



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

Allāh Subhānāhū wa Ta’ālā says :

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

Az-Zumar 39: 23

الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ  
أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ  
وَأُولَئِكَ هُمُ أَوْلُوا الْأَنْبِيَاءِ ﴿١٧﴾  
[١٨١٧]

وقال تعالى:

اللَّهُ زَلَّ أَحْسَنَ الْحَدِيثِ كِتَابًا  
مَتَشَبِهًا تَنَائِفًا تَقَسَّمُ مِنْهُ جُلُودُ الَّذِينَ  
يَتَّقُونَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ  
وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ الرَّبِّ الْعَزِيزِ ﴿٢٣﴾

## AḤĀDĪTH

٥٥- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: اقْرَأْ عَلَيَّ، فَلْتُ اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: فَإِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ قَالَ: أَمْسِكْ، فَإِذَا عَنَاءُ تَمَدَّرَ فَإِنَّ. رواه البخاري، باب كيف إذا جئنا من كل أمة بشهيد، الآية، رقم: ٤٥٨٢

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

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

So how will it be with them, when We bring of every people a witness; and We shall bring you O Muḥammad, a witness

against these people –i.e. your Ummah.

He said: Stop, I saw tears were rolling from his eyes. (Bukhārī)

٥٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ صَرَّيْتَ الْمَلَائِكَةَ بِأَجْسَادِهَا خَضَعًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فَرَّغَ عَنْ قَلْبِهِمْ قَالُوا: مَادَا قَالَ رَبُّكُمْ؟ قَالُوا: الْحَقُّ وَهُوَ الْعَمَلُ الْكَبِيرُ. رواه البخاري، باب قول الله تعالى ولا تنفع الشفاعة عنده إلا لمن أذن له الآية، رقم: ٧٤٨١

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

٥٧- عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَجِمَهُ اللَّهُ قَالَ: أَلْتَقَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَابْنُ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمْ عَلَى الْمَرْوَةِ فَبَحَثْنَا ثُمَّ مَضَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَرَبَّقَى عَبْدُ اللَّهِ بْنُ عُمَرَ يَبْكِي فَقَالَ لَهُ رَجُلٌ: مَا يَبْكِيكَ يَا أَبَا عَبْدِ الرَّحْمَنِ؟ قَالَ: هَذَا يَعْنِي عَبْدُ اللَّهِ بْنُ عُمَرَ وَرَزَعَمَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كَبْرٍ كَبَّهُ اللَّهُ لِيُوجِهُهُ فِي النَّارِ. رواه أحمد، والطرطري في الكبير ورجال رجال الصحيح، مجمع الزوائد/١/٢٨٢

57. Abu Salama ibne-‘Abdur Rāhmān ibne-‘Auf Rāhimahullāh narrates that ‘Abdullāh ibne-‘Umar and ‘Abdullāh ibne-‘Amr ibn-‘Āṣ Rādiyallāhu ‘anhum met each other at Marwah (Mount). Both of them talked to each other for sometime. Then ‘Abdullāh ibne-‘Amr left, and ‘Abdullāh ibne-‘Umar remained there weeping. A man asked him: What has made you weep? O Abu ‘Abdur Rāhman! Ibn ‘Umar said: This man ‘Abdullāh ibn ‘Amr has just told me that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He, in whose heart there is pride equal to a mustard seed, Allāh will throw him upside down into the Fire. (Musnad Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)

## DHIKR REMEMBRANCE OF ALLĀH TA‘ĀLĀ

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

### VIRTUES OF AL-QUR’ĀN

#### VERSES OF QUR’ĀN

Allāh Subhānahū wa Ta‘ālā says:

O mankind! There has come to you a heart rending advise from your Sustainer (The Qur’ān, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breast, a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.

Say: In the Bounty of Allāh, and in His mercy (Islām and the Qur’ān); therein let them rejoice. That is better than what (the wealth) they amass.  
Yūnus 10:57-58

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

Say: The Holy Spirit (Jibrāīl) has

قال الله تعالى:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ تَوْعِظَةٌ مِنْ رَبِّكُمْ وَبَشِيرَةٌ

لِمَنْ فِي الصُّدُورِ وَهَدًى وَرَحْمَةٌ

لِلْمُؤْمِنِينَ ﴿٥٧﴾

قُلْ بِفَضْلِ اللَّهِ وَرَحْمَتِهِ يُذَارِكُمْ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْتَمِعُونَ ﴿٥٨-٥٧﴾

يونس: ٥٧-٥٨

وقال تعالى:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ

revealed it from Your Sustainer with truth, that it may give firmness to those who believe, and as guidance and good tidings for those who have submitted (to Allāh).  
An-Naḥl 16:102

Allāh Subhānahū wa Ta‘ālā says:

And We reveal of the Qur’ān that which is a healing (from incorrect beliefs, doubts, suspicions and bad conduct) and a mercy for believers.  
Al-Isrā’ 17: 82

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

Recite that which has been revealed upon you of the Book (Qur’ān).  
Al-Ankabūt 29: 45

Allāh Subhānahū wa Ta‘ālā says:

Verily! Those who recite the Book of Allāh, and establish Ṣalāt, and spend out of that which We have bestowed on them, secretly and openly, they look forward to a bargain that can never fail.  
Fāṭir 35: 29

Allāh Subhānahū wa Ta‘ālā says:

Nay, I swear by the settings of the stars.

And Indeed! that verily is a tremendous oath, if you but knew. That (this) is indeed an honourable recitation (the noble Qur’ān).

