Muntakhab Ahadith

A Selection of Ahadith Relating to the Six Qualities of Da'wat and Tabligh

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‘ILM AND DHIKR
KNOWLEDGE AND REMEMBRANCE OF ALLĀH TA‘ĀLĀ

‘ILM KNOWLEDGE

In order to benefit directly from Allāh Ta‘ālā by fulfilling His Commandments, in the manner prescribed by Rasūlullāh Ṣallallāhu ‘alaihi wasallam, to acquire the knowledge revealed by Allāh Ta‘ālā, that is to precisely ascertain what Allāh Ta‘ālā wants of me, in each and every situation

VERSES OF QUR’ĀN

Allāh Subhānahū wa Ta‘ālā says:

(Just as We completed Our Favour upon you by ascertaining the direction of your Qiblah) similarly, We have sent to you a Messenger from amongst you, who recites to you Our revelations and purifies

قال الله تعالى:
كَمَا أُرْسِلْنَا فِي حَسَنِ هَذَا نَزْعُولُونَا
بَلَغْنَا عَلَيْكُمْ كِتَابًا وَرُكْبَيْنِ
وَمَعَ مِنْهُمَا الْكِتَابَ وَالْحُكْمَةَ
you, and teaches you the Book (Al-Qur`ān) and wisdom (the Prophet’s Sunnah), and teaches you (beneficial things) that which you knew not.

Al-Baqarah 2: 151

"وَيَسْتَلَمْكِمْ مَا لَمْ تَكُونُوا تَكُونُونَ"[1] 

Al-Qur`ān [51] 

Allāh Subhānahu wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallām:

Allāh reveals to you the Book (Al-Qur`ān) and the wisdom, and teaches you that which you knew not. The grace of Allāh towards you has been infinite. An-Nisā 4: 113

"وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلِمَتَكْ مَا لَمْ تَكُنْ تَعْلَمَ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا"[111] 

النساء:33 [111]

Allāh Subhānahu wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallām:

And say: My Rabb! Enhance my knowledge. Ta Hā 20: 114

"وَقَالَ رَبِّ زَدْني عِلْمًا"[طه:11] 

[طه:11]

Allāh Subhānahu wa Ta‘ālā says:

And We, verily gave knowledge to Dāwūd and Sulaimān, and (upon this) they said: Praise be to Allāh, Who has preferred us above many of His believing slaves!

An-Naml 27: 15

"وَلَقَدْ مَلَأْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَ اللَّهُ رَبِّي أَلَيْكُمْ فَضَّلْتُ عَلَى كُلِّ مَنْ عَبَرَ الْمُؤْمِنِينَ"[السُّلَيْم:15] 

[السُّلَيْم:15]

Allāh Subhānahu wa Ta‘ālā says:

And these examples We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His Signs).

Al-‘Ankabūt 29: 43

"وَتَأْكُلُ الْأَمْسِلَ نَضْرِبْنَاهَا لِلْيَتَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْمُعْلُومُونَ"[42] 

[المسكوت:42]
Allāh Subḥānahū wa Taʿālā says:

Only the ‘Ulamā (scholars with knowledge of Allāh’s greatness) amongst His slaves truly fear Allāh.

Fāţir 35: 28

Allāh Subḥānahū wa Taʿālā said to His Prophet Sallallāhu ‘alaihi wasallam:
Say (to them): Can those who have knowledge (of Deen) and those who do not have knowledge (of Deen) be equal?

Az-Zumar 39: 9

Allāh Subḥānahū wa Taʿālā says:

O you, who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (in Paradise from His Mercy). And when (for some reason) you are told to get up, then get up, Allāh will (because of your accepting this order and other orders) exalt in degree those of you who believe, and those who have been granted knowledge (of Deen). And Allāh is Well-Aware of what you do.

Al-Mujādilah 58: 11

Allāh Subḥānahū wa Taʿālā says:

And mix not Truth with falsehood, nor knowingly conceal the Truth (the Commandments of Allāh).

Al-Baqarah 2: 42
Allāh Subhānā wahu Ta’ālā says:

Do you enjoin righteousness upon mankind, and you yourselves forget (to practise it), while you are reciters of the Book? Will you not then use your reason?

Al-Baqarah 2: 44

Allāh Subhānā wahu Ta’ālā says:

(Shu’aib ‘Alaihissalām told his people): (And just as I practice what I enjoin you to do) I do not want myself to do those things which I forbid you to do.

Hūd 11: 88

**AḤĀDĪTH**

1. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: The guidance and knowledge with which Allāh sent me is like abundant rain that falls on land (which has three different terrains). A part of the land was fertile, it absorbed the water, and sprouted lush plantation and pasture. Another part was barren, it held up the water, and Allāh made it beneficial for people who drank from it, and gave (cattle) to drink from it, and irrigated from it. The rain fell on the third part which was a hard plain, it neither held the water nor sprouted grass. (Likewise there are three types of persons). For
example: The one who acquires understanding of Deen of Allāh, and benefits from what Allāh has sent me with, and he learns, and teaches; (and the other who did not benefit himself but others were benefited through him); and the third, who does not show regard to that and does not accept Allāh’s guidance with which I have been sent. (Bukhārī)

2. ‘Uthmān ibn-‘Affān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The best among you is he who learns the Qur’ān and teaches it. (Bukhārī)

3. Buraidah Al-Aslamī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān and learns it, and then acts upon it, he will be made to wear on the Day of Resurrection a crown of Nūr (light), which will be as radiant as the sun. And his parents will be dressed with two suits, which the whole world cannot match. So they will ask: For what have we been dressed like this? It will be said: This is the reward of your son’s acquiring Qur’ān. (Mustadrak Ḥākim)

4. Mu‘ādh Al-Juhrānī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān and acts upon it, his parents will be made to wear a crown on the Day of Resurrection, whose light will be better than the light of the sun; if it rises amongst you in your worldly houses, what do you think about the person who himself acts upon it? (Abū Dāwūd)
5. 'Abdullāh ibn-'Amr ibnul-‘Āṣ Raḍiyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān, indeed secures the knowledge of prophethood within his ribs, though Divine Revelation is not sent upon him. It does not befit one endowed with the Qur’ān that he gets annoyed with those who are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while he has the Book of Allāh inside his heart. (Mustadrak Ḥākim, Targhib)

6. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alaihi wasallam said: Knowledge is of two types: 1. Knowledge that penetrates into the heart; this knowledge is beneficial. 2. Knowledge, that is merely on the tongue; this will be Allāh’s evidence against the son of Ādam. (Targhib) 

Note: Knowledge on the tongue refers to the knowledge without practice and sincerity.

7. 'Uqbah ibn-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alaihi wasallam came out to us when we were in Suffah and asked: Who amongst you would like to go out every morning to Buthān or Al-‘Aqīq (the markets of Madīna Munawwarah) and bring
two large humped she-camels, without being guilty of sin or severing the ties of relationship? We replied: O Rasūlullāh! We would all like that. He said: Your going to the masjid every morning to learn or recite two verses of the Book of Allāh, The Almighty and Magnificent, is better for you than two she-camels. And three verses are better than three she-camels and four verses better than four she-camels, and an equal number of camels. (Muslim)

**Note:** This hadith explains that the number of verses are better than the collective number of camels, male and female; for example, a single verse is better than a single male and a female camel.

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8. Mu‘āwiyyah Raḍiyallāhu ‘anhu narrates: I heard Nabī Šallallāhu ‘alaihi wasallam saying: The one for whom Allāh intends good, He guides him towards the understanding of Deen. Indeed I am only a distributor and Allāh is the One Who grants. (Bukhārī)

**Note:** The second sentence of the hadith means that Rasūlullāh Šallallāhu ‘alaihi wasallam came as a distributor of knowledge and Allāh is the Bestower of understanding of this knowledge and helps in acting upon it. (Mirqāt)

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9. ‘Abdullāh ibn-‘Abbās Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam embraced me and supplicated: O Allāh! Grant him knowledge of the Book. (Bukhārī)

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10. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Indeed, among the signs of the Last Hour (the Day of Resurrection) is that knowledge will be lifted, ignorance (of Deen) will take root, liquor will be drunk, and adultery will prevail. (Bukhārī)
11. ‘Abdullah ibne ‘Umar Raḍiyyallāhu ‘anhuma narrates: I heard Rasūlullāh ﷺ, ‘alaihis-salāt-wa-salam saying: While I was asleep, I was given a bowl of milk. So I drank from it to my fill, until I felt its freshness reaching my nails. Then I gave the rest of it to ‘Umar. The Ṣaḥabah Raḍiyyallāhu ‘anhum asked: So, what is your interpretation about the dream, O Rasūlallāh? He said: Knowledge, (It means ‘Umar Raḍiyyallāhu ‘anh will receive an ample portion of the knowledge of Rasūlullāh Ṣallallāhu ‘alaihis-salāt-wa-salam). (Buḥārī)

12. Abu Sa‘īd Al-Khudrī Raḍiyyallāhu ‘anh narrates that Rasūlullāh Ṣallallāhu ‘alaihis-salāt-wa-salam said: A believer’s thirst for knowledge is never quenched. He continues to hear and learn until he enters Paradise. (Tirmidhī)

13. Abu Dhar Raḍiyyallāhu ‘anh narrates that Rasūlullāh Ṣallallāhu ‘alaihis-salāt-wa-salam told me: O Abu Dhar! If you go in the morning and learn a verse from the Book of Allāh, it is better for you than performing one hundred Rak‘āt of Ṣalāt. And if you go in the morning and learn a chapter of knowledge, which may or may not be applicable at that time (for example learning the method of Tayyammum), it is better for you than performing a thousand Rak‘āt of Nafl Ṣalāt. (Ibne-Majah)

14. Abu Hurairah رَضِيَ الَّذِينَ آمَنُوا بِهِ الَّذِينَ آمَنُوا بِهِ وَلَا يَزَالُ مُتَحِلُّ الْجَهْرِ يُبَلِّغُهُمُ الرَّجُلُ نَظَرًا إِلَى مَنْ تَعَلِّمَهُ. (Ibn-Majah)

Note: The excellence mentioned in this hadith is valid for all masjids, as all masjids are subsidiaries of Masjid-un-Nabî. (Injah-ul-Haja)

15. Abu Hurairah رَضِيَ الَّذِينَ آمَنُوا بِهِ الَّذِينَ آمَنُوا بِهِ وَلَا يَزَالُ مُتَحِلُّ الْجَهْرِ يُبَلِّغُهُمُ الرَّجُلُ نَظَرًا إِلَى مَنْ تَعَلِّمَهُ. (Ibn-Hibban)

Note: The excellence mentioned in this hadith is valid for all masjids, as all masjids are subsidiaries of Masjid-un-Nabî. (Injah-ul-Haja)

16. Jâbir ibne-'Abdullâh رَضِيَ الَّذِينَ آمَنُوا بِهِ الَّذِينَ آمَنُوا بِهِ وَلَا يَزَالُ مُتَحِلُّ الْجَهْرِ يُبَلِّغُهُمُ الرَّجُلُ نَظَرًا إِلَى مَنْ تَعَلِّمَهُ. (Musnad Ahmad)

Note: In this hadith men have been compared with mines. Various mines contain different minerals. Some of which are more valuable, like gold and silver; while others are less valuable, like coal and lime. Similarly, different men have different qualities and habits, because of which some have higher rank and some have lower. Again, so long as gold and silver remain unexplored, these do not have the value but these acquire value only after being taken out of the mines. In the same manner, as long as a man remains hidden in
the darkness of infidelity, though he may have any measure of generosity or bravery, he does not bear that value which he would gain once he has embraced Islam and acquires the knowledge of Deen. (Mazahir-e- Haque)

17. Abu Umamah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who goes to the masjid, not desiring anything other than learning or teaching something good, his reward is like that of a Ḥaji who performs a complete Ḥajj. (Tabarāni, Ṣajma-‘uz-Zawāid)

18. Ibne-‘Abbās Raḍiyallāhu ‘anhum narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Teach people (Deen), and be lenient with them and do not be stern with them. (Musnad Ahmad)

19. Abu Hurairah Raḍiyallāhu ‘anhu while passing by a market of Madīnah stopped and asked: O People of the market; what has disabled you? They asked: What is the matter, O Abu Hurairah? He said: The inheritance of Rasūlullāh Ṣallallāhu ‘alaihi wasallam is being distributed and you are sitting here. Why do you not go there and take your share of it? They asked: Where is it being distributed?
He replied: In the masjid. So they rushed towards the masjid. Abu Hurairah stood there till they returned. And he asked: What happened? They said: O Abu Hurairah! We went to the masjid, entered it, and saw nothing being distributed. Abu Hurairah Ra'diyallahu 'anhu asked: Did you not see anyone in the masjid? They replied: Yes! verily We saw some people performing Salāt, and some reciting the Qur'an and some were discussing what is permissible and what is forbidden. Abu Hurairah said: Woe unto you, that is the inheritance of Muḥammad Šallallāhu 'alaihi wasallam. (Ṭabarānī, Majma-ʿuz-Zawādī)

20. ‘Abdullāh ibne-Masʿud Ra'diyallahu ‘anhu narrates that Rasūllullāh Šallallāhu 'alaihi wasallam said: When Allāh intends to endow His slave a good, He gives him understanding of Deen and inspires him with proper guidance. (Bazzār, Ṭabarānī, Majma-ʿuz-Zawādī)

21. Abu Wāqīd Al-Laithī Ra'diyallahu ‘anhu narrates that once Rasūllullāh Šallallāhu 'alaihi wasallam was sitting in the masjid, and other people were also present. Three men came, two of them turned their attention towards Rasūllullāh Šallallāhu 'alaihi wasallam, and one amongst them left. These two men stood near Rasūllullāh Šallallāhu 'alaihi wasallam; one of them found some room in the circle, so he sat there, the other one sat behind them and the third one (as mentioned above) turned his back and left. At the end of the gathering, Rasūllullāh Šallallāhu 'alaihi wasallam said: Should I not inform you about these three persons? One of them came closer to
Allāh by sitting in the circle and so Allāh covered him with His Mercy. And the other one felt shy (to sit in the circle), so Allāh regarded his shyness and did not deprive him of His Mercy and the last one turned away, so Allāh turned away from him. (Bukhārī)

22. Abu Hārūn Al-‘Abdī Raḥimahullāh reports from Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu, who narrates that Rasūlullāh ʿAllāhu A‘ṣma’ūlā ‘alaihi wasallam said: People from the East will come to you to seek knowledge of Deen, and when they come to you, treat them well. Abu Hārūn ‘Abdī, says: Whenever Abu Sa‘īd would see us, he would say: Welcome to those about whom Rasūlullāh ʿAllāhu A‘ṣma’ūlā ‘alaihi wasallam advised us. (Tirmidhī)

23. Wāthilah ibnil-Asqa‘ Raḍiyallāhu ‘anhu narrates that Rasūlullāh ʿAllāhu A‘ṣma’ūlā ‘alaihi wasallam said: He who seeks knowledge and attains it, Allāh writes for him a double reward, and he who seeks knowledge but does not attain it, Allāh writes for him a single reward. (Tabarānī, Majma‘-uz-Zawāiḍ)

24. Safwān ibne-‘Assāl Al-Murādī Raḍiyallāhu ‘anhu narrates: I went to Nabī ʿAllāhu A‘ṣma’ūlā ‘alaihi wasallam, he was in the masjid, reclining on his red striped sheet. I said: O Rasūlullāh! I have come
to seek knowledge. He said: Welcome to the seeker of knowledge. Indeed, the angels cover the seeker of knowledge by their wings and start gathering one upon another till they reach the sky, for the love of the knowledge which is being sought. (Tabarānī, Majmaʿ-uz-Zawāid)

25. Thaʿlabah ibn-Hakam Aṣ-Ṣahābī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh ‘Azza wa Jall, when seated on His Chair to judge His slaves on the Day of Resurrection, will say to the ‘Ulamā (Islāmic Scholars): I blessed you with My knowledge and My kind forbearance in order to pardon you despite your faults, and I care not, as to the magnitude of your sins, as forgiving you is of no consequence to Me. (Tabarānī, Targhīb)

26. Abu Dardā’ Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whoever travels on a path in search of knowledge, Allāh will enable him to travel on one of the paths to Paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the ‘Ālim (Islāmic Scholar). Verily, the eminence of an ‘Ālim over a devout worshipper is that of the full moon over the stars. And indeed, the ‘Ulamā are heirs of the prophets. And verily, the prophets did not leave behind as
inheritance any Dinār or Dirham, rather they leave ‘Ilm as inheritance. So, whoever acquired this, received an abundant portion. (Abu Dāwūd)

27. Abu Dardā’ Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The death of an ‘Ālim, is such a calamity that it can neither be made up nor compensated for; and he was a star (of guidance and due to his death) his light is lost. The death of a whole tribe is less significant than the death of an ‘Ālim. (Baihaqi)

28. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, the example of the ‘Ulamā‘ is like that of stars in the sky by which guidance is obtained in the darkness of the land and water; when stars lose their radiance, it is likely that travellers will go astray. (Mushnad Ahmad)

Note: This refers to the absence of ‘Ulamā‘, which invariably leads to the straying of mankind from the straight path.

29. Ibne-‘Abbās Raḍiyallāhu ‘anhumā narrates that Rasulullah Sallallahu ‘alaihi wasallam said: One Faqīh (learned man) has more power over Shaitān than a thousand devout worshippers. (Tirmidhī)

Note: This means that it is easier for a Shaitān to deceive a thousand ‘Abīd (devout worshippers) than to deceive an ‘Ālim who has a thorough knowledge of Deen.

30. Abu Umāmah Al-Bāhilī Ṭaḥiyallāhu ‘anhu narrates that two men were mentioned to Rasūlullāh Šallallāhu ‘alaihi wasallam, one of them learned and the other devout worshipper. Rasūlullāh Šallallāhu ‘alaihi wasallam said: The superiority of an ‘Ālim over an ‘Ābid is like that of mine over the least amongst you. Then Rasūlullāh Šallallāhu ‘alaihi wasallam said: Indeed, Allāh, His angels, the inhabitants of the skies and the earths, even the ants in their holes and even fish invoke mercy, grace and honour on him who teaches people good deeds. (Tirmidḥī)

31. Abu Hurairah Ṭaḥiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Behold! Indeed, the world is accursed, and all that it contains is accursed except the Dhikr of Allāh, and that which brings one closer to Allāh, an ‘Ālim or a seeker of knowledge of Deen. (Tirmidḥī)

32. Abu Bakrah Ṭaḥiyallāhu ‘anhu narrates: I heard Nabī Šallallāhu ‘alaihi wasallam saying: You should become either (1) an ‘Ālim or (2) a seeker of knowledge of Deen, or (3) an attentive listener to the knowledge of Deen, or (4) a lover of knowledge of Deen and Ulamā. Do not be of the fifth kind, otherwise you will be ruined. The fifth kind is that you bear malice towards knowledge of Deen and those who possess it. (Tabrānī, Bazzār, Majma-‘uz-Zawāïd)
33. Ibne-Mas'ūd Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: There are only two people worthy of envy: A person whom Allāh has given wealth, and empowers him to spend it in righteous causes; and the other, whom Allāh has given knowledge by means of which he makes sound judgements, and teaches it to others. (Bukhārī)

34. ‘Umar ibnil-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that one day while we were sitting with Rasūlullāh ﷺ ‘alaihi wasallam, a man with extremely white clothing and very black hair came to us. No signs of travel were visible on him and none of us recognised him. Sitting down close to Rasūlullāh ﷺ ‘alaihi wasallam, resting his knees against his and placing his palms on his own thighs, he said: O Muhammad! Tell me about Islām. Rasūlullāh ﷺ ‘alaihi wasallam
'alaihi wasallam replied: Islām is to testify that none is worthy of worship but Allāh, and Muhammad is the Messenger of Allāh, to establish Šalāt, to pay Zakāt, to fast in Ramadan, and to perform Ḥajj to Baitullāh, provided you have resources for it. The man said: You have spoken the truth. 'Umar Raḍiyallāhu ‘anhu said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about Īmān (faith)? Rasūlullāh Šallallāhu ‘alaihi wasallam said: Īmān is to believe in Allāh, His angels, His books, His Messengers, and the Last Day, and to believe in the Divine Destiny - both good and bad of it. He said: You have spoken the truth. And then asked: Tell me about Iḥsān? Rasūlullāh Šallallāhu ‘alaihi wasallam said: Iḥsān is to worship Allāh as though you are seeing Him; and even if you do not see Him, He certainly sees you. Then he said: Tell me about the Hour? Rasūlullāh Šallallāhu ‘alaihi wasallam replied: The one who is asked about it knows no more than the one who is asking. He said: Then tell me about its signs. Rasūlullāh Šallallāhu ‘alaihi wasallam said: That a slave-girl will give birth to her mistress; and you will see barefooted, naked and destitute shepherds competing with one another in constructing lofty buildings. 'Umar Raḍiyallāhu ‘anhu said: Then he went away and I stayed for a while. Then, Rasūlullāh Šallallāhu ‘alaihi wasallam asked: O 'Umar! Do you know who the questioner was? I said: Allāh and His Messenger know best. He said: He was Jibra‘īl, who came to teach you your Deen (Islam). (Muslim)

Note: In hadīth, amongst the signs of the Last Day is that a slave girl will give birth to her owner (mistress); which means that disobedience of parents will become rampant at the approach of the Last Day, so much so that girls, in whose nature obedience to their mother is more ingrained, would not only become disobedient, but dominate over their mothers, like a lady mistress orders her maidservant. This is why Rasūlullāh Šallallāhu ‘alaihi wasallam has described a slave-girl giving birth to her mistress. The second sign of the Last Day means, such people shall be in possession of wealth who would not be worthy of it. Their interest will be in constructing high buildings and they would compete with one another in it. (Ma‘āriful Ḥadīth)
35. Hasan Rahimahullâh narrates that Rasûlullâh Ŝallallahu ‘alaihi wasallam was asked about two men from the Banî Isrâ’îl as to which of them was superior. One of them was an ‘Âlim, who observed the obligatory Ṣalât, and then sat and taught the people good; the other one fasted by day, and worshipped during the night. Rasûlullâh Ŝallallahu ‘alaihi wasallam replied: The superiority of that ‘Âlim who observed the obligatory Ṣalât then sat and taught good, over a devout worshipper who fasted by day and worshipped during the night, is like my superiority over the least amongst you. (Sunan-ud-dârîmî)

36. ‘Abdullâh Ra’diyallâhu ‘anhu narrates that Rasûlullâh Ŝallallahu ‘alaihi wasallam said: Learn the Qur’ân and teach it to people; acquire knowledge of Deen and teach it to people; learn the obligatory Commandments (of Allâh) and teach these to people: Indeed I would die and verily the knowledge will also be lifted soon, so much so that two people will disagree on an obligatory command, and there will be no one who could guide them correctly about it. (Baihaqî)

37. Abu Umâmah Al-Bâhilî Ra’diyallâhu ‘anhu narrates that Rasûlullâh Ŝallallahu ‘alaihi wasallam said: O people! Acquire knowledge, before knowledge is withdrawn, and before it is eliminated. (Musnad Ahmad)
38. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Indeed, among the actions and good deeds for which a believer will continue to receive rewards even after his death are: (i) Knowledge which he taught and spread (ii) righteous children whom he left behind (iii) the Qur’ān which he left as an inheritance (iv) a masjid which he built (v) a rest house which he built for the travellers (vi) a stream which he caused to flow (vii) a charity that he gave from his wealth, while he was alive and healthy. For all these, he will continue to receive rewards after his death. (Ibne-Majah)

39. Anas Rādiyallāhu ‘anhu says about Nabī Sallallāhu ‘alaihi wasallam that (at times and according to the needs of the moment) whenever he said something, he would repeat it thrice so that the meaning would be fully understood. (Bukhārī)

40. ‘Abdullāh ibn-‘Amr ibnil-‘Āṣ Rādiyallāhu ‘anhumā narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Allāh will not take away knowledge of Deen from people at once, but will withdraw knowledge by the death of ‘Ulamā until no ‘Ālim will be left, people will take ignorant men as their leaders. They will be asked question relating to Deen and they will give verdict without knowledge. They being astray will lead others astray. (Bukhārī)
41. Abu Hurairah Ra diyallahu 'anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam said: Allāh hates every harsh man, who eats excessively, shouts in the bāzār, sleeps at night like a corpse, passes the day like a donkey, and well aware of worldly matters but totally ignorant about matters of the Hereafter. (Ibne-Hībbān)

42. Yazīd ibne-Salama Al-Ju‘fī Ra diyallahu ‘anhu narrates: I said: O Rasūlallāh! I have heard many ahādīth from you; I fear that recent ahādīth may cause me to forget the earlier ones. So, tell me something comprehensive. He said: Fear and obey Allāh to the best of your knowledge. (Tirmidhī)

43. Jābir ibne-‘Abdullāh Ra diyallahu ‘anhumā narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Do not acquire knowledge of Deen for showing superiority over ‘Ulamā and do not use this knowledge to quarrel with the ignorant and do not use this knowledge to hold assemblies. He who has done like this (for him) there is Fire, and Fire. (Ibne-Mājah)

Note: Acquiring knowledge of Deen is not to be used for diverting the attention of people towards one’s self.
44. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: He who is asked something about knowledge (of Deen) and he conceals it, Allāh will put a bridle of fire on him on the Day of Resurrection. (Abu Dāwūd)

45. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: The example of the person who acquires knowledge of Deen and then does not convey it to others, is like the one who has collected a treasure but does not spend (and benefit) from it. (Tabarānī Targhīb)

46. Zaid ibn-C-Arqam Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam used to invoke:

O Allāh! I seek refuge in You from that knowledge which does not give benefit, and from that heart which does not fear You, and from that inner-self which does not get satisfied, and from that supplication which is not accepted.

