



SeekersGuidance

حَسْبِيَ اللَّهُ

Allah Is Sufficient for Us

The Phrase That Turns Fire Into Peace

SHAYKH FARAZ RABBANI

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ

فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“Those to whom men said,
‘Verily men have massed against you,
so fear them!’ Yet it only increased them in faith,
and they said, ‘Allah suffices us, and is the best reliance,’”

SURAT AL IMRAN · QURAN 3:173

There is a phrase Ibrahim
(peace be upon him)
said inside the fire.

CHAPTER 1

The Fire That Did Not Burn

His own people built it.
The flames stood taller
than any man. He said five words.
The fire became a garden.



Ibrahim (peace be upon him) called his people to the One God. They refused. They built a fire so vast they could not throw him in by hand. They built a catapult.

At the edge of the fire, the angel Jibril (peace be upon him) came to him and asked if he needed anything. Ibrahim answered, “Not from you.”

Then he said five words.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Allah is sufficient for us, and He is the best Guardian.

The fire became coolness and peace.

﴿قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾

“We said, ‘O fire, be coolness and peace upon Ibrahim.’”

SURAT AL-ANBIYA • QURAN 21:69

And again, generations later.

The Prophet (Allah bless him and give him peace) and his Companions had just returned from Uhud. Wounded. Tired. Word came that the enemy was regrouping.

People came to them and said, “The people have gathered against you, so fear them.”

The Prophet (Allah bless him and give him peace) and his Companions answered with the same five words Ibrahim (peace be upon him) had said inside the fire.

It did not increase their fear. It increased their faith.

The phrase that cooled the fire
for Ibrahim cooled the fear of
the Prophet’s Companions.
The two moments meet inside it.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ

فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“Those to whom the people said, ‘The people have gathered against you, so fear them,’ but it only increased them in faith, and they said, ‘Allah is enough for us, and what an excellent Guardian.’”

SURAT AL IMRAN · QURAN 3:173

Ibn Abbas (Allah be pleased with him) narrated that the Messenger of Allah (Allah bless him and give him peace) said:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ
أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالُوا:
إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا

“Allah is sufficient for us, and He is the best Guardian’ was said by Ibrahim (peace be upon him) when he was thrown into the fire. And it was said by Muhammad (Allah bless him and give him peace) when the people said to him, ‘The people have gathered against you, so fear them,’ but it only increased them in faith.”

SAHIH AL-BUKHARI

Between Two Hills

Ibrahim left her in a valley with no water
and no human help. She asked three
questions. The third one answered them all.

Hajar (peace be upon her) stood in a valley empty of every means. She had a nursing child. She had no water. She had no human help in any direction.

Ibrahim (peace be upon him) turned to leave. She asked, "To whom are you leaving us?"

He did not answer. She asked again. He did not answer.

She asked a third question: "Has Allah commanded you to do this?"

He said yes. And she said:

إِذَا لَا يُضَيِّعُنَا

"Then He will not abandon us."

SAHIH AL-BUKHARI

The water ran out. Her son was dying. She climbed the hill of Safa to look for help. None came. She crossed the valley to Marwa. None came. She crossed back. Seven times in total.

At her son's feet, water broke from the dry earth. The well of Zamzam still flows today.

The Prophet (Allah bless him and give him peace) said, "May Allah have mercy on the mother of Ismail. Had she let Zamzam flow without containing it, it would have become a flowing stream."

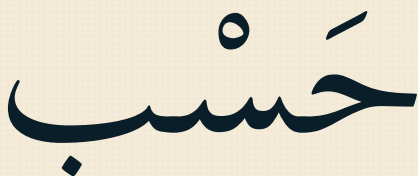
SAHIH AL-BUKHARI

She did not stop moving.
She did not stop trusting. The well that fed
two civilizations rose under her son's heel.

What the Phrase Means

Two short Arabic words carry the
whole book. Sufficiency (hasb).
And the Guardian (al-Wakil).





The word hasb names a state of the heart. The heart feels no lack. Not because the lack has left the world. Because the heart is no longer ruled by it.

When the believer says Allah is hasb, they declare that the means of this world have no independent power. The fire was the means. The fire did nothing. The Lord of the fire is sufficient.