يَلْحَقُ لِئَلْيَبْتِغِيَ الَّذِينَ آمَنُوا وَهَدًى وَبَشِيرًا

لِلْمُسْلِمِينَ ﴿١٠٢﴾

الاحق: ١٠٢

وقال تعالى:

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿١٧٨﴾

الاسراء: ١٧٨

وقال تعالى:

اقْرَأْ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ ﴿٤٥﴾

المكورت: ٤٥

وقال تعالى:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْقَضُوا بِمَاءِ رِجْلِهِمْ بَرًا وَعَلَائِيَةَ يُرْجُونَ جَنَّةً لَّا

كُتِبَ ﴿٢٩﴾

فاطر: ٢٩

وقال تعالى:

فَلَا أُقْسِمُ بِتَوَافِعِ النُّجُومِ ﴿٥٨﴾

وَأَنَّمْ لَفِئَةٌ لِّوَعْدِ اللَّهِ عَظِيمَةٍ ﴿٥٩﴾

إِنَّمْ لَقُرْآنٌ كَرِيمٌ ﴿٦٠﴾

الرحمن: ٥٨-٦٠

In a Book well guarded.

Which none can touch but the purified.

A revelation from the Sustainer of the Worlds.

Is it this Statement that you consider unimportant?

Al-Wāqī'ah 56: 75-81

Allāh Subhānahū wa Ta'ālā says:

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

Al-Hāshr 59: 21

فِي كِتَابٍ مَكْتُوبٍ

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

تَنْزِيلٍ مِنْ رَبِّ الْكَائِمِينَ

أَفَيْهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ

[الترغفة: ٧٥ - ٨١]

وقال تعالى:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى

جَبَلٍ لَرَأَيْتَهُ خَلْجًا

مُتَصَدِّعًا مِنْ خَشْيَةِ

اللَّهِ [الحشر: ٢١]

## AHĀDĪTH

١- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي، وَنَسَأَنِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ، فَضَّلْ كَلَامَ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ. رواه البرهذلي وقال: هذا حديث حسن غريب، باب فضائل القرآن، رقم: ٢٩٢٦.

1. Abu Sa'īd Raḍiyallāhu 'anhu reports that Rasūlullāh 'anhu narrated in a Ḥadīth Qudṣī that Rabb Tabāraka wa Ta'ālā, says: He who is unable to do my Dhikr and make supplications because of pre-occupation with the Qur'ān, I grant him better than what is given to the supplicators. The Excellence of Allāh's words (Al-Qur'ān) over all other words is like the Excellence of Allāh over all His creations. (Tirmidhī)

٢- عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّكُمْ لَا تَزُجُّونَ إِلَى اللَّهِ

بِشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يعرجاه

رواه الذهبي ١/٥٥٥

2. Abu Dhar Ghifārī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is nothing that facilitates nearness to Allāh better than that which has come directly from Allāh, that is Al-Qur'ān. (Mustadrak Ḥakīm)

٣- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْقُرْآنُ مُشْفَعٌ وَمَا حِلُّ مُصَدِّقٍ مِنْ جَعَلَهُ أَمَانَةً

قَادَةً إِلَى الْجَنَّةِ وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَأَفَقَهُ إِلَى النَّارِ. رواه ابن حبان، قال المحقق: إسناده جيد ١/٣٣١

3. Jābir Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The Qur'ān is an accepted intercessor and a disputant whose claim is upheld. He who keeps the Qur'ān in front of him, it will lead him to Paradise, and he who kept it behind his back, it will drive him into the Fire. (Ibne-Ḥibbān)

Note: "Qur'ān is an accepted intercessor and a disputant whose claims are upheld" means that it will successfully argue in the court of Allāh Subhānahū wa Ta'ālā, for those who recited and acted upon it and it will demand its rights from those who ignored it.

٤- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ، يَقُولُ الصَّيَّامُ: أَمَى رَبِّي فَتَعَفَى عَنِّي، وَيَقُولُ الْقُرْآنُ: مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفَعَنِي فِيهِ، قَالَ: فَيُشْفَعَانِ لَهُ. رواه أحمد والطبراني في الكبير ورجال الطبراني رجال الصحيح، مجمع الزوائد ٣/٤١٩

4. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrated that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Ṣiyām (Fasting) and the Qur'ān, both will intercede for the slave of Allāh on the Day of Resurrection. Ṣiyām will say: O my Rabb! I kept him away from food and human desires, so accept my intercession for him. And the Qur'ān will say: I did not let him sleep at night, so accept my intercession for him. So both of them will intercede for him. (Musnad-Aḥmad, Ṭabrānī, Majma-'uz-Zawā'id)

٥- عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنْ اللَّهُ يُزَوِّجُ بَيْنَهُمَا الْكِتَابَ الْقُرْآنَ وَالصَّلَاةَ يَرْزُقُ الْآخِرِينَ. رواه مسلم، باب فضل من يقوم بالقرآن، رقم: ١٨٩٧

recites the Qur'an is like the citron, its fragrance is pleasing and its taste is good; and the example of a Mu'min who does not recite the Qur'an is like a date, which has no fragrance but its taste is sweet. And the example of a hypocrite who recites the Qur'an is like a flower, its fragrance is good, but its taste is bitter; and the example of a hypocrite who does not recite the Qur'an is like colocynth, which has no fragrance, and its taste is bitter. (Muslim)

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

٩- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَلِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا م حَرْفٌ وَنِيمٌ حَرْفٌ. رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب ما جاء في من قرأ حرفاً، رقم: ٢٩١٠