(Muslim)

47. Abu Barzah Aslāmī Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: The feet of the slave of Allāh will not move from its place on the Day of Judgment until he is questioned about his life, how he spent it; about his knowledge of
Deen, whether he practiced it; about his wealth, from where he acquired it and where he spent it; and about his body (in which activities) did he age it. (Tirmidhi)


49. Jundub ibne-ʿAbdullāh Al-Azdī Raḍiyallāhu ʿAnhu a sahābi of Nabi Sallallāhu ʿAlaihi wa-Sallam narrates that Rasūlullāh Shallallāhu ʿAlaihi wa-Sallam said: The example of the person who teaches people good and neglects himself (does not practice himself), is like a lamp which is a source of illumination for people and burns itself. (Tabarānī, Tarḥīb)

50. ʿAbdullāh ibne-ʿAmr Raḍiyallāhu ʿAnhumā narrates that Rasūlullāh Shallallāhu ʿAlaihi wa-Sallam said: Some people having knowledge of Deen, lack its understanding. And he whose knowledge does not benefit him, his ignorance will harm him. You will indeed be considered amongst those who recite the Qurʾān as long as it restrains you from the forbidden. If it does not restrain you, then you are not from those who recite the Qurʾān. (Tabarānī, Majmaʿ-ʿuz-Zawādī)
50. ‘Abdullāh Ibne-‘Abbās Raḍiyyallāhu ‘anhumā that one night Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood in Makkah and said this three times: O Allāh! Have I conveyed (the Message)? ‘Umar Ibnil-Khaṭṭāb, who was most tender hearted, got up and said: Yes! O Allāh! I make you witness You (O Rasūlallāh) have strongly motivated, striven hard and sincerely advised. He said: Īmān will indeed prevail till infidelity will be pushed to its origins, and surely you will sail on high seas for spreading Īlām. And a time will certainly come, when people will learn the Qur’ān; learning it and reciting it, and then saying: We have learnt it and know it. So, who is better than us? (Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam told his Šāhāba): Can there be any good in them? The Šāhāba asked: O Rasūlallāh! Who would be these people? He said: They are from amongst you and they are the fuel of Fire! (Tabarānī, Majma-'uz-Zawāid)

51. Anas Raḍiyyallāhu ‘anhu narrates that we were sitting by the door of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and were discussing. One man was arguing and quoting one verse of the Qur’ān, and the other quoting another verse. At this, Rasūlullāh Ṣallallāhu ‘alaihi wasallam came out to us. His face was red (in anger), as if (the juice of) pomegranate was spread on his face and he said: O people! Have you been sent for this, or have you been ordered to do so? Do not return to infidelity after me by cutting one another’s necks! (Tabarānī, Majma-'uz-Zawāid)

52. ‘Abdullāh ibne-‘Abbās Raḍiyyallāhu ‘anhumā narrates from Nabī
Şallallahu ‘alaihi wasallam that ‘Īsā Ibne-Marym ‘alaihis salam said: Indeed matters are of three kinds: A matter whose righteousness is evident to you, so follow it; a matter whose error is evident to you, so leave it; a matter which is disputable, so refer it to an ‘Alim who is knowledgeable about it. (Tabarānī, Majma-'uz-Zawāid)

53- عَنْ عَبَّاسِ رَضِيَ اللهُ عَنْهُمْ وَعَنْ النَّبِيِّ ﷺ قَالَ: أَتَفَاعَلْتُمُ الْحَدِيثَ عَلَى إِلَّا مَأْعَلُهُمْ فَمَنْ كَذَبَ عَلَى مَتَعَّدًا فَلَيَثْبَوْا مَفْعُودًا مِّنَ النَّارِ، وَمَنْ قَالَ فِي الْقُرآنِ بِرَأْيِهِ فَلَيَثْبَوْا مَفْعُودًا مِّنَ النَّارِ. رَوَاهُ النَّمَذِي وَقَالَ: هَذَا حَدِيثٌ حَسِنٌ، بَابٌ مَا جاءَ فِيهِ لِيَنْسِي الْقُرآنَ بِرَأْيِهِ، رَقْمٌ: ۲۹۵۱

53. Ibne-'Abbās Rađiyallāhu ‘anhumā narrates that Rasūlullāh ʿAllāhu 'alaihi wasallam said: Avoid relating a ḥadīth from me, unless you know it for a certainty. He who deliberately narrates from me falsely, then let him prepare for himself an abode in the Hell-Fire. And he who interprets the Qur‘ān according to his own opinion, then let him prepare for himself an abode in the Hell-Fire. (Tirmidhi)

54- عَنِ جَنِّدِ بْنِ حُمَىذِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مِّنْ قَالَ فِي كِتَابِ اللَّهَ بِرَأْيِهِ فَأُصِيبُ فَقُدْ أَخَذْتُ أَحْيَاً. رَوَاهُ أَبُو دَاوُدُ بَابُ الْكِلَمَ فِي كِتَابٍ اللَّهِ بِعَلِيمٍ، رَقْمُ: ۳۶۵۲

54. Jundub Rađiyallāhu ‘anhu narrates that Rasūlullāh ʿAllāhu 'alaihi wasallam said: He who interprets the Qur‘ān according to his opinion and that happens to be correct, even then he has erred. (Abu Dāwūd)

**Note:** This means, that if someone interprets the Qur‘ān in the light of his own opinion and that interpretation incidentally turns out to be correct; even so he has erred, because he did not refer (for this commentary) to the Prophet’s Aḥādīth and nor to the ‘Ulamā of this Ummah. (Mazāhir-e-Haque)
TO BE INSPIRED BY
THE QUR’ĀN AND ḤADĪTH

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
When they listen to that which has been revealed to the Messenger; you see their eyes overflow with tears, because of their recognition of the Truth (in the Qur’ān).

Al-Mā‘īdah 5: 83

Allāh Subḥānahū wa Ta‘ālā says:
And when the Qur’ān is recited, give ear to it and pay heed, so that you may obtain Mercy.

Al-A‘rāf 7: 204

Allāh Subḥānahū wa Ta‘ālā says:
He (Allāh’s favoured bondsman) said (to Mūsa ‘Alaihis Salām):
Then if you follow me (to acquire knowledge) ask me not about anything till I myself mention it to you.

Al-Kahf 18: 70

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
Therefore give glad tidings to (those of) my servants

قال الله تعالى:
وإذا سمعوا ما أنزل إلى الرسول ﷺ
أعثىهم تقيص مين الدعيم ممن عرّفوا
من الحكمة [المائدة: 83]

وقال تعالى:
وإذا نرى الكرسيان فأسمعوا لَمُ
وأنصو لعلكم ترحمون
[الأعراف: 204]

وقال تعالى:
قال فإن آتبعوني فلا تسألني عن شيء
حتى أحدث للك منبه ذكر
[الكهف: 70]

وقال تعالى:
فبِسْمِ عِبَادٍ
who listen carefully to all that is said, and follow the best of it; (For) it is they whom Allāh has graced with his guidance, and it is they who are men of understanding. Az-Zumar 39: 17-18

Allāh Subhānahū wa Ta‘ālā says:

Allāh has revealed the best of all teachings, a book (Qur‘ān), its contents resembling each other (in goodness and truth) and repeating each statement (of the truth) many times. The skin of those who fear their Rabb, shiver from it (when they recite it or hear it). Then their skins and their hearts soften to the remembrance of Allāh. Az-Zumar 39: 23

AḤĀDĪTH

55. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked me to recite the Qur‘ān; I submitted: Shall I recite the Qur‘ān to you while it has been revealed to you? He said: I like to hear it from someone else. So, I recited to him Sūrah An-Nisa. When I came to the Verse:

So how will it be with them, when We bring of every people a witness; and We shall bring you O Muḥammad, a witness
against these people - i.e. your Ummah.
He said: Stop, I saw tears were rolling from his eyes. (Bukhari)

56. Abu Hurairah Ṭabi‘a narrates that Rasūlullāh ﷺ ‘ala‘igh wasallam said: When Allāh decrees a matter in heaven, the angels strike their wings in fear and submission to His word. The decree of Allāh sounds to them like the chiming of a chain on a smooth rock. When their hearts are relieved from fear, they ask one another: What did your Rabb say? They say: He commanded the Truth, and He is the Most High, the Most Great. (Bukhari)

57. Abu Salama ibn-‘Abdur Rahmān ibn-‘Auf Rahimahullah narrates that ‘Abdullāh ibn-‘Umar and ‘Abdullāh ibn-‘Amr ibn-‘Āṣ Ṭabi‘a narrated: ‘Abdullāh ibn-‘Umar and ‘Abdullāh ibn-‘Amr met each other at Marwah (Mount). Both of them talked to each other for sometime. Then ‘Abdullāh ibn-‘Amr left, and ‘Abdullāh ibn-‘Umar remained there weeping. A man asked him: What has made you weep? O Abu ‘Abdur Rahman! Ibn ‘Umar said: This man ‘Abdullāh ibn ‘Amr has just told me that he heard Rasūlullāh ﷺ ‘ala‘igh wasallam saying: He, in whose heart there is pride equal to a mustard seed, Allāh will throw him upside down into the Fire. (Musnad Ahmad, Tabarānī, Majma‘-uz-Zawāid)
DHIKR
REMEMBRANCE OF ALLĀH TA‘ĀLĀ

Fulfilling the Commandments of Allāh Ta‘ālā with the complete attention that Allāh Ta‘ālā is in front of me and seeing me

VIRTUES OF AL-QUR’ĀN

VERSES OF QUR’ĀN.

Allāh Subḥānahū wa Ta‘ālā says:

O mankind! There has come to you a heart rending advise from your Sustainer (The Qur’ān, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breast, a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.
Say: In the Bounty of Allāh, and in His mercy (Islām and the Qur’ān); therein let them rejoice. That is better than what (the wealth) they amass. Yūnus 10:57-58

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
Say: The Holy Spirit (Jibraīl) has
revealed it from Your Sustainer with truth, that it may give firmness to those who believe, and as guidance and good tidings for those who have submitted (to Allāh).

An-Nahl 16:102

Allāh Subḥānahū wa Ta‘ālā says:

And We reveal of the Qur’ān that which is a healing (from incorrect beliefs, doubts, suspicions and bad conduct) and a mercy for believers.

Al-İsrā’ 17: 82

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:

Recite that which has been revealed upon you of the Book (Qur’ān).

Al-‘Ankabūt 29: 45

Allāh Subḥānahū wa Ta‘ālā says:

Verily! Those who recite the Book of Allāh, and establish Ṣalāt, and spend out of that which We have bestowed on them, secretly and openly, they look forward to a bargain that can never fail.

Fāṭir 35: 29

Allāh Subḥānahū wa Ta‘ālā says:

Nay, I swear by the settings of the stars. And Indeed! that verily is a tremendous oath, if you but knew. That (this) is indeed an honourable recitation (the noble Qur’ān).
In a Book well guarded.
Which none can touch but the purified.
A revelation from the Sustainer of the Worlds.
Is it this Statement that you consider unimportant?

Al-Wāqi‘ah 56: 75-81

Allāh Subḥānahu wa Ta‘ālā says:
(The grandeur of the Qur‘ān is such that) Had We sent down the Qur‘ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. (Alas, hard hearted man is not affected by the words of the Qur‘ān).

Al-Ḥashr 59: 21

**AHĀDĪTH**

1. Abu Sa‘īd Raḍiyallāhu ‘anhu reports that Rasūllullāh Sallallāhu ‘alaihi wasallam narrated in a Ḥadīth Qudsi that Rabb Tabāraka wa Ta‘ālā, says: He who is unable to do my Dhikr and make supplications because of pre-occupation with the Qur‘ān, I grant him better than what is given to the supplicators. The Excellence of Allāh’s words (Al-Qur‘ān) over all other words is like the Excellence of Allāh over all His creations. (Tirmidhī)
2. Abu Dhar Ghifārī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is nothing that facilitates nearness to Allāh better than that which has come directly from Allāh, that is Al-Qur’ān. (Mustadrak Ḥākim)

3- "Qur’ān is an accepted intercessor and a disputant whose claim is upheld". This means that it will successfully argue in the court of Allāh Subḥānahū wa Ta’ālā, for those who recited and acted upon it and it will demand its rights from those who ignored it.

4. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Siyām (Fasting) and the Qur’ān, both will intercede for the slave of Allāh on the Day of Resurrection. Siyām will say: O my Rabb! I kept him away from food and human desires, so accept my intercession for him. And the Qur’ān will say: I did not let him sleep at night, so accept my intercession for him. So both of them will intercede for him. (Musnād-Āḥmad, Ṭabarānī, Majma’-uz-Zawāid)

5- "Qur’ān is an accepted intercessor and a disputant whose claim is upheld". This means that it will successfully argue in the court of Allāh Subḥānahū wa Ta’ālā, for those who recited and acted upon it and it will demand its rights from those who ignored it.
5. ‘Umar Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh elevates through this Book (Al-Qur’ān) many people and degrades others by it. (Muslim) 

**Note:** Those who act upon the Qur’ān, Allāh Subḥānāhu wa Ta‘ālā honours them with respect and dignity in this life and in the Hereafter, and those who do not act upon it are humiliated.

6. Abu Dhar Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said (to Abu Dhar): Make the recitation of the Qur’ān and the Dhikr of Allāh, The Mighty and The Exalted, obligatory on yourself, because it is indeed, a remembrance for you in the heavens and a light (guidance) for you on the earth. (Baihaqī)

7. Ibne-‘Umar Rađiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: It is not permissible to have jealousy except for two persons: A man whom Allāh has blessed with the Qur’ān and he recites it during some hours of the day and some hours of the night; and the man on whom Allāh has bestowed wealth and he spends (to please Allāh) during some hours of the day and some hours of the night. (Muslim)

8. Abu Mūsā Al-Ash’ari Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The example of a Mu‘min who
recites the Qur’an is like the citron, its fragrance is pleasing and its taste is good; and the example of a Mu’mmin who does not recite the Qur’an is like a date, which has no fragrance but its taste is sweet. And the example of a hypocrite who recites the Qur’an is like a flower, its fragrance is good, but its taste is bitter; and the example of a hypocrite who does not recite the Qur’an is like colocynth, which has no fragrance, and its taste is bitter. (Muslim)

Note: Colocynth is a fruit similar to melon in appearance.


9. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who recites one letter of the Qur’an, it is one good deed for him, and one good deed is rewarded ten times. I am not saying that Alif-Lām-Mīm is one letter, but that Alif is one letter, Lām is one letter and Mīm is one letter. (Tirmidhī)

10 - ۱۰ - عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: تعلموا القرآن، فآقرتوه، فإذا ملك القرآن لم تعلموا فقرأه وقام به كتمل جواب محضة مسكة يفقوه بحرفه في كل مكان، وكملك من تعلمته فقوده وهم في جوابه كتمل جوابه أو كتبها على مسلك. رواه الترمذي وقال: هذا حديث حسن، باب ما جاءه في سورة البقرة وأية الكريسي، رقم: ۸۷۶.

10. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Learn the Qur’an and then recite it. For indeed, the likeness of the one who learnt the Qur’an, recited it, and (then) stood up reciting it (in Tahajjud), is like a bag filled with Musk, whose fragrance spreads all over the place. The likeness of the one who learnt the Qur’an and slept at night and did not recite (in Tahajjud Salāt), while he had the Qur’an within him, is like a bag of Musk whose mouth was sealed. (Tirmidhī)

11 - ۱۱ - عن عمران بن حصين رضي الله عنهما قال: سمعت رسول الله ﷺ يقول: من قرأ القرآن فليس بالله يفتنه سجية أيقرأ أم يقرأ وون القرآن يسألون ن الله الناس. رواه الترمذي وقال: هذا حديث حسن، باب من قرأ القرآن فليس بالله يفتنه، رقم: ۲۹۱۷.
11. Ḥimrān ibn-Ḥuṣain Rādiyallāhu ʿanhu said: I heard Rasūlullāh ʿAllahumma ʿalaihi wasallam saying: Anyone who recites the Qurān let him ask by it from Allāh alone. For soon such people will come who will recite the Qurān and ask for their reward from people. (Tirmidhī)

12. Abu Saʿīd Al-Khudrī Rādiyallāhu ʿanhu narrated that Usaid ibn-Hudair was reciting Qurān one night in his courtyard, when his mare suddenly began to shy and started to move around. He continued to recite, the mare once again moved around, but he continued to recite, and the mare continued to move around. Usaid Rādiyallāhu ʿanhu says: I feared that the mare might trample my son Yahyā. So I stood near the mare and saw something like a canopy above my head, with what seemed to be lamps in it. Then this (object) started ascending towards sky; until I could not see it any more. He said: I went to Rasūlullāh ʿAllahumma ʿalaihi wasallam in the morning and I said: O Rasūlullāh! Late last night I was reciting (the Qurān) in my courtyard, when my mare started to shy and move around. Rasūlullāh ʿAllahumma ʿalaihi wasallam said: You should have kept on reciting, Ibne-Hudair! He replied: I kept on reciting, and the mare moved around again. So, Rasūlullāh ʿAllahumma ʿalaihi wasallam again said: You should have kept on reciting, Ibne-Hudair! He submitted: So, I kept on reciting, and the mare moved around
again. Rasūlullāh Šallallāhu ‘alaihi wasallam said: You should have kept on reciting, Ibne-Huḍair! He said: Then I turned towards it, as I was afraid that it might trample my son Yāhūyā, who was near to it, and saw above my head something like a canopy, with what seemed to be lamps in it. Then this (object) ascended towards sky, until I could not see it anymore. Rasūlullāh Šallallāhu ‘alaihi wasallam said: Those were the angles who came to listen to your recitation of Qur’ān, and if you would have continued reciting, the people would have seen them in the morning, and they couldn’t have stayed hidden from the people. (Muslim)

13. Abu Sā‘īd Al-Khudrī Raḍīyallāhu ‘anhu narrated: I was sitting in a group of destitute Muhājirīn (Emigrants from Makkah), and some of them had taken cover behind others as they did not have enough clothes on them, and one of them was reciting the Qur’ān to us, when Rasūlullāh Šallallāhu ‘alaihi wasallam entered and stood (close) by us. At this, the one who was reciting the Qur’ān became silent. Rasūlullāh Šallallāhu ‘alaihi wasallam greeted (us) and then said: What were you all doing? We said: O Rasūlallāh, one of our reciters was reciting and we were listening attentively to the Book of Allāh Ta‘ālā. Rasūlullāh Šallallāhu ‘alaihi wasallam said: Praise be to Allāh Who has created in my Ummah such a people, with whom I have been ordained to sit. Then Rasūlullāh Šallallāhu ‘alaihi wasallam sat amongst us, to be equidistant from everyone. Then he gestured with his hand, and we sat in a circle with all of us facing
him. (Abu Sa‘īd says) I noticed that Rasūlullah Ṣallallāhu ‘alaihi wasallam did not recognize any of them other than me. Rasūlullah Ṣallallāhu ‘alaihi wasallam said: O community of destitute Muhājirīn, glad tidings for you of a perfect Nūr (light) on the Day of Resurrection. You will enter the Paradise half-a-day before the rich people (Muslims), and that (half-a-day) is (the span of) five hundred years. (Abu Dāwūd)

14. Sa‘d ibne-Abī Waqqās Rādiyallāhu ‘anhu said that he heard Rasūlullah Ṣallallāhu ‘alaihi wasallam saying: Indeed, this Qur’ān has been revealed to create a deep grief and restlessness. So when you recite it, weep; and if you are unable to weep, then make a weeping face. And recite it with a pleasing voice, as one who does not (try to) recite with a pleasant voice is not from us. (Ibne-Mājah)

Note: Some scholars have also given another interpretation to this ḥadīth; that the one who does not become contented and free from want of what others have, by the blessing of the Qur’ān, in fact has not properly benefitted from it and hence is not from us.

15. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullah Ṣallallāhu ‘alaihi wasallam said: Allāh never pays so much attention to anything as He pays to the voice of a Prophet reciting the Qur’ān in a sweet tone. (Muslim)

16. Barā Rādiyallāhu ‘anhu narrates that Rasūlullah Ṣallallāhu ‘alaihi wasallam said: Beautify the Qur’ān with your voices. For indeed, a beautiful voice adds to the beauty of the Qur’ān. (Mustadrak Ḥākim)
Note: It means that the beauty of the Qur’ān is made even more evident by a beautiful voice.

17 - عن عقبة بن عامر رضي الله عنه قال: سمعت رسول الله ﷺ يقول: أجلجاه بالقرآن
كالأجاه بالصدقة و الميسر بالقرآن كالميسر بالصدقة. رواه الترمذي وقال: هذا حديث حسن غريب،
باب من قرأ القرآن في المساجد، رقم: 19919.

17. ‘Uqbah ibne-‘Amir Raḍiyallāhu ‘anhu narrates that he heard Rasūlullāh ﷺ ‘alaihi wasallam saying: The one who recites the Qur’ān aloud, is like the one who gives ṣadaqah openly, and the one who recites it quietly, is like the one who gives ṣadaqah secretly. (Tirmidhi)

Note: It appears from this ḥadīth that the preference is for reciting the Qur’ān quietly. This is the situation when there is a fear of ‘Riyā’ (lack of sincerity). If there is no fear of ‘Riyā’ and there is no danger of disturbing others then according to some other traditions it is better to recite in a loud voice as it may become a source of inspiration and encouragement for others. (Sharḥ Tishrī)

18 - عن أبي موسى رضي الله عنه قال: قال رسول الله ﷺ لأبي موسى: لو رأيتني وأنا أسمتع قراءتك فإن البأرة قد أُريدت مزمارًا من مراءمي ألي داود. رواه مسلم، باب استحبب تحسين الصوت بالقرآن، رقم: 18542.

18. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam told Abī Mūsā: If you would have seen me last night listening to your recitation keenly, it would have definitely pleased you; as indeed you have been given a share from the pleasant voice of Dāwūd ‘Alaihis Salām’s vocal gifts. (Muslim)

19 - عن عبد الله بن عمرو رضي الله عنهما عن النبي ﷺ قال: يقال يعني ليصاحب القرآن
فأقرأ و أقرأ و أقرأ كما كنت ترثي في الدنيا، فإن من رأى ذلك عند آخر أديان أقرأ به. رواه الترمذي وقال:
هذا حديث حسن صحيح، باب إن الذئب ليس في جوهر المكانات، رقم: 1914.

19. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhumā narrates from Nabī Šallallāhu ‘alaihi wasallam: It will be said to the man devoted to the Qur’ān: Recite and ascend (the ranks of Paradise), recite slowly and distinctly as you used to recite in the world, for indeed, your abode will be where you come to the last verse you recite. (Tirmidhi)
Note: “By the man devoted to the Qur’an” means a Ḥāfīz of the Qur’an, or the one who recites it abundantly, or the one who thoughtfully acts according to the Qur’an. (Shāhī Tībī, Mīrqāt)

20. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh ﷺ said: The one who is proficient in Qur’an will be in the company of the angels who are scribes, honoured and righteous. And the one who falters in reciting and endures difficulty thereby, will have a double reward. (Muslim)

Note: The one who falters is a Ḥāfīz who may not remember the Qur’an well; yet he always tries to remember. This also covers that reader of the Qur’an who falters in its recitation, but tries hard to recite correctly, there is a double reward for such a person: one for recitation, and the other for faltering again and again, and bearing this hardship patiently. (Shāhī Tībī, Mīrqāt)

21. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī ﷺ said: The man devoted to the Qur’an will come on the Day of Resurrection and the Qur’an will submit to Allāh: O my Rabb! Grant him an apparel, so he will be made to wear a Crown of Honour. The Qur’an will again request: O my Rabb! Give him more, then he will be given a complete Robe of Honour. The Qur’an will again request: O my Rabb! Be pleased with this person. So He will express His pleasure to him; and then he will be asked to recite and ascend (in the ranks of Paradise). One virtue for each verse will be increased for him. (Tirmidhī)

22. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Allāh ﷺ said: I will reward you according to your recitation. (Muslim)
22. Buraidah Ra'diyallâhu 'anhu narrates: I was sitting with Nabi Sallallâhu 'alaihi wasallam and I heard him saying: When the man devoted to the Qur'ân will come out of the grave upon its splitting, on the Day of Resurrection, indeed the Qur'ân will meet him like a person whose colour has changed due to weakness. The Qur'ân will ask him: Do you recognize me? He will say: No I do not recognize you. The Qur'ân will ask him again: Do you recognize me? He will say: No, I do not recognize you. The Qur'ân will say: I am your mate, The Qur'ân, which kept you thirsty at the mid-day's heat and kept you awake at night. Every trader wishes to earn a profit from his trade, today you are exceptionally rewarded in your trade. So he will be given a kingdom in his right hand; and in the left a certificate to live in Paradise for eternity, and a crown of dignity will be placed on his head. His parents will be given to wear two such pairs of dresses whose value cannot be paid by the people of this world. His parents will say: Why have we been given these dresses to wear? It would be said: For your son’s memorizing of the Qur'ân. And then the man devoted to the Qur'ân will be asked: Recite, and rise in ranks to the upper storeys and adorned rooms of Paradise. He will ascend as long as he recites, whether it be fast and fluently or slowly with pauses and distinctly. (Musnad Ahmed Fatah-ur-Rabbâni)

Note: The personification of the Qur'ân as a weak and pale man is in fact a portrait of the man devoted to the Qur'ân. He had become weak because of reciting the Qur'ân at night, and acting upon its commandments during the day. (Anjahul Hajah)
23. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed for Allāh, from amongst people are some (like people) of His Household. Ṣaḥābah asked: O Rasūlallāh! Who are those people? He said: The people of the Qur’ān, they are the Household of Allāh and His favoured ones. (Mustadrak Ḥākim)

24. Ibne-‘Abbās Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He in whose heart there is no part of the Qur’ān, is like a deserted house. (Tirmidhi)

25. Sa‘d ibne-‘Ubādah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not a person who learns to read the Qur’ān and then forgets it, except that he will meet Allāh on the Day of Resurrection as a leper. (Abu Dāwūd)

Note: Many meanings have been given to the forgetting of the Qur’ān. One of them is that, one is unable to recite despite looking at the pages of the Qur’ān. Another is that he is unable to recite it from memory. The third is that he is negligent about reciting it. The fourth is that after being aware of the commandments in it, he does not act upon them. (Badhl-ul-Majhūd, Sharḥ Sunan Abī Dāwūd Eini)

26. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the complete Qur’ān in less than three days, cannot understand it well. (Abu Dāwūd)

Note: This saying of Rasūlullāh Ṣallallāhu ‘alaihi wasallam is for the
common Muslims, as it has been confirmed that some of the Ṣaḥābah Radīyallāhu ‘anhum completed the recitation of the Qur’ān in even less than three days.

27. Ṣāhilah ibnil-Asqā‘ Radīyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: I have been given in place of Taurat (Torah), Sab‘ā (the first seven chapters of the Qurʾān), and I have been given in place of Zabīr, Miyeen (eleven chapters after the first seven), and I have been given in place of Injīl (The New Testament), Masānī (twenty chapters after the eighteenth), and I have been given excellence by Mufassal (the remaining chapters of the Qurʾān). (Musnad Ahmād)

28. ‘Abdul Malik ibne-‘Umair Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is a cure for all ailments in Sūrah Fāṭiḥah, the opening of the Qurʾān. (Sunan Dārāmī)

29. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone of you says Āmīn (at the end of reciting Sūrah Fāṭiḥah), the angels at the same time also say Āmīn in the skies. If the former Āmīn coincides with the latter, then all his past sins are forgiven. (Bukhārī)
30. Nawwās ibne-Sam‘ān Alkalabi Raḍiyallāhu ‘anhu narrates: I heard Nabi Šallallāhu ‘alaihi wasallam saying: The Qur’ān with its people who acted according to it, will be brought on the Day of Resurrection, led by Sūrah Al-Baqarah and Āl ‘Imrān. (Muslim)

31. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Do not make your houses graveyards (but fill your homes with the remembrance of Allāh with Salāt and the recitation of the Qur’ān). Indeed, Shaiṭān runs away from the house in which Sūrah Al-Baqarah is recited. (Muslim)

32. Abu Umāmah Al-Bāḥilī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Recite the Qur’ān, because on the Day of Resurrection it will come as an intercessor for those who recited it. Recite the two shining ones, Sūrah Al-Baqarah and Āl ‘Imrān for these will come on the Day of Resurrection as two clouds or two shades or two flocks of birds in rows pleading for those who recited them. Recite Sūrah Al-Baqarah, because its reciting, memorizing, and understanding are blessings; and giving it up is grief and regret. The wicked are unable to exploit it. Mu‘āwiyah ibne-Salām says that it has been reported to him that by wicked people is meant magicians. (Muslim)
33. Abu HurairahRadiyallahu ‘anhu narrates that Rasûlullah Ṣallallâhu ‘alaihi wasallam said: There is one verse in Sûrah Al-Baqarah that is the chief of all the verses of the Qur’ân. Never is this verse recited in a house in which Shaitân is present except that it flees from it. This verse is Æyatul kursî. (Mustadrak Hâkim, Targhib)

القرآن لا تقرأ في البيت وفيه شيطان إلا خرج منه، آية الكرسي. رواه الحاكم وقال: صحيح الإسناد، الترغيب/۲۷۰.
34. Abu Hurairah Raḍiyallāhu ‘anhu said: Rasūlullāh Ṣallallāhu ‘alaihi wasallam deputed me for the safekeeping of the Zakāt of Ramaḍān. Someone came and began to take up handfuls of food. I got hold of him, and told him: I am certainly going to take you to Rasūlullāh Ṣallallāhu ‘alaihi wasallam. He said: I am needy, I have children dependent on me, and my need is severe. I let him go. In the morning Nabī Ṣallallāhu ‘alaihi wasallam asked: O Abu Hurairah! What did your prisoner do last night? (Allāh Subḥānahū wa Ta‘ālā informed him of this) I replied: O Rasūlallāh! He complained of dire need, and of having children dependent on him, so I had pity on him and let him go his way. He said: Beware! He lied to you, and will come back. I was sure that he would return, because Rasūlullāh Ṣallallāhu ‘alaihi wasallam had told me so. Therefore, I layed down, waiting for him. When he came and began to take handfuls of food, I got hold of him and told him: I must take you to Rasūlullāh Ṣallallāhu ‘alaihi wasallam. He said: Leave me, for I am a needy man, I support a big family. I shall not come again. I had pity on him and let him go his way. In the morning, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: O Abu Hurairah! What did your prisoner do last night? I replied: O Rasūlallāh! He complained of pressing wants and support of a family, so I had pity on him and let him go his way. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Beware, he has certainly lied to you, and will come back. So I layed down, waiting for him for the third time. When he came and took handfuls of food, I got hold of him and said: I must take you to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and this is the last of the three times. Verily, you claimed that you will not return, but you have returned. He said: Leave me, I shall teach you some words through which Allāh will give you benefit. I asked: What are those? He said: When you go to bed, recite Āyatul kursī all the way till the end of the verse. Allāh will appoint a guard for you who will stay with you and no Shaitān will come near you till the morning. So I let him go his way. Next morning Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked me What did your prisoner do last night? I answered: O Rasūlallāh! He claimed to teach me some words, by which Allāh will benefit me. So I let him go his way. Rasūlullāh
Şallallahu 'alaihi wasallam said: What are those? He (the prisoner) told me: When you go to bed, recite Āyatul kursī, from its beginning to the end. Allah will appoint a guard for you who will stay with you and no Shaitān will come near you till the morning. The narrator says the Sahābah were eagerly desirous of all that was good. Nabi Şallallahu ‘alaihi wasallam said: Verily, he has spoken the truth to you, though he is a great liar. Do you know with whom you have been speaking for the past three nights O Abu Hurairah? I said No. Rasūlullah Şallallahu ‘alaihi wasallam said: That was Shaitān. (Bukhārī)

According to what was narrated by Abu Ayyūb Al-Anṣārī Raḍiyallahu ‘anhu, Shaitān said: You should recite Āyatul Kursī in your house, as no Shaitān, or anyone else will ever come to you. (Tirmidhī)


35. Ubayy ibne-Ka‘b Raḍiyallahu ‘anhu narrates that Rasūlullah Şallallahu ‘alaihi wasallam asked: O Abu Mundhir! Do you know which verse from the Book of Allah is the greatest? I replied: Allah and His Messenger know best! Rasūlullah Şallallahu ‘alaihi wasallam asked: O Abu Mundhir. Do you know which verse from the Book of Allah is the greatest? I said: "اللَّهُ إِلَّا هُوَ الْحَيُّ الْقَيْيَمُ" (Āyatul kursi). He then struck my chest and said: By Allah! Congratulation to you for this knowledge O Abu Mundhir! (Muslim)

It is narrated in another tradition, in regard to (Āyatul kursi), Rasūlullah Şallallahu ‘alaihi wasallam said: I swear by the One in Whose Hand my soul is, that this verse indeed has a tongue and two lips which glorify the Lord under the ‘Arsh, the Divine Throne. (Musnad Ahmad, Majma‘-uz-Zawāid)
36. Abu Hurairah Radyallahu ‘anhu narrates that Rasūllullah ﷺ alaihi wasallam said: For everything there is a crest, and indeed the crest of the Qur’ān is Sūrah Al-Baqarah. And in it there is a verse, which is the chief of all the verses in the Qur’ān, and that is Āyatul kursī. (Tirmidhī)

37. Ibne-‘Abbās Radyallahu ‘anhum narrates that once Jibra’il ‘Alaihis Salām was sitting beside Nabī Ṣallallahu ‘alaihi wasallam, when they heard a rattling sound from the sky. He (Jibra’il) raised his head and said: This is a door which has been opened in the sky today, which was never opened before except today, and an angel has descended from it. He (Jibra’il) said, this angel had never come down on earth except today. The angel offered salutation, and said: Take glad tidings! You have been given two lights, which were not given to any prophet before you. Sūrah Al-Fātiḥah and the last (two) verses of Sūrah Al-Baqarah. You do not recite even a word from them, but you are rewarded for it. (Muslim)

Note: The last sentence of this Ḥadīth means that if you recite words praising Allāh, you will get the reward for praising Allāh; and if it is a word of supplication, it will granted to you. (Sharh Tibrī)

38- غُرِبتُ رضي الله عنهما عني النبى ﷺ قال: إن الله كتب كتابًا قبل أن يخلق السماوات والأرض بالغفر عامتهم. أنزل منه آيةً عظيمةً ختم بهما سورة البقرة، فدلت أن في دار ثلاث ليلة قَرَّرتَها شيطان. (القرآن) رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في آخر سورة البقرة. 

رقم: 2882
38. Nu‘mān ibne-Bashīr Raḍiyallāhu ‘anhumā narrates Rasūlullāh Šallallāhu ‘alaihi wasallam said: Indeed Allāh inscribed a book, two thousand years before creating the heavens and the earth. He sent down two verses with which He ended Ṣūrah Al-Baqarah. When these verses are being recited in a house for three nights, Shāṭīn will not come near it. (Tirmidhī)

39. Abu Mas‘ūd Alansari Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who recites the last two verses of Ṣūrah Al-Baqarah at night, these will suffice for him. (Tirmidhī)
Note: These two verses will suffice means: 1. He will be protected from every evil throughout the night. 2. The reward of reciting these two verses will be as much as that of Tawājud. (Nawawī)

40. Shaddād ibne-Aws Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: None amongst Muslims goes to bed and recites any Ṣūrah of the Book of Allāh, except that Allāh deputes an angel and nothing harmful will come near him until he awakes, (no matter) whenever he awakes. (Tirmidhī)

41. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who recites one hundred verses of (the Qur’ān) in a night, would be written amongst the devout worshippers of Allāh. (Mustadrak Ḥākim)
24. - Ḥanūma narrates that Rasūlullāh șallallāhu 'alaihi wasallam said: The one who recites ten verses in a night, (the reward of) a Qintār is written for him. And a Qintār is better than the world and whatever it contains.

(Ṭabarānī, Majma‘-uz-Zawāid)

42. Fadālah ibn 'Ubaid and Tamīmdārī Radīyallāhu ‘anhumā narrate that Rasūlullāh șallallāhu 'alaihi wasallam said: The one who recites ten verses in a night, (the reward of) a Qintār is written for him. And a Qintār is better than the world and whatever it contains.

43. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh șallallāhu 'alaihi wasallam said: The one who recites ten verses at night, is not written amongst the negligent.

(Mustadrak Hākim)

44. Abu Mūsā Radīyallāhu ‘anhu narrates that Rasūlullāh șallallāhu 'alaihi wasallam said: Indeed I recognise the voices of the companions belonging to the tribe of 'Ash'ar', when they enter their houses and recite Qur'ān at night. I recognize their houses from their recitation of the Qur’ān at night; although I may not have seen them entering their houses during daytime.

(Muslim)

45. Jābir Radīyallāhu ‘anhu narrates that Nabī șallallāhu ‘alaihi wasallam said: The one amongst you who is apprehensive of not being able to wake up in the last part of the night, he should offer his
Witr in its first part. And the one who expects to get up in the last part of night, should offer his Witr then, because as the angels are present during recitation of the Qur’ān in the last part of the night, and this recitation is better. (Tirmidhī)

46. Abu Dardā’ Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The one who recites the three verses of the beginning of Sūrah Al-Kahf will be protected from the trial of Dajjāl. (Tirmidhī)

47. Abu Dardā’ Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who memorizes the first ten verses of Sūrah Al-Kahf will be protected from the trial of Dajjāl. In another narration, it is the last ten verses of Sūrah Al-Kahf. (Muslim)

48. Thawbān Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The one who recites the last ten verses of Sūrah Al-Kahf, this will indeed be for him a protection from Dajjāl. (Amalul Yaumi wal Lailah by Nasā’ī).

49. ‘Alī Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites Sūrah Al-Kahf on Friday, will be protected from all kinds of trials for eight days, and if Dajjāl
appears, (during these eight days) he would be even saved from him. (Tafsīr ibne-Kathīr)

50. Abu Sa‘īd Al-Khudrī Radiyallahu ‘anhu narrates that Rasūlullāh Sallallahu ‘alaihi wasallam said: The one who recites Sūrah Al-Kahf as it was revealed, it will become a Nur for him on the Day of Resurrection, from his place to Makkah. And the one who recites the last ten verses of it, even if the Dajjāl appears, the Dajjāl will not be able to overpower him. (Mustadrak Ḥākim)

51. Ma‘qil ibne-Yasār Raḍiyallahu ‘anhu narrates that Rasūlullāh Sallallahu ‘alaihi wasallam said: The crest, and apex of Qur’ān is Sūrah Al-Baqarah. With every verse of it, eighty angels descend. The Āyatul kursī “الله إلّا هو الْحَقُّ الْقِيَّوم” has been revealed from beneath the Divine Throne, then it was integrated into Sūrah Al-Baqarah. Sūrah Yāsīn is the heart of the Qur’ān. Whoever recites it, to please Allāh Tabārak wa Ta‘ālā and for the Hereafter, but he is pardoned. So recite this near your dying people. (Musnad Ahmad)

Note: Sūrah Al-Baqarah has been termed the crest or peak of the Qur’ān because the fundamental principles of Islam, its beliefs and the commandments of the Sharī‘ah (Islamic Jurisprudence), have been dealt with in more detail than in any other Sūrah of the Qur’ān. (Ma‘āriful Ḥadīth)
52. Jundub Radīyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One who recites Sūrah Yāsīn in the night to please Allāh, he is forgiven. (Ibne-Ḥibbān)

53. ‘Abdullāh ibne-Mas'ūd Raḍiyyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: One who recites Sūrah Al-Wāqī‘ah every night will never be afflicted by poverty. (Baihaqī)

54. Jābir Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam did not use to sleep until he recited Alif Lām Mīm Sajdah, (Sūrah 32) and Tabarakalladhi biyadihil mulk (Sūrah 67). (Tirmidhī)

55. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed, there is a Sūrah in the Qur’ān having thirty verses, which intercedes for its reciter until he is forgiven. And that Sūrah is: Tabarakalladhi biyadihil mulk (Sūrah 67). (Tirmidhī)

56. Ibne-‘Abbās Raḍiyyallāhu ‘anhumā narrates that someone, amongst the companions of Nabī Ṣallallāhu ‘alaihi wasallam, set up his tent over a grave, without realizing that it was a grave. Suddenly
he heard the person of the grave reciting Sūrah Mulk, up to end of the Sūrah. He came to Nabdī Ṣallallāhū ‘alaihi wasallam and said: O Rasūlallāh I set up my tent unknowingly over a grave, and suddenly I heard someone reciting Sūrah Mulk up to its end. Nabdī Ṣallallāhū ‘alaihi wasallam said: It is the defender; it is the protector which safeguards him from the Punishment in the grave. (Ṭirmidhī)

57. Ibn-Masʿūd Raḍiyallāhū ‘anhu narrates that: The torment starts from the side of the feet of a dead man in the grave. The feet say: There is no way for you to come through us, for he used to recite Sūrah Mulk (Sūrah 67). Then the torment advances towards him from his chest or the stomach. It says: There is no way for you to come through me, for he used to recite Sūrah Mulk. Then the torment advances from towards his head. The head says: There is no way for you to come through me, as he used to recite Sūrah Mulk. (‘Abdullāh ibne-Masʿūd says) This Sūrah prevents the torments of the grave. It was also called Sūrah Mulk in the Taurāt (Torah). He who recites it at night, is indeed blessed with a tremendous reward. (Mustadrak Ḥākim)

58. ‘Abdullāh ibne-ʿUmar Raḍiyallāhū ‘anhma narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasallam said: If anyone would like to see the Day of Resurrection, as if it was before his eyes, he should recite the Sūrah Idhāsh shamsu kuwwirat (Ṭakwīr:81); Sūrah Idhāsh samāun fatarāt (Infiār:82), and Sūrah Idhāsh samāun Shaqqat (Inshiqaq:84). (Ṭirmidhī)
59. Ibne-‘Abbās Raḍiyallāhu ‘anum narrates that Rasūlullāh ﷺ alaihi wasallam said: Sūrah Idhā zulzilat (Zîzāl:99) is equivalent to half of the Qur’ān; Sūrah Qul huwal lāhu aḥad (Ikhlās:112) is equivalent to one third of the the Qur’ān; and Sūrah Qul yā ayyuhal kāfirūn (Kāfirūn:109) is equivalent to a quarter of the Qur’ān.

Note: The Qur’ān describes the life of a man in this world and in the Hereafter and Sūrah Idhā zulzilat describes the Hereafter in a very effective manner. Therefore, this Sūrah is equivalent to half of the Qur’ān. Sūrah Qul huwal lāhu aḥad is equivalent, to one third of the Qur’ān, as in the Qur’ān there are three fundamental topics i.e. historical events, commandments, and the Unity of Allāh. This Sūrah describes very beautifully the Oneness of Allāh Subh'ānahū wa Ta‘ālā. Sūrah Qul yā Ayyuhal Kāfirūn, is equivalent to one-fourth of the Qur’ān, on the understanding that there are four subjects dealt with in the Qur’ān; namely the Oneness, (of Allāh), Prophethood, Commandments and historical events. And this Sūrah carries an excellent description of the Oneness of Allāh Subh'ānahū waTa‘ālā. According to some Islamic scholars, these three Sūrah are equivalent to half, one-third and one-fourth of the Qur’ān respectively; meaning thereby that the reciter of these Sūrah will get the reward of half, one-third, and one-fourth of the Qur’ān respectively. (Mazāhir-e- Ḥaque)

60. ‘Abdullāh Ibne-‘Umar Raḍiyallāhu ‘anum narrates that Rasūlullāh ﷺ alaihi wasallam asked: Can any one of you recite a thousand verses daily? Ṣaḥābah replied: Who has the ability to do so? He said: Can any one of you not recite: Sūrah Alhākumut Takāthur (Takāthur:102), (its reward is equivalent to the reciting of a thousand verses). (Mustadrak Ḥākim)
61. Nawfal Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam advised Nawfal: Recite Sūrah Qul yā ayyuhal kāfirūn, (Kāfīrūn:109) then go to sleep after reciting it, as it is an immunity from polytheism. (Abu Dāwūd)

62. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to one of his companions: Are you married, O! so and so? He said: No, By Allāh, O Rasūlallāh, nor do I have anything to get married. Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Have you not memorized Qul huwal lāhu aḥad? He replied: Indeed I have! Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: This is one-third of the Qur’ān. Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Have you not memorized Idhā Jā a nasrūlāhī wal fath? (Nasr:110). He replied: Indeed I have! He said: It is one-fourth of the Qur’ān. Nabī Ṣallallāhu ‘alaihi wasallam asked: Have you not memorized Qul yā ayyuhal kāfirūn? (Kāfīrūn:109). He replied: Indeed I have! Nabī Ṣallallāhu ‘alaihi wasallam said: It is one-fourth of Qur’ān. Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Have you not memorized Idha zulzilati ardhu (Surah 99)? He replied: Indeed I have! Nabī Ṣallallāhu ‘alaihi wasallam said: It is one-fourth of the Qur’ān. Nabī Ṣallallāhu ‘alaihi wasallam said: (So) Get Married! Get Married! (Tirmidhī)

Note: The objective of Rasūlullāh Ṣallallāhu ‘alaihi wasallam in saying this was to point out the value of these Sūrahs; when you have them memorized, then you are not a poor, but a wealthy man, and should get married. (Āriḍatul Aḥwādī)
63. Abu Hurairah Ra’diyallāhu ‘anhu narrates that I came along with Rasūlullāh Šallallāhu ‘alaihi wasallam and heard a person reciting: 
*Qul huwal lāhu aḥad* (Ikhlās:112). So Rasūlullāh Šallallāhu ‘alaihi wasallam said: It is incumbent. I asked him: What, O Rasūlullāh? He said: Paradise. Abu Hurairah Ra’diyallāhu ‘anhu says: I intended to go to that person and give this glad tidings to him, but I feared, lest I may miss my lunch with Rasūlullāh Šallallāhu ‘alaihi wasallam, so I preferred to have lunch. Then I went to the person, but found that he had already left. (Muqta Ḣimā Mālik)

64. Abu Dādā’ Ra’diyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: Is anyone of you unable to recite one-third of the Qur’ān in a night? It was asked how can one recite one-third of the Qur’ān. Rasūlullāh Šallallāhu ‘alaihi wasallam replied: Recite: 
*Qul huwal lāhu aḥad* (Ikhlās:112), it is equal to one-third of the Qur’ān! (Muslim)

65. Mu’ādh ibne-Anas Al-Juhanī Ra’diyallāhu ‘anhu companion of Nabī Šallallāhu ‘alaihi wasallam said: The one who recites *Qul huwal lāhu aḥad* (Ikhlās:112) till he completes it ten times, a palace will be built for him in Paradise.
‘Umar ibn-Khaṭṭāb Raḍiyallāhu ‘anhu said: O Rasūlullāh, then I will recite it abundantly. Rasūlullāh Šallallāhu ‘alaihi wasallam said: Allāh Ta’āla is more Generous and more Kind. (Musnad Ahmad)

66. ‘Ā’ishah Raḍiyallāhu ‘anha said Rasūlullāh Šallallāhu ‘alaihi wasallam sent a man in-charge of an expedition; and while leading the Šalāt with his companions, he would recite in the end Qul huwal lāhu aḥad (apart from any Sūrah that he had recited). When they returned, they mentioned this to Rasūlullāh Šallallāhu ‘alaihi wasallam. Nabī Šallallāhu ‘alaihi wasallam said: Ask him why he did that? He replied: Because in it is a description of Ar-Raḥmān (the Compassionate), and I love to recite it. At this Rasūlullāh Šallallāhu ‘alaihi wasallam said: Tell him that Allāh loves him too. (Bukhārī)

