹

We all want the love of Allah and this hadith gives a description of a slave whom Allah loves.

(التَّقِيَّ)



Allah loves a slave who is always submitting. They have taqwa (piety) and do not follow their desires. They always think if they should speak or not, if it is pleasing to Allah or not. They might be doing things in “slow-motion” because they think so much inside. What else is their description?

(الْغَنِيَّ)



They are rich and content, free from asking anyone. Our richness is when we do not ask anyone. Allah is Al Ghaniy (The Most Rich) and He loves it when we are rich too. When we ask people, we do not feel rich, even if we get it. Imagine a wife tells her husband “take me out for dinner”, and he takes her out, but is sitting there with his phone, not talking.

(الْخَفِيَّ)



They do not make noise and scenes. They do not cause problems. They are doing all types of goodness and no one knows about them. They are quiet and unknown. Such a person is very low-profile and do not seek attention.

⁴¹ Riyadh As Saliheen, Muslim, Book 1, Hadith 597

ALLAH ENRICHES WHOEVER'S INTENTION IS THE HEREAFTER

مَنْ كَانَتْ نِيَّتُهُ الْآخِرَةَ جَعَلَ اللَّهُ تَبَارَكَ وَتَعَالَى الْغِنَى فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَنَزَعَ
الْفَقْرَ مِنْ بَيْنِ عَيْنَيْهِ وَأَتَتْهُ 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.⁴²

When a person's intention is the akhira (hereafter), Allah will place richness in their heart. They do not feel they need or want anything.

They are content and are not looking at the duniya (worldly life).

Allah will gather people around them. Their spouse and children will come and everything will be in its place. Allah will remove any kind of neediness and the duniya (worldly life) will come to him by force.

⁴² Sahih At Targheeb 3169, Authenticated by Al Albani as Sahih Li Ghairah

So they will wake-up in the morning feeling rich, and will sleep in the evening feeling rich. People who look right and left are not rich; they are poor. So it is the akhira (hereafter) that brings richness.

On the other hand, when a person's intention is the duniya (worldly life) and they always want things, "I want money, I want a job, I want a car", then Allah will put poverty in front of their eyes. They will feel as if they never have enough.

So they will wake-up in the morning feeling poor and go to bed feeling poor.



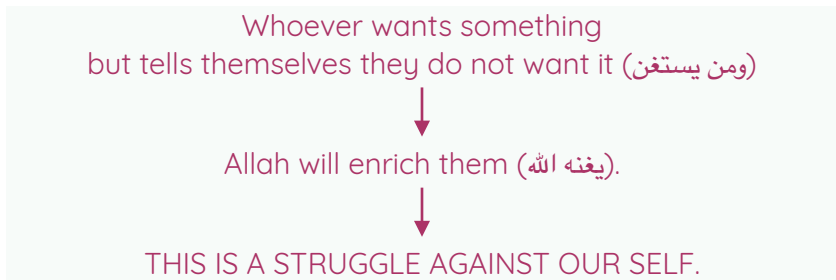
WHOEVER REFRAINS FROM BEGGING, ALLAH WILL ENRICH THEM

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَاسًا، مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى إِذَا نَفَدَ مَا عِنْدَهُ قَالَ " مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ وَمَنْ يَسْتَغْفِفْ يُعْفِهِ اللَّهُ وَمَنْ يَسْتَعْنِ يُعْنِهِ 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.⁴³

This hadith teaches us not to ask people for things. The one who is always begging and asking for things will be resurrected on the Day of Judgement scratching their face.



(فـقـير) is a needy person who asks, while (مـسـكـين) is also a needy person but does not ask. For example, we may want money or want someone to say something nice to us, but inside ourselves we say, “No, I don’t need it”. It is not haram (forbidden) to ask, but we are looking at a higher level. We do not need to ask people to talk to us or give us time. When it comes naturally then it is very beautiful. When we ask for it, then it is not complete. When we feel we do not want it or need it, then Allah will enrich us and make us content.

