38. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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. (Ibn-e-Majah)

39. Anas Rādiyallāhu ‘anhu says about Nabi Ṣallallāhu ‘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 ibn-‘Āṣ Rādiyallāhu ‘anhumah narrates that Rasūlullāh Ṣallallāhu ‘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 Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh hates every harsh man, who eats excessively, shouts in the bazaar, 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. (Ibn-e-Hibbān)

42. Yazīd ibn-Salama Al-Ju‘fi Ṣalādallāhu ‘anhu narrates: I said: O Rasūlullāh! 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. ‘Abdullāh ibn-Hašāb Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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. (Ibn-e-Majah)

Note: Acquiring knowledge of Deen is not to be used for diverting the attention of people towards one’s self
44. Abu Hurairah Ḥaḍīrjavālī ‘anhu narrates that Rasūlullāh ﷺ Ṣallallāhu ‘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 Ḥaḍīrjavālī ‘anhu narrates that Rasūlullāh ﷺ Ṣallallāhu ‘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). (Ṭabarānī, Ṭarghib)

46. Zaid ibn-Arqam Ḥaḍīrjavālī ‘anhu narrates that Rasūlullāh ﷺ Ṣallallāhu ‘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 Ḥaḍīrjavālī ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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. (Ṭirmīzhī)

48. Junub ibn-‘Abdullāh Al-Azdi Ḥaḍīrjavālī ‘anhu a sahābi of Nābi Ṣallallāhu ‘alaihi wasallam narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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. (Ṭabarānī, Ṭarghib)
50. ‘Abdullāh Ibn ‘Abbās Ṭabi‘ ‘anhumā that one night Rasūlullāh ﷺ ‘alaihi wasallam stood in Makka and said this three times: O Allāh! Have I conveyed (the Message)?’ Ṭabi‘ Ibn ‘Abbās, who was most tender hearted, got up and said: Yes! O Allāh! I make you witness You (O Rasūlullāh ﷺ) have strongly motivated, striven hard and sincerely advised. He said: ‘Imām will indeed prevail till infidelity will be pushed to its origins, and surely you will sail on high seas for spreading Islam. 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 ﷺ ‘alaihi wasallam told his Sahāba): Can there be any good in them? The Sahāba asked: O Rasūlullāh! 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 Ṭabi‘ Ṭabi‘ ‘anhu narrates that we were sitting by the door of Rasūlullāh ﷺ ‘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 ﷺ ‘alaihi wasallam came out to us. His face was red (in anger), as if (the juice of) pomegranate 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 ibn ‘Abbās Ṭabi‘ ‘anhumā narrates from Nabī ﷺ:

53. - عن ابن عباس رضي الله عنهما عن النبي ﷺ قال: أقروا الحديث على الله ﷺ، فإنك لا تقول حقاً به. وقل، فإنك في القرآن بايضة فاتحها من القرآن. وقول، فإنك في القرآن بايضة فاتحها من القرآن.

54. Jun‘udā Ṭabi‘ Ṭabi‘ ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who interprets the Qur‘ān according to his own opinion and that happens to be correct, even then he has erred. (Abū 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 Ḥadīth and nor to the ‘Ulamā‘ of this Ummah. (Mā‘āhir-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; they see their eyes overflow with tears, because of their recognition of the Truth (in the Qur’ān).
Al-Ma‘āmūdah 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 Mūsā ‘Alaihis Salām):
Then if you follow me (to acquire knowledge) ask me not about anything till I myself mention of 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 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 Subḥānahū 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 ibn-Mas‘ūd Radiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘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:

فَكِيفَ إِذَا جَنَّا مِنْ كُلِّ أَمْرٍ بِشَهِيدٍ وَجَنَّا بُلْطً عَلَى هَوْلَاءِ شَهِيدًا

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. (Bukhārī)

56. Abu Hurairah ṭadiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi 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. (Bukhārī)

57. Abu Salama ibn ‘Abdur Raḥmān ibn ‘Auf Ṭahāhummān narrates that ‘Abdullāh ibn-‘Umar and ‘Abdullāh ibn-‘Amr bīnil-‘Āṣ Ṭadiyallāhu ‘anhum 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 Raḥmān! Ibn ‘Umar said: This man ‘Abdullāh ibn-‘Amr has just told me that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He, in whose heart there is pride equal to a mustard seed, Allāh will throw him upside down into the Fire. (Munṣud Ṭahāmī, Ṭabarānī, 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 advice 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 (Iṣlām 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 (Jibra’il) 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 Allah).

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.

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

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?

Allāh Subhānāhu 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 humming itself and rent asunder by the fear of Allāh. (Alas, hard hearted man is not affected by the words of the Qur’ān).

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.

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

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).
5. ‘Umar Radyallahu ‘anhu narrates that Nabī Ṣallallahu ‘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 Subhanāhu 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 Radyallāhū ‘anhu narrates that Rasūlullah Sallallahu ‘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. (Baihaqi)

7. Ibn-e-Umar Radyallāhū ‘anhum narrates that Nabi Ṣallallahu ‘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‘ārī Radyallāhū ‘anhu narrates that Rasūlullah Sallallahu ‘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'min 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: Colocynthis is a fruit similar to melon in appearance.

11. 'Imran ibn-Husain Radyallahu 'anhumah said: I heard Rasûlullâh ﷺ Sallallahu 'alaihi wasallam saying: Anyone who recites the
Qur'an let him ask by it from Allâh alone. For so many such people
come who will again recite the Qur'an and ask for their reward from
people. (Tirmidhi)

12. Abu Sa'id Al-Khudrî Radyallahu 'anhu narrated that Usaid ibne-Hudair was reciting Qur'an 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
Radyallahu 'anhu says: I feared that the mare might trample my son
Yahyâ. 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 Rasûlullâh Sallallahu 'alaihi wasallam in
the morning and I said: O Rasûlullâh! Late last night I was reciting
the Qur'an) in my courtyard, when my mare started to shy and move
around. Rasûlullâh Sallallahu 'alaihi wasallam said: You should
have kept on reciting, Ibne-Hudaîr! He replied: I kept on reciting,
and the mare moved around again. So, Rasûlullâh Sallallahu 'alaihi
wasallam again said: You should have kept on reciting, Ibne-Hudaîr!
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-Hudair! He said: Then I turned towards it, as I was afraid that it might trample my son Yahyā, 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 could not have stayed hidden from the people. (Muslim)

13 - ‘Abd al-Muṣṭafā b. ‘Abd al-Raḥmān b. Sahwān: I was one of those who were not present in the caravan of Al-Hadīth, but I heard Al-Hadīth from Rasūlullāh Šallallāhu ‘alaihi waṣallam. ‘Abd al-Muṣṭafā b. ‘Abd al-Raḥmān b. Sahwān: I was one of those who were not present in the caravan of Al-Hadīth, but I heard Al-Hadīth from Rasūlullāh Šallallāhu ‘alaihi wasallam, and thus I memorized it.

14. Sa’d ibn-Abī Waqqās Raḍiyyallāhu ‘anhu said that he heard Rasūlullāh Šallallāhu ‘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-Majāh)

Note: Some scholars have also given another interpretation to this hadith; 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 benefited from it and hence is not from us.

15 - ‘Abd al-Muṣṭafā b. ‘Abd al-Raḥmān b. Sahwān: I was one of those who were not present in the caravan of Al-Hadīth, but I heard Al-Hadīth from Rasūlullāh Šallallāhu ‘alaihi wasallam. ‘Abd al-Muṣṭafā b. ‘Abd al-Raḥmān b. Sahwān: I was one of those who were not present in the caravan of Al-Hadīth, but I heard Al-Hadīth from Rasūlullāh Šallallāhu ‘alaihi wasallam.

16. Barā Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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'an is made even more evident by a beautiful voice.

17. 'Uqbah ibne-'Amir Radajyallahu 'anhu narrates that he heard Rasulullah Shallallahu 'alaihi wasalam saying: The one who recites the Qur'an aloud, is like the one who gives sadaqah openly, and the one who recites it quietly, is like the one who gives sadaqah secretly. (Tirmidhi)

Note: It appears from this hadith that the preference is for reciting the Qur'an quietly. This is the situation when there is a fear of 'Ri'aa' (lack of sincerity). If there is no fear of 'Ri'aa' 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. (Sharh Tibi)

18. Abu Mūsā Radajyallahu 'anhu narrates that Rasulullah Shallallahu 'alaihi wasalam 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 'Alaihi Salām's vocal gifts. (Muslim)

19. 'Abdullāh ibne 'Amr Radajyallahu 'anhu narrates from Nabi Shallallahu 'alaihi wasalam: It will be said to the man devoted to the Qur'an: 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 Ḥāfiz of the Qur'an, or the one who recites it abundantly, or the one who thoughtfully acts according to the Qur'an. (Sharh Tibi, Mīriqāt)

20. 'Ā'isha Radajyallahu 'anhu narrates that Rasulullah Shallallahu 'alaihi wasalam 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 Ḥāfiz 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. (Sharh Tibi, Mīriqāt)

21. Abu Hurairah Radajyallahu 'anhu narrates that Nabi Shallallahu 'alaihi wasalam said: The man devoted to the Qur'an will come on the Day of Resurrection and the Qur'an will submit to Allah: 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. (Tirmidhi)
22. Buraidah Radhiyallahu ‘anhu narrates: I was sitting with Nabî ﷺ Sallallahu ‘alaihi wasallam and I heard him saying: When the man devoted to the Qur’an will come out of the grave upon its splitting, on the Day of Resurrection, indeed the Qur’an will meet him like a person whose colour has changed due to weakness. The Qur’an will ask him: Do you recognize me? He will say: No I do not recognize you. The Qur’an will ask him again: Do you recognize me? He will say: No, I do not recognize you. The Qur’an will say: I am your mate, The Qur’an, 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’an. And then the man devoted to the Qur’an 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’an as a weak and pale man is in fact a portrait of the man devoted to the Qur’an. He had become weak because of reciting the Qur’an at night, and acting upon its commandments during the day. (Anjahlul Hajah)

23. Anas Radhiyallahu ‘anhu narrates that Rasûlullahu Sallallahu ‘alaihi wasallam said: Indeed for Allâh, from amongst people are some (like people) of His Household. Sâbah asked: O Rasûlullahu! Who are those people? He said: The people of the Qur’an, they are the Household of Allâh and His favoured ones. (Mustadrak Hâkim)

24. Ibne-‘Abbâs Radhiyallahu ‘anhuuma narrates that Rasûlullahu Sallallahu ‘alaihi wasallam said: He in whose heart there is no part of the Qur’an, is like a deserted house. (Tirmidhi)

25. Sa’îd ibne-’Ubâdah Radhiyallahu ‘anhu narrates that Rasûlullahu Sallallahu ‘alaihi wasallam said: There is not a person who learns to read the Qur’an and then forgets it, except that he will meet Allâh on the Day of Resurrection as a leper. (Abu Dâwûd)

Note: Many meanings have been given to the forgetting of the Qur’an. One of them is that, one is unable to recite despite looking at the pages of the Qur’an. 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. (Badhul-ul-Majhûd, Sharh Sunan Abî Dâwûd Eini)

26. ‘Abdullâh ibne-‘Amr Radhiyallahu ‘anhuuna narrates that Rasûlullahu Sallallahu ‘alaihi wasallam said: He who recites the complete Qur’an in less than three days, cannot understand it well.

