



The Beautiful Names of Allaah: Al-Ghaniyy (The Rich, The One Free of All Needs, Wants)¹

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

To proceed:

Then with the aim of actualising the meaning of the saying of Allaah the Most High, “And I have not created Jinn and Mankind except that they should worship me” (Dhaariyaat 51:56), we present to you the meaning of the Beautiful Names of Allaah. And what is desired from the understanding and application of Tawheed is that a Muslim worships Allaah upon knowledge and understanding and upon a firm acquaintance of His Name’s and Attributes.

And attaining this type of knowledge and action requires study and devotion and is not something that can be learned or explained in ten minutes or less, for we are in a time where the shubuhaat (doubts and desires) have increased and knowledge has been raised and ignorance has been widespread and the callers (du’aat) to everything but the Tawheed of the Messengers have multiplied, and the variety of methodologies that separate from the Methodology of the Prophets have increased and become widespread.

So it is upon a Muslim to devote himself to the knowledge of Allaah’s Beautiful Names, to understand their meanings, how they occur in the Qur’aan and the various effects and benefits of having faith in these Names. And this is what will build the Ummah and strengthen it from its foundations, if Allaah wills.

So amongst the Beautiful Names of Allaah is “**al-Ghaniyy**”.

¹ Adapted from Muhammad Hamood an-Najdee’s “an-Nahj al-Asmaa Fee Sharh Asmaa ilLaah al-Husnaa”.

Al-Ghaniyy

THE LINGUISTIC MEANING

Al-Ghaniyy in the language of the Arabs is the one who is not in need of anyone (or anything) besides him. And it is said, “ghaniya bil-makaan” (lit. he became free of need of that place) meaning, “he stood (and left)”, and it is also said, “maa yughnee ‘anka haadhaa” (lit. this will not free you of remaining in need) meaning it will not benefit, or relieve you. And “al-Ghanaa” is “benefit”.

IT’S OCCURRENCE IN THE QURAN

This Name occurs 18 times in the Qur’aan, and amongst them is, “**Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allâh is [al-Ghaniyy] Rich (Free of all wants) and He is Most-Forbearing.**” (Al-Baqarah 2:263)”

And also, “**And your Lord is [al-Ghaniyy] Rich (Free of all wants), full of Mercy, if He will, He can destroy you, and in your place make whom He will as your successors, as He raised you from the seed of other people.**” (Al-An'am 6:133)

And also, “**They (Jews, Christians and pagans) say: "Allâh has begotten a son (children). Glory be to Him! He is [al-Ghaniyy] Rich (Free of all wants). 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.**” (Yunus 10:68).

And also, “**And Mûsa (Moses) said: "If you disbelieve, you and all on earth together, then verily! Allâh is [al-Ghaniyy] Rich (Free of all wants), Owner of all Praise".**” (Ibrahim 14:8)

And also, “**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 [al-Ghaniyy] Rich (Free of all wants), Bountiful.**” (An-Naml 27:40)

And also, “**And whosoever strives, he strives only for himself. Verily, Allâh is [al-Ghaniyy] free of all wants from the 'Alamîn (mankind, jinns, and all that exists).**” (Al-Ankabut 29:6)

And also, “**O mankind! it is you who stand in need of Allâh, but Allâh is [al-Ghaniyy] Rich (Free of all wants and needs), Worthy of all praise.**” (Fatir 35:15)

And also, “**That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth), and Allâh was not in need (of them). And Allâh is [al-Ghaniyy] Rich (Free of all wants), Worthy of all praise.**” (At-Taghabun 64:6)

THE MEANING OF THIS NAME WITH RESPECT TO ALLAAH

Ibn Jareer (at-Tabaree) said concerning the saying of Allaah, **“And Allaah is Ghaniyy, Haleem”** (al-Baqarah 2:264) “...And Allaah is free of need or want with respect to what they give in charity, and He is Haleem, (gentle, forbearing) in that He does not hasten the punishment upon the one who makes reminders about his own generosity, or who causes injury by way of it.” (Jaami’ ul-Bayaan 3/43).

And He also said, concerning the saying of Allaah, **“And know that Allaah is Ghaniyy, Hameed”** (al-Baqarah 2:267), “... And know O mankind, that Allaah the Mighty and Majestic is free of any need or want of your acts of charity and from other than them, and He has commanded you with them and made them obligatory upon you with respect to your wealth, as mercy on His behalf upon you, so that He may make your families free of want, and so that the weak ones amongst you may be strengthened and so that He may give you your reward for it in the Hereafter, and not because He has any need of them from you”. (Jaami’ ul-Bayaan 3/58).

And az-Zujaj said, “And He is al-Ghaniyy (the Rich), and al-Mustaghniyy (Free of any need or want) of the creation due to His qudrah (power), and the greatness of His authority and the creation is poor and needy of His benevolence and His power, just as Allaah the Exalted said, **“And Allaah is Rich (Free of want) and you are poor and in need.”** (Muhammad 47:38). (Tafseer ul-Asmaa p.63).