⁴³ Sahih Muslim 1053

When something haram (forbidden) seems appealing, but the person goes against their desire (ومن يستعفف)



Allah will keep them away from the haram (forbidden) and not make them feel they need it (يعفه الله).

When a person is impatient but strives to be patient (ومن يتصبر)



then Allah will make them patient (يصبره الله).

When try to be patient and hold ourselves from complaining, then Allah will make us truly patient. The best thing Allah can give someone is patience, because with patience comes victory.





Allah is the Enricher

Allah's Enrichment in the Qur'an

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٤٣﴾

And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

And that it is He (Allâh) Who causes death and gives life.

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾

And that He (Allâh) creates the pairs, male and female.

مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾

From Nutfah (drops of semen — male and female discharges) when it is emitted.

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَىٰ ﴿٤٧﴾

And that upon Him (Allâh) is another bringing forth (Resurrection).

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

And that it is He (Allâh) Who gives much or a little (of wealth and contentment)⁴⁴

⁴⁴ Surah An Najm 43 to 48

Allah is the One Who makes us laugh and cry; in fact, all feelings are from Allah.

He is the One Who created us in pairs - male and female. Our first and second creation is upon Allah. We are so grateful that Allah did not give us the responsibility to recreate ourselves. From the beginning till the end, it is all upon Allah to take care of us, develop us and help us manage our lives.

Everything which Allah gives us in this life is to enrich us. He gives us all the facilities and resources in order to do our job.

Moreover, Allah is the One Who enriches us and then makes us benefit from it. (هو) “He” is mentioned in this ayah to emphasize it is only Allah Who can give us and benefit us. We will not benefit from anything if we are not enriched first. For example, He enriched us (أغنى) by giving us a brain and benefited us (أقنى) by making us think and have control over it.



يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ
 عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ ۗ إِنَّ شَاءَ إِلَٰهٌ اللَّهُ
 عَلَيْهِمْ حَكِيمٌ

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.⁴⁵

Allah addressed the believers (after the opening of Makkah) commanding them to not allow the mushrikeen (polytheists) come close to Bait Allah Al Haram due to their impurity.

The impurity is not a result of their bodies, but because of the impurity of the heart due to shirk (association with Allah). Furthermore, Allah promises the believers that He will enrich them from His favor, so they do not need to fear poverty as a result of loss of trade with the mushrikeen (the ones committing shirk).



⁴⁵ Surah At Tawbah 28

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ
وَاللَّهُ وَاسِعٌ عَلِيمٌ

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).⁴⁶

This is a general encouragement from Allah to all the believers not to avoid marriage merely for fear of poverty. The father should make it easy for his children to get married by supporting them and also for the servants he has.

If someone is starting their life and they are poor, Allah guarantees He will enrich them. Marriage enriches a person. One of the means of enrichment is marriage, and not what the shaitan puts in the people's mind that they will be poor and have to spend more.

Everyone connects marriage with expenses and poverty, but Allah promises us that marriage leads to richness. When Allah says He will enrich us, it does not mean we just sit at home and do nothing. We still need to take the means, rely on Allah and believe in His true promise.



⁴⁶ Surah An Noor 32

وَلَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ
 أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرَهُوا
 فَبَيْتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ مُحْصَنَاتٍ لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۖ وَمَنْ يَكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ
 إِكْرَاهِهِنَّ عَفُورٌ رَحِيمٌ ﴿٣٣﴾

And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).⁴⁷

In this ayah, Allah advises those who are not married to protect themselves and not turn to what is haram (forbidden) until Allah enriches them. Enrichment can come in different ways; marriage may not come forward but Allah will open better things, such as knowledge, good manners, feelings of love for Allah which will make them satisfied.



