

Lesson: 44/100

Names of Allah: Al_haseeb

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In the Name of Allâh, the Most Beneficent, the Most Merciful.

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon our Prophet Mohammad the truthful in promise and the worthy of all trust, and upon his Family and Companions.

O Allah, deliver us from the darkness of ignorance and delusions into the light of knowledge and science, and from the mire of lust into the Eden of good deeds.

My honorable brothers,

With lesson 44, with Allah's name, 'Al_haseeb', the All Sufficient.

Al_haseeb is one of the attributes of Allah that has different meanings: *the rewarding, the sufficient, the identical rewarding*; you say "someone is another one's haseeb", this means he is his rewarding, identical, or peer, and al haseeb also is: He who suffices, from sufficiency, Allah the All Mighty is the Sufficient, you say: So and so honored me and sufficed me, which means he gave me to my satisfaction and gave over my need. You say: "**Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)**" that means Allah suffices me, but your reckoning on Allah means that your account is on Allah. The first meaning is: the rewarding. And the second meaning is: the sufficient, and the third meaning is the one Who calls to account. From rivalry and similarity, from sufficiency, and the caller to account. The most accurate meaning of 'Al_haseeb' is in saying: the Sufficient; that means Allah is sufficient for me and He is the Best Disposer of affairs", that means Allah is enough for me, and I do not need whosoever. If all slaves obeyed Allah the All Mighty, He would suffice them in all their worldly and afterlife issues.

The Sufficient is: the master you can count on/depend on, and there is no one as sufficient as He is in all mankind. You may depend/rely on someone who loves you, but he is weak, and cannot save you from what you are involved in. You may depend on a powerful person, but he does

not love you, and you may depend on a powerful person who loves you, but you do not reach him:

“If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad PBUH) like Him Who is the All_Knower (of everything).”
[*Surat Fatir, aya, 14*]

He who depends on anyone other than Allah, he is drawn astray, and whoever depends on anyone other than Allah, he is humiliated, whoever depends on his money is ruined, and whoever depends on anyone else's fame is humiliated.

Al_haseeb: the sufficient, the rival and the One Who calls to account. No one is Sufficient but Him. If you depend on the most powerful person in this world, he may die when are in great need of him, or he may change suddenly without any reason, or he may neglect you. That is why it is a polytheism to depend on any one but Allah. (*hasbiya llahu wani'ma lwakeel*) “**Allah (Alone) is Sufficient for me, and He is the Best Disposer of affairs (for me)**”: means that Allah is sufficient for me and He is the most powerful, the Provider, the Rich, the Omniscient, the Generous, the All Hearing, the Fulfilling, the Compassionate, the Merciful, the Giving, the Preventer, the Lifter, the Reducer. “Allah (Alone) is Sufficient for me, and He is the Best Disposer of affairs (for me).

For example: If someone has a full time job of eight hours daily, and the salary is three thousand liras (about \$50), that is not enough. In order to live, this person might look for another job, another way to gain money because the money that this job provides is not enough, so he seeks another way. But if you depend on Allah, He will suffice you, flood you with all the blessings, comfort you, suffice you and honor you, suffice you and raise you, suffice you and raise you. The phrase ‘**Allah (Alone) is Sufficient for me, and He is the Best Disposer of affairs (for me)**’ is one of the best praises of the prophet's (PBUH). If man seeks help from any party and he fails, what does he say? ‘*hasbiya llahu wani'ma lwakeel*’, Allah is sufficient for me..., if he takes a road and finds it blocked, what does he say? Allah is sufficient for me... . A believer is satisfied with Allah's fate and accepts it. If he is straight on Allah's order, and he follows a way and finds it blocked, he knows for certainty that the road is not for the best of his afterlife, and that is why Allah put obstacles

on his way. When things happened the way the prophet PBUH wanted, he used to say: “All praise be to Allah whom good deeds happen by His grace” , and if things happened opposite to what he wanted, he used to say: “All praise be to Allah for every condition”. There is no one sufficient in the universe but Him.

“..So after the truth, what else can there be, save error? How then are you turned away?”

[Surat Yunus, aya 32]

No side can enrich you except Allah. Either you are with Allah and be satisfied, or you turn away and you will be in constant poverty. Being afraid of poverty, you are poor, being afraid of illness you are ill.