Ibn Allan al-Bakri (Allah have mercy on him) writes that the one who utters this phrase declares that every cause and every helper in creation moves only by Allah's leave.

IBN ALLAN · AL-FUTUHAT AL-RABBANIYYA

The fire was the means.
The fire did nothing.

الْوَكِيل

The word Wakil names the One who has taken it upon Himself to manage the affairs of His servants.

Ibn Allan (Allah have mercy on him) writes that Allah Most High is excellent in this office. He is never distracted. He never tires. His power is absolute. His care of His servant is older than the servant's own breath.

When the believer adds “and what an excellent Guardian,” they are not flattering the Lord. They are stating a fact about the Lord's relationship to them.

The Quran joins the two words to a promise.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٢٣﴾

“And whoever has mindfulness of Allah, He makes for him a way out, and provides for him from whence he never reckoned. And whoever puts his trust in Allah, He is enough for him.”

SURAT AL-TALAQ · QURAN 65:2-3

The verse joins two words. Reliance (tawakkul) is the act of leaning on Allah. Sufficiency (hasb) is the state of being sufficed by Him. The first leads to the second. The believer leans. Allah becomes the believer’s sufficiency.

Imam Qurtubi (Allah have mercy on him) explains that this sufficiency reaches beyond the world. It covers this life and the next. The one who trusts is sufficed in what comes, in what does not come, and in what is yet to come.

QURTUBI · AL-JAMI LI-AHKAM AL-QURAN

The believer leans.
Allah becomes the believer’s sufficiency.

CHAPTER 4

How the Prophet Taught Us to Live It

Reliance is not a feeling we wait for.
It is something the Prophet (Allah bless him
and give him peace) showed us how to do.



The Messenger of Allah (Allah bless him and give him peace) described a group of his community who will enter Paradise without reckoning. They are seventy thousand.

He said of them:

هُمْ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتُمُونَ،
وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

“They are those who do not seek incantations, do not believe in omens, do not use cauterization, and put their complete trust in their Lord.”

SAHIH AL-BUKHARI

This is the inward portrait of reliance. The seventy thousand do not run to charms when life turns sharp. They do not read fear into a passing bird. They do not chase every small remedy out of panic. They turn to their Lord first, last, and in the middle.

They turn to their Lord first,
last, and in the middle.

The Messenger of Allah

(Allah bless him and give him peace) said:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ
الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ. احْرِصْ عَلَى مَا يَنْفَعُكَ،
وَاسْتَعِزْ بِاللَّهِ وَلَا تَعْجَزْ

“The strong believer is better and more beloved to Allah than the weak believer, though there is good in both. Strive for what will benefit you, seek Allah’s help, and do not feel helpless.”

SAHIH MUSLIM

Reliance is not passivity. The Prophet (Allah bless him and give him peace) puts three commands in a single breath. Strive. Seek Allah’s help. Refuse helplessness.

The believer acts. The believer asks. The believer keeps going.

The believer acts.
The believer asks.
The believer keeps going.

The Messenger of Allah

(Allah bless him and give him peace) said:

لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا
يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا

If you were to rely upon Allah with the reliance He is due,
He would provide for you just as He provides for the birds.
They go out in the morning with empty stomachs and
return in the evening with full ones.”

SUNAN AL-TIRMIDHI

The birds do not stay in the nest. They fly. They search.
They do everything a bird does to find food.

And yet they keep no warehouses. They hold no contracts.
They do not know in the morning what they will eat at
noon.

They leave empty. They return full. This is what reliance
looks like in feathers.

They leave empty.

They return full.

This is what reliance looks like in feathers.

A man came to the Messenger of Allah (Allah bless him and give him peace) and asked whether he should tie his camel and trust in Allah, or leave it untied and trust in Allah.

The Messenger of Allah
(Allah bless him and give him peace) said:

اعْقِلْهَا وَتَوَكَّلْ

“Tie it and trust in Allah.”

SUNAN AL-TIRMIDHI

The whole tradition of reliance lives inside that single answer.

Tie the camel. Do the work. Take the steps. Lock the door.
Save the money. Make the call. Pay the bill. Then trust in Allah.

Reliance is not the
absence of effort.

It is effort lifted
into Allah's hands.



CHAPTER 5

The Masters of the Heart

The Prophet (Allah bless him and give him peace) showed us how to do it. The masters of the path showed us how to feel it.