(Abu Dâwûd)

Note: This saying of Rasûlullahu Sallallahu ‘alaihi wasallam is for the
common Muslims, as it has been confirmed that some of the Şahābah Rađiyallahu 'anhum completed the recitation of the Qur’ān in even less than three days.

27. Wāthilah ibn-Asqa’ Rađiyallahu ‘anhu narrates that Nabī Ṣallallahu ‘alaihi wasallam said: I have been given in place of Taurat (Torah), Sab’ā (the first seven chapters of the Qur’ān), and I have been given in place of Zābūr, Mi’ṣeen (eleven chapters after the first seven), and I have been given in place of Injīl (The New Testament), Masāni (twenty chapters after the eighteenth), and I have been given excellence by Mufassal (the remaining chapters of the Qur’ān). (Munṣad Aḥmad)

28. ‘Abdul Malik ibn-‘Umair Rahmahullah narrates that Rasilūllah Ṣallallahu ‘alaihi wasallam said: There is a cure for all ailments in Sūrah Fātihah, the opening of the Qur’ān. (Sunan Darāmi)

29. Abu Hurairah Rađiyallahu ‘anhu narrates that Rasilūllah Ṣallallahu ‘alaihi wasallam said: When anyone of you says Āmīn (at the end of reciting Sūrah Fātihah), 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 ibn-Sam‘ān Alkalabi Rađiyallahu ‘anhu narrates: I heard Nabi Ṣallallahu ‘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 Ale’Imrān. (Muslim)

31. Abu Hurairah Rađiyallahu ‘anhu narrates that Rasūlullah Ṣallallahu ‘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-Bāhilī Rađiyallahu ‘anhu narrates: I heard Rasilūllah Ṣallallahu ‘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 Ale’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‘āwiyyah ibn-Salām says that it has been reported to him that by wicked people is meant magicians. (Muslim)

33. Abū Āyūb Al-Anṣārī Rađiyallahu ‘anhu narrates: I heard Nabi Ṣallallahu ‘alaihi wasallam saying: When the Qur’ān is recited, its Prophet (SAW) receives a reward by the book of the Prophet (SAW) and his reward is in the Qur’ān. (Muslim)
33. Abu Hurairah Ṭābi‘ narrates that Rasūlullāh ﷺ said: There is one verse in Sūrah Al-Baqara that is the chief of all the verses of the Qurān. Never is this verse recited in a house in which Shaitān is present except that it flees from it. This verse is Ayatul Kursi. (Mustadrāk Ḥākim, Targhib)

34. Abu Hurairah Ṭābi‘ narrates that Rasūlullāh ﷺ said: O Abu Hurairah! What did your prisoner do last night? (Allāh Subhānah wa Ta‘ālā informed me of this) I replied: O Rasūlullāh! 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 ﷺ had told me so. Therefore, I layed down, waiting for him. When he came and began to take handfuls of food, I held him and told him: I must take you to Rasūlullāh ﷺ. 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 ﷺ said: O Abu Hurairah! What did your prisoner do last night? I replied: O Rasūlullāh! He complained of pressing wants and support of a family, so I had pity on him and let him go his way. Rasūlullāh ﷺ 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 ﷺ. 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 Ayatul Kursi 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 ﷺ asked me What did your prisoner do last night? I answered: O Rasūlullāh! He claimed to teach me some words, by which Allāh will benefit me. So I let him go his way.
Sha‘abu ‘ala‘ihi wasallam said: What are those? He (the prisoner) told me: When you go to bed, recite Ayatul kursi, from its beginning to the end. Allah will appoint a guard for you who will stay with you and no Shaitan will come near you till the morning. The narrator says the Sahabah were eagerly desirous of all that was good. Nabi Sha‘abu ‘ala‘ihi 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. Rashidullah Sha‘abu ‘ala‘ihi wasallam said: That was Shaitan. (Bukhari)

According to what was narrated by Abu Ayyub Al-Ansari Radhiyallahu ‘anhu, Shaitan said: You should recite Ayatul Kursi in your house, as no Shaitan, or anyone else will ever come to you. (Tirmidhi)

38. Nu'mān ibn Bashīr Raḍiyallāhu 'anhu narrates Rasūlullāh Ṣallallāhu '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 Sūrah Al-Baqarah. When these verses are being recited in a house for three nights, Shaiṭān will not come near it. (Tirmidhī)

39. Abu Mas'ūd Alansārī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites the last two verses of Sūrah 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 Tahajjud. (Nawawī)

40. Shaddād ibn Aws Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: None amongst Muslims goes to bed and recites any Sūrah 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 Ṣallallāhu '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)
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’an in the last part of the night, and this recitation is better. (Tirmidhi)

46. Abu Dardā‘ Radyallāhu ‘anhu narrates that Nabi Sallallāhu ‘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. (Tirmidhi)

47. Abu Dardā‘ Radyallāhu ‘anhu narrates that Nabi Sallallāhu ‘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 Radyallāhu ‘anhu narrates that Nabi Sallallāhu ‘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‘)

49. ‘Alī Radyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘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. (Taifīr ibne-Kathīr)

50. Abu Sa‘īd Al-Khudrī Radyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘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‘ṣil ibne-Yasār Radyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: The crest, and apex of Qur’an is Sūrah Al-Baqarah. With every verse of it, eighty angels descend. The Ayatul kursī “Allah has been revealed from beneath the Divine Throne, then it was integrated into Sūrah Al-Baqarah. Sūrah Yāsīn is the heart of the Qur’an. Whoever recites it, to please Allāh Tabārāwah and for the Hereafter, but he is pardoned. So recite this near your dying people.” (Munṣad Ahmad)

Note: Sūrah Al-Baqarah has been termed the crest or peak of the Qur’an 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’an. (Mu‘āriful ‘Udālī)
he heard the person of the grave reciting Sūrah Mulk, up to end of the Sūrah. He came to Nabi Šallallāhu 'alaihi wasallam and said: O Rasūlullāh I set up my tent unknowingly over a grave, and suddenly I heard someone reciting Sūrah Mulk up to its end. Nabi Šallallāhu 'alaihi wasallam said: It is the defender; it is the protector which safeguards him from the Punishment in the grave. (Tirmidhi)
59. Ibn-‘Abbās Rādiyallāhu ‘anhumā narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Sūrah Idhā zuzilat (Zālid:99) is equivalent to half of the Qur’ān; Sūrah Qu’il wuwallāhū ahdad (Ikhās:112) is equivalent to one third of the Qur’ān; and Sūrah Qu’il yā ayyuhal kāfīrīn (Kāfirīn: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 zuzilat describes the Hereafter in a very effective manner. Therefore, this Sūrah is equivalent to half of the Qur’ān. Sūrah Qu’il yā ayyuhal kāfīrīn 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’ānāhā wa Ta’ālā. Sūrah Qu’il yā ayyuhal kāfīrīn is equivalent to one-third and one-fourth of the Qur’ān respectively; meaning thereby that the reciter of these Sūrahās will get the reward of half, one-third, and one-fourth of the Qur’ān respectively. (Muzāhir-e- Ḥaqe)

56. ‘Abdullāh Ibn-‘Umar Rādiyallāhu ‘anhumā narrates that Rasūlullāh Sallallāhu ‘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 Allhākumut Takāthur (Takāthur:102), (its reward is equivalent to the reciting of a thousand verses). (Mustadrak Ḥākim)

61. Nawfal Rādiyallāhu ‘anhu narrates that Nabdī Ṣallallāhu ‘alaihi wasallam asked Nawfal: Recite Sūrah Qu’il yā ayyuhal kāfīrīn, (Kāfirīn:109) then go to sleep after reciting it, as it is an immunity from polytheism. (Abū Dāwūd)

62. Anas ibn-Mālik Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said to one of his companions: Are you married, O! so and so? He said: No, By Allāh, O Rasūlullāh, nor do I have anything to get married. Rasūlullāh Sallallāhu ‘alaihi wasallam asked: Have you not memorized Qu’il wuwallāhū ahdad? He replied: Indeed I have! Rasūlullāh Sallallāhu ‘alaihi wasallam said: This is one-third of the Qur’ān. Rasūlullāh Sallallāhu ‘alaihi wasallam asked: Have you not memorized Idhā Jā a nasrullāh wal fath? (Nur:110). He replied: Indeed I have! He said: It is one-fourth of the Qur’ān. Nabdī Ṣallallāhu ‘alaihi wasallam asked: Have you not memorized Qu’il yā ayyuhal kāfīrīn? (Kāfirīn:109). He replied: Indeed I have! Nabdī Ṣallallāhu ‘alaihi wasallam said: It is one-fourth of the Qur’ān. Nabdī Ṣallallāhu ‘alaihi wasallam asked: (So) Get Married! Get Married! (Tirmidhī)

Note: The objective of Rasūlullāh Sallallāhu ‘alaihi wasallam in saying this was to point out the value of these Sūrahās; when you have them memorized, then you are not a poor, but a wealthy man, and should get married. (Ariba‘atul Ahwādī)
‘ILM AND DHIKR

Virtues of Al-Qur’ān

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Umar ibnul-Khaṭṭāb Raḍiyyallāhu ‘anhu said: O Rasūlullāh, then I will recite it abundantly. Rasūlullāh Šallallāhu ‘alaih wasallam said: Allāh Ta’āla is more Generous and more Kind. (Musnad Ahmad)

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

65. Mu’āḏh ibne-Anas Al-Juhaṇī Raḍiyyallāhu ‘anhu companion of Nābi Šallallāhu ‘alaihi wasallam narrates: The one who recites Qu’l huwal lāhu aḥad (ikhās:112) till he completes it ten times, a palace will be built for him in Paradise.