Anticipation of a catastrophe is greater than a catastrophe itself. “ **Allah (Alone) is Sufficient for me, and He is the Best Disposer of affairs (for me)**”, and there is no one sufficient except Him. It was said that

‘Al_haseeb’ is the One Whom every honor in this universe ends with Him. A fourth meaning, you can say: So and so is a kinsman’s haseeb, meaning he is honored and dignified. The first meaning for haseebis *the rival*, the second meaning is *the sufficient*, the third one is the One *Who calls to account*, the fourth one is *the honorable*. It is a great honor that you are related to Allah. Allah the All Mighty said:

“ Say to my slaves who...”

[Surat Ibrahim, aya 31]

“Say (O Mohammad PBUH) to ‘*Ibadi*’ (my slaves) who believed that they should perform *Assalat ‘Iqamat As-salat’* and spend in charity out of sustenance We have given them secretly and openly before the coming of a day on which there will be neither mutual bargaining nor befriending”

[Surat Ibrahim, aya 31]

The pronoun ‘my’ means lineage, and you are related to Allah the All Mighty, a relationship of honoring and bestowal of honoring. And Allah the All Mighty said:

“ And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.”

[Surat Al_Furqan, aya 63]

Therefore, you are related to Allah’s self, He bestowed you with honor, Allah the All Mighty said:

“ And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with

At_Tayyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.”

[Surat Al_Ibra', aya, 70]

Allah the All Mighty preserved you, so do not lower yourself, He raised you, so do not fall down, honored you, do not be vile, He treasured you, do not humiliate yourself, He gave you, so do not turn away from Him.

It was said: Al_haseeb is the one who calls his slaves to account for their deeds, and this meaning was mentioned earlier. He calls the pious and rewards them for obeying Him, and calls the disobedients to account and punishes them for their disobedience, and He is the One Who calls every human to account. Do not call anyone to account, Allah is the one to call people to account, his account is very accurate, and He looks into the most accurate details and words, Allah the All Mighty said:

“So whoever does good equal to the weight of an atom (or a small ant) shall see it (7), And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.(8)”

[Surat Azzalzalah, ayat 7, 8]

If you are certain that He is going to call you to account for what you did, you must be afraid of Him, and if you are afraid of him, you will straighten up, and if you straighten up, you will approach Him, and if you approach Him, you will be happy in the vicinity of Him, and if you are happy in the vicinity of Him, you will dispense with the whole world after rendering all your means. Those who know Allah abstain in everything except Him. Al_haseeb is: *the rival, the sufficient, the One Who calls to account, and the honorable*, all these are meanings that suit the majesty of Allah and His self.

Some scholars mentioned that Al_haseeb has three manifestations:

The first one is: He is the All Sufficient, the Arabs used to say: I visited so and so, he honored me but he did not suffice me. A woman asked a prince to give her from his money, he gave her generously, so those who witnessed said to him: “It would have been enough if you had given her a little and she does not know you, so the prince said: If she is satisfied with a little, I am not satisfied except with the plentiful, and if she does not know me, I know myself.”

If you say Allah is haseeb: in the sense that He grants you greatly, if man lives to be sixty three years old and he obeys Allah the All Mighty, he will have lived as long as the prophet's life PBUH. And if at the age of forty he turned to Allah in repentance and straightened out, he would obey Allah for twenty three years, he would deserve a paradise eternally, so what is the meaning of paradise eternally? What is the meaning of

eternity? The mind cannot imagine the meaning of eternity because it does not comprehend except for a certain size or limit, and a certain time, but eternity is out of our ability. Some galaxies are twenty four thousand million light years, light travels 360 thousand kilometres per second multiplied by sixty minutes, multiplied by sixty hours multiplied by twenty four hours a day, multiplied by 365 days a year, multiplied by 24 thousand million years. All that is for a star. If one of us is on the earth and this star has zeros, and for each millimetre there is a zero, what is the value of that number? Its value is zero compared to infinity, everything will look far away in this universe.