67. ‘Ā’ishah Raḍiyallāhu ‘anha narrated that every night when Rasūlullāh Šallallāhu ‘alaihi wasallam went to his bed, he joined his palms, blowing into them reciting Qul huwal lāhu āḥād (Ikhlās:112), and Qul A’ūdhu birabbil falaq (Falaq:113) and Qul A’ūdhu birabbīn nās (Nās:114). Then he would perform Masaḥ (that is passing his hands) over as much of his body as he could, beginning with his head, his face, and then the front of his body, repeating this three times. (Abu Dāwūd)
68. 'Abdullāh ibn-Khubaib Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told me: Speak! I remained silent. He (again) said: Speak! I remained silent. He said again: Speak! I asked him: O Rasūlallāh! What should I say? He said: Recite Sūrah Qul huwal lāhu aḥad (Ikhlās:112); Sūrah Qul Aʿūdhu birabbil falaq (Falaq:113); Sūrah Qul Aʿūdhu birabbīn nās (Nās:114), three times in the morning and evening; these will suffice you for every purpose, or will protect you from every thing harmful. (Abu Dāwūd)

Note: According to some scholars, the objective of Rasūlullāh Ṣallallāhu ‘alaihi wasallam prescribing the above is that if a person is unable to recite more, then he should at least recite these three Sūrahs in the morning and evening, and this alone will suffice for him Inshaallāh. (Sharḥ-ut-Ṭibī)

69. 'Uqbah ibn-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: O 'Uqbah ibn-‘Āmir! Indeed you cannot recite a dearer and more readily acceptable Sūrah to Allāh than Qul Aʿūdhu birabbil falaq (Falaq:113). Therefore, if you can recite it in your Šalāt, then do it. (Ibne-Ḥibbān)

70. 'Uqbah ibn-‘Āmir Raḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do you not know what unique verses have been revealed tonight, the like of which has never been seen before? These are: Qul Aʿūdhu birabbil falaq (Falaq:113); Qul Aʿūdhu birabbīn nās (Nās:114). (Muslim)
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Virtues of Al-Qur'ān

71. ‘Uqbah ibne-‘Āmir Ra'diyallāhu 'anhu narrates: I was travelling with Rasūlullāh Šallallāhu ‘alaihi wasallam between Al-Juhfa and Al-Abwa, when suddenly a wind and intense darkness enveloped us. Rasūlullāh Šallallāhu ‘alaihi wasallam began to seek refuge by reciting: Qul A‘ūdhu birabbil falaq (Falaq:113), Qul A‘ūdhu birabbin nās (Nās:114). And He said: O ‘Uqbah! Seek refuge of Allāh by reciting these two. No one, seeking refuge ever, got such refuge like the one obtained through these two. ‘Uqbah said: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam reciting these Sūrahs when leading us in Šalāt. (Abu Dāwūd)

**Note:** Juhfa and Abwa were two famous places between the cities of Makkah and Madīnah.
VIRTUES OF REMEMBERING ALLĀH TA‘ĀLĀ

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta‘ālā says:
Therefore, remember Me, I will remember you, (My bounties and blessings will be with you in this world and in the Hereafter).
Al-Baqarah 2: 152

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:
So, remember the name of your Sustainer, and devote yourself to him with a complete devotion.
Al-Muzzammil 73: 8

Allāh Subḥānahū wa Ta‘ālā says:
Verily, in the remembrance of Allāh hearts do find peace and satisfaction.
Ar-Ra‘d 13: 28

Allāh Subḥānahū wa Ta‘ālā says:
And verily, the remembrance of Allāh is the greatest. (virtue and a means of Allāh remembering you)
Al-‘Ankabūt 29: 45
Allāh Subḥānāwahu wa Ta‘ālā says:
(The wise are) those who remember Allāh, (always) standing, sitting, and reclining.
Āl-‘Imrān 3: 191

Allāh Subḥānāwahu wa Ta‘ālā says:
Then remember Allāh as you remember your fathers (and forefathers) or with a stronger remembrance.
Al-Baqarah 2: 200

Allāh Subḥānāwahu wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:
And remember your Sustainer in the morning and evening within yourself humbly and with fear and without raising your voice. And be not amongst the neglectful.
Al-A‘rāf 7: 205

Allāh Subḥānāwahu wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:
And in whatever condition you may find yourself, and whatever portion of the Qur‘ān you may be reciting and (O mankind) whatever deed you may do (remember that ) We are your witness (from the moment) you enter upon it.
Yūnus 10: 61

Allāh Subḥānāwahu wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:
And put your trust in the Almighty, the most Merciful.
Who sees you when you stand up (for Tahajjud Ẓalāt).
And (sees) your movements among those, who prostrate themselves.
Indeed! He, only He, is the Hearer, the Knower.
Ash-Shu‘ara 26: 217-220

Allāh Subḥānahū wa Ta‘ālā says:

And He (Allāh) is with you wherever you may be. Al-İjādîd 57: 4

Allāh Subḥānahū wa Ta‘ālā says:

And as for any one who chooses to remain blind to the remembrance of the most Gracious, to him We assign a devil who becomes his companion. Az-Zukhrâf 43: 36

Allāh Subḥānahū wa Ta‘ālā says:

And had he not been one of those who glorify (Allāh);
He would have remained in its belly till the day when all shall be raised from the dead.
As-Ṣafāt 37: 143-144

Note: These verses are referring to incident of Yūnus Alaihis ẓalām in the belly of the Fish, when he recited this supplication:

لا إِلَهَ إِلاَّ أَنُّتْ سُبُحَانَكَ إِنَّكَ مِنَ الطَّالِبِينَ

Lā ilāha illā anta subḥānaka innī kuntu minaz zālimīn:
None is worthy of worship but You; Glory be to You; indeed I am among the wrongdoers (transgressors).

Allāh Subḥānahū wa Ta‘ālā says:

So remember Allāh’s limitless
glory when you enter upon the
evening hours, and when you rise
in the morning.

Ar-Rūm 30: 17

Allāh Subhānāhu wa Ta‘ālā says:
O you who believe! Remember
Allāh with much remembrance.

And glorify His praises in the
morning and in the evening.

Al-Ahzāb 33: 41-42

Allāh Subhānāhu wa Ta‘ālā says:
Verily Allāh and His angels bless
the Prophet. O you who believe!
Send your Ṣalawāt on him and
salute him with all respect.

Al-Ahzāb 33: 56

Note: Allāh Subhānāhu wa Ta‘ālā bestows His Nabī with His
choosiest blessings; and the angels pray to Allāh for the showering
of His special blessings. Therefore, Muslims should also pray to Allāh
Subhānāhu wa Ta‘ālā to grant special blessings upon Rasūlullāh
Ṣallallāhu ‘alaihi wasallam; and salute him in abundance.

Allāh Subhānāhu wa Ta‘ālā says:
And those who, when they openly
commit a shameful act, or have
wronged themselves, remember
Allāh, and ask forgiveness for their
sins and none can forgive sins but
Allāh. And they do not persist in
what wrong they have done. And
they know (that Allāh forgives sins
with repentance)
The reward of such will be
forgiveness from their Sustainer,
and Gardens underneath where rivers flow, wherein they will abide forever. And what an excellent is the reward for the doers (of good deeds)!

Āl-Imrān 3: 135-136

Allāh Subhānahū wa Ta‘ālā says:

And Allāh would not punish them; till you (O’ Muhammad) are in between them and Allāh would not punish them while they (continued) to seek (His) forgiveness. Al-Anfāl 8: 33

Allāh Subhānahū wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:

Then verily! Your Sustainer, for those who do evil in ignorance, and afterwards repent and amend themselves. indeed! (For them) Your Sustainer is thereafter, Forgiving, most Merciful.

An-Nāḥl 16: 119

Allāh Subhānahū wa Ta‘ālā says:

Why do you not ask Allāh of forgiveness, so that you would have received Mercy.

An-Nāmil 27: 46

Allāh Subhānahū wa Ta‘ālā says:

O you believers- all of you- turn to Allāh in repentance in order that you may succeed.

An-Nūr 24: 31
Allāh Subḥānāhū wa Taʿālā says:

O you who believe! Turn to Allāh in sincere repentance (let not the thought of sin remain in your hearts).

At-Tahrīm 66: 8

‘ILM AND DHIKR

Virtues of Remembering Allāh

Aḥādīth-un-Nabawī

72- عن جابر بن عبيد الله رضي الله عنهما رفعه إلى النبي ﷺ قال ما عمل أدمي عملا أتجرى نحن من الغذاد من دكر الله تعالى قائل ولا الجهاد في سبيل الله قال ولا الجهاد في سبيل الله إلا أن ينصره بسيفه حتى ينقطع رواد الطرائنا في الصغر والأوسط وجالهما رجال الصحو مجمع الزوايد ٧١/١

72. Jābir ibn-Abdullah Raḍiyallāhu ‘anhumā narrates that Nabī Su’llallāhu ‘alaii wasallam said: No deed of a man is more calculated to save him from Allāh’s Punishment than the remembrance of Allāh. It was asked: Not even fighting in the path of Allāh? He replied: Not even fighting in the path of Allāh, except the one who fights bravely with his sword till it breaks. (Tabarānī, Majma-‘uz-Zawāid)

73. Abu Hurairah Raḍiyallāhu ‘anhu reports that Nabī Su’llallāhu ‘alaii wasallam in a Ḥadīth Qudsī narrated that Allāh Ta‘ālā says: I treat My slave according to his expectations from Me. I am with him when he remembers Me; and if he remembers Me in his heart, I remember him in My heart; and if he remembers Me in a gathering, I remember him in a better and nobler gathering (of angels). If he comes closer to Me by one span, I go closer to him an arm’s length;
if he comes towards Me an arm’s length, I go towards him two-arm’s length; and if he comes to Me walking, I run to him. (Bukhari)

Note: When a person strives to get closer to Allah through good deeds, then Allah Subhanahu wa Ta’ala turns towards His slave with much more attention, mercy and help.

74. Abu Hurairah Raddiyyahu ‘anhu reports that Nabii Sallallahu ‘alaihi wasallam in a Hadith Qudsi narrated that Allah the Almighty and Majestic says: I am with My slave when he remembers Me and till his lips move while remembering Me. (Ibne-Majah)

75. ‘Abdullah ibne-Busr Raddiyallahu ‘anhu narrates that a man said: O Rasulallahu! I know that the commandments of Sharia’h are many, so please tell me the one to which I may adhere to. He replied: Your tongue should always remain busy and fresh with the Dhikr of Allah. (Tirmidhi)

76. Mu’adh ibne-Jabal Raddiyallahu ‘anhu narrates that the last words I had with Rasulullah Sallallahu ‘alaihi wasallam, at the time of bidding him farewell, was that; I said: O Rasulallah! Inform me about the deeds which are the most beloved to Allah ‘Azza wa Jall. He replied: When you die, your tongue should be engaged in and refreshed with the Dhikr of Allah Ta’ala.

In another narration, it is stated that Mu’adh Raddiyallahu ‘anhu
asked: O Rasūlallāh! Tell me the best deed which would bring me closest to Allāh. (‘Amalul Yaumi wal Lailah li Ibn-us-Sunnī, Bazzār, Majma-‘uz-Zawāid)

Note: ‘At the time of bidding him farewell’ refers to the time when Rasūlullāh Sallallāhu ‘alaihī wasallam sent Mu‘ādh Ra’diyyallūhu ‘anhu as a Governor to Yemen.

77. Abu Dardā Ra’diyyallūhu ‘anhu narrates that Nabī Sallallāhu ‘alaihī wasallam asked: Would you like me to tell you the best of all your deeds and the purest of them to your Lord, which raises your ranks to the highest and is better for you than the spending of gold and silver (in the path of Allāh), and better for you than that you encounter your enemy whose necks you cut and who cut your necks? The Ṣaḥābah replied: Yes, indeed! He said: It is the Dhikr of Allāh, the Exalted. (Tirmidhī)

78. Ibne-‘Abbās Ra’diyyallūhu ‘anhum narrates that Nabī Sallallāhu ‘alaihī wasallam said: There are four characteristics of such a nature that one who has been blessed with them has been blessed with what is the best in this world and the Hereafter: (1) A thankful heart, (2) A tongue which remembers Allāh, (3) A body which endures hardships and (4) A wife who does not desire to breach the trust of her husband or squander his wealth. (Ṭabarānī)
79. Abu Dardā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Every day and night Allāh showers kindness and charity on his slaves. And no kindness is better than the inspiration of His remembrance that Allāh grants to any of His slaves. (Ṭabarānī, Majmaʿ-uz-Zawāid)

80. Ḥanḍalāh Al-Usaidī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I swear by the One in Whose Hand is my life that if you were to maintain the state in which you are with me, and continue the remembrance of Allāh, the angels would shake hands with you on your beds and in your walkways; but O Ḥanḍalāh! There is a time for every thing. He said this three times.

**Note:** This hadīth means that one cannot maintain the same state and level of feelings continually, rather the state of one’s heart keeps changing with the happenings of daily life. (Muslim)

81. Muʿādh ibn-Jabal Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The dwellers of Paradise will not regret anything except the moment spent by them (in the worldly life) without the remembrance of Allāh ‘Azza wa Jall. (Ṭabarānī, Baihaqī, Jāmiʿuṣ-Ṣaghīr)

82. Sahl ibn-Ḥunain Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu
83. ʿUqbah ibn-ʿAmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ said: Any rider who keeps his heart free for Allāh and his remembrance during a journey, then an angel becomes his companion. And one who engages in nothing but absurd poetry and similar useless things is accompanied by the Shaitān. (Ṭabarānī, Majmaʿ-uz-Zawāiḍ)

84. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī ﷺ said: The example of one who remembers his Rabb and the one who does not remember his Rabb is like the example of the living and the dead. It is also mentioned in another narration: The example of a house in which Allāh is remembered and of a house in which Allāh is not remembered is like the example of the living and the dead. (Bukhārī, Muslim)

85. Muʿādh Raḍiyallāhu ‘anhu narrates that a man asked Rasūlullāh ﷺ: Which Jihād has the highest reward? He replied: (Jihād) In which the remembrance of Allāh Tabāraka wa
Ilm and Dhikr

Virtues of Remembering Allāh

Taʿālā is done excessively. The man asked: Among those fasting, who has the highest reward? He replied: The one who remembers Allāh Tabāraka wa Taʿālā excessively. Then similarly, Ṣalāt, Zakāt, Ḥajj and Ṣadaqah all were mentioned, and for each of them, Rasūlullāh Ṣallallāhu ʿalaihi wasallam kept on saying that the highest reward will be for the one who remembers Allāh Tabāraka wa Taʿālā excessively (in all these deeds). Abu Bakr Raḍiyallāhu ‘anhu said to ‘Umar Raḍiyallāhu ‘anhu: O Abu Ḥafṣah! Those who remember Allāh have taken away all the virtues. Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: You are absolutely right! (Musnad Aḥmad)

Note: Abu Ḥafṣah means father of Ḥafṣah. Ḥafṣah Raḍiyallāhu ‘anha is the daughter of ‘Umar Raḍiyallāhu ‘anhu and the wife of Rasūlullāh Ṣallallāhu ʿalaihi wasallam.

86. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: The Musfarridūn have gone ahead! Ṣahābah asked: Who are the Musfarridūn, O RasulAllāh? He replied: Those who are devoted intensively to the remembrance of Allāh. Allāh’s remembrance reduces their burdens. Hence, they will come with a little burden on the Day of Resurrection. (Tirmidhī)

87. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: If a person has plenty of money which he is distributing and another is remembering Allāh, then (the one engaged in) the remembrance of Allāh (Dhikr) is better. (Ṭabarānī, Majmaʿ-ʿuz-Zawāid)

88. Abu Ḥurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: If a person has plenty of money which he is distributing and another is remembering Allāh, then (the one engaged in) the remembrance of Allāh (Dhikr) is better. (Tirmidhī)
88. Abu Hurairah رَاضِيَاللهِ عَلِيهِ ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: One who remembers Allāh excessively is freed from hypocrisy. (Tabarānī, Jāmi‘-us-Ṣaghīr)

89. Abu Sa‘īd Al-Khudrī رَاضِيَاللهِ عَلِيهِ ‘anhu narrates that, indeed, Rasūlullāh ﷺ ‘alaihi wasallam said: Verily, there are many a people who remember Allāh on their soft beddings and for this they will enter the highest positions of Paradise. (Abu Ya‘la, Majma‘uz-Zawā‘id)

90. Jābir ibn-Samurah رَاضِيَاللهِ عَلِيهِ ‘anhu narrates that when Nabī ﷺ ‘alaihi wasallam offered Salāt-ul-Fajr, he would sit cross-legged where he was till the sun had come well up. (Abu Dāwūd)

91. Anas ibn-Mālik رَاضِيَاللهِ عَلِيهِ ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: To sit with people who are doing the Dhikr of Allāh after Salāt-ul-Fajr till the sun rises is more pleasing to me than setting free four slaves from the progeny of Iṣmā‘īl ‘Alaihis Salām. And to sit with people who are doing the Dhikr of Allāh after Salāt-ul-‘Asr till the sun sets is more pleasing to me than setting free four slaves from the progeny of Iṣmā‘īl ‘Alaihis Salām. (Abu Dāwūd)

Note: The slaves from the progeny of Iṣmā‘īl ‘Alaihis Salām are mentioned in this ḥadīth as they were considered the most noble amongst the Arabs, and so more valuable.
92. Abu Hurairah Ṭaqqalāhū ‘ālāhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: Verily, Allāh has such angels who move on the paths seeking those who remember Allāh. And when they find such a people engaged in remembering Allāh, they call one another: Come to what you are looking for! Then they surround them with their wings up to the sky of the world. Rabb ‘Azza wa Jall asks them, though He knows better than them: What are My slaves saying? The angels submit: They are glorifying and magnifying and praising and exalting You. Allāh asks: Have they seen Me? The angels reply: No! By Allāh, they have not seen You. Allāh asks: What if they had seen Me? The angels submit: Had they seen You, they would have worshipped You more devotedly and would have engaged more earnestly in glorifying and praising You. Then Allāh says: What were they asking for? The angels reply: They were asking for Paradise. Allāh asks: Have they seen it? The angels reply: No! By Allāh. O Rabb! They have not seen it. Allāh then asks them: What if they had seen it? The angels reply: Had they seen it, they would have been more eager, and more desiring for it, and more longing for it! Then Allāh asks: What were they seeking refuge from? The angels submit: They were seeking refuge from the Fire. He asks: Have they seen it? The angels reply:
No! By Allāh. O Rabb! They have not seen it. Allāh then asks: What if they had seen it? The angels reply: Had they seen it, they would have been more earnest in fleeing from it, and more intense in fearing it. Allāh then says: I call you to witness that I have, indeed, forgiven them. One of the angels says: Among them was such a person who was not one of them but had come there only for some need. Allāh says: They are such people that whoever sits with them is not deprived of (My Mercy). (Bukhārī)

93. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ wasallam in a Ḥadīth Qudṣi said: Allāh has roving angels who seek gatherings of remembrance of Allāh. When they reach them, they surround them and depute a messenger to go to their Rabbur ‘izzat Tabāraka wa Ta’ālā in the heavens. The angel says on their behalf: O our Rabb! We have reached those slaves amongst Your slaves who are glorifying You for Your bounties, they are reciting Your Book, offering salutations to Your Prophet, Muhammad ﷺ alaihi wasallam, and begging for the good of this world and of the Hereafter. Allāh Tabāraka wa Ta’ālā directs: Cover them with My Mercy. The angel says: O our Rabb! Verily, amongst them is a sinful person who incidently accompanied them. Allāh Tabāraka wa Ta’ālā says: Cover all of them with My Mercy, for this is an assembly of such people, that none sitting amongst them is deprived of. (Bazzār, Majma‘-uz-Zawāid)
94. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When some people who gather and engage in remembering Allāh ‘Azza wa Jall, not intending anything except Allāh’s pleasure, an angel calls them from the heavens: Get up duly forgiven! As indeed your sins have been replaced with virtues. (Musnad ʿAbdullāh, Ṭabarānī, Abu Ya’lā, Bazzār, Majmaʿ-ʿuz-Zawāid)

95. Abu Hurairah and Abu Saʿīd Al-Khudrī Raḍiyallāhu ‘anhu both bear witness that Nabī Ṣallallāhu ‘alaihi wasallam said: People will not sit remembering Allāh ‘Azza wa Jall, without the angels surrounding them, Mercy covering them, sakīnah (peace of heart) descending on them and Allāh mentioning them with those who are with Him. (Muslim)

96. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh will resurrect a certain group of people on the Day of Resurrection whose faces will be shining, and (they will be) sitting on pulpits of pearls. People will envy them; they will neither be prophets nor martyrs. A villager sitting on his knees said: O Rasūlallāh! Describe them to us so we may recognize them. He said: They are those who love one another for Allāh and those who get together from various tribes and different places for the remembrance of Allāh and are engaged in remembering Him. (Ṭabarānī, Majmaʿ-ʿuz-Zawāid)
97. ‘Anū ibne ‘Abasah Rādiyallāhu ‘anhu narrates: he heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: On the right of Ar-Raḥmān (the Most Beneficent) - and His both hands are the right hands - there will be such people who will neither be Prophets, nor martyrs. The luminance of their face will attract other peoples attention to them. Even Prophets and martyrs will envy them for their high ranks and closeness to Allāh ‘Azza wa Jall. It was asked: O Rasūlullāh! who will be they? He replied: these are people from different families and tribes who leave their homes and relations to gather at a place for the remembrance of Allāh. In conversation they use the best of words, like a date eater who selectively picks the best to eat (from a heap of dates). (Tabarānī and Majma‘-‘uz-Zawāid)

Note: 1- In this Ḥadīth, being on the right side of Ar-Raḥmān means that these people will have a pre-eminent rank and status with Allāh Subḥānahu wa Ta‘ālā. by the Most Beneficent’s both hands being right hands, implies that, as the right hand has all the best attributes, likewise, the entire personage of Allāh has all the best attributes. 2-These honoured people being the object of envy of Prophets and martyrs implies that they will have a special rank, although the status of Prophets and martyrs is far more elevated. (Majma‘ Biḥār-ul-Anwār)

98. ‘Abdur Rāhān ibne-Sahl ibne-Ḥunāif Raḍiyallāhu ‘anhu narrates that this verse was revealed to Nabi Šallallāhu ‘alaihi wasallam when he was in one of his houses:
Be patient in keeping yourself with those who call their Sustainer in the morning and evening.

