

Precious Treasure of the Virtues of *Dhikr & Dhākireen*



**Shaykh-ul-Islam
Dr Muhammad Tahir-ul-Qadri**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالْثَّقَلَيْنِ

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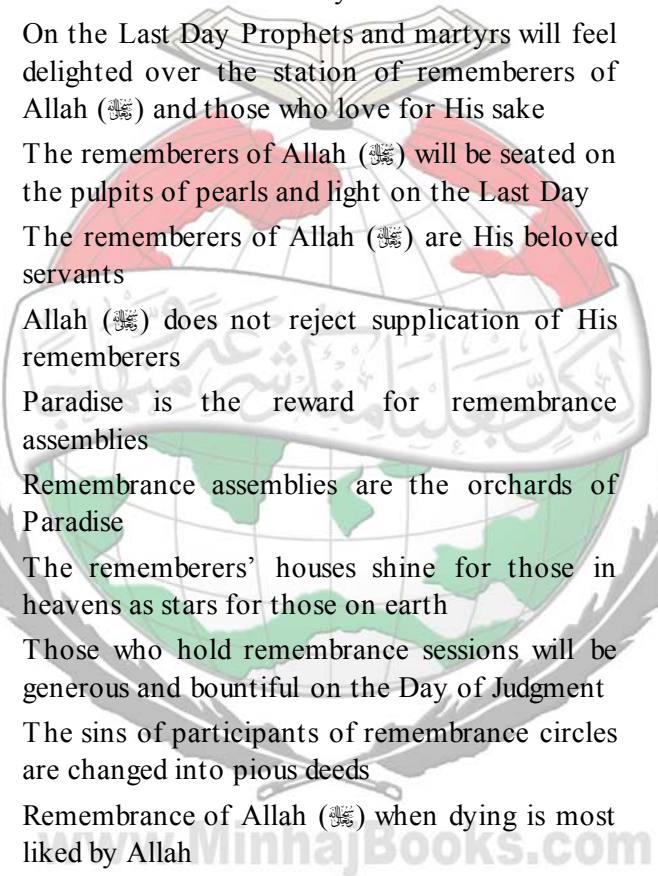
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﴿صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَبَارَكَ وَسَلَّمَ﴾

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PREFACE

Remembrance is a significant function of human mind. Not only our normal working in a given environment but also a sound and fine basis of our good moral character demands an exceptional capability of remembrance. Moral standards are remembered and followed. That is how we grow into our real person. But remembrance has yet another dimension. We remember much whom we love and like. The vice versa is also true.

Our *din* (religion of Islam) lays great emphasis on love for Allah and the Holy Prophet (Allah bless him and give him peace). Allah has revealed in the holy Qur'an:

“(O Esteemed Messenger!) Say: ‘If your fathers (forefathers) and your sons (daughters) and your brothers (sisters) and your wives and your (other) kith and kin and the riches that you have earned (so hard) and the trade and business that you dread may decline and the homes you are very fond of are dearer to you than Allah and His Messenger and struggling in His cause, then wait until Allah brings His command (of torment). Allah does not guide the disobedient.’”¹

At another occasion the holy Qur'an has described the believers as the resolute and most unfaltering lovers of Allah:

“And there are some among the people who take others apart from Allah as His partners and love them as it is due for Allah alone. But those who believe, they love Allah the most (far more intensely than anyone else).”²

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1. Al-Qur'an, 9: 24.
 2. Al-Qur'an, 2: 165.

So, a strong relation of love with Allah and His Messenger forms the basis of our faith. When love overwhelms us we remember our beloved the most. Allah Himself gives us an example how one remembers whom one loves and ordains His servants to remember Him in the same fashion. He says:

“Then, when you have completed the ceremonies of Hajj (pilgrimage), then celebrate remembrance of Allah most earnestly, (at Mina), as you remember your fathers and forefathers (with great fondness) or remember (Allah) even with deeper intensity of fondness.”¹

Here, Allah has given us an example how we love our fathers and remember them intensely. As we love Allah the most we must therefore remember Him with proportional intensity. Thus the successive and frequent remembrance of Allah brings us the nearness of Allah and the station of true piety.

Allah has also revealed to us the truth that Satan is our open enemy. So it attempts the maximum to make us forget Allah and His Messenger (ﷺ):

“Satan has overpowered them so he has made them forget the remembrance of Allah; it is they who are Satan’s army. Know that indeed it is the party of Satan who are the losers.”²

It is Satan and its army that are at work to cause us forgetfulness of Allah and His revealed path of love and remembrance. We therefore have to be on guard to keep watch against Satan and its tribe and ensure that we love Allah and His Messenger the most and remember them every moment as Allah has given us the command:

“O Believers! Keep remembering Allah excessively.”³

1. Al-Qur’ an, 2: 200.

2. Al-Qur’ an, 58: 19.

3. Al-Qur’ an, 33: 41.

We must keep in mind also the fact that after Satan was declared an outcast on denigrating the Prophet of Allah, the venerable Adam, he challenged that he would not miss any chance to mislead mankind taking them along behind him by catching hold of its nose-string:

“He said: ‘By your Honour, I shall turn all of them away from the straight path except those of Your servants who are most sincere to Your devotion.’”¹

That is how man has to face this challenge of Satan every moment in the life of this world which can be dealt with best by sticking tenaciously to the remembrance of Allah.

This is the significance of Allah’s remembrance for the believers stressed upon in the Prophetic traditions, a selection of which has been collected in this anthology.

Shaikh-ul-Islam Dr Muhammad Tahir-ul-Qadri teaches us most effectively through his books and lectures how to face the Satanic challenge successfully by keeping our hearts immersed in the remembrance of Allah and His Holy Prophet. This collection of the Qur’anic verses and the Prophetic traditions manifests his transcendent spiritual vision on filling our hearts with the light of divine love. His eye is always on our hearts. His teachings remind us time and again:

“The Day when neither wealth nor sons will profit. But he alone (will be the gainer) who appears before the Presence of Allah with a clean and submissive heart.”²

If I attempt to give the sum of his noble struggle in a few words, it is the most sincerely devoted effort to clean our hearts of all what endangers the love and remembrance of Allah and His Holy Messenger and make them submissive to the maximum. He is our spiritual master as well. Read any of his books and listen to any of his lecture cassette or CD, you will find him reaching our hearts most diligently to protect them from

1. Al-Qur’an, 38: 82-83.

2. Al-Qur’an, 26: 88-89.

worldly temptations and imbuing them with the sacred light of love for Allah and His beloved Messenger (Allah bless him and give him peace). Clearing and protecting our hearts is seen as the main concern of his life. This book has also accomplished the same task.

Shaikh-ul-Islam Dr Muhammad Tahir-ul-Qadri does it in the tradition of the great saints like our spiritual master, supreme spiritual helper, the sovereign of all saints, the most venerable Shaikh ‘Abdul Qadir al-Gilani (may Allah be well pleased with him). He wrote a large number of books and preached his message with great eloquence and perfect command of language. His teachings too concentrate on the purification of hearts. He writes in *Jila’ al-Khatir* (the purification of the mind):

“O you who are dead at heart! Keep remembering your Lord (ﷻ), reciting His Book and the traditions of His Messenger (Allah bless him and give him peace) and attending sessions of remembrance. This will quicken your hearts as the earth is revived by the falling rain. When the heart becomes sound, remembrance becomes permanent within it and gets inscribed on its sides and all over it.”¹

In the like manner our spiritual master as-Sayyid ‘Ali al-Hujwiri (Allah be well pleased with him) writes in his famous book *Kashf al-Mahjub*:

“It is recorded that Abu Muhammad ‘Abdullah B. Khubayq has said: ‘Whoever desires to be living in his life, let him not admit covetousness to dwell in his heart,’ because the covetous man is dead in the toils of his covetousness, which is like a seal on his heart; and the sealed heart is dead. Blessed is the heart that dies to all save God and lives through God, inasmuch as God has made His praise (remembrance) the glory of men’s

1. *Jila’ al-Khatir*, p. 75 (English translation by Prof Shetha al-Dargazelli).

hearts, and covetousness their disgrace; and to this effect is the saying of Abdullah B. Khubayq: ‘God created men’s hearts to be the homes of His praise (remembrance) but they have become the homes of lust; and nothing can clear them of lust except an agitating fear or a restless love.’ Fear and love are the two pillars of faith.”¹

It so happens that when heart is inundated with the remembrance of Allah and the servant is lifted out of himself in the ecstasy of love, the divine bliss enters the blood stream and illumines every cell of the body with a glow. Imam Abu’l-Qasim al-Qushayri has recorded an incident in *al-Risala al-Qushayriya* (Sufi Book of Spiritual Ascent) illustrating this station of the rememberer of Allah:

“I heard Abu Abd al-Rahman al-Sulami say ... that al-Jurayri said, “There was a man among my companions who was always chanting: God, God! One day a tree fell on his head and fractured his skull. Blood flowed, and it wrote upon the earth: God, God!”²

All praises are for Allah (ﷻ). This collection of the Qur’anic verses and the Prophetic traditions on remembrance of Allah in your hand inspires us with a state of mind that brings us bountiful blessings of Allah.

Shaikh Abdul Aziz Dabbagh

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1. *Kashfal-Mahjub*, p.128 (English translation by R. A. Nicholson).
 2. *al-Risala al-Qushayriya*, p. 199 (English translation by Rabia Harris).

Remembrance of Allah in the Holy Qur'an

1. فَادْكُرُونِيْ اَذْكُرْكُمْ وَاَشْكُرُوْا لِىْ وَلَا تَكْفُرُوْنَ ﴿١٥٢﴾

So remember Me, I shall remember you and thank Me always and never be ungrateful to Me.¹

2. وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسْجِدَ اللّٰهِ اَنْ يُذَكَّرَ فِيْهَا اَسْمُهُ وَسَعٰى
فِيْ حَرَابِهَاۙ اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَدْخُلُوْهَا اِلَّا خٰٓفِيْنَۙ لَهُمْ
فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿١١٤﴾

And who is more unjust than he who forbids remembering Allah's Name in His mosques and strives to desolate them? It was not proper for them; (what was desirable for them was) to enter the mosques fearing (Allah). For them is disgrace in this world and a dreadful torment (also) awaits them in the Hereafter.²

3. لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْۙ فَاِذَا
اَفْضَلْتُمْۙ مِنْۢ بَعْدِ عُرْفَتٍۙ فَادْكُرُوْا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِۙ
وَاذْكُرُوْهُ كَمَا هَدٰىكُمْۙ وَاِنْ كُنْتُمْ مِنْ قَبْلِهِۦ لَمِنَ الضّٰلِّينَ ﴿١١٨﴾

And it is no sin on you if you seek (also) your Lord's bounty (through trade during Hajj days). Then when you return from 'Arafāt, remember Allah near Mash'ar al-Harām

1. al-Quran, *al-Baqarah* (2:152).

2. al-Quran, *al-Baqarah* (2:114).

(Muzdalifah), and remember Him as He has guided you; surely you had gone astray before.¹

4. فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۖ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ﴿٢٠٣﴾

And when you have completed the ceremonies of Hajj, remember Allah most earnestly, (at Minā), as you remember your fathers and forefathers (with great fondness) or remember (Allah) even with deeper intensity of fondness. There are some of the people who pray: ‘O our Lord! Grant us benefits in this (very) world.’ For such there is no share in the Hereafter.²

5. وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۖ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٤﴾

And remember Allah (the most) during (these) numbered days. Then, if someone hastens just in two days (to return from Mina) there is no sin on him and he who delays (it) also commits no sin. This is for him who fears Allah and keep fearing Allah and remember that all of you shall be assembled before Him.³

1. al-Quran, *al-Baqarah* (2:198).

2. al-Quran, *al-Baqarah* (2:200).

3. al-Quran, *al-Baqarah* (2:203).

6. حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾
 فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا
 عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

Guard strictly all the prayers, especially the middle prayer, and stand before Allah as an embodiment of submissiveness and devotion. But if you are in a state of fear, then whether walking or riding, (as may be, do offer prayer) but once you get back to peace, remember Allah the way He has taught you which you did not know.¹

7. قَالَ رَبِّ إِنِّي يَكُونُ لِي غُلْمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ
 قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٢٤٠﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ
 ءَايَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۚ وَادْكُرْ رَبَّكَ كَثِيرًا
 وَسَبِّحْ بِالْعُشِيِّ وَالْإِبْكَرِ ﴿٢٤١﴾

(Zakaria) submitted: ‘O my Lord! How shall I have a son when old age has already overtaken me and my wife is (also) barren?’ He said: ‘The same way as Allah does whatever He wills.’ Zakaria submitted: ‘O my Lord! Fix a sign for me.’ Allah said: ‘The sign for you is that for three days you will not be able to speak to the people except by gestures; and remember your Lord excessively and glorify Him persistently evening and morning.’²

8. ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٢٤٢﴾

1. al-Quran, *al-Baqarah* (2:238,239).

2. al-Quran, *al-Imran* (3:40,41).

These which We recite to you are Signs, and instruction full of wisdom.¹

9. وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٢٥﴾

And such are (the God-fearing) people that when they commit some indecency or wrong themselves, they call Allah to mind and then seek forgiveness for their sins; and who can forgive sins except Allah? and they do not deliberately persist in doing the sinful acts that they have committed.²

10. إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٢٦﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٢٧﴾

Indeed in the creation of the heavens and the earth and alternation of day and night there are Signs (of Allah's Absolute Authority) for those who possess sense and wisdom. These are the people who remain in remembrance of Allah standing (as embodiment of submissiveness), sitting (as reverence incarnate) and (also) while changing sides (in discomfort of love) and meditate on (effulgent disclosures of His Grandeur and Beauty, at work in) the creation of the

1. al-Quran, *al-Imran* (3:58).

2. al-Quran, *al-Imran* (3:135).

heavens and the earth. (Getting such a taste for His gnosis they call out spontaneously): ‘Our Lord! You have not created (all) this without any rationale and strategy. You are (impeccably) Pure (of all shortcomings and dependencies). Protect us from the torment of Hell.’¹

11. فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٢﴾

So (O Muslim combatants!) when you have finished your prayers, remember Allah (in all postures) standing, sitting and (lying down) on your sides. And when (free of fear) you feel secure, observe prayers (as prescribed). Verily, prayer is obligatory for all the Muslims in accordance with the fixed timings.²

12. إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٣﴾

Surly the hypocrites (self-deluding) seek to deceive Allah while He is about to make them suffer for (their self-) deception. When they stand up for prayer, they do it sluggishly (just) for showing to the people and they (also) remember Allah but little.³

1. al-Quran, *al-Imran* (3:190,191).

2. al-Quran, *an-Nisa* (4:103).

3. al-Quran, *an-Nisa* (4:142).

13. يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ ۖ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٣﴾

People ask you, what has been made lawful for them? Say (to them): ‘All pure provisions are declared lawful for you and the hunting animals whom you have trained while running them for prey and this way have imparted to them (those hunting methods) which Allah has taught you. Then eat (also) of that (prey) which the hunting animals catch for you (after hunting). Pronounce the Name of Allah over that (prey when you unleash the hunting beasts to hunt it) and fear Allah; indeed Allah is Swift in calling to account.’¹

14. إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿١٤﴾

Satan seeks only to breed enmity and spite among you by means of wine and gambling and to hinder you from remembering Allah and praying. Will you abstain from (these evil temptations)?²

15. أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۖ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿١٥﴾

Do you wonder that admonition from your Lord has come (on the tongue) of a man from among yourselves so that he warns

1. al-Quran, al-Maidah (5:4).

2. al-Quran, al-Maidah (5:91).

you (of the chastisement of Allah) and you become God-fearing? And so that you may gain Mercy?¹

16. وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنْ

الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ

رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

And remember your Lord in your heart with humility and tearfulness and fear and repentance and also by calling in low tones. (Persist in His remembrance) morning and evening and be not of the neglectful. Indeed the (angels) who are close in the Presence of your Lord (never) commit arrogance against His worship and (constantly) glorify Him and remain prostrated before Him.²

17. إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ

عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٠٧﴾

The believers are only those whose hearts, when Allah is mentioned before them, are filled with awe (on the very idea of Allah's Grandeur and Majesty); and when His Revelations are recited to them, then (the ecstatic, delightful and sublime Words of the Beloved) enhance their faith and they (maintain) their trust in their Lord (under all circumstances and do not look towards any other but Him).³

1. al-Quran, *al-Araf* (7:63).

2. al-Quran, *al-Araf* (7:205,206).

3. al-Quran, *al-Anfal* (8:2).

18. يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ

كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

O Believers! When you encounter any (enemy) army, stand firm and remember Allah excessively so that you may win.¹

19. قُلْ إِبَّ اللَّهِ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ ﴿٤٦﴾

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ

الْقُلُوبُ ﴿٤٧﴾

Say: ‘Verily Allah, (despite Signs), leads astray whom He wills and guides towards Himself the one who turns to Him in repentance. Those who believe, their hearts become free of all anxieties owing to remembrance of Allah. Beware that it is only remembrance of Allah that brings to your hearts freedom from all anxieties.’²

20. إِنَّا خَنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٤٨﴾

Assuredly it is We Who have sent down this (*dhikr*) Glorious Admonition (the Quran) and it is surely We Who will guard it.³

21. وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ

الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْمُونَ ﴿٤٩﴾

1. al-Quran, *al-Anfal* (8:45).

2. al-Quran, *ar-Rad* (13:27,28).

3. al-Quran, *al-Hijar* (15:9).

And before you also We sent only men as Messengers towards whom We sent Our Revelations. So if you (yourselves) do not know anything then ask the people of remembrance.¹

22. وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

And (O Glorious Messenger!) We have sent down to you the Glorious Remembrance (the Quran) so that you may explain clearly to people (the message and the commandments) that have been sent down for them and that they may meditate.²

23. وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّا عَلَى أَدْبَارِهِمْ نُفُورًا ﴿٤٥﴾

And We cover (also) their hearts in wrappers so that they may (not) get to its meaning and plug their ears with a sensation of heaviness (so that they may not listen to it) and when you mention you Lord Alone in the Quran (and the names of their idols are not mentioned) then, in extreme dislike, they turn their backs and flee away.³

24. وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ ﴿٤٦﴾

And remember your Lord when you forget.⁴

1. al-Quran, *an-Nahl* (16:43).

2. al-Quran, *an-Nahl* (16:44).

3. al-Quran, *Bani Israil* (17:46).

4. al-Quran, *al-Kahf* (18:24).

25. وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

(O my servant!) Continue tenaciously your companionship with those who remember their Lord morning and evening, ardently seeking His pleasure, (keen for a glimpse of and eagerly aspiring to glance at His radiant countenance); your (affectionate and caring) looks must not but focus on them. Do you seek charisma of the worldly life (shifting your attention from these outwardly destitute divine people)? And (also) do not follow him whose heart We have made neglectful of Our remembrance and who follows but the urges of his (ill-commanding self) and his case has exceeded all bounds.¹

26. وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿٢٩﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿٣٠﴾

On that Day, We shall bring forth Hell before the disbelievers fully naked to their view. Their eyes were veiled (by negligence) against My Remembrance and they could not even listen (to My Remembrance).²

27. وَأَنَا أَحْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿٣١﴾ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿٣٢﴾

1. al-Quran, *al-Kahf*(18:28).

2. al-Quran, *al-Kahf*(18:100,101).

And I have chosen you (as My Messenger), so listen to what is being revealed to you with absolute attentiveness; verily I alone am Allah; there is no God beside Me. So worship Me and establish prayer for My remembrance.’¹

28. قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاجْعَلْ لِي وَاكِفًا ﴿٢٧﴾ وَاجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٨﴾ هَارُونَ أَخِي ﴿٢٩﴾ اشْدُدْ بِهِ أَزْرِي ﴿٣٠﴾ وَاجْعَلْ لِّي فِي أَمْرِي يُسْرًا ﴿٣١﴾ كَيْ تَنْسِبَ إِلَيَّ كَثِيرًا ﴿٣٢﴾ وَتَذَكِّرَ بِي كَثِيرًا ﴿٣٣﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٤﴾

Musa prayed: ‘O my Lord! Open my breast (mind) and expand it for me; and make my task (as a Messenger) easy for me; and loosen the knot from my tongue so that people may understand (easily) what I say; and appoint for me a minister from my family; that is Haroon, my brother. Strengthen my back by him and make him share my task (as a Messenger), so that we (both) may amply glorify You and remember You a great deal. Surely You see us well (in the perspective of total scenario).’²

29. أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٣٥﴾

(Musa) Go, you and your brother with My signs and do not slacken in remembering Me.³

30. كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءٍ مَا قَدْ سَبَقَ وَقَدْ ءَاتَيْنَاكَ مِنْ

لَدُنَّا ذِكْرًا ﴿٣٦﴾

1. al-Quran, *Taha* (20:13,14).

2. al-Quran, *Taha* (20:25-35).

3. al-Quran, *Taha* (20:42).

(O Esteemed Beloved!) Thus We communicate to you information about those (people) who have passed away and We have surely given you from Our Exclusive Presence (an Admonishing Book) as a Reminder (*dhikr*).¹

31. وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ

الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا

﴿١٢٥﴾ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٦﴾

And he who turns away from My Admonition (remembrance and following direction and guidance), his worldly sustenance will be put under tight control and will be raised blind on the Day of Resurrection. He will say: ‘O my Lord! Why have you raised me up blind (today) whereas I had vision (in the world)?’ Allah will say: ‘Like this Our Signs came to you (in the world) but you disregarded them and the same way you (too) will be disregarded today.’²

32. مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ

يَلْعَبُونَ ﴿٢﴾

Whenever some fresh admonition comes to them from their Lord, they listen to it with such (carelessness) as if they are engaged in sport.³

33. وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ

الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٥﴾

1. al-Quran, *Taha* (20:99).

2. al-Quran, *Taha* (20:124-126).

3. al-Quran, *al-Anbia* (21:2).

And (O Esteemed Beloved!) We sent only men (as prophets) before you (also); We used to send them revelations. So (O people!) if you do not know (yourselves), ask the people of remembrance.¹

34. وَإِذَا رَأٰكَ الَّذِيْنَ كَفَرُوْا اِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا اَهٰذَا

الَّذِيْ يَذْكُرُ اِلٰهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُوْنَ ﴿٣٤﴾

And when the disbelievers see you, they just start mocking at you (and say): ‘Is this he who talks about your gods (with rejection and denial)?’ And yet it is they themselves who reject remembrance of the Most Kind (Lord).²

35. قُلْ مَنْ يَّكْلُوْكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمٰنِ ۚ بَلْ هُمْ عَنْ

ذِكْرِ رَبِّهِمْ مُّعْرِضُوْنَ ﴿٣٥﴾

Say: ‘Who can guard and save you from (the punishment) of the Most Kind (Lord) by night and by day?’ In fact they keep away from remembrance of the (same) Lord.³

36. وَاٰدِنَ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلٰى كُلِّ ضَامِرٍ

يَأْتِيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ ﴿٣٦﴾ لِّيَشْهَدُوْا مَنَفَعَ لَّهُمْ وَيَذْكُرُوْا

اَسْمَ اللّٰهِ فِيْ اَيَّامٍ مَّعْلُوْمَتٍ عَلٰى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْاَنْعَامِ فَكُلُوْا

مِنْهَا وَاَطْعِمُوْا الْبٰسِ الْفَقِيْرَ ﴿٣٧﴾

1. al-Quran, *al-Anbia* (21:7).

2. al-Quran, *al-Anbia* (21:36).

3. al-Quran, *al-Anbia* (21:42).

And proclaim Pilgrimage among the people. They will approach you walking and (mounted) on very lean camels, coming by distant tracks so that they may (also) avail themselves of their benefits and may pronounce on the appointed days the Name of Allah (while slaughtering) the cattle which Allah has provided for them (for sacrifice). Then eat of them yourselves and (also) feed the wretched needy.¹

37. وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ

بَهِيمَةٍ ۖ فَلَا تَعْبُدُوا إِلَّا اللَّهَ ۚ وَحِذُّوا لَهُ زَجْرًا ۚ فَسَلِّمُوا ۖ وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٧﴾

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ ۖ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ

وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٨﴾

And We have appointed a sacrifice for every people so that (at the time of sacrifice) they pronounce the Name of Allah over the cattle (quadrupeds) that Allah has provided for them. And your God is (only) One God so submit wholly to Him alone, and (O Beloved) give good news to those who humble themselves. (They are) those whose hearts tremble with fear when Allah is remembered and they bear with patience whatever hardships befall them; they establish prayer and spend in the cause of Allah out of that which We have provided for them.²

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1. al-Quran, *al-Hajj* (22:27,28).

2. al-Quran, *al-Hajj* (22:34,35).

38. وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ هُدِّمَتْ صَوَامِعُ وَبِيَعٌ
وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ
مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٣٨﴾

And had Allah not been repelling one class of human society by the other (through militant revolutionary struggle) the cloisters, temples, churches and mosques (i.e. religious centres and worship places of all religions) would have been ruined where Allah's Name is extensively commemorated. And he who helps Allah's (Deen), Allah surely helps him. Allah is indeed the All-Powerfull, Ever Dominant (over all) (i.e. the survival of good is possible only through the revolutionary process of contradiction and conflict between good and evil).¹

39. إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَأَغْفِرْ لَنَا
وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿٣٩﴾ فَاتَّخَذْتُمُوهُمْ سَخِرِيًّا حَتَّى أَتَوْكُمْ
ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَحِكُونَ ﴿٤٠﴾

Indeed there was a group of My servants who used to submit (before My Presence): 'Our Lord! We have believed, so forgive us, and have Mercy on us; (surely) You are best of the merciful.' But you used to laugh at them till they made you forget My remembrance and you (just) continued making fun of them.²

1. al-Quran, *al-Hajj* (22:40).

2. al-Quran, *al-Mominoon* (23:109-110).

40. فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ سَخِفُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِّنْ فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

(This Light of Allah illumines) such houses (mosques and centres) which Allah has ordained to exalt (i.e. enhance their esteem and prestige) and commemorate His Name therein; (these are the houses) in which (Allah's servants) glorify Him morning and evening. (Those who are blessed with this Light) are the servants of (Allah) whom neither trade nor sale diverts from remembrance of Allah and from establishing prayer and paying Zakat (the Alms-due). (Even while performing their worldly duties) they fear the Day when hearts and eyes will (all) overturn (with terror) so that Allah may give them best reward for the (good deeds) they have done and may bestow upon them (still) more out of His bounty. And Allah blesses with His sustenance (and provisions) those whom He wills without measure.¹

41. وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿٣٩﴾ قَالُوا سُبْحٰنَكَ مَا

1. al-Quran, an-Noor (24:36-38).

كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ
وَأَبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

On that Day Allah will assemble them together with those whom they worshipped instead of Allah. He will ask them: 'Was it you who led astray these servants of Mine or did they (themselves) go astray from the path?' They will say: 'Glory be to You; it did not become us (even) to take friends other than You (what to talk of asking them to worship others besides You). (Lord!) You bestowed upon them and their forefathers worldly riches to such an extent that they forgot (even) to remember You. And these were the (doomed) people to be destroyed.'¹

42. لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ
لِيَاسِنٍ خَذُولًا ﴿٢١﴾

Surely he led me astray from the admonition after it had come to me and Satan leaves man helpless and deserted (in the time of difficulty).²

43. وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ
يَهِيمُونَ ﴿٢٣﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٤﴾ إِلَّا الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا
ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٥﴾

1. al-Quran, *al-Furqan* (25:17,18).

2. al-Quran, *al-Furqan* (25:29).

And only the misled follow the poets. Have you not seen that these (poets) wander distracted (purposelessly) in every valley (of reflections? They take little serious and true interest in reality; they rather remain happy and lost in verbal leaps and imaginative jumps.) And that they say (such things) that they do not (themselves) do. Except for those (poets) who believe and do pious deeds and remember Allah excessively (i.e. they compose hymns glorifying Allah and the Holy Prophet and become hymnologists) and avenge themselves after they are wronged (through poetic compositions and defend Islam and the oppressed rather inspire them with zeal through their poetry; such poetry is not condemnable). And those who do wrong will soon come to know to what place of turning they shall turn back (after death).¹

44. أَتْلُ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ
تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ ﴿٤٤﴾

(O Esteemed Beloved!) Recite that Book which has been sent down to you (by Revelation) and establish prayer; surely prayer prevents from indecency, vulgarity and sin. And verily Remembrance of Allah is the greatest thing and Allah knows all the (deeds) that you do.²

45. إِنَّمَا يُؤْمِنُ بِغَايَتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا
وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٥﴾

1. al-Quran, *ash-Shuara* (26:224-227).

2. al-Quran, *al-Ankabut* (29:45).

So only those believe in Our Revelations who are directed and guided by means of these (Verses) and they fall down prostrate and glorify the praises of their Lord and are not arrogant.¹

46. لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ

وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٦٦﴾

Indeed in Allah's Messenger there is most perfect and beautiful pattern (of life) for you, for every such person who expects and aspires (Meeting) Allah and the Last Day and remembers Allah excessively.²

47. إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ

وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ

وَالصَّائِمَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ

كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٦٧﴾

Surely men who submit themselves wholly to Allah and the women who submit themselves wholly to Allah, and men who believe and women who believe, and men who are obedient and women who are obedient, and men who are truthful and women who are truthful and men who are steadfast and women who are steadfast, and men who are humble and women who are humble, and men who give alms and women

1. al-Quran, as-Sijdah (32:15).

2. al-Quran, al-Ahzab (33:21).

who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah excessively and women who remember Allah excessively: Allah has prepared for all of them forgiveness and a mighty reward.¹

48. يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤٨﴾ وَسَبِّحُوهُ بُكْرَةً

وَأَصِيلًا ﴿٤٩﴾

O Believers! Keep remembering Allah excessively and glorify Him morning and evening.²

49. إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ

بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿٥٠﴾

You can warn only him who follows the Direction and Guidance and fears the Most Kind Lord unseen; so give him the good news of forgiveness and a reward of great honour.³

50. أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ ۖ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۖ فَوَيْلٌ

لِّلْقَاسِيَةِ قُلُوبِهِم مِّن ذِكْرِ اللَّهِ ۖ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٥١﴾ اللَّهُ نَزَّلَ

أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَبِهًا مَّثَانِيَ تَقْشَعُرُ مِنْهُ جُلُودُ الَّذِينَ

يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ

اللَّهُ يَهْدِي بِهِ ۖ مَن يَشَاءُ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٥٢﴾

1. al-Quran, al-Ahzab (33:35).

2. al-Quran, al-Ahzab (33:41,42).

3. al-Quran, Yasin (36:11).

So, he whose breast Allah has opened for Islam is (placed) in the light from His Lord (but on the contrary) they whose hearts are hardened because of (being deprived of the Bounty of) Allah's remembrance (are destined to ruin). It is they who are in open error. It is Allah Who has sent down the best Word, that is a Book whose verses agree to one another (in format and meaning) and are repeated frequently. It sends a hair-raising shudder in the bodies of those who fear their Lord; then their skins and hearts get softened (and they get lost) into the Remembrance of Allah (in a weeping mood). It is Guidance from Allah and He guides with it those whom He pleases. And he whom Allah turns from guidance away (i.e. leaves strayed) has no one to guide him.¹

51. وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ
بِآخِرَةٍ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٥١﴾

And when only Allah, the One, is mentioned, the hearts of those who disbelieve in the Hereafter constrict and recoil with disgust and when the idols (which they worship) are mentioned instead of Allah, they rejoice all of a sudden.²

52. إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٥٢﴾ لَا
يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٥٣﴾

Indeed those who rejected *dhikr* (disbelieved in the Quran) when it came to them (Allah will avenge their disbelief); and surely it (the Quran) is a Mighty Venerable Book. Falsehood

1. al-Quran, az-Zumar (39:22,23).

2. al-Quran, az-Zumar (39:45).

cannot approach it (the Quran) from before or behind. (It) is sent down by the Most Wise, the Most Praiseworthy (Lord).¹

53. أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ﴿٥٣﴾

And should We withhold this Direction and Guidance from you because you are a people who exceed limits?²

54. وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٥٤﴾

And he who loses sight of the remembrance of the Most Kind (Lord) We appoint a Satan to stick to him (all the time).³

55. فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٥﴾

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٥٦﴾

So hold fast to this (Quran) which has been revealed to you. Surely you are (firm) on the straight path. And verily this (Quran) is the Most Great honour for you and for your Ummah and (O People!) you will be soon asked (as to how strong and firm a relation you established with the Quran).⁴

56. فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٥٦﴾

So do not care for him who turns away from Our Remembrance and desires nothing but the life of this world.⁵

57. وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٥٧﴾

1. al-Quran, *Hameem Sijdah* (41:41,42).

2. al-Quran, *az-Zukhrāf* (43:5).

3. al-Quran, *az-Zukhrāf* (43:36).

4. al-Quran, *az-Zukhrāf* (43:43,44).

5. al-Quran, *an-Najm* (53:29).

And indeed We have made the Quran easy for Direction and Guidance but is there any who will take the advice?¹

58. أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾

Has the time not (yet) come for the believers that their hearts get humbled with tenderness for the remembrance of Allah and for that Truth (as well) which has been sent down and that they do not become like those who were given the book before this? Then a long time passed over them and their hearts hardened and many of them are disobedient.²

59. اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ اللَّهِ ۚ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٧﴾

Satan has overpowered them so he has made them forget the remembrance of Allah; it is they who are Satan's army. Know that indeed it is the party of Satan who are the losers.³

60. يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨﴾

1. al-Quran, *al-Qamar* (54:40).

2. al-Quran, *al-Hadeed* (57:16).

3. al-Quran, *al-Mujadilah* (58:19).

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ
وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٦١﴾

O Believers! When the call is made for (Friday) prayer on Friday, hasten towards the remembrance of Allah (i.e. sermon and prayer) immediately and abandon purchase and sale (business). That is better for you if you have knowledge. Then after the prayer is offered, disperse in the land and (then) look for Allah's Bounty (sustenance) and remember Allah much so that you are successful.¹

61. يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَا اَوْلَادُكُمْ عَنْ
ذِكْرِ اللّٰهِ وَمَنْ يَفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٦٢﴾

O Believers! Let not your wealth and your children make you negligent of the remembrance of Allah, and he who does so then it is they who are the losers.²

62. وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَاهَا حِسَابًا
شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكَرًا ﴿٦٣﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَنَقِبَةُ
أَمْرِهَا خُسْرًا ﴿٦٤﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يٰۤاُولٰٓئِ
الَّذِيْنَ ءَامَنُوْا ۚ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿٦٥﴾

And how many towns there were (the inhabitants of) which disobeyed and revolted against the command of their Lord and

1. al-Quran, *al-Jumah* (62:9,10).

2. al-Quran, *al-Munfiqoon* (63:9).

His Messengers! So We called them to account in shape of fierce accountability and seized them with such a severe torment which was never seen or even heard of. So they tasted the evil consequence of their doings and their affair ended up in total loss. Allah has prepared for them severe torment (in the Hereafter too). So keep fearing Allah, O men of reason, you who have believed. No doubt it is you towards whom Allah has sent down the admonition (the Quran).¹

63. وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٦٣﴾

And indeed when the disbelievers listen to the Quran it seems as if they wish to harm you with their (jealously evil) looks and say: 'Surely, he is insane.'²

64. وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿٦٤﴾

And he who turns away from the remembrance of his Lord He will cause him to enter a severe torment.³

65. وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٦٥﴾

And continue remembering the Name of your Lord, devoted completely to Him alone (in your heart and soul), cut off from everyone else.⁴

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1. al-Quran, *at-Talaq* (65:8-10).
 2. al-Quran, *al-Qalam* (68:51).
 3. al-Quran, *al-Jinn* (72:17).
 4. al-Quran, *al-Muzammil* (73:8).

66. فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطْعَمْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ﴿١٤﴾ وَادْكُرْ
 اِسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿١٥﴾ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا
 طَوِيلًا ﴿١٦﴾

So (continue to) be patient for the sake of your Lord's Command and do not give your ear to any liar, sinner or disbeliever or thankless person from among them. And remember the Name of your Lord morning and evening. And prostrate before His Presence for some hours of the night and sanctify and glorify Him during (the rest of) the long hours of the night.¹

67. وَالْمُرْسَلَاتِ عُرْفًا ﴿١٧﴾ فَالْعَصْفَتِ عَصْفًا ﴿١٨﴾ وَالنَّشْرِاتِ
 نَشْرًا ﴿١٩﴾ فَالْفَرْقَتِ فَرْقًا ﴿٢٠﴾ فَالْمَلْقَتِ ذِكْرًا ﴿٢١﴾

By the soft blowing pleasant breezes which blow in succession; then by the violent winds which blow with fierce gusts; and by those which spread the clouds; then by those which split (them) apart and break them off; then by those which bring *dhikr* (direction and guidance).²

68. قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿٢٢﴾ وَذَكَرَ اِسْمَ رَبِّهِ فَصَلَّى ﴿٢٣﴾

Indeed only he will triumph who is purified of (the afflictions of his ill-commanding self and pollution of sins) and remembers the Name of his Lord and offers prayers (regularly and excessively).³

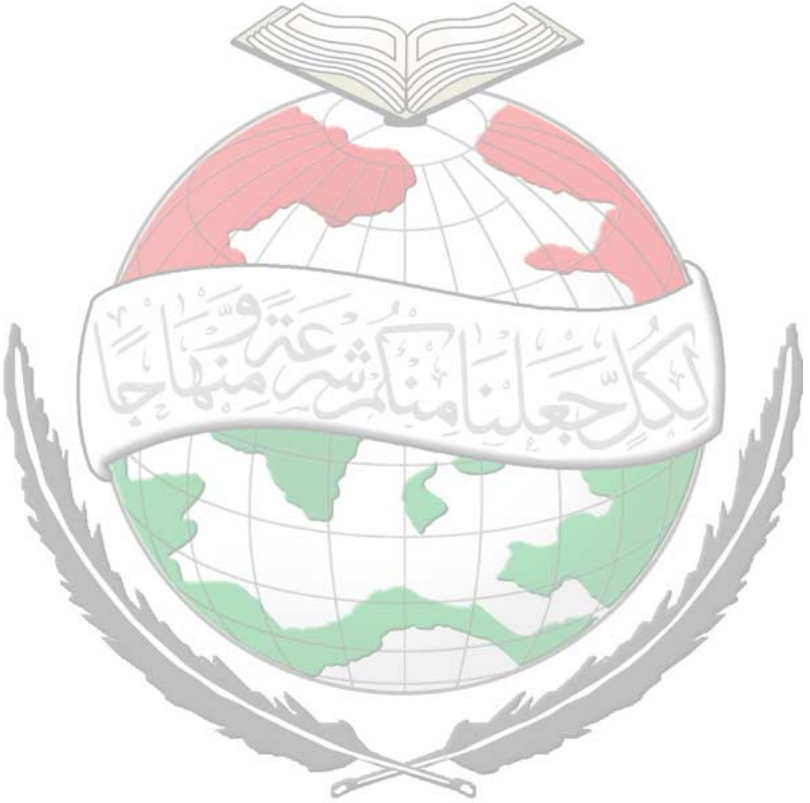
1. al-Quran, *ad-Dahar* (76:24-26).

2. al-Quran, *al-Mursilat* (77:1-5).

3. al-Quran, *al-Ala* (87:14,15).

69. وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٦٩﴾

And We have exalted for you your remembrance.¹



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1. al-Quran, *an-Nashrah* (94:4).

Chapter 1

One who remembers Allah (ﷻ) is alive and one who does not is dead

1. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَثَلُ الَّذِي
يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ.

Abu Musa (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (ﷺ) said,
“He who remembers his Lord and he who does not are like the
living and the dead.”¹

2. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الْبَيْتِ
الَّذِي يُذَكَّرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ
وَالْمَيِّتِ.

Abu Musa (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (ﷺ) said,
“The house in which Allah (ﷻ) is remembered and the one in
which Allah (ﷻ) is not remembered are like the living and the
dead.”²

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1. 1. Bukhari, *as-Sahih* (5:2353#6044)
 2. Mundhiri, *at-Targhib wat-tarhib* (2:256#2303)
 3. Asqalani, *Fath-ul-bari* (11:210#6044)
 2. 1. Muslim, *as-Sahih* (1:539#779)
 2. Ibn Hibban, *as-Sahih* (3:135#854)
 3. Abu Yala, *al-Musnad* (13:291#7306)
 4. Ruyani, *al-Musnad* (1:317#473)
 5. Abu Nuaym, *al-Musnad-ul-mustakhraj ala as-Sahih Muslim*
(2:372#1771)
 6. Daylami, *al-Firdaw bima thur al-khitab* (4:143#6442)
 7. Bayhaqi, *Shuab-ul-iman* (1:401#536)

Chapter 2

Allah (ﷻ) evokes His rememberers on the Throne

3. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلَأٍ، ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ. وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا. وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا. وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً.

According to Abu Huraira (رضي الله عنه), the Holy Prophet (ﷺ) said, “Allah (ﷻ) says: I am to My servant as he thinks of Me and I am with him when he remembers Me. If he remembers Me in his heart (quietly), I remember him in secret (quietly). If he remembers Me in a gathering (loudly), I remember him in a gathering better than them (loudly). If he draws near Me a span, I get near him an arm’s length. If he draws near Me an arm’s length, I get near him a fathom. And if he comes towards Me walking, I go towards him running.”¹

8. Mundhiri, *at-Tarhib wat-tarhib* (1:170#635)

9. Nawawi, *Sharh Sahih Muslim* (6:68)

10. Mubarakpuri, *Tuhfat-ul-ahwadh* (2:437)

1. 1. Bukhari, *as-Sahih* (6:2694#6970)

2. Mundhiri, *at-Tarhib wat-tarhib* (2:252#2286)

3. Sanani, *Subul-us-salam* (4:213)

4. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ ﻋَﻠَیْهِ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي. إِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ هُمْ خَيْرٌ مِنْهُمْ. وَإِنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا. وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا. وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

According to Abu Huraira (رَضِيَ اللَّهُ عَنْهُ), the Messenger of Allah (ﷺ) said, “Allah (ﻋَﻠَیْهِ) says, ‘I am compatible with My servant’s opinion of Me and I am with him if he remembers Me. So if he remembers Me in his heart (secretly) I remember him in quiet (secretly). If he remembers Me in a gathering (openly), I remember him in a gathering better than them (openly). If he comes near Me the length of a span, I get near him a cubit. If he comes near Me a cubit, I get near him a fathom. If he walks towards Me, I go towards him at high speed.’”¹

5. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ ﻋَﻠَیْهِ: أَنَا عِنْدَ ظَنِّ عَبْدِي. وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ

1. 1. Muslim, *as-Sahih*, (4:2061#2675)
2. Nasai, *as-Sunan-ul-kubra* (4:412#7730)
3. Ahmad bin Hambal, *al-Musnad* (2:413#9340)

فِي مَلَأٍ خَيْرٍ مِنْهُ. وَإِنْ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ مِنْهُ ذِرَاعًا. وَإِنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا. وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Allah (ﷻ) says, ‘I am to My servant as he expects from Me and I am with him when he remembers Me. So if he remembers Me in his heart (covertly), I remember him in private (covertly). If he remembers Me in an assembly (overtly), I remember him in an assembly better than his (overtly). If he comes near Me a span, I get near him a cubit. If he comes near Me a cubit, I get near him a fathom. If he walks towards Me, I come to him at high speed.’”¹

6. عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: لَا يَذْكُرُنِي عَبْدِي فِي نَفْسِهِ إِلَّا ذَكَرْتُهُ فِي مَلَأٍ مِنْ مَلَائِكَتِي، وَلَا يَذْكُرُنِي فِي مَلَأٍ إِلَّا ذَكَرْتُهُ فِي الرَّفِيقِ الْأَعْلَى.

Sahl bin Muadh bin Anas (رضي الله عنه) narrates from his father that the Messenger of Allah (ﷺ) said, “Allah (ﷻ) says: ‘Every time My servant remembers Me in his heart (quietly), I remember him in the assembly of My angels (loudly) and every time he remembers Me (loudly) in an assembly, I

1. 1. Muslim, *as-Sahih* (4:2067#2675)
2. Tirmidhi, *al-Jami-us-sahih* (5:581#3603)
3. Ibn Majah, *as-Sunan* (2:1255#3822)
4. Ahmad bin Hambal, *al-Musnad* (2:251#7416)

remember him (loudly) in the Assembly of Supreme Companionship (*ar-rafiq al-ala*).¹

7. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِيمَا يَحْكِي عَنْ اللَّهِ ﻋَزَّ وَجَلَّ قَالَ: الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي. فَمَنْ نَازَعَنِي فِي وَاحِدَةٍ مِنْهُمَا قَذَفْتُهُ فِي النَّارِ. وَمَنْ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ مِنْهُ ذِرَاعًا. وَمَنْ اقْتَرَبَ مِنِّي ذِرَاعًا اقْتَرَبْتُ مِنْهُ بَاعًا. وَمَنْ جَاءَنِي يَمْشِي جِئْتُهُ أَهْرُولُ. وَمَنْ جَاءَنِي يَهْرُولُ جِئْتُهُ أَسْعَى. وَمَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَمَنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ أَكْثَرُ مِنْهُمْ وَأَطْيَبُ.