⁴⁷ Surah An Noor 33

وَإِنْ يَنْفَرَا يُعْنِ اللَّهُ كُلاًّ مِنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' need, All-Wise.⁴⁸

In the case of a divorce, the first thing that comes to a person's mind is they will be poor and in need. Allah says when there is separation between husband and wife, Allah will enrich each of them by giving them a better spouse, house, earnings, and so forth. We must not be afraid because Allah enriches everyone from His bounty; if one door of provision is closed, Allah opens another one.

⁴⁸ Surah An Nisaa' 130



Allah's Special Enrichment

People think enrichment has to be material enrichment such as food, drink, children, money and so forth. But a deeper and greater enrichment is the enrichment of the heart where Allah enriches a person with knowledge, increases them in faith and makes them taste the sweetness of worship. This is a special enrichment wherein even if there is loss of material things, the person does not feel poor.

1. **Knowledge:** There are two people who are never satisfied – a person of the duniya (worldly life) and a person of knowledge. If one has the right and correct knowledge then it will enrich them from the duniya (worldly life) and its delights.

And when Allah enriches someone with knowledge, it does not end there. He will give them more knowledge until they have feelings of faith. May Allah increase us in knowledge. Ameen.

2. **Faith:** When a person becomes enriched with faith, they will not be sensitive to the duniya (worldly life). It is as if they are off the ground. The more the faith increases, the higher one goes up and the smaller the duniya (worldly life) becomes. One may used to get irritated or bothered about something, but with faith the matter is no longer irritating.

3. **Taste the sweetness of worship:** Finally, when the faith increases then a person will taste the sweetness of worship. They will pray and feel they do not want it to end. They will recite the Qur'an and do not want to stop.

When the Prophet (peace and blessings of Allah be upon him) used to offer the night prayer, he would be in another world. He enjoyed his prayer so much that he would not realize the effect of the long standing on his feet. May Allah make us taste this sweetness. Ameen.

THREE THINGS WHICH MAKE US TASTE THE SWEETNESS OF FAITH

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 فِي النَّارِ .

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.⁴⁹

⁴⁹ Sahih al-Bukhari 21

There are three ways by which we can taste the sweetness of faith:



1. When we love Allah and His Messenger (peace and blessings of Allah be upon him) more than ourselves.
2. When we love someone only for Allah. People think when we love someone for Allah, the love will be less. In reality, when we love someone for worldly reasons, this can cause it to stop; whether through death, separation, or any other problem. But when we love someone for Allah, it will last, even if after they die.
3. When we hate to go back to how we were before (state of ignorance, disbelief, association, disobedience and sins).



If we have these three qualities then this is richness. May Allah grant us all. Ameen.



How will Allah Enrich us?

Allah will make us taste the bitterness of the duniya (worldly life), so that we are no longer sensitive to it. The duniya (worldly life) has two faces – a beautiful face and a scary and ugly one. Allah will show us the ugly face so that we are rich from the duniya (worldly life) and do not incline to it.

Allah does not want us to waste our feelings for the duniya (worldly life). When we are stuck in the duniya (worldly life), we will not feel enjoyment when talking to Allah. However, when we get past it, then knowledge, faith and sweetness of worship will come forth. Thus, before we go to paradise, we need to be rich from this duniya (worldly life).

The more we see the bitterness of the duniya (worldly life), the more we see the sweetness of worship. People in life can be attached to others, meaning they need this person only for them. When we are always thinking about someone then we are stuck and not going anywhere.

We might enjoy remembering them and being attached to them, but Allah will not leave us like this. He will show us the ugly and bitter face of this attachment, how? This person whom we are attached to does not want us; they do not want to look at us, or have no feelings towards us. Then we stress and think “Did I do something?”. But in reality, we need to look at the bigger picture.

Allah wants us to be rich from the duniya (worldly life). He will show us the bitter face of that attachment, and not to fix the person, but to fix ourselves. We will notice the more we come closer to the person, the further they go away. This will continue until we are rich from this person and we are cured from the disease. Then this person or whatever we are attached to will come back but in a balanced way.