64. Abu Darda’ Raḍiyyallāhu ‘anhu narrates that Nābi Šallallāhu ‘alaihi wasallam said: Is anyone of you unable to recite one-third of the Qu’rān in a night? It was asked how can one recite one-third of the Qu’rān? Rasūlullāh Šallallāhu ‘alaihi wasallam replied: Recite: Qu’l huwal lāhu aḥad (ikhās:112), it is equal to one-third of the Qu’rān! (Muslim)

63. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that I came along with Rasūlullāh Šallallāhu ‘alaihi wasallam and heard a person reciting: Qu’l huwal lāhu aḥad (ikhās:112). So Rasūlullāh Šallallāhu ‘alaihi wasallam said: It is incumbent. I asked him: What, O Rasūlullāh? He said: Paradise. Abu Hurairah Raḍiyyallāhu ‘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. (Muṣṭaṣ’il Mālik)
'Abdullāh ibn-Khūbaib Raḍīyallāhu '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 Qur huwal lāhu aḥad (Ikhās:112); Sūrah Qur Aʾīdhu birabbil falaq (Falaq:113); Sūrah Qur Aʾīdhu 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 Dawūd)

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 Sūrah in the morning and evening, and this alone will suffice for him Inshaallāh. (Sharb-ut-Tibī)

71. 'Uqbah ibn-'Āmir Raḍīyallāhu 'anhu narrates: I was travelling with Rasūlullāh Ṣallallāhu 'alaihi wasallam between Al-Juḥfa and Al-Abwa, when suddenly a wind and intense darkness enveloped us. Rasūlullāh Ṣallallāhu 'alaihi wasallam began to seek refuge by reciting Qur Aʾīdhu birabbīl falaq (Falaq:113), Qur Aʾīdhu birabbīn 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 Ṣallallāhu 'alaihi wasallam reciting these Sūrah while leading us in Salāt. (Abu Dawūd)

Note: Juḥfa and Abwa were two famous places between the cities of Makkah and Madinah.
VIRTUES OF REMEMBERING ALLAH TA‘ÅLÅ

VERSES OF QUR’ÄN

Allah Subhânahû wa Ta‘âlâ says:
Therefore, remember Me, I will remember you, (My bounties and blessings will be with you in this world and in the Hereafter).
Al-Baqara 2: 152

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

Allah Subhânahû wa Ta‘âlâ says:
Verily, in the remembrance of Allah hearts do find peace and satisfaction.
Al-Ra’d 13: 28

Allah Subhânahû wa Ta‘âlâ says:
And verily, the remembrance of Allah is the greatest. (virtue and a means of Allah remembering you)
Al-‘Ankabût 29: 45

Allah Subhânahû wa Ta‘âlâ says:
(The wise are) those who remember Allah, (always) standing, sitting, and reclining.
[Al-Imrân 3: 191]

Allah Subhânahû wa Ta‘âlâ says:
Then remember Allah as you remember your fathers (and forefathers) or with a stronger remembrance.
Al-Baqara 2: 200

Allah Subhânahû wa Ta‘âlâ said to His Prophet Šallallâhu ‘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-An‘âm 6: 123

Allah Subhânahû wa Ta‘âlâ said to His Prophet Šallallâhu ‘alaihi wasallam:
And in whatever condition you may find yourself, and whatever portion of the Qur’ân 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.
Yûnus 10: 61

Allah Subhânahû wa Ta‘âlâ said to His Prophet Šallallâhu ‘alaihi wasallam:
And put your trust in the Almighty, the most Merciful.
Who sees you when you stand up (for Tahajjud Salāt).
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 Subḥānahu wa Ta'ālā says:
And He (Allāh) is with you wherever you may be. Al-Hadid 57: 4

Allāh Subḥānahu 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-Zukhruf 43: 36

Allāh Subḥānahu 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-Sāfīt 37: 143-144

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

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

Allāh Subḥānahu 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 Subḥānahu 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-Abzāb 33: 41-42

Allāh Subḥānahu wa Ta’ālā says:
Verily Allāh and His angels bless the Prophet. O you who believe! Send your Śalawāt on him and salute him with all respect.
Al-Abzāb 33: 56

Note: Allāh Subḥānahu 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 Subḥānahu wa Ta’ālā to grant special blessings upon Rasūlullāh ‘alaihi wasallam; and salute him in abundance.

Allāh Subḥānahu 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)!

Āle-'Imrān 3: 135-136

Allāh Subhānāhū 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 Subhānāhū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘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 Subhānāhū wa Ta‘ālā says:

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

An-Nāmî 27: 46

Allāh Subhānāhū wa Ta‘ālā says:

O you believers- all of you- turn to Allāh in repentance in order that you may succeed. An-Nîr 24: 31

Allāh Subhānāhū wa Ta‘ālā says:

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

At-Tahrim 66: 8

Aḥādīth-un-Nabawī

72. Jābir ibn-Abdullaḥ Raḍiyyallāhu ‘anhumā narrates that Nābi Ṣallallāhu ‘alaihi 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 weapon till it breaks. (Tabarānī. Majma’-uz-Zawādī)

73. Abu Hurairah Raḍiyyallāhu ‘alaihi wasallam in a Ḥadīth Qudsi 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.  

(Bukhārī)  

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

74. Abu Hurairah Radyallāhu ‘anhu reports that Nabī Sallallāhu ‘alaihi wasallam in a Ḥadith 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. (Ibn-Majah)

75. ‘Abdullāh ibn-Busr Radyallāhu ‘anhu narrates that a man said: O Rasūlallāh! I know that the commandments of Shari‘ah 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‘ādh ibn-Jabal Radyallāhu ‘anhu narrates that the last words I had with Rasūlullāh Sallallāhu ‘alaihi wasallam, at the time of bidding him farewell, was that; I said: O Rasūlallāh! Inform me about the deeds which are the most beloved to Allah ‘Azza w Jall. He replied: When you die, your tongue should be engaged in and refreshed with the Dhikr of Allah Ta’ālā.

In another narration, it is stated that Mu‘ādh Radyallāhu ‘anhu asked: O Rasūlallāh! Tell me the best deed which would bring me closest to Allah.  

(Amalul Yaumi wal Lailah il Ibn-us-Sunnah, Bazzār, Majma‘-uz-Zawāid)  

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

77. Abu Dardā Radyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi 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 Allah), and better for you than that you encounter your enemy whose necks you cut and who cut your necks? The Saḥabah replied: Yes, indeed! He said: It is the Dhikr of Allah, the Exalted. (Tirmidhi)

78. Ibn-‘Abbās Radyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi 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 Allah, (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. (Tabarānī)
79. Abu Dardā Raḍīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Everyday 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, Maṣma‘-uṣ-Zawāid)

80. Hanzalah Al-Usaidī Raḍīyallāhu ‘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 Hanzalah! There is a time for every thing. He said this three times.

**Note:** This hadith 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. Mu‘ādh ibn-Jabal Raḍīyallāhu ‘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, Ja‘farṣuṣ-Saghir)

82. Sahl ibn-Ḥunaif Raḍīyallāhu ‘anhu narrates that Nābi Šallallāhu ‘alaihi wasallam said: Fulfil the rights of gatherings by remembrance Allāh profusely. (Ṭabarānī, Ja‘farṣuṣ-Saghir)

83. Uqba ibn ‘Āmir Raḍīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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, Maṣma‘-uṣ-Zawāid)

84. Abu Mūsā Raḍīyallāhu ‘anhu narrates that Nābi Šallallāhu ‘alaihi wasallam 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. (Bukhrāḥi, Muslim)

85. Mu‘ādh Raḍīyallāhu ‘anhu narrates that a man asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam: Which Jiḥād has the highest reward? He replied: (Jiḥād) In which the remembrance of Allāh Tabārāka wa
88. Abu Hurairah Rađiyallahu ‘anhu narrates that Rasūlullāh Ŝallallahu ‘alaihi wasallam said: One who remembers Allāh excessively is freed from hypocrisy. (Tabarānî, Jami‘-us-Šaghîr)

89. Abu Sa‘īd Al-Khudrī Rađiyallahu ‘anhu narrates that, indeed, Rasūlullāh Ŝallallahu ‘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‘lā, Majma‘-uz-Zawā’id)

90. Jábr ibne-Samurah Rađiyallahu ‘anhu narrates that when Nabī Ŝallallahu ‘alaihi wasallam offered Salāt-ūl-Fajr, he would sit cross-legged where he was till the sun had come well up. (Abu Dāwūd)

91. Anas ibne-Mālik Rađiyallahu ‘anhu narrates that Rasūlullāh Ŝallallahu ‘alaihi wasallam said: To sit with people who are doing the Dhikr of Allāh after Salāt-ūl-Fajr till the sun rises is more pleasing to me than setting free four slaves from the progeny of Ismā‘īl ‘Alaīhī Salām. And to sit with people who are doing the Dhikr of Allāh after Salāt-ūl-Abr till the sun sets is more pleasing to me than setting free four slaves from the progeny of Ismā‘īl ‘Alaīhī Salām. (Abu Dāwūd)

Note: The slaves from the progeny of Ismā‘īl ‘Alaīhī Salām are mentioned in this hadith as they were considered the most noble amongst the Arabs, and so more valuable.
No! By Allah. O Rabb! They have not seen it. Allah 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. Allah 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. Allah says: They are such people that whoever sits with them is not deprived of (My Mercy). (Bukhari)