Abu Huraira (رضي الله عنه) narrates from the Holy Prophet (ﷺ) that Allah (ﻋَزَّ وَجَلَّ) said, “Magnificence is My mantle and Grandeur is My wrapper. So, whoever disputes with Me on any of these two, I will throw him into the Hell. He who draws near Me a span, I get near him an arm’s length. He who draws near Me an arm’s length, I get near him a fathom. He who walks towards Me I run towards him and he who runs towards Me I sprint towards him. He who remembers Me in his heart (quietly), I remember him in secret (quietly). And he who

1. 1. Tabarani, *al-Mujam-ul-kabir* (20:182#391)
2. Haythami, *Majma-uz-zawaid* (10:78)
3. Mundhiri, *at-Tarhib wat-tarhib* (2:252#2287)
4. Hindi, *Kanz-ul-ummal* (1:420#1796)
5. Hindi, *Kanz-ul-ummal* (1:432#1867)
6. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (10:149)

remembers Me in a gathering (loudly), I remember him (loudly) in a gathering larger and purer than his.”¹

8. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ اللَّهُ ﻋَﻠَﻴْكَ: عَبْدِي عِنْدَ ظَنِّ بِي وَأَنَا مَعَهُ إِذَا دَعَانِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ وَأَطْيَبَ. وَإِنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا. وَإِنْ تَقَرَّبَ ذِرَاعًا تَقَرَّبْتُ بَاعًا. وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates from the Holy Prophet (ﷺ) that Allah (ﻋَﻠَﻴْكَ) said, “I am compatible with My servant’s opinion of Me and I am with him when he calls Me out. So, if he calls Me out in his heart (i.e. remembers Me secretly) I remember him in quiet (secretly). And if he calls Me out in some assembly (i.e. remembers Me openly) I remember him in an assembly better and purer than theirs (openly). If he gets closer to Me a span I get closer to him an arm. And if he gets near Me an arm I get near him a fathom. If he walks towards Me I run towards him.”²

9. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ ﻋَﻠَﻴْكَ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي.

1. 1. Ibn Hibban, *as-Sahih* (2:35,36#328)
2. Ahmad bin Hambal, *al-Musnad* (2:354#8635)
3. Ahmad bin Hambal, *al-Musnad* (2:405#9243)
4. Ibn Abi Shaybah, *al-Musannaf* (6:61#29479)
2. Ahmad bin Hambal, *al-Musnad* (2:480#10229)

إِنْ ذَكَرْنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرْنِي فِي مَلَأٍ
 ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْ مَلَأِهِ الَّذِينَ يَذْكُرْنِي فِيهِمْ. وَإِنْ تَقَرَّبَ
 الْعَبْدُ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا. وَإِنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ
 مِنْهُ بَاعًا. وَإِذَا جَاءَنِي يَمْشِي جِئْتُهُ أَهْرُولٌ. لَهُ الْمَنُّ وَالْفَضْلُ.

Abu Huraira (رضي الله عنه) narrates that the Holy Messenger of Allah (ﷺ) said, “Allah (ﷻ) says: I am compatible with My servant’s opinion of Me. I am with him when he remembers Me. So if he remembers Me in his heart (quietly), I remember him in secret (quietly). If he remembers Me in a gathering (loudly), I remember him in a gathering better than his (loudly). If My servant draws near Me a span I get near him an arm. If he draws near Me an arm I get near him a fathom. And if he comes to Me walking I go to him running. The entire bounty and benevolence is for him alone.”¹

10. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ اللَّهُ جَلَّ
 وَعَلَا: عَبْدِي عِنْدَ ظَنِّهِ بِي، وَأَنَا مَعَهُ إِذَا دَعَانِي. إِنْ ذَكَرْنِي فِي
 نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرْنِي فِي مَلَأٍ، ذَكَرْتُهُ فِي مَلَأٍ
 خَيْرٍ مِنْهُ وَأَطْيَبُ.

Abu Huraira (رضي الله عنه) narrates from the Holy Prophet (ﷺ) that Allah (ﷻ) said, “I am compatible with My servant’s opinion of Me and I am with him when he calls Me out. If he

1. Ahmad bin Hambal, *al-Musnad* (2:482#10258)

remembers Me in his heart (quietly), I remember him in secret (quietly), and if he remembers Me in an assembly (loudly), I remember him in an assembly better and purer than his (loudly).”¹

11. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي. إِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلَأٍ، ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ. وَإِنْ تَقَرَّبَ مِنِّي ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا. وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates from the Messenger of Allah (ﷺ) that Allah (تَعَالَى) said, “I am to My servant what he thinks of Me. I am with him wherever he remembers Me. So if he remembers Me in his heart (quietly), I remember him in secret (quietly). If he remembers Me in an assembly (loudly), I remember him in an assembly better than theirs (loudly). If he hears Me a cubit, I get near him a fathom. If he comes to Me walking, I go to him running.”²

12. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: عَبْدِي إِذَا ذَكَرْتَنِي حَالِيًا ذَكَرْتُكَ حَالِيًا. وَإِنْ ذَكَرْتَنِي فِي مَلَأٍ، ذَكَرْتُكَ فِي مَلَأٍ خَيْرٍ مِنْهُمْ وَأَكْثَرُ.

1. Ibn Hibban, *as-Sahih* (3:95#812)

2. Ibn Hibban, *as-Sahih* (3:93#811)

According to Abdullah bin Abbas (رضي الله عنه) the Messenger of Allah (ﷺ) said, “Allah (ﷻ) said: ‘Oh My servant! When you remember Me alone (secretly), I remember you alone (secretly). If you remember Me in an assembly (openly) I remember you in an assembly better and larger than them (openly).’”¹

13. عَنْ ثَابِتٍ قَالَ: قَالَ أَبُو عُثْمَانَ النَّهْدِيُّ: إِنِّي لَأَعْلَمُ حِينَ يَذْكُرُنِي رَبِّي. قَالُوا: وَكَيْفَ ذَلِكَ؟ قَالَ: إِنَّ اللَّهَ يَقُولُ: ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ فَإِذَا ذَكَرْتُ اللَّهَ ذَكَرَنِي.

Thabit narrates that Abu Uthman Nahdi said: “I know when my Lord remembers me.” People asked: “How do you know that?” He replied: “Indeed Allah says: ‘Remember Me, I will remember you.’ So when I remember Him He remembers me.”²

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1. 1. Bayhaqi, *Shuab-ul-iman* (1:406#551)
2. Mundhiri, *at-Tarhib wat-tarhib* (2:252#2288)
3. Haythami, *Majma-uz-zawaid* (10:78)
2. 1. Ibn Abi Shaybah, *al-Musannaf* (7:206#35367)
2. Bayhaqi, *Shuab-ul-iman* (2:51#1139)
3. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (2:324)
4. Mizzi, *Tahdhib-ul-kamal* (17:428)
5. Ibn Sa‘d, *at-Tabaqat-ul-kubra* (7:98)

Chapter 3

Allah (ﷻ) expresses His pride on His Rememberers (*Dhakirs*) in front of angels

14. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (رضي الله عنه) قَالَ: خَرَجَ مُعَاوِيَةُ عَلَى حَلَقَةٍ فِي الْمَسْجِدِ، فَقَالَ: ... إِنَّ رَسُولَ اللَّهِ (ﷺ) خَرَجَ عَلَى حَلَقَةٍ مِنْ أَصْحَابِهِ، فَقَالَ: مَا أَجَلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ، وَمَنْ بِهِ عَلَيْنَا. قَالَ: اللَّهُ مَا أَجَلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ مَا أَجَلَسْنَا إِلَّا ذَاكَ. قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلُ، فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ.

Abu Saeed Khudri (رضي الله عنه) narrates that Muawiyah (رضي الله عنه) came to a group of people in the mosque and said, "... The Messenger of Allah (ﷺ) came to a group of his Companions in the mosque and said, 'Why are you sitting?' They said, 'We are sitting remembering Allah and paying our thanks to Him for His favour of guiding us to Islam.' The Holy Prophet (ﷺ) said, 'Do you say that on oath that is what has made you sit here?' They submitted, 'By Allah we are sitting here only for this purpose.' The Holy Prophet (ﷺ) said, 'I have not made you take oath for any doubt but the truth is that Gabriel

came and told me that Allah is expressing His pride on you in front of angels.”¹

15. عَنْ مُحَمَّدِ بْنِ كَعْبٍ، أَنَّ نَفَرًا كَانُوا فِي عَهْدِ مُعَاوِيَةَ يَشْهَدُونَ الْفَجْرَ وَيَجْلِسُونَ عِنْدَ قَاصِّ الْجَمَاعَةِ، فَإِذَا سَلَّمَ تَحَوَّلُوا إِلَى نَاحِيَةِ الْمَسْجِدِ فَيَذْكُرُونَ اللَّهَ وَيَتْلُونَ كِتَابَ اللَّهِ حَتَّى يَتَعَاليَ النَّهَارُ، فَأُخْبِرَ مُعَاوِيَةُ بِهِمْ، فَجَاءَ يُهْرُولُ أَوْ يَسْعَى فِي مِشْيَتِهِ حَتَّى وَقَفَ عَلَيْهِمْ، فَقَالَ: جِئْتُ أُبَشِّرُكُمْ بِبُشْرَى اللَّهِ فِيمَا رَزَقَكُمْ، أَنَّ نَفَرًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، أَحْسَبُهُ، قَالَ: كَانُوا يَصْنَعُونَ نَحْوًا مِمَّا تَصْنَعُونَ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ، كَانِي أَحْكِيهِ فِي مِشْيَتِهِ حَتَّى وَقَفَ عَلَيْهِمْ، فَقَالَ: أَبْشِرُوا وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ اللَّهَ رَضِيَ بِكُمْ الْمَلَائِكَةَ.

Muhammad bin Ka‘b (رضي الله عنه) narrates that during the reign of Muawiyah some people used to attend the *fajr* ritual prayer, and sit on one side of the congregation. After the Imām concluded the prayer, they would sit in one corner of the

1. 1. Muslim, *as-Sahih* (4:2075#2701)
2. Tirmidhi, *as-Sunan* (5:460#3379)
3. Nasai, *as-Sunan* (8:249#5426)
4. Ahmad bin Hambal, *al-Musnad* (4:92)
5. Ibn Hibban, *as-Sahih* (3:95#813)
6. Ibn Abi Shaybah, *al-Musannaf* (6:59#29469)
7. Tabarani, *al-Mujam-ul-kabir* (19:311#701)
8. Mindhiri, *at-Tarhib wat-tarhib* (2:259#2317)

mosque, remember Allah and recite the Book of Allah till sunrise. Muawiyah was told about them, so he came running, stood beside them and said, “I have come to give you good news of what Allah (ﷻ) has bestowed upon you. Some people used to do the same during the days of the Holy Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) came, stood beside them and said, ‘Cheer up! By Him in whose hand is my soul, Allah is expressing His pride on you before the angels.’”¹

16. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو (رضي الله عنه) قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ (ﷺ) الْمَغْرِبَ، فَرَجَعَ مَنْ رَجَعَ وَعَقَّبَ مَنْ عَقَّبَ، فَجَاءَ رَسُولُ اللَّهِ (ﷺ) مُسْرِعًا، قَدْ حَفَزَهُ النَّفْسُ وَقَدْ حَسَرَ عَنْ رُكْبَتَيْهِ، فَقَالَ: أَبَشِّرُوا هَذَا رَبُّكُمْ قَدْ فَتَحَ بَابًا مِنْ أَبْوَابِ السَّمَاءِ يُيَاهِي بِكُمْ الْمَلَائِكَةُ، يَقُولُ: انْظُرُوا إِلَى عِبَادِي قَدْ قَضَوْا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى.

Abdullah bin Amr (رضي الله عنه) narrates, “We offered the sunset ritual prayer with the Messenger of Allah (ﷺ). Those who were to leave left and those desirous to stay back stayed. So swiftly the Holy Messenger of Allah (ﷺ) came that he was breathing heavily and his robe was a little above his holy ankles. He said, ‘Cheer up! This is your Lord Who has opened a door of heavens and is expressing His pride on you before the angels, saying: Look at My servants; after performing an

1. 1. Tabarani, *al-Mujam-ul-kabir* (19:340#788)

obligatory ritual prayer they are waiting for the next one (prayer).”¹

17. عَنْ حَسَنِ بْنِ مُوسَى رحمته الله, قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِي رحمته الله وَأَنَا أُحَدِّثُ عَنِ النَّبِيِّ صلوات الله وسلامته عليه, صَلَّيْنَا مَعَ النَّبِيِّ صلوات الله وسلامته عليه ذَاتَ لَيْلَةٍ فَعَقَّبَ مَنْ عَقَّبَ وَرَجَعَ مَنْ رَجَعَ. فَجَاءَ رَسُولُ اللَّهِ صلوات الله وسلامته عليه قَبْلَ أَنْ يَتُوبَ النَّاسُ لِمَصَلَاةِ الْعِشَاءِ, فَجَاءَ وَقَدْ حَفَزَهُ النَّفْسُ رَافِعًا إِبْصِعَهُ هَكَذَا, وَعَقَدَ تِسْعًا وَعِشْرِينَ, وَأَشَارَ بِإِبْصِعِهِ السَّبَّابَةِ إِلَى السَّمَاءِ, وَهُوَ يَقُولُ: أَبْشُرُوا مَعْشَرَ الْمُسْلِمِينَ هَذَا رَبُّكُمْ عز وجل, قَدْ فَتَحَ بَابًا مِنْ أَبْوَابِ السَّمَاءِ, يُيَاهِي بِكُمْ الْمَلَائِكَةُ. يَقُولُ: يَا مَلَائِكَتِي! انْظُرُوا إِلَى عِبَادِي أَدَّوْا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى.

Hasan bin Musa رحمته الله states, “Abdullah bin Amr and I offered the ritual prayer one evening with the Holy Prophet صلوات الله وسلامته عليه. Then those desirous to stay on stayed while the others went homes. The Messenger of Allah صلوات الله وسلامته عليه then came before people returned to offer the night (*isha*) ritual prayer. When he came he was breathing heavily with his index finger raised.

1. 1. Ibn Majah, *as-Sunan* (1:262#801)
2. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (6:54)
3. Mindhiri, *at-Tarhib wat-tarhib* (1:172#646)
4. Kinani, *Misbah-uz-zujajah* (1:102#303)
5. Shawkani, *Nayl-ul-awtar* (2:54)

He raised his index finger towards the sky and said, “Oh party of Muslims, rejoice. This is your Lord who has opened one of the gates of heavens expressing His pride on you in front of angels, saying: ‘O My angels, look at these servants of Mine who have performed one obligatory ritual prayer and are waiting for the next.’”¹

18. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو (رضي الله عنه) قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ. فَرَجَعَ مَنْ رَجَعَ وَعَقَّبَ مَنْ عَقَّبَ. فَجَاءَ رَسُولُ اللَّهِ ﷺ قَبْلَ أَنْ يُثَوِّبَ النَّاسُ بِصَلَاةِ الْعِشَاءِ. فَقَالَ: أَبْشِرُوا، أَبْشِرُوا. هَذَا رَبُّكُمْ تَبَارَكَ وَتَعَالَى، قَدْ فَتَحَ بَابًا مِنْ أَبْوَابِ السَّمَاءِ يُبَاهِي بِكُمْ الْمَلَائِكَةَ، يَقُولُ: انْظُرُوا إِلَى عِبَادِي. قَضَوْا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى.

Abdullah bin Amr (رضي الله عنه) narrates, “One evening we performed our (sunset) ritual prayer with the Messenger of Allah (ﷺ). Those who wanted to leave departed and those who desired to stay on remained there. The Messenger of Allah (ﷺ) arrived before the people pronounced the commencement (*iqamah*) of the night ritual prayer (*isha*). He said, ‘Cheer up, cheer up! This is your Lord who has opened one of the gates of heavens and is expressing His pride on you before angels, saying: ‘Look at My servants; they have performed one obligatory ritual prayer and are waiting for the next one.’”²

1. Ahmad bin Hambal, *al-Musnad* (2:208)
2. Bazzar, *al-Musnad* (6:357#2365)

19. عَنْ أَبِي أَيُّوبَ أَنَّ نَوْفًا وَعَبْدَ اللَّهِ بْنِ عَمْرٍو يَعْنِي ابْنَ الْعَاصِي رَضِيَ اللَّهُ عَنْهُ اجْتَمَعَا، فَقَالَ نَوْفٌ: لَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ وَمَا فِيهِمَا وَضَعَ فِي كِفَّةِ الْمِيزَانِ، وَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى، لَرَجَحَتْ بِهِنَّ. وَلَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ وَمَا فِيهِنَّ كُنَّ طَبَقًا مِنْ حَدِيدٍ، فَقَالَ رَجُلٌ: لَا إِلَهَ إِلَّا اللَّهُ، لَخَرَقَتْهُنَّ حَتَّى تَنْتَهِيَ إِلَى اللَّهِ عَزَّ وَجَلَّ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْمَغْرِبَ، فَعَقَّبَ مَنْ عَقَّبَ وَرَجَعَ مَنْ رَجَعَ، فَجَاءَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَقَدْ كَادَ يَحْسِرُ ثِيَابُهُ عَنْ رُكْبَتَيْهِ، فَقَالَ: أَبْشِرُوا مَعْشَرَ الْمُسْلِمِينَ، هَذَا رَبُّكُمْ قَدْ فَتَحَ بَابًا مِنْ أَبْوَابِ السَّمَاءِ، يُيَاهِي بِكُمْ الْمَلَائِكَةُ، يَقُولُ: هَؤُلَاءِ عِبَادِي، قَضَوْا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى.

Abu Ayyub (رَضِيَ اللَّهُ عَنْهُ) narrates, “Nawf and Abdullah bin Amr bin-‘Ās got together. Nawf said, ‘If the heavens and the earth and whatever they contain are placed on one side of the Balance and *la ilaha illallah* (there is no God but Allah) is placed on the other side of the Balance, the latter will be heavier. If the heavens and the earth and whatever they contain had been strata made of iron and the man had recited *la ilaha illallah*, it would have cleaved all of them asunder and reached Almighty Allah.’ Abdullah bin Amr (رَضِيَ اللَّهُ عَنْهُ) said: We offered the sunset (*maghrib*) ritual prayer with the

Messenger of Allah (ﷺ). Those who wanted to stay remained there while those who desired to leave departed. The Messenger of Allah (ﷺ) came with his robe a little above his holy ankles. He said, ‘Rejoice, O party of Muslims. This is your Lord who has opened one of the doors of heavens and is telling the angels how proud He is of you, saying: These are My servants who have performed an obligatory ritual prayer and are waiting to perform the next one.’¹

20. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يُبَاهِي بِأَهْلِ عَرَفَاتٍ أَهْلَ السَّمَاءِ، فَيَقُولُ لَهُمْ: انْظُرُوا إِلَى عِبَادِي جَاءُونِي شُعْتًا غُبْرًا.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Allah (ﷻ) expresses His pride before the celestial creation on the people who gather in Arafat and says to them: Look at My servants; they have come to Me with unkempt and dusty hair (lost in My love as if gone insane in intense humbleness and overwhelming devotion, unaware what they look like).”²

21. عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ يَوْمُ عَرَفَةَ إِنَّ اللَّهَ يَنْزِلُ إِلَى السَّمَاءِ، فَيُبَاهِي بِهِمُ الْمَلَائِكَةَ، فَيَقُولُ: انْظُرُوا إِلَى عِبَادِي أَتَوْنِي شُعْتًا غُبْرًا ضَاحِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ، أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ، فَتَقُولُ لَهُ الْمَلَائِكَةُ:

1. Ahmad bin Hambal, *al-Musnad* (2:186#6750)

2. Ibn Khuzaymah, *as-Sahih* (4:263#2839)

أَيُّ رَبٍّ، فِيهِمْ فُلَانٌ يَزْهُو، وَفُلَانٌ وَفُلَانٌ، قَالَ: يَقُولُ اللَّهُ: قَدْ غَفَرْتُ لَهُمْ، قَالَ رَسُولُ اللَّهِ ﷺ: فَمَا مِنْ يَوْمٍ أَكْثَرُ عَتِيقًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ.

Jabir (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “When the day of Arafah comes, Allah (ﷻ) descends to the lowest heaven, takes pride in praising His servants before the angels and says to them: ‘Look at these servants of Mine! They have come to Me in the morning in a scruffy state with dusty hair, having crossed every deep valley (in a state of love-sickness for Allah). I call you to witness that I have forgiven them.’ The angels submit to Him, ‘O Lord, there was also Such-and-such among them who was arrogant and also Such-and-such and So-and-so.’ Allah (ﷻ) says: ‘I have forgiven him as well (for the sake of these lovers).’” The Messenger of Allah (ﷺ) said, “There is no other day on which more people are set free from the Fire than the day of Arafah.”¹

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1. Ibn Khuzaymah, *as-Sahih* (4:263#2840)

Chapter 4

Angels search streets for *dhikr* sittings

22. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا، هَلُمُّوا إِلَيَّ حَاجَتِكُمْ...

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Allah has angels who roam about on roads looking for the love-sick rememberers of Allah. When they find such people, they call out other angels: ‘Come here to your coveted aspiration....’”¹

23. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ, عَنِ النَّبِيِّ ﷺ, قَالَ: إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فَضْلًا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ...

Abu Huraira (رضي الله عنه) narrates that the Holy Prophet (ﷺ) said, “Surely there are some angels of Allah (ﷻ) who conduct patrolling in search of remembrance assemblies (*majālis al-dhikr*). When they find such an assembly, they join and sit with them...”²

1. 1. Bukhari, *as-Sahih* (5:2353#6045)
2. Ibn Hibban, *as-Sahih* (3:139#857)
3. Bayhaqi, *Shuab-ul-iman* (1:399#531)
4. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:345)
5. Mundhiri, *at-Tarhib wat-tarhib* (2:258#2316)
2. 1. Muslim, *as-Sahih* (4:2069#2689)
2. Ahmad bin Hambal, *al-Musnad* (2:25#7420)

24. عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ): إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ فَضْلاً عَنْ كُتَابِ النَّاسِ، فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيَّ بُعَيْتُكُمْ...

Abu Huraira (رضي الله عنه) or Abu Saeed Khudri (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “There are many angels of Allah (ﷻ), other than the recording angels, who wander around on earth. When they find some people performing remembrance of Allah (ﷻ), they call out one another, saying: ‘Come to what you are looking for....’¹

25. عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) أَنَّ رَسُولَ اللَّهِ (ﷺ) قَالَ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً وَفُضْلاً يَلْتَمِسُونَ مَجَالِسَ الذِّكْرِ فِي الْأَرْضِ.

Abu Huraira narrates (رضي الله عنه) that the Messenger of Allah (ﷺ) said, “There are angels of Allah (ﷻ), besides those assigned with usual tasks, who travel round the globe (with a particular aim) and keep looking for remembrance sittings (*majālis al-dhikr*).”²

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3. Ahmad bin Hambal, *al-Musnad* (2:382#8960)

4. Mundhiri, *at-Tarhib wat-tarhib* (2:259#2316)

5. Mundhiri, *at-Tarhib wat-tarhib* (4:244#5523)

1. Tirmidhi, *al-Jami-us-sahih* (5:579#3600)

2. Hakim, *al-Mustadrak* (1:672#1821)

26. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضُلًّا يَلْتَمِسُونَ مَجَالِسَ الذِّكْرِ...

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “Indeed, there are some angels of Allah, besides the ones assigned with usual tasks, who keep wandering (with a special purpose), seeking for remembrance sessions (*majālis al-dhikr*).”¹

27. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِلَّهِ سَيَّارَةً مِنَ الْمَلَائِكَةِ يَطْلُبُونَ حِلَقَ الذِّكْرِ...

Anas (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (ﷺ) said, “Some angels of Allah keep searching for *dhikr* circles...”²

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1. Tayalisi, *al-Musnad* (p. 319#2434)
 2. 1. Haythami, *Majma-uz-zawaid* (10:77)
2. Mundhiri, *at-Tarhib wat-tarhib* (2:260#2322)
3. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:346)

Chapter 5

Angels cover remembrance assemblies of Allah with their wings

28. عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) and Abu Saeed Khudri (رَضِيَ اللَّهُ عَنْهُ) narrate that they visited the Holy Prophet (ﷺ) and he said, “Whenever people sit to remember Allah (ﷻ), angels cover them (spreading their wings over them) and divine mercy envelops them; inner peace descends on them and Allah (ﷻ) mentions them to those who are with Him.”¹

29. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا

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1. 1. Muslim, *as-Sahih* (4:2074#2700)
 2. Tirmidhi, *al-Jami-us-sahih* (5:459#3378)
 3. Ibn Majah, *as-Sunan* (2:1245#3791)
 4. Ibn Abi Shaybah, *al-Musannaf* (6:60#29475)
 5. Tabarani, *al-Mujam-ul-awsat* (2:137#1500)
 6. Ahmad bin Hambal, *al-Musnad* (3:92#11893)
 7. Tayalisi, *al-Musnad* (1:296#2233)
 8. Tayalisi, *al-Musnad* (1:314#2386)
 9. Abu Yala, *al-Musnad* (2:444#1252)
 10. Abu Yala, *al-Musnad* (11:20#6159)

وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا، هَلُمُّوا إِلَيَّ حَاجَتِكُمْ. قَالَ:
فِيَحْفُونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا...

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Allah has angels who roam about on roads looking for such people as remember Allah. When they find people remembering Allah, they call out to one another, ‘Come here to your coveted goal.’ Then he said: “They keep their wings spread over them one above another until they reach the lowest heaven....”¹

30. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فَضُلًّا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّى يَمْلُؤُوا مَا بَيْنَهُمْ وَيَسِّنَ السَّمَاءَ الدُّنْيَا...

According to Abu Huraira the Holy Prophet (ﷺ) said, “There are many angels of Allah (ﷻ), besides those assigned with normal tasks, who travel around looking for remembrance sessions. When they find such a session where remembrance of Allah is in progress, they sit with them and some angels cover the others with their wings ascending one above another

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1. Bukhari, *as-Sahih* (5:2353#6045)
 2. Ibn Hibban, *as-Sahih* (3:139#857)
 3. Bayhaqi, *Shuab-ul-iman* (1:399#531)
 4. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:345)
 5. Mundhiri, *at-Tarhib wat-tarhib* (2:258#2316)

until the space between the earth and the lowest heaven gets filled....”¹

31. عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ فَضْلاً عَنْ كُتَابِ النَّاسِ، فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيْنَا بُعَيْتُكُمْ. فَيَجِئُونَ فَيَحْفُونَ بِهِمْ إِلَى السَّمَاءِ الدُّنْيَا...

According to Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) or Abu Saeed Khudri (رَضِيَ اللَّهُ عَنْهُ) the Messenger of Allah (ﷺ) said, “There are many angels of Allah (ﷻ), other than the recording angels, who keep wandering around on earth. When they find some people engaged in remembrance of Allah (ﷻ), they call other angels, saying, ‘Come to your coveted gathering.’ So, they come and cover participants up to the lowest heaven....”²

32. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً وَفُضْلَاءَ يَلْتَمِسُونَ مَجَالِسَ الذِّكْرِ فِي الْأَرْضِ. فَإِذَا أَتَوْا عَلَى مَجْلِسٍ ذَكَرَ حَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنَحَتِهِمْ إِلَى السَّمَاءِ...

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1. 1. Muslim, *as-Sahih* (4:2069#2689)
2. Ahmad bin Hambal, *al-Musnad* (2:252#7420)
3. Ahmad bin Hambal, *al-Musnad* (2:382#8960)
4. Mundhiri, *at-Tarhib wat-tarhib* (2:259#2316)
5. Mundhiri, *at-Tarhib wat-tarhib* (4:244#5523)
2. Tirmidhi, *al-Jami-us-sahih* (5:579#3600)

Abu Huraira narrates (ﷺ) that the Messenger of Allah (ﷺ) said, “There are many angels of Allah (ﷻ), besides those assigned with usual tasks, who travel around (with a special purpose) persistently looking for remembrance sessions (*majālis al-dhikr*) in progress on the globe. When they come to any such circle they surround one another with their wings up to the lowest heaven...”¹

33. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضْلًا يَلْتَمِسُونَ مَجَالِسَ الذِّكْرِ. فَإِذَا أَتَوْا عَلَى قَوْمٍ يَذْكُرُونَ اللَّهَ وَحَدَّثُوا فَظَلُّوهُمْ بِأَجْنِحَتِهِمْ مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا...

Abu Huraira (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “There are angels of Allah, besides the ones assigned with routine tasks, who remain in search of assemblies of rememberers of Allah. When they come to these rememberers they sit there and cover them with their wings up to the lowest heaven...”²

34. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِلَّهِ سَيَّارَةً مِنَ الْمَلَائِكَةِ يَطْلُبُونَ حِلَقَ الذِّكْرِ. فَإِذَا حَفَوْا عَلَيْهِمْ وَأَتَوْا بِهِمْ...

Anas (ﷺ) narrates from the Holy Prophet (ﷺ) that he said, “Some angels of Allah keep searching for remembrance

1. Hakim, *al-Mustadrak* (1:672#1821)

2. Tayalisi, *al-Musnad* (p. 319#2434)

circles. When they come to these rememberers they cover them....”¹

35. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِّلهِ سَيَّارَةً مِّنَ الْمَلَائِكَةِ يَطْلُبُونَ حِلَقَ الذِّكْرِ. فَإِذَا حَفَوْا عَلَيْهِمْ وَأَتَوْا بِهِمْ، ثُمَّ بَعَثُوا رَائِدَهُمْ إِلَى السَّمَاءِ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَتَعَالَى...

Anas (رضي الله عنه) narrates from the Holy Prophet (ﷺ) that he said, “Some angels of Allah (ﷻ) remain wandering in search of remembrance circles. When the angels come to them, they cover those people and then send their leader to the heavens in the Divine Presence....”²

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1. 1. Haythami, *Majma-uz-zawaid* (10:77)
2. Mundhiri, *at-Tarhib wat-tarhib* (2:260#2322)
3. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:346)
2. Haythami, *Majma-uz-zawaid* (10:77)

Chapter 6

Allah (ﷻ) asks angels about His re me mbe rers

36. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ لِلَّهِ
مَلَائِكَةٌ فَضْلًا عَنْ كُتَابِ النَّاسِ، يَمْشُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ
الذِّكْرَ. فَإِذَا رَأَوْا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَبَارَكَ وَتَعَالَى تَنَادَوْا:
هَلُمُّوا إِلَى حَاجَاتِكُمْ. فَيَحْفُونَ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ.
فَيَسْأَلُهُمْ رَبُّهُمْ جَلَّ وَعَلَا - وَهُوَ أَعْلَمُ بِهِمْ - فَيَقُولُ: عِبَادِي
مَا يَقُولُونَ؟ فَيَقُولُونَ: يَا رَبِّ، يُسَبِّحُونَكَ وَيَحْمَدُونَكَ.
فَيَقُولُ: هَلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟
فَيَقُولُونَ: لَوْ رَأَوْنَا أَشَدَّ تَسْبِيحًا وَتَمَجِيدًا وَتَكْبِيرًا
وَتَحْمِيدًا. فَيَقُولُ: مَاذَا يَسْأَلُونَ؟ فَيَقُولُونَ: يَسْأَلُونَكَ، يَا رَبِّ،
الْجَنَّةَ. فَيَقُولُ لَهُمْ: هَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا. فَيَقُولُ: كَيْفَ لَوْ
رَأَوْهَا؟ فَيَقُولُونَ: لَوْ قَدْ رَأَوْهَا، كَانُوا أَشَدَّ طَلَبًا وَأَشَدَّ حِرْصًا.
فَيَقُولُ: فَمِمَّ يَتَعَوَّذُونَ؟ فَيَقُولُونَ: يَتَعَوَّذُونَ بِكَ مِنَ النَّارِ.
فَيَقُولُ: فَهَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟

فَيَقُولُونَ: لَوْ قَدْ رَأَوْهَا، كَانُوا أَشَدَّ تَعَوُّذًا. فَيَقُولُ: فَإِنِّي أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ.

According to Abu Huraira (رضي الله عنه) the Messenger of Allah (ﷺ) said, “There are angels of Allah (ﷻ), other than those who keep a record of people’s actions, who walk around in the streets in search of rememberers of Allah. When they see these rememberers they call the other angels, saying, ‘Come to your coveted company.’ Then they spread their wings over them one above another up to the lowest heaven. Then their Lord asks them, although He has far richer awareness, ‘What are My servants saying?’ The angels say, ‘O Lord, they are glorifying and praising You.’ Allah (ﷻ) says, ‘Have they seen Me?’ They reply, ‘No.’ Allah (ﷻ) says, ‘What would have been their condition if they had seen Me?’ They say, ‘If they had seen You, they would have glorified You, magnified You, proclaimed Your greatness and praised You even more intensely.’ Allah (ﷻ) says, ‘What are they asking for?’ They reply, ‘O Lord, they are asking You for Paradise.’ He says to them, ‘Have they seen it?’ They reply, ‘No.’ He says, ‘What would have been their state if they had seen it?’ They reply, ‘If they had seen it, they would have asked for it more intensely and desired it more earnestly.’ Allah (ﷻ) says, ‘What are they seeking refuge from?’ The angels say, ‘They are seeking Your protection from the Fire.’ Allah (ﷻ) says, ‘Have they seen it?’ They reply, ‘No.’ Allah (ﷻ) says, ‘What would have been their condition if they had seen it?’ They reply, ‘If they had seen it, they would have sought Your protection from it even more intensely.’ Allah (ﷻ) says, ‘I call you to witness that I have indeed forgiven them.’”¹

1. Ibn Hibban, *as-Sahih* (3:137,138#856)

37. عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ فَضْلاً عَنْ كُتَابِ النَّاسِ، فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيَّ بُعِثْتُكُمْ. فَيَجِئُونَ فَيَحْفُفُونَ بِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، فَيَقُولُ اللَّهُ: عَلَى أَيِّ شَيْءٍ تَرَكْتُمْ عِبَادِي يَصْنَعُونَ؟ فَيَقُولُونَ: تَرَكْنَاهُمْ يَحْمَدُونَكَ وَيُمَجِّدُونَكَ وَيَذْكُرُونَكَ. قَالَ: فَيَقُولُ: فَهَلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْكَ لَكُنَّا أَشَدَّ تَحْمِيدًا وَأَشَدَّ تَمَجِيدًا وَأَشَدَّ لَكَ ذِكْرًا. قَالَ: فَيَقُولُ: وَأَيُّ شَيْءٍ يَطْلُبُونَ؟ قَالَ: فَيَقُولُونَ: يَطْلُبُونَ الْجَنَّةَ. قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْهَا لَكُنَّا أَشَدَّ لَهَا طَلَبًا وَأَشَدَّ عَلَيْهَا حِرْصًا. قَالَ: فَيَقُولُ: فَمِنْ أَيِّ شَيْءٍ يَتَعَوَّذُونَ؟ قَالُوا: يَتَعَوَّذُونَ مِنَ النَّارِ. قَالَ: فَيَقُولُ: هَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا. فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ رَأَوْهَا لَكُنَّا أَشَدَّ مِنْهَا هَرَبًا وَأَشَدَّ مِنْهَا خَوْفًا وَأَشَدَّ مِنْهَا تَعَوُّذًا. قَالَ: فَيَقُولُ: فَإِنِّي أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. فَيَقُولُونَ: إِنَّ فِيهِمْ

فَلَمَّا الْخَطَاءَ لَمْ يُرِدْهُمْ، إِنَّمَا جَاءَهُمْ لِحَاجَةٍ. فَيَقُولُ: هُمْ الْقَوْمُ
لَا يَشْقَى لَهُمْ حَلِيسٌ.

Abu Huraira or Abu Saeed Khudri (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, "There are many angels of Allah (ﷻ), other than the ones who record deeds, who wander around on earth. When they find some people performing remembrance of Allah (ﷻ), they call other angels, saying, 'Come to what you are looking for.' So they come and cover those people up to the lowest heaven. Then Allah (ﷻ) says, 'What were My servants doing when you left them?' The angels say, 'O Lord, we left them praising You, magnifying You and remembering You.' Allah (ﷻ) says, 'Have they seen Me?' They reply, 'No.'" The Messenger of Allah (ﷺ) said, "Allah (ﷻ) says, 'What would have been their condition if they had seen Me?' They say, 'If they had seen You, they would have praised You, magnified You and remembered You far more.' Allah (ﷻ) says, 'What are they asking for?' They reply, 'They are asking You for Paradise.' He says, 'Have they seen it?' They reply, 'No.' He says, 'What would have been their state if they had seen it?' They reply, 'If they had seen it, they would have asked for it more intensely and desired it more earnestly.' Allah says, 'What are they seeking My protection from?' The angels say, 'They are seeking Your protection from the Fire.' Allah (ﷻ) says, 'Have they seen it?' They reply, 'No.' Allah (ﷻ) says, 'What would have been their condition if they had seen it?' They reply, 'If they had seen it, they would have fled from it, feared it and sought Your refuge from it even more intensely.' Allah says, 'Then bear witness that I have forgiven them.' They say, 'There is so and so a great sinner among them; he came only for his personal interest and not to join in remembrance.' Allah (ﷻ)

says, ‘These are such people that even their companion is not left destitute and unfortunate.’”¹

38. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَتَعَايَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ، وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَرْجِعُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “Angels come among you in turns by night and by day, and they all assemble at the *fajr* (morning) and *asr* (afternoon) ritual prayers. Then the ones who visited you ascend and their Lord asks them, although He knows better about them, ‘In what state did you leave My servants?’ The angels reply: ‘They were offering ritual prayer when we left them while they were also praying when we approached them.’”²

39. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا، هَلُمُّوا إِلَيَّ حَاجَتِكُمْ. قَالَ: فَيُحْفَوْنَهُمْ بِأَجْنَحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ

1. Tirmidhi, *al-Jami-us-sahih* (5:579#3600)

2. 1. Bukhari, *as-Sahih* (1:203#530)

2. Muslim, *as-Sahih* (1:439#632)

— وَهُوَ أَعْلَمُ مِنْهُمْ: مَا يَقُولُ عِبَادِي؟ قَالَ: تَقُولُ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ. قَالَ فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْكَ. قَالَ: فَيَقُولُ: وَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا. قَالَ: يَقُولُ: فَمَا يَسْأَلُونَنِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ يَا رَبِّ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ: فَمِمَّ يَتَعَوَّدُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ يَا رَبِّ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ: فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ، لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ: هُمْ الْجُلَسَاءُ لَا يَشْتَقَى بِهِمْ حَلِيسُهُمْ.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Allah has angels who wander around on roads in search

of people who remember Allah. When they find such people they call other angels, 'Come to your coveted company.' Then they spread their wings over them up to the lowest heaven. Their Lord asks them, although He knows better about them, 'What are My servants saying?' They reply, 'They are glorifying You, proclaiming Your Greatness, praising You and pronouncing Your Grandeur.' The Holy Messenger said, "Then Allah asks: 'Have they seen Me?' They reply, 'No, by Allah, they have not seen You.' The Messenger of Allah said, 'Allah asks: 'How would have they acted, if they had seen Me?' They reply, 'Had they seen You, they would have worshipped You, magnified You and glorified You more earnestly.' Then Allah asks, 'What are they asking Me for?' The angels say, 'They are asking You for Paradise.' The Messenger of Allah said, "Allah asks: 'Have they seen it?' They reply, 'No, we swear by Allah, our Lord, they have not seen it.' He asks, 'How would have they acted, if they had seen it?' The angels reply, 'If they had seen it, they would have been more intensely eager for it, would have asked more earnestly for it and would have had a greater desire for it.' He asks, 'What are they seeking refuge from?' They reply, 'From the Hell.' He asks, 'Have they seen it?' They reply, 'No, by our Lord, they have not seen this as well.' He asks, 'What would have been their state, had they seen it?' They reply, 'Had they seen it, they would have fled from it with greater speed and greater fear.' He says, 'Bear witness that I have forgiven them.' Some of the angels submit, 'Among them is so and so who has come for his own purpose (and not to join in remembrance session).' Allah says, 'He has been in their company and those who join their company do not remain deprived.'"¹

1. 1. Bukhari, *as-Sahih* (5:2353#6045)

40. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ, عَنِ النَّبِيِّ ﷺ, قَالَ: إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فُضِّلَا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ, فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ, قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ, حَتَّى يَمْلُتُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا, فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ. قَالَ: فَيَسْأَلُهُمُ اللَّهُ عَبْدُكَ - وَهُوَ أَعْلَمُ بِهِمْ: مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ, يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ. قَالَ: وَمَاذَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتِكَ. قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا أَيْ رَبِّ. قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟ قَالُوا: وَيَسْتَجِيرُونَكَ. قَالَ: وَمِمَّ يَسْتَجِيرُونِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ. قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا. قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟ قَالُوا: وَيَسْتَغْفِرُونَكَ. قَالَ: فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ, فَأَعْطَيْتُهُمْ مَا سَأَلُوا, وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا.

2. Ibn Hibban, *as-Sahih* (3:139#857)

3. Bayhaqi, *Shuab-ul-iman* (1:399#531)

4. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:345)

5. Mundhiri, *at-Tarhib wat-tarhib* (2:258#2316)

قَالَ: فَيَقُولُونَ: رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ خَطَّاءٌ, إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ.
قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُ, هُمْ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ.

According to Abu Huraira (رضي الله عنه) the Holy Prophet (ﷺ) said, “There are angels of Allah (ﷻ) who roam around looking for remembrance assemblies of Allah. When they find such sittings they sit in with them and cover them with their wings until the space between the earth and the lowest heaven gets densely filled. When people leave the assembly the angels ascend to heavens. Their Lord asks them, although He knows better than them, ‘Where have you come from?’ The angels say, ‘We have come from Your servants on earth who were glorifying You, proclaiming Your greatness, declaring Your unity, praising You and imploring from You.’ Allah (ﷻ) asks, ‘What were they supplicating for?’ They reply, ‘They were praying to You for Your Paradise.’ He asks, ‘Have they seen My Paradise?’ They reply, ‘No, our Lord.’ He asks, ‘What would have been their state if they had seen My Paradise?’ The angels say, ‘They were seeking Your protection.’ He asks, ‘What were they seeking My protection from?’ They reply, ‘From Your Hell, O Lord.’ Allah (ﷻ) asks, ‘Have they seen My Hell?’ They reply, ‘No.’ Allah asks, ‘What would have been their state if they had seen it?’ The angels say, ‘They were also asking for Your forgiveness.’” The Holy Messenger said that Allah (ﷻ) says, “I have forgiven them and given them whatever they have supplicated for, and protected them from whatever they have sought protection.” The Holy Messenger said that they say, “There is Such-and-such great sinner among them; he was just passing by and happened to sit with them without any intention.” The Holy Messenger said that Allah (ﷻ) says, “I have forgiven him, too

(because) they are the people that the one who even sits with them is not left deprived.”¹

41. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً وَفُضَّلَاءَ يَلْتَمِسُونَ مَجَالِسَ الذِّكْرِ فِي الْأَرْضِ. فَإِذَا أَتَوْا عَلَى مَجْلِسٍ ذَكَرَ حَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنَحَتِهِمْ إِلَى السَّمَاءِ. فَيَقُولُ تَبَارَكَ وَتَعَالَى: مَنْ أَيْنَ جِئْتُمْ - وَهُوَ أَعْلَمُ؟ فَيَقُولُونَ: رَبَّنَا جِئْنَا مِنْ عِنْدِ عِبَادِكَ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيُهَلِّلُونَكَ وَيَسْأَلُونَكَ وَيَسْتَجِيرُونَكَ. فَيَقُولُ: مَا يَسْأَلُونَنِي - وَهُوَ أَعْلَمُ؟ فَيَقُولُونَ: رَبَّنَا يَسْأَلُونَكَ الْجَنَّةَ. فَيَقُولُ: وَهَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا، يَا رَبِّ. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُ: وَمِمَّ يَسْتَجِيرُونَنِي - وَهُوَ أَعْلَمُ؟ فَيَقُولُونَ: مِنَ النَّارِ. فَيَقُولُ: هَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا. فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ ثُمَّ يَقُولُ: اشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُمْ وَأَعْطَيْتُهُمْ مَا سَأَلُونِي وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُونِي. فَيَقُولُونَ: رَبَّنَا إِنَّ فِيهِمْ

1. 1. Muslim, *as-Sahih* (4:2069#2689)
2. Ahmad bin Hambal, *al-Musnad* (2:382#8960)
3. Mundhiri, *at-Tarhib wat-tarhib* (2:259#2316)
4. Mundhiri, *at-Tarhib wat-tarhib* ((4:244#5523)

عَبْدًا خَطَاءً جَلَسَ إِلَيْهِمْ وَلَيْسَ مَعَهُمْ. فَيَقُولُ: وَهُوَ أَيْضًا قَدْ
غَفَرْتُ لَهُ. هُمُ الْقَوْمُ لَا يَشْتَقِي بِهِمْ جَلِيسُهُمْ.