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

١٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ، فَاقْرَءُوا فِيهِ فَإِنَّ مَثَلُ الْقُرْآنِ لَمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ حِرَابٍ مَخْشَوْ سِنَاكَ يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيُرْفُدُّهُ هُوَ فِي حِرَابٍ كَمَثَلِ حِرَابٍ أُزْحِي عَلَى مِسْكِ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء في سورة البقرة آية الكرسي، رقم: ٢٨٦٦

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

١١- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللَّهَ فِيهِ فَإِنَّهُ سَيَجِيءُ أَقْرَامَ بَقْرَةَ وَنَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ. رواه الترمذى وقال: هذا حديث حسن، باب من قرأ القرآن فليسال الله به، رقم: ٢٩١٧

5. 'Umar Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh elevates through this Book (Al-Qur'an) many people and degrades others by it. (Muslim)

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

٦- عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (لأبي ذرٍّ): عَلَيْكَ بِبِلَاوَةِ الْقُرْآنِ، وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ، وَتُورٌ لَكَ فِي الْأَرْضِ. (رواه جزء من الحديث) رواه البيهقي في شعب الإيمان ٤/٢٤٦

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

٧- عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ، رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقْرَأُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يَبْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ. رواه مسلم، باب فضل من يقوم بالقرآن، رقم: ١٨٩٤

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

٨- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْإِثْرَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حَلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الزَّيْتَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحِطَّةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ. رواه مسلم، باب فضيلة حافظ القرآن، رقم: ١٨٦٠

8. Abu Mūsā Al-Ash'arī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of a Mu'min who



him. (Abu Sa'īd says) I noticed that Rasūlullāh Ṣallallāhu 'alaihi wasallam did not recognize any of them other than me. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O community of destitute Muhājirīn, glad tidings for you of a perfect *Nūr* (light) on the Day of Resurrection. You will enter the Paradise half-a-day before the rich people (Muslims), and that (half-a-day) is (the span of) five hundred years. (Abu Dāwūd)

١٤- عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ هَذَا الْقُرْآنَ نَزَلَ بِحُزْنٍ فَأَيُّدَا قُرْآنِيَوْمَهُ فَأَيُّكُوا، فَإِنْ لَمْ تَكُوا فَتَيَّا كُوا، وَتَقْتُوا بِهِ فَمَنْ لَمْ يَتَّقْ بِهِ فَلَيْسَ مِنَّا. رواه ابن ماجه، باب في حسن الصوت بالقرآن، رقم: ١٣٣٧

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

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

١٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَدْنَى اللَّهِ لِيَوْمَ مَا أَدْنَى لِيَوْمِ حَسَنِ الصَّوْتِ بِتَقْوَى الْقُرْآنِ. رواه مسلم، باب استحباب تحسين الصوت بالقرآن، رقم: ١٨٤٥

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

١٦- عَنِ النَّبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَتَّبُوا الْقُرْآنَ بِأَصْوَابِكُمْ فَإِنَّ الصَّوْتِ الْحَسَنَ يُزِيدُ الْقُرْآنَ حُسْنًا. رواه الحاكم، ٥٧٥/١

16. Barā Rāḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Beautify the Qur'ān with your voices. For indeed, a beautiful voice adds to the beauty of the Qur'ān. (Mustadrak Hākim)

**Note:** It means that the beauty of the Qur'ān is made even more evident by a beautiful voice.

١٧- عَنْ عَقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْجَاهِلُ بِالْقُرْآنِ كَالْجَاهِلِ بِالصَّدَقَةِ وَالْمَسِيرُ بِالْقُرْآنِ كَالْمَسِيرِ بِالصَّدَقَةِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب من قرأ القرآن فليسال الله به، رقم: ٢٩١٩

17. 'Uqbah ibne-'Āmir Rāḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The one who recites the Qur'ān aloud, is like the one who gives ṣadaqah openly, and the one who recites it quietly, is like the one who gives ṣadaqah secretly. (Tirmidhī)

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

١٨- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِأبي مُوسَى: لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ قِرَاءَةَ تِلْكَ الْبَارِعَةِ لَقَدْ أُوتِيتُ مِرْمَارًا مِنْ مِرْمَارِ آلِ دَاوُدَ. رواه مسلم، باب استحباب تحسين الصوت بالقرآن، رقم: ١٨٥٢

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

١٩- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُقَالُ بِغَيْرِ إِصْحَابِ الْقُرْآنِ أَفْرَأَوْا وَقُتِلَ وَتَمَلَّ كَمَا كُنْتَ تُؤْتَلُ فِي الدُّنْيَا، فَإِنَّ مِنْ تِلْكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا. رواه الترمذى وقال: هذا حديث حسن صحيح، باب إن الذي ليس في جوفه من القرآن، رقم: ٢٩١٤

19. 'Abdullāh ibne-'Amr Rāḍiyallāhu 'anhu narrates from Nabī Ṣallallāhu 'alaihi wasallam: It will be said to the man devoted to the Qur'ān: Recite and ascend (the ranks of Paradise), recite slowly and distinctly as you used to recite in the world, for indeed, your abode will be where you come to the last verse you recite. (Tirmidhī)

**Note:** "By the man devoted to the Qur'ān" means a Ḥāfiẓ of the Qur'ān, or the one who recites it abundantly, or the one who thoughtfully acts according to the Qur'ān. (Sharh Ṭibī, Mirqāt)

٢٠- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِبْرَى الْمَرْبُورَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ. رواه مسلم، باب فضل الصائم بالقرآن والذي يصوم فيه، رقم: ١٨٢٢