92. Abu Hurairah Radyallahu 'anhu narrates that Rasūlullāh Šallallahu 'alaihi wasallam in a Ḥadīth Qudsī said: Verily, Allah has such angels who move on the paths, seeking those who remember Allah. And when they find such a people engaged in remembering Allah, 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. Allah asks: Have they seen Me? The angels reply: No! By Allah, they have not seen You. Allah 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 Allah says: What were they asking for? The angels reply: They were asking for Paradise. Allah asks: Have they seen it? The angels reply: No! By Allah. O Rabb! They have not seen it. Allah 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 Allah 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:
97. ‘Anu ibne ‘Abasah Radıyallahu ‘anhu narrates: he heard Rasūlullāh Ṣallallahu ‘alaihi wasallam saying: On the right of Ar-Rahmān (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-Zawādī)

Note: 1- In this Hadith, being on the right side of Ar-Rahmān means that these people will have a pre-eminent rank and status with Allāh Subhānahu 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’ Bihār-ul-Anwār)

98. ‘Abdur Raḥmān ibne-Sahl ibne-Ḥusain Radıyallahu ‘anhu narrates that this verse was revealed to Nabi Ṣallallahu ‘alaihi wasallam when he was in one of his houses:
99. Abdullah ibn Amr Radyallahu ‘anhum narrates that he asked: O Rasulullah! What is the reward for the gatherings of Dhikr (remembrance) of Allah. He replied: The reward for the gatherings of Dhikr is Paradise! Paradise! (Musnad Ahmad. Tabarani, Majma-uz-Zawaid)

100. Abu Sa‘id Al-Khudri Radyallahu ‘anhu reports that Rasulullah Sallallahu ‘alaihi wasallam in a Hadith Qudsi said: Allahu ‘Azza wa Jali 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 Rasulullah? He replied: Those who assemble for the Dhikr of Allah in the masjids. (Musnad Ahmad. Abu Ya’la, Majma-uz-Zawaid)

101. Anas ibn-Malik Radyallahu ‘anhu narrates that Rasulullah Sallallahu ‘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 Dhikr of Allah. (Tirmidhi)
Virtues of Remembering Allah

ذَكَرُوكِمُ اللَّهُ رَضِيَتُهُ وُزُرَاعَ في عُمَلِكم مَنْ ثُمَّ ذَكَرُوكِمُ بالْجَزَاءَ عَمَلَهُ. وَأَوَّلَعَنْكِمُ وَهُوَ مَبَارِكٌ بِالْحَقِيقَةِ حَسَنٌ.

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104. Ibne-‘Abbās Raḍiyallahu ‘anhu narrates that it was asked: O Rasūlallāh! With whom is it best for us to sit? He replied: The one whose sight makes you remember Almighty Allah, and whose words improve your deeds and whose dreams remind you of the Hereafter.

(Abu Ya`la, Majma-`uz-Zawāid)

105. Anas ibn-Mālik Raḍiyallahu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: A person who remembers Allah and his eyes overflow due to the fear of Allah, such that a few tears fall on the ground, Allah Ta`ālá will not punish him on the Day of Resurrection.

(Mustadrak Ḥākim)

106. Abu Umāmah Raḍiyallahu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Nothing is dearer to Allah than two drops and two marks: A drop of tears shed due to the fear of Allah, and a drop of blood shed in the path of Allah. Regarding the two marks, they are: A mark received in the cause of Allah (mark of a wound, signs of walking in the path of Allah, a layer of dust), and a mark caused in observing one of the obligatory commandments of Allah (as for example mark of prostration, or a mark attained during the journey of Hajj).

(Tirmidhī)

107. Ābu Hurairah Raḍiyallahu ‘anhu narrates that Nabi Sallallāhu ‘alaihi wasallam said: There are seven persons whom Allah 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 Allah, (3) A man whose heart is attached to the masjid, (4) Two men who love one another for the sake of Allah, meeting thus and separating thus, (5) A man whom a woman of rank and beauty tempts and he says: I fear Allah, (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 Allah in solitude with his eyes overflowing.

(Bukhārī)

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

(Tirmidhī)

109. Abu Hurairah Raḍiyallahu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: If anyone sits in a place and does not remember Allah there, then this sitting will cause him a loss from Allah and if anyone lies down in a place and does not remember Allah, then this will cause him a loss from Allah.

(Ābu Dāwūd)
Glory be to Allâh 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. Na‘mân ibn-Bashîr Râdiyallâhu ‘anhu narrates that Rasûlullâh Ŝallallâhu ‘alaihi wasallam said: Among the words by which you glorify Allâh are: Subhâna llâh (Glory be to Allâh who is above all faults), Lâ ilâha illallâh (None is worthy of worship but Allâh), Alhamdu lillâh (All praises be to Allâh). These words circle around the Throne of Allâh, and sound like the buzzing of bees, mentioning their reciter to Allâh. Would anyone of you not like that someone always mentions him in front of Allâh? (Ibne-Mâjah)

114. Yusairah Râdiyallâhu ‘anhu narrates that Rasûlullâh Ŝallallâhu ‘alaihi wasallam told us: Make it obligatory upon yourselves to say Subhâna llâh (Glory be to Allâh who is above all faults), Lâ ilâha illallâh (None is worthy of worship but Allâh), and sanctifying His Holiness (words like Subhâna Malik il-Qudâdilis — 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. ‘Abdullâh ibn-‘Amr Râdiyallâhu ‘anhumâ narrates that Rasûlullâh Ŝallallâhu ‘alaihi wasallam said: He who says: 
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. (Bazzâr, Majma‘-uz-Zawâid)

116- عن أبي ذر رضي الله عنه قال: قال رسول الله ﷺ: مَلَأْنَى الْكَلَامَ أَفْضَلُ؟ قَالَ: مَا أَعُطِّيَ اللهُ لِي إِلَّا الْذَّكْرُ الوَجِيبُ وَرَبِّي نِعْمَتَهُ وَمَنْ نَزَّلَ عَلَى مَنْ هَدَى. (Tirmidhi)

117- عن أبي طلحة رضي الله عنه قال: قال رسول الله ﷺ: مَلَأْنَى الْكَلَامَ أَفْضَلُ؟ قَالَ: مَا أَعُطِّيَ اللهُ لِي إِلَّا الْذَّكْرُ الوَجِيبُ وَرَبِّي نِعْمَتَهُ وَمَنْ نَزَّلَ عَلَى مَنْ هَدَى. (Tirmidhi)

118. Abu Dhar Radyallâhu ‘anhu narrates that Rasûlullâh ﷺ wasallam was asked: Which words are the best? He replied: The words that Allâh has chosen for His angels, or His slaves: SubhânAllâh wabihamdihi (Glory be to Allâh who is above all faults, and all praise be to Him). (Muslim)

Another narration says, the dearest words to Allâh are: Subhânarabbî wabihamdihi (Glory be to my Rabb who is above all faults, and all praise be to Him). (Tirmidhi)

119. Jâbir Radyallâhu ‘anhu narrates that Nabi ﷺ wasallam said: He who says SubhânAllâh ‘Azîm wabihamdihi (Glory be to Allâh who is above all faults, the incomparably Great, and all praise be to Him), a date tree will be planted for him in Paradise. (Tirmidhi)

120. Abu Hurairah Radyallâhu ‘anhu narrates that Nabi ﷺ wasallam said: Two sentences beloved to Ar-Rahmân (the Most Beneficent), light on the tongue, (but) heavy on the Scale, are:

Glory be to Allah Who is above all faults, and all praise be to Him; Glory be to Allah Who is above all faults, the incomparably Great. (Bukhârî)
121. Saﬁyya Ra’diyallâhu ‘anha narrates that Rasûlullâh ﷺ ‘alaithi wasallam visited me. There were four thousand date stones lying before me and I was glorifying Allâh (Tasbîh). He said: O daughter of Huyya (Saﬁyya)! What are these? I replied: I am glorifying (Allâh) with these date stones. He said: Since the time I have been standing with you, I have glorified Allâh more than you. She said: Teach me, He replied: Say

"Sâbihun Allâh ‘alemmualî al-amrî nashâ‘î fi,l-‘âlamî"

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

(Mustadrak Hâkim)

122. Juwairiyah Ra’diyallâhu ‘anha narrates that Nabî Ṣallallâhu ‘alaithi wasallam left her for the morning Ṣalât, while she was in her place of Ṣalât, 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 Allâh) as I left you? She replied: Yes. Nabî Ṣallallâhu ‘alaithi wasallam said: Since I left you, I have said four phrases three times, if weighed against all that you have remembered Allâh today, it would outweigh them. These phrases are:

"Sâbihun Allâh ‘alemmualî al-amrî nashâ‘î fi,l-‘âlamî"

Glory be to Allah 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)
Virtues of Remembering Allāh

Subḥānallāh on every thing.

Allāh 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.

(Ṭabarīnī, Majma‘uz-Zawā’id)

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:

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
127. Mu‘adh ibne-Jabal Rādiyallāhu ‘anhu narrates that he heard Rasūlullāh Sallallāhu ‘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 ilāha illallāh (none is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest). (Tabarānī, Targhib)

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

129- غنستم دادخ میں تین سلیمان گفت: یندحت رسول اللہ ﷺ ہے یہ بیدا ہے آویں باب میں اورہال باب ہے بیاتی؟ فات: تینی رسول اللہ ﷺ گفت: ہل نہ ولقن افلاسل اللہ ﷺ روہا الحکام وقل: بحیث على ضرط وہم لب میرا وفاظ اللہ نصیری. ۴۹/۱۹۰

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

لا حول ولا قوة إلا بالله.

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

(Mustadrak Hākim)

130. Abu Ayyūb Al-Anṣārī Rādiyallāhu ‘anhu narrates that on the night of Mai’rāj (the Ascension), Rasūlullāh Sallallāhu ‘alaihi wasallam passed by Ibrāhīm ‘Alaihis salām. Ibrāhīm ‘Alaihis salām asked: O Jibrail! Who is with you? Jibrail ‘Alaihis salām said: Muḥammad (Sallallāhu ‘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 حول ولا قوة إلا بالله.