He came out in search of such people and found a group engaged in the remembrance of Allāh. Among them were a few with dishevelled hair, dried skins and with only one piece of cloth. When he saw them he sat with them and said: Alhamdulillāh (All Praise be to Allāh), Who has raised such people in my Ummah that I have been commanded to keep myself with them. (Ṭabarānī, Majma‘uz-Zawāid)

99. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhum narrates that he asked: O Rasūl Allāh! What is the reward for the gatherings of Dhikr (remembrance) of Allāh. He replied: The reward for the gatherings of Dhikr is Paradise! Paradise! (Musnad Aḥmad, Ṭabarānī, Majma‘uz-Zawāid)

100. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu reports that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: Allāh ‘Azza wa Jall will say on the Day of Resurrection: Soon the people gathered will know who are the honoured ones. It was asked: Who are the honoured people, O Rasūl Allāh? He replied: Those who assemble for the Dhikr of Allāh in the masjids. (Musnad Aḥmad, Abu Ya‘la, Majma‘uz-Zawāid)

101. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh
Ṣallallāhu ‘alaihi wasallam said: When you pass the gardens of paradise, graze to your heart’s content. It was asked: What are the gardens of Paradise? He replied: The gatherings for performing the Dāhkh of Allāh. (Tirmidhī)

102. Mu‘āwiyah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam came to a group of Šaḥābah and asked them: What made you sit together? They replied: We are sitting here to remember Allāh, and praise Him for guiding us to Islām, and bestowing favours on us through it. He asked: By Allāh! Are you sitting only for this? They replied: By Allāh! Nothing else has made us sit together but this. Rasūlullāh Šallallāhu ‘alaihi wasallam said: I did not swear because I doubt you but Jibrīl ‘Alaihis Salām came to me and informed me that verily Allāh ‘Azza wa Jall mentions you amongst the angels proudly. (Muslim)

103. Abu Razīn Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Should I not guide you to the fundamentals of Deen by which you will obtain the best of this world and the Hereafter? Make it incumbent upon yourself to frequent the gatherings of those who engage in Dāhk. And when you are alone, engage your tongue in the remembrance of Allāh as much as you can. (Baihaqī, Mishkāt)
104. Ibne-‘Abbās Raḍiyallāhu ‘anhumā narrates that it was asked: O Rasūlullāh! With whom is it best for us to sit? He replied: The one whose sight makes you remember Almighty Allāh, and whose words improve your deeds and whose deeds remind you of the Hereafter. (Abu Ya’la, Majna-‘uz-Zawāid)

105. Anas ibn-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A person who remembers Allāh and his eyes overflow due to the fear of Allāh, such that a few tears fall on the ground, Allāh Ta‘ālā will not punish him on the Day of Resurrection. (Mustadrak Hākim)

106. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Nothing is dearer to Allāh than two drops and two marks: A drop of tears shed due to the fear of Allāh, and a drop of blood shed in the path of Allāh. Regarding the two marks, they are: A mark received in the cause of Allāh (mark of a wound, signs of walking in the path of Allāh, a layer of dust), and a mark caused in observing one of the obligatory commandments of Allāh (as for example mark of prostration, or a mark attained during the journey of Hajj). (Tirmidhī)
107. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There are seven persons whom Allāh will cover with His Shade of Mercy on the day when there will be no other shade but His: (1) A just ruler, (2) A young man who grows up worshiping Allāh, (3) A man whose heart is attached to the masjid, (4) Two men who love one another for the sake of Allāh, meeting thus and separating thus, (5) A man whom a woman of rank and beauty tempts and he says: I fear Allāh, (6) A man who gives alms concealing it so that his left hand does not know what his right hand spends, and (7) A man who remembers Allāh in solitude with his eyes overflowing. (Bukhārī)

108. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If people sit in a gathering in which they do not do the Dhikr of Allāh nor send Salawāt on the Prophet, such a gathering becomes a cause of dismay and loss for them. If Allāh wills, He will punish them and if He wills, He will forgive them. (Tirmidhī)

109. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone sits in a place and does not remember Allāh there, then this sitting will cause him a loss from Allāh and if anyone lies down in a place and does not remember Allāh, then this will cause him a loss from Allāh. (Abu Dāwūd)
110. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If people sit together without doing the Dhikr of Allāh and without sending Salawāt on Nabī Ṣallallāhu ‘alaihi wasallam, then this gathering will be a cause of regret for them on the Day of Resurrection even though they might enter Paradise as a reward of their good deeds. (Ibne-Libbān)

111. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not a people who disperse from an assembly where they did not remember Allāh, except that it is as if they had stood up from the decaying corpse of a donkey, and it will be a cause of regret for them (on the Day of Resurrection). (Abu Dāwūd)

**Note:** The assembly will be a cause of regret means that usually there is always a time when some useless and senseless conversation takes place in gatherings which can become a severe cause of interrogation (from Allāh). However, if Allāh is remembered in these gatherings, then this may protect them from such interrogations. (Badhl-ul-Majhūd)

112. Sa‘d Raḍiyyallāhu ‘anhu narrates that we were with Rasūlullāh Ṣallallāhu ‘alaihi wasallam and he asked: Is anyone of you unable to earn a thousand virtues daily? One of those sitting with him asked: How can one earn a thousand virtues in a day? He replied: If one glorifies Allāh one hundred times (as for example, says *Subḥānallāh*...
Glory be to Allāh who is above all faults, one hundred times), a thousand virtues are recorded for him and a thousand sins are removed from him. (Muslim)

113. Nu‘mān ibne-Bashīr Rađiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Among the words by which you glorify Allāh are: *Subḥānallāh* (Glory be to Allāh who is above all faults), *Lā ilāha illallāh* (None is worthy of worship but Allāh), *Alhamdulillāh* (All Praises be to Allāh). These words circle around the Throne of Allāh, and sound like the buzzing of bees, mentioning their reciter to Allāh. Would anyone of you not like that someone always mentions him in front of Allāh? (Ibne-Mājah)

114. Yusairah Rađiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told us: Make it obligatory upon yourselves to say *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Lā ilāha illallāh* (None is worthy of worship but Allāh), and sanctifying His Holiness (words like *Subḥānal Malikil Quddūs* — Glory be to the Holy King). Count them on your fingers, for these will be questioned and will be given power to speak; and do not be negligent of it or you will be deprived of Mercy. (Tirmidhi)

115. ‘Abdullāh ibne-‘Amr Rađiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who says:

سُبْحَانَ اللَّهِ وَبِحَمَّدِهِ
Glory be to Allah Who is above all faults, and all Praise be to Him

a date tree will be planted for him in Paradise. (Bazzār, Majma‘uz-Zawāid)

116 - عن أبي ذر رضي الله عنه أن رسول الله ﷺ سبّل أي الكلام أفضل؟ قال: ما اصطفافه الله لملائكته أو لعباده سبّحان الله وحميده. رواه مسلم، باب فضل سبحانه وتعالى، رقم: 7925

116. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam was asked: Which words are the best? He replied: The words that Allah has chosen for His angels, or His slaves: Subḥānallāhi wabiḥamdihi (Glory be to Allah who is above all faults, and all praise be to Him). (Muslim)

117 - عن أبي طلحة رضي الله عنه قال: قال رسول الله ﷺ: من قال لا إله إلا الله دخل الجنة أو وجبت له الجنة. ومن قال: سبحان الله وحيم مات كتب الله له مات النافع حسناء وأربعاء وعشرين ألف حسنة قالوا: يا رسول الله! إذا لا يهلك منا أحد! قال: تلبي، إن أخذكم ليجيء بالحسنات لوى وضعت على جبل ألقانه، ثم تجيء التّعويم فتذهب بيتلك، ثم ينطاول الزرب بعد ذلك برحمة. رواه الحاكم وقال: صحيح الإسناد، الترغيب 2/216

117. Abu Ṭalḥah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He, who says Lā ilāha illsallāh (None is worthy of worship but Allāh), will enter Paradise, or Paradise becomes incumbent upon him. And the one who says, Subḥānallāhi wabiḥamdihi (Glory be to Allāh Who is above all faults, and all praise be to Him) one hundred times, then a hundred and twenty four thousand virtues are written for him. The Ṣaḥābah expressed: O Rasūlullāh! If so, none of us would be doomed. He replied: Yes verily! Some people (will still be ruined, though they) will come with so many virtues that these would outweigh a mountain if laid on it. However as compared with the bounties of Allāh, these virtues would be insignificant. Then the Rabb, through His Mercy, will help whomsoever He wills and save him (from doom). (Mustadrak Ḥākim, Targīb)
118. Abu Dhar ṫRaḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Should I not inform you of the words dearest to Allāh? I said: O Rasūlallāh! Do tell me about the words dearest to Allāh. He said: To Allāh the dearest words are, *Subḥānallāhī wabiḥamdīhi* (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

Another narration says, the dearest words to Allāh are: *Subḥānarabbī wabiḥamdīhi* (Glory be to my Rabb who is above all faults, and all praise be to Him). (Tirmidhī)

119. Jābir Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: He who says *Subḥānallāhī‘Azīm wabiḥamdīhi* (Glory be to Allāh who is above all faults, the incomparably Great, and all praise be to Him), a date tree is planted for him in Paradise. (Tirmidhī)

120. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: Two sentences beloved to Ar-Rahmān (the Most Beneficent), light on the tongue, (but) heavy on the Scale, are:

*Subḥānallāhī wibiḥamdīhi Subḥānallāhī lā’ūlīm*.

Glory be to Allāh Who is above all faults, and all praise be to Him; Glory be to Allāh Who is above all faults, the incomparably Great.

(Bukhārī)
21. Şafiyya Rađiyallāhu ‘anha narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam visited me. There were four thousand date stones lying before me and I was glorifying Allāh (Tasbīh). He said: O daughter of Huyya (Şafiyya)! What are these? I replied: I am glorifying (Allāh) with these date stones. He said: Since the time I have been standing with you, I have glorified Allāh more than you. She said: Teach me, He replied: Say

سبحان الله عدد ما خلق من شئي

I praise Allāh equal to the number of all that He has created!

(Mustadrak Hākim)

22. Juwairiyah Rađiyallāhu ‘anha narrates that Nabī Šallallāhu ‘alaihi wasallam left her for the morning Šalāt, while she was in her place of Šalāt, and returned after Salat-ul-Adha (forenoon) and found her sitting in the same place. He asked: Are you still in the same state (remembering Allāh) as I left you? She replied: Yes. Nabī Šallallāhu ‘alaihi wasallam said: Since I left you, I have said four phrases three times, if weighed against all that you have remembered Allāh today, it would outweigh them. These phrases are:

سبحان الله وبحمده عدد خلقه ورضاؤه نفسه، وزنة عزه وتُمِدّد كِلِمَاتِه.

Glory be to Allāh Who is above all faults, and praise be to Him: to the number of His creation, and to please His Self, and to the weight of His Throne, and to the amount of ink used in writing His words.

(Muslim)
123. Sa‘d ibn-Abi Waqqās-Raḍiyallāhu ‘anhu narrates that he went with Rasūlullāh ﷺ alaihi wasallam to a Saḥābiyyah who had date stones or pebbles in front of her, she was remembering Allāh on them. He asked: Should I not tell you something that is easier or better than this? Then He said:

سُبْحَانَ اللَّهِ عَدْدَ ما خَلَقَ فِي الْسَّمَاءِ، وَسُبْحَانَ اللَّهِ عَدْدَ ما خَلَقَ فِي الْأَرْضِ، وَسُبْحَانَ اللَّهِ عَدْدَ ما خَلَقَ بَيْنَ ذَلِكَ، وَلاَ حَرَّمَ وَلَا قُوَّةَ إِلَّآ بِاللَّهِ مِثْلَ ذَلِكَ.

Subḥānallāh – (Glory be to Allāh Who is above all faults) as many times as the number of what He created in the heaven; and Subḥānallāh, as many times as the number of what He created in the earth; and Subḥānallāh, as many times as the number of what is between these two; and Subḥānallāh, as many times as the number of those He will create.

Then say, ﷺ (Allāh the Greatest) - in the same way.

Then say: ﷺ (All praise be to Allāh) - in the same way.

Then say: ﷺ (None is worthy of worship but Allāh) - in the same way. And say: (There is no might to resist evil and no power to do good, except through Allāh) in the same way.

(Albānī - Abu Dāwūd)
124. Abu Umāmah Al-Bāhilī Ra'diyallāhu 'anhu narrates that Rasūlullāh Šallallāhu 'alaihi wasallam came, I was sitting and my lips were moving. He asked: Why are you moving your lips? I replied: O Rasūlullāh! I am remembering Allāh. He said: Should not I tell you those words that if you were to say them, then even your remembrance of day and night would not be equal to the reward of these words? I requested: Yes! Do tell me. Rasūlullāh Šallallāhu 'alaihi wasallam said: Say

الْحَمْدُ لِلّهِ عَدّدُ مَا أَحْصَى كِتَابَهُ، وَالْحَمْدُ لِلّهِ عَدّدُ مَا فِى كِتَابِهِ، وَالْحَمْدُ لِلّهِ عَدّدُ مَا أَحْصَى خَلْقَهُ، وَالْحَمْدُ لِلّهِ مَلَأَ مَا فِى خَلْقِهِ، وَالْحَمْدُ لِلّهِ مَلَأَ سَمْوَاتِهِ وَأَرْضِهِ، وَالْحَمْدُ لِلّهِ عَدّدُ كُلِّ شَيّءٍ وَالْحَمْدُ لِلّهِ عَلَى كُلِّ شَيّءٍ

Alḥamdulillāh — (All praises be to Allāh) — equal to the things counted by His Book; and Alḥamdulillāh, equal to the things presented in His Book; and Alḥamdulillāh, equal to the number as counted by all His creation; and Alḥamdulillāh, equal to the count of things needed to fill all His creation; and Alḥamdulillāh, equal to the count of every thing; and Alḥamdulillāh on every thing.

And in the same way say Subḥānallāh (Glory be to Allāh Who is above all faults); and in the same way say: Allāhu Akbar (Allāh is the Greatest). It will be as follows:

سُبْحَانَ اللّهِ عَدّدُ مَا أَحْصَى كِتَابَهُ، وَسُبْحَانَ اللّهِ عَدّدُ مَا فِى كِتَابِهِ، وَسُبْحَانَ اللّهِ عَدّدُ مَا أَحْصَى خَلْقَهُ، وَسُبْحَانَ اللّهِ مَلَأَ مَا فِى خَلْقِهِ، وَسُبْحَانَ اللّهِ مَلَأَ سَمْوَاتِهِ وَأَرْضِهِ، وَسُبْحَانَ اللّهِ عَدّدُ كُلِّ شَيّءٍ وَسُبْحَانَ اللّهِ عَلَى كُلِّ شَيّءٍ

Subḥānallāh — (Glory be to Allāh Who is above all faults) — equal to the things counted by His Book; and Subḥānallāh, equal to the things presented in His Book; and Subḥānallāh, equal to the number as counted by all His creation; and Subḥānallāh, equal to the count of things needed to fill all His creation; and Subḥānallāh, equal to the count of things needed to fill the space between the heavens and the earth; and Subḥānallāh, equal to the count of every thing; and
Subḥānallāh on every thing.

Allāhu Akbar — (Allāh is the greatest) — equal to the things counted by His Book; and Allāhu Akbar, equal to the things presented in His Book; and Allāhu Akbar, equal to the number as counted by all His creation; and Allāhu Akbar equal to the count of things needed to fill all His creation; and Allāhu Akbar, equal to the count of things needed to fill the space between the heavens and the earth; and Allāhu Akbar, equal to the count of every thing; and Allāhu Akbar on every thing.

(Ṭabarānī, Majmal al- الزوايد)

125. Ibne-ʿAbbas Rađiyallāhу ‘anhumā narrates that Rasūlullāh Sallallāhу ‘alaihi wasallam said: The first to be invited to Paradise on the Day of Resurrection will be those who praise Allāh in prosperity and in adversity. (Mustadrak Ḥākim)

126. Anas ibne-Mālik Rađiyallāhу ‘anhu narrates that Rasūlullāh Sallallāhу ‘alaihi wasallam said: Allāh is pleased with His slave who, when he eats, praises Him; and when he drinks, praises Him. (Muslim)
127. Mu‘ādh ibne-Jabal Rādiyallāhu ‘anhu narrates that he heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: There are two phrases, one of them does not stop before reaching the Divine Throne and the other one fills the space between the heavens and the earth. These are Lā īlāha illsālā (none is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest). (Ṭabarānī, Targhib)

128. A Ṣaḥābī from the tribe of Banī Sulaim narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam counted these words on my hand or on his hand, and said: Subḥānallāh (Glory be to Allāh who is above all faults) fills half the Scale; and Alḥamdu lillāh (All praise be to Allāh), fills it fully and Allāhu Akbar (Allāh is the Greatest) fills the space between the sky and the earth. (Tirmidhī)

129. Sa’d Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Should I not lead you to a door from the doors of Paradise? I said: Do tell me, O Rasūlallāh! He replied:

لا حَوْلَ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ

There is no might to resist evil, and no power to do good, except through Allāh.

(Mustadrak Ḥākim)
130. Abu Ayyūb Al-Anṣārī Raḍiyallāhu ‘anhu narrates that on the night of Mai‘rāj (the Ascension), Rasūlullāh Ṣallallāhu ‘alaihi wasallam passed by Ibrāhīm ‘Alaihis salām. Ibrāhīm ‘Alaihis salām asked: O Jibra‘īl! Who is with you? Jibra‘īl ‘Alaihis salām said: Muḥammad (Ṣallallāhu ‘alaihi wasallam). Ibrāhīm ‘Alaihis salām said to him: Command your Ummah to plant saplings of Paradise plentifully, as the soil of Paradise is fertile, and its plain is spacious. It was asked: What are the saplings of Paradise? He replied:

"لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ"

There is no might to resist evil, and no power to do good, except through Allāh.

(Musnad Aḥmad, Majma‘uz-Zawāid)

131. Samurah ibne-Jundub Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The dearest saying to Allāh are four: Subḥānallāh (Glory be to Allāh Who is above all faults), Alḥamduillāh (All Praise be to Allāh), Lā ilāha illallāh (none is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest). It does not matter which you say first. (Muslim)

In another narration it is stated that the best saying besides the Qur‘ān are four, and these are from the Qur‘ān. (Musnad Aḥmad)

132. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said that: I say; Subḥānallāh (Glory be to Allāh who is above all faults), Alḥamduillāh (Praise be to Allāh), Lā ilāha illallāh (none is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest), is dearer to me than everything on which the sun rises. (Muslim)
133—عن أبي سلمة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: يَحْنَىَّ يَحْنَىَّ. ما أثقل من عين السَّماء وَالْجَحْدُ أَكْبَرُ وَاللَّهُ الْخَالِقُ. وللْأَخْبَارُ ثُمَّ يَكُونُ.

133. Abu Salma Radīyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: How excellent are five things! and how heavy on the Scale: (1) Subḥānallāh (Glory be to Allāh who is above all faults), (2) Alhamdulillāh (All Praise be to Allāh), (3) Lā ilāha illallāh (None is worthy of worship but Allāh), (4) Allāhu Akbar (Allāh is the Greatest), and (5) A righteous son of a Muslim dies and he forbears patiently expecting a reward in return.
(Mustadrak Ḥākim)

134—عن أبي عمر رضي الله عنهما قال: سمعت رسول الله ﷺ يقول: من قال سبحان الله ﷺ يُفْتَرِى.风情ه الله ﷺ وأحمده ﷺ. ولا إله إلا الله ﷺ وألله أكبر ﷺ. كُنيت له بِكَلِّ حَرْفٍ عَشْرٌ حَسَنَاتٍ. (وهو جزء من الحديث) رواه الطبران في الكبير والأوسط وراجلهما رجال الصحيح غير محمد بن مصور الطوسي وهو ثقة، مجمع الزوائد 106/10.

134. ‘Abdullah ibn-ʿUmar Radīyallāhu ‘anhumā narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who says: Subḥānallāh (Glory be to Allāh Who is above all faults), Alhamdulillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest), then for every letter, ten virtues are recorded for him.
(Ṭabarānī, Majmaʿuz-Zawāid)

135. Umme Hānī bint Abu Ṭalib Raḍiyallahu ʿanha narrates that one day Rasūlullāh Ṣallallahu ʿalaihi wasallam came to our house. I said: O Rasūlallāh! I am old and weak. Tell me of some deed that I may do while sitting? Rasūlullāh Ṣallallahu ʿalaihi wasallam replied: Say, Subḥānallāh (Glory be to Allāh Who is above all faults) one hundred times; its reward is like setting free one hundred slaves from the descendants of Ismaʿīl ʿAlaihis salam. Say, Allāhumdulillāh (All Praise be to Allāh) one hundred times; its reward is like giving one hundred horses, (fully) equipped with saddles and reins, in the path of Allāh (for Jihād). Say, Allāhu Akbar (Allāh is the Greatest), one hundred times; its reward is like sacrificing one hundred camels, with straps of sacrifice tied to their necks, and it is accepted by Allāh. Say, Lā ilāha illallāh (None is worthy of worship but Allāh) one hundred times; its reward fills the space between the sky and the earth. That day, no one’s deed will be better than yours which would be accepted by Allāh, except one who has done the same as you. (Ibne-Mājah, Tabarāni, Muṣnād Aḥmad)

In another narration, Umme Hānī Raḍiyallahu ʿanha narrates: I asked: O Rasūlallāh! I have become old and my bones have become weak. Tell me of a deed that will enter me into Paradise. He replied: Excellent! You have asked a very good question. And said: Say, Allāhu Akbar (Allāh is the Greatest) one hundred times; it is better for you than those hundred sacrificial camels having straps around their necks, to be taken to the House of Allāh. Say, Lā ilāha illallāh (None is worthy of worship but Allāh) a hundred times; it is better for you than everything covered by the heavens and the earth. And on that day out of all the deeds that are raised up to Allāh, none will be better than yours except for a person who said what you said or said more. (Tabarāni, Majmaʿ-uz-Zawāid)

In another narration it is also stated: Say, Lā ilāha illallāh (None is
worthy of worship but Allāh), it does not leave any sin (absolved), and there is no deed like it. (Mustadrak Ḥākim)

136. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam passed by me and I was planting a sapling. He asked: O Abu Hurairah! What are you planting? I replied: Saplings for myself. He said: Shall I not tell you of better saplings than these? I said: Yes O Rasūlullāh! He said: Say, Subhānallāh (Glory be to Allāh Who is above all faults), Alḥamdu lillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest); for each one of these words a tree will be planted for you in Paradise. (Ibne-Mājah)

137. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam came to us and said: Take your shields! Šaḥābah asked: O Rasūlullāh! Has any of the enemy come? He said: Take your shields as a protection from the Hell-Fire! Say Subhānallāh (Glory be to Allāh Who is above all faults), Alḥamdu lillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), Allāhu Akbar (Allāh is the Greatest) and Walā hula walā qūwwata illā billāh (There is no might to resist evil, and no power to do good, except through Allāh). These words will come from the front, back, right, and left and these are those...
good deeds for which the reward will be given eternally. (Ṭabarānī, Majmaʿul-Bahrayn)

**Note:** ‘These words will come from the front,’ implies that these words will come forward to intercede for him; while, ‘back, right, and left,’ implies that these words will protect him from the Punishment. (Majmaʿul-Bahrayn)

138. Anas Radīyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say Subhānallāh (Glory be to Allāh Who is above all faults), Alhamdulillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest), this causes the sins to fall like leaves fall from trees. (Musnad Ahmad)

139. 'Imrān ibne-Ḥaṣain Radīyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Who amongst you can do a deed every day equal to mount Uḥud? Sahābah submitted: O Rasūlullāh! Who has the ability to do a deed every day, like that of Uḥud? He replied: Everyone of you has ability to do this. The Sahābah asked: O Rasūlullāh! What is that? He said: The reward for Subhānallāh (Glory be to Allāh Who is above all faults) is more than Uḥud! The reward for Alhamdulillāh (All Praise be to Allāh) is more than Uḥud! The reward for Lā ilāha illallāh (None is worthy of worship but Allāh) is more than Uḥud! The reward for Allāhu Akbar (Allāh is Greatest) is more than Uḥud. (Ṭabarānī, Bazzār, Majmaʿuz-Zawāid)
140. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: When you pass by the gardens of Paradise, feed well. I inquired: O Rasūlullāh! What are the gardens of Paradise? He replied: Masjids. I asked O Rasūlullāh! What is the feed? He replied: To say: Subhānallāh (Glory be to Allāh Who is above all faults), Alḥamduillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest). (Tirmidhī)

141. Abu Hurairah and Abu Saʿīd Al-Khudrī Raḍiyallāhu `anhumā narrate that Nabī Šallallāhu `alaihi wasallam said: Allāh has chosen from His Book four things Subhānallāh (Glory be to Allāh Who is above all faults), Alḥamduillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), Allāhu Akbar (Allāh is the Greatest). He who says Subhānallāh (Glory be to Allāh Who is above all faults) twenty virtues are written for him, and twenty sins are erased. He who says Allāhu Akbar (Allāh is the Greatest), he gets the same reward. He who says Lā ilāha illallāh (None is worthy of worship but Allāh), he gets the same reward. And he who says from the depth of his heart Alḥamduillāhī-rabbil-ʿālamīn (All Praise be to Allāh, the Rabb of all the worlds), thirty virtues are written for him, and thirty sins are erased. (‘Āmalul Yaumi wal Lailah lin Nasai)
142. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Excessively repeat the everlasting good deeds. It was asked: What are those, O Rasūlallāh? He replied: These are the fundamentals of Deen. It was asked: What are these? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say, Allāhu Akbar (Allāh is the Greatest) — Lā ilāha illallāh (None is worthy of worship but Allāh) — Subhānallāh (Glory be to Allāh Who is above all faults), Alhamdulillāh (All Praise be to Allāh), and Walā ḥaula walā qūwwata illā billāh (There is no might to resist evil, and no power to do good, except through Allāh). (Mustadrak Ḥākim)

**Note:** ‘Everlasting good deeds,’ implies those good deeds for which rewards will be given eternally. (The Arabic word ‘Al-Millah’, refers to the fact that these words have a fundamental significance in Deen). (Fath-ur-Rabbāni)

143. Abu Dardā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say, Subhānallāh (Glory be to Allāh Who is above all faults), Alhamdulillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), Allāhu Akbar (Allāh is the Greatest), and Walā ḥaula walā qūwwata illā billāh (There is no might to resist evil, and no power to do good, except through Allāh). These are from the everlasting good deeds, which remove sins like the leaves shed from the trees. These are from the treasures of Paradise. (Tabarānī, Majma-‘uz-Zawāid)
'Abdullah ibn- 'Amr Ra diyyallahu 'anhu narrates that Rasulullah ﷺ alaihi wasallam said: Whoever says on earth,

لا إلَهِ إلَّا اللَّهُ وَاللَّهُ أكْبَرُ وَلا حُزُولٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ

None is worthy of worship but Allah, Allah is the Greatest, there is no might to resist evil, and no power to do good, except through Allah.

his sins are forgiven, even if those are like the foam of the ocean.
(Tirmidhi)

In another narration, the same reward is with the addition of 

سُبْحَانَ اللَّهِ، وَاللَّهُ أَكْبَرُ، وَلا حُزُولٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ

(Glory be to Allah Who is above all faults), and 

وَاللَّهُ أَكْبَرُ، وَلا حُزُولٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ

(All Praise be to Allah). (Mustadrak Hakim)

145. Abu Hurairah Ra diyyallahu 'anhu narrates that he heard Rasulullah ﷺ alaihi wasallam saying: Whoever (sincerely) says:

سُبْحَانَ اللَّهِ، وَاللَّهُ أَكْبَرُ، وَلا إلَهِ إلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلا حُزُولٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ

Glory be to Allah Who is above all faults and All Praise be to Allah, and none is worthy of worship but Allah, and Allah is the Greatest, and there is no might to resist evil, and no power to do good, except through Allah.

