

The Divine Name

Al-Haseeb

(The Reckoner)

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Name of Allah Al-Hasib (The Reckoner, The Sufficient)

The Concept of the Name

Linguistic Meaning:

Al-Hasib: This name may derive from *hasaba* (to calculate, reckon) or from *ahsabani* (to suffice), meaning "the one who suffices."

The poet said:

“And we consider him (hasibna), even if he is not hungry...”

Thus, Allah is Al-Hasib, meaning He is sufficient, where the form *fa'il* conveys the meaning of *muf'il*, as in *alim* أليم (painful) and similar forms. It can also mean the One who reckons, so Allah's bounties and favors are accounted and measured.

The poet also said:

“If Zayd calls the sons of Dhuhl to wrath, we become wrathful for Zur'ah, for favor is accounted (mahsoub).”

[Interpretation of Allah's Beautiful Names by Al-Zajjaj 1/49].

Explanation: He is the All-Knowing of His servants, sufficient for those who rely on Him, and He rewards His servants with good or evil in accordance with His wisdom and knowledge of both their minor and major deeds.

Al-Hasib: The Watchful Accountant of His servants, overseeing their recompense with justice and grace. Al-Hasib also means the One who suffices His servant's worries and concerns. Most specifically, He is the Sufficient One for those who place their trust in Him:

“And whoever relies upon Allāh - then He is sufficient for him. Indeed, Allāh will accomplish His purpose.” [Qur'an: 65: 3], meaning He is enough to handle both their religious and worldly matters.

Al-Hasib is also the One who records all actions of His servants, whether good or evil, and recompenses them accordingly. Allah says:

“O Prophet! Allah is sufficient for you and for the believers who follow you.” [Qur'an: 8: 64], meaning He is enough for you and those who follow you. Allah's sufficiency for His servant is in accordance with how sincerely he follows the Prophet, outwardly and inwardly, and how he upholds servitude to Allah.

[Interpretation of Allah's Beautiful Names by Al-Sa'di 1/182].

Al-Halimi explains: Al-Hasib signifies the One who perceives all parts and measures that humans only come to understand through calculation, without needing any calculation Himself. Calculators comprehend things part by part, knowing the whole only when the calculation is complete. Allah, however, has complete knowledge independent of anything becoming or unfolding. It is also said that Al-Hasib means the All-Sufficient, as in the Arabic phrase, “I stayed with so-and-so and he honored me and sufficed me,” meaning he provided enough until I was content.

[Al-Asma' wa Al-Sifat by Al-Bayhaqi 1/126].

Occurrences in the Quran

The name of Allah, "Al-Hasib" (The Reckoner), is mentioned in the Quran in 12 instances. It appears as "Hasiban" (حَسِيبًا) in three places, as "Hasbuna" (حَسْبُنَا) in two places, as "Hasbuka Allah" (حَسْبُكَ اللَّهُ) in two places, as "Hasbi Allah" (حَسْبِيَ اللَّهُ) in two places, as "Hasbahu" (حَسْبَهُ) in one place, as "Hasibeen" (حَاسِبِينَ) in one place, and as "Al-Hasibeen" (الْحَاسِبِينَ) in one place.

Firstly: The instances where the name of Allah, Al-Hasib, appears as "Hasiban" (حَسِيبًا).

"And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allāh as Accountant." [Qur'an: 4: 6].

"And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed Allāh is ever, over all things, an Accountant." [Qur'an: 4: 86].

"[Allāh praises] those who convey the messages of Allāh¹ and fear Him and do not fear anyone but Allāh. And sufficient is Allāh as Accountant." [Qur'an: 33: 39].

Secondly: The instances where the name of Allah, Al-Hasib, appears as "Hasbuna" (حسبنا)

Those to whom people [i.e., hypocrites] said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allāh, and [He is] the best Disposer of affairs." [Qur'an: 3: 173].

"If only they had been satisfied with what Allāh and His Messenger gave them and said, "Sufficient for us is Allāh; Allāh will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allāh," [it would have been better for them]." [Qur'an: 9: 59].

Thirdly: The instances where the name of Allah, Al-Hasib, appears as "Hasbuka" (حسبك)

"O Prophet, sufficient for you is Allāh and for whoever follows you of the believers." [Qur'an: 8: 64].

Fourthly: The instances where the name of Allah, Al-Hasib, appears as "Hasbi" (حسبي)

"But if they turn away, [O Muḥammad], say, 'Sufficient for me is Allāh; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne.'"

[Qur'an: 9: 129].