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

**Note:** The one who falters is a Ḥāfiẓ who may not remember the Qur'ān well; yet he always tries to remember. This also covers that reader of the Qur'ān who falters in its recitation, but tries hard to recite correctly, there is a double reward for such a person: one for recitation, and the other for faltering again and again, and bearing this hardship patiently. (Sharh Ṭibī, Mirqāt)

٢١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَجِيءُ صَاحِبَ الْقُرْآنِ يَوْمَ الْقِيَامَةِ يَقُولُ: يَا رَبِّ حَلِّهِ قَبْلِي سَ تَأْتِي الْكِرَامَةَ، ثُمَّ يَقُولُ: يَا رَبِّ رِزْقٌ، فَلْيَسِّرْ خَلَّةَ الْكِرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ ارْضَ عَنْهُ، فَيَرْضَى عَنْهُ فَيُقَالُ لَهُ: اقْرَأْ وَارْقُ وَتُرَادُ بِكُلِّ آيَةٍ حَسَنَةٌ. رواه البرهاني وقال: هذا

حديث حسن صحيح، باب أن الذي ليس له جوفه من القرآن كالبيت الخراب، رقم: ٢٩١٥

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

٢٢- عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ فَسَمِعْتُهُ يَقُولُ: إِنَّ الْقُرْآنَ

يَأْتِي صَاحِبَهُ يَوْمَ الْقِيَامَةِ يَمِينٌ يَشْتَقُّ عَنْهُ قَبْرُهُ كَأَنَّ جِلَّ الشَّاحِبِ يَقُولُ لَهُ: هَلْ تَعْرِفُنِي؟ وَيَقُولُ: مَا أَغْرَفَكَ، وَيَقُولُ لَهُ: هَلْ تَعْرِفُنِي؟ وَيَقُولُ: مَا أَغْرَفَكَ، يَقُولُ: أَمَا صَاحِبُكَ الْقُرْآنُ الَّذِي أَظْمَأْتِكَ فِي الْهَوَاجِرِ وَأَشْهَرْتَ لَيْلِكَ، وَإِنْ كَلَّ تَاجِرٌ مِنْ وَرَاءِ تِجَارَتِهِ وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كَلِّ تِجَارَةٍ فَيُعْطَى الْمَلَكُ يَمِينِهِ وَالْخَلْدُ بِسِمَالِهِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ وَيُكْمَسَى وَالْبِدَاهُ حَلِيْنٌ لَا يَقْرَمُ لَهُمَا أَهْلُ الدُّنْيَا فَيَقُولَانِ: بِمِ كَسْبِنَا هَذَا؟ فَيُقَالُ: يَا خَلْدُ وَلَيْدُ كَمَا الْقُرْآنُ ثُمَّ يَقَالُ لَهُ: اقْرَأْ وَاصْغُدْ فِي ذَرَجَةِ الْجَنَّةِ وَغَرَفِهَا فَهُوَ فِي صَعْوَدٍ مَا دَامَ يَقْرَأُ هَذَا كَانَ أَوْ تَرْتِيلاً. رواه

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

**Note:** The personification of the Qur'ān as a weak and pale man is in fact a portrait of the man devoted to the Qur'ān. He had become weak because of reciting the Qur'ān at night, and acting upon its commandments during the day. (Anjahul Hajah)

٢٣- عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ أَهْلَيْنِ مِنَ النَّاسِ قَالُوا: مَنْ هُمَا

رَسُولُ اللَّهِ قَالَ: أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ. رواه الحاكم، وقال الذهبي: روى من ثلاثة أوجه عن

أنس هذا أجودها ١/٥٥٦

23. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed for Allāh, from amongst people are some (like people) of His Household. Ṣaḥābah asked: O Rasūlullāh! Who are those people? He said: The people of the Qur’ān, they are the Household of Allāh and His favoured ones. (Mustadrak Ḥākim)

٢٤- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الَّذِي لَيْسَ فِي خَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَأَنِّي بِلِخْرِبٍ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب أن الذي ليس في خوفه من القرآن، رقم: ٢٩١٣.

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

٢٥- عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ أَمْرٍ إِذْ يُقْرَأُ الْقُرْآنَ لَمْ يَسْأَلْهُ إِلَّا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ أَجْزَلًا. رواه أبو داود، باب الشئبدي فيمن حفظ القرآن، رقم: ١٤٧٤

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

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

٢٦- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَبْقَى مِنْ قِرَاءِ الْقُرْآنِ فِي نَفْسٍ مِنْ نَفْسٍ ثَلَاثٌ. رواه أبو داود، باب تحزيب القرآن، رقم: ١٣٩٤

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

**Note:** This saying of Rasūlullāh Ṣallallāhu ‘alaihi wasallam is for the

common Muslims, as it has been confirmed that some of the Ṣaḥābah Raḍiyallāhu ‘anhum completed the recitation of the Qur’ān in even less than three days.

