175548 - Discussion on the meaning of the words “Hasbi Allah wa ni‘am al-wakil (Allah is Sufficient for me, and He is the best disposer of affairs)”

the question

What is the meaning of the supplication “Hasbi Allah wa ni‘am al-wakil (Allah is Sufficient for me, and He is the best disposer of affairs)”? What is its status before Allah, may He be glorified and exalted? Is it the best supplication for one who has been wronged in general, and when should the Muslim say it? Is saying it when he has a dispute with a Muslim a very serious matter? I heard a shaykh, one of the scholars, say that “it is not permissible to undermine the supplication after saying it,” meaning – according to my understanding – that it is not permissible to say any supplication after it, so it should be the last thing that he says. If what he said is true, what should the oppressor against whom this supplication was offered do regarding himself and the one whom he oppressed? Is there any expiation? Could the one who has any knowledge about how serious this supplication is say, “I pray to Allah that no one will say it regarding me at all”?

Detailed answer

Praise be to Allah.

“*Hasbi Allah wa ni‘am al-wakil* (Allah is Sufficient for me, and He is the best disposer of affairs)” is one of the greatest supplications narrated in the Quran and sahih Sunnah. We may discuss this supplication in detail by noting the following points:

1. The evidence for it being prescribed

It is prescribed as it is mentioned in the Holy Quran, where Allah, may He be glorified and exalted, tells us about the noble Sahabah following the battle of Uhud, at Hamra’ al-Asad. That was when some of the hypocrites scared them by telling them that the people of Makkah had gathered a huge army to fight them that could not be defeated, and they started to scare them so as to

discourage them from confronting the enemy, but that only increased them in faith in Allah's promise and adherence to the truth that they were following. So they responded to all this psychological warfare by saying: "*Hasbuna Allah wa ni'am al-wakil* (Allah is Sufficient for us, and He is the best disposer of affairs)."

Allah, may He be glorified and exalted, says (interpretation of the meaning):

{ Of those who answered the call of Allah and the Messenger, even after sustaining injuries, those who do good and fear Allah will have an immense reward –

those to whom people said: The people have gathered against you, so fear them. But it [only] increased them in faith. They said: Allah is Sufficient for us, and He is the best disposer of affairs.

And they returned with grace and bounty from Allah, and no harm touched them, for they pursued the pleasure of Allah. And Allah is the Possessor of abundant grace} [Al 'Imran 3:172-174].

In fact it was narrated in *Sahih al-Bukhari* (4563) that these words were uttered by the Messengers of strong resolve. Ibrahim (peace be upon him) uttered these words during the greatest test that he underwent, when he was thrown into the fire; and the leader of humanity, Muhammad (blessings and peace of Allah be upon him) uttered these words when confronting the polytheists at Hamra' al-Asad.

It was narrated that 'Abdullah ibn 'Abbas (may Allah be pleased with him) said:

"*Hasbuna Allah wa ni'am al-wakil* (Allah is Sufficient for us, and He is the best disposer of affairs)" – Ibrahim (peace be upon him) spoke these words when he was thrown into the fire, and Muhammad (blessings and peace of Allah be upon him) spoke these words when they [the hypocrites] said: { The people have gathered against you, so fear them. But it [only] increased them in faith. They said: Allah is Sufficient for us, and He is the best disposer of affairs } [Al 'Imran 3:173].

2. The meaning of this supplication

The scholars said that the words "*Hasbuna Allah*" mean: Allah is sufficient for us. The Muslim believes that Allah, may He be glorified and exalted, by His might, power and majesty will suffice the individual against anything that concerns him and befalls him, and by His great might, He will ward off from him any danger he fears and any enemy who tries to harm him.

As for the meaning of the words "*ni'am al-wakil*," they mean: I praise the One Who is in charge of our affairs and Who takes care of our well-being and is the One Who looks after us, namely Allah, may He be glorified and exalted, for He is the best wakil in whom we may put our trust. Whoever puts his trust in Allah (tawakkul), Allah will suffice him, and whoever turns to Him, may He be glorified, with sincerity, he will not be disappointed or let down. Allah, may He be glorified and exalted, is the most deserving of being praised and thanked for that.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

That is, Allah alone is sufficient for us all. End quote from *Minhaj al-Sunnah al-Nabawiyyah* (7/204).

Shaykh Ibn 'Uthaymin (may Allah have mercy on him) said:

"*Hasbuna*" means: He is sufficient for us with regard to what concerns us and what befalls us. "*Wa ni'am al-wakil*" means: He, may He be glorified and exalted, is the best one who could suffice us, for He is an excellent Protector and an excellent Helper.

But He is only a protector and helper for the one who seeks His protection and help. He, may He be glorified and exalted, is the most generous and most kind, so if a man turns to Him in all his affairs, He will help him, support him and take care of him. But the problem is with the son of Adam, as he often turns away from Allah and relies on whatever material measures he can take, and pays no attention to spiritual measures [putting his trust in Allah]."(*Sharh Riyadh al-Salihin* 1/542).

Please see the answer to question no. 11184 .