Abu Huraira narrates (رحمته) that the Messenger of Allah (ﷺ) said, “There are angels of Allah (ﷻ), besides those given assignments. They keep wandering around (with a specific aim) and search for assemblies engaged in remembrance of Allah on earth. When they find and join in such a gathering they cover one another with their wings up to the lowest heaven. Then Allah (ﷻ) asks them, although He knows better, ‘Where have you come from?’ The angels say, ‘O our Lord, we have come from Your servants who were glorifying You, proclaiming Your Greatness, praising You, declaring Your unity, praying to You and seeking Your protection.’ Allah (ﷻ) says, although He knows better, ‘What are they asking Me for?’ They reply, ‘O our Lord, they are asking You for Paradise.’ He says, ‘Have they seen it?’ They reply, ‘No, O Lord.’ He says, ‘What would have been their state if they had seen it?’ Then He asks, although He knows better, ‘What are they seeking My protection from?’ The angels reply, ‘From the Fire (of Hell).’ Allah (ﷻ) says, ‘Have they seen it?’ They reply, ‘No.’ Allah (ﷻ) says, ‘What would have been their condition if they had seen it?’ Then Allah (ﷻ) says, ‘Bear witness that I have indeed forgiven them, and given them whatever they have asked Me for and protected them from whatever they have sought My protection.’ They say, ‘O our Lord, among them was a great sinner. He was not one of them; he just passed by and sat down with them unintentionally.’ Allah (ﷻ) says, ‘I have forgiven him as well.

They are such (blessed) people that the one who sits in their company is also not left deprived and unfortunate.”¹

42. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضْلًا يَتَمَسِّسُونَ مَجَالِسَ الذِّكْرِ. فَإِذَا أَتَوْا عَلَى قَوْمٍ يَذْكُرُونَ اللَّهَ وَعَلَيْكُمْ جَلَسُوا فَأَظْلَمُوا بِأَجْنَحَتِهِمْ مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا. فَإِذَا قَامُوا عَرَجُوا إِلَى رَبِّهِمْ. فَيَقُولُ تَبَارَكَ وَتَعَالَى، وَهُوَ أَعْلَمُ: مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادِكَ يُسَبِّحُونَكَ وَيُمَجِّدُونَكَ وَيَحْمَدُونَكَ وَيُهَلِّلُونَكَ وَيُكَبِّرُونَكَ وَيَسْتَجِيرُونَكَ مِنْ عَذَابِكَ وَيَسْأَلُونَكَ جَنَّتِكَ. فَيَقُولُ تَبَارَكَ وَتَعَالَى: وَهَلْ رَأَوْا جَسَدِي وَنَارِي؟ فَيَقُولُونَ: لَا. فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهُمَا؟ قَالَ: فَيَقُولُ: أَشْهَدُكُمْ فَقَدْ أَجْرْتَهُمْ مِمَّا اسْتَجَارُوا وَأَعْطَيْتَهُمْ مَا سَأَلُوا. فَيُقَالُ: إِنَّ فِيهِمْ رَجُلًا مَرَّ بِهِمْ فَقَعَدَ مَعَهُمْ. فَيَقُولُ: وَلَهُ قَدْ غَفَرْتُ. إِنَّهُمْ قَوْمٌ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ.

Abu Huraira رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allah ﷺ said, “There are angels of Allah ﷻ, besides those given various assignments. They keep wandering around (with a

1. Hakim, *al-Mustadrak* (1:672#1821)

specific aim) and search for gatherings engaged in remembrance of Allah. When they find and join in such a gathering they spread their wings over them up to the lowest heaven. When people retire from this sitting, the angels ascend to their Lord. Allah asks them although He knows better, 'Where have you come from?' They reply, 'We have come from Your servants who were glorifying You, magnifying You, praising You, declaring Your unity, proclaiming Your greatness and seeking Your protection from Your chastisement and asking You for Your Paradise.' He says, 'Have they seen My Paradise and My Fire?' They reply, 'No.' He asks, 'What would have been their condition, if they had seen them?' Then He says, 'I call you to witness that I have protected them against what they sought protection and granted them what they begged for.' Then the angels submit, 'Among them was a man who just passed by them and joined their company.' Allah says, 'I have forgiven him as well. They are such (blessed) people that whoever joins their company is also not left deprived and unfortunate.'"¹

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1. Tayalisi, *al-Musnad* (p. 319#2434)

Chapter 7

Remembrance of Allah is better than fighting in His way

43. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ وَالرِّسَالَةَ ﷺ سُئِلَ: أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ. قُلْتُ: يَا رَسُولَ اللَّهِ! وَمِنْ الْغَازِي فِي سَبِيلِ اللَّهِ؟ قَالَ: لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا لَكَانَ الذَّاكِرُونَ اللَّهَ أَفْضَلَ مِنْهُ دَرَجَةً.

Abu Saeed Khudri (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) was asked, “Who will be superior in the sight of Allah on the Day of Resurrection?” He said, “The men and the women who remember Allah (ﷻ) greatly.” The narrator states: I submitted, “O Messenger of Allah (ﷺ), are they superior even to those who fight in the way of Allah (ﷻ)?” He said, “Even if he wields his sword among infidels and polytheists until it breaks blood stained, the rememberers of Allah are superior to him in grade.”¹

1. 1. Tirmidhi, *al-Jami-us-sahih* (5:458#3376)
2. Ahmad bin Hambal, *al-Musnad* (3:75#11738)
3. Abu Yala, *al-Musnad* (2:530#1401)
4. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:238)
5. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:444)
6. Mundhiri, *at-Tarhib wat-tarhib* (2:254#2296)
7. Ibn Kathir, *Tafsir-ul-Quran al-azim* (3:489)

44. عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا عَمِلَ ابْنُ آدَمَ عَمَلًا أَنْجَى لَهُ مِنَ النَّارِ مِنْ ذِكْرِ اللَّهِ. قَالَ: يَا رَسُولَ اللَّهِ! وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ. تَضْرِبُ بِسَيْفِكَ حَتَّى يَنْقَطِعَ ثُمَّ تَضْرِبُ بِسَيْفِكَ حَتَّى يَنْقَطِعَ ثُمَّ تَضْرِبُ بِهِ حَتَّى يَنْقَطِعَ.

Muādh (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “No action of man is more protecting against the Fire (of Hell) than remembrance of Allah.” He (the narrator) submitted, “O Messenger of Allah, not even fighting in the way of Allah?” He said, “No, not even *jihad* even if you fight so much that your sword breaks, and then you fight again and that sword also breaks, and then you fight on until another sword breaks.”¹

45. عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا عَمِلَ آدَمِيُّ عَمَلًا أَنْجَى لَهُ مِنَ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ. قَالُوا: يَا أَبَا عَبْدِ الرَّحْمَنِ, وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَا إِلَى أَنْ يَضْرِبَ بِسَيْفِهِ حَتَّى يَنْقَطِعَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ: ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾.

1. 1. Ibn Abi Shaybah, *al-Musannaf* (6:57#29452)
2. Ibn Abi Shaybah, *al-Musannaf* (7:169#35046)
3. Abd bin Humayd, *al-Musnad* (1:73#127)
4. Ibn Abd-ul-Barr, *at-Tamhid* (6:57)

Narrated from Muādh bin Jabal (رضي الله عنه), he said, “No other action of man is more effective to deliver him from Allah’s torment than remembrance of Allah (ﷻ).” People asked, “O Abu Abd-ur-Rahman, not even fighting in the way of Allah?” He replied, “No, even if he strikes his sword so much that it breaks because Allah (ﷻ) enjoins in His Book: ‘Indeed remembrance of Allah is the greatest.’”¹

46. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ذَكَرُ اللَّهِ الْعَدَاةَ وَالْعَشْيَ أَعْظَمُ مِنْ حِطَمِ السُّيُوفِ فِي سَبِيلِ اللَّهِ وَإِعْطَاءِ الْمَالِ سَحًّا.

Narrated from Abdullah bin Amr, he said, “Remembrance of Allah (ﷻ) morning and evening is superior to breaking swords in fighting for Allah (ﷻ) and spending generously in His way.”²

47. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَذَكَرُ اللَّهِ وَحْدَكَ بِالْعَدَاةِ وَالْعَشْيِ خَيْرٌ مِنْ حِطَمِ السُّيُوفِ فِي سَبِيلِ اللَّهِ وَحْدَكَ.

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1. 1. Ibn Abi Asim, *Kitab-uz-Zuhd* (1:184)
2. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (1:235)
3. Ibn Abd-ul-Barr, *at-Tamhid* (6:57)
4. Dhahabi, *Siyar alam an-nubala* (1:455)
2. 1. Ibn Abi Shaybah, *al-Musannaf* (6:58#29456)
2. Ibn Abi Shaybah, *al-Musannaf* (7:170#35047)
3. Ibn Mubarak, *az-Zuhd* (1:394#1116)
4. Ibn Abd-ul-Barr, *at-Tamhid* (6:59)

Narrated from Anas bin Mālīk (رضي الله عنه), he said, “Indeed, remembrance of Allah (ﷻ) morning and evening is better than breaking swords in the path of Allah (ﷻ).”¹



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1. Daylami, al-Firdaws bima thur al-khitab (3:454#5402)

Chapter 8

The rememberers of Allah (ﷺ) are superior to fighters in His way

48. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ. قُلْتُ: يَا رَسُولَ اللَّهِ! وَمَنْ الْغَازِي فِي سَبِيلِ اللَّهِ؟ قَالَ: لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا لَكَانَ الذَّاكِرُونَ اللَّهَ أَفْضَلَ مِنْهُ دَرَجَةً.

Abu Saeed Khudri (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) was asked, “Who will be superior in rank in the sight of Allah on the Day of Resurrection?” He said, “The men and the women who remember Allah (ﷻ) greatly.” The narrator states: I submitted, “O Messenger of Allah (ﷺ), are they superior even to those who fight in the way of Allah (ﷻ)?” He said, “Even if he wields his sword among infidels and polytheists until it breaks, blood stained, the rememberers of Allah are superior to him in grade.”¹

1. 1. Tirmidhi, *al-Jami-us-sahih* (5:458#3376)
2. Ahmad ibn Hambal, *al-Musnad* (3:75#11738)
3. Abu Yala, *al-Musnad* (2:530#1401)
4. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:238)
5. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:444)
6. Mundhiri, *at-Tarhib wat-tarhib* (2:254#2296)
7. Ibn Kathir, *Tafsir-ul-Quran al-azim* (3:489)

49. قَالَ مُعَاذُ بْنُ جَبَلٍ رحمته الله: لَوْ أَنَّ رَجُلَيْنِ يَحْمِلُ أَحَدُهُمَا عَلَى الْجِيَادِ فِي سَبِيلِ اللَّهِ وَالْآخَرُ يَذْكُرُ اللَّهَ، لَكَانَ أَفْضَلَ أَوْ أَعْظَمَ أَجْرًا ذَاكِرٌ.

Muādh ibn Jabal (رحمته الله) said, “If there are two people one of whom rides on a horse in order to fight for Allah while the other gets engaged in remembering Allah (ﷻ), the one who remembers Allah (ﷻ) is granted superior and greater bounty and reward.”¹

50. قَالَ عَبْدُ اللَّهِ رحمته الله: لَوْ أَنَّ رَجُلًا بَاتَ يَحْمِلُ عَلَى الْجِيَادِ فِي سَبِيلِ اللَّهِ وَبَاتَ رَجُلٌ يَتْلُو كِتَابَ اللَّهِ، لَكَانَ ذَاكِرُ اللَّهِ أَفْضَلَهُمَا.

Abdullah (رحمته الله) said, “If someone spends a night on horseback fighting in the way of Allah and some other spends it in reciting the Holy Qur’an and remembering Allah, indeed the one who remembers Allah is superior to the other.”²

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1. 1. Ibn Abi Shaybah, *al-Musannaf* (6:58#29462)
 2. Ibn Abi Shaybah, *al-Musannaf* (7:170#35056)
 3. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:150)
 2. Ibn Abi Shaybah, *al-Musannaf* (6:134#30089)

Chapter 9

Remembrance of Allah (ﷻ) is superior to giving gold and silver in charity

51. عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَلَا أُبَيِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِكِكُمْ، وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ، وَخَيْرٌ لَكُمْ مِنْ إِنْثَاقِ الذَّهَبِ وَالْوَرِقِ، وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟ قَالُوا: بَلَى. قَالَ: ذَكَرُ اللَّهِ تَعَالَى. فَقَالَ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: مَا شَيْءٌ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنَ ذِكْرِ اللَّهِ.

Abu Darda (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (ﷺ) said, “Shall I not inform you the best and the purest of your deed in the sight of your Master, which is the highest in your degrees, is superior to your spending gold and silver in charity, and is better than confronting and fighting against your enemy, cutting one another’s necks?” The Companions submitted, “Yes, indeed!” He said, “It is remembering Allah.” Muādh ibn Jabal (رَضِيَ اللَّهُ عَنْهُ) said, “There is nothing more effective to deliver you from the torment of Allah (ﷻ) than remembrance of Allah (ﷻ).”¹

1. Tirmidhi, *al-Jami-us-sahih* (5:459#3377)
2. Ahmad ibn Hambal, *al-Masnad* (5:195#21750)
3. Hakim declared its chain of transmission *sahih* (sound) in *al-Mustadrak* (1:673#1825).
4. Bayhaqi, *Shuab-ul-iman* (1:394#519)
5. Mundhiri, *at-Tarhib wat-tarhib* (2:253#2294)

52. عَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
الذِّكْرُ يَفْضُلُ عَلَى النَّفَقَةِ فِي سَبِيلِ اللَّهِ مِائَةً ضِعْفٍ.

Muādh ibn Anas (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Remembrance of Allah (ﷻ) is hundred times superior to spending in the way of Allah.”¹

53. عَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ
الذِّكْرَ فِي سَبِيلِ اللَّهِ تَعَالَى يُضَعَّفُ فَوْقَ النَّفَقَةِ بِسَبْعِ مِائَةٍ
ضِعْفٍ.

Muādh ibn Anas (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Indeed, remembrance of Allah (ﷻ) is seven hundred times superior to spending in the path of Allah (ﷻ).”²

54. عَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ
الصَّلَاةَ وَالصِّيَامَ وَالذِّكْرَ يُضَاعَفُ عَلَى النَّفَقَةِ فِي سَبِيلِ اللَّهِ
بِسَبْعِ مِائَةٍ ضِعْفٍ.

Muādh ibn Anas (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Indeed, the reward of ritual prayer, fasting and

6. Haythami, *Majma-uz-zawaid* (10:73)

1. Tabarani, *al-Mujam-ul-kabir* (20:185#404)

2. 1. Ahmad ibn Hambal, *al-Musnad* (3:438)

2. Tabarani, *al-Mujam-ul-kabir* (20:186#405)

3. Daylami, *al-Firdaws bima thur al-khitab* (2:249#3171)

remembrance of Allah (ﷻ) exceeds the reward of spending in the way of Allah (ﷻ) by seven hundred times.”¹

55. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ رَجُلًا فِي حِجْرِهِ دَرَاهِمٌ يُقَسِّمُهَا وَآخِرُ يَذْكُرُ اللَّهَ، كَانَ الذَّاكِرُ لِلَّهِ أَفْضَلَ.

Abu Musa (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “If someone possesses money and distributes it and some other is engaged in remembrance of Allah (ﷻ), the one who remembers Allah is superior.”²

56. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: الذِّكْرُ خَيْرٌ مِنَ الصَّدَقَةِ...

Abu Huraira (رضي الله عنه) narrates that the Holy Prophet (ﷺ) said, “Remembrance of Allah (ﷻ) is better than charity donation....”³

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1. 1. Hakim, *al-Mustadrak* (2:88#2415)
 2. Daylami, *al-Firdaws bima thur al-khitab* (2:406#3807)
 3. Mundhiri, *at-Tarhib wat-tarhib* (12:171#1977)
 4. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:351)
 5. Ibn Kathir, *Tafsir-ul-Quran al-azim* (1:318)
 2. 1. Tabarani, *al-Mujam-ul-awsat* (6:116#5969)
 2. Mundhiri, *at-Tarhib wat-tarhib* (2:257#2310)
 3. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:238)
 4. Haythami, *Majma-uz-zawaid* (10:74)
 5. Manawi, *Fayd-ul-qadir* (5:309)
 3. 1. Daylami, *al-Firdaws bima thur al-khitab* (3:214#4616)
 2. Manawi, *Fayd-ul-qadir* (3:569)

Chapter 10

Remember Allah (ﷻ) so much that hypocrites call you insane

57. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (رضي الله عنه) أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَكْثِرُوا ذِكْرَ اللَّهِ حَتَّى يَقُولُوا مَجْنُونٌ.

Abu Saeed Khudri (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Remember Allah (ﷻ) so much that people start saying, ‘He has gone mad.’”¹

58. عَنْ ابْنِ عَبَّاسٍ (رضي الله عنه), قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اذْكُرُوا اللَّهَ ذِكْرًا يَقُولُ الْمُنَافِقُونَ: إِنَّكُمْ تُرَاعُونَ.

Abdullah ibn Abbas (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Perform remembrance of Allah in such a way that hypocrites start saying: ‘He is showing off.’”²

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1. 1. Ahmad ibn Hambal, *al-Musnad* (3:68#11671)
 2. Ahmad ibn Hambal, *al-Musnad* (3:71#11692)
 3. Ibn Hibban, *as-Sahih* (3:99#817)
 4. Abu Yala, *al-Musnad* (2:521#1376)
 5. Abd ibn Humayd, *al-Musnad* (1:289#925)
 6. Hakim, *al-Mustadrak* (1:677#1839)
 7. Bayhaqi, *Shuab-ul-iman* (1:397#526)
 8. Daylami, *al-Firdaws bima thur al-khitab* (1:72#212)
 9. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:444)
 10. Mundhiri, *at-Tarhib wat-tarhib* (2:256#2304)
 2. 1. Tabarani, *al-Mujam-ul-kabir* (12:169#12786)
 2. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (3:81)
 3. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:444,448)
 4. Ibn Kathir, *Tafsir-ul-Quran al-azim* (3:496)
 5. Manawi, *Fayd-ul-qadir* (1:456)

59. عَنْ أَبِي الْجَوْزَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
أَكْثَرُوا ذِكْرَ اللَّهِ حَتَّى يَقُولَ الْمُنَافِقُونَ: إِنَّكُمْ مُرَاؤُونَ.

Abu Jawza (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “Remember Allah so excessively that hypocrites say: ‘You people are doing this just for show.’”¹

60. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا, قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
اذْكُرُوا اللَّهَ ذِكْرًا حَتَّى يَقُولَ الْمُنَافِقُونَ: إِنَّكُمْ مُرَاؤُونَ.

Abdullah ibn Abbas (رَضِيَ اللَّهُ عَنْهُمَا) narrates that the Messenger of Allah (ﷺ) said, “Perform remembrance of Allah (greatly) in such a way that the hypocrites say, ‘You people only pretend.’”²

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1. 1. Bayhaqi, *Shuab-ul-iman* (1:397#527)
 2. Manawi, *Fayd-ul-qadir* (2:85)
 3. Ajlawani, *Kashf-ul-khifā wa muzil-ul-ilbas* (1:187#497)
 2. 1. Haythami, *Majma-uz-zawaid* (10:76)
 2. Mundhiri, *at-Tarhib wat-tarhib* (2:256#2305)

Chapter 11

The remembrers of Allah (ﷻ) are His companions

61. عَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ مُوسَى عَلَيْهِ السَّلَامُ: أَيُّ رَبِّ, أَقْرَبُ أَنْتَ فَأُنَاجِيكَ أَمْ بَعِيدٌ فَأُنَادِيكَ؟ قَالَ: يَا مُوسَى, أَنَا جَلِيسٌ مَنْ ذَكَرَنِي.

Ka'b (رضي الله عنه) narrates that the Prophet Musa (عليه السلام) said, "O my Lord! Are You near me so that I may whisper to You or are You far away so that I may call out to You?" Allah (ﷻ) said, "O Musa, I sit with him who remembers Me."¹

62. عَنْ ثَوْبَانَ مَوْلَى النَّبِيِّ ﷺ قَالَ: قَالَ مُوسَى: يَا رَبِّ, أَقْرَبُ أَنْتَ أُنَاجِيكَ أَمْ بَعِيدٌ أُنَادِيكَ؟ فَإِنِّي أَحْسُ حَسَّ صَوْتِكَ وَلَا أَرَاكَ. فَأَيُّنَ أَنْتَ؟ فَقَالَ اللَّهُ ﷻ: خَلْفَكَ وَأَمَامَكَ وَعَنْ

1. 1. Ibn Abi Shaybah, *al-Musannaf* (1:108#1224)
2. Ibn Abi Shaybah, *al-Musannaf* (7:73#34287)
3. Ahmad ibn Hambal, *az-Zuhd* (1:57#111)
4. Bayhaqi, *Shuab-ul-iman* (1:451#680)
5. Suyuti, *al-Jami-us-saghir* (1:304)
6. Qurtabi, *al-Jami li-ahkam al-Quran* (4:311)
7. Manawi, *Fayd-ul-qadir* (5:214)
8. Qazwini, *at-Tadwin fi akhbar qazwin* (1:398)
9. Ajlawni, *Kashf-ul-khifa wa muzil-ul-ilbas* (1:232)

يَمِينِكَ وَعَنْ شِمَالِكَ. يَا مُوسَى، إِنِّي جَلِيسُ عَبْدِي حِينَ
يَذْكُرُنِي وَأَنَا مَعَهُ إِذَا دَعَانِي.

Thawbān (رضي الله عنه), freed slave of the Holy Prophet, narrates that the Prophet Musa (عليه السلام) said, “O my Lord! Are You near me so that I may whisper to You or are You far away so that I may call You out loudly? Surely I hear Your voice but cannot see You. So, where are You?” Allah (ﷻ) said, “I am behind you, in front of you, on your right and on your left. O Musa! I sit beside My servant when he remembers Me and I am with him when he calls out to Me.”¹

63. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ يَقُولُ: أَنَا مَعَ عَبْدِي إِذَا هُوَ ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ.

Abu Huraira (رضي الله عنه) narrates that the Holy Prophet (ﷺ) said: “Allah (ﷻ) says, ‘I am with My servant when he remembers Me and his lips quiver in My remembrance.’”²

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1. Daylami, *al-Firdaws bima thur al-khitab* (3:192#4533)
 2. 1. Ibn Majah, *as-Sunan* (2:1246#3792)
 2. Ahmad ibn Hambal, *al-Musnad* (2:540#10881)
 3. Ibn Hibban, *as-Sahih*, (3:97#815)
 4. Hakim narrated it in *al-Mustadrak* (1:673#1824) and has declared its chain of narrators *sahih* (sound).
 5. Haythami, *Mawarid-uz-zaman* (1:576#2316)
 6. Tabarani, *Musnad-ush-shamiyyin* (1:320#562)
 7. Tabarani, *Musnad-ush-shamiyyin* (2:319#1417)
 8. Bayhaqi, *Shuab-ul-iman* (1:391#509)
 9. Ibn Mubarak, *az-Zuhd* (1:339#956)
 10. Mundhiri, *at-Tarhib wat-tarhib* (2:253#2289)

64. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ اللَّهُ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “Allah (ﻋَزَّ وَجَلَّ) says, ‘I treat My servant the way he thinks of Me and I am with him when he remembers Me.’”¹

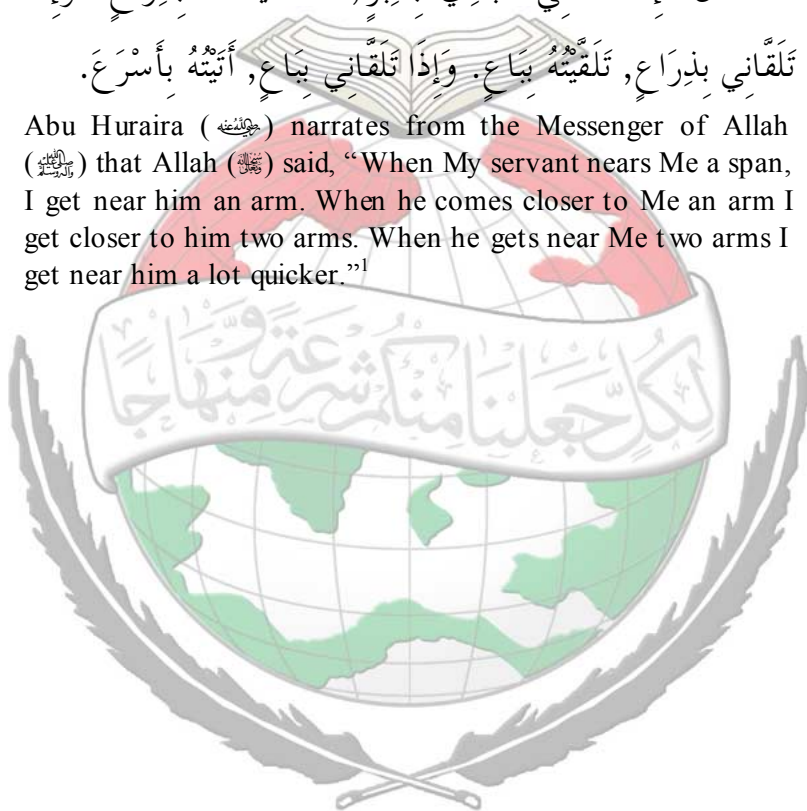
65. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: يَقُولُ اللَّهُ ﻋَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي.

Anas ibn Malik (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (ﷺ) said, “Allah (ﻋَزَّ وَجَلَّ) says, ‘I am to My servant what he thinks of Me and I am with him when he calls out to Me.’”²

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1. 1. Muslim, *as-Sahih* (4:2061#2675)
 2. Muslim, *as-Sahih* (4:2067#2675)
 3. Tirmidhi, *al-Jami-us-sahih* (8:581#3602)
 4. Ibn Majah, *as-Sunan* (2:1255#3822)
 5. Nasai, *as-Sunan-ul-kubra* (4:412#7730)
 6. Ahmad ibn Hambal, *al-Musnad* (2:251#7416)
 7. Ahmad ibn Hambal, *al-Musnad* (2:413#9340)
 8. Ahmad ibn Hambal, *al-Musnad* (2:482#10258)
 9. Ahmad ibn Hambal, *al-Musnad* (2:517#10715)
 10. Ahmad ibn Hambal, *al-Musnad* (2:534#10922)
 2. 1. Ahmad ibn Hambal, *al-Musnad* (3:210#13215)
 2. Ahmad ibn Hambal, *al-Musnad* (3:277#13969)
 3. Abu Yala, *al-Musnad* (6:12#3232)
 4. Haythami, *Majma-uz-zawaid* (10:148)
 5. Ibn Kathir, *Tafsir-ul-Quran al-azim* (1:219)

66. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ قَالَ: إِذَا تَلَقَّانِي عَبْدِي بِشِبْرِ، تَلَقَّيْتُهُ بِذِرَاعٍ. وَإِذَا تَلَقَّانِي بِذِرَاعٍ، تَلَقَّيْتُهُ بِيَاغٍ. وَإِذَا تَلَقَّانِي بِيَاغٍ، أَتَيْتُهُ بِأَسْرَعٍ.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates from the Messenger of Allah (ﷺ) that Allah (ﻋَﻠَﻴْهِ السَّلَامُ) said, “When My servant nears Me a span, I get near him an arm. When he comes closer to Me an arm I get closer to him two arms. When he gets near Me two arms I get near him a lot quicker.”¹



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1. 1. Muslim, *as-Sahih*, (4:2061#2675)
2. Ahmad ibn Hambal, *al-Musnad* (2:316#8178)

Chapter 12

Angels sit in remembrance circles and remember Allah the same way

67. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ لِلَّهِ رَجُلًا سَيَّارَةً مِنَ الْمَلَائِكَةِ يَتَعَوَّنُ حِلَقَ الذِّكْرِ. فَإِذَا مَرُّوا بِحِلَقِ الذِّكْرِ، قَالَ بَعْضُهُمْ لِبَعْضِهِمْ: اقْعُدُوا. فَإِذَا دَعَا الْقَوْمُ أَمِنُوا عَلَى دُعَائِهِمْ، فَإِذَا صَلُّوا عَلَى النَّبِيِّ ﷺ صَلُّوا مَعَهُمْ حَتَّى يَفْرغُوا. ثُمَّ يَقُولُ بَعْضُهُمْ لِبَعْضٍ: طُوبَى لَهُمْ لَا يَرْجِعُونَ إِلَّا مَغْفُورًا لَهُمْ.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “There are some wandering angels of Allah (ﷻ) who go around in search of remembrance gatherings. When they pass by any gathering of remembrance circles, they say to one another, ‘Sit down.’ When the people make supplication, the angels say *āmeen* (so be it) so that they are granted. When the people send salutations on the Holy Prophet (ﷺ), they also send salutations with them until the proceedings come to an end. Then the angels say to one another, ‘Congratulations to them as none of them is going back without being forgiven.’”¹

68. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ النَّبِيُّ ﷺ بِعَبْدِ اللَّهِ بْنِ رَوَاحَةَ الْأَنْصَارِيِّ وَهُوَ يُذَكِّرُ أَصْحَابَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ:

أَمَّا إِنَّكُمْ الْمَلَأَ الَّذِينَ أَمَرَنِي اللَّهُ أَنْ أَصْبِرَ نَفْسِي مَعَكُمْ ثُمَّ تَلَا
هَذِهِ الْآيَةَ: ﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ
وَالْعَشِيِّ﴾ إِلَى قَوْلِهِ تَعَالَى ﴿وَكَانَ أَمْرُهُ فُرْطًا﴾. أَمَّا إِنَّهُ مَا
جَلَسَ عِدَّتْكُمْ إِلَّا جَلَسَ مَعَهُمْ عِدَّتُهُمْ مِنَ الْمَلَائِكَةِ. إِنْ سَبَّحُوا
اللَّهَ سَبَّحُوهُ، وَإِنْ حَمِدُوا اللَّهَ حَمِدُوهُ، وَإِنْ كَبَرُوا اللَّهَ كَبَرُوهُ.
ثُمَّ يَصْعَدُونَ إِلَى الرَّبِّ، وَهُوَ أَعْلَمُ مِنْهُمْ، فَيَقُولُونَ: يَا رَبَّنَا،
عِبَادُكَ سَبَّحُوكَ فَسَبَّحْنَا وَكَبَرُوكَ فَكَبَّرْنَا وَحَمَدُوكَ فَحَمَدْنَا.
فَيَقُولُ رَبَّنَا: يَا مَلَائِكَتِي، أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ.
فَيَقُولُونَ: فِيهِمْ فَلَانٌ وَفُلَانٌ الْخَطَاءُ. فَيَقُولُ: هُمْ الْقَوْمُ لَا
يَشْقَى بِهِمْ حَلِيسُهُمْ.

Abdullah ibn Abbas narrates, “The Holy Prophet (ﷺ) passed by Abdullah ibn Rawahah Ansari (رضي الله عنه) and found him advising his friends. The Messenger of Allah (ﷺ) said, ‘Beware that you are the party I have been commanded to stay with.’ Then he recited the verse: ‘(O My servant!) Continue tenaciously your companionship with those who remember their Lord morning and evening,’ up to ‘and his case has gone beyond all bounds.’ Then he said, “When you sit (for remembrance of Allah collectively) the same number of angels also sits with you. If people glorify Allah (ﷻ), angels also glorify Him. If they praise and sanctify Allah (ﷻ), angels also praise and sanctify Him. If people magnify Allah (ﷻ), angels also magnify Him. Then they ascend to the Lord, who

knows of His servants far more than they do. Even then they say, ‘O our Lord! Your servants glorified You and we also glorified You; they proclaimed Your greatness and we too proclaimed Your greatness; they praised and sanctified You and we also praised and sanctified You.’ Allah says, ‘O My angels! Bear testimony that I have forgiven them.’ The angels submit, ‘There are such-and-such great sinners amongst them.’ Allah (ﷻ) says, ‘These are such (blessed) people that the one who joins their company is not left unfortunate (so bear witness that I have forgiven these sinful servants as well).’¹

69. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فَضُلًّا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ...

Abu Huraira narrates (رضي الله عنه) that the Holy Prophet (ﷺ) said, “There are some roaming angels of Allah (ﷻ), who go around in search of *dhikr* sessions. When they find any such meeting they join in and sit with them....”²

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1. 1. Tabarani, *al-Mujam-us-saghir* (2:227,228#1074)
 2. Dabbi, *Kitab-ud-dua* (p.283#104)
 3. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (5:118)
 4. Abu Nuaym narrated it through Umar ibn Dharr in *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (5:117,118) with the same words.
 5. Mundhiri said in *at-Tarhib wat-tarhib* (2:260,261#2323) Tabarani has related it in *al-Mujam-us-saghir*.
 6. Haythami, *Majma-uz-zawaid* (10:76)
 7. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (5:381,382)
 8. Ibn Asakir, *Tarikh Dimashq al-kabir* (28:88)
 2. 1. Muslim, *as-Sahih* (4:2069#2089)
 2. Ahmad ibn Hambal, *al-Musnad* (2:382)
 3. Mundhiri, *at-Tarhib wat-tarhib* (2:259#2316)

70. قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ رحمته الله: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ وَالْمَلَائِكَةُ تَحِلُّ وَتَقِفُ عَلَى مَجَالِسِ الذِّكْرِ فِي الْأَرْضِ. فَارْتَعُوا فِي رِيَاضِ الْجَنَّةِ. قَالُوا: وَأَيْنَ رِيَاضِ الْجَنَّةِ؟ قَالَ: مَجَالِسُ الذِّكْرِ. فَاعْدُوا وَرَوْحُوا فِي ذِكْرِ اللَّهِ وَذَكِّرُوهُ أَنْفُسَكُمْ. مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْزِلَتَهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنْزِلَةُ اللَّهِ عِنْدَهُ، فَإِنَّ اللَّهَ يُنْزِلُ الْعَبْدَ مِنْهُ حَيْثُ أَنْزَلَهُ مِنْ نَفْسِهِ.

Jabir ibn Abdullah (رحمته الله) narrates, “The Holy Prophet (ﷺ) came to us and said: ‘O people, there are armies of Allah’s angels who come to *dhikr* sessions on earth and stay there. So eat wholeheartedly from the gardens of Paradise.’ The Companions submitted, ‘Where are the gardens of Paradise?’ He replied, ‘*Dhikr* sessions. So remember Allah (ﷻ) morning and evening and continually remind yourselves of Him. Whoever wants to know his own status and station in the sight of Allah (ﷻ) should see what he deems of Allah (ﷻ), because Allah (ﷻ) ranks a person as he believes Him in his heart.’”¹

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4. Nawawi, *Sharh Sahih Muslim* (17:14)

5. Mubarakpuri, *Tuhfat-ul-ahwadh* (10:42)

6. Khatib Tabrizi, *Mishkat-ul-masabih* (2:13#2267)

1. 1. Hakimsaid in *al-Mustadrak* (1:671,672#1820) its chain of narrators is *sahih* (sound).
2. Abu Yala, *al-Musnad* (3:390#1865)
3. Abu Yala, *al-Musnad* (4:106#2138)

71. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ لِلَّهِ وَمَلَائِكَتَهُ فَضْلًا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ، يَجْتَمِعُونَ عِنْدَ الذِّكْرِ. فَإِذَا مَرُّوا بِمَجْلِسٍ عَلَا بَعْضُهُمْ عَلَى بَعْضٍ حَتَّى يَلُغُوا الْعَرْشَ...

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “There are angels of Allah (ﷻ) who look only for remembrance sittings and get together with the rememberers. So, when they pass by a remembrance sitting, they form layer upon layer, till they reach the Throne of Allah (ﷻ).”¹

72. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ ... فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “Whoever takes a bath on Friday ... then when the leader of the ritual prayer (*imam*) comes (for the sermon and ritual congregational prayer of *Juma*), angels also come and listen to *dhikr*.”²

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1. Ahmad ibn Hambal, *al-Musnad* (2:358,359)
2. 1. Bukhari, *as-Sahih* (1:301#841)
2. Muslim, *as-Sahih*, (2:582#850)
3. Tirmidhi said in *al-Jami-us-sahih* (2:372#499) this tradition is related through Abdullah ibn Amr and Samurah as well. This tradition transmitted through Abu Huraira is *hasan* (fair) and *sahih* (sound).
4. Nasai, *as-Sunan* (3:99#1388)

73. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلَى أَبْوَابِ الْمَسْجِدِ، فَيَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ... فَإِذَا خَرَجَ الْإِمَامُ طَوَّأَ صُحُفَهُمْ وَيَسْتَمِعُونَ الذِّكْرَ.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (ﷺ) said, “When Friday comes, angels stand at the door of the mosque and record the people in the order of their arrival –take down first of all the first arrival.... When the *imam* comes and sits on the pulpit, the angels fold up their sheets, sit down and listen to the remembrance of Allah (ﷻ).”¹

5. Nasai, *as-Sunan-ul-kubra* (1:526#1696)

6. Malik, *al-Muwatta* (1:101#227)

7. Ahmad ibn Hambal's *al-Musnad* (2:460) contains the word *aqbalat* in the place of *hadarat*.

8. Shafii, *al-Musnad* (p. 62)

9. Shafii, *as-Sunan-ul-mathurah* (p. 227#165)

1. 1. Bukhari, *as-Sahih* (1:314#887)

2. Ahmad ibn Hambal, *al-Musnad* (2:505)

3. Shafii, *as-Sunan-ul-mathurah* (226#164)

4. Abd-ur-Razzaq *al-Musannaf* (3:257,258#5564)

5. Bayhaqi, *as-Sunan-ul-kubra* (3:226#5654)

6. Ibn Jawzi, *at-Tahqiq fi ahadith al-khilaf* (2:162#1374)

7. Mundhiri said in *at-Tarhib wat-tarhib* (1:287#1061) Ibn Khuzaymah also narrated a tradition similar to this one.

8. Suyuti, *Tanwir-ul-hawalik* (1:93)

Chapter 13

The remembrers of Allah will be seated on the right of Rahman on the Last Day

74. عَنْ عَمْرِو بْنِ عَبَسَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: عَنْ يَمِينِ الرَّحْمَنِ، وَكِلْتَا يَدَيْهِ يَمِينٌ، رِجَالٌ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ. يَعْشَى بَيَاضٌ وَجُوهُهُمْ نَظَرَ النَّاطِرِينَ، يَعْظُمُهُمُ النَّبِيُّونَ وَالشَّهَدَاءُ بِمَقْعَدِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ ﷻ. قِيلَ: يَا رَسُولَ اللَّهِ، مَنْ هُمْ؟ قَالَ: هُمْ جُمَاعٌ مِنْ نَوَازِعِ الْقَبَائِلِ. يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ، فَيَنْتَقُونَ أَطْيَبَ الْكَلَامِ كَمَا يَنْتَقِي أَكْلُ التَّمْرِ أَطْيَبَهُ.

It is narrated by Amr ibn Abasah (رضي الله عنه), “I heard the Messenger of Allah (ﷺ) saying, ‘There will be some people on the right of Rahman, although both His hands are right, who will be neither Prophets nor martyrs. The light of their faces will be dazzling the viewers’ eyes. Even Prophets and martyrs will admire them for their couches and nearness to Allah (ﷻ).’ It was submitted, ‘Who are they, O Messenger of Allah (ﷺ)?’ The Holy Prophet (ﷺ) said, ‘They are the people from different tribes who used to assemble to remember Allah (ﷻ). They used to choose beautiful words for

remembrance of Allah (ﷻ) as a date-eater selects the best ones.¹

75. عَنْ ابْنِ سَابِطٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُبْنِتُ أَنَّ عَنْ يَمِينِ الرَّحْمَنِ، وَكِلْتَا يَدَيْهِ يَمِينٌ، قَوْمٌ عَلَى مَنَابِرٍ مِنْ نُورٍ، وَجُوهُهُمْ نُورٌ. عَلَيْهِمْ ثِيَابٌ خَضِرٌ تَعْشَى أَبْصَارُ النَّاطِرِينَ. لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ. قَوْمٌ تَحَابُّوا فِي حَلَالِ اللَّهِ حِينَ عَصَى اللَّهُ فِي الْأَرْضِ.

Ibn Sābit (رَضِيَ اللَّهُ عَنْهُ) narrates, “I was told that on the right of Rahman (ﷻ), although both His hands are right, some people will be seated on pulpits of light, with their faces light-emitting bright. They will be clad in green attires which will dazzle the eyes of the onlookers. They will be neither Prophets nor martyrs. They will be the people who loved one another for the sake of Allah’s Grandeur and Majesty at a time when He was being disobeyed on earth.”²

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1. Haythami said in *Majma-uz-zawaid* (10:77) Tabarani has transmitted it and its transmitters are *thiqah* (trustworthy).
 2. Mundhiri said in *at-Tarhib wat-tarhib* (2:261#2326) Tabarani has related this tradition.
 3. Hindi said in *Kanz-ul-ummal* (10:248#29326) Tabarani has narrated it through Amr ibn Abasah.
 4. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-manthur* (1:368)
 2. 1. Ibn Abi Shaybah, *al-Musannaf* (7:45#34095)
 2. Ibn Mubarak, *az-Zuhd* (1:522#1483)
 3. Hanad, *az-Zuhd* (1:272#474)

76. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه, قَالَ: إِنَّ لِلَّهِ جُلَسَاءَ يَوْمَ الْقِيَامَةِ, عَنْ يَمِينِ الْعَرْشِ, وَكِلْتَا يَدَيِ اللَّهِ يَمِينٌ عَلَى مَنَابِرَ مِنْ نُورٍ, وَجُوهُهُمْ مِنْ نُورٍ. لَيْسُوا بِأَنْبِيَاءَ, وَلَا شُهَدَاءَ, وَلَا صِدِّيقِينَ. قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: الْمُتَحَابُّونَ بِجَلَالِ اللَّهِ تَعَالَى.

Abdullah ibn Abbas (رضي الله عنه) narrates, “On the Day of Resurrection some people will be seated on pulpits of light on the right of Allah’s Throne although both His hands are right; their faces will be light-emitting bright. They will be neither Prophets nor martyrs nor the truthful (*siddiqs*). It was asked, “O Messenger of Allah! Who are they?” He said, “They will be the people who loved one another for the sake of Allah’s Grandeur and Majesty.”¹

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1. Tabarani, *al-Mujam-ul-kabir* (12:104,105#12686)

Chapter 14

The faces of the rememberers of Allah (ﷻ) will be radiant on the Last Day

77. عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيَعَنَّ اللَّهُ أَقْوَامًا يَوْمَ الْقِيَامَةِ فِي وُجُوهِهِمُ الثُّورُ عَلَى مَنَابِرِ اللُّؤْلُؤِ. يَعْطِبُهُمُ النَّاسُ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ. قَالَ: فَجَشَى أَعْرَابِيٌّ عَلَى رُكْبَتَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ، حِلْهُمْ لَنَا نَعْرِفُهُمْ. قَالَ: هُمْ الْمُتَحَابُّونَ فِي اللَّهِ مِنْ قَبَائِلَ شَتَّى وَبِلَادٍ شَتَّى. يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ يَذْكُرُونَهُ.

Abu Darda (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “On the Day of Resurrection Allah will raise people with their faces radiant bright; they will be sitting on pulpits of pearls. People will marvel at them. They will be neither Prophets nor martyrs.” Abu Darda says, “A Bedouin rose on his knees and submitted, ‘O Messenger of Allah, describe to us their appearance so that we may recognise them.’ He said, ‘Despite coming from different tribes and areas these people love one another for the sake of Allah; they get together and remember Allah (ﷻ) jointly.’”¹

1. Haythami said in *Majma-uz-zawaid* (10:77) Tabarani has transmitted it and its chain of narrators is *hasan* (fair).
2. Mundhiri said in *at-Tarhib wat-tarhib* (2:262#2327; 4:12#4583) Tabarani has related it with a *hasan* (fair) chain of transmitters.
3. Suyuti said in *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:368) Tabarani has reported it through Abu Darda.

78. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ عِبَادًا يُجْلِسُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرَ مِنْ نُورٍ، وَيَغْشَى وُجُوهُهُمْ النُّورَ حَتَّى يَفْرُغَ مِنْ حِسَابِ الْخَلَائِقِ.

Abu Umāmah (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “Indeed, on the Day of Resurrection Allah will seat some of his servants on pulpits of light, and light will cover their faces till (such time) He finishes with the reckoning of the creation.”¹

79. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ عِبَادًا يُجْلِسُهُمُ يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرَ مِنْ نُورٍ، يَغْشَى وُجُوهُهُمْ النُّورَ، وَيَلْقَى عَنْهُمْ السَّيِّئَاتِ حَتَّى يَفْرُغَ مِنْ حِسَابِ الْخَلَائِقِ. قِيلَ: مَنْ هُمْ؟ قَالَ: الْمُتَحَابُّونَ فِي اللَّهِ وَعَلَّامٌ.

Abu Umāmah (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “There are servants of Allah (ﷻ) whom He will seat on pulpits of light on the Day of Resurrection. Their faces will be veiled by light. He will remove their sins. This will continue until He finishes with the reckoning of the creation.” It was asked, “Who are they?” He replied, “They are the people who love one another for Allah’s sake.”²

1. Tabarani, *al-Mujam-ul-kabir* (8:112#7527)

2. 1. Tabarani, *Musnad-ush-shamiyyin* (2:10#826)

2. Mundhiri said in *at-Tarhib wat-tarhib* (4:12#4581) Tabarani has narrated it through a trustworthy chain of narrators.

3. Haythami said in *Majma-uz-zawaid* (10:277) Tabarani has narrated it and its chain of transmitters is reliable.

80. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ عِبَادِ اللَّهِ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ، يَعْْبُطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ. قِيلَ: مَنْ هُمْ لَعَلَّنَا نُحِبُّهُمْ؟ قَالَ: هُمْ قَوْمٌ تَحَابُّوا بِنُورِ اللَّهِ مِنْ غَيْرِ أَرْحَامٍ وَلَا انْتِسَابٍ، وَجُوهُهُمْ نُورٌ عَلَى مَنَابِرٍ مِنْ نُورٍ. لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ. ثُمَّ قَرَأَ: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾.

According to Abu Huraira (رضي الله عنه) the Messenger of Allah (ﷺ) said, “Indeed, there are some of the servants of Allah (ﷺ) who are not Prophets, but Prophets and martyrs will feel for them delighted.” It was submitted, “Who are they so that we love them?” He said, “They are such people who love one another only for the sake of Allah, without any kinship or family link. Their faces will be full of light and they will sit on pulpits of light. They will have no fear when people will be struck with fear, and they will have no grief when people be struck with grief.” Then he recited the verse: “Beware! For sure, neither any fear obsesses the friends of Allah nor will they grieve.”¹

1. 1. Ibn Hibban, *as-Sahih* (2:332,333#573)
2. Nasai, *as-Sunan-ul-kubra* (6:362#11236)
3. Abu Yala, *al-Musnad* (10:495#6110)
4. Bayhaqi, *Shuab-ul-iman* (6:485#8997)
5. Mundhiri said in *at-Tarhib wat-tarhib* (4:12#4581) Nasai has transmitted it and Ibn Hibban has related it in *as-Sahih*.
6. Haythami said in *Majma-uz-zawaid* (10:277) it has been related by Bazzar. Haythami also said he does not know the relators of the tradition.
7. Haythami, *Mawarid-uz-zaman* (p. 621#2508)

81. عَنْ عَمْرِو بْنِ عَبَسَةَ رحمته الله قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: عَنْ يَمِينِ الرَّحْمَنِ، وَكِلْتَا يَدَيْهِ يَمِينٌ، رِجَالٌ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ. يَعْشَى بَيَاضٌ وَجُوهُهُمْ نَظَرَ النَّاطِرِينَ، يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ بِمَقْعَدِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ ﷻ. قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمْ جَمَاعٌ مِنْ نَوَازِعِ الْقَبَائِلِ. يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ، فَيَنْتَقُونَ أَطْيَبَ الْكَلَامِ كَمَا يَنْتَقِي أَكْلُ التَّمْرِ أَطْيَبَهُ.

Amr ibn Abasah رحمته الله narrates, “I heard the Messenger of Allah ﷺ say: ‘There will be some people on the right of Rahman ﷻ, although both His hands are right, who will be neither Prophets nor martyrs. The light of their faces will be dazzling the viewers’ eyes. Prophets and martyrs will feel delighted for their couches and nearness to Allah ﷻ.’ It was submitted, ‘Who are they, O Messenger of Allah ﷺ?’ The Holy Prophet ﷺ said: ‘They are the people from different tribes who used to assemble to remember Allah ﷻ. They used to choose beautiful words for remembrance of Allah ﷻ as a date-eater selects the best dates.’”¹

8. Tabarari narrated it in *Jami-ul-bayan fi tafsir al-Quran* (11:132) through the same chain of transmission as given by Ibn Hibban.

9. Ibn Kathir, *Tafsir-ul-Quran al-azim* (2:422)

10. Suyuti said in *ad-Durr-ul-manthur fit-tafsir bil-mathur* (4:372) Ibn Abi Dunya, Ibn Jarir, Ibn Mundhir, Abu Shaykh, Ibn Mardawiyah and Bayhaqi have related it through Abu Huraira.

1. 1. Haythami said in *Majma-uz-zawaid* (10:77) Tabarani has related this tradition and its chain of transmitters is *thiqah* (reliable).

82. عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ مِنْ عِبَادِ اللَّهِ لَأُنَاسًا مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ, يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنَ اللَّهِ تَعَالَى. قَالُوا: يَا رَسُولَ اللَّهِ! تُخْبِرُنَا مَنْ هُمْ؟ قَالَ: هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا. فَوَاللَّهِ إِنَّ وُجُوهَهُمْ لَنُورٌ وَإِنَّهُمْ عَلَى نُورٍ. لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ. وَقَرَأَ هَذِهِ الْآيَةَ: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾.

According to Umar ibn al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) the Holy Prophet (ﷺ) said, “There are some exalted servants of Allah who are neither Prophets nor martyrs. On the Day of Resurrection the Prophets and martyrs will feel for them delighted owing to their station granted to them by Allah.” The Companions submitted, “O Messenger of Allah, would you tell us who these people?” He replied, “They are those who loved one another for the sake of Allah and not for any kinship or monetary benefit or transaction. By Allah their faces will be radiant, and they will (sit) on light. They will have no fear when people will fear, and they will have no grief when

2. Mundhiri said in *at-Tarhib wat-tarhib* (2:261#2326) Tabarani has narrated it.
3. Hindi said in *Kanz-ul-ummal* (10:248#29326) Tabarani has reported it on the authority of Amr ibn Abasah.
4. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:368)

people be struck with grief.” Then he recited the verse: ‘Beware! For sure, neither any fear obsesses the friends of Allah nor will they grieve.’”¹

83. عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ﴾، قَالَ: فَحَنُّ نَسْأَلُهُ، إِذْ قَالَ: إِنَّ لِلَّهِ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغِطُّهُمْ النَّيُّونَ وَالشُّهَدَاءُ بِقُرْبِهِمْ وَمَقْعَدِهِمْ مِنَ اللَّهِ وَحَلَّ يَوْمَ الْقِيَامَةِ. قَالَ: وَفِي نَاحِيَةِ الْقَوْمِ أَعْرَابِيٌّ، فَقَامَ فَجَثَا عَلَى رُكْبَتَيْهِ وَرَمَى بِيَدَيْهِ، ثُمَّ قَالَ: حَدَّثَنَا يَا رَسُولَ اللَّهِ عَنْهُمْ مَنْ هُمْ؟ قَالَ: فَرَأَيْتُ وَجْهَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْتَشِرُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

1. 1. Abu Dawud, *as-Sunan* (3:288#3527)
2. Hanad, *az-Zuhd* (1:272#475)
3. Bayhaqi, *Shuab-ul-iman* (6:486#8998)
4. Abu Nuaym transmitted it in *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (1:5) with a reliable chain of narrators.
5. Hakim declared it *sahih* (sound) in *al-Mustadrak* (4:188#318) and related it through Abdullah ibn Umar. Dhahabi also agreed with him.
6. Ibn Abd-ul-Barr, *at-Tamhid* (17:436)
7. Ibn Abi Hatim, *Tafsir-ul-Quran al-azim* (6:1963, 1964)
8. Ibn Jawzi, *Zad-ul-masir fi ilm at-tafsir* (4:43)
9. Abu Saud, *Irshad-ul-aql as-salim ila mazaya al-Quran al-karim* (4:159)
10. Suyuti said in *ad-Durr-ul-manthur fit-tafsir bil-manthur* (4:372) apart from Abu Dawud, Hanad, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawiyah, Abu Nuaym related it in *Hilayat-ul-awliya wa tabaqat-ul-asfiya* and Bayhaqi in *Shuab-ul-iman*.

عِبَادٌ مِنْ عِبَادِ اللَّهِ مِنْ بُلْدَانٍ شَتَّى وَقَبَائِلَ مِنْ شُعُوبٍ أَرْحَامِ
 الْقَبَائِلِ. لَمْ يَكُنْ بَيْنَهُمْ أَرْحَامٌ يَتَوَاصَلُونَ بِهَا لِلَّهِ، لَا دُنْيَا
 يَتَبَادَلُونَ بِهَا، يَتَحَابُّونَ بِرُوحِ اللَّهِ وَحُكْمِهِ، يَجْعَلُ اللَّهُ وُجُوهَهُمْ
 نُورًا، يَجْعَلُ لَهُمْ مَنَابِرَ مِنْ لُؤْلُؤٍ قَدَامَ الرَّحْمَنِ تَعَالَى، يَفْزَعُ
 النَّاسُ وَلَا يَفْزَعُونَ، وَيَخَافُ النَّاسُ وَلَا يَخَافُونَ.

Abu Mālik Ash‘ari (رحمته الله) narrates, “I was with the Holy Prophet (ﷺ) when this verse was sent down: ‘Do not ask about things which, if made manifest, might do you harm.’” He says, “We asked the Beloved Messenger (ﷺ) questions to which he replied: ‘Some of the servants of Allah (ﷻ) are those who are neither Prophets nor martyrs. But on the Day of Resurrection Prophets and martyrs will feel delighted for them owing to their nearness to Allah (ﷻ) and the couches granted to them by Him.’ A Bedouin, sitting on one side, bowed on his knees, struck both his hands and said, ‘O Messenger of Allah, tell us about them who they are.’ I saw the Holy Countenance of the Beloved Prophet (ﷺ) blossomed with a blissful smile. He (ﷺ) said, ‘They are the people who come from different areas and tribes; they do not have any blood-relations but when they meet they try to exceed each other in warmth, affection and love seeking Allah’s pleasure and no worldly interest or benefit. They also try to surpass each other in spending in the way of Allah. They love each other for the sake Allah alone. Allah will brighten their faces. Allah will place pulpits of pearls for them in front Him. On that Day

people will be obsessed with fear but they will be free of any fear; people will be sad but they will be glad.”¹

84. عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِمُعَاذِ بْنِ جَبَلٍ: وَاللَّهِ! إِنِّي لَأُحِبُّكَ لَغَيْرِ دُنْيَا أَرْجُو أَنْ أُصِيبَهَا مِنْكَ وَلَا قَرَابَةَ بَيْنِي وَبَيْنَكَ. قَالَ: فَلَأَيِّ شَيْءٍ؟ قُلْتُ: لِلَّهِ. قَالَ: فَجَذَبَ حُبَّوَتِي. ثُمَّ قَالَ: أَبْشِرْ إِنْ كُنْتَ صَادِقًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمُتَحَاثُّونَ فِي اللَّهِ فِي ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ. يَغْبِطُهُمْ بِمَكَانِهِمُ النَّبِيُّونَ وَالشُّهَدَاءُ. ثُمَّ قَالَ: فَخَرَجْتُ فَأَتَيْتُ عِبَادَةَ بْنَ الصَّامِتِ فَحَدَّثْتُهُ بِحَدِيثِ مُعَاذٍ، فَقَالَ عِبَادَةُ بْنُ الصَّامِتِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَنْ

1. 1. Tabarani, *al-Mujam-ul-kabir* (3:290#3433)
2. Ahmad ibn Hambal related this tradition in *al-Musnad* (5:343) with a more detailed version.
3. Ahmad ibn Hambal also narrated the same tradition briefly in *al-Musnad* (5:341).
4. Haythami copied the lengthy narration of Ahmad ibn Hambal in *Majma-uz-zawaid* (10:276), and commented that Tabarani also narrated a tradition similar to this. Haythami declared its chain of narrators *thiqah* (reliable).
5. Haythami reported the same narration in *Majma-uz-zawaid* (10:277) with slightly different words and also said it has been related by Abu Yala.
6. Ibn Mubarak, *az-Zuhd* (1:248#814)
7. Mamar ibn Rashid, *al-Jami* (11:201,202)
8. Harith, *al-Musnad* (2:993#1109)
9. Hakeem Tirmidhi, *Nawadir-u-usul fi ahadith ar-rasul* (4:82)
10. Bayhaqi, *Shuab-ul-iman* (6:486,487#9001)

رَبِّهِ تَبَارَكَ وَتَعَالَى: حُقَّتْ مَحَبَّتِي عَلَى الْمُتَحَائِنِ فِيَّ، وَحُقَّتْ
 مَحَبَّتِي عَلَى الْمُتَنَاصِحِينَ فِيَّ، وَحُقَّتْ مَحَبَّتِي عَلَى الْمُتَزَاوِرِينَ
 فِيَّ، وَحُقَّتْ مَحَبَّتِي عَلَى الْمُتَبَاذِلِينَ فِيَّ. وَهُمْ عَلَى مَنَابِرٍ مِنْ
 نُورٍ. يَعْْبِطُهُمُ النَّبِيُّونَ وَالصِّدِّيقُونَ بِمَكَانِهِمْ.

According to Abu Muslim Khawlanī (رحمته الله): “I said to Muādh ibn Jabal (رحمته الله): ‘By Allah, I love you but not for any worldly interest which I seek from you; we are not related to each other.’ Muādh ibn Jabal (رحمته الله) said: ‘Then why do you love?’ I said: ‘For Allah’s sake.’” Abu Muslim Khawlanī says, “He pulled my wrapper and said, ‘If you are truthful, I give you the good news. I heard the Messenger of Allah (ﷺ) saying: ‘Those who love each other for the sake of Allah will be under the shade of Allah’s Throne on the Day when there will be no shade except His. The Prophets and martyrs will feel delighted for their station.’” Abu Muslim Khawlanī (رحمته الله) says, “I left that place, came to Ubādah ibn Sāmīt (رحمته الله) and told him what Muādh had said. Ubādah ibn Sāmīt (رحمته الله) said: I heard the Messenger of Allah (ﷺ) narrating from his Lord: My love is indispensable for those who love one another for My sake; My love is indispensable for those who learn lessons from one another for My sake and My love is indispensable for those who visit one another for My sake and My love is indispensable for those who spend on one another for my sake. These people (for whom Allah’s love becomes indispensable) will be on pulpits of light; the Prophets and the the truthful (*siddiqs*) will feel delighted for their station.”¹

1. 1. Ibn Hibban, *as-Sahih* (2:338#577)

2. Ahmad ibn Hambal, *al-Musnad* (5:239#22133)



3. Ibn Abi Shaybah, *al-Musannaf* (7:45#34100)
4. Qarshi, *al-Akwan* (p. 51#9)
5. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (5:122)
6. Maqdasi declared in *al-Ahadith-ul-mukhtarah* (8:312#375) the chain of transmitters of this tradition is *sahih* (sound).
7. Ibn Abd-ul-Barr, *at-Tamhid* (21:131)
8. Mundhiri said in *at-Targhib wat-tarhib* (4:11#4575) Ibn Hibban also narrated it in *as-Sahih*.
9. Haythami, *Mawarid-uz-zaman* (p. 622#2510)
10. Haythami, *Majma-uz-zawa'id* (10:279)

Chapter 15

**On the Last Day Prophets and martyrs
will feel delighted over the station of
rememberers of Allah (ﷺ) and those
who love for His sake**

85. عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ ﻋَﻠَیْهِ: الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يُعْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ.

Muādh ibn Jabal (رضي الله عنه) narrates, “I heard the Messenger of Allah (ﷺ) saying: ‘Allah has said: ‘Those who love one another for My Majesty and Grandeur will have pulpits of light, and Prophets and martyrs will feel delighted for them.’”

86. عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ مِنْ عِبَادِ اللَّهِ لَأُنَاسًا مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ, يُعْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنَ اللَّهِ تَعَالَى. قَالُوا: يَا رَسُولَ

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1. Tirmidhi, *al-Jami-us-sahih* (4:597#2390)
2. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (2:131)
3. Mundhiri, *at-Tarhib wat-tarhib* (4:11#4576)
4. Haythami, *Mawarid-uz-zaman* (p. 622#2510)
5. Ibn Qayyim, *Hashiyah ala Sunan Abu Dawud* (14:21)
6. Mizzi, *Tahdhib-ul-kamal* (34:292)
7. Manawi, *Fayd-ul-qadir* (4:485)
8. Mubarakpuri, *Tuhfat-ul-ahwadh* (7:56)

اللَّهِ! تُخْبِرُنَا مَنْ هُمْ؟ قَالَ: هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ
أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا. فَوَاللَّهِ إِنَّ وُجُوهُهُمْ لَنُورٌ
وَإِنَّهُمْ عَلَى نُورٍ. لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا
حَزَنَ النَّاسُ. وَقَرَأَ هَذِهِ الْآيَةَ: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾.

Umar ibn Khattab (رضي الله عنه) narrates that the Holy Prophet (ﷺ) said, “Indeed there are some exalted servants of Allah who are neither Prophets nor martyrs. On the Day of Resurrection the Prophets and martyrs will exult over their position conferred upon them by Allah.” The Companions asked: “O Messenger of Allah, tell us who are they?” He replied, “They are the people who love each other for the sake of Allah and not for the sake of kinship and monetary interests. By Allah their faces will be radiant and they will (sit) on light. They will neither fear when people fear nor grieve when people grieve.” Then he recited the holy verse: “Beware! For sure, neither any fear obsesses the friends of Allah nor will they grieve.”¹

1. 1. Abu Dawud, *as-Sunan* (3:288#3527)
2. Hanad, *az-Zuhd* (1:272#475)
3. Bayhaqi, *Shuab-ul-iman* (6:486#8998)
4. Abu Nuaym transmitted it in *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (1:5) with a reliable chain of narrators.
5. Hakim declared it *sahih* (sound) in *al-Mustadrak* (4:188#318) and related it through Abdullah ibn Umar. Dhahabi also agreed with him.
6. Ibn Abd-ul-Barr, *at-Tamhid* (17:436)
7. Ibn Abi Hatim, *Tafsir-ul-Quran al-azim* (6:1963, 1964)
8. Ibn Jawzi, *Zad-ul-masir fi ilm at-tafsir* (4:43)

87. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ عِبَادِ اللَّهِ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ، يَعْْبُطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ. قِيلَ: مَنْ هُمْ لَعَلَّنَا نُحِبُّهُمْ؟ قَالَ: هُمْ قَوْمٌ تَحَابُّوا بِنُورِ اللَّهِ مِنْ غَيْرِ أَرْحَامٍ وَلَا انْتِسَابٍ، وَجُوهُهُمْ نُورٌ عَلَى مَنَابِرٍ مِنْ نُورٍ. لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ. ثُمَّ قَرَأَ: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “Indeed, some of the servants of Allah (ﷻ) are those who are not Prophets, but Prophets and martyrs will feel for them delighted.” It was submitted, “Who are they so that we love them?” He said, “They are the people who love one another for Allah’s sake, without any kinship or family link. Their faces will be bright and they will sit on pulpits of light. They will not fear when people are fearful, and they will not be sad when people are distressed.” Then he recited the verse, “Beware! For sure, neither any fear obsesses the friends of Allah nor will they grieve.”¹

9. Abu Saud, *Irshad-ul-aql as-salim ila mazaya al-Quran al-karim* (4:159)

10. Suyuti said in *ad-Durr-ul-manthur fit-tafsir bil-manthur* (4:372) apart from Abu Dawud, Hanad, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawiyah, Abu Nuaym related it in *Hilayat-ul-awliya wa tabaqat-ul-asfiya* and Bayhaqi in *Shuab-ul-iman*.

1. 1. Ibn Hibban, *as-Sahih* (2:332,333#573)
2. Nasai, *as-Sunan-ul-kubra* (6:362#11236)
3. Abu Yala, *al-Musnad* (10:495#6110)
4. Bayhaqi, *Shuab-ul-iman* (6:485#8997)

88. عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: عَنْ يَمِينِ الرَّحْمَنِ، وَكِلْتَا يَدَيْهِ يَمِينٌ، رِجَالٌ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ. يَعْشَى بَيَاضٌ وَجُوهُهُمْ نَظَرَ النَّاطِرِينَ، يَغْبِطُهُمُ النَّبِيُّونَ وَالشَّهَدَاءُ بِمَقْعَدِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ ﷻ. قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمْ جَمَاعٌ مِنْ نَوَازِعِ الْقَبَائِلِ. يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ، فَيَتَّقُونَ أَطْيَبَ الْكَلَامِ كَمَا يَنْتَقِي أَكْلُ التَّمْرِ أَطْيَبَهُ.

Amr ibn Abasah (رضي الله عنه) narrates, “I heard the Messenger of Allah (ﷺ) saying, ‘On right of Rahman (ﷻ) and both His hands are right, there will be some people who will be neither Prophets nor martyrs. The light of their faces will be dazzling the viewers’ vision. The Prophets and martyrs will marvel at couches and nearness to Allah (ﷻ).’ It was asked, ‘Who are they, O Messenger of Allah (ﷺ)?’ The Holy Prophet (ﷺ) said, ‘They are the people from different tribes who assembl

5. Mundhiri said in *at-Tarhib wat-tarhib* (4:12#4581) Nasai has transmitted it and Ibn Hibban has related it in *as-Sahih*.
6. Haythami said in *Majma-uz-zawaid* (10:277) it has been related by Bazzar. Haythami also said he does not know the relators of the tradition.
7. Haythami, *Mawarid-uz-zaman* (p. 621#2508)
8. Tabarari narrated it in *Jami-ul-bayan fi tafsir al-Quran* (11:132) through the same chain of transmission as given by Ibn Hibban.
9. Ibn Kathir, *Tafsir-ul-Quran al-azim* (2:422)
10. Suyuti said in *ad-Durr-ul-manthur fit-tafsir bil-mathur* (4:372) Ibn Abi Dunya, Ibn Jarir, Ibn Mundhir, Abu Shaykh, Ibn Mardawiyah and Bayhaqi have related it through Abu Huraira.

to remember Allah (ﷻ). They choose beautiful words for remembrance of Allah (ﷻ) as a date-eater selects the best dates.”¹

89. عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رضي الله عنه، قَالَ : كُنْتُ عِنْدَ النَّبِيِّ ﷺ، فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ﴾، قَالَ : فَحَنُّ نَسْأَلُهُ، إِذْ قَالَ: إِنَّ لِلَّهِ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَعْطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ بِقُرْبِهِمْ وَمَقْعَدِهِمْ مِنَ اللَّهِ وَعِجْلَ يَوْمِ الْقِيَامَةِ. قَالَ: وَفِي نَاحِيَةِ الْقَوْمِ أَعْرَابِيٌّ، فَقَامَ فَحَنَّا عَلَى رُكْبَتَيْهِ وَرَمَى بِيَدَيْهِ، ثُمَّ قَالَ: حَدَّثَنَا يَا رَسُولَ اللَّهِ عَنْهُمْ مَنْ هُمْ؟ قَالَ: فَرَأَيْتُ وَجْهَ النَّبِيِّ ﷺ يَنْتَشِرُ، فَقَالَ النَّبِيُّ ﷺ: عِبَادٌ مِنَ عِبَادِ اللَّهِ مِنْ بُلْدَانٍ شَتَّى وَقَبَائِلَ مِنْ شُعُوبٍ أَرْحَامِ الْقَبَائِلِ. لَمْ يَكُنْ بَيْنَهُمْ أَرْحَامٌ يَتَوَاصِلُونَ بِهَا لِلَّهِ، لَا دُنْيَا يَتَبَادَلُونَ بِهَا، يَتَحَابُّونَ بِرُوحِ اللَّهِ وَعِجْلَ، يَجْعَلُ اللَّهُ وُجُوهَهُمْ

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1. Haythami said in *Majma-uz-zawaid* (10:77) Tabarani has transmitted it and its transmitters are *thiqah* (trustworthy).
2. Mundhiri said in *at-Tarhib wat-tarhib* (2:261#2326) Tabarani has related this tradition.
3. Hindi said in *Kanz-ul-ummal* (10:248#29326) Tabarani has narrated it through Amr ibn Abasah.
4. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-manthur* (1:368)

نُورًا، يَجْعَلُ لَهُمْ مَنَابِرَ مِنْ لُؤْلُؤٍ قَدَّامَ الرَّحْمَنِ تَعَالَى، يَفْزَعُ
النَّاسُ وَلَا يَفْزَعُونَ، وَيَخَافُ النَّاسُ وَلَا يَخَافُونَ.

Abu Mālik Ash‘ari (رحمته الله) narrates, “I was with the Holy Prophet (ﷺ) when this verse was sent down: ‘Do not ask about things which, if made manifest, might do you harm.’” He says, “We asked the Beloved Messenger (ﷺ) questions to which he replied: ‘Some of the servants of Allah (ﷻ) are those who are neither Prophets nor martyrs. But on the Day of Resurrection Prophets and martyrs will exult over their nearness to Allah (ﷻ) and the couches granted to them by Him.’ A Bedouin, sitting on one side, bowed on his knees, struck both his hands and said, ‘O Messenger of Allah, tell us about them who they are.’ I saw the Holy Countenance of the Beloved Prophet (ﷺ) blossomed with a blissful smile. He said, ‘They are the people who come from different areas and tribes; they do not have any blood-relations but when they meet they try to exceed each other in warmth, affection and love seeking Allah’s pleasure and no worldly interest or benefit. They also try to surpass each other in spending in the way of Allah. They love each other for the sake of Allah alone. Allah will brighten their faces. Allah will place pulpits of pearls for them in front Him. On that Day people will be obsessed with fear but they will be free of any fear; people will be sad but they will be glad.’”¹

1. 1. Tabarani, *al-Mujam-ul-kabir* (3:290#3433)
2. Ahmad ibn Hambal related this tradition in *al-Musnad* (5:343) with a more detailed version.
3. Ahmad ibn Hambal also narrated the same tradition briefly in *al-Musnad* (5:341).
4. Haythami copied the lengthy narration of Ahmad ibn Hambal in *Majma-uz-zawaid* (10:276), and commented that Tabarani also

90. عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ رحمته الله قَالَ: قُلْتُ لِمُعَاذِ بْنِ جَبَلٍ: وَاللَّهِ! إِنِّي لَأُحِبُّكَ لِغَيْرِ دُنْيَا أَرْجُو أَنْ أُصَيِّهَا مِنْكَ وَلَا قَرَابَةٍ بَيْنِي وَبَيْنَكَ. قَالَ: فَلَايَ شَيْءٍ؟ قُلْتُ: لِلَّهِ. قَالَ: فَجَذَبَ حُبَّوَتِي. ثُمَّ قَالَ: أَبَشِّرْ إِنْ كُنْتَ صَادِقًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمُتَحَابُّونَ فِي اللَّهِ فِي ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ. يَعْطُهُمْ بِمَكَانِهِمُ النَّبِيُّونَ وَالشُّهَدَاءُ. ثُمَّ قَالَ: فَخَرَجْتُ فَأَتَيْتُ عِبَادَةَ بْنَ الصَّامِتِ فَحَدَّثْتُهُ بِحَدِيثِ مُعَاذٍ، فَقَالَ عِبَادَةُ بْنُ الصَّامِتِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى: حَقَّتْ مَحَبَّتِي عَلَى الْمُتَحَابِّينَ فِيَّ، وَحَقَّتْ مَحَبَّتِي عَلَى الْمُتَنَاصِحِينَ فِيَّ، وَحَقَّتْ مَحَبَّتِي عَلَى الْمُتَزَاوِرِينَ

narrated a tradition similar to this. Haythami declared its chain of narrators *thiqah* (reliable).

5. Haythami reported the same narration in *Majma-uz-zawaid* (10:277) with slightly different words and also said it has been related by Abu Yala.
6. Ibn Mubarak, *az-Zuhd* (1:248#814)
7. Mamar ibn Rashid, *al-Jami* (11:201,202)
8. Harith, *al-Musnad* (2:993#1109)
9. Hakeem Tirmidhi, *Nawadir-u-usul fi ahadith ar-rasul* (4:82)
10. Bayhaqi, *Shuab-ul-iman* (6:486,487#9001)

فِيَّ، وَحَقَّتْ مَحَبَّتِي عَلَى الْمُتَبَاذِلِينَ فِيَّ. وَهُمْ عَلَى مَنَابِرٍ مِنْ
نُورٍ. يَغْبِطُهُمُ النَّبِيُّونَ وَالصَّادِقُونَ بِمَكَانِهِمْ.

Abu Muslim Khawlanī (رحمته الله) narrates, “I said to Muādh ibn Jabal (رحمته الله): ‘By Allah, I love you without any worldly interest which I seek from you; we are not related to each other.’ Muādh ibn Jabal (رحمته الله) said: ‘Then why do you love?’ I said: ‘For Allah’s sake.’” Abu Muslim Khawlanī says, “He pulled my wrapper and said, ‘If you are truthful, I give you the good news. I heard the Messenger of Allah (ﷺ) saying: ‘Those who love each other for the sake of Allah will be under the shade of Allah’s Throne on the Day when there will be no shade except His. The Prophets and martyrs will exult over their station.’” Abu Muslim Khawlanī (رحمته الله) says, “I left that place, came to Ubādah ibn Sāmīt (رحمته الله) and told him what Muādh had said. Ubādah ibn Sāmīt (رحمته الله) said: I heard the Messenger of Allah (ﷺ) narrating from his Lord: ‘My love is indispensable for those who love one another for My sake; My love is indispensable for those who learn lessons from one another for My sake and My love is indispensable for those who visit one another for My sake and My love is indispensable for those who spend on one another for my sake. These people (for whom Allah’s love becomes indispensable) will be on pulpits of light; the Prophets and the the truthful (*siddiqs*) will exult over their station.’”¹

1. 1. Ibn Hibban, *as-Sahih* (2:338#577)
2. Ahmad ibn Hambal, *al-Musnad* (5:239#22133)
3. Ibn Abi Shaybah, *al-Musannaf* (7:45#34100)
4. Qarshi, *al-Akwan* (p. 51#9)
5. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (5:122)
6. Maqdasi declared in *al-Ahadith-ul-mukhtarah* (8:312#375) the chain of transmitters of this tradition is *sahih* (sound).

91. عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لِلْمُتَحَائِنِ فِي اللَّهِ وَرَجُلٍ مَنَابِرُ مِنْ نُورٍ يَغْبِطُهُمْ بِهَا الشُّهَدَاءُ.

Saeed ibn Musayyab narrates that the Holy Prophet said, “Those who love one another for Allah’s sake will have pulpits of light to sit on the Day of Resurrection which the martyrs will marvel at.”¹

92. عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عِبَادُ اللَّهِ تُوضَعُ لَهُمْ مَنَابِرُ مِنْ نُورٍ يَوْمَ الْقِيَامَةِ، لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ. قَالُوا: فَمَنْ هُمْ؟ قَالَ: الْمُتَحَابُّونَ فِي اللَّهِ وَرَجُلٍ.

Abu Malik Ashari (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said: “Some of the servants of Allah (ﷺ) are those for whom pulpits of light will be placed on the Day of Resurrection. They will be neither Prophets nor martyrs. But the Prophets and martyrs will feel for them delighted.” The Companions asked, “Who are they?” The Holy Prophet (ﷺ) said, “Those who love one another for Allah’s sake.”²

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7. Ibn Abd-ul-Barr, *at-Tamhid* (21:131)

8. Mundhiri said in *at-Targhib wat-tarhib* (4:11#4575) Ibn Hibban also narrated it in *as-Sahih*.

9. Haythami, *Mawarid-uz-zaman* (p. 622#2510)

10. Haythami, *Majma-uz-zawaid* (10:279)

1. Ibn Mubarak, *az-Zuhd* (1:522#1482)

2. Tabarani, *al-Mujam-ul-kabir* (3:290,291#3434)

93. عَنْ الْعَلَاءِ بْنِ زَيَْادٍ رحمته الله عَنْ نَبِيِّ اللَّهِ صلوات الله عليه وآله قَالَ: عَبَادُ مَنْ عِبَادِ اللَّهِ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِقُرْبِهِمْ مِنَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ. يَقُولُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ: مَنْ هَؤُلَاءِ؟ فَيَقُولُونَ: هَؤُلَاءِ كَانُوا يَتَحَابُّونَ فِي اللَّهِ عَلَى غَيْرِ أَمْوَالٍ تَعَاطَوْهُمْ وَلَا أَرْحَامٍ كَانَتْ بَيْنَهُمْ.

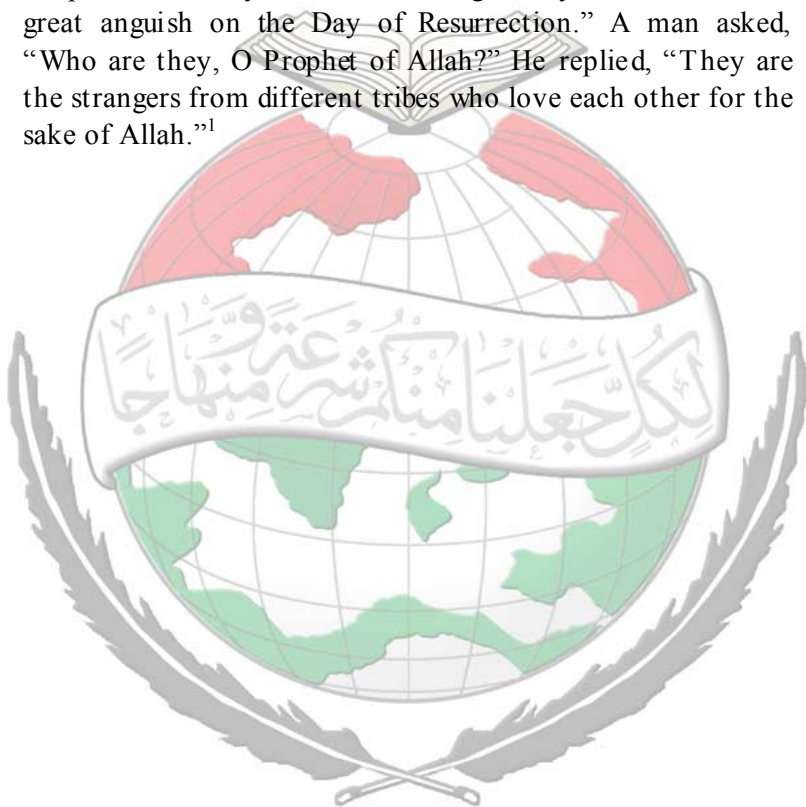
Alā ibn Ziyād (رحمته الله) narrates that the Holy Prophet (صلوات الله عليه وآله) said: "There are some servants of Allah (صلوات الله عليه وآله) who are neither Prophets nor martyrs, yet on the Day of Resurrection Prophets and martyrs will marvel at them as they will be on pulpits of light blessed with nearness of Allah. The Prophets and martyrs will ask, 'Who are these people?' It will be said, 'These are the people who used to love each other for Allah's sake without any kinship or material interests.'"¹

94. عَنْ مُعَاذِ بْنِ جَبَلٍ رحمته الله، عَنْ نَبِيِّ اللَّهِ صلوات الله عليه وآله قَالَ: إِنَّ رِجَالًا لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يُوضَعُ لَهُمْ يَوْمَ الْقِيَامَةِ مَنَابِرُ مِنْ نُورٍ، وَجُوهُهُمْ مِنْ نُورٍ، يَأْمُنُونَ يَوْمَ الْقِيَامَةِ مِنَ الْفَزَعِ الْأَكْبَرِ. فَقَالَ رَجُلٌ: يَا نَبِيَّ اللَّهِ! وَمَنْ أُولَئِكَ؟ قَالَ: هُمْ نَزَّاعُ الْقَبَائِلِ، يَتَحَابُّونَ فِي اللَّهِ.

1. Ibn Abi Shaybah, *al-Musannaf* (7:45#34096)

2. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (4:373)

Muādh ibn Jabal (رضي الله عنه) narrates from the Holy Prophet (ﷺ) that he said, “Surely on the Day of Resurrection pulpits of light will be placed for some people. They will be neither Prophets nor martyrs. With faces bright they will be safe from great anguish on the Day of Resurrection.” A man asked, “Who are they, O Prophet of Allah?” He replied, “They are the strangers from different tribes who love each other for the sake of Allah.”¹



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1. Tabarani, *al-Mujam-ul-kabir* (20:168#358)

Chapter 16

The remembrers of Allah (ﷺ) will be seated on the pulpits of pearls and light on the Last Day

95. عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
لَيَبْعَثَنَّ اللَّهُ أَقْوَامًا يَوْمَ الْقِيَامَةِ فِي وُجُوهِهِمُ التُّورُ عَلَى مَنَابِرِ
اللُّؤْلُؤِ. يَغْبِطُهُمُ النَّاسُ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ. قَالَ: فَجَشَى
أَعْرَابِيٌّ عَلَى رُكْبَتَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ، حِلْهُمْ لَنَا نَعْرِفُهُمْ.
قَالَ: هُمْ الْمُتَحَابُّونَ فِي اللَّهِ مِنْ قَبَائِلَ شَتَّى وَبِلَادٍ شَتَّى.
يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ يَذْكُرُونَهُ.

Abu Darda (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “On the Day of Resurrection Allah will raise people with their faces radiant bright; they will be sitting on pulpits of pearls. People will marvel at them. They will be neither Prophets nor martyrs.” Abu Darda says, “A Bedouin rose on his knees and submitted, ‘O Messenger of Allah (ﷺ), describe their appearances so that we may recognise them.’ He said, ‘Despite coming from different tribes and areas these people love one another for the sake of Allah; they get together and remember Allah (ﷻ) jointly.’”¹

1. Haythami said in *Majma-uz-zawaid* (10:77) Tabarani has transmitted it and its chain of narrators is *hasan* (fair).
2. Mundhiri said in *at-Tarhib wat-tarhib* (2:262#2327; 4:12#4583) Tabarani has related it with a *hasan* (fair) chain of transmitters.

96. عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ ﻋَزَّ وَجَلَّ: الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَعْْبُطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ.

Muādh ibn Jabal (رَضِيَ اللَّهُ عَنْهُ) narrates, “I heard the Messenger of Allah (ﷺ) saying: ‘Allah has said: Those who love one another for My Majesty and Grandeur will have pulpits of light, and Prophets and martyrs will feel for them delightd.’”¹

97. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ، يَعْْبُطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ. قِيلَ: مَنْ هُمْ لَعَلَّنَا نُحِبُّهُمْ؟ قَالَ: هُمْ قَوْمٌ تَحَابُّوا بِنُورِ اللَّهِ مِنْ غَيْرِ أَرْحَامٍ وَلَا انْتِسَابٍ، وَجُوهُهُمْ نُورٌ عَلَى مَنَابِرٍ مِنْ نُورٍ. لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ. ثُمَّ قَرَأَ: ﴿وَأَلَّا إِنْ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾.

3. Suyuti said in *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:368) Tabarani has reported it through Abu Darda.

1. 1. Tirmidhi, *al-Jami-us-sahih* (4:597#2390)
2. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (2:131)
3. Mundhiri, *at-Tarhib wat-tarhib* (4:11#4576)
4. Haythami, *Mawarid-uz-zaman* (p. 622#2510)
5. Ibn Qayyim, *Hashiyah ala Sunan Abu Dawud* (14:21)
6. Mizzi, *Tahdhib-ul-kamal* (34:292)
7. Manawi, *Fayd-ul-qadir* (4:485)
8. Mubarakpuri, *Tuhfat-ul-ahwadh* (7:56)

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Indeed, there are some of the servants of Allah (ﷻ) who are not Prophets, but Prophets and martyrs will feel for them delighted.” It was submitted, “Who are they so that we love them?” He said, “They are the people who love one another only for the sake of Allah, without any kinship or family link. Their faces will be full of light and they will sit on pulpits of light. They will have no fear when people will be struck with fear, and they will have no grief when people will be struck with grief.” Then he recited the verse: “Beware! For sure, neither any fear obsesses the friends of Allah nor will they grieve.”¹

98. عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، فَزَلَّتْ هَذِهِ الْآيَةُ: ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ﴾، قَالَ: فَنَحْنُ نَسْأَلُهُ، إِذْ قَالَ: إِنَّ لِلَّهِ عِبَادًا لَيْسُوا

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1. 1. Ibn Hibban, *as-Sahih* (2:332,333#573)
 2. Nasai, *as-Sunan-ul-kubra* (6:362#11236)
 3. Abu Yala, *al-Musnad* (10:495#6110)
 4. Bayhaqi, *Shuab-ul-iman* (6:485#8997)
 5. Mundhiri said in *at-Targhib wat-tarhib* (4:12#4581) Nasai has transmitted it and Ibn Hibban has related it in *as-Sahih*.
 6. Haythami said in *Majma-uz-zawaid* (10:277) it has been related by Bazzar. Haythami also said he does not know the relators of the tradition.
 7. Haythami, *Mawarid-uz-zaman* (p. 621#2508)
 8. Tabarari narrated it in *Jami-ul-bayan fi tafsir al-Quran* (11:132) through the same chain of transmission as given by Ibn Hibban.
 9. Ibn Kathir, *Tafsir-ul-Quran al-azim* (2:422)
 10. Suyuti said in *ad-Durr-ul-manthur fit-tafsir bil-mathur* (4:372) Ibn Abi Dunya, Ibn Jarir, Ibn Mundhir, Abu Shaykh, Ibn Mardawiyah and Bayhaqi have related it through Abu Huraira.

بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ بِقُرْبِهِمْ وَمَقْعَدِهِمْ
 مِنَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ. قَالَ: وَفِي نَاحِيَةِ الْقَوْمِ أَعْرَابِيٌّ، فَقَامَ
 فَجَثَا عَلَى رُكْبَتَيْهِ وَرَمَى بِيَدَيْهِ، ثُمَّ قَالَ: حَدَّثَنَا يَا رَسُولَ اللَّهِ
 عَنْهُمْ مَنْ هُمْ؟ قَالَ: فَرَأَيْتُ وَجْهَ النَّبِيِّ ﷺ يَنْشِيرُ، فَقَالَ النَّبِيُّ
 ﷺ: عِبَادٌ مِنْ عِبَادِ اللَّهِ مِنْ بُلْدَانٍ شَتَّى وَقَبَائِلَ مِنْ شُعُوبٍ
 أَرْحَامِ الْقَبَائِلِ. لَمْ يَكُنْ بَيْنَهُمْ أَرْحَامٌ يَتَوَاصِلُونَ بِهَا لِلَّهِ، لَا دُنْيَا
 يَتَبَادَلُونَ بِهَا، يَتَحَابُّونَ بِرُوحِ اللَّهِ عَزَّ وَجَلَّ، يَجْعَلُ اللَّهُ وُجُوهَهُمْ
 نُورًا، يَجْعَلُ لَهُمْ مَنَابِرَ مِنْ لَوْلُؤٍ قُدَّامَ الرَّحْمَنِ تَعَالَى، يَفْزَعُ
 النَّاسُ وَلَا يَفْزَعُونَ، وَيَخَافُ النَّاسُ وَلَا يَخَافُونَ.