٢٧- عَنْ وَائِلَةَ بِنِ الْأَسْفَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أُعْطِيتُ مَكَانَ التَّوْرَةِ السَّبْعَ وَأُعْطِيتُ مَكَانَ الزَّبُورِ الْمِئِينَ وَأُعْطِيتُ مَكَانَ الْإِنْجِيلِ الْمِئَاتِي وَفُضِّلْتُ بِالْمَفْضَلِ. رواه

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27. Wāḥilah ibne-l-Asqa‘ Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: I have been given in place of *Taurat* (Torah), *Sab’ā* (the first seven chapters of the Qur’ān), and I have been given in place of *Zabūr*, *Miyyeen* (eleven chapters after the first seven), and I have been given in place of *Injīl* (The New Testament), *Masāni* (twenty chapters after the eighteenth), and I have been given excellence by *Mujāssal* (the remaining chapters of the Qur’ān). (Musnad Ahmad)

٢٨- عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي قَاتِحَةِ الْكِتَابِ: شِفَاءٌ مِنْ كُلِّ دَاءٍ. رواه الدارمي ٥٣٨/٢

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

٢٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَقَالَتْ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَاقَفَتْ إِحْدَاهُمَا الْأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه البخاري،

باب فضل الصائم، رقم: ٧٨١

29. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone of you says *Āmīn* (at the end of reciting *Sūrah Fāṭiḥah*), the angels at the same time also say *Āmīn* in the skies. If the former *Āmīn* coincides with the latter, then all his past sins are forgiven. (Bukhārī)

٣٠- عَنْ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ. (المحدث)

رواه مسلم، باب فضل قراءة القرآن وسورة البقرة، رقم: ١٨٧٦

30. Nawwās ibne-Sam’ān Alkalabi Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi waṣallam saying: The Qur’ān with its people who acted according to it, will be brought on the Day of Resurrection, led by *Sūrah Al-Baqarah* and *Āle ‘Imrān*. (Muslim)

٣١ - عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: لا تجعلوا بيوتكم مقابر، إن الشيطان ينفر من البيت الذي تقرأ فيه سورة البقرة. رواه مسلم، باب استحباب صلاة النافلة في

١٨٧٤، رقم: ١٨٢٤  
31. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi waṣallam said: Do not make your houses graveyards (but fill your homes with the remembrance of Allāh with Salāt and the recitation of the Qur’ān). Indeed, Shaiṭān runs away from the house in which *Sūrah Al-Baqarah* is recited. (Muslim)

٣٢ - عن أبي أمامة الباهلي رضي الله عنه قال: سمعت رسول الله ﷺ يقول: اقرأوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه، اقرأوا الزهراوين: البقرة وسورة آل عمران، فإنهما يأتيان يوم القيامة، كأنهما غمامتان، أو كأنهما غيايتان، أو كأنهما فرقان من طير صواف، تحاجان عن أصحابهما، اقرأوا سورة البقرة، فإن أخذها بركة، وتركها حسرة، ولا ينشطها البطلة، قال معاوية: بلغني أن البطلة السحرة. رواه مسلم، باب فضل قراءة القرآن وسورة

البقرة، رقم: ١٨٧٤  
32. Abu Umāmah Al-Bāhili Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi waṣallam saying: Recite the Qur’ān, because on the Day of Resurrection it will come as an intercessor for those who recited it. Recite the two shining ones, *Sūrah Al-Baqarah* and *Āle ‘Imrān* for these will come on the Day of Resurrection as two clouds or two shades or two flocks of birds in rows pleading for those who recited them. Recite *Sūrah Al-Baqarah*, because its reciting, memorizing, and understanding are blessings; and giving it up is grief and regret. The wicked are unable to exploit it. Mu’āwiyah ibne-Salām says that it has been reported to him that by wicked people is meant magicians. (Muslim)

٣٣ - عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: سورة البقرة فيها آية سيده آدمي

القرآن لا تقر آدمي بسب وفيه شيطان إلا خرج منه، آية الكرسي. رواه الحاكم وقال: صحيح الإسناد، الرقم: ٣٧٠/٦

33. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi waṣallam said: There is one verse in *Sūrah Al-Baqarah* that is the chief of all the verses of the Qur’ān. Never is this verse recited in a house in which Shaiṭān is present except that it flees from it. This verse is *Āyatul kursi*. (Mustadrak Ḥakim, Targhib)

٣٤ - عن أبي هريرة رضي الله عنه قال: وكنتي رسول الله ﷺ بحفظ زكوة ومضان، فأبى أب فجعل يختر من الطعام، فأخذته وقلت: لأرقتك إلى رسول الله ﷺ، قال: إني محتاج وعلى عيال ولي حاجة شديدة، قال: فعلى عنه، فأصيحت فقال النبي ﷺ: يا أبا هريرة، ما فعل أميرك البارحة؟ قال: قلت: يا رسول الله شكنا حاجة شديدة وعيالا فرجمتنا فعلى سبيله، قال: أما إنه قد كذبك وسيعود، فعرفت أنه سيعود لقول رسول الله ﷺ: "إنه سيعود" فرجمته، فجعل يختر من الطعام فأخذته فقلت: لأرقتك إلى رسول الله ﷺ، قال: دعني فأني محتاج وعلى عيال، لا أعوذ، فرجمته فعلى سبيله، فأصيحت فقال لي رسول الله ﷺ: يا أبا هريرة، ما فعل أميرك؟ قلت: يا رسول الله، شكنا حاجة شديدة وعيالا فرجمتنا فعلى سبيله، قال: أما إنه قد كذبك وسيعود، فرجمته فأبى أنك تزعم أنك تزعم أنك تزعم، قال: دعني لأرقتك إلى رسول الله ﷺ وهذا آخر ثلاث مرات أنك تزعم أنك تزعم أنك تزعم، قال: دعني أعلمك كلمات ينفعك الله بها، قلت: ما هن؟ قال: إذا أويت إلى فرايك فقرأ آية الكرسي "اللهم لا إله إلا هو الحي القيوم" (البقرة: ٢٥٥) حتى تختم الآية، فإنك لن يزال عليك من الله حافظ ولا يقربك شيطان حتى تصبح، فعلى سبيله، فأصيحت فقال لي رسول الله ﷺ: ما فعل أميرك البارحة؟ قلت: يا رسول الله، زعم أنه يعلمني كلمات ينفعني الله بها فعلى سبيله، قال: ما هي؟ قلت: قال لي: إذا أويت إلى فرايك فقرأ آية الكرسي من أولها حتى تختم الآية "اللهم لا إله إلا هو الحي القيوم" وقال لي: لن يزال عليك من الله حافظ ولا يقربك شيطان حتى تصبح، وكانوا أحرص شيء على الخير، فقال النبي ﷺ: أما إنه قد صدقك وهو كذوب، تعلم من تخاطب مذ ثلاث ليال يا أبا هريرة؟ قال: لا، قال: ذاك شيطان. رواه البخاري، باب إذا وكل رجلا فترك الرجل شيئا... رقم: ٢٣١١