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

(Musnad Aḥmad, Majma‘uz-Zawā'id)

131. Samurah ibne-Junub Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: The dearest saying to Allāh are four: Subhānallāh (Glory be to Allāh Who is above all faults), Alhamdullillāh (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 Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said that: I say; Subhānallāh (Glory be to Allāh who is above all faults), Alhamdullillāh (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)
 deterrents: By a reward of one hundred camels, they are given to the descendants of Isma'il, Alaihis-salām. Say, Alhamdu-lillah (All Praise be to Allah) one hundred times; it is like giving one hundred horses, fully equipped with saddles and reins, in the path of Allah (for Jihad). Say, Allahu Akbar (Allah is the Greatest), one hundred times; it is like sacrificing one hundred camels, with straps of sacrifice tied to their necks, and it is accepted by Allah. Say, Lā ilāha illallāh (None is worthy of worship but Allah) 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 Allah, except one who has done the same as you.

In another narration, 'Umme Hānā' binte 'Abī Talib narrates: I asked: O Rasūllallāh! 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, Allahu Akbar (Allah 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 Allah. Say, Lā ilāha illallāh (None is worthy of worship but Allah) 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 Allah, none will be better than yours except for a person who said what you said or said more.

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

136. Abu Hurairah Radyallâhu ‘anhu narrates that Rasûlullâh Sallallâhu ‘alaihi wassallam 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 Rasûlullâh! He said: Say, Subhânallâh (Glory be to Allâh Who is above all faults), Allhumdulillâh (All Praise be to Allâh), La ilaha illallâh (None is worthy of worship but Allâh), and Allâhu Akbar (Allâh is the Greatest); for each one of these words a tree will be planted for you in Paradise. (Ibn-Majâh)

137- 138 – 139 – عَنْ أَبِي عُمَرْ ـ 366 ـ ﴿حَرَّمَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مَّثَلَ أَحَدُ مِنْ ذَرِّيَّةِ النَّاسِ ﷺ أَنَّ زَوَّاجَ مَرْأَةَ مَا كَانَ فَيْتُ لِلَّغَامِرَةِ ﷺ أَن يُؤْمِنُ مَّثَلَ أَحَدُ مِنْ ذَرِّيَّةِ النَّاسِ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ A Good Deed for which the reward will be given eternally. (Tabârnî, Majma-ul-Bahrân) 

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. (Majma-ul-Bahrân)

136. Abu Hurairah Radyallâhu ‘anhu narrates that Rasûlullâh Sallallâhu ‘alaihi wassallam said: Say Subhânallâh (Glory be to Allâh Who is above all faults), Alhamdulillâh (All Praise be to Allâh), Lâ ilaha illallâh (None is worthy of worship but Allâh), and Allâhu Akbar (Allâh is the Greatest), this causes the sins to fall like leaves fall from trees. (Musnad Ahmad)

136- 137- 138- 139- عَنْ عَمْرَانِ ـ 366 ـ ﴿حَرَّمَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مَّثَلَ أَحَدُ مِنْ ذَرِّيَّةِ النَّاسِ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ أَنَّ زَوَّاجَ مَرْأَةٍ ﷺ A Good Deed for which the reward will be given eternally. (Tabârnî, Majma-ul-Bahrân)

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142. Abu Sa‘īd Al-Khudrī ʿRaḍiyallahu ʿanhu narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: Excessively repeat the everlasting good deeds. It was asked: What are those, O Rasūlullāh? He replied: These are the fundamentals of Deen. It was asked: What are these? Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: Say,“Allāhu Akbar”(Allāh is the Greatest)—Lā ilāha illal-lāh (None is worthy of worship but Allāh)—Subḥānallāh (Glory be to Allāh Who is above all faults), Alhamdu lillāh (All Praise be to Allāh), Lā ilāha illal-lāh (None is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest). (Tirmīdzī)

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

143. Abu Dardā ʿRaḍiyallahu ʿanhu narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: Say, Subḥānallāh (Glory be to Allāh Who is above all faults), Alhamdu lillāh (All Praise be to Allāh), Lā ilāha illal-lāh (None is worthy of worship but Allāh), Allāhu Akbar (Allāh is the Greatest). He who says Subḥānallāh (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 illal-lāh (None is worthy of worship but Allāh), he gets the same reward. And he who says from the depth of his heart Alhamdu lillāhī-rajib-ʿilāmin (All Praise be to Allāh, the Rabb of all the worlds), thirty virtues are written for him, and thirty sins are erased. (‘Āmulul Yaumi wal Lailah lin Nasil)
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 (Glory be to Allah Who is above all faults), and (All Praise be to Allah). (Mustadrak Hakim)

145. Abu Hurairah Radyallahu 'anhu narrates that he heard Rasulullah Sallallahu 'aliahi wasallam saying: Whoever (sincerely) says:

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)

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.

146. Abu Sa'id Al-Khudri and Abu Hurairah Radyallahu 'anhum both witness that Rasulullah Sallallahu 'aliahi wasallam in a Hadith Qudsi said: Whosoever says: Allah is not worthy of worship but Allah, and Allah is the Greatest), his Rabb confirms and says: Allah is not worthy of worship but Me, and I am the Greatest.

And when he says: Allah, the Alone, Allah Ta'ala says: Allah is not worthy of worship but Me, and I am Alone.

And when he says: Allah, the Alone, Who has no partner, Allah Ta'ala says: Allah is not worthy of worship but Me, and I have no partner.

And when he says, Allah, to whom belongs the Kingdom, and to whom all praise is due), Allah Ta'ala says: Allah is not worthy of worship but Me, to Me belongs the Kingdom, and to Me all praise is due.

And when he says: "None is worthy of worship but Me, and there is no might to resist evil, and no power to do good, except through Allah."

Allah Ta'ala says: Allah is not worthy of worship but Me, and there is no might to resist evil, and no power to do good, except through Allah.

Rasulullah Sallallahu 'aliahi wasallam said: Whosoever says the above words in his illness, and then dies, the Hell-Fire will not even taste (touch) him. (Tirmidhi)
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 Allah looks at him; and the one on whom Allah casts a glance, indeed, becomes entitled to whatever he asks. ('Amalul Yawmi wal Lailah by Nasai)

None is worthy of worship but Allah, the Alone, without any partner, His is the Kingdom, and His is all the praise, and He has Power over everything. (Tirmidhi)
'ILM AND DHIKR

Virtues of Remembering Allâh

"155 - "I have heard from the Prophet (peace be upon him) that Allâh’s Messenger (peace be upon him) said: ‘If you were to ask me about the thing that Allâh has promised me, I would say: Allâh’s Blessings on Muhammad and his Family!’"

155. Ka’ab ibn-Ujah Râdiyallâhu ‘anhu narrates that we asked Rasûlullâh Sallallâhu ‘alaihi wasallam: O Rasûlullâh! How should we send ?alâwât on you and your family? For indeed, Allâh has taught us how to send ?alâm (Salutations). He replied: Say

O Allâh! Send Your ?alâwât (Honours, Graces, and Mercy) on Muhammad, and on the family, as You sent Your ?alâwât on Ibrâhîm, and on the family; for You are the Most Praiseworthy, the Most Gracious. O Allâh! Send Your Blessings on Muhammad, and on the family, as You sent Your Blessings on Ibrâhîm, and on the family; for You are the Most Praiseworthy, the Most Gracious.

(Bukhârî)"

156. Abu Humaid As-Sâ’î’dî Râdiyallâhu ‘anhu narrated that: When some Sahâbah asked Rasûlullâh Sallallâhu ‘alaihi wasallam: O Rasûlullâh! How should we send ?alâwât (blessing) on you? He replied: Say

O Allâh! Send Your ?alâwât (Honours, Graces, and Mercy) on Muhammad, his wives, and descendants, as You sent Your
Salawat on the descendants of Ibrāhīm. O Allah! 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.

(Al-Bukhari)

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

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَرَسُولِ اللّهِ صلى الله عليه وسلم كَمَا صَلَّيْتُ عَلَى إِبْرَاهِيمٍ وَبَارَكْتُ عَلَى مُحَمَّدٍ وَبَارَكْتُ عَلَى إِبْرَاهِيمٍ

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

(Al-Bukhari)

158. Abu Ḥurayrah Raḍīyallāhu ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam said: He who would like to have his reward weighed in a very large scale, he should send Šalawāt on me and on my family like this:

اللّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَرَسُولِ اللّهِ صلى الله عليه وسلم كَمَا صَلَّيْتُ عَلَى إِبْرَاهِيمٍ وَبَارَكْتُ عَلَيْهِ مَعْجِدًا.

O Allah! Send Your Šalawāt (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 Šalawāt on the family of Ibrāhīm; for You are the Most Praiseworthy, the Most Glorious.