Abu Mālik Ash‘ari (رحمته الله) narrates, “I was with the Holy Prophet (ﷺ) when this verse was sent down: ‘Do not ask about things which, if made manifest to you, might do you harm.’” He says, “We asked the Beloved Messenger (ﷺ) questions to which he replied: ‘Some of the servants of Allah (ﷻ) are those who are neither Prophets nor martyrs. But on the Day of Resurrection Prophets and martyrs will exult over their nearness to Allah (ﷻ) and the couches granted to them by Him.’ A Bedouin, sitting on one side, bowed on his knees, struck both his hands and said, ‘O Messenger of Allah, tell us about them who they are.’ I saw the Holy Countenance of the Beloved Prophet (ﷺ) blossomed with a blissful smile. He (ﷺ) said, ‘They are the people who come from different areas and tribes; they do not have any blood-relations but when they meet they try to exceed each other in warmth,

affection and love seeking Allah's pleasure and no worldly interest or benefit. They also try to surpass each other in spending in the way of Allah. They love each other for the sake Allah alone. Allah will brighten their faces. Allah will place pulpits of pearls for them in front Him. On that Day people will be obsessed with fear but they will be free of any fear; people will be sad but they will be glad.”¹

99. عَنْ عَمْرِو بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: عَنْ يَمِينِ الرَّحْمَنِ، وَكِلْتَا يَدَيْهِ يَمِينٌ، رَجَالٌ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ. يَعْشَى بَيَاضٌ وَجُوهُهُمْ نَظَرَ النَّاطِرِينَ، يَغْطُهُمُ النَّبِيُّونَ وَالشَّهَدَاءُ بِمَقْعَدِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ عَزَّ وَجَلَّ. قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمْ جَمَاعٌ مِنْ نَوَازِعِ الْقِبَائِلِ.

1. 1. Tabarani, *al-Mujam-ul-kabir* (3:290#3433)
2. Ahmad ibn Hambal related this tradition in *al-Musnad* (5:343) with a more detailed version.
3. Ahmad ibn Hambal also narrated the same tradition briefly in *al-Musnad* (5:341).
4. Haythami copied the lengthy narration of Ahmad ibn Hambal in *Majma-uz-zawaid* (10:276), and commented that Tabarani also narrated a tradition similar to this. Haythami declared its chain of narrators *thiqah* (reliable).
5. Haythami reported the same narration in *Majma-uz-zawaid* (10:277) with slightly different words and also said it has been related by Abu Yala.
6. Ibn Mubarak, *az-Zuhd* (1:248#814)
7. Mamar ibn Rashid, *al-Jami* (11:201,202)
8. Harith, *al-Musnad* (2:993#1109)
9. Hakeem Tirmidhi, *Nawadir-u-usul fi ahadith ar-rasul* (4:82)
10. Bayhaqi, *Shuab-ul-iman* (6:486,487#9001)

يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ، فَيَنْتَقُونَ أَطْيَبَ الْكَلَامِ كَمَا يَنْتَقِي
أَكْلُ التَّمْرِ أَطْيَبُهُ.

Amr ibn Abasah (رضي الله عنه) narrates, “I heard the Messenger of Allah (ﷺ) saying: ‘There will be some people on the right of Rahman (ﷻ), although both His hands are right, who will be neither Prophets nor martyrs. The light of their faces will be dazzling the viewers’ eyes. Prophets and martyrs will feel joyful for their couches and nearness to Allah (ﷻ).’ It was submitted, ‘Who are they, O Messenger of Allah (ﷺ)?’ The Holy Prophet (ﷺ) said: ‘They are the people from different tribes who used to assemble to remember Allah (ﷻ). They used to choose beautiful words for remembrance of Allah (ﷻ) as a date-eater selects the best dates.’”¹

100. عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِمُعَاذِ بْنِ جَبَلٍ: وَاللَّهِ! إِنِّي لَأُحِبُّكَ لِعَيْرِ دُثَيَّا أَرْجُو أَنْ أُصَيِّهَا مِنْكَ وَلَا قَرَابَةَ بَيْنِي وَبَيْنَكَ. قَالَ: فَلَايِي شَيْءٍ؟ قُلْتُ: لِلَّهِ. قَالَ: فَجَذَبَ حُبُوتِي. ثُمَّ قَالَ: أَبَشِّرْ إِنْ كُنْتَ صَادِقًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمُتَحَابُّونَ فِي اللَّهِ فِي ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ

1. Haythami said in *Majma-uz-zawaid* (10:77) Tabarani has related this tradition and its chain of transmitters is *thiqah* (reliable).
2. Mundhiri said in *at-Tarhib wat-tarhib* (2:261#2326) Tabarani has narrated it.
3. Hindi said in *Kanz-ul-ummal* (10:248#29326) Tabarani has reported it on the authority of Amr ibn Abasah.
4. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:368)

إِلَّا ظِلُّهُ. يَعْطِيهِمْ بِمَكَانِهِمُ النَّبِيُّونَ وَالشُّهَدَاءُ. ثُمَّ قَالَ:
فَخَرَجْتُ فَأَتَيْتُ عُبَادَةَ بْنَ الصَّامِتِ فَحَدَّثْتُهُ بِحَدِيثِ مُعَاذٍ،
فَقَالَ عُبَادَةُ بْنُ الصَّامِتِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَنْ
رَبِّهِ تَبَارَكَ وَتَعَالَى: حُقَّتْ مَحَبَّتِي عَلَى الْمُتَحَابِّينَ فِيَّ، وَحُقَّتْ
مَحَبَّتِي عَلَى الْمُتَنَاصِحِينَ فِيَّ، وَحُقَّتْ مَحَبَّتِي عَلَى الْمُتَزَاوِرِينَ
فِيَّ، وَحُقَّتْ مَحَبَّتِي عَلَى الْمُتَبَاذِلِينَ فِيَّ. وَهُمْ عَلَى مَنَابِرٍ مِنْ
نُورٍ. يَعْطِيهِمُ النَّبِيُّونَ وَالصَّدِّيقُونَ بِمَكَانِهِمْ.

Abu Muslim Khawlanī (رحمته الله عليه) narrates, “I said to Muādh ibn Jabal (رحمته الله عليه): ‘By Allah, I love you but not for any worldly interest which I seek from you; we are not related to each other.’ Muādh ibn Jabal (رحمته الله عليه) said: ‘Then why do you love?’ I said: ‘For Allah’s sake.’” Abu Muslim Khawlanī says, “He pulled my wrapper and said, ‘If you are truthful, I give you the good news. I heard the Messenger of Allah (ﷺ) saying: ‘Those who love each other for the sake of Allah will be under the shade of Allah’s Throne on the Day when there will be no shade except His. The Prophets and martyrs will exult over their station.’” Abu Muslim Khawlanī (رحمته الله عليه) says, “I left that place, came to Ubādah ibn Sāmīt (رحمته الله عليه) and told him what Muādh had said. Ubādah ibn Sāmīt (رحمته الله عليه) said: I heard the Messenger of Allah (ﷺ) narrating from his Lord: ‘My love is indispensable for those who love one another for My sake; My love is indispensable for those who learn lessons from one another for My sake and My love is indispensable for those who visit one another for My sake and My love is indispensable for those who spend on one another for my

sake. These people (for whom Allah's love becomes indispensable) will be on pulpits of light; the Prophets and the the truthful (*siddiqs*) will exult over their station.”¹

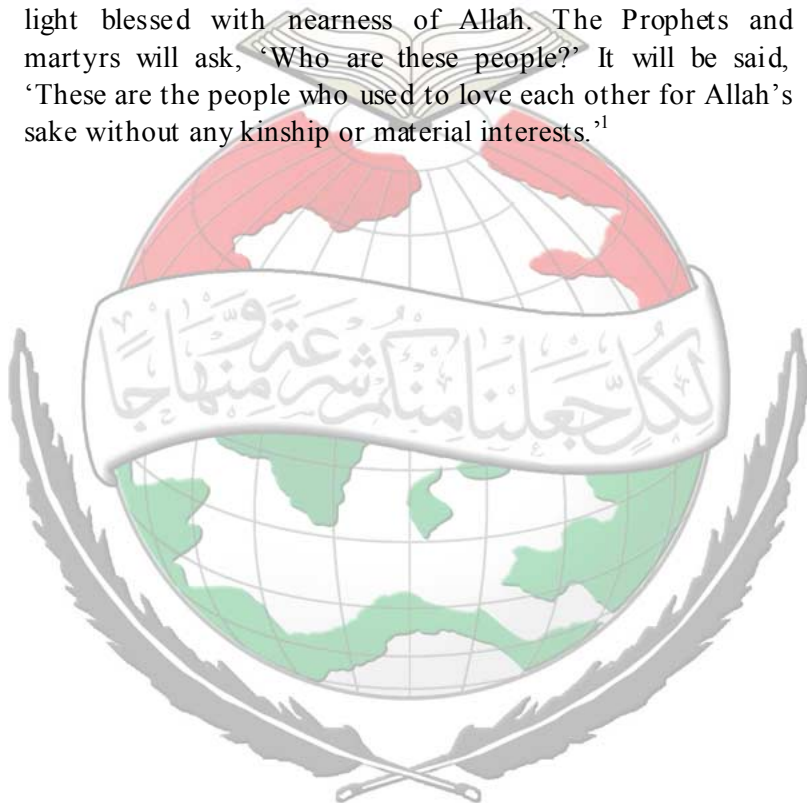
101. عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لِلْمُتَحَائِنِ فِي اللَّهِ عِلَالٌ مَنَابِرُ مِنْ نُورٍ يَعْطِطُهُمْ بِهَا الشُّهَدَاءُ.

Saeed ibn Musayyab said: “Those who love one another for Allah's sake will have pulpits of light to sit on the Day of Resurrection which the martyrs will marvel at.”²

102. عَنِ الْعَلَاءِ بْنِ زِيَادٍ رَوَاهُ عَنْ نَبِيِّ اللَّهِ ﷺ قَالَ: عِبَادُ اللَّهِ لِيَسُوا بِأَنْبِيَاءٍ وَلَا شُهَدَاءَ، يَعْطِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِقُرْبِهِمْ مِنَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ. يَقُولُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ: مَنْ هَؤُلَاءِ؟ فَيَقُولُونَ: هَؤُلَاءِ كَانُوا يَتَحَابُّونَ فِي اللَّهِ عَلَى غَيْرِ أَمْوَالٍ تَعَاطَوْهُمْ وَلَا أَرْحَامٍ كَانَتْ بَيْنَهُمْ.

1. 1. Ibn Hibban, *as-Sahih* (2:338#577)
2. Ahmad ibn Hambal, *al-Musnad* (5:239#22133)
3. Ibn Abi Shaybah, *al-Musannaf* (7:45#34100)
4. Qarshi, *al-Akwan* (p. 51#9)
5. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (5:122)
6. Maqdasi declared in *al-Ahadith-ul-mukhtar* (8:312#375) the chain of transmitters of this tradition is *sahih* (sound).
7. Ibn Abd-ul-Barr, *at-Tamhid* (21:131)
8. Mundhiri said in *at-Tarhib wat-tarhib* (4:11#4575) Ibn Hibban also narrated it in *as-Sahih*.
9. Haythami, *Mawarid-uz-zaman* (p. 622#2510)
10. Haythami, *Majma-uz-zawaid* (10:279)
2. Ibn Mubarak, *az-Zuhd* (1:522#1482)

Alā ibn Ziyād (رحمته الله) narrates that the Holy Prophet (ﷺ) said: “There are some servants of Allah (ﷻ) who are neither Prophets nor martyrs, yet on the Day of Resurrection Prophets and martyrs will marvel at them as they will be on pulpits of light blessed with nearness of Allah. The Prophets and martyrs will ask, ‘Who are these people?’ It will be said, ‘These are the people who used to love each other for Allah’s sake without any kinship or material interests.’¹



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1. 1. Ibn Abi Shaybah, *al-Musannaf* (7:45#34096)
 2. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (4:373)

Chapter 17

The remembrers of Allah (ﷻ) are His beloved servants

103. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: وَفَدَّ مُوسَى عليه السلام إِلَى طُورِ سَيْنَاءَ قَالَ: يَا رَبِّ! أَيُّ عِبَادِكَ أَحَبُّ إِلَيْكَ؟ قَالَ: الَّذِي يَذْكُرُنِي وَلَا يَنْسَانِي.

Abdullah ibn Abbas (رضي الله عنه) narrates that the Prophet Musa (عليه السلام) went to Mount Sinai and asked, “O my Lord! Who is most beloved to You of Your servants?” He said, “The one who remembers Me and does not forget Me.”¹

104. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ مُوسَى عليه السلام حِينَ كَلَّمَهُ رَبُّهُ: أَيُّ رَبِّ, أَيُّ عِبَادِكَ أَحَبُّ إِلَيْكَ؟ قَالَ: أَكْثَرُهُمْ لِي ذِكْرًا. قَالَ: أَيُّ عِبَادِكَ أَغْنَى؟ قَالَ: الرَّاضِي بِمَا أَعْطَيْتُهُ. قَالَ: أَيُّ رَبِّ, أَيُّ عِبَادِكَ أَحْكَمُ؟ قَالَ الَّذِي يَحْكُمُ عَلَى نَفْسِهِ بِمَا يَحْكُمُ عَلَى النَّاسِ.

Abdullah ibn Abbas (رضي الله عنه) narrates when the Prophet Musa (عليه السلام) talked to his Lord, he asked, “O my Lord! Who is

1. 1. Bayhaqi, *Shuab-ul-iman* (1:451#681)
2. Abu Bakr Baghdadī, *ar-Rihlah fī talab al-hadith* (p. 103)
3. Tabari, *Jami-ul-bayan fī tafsīr al-Quran* (15:277)
4. Ibn Kathir, *Tafsīr-ul-Quran al-azim* (3:97)
5. Tabari, *Tarikh-ul-umam wal-muluk* (1:223)

dearest to You of Your servants?” He said, “The one who remembers Me the most.” Musa (عليه السلام) asked, “Who is the wealthiest of Your servants?” Allah said, “The one who is pleased with what I give him.” Musa (عليه السلام) asked, “O my Lord! Who is the best judge of Your servants?” Allah said, “The one who judges himself in the same way as he judges others.”¹

105. عَنْ مَيْثَمٍ قَالَ: لَمَّا قَرَّبَ اللَّهُ مُوسَى عَلَيْهِ السَّلَامُ نَجِيًّا بِطُورِ سَيْنَاءَ، قَالَ: أَيُّ عِبَادِكَ أَحَبُّ إِلَيْكَ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا.

Maytham narrates, “When Allah brought Prophet Musa (عليه السلام) on to Mount Sinai for whisper, he asked: ‘Who is most dear to You of Your servants?’ Allah said, ‘The one who remembers (Me) the most.’”²

106. عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ قَالَ مُوسَى عَلَيْهِ السَّلَامُ لِرَبِّهِ وَعَلَيْكَ يَا رَبِّ، أَيُّ عِبَادِكَ أَحَبُّ إِلَيْكَ؟ قَالَ: أَكْثَرُهُمْ لِي ذِكْرًا. قَالَ: فَأَيُّ عِبَادِكَ أَغْنَى؟ قَالَ: أَقْنَعُهُمْ بِمَا أَعْطَيْتُهُ. قَالَ: فَأَيُّ عِبَادِكَ أَعْدَلُ؟ قَالَ: مَنْ أَدَانَ نَفْسَهُ مِنْ نَفْسِهِ.

Abu Amr Shaybani narrates that Musa (عليه السلام) submitted to his Lord, “O my Lord! Who is most beloved to You of Your servants?” He said, “The one who remembers Me the most.” Musa (عليه السلام) submitted, “Who is the wealthiest of Your

1. 1. Ibn Abi Shaybah, *al-Musannaf* (7:72#34286)
2. Abu Khaythmah, *Kitab-ul-ilm* (p. 22#86)
3. Bayhaqi, *Shuab-ul-iman* (7:291#10348)
2. 1. Dabbi, *Kitab-ud-dua* (1:282#103)
2. Hanad, *az-Zuhd* (2:608#1301)

servants?” He said, “The one who is most contented with what I give him.” Musa (عليه السلام) asked, “Who is most just of Your servants?” Allah said, “He who also rules against himself.”¹

107. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَأَلَ مُوسَى رَبَّهُ ﷻ قَالَ: رَبِّ، أَتُبْنِي أَيُّ عِبَادِكَ أَتَقَى؟ قَالَ: الَّذِي يَذْكُرُنِي وَلَا يَنْسَانِي. قَالَ: أَيُّ عِبَادِكَ أَعْلَمُ؟ قَالَ: عَالِمٌ لَا يَشْبَعُ مِنَ الْعِلْمِ، يَجْمَعُ عِلْمَ النَّاسِ إِلَى عِلْمِهِ. قَالَ: فَأَيُّ عِبَادِكَ أَعَزُّ؟ قَالَ: الَّذِي إِذَا قَدَرَ غَفَرَ.

Abu Hurayrah (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Musa submitted to his Lord, ‘O My Lord! Tell me who is the most God-fearing of Your servants.’ Allah said, ‘The one who remembers Me always and does not forget Me.’ Musa asked, ‘Who is the most learned of Your servants?’ He said, ‘The one who is never content with his knowledge and adds others’ knowledge to his own.’ Musa asked, ‘Who is the most honourable of Your servants?’ He said, ‘He who forgives when he overpowers.’”²

108. عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ قَالَ: قَالَ مُوسَى ﷺ: يَا رَبِّ، أَيُّ خَلْقِكَ أَكْرَمُ عَلَيْكَ؟ قَالَ: الَّذِي لَا يَزَالُ لِسَانُهُ رَطْبًا مِنْ ذِكْرِي. قَالَ: يَا رَبِّ، أَيُّ خَلْقِكَ أَعْلَمُ؟ قَالَ: الَّذِي يَلْتَمِسُ

1. Hanad, az-Zuhd (1:277#489)

2. Daylami, al-Firdaws bima thur al-khitab (2:314#3419)

إِلَى عِلْمِهِ عِلْمٌ غَيْرِهِ. قَالَ: يَا رَبِّ، فَأَيُّ خَلْقِكَ أَعْدَلُ؟ قَالَ:
الَّذِي يَقْضِي عَلَى نَفْسِهِ كَمَا يَقْضِي عَلَى النَّاسِ. قَالَ: يَا رَبِّ،
فَأَيُّ خَلْقِكَ أَعْظَمُ ذَنْبًا؟ قَالَ: الَّذِي يَتَّهَمُنِي. قَالَ: يَا رَبِّ، وَهَلْ
يَتَّهَمُكَ أَحَدٌ؟ قَالَ: الَّذِي يَسْتَخِيرُنِي ثُمَّ لَا يَرْضَى بِقَضَائِي.

Muhammad ibn Ka'b Qarzi narrates that Musa (عليه السلام) submitted (to the Holy Presence of his Lord), "O my Lord! Who is the most honourable of Your servants in Your sight?" Allah said, "The one whose tongue is always busy in My remembrance." Musa (عليه السلام) asked, "Who is the most learned of Your servants?" He said, "The one who seeks knowledge from others in addition to his own knowledge (i.e. zealously attains knowledge from whatever source he can)." Musa (عليه السلام) asked, "O my Lord! Who is the most just of Your creation?" He said, "He who rules against himself exactly in the same manner as he rules against others." Musa (عليه السلام) asked, "Who is the most sinful person of Your creation?" He said, "The one who accuses Me." Musa (عليه السلام) asked, "O my Lord! Can anyone accuse You?" He said, "He who begs from Me good but is not pleased with My decree."¹

109. عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْحَى اللَّهُ إِلَيَّ
دَاوُدَ عَلَيْهِ السَّلَامُ أَنْ أَحِبَّنِي وَأَحِبَّ أَحِبَّائِي وَحَبَّبْنِي إِلَى عِبَادِي. قَالَ:

1. Bayhaqi, Shuab-ul-iman (1:451#682)

يَا رَبِّ، أُحِبُّكَ وَأُحِبُّ أَحِبَّاءَكَ، فَكَيْفَ أُحِبُّكَ إِلَى عِبَادِكَ؟
 قَالَ: اذْكُرُونِي لَهُمْ، فَإِنَّهُمْ لَنْ يَذْكُرُوا مِنِّي إِلَّا خَيْرًا.

Abdullah ibn Harith (رحمته الله) narrates that Allah (ﷻ) revealed to Prophet Dawud (عليه السلام), “Love Me and My lovers and endear Me to My servants.” Dawud (عليه السلام) said, “O my Lord! I love You and Your lovers, but how shall I endear You to Your servants?” He said, “Remember Me before them (excessively), for sure they will remember Me not but only with good.”¹

110. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: عَلَامَةُ حُبِّ اللَّهِ حُبُّ ذِكْرِ اللَّهِ، وَعَلَامَةُ بُغْضِ اللَّهِ بُغْضُ ذِكْرِ اللَّهِ.

Anas ibn Malik (رحمته الله) narrates, “I heard the Holy Prophet (ﷺ) saying: ‘The sign of love for Allah (ﷻ) is to love His remembrance, and the sign of hatred for Allah is to hate His remembrance.’”²

111. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ قَالَ فِيهِ يُخَاطَبُ رَبَّهُ ﷻ: يَا رَبِّ، أَيُّ عِبَادِكَ أَحَبُّ إِلَيْكَ أَحِبُّهُ بِحُبِّكَ؟ قَالَ: يَا دَاوُدَ، أَحَبُّ عِبَادِي إِلَيَّ نَقِيُّ الْقَلْبِ نَقِيٌّ

1. Ibn Abi Shaybah, *al-Musannaf* (7:68#34254)

2. 1. Bayhaqi, *Shuab-ul-iman* (1:367#409,410)

2. Daylami, *al-Firdaws bima thur al-khitab* (3:54#4141)

3. Hindi, *Kanz-ul-ummal* (1:417,418#1776)

الْكَفَّيْنِ. لَا يَأْتِي إِلَى أَحَدٍ سُوءًا وَلَا يَمْشِي بِالنَّمِيمَةِ، تَزُولُ
 الْجِبَالُ وَلَا يَزُولُ، وَأَحَبُّنِي وَأَحَبُّ مَنْ يُحِبُّنِي وَحَبِّنِي إِلَى
 عِبَادِي. قَالَ: يَا رَبِّ، إِنَّكَ لَتَعْلَمُ أَنِّي أُحِبُّكَ وَأُحِبُّ مَنْ
 يُحِبُّكَ، فَكَيْفَ أُحِبُّكَ إِلَى عِبَادِكَ؟ قَالَ: ذَكَرْتَهُمْ بِآيَاتِي وَبَلَائِي
 وَنِعْمَائِي. يَا دَاوُدُ، إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُعِينُ مَظْلُومًا أَوْ يَمْشِي مَعَهُ
 فِي مَظْلَمَتِهِ إِلَّا أَثْبَتَ قَدَمَيْهِ يَوْمَ تَزُلُّ الْأَقْدَامُ.

Abdullah ibn Abbas (رضي الله عنه) narrates: ‘The Messenger of Allah (ﷺ) said that Dawud (عليه السلام) said to his Lord, “O my Lord! Who is most beloved to You of Your servants, so that I love him for the sake of Your love?” He said, “O Dawud! The most beloved of My servants is the one whose heart and both the palms are pure. He neither wrongs anyone nor does he backbite; mountains can be moved, but not he. He loves Me and My lovers and makes My servants also love Me.” Dawud (عليه السلام) said, “O my Lord! You know that I love You and love those who love You. How can I make Your servants love You?” Allah said, “(Through excessive remembrance) remind them of My signs, My torments and My favours (upon them). O Dawud, the servant of Mine who helps the oppressed and accompanies him for deliverance from oppression, I will keep him steadfast the Day people will lose balance.”¹

1. 1. Bayhaqi, *Shuab-ul-iman* (6:119#7668)
2. Daylami, *al-Firdaws bima thur al-khitab* (3:195#4543)
3. Manawi, *al-Ittiḥafāt-us-saniyyah bil-ahadith al-quḍsiyyah* (p. 112,113#258)
4. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (3:12)

112. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: سَأَلَ مُوسَى رَبَّهُ عَنْ سِتِّ خِصَالٍ كَانَ يَظُنُّ أَنَّهَا لَهُ خَالِصَةٌ، وَالسَّابِعَةُ لَمْ يَكُنْ مُوسَى يُحِبُّهَا. قَالَ: يَا رَبِّ، أَيُّ عِبَادِكَ أَتَقَى؟ قَالَ: الَّذِي يَذْكُرُ وَلَا يَنْسَى. قَالَ: فَأَيُّ عِبَادِكَ أَهْدَى؟ قَالَ: الَّذِي يَتَّبِعُ الْهُدَى. قَالَ: فَأَيُّ عِبَادِكَ أَحْكَمُ؟ قَالَ: الَّذِي يَحْكُمُ لِلنَّاسِ كَمَا يَحْكُمُ لِنَفْسِهِ. قَالَ: فَأَيُّ عِبَادِكَ أَعْلَمُ؟ قَالَ: عَالِمٌ لَا يَشْبَعُ مِنَ الْعِلْمِ، يَجْمَعُ عِلْمَ النَّاسِ إِلَى عِلْمِهِ. قَالَ: فَأَيُّ عِبَادِكَ أَعَزُّ؟ قَالَ: الَّذِي إِذَا قَدَرَ، غَفَرَ. قَالَ: فَأَيُّ عِبَادِكَ أَغْنَى؟ قَالَ: الَّذِي يَرْضَى بِمَا يُؤْتَى. قَالَ: فَأَيُّ عِبَادِكَ أَفْقَرُ؟ قَالَ: صَاحِبٌ مَنْقُوصٍ. قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ الْغِنَى عَنْ ظَهْرِ، إِنَّمَا الْغِنَى غِنَى النَّفْسِ. وَإِذَا أَرَادَ اللَّهُ بَعْدَ خَيْرٍ، جَعَلَ غِنَاهُ فِي نَفْسِهِ وَتُقَاهُ فِي قَلْبِهِ، وَإِذَا أَرَادَ اللَّهُ بَعْدَ شَرٍّ جَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allah ﷺ said, “Musa عليه السلام asked his Lord about six qualities which he thought he alone possessed and Musa عليه السلام did not like the seventh quality. Musa asked, ‘O my Lord! Who is the most pious of Your servants?’ He said, ‘The one who always remembers Me and does not forget Me.’ Musa عليه السلام asked,

‘Who is the most guided of Your servants?’ He said, ‘The one who follows the (divine) guidance.’ Musa asked, ‘Who is the most just of Your servants?’ He said, ‘The one who decides for the people in the same manner as he decides for himself.’ Musa (عليه السلام) asked, ‘Who is the greatest scholar of Your servants?’ He said, ‘He who is not contented with (his own) knowledge, and seeks knowledge from others in addition to his own knowledge.’ Musa (عليه السلام) asked, ‘Who is the most honourable of Your servants?’ He said, ‘The one who forgives when he is dominant.’ Musa (عليه السلام) asked, ‘Who is the wealthiest of Your servants?’ He said, ‘The one who is satisfied with what is given to him.’ Musa (عليه السلام) asked, ‘Who is the poorest of Your servants?’ He said, ‘The one who has little satisfaction.’” The Messenger of Allah (ﷺ) said, “Riches do not come from abundance of goods but true riches are a contented heart. When Allah (ﷻ) intends good of a servant, He instills contentment into his heart and fills it with His fear. When Allah (ﷻ) wants to punish someone for his evil, He places poverty before him (i.e. he finds himself poor whereas he is not).”¹

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1. 1. Ibn Hibban, *as-Sahih* (14:101#6217)
 2. Haythami, *Mawarid-uz-zaman* (p. 50#86)

Chapter 18

Allah (ﷻ) does not reject supplication of His remembrers

113. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ لَا يَرُدُّ اللَّهُ دُعَاءَهُمْ: الذَّاكِرُ اللَّهَ كَثِيرًا وَدَعْوَةُ الْمَظْلُومِ وَالْإِمَامُ الْمُقْسُطُ.

Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (ﷺ) said, “Allah (ﷻ) does not reject supplication of three kinds of people: the one who remembers Allah greatly (ﷻ), the oppressed and a just ruler.”¹

114. عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَوَى إِلَى فِرَاشِهِ طَاهِرًا يَذْكُرُ اللَّهَ حَتَّى يُدْرِكَهُ النَّعَاسُ لَمْ يَنْقَلِبْ سَاعَةً مِنَ اللَّيْلِ يَسْأَلُ اللَّهَ شَيْئًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ.

Abu Umāmah Bahili (رَضِيَ اللَّهُ عَنْهُ) narrates, “I heard the Messenger of Allah (ﷺ) say: ‘He who goes to bed pure and lies on bed remembering Allah until he dozes, there is no moment of the night when he rises and begs from Allah the good of this world and of the Hereafter and He does not grant him.’”²

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1. 1. Bayhaqi, *Shuab-ul-iman* (1:419#588)
 2. Bayhaqi, *Shuab-ul-iman* (6:11#7358)
 3. Ajlawni, *Kashf-ul-khifā wa muzil-ul-ilbas* (1:390#1045)
 2. 1. Tirmidhi, *al-Jami-us-sahih* (5:540#3526)

115. عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَوَى إِلَى فِرَاشِهِ طَاهِرًا يَذْكُرُ اللَّهَ تَعَالَى حَتَّى تَغْلِبُهُ عَيْنَاهُ فَتَعَارَّ مِنَ اللَّيْلِ لَمْ يَسْأَلِ اللَّهَ تَعَالَى خَيْرًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ.

Muādh (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Whoever goes to his bed pure, remembering Allah until he feels drowsy, yet he spends the night awake, there is no good worldly or of Hereafter which he begs but is not granted.”¹

116. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ بَاتَ ذَاكِرًا طَاهِرًا ثُمَّ تَعَارَّ مِنَ اللَّيْلِ لَمْ يَسْأَلِ اللَّهَ حَاجَةً لِلدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ اللَّهُ.

Abu Umāmah (رَضِيَ اللَّهُ عَنْهُ) said: “He who stays awake at night in purity remembering Allah, whatever need of this world and of the Hereafter he begs is granted by Allah.”²

117. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ رَجُلٍ نَامَ طَاهِرًا عَلَى ذِكْرٍ فَتَعَارَّ مِنَ اللَّيْلِ يَسْأَلُ خَيْرَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ.

Abu Umāmah (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Anyone who falls asleep in a state of purity

2. Tabarani, *al-Mujam-ul-kabir* (8:125#7568)

3. Mundhiri, *at-Tarhib wat-tarhib* (1:231#880)

4. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:451)

5. Mubarakpuri, *Tuhfat-ul-ahwadh* (9:360#102)

1. 1. Nasai, *as-Sunan-ul-kubra* (6:201#10641)

2. Nasai, *Amal-ul-yawm wal-laylah* (1:469#805)

2. Ibn Abi Shaybah, *al-Musannaf* (1:111#1265)

remembering Allah, then wakes up during the night and asks (Allah) for any good of this world and the next, that is granted to him.”¹

118. عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: مَا مِنْ رَجُلٍ نَامَ طَاهِرًا عَلَى ذِكْرِ فَتَعَارَّ مِنَ اللَّيْلِ يَدْعُو اللَّهَ حَيْثُمَا إِلَّا أَعْطَاهُ.

Amr ibn Abasah (رضي الله عنه) narrates that the Holy Prophet (ﷺ) said, “He who goes to sleep pure and remembering Allah then wakes up during the night, Allah will grant him whatever he begs.”²

119. عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَقُولُ اللَّهُ ﻋَﻠَﻴْهِ السَّلَامُ: مَنْ شَعَلَهُ ذِكْرِي عَنْ مَسْأَلَتِي, أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ.

Umar ibn Khattab (رضي الله عنه) narrates from the Holy Prophet (ﷺ), “Allah (ﻋَﻠَﻴْهِ السَّلَامُ) says, ‘Whoever was not able to beg from Me anything because he was busy remembering Me, I will give him more and better than what is bestowed upon those who beg.’”³

1. Ruyani, *al-Musnad* (2:302#1249)

2. Bukhari, *al-Kuna* (p. 47#409)

3. 1. Bukhari, *at-Tarikh-ul-kabir* (2:115#1879)

2. Bukhari, *Khalq afal al-ibad* (p. 109)

3. Hakeem Tirmidhi, *Nawadir-ul-usul fi ahadith ar-rasul* (3:64)

4. Bayhaqi, *Shuab-ul-iman* (1:413#572)

5. Bayhaqi, *Shuab-ul-iman* (3:467#4080)

6. Bayhaqi, *Fadhail-ul-awqat* (p. 373)

7. Ibn Abd-ul-Barr, *at-Tamhid* (6:45,46)

8. Ibn Qaysarani, *Tadhkirat-ul-huffaz* (3:996#926)

9. Mizzi, *Tahdhib-ul-kamal* (4:248#767)

120. عَنْ مَالِكِ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ شَغَلَهُ ذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَهُ فَوْقَ مَا أُعْطِيَ السَّائِلِينَ.

Mālik ibn Hārith (رَضِيَ اللَّهُ عَنْهُ) says, “Allah (عَزَّ وَجَلَّ) says, ‘He who is too busy remembering Me to beg from Me, I give him much more than what I give to those who beg.’”¹

121. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرَوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ: قَالَ عَزَّ وَجَلَّ: مَنْ شَغَلَهُ ذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ.

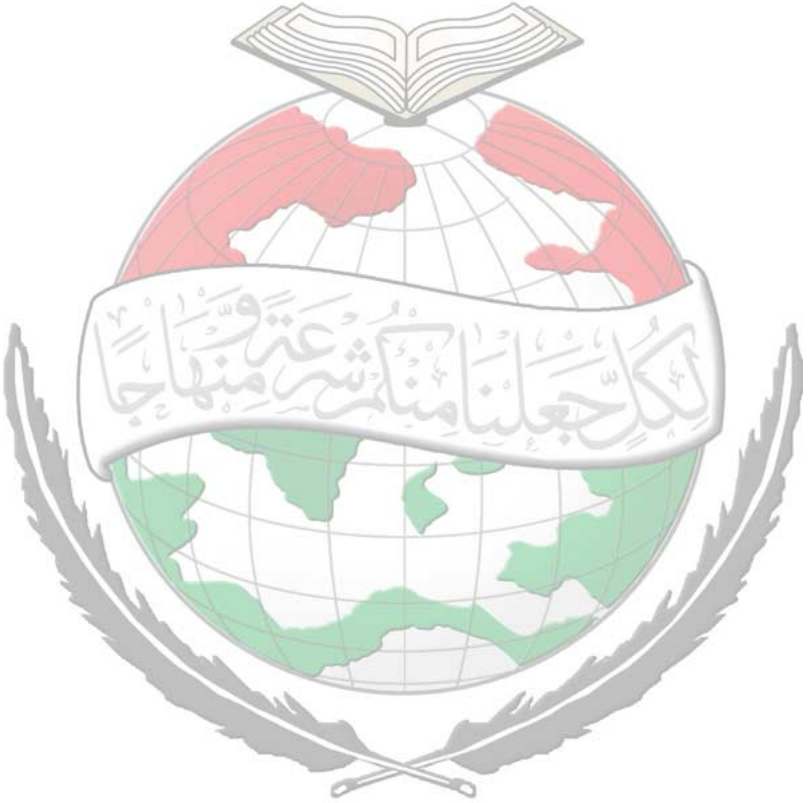
Jabir ibn Abdullah (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) narrates from his Lord, “He who is unable to beg from Me for being engaged in My remembrance, I will confer on him better than what I grant to those who beg.”²

122. عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: مَنْ شَغَلَهُ ذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَهُ قَبْلَ أَنْ يَسْأَلَنِي.

10. Mizzi, *Tahdhib-ul-kamal* (13:196#2884)

1. 1. Ibn Abi Shaybah, *al-Musannaf* (6:34#29271)
2. Ibn Abi Shaybah narrated in *al-Musannaf* (6:34#29273) as a *marfu* *hadith* through Amr ibn Murrah as well.
3. Qadai, *Musnad-ush-shihab* (2:326#889)
4. Bayhaqi, *Fadhail-ul-awqat* (p. 370)
2. 1. Qadai, *Musnad-ush-shihab* (1:340#584)
2. Bayhaqi, *Shuab-ul-iman* (1:413,414#573)
3. Bayhaqi narrated it in *Fadhail-ul-awqat* (p. 370) through Malik ibn Huwayrith.
4. Ibn Taymiyyah narrated in *Daqaq-ut-tafsir* (2:362) through Malik ibn Huwayrith.

Hudhayfah (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Allah (ﷻ) says, ‘He who fails to find chance to beg from Me owing to being engaged in My remembrance, I grant him before he supplicates Me.’”¹



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1. 1. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (7:313)
2. Daylami, *al-Firdaws bima thur al-khitab* (3:168#4446)
3. Suyuti said in *ad-Durr-ul-manthur fit-tafsir bil mathur* (6:418) Ibn Mardawiyah and Abu Nuaym narrated this tradition through Hudhayfah and Abu Nuaym also related it through Hudhayfah.

Chapter 19

Paradise is the reward for remembrance assemblies

123. عَنْ بَنِ عَمْرِو رحمته الله قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا غَنِيْمَةُ مَجَالِسِ الذِّكْرِ؟ قَالَ: غَنِيْمَةُ مَجَالِسِ الذِّكْرِ الْجَنَّةُ.

Abdullah ibn Amr رحمته الله narrates, “I asked: ‘O Messenger of Allah ﷺ! What is the reward for remembrance assemblies?’ He said, ‘The reward for remembrance assemblies is Paradise.’”¹

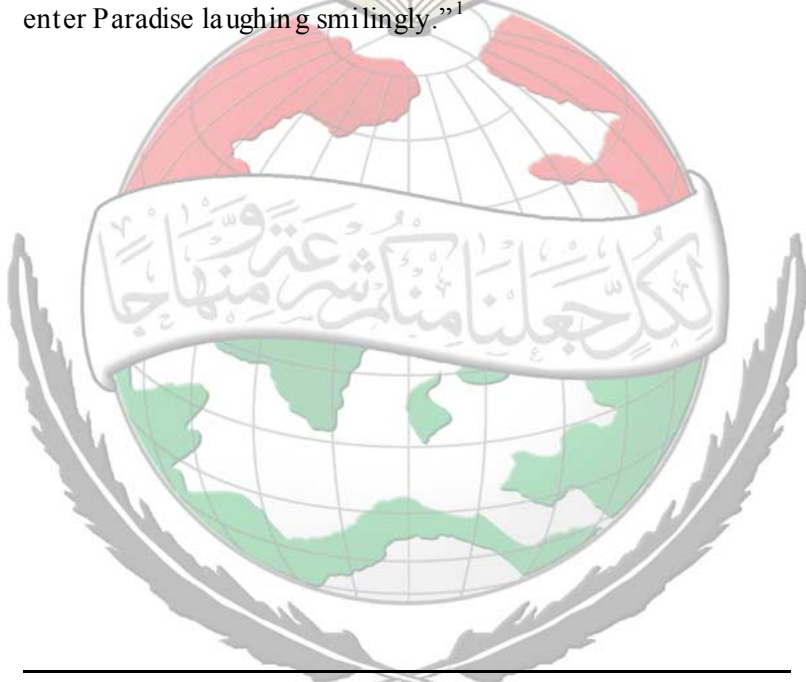
124. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رحمته الله أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيَذْكُرَنَّ اللَّهُ قَوْمًا فِي الدُّنْيَا عَلَى الْفَرْشِ الْمُمَهَّدَةِ، يُدْخِلُهُمُ الدَّرَجَاتِ الْعُلَى.

Abu Saeed Khudri رحمته الله narrates that the Messenger of Allah ﷺ said, “Some people in this world will remember Allah ﷻ on their beds. He will admit them to higher ranks (of Paradise).”²

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1. 1. Ahmad ibn Hambal, *al-Musnad* (2:190#6777)
 2. Ahmad ibn Hambal, *al-Musnad* (2:177#6651)
 3. Tabarani, *Musnad-ush-shamiyyin* (2:273#1325)
 4. Mundhiri, *at-Tarhib wat-tarhib* (2:261#2324)
 5. Haythami, *Majma-uz-zawaid* (10:78)
 6. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:367)
 2. 1. Ibn Hibban, *as-Sahih* (2:124#398)
 2. Abu Yala, *al-Musnad* (2:359#1110)
 3. Abu Yala, *al-Musnad* (2:527#1391)
 4. Mundhiri, *at-Tarhib wat-tarhib* (2:256#2302)

125. عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: إِنَّ الَّذِينَ لَا تَزَالُ أَلْسِنَتُهُمْ رَطْبَةً مِنْ ذِكْرِ اللَّهِ يَدْخُلُونَ الْجَنَّةَ وَهُمْ يَضْحَكُونَ.

Narrated from Abu Darda (رضي الله عنه), he said, “Indeed, the people whose tongues are always busy in remembrance of Allah will enter Paradise laughing smilingly.”¹



5. Haythami, *Mawarid-uz-zaman* (p. 576#2319)

6. Haythami, *Majma-uz-zawaid* (10:78)

1. 1. Ibn Abi Shaybah, *al-Musannaf* (7:111#34587)

2. Ibn Abi Shaybah, *al-Musannaf* (7:170#35052)

3. Ibn Mubarak, *az-Zuhd* (1:397#1136)

4. Ibn Abi Asim, *Kitab-uz-Zuhd* (1:136)

5. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:445)

6. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (1:219)

7. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (5:133)

8. Ibn Jawzi, *Sifat-us-safwah* (1:639)

9. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:366)

Chapter 20

Remembrance assemblies are the orchards of Paradise

126. قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ رضي الله عنه: خَرَجَ عَلَيْنَا النَّبِيُّ صلوات الله عليه وآله فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ لِلَّهِ سَرَايَا مِنَ الْمَلَائِكَةِ تَحِلُّ وَتَقِفُ عَلَى مَجَالِسِ الذِّكْرِ فِي الْأَرْضِ. فَارْتَعُوا فِي رِيَاضِ الْجَنَّةِ. قَالُوا: وَأَيْنَ رِيَاضُ الْجَنَّةِ؟ قَالَ: مَجَالِسُ الذِّكْرِ. فَاعْدُوا وَرَوْحُوا فِي ذِكْرِ اللَّهِ وَذَكِّرُوهُ أَنْفُسَكُمْ. مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْزِلَتَهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنْزِلَةُ اللَّهِ عِنْدَهُ، فَإِنَّ اللَّهَ يُنْزِلُ الْعَبْدَ مِنْهُ حَيْثُ أَنْزَلَهُ مِنْ نَفْسِهِ.

Jabir ibn Abdullah (رضي الله عنه) narrates, “The Holy Prophet (صلوات الله عليه وآله) came to us and said: ‘O people, there are armies of Allah’s angels who come to *dhikr* sessions on earth and stay there. So eat wholeheartedly from the gardens of Paradise.’ The Companions submitted, ‘Where are the gardens of Paradise?’ He replied, ‘*Dhikr* sessions. So remember Allah (جَلَّ جلاله) morning and evening and continually remind yourselves of Him. Whoever wants to know his own status and station in the sight of Allah (جَلَّ جلاله) should see what he deems of Allah (جَلَّ جلاله), because Allah (جَلَّ جلاله) ranks a person as he believes Him in his heart.’”¹

1. Hakim said in *al-Mustadrak* (1:671,672#1820) the chain of narrators of the tradition is *sahih* (sound).
2. Abu Yala, *al-Musnad* (3:390#1865)

127. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا مَرَرْتُمْ بِرِیَاضِ الْجَنَّةِ فَارْتَعُوا. قَالَ: وَمَا رِیَاضُ الْجَنَّةِ؟ قَالَ: حِلَقَ الذِّكْرِ.

Anas ibn Malik (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “When you pass the gardens of Paradise, eat heartily.” He asked, “What are the gardens of Paradise?” The Holy Prophet (ﷺ) answered, “The circles of remembrance.”¹

128. عَنِ الْأَسْوَدِ بْنِ هَلَالٍ الْمَحَارِبِيِّ قَالَ: قَالَ لِي مُعَاذٌ رضي الله عنه: اجْلِسْ بِنَا نُؤْمِنُ سَاعَةً يَعْنِي نَذْكُرُ اللَّهَ.

Aswad ibn Halal Mahārbi narrates, “Muādh (رضي الله عنه) said to me, ‘Sit with us so that we may believe for a moment, i.e. we remember Allah (ﷻ).’”¹⁴

3. Abu Yala, *al-Musnad* (4:106#2138)

4. Abd ibn Humayd, *al-Musnad* (p. 333#1107)

5. Hakeem Tirmidhi, *Nawadir-ul-usul fi ahadith ar-rasul* (2:126)

6. Tabarani gave a brief version of the narration in *al-Mujam-ul-awsat* (3:67#2501).

7. Bayhaqi, *Shuab-ul-iman* (1:398#528)

8. Mundhiri said in *at-Tarhib wat-tarhib* (2:261#2325) Ibn Abi Dunya, Abu Yala, Bazzar, Tabarani, Hakim and Bayhaqi related the tradition and Hakim declared its transmitters *sahih* (sound).