This star is 24 thousand million light year, one on the earth and the zeros to that star. Make this number as a picture or as a numerator and put infinity in the denominator, its value will be zero. Whenever man counts to the higher billion billion billion years, whenever eternity is bigger. The price of eternity in paradise is to obey Allah twenty or thirty years. This is the meaning of the All_ Giving. He gives very abundantly. He created you for a paradise as wide as the heavens and the earth, on condition you obey Him in this life. From His blessings He did not deprive you anything, and for each desire He created in us, He the Great and All Mighty created us a clean way to enjoy it, He did not deprive us of women, on the contrary, He ordered us to get married. He did not deprive us of money, but ordered us to work. He prohibited us to lie, to commit adultery, to drink alcohol, and to do wrongdoings that do not suit humans. The price of these compliances is paradise, therefore He is the rewarder, He rewards to suffice.

Our master Ali (may Allah be pleased with him) says: O son, no good thing that leads to hell is good, and no bad thing that leads to paradise is bad, every bliss except heaven is degraded, and every ordeal except hell is a bliss. Any reward in life is not called a reward because it ends with death. And I do not know if the picture of death is clear. A person might see a friend, a relative or a neighbor in the washroom, and two hours later in the grave, where is his bedroom? his car? his status? and his achievement?. All that is cut off. Honorable brothers: a worldly reward cannot be called a reward compared to Allah's, because it is temporary reward that is granted to the good and the bad, and in the hereafter it is a truthful promise where a just king judges,

From Sahl Bin Sa'd, Muhammad PBUH said:” if the world was worth a mosquito's wing to Allah, he would never let a disbeliever drink a sip of water from it.”

[reported by Attirmithi]

Whose words are these? These are said by someone who does not talk in vain. If the world is equal to a mosquito's wing, He would never let the disbeliever drink a sip of water from it. If someone sees a huge house or a fancy vehicle, or a garden, or a large mall, and said: good for him, he would dignify a villain, Allah the All Mighty said in describing Qarun and those who were decoyed by him when he went out to his people in his pomp:

“So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: “would that we had the like of what Qarun (Korah) has been given! Verily he is the the owner of a great fortune”(79), But those who had been given (religious) knowledge said: “Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous deeds, and this none shall attain except those who are *As Sabirin* (the patient in following the truth)(80).”
[Surat Al_Qasas, ayat 79, 80]

Therefore, Allah the All Mighty is All Sufficient: that He satisfies his slaves and suffices them with all their provisions. It was mentioned in the divine Hadith:

“O my slave, be to me as I want and do not inform me with what makes you better”.

That means: Do not bother yourself by telling me what makes things better for you, for I know what is better for you, what satisfies you and makes you happy. Be to me as I want and do not tell me what makes things better for you. And there is another Hadith: “Be to me as I want, I will be to you as you want”

In another hadith: “You want and I want, if you give in to me for what I want, I will suffice you for what you want, and if you do not give in to me for what I want, I will tire you for what you want and only what I want will be.”

Al_haseeb: is the sufficient, if you say, (*hasbiy llahu wani'ma lwakeel*), **Allah (Alone) is Sufficient for me, and He is the Best Disposer of affairs (for me)**”, he will suffice you with all your provisions in this life and in the afterlife, he will suffice you from any trouble no matter how confined your ways become and how tightened the circles around you become.

Saying '*hasbiyallahu wani'ma lwakeel*' and keep saying it, means Allah suffices me. Everything is in His hand; your health, your wife, the strong powerful people, your superiors, your inferiors, your food, and

your livelihood. It is enough to say (*hasbiyallahu wani'ma lwakeel*) and it's over.

The second meaning: Allah calls his creatures for account on the day of meeting Him, the judgement day. He calls them to account in this life to educate them, and in the hereafter to punish them; the worlds account is for education and the hereafter's one is for punishment. I hear a lot of stories from my honorable brothers.

A brother who has a clothes factory said: "when one of our brothers at the mosque knew I have a clothes factory, he asked me for six pieces, I apologized to him because I only sell in bulk, as if I felt humiliated for the amount he asked for; it is little and does not satisfy the eye, I spent thirty one days without seeing any customer as a punishment for this act". Allah punished him for his arrogance and degradation.