On this Allah says: My slave has become obedient, and has surrendered himself to Me. (Mustadrak Hakim)
And when he says: \(\text{لا إِلَهَ إِلَّا أَنَا وَلَا حُقَّ وَلَا قُوَّةَ إِلَّا بِمَاتِيَ} \) (None is worthy of worship but Allah, The Alone), Allah Ta’âla says: \(\text{لا إِلَهَ إِلَّا أَنَا وَلَا حَدَّيْنِ} \) (None is worthy of worship but Me and I am Alone).

And when he says: \(\text{لا إِلَهَ إِلَّا إِلَّهِ وَلَا خَلَقَ} \) (None is worthy of worship but Allah, the Alone, Who has no partner), Allah Ta’âla says: \(\text{لا إِلَهَ إِلَّا أَنَا وَلَا حَدَّيْنِ} \) (None is worthy of worship but Me, and I am Alone, I have no partner).

And when he says, \(\text{لا إِلَهَ إِلَّا إِلَهِ لِلنَّاسِ وَلَا خَلَقَ} \) (None is worthy of worship but Allah, to Whom belongs the Kingdom, and to Whom all praise is due), Allah Ta’âla says: \(\text{لا إِلَهَ إِلَّا أَنَا لِلنَّاسِ وَلِلْحَمْدِ} \) (None is worthy of worship but Me, to Me belongs the Kingdom, and to Me all praise is due).

And when he says: \(\text{لا إِلَهَ إِلَّا إِلَهِ وَلَا خَلَقَ وَلَا قُوَّةَ إِلَّا بِمَاتِي} \) (None is worthy of worship but Allah, and there is no might to resist evil, and no power to do good, except through Allah), Allah Ta’âla says:

\(\text{لا إِلَهَ إِلَّا أَنَا وَلَا خَلَقَ وَلَا قُوَّةَ إِلَّا بِمَاتِي} \) (None is worthy of worship but Me, and there is no might to resist evil, and no power to do good, except through Me).

Rasûlullah Šallallâhu ‘alaihî wasallam said: Whosoever says the above words in his illness, and then dies, the Hell-Fire will not even taste (touch) him. (Tirmidhi)

**Note:** It means that when anyone is suffering from illness and he says the following then the Fire of Hell will not even taste (touch) him.

\[\text{لا إِلَهَ إِلَّا إِلَهِ وَلَا خَلَقَ وَلَا قُوَّةَ إِلَّا بِمَاتِي} \]

\[\text{لا إِلَهَ إِلَّا إِلَهِ وَلَا خَلَقَ وَلَا قُوَّةَ إِلَّا بِمَاتِي} \]

\[\text{لا إِلَهَ إِلَّا إِلَهِ وَلَا خَلَقَ وَلَا قُوَّةَ إِلَّا بِمَاتِي} \]

\[\text{لا إِلَهَ إِلَّا إِلَهِ وَلَا خَلَقَ وَلَا قُوَّةَ إِلَّا بِمَاتِي} \]
147. Ya’qūb ibne-Āşim Raḥimahullāhu narrates that two Ṣaḥābah Raḍiyallāhu ‘anhumā heard Rasūlullāh ﷺ ʿalaihi wasallam saying: Any slave (of Allāh) who says:

\[
\text{لا إِلَهَ إِلاَّ اللهَ وَحْدَهُ لَا شَرِيكَ لَهُ الْمَلَكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءِ قَدْيِرٌ}
\]

None is worthy of worship but Allāh, the Alone, without any partners, His is the Kingdom, and His is all the praise, and He has power over everything.

with the sincerity of his soul and his heart and testifies this with his tongue, then the doors of the skies are opened for him and Allāh looks at him; and the one on whom Allāh casts a glance, indeed, becomes entitled to whatever he asks. (ʿAmal al Yaumi wal Lailah in Nasafi)

148. ‘Abdullah ibne-ʿAmr Raḍiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The best supplication is the supplication on the day of ʿArafa, and the best words which I and the prophets before me have said, is

\[
\text{لا إِلَهَ إِلاَّ اللهَ وَحْدَهُ لَا شَرِيكَ لَهُ الْمَلَكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءِ قَدْيِرٌ}
\]

None is worthy of worship but Allāh, the Alone, without any partner, His is the Kingdom, and His is all the praise, and He has Power over everything.

(Tirmidhī)

149. It is narrated that Nabī Ṣallallāhu ‘alaihi wasallam said: Whosoever sends Ṣalawāt on me once, Allāh will bestow him with ten blessings and ten virtues will be written for him. (Tirmidhī)
150. Umair Al-Anṣārī Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Whosoever, from my Ummah, sends Ṣalāwāt on me once with sincerity of his heart, Allāh will bestow on him ten blessings; raise him by ten ranks, and write for him ten virtues and erase ten sins from him. (‘Amalul Yaumi wal Lailah by Nasai)

151. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Send Ṣalāwāt excessively upon me on every Friday, for the Ṣalāwāt of my Ummah are presented to me on every Friday. He who invokes Ṣalāwāt excessively on me will be amongst the closest to me in rank (on the Day of Resurrection). (Baihaqī, Targhib)

152. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Send Ṣalāwāt excessively upon me on Friday, for Jibra’il ‘Alaihis salām has just come to me with a message from my Rabb ‘Azza wa Jall: When any Muslim on the earth sends Ṣalāwāt upon you once, I bestow upon him ten blessings and My angels seek forgiveness for him ten times. (Ṭabarānī, Targhib)
Virtues of Remembering Allāh

\[ \text{\textbf{ILM AND DHIKR}}} \]

\[ \text{339} \]

\[ \text{\textit{القيامة} أكثرهمُ علىً صلاةً. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في فضل الصلاة على النبى} \]

\[ \text{\textbf{النبى}} \]

\[ \text{ رقم: 484} \]

153. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Šallallāhu 'alaihi wasallam said: The closest to me from my Ummah on the Day of Resurrection will be the one who sends Šalawāt on me excessively. (Tirmidhī)


154. Ka'b Raḍiyallāhu 'anhu narrates that when two-thirds of the night had passed, Rasūlullāh Šallallāhu 'alaihi wasallam would get up and call out: O people! Remember Allāh; remember Allāh. The Trembler (that will violently shake the mountains and earth) is surely coming, and the one that follows it is surely coming. Death has come with all that it contains, death has come with all that it contains. Upon this, Ubaïy ibne-Ka'b asked: O Rasūlallāh! I wish to send Šalawāt on you excessively, how much should I devote for Šalawāt on you? Rasūlullāh Šallallāhu 'alaihi wasallam said: As much as you want. I asked: A quarter? He said: As much as you wish, but if you increase, it will be better for you. I asked: A half? He said: As much as you wish, but if you increase, it will be better for you. I asked: Should I devote all my time to send Šalawāt on you? He said: If you do this, then Allāh will free you from all worries, and your sins will be forgiven. (Tirmidhī)

\textbf{Note}: Rasūlullāh Šallallāhu 'alaihi wasallam has warned us about the nearness of the Day of Resurrection, hence people should not be neglectful of the Hereafter.
155. Ka‘ab ibne-‘Ujrah Ra’diyall āhu ‘anhu narrates that we asked Rasūlullāh ﷺ ‘alaihi wasallam: O Rasūlullāh! How should we send Ṣalawāt on you and your family? For indeed, Allāh has taught us how to send Salām (Salutations). He replied: Say

اللہُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ إبْرَاهِیمَ ﷺ إِنَّكَ حَمِیذٌ مُجِیِّدٌ

O Allāh! Send Your Ṣalawāt (Honours, Graces, and Mercy) on Muḥammad, and on the family, as You sent Your Ṣalawāt on Ibrāhīm, and on the family; for You are the Most Praiseworthy, the Most Gracious. O Allāh! Send Your Blessings on Muḥammad, and on the family, as You sent Your Blessings on Ibrāhīm, and on the family; for You are the Most Praiseworthy, the Most Gracious.

(Bukhārī)

156. Abu Ḥumaid As-Sā‘īdī Ra’diyall āhu ‘anhu narrated that: When some Ṣaḥābah asked Rasūlullāh ﷺ ‘alaihi wasallam: O Rasūlullāh! How should we send Ṣalawāt (blessing) on you? He replied: Say.

اللہُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ إبْرَاهِیمَ ﷺ إِنَّكَ حَمِیذٌ مُجِیِّدٌ

O Allāh! Send Your Ṣalawāt (Honours, Graces, and Mercy) on Muḥammad, his wives, and descendants, as You sent Your
Ṣalawāt on the descendants of Ibrāhīm. O Allāh! Send Your Blessings on Muḥammad, his wives, and descendants, as You sent Your Blessings on the descendants of Ibrāhīm; for You are the Most Praiseworthy, the Most Gracious.

(Bukhārī)

157. Abu Sa‘īd Al-Khudrī Raḍiyyallāhu ‘anhu narrates that we asked: O Rasūllallāh! We know how to send Salām (salutations) on you (in Tashahhud of Ṣalāt). How should we send Ṣalawāt on you? He replied: Say:

الللهُ ﻋﻠَى مُحَمَّدٍ وَرَسُولُ ﷺ كَمَا صَلَّيْتُ عَلَى إِبْرَاهِيمٍ وَبْنَاهُ ﷺ مُحَمَّدٍ كَمَا بَارَكْتُ عَلَى إِبْرَاهِيمٍ وَآلِ إِبْرَاهِيمٍ.

O Allāh! Send Your Ṣalawāt on Muḥammad, who is Your slave and Your Messenger, as You sent Your Ṣalawāt on Ibrāhīm; and Send Your Blessings on Muḥammad and the family of Muḥammad, as You Sent Blessings on Ibrāhīm, and the family of Ibrāhīm.

(Bukhārī)

158. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who would like to have his reward weighed in a very large scale, he should send Ṣalawāt on me and on my family like this:

الللهُ ﻋﻠَى مُحَمَّدٍ ﷺ وَأَزْوَاجَهُ أُمَهَاتِ ﺔِبْرَاهِيمٍ وَذُرْيَتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتُ عَلَى آلِ إِبْرَاهِيمٍ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allāh! Send Your Ṣalawāt (Honours, Graces, and Mercy) on
Muḥammad, his wives who are the mothers of the believers, his descendant, and the people of his house, as You sent Ṣalawāt on the family of Ibrāhīm; for You are the Most Praiseworthy, the Most Glorious.

(‘Abū Dāwūd)

O Allāh, grant him a seat of honour and nearness to You on the Day of Resurrection,

My intercession will be guaranteed for him. (Bazzār, Ṭabarānī, Majma-‘uz-Zawād)

Abu Dhar Raḍiyallāhu ‘anhu reports that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudṣī said: Indeed Allāh the Almighty and Majestic says: O My slave! Verily, as long as you worship Me and have hope in Me, I shall forgive you for what you have done; O My slave! If you meet Me with an earthful of sins, but do not associate any partner with Me, I would grant you a forgiveness as great as the whole world. (Musnad Aḥmad)
161. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying in a Ḥadīth Qudsi that Allāh the Almighty says: O son of Ādam! So long as you call upon Me, and have hope in Me, I shall forgive you for what you have done; and I shall not care. O son of Ādam! If your sins were to reach the heights of the skies, and then you ask forgiveness from Me, I would forgive you and I shall not care (that your sins were so many). (Tirmidhi)

162. Abu Hurairah Raḍiyallāhu ‘anhu narrates that I heard Nābi Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsi: Any slave of Allāh who committed a sin and said: O my Rabb! I have sinned, so forgive me. His Rabb says: Does My slave know that he has a Rabb, Who forgives sins, and also punishes? I have forgiven My slave. After refraining (from sins), so long as Allāh willed, he sinned again and said: O my Rabb! I have committed another sin, so forgive me. Allāh says: Does My slave know that he has a Rabb, Who forgives sins, and punishes? I have forgiven My slave. After refraining (from sins) as long as Allāh willed, he committed a sin again, and said: O my Rabb! I have committed another sin, so forgive me. Then Allāh says: Does My slave know that he has a Rabb, Who forgives sins, and punishes? I have forgiven all the three sins of My slave, so let him do what he likes. (Bukhārī)

Note: If after every sin, the slave turns towards Allāh with repentance and seeks forgiveness, Allāh will pardon him.
163. Umme ‘Ismah Al-‘Auṣiyyah Ῥᾴḍiyallāhu ‘anha narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: There is not a Muslim who commits a sin except that the angels appointed to record the sins delay its recording for three Sā‘āt (a measure of time – about sixty five minutes in total). If he asks forgiveness from Allāh for his sin during this time, then, neither the angels will report this sin nor will he be punished on the Day of Reckoning. (Mustadrak Ḥākim)

164. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Verily, the angel of the left side withholds his pen from writing the sin of a Muslim slave who has committed sins for six Sā‘āt (a measure of time). If he repents and seeks forgiveness from Allāh during this time (about two hours), the angel does not write down that sin, or else one sin is recorded. (Tabarānī, Majma-‘uz-Zawāid)

165. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Indeed, when a slave (of Allāh) commits a sin, a black dot is put on his heart. If he gives up that sin and seeks forgiveness and turns with repentance, then the heart is cleaned. And if he commits more sins, then the blackness of the heart increases till it covers the whole heart. This is that rust, which Allāh mentions in the verse:

كَلَّا أُبِلِّ رَانَ عَلَى فُلُوْبِهِمْ مَا كَانَوا يَكْسِبُونَ
No, indeed, but that which they have earned is rust upon their hearts. (Al-Mutaaffifin 83: 14)

(Tirmidhî)

166. Abu Bakr Raḍiyallâhu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam said: He who seeks forgiveness is not a persistent sinner, even though, he returns to his sin seventy times in a day. (Abu Dâwûd)

Note: He who repents after committing a sin and has a firm intention, not to repeat it, he is likely to be forgiven despite committing that sin repeatedly. (Badhl-ul-Majhôd)

167. Ibne-‘Abbâs Raḍiyallâhu ‘anhumâ narrates that Rasûlullâh ﷺ alaihi wasallam said: He who constantly seeks forgiveness; Allâh will show him a way out of every distress, and a relief from every grief, and will provide for him with the means of subsistence from where he could never imagine. (Abu Dâwûd)

168. Zubair Raḍiyallâhu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam said: Anyone who likes that his book of deeds brings him happiness, he should seek forgiveness abundantly. (Tâbarânî, Majma‘-uz-Zawâid)

169. ‘Abdullâh ibne-Busr Raḍiyallâhu ‘anhu narrates that Nabî ﷺ alaihi wasallam said: Blessed is he who finds a great amount of seeking of forgiveness in his book of deeds. (Ibne-Mâjah)
170. Abu Dhar Raḍiyallāhu ‘anhu reports that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi narrated that Allāh Ta’ālā wa Ta‘ālā says: O My slaves! All of you are sinful, except whom I save, so ask My forgiveness, I shall forgive you. The one who knows that I have the power to forgive, and seeks My forgiveness because of My Power. I forgive him. You are all astray except whom I guide, so seek guidance from Me. I shall guide you. You all are poor except whom I make wealthy, so ask of Me, and I will give you sustenance. If all your living and all your dead, your successors and predecessors and all your organic and inorganic matter (if they became humans) were to get together and become like the person who fears Me the most, it will not increase anything in My Kingdom, not even equal to a wing of a mosquito. And if all of them were to get together and become like the most sinful and rebellious of My slaves, it would not decrease anything in My Kingdom, not even equal to a wing of a mosquito. And if all your living, and all your dead, your successors, and predecessors, and all the organic and inorganic matter (if they became humans) were to get together, and all of these were to ask Me for whatever they desired, it would not cause a loss in My treasures even to the extent that if one of you were to pass by the ocean shore, and dip a needle in it, and then take it out, and have some water clinging to it. This is because I am the Most Generous and Magnificent. My giving only constitutes a mere single Word, when I intend something, I say: Be! And it becomes. (Ibne-Mājah)

172. Bara’ ibne-‘Āzib Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: When two Muslims meet, shake hands, praise Allāh and seek forgiveness, their sins are forgiven. (For example, by saying Alḥamdulillāh, Praise be to Allāh; Yagfirullāhu lanā wa lakum, May Allāh forgive you and me.) (Abu Dāwūd)

173. Barā ibne-‘Āzib Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: What do you say about the joy of that man whose camel escapes pulling its halter in the desert where there is neither food nor drink; and on the camel was his food and drinks. He searched, till he was tired, then the halter of the camel stuck to a tree while passing under it. Thus he found his camel stuck to it. We replied: O Rasūlullāh! He would be overwhelmed with joy. Rasūlullāh Šallallāhu ‘alaihi wasallam said: Listen, I swear by Allāh! Allāh is more pleased, by the taubah (turning in repentance) of His slave than this person was pleased when he found his camel back. (Muslim)
174. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh is more pleased with the ‘taubah’ turning in repentance of His slave, than one of you would be, if his mount (camel, etc), carrying his food and drinks, escapes from him in a barren land and he, losing all hopes, lies under the shade of a tree. He had lost hope for his mount and while he was in this condition, he sees it standing besides him; he took hold of the halter and said with extreme joy, O Allāh! You are my slave and I am your Sustainer! He committed this mistake out of extreme joy. (Muslim)

175. ‘Abdullāh Raḍiyallāhu ‘anhu narrates I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed Allāh is more pleased turning with repentance of a believing slave than a man who is in a dangerous jungle with his ride, and on it is his food and drink. He slept and when he got up, his mount was gone; he searched for it till he became thirsty then he said: Let me return to my place where I was and lie down there till I die. So, he laid his head on his arm to die. When he woke up, he found his mount besides him along with his provision, food and drink. Allāh is more pleased over the ‘taubah’ (turning with repentance) of a believing slave than this man (after his total disappointment) who got his mount and provisions. (Muslim)
176. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh the Almighty and Majestic extends His Hand of Mercy during the night, so the evil doers of the day may turn with repentance; and He extends His Hand of Mercy during the day, so the evil doers of the night may turn with repentance. This (gesture of Allāh’s Mercy) will continue until the sun rises from the West. (Muslim)

177. Safwān ibne-Assāl Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh the Almighty and Majestic has placed in the West a gate for ‘taubah’ turning to Allāh in repentance, whose width is equivalent to seventy-year journey. It will not be locked, till the sun rises from the West. (When the Day of Judgement will be very near then the door of taubah will be closed.) (Tirmidhī)

178. ‘Abdullāh ibne-Umar Raḍiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh accepts a slave’s turning in repentance, until the agony of death manifests itself with the sound of ghar ghara. (Tirmidhī)

Note: When the soul of a person leaves his body, a peculiar gurgling sound is produced from his throat, known as ghar ghara, which is generally among the last signs of death after which Īmān in Allāh or repentance is not considered valid.
179. ‘Abdullāh ibn-‘Amr Rādiyallāhu ‘anhumā narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: He who turns with repentance a year before his death, his taubah is accepted, or even if a month before, or a week before, or a day before, or a Sā‘ād (about twenty three minutes), or even to the extent of time between two milkings of a she-camel. (Mustadrak Ḥākim)

180. ‘Abdullāh ibn-Mas‘ūd Rādiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: He who errs an error or commits a sin, and then regrets, his regret is an atonement of his sin. (Baihaqī)

181. Anas Rādiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: All the children of Ādam are sinful; but the best of the sinners are those who turn to Allāh with repentance. (Tirmidhī)

182. Jābir ibn-‘Abdullāh Rādiyallāhu ‘anhumā narrates: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: Indeed, he is fortunate who has a long life and is so blessed by Allāh that he turns towards Him with repentance. (Mustadrak Ḥākim)

183. Agharr Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Turn, you people, in repentance to Allāh for I turn in repentance to Him a hundred times a day. (Muslim)
Virtues of Remembering Allâh

184. ‘Abdullâh ibne-Zubair Râdiyallâhu ‘anhumâ said: O’people! Indeed, Nâbi Ṣallallâhu ‘alaihi wasallam used to say: If the son of Âdâm is given a valley full of gold, he would desire for the second. If he is given the second, he would long for a third one. Nothing will fill the stomach of the son of Âdâm except the dust of the grave and Allâh accepts the repentance of one who turns with repentance (Allâh turns His Mercy to the one who turns his face from the worldly things towards Him). (Bukhârî)

185. Zâid Râdiyallâhu ‘anhu narrates: I heard Nâbi Ṣallallâhu ‘alaihi wasallam saying: If anyone says:

أَسْتَغْفِرُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَنْبُوَّةُ إِلَيْهِ غَفُورٌ لَّهُ

I seek forgiveness of Allâh besides Whom there is none worthy of worship, the Living, the Eternal; and I turn to Him in repentance.

He will be forgiven, even if he has fled from the battlefield. In another narration, these words are to be repeated three times. (Abu Dâwûd, Mustadrak Hâkim)

186. Jâbir ibne-‘Abdullâh Râdiyallâhu ‘anhumâ narrates that a man came to Rasûlullâh Ṣallallâhu ‘alaihi wasallam and said: Alas, my
sins! Alas, my sins! He said this twice or thrice. Rasūlullāh ﷺ ‘alaihi wasallam asked him to say:

اللهم مغفرتك أوسط من ذنوبى ورحمةك أرجح عندي من عملي

O Allah, Your forgiveness is more encompassing than my sins; and I expect far more of Your Mercy than my own deeds.

The man said these words: Rasūlullāh ﷺ ‘alaihi wasallam said: Say it again! He repeated it. Rasūlullāh ﷺ ‘alaihi wasallam said: Say it once more! He repeated these words. Then Rasūlullāh ﷺ ‘alaihi wasallam said: Now get up; indeed, Allāh has forgiven you. (Mustadrak Hākim)

187. Salma Raḍiyallāhu ‘anhu asked: O Rasūlallāh! Tell me a few phrases, which may not be a burden on me. He said: You Say: Allāhu Akbar (Allāh is the Greatest) ten times. Allāh says: This is for Me! Then say: Subḥānallāh (Glory be to Allāh who is above all faults) ten times. Allāh says: This is for Me! Then say: Allāhum-maghfīrī (O Allāh, forgive me). Allāh says: Indeed, I have forgiven! You say this ten times; every time Allāh replies: Indeed, I have forgiven you. (Ṭabarānī, Majma‘-uz-Zawāid)

188. Sa‘d ibn-Abī Waqqāṣ Raḍiyallāhu ‘anhu narrates that a
villager came to Rasūlullāh ﷺ and asked: Teach me some words which I may repeat. He said: Say:

لا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كُبْرًا وَالْحَمْدُ لِلَّهِ كُبْرًا وَسُبْحَانَ اللَّهِ رَبِّ العَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِلَادِي الْعَزِيزِ الْحَكِيمِ

None is worthy of worship but Allāh; He is Alone; He has no partner; Allāh is, indeed, the Greatest; Abundant Praise is due to Allāh; and glory be to Allāh Who is the Sustainer of the worlds; there is no might to resist evil, and no power to do good, except through Allāh, the Mighty, the Wise.

The villager said: These words are for my Rabb, what is for me? Rasūlullāh ﷺ said: Say:

اللَّهُمَّ اغْفِرْ لِيْ وَارْحَمْنِي وَأْهْلِيْنِي وَأَزْرَقْنِي وَعَافِيْنِ

O Allāh, forgive me; have mercy on me; guide me; provide me and make me well-being.