9. Haythami, *Majma-uz-zawaid* (10:77)

10. Dhahabi, *Mizan-ul-itidal fi naqd ar-rijal* (5:253)

1. 1. Tirmidhi, *as-Sunan* (5:532#3510)

2. Ahmad ibn Hambal, *al-Musnad* (3:150#12545)

3. Abu Yala, *al-Musnad* (6:155#3432)

4. Bayhaqi, *Shuab-ul-iman* (1:398#529)

5. Mundhiri, *at-Tarhib wat-tarhib* (2:262#2329)

6. Haythami, *Majma-uz-zawaid* (1:126)

1. 1. Ibn Abi Shaybah, *al-Musannaf* (6:164#30363)

129. عَنْ ابْنِ سَابِطٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ رحمته الله يَأْخُذُ بِيَدِ التَّغَرِّ مِنْ أَصْحَابِهِ فَيَقُولُ: تَعَالَوْا نُؤْمِنُ سَاعَةً، تَعَالَوْا فَلْنَذْكُرَ اللَّهَ وَنَزِدَّ إِيمَانًا، تَعَالَوْا نَذْكُرْهُ بِطَاعَتِهِ لَعَلَّهُ يَذْكُرَنَا بِمَغْفِرَتِهِ.

Ibn Sābit narrates that Abdullah ibn Rawahah (رحمته الله) would take some of his companions by their hands and say, “Come, let us believe for a moment; come, let us remember Allah (رحمته الله) and enhance our (state of) faith. Come, let us remember Him in (a state of) obedience; may He remember us with the glory of His forgiveness.”²

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2. Ibn Abi Shaybah, *al-Musannaf* (7:126#34698)
 3. Abdullah ibn Ahmad, *as-Sunnah* (1:379#823)
 4. Asqalani, *Fath-ul-bari* (1:48)
 5. Asqalani, *Taghliq at-taliq* (2:21)
 2. Ibn Abi Shaybah, *al-Musannaf* (6:170#30426)

Chapter 21

The rememberers' houses shine for those in heavens as stars for those on earth

130. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: إِنَّ أَهْلَ السَّمَاءِ لَيَرَوْنَ بُيُوتَ أَهْلِ الذِّكْرِ تُضِيءُ لَهُمْ كَمَا تُضِيءُ الْكَوَاكِبُ لِأَهْلِ الْأَرْضِ.

Abu Hurayrah (رضي الله عنه) narrates, “Indeed, those in heavens see the houses of Allah’s rememberers shining as stars shine in the sky for those on earth.”¹

131. عَنْ سَابِطٍ رضي الله عنه عَنِ النَّبِيِّ صلی اللہ علیہ وسلم قَالَ: إِنَّ الْبَيْتَ الَّذِي يُذَكِّرُ اللَّهَ فِيهِ لِيُضِيَءَ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ النُّجُومُ لِأَهْلِ الْأَرْضِ.

Sābit (رضي الله عنه) narrates that the Holy Prophet (صلی اللہ علیہ وسلم) said, “Indeed, the house where Allah (سبحانه) is remembered shines to those in heavens as stars shine to those on earth.”²

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1. 1. Ibn Abi Shaybah, *al-Musannaf* (7:170#35055)
2. Ibn Hayyan, *Tabaqat-ul-muhammadisin bi Asbahan* (4:282#668)
3. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:367)
2. 1. Ibn Hajar, *al-Isabah fi tamyiz as-sahabah* (3:3)
2. Manawi, *Fayd-ul-qadir* (2:325)

Chapter 22

Those who hold remembrance sessions will be generous and bountiful on the Day of Judgment

132. عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: سَيَعْلَمُ أَهْلُ الْجَمِيعِ الْيَوْمَ مَنْ أَهْلُ الْكَرَمِ. فَقِيلَ: مَنْ أَهْلُ الْكَرَمِ, يَا رَسُولَ اللَّهِ؟ قَالَ: أَهْلُ مَجَالِسِ الذِّكْرِ فِي الْمَسَاجِدِ.

Abu Saeed (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “Allah (عَزَّ وَجَلَّ) says, ‘The people assembling on the Day of Resurrection will come to know who the generous people are.’” The Holy Prophet (ﷺ) was asked, “Who are the generous people, O Messenger of Allah (ﷺ)?” He replied, “Those who hold remembrance sessions in mosques.”¹

133. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيَذْكُرَنَّ اللَّهُ قَوْمًا فِي الدُّنْيَا عَلَى الْفَرْشِ الْمُمَهَّدَةِ, يُدْخِلُهُمُ الدَّرَجَاتِ الْعُلَى.

1. 1. Ibn Hibban, *as-Sahih* (3:98#816)

2. Ahmad ibn Hambal, *al-Musnad* (3:68#11670)

3. Ahmad ibn Hambal, *al-Musnad* (3:76#11740)

4. Abu Yala, *al-Musnad* (2:313#1046)

5. Bayhaqi, *Shuab-ul-iman* (1:401#535)

6. Daylami, *al-Firdaws bima thur al-khitab* (5:253#8104)

7. Mundhiri, *at-Tarhib wat-tarhib* (2:259#2318)

8. Haythami, *Majma-uz-zawaid* (10:76)

9. Haythami, *Mawarid-uz-zaman* (1:576#2320)

Abu Saeed Khudri (رحمته الله) narrates that the Messenger of Allah (ﷺ) said, “Some people, in this world, will remember Allah (ﷻ) on their beds. Allah will admit them to lofty and superior ranks.”¹

134. عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: يُجْمَعُ النَّاسُ فِي صَعِيدٍ وَاحِدٍ يُنْفَذُهُمُ الْبَصَرُ وَيَسْمَعُهُمُ الدَّاعِي. فَيُنَادِي مُنَادٍ: سَيَعْلَمُ أَهْلُ الْجَمْعِ لِمَنِ الْكَرَمُ الْيَوْمَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ يَقُولُ: أَيُّنَ الَّذِينَ كَانَتْ ﴿تَتَجَافَى جُنُوبُهُمْ عَنْ الْمَضَاجِعِ؟﴾ ثُمَّ يَقُولُ: أَيُّنَ الَّذِينَ كَانُوا ﴿لَا تُلْهِيمُ تَحَرُّهُ وَلَا بَيَّعَ عَنْ ذِكْرِ اللَّهِ﴾ إِلَى آخِرِ الْآيَةِ، ثُمَّ يُنَادِي مُنَادٍ: سَيَعْلَمُ الْجَمْعُ لِمَنِ الْكَرَمُ الْيَوْمَ. ثُمَّ يَقُولُ: أَيُّنَ الْحَمَّادُونَ الَّذِينَ كَانُوا يَحْمَدُونَ رَبَّهُمْ؟

Uqbah ibn Amir Juhani (رحمته الله) narrates that the Messenger of Allah (ﷺ) said, “On the Day of Judgement the entire mankind will be assembled on a high place where every eye will be able to see them and a caller will make them listen. An announcer will then announce three times, ‘The people of the Great Gathering will know today as to who are the generous

1. 1. Ibn Hibban, *as-Sahih* (2:124#398)
2. Abu Yala, *al-Musnad* (2:359#1110)
3. Abu Yala, *al-Musnad* (2:527#1391)
4. Mundhiri, *at-Tarhib wat-tarhib* (2:256#2302)
5. Haythami, *Mawarid-uz-zaman* (p. 576#2319)
6. Haythami, *Majma-uz-zawaid* (10:78)

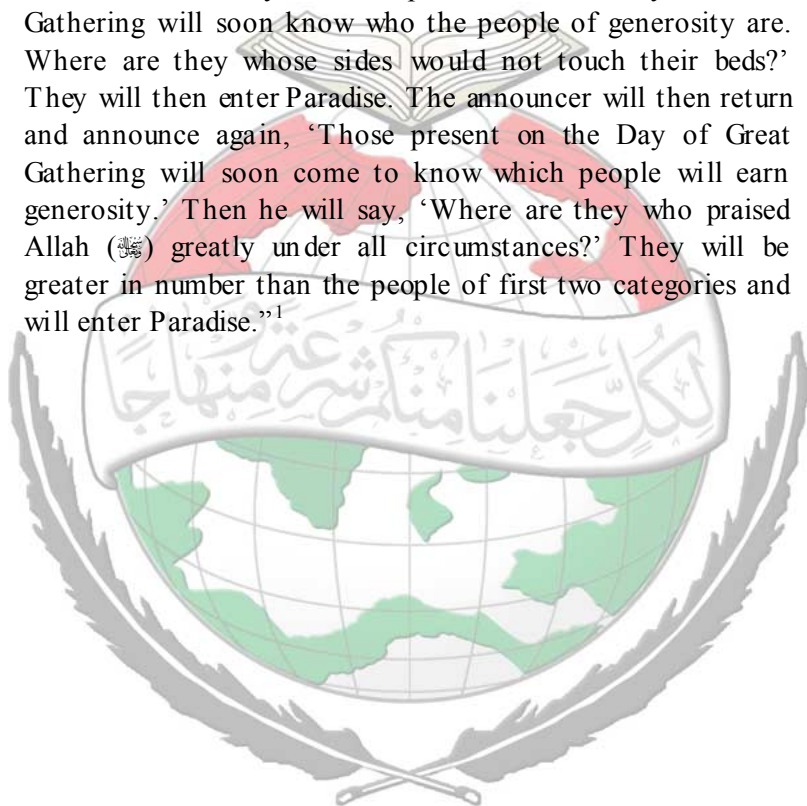
and bountiful people.’ Then he will say, ‘Where are they who used to keep away from their beds (at night)?’ Then he will announce, ‘Where are they... (whom) neither business nor sale could divert from remembrance of Allah?’ Then the caller will announce, ‘The Great Gathering will learn today who the generous are today.’ Then he will say, ‘Where are they who praise their Lord greatly?’¹

135. عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: يَبْعَثُ اللَّهُ ﷻ يَوْمَ الْقِيَامَةِ مُنَادِيًا يُنَادِي: سَيَعْلَمُ أَهْلُ الْجَمْعِ الْيَوْمَ مَنْ أَوْلَى بِالْكَرَمِ. أَيْنَ الَّذِينَ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا يَبْعَثُ عَنْ ذِكْرِ اللَّهِ؟ فَيَقُومُونَ فَيَدْخُلُونَ الْجَنَّةَ ثُمَّ يَرْجِعُ الْمُنَادِي فَيَقُولُ: سَيَعْلَمُ أَهْلُ الْجَمْعِ مَنْ أَوْلَى بِالْكَرَمِ. أَيْنَ الَّذِينَ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ؟ فَيَدْخُلُونَ الْجَنَّةَ. ثُمَّ يَرْجِعُ الْمُنَادِي فَيَقُولُ: سَيَعْلَمُ أَهْلُ الْجَمْعِ مَنْ أَوْلَى بِالْكَرَمِ. فَيَقُولُ: أَيْنَ الْحَمَادُونَ لِلَّهِ عَلَى كُلِّ شَيْءٍ؟ وَهُمْ أَكْثَرُ مِنَ الصَّنْفَيْنِ الْأَوَّلَيْنِ فَيَدْخُلُونَ الْجَنَّةَ.

Asma (رَضِيَ اللَّهُ عَنْهَا) bint Yazid narrates that the Messenger of Allah (ﷺ) said, “On the Day of Resurrection Allah (ﷻ) will post an announcer who will say, ‘Those present on the Day of Great Gathering will soon know who are the people of bounty

1. 1. Hakim, *al-Mustadrak* (2:433#3508)
5. Bayhaqi, *Shuab-ul-iman* (3:170#3246)

and generosity. Where are they ... (whom) neither business nor sale could divert from remembrance of Allah...?' So, they will stand up and enter Paradise. The announcer will then come back and say, 'Those present on the Day of Great Gathering will soon know who the people of generosity are. Where are they whose sides would not touch their beds?' They will then enter Paradise. The announcer will then return and announce again, 'Those present on the Day of Great Gathering will soon come to know which people will earn generosity.' Then he will say, 'Where are they who praised Allah (ﷻ) greatly under all circumstances?' They will be greater in number than the people of first two categories and will enter Paradise."¹



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1. Abd ibn Humayd, *al-Musnad* (1:457)

Chapter 23

The sins of participants of remembrance circles are changed into pious deeds

136. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَا مِنْ قَوْمٍ اجْتَمَعُوا يَذْكُرُونَ اللَّهَ لَمْ يَرِيدُوا بِذَلِكَ إِلَّا وَجْهَهُ إِلَّا نَادَاهُمْ مُنَادٍ مِنَ السَّمَاءِ أَنْ قُومُوا مَغْفُورًا لَكُمْ، قَدْ بَدَّلْتُ سَيِّئَاتِكُمْ حَسَنَاتٍ.

Anas ibn Malik (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Whenever people assemble together to remember Allah (ﷻ) just seeking His pleasure, a caller calls from heaven, ‘Stand up! You have been forgiven. Your sins have been changed into pious acts.’”¹

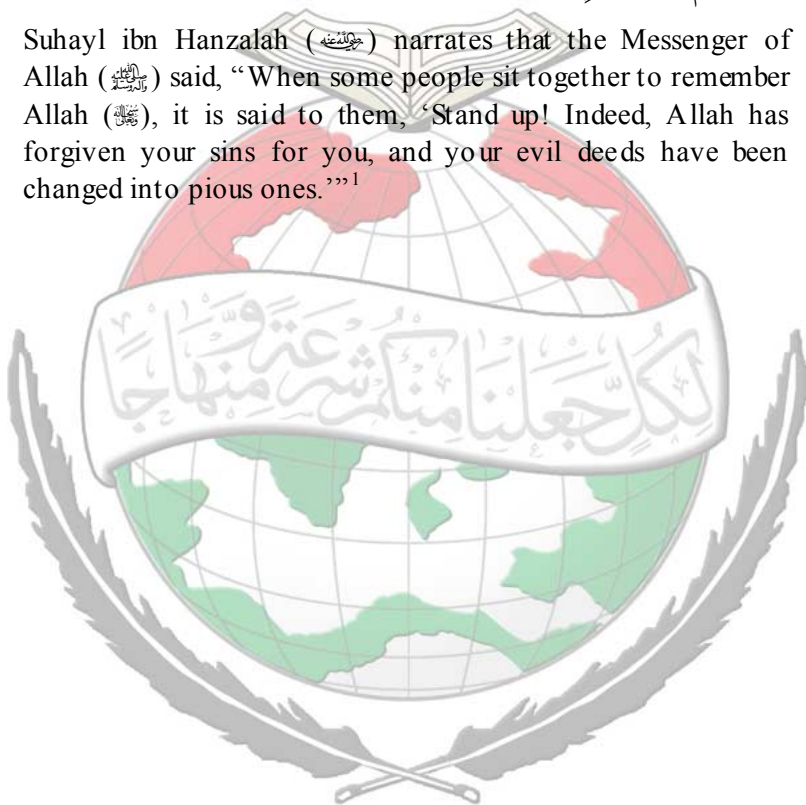
137. عَنْ سُهَيْلِ بْنِ حَنْظَلَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا جَلَسَ قَوْمٌ مَجْلِسًا يَذْكُرُونَ اللَّهَ ﷻ فِيهِ، فَيَقُومُونَ

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1. 1. Ahmad ibn Hambal, *al-Musnad* (3:142#12476)
2. Abu Yala, *al-Musnad* (7:167#4141)
3. Bayhaqi related it in *Shuab-ul-iman* (1:401#534) through Abd ibn Mughaffal.
4. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (3:108)
5. Maqdasi, *al-Ahadith-ul-mukhtarah* (7:235#2677)
6. Mundhiri, *at-Tarhib wat-tarhib* (2:260#2320)
7. Haythami, *Majma-uz-zawaid* (10:76)

حَتَّى يُقَالَ لَهُمْ: قُومُوا! قَدْ غَفَرَ اللَّهُ لَكُمْ ذُنُوبَكُمْ، وَبَدَّلَتْ
سَيِّئَاتُكُمْ حَسَنَاتٍ.

Suhayl ibn Hanzalah (رحمته الله) narrates that the Messenger of Allah (ﷺ) said, “When some people sit together to remember Allah (ﷻ), it is said to them, ‘Stand up! Indeed, Allah has forgiven your sins for you, and your evil deeds have been changed into pious ones.’”¹



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1. 1. Tabarani, *al-Mujam-ul-kabir* (2:212#6039)
 2. Bayhaqi, *Shuab-ul-iman* (1:454#695)
 3. Mundhiri, *at-Tarhib wat-tarhib* (2:260#2321)
 4. Haythami, *Majma-uz-zawaid* (10:76)

Chapter 24

Remembrance of Allah (ﷻ) when dying is most liked by Allah

138. عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ، فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّهُ بِهِ. قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ.

Abdullah ibn Busr رَضِيَ اللَّهُ عَنْهُ narrates that a man said, “O Messenger of Allah (ﷺ), the religious duties of Islam are too many for me, so tell me something to which I may cling.” He said, “Your tongue should never be free from remembrance of Allah (ﷻ).”¹

139. عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: أَنْ تَمُوتَ وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ.

1. 1. Tirmidhi, *al-Jami-us-sahih* (5:458#3375)
2. Ibn Majah, *as-Sunan* (2:1246#3793)
3. Ahmad ibn Hambal, *al-Musnad* (4:190)
4. Ibn Hibban, *as-Sahih* (3:96#814)
5. Ibn Abi Shaybah, *al-Musannaf* (7:170#35053)
6. Hakim, *al-Mustadrak* (1:672#1822)
7. Tabarani, *al-Mujam-ul-awsat* (2:119#1441)
8. Bayhaqi, *as-Sunan-ul-kubra* (3:371#6318)
9. Maqdasi, *al-Ahadith-ul-mukhtarah* (9:84,85#68)
10. Mundhiri, *at-Tarhib wat-tarhib* (2:253#2290)

Muādh ibn Jabal (رضي الله عنه) narrates, “I asked the Messenger of Allah (ﷺ), ‘Which action is most liked by Allah (ﷻ)?’ He said, ‘Your tongue should be busy remembering Allah (ﷻ) when you die.’”¹

140. عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ الَّذِينَ لَا تَزَالُ أَلْسِنَتُهُمْ رَطْبَةً مِنْ ذِكْرِ اللَّهِ يَدْخُلُونَ الْجَنَّةَ وَهُمْ يَضْحَكُونَ.

Abu Darda (رضي الله عنه) narrates that the Holy Prophet said, “Indeed, the people whose tongues are always busy remembering Allah will enter Paradise laughing smilingly.”²

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1. 1. Ibn Hibban, *as-Sahih* (3:99#818)
 2. Bukhari, *Khalq afal al-ibad* (p. 72)
 3. Tabarani, *Musnad-us-shamiyyin* (1:122#191)
 4. Tabarani, *al-Mujam-ul-kabir* (20:93#181)
 5. Tabarani, *al-Mujam-ul-kabir* (20:107#212)
 6. Bayhaqi, *Shuab-ul-iman* (1:393#516)
 7. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:364)
 8. Mundhiri, *at-Targhib wat-tarhib* (2:253#2291)
 9. Haythami, *Mawarid-uz-zaman* (p. 576#2318)
 10. Haythami, *Majma-uz-zawaid* (10:74)
 2. 1. Ibn Abi Shaybah, *al-Musannaf* (7:111#34587)
 2. Ibn Abi Shaybah, *al-Musannaf* (7:170#35052)
 3. Ibn Mubarak, *az-Zuhd* (1:397#1136)
 4. Ibn Abi Asim, *Kitab-uz-Zuhd* (1:136)
 5. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:445)
 6. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (1:219)
 7. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (5:133)
 8. Ibn Jawzi, *Sifat-us-safwah* (1:639)
 9. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:366)

141. عَنْ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: أَنْ تَمُوتَ يَوْمَ تَمُوتُ وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ تَعَالَى.

Hasan (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was asked, “Which is the best action?” The Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “The day you die your tongue should be busy remembering Allah (تَعَالَى).”¹

142. عَنْ أَبِي الْمُخَارِقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَرَرْتُ لَيْلَةً أُسْرِي بِي بِرَجُلٍ مُعَيَّتٍ فِي نُورِ الْعَرْشِ, فَقُلْتُ: مَنْ هَذَا, أَمَلِكُ؟ قِيلَ: لَا. قُلْتُ: أَنْبِيٌّ؟ قِيلَ: لَا. قُلْتُ: مَنْ هُوَ؟ قَالَ: هَذَا رَجُلٌ كَانَ لِسَانُهُ رَطْبًا مِنْ ذِكْرِ اللَّهِ وَقَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ وَلَمْ يَسْتَسِبَّ وَالِدَيْهِ قَطُّ.

Abu Mukhāriq (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “The night I was taken up to heaven, I passed a man who was wrapped in the Light of the Throne. I asked, ‘Who is this? Is this an angel?’ ‘No,’ it was said. I asked, ‘Is this a Prophet?’ ‘No,’ was the answer. I said, ‘Who is he then?’ Somebody said, ‘This is a man whose tongue was always fresh with remembrance of Allah (تَعَالَى), his heart remained attached to mosques and he never swore at his parents.’”²

1. Ibn Mubarak, *az-Zuhd* (1:401)

2. 1. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:445)

143. عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ الْمَازِنِيِّ رحمته الله قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: طُوبَى لِمَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ. قَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: أَنْ تُفَارِقَ الدُّنْيَا وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ ﻋَﻠَﻴْهِ.

Abdullah ibn Busr Māzini (رحمته الله) narrates that a desert Arab came to the Holy Prophet (ﷺ) and said, “Messenger of Allah (ﷺ), who are the best among people?” He said, “Blessed is he who lived long with pious deeds.” He asked, “O Messenger of Allah (ﷺ), which is the best action?” He replied, “You should depart from this world in such a state of mind that your tongue remains ever-wet with the remembrance of Allah.”¹

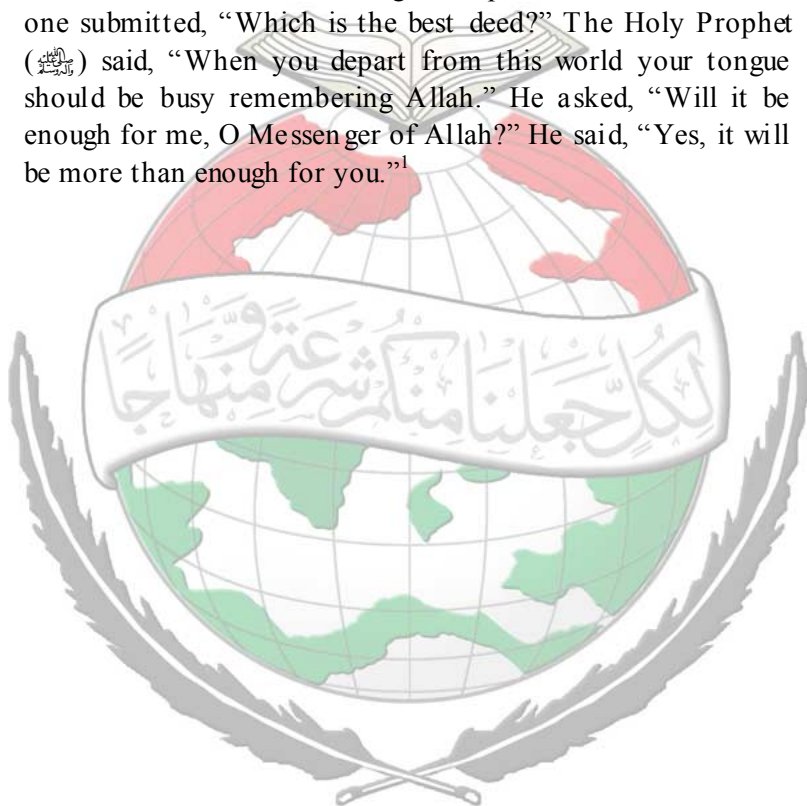
144. عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ الْمَازِنِيِّ رحمته الله قَالَ: جَاءَ أَعْرَابِيَّانِ إِلَى النَّبِيِّ ﷺ، فَقَالَ أَحَدُهُمَا: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ خَيْرٌ؟ فَقَالَ: طُوبَى لِمَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ. فَقَالَ الْآخَرُ: أَيُّ الْعَمَلِ خَيْرٌ؟ قَالَ: أَنْ تُفَارِقَ الدُّنْيَا وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ ﻋَﻠَﻴْهِ. قَالَ: يَا رَسُولَ اللَّهِ! وَيَكْفِينِي؟ قَالَ: نَعَمْ، وَيَفْضُلُ عَنْكَ.

2. Ibn Abi Dunya, *al-Awliya* (1:38#95)

3. Mundhiri, *at-Tarhib wat-tarhib* (2:253#2292)

1. Ibn Ja'd, *al-Musnad* (1:492#3431)

Abdullah ibn Busr Māzini (رحمته الله عليه) narrates that two desert Arabs came to the Holy Prophet (ﷺ). One of them asked, “Who is best among people, O Messenger of Allah?” He said, “Blessed is he who lives long with pious deeds.” The other one submitted, “Which is the best deed?” The Holy Prophet (ﷺ) said, “When you depart from this world your tongue should be busy remembering Allah.” He asked, “Will it be enough for me, O Messenger of Allah?” He said, “Yes, it will be more than enough for you.”¹



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1. Shaybani, *al-Aahad wal-mathani* (3:51)

Chapter 25

The land where Allah (ﷻ) is remembered rejoices and takes pride over other lands

145. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ بُقْعَةٍ يُذَكَّرُ اللَّهُ عَلَيْهَا بِصَلَاةٍ أَوْ بِذِكْرٍ إِلَّا اسْتَبَشَرَتْ بِذَلِكَ إِلَى مُنْتَهَاهَا مِنْ سَبْعِ أَرْضِينَ وَفَخَرَتْ عَلَى مَا حَوْلَهَا مِنَ الْبَقَاعِ. وَمَا مِنْ عَبْدٍ يَقُومُ بِفَلَاةٍ مِنَ الْأَرْضِ يُرِيدُ الصَّلَاةَ إِلَّا تَزَخَّرَتْ لَهُ الْأَرْضُ.

Anas ibn Mālik (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Every piece of land where Allah (ﷻ) is remembered rejoices to the innermost depths of the earth’s nether regions and takes pride over the surrounding lands. Whenever a servant (of Allah) stands on a piece of barren land and intends to offer ritual prayer, the earth feels proud of it.”¹

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1. 1. Abu Yala, *al-Musnad* (7:143#4110)
2. Ibn Mubarak, *az-Zuhd* (1:115#339)
3. Qazwini, *at-Tadwin fi akhbar qazwin* (4:16)
4. Mundhiri, *at-Tarhib wat-tarhib* (1:162#599)
5. Haythami, *Majma-uz-zawaid* (10:78,79)

146. عَنْ ابْنِ عَبَّاسٍ رحمتهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ بُقْعَةٍ يُذَكَّرُ اللَّهُ فِيهَا بِصَلَاةٍ، إِلَّا فَخَرَتْ عَلَى مَا حَوْلَهَا مِنَ الْبَقَاعِ، وَاسْتَبْشَرَتْ بِذِكْرِ اللَّهِ مُنْتَهَاهَا إِلَى سَبْعِ أَرْضِينَ.

Abdullah ibn Abbas (رحمتهما) narrates that the Messenger of Allah (ﷺ) said, “Any piece of land on which Allah is mentioned boasts over the surrounding pieces of land, and rejoices to the innermost depths of the earth’s nether regions because of remembrance of Allah.”¹

147. عَنْ ابْنِ عَبَّاسٍ رحمتهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ بُقْعَةٍ يُذَكَّرُ اللَّهُ فِيهَا بِصَلَاةٍ إِلَّا فَخَرَتْ عَلَى مَا حَوْلَهَا مِنَ الْبَقَاعِ، وَمَا مِنْ عَبْدٍ يَقُومُ بِفَلَاةٍ مِنَ الْأَرْضِ إِلَّا اسْتَبْشَرَتْ لِذِكْرِ اللَّهِ إِلَى مُنْتَهَاهَا إِلَى سَبْعِ أَرْضِينَ.

Abdullah ibn Abbas (رحمتهما) narrates that the Messenger of Allah (ﷺ) said, “Every piece of land on which Allah is remembered through ritual prayer, it boasts over the neighbouring pieces of land. When a servant of Allah stands on a barren piece of land to perform the ritual prayer, it rejoices because of remembrance of Allah up to the innermost depths of the earth’s nether regions.”²

1. Tabarani, *al-Mujam-ul-kabir* (11:193#11470)
2. Haythami, *Majma-uz-zawaid* (10:79)

148. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم:
مَا مِنْ بُقْعَةٍ يُذَكَّرُ اسْمُ اللَّهِ عَلَيْهَا بِصَلَاةٍ وَذِكْرٍ إِلَّا اسْتَشْرَفَ
بِذِكْرِ اللَّهِ وَعَبْدَكَ إِلَى مُنْتَهَاهَا مِنْ سَبْعِ أَرْضِينَ - وَإِلَّا فَخَرَتْ
عَلَى مَا حَوْلَهَا مِنَ الْبَقَاعِ.

Anas ibn Mālik (رضي الله عنه) narrates that the Messenger of Allah (صلی اللہ علیہ وسلم) said, “Any piece of land on which the ritual prayer and the remembrance of the name of Allah is performed is granted honour to the innermost depths of the earth’s nether regions on which it takes pride over other pieces of land.”¹

149. عَنْ ابْنِ مَسْعُودٍ رضي الله عنه، قَالَ: إِنَّ الْجَبَلَ لِيُنَادِي الْجَبَلَ
بِاسْمِهِ: أَيُّ فُلَانٍ، هَلْ مَرَّ بِكَ الْيَوْمَ أَحَدٌ ذَكَرَ اللَّهَ؟ فَإِذَا قَالَ:
نَعَمْ، اسْتَبَشَرَ.

Abdullah ibn Masūd (رضي الله عنه) says, “A mountain calls out to another mountain by its name, ‘Oh so and so, has anyone passed you today remembering Allah (تعالى)?’ So, when the mountain replies, ‘yes’, it (the calling mountain) rejoices.”²

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1. Ibn Hayyan, *al-Azmah* (5:1712,1713)
2. 1. Tabarani, *al-Mujam-ul-kabir* (9:103#8542)
2. Bayhaqi, *Shuab-ul-iman* (1:402#538)
3. Bayhaqi, *Shuab-ul-iman* (1:453#691)
4. Abu Nuaym, *Hilyat-ul-awliya wa tabaqatul-asfiya* (4:242)
5. Ibn Hayyan, *al-Azmah* (5:1717#11762)
6. Haythami, *Majma-uz-zawaid* (10:79)
7. Ibn Kathir, *Tafsir-ul-Quran al-azim* (3:140)

150. قَالَ أَبُو الدَّرْدَاءِ رضي الله عنه: اذْكُرُوا اللَّهَ عِنْدَ كُلِّ حَجِيرَةٍ وَشَجِيرَةٍ لَعَلَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ تَشْهَدُ لَكُمْ.

Abu Darda (رضي الله عنه) says, “Remember Allah (ﷻ) near every stone and tree so that they bear testimony in your favour on the Day of Resurrection.”¹



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1. 1. Tabarani, *Musnad-ush-shamiyyin* (1:388#671)
 2. Ibn Hayyan, *al-Azmah* (5:1713)
 3. Ajlawni, *Kashf-ul-khifa wa muzil-ul-ilbas* (2:18#1566)

Chapter 26

The best people are those whose sight reminds you of Allah (ﷻ)

151. عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَلَا أُبَيِّنُكُمْ بِخَيْرِكُمْ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ. قَالَ: خَيْرُكُمْ الَّذِينَ إِذَا رُعُوا ذَكَرَ اللَّهُ عَزَّ وَجَلَّ.

Asma (رضي الله عنها) bint Yazid narrates that she heard the Messenger of Allah (ﷺ) saying, “Shall I not inform you of the best people among you?” The Companions said, “Of course, O Messenger of Allah (ﷺ).” He said, “The best people among you are those that mere seeing them inspires you to remember Allah.”¹

152. عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ. قَالَ: الَّذِينَ إِذَا رُعُوا ذَكَرَ اللَّهُ تَعَالَى.

Asma (رضي الله عنها) bint Yazid narrates that the Holy Prophet (ﷺ) said, “Shall I not tell you who the best among you are?” The Companions said, “Certainly, O Messenger of Allah.” He said, “They are the ones whose glimpse alone makes you remember Allah.”²

1. Ibn Majah, *as-Sunan* (2:1379#4119)

2. 1. Ahmad ibn Hambal, *al-Musnad* (6:459#27640)

2. Bukhari, *al-Adab-ul-mufrad* (1:119#323)

3. Ibn Rahawayh, *al-Musnad* (p. 180,181#24)

153. عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ يُلْغِ بِهِ النَّبِيُّ ﷺ: خَيْرُ عِبَادِ اللَّهِ الَّذِينَ إِذَا رُعُوا ذُكِرَ اللَّهُ.

Shahr ibn Hawshab states that Abd-ur-Rahman ibn Ghanam (رحمته الله) narrated the following tradition of the Holy Prophet (ﷺ), “The best servants of Allah are those that mere seeing them makes you remember Allah.”¹

154. عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ خَيْرَ أُمَّتِي الَّذِينَ إِذَا رُعُوا ذُكِرَ اللَّهُ.

Ubādah ibn Sāmit (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Indeed, the best people of my *ummah* are those that when you see them you remember Allah.”²

155. عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ النَّاسِ مَفَاتِيحَ لِذِكْرِ اللَّهِ، إِذَا رُعُوا ذُكِرَ اللَّهُ.

Abdullah ibn Masūd (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Surely certain people are the keys to

4. Abd ibn Humayd, *al-Musnad* (1:457#1580)

5. Tabarani, *al-Mujam-ul-kabir* (22:167#424)

6. Bayhaqi, *Shuab-ul-iman* (7:494#11108)

7. Haythami, *Majma-uz-zawaid* (8:93)

8. Ibn Kathir, *Tafsir-ul-Quran al-azim* (4:405)

1. 1. Ahmad ibn Hambal, *al-Musnad* (4:227)

2. Bazzar, *al-Musnad* (7:158#2719)

3. Mundhiri, *at-Tarhib wat-tarhib* (3:325#2476)

4. Ibn Kathir, *Tafsir-ul-Quran al-azim* (4:405)

2. Bazzar, *al-Musnad* (7:158#2719)

remembrance of Allah (ﷻ). The moment you see them you remember Allah (ﷻ).”¹

156. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: خِيَارُكُمْ الَّذِينَ إِذَا رَأَوْا ذُكِرَ اللَّهُ بِهِمْ.

Abdullah ibn Umar (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “The best of you are those that mere seeing them inspires remembrance of Allah.”²

157. عَنْ عَمْرِو بْنِ الْحَمِقِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُحِقُّ الْعَبْدُ حَقِيقَةَ الْإِيمَانِ حَتَّى يَغْضَبَ لِلَّهِ وَيَرْضَى لِلَّهِ. فَإِذَا فَعَلَ ذَلِكَ فَقَدْ اسْتَحَقَّ حَقِيقَةَ الْإِيمَانِ. وَإِنَّ أَحِبَّائِي وَأَوْلِيَائِي الَّذِينَ يُذَكِّرُونَ بِذِكْرِي وَأُذَكِّرُ بِذِكْرِهِمْ.

Amr ibn Hamiq (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “The servant (of Allah) cannot realise the reality of faith until he gets angry for Allah’s sake and loves for Allah’s sake. When he does that, he experiences the reality of faith. Indeed, My beloved ones and My friends are those who are

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1. 1. Tabarani, *al-Mujam-ul-kabir* (10:205#10476)
2. Haythami, *Majma-uz-zawaid* (10:78)
3. Ibn Abi Dunya, *al-Awliya* (1:17#26)
4. Bayhaqi, *Shuab-ul-iman* (1:455,456#699)
5. Shaybani, *al-Ilal wa marifah ar-rijal* (3:171#4760)
6. Tabari, *Jami-ul-bayan fi tafsir al-Quran* (11:131)
7. Abu Zakariya, *Tarikh Ibn Muin* (3:414#2025)
2. Bayhaqi, *Shuab-ul-iman* (5:297#6708)

remembered when I am mentioned, and I am remembered when they are mentioned.”¹

158. عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولَ اللَّهِ ﷺ عَنْ أَوْلِيَاءِ اللَّهِ، فَقَالَ: الَّذِينَ إِذَا رُعُوا ذَكَرَ اللَّهُ وَحُكِّلَ.

Saeed ibn Jubayr (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) was asked about the friends of Allah (ﷻ). He said, “They are those that the moment you see them you remember Allah.”²

159. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَنْ أَوْلِيَاءُ اللَّهِ؟ قَالَ: الَّذِينَ إِذَا رُعُوا ذَكَرَ اللَّهُ.

Abdullah ibn Abbas (رضي الله عنهما) narrates, “A man asked: ‘O Messenger of Allah (ﷺ), who are the friends of Allah?’ He replied: ‘They are the people whose sight brings about Allah’s remembrance.’”³

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1. 1. Tabarani, *al-Mujam-ul-awsat* (1:203#651)
 2. Haythami, *Majma-uz-zawaid* (1:58)
 3. Ahmad ibn Hambal, *al-Musnad* (3:430#15634)
 4. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:365)
 5. Ibn Ali Dunya, *al-Awliya* (1:15#19)
 6. Daylami, *al-Firdaws bi-mathur al-khattab* (5:152#7789)
 7. Mundhiri, *at-Tarhib wat-tarhib* (4:14#4589)
 2. 1. Tabari, *Jami-ul-bayan fi tafsir al-Quran* (11:131,132)
 2. Ibn Mubarak, *az-Zuhd* (1:72#217)
 3. Ibn Abi Dunya, *al-Awliya* (1:18#27)
 3. 1. Haythami, *Majma-uz-zawaid* (10:78)
 2. Ibn Mubarak, *az-Zuhd* (1:72#218)
 3. Hakeem Tirmidhi, *Nawadir-ul-usul fi ahadith ar-rasul* (4:80,86)
 4. Maqdasi, *al-Ahadith-ul-mukhtar* (10:108,109#105,106)
 5. Husayni, *al-Bayan wat-tarif* (1:308#827)

Chapter 27

The greatest favour of Allah (ﷻ) to a servant is to enable him remember Allah

160. عَنْ خَالِدِ بْنِ مَعْدَانَ رَضِيَ اللَّهُ عَنْهُ: قَالَ إِنَّ اللَّهَ يَتَصَدَّقُ كُلَّ يَوْمٍ بِصَدَقَةٍ. فَمَا تَصَدَّقَ عَلَى عَبْدِهِ بِشَيْءٍ أَفْضَلَ مِنْ ذِكْرِهِ.

Khalid ibn Ma'dān (رضي الله عنه) said, “Indeed, Allah (ﷻ) grants charity every day, but He never blesses His servant with anything superior to His own remembrance.”¹

161. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ يَوْمٍ وَلَا لَيْلَةٍ وَلَا سَاعَةٍ إِلَّا وَلِلَّهِ عَمَلٌ فِيهَا صَدَقَةٌ يَمُنُّ بِهَا عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ. وَمَا مِنْ عَلَى عَبْدٍ بِمِثْلِ أَنْ يُلْهِمَهُ ذِكْرُهُ.

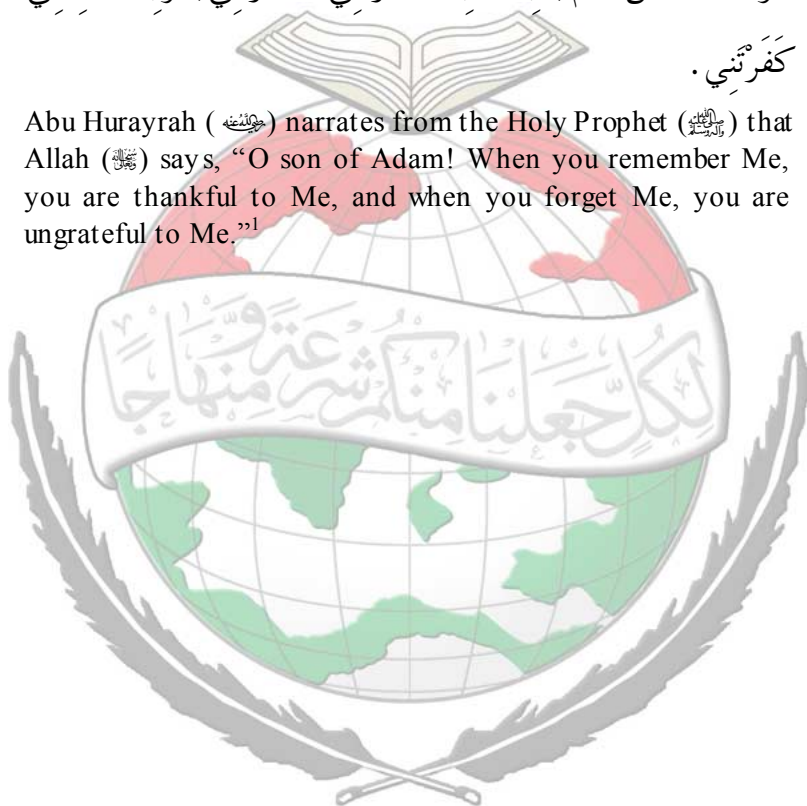
Abu Dharr (رضي الله عنه) narrates that the Holy Prophet (ﷺ) said, “Every moment of the day and night Allah (ﷻ) gives away charity to His servants. And Allah has not favoured any of His servants with charity superior to grant of ability to remember Allah.”²

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1. 1. Ibn Abi Shaybah, *al-Musannaf* (6:61#29481)
2. Suyuti, *ad-Durr-ul-manthur fit-tasfir bil-mathur* (1:363)
2. 1. Bazzar, *al-Musnad* (9:336#3890)
2. Shaybani, *al-Aahad wal-Mathani* (2:231#289)

162. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ يَقُولُ: يَا ابْنَ آدَمَ، إِنَّكَ إِذَا ذَكَرْتَنِي شَكَرْتَنِي، وَإِذَا نَسَيْتَنِي كَفَرْتَنِي.

Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrates from the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that Allah (سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ) says, “O son of Adam! When you remember Me, you are thankful to Me, and when you forget Me, you are ungrateful to Me.”¹



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1. 1. Tabarani, *al-Mujam-ul-awsat* (7:200#7265)
2. Daylami, *al-Firdaws bima thur al-khitab* (3:181#4491)
3. Mundhiri, *at-Tarhib wat-tarhib* (2:258#2314)
4. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (4:338)
5. Haythami, *Majma-uz-zawaid* (10:79)
6. Manawi, *Fayd-ul-qadir* (4:480)

Chapter 28

The world is redundant except for remembrance of Allah (ﷻ) and its contributors

163. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ.

Abu Hurayrah (رضي الله عنه) narrates, “I heard the Messenger of Allah (ﷺ) saying, ‘Be warned! Indeed this world and whatever it contains is redundant (and worth throwing away) except remembrance of Allah (ﷻ) and what contributes towards it and the teachers and the students.”¹

164. عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا عَالِمٌ أَوْ مُتَعَلِّمٌ وَذِكْرُ اللَّهِ وَمَا وَالَاهُ.

1. 1. Tirmidhi, *al-Jami-us-sahih* (4:561#2322)
2. Ibn Majah, *as-Sunan* (2:1377#4112)
3. Ahmad ibn Hambal, *az-Zuhd* (1:62)
4. Hakeem Tirmidhi, *Nawadir-ul-usul fi ahadith as-rasul* (1:255)
5. Hakeem Tirmidhi, *Nawadir-ul-usul fi ahadith as-rasul* (4:179)
6. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:298)
7. Bayhaqi, *Shuab-ul-iman* (2:265#1708)
8. Daylami, *al-Firdaws bima thur-il-khitab* (2:231#3111)
9. Mundhiri, *at-Tarhib wat-tarhib* (1:54#117)
10. Mundhiri, *at-Tarhib wat-tarhib* (4:84#4900)

Abdullah ibn Masūd (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “The world and everything in it is cursed except for a teacher, a student, remembrance of Allah and what assists in *dhikr*.”¹

165. عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: الدُّنْيَا مَلْعُونَةٌ مَلْعُونُ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا أَدَّى إِلَى ذِكْرِ اللَّهِ وَالْعَالَمُ وَالْمَتَعَلِّمُ فِي الْأَجْرِ سَوَاءٌ. وَسَائِرُ النَّاسِ هَمَجٌ لَا خَيْرَ فِيهِمْ.