Another brother told me about a person who grew and grew until he owned a large number of civil aeroplanes and hotels. When he saw his status he said: I reached the top, the sky is my limit. Only moments later, the carpet was pulled from underneath him, the rope was tightened, and his soul was taken, so Allah calls for account, and that is the second meaning. The first meaning is Allah *rewards* and the second one is Allah *calls to account*. Man has to control his tongue, his organs, his income, his money, and his movements because Allah calls to account (*haseeb*). The situation is that the more our mind and perception grow, the more should our fear from Allah become. Whenever we become smaller, more humble, poorer and announced our slavery to Allah the All Mighty and said: "O Lord, I am nothing, I am ignorant, I am weak, I am poor, I am mean, you are the Most Generous, the Most Rich, the Most Powerful, the Most Knowing". Whenever you declare your weakness, your poverty and your slavery, Allah the All Mighty will raise you. Whenever you say I and I, Allah the All Mighty will lower you. Once a man in Europe said: "if this willow produced pears, I would be removed from my position." A few days later he was removed and pears was put over the willow. Allah is *haseeb*.

Some people's account is easy if they are believers, they are the people of eternal bliss. And some people's account is hard on the wick and the pellicle, and those are the disbelievers.

The third meaning of haseeb is: the honorable, you say: this is a house of ancestry and lineage in the common sense. Who is the honorable one? He is the one who does not commit offences, who gives generously, does not lie, does not dissemble, does not humiliate others, and does not backbite. Whenever man rises above offences and

wrongdoings, he becomes honorable, unlike what happens in some countries where honor is inherited. The governing family are honorable, they do not marry except from the honorable people in their family or tribe.

A man's honor is with his obedience to Allah, and a believer's honor is getting up at night and his esteem is dispensing with people. Your honor is your obedience to Allah and nothing else. The one Who calls to account is the sufficient and the honorable. The honorable is: the one who has the qualities of perfection, beauty and grace. Some scholars said: "Al_haseeb is the one who suffices with his favor, and removes trouble with his might", and it was said: "He is the one Who fills needs when asked, and if He judges in a case, confirms and executes it", and it was said: "He is the one Who counts your breath and removes agony with his favor."

Al_haseeb was mentioned a lot in the holy Qur'an:

"And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allah is All- Sufficient in taking account."

[Surat An Nisa', aya 6]

If you had an orphan's money; if you were in need, you can eat from it with kindness, and the scholars said: Eating with kindness: taking your need or an equivalent wage, whichever is less, if the orphan has a hundred thousand and you used them in trade and won ten thousand, you can give the owner of the money five thousand and you take five thousand for instance. Four is enough rather than five, if you are satisfied with fifteen thousand and your share is five, you take the five. The equivalent wage whichever is lower, that is if you are poor, but if you are rich, you have to abstain from taking money. Who is calling you to account? Who knows if you are rich or poor? You find some people use the orphan's money in trade, if it won, he would put his money, and if not, he would say to them: it went in trade, that is not right. The prophet PBUH said: "Do not let his money below yours", Do not let his money be a guinea pig"

You find some merchants who have money that does not belong to them, if they had a trade which they are not confident with, they would put their friends' money and say: that is fate and destiny, trade is either

winnig or losing, if they win, they would involve their money in the deal, who knows these facts? Allah, Al_haseeb who calls people to account, there are cases concerning trade, cases concerning the relationships with women and social cases. If the most intelligent person on earth is with you, he won't discover your intentions, nor your behaviors sometimes, but Allah knows. If you put your money in the profitable deals, the fixed knowledge that if you buy, selling it is ensured, and the profit is abundant! Your money and the orphan's money is in this deal. The orphan's money is made guinea pig, wherever there is unensured deal, you put this money in this deal, if it wins, you put your money instead of that money, and if you lose, you would say to people that is trade there is winnig and losing

Who knows these facts and the backgrounds? It is Allah, that is why Allah the All Mighty said:

“And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allah is All- Sufficient in taking account.”

[Surat An Nisa', aya 6

When man believes that Allah is his observer, he will have imaginary accuracy in his transactions, and he takes everything into account. I heard a story about a person whose aunt died, so he said to me: “it has been eight years and I see her burning in my dream, I asked her what was wrong with her, she said, “the milk””. The man could not understand her. She was an aunt, a step mother, she used to mix the milk she gave to her step sons with water, but for her sons she gave them pure milk. Eight years and she's burning, who knows the fact of this woman? Her husband sees her serving milk to all his children, but Allah the All Mighty knows the truth. Dreams are not to be taken as evidence, but can be resorted to sometimes.