3. The virtue of this supplication

This is one of the greatest of supplications in virtue, one of the highest in status and one of the most sincere in wording, because the meaning of this supplication highlights the true meaning of tawakkul or putting one’s trust in Allah, may He be glorified and exalted. Whoever is sincere in turning to his Lord, may He be glorified, Allah will suffice him and take full care of him; He will suffice him against the harm of his enemies, suffice him against the worries and troubles of this life, and suffice him in every situation in which he says these words. Because of this supplication, Allah, may He be glorified and exalted, will decree for him what he wants and will suffice him so that he has no need of people. For it is an acknowledgement of his need for Allah and a declaration that he has no need of what people have. Moreover, it is worth noting that there is no hadith which suggests that whoever says this supplication will have such and such a reward. But the verse in which Allah, may He be glorified and exalted, says (interpretation of the meaning):

{Whoever puts his trust in Allah, He will suffice him. Allah will surely attain His purpose. Allah has set a measure [and appointed term] for all things}

[al-Talaq 65:3] indicates that whoever truly puts his trust in Allah, Allah, may He be glorified, has promised him that He will suffice him against what he is worried about, and He will take care of him, so that he will not need anyone else after Him. That is sufficient virtue and reward, for whomever Allah suffices will be blessed in this world and the hereafter by the power, might and wisdom of Allah. Hence Allah, may He be exalted, says elsewhere (interpretation of the meaning):

{But whoever puts his trust in Allah, verily Allah is Almighty, Most Wise} [Al-Anfal 8:49].

In fact, the reward of the believers following Uhud, when they uttered these words, was that they went back with bounty from Allah, may He be glorified and exalted, honoured by Him and under His care:

{And they returned with grace and bounty from Allah, and no harm touched them, for they pursued the pleasure of Allah. And Allah is the Possessor of abundant grace} [Al ‘Imran 3:172-174].

See: *Zad al-Ma‘ad* (2/330).

4. Situations in which it is appropriate to say "*Hasbuna Allah wa ni'am al-wakil* (Allah is Sufficient for us, and He is the best disposer of affairs)"

It is appropriate to recite this supplication in any situation in which the Muslim is worried, alarmed or afraid, and also at times of difficulty, distress and calamity. When he says these words he will be turning, mentally and verbally, to Allah and declaring that he is content with His protection, by His might, from all people.

Concerning that, there is a very weak hadith that was narrated from Abu Hurayrah (may Allah be pleased with him), according to which the Prophet (blessings and peace of Allah be upon *him) said: "Say, if you are facing serious trouble, 'Hasbuna* Allah wa ni'am al-wakil (Allah is Sufficient for us, and He is the best disposer of affairs).'" Narrated by Ibn mardawayh. See: *Silsilat al-Ahadith al-Da'ifah* (no. 7002).

A better hadith that that is the hadith narrated by Sayf, from 'Awf ibn Malik, that he told them that the Prophet (blessings and peace of Allah be upon him) judged between two men and the man against whom the ruling went said, as he was leaving: Allah is sufficient for me and He is the best disposer of affairs. The Prophet (blessings and peace of Allah be upon him) said: "Allah, may He be exalted, apportions blame for negligence, but you should take care of your affairs and be smart. Then if something gets the better of you, in that case you may say: Allah is sufficient for me and He is the best disposer of affairs."

This hadith is also weak; it was classed as weak by the scholars because Sayf is unknown. Al-Nasa'i said: I do not know who Sayf is. *Al-Sunan al-Kubra* (6/160). However, al-'Ijli said concerning him: he is a Syrian and a trustworthy (thiqah) Tabi'i. But the scholars do not trust the authentication of al-'Ijli. The hadith was classed as weak by al-Albani in *Da'if Abi Dawud*.

But the meaning of the hadith is sound, as is attested to by the sahih hadiths that have been narrated on this topic, including the hadith of Abu Sa'id al-Khudri (may Allah be pleased with him), who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "How could I feel at ease when the bearer of the Trumpet has put it to his lips and is listening for the instruction

to blow it, whereupon he will blow it." It is as if that weighed heavily on the companions of the Prophet (blessings and peace of Allah be upon him), so he said to them: "Say: '*Hasbuna Allah wa ni'am al-wakil* (Allah is Sufficient for us, and He is the best disposer of affairs; in Allah we put our trust).'" Narrated by al-Tirmidhi (no. 2431), who said: This is a hasan hadith. A similar hadith was narrated with a different isnad from 'Atiyyah, from Abu Sa'id al-Khudri, from the Prophet (blessings and peace of Allah be upon him), and classed as sahih by al-Albani in *Sahih al-Tirmidhi* and in *al-Silsilah al-Sahih* (no. 1079).

Hence al-Nasa'i included this supplication in the chapter entitled: What to say when fearing people."(*'Amal al-Yawm wa'l-Laylah* p. 392).

It was also quoted by Ibn al-Qayyim in Chapter 19: Dhikr to be recited when meeting the enemy and for one who fears those in authority and others. End quote from *al-Wabil al-Sayyib* (p. 114).

From the above we may conclude that this supplication may be said when a Muslim confronts an oppressor, and not only a disbeliever. It may also be resorted to by one who is worried, distressed or afraid because of aggression on the part of a Muslim.

As for the wrongdoer and oppressor regarding whom this supplication is said, he has no option but to repent sincerely, seek the pardon of those whom he has wronged and against whose rights he has transgressed, and return whatever he took wrongfully to its rightful owners. Otherwise Allah, may He be glorified and exalted, will be his opponent on the Day of Resurrection, but in most cases He will hasten punishment for him in this world, for there is no barrier between the supplication of one who has been wronged and Allah.

And Allah knows best.