Abu Darda (رضي الله عنه) said, “The world and whatever it contains is cursed (worth abstaining from) except for remembrance of Allah (ﷻ), whatever assists towards remembrance of Allah (ﷻ); and both a scholar and a student fall under the same category. The rest of the people (who are heedless of His remembrance) are mean; there is no good in them.”²

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1. 1. Tabarani, *al-Mujam-ul-awsat* (4:236#4072)
2. Tabarani, *Musnad-ush-shamiyyin* (1:107#163)
3. Haythami, *Majma-uz-zawaid* (1:122)
2. 1. Ibn Abi Asim, *Kitab-uz-Zuhd* (1:137)
2. Ibn Mubarak, *az-Zuhd* (1:192#543)
3. Bayhaqi, *al-Mudkhil ila as-Sunan al-kubra* (1:269#383)
4. Qurtabi, *al-Jami li-ahkam al-Quran* (6:415)

Chapter 29

A rememberer among the heedless is like a lamp in the dark

166. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ كَالْمُقَاتِلِ عَنِ الْفَارِّينَ, وَذَاكِرُ اللَّهِ فِي
 الْغَافِلِينَ كَالْمِصْبَاحِ فِي الْبَيْتِ الْمُظْلِمِ, وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ
 يُعْرِفُهُ اللَّهُ مَقْعَدَهُ وَلَا يُعَذِّبُ بَعْدَهُ, وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ لَهُ مِنَ
 الْأَجْرِ بِعَدَدِ كُلِّ فَصِيحٍ فِي السُّوقِ وَأَعْجَمِيٍّ, وَذَاكِرُ اللَّهِ فِي
 الْغَافِلِينَ يَنْظُرُ اللَّهُ نَظْرَةَ لَا يُعَذِّبُهُ اللَّهُ بَعْدَهَا أَبَدًا, وَذَاكِرُ اللَّهِ فِي
 السُّوقِ لَهُ بِكُلِّ شَعْرَةٍ نُورٌ يَوْمَ الْقِيَامَةِ يُلْقِي اللَّهُ.

Abdullah ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah (ﷺ) said, “The one who remembers Allah (ﷻ) among those who are negligent is like the one who goes on fighting after others have deserted. The one who remembers Allah (ﷻ) among the neglectful is like a lamp in a dark house. The one who remembers Allah (ﷻ) among the neglectful is shown his place in Paradise by Allah (ﷻ) during his lifetime and Allah (ﷻ) will not punish him after that. The one who remembers Allah (ﷻ) among those who are negligent is blessed with the reward equal to the number of human beings and animals. Allah (ﷻ) looks at the one who remembers Allah (ﷻ) among the neglectful in such a way that He will never punish him after that. The one who remembers Allah (ﷻ) in the market

place will have light on every hair of his body on the Day of Resurrection.”¹

167. عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ : ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ بِمَنْزِلَةِ الصَّابِرِ فِي الْفَارِّينَ.

Abdullah ibn Masūd (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “The one who remembers Allah (ﷻ) among the neglectful is like the steadfast one when others have fled (from the battlefield).”²

168. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ : مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ.

Abu Musa (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (ﷺ) said, “He who remembers his Lord and he who does not do are like the living and the dead.”³

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1. 1. Bayhaqi, *Shuab-ul-iman* (1:412#567)
 2. Mundhiri, *at-Tarhib wat-tarhib* (2:337#2622)
 2. 1. Tabarani, *al-Mujam-ul-awsat* (1:90#271)
 2. Tabarani, *al-Mujam-ul-kabir* (10:16#9797)
 3. Mundhiri, *at-Tarhib wat-tarhib* (2:338#2623)
 4. Daylami, *al-Firdaws bima thur al-khitab* (2:242#3139)
 5. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (4:268)
 6. Manawi, *Fayd-ul-qadir* (3:558)
 3. 1. Bukhari, *as-Sahih* (5:2353#6044)
 2. Mundhiri, *at-Tarhib wat-tarhib* (2:256#2303)
 3. Asqalani, *Fath-ul-bari* (11:210#6044)

169. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهَ فِيهِ وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهَ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ.

Abu Musa (رضي الله عنه) narrates that the Holy Prophet (ﷺ) said, “The house in which Allah (ﷻ) is remembered and the one in which Allah (ﷻ) is not remembered are like the living and the dead.”¹

170. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ذَاكِرُ اللَّهِ فِي الْعَافِلِينَ مَثَلُ الَّذِي يُقَاتِلُ عَنِ الْفَارِّينَ, وَذَاكِرُ اللَّهِ فِي الْعَافِلِينَ مَثَلُ الشَّجَرَةِ الْخَضِرَاءِ فِي وَسْطِ الشَّجَرِ الَّذِي قَدْ تَحَاتَ يَعْنِي مِنَ الضَّرِيبِ, وَذَاكِرُ اللَّهِ فِي الْعَافِلِينَ يُعَرِّفُهُ اللَّهُ مَقْعَدَهُ فِي الْجَنَّةِ.

Abdullah ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah (ﷺ) said, “The one who remembers Allah (ﷻ) among

1. 1. Muslim, *as-Sahih* (1:539#779)
2. Ibn Hibban, *as-Sahih* (3:135#854)
3. Abu Yala, *al-Musnad* (13:291#7306)
4. Ruyani, *al-Musnad* (1:317#473)
5. Abu Nuaym, *al-Musnad-ul-mustakhraj ala as-Sahih Muslim* (2:372#1771)
6. Daylami, *al-Firdaw bima thur al-khitab* (4:143#6442)
7. Bayhaqi, *Shuab-ul-iman* (1:401#536)
8. Mundhiri, *at-Tarhib wat-tarhib* (1:170#635)
9. Nawawi, *Sharh Sahih Muslim* (6:68)
10. Mubarakpuri, *Tuhfat-ul-ahwadh* (2:437)

the neglectful is like the one who goes on fighting when others have deserted. The one who remembers Allah (ﷻ) among those who are negligent is like a green tree among dry trees. And Allah shows the one who makes mention of Allah among the neglectful his resting place in Paradise.”¹

171. عَنْ وَهْبِ بْنِ مُنَبِّهٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لُقْمَانُ لِابْنِهِ: يَا بُنَيَّ، إِنَّ مَثَلَ أَهْلِ الذِّكْرِ وَالْعَفْلَةِ كَمَثَلِ النَّوْرِ وَالظُّلْمَةِ.

Wahb ibn Munabbih (رضي الله عنه) narrates that Luqman said to his son, “O my son! The example of those who remember Allah (ﷻ) and those who are neglectful is that of light and darkness.”²

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1. 1. Bayhaqi, *Shuab-ul-iman* (1:411#565)
2. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (6:181)
3. Daylami, *al-Firdaws bima thur al-khitab* (2:242#3140)
4. Dhahabi, *Mizan-ul-itidal* (5:295#6317)
5. Ajlawni, *Kashf-ul-khifa wa muzil-ul-ilbas* (1:505#1346)
2. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (4:38)

Chapter 30

Paradise is guaranteed to those who remember Allah (ﷻ)

172. عَنْ عُمَرَ بْنِ عَبْسَةَ رضي الله عنه، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! فَهَلْ مِنْ دَعْوَةٍ أَقْرَبُ مِنْ أُخْرَى، أَوْ سَاعَةٍ؟ قَالَ ﷺ: نَعَمْ، إِنَّ أَقْرَبَ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ جَوْفَ اللَّيْلِ الْآخِرِ. فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ، فَكُنْ.

Amr ibn Abasah (رضي الله عنه) narrates, “I submitted, ‘O Messenger of Allah! (ﷺ) Is there any prayer or any specific time which brings more closeness to Allah than any other prayer or time?’ The Holy Prophet (ﷺ) said, ‘Yes, indeed Allah (ﷻ) comes nearest to a servant in the last hours of the night. If you are able to be among those who remember Allah (ﷻ) at that hour, do so.’”¹

173. عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه أَنَّ النَّبِيَّ ﷺ بَعَثَ بَعْثًا قَبْلَ نَجْدٍ فَعَنِمُوا غَنَائِمَ كَثِيرَةً فَأَسْرَعُوا الرَّجْعَةَ. فَقَالَ رَجُلٌ مِمَّنْ لَمْ يَخْرُجْ: مَا رَأَيْنَا بَعْثًا أَسْرَعَ رَجْعَةً وَلَا أَفْضَلَ غَنِيمَةً مِنْ

1. 1. Ibn Khuzaymah, *as-Sahih* (2:182#1147)
2. Hakim, *al-Mustadrak* (1:453#1162)
3. Nasai, *as-Sunan* (1:279#572)
4. Nasai, *as-Sunan-ul-kubra* (1:482#1544)
5. Bayhaqi, *as-Sunan-ul-kubra* (3:4#4439)
6. Tabarani, *Musnad-ush-shamiyyin* (1:349#605)
7. Abd-ul-Barr, *at-Tamhid* (4:22,23)

هَذَا الْبَعْثِ. فَقَالَ النَّبِيُّ ﷺ: أَلَا أَدُلُّكُمْ عَلَى قَوْمٍ أَفْضَلُ غَنِيمَةً وَأَسْرَعُ رَجْعَةً؟ قَوْمٌ شَهِدُوا صَلَاةَ الصُّبْحِ ثُمَّ جَلَسُوا يَذْكُرُونَ اللَّهَ حَتَّى طَلَعَتْ عَلَيْهِمُ الشَّمْسُ أُولَئِكَ أَسْرَعُ رَجْعَةً وَأَفْضَلُ غَنِيمَةً.

Umar ibn Khattab (رضي الله عنه) narrates that the Holy Prophet (ﷺ) sent an army to Najd. They took plenty of spoils of war and came back quickly. A man who had not gone out remarked, “We have never seen an army return more quickly and bring finer spoils of war than this one.” The Holy Prophet (ﷺ) said, “Shall I not tell you about people who have a most excellent booty and a most excellent return?” They are the people who offer the *fajr* (morning) prayer in congregation and then sit to remember Allah (ﷻ) until the sunrise. They have the quickest return and the most excellent booty.”¹

174. عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى صَلَاةَ الْفَجْرِ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ، وَجَبَتْ لَهُ الْجَنَّةُ.

Muādh (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Whoever offers the *fajr* (morning) prayer, then sits to

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1. Tirmidhi, *al-Jami-us-sahih* (5:559#3561)
 2. Mundhiri, *at-Tarhib wat-tarhib* (1:179#676)
 3. Ibn Qayyim, *Alam-ul-muwaqqin* (4:307)

remember Allah (ﷻ) until the sun rises, Paradise is assured to him.”¹

175. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى صَلَاةَ الْغَدَاةِ فِي جَمَاعَةٍ، ثُمَّ جَلَسَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ، ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ، انْقَلَبَ بِأَجْرِ حَجَّةٍ وَعُمْرَةٍ.

Abu Umāmah رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allah ﷺ said, “Whoever offers the morning (*fajr*) prayer in congregation, then sits remembering Allah ﷻ until the sun rises, then prays two cycles of (*ishraq*) prayer will return with the reward of a Pilgrimage (*hajj*) and a Visitation (*umrah*).”²

176. عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ الَّذِينَ لَا تَزَالُ أَلْسِنَتُهُمْ رَطْبَةً مِنْ ذِكْرِ اللَّهِ يَدْخُلُونَ الْجَنَّةَ وَهُمْ يَضْحَكُونَ.

Abu Darda رَضِيَ اللَّهُ عَنْهُ narrates that the Holy Messenger said, “Indeed, the people whose tongues are always busy in remembrance of Allah will enter Paradise laughing.”³

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1. 1. Abu Yala, *al-Musnad* (3:66#1495)
 2. Abu Yala, *al-Musnad* (3:61#1487)
 3. Haythami, *Majma-uz-zawaid* (10:105)
 4. Mundhiri, *at-Tarhib wat-tarhib* (1:178#669)
 5. Manawi, *Fayd-ul-qadir* (6:165)
 6. Khatib Baghdadi, *Mawdah awhamal-jam wat-tafriq* (2:90)
 2. 1. Tabarani, *al-Mujam-ul-kabir* (8:178#7741)
 2. Tabarani, *Musnad-ush-shamiyyin* (2:42#885)
 3. Bayhaqi, *Shuab-ul-iman* (1:138#9762)
 4. Mundhiri, *at-Tarhib wat-tarhib* (1:179#672)
 5. Haythami, *Majma-uz-zawaid* (10:104)
 3. 1. Ibn Abi Shaybah, *al-Musannaf* (7:111#34587)
 2. Ibn Abi Shaybah, *al-Musannaf* (7:170#35052)

177. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 ذَاكِرُ اللَّهِ فِي الْعَافِلِينَ كَالْمُقَاتِلِ عَنِ الْفَارِّينَ, وَذَاكِرُ اللَّهِ فِي
 الْعَافِلِينَ كَالْمِصْبَاحِ فِي النِّتِّ الْمُظْلِمِ, وَذَاكِرُ اللَّهِ فِي الْعَافِلِينَ
 يُعْرِفُهُ اللَّهُ مَقْعَدَهُ وَلَا يُعَذِّبُ بَعْدَهُ, وَذَاكِرُ اللَّهِ فِي الْعَافِلِينَ لَهُ مِنَ
 الْأَجْرِ بَعْدُ كُلِّ فَصِيحٍ فِي السُّوقِ وَأَعْجَمِيٍّ, وَذَاكِرُ اللَّهِ فِي
 الْعَافِلِينَ يَنْظُرُ اللَّهُ نَظْرَةً لَا يُعَذِّبُهُ اللَّهُ بَعْدَهَا أَبَدًا, وَذَاكِرُ اللَّهِ فِي
 السُّوقِ لَهُ بِكُلِّ شَعْرَةٍ نُورٌ يَوْمَ الْقِيَامَةِ يُلْقِي اللَّهُ.

Abdullah ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah (ﷺ) said, “The one who remembers Allah (ﷻ) among those who are negligent is like the one who goes on fighting after others have deserted. The one who remembers Allah (ﷻ) among the neglectful is like a lamp in a dark house. The one who remembers Allah (ﷻ) among the neglectful is shown his place in Paradise by Allah (ﷻ) during his lifetime and Allah (ﷻ) will not punish him after that. The one who remembers Allah (ﷻ) among those who are negligent is blessed with the reward equal to the number of human beings and animals. Allah (ﷻ) looks at the one who remembers Allah (ﷻ) among the neglectful in such a way that He will never punish him

3. Ibn Mubarak, *az-Zuhd* (1:397#1136)

4. Ibn Abi Asim, *Kitab-uz-Zuhd* (1:136)

5. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:445)

6. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (1:219)

7. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (5:133)

8. Ibn Jawzi, *Sifat-us-safwah* (1:639)

9. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:366)

after that. The one who remembers Allah (ﷻ) in the market place will have light on every hair of his body on the Day of Resurrection.”¹

178. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ مَثَلُ الَّذِي يُقَاتِلُ عَنِ الْفَارِّينَ، وَذَاكِرُ اللَّهِ
 فِي الْغَافِلِينَ مَثَلُ الشَّجَرَةِ الْخَضِرَاءِ فِي وَسْطِ الشَّجَرِ الَّذِي قَدْ
 تَحَاتَ يَعْنِي مِنَ الضَّرِيبِ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ يُعَرِّفُهُ اللَّهُ
 مَقْعَدَهُ فِي الْجَنَّةِ.

Abdullah ibn Umar (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “The one who remembers Allah (ﷻ) among the neglectful is like the one who goes on fighting while the others desert. The one who remembers Allah (ﷻ) among those who are negligent is like a green tree among dry ones. And Allah shows the one who makes mention of Allah among the neglectful his resting place in Paradise.”²

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1. 1. Bayhaqi, *Shuab-ul-iman* (1:412#567)
2. Mundhiri, *at-Targhib wat-tarhib* (2:337#2622)
2. 1. Bayhaqi, *Shuab-ul-iman* (1:411#565)
2. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (6:181)
3. Dhahabi, *Mizan-ul-itidal* (5:295#6317)
4. Ajlawni, *Kashf-ul-khifa wa muzil-ul-ilbas* (1:505#1346)

Chapter 31

Allah will shelter His rememberer beneath His shade on the Day of Judgment

179. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ، وَشَابُّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ.

Abu Huraira (رضي الله عنه) narrates that the Holy Prophet (ﷺ) said, “There are seven kinds of people whom Allah (ﷻ) will shelter beneath His shade on the day when there will be no shade except His: a just ruler; a young man grown up worshipping his Lord; a man whose heart is attached to mosques; two men who love one another, meet and separate only for the sake of Allah; a man whom a woman of rank and beauty invites towards sin but he says, ‘I fear Allah (ﷻ)’; a person who gives charity so secretly that his left hand does not know what his right hand has spent; a man who remembers Allah in solitude and his eyes well.”¹

1. Bukhari, *as-Sahih* (1:234#629)
2. Bukhari, *as-Sahih* (2:517#1357)
3. Muslim, *as-Sahih* (2:715#1031)

180. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيُّنَ الْمُتَحَابُّونَ بِحَلَالِي؟ الْيَوْمَ أَظْلُهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي.

Abu Huraira رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allah ﷺ said, “Allah ﷻ will say on the Day of Resurrection, ‘Where are those who had mutual love for the sake of My glory? Today I will shelter them in My shade when there is no shade but Mine.’”¹

4. Tirmidhi, *al-Jami-us-sahih* (4:598#2391)

5. Ahmad ibn Hambal, *al-Musnad* (2:439#9663)

6. Malik, *al-Muwatta* (2:952#1709)

7. Ibn Hibban, *as-Sahih* (16:332#7338)

8. Bayhaqi, *Shuab-ul-iman* (3:243#3439)

1. 1. Muslim, *as-Sahih* (4:1988#2566)

2. Malik, *al-Muwatta* (2:952#1708)

3. Ahmad ibn Hambal, *al-Musnad* (2:370#8818)

4. Darimi, *as-Sunan* (2:403#2757)

5. Ibn Mubarak, *az-Zuhd* (1:247#711)

6. Ibn Hibban, *as-Sahih* (2:334#574)

7. Tayalisi, *al-Musnad* (p. 307#2335)

8. Bayhaqi, *as-Sunan-ul-kubra* (10:232)

9. Bayhaqi, *Shuab-ul-iman* (6:482#989)

Chapter 32

The most beloved action in the sight of Allah (ﷻ) is excessive remembrance

181. عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّ رَجُلًا سَأَلَهُ فَقَالَ: أَيُّ الْجِهَادِ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا. قَالَ: فَأَيُّ الصَّائِمِينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا. ثُمَّ ذَكَرَ لَنَا الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالصَّدَقَةَ كُلَّ ذَلِكَ رَسُولُ اللَّهِ ﷺ يَقُولُ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا. فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: يَا أَبَا حَفْصٍ! ذَهَبَ الذَّاكِرُونَ بِكُلِّ خَيْرٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: أَجَلٌ.

Muādh (رضي الله عنه) narrates from his father who narrates from the Messenger of Allah (ﷺ) that a man asked him, “What kind of *jihad* is the greatest in terms of reward?” He answered, “The one in which Allah (ﷻ) is remembered greatly.” The man then asked, “Who receive the greatest reward among those who fast?” He replied, “Those of them who remember Allah too much.” The man then asked about prayer, *zakah*, pilgrimage and charity. The Messenger of Allah said regarding all of them, “The one in which Allah (ﷻ) is remembered excessively (holds the highest reward).” Upon this, Abu Bakr (رضي الله عنه) said to Umar (رضي الله عنه), “O Abu Hafs! The

people who remember Allah have taken all the rewards.” The Messenger of Allah (ﷺ) said, “Of course.”¹

182. عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَكْثَرُوا ذِكْرَ اللَّهِ عَلَى كُلِّ حَالٍ. فَلَيْسَ عَمَلٌ أَحَبَّ إِلَى اللَّهِ وَلَا أَنْجَى لِعَبْدِهِ مِنْ ذِكْرِ اللَّهِ فِي الدُّنْيَا وَالْآخِرَةِ.

Muādh ibn Jabal (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Remember Allah (ﷻ) immensely in all circumstances. No action of man is more beloved to Allah (ﷻ) and serves more as a saviour in the world and the Hereafter than remembrance of Allah (ﷻ).”²

183. عَنْ أُمِّ أَنَسٍ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، أَوْصِنِي. قَالَ: اهْجُرِي الْمَعَاصِيَ، فَإِنَّهَا أَفْضَلُ الْهَجْرَةِ. وَحَافِظِي عَلَى الْفَرَائِضِ، فَإِنَّهَا أَفْضَلُ الْجِهَادِ. وَأَكْثِرِي مِنْ ذِكْرِ اللَّهِ، فَإِنَّكَ لَا تَأْتِيَنَّ اللَّهَ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنْ كَثْرَةِ ذِكْرِهِ.

Umm Anas (رضي الله عنها) narrates that she said, “O Messenger of Allah (ﷺ), bless me with some advice.” He said, “Migrate

1. 1. Ahmad ibn Hambal, *al-Musnad* (3:438)
2. Tabarani, *al-Mujam-ul-kabir* (20:186#407)
3. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:444)
4. Mundhiri, *at-Targhib wat-tarhib* (2:257#2309)
5. Haythami, *Majma-uz-zawaid* (10:74)
6. Husayni, *al-Bayan wat-tarif* (1:132#348)
2. 1. Bayhaqi, *Shuab-ul-iman* (1:395#520)
2. Hindi, *Kanz-ul-ummal* (1:426#1836)
3. Hindi, *Kanz-ul-ummal* (2:243#3931)
4. Ajlawni, *Kashf-ul-khifa wa muzil-ul-ilbas* (1:188#498)

from sins; that is the best migration. Take care of your duties; that is the best *jihad* (struggle). And remember Allah (ﷻ) exceedingly because you cannot present anything to Allah (ﷻ) which is dearer to Him than massive remembrance.”¹

184. عَنْ أُمِّ أَنَسٍ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: جَعَلَكَ اللَّهُ فِي الرَّفِيقِ الْأَعْلَى مِنَ الْجَنَّةِ وَأَنَا مَعَكَ، وَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي عَمَلًا صَالِحًا أَعْمَلُهُ. فَقَالَ: أَقِمِّي الصَّلَاةَ، فَإِنَّهَا أَفْضَلُ الْجِهَادِ، وَاهْجُرِي الْمَعَاصِيَ، فَإِنَّهَا أَفْضَلُ الْهَجْرَةِ، وَادْكُرِي اللَّهَ كَثِيرًا، فَإِنَّهُ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَنْ تَلْقَيْنَهُ بِهِ.

Umm Anas (رضي الله عنها) narrates, “I visited the Messenger of Allah (ﷺ) and said, ‘May Allah (ﷻ) grant you place in the Assembly of Supreme Companionship (*ar-rafiq al-a‘lā*) in Paradise and that I be with you!’ I then asked, ‘O Messenger of Allah (ﷺ), teach me a pious act so that I practise it (and avail your company in Paradise).’ He said, ‘Establish prayer because it is the best *jihad*; give up sins as that is the best *hijrah* (migration) and remember Allah (ﷻ) greatly for this

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1. 1. Tabarani, *al-Mujam-ul-kabir* (25:129#313)
2. Tabarani, *al-Mujam-ul-awsat* (7:21#6735)
3. Tabarani, *al-Mujam-ul-awsat* (7:51#6822)
4. Haythami, *Majma-uz-zawaid* (4:217,218)
5. Haythami, *Majma-uz-zawaid* (10:75)
6. Mundhiri, *at-Tarhib wat-tarhib* (2:257#2311)
7. Qarshi, *al-Wara* (p. 58#48)

action is the most beloved to Allah of the actions which you can forward to Him.”¹

185. عَنْ أَبِي جَعْفَرٍ رحمته الله قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَشَدُّ الْأَعْمَالِ ثَلَاثَةً: ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ، وَالْإِنصَافُ مِنْ نَفْسِكَ، وَالْمُوَاسَاةُ فِي الْمَالِ.

Abu Jafar (رحمته الله) narrates that the Messenger of Allah (ﷺ) said, “Three actions are the most powerful: to remember Allah persistently in all circumstances, to do justice on one’s part and to let people share one’s wealth.”²

186. عَنْ عَلِيٍّ رحمته الله قَالَ: أَشَدُّ الْأَعْمَالِ ثَلَاثَةً: إِعْطَاءُ الْحَقِّ مِنْ نَفْسِكَ، وَذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ، وَمُوَاسَاةُ الْأَخِ فِي الْمَالِ.

1. 1. Tabarani, *al-Mujam-ul-kabir* (25:150#359)

2. Haythami, *Majma-uz-zawaid* (10:75)

3. Mundhiri, *at-Tarhib wat-tarhib* (2:257#2311)

Tabarani said the narrator of the tradition, Umm Anas, is not the mother of Anas ibn Malik.

2. 1. Ibn Abi Shaybah, *al-Musannaf* (7:80#34340)

2. Ibn Mubarak, *az-Zuhd* (p. 257#744)

3. Hakeem Tirmidhi, *Nawadir-ul-usul fi ahadith ar-rasul* (4:106)

4. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (3:183)

5. Thaalabi said in *Jawahir-ul-hisan fi tafsir al-Quran* (4:35) Ibn Mubarak has narrated it in *az-Zuhd war-raqaiq* with his own chain of narrators.

6. Suyuti said in *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:367) Ibn Abi Shaybah related it through Abu Jafar.

7. Suyuti said in *ad-Durr-ul-manthur fit-tafsir bil-mathur* (4:75) Abu Nuaym, too, transmitted it in *al-Hilyah* through Abu Jafar.

Ali (عليه السلام) said, “Three deeds are most powerful: to give people their rights, to remember Allah (ﷻ) in every state and to let your brother share your wealth.”¹

187. عَنْ ابْنِ عُمَرَ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَشَدُّ الْأَعْمَالِ ثَلَاثَةً: إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ، مُوَاسَاةُ الْأَخِ مِنْ مَالِكَ، وَذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ.

Abdullah ibn Umar (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Three deeds are most powerful: to do justice on your part, to let people share your wealth and to remember Allah in every circumstance.”²

188. عَنْ ابْنِ عَبَّاسٍ (رضي الله عنه) فِي قَوْلِهِ ﴿أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾ يَقُولُ: لَا يَفْرِضُ عَلَى عِبَادِهِ فَرِيضَةً إِلَّا جَعَلَ لَهَا حَدًّا مَعْلُومًا ثُمَّ عَذَرَ أَهْلَهَا فِي حَالِ عَذْرِ غَيْرِ الذِّكْرِ. فَإِنَّ اللَّهَ لَمْ يَجْعَلْ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ وَلَمْ يُعَذِّرْ أَحَدًا فِي تَرْكِهِ إِلَّا مَغْلُوبًا عَلَى عَقْلِهِ فَقَالَ: فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ بِاللَّيْلِ وَالنَّهَارِ فِي الْبَرِّ وَالْبَحْرِ وَفِي السَّفَرِ وَالْحَضَرِ وَالْغَنَى وَالْفَقْرِ وَالصَّحَّةِ وَالسَّقَمِ وَالسَّرِّ وَالْعَلَانِيَةِ وَعَلَى كُلِّ حَالٍ...

1. Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (1:85)

2. Qazwini, at-Tadwin fi akhbar qazwin (4:70)

Abdullah ibn Abbas (رضي الله عنه) elaborates the Qur'anic verse "Remember Allah excessively." He says, "Whatever Allah has prescribed as obligatory is delineated. He exempted the handicapped for the peculiar handicaps except Allah's remembrance. The obligation of remembrance is the only exception. Allah (ﷻ) has not set for it any limit, nor has He accepted any excuse to abandon it except the insane. He said, 'Remember Allah (ﷻ) standing, sitting, on your sides during the night and the day, on land and at sea, during journey and at home, in poverty and in prosperity, in health and in sickness, secretly and openly – remember Him under all circumstances.'"¹

189. عَنْ مُقَاتِلٍ فِي قَوْلِهِ ﴿أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾ قَالَ:
بِاللِّسَانِ بِالتَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّهْلِيلِ وَالتَّحْمِيدِ وَأَذْكُرُوهُ عَلَى
كُلِّ حَالٍ.

Muqatal, interpreting Allah's words "Remember Allah abundantly" says, "It means remember Him in every condition with the tongue (by saying) *Subhan Allah* (Allah is Pure), *Allahu Akbar* (Allah is the Supremely Great), *la ilaha illallah* (there is no God but Allah) and *alhamdu lillah* (Praise be to Allah)."²

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1. 1. Ibn Abi Hatim, *Tafsir-ul-Quran al-azim* (9:3138)
 2. Tabari, *Jami-ul-bayan fi tafsir al-Quran* (5:259,260; 22:17)
 3. Ibn Kathir, *Tafsir-ul-Quran al-azim* (3:496)
 2. Ibn Abi Hatim, *Tafsir-ul-Quran al-azim* (9:3138)

Chapter 33

**The one granted a remembering tongue
is blessed with the best of this world and
the Hereafter**

190. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَرْبَعٌ مَنْ أُعْطِيَهُنَّ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: قَلْبًا شَاكِرًا، وَلِسَانًا ذَاكِرًا، وَبَدَنًا عَلَى الْبَلَاءِ صَابِرًا، وَزَوْجَةً لَا تَبْغِيهِ خَوْنًا فِي نَفْسِهَا وَلَا مَالِهِ.

Abdullah ibn Abbas (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Whoever has been granted four things has been blessed with the best of this world and the Hereafter: a grateful heart, a tongue that remembers Allah (ﷻ), a body which is patient during suffering, and a wife who is not unfaithful to her husband and is not dishonest with regard to his property.”¹

191. عَنْ ثَوْبَانَ رضي الله عنه قَالَ لَمَّا نَزَلَتْ ﴿وَالَّذِينَ يَكْتُمُونَ الْأَذْهَبَ وَالْفِضَّةَ﴾ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ.

1. Tabarani, *al-Mujam-ul-kabir* (11:134#11275)
2. Tabarani, *al-Mujam-ul-awsat* (7:179#7212)
3. Bayhaqi, *Shuab-ul-iman* (4:104#4429)
4. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (3:65)
5. Mundhiri, *at-Tarhib wat-tarhib* (2:256#2301)
6. Haythami, *Majma-uz-zawaid* (4:273)

Haythami declared the men who transmitted the tradition in *al-Mujam-ul-awsat* are *sahih* (sound).

فَقَالَ بَعْضُ أَصْحَابِهِ: أُنْزِلَ فِي الذَّهَبِ وَالْفِضَّةِ مَا أُنْزِلَ. لَوْ عَلِمْنَا أَيُّ الْمَالِ خَيْرٌ فَتَّخِذْهُ! فَقَالَ: أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَزَوْجَةٌ مُؤْمِنَةٌ تُعِينُهُ عَلَى إِيْمَانِهِ.

Thawban (رضي الله عنه) narrates, “We were with the Holy Prophet (ﷺ) on one of his journeys when the verse ‘...those who gather gold and silver...’ was revealed. One of his Companions said, ‘This verse has come down regarding gold and silver. Would that we knew what wealth is best so that we might acquire it!’ The Holy Prophet (ﷺ) said, ‘The best wealth is a tongue which remembers Allah (ﷻ), a heart which is grateful and a believing wife who assists him in his faith.’”¹

192. عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ أَفْضَلِ الْإِيْمَانِ. قَالَ ﷺ: أَنْ تُحِبَّ لِلَّهِ وَتُبْغِضَ لِلَّهِ وَتُعْمَلَ لِسَانُكَ فِي ذِكْرِ اللَّهِ. قَالَ: وَمَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: وَأَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ.

1. 1. Tirmidhi, *al-Jami-us-sahih* (5:277#3094)
2. Ibn Majah, *as-Sunan* (1:596#1856)
3. Ahmad ibn Hambal, *al-Musnad* (5:282#22490)
4. Ruyani, *al-Musnad* (1:406#620)
5. Tabarani, *al-Mujam-ul-awsat* (2:376#2274)
6. Tabarani, *al-Mujam-ul-awsat* (7:10#6700)
7. Tabarani, *al-Mujam-us-saghir* (2:121#890)
8. Kanani, *Misbah-uz-zujajah* (2:96#664)
9. Mundhiri, *at-Tarhib wat-tarhib* (2:255#2300)
10. Mundhiri, *at-Tarhib wat-tarhib* (3:28#2947)

Muādh ibn Anas (رضي الله عنه) narrates that he asked the Holy Prophet (ﷺ) what was the most excellent aspect of faith. He replied, “That you should love for Allah’s sake and hate for Allah’s sake, and that your tongue should remain busy in remembering Allah (ﷻ).” Muādh (رضي الله عنه) further asked, “Anything else, O Messenger of Allah?” He said, “That you should like for others what you like yourself, and dislike for others what you dislike yourself.”¹

193. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: يَا مُعَاذُ، قَلْبًا شَاكِرًا، وَلِسَانًا ذَاكِرًا، وَزَوْجَةً صَالِحَةً تُعِينُكَ عَلَى أَمْرِ دُنْيَاكَ وَدِينِكَ خَيْرٌ مَّا اكْتَسَبَهُ النَّاسُ.

Abu Umāmah (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said to Muādh ibn Anas (رضي الله عنه), “O Muādh, a grateful heart, a tongue which remembers Allah (ﷻ), and a wife who helps you with your worldly and religious matters are the best of what people can acquire.”²

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1. 1. Ahmad ibn Hambal, *al-Musnad* (5:247#22183)
 2. Tabarani, *al-Mujam-ul-kabir* (20:191#425)
 3. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:34)
 4. Mundhiri, *at-Tarhib wat-tarhib* (4:13#4588)
 5. Haythami, *Majma-uz-zawaid* (1:61,89)
 6. Ajlawni, *Kashful-khifā wa muzil-ul-ilbas* (1:177#465)
 2. 1. Tabarani, *al-Mujam-ul-kabir* (8:205#7828)
 2. Bayhaqi, *Shuab-ul-iman* (4:104#4430)
 3. Haythami, *Majma-uz-zawaid* (4:273)
 4. Husayni, *al-Bayan wat-tarif* (2:132#1279)

194. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ. وَإِنْ أَبْعَدَ النَّاسُ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي.

Abdullah ibn Umar (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Do not talk a lot without remembrance of Allah (ﷻ), because much talk without remembrance of Allah (ﷻ) is hardness of heart. And the one who is farthest from Allah is he who has a hard heart.”¹

195. عَنْ جُلَّاسِ بْنِ عَمْرِو سِنَانٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِكُلِّ سَاعٍ غَايَةً وَغَايَةُ ابْنِ آدَمَ الْمَوْتُ. فَعَلَيْكُمْ بِذِكْرِ اللَّهِ فَإِنَّهُ يُسَهِّلُكُمْ وَيَرْعِبُكُمْ فِي الْآخِرَةِ.

Jalas ibn Amr Sanan (رضي الله عنه) narrates that the Holy Prophet (ﷺ) said, “Everyone who strives has an end and the end of Adam’s son is death. So, you must remember Allah (ﷻ) because it will ease your end (i.e. death) for you and will incline you towards the Hereafter.”²

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1. 1. Tirmidhi, *al-Jami-us-sahih* (4:607#2411)
 2. Bayhaqi, *Shuab-ul-iman* (4:245#4951)
 3. Mundhiri, *at-Tarhib wat-tarhib* (3:344#4365)
 4. Daylami, *al-Firdaws bima thur al-khitab* (5:65#7475)
 5. Zurqani, *Sharh-ul-Muwatta* (4:519)
 6. Qurtabi, *al-Jami li-ahkam al-Quran* (1:463)
 7. Ibn Kathir, *Tafsir-ul-Quran al-azim* (1:115)
 8. Dhahabi, *Mizan-ul-itidal* (1:161#125)
 2. Husayni, *al-Bayan wat-tarif* (1:245#645)

Chapter 34

People of Paradise will regret every moment spent without remembrance of Allah

196. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ سَاعَةٍ تَمُرُّ بِابْنِ آدَمَ لَمْ يَذْكُرِ اللَّهَ فِيهَا إِلَّا تَحَسَّرَ عَلَيْهَا يَوْمَ الْقِيَامَةِ.

Āisha (رَضِيَ اللَّهُ عَنْهَا) narrates that the Messenger of Allah (ﷺ) said, “On the Day of Resurrection man will regret every moment he spends without remembering Allah (ﷻ).”¹

197. عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ يَتَحَسَّرُ أَهْلُ الْجَنَّةِ إِلَّا عَلَى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللَّهَ فِيهَا.

Muādh ibn Jabal (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “The people of Paradise will not regret anything except the moment which they spent without remembering Allah (ﷻ).”²

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1. 1. Bayhaqi, *Shuab-ul-iman* (1:392#511)
2. Tabarani, *al-Mujam-ul-awsat* (8:175#8316)
3. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:135)
4. Haythami, *Majma-uz-zawaid* (10:80)
2. 1. Tabarani, *al-Mujam-ul-kabir* (20:93#182)
2. Bayhaqi, *Shuab-ul-iman* (1:392#512,513)
3. Mundhiri, *at-Targhib wat-tarhib* (2:258#2312)

198. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “The collection of people who leave a remembrance session without remembering Allah (ﷻ) are like a dead ass and this (state of theirs) is regrettable.”¹

199. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا جَلَسَ قَوْمٌ مَجْلِسًا فَتَفَرَّقُوا عَنْ غَيْرِ ذِكْرٍ إِلَّا تَفَرَّقُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ وَكَانَ ذَلِكَ الْمَجْلِسُ عَلَيْهِمْ حَسْرَةٌ يَوْمَ الْقِيَامَةِ.

According to Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) the Messenger of Allah (ﷺ) said, “The people who sit in a remembrance assembly and disperse without remembering Allah are like a dead donkey and this assembly will lament on them on the Day of Resurrection.”²

4. Haythami, *Majma-uz-zawaid* (10:73)

5. Daylami, *al-Firdaws bima thur al-khitab* (3:408#5244)

6. Hakeem Tirmidhi, *Nawadir-ul-usul fi ahadith ar-rasul* (4:106)

1. 1. Abu Dawud, *as-Sunan* (4:264#4855)

2. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:135)

3. Mindhiri, *at-Tarhib wat-tarhib* (2:263#2332)

2. 1. Ahmad ibn Hambal, *al-Musnad* (2:527#10837)

2. Ahmad ibn Hambal, *al-Musnad* (2:515#10691)

3. Nasai, *as-Sunan-ul-kubra* (6:107#10236)

4. Nasai, *Amal-ul-yawm wal-laylah* (1:311#403)

5. Hakim, *al-Mustadrak* (1:668#1808)

6. Bayhaqi, *Shuab-ul-iman* (1:403#541)

200. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً، وَمَنْ اضْطَجَعَ مَضْجَعًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “He who sits in a place where Allah is not remembered runs into a loss decreed by Allah. And he who lies on a bed where Allah is not remembered he also runs into a loss decreed by Allah.”¹

201. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ. فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ.

Abu Huraira (رضي الله عنه) narrates from the Holy Prophet (ﷺ), “The people who sit in an assembly but do not remember Allah (ﷻ) and do not send blessings upon their Prophet (ﷺ) will be seized. Then if Allah desires He may punish them and if He wills He may forgive them.”²

7. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (7:207)

8. Ibn Hayyan, *Tabaqat-ul-muhaddisin bi Asbahan* (3:448)

1. 1. Abu Dawud, *as-Sunan* (4:264#4856)
2. Nasai, *as-Sunan-ul-kubra* (6:107#10237)
3. Nasai, *Amal-ul-yawm wal-laylah* (1:311#404)
4. Tabarani, *Musnad-ush-shamiyyin* (2:272#1324)
5. Bayhaqi, *Shuab-ul-iman* (1:404#544,545)
6. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:135)
7. Mundhiri, *at-Tarhib wat-tarhib* (1:237#900)
8. Mundhiri, *at-Tarhib wat-tarhib* (2:262#2330)
2. 1. Tirmidhi, *al-Jami-us-sahih* (5:461#3380)

202. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا قَعَدَ قَوْمٌ مَقْعَدًا لَّا يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ وَيُصَلُّونَ عَلَى النَّبِيِّ ﷺ إِلَّا كَانَ عَلَيْهِمْ حَسْرَةٌ يَوْمَ الْقِيَامَةِ وَإِنْ دَخَلُوا الْجَنَّةَ لِلثَّوَابِ.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates from the Holy Prophet (ﷺ), “If a people sit in a gathering but do not remember Allah (ﻋَزَّ وَجَلَّ) nor send blessings upon the Holy Prophet (ﷺ), they will deplore (this loss) on the Resurrection Day even if they enter Paradise as reward for their piety.”¹

203. عَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ قَوْمٍ اجْتَمَعُوا فِي مَجْلِسٍ فَتَفَرَّقُوا وَلَمْ يَذْكُرُوا اللَّهَ إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ.

Abdullah ibn Mugaffal (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “If some people gather in an assembly and

2. Ahmad ibn Hambal, *al-Musnad* (2:453#9842)

3. Ahmad ibn Hambal, *al-Musnad* (2:481#10249)

4. Tabarani, *Musnad-ush-shamiyyin* (2:46#895)

5. Bayhaqi, *as-Sunan-ul-kubra* (3:210#5563)

6. Haythami, *Majma-uz-zawaid* (10:80)

7. Ibn Kathir, *Tafsir-ul-Quran al-azim* (3:513)

8. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:135)

1. 1. Ahmad ibn Hambal, *al-Musnad* (2:463#9966)

2. Ibn Hibban, *as-Sahih* (2:352#591)

3. Ibn Abi Asim, *Kitab-uz-Zuhd* (1:27)

4. Mundhiri, *at-Tarhib wat-tarhib* (2:263#2331)

5. Haythami, *Mawarid-uz-zaman* (1:577#2322)

6. Haythami, *Majma-uz-zawaid* (10:79)

disperse without remembering Allah this assembly will deplore and regret them on the Day of Resurrection.”¹



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1. 1. Tabarani, *al-Mujam-ul-awsat* (4:122#3744)
 2. Bayhaqi, *Shuab-ul-iman* (1:401#533)
 3. Mundhiri, *at-Tarhib wat-tarhib* (2:263#2333)

Chapter 35

Remembrance of Allah (ﷻ) illumines hearts

204. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ إِنَّ لِكُلِّ شَيْءٍ صِقَالَةً وَأَنَّ صِقَالَةَ الْقُلُوبِ ذِكْرُ اللَّهِ. وَمَا مِنْ شَيْءٍ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ. قَالُوا: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَوْ أَنْ تَضْرِبَ بِسَيْفِكَ حَتَّى يَنْقَطِعَ.

Abdullah ibn Umar رضي الله عنه narrates that the Holy Prophet ﷺ used to say, “Everything has a shiner that makes it shine and indeed the shiner of hearts is remembrance of Allah ﷻ. There is no greater savior than remembrance of Allah to deliver from Allah’s torment. The Companions asked, “Not even *jihad* in the path of Allah?” He replied, “No, even if you wield your sword until it is broken.”¹

205. قَالَ أَبُو الدَّرْدَاءِ رضي الله عنه: إِنَّ لِكُلِّ شَيْءٍ جَلَاءً وَإِنْ جَلَاءَ الْقُلُوبِ ذِكْرُ اللَّهِ ﷻ.

Abu Dar da رضي الله عنه states, “There is a shiner for everything and for hearts it is remembrance of Allah ﷻ.”²

1. 1. Bayhaqi, *Shuab-ul-iman* (1:396#522)
2. Mundhiri, *at-Tarhib wat-tarhib* (2:254#2295)
3. Ibn Qayyim, *al-Wabil-ul-ayb* (1:60)
4. Manawi, *Fayd-ul-qadir* (2:511)
2. 1. Bayhaqi, *Shuab-ul-iman* (1:396#523)
2. Ibn Qayyim, *al-Wabil-ul-ayb* (1:60)

206. عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ رحمته الله قَالَ: ذِكْرُ اللَّهِ صِقَالُ
الْقُلُوبِ.

Awn ibn Abdullah رحمته الله states, “Remembrance of Allah ﷻ is a shiner of hearts.”¹

207. عَنْ أَبِي هُرَيْرَةَ رحمته الله قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ
أَكْثَرَ ذِكْرَ اللَّهِ فَقَدْ بَرِئَ مِنَ النِّفَاقِ.

Abu Huraira رحمته الله narrates that the Messenger of Allah ﷺ said, “Whoever remembers Allah ﷻ excessively is purified of hypocrisy.”²

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1. Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:241)
 2. 1. Tabarani, *al-Mujam-ul-awsat* (7:86#6931)
 2. Tabarani, *al-Mujam-us-saghir* (2:172#974)
 3. Bayhaqi, *Shuab-ul-iman* (1:414#575)
 4. Mundhiri, *at-Tarhib wat-tarhib* (2:278#2393)

Chapter 36

Remembrance of Allah (ﷻ) cures hearts

208. عَنْ مَكْحُولٍ رحمته الله قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ ذِكْرَ اللَّهِ شِفَاءٌ، وَإِنَّ ذِكْرَ النَّاسِ دَاءٌ.