(Al-Abū ‘Uwaid)
161. Anas ibne-Mālik Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying in a Ḥadīth Qudtī that Allāh the Almighty says: O son of Adam! 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). (Tirmīzī)

162. Abu Hurairah Ṣallallāhu ‘alaihi wasallam narrates that I heard Nābi Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudtī: 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-‘Ausiyyah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 Hākim)

164. Abu Umāmah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 Ṣallallāhu ‘alaihi wasallam narrates that Rasūlullāh Ṣallallāhu ‘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:

"لَا يَكْسِبُونَ قَلْبَ الَّذِينَ يَقْلُونَ ْإِنَّ ٰنَفَسَنَا عَلَىٰ ٰقَلْبِنَا ْؤُمْرًا، فَلا تَفْسَدُوا مَا أَنْعَمْنَا عَلَيّ بَيْنَ الْخَلْقِ ٰٓ إِنَّمَا يَكْسِبُونَ ْعَذَابًا حَزِينًَا"
No, indeed, but that which they have earned is rust upon their hearts. (Al-Mutaffifin 83: 14) (Tirmidhi)

166. Abu Bakr Radiyallahu ‘anhu narrates that Rasūlullāh 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 Dāwūd)

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-Majhūd)

167. Ibne-'Abbās Radiyallahu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who constantly seeks forgiveness; Allāh will show him a way out of every distress, and a relief from every grief, and will provide for him with the means of sustenance from where he could never imagine. (Abu Dāwūd)

168. Zubair Radiyallahu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Anyone who likes that his book of deeds brings him happiness, he should seek forgiveness abundantly. (Tabarānī, Majma’-uz-Zawāid)

169. ‘Abdullāh ibne-Busr Radiyallahu ‘anhu narrates that Nabī ﷺ ‘alaihi wasallam said: Blessed is he who finds a great amount of seeking of forgiveness in his book of deeds. (Ibne-Majah)

170. Abu Dhar Radiyallahu ‘anhu reports that Rasūlullāh ﷺ ‘alaihi wasallam in a Ḥadīth Qudsi narrated that Allāh Tabārak Allāh 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 are all 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-Majah)

172. Bara’ ibn-‘Azīb Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When two Muslims meet, shake hands, praise Allāh and seek forgiveness, their sins are forgiven. (For example, by saying Alhamdullāh, Praise be to Allāh; Yagrīrallāh land wa lakum, May Allāh forgive you and me.) (Abu Dāwūd)

173. Bara’ ibn-‘Azīb Rādiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘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 Ṣallallāhu ‘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 ibn-Mālik Rādiyallāhu ‘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 Rādiyallāhu ‘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 Raḍīyallāhu ‘anhu narrates that Nabi 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 ibn-‘Assāl Raḍīyallāhu ‘anhu narrates that Nabi 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.) (Tirmidhi)

178. ‘Abdullāh ibn-‘Umar Raḍīyallāhu ‘anhumā narrates that Nabi 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 gharā. (Tirmidhi)

Note: When the soul of a person leaves his body, a peculiar gurgling sound is produced from his throat, known as ghar gharā, which is generally among the last signs of death after which Īmān in Allāh or repentance is not considered valid.

179. ‘Abdullāh ibn-‘Amr Raḍīyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘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’ī (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 Raḍīyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: He who errs an error or commits a sin, and then regrets, his regret is an atonement of his sin. (Bahaqī)

181. Anas Raḍīyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: All the children of Ādām are sinful; but the best of the sinners are those who turn to Allāh with repentance. (Tirmidhi)

182. Jābir ibn-‘Abdullāh Raḍīyallāhu ‘anhumā narrates: I heard Rasūlullāh Ṣallallāhu ‘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. Agha Ṣalīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Turn, you people, in repentance to Allāh for I turn in repentance to Him a hundred times a day. (Muslim)
sins! Alas, my sins! He said this twice or thrice. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked him to say.

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 Ṣallallāhu ‘alaihi wasallam said: Say it again! He repeated it. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say it once more! He repeated these words. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Now get up; indeed, Allah has forgiven you.

(Mustadrak Hākim)

185. Zaid Raḍiyyallāhu ‘anhu narrates: I heard Nābi Ṣallallāhu ‘alaihi wasallam saying: If anyone says:

أَسْتَغْفِرُ اللَّهُ الَّذِى لَنِّي إِلَّا أَنْ أَحْنُنَّ فَيَقُولُ: أَسْتَغْفِرُ اللَّهُ الَّذِى لَنِّي إِلَّا أَنْ أَحْنُنَّ

I seek forgiveness of Allah 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 Dāwūd, Mustadrak Hākim)

186. Jābir ibn-'Abdullāh Raḍiyyallāhu ‘anhumā narrates that a man came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: Alas, my
villager came to Rasūlullāh Šallallāhu ‘alaihi wasallam and asked: Teach me some words which I may repeat. He said: Say:

لا إله إلا الله وحده لا شريك له، الها أكبر كبيرا، الحمد لله كبر، وسبحان الله رزق العالمين.

 lø wala qd ilahi wadha laba yuqum laid. alah bikar, alhamdulilah kaire, wa subhanallah rzaq allalim.

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

The villager said: These words are for my Rabb, what is for me? Rasūlullāh Šallallāhu ‘alaihi wasallam said: Say:

اللهُمَّ اغْفِرْ لِيَّ وَارْضِنِيَّ وَأَفْتَنِيَّ وَزَكْنِيَّ وَعَافِيَّ

Allahumma agfirli 'aftani warasti warfin wa zakani wa 'afi.

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

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

(Muslim)

189. ‘Abdullāh ibn ‘Amr Raḍīyallāhu ‘anhumā narrates: I saw Nabī Šallallāhu ‘alaihi wasallam counting the praise of Allah on his hands (fingers). (Tirmidhī)

VERSES OF QUR’ĀN

Allah Subḥānahu wa Ta‘ālā said to His Prophet Šallallāhu ‘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

Allah Subḥānahu wa Ta‘ālā said to his Prophet Šallallāhu ‘alaihi wasallam:

Say: My Rabb does not care for you if you do not worship and call Him.

Al-Furqān 25: 77

Allah Subḥānahu wa Ta‘ālā says:

Invoke your Rabb (Sustainer) with humility and in secret.

Al-A‘rāf 7: 55

Allah Subḥānahu wa Ta‘ālā says:

And call on Him in fear and hope.

Al-A‘rāf 7: 56
Alāh Subhānāhu wa Ta‘ālā says:

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

Al-A‘rāf 7: 180

Alāh Subhānāhu wa Ta‘ālā says:

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

Namūl 27: 62

Alāh Subhānāhu wa Ta‘ālā says:

Those who are afflicted with a calamity say, “Truly to Alāh 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 Alāh’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.

Alāh Subhānāhu wa Ta‘ālā 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 (tablight-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.

Hārin, my brother.

Strengthen my waist through him.

And let him share my task (of Tablight).

So that together we might glorify You abundantly.

And remember You abundantly

Tā Hā 20: 24-34

AḤĀDĪTH

190- عن أنس بن مالك رضي الله عن النبى صلى الله عليه وسلم قال: الدعاء مع العبادة. رواه البخاري وقال: هذا حديث غريب، باب منه الدعاء مع العبادة، رقم: 3271

190. Anas ibne-Malik Radyallāhu ‘anhu narrates that Nābi Ṣallallāhu ‘alaihi wasallam said: Du‘ā (supplication) is the essence of worship. (Tirmidhi)

191- عن الثمامة بن ثوبان رضي الله عنهم قال: سمعت النبي صلى الله عليه وسلم يقول: الدعاء هو العبادة، لم صلى، وقُلْتُما أتَّبَعْتُما أتَّبَعْتُما. إن النبي صلى الله عليه وسلم مستحسنون عن عبادتهن سيدخلون جهيمة دخلهن رواه البخاري وقال: هذا حديث حسن صحيح، باب ومن صوتة المؤمن، رقم: 3272

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

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. (Tirmidhi)

192. ‘Abdullāh Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ said: Ask Allāh for His bounties, for indeed Allāh ‘Azza wa Jall likes to be asked; and the most excellent worship is expecting relief (after Du’a). (Tirmidhi)

Note: Expecting relief means that it may be hoped that the Du’a asked for—whether for guidance or any kind of goodness—will Insha’Allah be granted.

193. Thaubān Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasasallam said: Nothing but Du’a averts decree; nothing but righteousness prolongs life; and indeed, a man is deprived of a provision due to a sin he commits. (Mustadrak Hākim)

Note: This hadith explains that it is already decreed by Allāh Subhānahu wa Ta’ālā that the one who pleads in Du’a (supplicates), will be granted what he asks for. It is stated in another hadith that, the invoking to Allāh Subhānahu wa Ta’ālā 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. (Mirā’t)

194–95. ‘Abdullāh ibn-Sāmit Rādiyallāhu ‘anhu narrates that indeed Rasūlullāh ﷺ ‘alaihi wasasallam 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). (Tirmidhi, Mustadrak Hākim)

195. Salmān Al-Fārsī Rādiyallāhu ‘anhu narrates that Nābi ﷺ ‘alaihi wasasallam said: Undoubtedly, Allāh is the Everlasting and most Generous and He feels shy, when someone raises his two hands in Du’a, to turn him away empty-handed and frustrated. (Tirmidhi)

196. Abu Hurairah Rādiyallāhu ‘anhu reports that Rasūlullāh ﷺ ‘alaihi wasasallam in a Ḥadīth Qudsī 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 Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasasallam said: Nothing is more honourable in the sight of Allāh Ta’ālā than Du’a. (Tirmidhi)
from raising their eyes towards the sky while supplicating in Ṣalāt otherwise their sight will be lost. (Muslim)

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

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

203. Hābīb ibne-Maslama Al-FihriRadīyallāhu ‘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’a. (Mustadrak Hākim)

204. Zuhair Numairy Radīyallāhu ‘anhu narrates that we went out with Rasūlullāh Ṣallallāhu ‘alaihi wasallam one night and came upon a man, who humbly persisted in Du’a (supplication). Nabi Ṣallallāhu ‘alaihi wasallam stood and listened to his Du’a, and then said: He will have his Du’a 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’a. At this, the person who had asked Nabi 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. ‘A’ishah Rādiyallāhu ‘anhu narrates that amongst Du‘ā, Rasūlullāh ﷺ ‘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 ﷺ ‘alaihi wasallam is:

وَبِنِي آدمِ فِي الْدَّنْتِ الْحَسَنةِ وَفِي الْأَخَرَى الْخَسَانَةِ وَفِي عَذَابِ الْآخِرَةِ

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 ﷺ ‘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. Jābir Rādiyallāhu ‘anhu narrates: I heard Nabi Ṣallallāhu ‘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 Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam in a Hadīth 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‘āwiyah ibn-Abū Sufyān Rādiyallāhu ‘anhumah narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whosoever asks Allāh for something with these five phrases, Allāh will grant him that for a certainty:

لا إِلَى اللَّهِ الْخَيْرَةُ أَكْثَرْ، لَا إِلَى اللَّهِ وَحَدَّةَ لَشِيْءٍ لَّكَ، لَهُ الْحَمْدُ وَلَهُ الْجَهَّازُ (There is none worthy of worship but Allāh, and Allāh is the...)

210. 208 - عن جبريل رضي الله عنه قال: سمعت نبياً ألا يسأّل الله شيئاً إلا يوافقه في الليل نساعةً. لا يوافقه في الليل نساعةً إلا أطفأته وآذانه، إلا أطعائه وإذانه، إلا أطفأته وإذانه، إلا أطعائه وإذانه. وراهم، باب الملل سامح سامح سامح في الدعاء، رقم: 1737.