"And if you asked them, "Who created the heavens and the earth" they would surely say, "Allah." Say, "Then have you considered what you invoke besides Allah If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy" Say, "Sufficient for me is Allah; upon Him [alone] rely the [wise] reliers." [Qur'an: 39: 38].

Fifthly: The instance where the name of Allah, Al-Hasib, appears as "Hasbahu" (حسبه)

And will provide for him from where he does not expect. And whoever relies upon Allah – then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent [Qur'an: 65: 3]

Sixthly: The instance where the name of Allah, Al-Hasib, appears as "Hasibeen" (حاسبين)

"And if those who did wrong had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby from the worst of the punishment on the Day of Resurrection. And there will appear to them from Allāh that which they had not taken into account." [Qur'an: 21: 47].

Seventhly: The instance where the name of Allah, Al-Hasib, appears as "Al-Hasibeen" (الحاسبين)

"Then they [i.e., His servants] are returned to Allāh, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants." [Qur'an: 6: 62].

Occurrences in the Sunnah

Narrated by Abu Hurairah, he said: The Messenger of Allah (ﷺ) said, "Indeed, Allah Almighty has ninety-nine names, one hundred less one; whoever enumerates them will enter Paradise. He is Allah, there is no deity but Him:

The Most Merciful, The Beneficent, The Sovereign, The Holy, The Source of Peace, The Bestower of Faith, The Overseer, The

Exalted in Might, The Compeller, The Supreme, The Creator, The Maker, The Fashioner, The Forgiver, The Subduer, The Bestower, The Provider, The Opener, The All-Knowing, The Constrictor, The Expander, The Abaser, The Exalter, The Honorer, The Humiliator, The All-Hearing, The All-Seeing, The Judge, The Just, The Subtle, The All-Aware, The Forbearing, The Magnificent, The Oft-Forgiving, The Appreciative, The Most High, The Most Great, The Preserver, The Sustainer, The Reckoner (Al-Hasib), The Majestic, The Generous, The Watchful, The Responsive, The All-Encompassing, The Wise, The Loving, The Glorious, The Resurrector, The Witness, The Truth, The Trustee, The Possessor of Strength, The Firm, The Protector, The Praiseworthy, The Appraiser, The Originator, The Restorer, The Giver of Life, The Causer of Death, The Ever-Living, The Sustainer, The Finder, The Illustrious, The One, The Self-Sufficient, The Omnipotent, The Omnipotent in Capability, The Advancer, The Delayer, The First, The Last, The Manifest, The Hidden, The Patron, The Most Exalted, The Benefactor, The Acceptor of Repentance, The Avenger, The Pardoner, The Compassionate, The Owner of Sovereignty, Possessor of Majesty and Honor, The Equitable, The Gatherer, The Self-Sufficient, The Enricher, The Preventer, The Distresser, The Benefactor, The Light, The Guide, The Incomparable, The Everlasting, The Inheritor, The Guide to the Right Path, The Patient.”

[This hadith is considered unique (gharib), narrated by Tirmidhi, 5/530, Hadith 3507].

Narrated by Abdur-Rahman ibn Abi Bakra, from his father, who said: A man praised another man in the presence of the Prophet (ﷺ). The Prophet (ﷺ) said, “Woe to you! You have cut your companion’s

neck! You have cut your companion's neck!" repeatedly. Then he said, "If one of you must praise his brother, let him say, 'I think he is such-and-such, and Allah is his Reckoner (Hasib), and I do not confirm anyone's righteousness over Allah,' and let him say, 'I think he is this way or that way,' if he knows it to be so."

[Reported by al-Bukhari in its exact wording, 3/176, Hadith 2662, and Muslim, 4/2296, Hadith 3000].

Narrated by Ibn Abi Mulaika: Aisha, the wife of the Prophet (ﷺ), would not hear anything she did not understand without asking about it until she understood it. And the Prophet (ﷺ) said, "Whoever is taken to account will be punished." Aisha then said, "But doesn't Allah Almighty say, "He will be judged with an easy account" [Qur'an: 84: 8] He said, "That is merely the display (al-'Ard); but whoever is thoroughly examined in the account will perish."

[Reported by al-Bukhari in its exact wording, 1/32, Hadith 103, and Muslim, 4/2204, Hadith 2876].

(*al-'Ard*) refers to the display of people on the Scale.

Worshipping Allah through His Name (Al-Hasib)

1. Knowing that Allah Almighty is the true Hasib (Reckoner) and is sufficient for His servants in all matters that concern them, both in their religion and worldly life:

There is no reckoner and no one sufficient except Him, glorified be

He. Allah says, {And sufficient is Allāh as Accountant.} [Qur'an: 33: 39]. He suffices His servants when they seek refuge in Him, seek His help, and rely on Him.