Az-Zajjaajee said, “Al-Ghaniyy, in the speech of the ‘Arabs is the one who is not in need of those besides him, and thus, Allaah is not in need of anyone, He is Lofty and Exalted above that, with a great exaltation, just as He said, **“Verily, Allâh is [al-Ghaniyy] free of all wants from the 'Alamîn (mankind, jinns, and all that exists”**. (Al-'Ankabut 29:6). And all of the creation are in need of Him – Lofty is His Name, just as He said, **“O mankind! it is you who stand in need of Allâh, but Allâh is [al-Ghaniyy] Rich (Free of all wants and needs), Worthy of all praise.”** Hence, Allaah the Mighty and Majestic, is not in need of anyone in what He created or what He creates, or regulated or regulated, or gives or sustains or judges and decides. There is none to repel His command, and He is able, powerful over whatever He wishes”. (Ishtiqaq al-Asmaa p.117).

Al-Khattaabee said, “Al-Ghaniyy is the one who is free of need from the creation, and from their support and their aid in His own dominion. So He has no need of them, and they are needy of Him, in want. Just as He has described Himself, the Exalted, so He said, and Lofty is the One who said, **“And Allaah is Rich (Free of want) and you are poor and in need.”** (Muhammad 47:38). (Sha’n ud-Du’aa p.92-93).

And al-Hulaymee said, “Al-Ghaniyy, its meaning is the one who is perfect in what He has with him, and thus does not depend upon someone else for it. And our Lord, may His praise be exalted, is of this characteristic, because having a need is a deficiency, and the one who is need is incapable of that which he is in need of, until and unless it reaches him or he reaches it, and as for the one from whom he has a need, then he has an excellence, that the one in need does not have. Hence, a deficiency is always negated from the Everlasting One , and incapability is not permissible (to be attributed) to Him, and nor is it possible for anyone to have an excellence over Him, since everything besides Him is His creation, and

something that He originated, and it cannot have any control over anything. Rather, it is only exactly as Allaah, the Mighty and Majestic wills it to be and as He controls and determines it.” (al-Minhaaj 1/196).

THE EFFECTS OF HAVING IMAAN IN THIS NAME

1. Allaah, the Exalted is al-Ghaniyy (free of all needs and wants) in His Dhaat, He has complete, absolute *ghinaa* (i.e. freedom of needs and wants), from every single aspect and every single consideration, due to His perfection and the perfection in His Attributes. Hence no deficiency can come close to Him from any angle whatsoever. And it is not possible except that He is Ghaniyy, because to be free of all needs and wants is from the binding necessities of His Dhaat, just like He cannot be except a Khaaliq (Creator), Powerful, Able (Qaadir), Sustainer (Raaziq), and Benevolent (Muhsin), and thus He is not in need of anyone from any angle whatsoever. Hence, He is al-Ghaniyy, in His Hand are the treasures of the Heavens and Earth, and the treasures of the world and hereafter, He is the one who enriched all of His creation (with what He has created for them) in a general sense, and He is the one who enriched the special ones from His creation with what He has placed in their hearts of divine knowledge, and realities of faith. (Refer to Tayseer al-Kareem ir-Rahmaan 5/304). Hence, the Lord, the Sublime, is free of all needs and wants with His Dhaat, and the servant, in his dhaat, is in need of His Lord, the servant is not free of need of Him, not even for the blinking of an eye.

2. What has been said by Ibn al-Qayyim in the beginning of “Tareeq al-Hijratayn wa Baab as-Sa’adatayn”, “So when this is known, then poverty (al-faqr, i.e. being in need) is of two types: Poverty that is compulsory (idtiraaree), and this is the general poverty from which neither the pious or the sinful can remain outside of, and this poverty does not necessitate praise or rebuke, nor reward or punishment, and this [poverty is such] that it is like the creation being the creation and being created, fashioned (meaning, that merely by being created, he is automatically in need and thus this type of poverty is binding upon him – this is referring to the creation being in need for their existence). And as for the second type of poverty, then it is by choice (ikhtiyaaree), and it is the result of two noble types of knowledge, a) the knowledge of the servant of his Lord, and b) the knowledge of his own self. So when he acquires these two types of knowledge, they will both produce a poverty (in him) which itself is the very basis for his own freedom and richness (*ghinaa*). And the variation in the people with respect to this poverty is in accordance with their variation in these two types of knowledge. Hence, whoever knew his Lord with absolute richness, freedom (of all that is besides Him), will also know his own soul with having absolute poverty, need (of his Lord), and whoever knew his Lord with complete power, will know his own soul with complete inability, and whoever knew his Lord with complete might, honour, will know his own soul with complete humility, and whoever knew his Lord with complete knowledge and wisdom, will know his own self with ignorance”.

3. Allaah, the Blessed and Exalted is free of need and want from His servants, yet despite that He is still benevolent to them, merciful upon them, and this is from the perfection in his being free of need (*ghinaa*), and His honouring (His creation) and His mercy. As for the servants, then they are only benevolent to each other due to the fact that their [mutual] benefits are tied and connected to this, whether immediately (in this life) or later (in the hereafter). Thus, there is a difference between the Ihsaan (benevolence) of Allaah and the benevolence of the servants to each other. Allaah’s benevolence to His servants is not due to any need He has of them whatsoever. And as for the benevolence of the servants to each

other than a person shows benevolence to others because he either expects benevolence back from them, or some immediate worldly gain or reward when he is in need of it. Thus he is really showing benevolence to himself but using someone else as a means to that. Or he shows benevolence for praises or thanks that he expects for it, so again he is showing benevolence to his own self but using another person as the means. Or he shows benevolence to others expecting reward from Allaah in the Hereafter, and again he is merely showing benevolence to himself by this action, and the other person is merely a way or means by which he does it. This explanation (in meaning) is summarised from Ibn al-Qayyim in Ighaathat ul-Lahafaan (1/41-42).