Letting go of self-management — tadbir

Sayyidi Ibn Ataillah al-Iskandari (Allah sanctify his secret) wrote a short book of aphorisms that has been read for seven centuries. In it he says:

أَرْخِ نَفْسَكَ مِنَ التَّذْيِيرِ، فَمَا قَامَ بِهِ غَيْرُكَ عَنْكَ،
لَا تُقُمْ بِهِ لِنَفْسِكَ

“Relieve yourself of self-management, for what Someone Else has carried out on your behalf, do not undertake yourself.”

Ibn Ajiba (Allah sanctify his secret) explains that the believer’s anxiety rises from a quiet insistence on running the universe. We plan the next twenty years. We rehearse every conversation. We carry the future before it has arrived.

The path of reliance, he says, is to let the Manager manage. We act with the means in front of us. We leave the result to the One who decreed it before we were born.

IBN AJIBA · IQAZ AL-HIMAM

Like an infant with its mother

Yahya ibn Muadh al-Razi (Allah sanctify his secret) said:

لَا يَبْلُغُ الْعَبْدُ حَقِيقَةَ التَّوَكُّلِ حَتَّى يَكُونَ مَعَ اللَّهِ
كَالطِّفْلِ مَعَ أُمِّهِ، لَا يَعْرِفُ مَلْجَأَ سِوَاهَا

“A person will not reach the reality of reliance until they are with Allah Most High as an infant is with its mother. The child knows no refuge other than her.”

ABU NUAYM · HILYAT AL-AWLIYA

The infant does not strategize about whether the mother will come. The infant cries. The mother arrives.

This is not regression. This is the relationship the Lord wants with His servant. The servant who reaches this state finds that their heart was made for it.

The infant does not strategize about
whether the mother will come.

Four things one man knew

Hatim al-Asamm (Allah sanctify his secret) lived in the third century after the Hijra. He built his whole life on four short certainties.

بَنَيْتُ أَمْرِي عَلَى أَرْبَعِ خِصَالٍ : عَلِمْتُ أَنَّ رِزْقِي
لَا يَأْكُلُهُ غَيْرِي فَاطْمَأَنَّ بِهِ قَلْبِي ، وَعَلِمْتُ أَنَّ
عَمَلِي لَا يَعْمَلُهُ غَيْرِي فَاشْتَغَلْتُ بِهِ ، وَعَلِمْتُ أَنَّ
الْمَوْتَ يَأْتِينِي بَغْتَةً فَتَأَهَّبْتُ لَهُ ، وَعَلِمْتُ أَنِّي لَا
أَخْفَى عَنْ عَيْنِ اللَّهِ حَيْثُمَا كُنْتُ فَاسْتَحْيَيْتُ مِنْهُ

1. My provision will not be eaten by anyone else.
So my heart can rest.
2. My duty will not be done by anyone else.
So I must busy myself with it.
3. Death can come at any moment.
So I must prepare for it.
4. I am never out of Allah's sight.
So I will live with shyness before Him.

Reliance Is Not Doing Nothing

There is a misreading of reliance
that the early masters refused.



Sahl al-Tustari (Allah sanctify his secret)
said it most plainly.

مَنْ طَعَنَ فِي الْحَرَكَةِ — يَعْنِي فِي الْكَسْبِ —
فَقَدْ طَعَنَ فِي السُّنَّةِ، وَمَنْ طَعَنَ فِي التَّوَكُّلِ فَقَدْ
طَعَنَ فِي الْإِيمَانِ

“Whoever attacks taking the means has attacked the Sunna of the Prophet (Allah bless him and give him peace). And whoever attacks trust has attacked faith itself.”

SULAMI · TABAQAT AL-SUFIYYA

Trust is the state of the Prophet (Allah bless him and give him peace). Taking the means is his way. The believer holds both, because the Beloved (Allah bless him and give him peace) held both.

The believer holds both,
because the Beloved held both.

The Daily Medicine

The Prophet (Allah bless him and give him peace) gave us a phrase to say seven times in the morning and seven times in the evening. A daily dose for the heart.