Allah is the Sufficient, the One to call to account, it was said: Do not call people to account, Allah does so. Another man had a spinster sister living with him, and his wife treated her with exaggerated humiliation, he said: “Once I was sitting on a bed and my wife sitting next to me, I wanted water, so I kicked my sister and said to her: bring me water. She cried from the humiliation in front of my wife, the next day, I

had a trip to Aleppo, and I had an accident and my right leg was injured and I had gangrin, so it was amputated from the top thigh, and that was the same leg I kicked my sister with to humiliate her in front of my wife”. If man became arrogant and took people’s money viciously, Allah is the Great One to call to account, the more your mind and perception increase, the more your fear from Allah gets, the believer is scared to death from Allah.

Once a student said to me: “I am not afraid of Allah”. I wanted to refrain him, I said: “My son, a peasant took his son with him to the harvest, and put him amongst the wheat, so a snake came near him, the child put his hand on the snake, why, is it because he’s not afraid of it? Because he does not understand, the less perception gets, the weaker fear gets, the more perception gets, the stronger fear gets.” Sometimes you see that the doctor exaggerates in washing the fruits because he sees a lot of symptoms and infectious intestinal diseases, dysentery, and many other diseases. What he sees leads to his exaggeration in cleaning and sterilizing, the more science increases, the more fear from Allah gets. And Allah is calls to account.

And another story about a big Lebanese manufacturer of sweets who used to export a plane of sweets daily to the Gulf countries. Once he entered his factory and did not like what one the workers did, so he took a dough and put it under his feet trying to teach the worker. The worker drew his attention that he was wearing his shoes, he answered: “People eat from under my feet”, two months later both his legs were amputated, and now he is staying in the UK. And many stories that cannot be counted now, and I only mention ordinary stories. If man had the power to search and look, he would see the strangest things. Do whatever you want, and keep in mind that Allah’s accounts in this life is educational, but His account in the hereafter is penal one. This is the first verse.

The second verse, Allah the All Mighty said:

“When you are greeted with a greeting, greet in return with what is better than it , or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things”

[Surat An_Nisa’, aya 86]

Allah alone knows the feelings of those who answer the greeting, is it Islamic religious greeting, arrogance, modesty, gratitude, hatred, love, or protocols as they say, or from a western cultural style? Some people have a great ability to act, they said about diplomacy: “it is expressing the worst intentions with the sweetest words”. This is one of the most sharp-tongued definitions, it could be a formal smile, a hearty handshake, and

you foul that person you are shaking hands with, underneath this handshake; Is there love or foul, fidelity, revenge, backbiting, or hatred? Who knows this fact? Every human is capable of smiling, but only Allah knows the intentions, that is why the noble verse came:

“ and if thou were greeted, answer with a better greeting or answer it Allah accounts for everything”

[Surat An_Nisa', aya 86]

After answering the greeting, of course most people answer greetings, but only Allah the All Mighty knows the intentions, the backgrounds, the considerations and what lies between the lines, Allah the All Mighty said:

“ Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner”

[Surat Al_Ahzab, aya 39]

If man fears Allah alone, bears hardships and tolerates trouble only for fear of Allah and conveying His message, and he never cares about people's gratification. Who knows the size of his sacrifice, the amount of suffering? Of course it is easy to please people, and get away from them, and let them hear what pleases them, but if you were truthful, loyal and uttered the truth, and never cared about the blame, people might trouble you, criticize you and stab you, only Allah the All Mighty knows the size of your sacrifice. That is why Allah the All Mighty said:

“ Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner”

[Surat Al_Ahzab, aya 39]

Allah the All Mighty also said:

“And we shall set up the balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take care”

[Surat Al-Anbiya', aya 47]

Allah the All Mighty knows the most accurate things, the most accurate molecules, the pellicle, the wick, the groove, the sharpened head of the seed, its pellicle, its membrane, the groove and the thread between its two splits, so you are not tyrannized a bit, even as big as a molecule of mustard, there is no tyranny today, and Allah would have never tyrannized them. Allah calls you to account, Allah the All Mighty said:

“..And whoever disbelieves in the Ayat (proofs, evidences, verses, signs, revelations, etc) of Allah, then surely, Allah is Swift in calling to account.”