Alhamdulillah (All praises are due to Allah), Allah takes care of our hearts. This can be regarding anything we are attached to, whether a person, position, and the like. Allah does not want us to be poor to a person or a position; He wants us to be poor to Him. We cannot taste the sweetness of faith if we are still attached to something besides Allah.



May Allah enrich us from the duniya (worldly life) and make us attach to Him alone.
Ameen.





Impacts of Knowing Allah Al Ghaniy

When we know Allah by His Name Al Ghaniy, it enriches us in many different ways. Richness is not about how much money we have, but richness is how much we are in need of Allah. And whatever we do for Allah, He is still Rich and we are poor and in need of Him.

WHAT ARE THE IMPACTS OF KNOWING ALLAH AL GHANIY?

1. Feeling poor to Allah



When we know Allah Al Ghaniy, we will connect to Him by being poor to Him alone. Feeling poor to Allah is a worship of the heart and worships of the heart have more value than worships of the tongue or limbs. This worship is called (عبادة الفقر) - which is to feel we are in need of Allah.

We need Allah to get out of bed, to wash our face, to eat, to drive, to do anything for that matter. And even if we have everything, we still need Allah to feed us, clothe us and everything else.

2. Doing Ihsaan (Excellence)



When we know Allah is Al Ghaniy (The Most Rich), it will bring out the best worships from us such as prayer, fasting, charity and so forth. Allah is the Most Rich, He does not need our worship, but we need to do our best because we are giving it to The Most Rich. Imagine showing ihsaan (excellence) to those who are poor so people can say we are good, but we do whatever or what is less for The Most Rich. May Allah forgive us. Ameen.

3. Curing the heart from arrogance and self-amazement



When we know Allah is The Most Rich, we will not be amazed with ourselves. We will not admire ourselves for anything or be arrogant over what we possess or do from good deeds because whatever we own or do, it is Allah Al Ghaniy Who gave us and it is He Who commanded us.

4. Being self-sufficient from others



Knowing Allah Al Ghaniy makes us more in need of Him and makes us self-sufficient from others. We will not go to the door of anyone, we will only go to the door of Allah because we realize that everyone other than Him is poor and in need.





Means to Attain Richness

As we draw close to the end of this book, we understand the most significant means to attain richness are to learn the Names of Allah. The more Names of Allah we learn, the more richness we will have.

We are all poor to Allah Al Ghaniy (The Most Rich) and when we are poor to Him then we will be rich and sufficient. In other words, when we feel we need Allah for everything in our lives then He will give us richness.

1. Feeling poor to Allah



There are people who say, “I did everything in my life, I travelled the world, but I still feel empty”, this is because they do not feel poor to Allah.

When we think about every detail in our life and how poor we are to Allah, it will give us richness and happiness. When we say, (يا حي يا قيوم برحمتك أستغيث) (O Ever-Living, O Self-Sustaining Sustainer! By Your Mercy do I seek relief)⁵⁰ – then it shows we do not even want to turn to ourselves for anything, but only to Allah.

50 Jami` at-Tirmidhi 3524

2. Being busy with worshipping Allah



Another means to attain richness is when we are busy with worshipping Allah and are devoted to Him alone. Allah promises to fill our heart with richness.

He will close-off all our cravings and wants, so there is no space in our heart for wanting something. We will feel happy and content with what we have. But when we follow our desires, we will still feel empty, even if we get what we want.

3. Making our concern the akhira (hereafter)



We must not make our concern the duniya (worldly life), people, position, or money. We must make our concern the akhira (hereafter). Indulgence in the duniya (worldly life) only gives us poverty. When the Prophet (peace and blessings of Allah be upon him) would see anything he likes from the duniya (worldly life), he would say: **(اللهم لا عيش إلا عيش الآخرة)** (O Allah, there is no true life but the life of the Hereafter)⁵¹ - so that he does not indulge in it.