Morning and evening

Abu al-Darda (Allah be pleased with him) related that the Prophet (Allah bless him and give him peace) said:

مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمَسِّي :
حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ ، سَبْعَ مَرَّاتٍ ، كَفَاهُ اللَّهُ مَا أَهَمُّهُ

“Whoever says in the morning and the evening, ‘Allah is sufficient for me. There is no deity but Him. Upon Him I rely, and He is the Lord of the Mighty Throne,’ seven times, Allah will suffice him in whatever concerns him of the affairs of this world and the next.”

SUNAN ABI DAWUD · NAWAWI, AL-ADHKAR

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allah is sufficient for me. There is no deity but Him. Upon Him I rely, and He is the Lord of the Mighty Throne.

Why seven

Ibn Allan al-Bakri (Allah have mercy on him) writes that the seven-fold repetition acts as a spiritual medicine. Physical medicine works only at the right dose. A drop is not enough. A flood overwhelms.

The phrase works the same way. Said once, it touches the surface of the heart. Said seven times, slowly, in the morning and in the evening, it reaches the place where worry lives.

IBN ALLAN · AL-FUTUHAT AL-RABBANIYYA

Said seven times, slowly,
it reaches the place where worry lives.

May Allah make us of those who say it,
mean it, and live by it.

حَسْبُ

Colophon

This short book was written by Faraz Rabbani at SeekersGuidance in the year 1447 of the Hijra, corresponding to 2026 of the common era.

It is a companion to the longer work, “Allah Is Sufficient for Us — A Believer’s Walk with the Verses, the Sunna, and the Masters of the Path.”

All praise belongs to Allah, by whose grace good works are brought to completion.

ABOUT THE AUTHOR

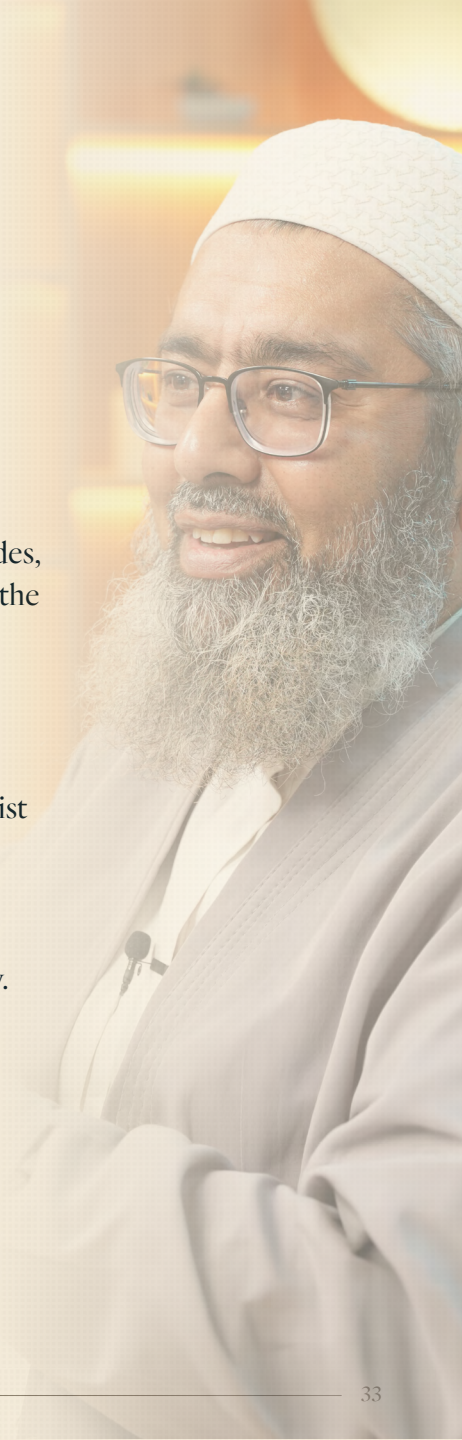
Faraz Rabbani

Faraz Rabbani is the founder and executive director of SeekersGuidance. He has been studying and teaching the Islamic sciences for more than three decades, and is recognized as a specialist of the Hanafi legal school, theology, and other Islamic sciences.

His teaching returns to a single theme: that the sacred sciences exist to bring the believer to their Lord with clarity, dignity, and ease.

He lives in Toronto with his family.

Knowledge is a path of return.
The teacher walks beside the
seeker, never ahead.





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