[Surat Al Imran, aya, 19]

“To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things.”

[Surat Al _Baqara, aya, 284]

Either you talk or not, if you reveal or unreveal, if you mention or not, Allah the All Mighty is calling you to account, Allah the All Mighty said:

“Those (i.e. believers) unto whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in Faith, and they said: “ Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)”

[Sutrat Al _ Imran, aya, 173]

No matter how people turn against you, plot against you, say: (*hasbiyallahu wani'mal wakeel*). All of them are in Allah's hand, Allah the All Mighty said:

“.. So plot against me, all of you, and give me no respite(55), I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth) (56), So if thou turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things(57)”

[Surat Hood, ayat 55-57]

No matter how people gather to hurt you, and trap you into pain, say: (*hasbiyallahu wani'mal wakeel*), you are much stronger than them with Allah, It is enough for us that we are honored with this verse:

“ O Prophet (Mohammad PBUH)! Allah is Sufficient for you and for the believers who follow you.”

[Surat Al _Anfal, aya 64]

And Allah the All Mighty said:

“Would that they were contended with what Allah and His Messenger (PBUH) gave them and had said: “ Allah is Sufficient for us. Allah will give us of His Bounty. And so will His Messenger (from alms). We implore Allah (to enrich us).”

[Surat Attawbah, aya, 59]

Whoever loves us is loved by Us, whoever asks Us will be given, whoever is satisfied with what we have, we and what we have are his, say Allah is sufficient for me, Allah suffices me, Allah the All Mighty said:

“ .. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty) (2), And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things(3)”

[Surat Attalaq, ayat 2, 3]

Allah suffices you. If someone has a case at court, and it was very complicated, with many interventions, and the rival was very powerful, if he says: (*hasbiyallahu wani'mal wakeel*) Allah is sufficient for me, and He is the Best Disposer of affairs (for me), Allah will defend him. If someone feels the symptoms of a very serious illness and said, (*hasbiyallahu wani'mal wakeel*), Allah will remove illness and cure him, Allah the All Mighty said:

“And when I am ill, it is He who cures me.”

[Sura Ashu'ara', aya 80]

One of the classy types of ‘thikr’ saying, Allah is sufficient for me and He is the Best Disposer of affairs. O Allah, I seeked your refuge, your protection, and seeked your help against those who oppose me, I relied on You, and You are sufficient for me and You are my hope, my munition, and my refuge.

Allah the All Mighty ordered his prophet PBUH to say, Allah the All Mighty said:

“But if they turn away, say (O Muhammad PBUH: Allah is sufficient for me. *La ilaha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.”

[Surat Attawbah, aya 139]

The prophet PBUH ordered us to say this ‘thikr’ seven times daily. Now there is a critical point in the subject, one scholar says: “ the sufficiency of the God to his slave is to suffice him in all his situations

and businesses, and these sufficiencies mean that Allah does not give him the ability of things, “O Lord, make choices for me and choose for me; and this is the higher level of trust and reliance. Make easy for me things that have righteousness in my religion and my life, and this is ‘du’*al istikharah*’ (the choice supplication), basically the prophet PBUH did not say that:

From Jaber Bin Abdullah, may Allah be pleased with them, he said: The Prophet (peace and blessings be on him) taught us how to do *Istikharah* prayer in everything, the same way he taught us verses from the holy quran. This Prayer is called Prayer of *Istikharah*. It is a Sunnah or a highly recommended act. The specific method of doing it, is as follows:

First, one must offer a Prayer of two rak`ahs, not the obligatory prayer, with the intention of seeking guidance from Allah. Then he should offer the following supplication:

"Allahumma inni astakhiruka bi`ilmika, wa astaqdiruka bi-qudratika, wa as'aluka min fadlika al-azim, fa'innaka taqdiru wala aqdiru, wa ta`lamu wa la a`lamu, wa anta `allamu-l-ghuyub.