209. 209 - عن أبي سفيان رضي الله عنه قال: سمعت نبياً ألا يسأّل الله شيئاً إلا يوافقه في الليل نساعةً. لا يوافقه في الليل نساعةً إلا أطفأته وآذانه، إلا أطعائه وإذانه، إلا أطعائه وإذانه. وراهم، باب الملل سامح سامح سامح في الدعاء، رقم: 1738.
Greatest; there is none worthy of worship but Allah, 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 Allah; There is no might to resist
evil and no power to do good except through Allah.

(Tabarâni, Majma-'uz-Zawâid)

210. Rabî’ah bint Abû Hâmayr narrates: I heard Nabi
Ṣallallâhu ‘alaihi wasallam saying: Persist in your Du’â
(supplication) with: (O the Owner of Majesty and
Splendour!). (Mustadrâk Hâkim)


211. Salama ibn-Alkwa‘ Aslamî Râdiyallâhu ‘anhu narrates that I
never heard a Du’â (supplication) in which Rasûlullâh Sallallâhu
‘alaihi wasallam did not commence his supplication with these words

Stâbih râ‘îsî aquûlîl ‘alîhîn ‘lîhîn. Glory be to my Rabb, the Elevated the High, the Most
Munificent Bestower.

(Musnad Ahmad, Tabarâni, Majma-‘uz-Zawâid)

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.

Rasûlullâh Sallallâhu ‘alaihi wasallam said: You have invoked Allah
in Du’â with such a name by which whatever is asked for is given,
and whatever is supplicated, is accepted. (Abû Dâwûd)

213. Asmâ’ bint Ya‘zûd Râdiyallâhu ‘anhu narrates that indeed Nabi
Ṣallallâhu ‘alaihi wasallam said: Allah’s Greatest Name (Ism-ul-
A’zam) is in these two verses:

Wa la hâkimAllaha wa la a‘âmAllaha. And your Allah is One Allah, there is none worthy of worship
but the Beneficient, the Merciful.

And in the beginning verse of Al-‘Imrân

Allâhul-làhî ‘lâ ma’lŒm ‘lâhû. Allah it is, besides Whom there is none worthy of worship, the
Eternal Living, the Sustainer and Maintainer of all.

(Tirmidhi)

212. Buraïdah Râdiyallâhu ‘anhu narrates that indeed Rasûlullâh
Ṣallallâhu ‘alaihi wasallam heard a person supplicating:

La illâhî a’laihî ‘a‘âmAllahi ‘lâ ma’lŒm ‘lâhû la ilâhî a’laihî ‘a‘âmAllahi ‘lâ ma’lŒm ‘lâhû. La illâhî a’laihî ‘a‘âmAllahi ‘lâ ma’lŒm ‘lâhû. La illâhî a’laihî ‘a‘âmAllahi ‘lâ ma’lŒm ‘lâhû.

And he said: “You are a witness that there is none worthy of worship besides Allah.”

214. Anas ibn-Mâlik Râdiyallâhu ‘anhu narrates that we were
sitting in a circle with Rasûlullâh Sallallâhu ‘alaihi wasallam; a man
was offering his Salah. When he completed his Rukú’ (bowing),
Sajdah (prostration), and Tashahhûd (sitting), he begged in Du’â
with these words:
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 Hākim)

216. ‘Abdullāh ibn ‘Abbās Rādiyallāhu ‘anhu narrates that Nābi 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 Muḥājīd till he returns; and the Du’ā of a sick person until he recovers; and the Du’ā of his brother for his 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)

215. Sa’d ibn-Malik Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Should I not inform you of Allāh’s ‘Greatest Name’ (Ism-ul-A‘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 ‘Alaihisṣalām called (Allāh) from within three darknesses. This is as under:

217. Abu Hurairah Rādiyallāhu ‘anhu narrates that Nābi 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 Dawūd)

218. Abu Isḥāq Isḥāq ibn Abī Ulūf narrates from Abū Bakr bin ‘Abdullāh, his father, that Allāh said: ‘And for him who fear Me and do good, We shall add to his reward and give him a gardens and a good provision, and will guide him to the straight path.’ And this is the Ḥuda which I strive after. (Ibn Āṣim)
218. Abu Umāmah Rādiyyallāhu 'anhu narrates that indeed Rasūlullāh Sallallāhu 'alaihi wasallam said: My sitting after Ṣalāh-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 ‘Ala‘ihissālām. And, similarly, after Ṣalāh-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 ‘Ala‘ihissālām. (Musnad Ahmad)
We are pleased with Allah as Rabb, and with Islam as a religion, and with Muhammad as a Messenger.

(Abu Dāwūd)

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

227. Abu Dardā’ Ṣaḥḥīḥ al-Bukhārī narrates that Rasūlullāh ﷺ ‘alaihim as-salam 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-Zawādi‘)

228. Hasan Rahimahullāh narrates that Samurah ibn Jundub Ṣaḥḥīḥ al-Bukhārī ‘anhu said: Shall I not narrate to you a hadith, which I have heard from Rasūlullāh ﷺ ‘alaihim as-salam several times, and several times from Abu Bakr and several times from ‘Umar Ṣaḥḥīḥ al-Bukhārī ‘anhum? I said: Yes, do tell us! Samurah said: He who says in the morning and in the evening (the following words) and asks Allah for something with these words, will surely be given what he asked for:

O Allah, 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.
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 these four times, Allāh frees him totally from the Fire:

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.

(Al-Dāwūd)

231. Aras ibn-Mālik Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to Fātimah Radīyallāhu ‘anī: “Whoever performs ablution for washing the face and two times of the hands, and witnesses the Fātihah, he will enter Paradise.”

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 Hākim)

232. Abu Hurairah Radīyallāhu ‘anhu narrates that a person came to Nābi Ṣallallāhu ‘alaihi wasallam and said: “O Rasūlullāh! 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 Allah'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 Allah is meant the Qur'an. (Mirqat-ul-Mafatih)

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

أَغْفِرْ لِلَّهِ مَا كَانَ مِنْ ذَٰلِكَ الْخَالِقَ

(I seek refuge in Allah's all Perfect Words, for protection from the evil of all that He has created.)

Suhail Rahimahullah 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. Ma’qal ibne-Yasār Radhiyallahu ‘anhu narrates that Nabi Sallallahu ‘alaihi wasallam said: He who says (following words) in the morning three times, and then recites the last three verses of Sūrah Al-Hashr, Allah 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.

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

235. ‘Uthmān ibne-Affān Radhiyallahu ‘anhu narrates: I heard Rasulullah Sallallahu ‘alaihi wasallam saying: He who says the following words three times in the evening, then no sudden calamity will befell him till the morning. And he who says these words in the morning three times, no sudden calamity will befell him till the evening. These words are as follows:

بِسْمِ اللَّهِ الَّذِي لَا يُصِيبُ عِبَادِهِ شَيْئًا فِي الْأَضْرَارِ وَلَا فِي الْعَسَامِ وَهُوَ السُّبِيعُ الْعَزِيزُ

In the name of Allah, 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 Dardā’ Radhiyallahu ‘anhu narrates that he who says (following words) seven times in the morning and in the evening, Allah 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.

حَسْنِي الْغَلَامِ لَآ لَا إِلَهَ إِلَّا هُوَ الْقَهَّارُ وَهُوَ الْعَزِيزُ الْعَلِيمُ صَمَدُ أَسَمَّاهُ فَإِنَّهُ كَانَ بِهَا أَوَّلُ الْخَلِيْطِ.

Abu Dāwūd, Bab Ma Yaqūl Ia Ismī. 5088.

Allah 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 ‘Arsh (Throne of Allah).

(Abu Dāwūd)
Du‘ā

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 Favourites; and confess my sins. Forgive me, as because none but You can forgive sins.

Rasūllullāh Sallallāhu ‘alaihi wasallam then said: He who says these words during the day with belief and dies 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. (Bukhari)
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.

(From Abu Dawud)

243. Anas ibn-Malik Raziya'llah ‘anhu narrates that Rasulullah Sallallahu ‘alaihi wasallam said: He who says (the following words) at the time of going out of his house, it is said to him (by the angels): Your needs are sufficed for (this day), and you are protected. And Shaitan goes away from him:

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.

(Tirmidhi)

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 Dawud)

244. Ibn-‘Abbas Raziya'llah ‘anhu narrates that indeed Rasulullah Sallallahu ‘alaihi wasallam in a state of distress used to say:

(From Muslim)
Allah! Reward me in my calamity, and grant me from it something better than that.

She said: When Abu Salamah Radıyallahu ‘anhu died, I supplicated as Rasûlullah ﷺ wasallam had ordered me; so Allah then granted me Rasûlullah ﷺ ‘ala’hi wasallam (as a husband), better than him. (Muslim)

247. Sulaimân ibn-Šurad Radıyallahu ‘anhu narrates that Nabi illsallallahu ‘ala’hi 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.

أَغْوَى بِبَيْنِ الْمَيْتَانِ

I seek refuge in Allah from the Shaytān,

(Bukhârî)

248. ‘Abdullah ibn-Mas‘ûd Radıyallahu ‘anhu narrates that Rasûlullah ﷺ ‘ala’hi 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.