⁵¹ Riyadh As Saliheen, Al Bukhari & Muslim, Book 1, Hadith 460

4. Supplicate to Allah



Another means to attain richness is to supplicate to Allah Al Ghaniy (The Most Rich) and ask Him for richness.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالْتَّقَىٰ وَالْعِفَافَ وَالْغِنَىٰ

O Allah, I ask You for guidance, safeguard against evils, chastity and freedom from want.⁵²

When we invoke Allah sincerely, He will enrich us in ways we cannot imagine, and that enrichment will be the most suitable for us.

5. Being pleased with Allah's decree



We must be content with what we have. When we feel we want more then we will never feel rich. But when we are content with what Allah decrees for us, that is when we will be rich.

BE CONTENT AND ALLAH WILL ENRICH YOU

اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ

Be on guard against the unlawful and you shall be the most worshipping among the people, be satisfied with what Allah has allotted for you and you shall be the richest of the people.⁵³

⁵² Sahih Muslim 2721

⁵³ Jami' at-Tirmidhi 2305 (Part of the hadith)

Allah decrees everything for us and He knows what is best for us, so we must be pleased and satisfied with whatever we have.



May Allah grant us contentment and satisfaction for all He decrees for us in this life. Ameen.





How to Be Poor to Allah?

People want books on “How to be rich?” but now we will see “How to be poor to Allah?”.

Being poor and in need (فقر) is a worship which goes in line with our fitra (natural disposition). Allah says we are poor; all our life we have feelings of neediness but the problem is that we show it to others.

We need to channel all our neediness to Allah. Being poor does not mean we wear torn clothes; being poor is to feel poor to Allah in the heart – this is called (فقر إختياري) – we choose to be poor to Allah.

People cannot see if we are poor to Allah or not, but they can see when we are poor to people. When we are poor to Allah then this is richness because we do not need anyone but Allah. Even when we need our rights from the people, we ask Allah rather than being poor to the people. Allah loves when we deal with Him One and Only One.

For example, if a woman thinks her husband AND Allah will give her, then she will not find what she wants. She must have hope and expectations from Allah alone.

The best worshippers among the humans are the messengers because they are the poorest and neediest to Allah. The poorer we are to Allah, the more elevated we will be. The best title for us is “slave to Allah”.

We do not want to be forced to be poor (فقر إضطرابي), meaning we go to every door and it is closes on us, and then we go to Allah. We want to be poor to Allah from the beginning and have hope in Him alone. In fact, we need to be poor to Allah to even make us poor to Him.



MEANING OF BEING POOR

Being poor means being broken, disabled and in need. If we do not have neediness, then it is just as if we are walking but without soul. What gives life to the soul is feeling poor to Allah in every step of the way.

Our goal is to be poor to Allah and this matches with us being a slave. For this reason we say:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone we worship and You alone we seek help⁵⁴

⁵⁴ Surah Al Fatiha 5



THE WORD (فقر) MENTIONED IN THE QUR'AN

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ
النَّاسَ الْحَافَا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَاِنَّ اللَّهَ بِعِلْمِهِ

(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.⁵⁵

The poor mentioned in this ayah (verse) are the muhaajireen, those who migrated from Makkah to Medina. They did not have anything so they would stay in the mosques.

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَمَةَ فُلُوهُمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ 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.⁵⁶

⁵⁵ Surah Al Baqarah 273

⁵⁶ Surah At Tawbah 60

This ayah (verse) refers to the poor Muslims who can be enriched with money.

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

O mankind! it is you who stand in need of Allāh, But Allāh is Rich (Free of all needs), Worthy of all praise.⁵⁷

The poor in this ayah refers to all the people – we are all poor to Allah. Nothing and no one can enrich us except Allah Al Ghaniy Al Hameed – The Most Rich, The Most Praiseworthy.

⁵⁷ Surah Fatir 15



WHAT DOES POORNESS OF THE SLAVE MEAN?