Allahumma, in kunta ta`lamu anna hadhal-amr [here mention your case] khairun li fi dini wa ma`ashi wa `aqibat 'amri (or 'ajili amri wa `ajilihi) fa`aqdirhu li wa yas-sirhu li thumma barik li fihi.

Wa in ta`lamu anna hadhal-amr sharrun li fi deeni wa ma`ashi wa `aqibat 'amri (or `ajili amri wa ajilihi) fasrifhu `anni was-rifni `anhu, wa`aqder liya l-khaira haithu kana thumma 'ardini bihi."

(O Allah, I seek Your help in finding out the best course of action (in this matter) by invoking Your knowledge; I ask You to empower me, and I beseech Your favor. You alone have the absolute power, while I have no power. You alone know it all, while I do not. You are the One Who knows the hidden mysteries. O Allah, if You know this thing (I am embarking on) [*here mention your case*] is good for me in my religion, worldly life, and my ultimate destiny, then facilitate it for me, and then bless me in my action. If, on the other hand, You know this thing is detrimental for me in my religion, worldly life, and ultimate destiny, turn it away from me, and turn me away from it, and decree what is good for me, wherever it may be, and make me content with it.)

[Narrated by *Al-Bukhari*]

If the slave knows that Allah is the one to suffice him, he will never ask anyone but Him. And it is shameful to complain to the unmerciful. If you reckon that Allah alone is the One to suffice you, you will not ask anyone else. Allah the All Mighty responds fast to those who ask only Him, so you are forwarded to Allah the All Mighty with all your might, and you do not put your hope in anyone but Him, He will respond fast. Rely on Him in all your conditions. But if your need is completely righteous like asking good guidance, straightness, lawful livelihood, and sufficiency, then this request is answered immediately because it is in the right of Allah, but if you ask the world, the situation is different, it may not benefit you, it may hurt you and drive you away, that is why Allah may or may not respond to it. Supplications that are related to the hereafter are quickly answered. And if you know that Allah suffices you, you will not feel indifferent from the creatures' behaviors and will not enjoy their company.

The Ghazali says in the name 'Al-haseeb' "that whoever Allah is sufficient for him, he will be sufficed, the sufficiency that man needs is the constant existence of Allah, and there is nothing in this world as sufficient to anything as Allah the All Mighty, everything needs Him for everything, He alone suffices all creatures."

He said: He alone is sufficient for everything, not to some things. He alone is sufficient, with Him everything achieves their existence, persistence of existence and perfection of existence. If you seek existence, persistence of existence, security of existence, and the perfection of the whole existence, say : "*Allah (Alone) is Sufficient for me, and He is the Best Disposer of affairs (for me)*". If you see that the infant is fed from his mother's breast; rest assured that Allah has deposited mercy in this mother's heart and poured out milk from her breast. Were it not for that, the infant would not be sufficed with his mother. If it appears to you that the infant is sufficed with his mother, that is Allah's sufficiency for him.

It is of the good manners of a believer with Allah, to know that tomorrow Allah will call him to account for the big and small things, and ask him for the groove and the pellicle. Knowing that he is being called to account, the slave calls himself to account before calling others to account, and before being called to account. He would ask his heart to perform the duties before being asked by others. Whenever the slave reckons the meaning of 'Al-haseeb', and feels the light of Allah, light will evolve inside him, which makes his soul call him to account for his negligence in worship, and remind him with the day of judgement. Once a believer sent food to Basra through an agent and said: sell the food with the price of the day. When the agent reached Basra, he

called the merchants and they advised him to delay the selling for one week only, for the prices will increase, so the agent listened to them and gained large profit. He gave his client the good news, and the answer came: “pay all the price to the poor people of Basra, my money is suspicious now”. He kept the food in order to increase its price, so he became a monopolizer, and the monopolizer is wrong according to the prophet of the sufficient. Another one received a letter that the sugar cane was damaged, and was asked to buy sugar. He went to the market and bought the sugar, and later he won thirty thousand dinars. After his profit he remembered that the merchant he bought from did not know that there was something wrong with the sugar, so he sold it at the low price, he said to him: “Man, I received a letter from my boy that there was a problem with the sugar, so cancel this deal. The man answered: ‘you have just told me’, he said: “I should have told you before this and I shouldn’t have made the deal”, the seller said: “ I forgive you for that”, the man said: “ No I won’t accept and I won’t sleep the night unless you cancel the deal”