(Tirmîdî)

249. Abu Vâ’il Radımahullahu narrates that a Mukâtab (slave) came to ‘Ali Radıyallahu ‘anhu and said: I am unable to pay the agreed
amount within the agreed period (to get myself freed from slavery), so help me. ‘Ali Rādiyallāhu ‘anhu told him: Should I not teach you those words, which Rasūlullāh ﷺ ‘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 أنْبِئْيُكَ بِحُكَّامِ عَزَّ وَجَلَّ وَأَعْفَى بِفَضْلِكَ عَمَّيْنَ سَوَّالَ

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

251. Abu Mūsā Al-Ash’ārī Rādiyallāhu ‘anhū narrates thatIndeed Rasūlullāh ﷺ ‘alaihi wasallam in a Ḥadīth Qudṣī said: When a child of a slave of Allāh dies, Allāh asks His angels: Have you seized the soul of My slave’s son? The angels reply: Yes. Then Allāh asks: Have you brought the beloved of My slave? They answer: Yes. Then Allāh asks: What did My slave say (when you did that)? They reply: He praised You and said: اَيَّا خَلْقِي الْحَمْدُ لَكَ (To Allāh indeed we belong, and to Him are we to return). Allāh says: Build a house for My slave in Paradise, and name it Baytul Ḥamd (the house of praise). (Tirmidhī)

252. Buraidah Rādiyallāhu ‘anhū narrates thatRasūlullāh ﷺ ‘alaihi wasallam used to teach the Sahābah that when they go to cemeteries they should say:

السلام عليكم أهَلُ النَّارِ منِّ الْمُؤْمِنِينَ والمُؤْمِنَاتِ، وَإِنَّ إِنَّ نَارُ الْحَاضِرُنَّ أَسْتَمِعْنِي، أَسْتَمِعْنِي وَلَكُمُ النَّعْمَةُ رَبُّ مَسَاءَةٍ. وَلَكُمُ النَّعْمَةُ رَبُّ مَسَاءَةٍ.

Peace be upon you O the inhabitants of the dwellings (of graves), the believers and the Muslims. Allāh willing, we shall
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. (Abū Dāwūd)

255. Jubair ibn-Mut‘im Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: He who says (the following words), this saying is like stamping 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:

 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)
bless them too). We reciprocate their supplication, and now the reward of this distributing remains solely for us. (Wābil us sayyib)

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

O Allāh bless us in our city, in our fruits, in our Mudd and in our Ṣā‘, 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 Ṣā‘ is a larger measure of weight, approximately four kilograms.

258. Wāṣbih ibn Ḥarb Raḍiyallāhu ‘anhu narrates that indeed Sahābah of Nabi Ṣallallāhu ‘alaihi wasallam said: O Rasūlallāh! We eat but are not filled. He said: Perhaps you eat separately. They replied: Yes. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Eat your food together, and mention the name of Allāh during eating, you will be blessed in it. (Abu Dawūd)

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

All praise be to Allāh 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:

All praise be to Allāh Who has enclosed me with these clothes, and provided me with it through no might or power on my part.

(Al-Dūwūd)

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

260. ʻUmar ibn Khaṭṭāb Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘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 Allāh’s protection and guardianship, and Allāh will hide his sins from others during his life time and after his death.

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

(Tirmidhī)

261. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘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 Allah from Shaitan, because the ass brays when it sees a Shaitan. (Bukhari)

262 - عن طلحة بن عبيد الله رضي الله عنه قال: إن للهُ أهلهُ علیًا بالربُّینِ والإيمان والسلامة والإسلام، رَبَّنَا تُرِيكَ اللّهُ. وراء الرؤيء وقال: هذا حديث غريب، باب ما يقول عند رؤية الهلال. الناس الصحيح لمجردة رقم 40. 

263. Qatadah Rahimullah narrates that it has been reported to me that when Nabi Shallallahu 'alaïhi wasallam used to sight a new moon, he would say thrice:

A new moon of good and guidance, a new moon of good and guidance, a new moon of good and guidance, I believe in Him Who created you.

He would then say:

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

(Tirmidhi)

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

265 - عن شاذة بن حارثة رضي الله عنه قال: كان النبي ﷺ إذا أخذ مضعفة من المكان رضعت بدهة تحت دغ لا نبؤ على: اللهم يسعفك أمورك وأحيى إذا استيقظ في: الحمد لله الذي أحبب وما أنتو ولا إله إلا أنت. وراه الباحر، باب ورد البائغ تحت البدين، اليمين. رقم: 1314

265. Hudhaifah Radiallahu 'ana narrates that when Rasulullah Shallallahu ‘alaïhi wasallam would lie down on his bed at night, he would place his hand under his cheek and say:

O Allah! In Your Name I die, and live (I sleep and get up). When he got up, he would say:

All Praise be to Allah, Who has given us life after causing us to die, and to Him we shall be resurrected.

(Bukhari)

Note: When invoking, use name of the month in place of such and such.
267. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ alaihis 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:

پاسماک رئی و فَضّتُ جَنَبِی، وَنَبَّأ رَفْقًا، إِنِّی أَمَّلِیكّ تَفَسّي فَارَحَانِی، وَإِنِّی أَرْسَلَتُها فَخْفَتُها

بِما تَحْفَظْهُ عِبَادُكّ الصَّالِحِيّنَ

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. Hafṣa Raḍiyyallāhu 'anhā, the wife of Nābi ﷺ alaihis wasallam, said: Indeed when Rasūlullāh ﷺ alaihis wasallam wanted to go to sleep, he would put his right hand under his cheek, and would then say three times:

َّلَهُمَّ هَيْنَا عَذَابُكَ يَوْمَ يُتَّبِعُ عِبَادَكَ

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

(Abu Dāwūd)

269. Ibne-ʿAbbās Raḍiyyallāhu 'anhu narrates that Nābi ﷺ alaihis 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 Shaitān will ever harm it.

بِلْسِمِ للهِ الَّهُمَّ حَنِيفُ السَّيَاطِنِ وَجَنِيبُ السَّيَاطِنِ ما رَزَقْتُا

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

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

I seek refuge in Allâh from His evil.
and did not give death while sleeping. All Praise be to Allah, Who has held the sky from falling on the earth, except with His permission. Verily, Allah is The Most Kind, The Most Merciful to people. All Praise be to Allah Who resurrects the dead and has Power over all things.

(Tirmidhi)


275. ‘Ā’ishah Rādiyyallāhu ‘anha narrates that Rasūlullāh ﷺ ‘alaihi wasallam commanded her to supplicate with this Du’ā:

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 Muḥammad ﷺ ‘alaihi wasallam asked from You, and I seek refuge from every evil, from which Your slave and Messenger Muḥammad ﷺ ‘alaihi wasallam sought refuge in You, and I ask of You that whatever You decree for me, make its outcome good for me.

(Mustadrak Ḥākim)

276 - عن عائشة رضي الله عنها قالت: كان رسول الله ﷺ إذا رأى ما يحبّ قال: اللهم إنَّكَ أَلْهُدو بهم الصلوات، وإذا رأى ما يكره قال: الحمد لله على كل حال. ورواه ماجه، باب فعل الحاديثين، رقم 5800.

276. ‘Ā’ishah Rādiyyallāhu ‘anha narrates: Whenever Rasūlullāh ﷺ ‘alaihi wasallam would see things that he liked, he would say:

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)

(Ibne-Majah)
GENEROSLY FULFILLING THE RIGHTS OF A MUSLIM

To fulfil the Commandments of Allâh Ta’âlâ regarding humanity in the way of Rasûlullâh Sallallâhu ‘alaihi wasallam being considerate of the condition and status of each individual Muslim.

THE DIGNITY OF A MUSLIM

VERSES OF QUR’ÂN

Allâh Subhânahû wa Ta’âlâ says:
Verily! A believing slave is better than a free idolater even though he may be more appealing to you.
Al-Baqarah 2: 221

Allâh Subhânahû wa Ta’âlâ says:
Is he who was dead (being without Faith); and We gave him life (by giving him Faith) and set for him a light (of Faith); whereby he can walk amongst men, be compared to him who is in the deep darkness (of disbelief) from which he can never come out? (Meaning

AḤADĪTH

1. ‘A’ishah Râdiyallâhu ‘anâ narrates that Rasûlullâh Sallallâhu ‘alaihi wasallam ordered us to treat people according to their status.
(Muqaddima Shâhîb Muslim)

2. In the handwriting of Allâh. We have sent down to you the most Plain Book.
(Al-Mu'min 1/84)
2. Abdullah ibn-Abbâb Rađiyallâhu 'anhumâ narrates that Rasûlullâh Šallallâhu 'alaihi wasallam looked at the Ka’bah and said: 

La ilaha illallah, how pure you are, and how sweet is your fragrance, and how great is your honour! However the honour of a Mu’mîn (believer) is greater than yours. Indeed, Allâh Subhânâ wa Ta’âlâ has made you respectable; (likewise) the wealth, the blood, and the honour of a Mu’mîn has been made respectable; and Allâh has forbidden us to suspect him of wrongdoing. (Tabarâni, Majma ‘uz-Zawâ’id)

3. Jâbir ibn-Abdullâh Rađiyallâhu ‘anhumâ narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: The poor among the Muslims will enter Paradise forty years before the rich. (Tirmidhi)

4. Abu Hurairah Rađiyallâhu ‘anhu narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: The poor Muslims will enter Paradise half-a-day earlier than the rich. This half-day will be equivalent to five hundred years of this world. (Tirmidhi)

Note: The preceding hadith states that the poor Muslims will enter Paradise forty years before the rich; this may be in a situation where both the rich and poor have a greed for wealth. Whereas according to this hadith, the poor will enter Paradise five hundred years before the rich; this may be when the poor do not have a greed for wealth. (Jâmi ‘ul-ulûl)

5. ‘Abdullâh ibn-Abdullâh Rađiyallâhu ‘anhumâ narrates that Nabi Šallallâhu ‘alaihi wasallam said: When you will gather on the Day of Resurrection, an announcement will be made: Where are the poor and the destitute of this Ummah? Hearing it, they will rise. Then, it will be said to them: What were the deeds you performed? They will reply: O our Rabb (Sustainer)! You tried and tested us and we endured with patience, whereas You gave wealth and authority to others. Allâh will say: You have spoken the truth. Rasûlullâh Šallallâhu ‘alaihi wasallam said: These people will enter Paradise before the rest of mankind. Subsequently, a strict accountability will be left for the wealthy and the rulers. (Ibn-Hibbân)

6. ‘Abdullâh ibn-Abdullâh Rađiyallâhu ‘anhumâ narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: Do you know who will be the first to be admitted to Paradise amongst the creations of Allâh? The Sahâbah said: Allâh and His Messenger know better. He said: The first to enter Paradise, amongst the creations of Allâh, will be the poor emigrants (the poor Sahâbah who migrated to Madinah prior to conquest of Makkah). Through them frontiers are guarded and in difficult times they (are put on the front lines) to provide a protection for the security of others. When any of them dies, his needs remain buried in his chest, unfulfilled.