2. The heart's reliance on Allah Almighty, leaning towards Him, finding tranquility in Him, and submitting fully to Him:

Hold yourself accountable before you are held accountable:

Count the hours and days, and fill them with deeds that Allah loves and is pleased with. Everything you do in this life is recorded, and you will see it on the Day of Judgment. Glory be to Al-Hasib, the One who has preserved every action of His servants, whether good or evil, knowing precisely what they deserve in reward or punishment. He will fully recompense them when they return to Him.

[Source: Kitab al-Tawhid, "The Beautiful Names of Allah in the Light of the Quran and Sunnah" by Muhammad bin Ibrahim al-Tuwaijri, pp. 687-689].

3. Faith and Anticipation of Reward:

Benefits of Anticipating Reward

- **Obedience to God's Command and Following the Noble Messenger:** It is an act that aligns with God's command and emulates the practices of the Prophet.

- **Purifies the Deed, Increasing Faith and Good Deeds:** Anticipating reward enriches the act, multiplying one's account of faith and good deeds.
- **Leads to Sincerity and Distance from Ostentation:** When one anticipates reward sincerely, it helps avoid the risk of showing off, as one does not seek praise or reward from anyone. Since intention is rooted in the heart, who other than God can see what is in the heart?
- **A Sign of Good Expectation of God:** Performing righteous deeds with the expectation that God, the Generous, will accept one's effort, even with personal shortcomings, is a mark of trusting in His mercy.
- **Strengthens Determination:** If one feels a decline in motivation during an act, recalling the reward and blessings re-energizes and inspires persistence.
- **Constant Anticipation Turns Life into Acts of Worship:** While we all fast during Ramadan every year, a wise person seeks to gain from each moment, considering it an act of worship, earning rewards based on the intentions made in each action.
- **Anticipation Grants Rewards Even When Prevented by a Legitimate Excuse:** The Prophet Muhammad (peace be upon

him) said, "If a servant of God becomes ill or travels, Allah records for him what he used to do when he was healthy or at home." – *Sahih Al-Jami*.

- **Anticipation Elevates a Person's Status Before Their Lord:** The Prophet Muhammad (peace be upon him) said to Sa'd ibn Abi Waqqas, "Indeed, you will never be left behind to perform a deed seeking the face of Allah except that it increases you in rank and elevation." – *Sahih Al-Bukhari*.

4. Supplication with the Name of Allah, "Al-Hasib" (The Reckoner):

- **Narrated by Abu Darda:** The Messenger of Allah (peace and blessings be upon him) said, "Whoever says, in the morning and in the evening, 'Allah is sufficient for me; there is no god but Him; I rely on Him, and He is the Lord of the mighty throne,' seven times, Allah will take care of whatever worries him."
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- **Narrated by Aisha, Mother of the Believers:** I heard the Messenger of Allah (peace and blessings be upon him) say in one of his prayers, "O Allah, bring me to an easy reckoning." I asked, "O Prophet of Allah! What is an easy reckoning?" He said, "It is that Allah looks into his record and overlooks him. Indeed, whoever is questioned thoroughly about his account on that Day, O Aisha, will be ruined."

Cards:

Al-Hasib (The Reckoner)

Allah says, "And sufficient is Allah as a Reckoner." Al-Hasib is "the All-Knowing of His servants, the Sufficient for those who rely upon Him, the One who recompenses His servants for their good and evil according to His wisdom and His knowledge of their subtle actions" (As-Sa'di).

Al-Hasib has two meanings: **the Sufficient and the Protector**. The other meaning is **the Reckoner**. Ibn al-Qayyim said, "He is Al-Hasib in sufficiency and protection and the one who suffices the servant at all times."

Reflect: If all paths seem narrow to you, Allah is your Hasib, your Sufficient, from what has confined you. Thus, He said to His Prophet صلى الله عليه وسلم, "O Prophet, Allah is sufficient for you," meaning He will protect you from the harm of your enemies.

And remember, your actions are being reckoned, and nothing of them is lost with Al-Hasib.

"Our reliance is upon Allah; He will give us of His bounty." In Sahih Al-Bukhari, it is recorded that among the supplications of Ibrahim and Muhammad صلى الله عليه وسلم is, "Sufficient for us is Allah, and He is the best disposer of affairs"

Summary

Al-Hasib (The Reckoner, The Sufficient) signifies that Allah is the ultimate judge, overseeing all actions and rewarding or punishing with perfect justice. He is also the One who suffices His servants, providing for them in both worldly and spiritual matters.