It is mentioned in another narration that Rasūlullāh ﷺ said: Indeed, these words will get you all the good of this world and the Hereafter. (Muslim)

189 - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قَالَ: رَأىَ النَّبِيُّ ﷺ يَعْقِدُ النَّسِيْحَ بَيْدًا، رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في عقد النسيح باليد، رقم: 18426

189. ʿAbdullah ibn-ʿAmr Raḍiyallāhu ‘annahmā narrates: I saw Nabī ﷺ counting the praise of Allāh on his hands (fingers). (Tirmidhī)
DU‘Ā (SUPPLICATION) AND DHIKR (REMEMBRANCES) NARRATED FROM RASŪLULLĀH ŠALLALLĀHU ‘ALAIHI WASALLAM

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
And when My slaves ask you concerning Me, (then answer them) I am indeed near. I answer the Du‘ā of the supplicant, when he calls Me in Du‘ā.

Al-Baqarah 2: 186

Allāh Subḥānahū wa Ta‘ālā said to his Prophet Sallallāhu ‘alaihi wasallam:
Say: My Rabb does not care for you if you do not worship and call Him.

Al-Furqān 25: 77

Allāh Subḥānahū wa Ta‘ālā says:
Invoke your Rabb (Sustainer) with humility and in secret.

Al-A‘rāf 7: 55

Allāh Subḥānahū wa Ta‘ālā says:
And call on Him in fear and hope.

Al-A‘rāf 7: 56
Allāh Subḥānahū wa Taʿālā says:

And for Allāh are the most beautiful names, so, invoke Him by them. 

Al-Aʿrāf 7: 180

Allāh Subḥānahū wa Taʿālā says:

Who else (besides Allāh) responds to the distressed when he calls out to Him and who removes the ill (that caused the distress).

Naml 27: 62

Allāh Subḥānahū wa Taʿālā says:

Those who are afflicted with a calamity say, “Truly to Allāh we belong and truly, to Him we shall return”. Such are they on whom are blessings from their Rabb, and Mercy. Such are they who are rightly guided. 

Al-Baqarah 2: 156-157

Note: This supplication has two important aspects, if borne in mind will greatly help a person to face the difficulties of this life (1) that is our children and wealth, health and honour are in reality Allāh’s possession and an owner can do what he wants with his property, so we have no reason to complain. (2) Shortly we will be returning to our Creator who will recompense for the losses with an enormous reward in the Hereafter.

Allāh Subḥānahū wa Taʿālā said to Mūsā ‘Alaihis Salām:

Go to Pharaoh! Verily, he has transgressed (the bounds).

(Mūsā) said: (O) my Rabb! Open up my breast (give me forbearance
to withstand the difficulties of this responsibility.
And ease my task (tabligh-propagation of Deen) for me.
And untie the knot in my tongue, (remove my stammering).
So that they may fully understand my speech.
And appoint for me one of my kinsfolk, one who will help to bear my burden.
Hārūn, my brother.

Strengthen my waist through him.
And let him share my task (of Tabligh).
So that together we might glorify You abundantly.
And remember You abundantly
Ta Hā 20: 24-34

AḤĀDĪTH

190. Anas ibne-Mālik Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Du‘ā (supplication) is the essence of worship. (Tirmidhī)

is, indeed, worship. Then he recited the verse:

ودَقَالُ رَبِّي لِأَنَّيْ أَتَجَهْبُ لِكُمْ إِنَّ اللَّهَ يُسَابِكُكُمْ وَيُعِظُّكُمْ عَنِ الْجَاهِلِيَّةِ وَإِلَى الْحَكْمَةِ مُسَلِّمِينَ

And your Rabb has said: Call upon Me, and I shall answer you. Surely! Those who are too proud to worship (that is to supplicate) Me, shortly they will enter Hell, disgraced.

(Tirmidhî)

192. 'Abdullâh Ra’dîyallâhu ‘anhu narrates that Rasûlullâh ﷺ said: Ask Allâh for His bounties, for indeed Allâh 'Azza wa Jall likes to be asked; and the most excellent worship is expecting relief (after Du’â). (Tirmidhî)

Note: Expecting relief means that it may be hoped that the Du‘â asked for — whether for guidance or any kind of goodness — will Inshâ’Allâh be granted.

193. Thaubân Ra’dîyallâhu ‘anhu narrates that Rasûlullâh ﷺ said: Nothing but Du‘â averts decree; nothing but righteousness prolongs life; and indeed, a man is deprived of a provision due to a sin he commits. (Mustadrak Hâkim)

Note: This Ḥadîth explains that it is already decreed by Allâh Subhânâhum wa Ta’âlâ that the one who pleads in Du‘â (supplicates), will be granted what he asks for. It is stated in another Ḥadîth that, the invoking to Allâh Subhânâhum wa Ta’âlá is also preordained. In the same way, it is decreed that, if the life of a certain person is sixty years, and if he performs a good deed like Hajj, then for this act of his, twenty years will be added to his life. This man will now live in this world for eighty years. (Mîrâqât)
Du‘ā

194. ‘Ubādah ibn-Sāmit Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not a Muslim on this earth, who supplicates to Allāh Ta‘ālā, except that Allāh grants what is asked for, or some trouble is diverted from him proportionate to his prayer, or a reward is preserved for him until he prays for something sinful or which breaks the ties of kinship. A man from amongst the people said: Then we shall supplicate excessively. He said: Allāh is more Generous (than what you can ask for). (Tirmidhī, Mustadrak Ḥākim)

195. Salmān Al-Fārsī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Undoubtedly, Allāh is the Everlasting and most Generous and He feels shy, when someone raises his two hands in Du‘ā, to turn him away empty-handed and frustrated. (Tirmidhī)

196. Abu Hurairah Raḍiyallāhu ‘anhu reports that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudstī said: Indeed Allāh says: I am (in My dealings) with My slave as he thinks of Me, and I am with him when he invokes Me. (Muslim)

197. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Nothing is more honourable in the sight of Allāh Ta‘ālā than Du‘ā. (Tirmidhī)
198. Abu Hurairah رضی الله عنه anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Anyone who finds pleasure in receiving an answer to his Du‘ā from Allāh in times of difficulties and pains, he should make more Du‘ā when times are easy. (Tirmidhī)

199. ‘Alī رضی الله عنه anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Du‘ā (supplication) is a weapon for a Mu‘min (believer), a pillar of religion, an illumination for the skies and the earth. (Mustadrak Ḥākim)

200. Abu Hurairah رضی الله عنه anhu narrates that indeed Nabī ﷺ ‘alaihi wasallam said: Du‘ā (supplication) of a slave (of Allāh) continues to be accepted, until he prays for something sinful, or something that severs the ties of kinship; provided he is not impatient. It was asked: O Rasūlullāh! What is impatience? He said: The slave says: I invoked and indeed I invoked again, but I saw no response. Then he becomes frustrated, and gives up supplication. (Muslim)

201. Abu Hurairah رضی الله عنه anhu narrates that indeed Rasūlullāh ﷺ ‘alaihi wasallam said: People must restrain
from raising their eyes towards the sky while supplicating in ᵐslᵃᵗ otherwise their sight will be lost. (Muslim)

**Note:** Raising the eyes towards the sky while supplicating in ᵐslᵃᵗ is prohibited in particular, because this happens often. (Fath-ul-Mulhim)

202. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Supplicate to Allāh with absolute belief that your Du‘ā will be accepted. And know that Allāh Subḥānahū wa Ta’ālā does not answer a Du‘ā that comes from a careless and inattentive heart. (Tirmidhī)

203. Habīb ibne-Maslama Al-Fihri Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There is not an assembly in which some persons supplicate, and others say Āmīn, except that Allāh responds to their Du‘ā. (Mustadrak Ḥākim)

204. Zuhair Numairy Raḍiyallāhu ‘anhu narrates that we went out with Rasūlullāh Ṣallallāhu ‘alaihi wasallam one night and came upon a man, who humbly persisted in Du‘ā (supplication). Nabī Ṣallallāhu ‘alaihi wasallam stood and listened to his Du‘ā, and then said: He will have his Du‘ā accepted, if he puts a seal to it. One of us asked: By what should he seal it? He replied: By Āmīn! If he indeed seals it with Āmīn, then this guarantees acceptance of Du‘ā. At this, the person who had asked Nabī Ṣallallāhu ‘alaihi wasallam went to the
person who was supplicating, and said: Seal your Du‘ā with Āmīn O so and so! And take the glad tidings of its acceptance. (Abu Dāwūd)

205. ʿĀ’ishah Rādiyallāhu ‘anha narrates that amongst Du‘ā, Rasūlullāh Ṣallallāhu ‘alaihi wasallam liked the most comprehensive and omitted the others. (Abu Dāwūd)

Note: Comprehensive Du‘ā (supplication) either stands for words which are short, but have great depth in meaning, or in which good is asked for in this world, as well as in the next. Or it may mean to include all the believers. For example, one of the frequent, comprehensive Du‘ā of Rasūlullāh Ṣallallāhu ‘alaihi wasallam is:

ربنا أٰنّا في الدنيا حسناتٍ و في الآخرة حسناتٍ و قينا عذاب النّار

O our Rabb, provide us with the good of this world, and with the good of the next, and save us from the Punishment of the Fire!

(Badhl-ul- Majhūd)

206. The son of Sa‘d Rādiyallāhu ‘anhu says that my father heard me and I was saying (Du‘ā): O Allāh! I ask You of Paradise, its bounties and of its leisure, and such and such. And I seek refuge from Hell-Fire, its chains, its handcuffs, and such and such. My father said: O my dear son! I have heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Shortly people will exaggerate in their Du‘ā (supplication). Desist from joining them. If indeed you are given Paradise, then you will be given it along with all the good it contains. And if indeed you are protected from Hell, then you are saved from it and from all the evil it contains. (Abu Dāwūd)
207. Jabir Radhiyallahu ‘anhu narrates: I heard Nabī Ṣallallahu ‘alaihi wasallam saying: There is indeed a moment during the night, in which no Muslim asks Allāh for a good of this world and of the Hereafter, but Allāh grants it to him. And this applies to every night. (Muslim)

208. Abu Hurairah Radhiyallahu ‘anhu narrates that Rasūlullah Ṣallallahu ‘alaihi wasallam in a Ḥadith Qudsi said: Our Rabb Tabāraka wa Ta’ālā descends every night to (the lowest) sky of this world, when one-third of the night remains, and He says: Is there anyone to invoke Me in Du‘ā, so that I may accept it? Is there anyone to ask of Me, so that I may grant it to him? Is there anyone to seek My forgiveness, so that I may forgive him? (Bukhārī)

209. Mu‘āwiya ibn-Abu Sufyān Radhiyallahu ‘anhumā narrates: I heard Rasūlullah Ṣallallahu ‘alaihi wasallam saying: Whosoever asks Allāh for something with these five phrases, Allāh will grant him that for a certainty:

لا إله إلا الله والله أعظم، لا إله إلا الله وحده لا شريك له، نعمة الحمد وعفو الخاطر وكرمه وجلته وجلالته وشأنه قدبير، لا إله إلا الله، ولا حوراً ولا قوة إلا بإله

There is none worthy of worship but Allāh, and Allāh is the
Greatest; there is none worthy of worship but Allāh, He is Alone and has no partner; to Him belongs the Kingdom and to Him is due all Praise, and He has power over all the things; there is none worthy of worship but Allāh; There is no might to resist evil and no power to do good except through Allāh.

(Ṭabarānī, Majma‘-uz-Zawāid)

210. Rabī‘ah ibn-Āmir Raḍiyyallāhu ‘anhu narrates: I heard Nabi Ṣallallāhu ‘alaihi wasallam saying: Persist in your Du‘ā (supplication) with: يَا ذَا الْجَلَالِ وَالْإِكْرَامِ (O the Owner of Majesty and Splendour!). (Mustadrak Ḥākim)

211. Salama ibn-Il-Kwā‘ Aslamī Raḍiyyallāhu ‘anhu narrates that I never heard a Du‘ā (supplication) in which Rasūlullāh Ṣallallāhu ‘alaihi wasallam did not commence his supplication with these words

سُبْحَانَ رَبِّي الْعَلِيِّ الْأَكْرَمِ

Glory be to my Rabb, the Elevated the High, the Most Munificent Bestower.

(Musnad Aḥmad, Ṭabarānī, Majma‘-uz-Zawāid)

212. Buraidah Raḍiyyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam heard a person suplicating:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ أَشْهَدَ أَنَّكَ أَنْتَ الَّذِي لا إِلَهَ إِلَّا أَنْتَ الْأَكْوَادُ الصَّمْدُ الَّذِي لَمْ يَتَّلَدَ وَلَمْ يُولَدَ وَلَمْ يَكْنِي لَهُ كُفُورًا أَحَدًا

I testify to you, O Allāh, that you are the One, there is no Other besides you. You are the Most High, the Creators, who has not been born and has not been created, and has no Partner.

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212.
O Allah! I call You and bear witness that You are indeed Allah, and there is none worthy of worship besides You, the One, Who depends on none, and all others depend on Him, Who begets not, and has not been begotten, and there is none like unto Him.

Rasūlullāh Ṣallallāhu ‘alaihī wasallam said: You have invoked Allah in Du‘ā with such a name by which whatever is asked for is given, and whatever is supplicated, is accepted. (Abū Dāwūd)

213. Asmā’ bint Yazīd Raḍiyyallāhu ‘anha narrates that indeed Nabī Ṣallallāhu ‘alaihī wasallam said: Allah’s Greatest Name (Ism-ul-A‘ẓam) is in these two verses:

وَإِلَهَمُهُمُ الْإِلَهَ وَاحِدَ الَّذِي لَا إِلَهُ إِلَّا هُوَ الْرَحْمَنُ الرَّحِيمُ

And your Allah is One Allah, there is none worthy of worship but He the Beneficent, the Merciful.

And in the beginning verse of Āle-‘Imrān

آَمَّـٰنَـا اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْحَكِيمُ الْقَبِيلُ

Allah it is, besides Whom there is none worthy of worship, the Eternal Living, the Sustainer and Maintainer of all.

(Tirmidhī)

214. Anas ibn-Mālik Raḍiyyallāhu ‘anhu narrates that we were sitting in a circle with Rasūlullāh Ṣallallāhu ‘alaihī wasallam; a man was offering his Ṣalāt. When he completed his Rūkū‘(bowing), Sajdah (prostration), and Tashahhud (sitting), he begged in Du‘ā with these words:
O Allah! I ask You, as all Praise is due only to You and there is none worthy of worship but You, You are the Originator of the heavens and the earth. O the Sustainer of Majesty and Splendour! O the Eternal Living, the Sustainer and Maintainer of all!

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He has indeed invoked Allāh with Allāh’s Greatest Name (Ism-ul-A‘zam). When someone supplicates with these words, it is accepted and whatever is asked for is given. (Mustadrak Ḥākim)

215. Sa‘d ibne-Malik Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Should I not inform you of Allāh’s ‘Greatest Name’ (Ism-ul-Aa‘zam) when Du‘ā, is invoked with it, is accepted, and what is asked for with it is given? This is the supplication through which Yūnus ‘Alaihissalām called (Allāh) from within three darknesses. This is as under:

لاَ إِلَهَ إِلَّا أُنتَ سَبْحَانَكَ إِنَّكَ كُنْتَ مِنَ الْطَّلَالِمَينَ

There is none worthy of worship but You, Glory be to You, indeed, I have been of the wrong doers

A man asked: O Rasūlullāh! Is this Du‘ā special for Yūnus ‘Alaihissalām or for all the believers? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Have you not heard the words of Allāh ‘Azza wa Jall?

وَنَجِيَاهَا مِنَ الْغَمِّ وَكَذَلِكَ نَجِيَّ الْمُؤْمِنِينَ
And We delivered Yūnus of his distress, thus We grant deliverance to all believers. 

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When any Muslim makes Du‘ā with these words during his illness forty times and then, if he dies of that disease, he is granted the reward of a martyr. And if he recovers from that disease, then all his sins are forgiven. (Mustadrak Ḥākim)

216. ‘Abdullāh ibn ‘Abbās Ṭādiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Five kinds of Du‘ās (invocations), are accepted: The Du‘ā of an oppressed when he asks for help, Allāh helps him; the Du‘ā of the Pilgrim until he returns; and the Du‘ā of a Müjahīd till he returns; and the Du‘ā of a sick person until he recovers; and the Du‘ā of his brother for a brother in his absence. He then said: The quickest answering Du‘ā among these is the Du‘ā of a brother for his brother in his absence. (Baihaqī)

217. Abu Hurairah Ṭādiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Three Du‘ās are surely answered, of which there is no doubt: Du‘ā of a father, Du‘ā of a traveller, and Du‘ā of an oppressed. (Abu Dāwūd)
218. Abu Umāmah Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Sallallāhu ‘alaihi wasallam said: My sitting after Ṣalā-tul-Fajr, in remembering Allāh, by extolling Him, praising Him, glorifying Him, and testifying His Oneness until the sun rises, is dearer to me than the freeing of two or more slaves from amongst the descendents of Ismā‘īl ‘Alaihissalām. And, similarly, after Ṣalā-tul-‘Asr until the setting of the sun, (engagement of deeds mentioned above) is dearer to me than the freeing of four slaves from amongst the descendents of Ismā‘īl ‘Alaihissalām. (Musnad Aḥmad)

219. Ibne-‘Umar Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: He who sleeps at night, duly purified (by performing Wuḍū), an angel spends the night, attached to his body. When he gets up from the sleep the Angel supplicates: O Allāh! Forgive Your Slave, so and so, as he slept duly purified. (Ibne-Ḥibbān)

220. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: There is not a Muslim who goes to bed remembering Allah in a state of purity (after having performed Wuḍū), wakes up during the night, then asks Allāh to provide him with the good of this world and that of the Hereafter, except that Allāh will grant that to him. (Abu Dāwūd)

221. ‘Amr ibne-‘Abasah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam told me: Indeed, the closest the Rabb
comes to His slave, is in the last part of the night; if you can remember Allāh at that time, then do so. (Mustadrak Ḥākim)

222. ‘Umar ibn-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who falls asleep at night and fails to recite his usual portion of the Qur‘ān, or part of it, and he recites it between Ṣalā-tul-Fajr and Ṣalā-tuz-Zuhr, it will be recorded for him as though he had recited it during the night. (Muslim)

223. Abu Ayyūb Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone says (following words) in the morning ten times; ten good deeds will be recorded for him, ten evil deeds erased, and ten degrees elevated in rank, and he will earn a reward equal to the setting free of four slaves. And he will be protected from Shaitān until the evening. And he who says these words after offering Ṣalā-tul-Maghrib, he shall have all like these (rewards) until it dawns.

There is none worthy of worship but Allāh, (Who is) Alone without any partner, to Him belongs the Kingdom, to Him is due all the Praise, and He has Power over all things.

(Ibn-e-Hibbān)
224. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who says hundred times in the morning and in the evening, سُبْحَانَ اللَّهِ وَبِحْمَدِهِ (Glory be to Allāh and Praise be to Him). None will come, on the Day of Resurrection, with anything more excellent, except he who has said said the same or more than that. (Muslim)

In another narration, the following words are mentioned:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحْمَدِهِ

Glory be to Allāh, Who is above all faults the Incomparably Great, and Praise be to Him.

(Muslim, Abu Dāwūd)

225. Abu Hurairah Raḍiyyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: He who says in the morning, a hundred times and in the evening a hundred times: سُبْحَانَ اللَّهِ وَبِحْمَدِهِ (Glory be to Allāh Who is above all faults and praise be to Him) his sins are forgiven, even if they are greater than the foam of the ocean. (Mustadrak Ḥākim)

226. One of the companions of Nabi Ṣallallāhu ‘alaihi wasallam narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who says in the morning and evening (the following words), it will be his right upon Allāh to please him:
We are pleased with Allāh as Rabb, and with Islām as a religion, and with Muḥammad as a Messenger.

(Abu Dāwūd)

In another narration, this Dhikr is required to be repeated three times in the evening and morning. (Musnad Ahmad)

227. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who invokes blessings on me, ten times in the morning and ten times in the evening, will obtain my intercession on the Day of Resurrection. (Tabarānī, Majma‘-uz-Zawāid)

228. Hasan Raḥimahullāhu narrates that Samurah ibne-Jundub Raḍiyallāhu ‘anhu said: Shall I not narrate to you a ḥadīth, which I have heard from Rasūlullāh Ṣallallāhu ‘alaihi wasallam several times, and several times from Abu Bakr and several times from ‘Umar Raḍiyallāhu ‘anhum? I said: Yes, do tell us! Samurah said: He who says in the morning and in the evening (the following words) and asks Allāh for something with these words, will surely be given what he asked for:

O Allāh, You have created me, and You guide me, and You feed me, and You give me to drink, and You cause me to die, and You will resurrect me.
‘Abdullah ibn-Salām says: Mūsā ‘Alaihis Salām used to invoke Du‘ā with these words every day seven times; and he did not ask for anything from Allāh but that it would be granted to him. (Tabarānī, Majma‘-uz-Zawāid)

229. ‘Abdullāh ibn-Ghanam Bayādī Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who says this Du‘ā (as follows) in the morning, verily, he will have expressed a complete thanksgiving for all the bounties of that day; and he who says the same in the evening, will have expressed a complete thanksgiving for all the bounties of that night:

O Allāh! This morning whatever favour or goodness has come to me, or to any of Your creations has indeed, come from You Alone, You have no partner, and to You be all the Praises, and all thanksgiving.

(Abu Dāwūd, Amalul Yaumī wal Lailah by Nasa‘ī)

Note: For evening the same Duā by changing أَصْحَبَ to أَمْسِىَ
quarter of him from the Fire. And he who says this twice, Allāh frees half of him from the Fire. And he who says this thrice, Allāh frees three-fourth of him from the Fire. And he who says this four times, Allāh frees him totally from the Fire:

اللهُ إِنَّكَ أَصْبَحْتَ أُشْهَدْكَ، وَأَشْهَدْ حَمْلَةَ عَرْشِكَ وَرِسَالَتَكَ، وَجَمِيعُ خَلْقِكَ أَنْتَ اللهُ لَلْهُ إِلَّآ أَنْتَ وَأَنَّ مُحَمَّدًا عَمْدَكَ وَرَسُولُكَ

O Allāh! Verily as I begin the morning, I make You witness, and make the bearers of Your Throne and Your angels and all of Your creation witnesses, that verily You are Allāh, and none is worthy of worship but You, and verily that Muḥammad is Your slave and Messenger.

(Abu Dāwūd)

231. Anas ibn-Mālik Ṭaḥāyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to Fāṭima Ṭaḥāyallāhu ‘anā that there should not be anything which may stop you from listening to my advice. Say this Du‘ā in the morning and in the evening:

بَيِّ النَّيَّ وَاَضْرَوْمُ بَرْحَمَكْ أَسْتَغْفِرْ أَصْلَحُ لِىْ شَأْنِيْ كَلِّهْ وَلَا تَكَلَّبْيُ لِىْ نَفْسِيْ طَرَقَةَ عِينْ

O Eternal Living and Sustainer and Maintainer of all! I beseech You in the name of Your Mercy; improve all my affairs, and do not leave me to my desires; even for the blinking of an eye.

(Mustadrak Ḥākim)

232. Abu Hurairah Ṭaḥāyallāhu ‘anhu narrates that a person came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh! A scorpion stung me last night. He replied: If you had said (in the evening (the following words), it would have not harmed you:
I seek refuge in Allâh’s all Perfect Words, for protection from the evil of all that He has created.

(Muslim)

Note: According to some Scholars, by the Perfect Words of Allâh is meant the Qur’ân. (Mirqât-ul-Mafâtîh)

233. Abu Hurairah Raḍiyyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: He who says this three times (as follows) in the evening, no poison will harm him that night:

I seek refuge in Allâh’s all Perfect Words, for protection from the evil of all that He has created.

Suhail Raḥimahullâhu says: My family had memorized these words, and used to say them every night. A little girl was stung, but she did not feel any pain. (Tirmidhi)

234. Maʿqal ibne-Yasâr Raḍiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: He who says (following words) in the morning three times, and then recites the last three verses of Sûrah Al-Hashr, Allâh will appoint seventy thousand angels for him, who will continue to invoke blessings on him till the evening; and if he were to die that day, he would die as a martyr. And the one who recites them in the evening, he would be in the same rank.
I seek refuge in Allāh the most Hearer and the Knower, from Shaitān the accursed.

(Tirmidhī)

The last three verses of Sūrah Al-Hashr are in chapter 59:22-24 of the Qur’ān.