Let us first briefly discuss about a person who does not feel poor to Allah. They are someone who sees themselves “as I can do, I cannot do, I will speak, I will not speak, I will visit, I will want visit, and so forth”. They think they can do and not do all on their own.

In stark contrast, a person who feels poor to Allah is a slave to Him at every step of the way. They are humble and submissive to their Lord and direct all their needs only to Him. They attribute all actions of Lordship to Allah and negate any will or power from themselves.

Thus, poorness of the slave means:



1. **To resign oneself from any actions:** We think we are the ones taking care of ourselves, but we need to attribute all actions of Lordship to Allah alone. He is the One Who gives and takes, makes us speak and not speak, makes us laugh and cry, and gives us life and death.
2. **To be totally for Allah so nothing remains for oneself :** It is to feel poor when praying, poor when giving charity, poor when doing ‘umrah, poor when seeking knowledge, poor when knowing about Allah and His actions. It is not acceptable for us to do good deeds and feel proud of it.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

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).⁵⁸

Our prayer, our living, our sleeping, our dying is all for Allah, as if we do not have anything. We do not think "I like this, so I will do it" or "I do not like this, so I will not do it". We do not give ourselves any power whatsoever. A slave belongs to his master, so as slaves what can we give to Allah? Feelings of poorness to Him. May Allah grant us these feelings. Ameen.

⁵⁸ Surah Al An'aam 162



PILLARS OF BEING POOR

1. Knowledge to drive us



In order we remain poor in the journey to Allah, we need knowledge about Allah and about ourselves. We need to know about our weaknesses and deficiencies, and we need to know about the perfection of Allah, so we attach to Him. Knowledge is our driver. May Allah increase us in beneficial knowledge. Ameen.

2. Extreme caution (ورع) to guard us



(ورع) is a higher level of taqwa (piety), wherein a person leaves something halal (permissible) for the fear that it can lead to something haram (prohibited). If we have knowledge but no (ورع) then we can easily slip, so we need to be on guard and remain cautious all the time.

3. Certainty (yaqeen) to carry us



Yaqeen is absolute certainty which no doubts can shake. It is when we are absolutely sure about Allah - His Oneness, His perfection, His ability. If we do not have yaqeen (certainty) in Allah, then we will turn to the people.

4. Remembrance of Allah to bring us joy



Sometimes we are sad and the reason is because we are not remembering Allah. We do not want to be a sad, poor slave, but a happy, poor slave. Verily with the remembrance of Allah, the hearts find rest.

LEVELS OF BEING POOR

There are levels of being poor to Allah. When we accomplish the first level then we progress to the second.

1. Being poor from the duniya (worldly life)





To be poor from the duniya (worldly life) is to use the duniya (worldly life) for the hereafter, but not have the feeling we need it.

The opposite is feeling poor to the duniya (worldly life) is that we are always in need of it. When we are poor from the duniya (worldly life), we tend to have control over it, but when we are poor to the duniya (worldly life), then it controls us.

In order to be poor from the duniya (worldly life), we must not be attached to it:



Not to attach to it by our limbs: How do we detach to the duniya (worldly life) from the limbs?

-  By not craving something we do not have. When there is something we do not have then we must not go running behind it. If we are running behind something then it means we are attached to it.
-  By not indulging in what we have. For example, if we have food then we must not indulge in it; this will make us poor from the duniya (worldly life). We must enjoy what we have and consume it wisely. Whether it is food, drink, gatherings, or even people, we must not love too much or hate too much.



Not to attach to it by our tongue: There are two signs which show we are attached to the duniya (worldly life) by the tongue.

- ✿ Praising it. If we praise someone or something all the time then it shows attachment to the duniya (worldly life).
- ✿ Dispraising it. If we always criticize and dispraise something all the time, this too shows attachment to the duniya (worldly life) because we are always talking about it.