Ṣallallāhu 'alaihi wasallam said: What are those? He (the prisoner) told me: When you go to bed, recite *Āyatul kursī*, from its beginning to the end. Allāh will appoint a guard for you who will stay with you and no Shaiṭān will come near you till the morning. The narrator and no Shaiṭān were eagerly desirous of all that was good. Nabi Ṣallallāhu 'alaihi wasallam said: Verily, he has spoken the truth to you, though he is a great liar. Do you know with whom you have been speaking for the past three nights O Abu Hurairah? I said No. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: That was Shaiṭān. (Bukhārī)

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

٣٥- عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَكْبَرُ؟ قَالَ: اللَّهُ وَرَسُولُهُ أَكْبَرُ. قَالَ: يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَكْبَرُ؟ قَالَ: اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ. قَالَ: فَضَرَبَ فِي صَدْرِي وَقَالَ: وَاللَّهِ لِيَهْبِكَ الْعِلْمُ أَبَا الْمُنْذِرِ. رواه مسلم. باب فصل سورة الكهف وآية الكرسي، رقم: ١٨٨٥، وفي رواية: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ لَهَا لِسَانًا وَشَفِيعًا يُقَدِّسُ الْمَلِكَ عِنْدَ سَائِقِ الْعَرْشِ. قلت: هو في الصحيح باختصار رواه أحمد ورجال الصحيح، مجمع الزوائد ٣٩/٧

35. Ubayy ibne-Ka'b Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: O Abu Muṣṭhīr! Do you know which verse from the Book of Allāh is the greatest? I replied: Allāh and His Messenger know best! Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: O Abu Muṣṭhīr. Do you know which verse from the Book of Allāh is the greatest? I said: "Allāh is the greatest" (*Āyatul kursī*). He then struck my chest and said: By Allāh! Congratulation to you for this knowledge O Abu Muṣṭhīr! (Muslim)

It is narrated in another tradition, in regard to (*Āyatul kursī*), Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I swear by the One in Whose Hand my soul is, that this verse indeed has a tongue and two lips which glorify the Lord under the 'Arsh, the Divine Throne. (Musnad Aḥmad, Majma'-uz-Zawā'id)

روى رواية البردعي عن أبي أيوب الأنصاري رضي الله عنه فرأها في بيتك فلا تقر بك شيطان ولا غيره. رقم: ٢٨٨٠

34. Abu Hurairah Raḍiyallāhu 'anhu said: Rasūlullāh Ṣallallāhu 'alaihi wasallam deputed me for the safekeeping of the Zakāt of Ramaḍān. Someone came and began to take up handfuls of food. I got hold of him, and told him: I am certainly going to take you to Rasūlullāh Ṣallallāhu 'alaihi wasallam. He said: I am needy, I have children dependent on me, and my need is severe. I let him go. In the morning Nabī Ṣallallāhu 'alaihi wasallam asked: O Abu Hurairah! What did your prisoner do last night? (Allāh Subḥānahu wa Ta'ālā informed him of this) I replied: O Rasūlullāh! He complained of dire need, and of having children dependent on him, so I had pity on him and let him go his way. He said: Beware! He lied to you, and will come back. I was sure that he would return, because Rasūlullāh Ṣallallāhu 'alaihi wasallam had told me so. Therefore, I layed down, waiting for him. When he came and began to take handfuls of food, I got hold of him and told him: I must take you to Rasūlullāh Ṣallallāhu 'alaihi wasallam. He said: Leave me, for I am a needy man, I support a big family. I shall not come again. I had pity on him and let him go his way. In the morning, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O Abu Hurairah! What did your prisoner do last night? I replied: O Rasūlullāh! He complained of pressing wants and support of a family, so I had pity on him and let him go his way. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Beware, he has certainly lied to you, and will come back. So I layed down, waiting for him for the third time. When he came and took handfuls of food, I got hold of him and said: I must take you to Rasūlullāh Ṣallallāhu 'alaihi wasallam, and this is the last of the three times. Verily, you claimed that you will not return, but you have returned. He said: Leave me, I shall teach you some words through which Allāh will give you benefit. I asked: What are those? He said: When you go to bed, recite *Āyatul kursī* all the way till the end of the verse. Allāh will appoint a guard for you who will stay with you and no Shaiṭān will come near you till the morning. So I let him go his way. Next morning Rasūlullāh Ṣallallāhu 'alaihi wasallam asked me: What did your prisoner do last night? I answered: O Rasūlullāh! He claimed to teach me some words, by which Allāh will benefit me. So I let him go his way. Rasūlullāh

٣٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ، وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيَةِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء في سورة البقرة وآية الكرسي، رقم: ٢٨٧٨

36. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh ﷺ said: For every thing there is a crest, and indeed the crest of the Qur'ān is *Sūrah Al-Baqarah*. And in it there is a verse, which is the chief of all the verses in the Qur'ān, and that is *Ayatul kursī*. (Tirmidhī)

٣٧- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَا جِبْرَائِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ، سَمِعَ يَقِضُ مِنْ فَوْقِهِ، فَوَقَعَ رَأْسُهُ، فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فَبُحِ الْيَوْمَ، لَمْ يُفْخَعْ قَطُّ إِلَّا الْيَوْمَ، فَتَزَلُّ مِنْهُ مَلَكَ فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزَلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ وَقَالَ: أَتَيْتُمُ بِنُورَيْنِ أُوتِيْتُمَا، لَمْ يُؤْتِيْتُمَا نَبِيٌّ قَبْلَكَ، فَابْتِغِ الْكِتَابَ وَخَرِّتِمُ سُورَةَ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيْتُمْ. رواه مسلم، باب فصل الفاتحة، رقم: ١٨٧٧

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

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

٣٨- عَنْ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضِ بِالْفَيِّ عَامٍ، أَنْزَلَ مِنْهُ آيَاتِنَ حَتَّمُ بِهِمَا سُورَةَ الْبَقَرَةِ، وَلَا يَقْرَأُ فِي فِي حَارٍ ثَلَاثَ آيَاتٍ فَيَقْرَأُهَا شَيْطَانٌ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في آخر سورة البقرة، رقم: ٢٨٨٢

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

٣٩- عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء في آخر سورة البقرة، رقم: ٢٨٨١

39. Abu Mas'ūd Alansari Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites the last two verses of *Sūrah Al-Baqarah* at night, these will suffice for him. (Tirmidhī)

**Note:** These two verses will suffice means: 1. He will be protected from every evil throughout the night. 2. The reward of reciting these two verses will be as much as that of *Tahajjud*. (Nawawī)

٤٠- عَنْ شَدَادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ بِشَرِّ سُورَةٍ مِنْ كِتَابِ اللَّهِ إِلَّا وَكَّلَ اللَّهُ مَلَكَاً فَلَا يَقْرَأُ شَيْءً يُؤْذِيهِ حَتَّى يَهْبُتَ مَتَى هَبَّ. رواه الترمذى، كتاب الدعوات، رقم: ٣٤٠٧

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

٤١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ فِي لَيْلَةٍ مِائَةَ آيَةٍ كَتَبَ مِنَ الْقَائِمِينَ. (وهو بعض الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ورواه الدمشقي ٣٠٨١

41. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites one hundred verses of (the Qur'ān) in a night, would be written amongst the devout worshippers of Allāh. (Mustadrak Ḥakīm)

٤٢ - عَنْ فَصَالَةَ بْنِ عَبْدِ وَتَمِيمِ الدَّارِيِّ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةِ كَيْسَبٍ لَمْ يَقْطَرْهُ وَالْقَطْرَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. (الحديث) رواه الطبراني في الكبير

والأوسط وفي: اسماعيل بن عياش ولكنه من روايته عن الشافعي وهو مقبول، مجمع الزوائد ٢/٤٤٧

42. Faḍālah ibne-'Ubaid and Tamīm dārī radiyallāhu 'anhuma narrate that Rasūlullāh Ṣalla 'alaihi wasallam said: The one who recites ten verses in a night, (the reward of) a *Qinṭār* is written for him. And a *Qinṭār* is better than the world and whatever it contains. (Tabarānī, Majma'-uz-Zawāid)

٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ لَمْ يَكْتَبْ مِنَ الْعَافِينَ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ١/٥٥٥

43. Abu Hurairah radiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The one who recites ten verses at night, is not written amongst the negligent. (Mustadrak Ḥākim)

٤٤ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنِّي لَأَعْرِفُ أَصْوَاتَ رُفَقَةٍ الْأَشْعَرِيِّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَارَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَر مَنَارَهُمْ حِينَ تَرَوْنَا بِالنَّهَارِ. (الحديث) رواه مسلم، باب من فضائل الأعراس رضي الله عنهم، رقم: ١٤٠٧

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

٤٥ - عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ خَشِيَ مِنْكُمْ أَنْ لَا يَسْتَقِطَ مِنْ آخِرِ اللَّيْلِ فَلْيُتْرِكْ مِنْ أَوَّلِهِ، وَمَنْ طَمَعَ مِنْكُمْ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُتْرِكْ مِنْ آخِرِ اللَّيْلِ، فَإِنْ قَرَأَ الْقُرْآنَ فِي آخِرِ اللَّيْلِ مَخْضُورَةً، وَهِيَ أَفْضَلُ. رواه الترمذی، باب ما جاء في كراهية النوم قبل النوم، رقم: ٤٥٥

45. Jābir radiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The one amongst you who is apprehensive of not being able to wake up in the last part of the night, he should offer his

Witr in its first part. And the one who expects to get up in the last part of night, should offer his Witr then, because as the angels are present during recitation of the Qur'ān in the last part of the night, and this recitation is better. (Tirmidhī)

٤٦ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عَصِمَ مِنْ فِتْنَةِ الدَّجَالِ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في فضل سورة الكهف، رقم: ٢٨٨٦

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

٤٧ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عَصِمَ مِنْ فِتْنَةِ الدَّجَالِ، وَفِي رِوَايَةٍ: مِنْ آخِرِ الْكَهْفِ. رواه مسلم، باب فضل سورة الكهف وآية الكرسي، رقم: ١٨٨٣