235. ʻUthmān ibn-ʻAffān Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He who says the following words three times in the evening, then no sudden calamity will befall him till the morning. And he who says these words in the morning three times, no sudden calamity will befall him till the evening. These words are as follows:

٣٥ یَسْمِعَ الَّذِی لَا یَضْرِعُ مَعَ اسْمِهِ شَیّةً فِی الْأَرْضِ وَلَا فِی السَّمَاءِ وَهُوَ الْسَّمِيعُ ٱلْعَلِیمُ

In the name of Allāh, with Whose Name nothing can harm in the earth, or in the heavens, and He is the Hearer and Knower (of all things).

(Abu Dāwūd)

236. Abu Darda’ Raḍiyallāhu ‘anhu narrates that he who says (following words) seven times in the morning and in the evening, Allāh will suffice him for all that is of worry and concern to him, regardless of whether he believes in the virtues of these words or not.

لا یَا ۗ حَسْبِي الَّذِی لَا ۖ إِلَّا هُوَ عَلَیهِ تَوْكَلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِیمِ

Allāh is sufficient for me, none is worthy of worship but He, and upon Him do I vest my trust, and He is the Rabb of the tremendous ʻArsh (Throne of Allāh).

(Abu Dāwūd)
238. Shaddad ibne-Aws Rađiyallāhu ‘anhu narrates that Nabī Șallallāhu ‘alaihi wasallam said: The Sayyad ul Iṣtighfār (chief phrase for asking forgiveness), is to say:

O Allah! You are my Rabb, none is worthy of worship but
You, You have created me and I am Your slave, and hold to Your Covenant and Promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your Favours; and confess my sins. Forgive me, as because none but You can forgive sins.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: He who says these words during the day with belief and died that day before the evening he would be amongst the dwellers of Paradise. He who says these words during the night with belief and dies before the morning, he will be amongst the dwellers of Paradise. (Bukhārī)

So Glorify Allāh in the evening, and in the morning. For unto Him is the Praise in the heavens, and in the earth, and at the sun’s decline, and in the noon day, He brings forth the living from the dead and He brings forth the dead from the living; and He revives the earth after its death; thus shall you be brought forth from the earth, (on the Day of Resurrection).

(Abu Dāwūd)
O Allah! I ask You for a blessed entering and a blessed leaving (of my house). In the name of Allah we are entering, and in the name of Allah we are coming out; and in Allah, our Rabb, we trust.

Then he should say Assalamu‘alaikum to his family. (Abu Dawūd)

(Jabir ibn-'Abdullah Radiyallahu ‘anhu narrates: Indeed I heard Nabī Ṣallallahu ‘alaihi wasallam saying: When a person enters his house and mentions Allah ‘Azza wa Jall at entering and on eating, Shaitān says (to his mates): There is no place here for you to spend the night, and no evenin meals. And when he enters without mentioning Allah’s name, then at his entering, Shaitān says (to his mates): You have found a place to spend the night. And when he does not mention Allah’s name at eating, Shaitān says (to his mates): You have found a place to spend the night, and evening meals. (Muslim)

(Umme Salamah Raḍiyallahu ‘anha narrates that never did Rasūlullāh Ṣallallahu ‘alaihi wasallam leave my house, except that looking towards the sky, he said:}

240. Abu Mālik Al-‘Ash‘arī Raḍiyallahu ‘anhu narrates that Raṣūlullāh Ṣallallahu ‘alaihi wasallam said: When a person enters into his house he should say:

242. Umme Salamah Raḍiyallahu ‘anha narrates that never did
O Allah! I seek refuge in You that I may go astray, or be caused to go astray, or slip (from the straight path) or be made to slip (from the straight path), or indulge in excesses, or be made to indulge in excesses, or that I may ill-treat in ignorance, or be ill-treated in ignorance.

(Abu Dāwūd)

In the name of Allah, in Allah I vest my trust, there is no might to resist evil or to do good except through Allah.

(Tirmidhī)

It is narrated in another narration, the angel says: You are guided, and you are sufficed for the day, and you are protected. So the devils move away from him, one devil tells another: How can you overpower this man, who has been guided, sufficed for, and protected. (Abu Dāwūd)

244. Ibne-‘Abbās Raḍiyallāhu ‘anhum narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a state of distress used to say:
ла إله إلا الله عظيم الخليل، لا إله إلا الله رئب العرش العظيم، لا إله إلا الله السموات ورب الأرض ورب العرش الكريم.

There is none worthy of worship except Allāh, incomparably Great, the Clement; there is none worthy of worship except Allāh, the Rabb of the tremendous ‘Arsh (Throne of Allāh); there is none worthy of worship except Allāh, the Rabb of the skies, the Rabb of the earth and the Rabb of the tremendous ‘Arsh (Throne).

(Bukhārī)

245. Abu Bakrah Raḥiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The supplications of the distressed is:

اللهُمَّ رَحْمَتُكُ أَرْجَعُ، فَلَا تَكَلِّمْي إِلَى نَفْسِي طُرْفَةَ عَيْنِي، وَأَصْلِحْ لِي شَأْنِي كَلْهُ، لَا إِلهَ إِلَّا أَنتَ.

O Allāh! Your Mercy is what I hope for. Do not abandon me to my desires, even to the blinking of an eye, and put all my affairs in order for me; none is worthy of worship but You.

(Abu Dāwūd)

246. Umme-Salamah Raḥiyallāhu ‘anha, the wife of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Never a slave of Allāh, afflicted with a calamity, who says (the following words), except that Allāh will grant him for his calamity better than that:

إِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَرجِعُي فِي مُصَيَّبِي وَأَخْلِفْ لِيَ خُبْرَا مِنْهَا.

Verily unto Allāh we belong, and unto Him shall we return.
Allah! Reward me in my calamity, and grant me from it something better than that.
She said: When Abu Salamah Rađiyallâhu ‘anhu died, I supplicated as Rasûlullah Šallallâhu ‘alaihi wasallam had ordered me; so Allah then granted me Rasûlullah Šallallâhu ‘alaihi wasallam (as a husband), better than him. (Muslim)

247. Sulāmān ibne-Šurad Rađiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said (about a person who was showing anger at another person): If this person would have said these words, the anger would have gone from him.

أُعُوذُ بِاللهِ مِن الشَّيْطَانِ
I seek refuge in Allah from the Shaitān,
(Bukhârî)

248. ‘Abdullâh ibne-Mas‘ūd Rađiyallâhu ‘anhu narrates that Rasûlullah Šallallâhu ‘alaihi wasallam said: He who is afflicted by hunger, and he begs people, this will not remove his hunger. And he who is afflicted by hunger, and he begs Allah, Allah shall provide him the means of his subsistence, reaching him sooner or later. (Tirmidhî)

249. Abu Vâ’il Raḥimahullâhu narrates that a Mukātab (slave) came to ‘Alî Rađiyallâhu ‘anhu and said: I am unable to pay the agreed
amount within the agreed period (to get myself freed from slavery), so help me. ‘Alī Raḍiyallāhu ‘anhu told him: Should I not teach you those words, which Rasūlullāh Ṣallallāhu ‘alaihi wasallam taught me? If you are in a debt equivalent to Mount Seer (of Yemen), Allāh will discharge that debt for you. Say this:

اللهُمَّ أَكْفِئِني بِحَلَالَكَ عَنْ حَرَامِكَ، وَأَغْفِئِي بَقِطْلِكَ عَنْ مَيْنِ سَوَّاً

O Allāh, suffice for me Your lawful sustenance, saving me from the unlawful; and by Your Grace, free me from all, except Yourself.

(Tirmidhī)

Note: Mukātab means a slave for whose liberty, a certain quantum of anything is agreed upon and when he pays that, he gets free.

250. Abu Sa‘īd Al-Khudhrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam entered the Masjid one day and he saw a man from the Ansār, called Abu Umāmah. He said: O Abu Umāmah! What is the matter? I see you sitting in the Masjid aloof, other than the time of Ṣalāh. Abu Umāmah Raḍiyallāhu ‘anhu said: I am surrounded by anxieties and debts O Rasūlallāh! He said: Should I not teach you a Du‘ā, when you invoke it, Allāh will remove your anxieties and get your debts paid off. Abu Umāmah Raḍiyallāhu ‘anhu said: Yes verily, O Rasūlallāh! He said: Say in the morning and in the evening:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهُجُورِ وَالْحُزْنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْرِ وَالْكَسْلِ، وَأَعُوذُ بِكَ مِنَ الْجِنِّ وَالْجَحِّلِ، وَأَعُوذُ بِكَ مِنَ غَلَابِيَةِ الْدُّنْيَا وَفَقْهِ الرِّجْالِ

O Allāh! I seek refuge in You from anxiety and sorrow, I seek
refuge in You from helplessness and laziness, I seek refuge in You from cowardice and miserliness, and I seek refuge in You from being burdened by debt, and being oppressed by people.

Abu Umāmah Ṣādiqullāhu ‘anhu says: So I did that. And indeed Allāh removed my anxieties, and cleared all my debts. (Abu Dāwūd)

Peace be upon you O the inhabitants of the dwellings (of graves), the believers and the Muslims. Allah willing, we shall
Indeed, soon be joining you. I ask Allâh to grant you and us ease and well being.

(Muslim)

253. 'Umar ibnil-Khaṭṭāb Raḍiyyallâhu 'anhu narrates that indeed Rasûlullâh ﷺ ṣallallâhu 'alaihi wasallam said: He who enters a market and says (the following words) Allâh will record for him a million virtues, and erases a million evils, and elevate him by a million ranks:

لا إِلَهِ إِلَّا اللَّهُ وَحَدًّا لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يَسْتَغْفِرُ لَهُ وَيُبِّيِّنُ وَهُوَ حَقًّا لَا يُمُوتُ بِدِينِهِ

None is worthy of worship but Allâh, Who is Alone. He has no partner, to Him belongs the dominion, and to Him Praise is due. He gives life and causes death, and He is the ever Living and Eternal, and in His Hand is all the Good, and He has Power over all things.

In another narration, in place of elevating his rank by a million it is mentioned that, a palace is built for him in Paradise. (Tirmidhî)

254. Abu Barzah Al-Aslamî Raḍiyyallâhu ‘anhu narrates that in his last days when Rasûlullâh ﷺ ṣallallâhu 'alaihi wasallam would depart from a gathering, he would supplicate:

سبحانك اللهم وحمدك، أشهد أن لا إله إلا أنت، أستغفرك و آنتَ إلَيْكَ

Glorious indeed are You, O Allâh, and Yours is the Praise, I
testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You.

Someone said to him: O Rasūlullāh! You say some words, the like of which you had never said before. He replied: It is an atonement for what happened in a gathering. (Abu Dāwūd)


Jubair ibne-Mut‘im Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who says (the following words), this saying is like stapling a seal for that assembly of Dhikr. And he who said it in a gathering of unprofitable talk and actions, it will become an atonement for that:

سبحان الله وتعالمه، سبحان الله وتعالمه، أشهد أن لا إله إلا أنت، أستغفرك وأتوب إليك

Glory be to Allāh Who is above all faults and Praise be to Him,
I testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You.

(Mustadrak Ḥākim)

256. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that once a goat was gifted to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, at which he said: (O ‘Ā’ishah!) Distribute it. It was customary for ‘Ā’ishah Raḍiyallāhu ‘anha that whenever her maid-servant would return after distributing anything, she would ask: What did the people say: The maid-servant replied: They said: بارك الله فيكم (May Allāh bless you). At this ‘Ā’ishah Raḍiyallāhu ‘anha would say: وفِيهم بَارِكُ اللَّهُ (And may Allāh
bless them too). We reciprocate their supplication, and now the reward of this distributing remains solely for us. (Wābil uṣ-sayyib)

257 - ۲۵۷ عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أن رسول الله ﷺ كان يُؤْتِي بِأوَلِ النَّمْرُ قِفَّةً: اللَّهُمَا بَارِكْ لَنَا فِي مِدِينَتِي وَفِي ثَمَارِنَا، وَفِي مَدِينَةٍ وَفِي صَعَا، بِرَكَةً مِعَ بَرَكَةٍ، ثُمَّ يُعْطِهِ أُصْغَرَ مِنْ يَحْضُرُهُ مِنَ الْوَلدَانِ. رَوَاهُ مَسْلِمُ، بَابَ فَضِلِ المَدِينَةِ رَمَّ، رقم ۳۳۳۵.

257. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that indeed when the first fruits (of the season) would be brought to Rasūlullāh Šallallāhu ‘alaihi wasallam, he would say:

اللَّهُمَا بَارِكْ لَنَا فِي مِدِينَتِي وَفِي ثَمَارِنَا، وَفِي مَدِينَةٍ وَفِي صَعَا، بِرَكَةً مِعَ بَرَكَةٍ

O Allāh bless us in our city, in our fruits, in our Mudd and in our Šā‘, blessings and more blessings.

He would then give those fruits to the youngest child present amongst children. (Muslim)

Note: Mudd is a measure of weight, approximately one kilogram, whereas, a Šā‘ is a larger measure of weight, approximately four kilograms.

258 - ۲۵۸ عَنْ وَحْشِي بْنِ حُرَبِ رضي الله عنه أنَّ أَصْحَابَ الْبَيْتِ قَالُوا: يَارَسُولَ اللَّهِ إِنَا نَأْكُلُ وَلَا نَشْيِعُ، قَالَ: فَلَعِلَّكُمْ تَفُرِّقُونَ؟ قَالُوا: نَعْمَ؛ قَالَ: فَاجْتَبِعْوا عَلَى طَعَامِكُمْ وَأُذْكِرُوا اسْمَ اللَّهِ عَلَيْهِ نُبَارِكَ لَكُمْ فَيْيَدِهِ. رَوَاهُ ابْنُ دَاْوَيْدُ، بَابَ فِي الْإِجْمَاعِ عَلَى الْطَعَامِ، رَمَّ، رقم ۴۷۶۴.

258. Wahshī ibne-Ḥarb Raḍiyyallāhu ‘anhu narrates that indeed Šāḥābah of Nabi Šallallāhu ‘alaihi wasallam said: O Rasulallāh! We eat but are not filled. He said: Perhaps you eat separately. They replied: Yes. Rasulullāh Šallallāhu ‘alaihi wasallam said: Eat your food together, and mention the name of Allāh during eating, you will be blessed in it. (Abu Dāwūd)

259 - ۲۵۹ عَنْ أَنُسِ رَضي اللَّهُ عَنْهُ أَنْ رَسُولُ اللَّهِ ﷺ قَالَ: مِنْ أَكْلٍ طَعَامٍ فَمَا قَالَ: الْحَمْدُ لِلَّهِ الْدَّبِّي أُطْعِمْنِي هذَا الطَّعَامُ وَرَزْقِيْهِ مِنْ غَيْرِ حَوْلٍ وَقَوْلٍ. رَأَى نَّاسٍ قَالَهُ وَأَخْرَجَ. رَأَا وَمِنْ لِسْنِي ثَمَورًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَبَايَ هذَا الثَّعْبُ وَرَزْقِيْهِ مِنْ غَيْرِ حَوْلٍ وَقَوْلٍ وَلَا قُوَّةٍ غَيْرَهُ مَا تَقَدَّمَ مِنْ ذِينَى وَمَا تَأْخُرُ. رَوَاهُ ابْنُ دَاْوَيْدُ، بَابَ مَا يَقُولُ إِذَا لَسْنُ لَوْ بَا جَدِيْدًا، رَمَّ، رقم ۴۳۲۰.

259. Anas Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu
'alaihi wasallam said: The one, who after eating his food says this Du‘ā, will be forgiven his former and latter sins:

الحمد لله الذي أطعمني هذا الطعام ورزقنيه من غير حوقلي مثني ولا فوّه

All Praise be to Allah Who has fed me with this food, and provided me with it through no might or power on my part.

And he who puts on his clothes and says (the following Du‘ā), will be forgiven his former and latter sins:

الحمد لله الذي كساني هذا النّوب ورزقنيه من غير حوقلي مثني ولا فوّه

All Praise be to Allah Who has enclothed me with these clothes, and provided me with it through no might or power on my part.

(Abu Dāwūd)

Note: By forgiving latter sins is meant that Allah will protect His slave from future sins. (Badhl-ul-Majhūd)

260. ‘Umar ibn al-Khaṭṭāb Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: He who puts on new clothes and says (the following words), then takes the old garment and gives it as Sadaqah, he will be in Allah’s protection and guardianship, and Allāh will hide his sins from others during his life time and after his death.

الحمد لله الذي كساني ما أواري به عورتي وأتزحلل به في حياني

Praise be to Allah, who has clothed me to cover my nakedness, and adorned me in my lifetime.

(Tirmidhī)

261. Abu Hurairah Rādiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: When you hear the cock crowing, ask Allāh
for His Grace, for it crows when it sees an angel. And when you hear an ass braying, seek refuge in Allâh from Shaitân, because the ass brays when it sees a Shaitân. (Bukhârî)

O Allâh! Make the new moon rise on us with blessings, faith, safety and Islam. (O Moon) My Rabb and your Rabb is Allâh!

(Abu Dâwûd)

Note: When invoking, use name of the month in place of such and such.
264. 'Umar Ra'diyallahu 'anhu narrates that indeed Rasûlullâh ﷺ alaihi wasallam said: He who sees a man in distress and says (as follows), then he will be saved from this distress, of whatever nature it be, as long as he lives.

\[
\text{All Praise be to Allâh Who is saved me from that which has inflicted you, and He has preferred me over many of His creations.}
\]

(Tirmidhî)

Note: Ja'far Ra'himahullah says: These words must be said within one's heart, so as not to let the afflicted person hear it.

265. Hudhaifah Ra'diyallahu 'anhu narrates that when Rasûlullâh ﷺ alaihi wasallam would lie down on his bed at night, he would place his hand under his cheek and say:

\[
\text{O Allâh! In Your Name I die, and live (I sleep and get up).}
\]

When he got up, he would say:

\[
\text{All Praise be to Allâh, Who has given us life after causing us to die, and to Him we shall be resurrected.}
\]

(Bukhârî)
O Allāh! I have turned my face towards You, entrusted my affairs to You, and put hopes in You, (in seeking Your support for my responsibilities) out of fear of You, and desire of You, there is no refuge, nor place of safety from You, except to have recourse to You, I believe in Your Book that You have revealed, and in Your Prophet that You have sent.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to Barā’ Raḍiyallāhu ‘anhu: If you die, then you died on the true nature of Islām. Make this reciting your last words before you sleep. Barā’ Raḍiyallāhu ‘anhu says: I started memorizing this. And I said in the last phrase: And in Your Messenger that You have sent (instead of and by Your Prophet that You have sent).

Rasūlullāh Ṣallallāhu ‘alaihi wasallam (corrected me and) said: No! say: (And in Your Prophet that You have sent). In another narration, it is added after “you have died on the true nature of Islām”, when you wake up in the morning you have received blessing. (Abu Dāwūd, Muslim)
267. Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: When anyone of you goes to bed, he should dust his bed with the corner of his lower garment, for he is unaware of what may have come on it since he left, and say:

بِمَا تَحْفَظُ بِهِ عِبَادُ اللَّهِ الصَّالِحُينَ

In Your name my Rabb I lie down on my side, and by Your Name I rise up, if You hold my soul have Mercy on it, and if You let it go, guard it in the way in which You guard Your righteous slaves.

(Bukhārī)

268. Ḥafṣa Raḍiyallāhu ‘anhu, the wife of Nabī ﷺ ‘alaihi wasallam, said: Indeed when Rasūlullāh ﷺ ‘alaihi wasallam wanted to go to sleep, he would put his right hand under his cheek, and would then say three times:

اللَّهُمَّ قِيِّمِ عَذَابَكَ يُومَ يَتَعَصُّ عِبَادَكَ

O Allah! Guard me from Your Punishment on the Day when You resurrect Your slaves (from the graves).

(Abu Dāwūd)

269. Ibn-e-‘Abbās Raḍiyallāhu ‘anhumā narrates that Nabī ﷺ ‘alaihi wasallam said: Behold! If anyone says the following words while having intercourse with his wife, and if it is ordained that a child be born to them, thereby, no Shayṭān will ever harm it.

بُصِّمَ اللَّهُمَّ اللَّهُمَّ جَنَّتَيْنِ الشَّيَاطِينَ وَجَنَّتَيْنِ الشَّيَاطِينَ مَا زَرَقَتَا، نَمَّى قَدَرُ بَيْنَهُمَا فِي ذَلِكَ أَوْ قُضِيَ وَلَدَتْ لَمْ يُصَلَّوْنَ شَيَاطِينُ أَبْدًا. رَوَاهُ البَخَارِيُّ، بَابُ ما يَقُولُ إِذَا أَتَى أَهْلُهُ، رَقْمٌ: ٥١۴۵.

In the name of Allah; O Allah! Keep me away from Shayṭān, and keep Shayṭān away from what You have provided us with.

(Bukhārī)
I seek refuge in Allah’s Perfect Words from His Anger, His Punishment, the evil of His slaves, and the evil promptings of the devils, and their presence.

Abdullāh ibne-'Amr Raḍiyallāhu ‘anhum narrates that Rasūlullāh ﷺ ala‘īhi wasallām said: When anyone of you, while sleeping, is frightened by a nightmare, he should say (the following words), then that (dream) will not cause him harm:

\[\text{أَعُوذُ بِكَلِمَاتِ اللَّهِ النَّمَاتِ مِنْ غَضَبِهِ وَعَقَابِهِ وَشَرِّ عَبَادِهِ، وَمِنْ هَمْرَاتِ الشِّيَاطِينِ وَأَنْ يَحْضُرُونَ}
\]

I seek refuge in Allah from his evil doings and from his punishment, the evil of his slaves, and from the impure deeds of the devils.
272. Abu Qatādah Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: Good dreams are from Allāh, and bad dream from Shaitān. So, when one of you sees what he dislikes, he should spit (lightly) three times (on his left) after waking up and then seek refuge in Allāh from its evil. Then his dream will certainly not harm him. (Bukhārī)

273. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone of you goes to his bed, an angel and a Shaitān rush to him. The Shaitān says: End your day with evil. And the angel says: End your day with good. If he remembers Allāh, then Shaitān goes away, and the angel stays and protects him whole night. When he wakes up, an angel and a Shaitān again rush to him. The Shaitān tells him: Begin your day with evil. And the angel says: Begin your day with good. If he says the following words, and then he falls from his mount (or dies for any other reason), then he died as a martyr. And if he remains alive and stands up to perform Sālah, this Sālah elevates his rank.

All Praise be to Allāh Who restored my life to me after death
and did not give death while sleeping. All Praise be to Allâh, Who has held the sky from falling on the earth, except with His permission. Verily, Allâh is The Most Kind, The Most Merciful to people. All Praise be to Allâh Who resurrects the dead and has Power over all things.

(Tirmidhî)

274. ‘Imrân ibne-Huṣain: Ra’diyallâhu ‘anhumna narrates that Rasûlullâh Sallallâhu ‘alaihi wasallam asked my father: O Huṣain! How many gods do you worship? My father replied: Seven, six on the earth, and one in the heavens. Rasûlullâh Sallallâhu ‘alaihi wasallam asked: Which of them do you pray in your hopes and fears? He replied: The one in the heavens. Rasûlullâh Sallallâhu ‘alaihi wasallam asked: O Huṣain! If you accept Islâm, I would teach you two phrases, which would benefit you. When Huṣain accepted Islâm, he said: O’ Rasûlallâh! Teach me the two phrases that you promised me. Rasûlullâh Sallallâhu ‘alaihi wasallam said: Say

اللَّهُمَّ أَلْهَمْنِي رَضِيَّ، وَأَعْذِنِي مِن شَرِّ نَفْسِي

O Allah! Inspire me to my righteousness, and protect me from the evil of myself.

(Tirmidhî)
O Allah I ask You of every good, which may come soon or which may come later, which I know or which I do not know; and I seek refuge in You from every evil; which may come soon or which may come later, which I am aware of or which I know not; and I ask you for Paradise, and of every word and deed that may bring me close to it; and I seek refuge from Hell-Fire, and of every word and every deed that may bring me close to it. And I ask of You every good, which Your slave and Messenger Muhammed Sallallahu ‘alaihi wasallam asked from You, and I seek refuge from every evil, from which Your slave and Messenger Muhammed Sallallahu ‘alaihi wasallam sought refuge in You, and I ask of You that whatever You decree for me, make its outcome good for me.

(Mustadrak Hakim)

All Praise be to Allah with Whose blessings all good affairs are accomplished. and when he would see something that he disliked, he would say:

(All Praise is for Allah under all circumstances)
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