Our righteous ancestors used to call themselves to account very strictly. And another story about a man who married a woman, then he married another one secretly, when the first wife knew, she kept silent, then her husband died. She sent her fellow wife her share of the inheritance. Her fellow wife said: “By Allah he divorced me before he died and I owe him nothing”. Another story, a man asked another to sell him the ewe, he answered him: “ it’s not mine”, the man said: “ tell its owner that it died”, the man answered: “ By Allah I need its price so badly, and if I tell him that it died or was eaten by the wolf, he would believe me, but where is Allah?” That is how our ancestors were.

Honorable brothers:

If we call ourselves to account in a subtle way for the steps and mistakes, at the tiniest level, we will be safe and sound. Our master Omar Bin Abdul Aziz used to turn off the lantern which is lit from the exchequer. Once Omar saw fat camels so he said: “Whose camels are these?” they said they were for the Commander of the Faithful’s son, he said: “bring him over to me”, he asked him about it, he said “it is mine, I bought them with my own lawful money and sent them to the pasture to fatten, what have I done? So Omar said: ‘ and the people would say: “sons, graze these camels, they are for the Commander of the Faithful’s son, water these cattle, they are for .. , and that is how your camels became fat, now do you know why your camels are fat? because you are my son, sell them, take your capital and give back the rest to the Muslim’s exchequer”.

Allah the All Mighty is haseeb, calls people to account, haseeb, he is sufficient for you, suffices you with the world and the afterlife's matters, haseeb Who honors you if you know Him and raises you high. So if this lesson succeeds in raising us to that level, we will achieve the benefit of it. Because knowledge in religion is not a goal in itself, but it is a way for sublimity. Applying it, the phrase "Allah is sufficient for me ..." is said at every anxiety and grief, at every aggressive situation, if people plot against you, say: (*hasbiyallahu wai'malwakeel*). Allah is the One who defends you and raises you and backs you against your enemies, where are those who opposed the prophet PBUH? In the history's junkyard; Abu Lahab, Abu Jahl, and Safwan Bin Umayyah. And those who backed him and stood by him, where are they now? In paradise, so be careful! Never be in a trench that opposes religion! And never exceed the limit, Allah the All Mighty is sufficient, watcher, and expert, Allah the All Mighty said:

“ Say to them (O Muhammad PBUH) “Travel on the land and see how has been the end of the Mujrimin (criminals, those who denied Allah’s Messengers and disobeyed Allah)”

[*Surat An- Naml, aya, 69*]

And in another verse, Allah the All Mighty said:

“Say (O Muhammad PBUH) “Travel in the land and see what was the end of those who rejected truth”

[*Surat Al _An’am, aya, 11*]

Sometimes, Allah the All Mighty gives time to the liar, devious, stray, offender, tyrant people for a wisdom He wants; (thumma) “and then” is used to mean slackening . And sometimes He strikes them quickly for a wisdom He wants, if the answer and the penalty are delayed, “thumma”, (and then) is mentioned, and if the “fa” (and so) is mentioned, commentary or remark is meant.

And from this name's supplications: My Lord, you are sufficient to whom relies on You, the All-Powerful and Guarantor to whom rely on Him, You are the fastest to call people to account, the relief of seekers, Make me witness the light of Your name “Al_haseeb”, so that I am endowed with the marvelous secret, and I call myself to account before I am called, and I demand it to perform its duty before being demanded to do so, secure us with the marvel of your verse “*Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)*” , and make me from those who are rightly guided, and flavor me

with the meaning of Your name “Al-haseeb” so that I undertake my brothers’ needs far and near.

If you raise your children, suffice them, if you feed the poor, suffice them, if you give the alms, give the poor until he is satisfied. Imam Shafi’i sees the sufficiency of the the whole life, Abu Haneefa sees the sufficiency of a year. Five hundred women are standing, where is your ID? Your permission to give a hundred or two hundreds. If I give, make me give enough and abundantly, and make me from those who are rightly guided, and flavor me with your name “Al-haseeb’so I undertake my brothers’ needs far and near, so that I gain honor and esteem, you are the All_ Powerful.

And All Praise be to Allah Lord of the Worlds