When a person is attached to something then they are always talking about it whether in praise or dispraise. It is important to talk about Allah and His favors and blessings, rather than to praise and dispraise someone or something all the time.



Not to attach to it by our heart: There are two signs which show we are attached to the duniya (worldly life) by our heart:

- ✿ Wanting it. When we want something, we are always thinking about it inside our heart and it occupies us. This is called the “sickness of wanting”. For example, we keep thinking to ourselves, “I want this house, I want that car, I want this bag and so forth”.
- ✿ Leaving it. How can we leave something and be attached to it? The best example is dieting; there is food in front of us and we leave it, but it is making us think about it more and more. It is better to eat something in moderation than to deprive ourselves completely because then we are thinking about it all the time. Or sometimes we leave something and it makes us proud of ourselves that we are doing it and not others. At times, we are struggling against something that is permissible, but this effort should instead be to struggle against the shaitan (devil). Then there are those who say they want to devote themselves to Allah so they do not get married and they end up doing more haram (forbidden) things. Therefore, moderation is important in Islam.

2. Being poor from looking back at our good deeds



Imagine we pray, fast, memorize the Qur'an and look back at our deeds; this is being poor to our deeds. We should not look at our deeds because if we look at them then we are being poor to them. Rather, we should be poor to Allah. We should put a barrier between our deeds and Allah.

Moreover, we should look at our "file" of sins, and not our "file" of good deeds. Sometimes we look at our deeds and think we are ok. There is an example of a man who was worshipping Allah all his life and Allah said, "By My Mercy you will enter paradise", to which the man said, "No, I will enter paradise by my deeds". Hence, the scales were brought forward and an eye was placed on one pan of the scale and his deeds were weighed on the other pan. The eye outweighed all his deeds. This means even if we spend our life worshipping Allah, it is not enough to fulfill the blessing of Allah of granting us an eye, so what about all the other blessings. Thus we can only enter paradise by the Mercy of Allah.

For this reason, we need to be poor to Allah to forgive us, to teach us and to make us perform good deeds. And most importantly, we need to be poor to Allah to accept those deeds from us.

When we reach to this level of being poor then we will be rich. Real richness is detachment from the duniya (worldly life) and from our good deeds. Richness is richness of the heart, when our heart attaches to Allah alone, so we are nothing; this is the highest level of richness. May Allah make us reach it. Ameen.



Conclusion

THE BEGINNING AND END OF BEING POOR TO ALLAH

The beginning of being poor to Allah is humiliation and the end of it is honor. And the end is what is important. There is no way to reach Allah except by the path of being poor, so we need to feel poor to Allah every step of the way.

There is no door to Allah we can enter except through the door of being poor. It is to feel, “I am poor to Allah to pray, I am poor to Allah to say recite Surah Al Fatiha, I am poor to Allah to bow to Him, I am poor to Allah to prostrate to Him, I am poor to be connected to Allah”.

We need to feel poor in everything we do, when we talk, when we cook, when we drive, when we sleep. We need to especially feel poor for the actions we are used to doing.

Allah loves when we feel needy to Him. He will be to us as we think of Him. The enrichment of Allah will be limitless as long as we feel poor and needy to Him.

When we feel poor to Allah, we will not argue or take revenge for ourselves, the ego goes away. And when there is no ego, then we will be humble and down to earth. We will go back to our origin, we will be “slaves” – slaves to The Most Rich, slaves to The Most Merciful, slaves to Allah, slaves to our Lord, The Most High, The Most Great.

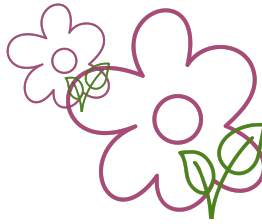


May Allah Al Ghaniy make us truly rich from the heart and always feel poor to Him. May He enrich us with His love, faith, knowledge, good deeds, good manners and all that He loves. Ameen.



الحمد لله رب العالمين

All praises are due to Allah, Lord of the Worlds



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



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