Makhūl narrates that the Messenger of Allah (ﷺ) said, “Indeed, remembrance of Allah (ﷻ) is a cure and remembrance of people is an illness.”¹

209. حَفْصَةُ بِنْتُ عُمَرَ رحمها الله قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا حَفْصَةَ، إِيَّاكَ وَكَثْرَةَ الْكَلَامِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بَغِيرِ ذِكْرِ اللَّهِ تَمِيتُ الْقَلْبَ. وَعَلَيْكَ بِكَثْرَةِ ذِكْرِ اللَّهِ فَإِنَّهُ يُحْيِي الْقَلْبَ.

Umm-ul-Muminīn Hafsa bint Umar (رحمها الله) narrates that the Messenger of Allah (ﷺ) blessed her with his holy advice, “O Hafsa, eschew talking too much because too much talking except remembrance of Allah kills the heart. And remember Allah (ﷻ) greatly and persistently because it gives life to the heart.”²

210. عَنْ ابْنِ عُمَرَ رحمهم الله قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَكْثِرُوا الْكَلَامَ بَغِيرِ ذِكْرِ اللَّهِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بَغِيرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ، وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي.

1. Bayhaqi, *Shuab-ul-iman* (1:459#717)
2. Ajlawni, *Kashf-ul-khifā wa muzil-ul-ilbas* (1:505#1345)
2. Daylami, *al-Firdaws bima thur al-khitab* (5:432,433#8652)

Abdullah ibn Umar (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Do not talk much without remembering Allah because excessive talk without Allah’s remembrance hardens hearts. And of men the farthest from Allah is the callous-hearted.”¹

211. عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: كُلُّ كَلَامِ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ إِلَّا أَمْرٌ بِمَعْرُوفٍ أَوْ نَهْيٌ عَنْ مُنْكَرٍ أَوْ ذِكْرُ اللَّهِ.

Umm-ul-Muminīn Umm Habibah (رضي الله عنها) narrates from the Holy Prophet (ﷺ), “Except for commanding the right and forbidding the wrong and remembering Allah, no utterance of Adam’s son goes to his favour.”²

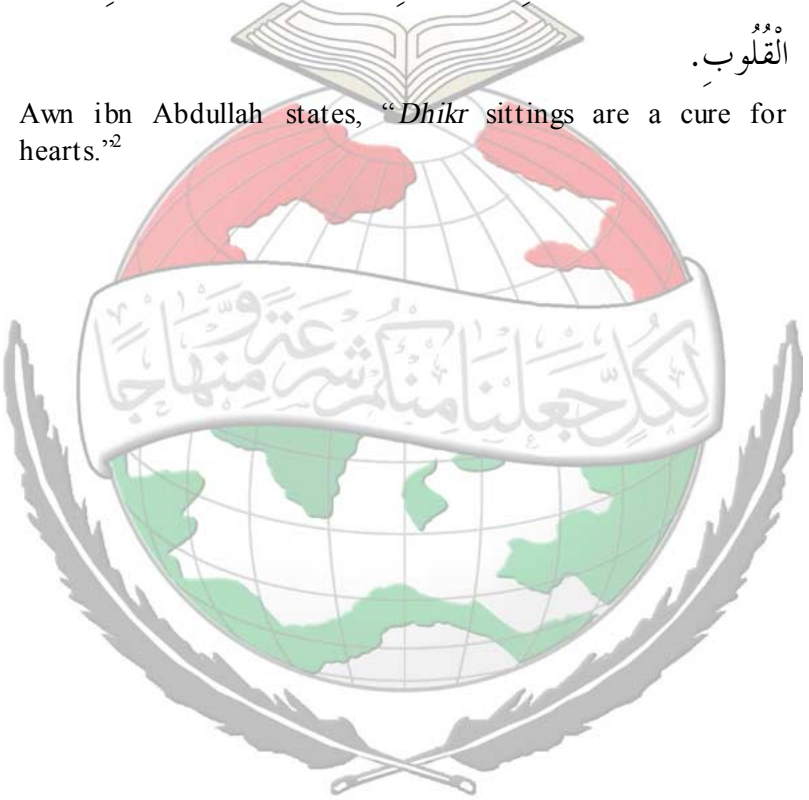
212. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذِكْرُ اللَّهِ شِفَاءُ الْقُلُوبِ.

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1. 1. Tirmidhi, *al-Jami-us-sahih* (4:607#2411)
 2. Daylami, *al-Firdaws bima thur al-khitab* (5:65#7475)
 3. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:135)
 4. Mundhiri, *at-Targhib wat-tarhib* (3:344#4365)
 5. Zurqani, *Sharh al-Muwatta* (4:519)
 6. Qurtabi, *al-Jami li-ahkam al-Quran* (1:463)
 7. Ibn Kathir, *Tafsir-ul-Quran al-azim* (1:115)
 2. 1. Tirmidhi, *al-Jami-us-sahih* (4:608#2412)
 2. Hakim, *al-Mustadrak* (2:557#3892)
 3. Abu Yala, *al-Musnad* (13:56#7132)
 4. Abd ibn Humayd, *al-Musnad* (1:448#1554)
 5. Qadai, *Musnad-ush-shihab* (1:202#305)
 6. Bayhaqi, *Shuab-ul-iman* (1:393#514)
 7. Mundhiri, *at-Targhib wat-tarhib* (3:345#4367)
 8. Ibn Abd-ul-Barr, *at-Tamhid* (22:20)
 9. Faqihy, *Akhbar Makkah* (3:329)

Anas (رضي الله عنه) states, “Remembrance of Allah (ﷻ) is a cure for hearts.”¹

213. عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ قَالَ: مَجَالِسُ الذِّكْرِ شِفَاءُ الْقُلُوبِ.

Awn ibn Abdullah states, “*Dhikr* sittings are a cure for hearts.”²



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1. Ajlawni, Kashf-ul-khifā wa muzil-ul-ilbas (1:505#1345)
 2. Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:241)

Chapter 37

Remembrance of Allah (ﷻ) is better than freeing slaves

214. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلَاةِ الْعَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتِقَ أَرْبَعَةً مِنْ وَلَدِ إِسْمَاعِيلَ, وَلَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتِقَ أَرْبَعَةً.

Anas ibn Malik (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Sitting with rememberers of Allah (ﷻ) after the *fajr* (morning) prayer till sunrise is more pleasing to me than setting free four slaves of the descendants of Ismail, and sitting with rememberers of Allah (ﷻ) after the *asr* (afternoon) prayer till sunset is more pleasing to me than setting free four slaves.”¹

215. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَأَنْ أَجْلِسَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ بَعْدَ صَلَاةِ الصُّبْحِ إِلَى أَنْ تَطْلُعَ

1. 1. Abu Dawud, *as-Sunan* (3:324#3667)
2. Abu Yala, *al-Musnad* (6:119#3392)
3. Tabarani, *al-Mujam-ul-awsat* (6:137#6022)
4. Bayhaqi, *Shuab-ul-iman* (1:409#561)
5. Mundhiri, *at-Tarhib wat-tarhib* (1:178#668)
6. Haythami, *Majma-uz-zawaid* (10:105)

الشَّمْسَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ. وَلَآنَ أَجْلِسَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ بَعْدَ الْعَصْرِ إِلَى أَنْ تَغِيبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَقَ ثَمَانِيَةَ مِنْ وَلَدِ إِسْمَاعِيلَ دِيَّةَ كُلِّ رَجُلٍ مِنْهُمْ اثْنَا عَشَرَ أَلْفًا.

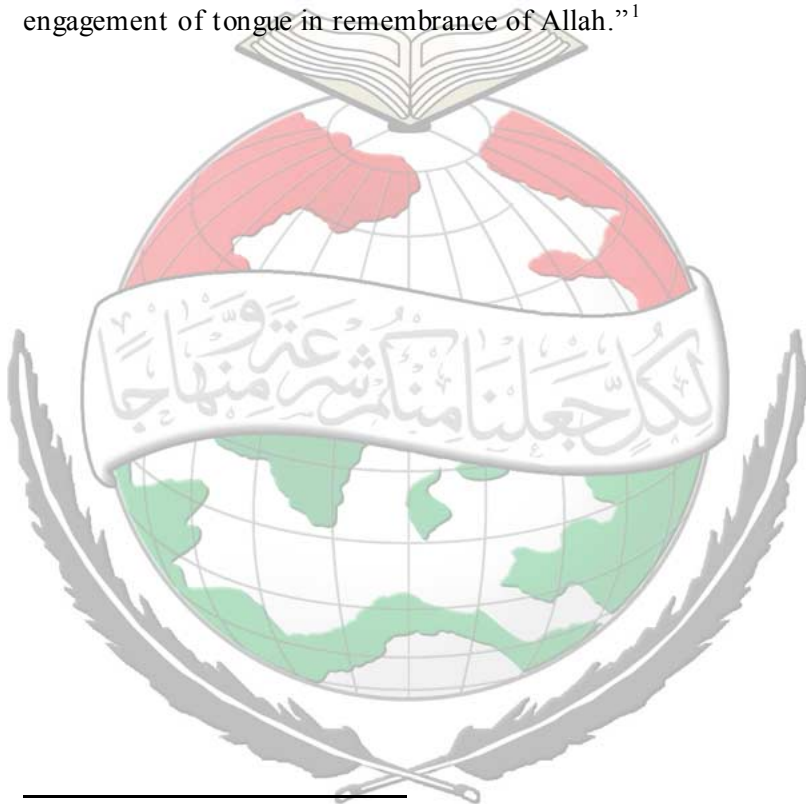
Anas ibn Malik (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Sitting with rememberers of Allah (ﷻ) from the *ḥajr* (morning) prayer till sunrise is more beloved to me than anything else where the sun rises. Sitting with rememberers of Allah (ﷻ) from the *asr* (afternoon) prayer till sunset is more beloved to me than freeing eight people of the Children of Ismail, costing twelve thousand each.”¹

216. عَنْ سَالِمٍ قَالَ: قِيلَ لِأَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ: إِنَّ أَبَا سَعْدٍ بَنِي مُنَبِّهٍ جَعَلَ فِي مَالِهِ مِائَةَ مُحَرَّرَةٍ. فَقَالَ: إِنَّ مِائَةَ مُحَرَّرَةٍ فِي مَالِ رَجُلٍ لَكَثِيرٌ. أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ ذَلِكَ؟ إِيْمَانٌ مُلْزُومٌ بِاللَّيْلِ وَالنَّهَارِ وَلَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ.

Salim narrates that Abu Darda (رضي الله عنه) was told, “Abu Sa’d ibn Munabbih has freed one hundred slaves out of his own

1. Bayhaqi, *as-Sunan-ul-kubra* (8:38)
2. Abu Yala, *al-Musnad* (7:154#4126)
3. Harith, *al-Musnad* (2:950#1048)
4. Bayhaqi, *as-Sunan-ul-kubra* (8:79)
5. Bayhaqi, *Shuab-ul-iman* (1:409#560)
6. Bayhaqi, *Shuab-ul-iman* (1:410#562)
7. Ibn Kathir, *Tafsir-ul-Quran al-azim* (3:81)

wealth.” Abu Darda said, “Surely setting free a hundred slaves spending one’s property is a great thing, but shall I not tell you of something which is superior to that? That is steadfastness in your faith day and night and full time engagement of tongue in remembrance of Allah.”¹



1. 1. Ibn Abi Shaybah, *al-Musannaf* (6:59#29464)
2. Ibn Abi Shaybah, *al-Musannaf* (7:170#35057)
3. Dabbi, *Kitab-ud-dua* (1:268#91)
4. Ibn Abi Asim, *Kitab-uz-Zuhd* (1:136)
5. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (1:219)
6. Bayhaqi, *Shuab-ul-iman* (1:435#627)
7. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:238)
8. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:445)
9. Mundhiri, *at-Tarhib wat-tarhib* (2:253#2293)
10. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (1:362)

Chapter 38

Remembrance of Allah delivers from the torment of Hell-Fire

217. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَقُولُ اللَّهُ: أَخْرِجُوا مِنْ النَّارِ مَنْ ذَكَرَنِي يَوْمًا أَوْ خَافَنِي فِي مَقَامٍ.

Anas ibn Mālik (رضي الله عنه) narrates from the Holy Prophet (ﷺ), “Allah (ﷻ) will say, ‘Pull him out of Hell who remembered Me some day or feared Me at some point.’”¹

218. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ ذَكَرَ اللَّهَ فَفَاضَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللَّهِ حَتَّى يُصِيبَ الْأَرْضَ مِنْ دُمُوعِهِ، لَمْ يُعَذِّبْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ.

Anas ibn Mālik (رضي الله عنه) narrates that the Holy Prophet (ﷺ) said, “Whoever remembers Allah (ﷻ) and his eyes well with tears for fear of Allah (ﷻ), and the tears fall and wet the ground, Allah will not torment him at all on the Day of Resurrection.”²

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1. 1. Tirmidhi, *al-Jami-us-sahih* (4:712#2594)
 2. Ibn Abi Asim, *as-Sunnah* (2:400#833)
 3. Ibn Abi Asim, *Kitab-uz-Zuhd* (1:369)
 4. Hakim, *al-Mustadrak* (1:141#234)
 5. Bayhaqi, *al-Itiqad* (1:201)
 6. Bayhaqi, *Shuab-ul-iman* (1:469,470#740)
 7. Daylami, *al-Firdaws bima thur al-khitab* (5:244#8084)
 8. Mundhiri, *at-Tarhib wat-tarhib* (4:130#5108)
 9. Ibn Hayyan, *Tabaqat-ul-muhaddisin bi Asbahan* (3:16#242)
 2. 1. Hakim, *al-Mustadrak* (4:289#7668)

219. عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ، فَقَالَ: يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ. جَاءَتِ الرَّاحِفَةُ تَتَّبِعُهَا الرَّادِفَةُ. جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ.

Ubayy ibn Ka'b narrates that when two-third night had passed, the Messenger of Allah (ﷺ) stood up and said, "O people, remember Allah (ﷻ), remember Allah (ﷻ). The Jolting (Hour) has come and the one that follows is also approaching; the death has come with its agony; the death has come with its agony."¹

220. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: يُصَاحُ بِرَجُلٍ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ فَيُنْشَرُ لَهُ تِسْعَةٌ وَتِسْعُونَ سَجَلًا كُلُّ سَجَلٍ مَدَّ الْبَصَرِ. ثُمَّ يَقُولُ اللَّهُ ﻋَﻠَﻴْكَ: هَلْ تُنْكِرُ مِنْ هَذَا شَيْئًا؟ فَيَقُولُ: لَا، يَا رَبَّ. فَيَقُولُ:

2. Tabarani, *al-Mujam-ul-awsat* (6:196#6171)

3. Mundhiri, *at-Tarhib wat-tarhib* (4:113#5023)

1. 1. Tirmidhi, *al-Jami-us-sahih* (4:636#2457)

2. Abd ibn Humayd, *al-Musnad* (1:89#170)

3. Bayhaqi, *Shuab-ul-iman* (1:394#517)

4. Daylami, *al-Firdaws bima thur al-khitab* (5:272#8160)

5. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (1:256)

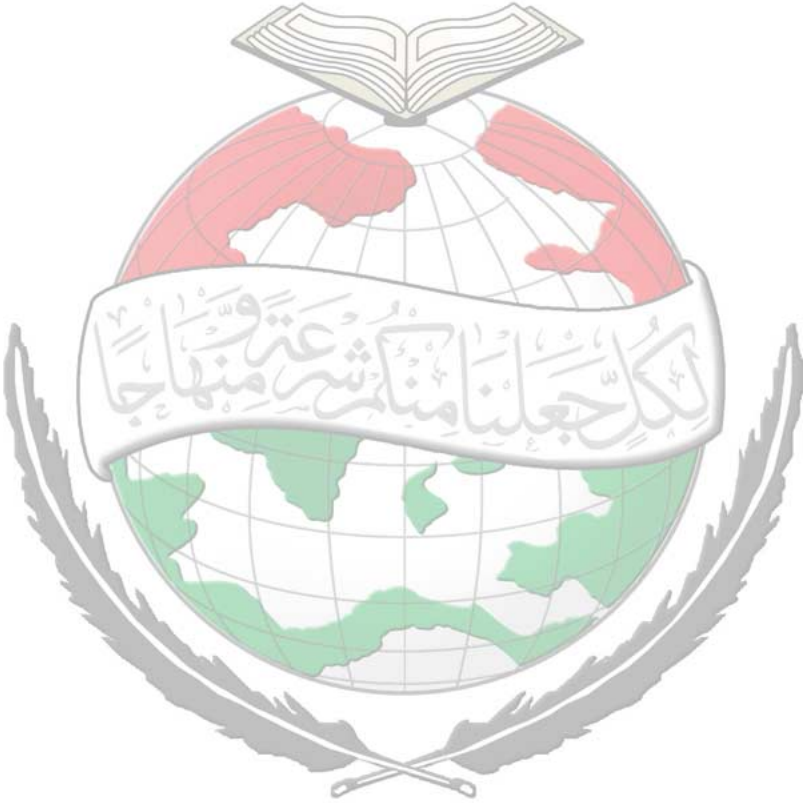
6. Maqdasi, *al-Ahadith-ul-mukhtar* (3:389#1184)

7. Mundhiri, *at-Tarhib wat-tarhib* (2:327#2577)

أَظْلَمْتَك كَتَبْتِي الْحَافِظُونَ؟ ثُمَّ يَقُولُ: أَلَاكَ عَنْ ذَلِكَ حَسَنَةٌ؟
 فِيهَاَبُ الرَّجُلُ، فَيَقُولُ: لَا. فَيَقُولُ: بَلَى، إِنَّ لَكَ عِنْدَنَا حَسَنَاتٍ
 وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ. فَتُخْرَجُ لَهُ بَطَاقَةٌ فِيهَا ‘أَشْهَدُ أَنْ لَا
 إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.’ قَالَ: فَيَقُولُ: يَا رَبِّ
 مَا هَذِهِ الْبَطَاقَةُ مَعَ هَذِهِ السَّجَلَّاتِ؟ فَيَقُولُ: إِنَّكَ لَا تُظْلَمُ
 فَيُوضَعُ السَّجَلَّاتُ فِي كِفَّةٍ، وَالْبَطَاقَةُ فِي كِفَّةٍ، فَطَاشَتْ
 السَّجَلَّاتُ وَثَقُلَتِ الْبَطَاقَةُ.

Abdullah ibn Amr (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “On the Day of Resurrection a man from my *ummah* (community) will be called in front of people, with ninety-nine registers spread out in front of him. The length of each register will be as far as the eye can see. Allah (ﷻ) will then say, ‘Can you deny anything that is inside them?’ The man will reply, ‘O my Lord, no.’ Then Allah (ﷻ) will say, ‘Did my angels who record deeds wrong you any way?’ He will then say, ‘Do you have any pious deed in addition to this?’ The man will be terrified and say, ‘No.’ Allah (ﷻ) will say, ‘Why not, indeed We have your pious deeds (recorded) with Us and indeed you will not be oppressed today.’ A card will be taken out for him that will read, ‘I bear witness that there is no God but Allah (ﷻ) and that Muhammad (ﷺ) is His servant and His Messenger.’” The Messenger of Allah (ﷺ) said, “That man will say, ‘What will this card do against these registers?’ Allah (ﷻ) will say, ‘You will not be wronged.’ Then the registers will be placed in one scale (of

the balance) and the card in the other scale. The registers will rise up and the card will weigh heavier.”¹



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1. 1. Ibn Majah, *as-Sunan* (2:1437#4300)
 2. Hakim, *al-Mustadrak* (1:710#1937)
 3. Kanani, *Juz-ul-bitaqah* (1:34#2)
 4. Dhahabi, *Mujam-ul-muhaddisin* (1:48)
 5. Ibn Qayyim, *Hashiyah ala Sunan Abu Dawud* (13:70)

Chapter 39

Allah's remembrance delivers from Satan

221. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 إِنَّ الشَّيْطَانَ وَاضِعُ خُطْمَهُ عَلَى قَلْبِ ابْنِ آدَمَ. فَإِنْ ذَكَرَ اللَّهُ
 خَنَسَ وَإِنْ نَسِيَ التَّقَمَ قَلْبُهُ. فَذَلِكَ الْوَسْوَاسُ الْخَنَّاسُ.

Anas ibn Mālik (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Satan has placed his mouth upon the heart of Adam’s son. If he remembers Allah (ﷻ) Satan moves away, and if he forgets to remember Allah (ﷻ) Satan eats the mouthful of his heart. And this is (referred to in Allah’s words), ‘The Whisperer of evil who withdraws.’”¹

222. عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما فِي قَوْلِهِ ﴿الْوَسْوَاسِ الْخَنَّاسِ﴾
 قَالَ: الشَّيْطَانُ جَائِئٌ عَلَى قَلْبِ ابْنِ آدَمَ. فَإِذَا سَهَا وَغَفَلَ
 وَسَّوَسَ، وَإِذَا ذَكَرَ اللَّهُ خَنَسَ.

Abdullah ibn Abbas (رضي الله عنهما) says about Allah’s words: ‘The Whisperer (of evil) who withdraws,’ “Satan rides man’s heart every moment. If he forgets or neglects, Satan whispers evil

1. 1. Abu Yala, *al-Musnad* (7:278#4301)
2. Bayhaqi, *Shuab-ul-iman* (1:403#540)
3. Daylami, *al-Firdaws bima thur al-khitab* (2:379#3691)
4. Mundhiri, *at-Tarhib wat-tarhib* (2:257#2307)
5. Haythami, *Majma-uz-zawaid* (7:149)
6. Ibn Kathir, *Tafsir-ul-Quran al-azim* (4:586)

(into his mind). But when he remembers Allah, Satan withdraws.”¹

223. عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ آدَمِيٍّ إِلَّا لِقَلْبِهِ بَيْتَانِ: فِي أَحَدِهِمَا الْمَلَكُ وَفِي الْآخَرِ الشَّيْطَانُ. فَإِذَا ذَكَرَ اللَّهُ خَنَسَ، وَإِذَا لَمْ يَذْكُرِ اللَّهَ وَضَعَ مَنْقَارَهُ فِي قَلْبِهِ وَوَسَّوَسَ.

Abdullah ibn Shaqiq (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “There are two compartments in everybody’s heart. In one of them reside angels while in the other dwells Satan. When a man remembers Allah (ﷻ), Satan moves away and when he does not remember Allah (ﷻ), Satan puts his beak (mouth) into his heart and whispers evil into it.”²

224. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَا مِنْ مَوْلُودٍ إِلَّا عَلَى قَلْبِهِ الْوَسْوَاسُ. فَإِنْ ذَكَرَ اللَّهُ خَنَسَ وَإِنْ غَفَلَ وَسَّوَسَ وَهُوَ قَوْلُهُ تَعَالَى ﴿الْوَسْوَاسُ الْخَنَّاسُ﴾.

Abdullah ibn Abbas (رَضِيَ اللَّهُ عَنْهُمَا) narrates, “There is nobody born without one who whispers evil into his heart. So if the servant remembers Allah (ﷻ) the whisperer moves away, and if he

1. 1. Ibn Abi Shaybah, *al-Musannaf* (7:135#34774)
2. Maqdasi, *al-Ahadith-ul-mukhtarah* (10:367#393)
3. Ibn Kathir, *Tafsir-ul-Quran al-azim* (4:576)
4. Tabari, *Jami-ul-bayan fi tafsir al-Quran* (30:355)
5. Manawi, *Fayd-ul-Qadir* (2:358)
6. Asqalani, *Fath-ul-bari* (8:9)
2. Hisan Hasin (p. 29)

neglects, the whisperer whispers evil. It refers to the words of Allah, ‘The Whisperer (of evil) who withdraws.’”¹

225. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ، ثَلَاثَ عُقَدٍ. يَضْرِبُ كُلَّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ، فَارْقُدْ. فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ. فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ. فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ. فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانًا.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “When one of you goes to sleep, Satan ties three knots at the back of his neck, sealing every knot with, ‘You have a long night, so sleep on.’ If he wakes and remembers Allah, then one knot is untied. If he performs ablution, the second knot is untied. Then if he prays, the third knot is untied. In the morning he will be active and in good spirits, otherwise he will be in bad spirits and lazy in the morning.”²

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1. 1. Hakim, *al-Mustadrak* (2:590#3991)
 2. Bayhaqi, *Shuab-ul-iman* (1:459#676)
 3. Ibn Abd-ul-Barr, *at-Tamhid* (18:307,308)
 4. Tabari, *Jami-ul-bayan fi tafsir al-Quran* (30:355)
 5. Asqalani, *Fath-ul-bari* (8:741)
 6. Asqalani, *Taghliq at-taliq* (4:381)
 2. 1. Bukhari, *as-Sahih* (1:383#1091)
 2. Bukhari, *as-Sahih* (3:1193#3096)
 3. Muslim, *as-Sahih* (1:538#776)
 4. Nasai, *as-Sunan* (3:203#1607)
 5. Abu Dawud, *as-Sunan* (2:32#1306)

226. عَنْ ابْنِ عَبَّاسٍ رحمتهما قَالَ: قَالَ النَّبِيُّ ﷺ: قَالَ إِبْلِيسُ: يَا رَبِّ، كُلُّ خَلْقِكَ قَدْ سَبَتْ أَرْزَاقَهُمْ، فَمَا رِزْقِي؟ قَالَ: كُلُّ مَا لَمْ يُذَكَّرْ اسْمِي عَلَيْهِ.

Abdullah ibn Abbas (رحمتهما) narrates that the Holy Prophet (ﷺ) said, “Satan said, ‘O Lord, Whatever You have created You have also provided it subsistence. So fix my food as well. Allah (ﷻ) said, ‘Everything on which My name is not invoked is your food.’”¹

227. عَنْ ابْنِ عَبَّاسٍ رحمتهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَجَزَ مِنْكُمْ عَنِ اللَّيْلِ أَنْ يُكَابِدَهُ وَبَخِلَ بِالْمَالِ أَنْ يُنْفِقَهُ وَجَبِنَ عَنِ الْعَدُوِّ أَنْ يُجَاهِدَهُ، فَلْيَكْثُرْ مِنْ ذِكْرِ اللَّهِ.

Abullah ibn Abbas (رحمتهما) narrates that the Messenger of Allah (ﷺ) said, “Whoever among you is unable to bear the burden of worshipping at night, is stingy in spending his wealth and is a coward when it comes to fighting the enemy should remember Allah (ﷻ) greatly.”²

6. Ibn Majah, *as-Sunan* (1:421#1329)

7. Malik, *al-Muwatta* (1:176#424)

8. Ahmad ibn Hambal, *al-Musnad* (2:243#7306)

9. Ibn Hibban, *as-Sahih* (6:293#2553)

10. Abu Yala, *al-Musnad* (11:167#6278)

1. 1. Ibn Hayyan, *al-Azmah* (5:1683)

2. Maqdasi, *al-Ahadith-ul-mukhtar* (10:361#385)

3. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (3:278)

2. 1. Bayhaqi, *Shuab-ul-iman* (1:391#508)

2. Tabarani, *al-Mujam-ul-kabir* (11:84#11121)

3. Abd ibn Humayd, *al-Musnad* (1:215#641)

228. عَنْ جَابِرٍ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: غَطُّوا
 الْإِنَاءَ، وَأَوْكُوا السَّقَاءَ، وَأَغْلِقُوا الْبَابَ، وَأَطْفِئُوا السِّرَاجَ، فَإِنَّ
 الشَّيْطَانَ لَا يَحُلُّ سِقَاءً وَلَا يَفْتَحُ بَابًا وَلَا يَكْشِفُ إِنَاءً. فَإِنْ لَمْ
 يَجِدْ أَحَدَكُمْ إِلَّا أَنْ يَعْزُضَ عَلَى إِنَائِهِ عُودًا وَيَذْكُرَ اسْمَ اللَّهِ،
 فَلْيَفْعَلْ، فَإِنَّ الْفُؤَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْتَهُمْ.

Jabir (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “Cover the vessels, tie up the water-skin, shut the doors and extinguish the lamp, because Satan does not loosen a water-skin or open a door or uncover a vessel. If one of you cannot find anything but a piece of wood to put over his vessel and invoke His name on it, let him do so, because harmful things (mice) set a house on fire.”¹

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4. Mundhiri, *at-Tarhib wat-tarhib* (2:254#2297)

5. Haythami, *Majma-uz-zawaid* (10:74)

1. 1. Muslim, *as-Sahih* (3:1594#2012)

2. Ibn Majah, *as-Sunan* (2:1129#3410)

3. Abu Yala, *al-Musnad* (4:178#2258)

4. Abu Awanah, *al-Musnad* (5:142#8152)

5. Bayhaqi, *as-Sunan-ul-kubra* (1:256#1143)

6. Bayhaqi, *Shuab-ul-iman* (5:127#6061)

Chapter 40

Allah's remembrance will unburden the remembrers on the Day of Judgment

229. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَبَقَ الْمُفْرَدُونَ. قَالُوا: وَمَا الْمُفْرَدُونَ, يَا رَسُولَ اللَّهِ؟ قَالَ: الْمُسْتَهْتَرُونَ فِي ذِكْرِ اللَّهِ, يَضَعُ الذِّكْرُ عَنْهُمْ أَثْقَالَهُمْ, فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا.

Abu Huraira (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (ﷺ) said, “The *mufarradun* have taken the lead.” The Companions asked, “Who are the *mufarradun*, O Messenger of Allah?” He replied, “They are the people who have been intoxicated by remembrance of Allah (ﷻ) so much that they have gone insane. *Dhikr* will relieve them of their burden and they will come to Allah (ﷻ) on the Day of Resurrection fully relieved.”¹

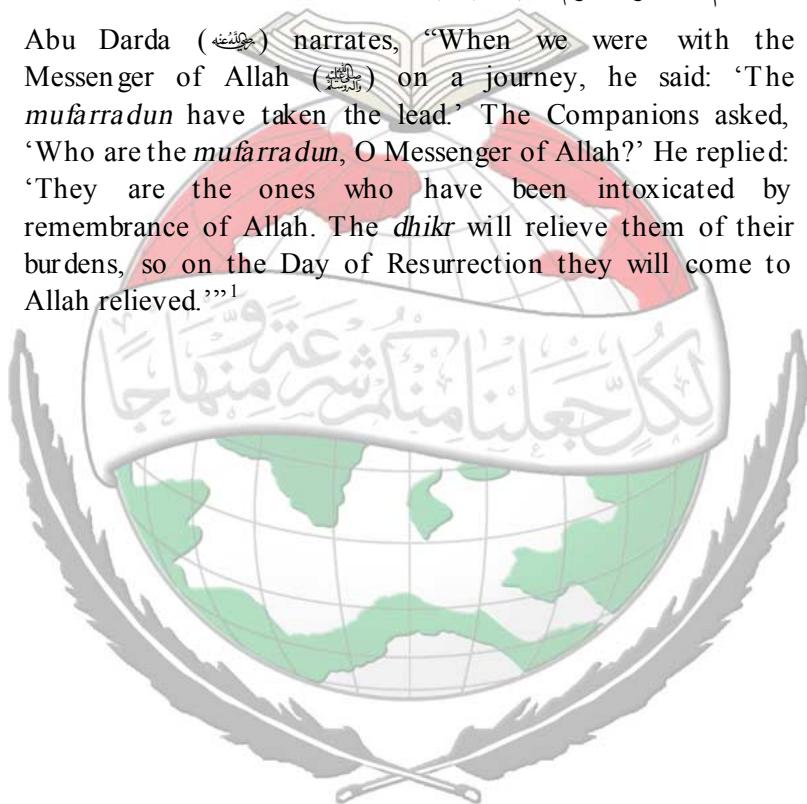
230. عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ, فَقَالَ: سَبَقَ الْمُفْرَدُونَ. قَالُوا: يَا رَسُولَ اللَّهِ, وَمَا

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1. Tirmidhi, *al-Jami-us-sahih* (5:577#3596)
2. Bayhaqi, *Shuab-ul-iman* (1:390#506)
3. Bukhari, *at-Tarikh-ul-kabir* (8:449#3651)
4. Daylami, *al-Firdaws bima thur al-khitab* (2:309#3397)
5. Hakeem Tirmidhi, *Nawadir-ul-usul fi ahadith ar-rasul* (4:106)
6. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:443)
7. Mundhiri, *at-Tarhib wat-tarhib* (2:256#2306)
8. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (6:455)

الْمُفَرِّدُونَ؟ قَالَ: الْمُفَرِّدُونَ بِذِكْرِ اللَّهِ وَضَعَ الذِّكْرُ عَنْهُمْ
أَثْقَالَهُمْ. فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا.

Abu Darda (رضي الله عنه) narrates, “When we were with the Messenger of Allah (ﷺ) on a journey, he said: ‘The *mufarradun* have taken the lead.’ The Companions asked, ‘Who are the *mufarradun*, O Messenger of Allah?’ He replied: ‘They are the ones who have been intoxicated by remembrance of Allah. The *dhikr* will relieve them of their burdens, so on the Day of Resurrection they will come to Allah relieved.’”¹



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1. Haythami, *Majma-uz-zawaid* (10:75)
 2. Suyuti, *ad-Durr-ul-manthur fit-tafsir bil-mathur* (6:455)

Chapter 41

“He is overwhelmed”

231. عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا كَانَ يَرْفَعُ صَوْتَهُ بِالذِّكْرِ فَقَالَ رَجُلٌ: لَوْ أَنَّ هَذَا خَفَضَ مِنْ صَوْتِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: فَإِنَّهُ أَوَّاهٌ. قَالَ: فَمَاتَ فَرَأَى رَجُلٌ نَارًا فِي قَبْرِهِ فَأَتَاهُ فَإِذَا رَسُولُ اللَّهِ ﷺ فِيهِ وَهُوَ يَقُولُ: هَلُمُّوا إِلَيَّ صَاحِبِكُمْ. فَإِذَا هُوَ الرَّجُلُ الَّذِي كَانَ يَرْفَعُ صَوْتَهُ بِالذِّكْرِ.

Jabir ibn Abdullah (رضي الله عنه) narrates that a man used to remember Allah (ﷻ) loudly so another man said that it would be better if he lowered his voice. The Messenger of Allah (ﷺ) said, “He is ecstatic.” When he died, a man saw light in his grave so he approached it. He saw the Messenger of Allah (ﷺ) was already there and was saying, “Come to this friend of yours. He is the same man who used to raise his voice while doing *dhikr*.”¹

232. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَى نَاسٌ نَارًا فِي الْمَقْبَرَةِ فَأَتَوْهَا فَإِذَا رَسُولُ اللَّهِ ﷺ فِي الْقَبْرِ وَإِذَا هُوَ يَقُولُ:

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1. Hakim, *al-Mustadrak* (1:522#1361)
 2. Bayhaqi, *Shuab-ul-iman* (1:418#585)
 3. Manawi, *Fayd-ul-qadir* (1:457)

تَأُولُونِي صَاحِبَكُمْ. وَإِذَا هُوَ الرَّجُلُ الْأَوَّاهُ الَّذِي يَرْفَعُ صَوْتَهُ
بِالذِّكْرِ.

Jabir ibn Abdullah (رضي الله عنه) narrates, “People saw light in the graveyard and when they approached it they saw the Messenger of Allah (ﷺ) standing in a grave. He was saying, ‘Pass your companion to me.’ He (the dead) was the same ecstatic man who used to raise his voice while remembering Allah.”¹

233. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَى نَاسٌ نَارًا فِي
الْمَقْبَرَةِ، فَأَتَوْهَا، فَإِذَا رَسُولُ اللَّهِ ﷺ فِي الْقَبْرِ وَإِذَا هُوَ يَقُولُ:
تَأُولُونِي صَاحِبَكُمْ. فَإِذَا هُوَ الرَّجُلُ الَّذِي كَانَ يَرْفَعُ صَوْتَهُ
بِالذِّكْرِ.

Jabir ibn Abdullah (رضي الله عنه) narrates, “People sighted fire in a grave and came to it. The Messenger of Allah (ﷺ), already standing in the grave, was saying, ‘Pass your companion to me.’ He was the man who raised his voice in the course of remembering Allah.”²

1. 1. Hakim, *al-Mustadrak* (2:375#3318)
2. Bayhaqi, *as-Sunan-ul-kubra* (4:53#6836)
3. Bayhaqi, *Shuab-ul-iman* (1:418#584)
2. 1. Abu Dawud, *as-Sunan* (3:201#3164)
2. Bayhaqi, *as-Sunan-ul-kubra* (4:31#6701)
3. Tabarani, *al-Mujam-ul-kabir* (2:182#1743)
4. Abu Nuaym, *Hilyat-ul-awliya wa tabaqat-ul-asfiya* (3:351)
5. Zaylai, *Nasb-ur-rayah* (2:306)
6. Andlusi, *Tuhfat-ul-muhtaj* (2:28#881)
7. Shawkani, *Nayl-ul-awtar* (4:137)

234. عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ يُقَالُ لَهُ ذُو الْبِحَادَيْنِ: إِنَّهُ أَوَاهٌ. وَذَلِكَ أَنَّهُ كَانَ كَثِيرَ الذِّكْرِ لِلَّهِ عَزَّ وَجَلَّ فِي الْقُرْآنِ وَيَرْفَعُ صَوْتَهُ فِي الدُّعَاءِ.

Uqbah ibn Amir (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وسلم) said about a man who was known as Dhul Bijadayn, “He is lost (in love of Allah),” because he used to remember Allah (عز وجل) a lot by reciting the Qur’an and raised his voice while making supplication.¹

235. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ فِي طَرِيقِ مَكَّةَ، فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ جُمْدَانُ، فَقَالَ: سِيرُوا، هَذَا جُمْدَانُ، سَبَقَ الْمُفَرَّدُونَ. قَالُوا: وَمَا الْمُفَرَّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ.

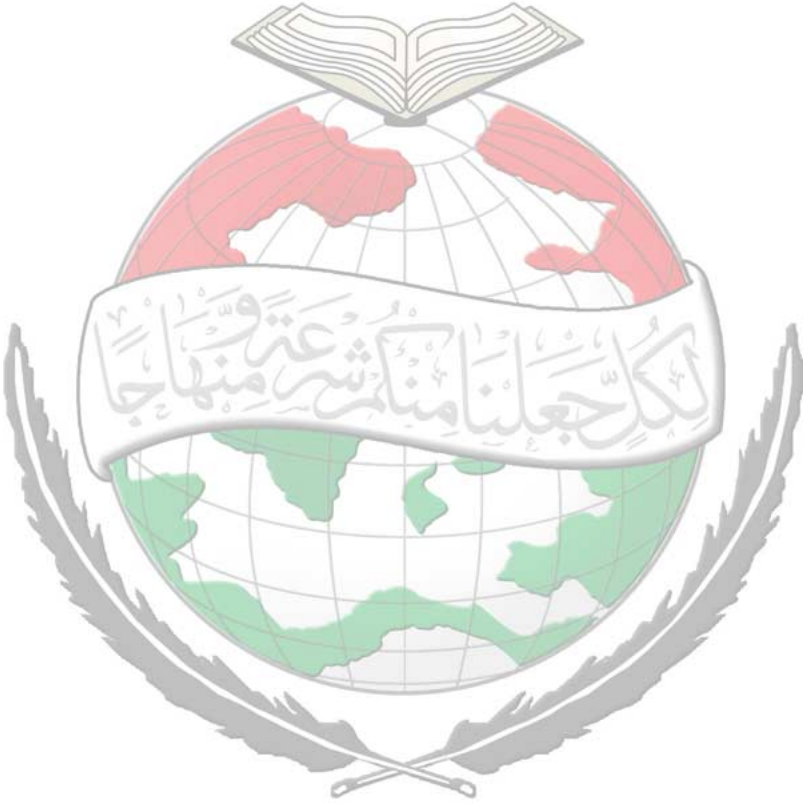
Abu Huraira (رضي الله عنه) narrates when the Messenger of Allah (صلى الله عليه وسلم) was travelling on his way to Makkah and came to a mountain called Jumdan, he said, “Go on, this is Jumdan; the *mufarradun* have gone ahead.” The Companions asked, “Who

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8. Mubarakpuri, *Tuhfat-ul-ahwadh* (4:125,139)

1. 1. Ahmad ibn Hambal, *al-Musnad* (4:159#17489)
2. Ruyani, *al-Musnad* (1:170#210)
3. Tabarani, *al-Mujam-ul-kabir* (17:295#813)
4. Bayhaqi, *Shuab-ul-iman* (1:416#580)
5. Haythami, *Majma-uz-zawaid* (9:369)
6. Tabari, *Jami-ul-bayan fi tafsir al-Quran* (11:52)

are the *mufarradun*, O Messenger of Allah?” He replied, “Those men and women who remember Allah greatly.”¹



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1. 1. Muslim, *as-Sahih* (4:2062#2776)
2. Ibn Hibban, *as-Sahih* (3:140#858)
3. Bayhaqi, *Shuab-ul-iman* (1:389#504)
4. Ibn Rajab, *Jami-ul-ulum wal-hikam* (1:443)
5. Mundhiri, *at-Tarhib wat-tarhib* (2:256#2306)

GLOSSARY

سُبْحَانَكَ يَا مَنْ لَا يَمُوتُ *subhanahu wa taala* — glorified and exalted is He; used after the name of Allah.

سَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ *sallallahu alayhi wa alihi wa sallam* — may Allah sends blessings and salutations on him and his children; used after the name of the Last Messenger of Allah (ﷺ).

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ *alayh-is-salam* — may Allah's send peace on him; used after a single name of Allah's messenger, prophet and angel.

رَضِيَ اللَّهُ عَنْكَ يَا رَسُولَ اللَّهِ *radiyallahu anhu* — may Allah be pleased with him; used after a single name of a male Companion of the Prophet (ﷺ).

رَضِيَ اللَّهُ عَنْكُمَا يَا رَسُولَ اللَّهِ *radiyallahu anhuma* — may Allah be pleased with both of them; used after the names of two Companions of the Prophet (ﷺ), irrespective of their gender.

رَضِيَ اللَّهُ عَنْكِ يَا رَسُولَ اللَّهِ *radiyallahu anha* — may Allah be pleased with her; used after a single name of a female Companion of the Prophet (ﷺ).

الْحَمْدُ لِلَّهِ — praise be to Allah.

Allahu akbar — Allah is the greatest.

ar-rafiq-ul-ala — the Highest Companion. It refers to such companions as are granted the most exalted place in the highest rank of Paradise. They have been mentioned in the Holy Qur'an: All who obey Allah and the Messenger will be among those whom Allah has bestowed His blessings: the prophets and those who never deviated from the truth and the martyrs and the righteous ones (*an-Nisa* 4:69)!

asr — the afternoon prayer.

dhikr — In its verbal significance it implies to remember, to praise by frequently mentioning, to rehearse, to celebrate or commemorate, to make much of, to cherish the memory of as a precious possession.

dua — supplication to Allah.

fajr — dawn or early morning before sunrise; morning prayer.

hajj — The Pilgrimage to Makkah, the fifth pillar of Islam, is performed in the month of Zul Hijjah. All such Muslims as can afford this Pilgrimage and are physically able must make the Pilgrimage to Makkah at least once in their life.

imam — leader of prayers in a mosque.

iqamah — lit. “causing to stand”. It is the second call to prayer when the *imam* and the worshippers are ready to offer the prayer collectively. It is the same as the *adhan* (the call to prayer) with the addition of one sentence.

isha — the night prayer.

Jibrail/Jibril — the angel Gabriel. Jibrail was appointed by Allah to convey His Messages to His prophets and messengers.

jihad — lit. “effort, struggle”. *Jihad* means much more than the holy war. One of the main meanings of *Jihad* – which is meant here – is the internal spiritual struggle to live up to Islamic teachings. The word “*jihad*” is often wrongly translated as “holy war”. The primary aim of *jihad* is not the conversion of non-Muslims to Islam by force, but rather the defense of the Islamic state.

la ilaha illallah — lit. “There is no god but Allah.” It is the first part of the declaration of the Islamic Faith. The whole declaration of Faith is *la ilaha illallah Muhammadur Rasulullah* (There is no god but Allah: Muhammad is the Messenger of Allah).

maghrib — the sunset prayer.

Glossary

mufarradun — people who stay away from others. In the context of the tradition *mufarradun* means those men and women who make frequent remembrance of Allah.

siddiq — lit. “the one who never deviates from the truth”. A high rank of Muslim saints.

subhan Allah — Allah is pure.

ummah — “nation, people, generation, community”. It is used in reference to the community of Believers or Muslims.

umrah — A Lesser Pilgrimage to the sacred mosque at Makkah. It may be performed at any time except the eight, ninth and tenth days of the month of Zul Hijjah.

zakah — lit. “purification”. It is the third pillar of Islam. *Zakah* is the compulsory giving of 2.5% of one’s wealth in charity. It is a religious duty on Muslims who possess a certain amount of money to spend in Allah’s path yearly. It is meant to purify a person’s income. The proceeds of this money are spent mainly on the poor. It is an act of worship, not a religious tax.

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