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

٤٨ - عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ الْعَشْرَ الْأَوَّلَى مِنْ سُورَةِ الْكَهْفِ فَإِنَّهُ عَصِمَهُ لَهُ مِنَ الدَّجَالِ. رواه النسائي في عمل اليوم والليلة، رقم: ٤٤٨، قال المحقق: هذا الإسناد رجاله ثقات

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

٤٩ - عَنْ عَلِيِّ رَضِيَ اللهُ عَنْهُ مَرْفُوعًا: مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ فَهُوَ مَعْصُومٌ إِلَى تَمَاتِةِ أَيَّامٍ مِنْ كُلِّ فِتْنَةٍ، وَإِنْ خَرَجَ الدَّجَالُ عَصِمَ مِنْهُ. التفسير لابن كثير عن المحاضرة للمافظ الصياني المقدسي ٣/٧٥

49. 'Alī radiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites *Sūrah Al-Kahf* on Friday, will be protected from all kinds of trials for eight days, and if *Dajjāl*

appears, (during these eight days) he would be even saved from him. (Tafsīr ibne-Kathīr)

٥٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ سُورَةَ الْكَهْفِ كَمَا أَنْزَلَتْ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ مِنْ مَقَامِهِ إِلَى مَكَّةَ وَمَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ آخِرِهَا نُمِّيَ خَرَجَ الدَّجَالَ لَمْ يَسْلُطْ عَلَيْهِ. (الحدیث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه

الدهمي ٥١٤/١

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

٥١- عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْبَقْرَةُ سَنَامُ الْقُرْآنِ وَذُرْوَتُهُ، تَزَلُّ مَعَ كُلِّ آيَةٍ فَنَهَى لَمَّا تَوَلَّى مَلَكًا، وَاسْتَعْرَجَتْ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" مِنْ تَحْتِ الْعَرْشِ، فَوَصَلَتْ بِسُورَةِ الْبَقْرَةِ، وَبَسَّ "قَلْبُ الْقُرْآنِ لَا يَقْرَأُهَا رَجُلٌ يُؤَيِّدُ اللَّهَ -تَبَارَكَ وَتَعَالَى- وَاللَّامُ الْأَخِيرَةَ إِلَّا غُفِرَ لَهُ وَأَقْرَبُوا عَلَيَّ مَوْتًا كُمْ. رواه احمد/٥٢١

51. Ma'qil ibne-Yasār Rāḍiyallāhu 'anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam said: The crest, and apex of Qur'ān is *Sūrah Al-Baqarah*. With every verse of it, eighty angels descend. The *Āyatul kursī* "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" has been revealed from beneath the Divine Throne, then it was integrated into *Sūrah Al-Baqarah*. *Sūrah Yāsīn* is the heart of the Qur'ān. Whoever recites it, to please Allāh Tabārak wa Ta'ālā and for the Hereafter, but he is pardoned. So recite this near your dying people. (Musnad Ahmad)

**Note:** *Sūrah Al-Baqarah* has been termed the crest or peak of the Qur'ān because the fundamental principles of Islam, its beliefs and the commandments of the Shari'ah (Islamic Jurisprudence), have been dealt with in more detail than in any other *Sūrah* of the Qur'ān. (Ma'āriful Ḥadīth)

٥٢- عَنْ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ لَيْسَ فِي تِلْكَ رِيعًا وَجِبَ اللَّهُ غُفْرًا لَهُ. رواه ابن حبان، قال المحقق: رجاله ثقات ٣١٢/٦

52. Jundub Rāḍiyallāhu 'anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam said: One who recites *Sūrah Yāsīn* in the night to please Allāh, he is forgiven. (Ibne-Hibbān)

٥٣- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَرَأَ الْوَأَقِئَةَ كُلَّ لَيْلَةٍ لَمْ يَقْتَرِفْ. رواه البيهقي في شعب الإيمان ٤٩١/٢

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

٥٤- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ آيَةَ تَبَارَكَ الَّذِي يَدِيهِ الْمُلْكُ. رواه الترمذی، باب ما جاء في فضل سورة الملك، رقم: ٢٨٩٢

54. Jābir Rāḍiyallāhu 'anhu narrates that Nabī Sallallāhu 'alaihi wasallam did not use to sleep until he recited *Alif Lām Mīm Sajdah*, (Sūrah 32) and *Tabarakallahī biyadihil mulk* (Sūrah 67). (Tirmidhī)

٥٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ سُورَةٌ مِنَ الْقُرْآنِ فَلَا تُؤَنُّ آيَةً شَقَقْتُ لِوَجْهِ حَتَّى غُفِرَ لَهُ وَهِيَ سُورَةُ تَبَارَكَ الَّذِي يَدِيهِ الْمُلْكُ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في فضل سورة الملك، رقم: ٢٨٩١

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

٥٦- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ جِبَاءَهُ عَلَى قَبْرِ وَهُوَ لَا يَحْسِبُ أَنَّهُ قَبْرٌ، فَإِذَا فِيهِ قَبْرُ إِبْرَاهِيمَ يَقْرَأُ سُورَةَ الْمَلِكِ حَتَّى خَتَمَهَا، فَاتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي ضَرَبْتُ جِبَائِي وَأَنَا لَا أَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِبْرَاهِيمَ يَقْرَأُ سُورَةَ الْمَلِكِ حَتَّى خَتَمَهَا، فَقَالَ النَّبِيُّ ﷺ: هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ. رواه الترمذی

وقال: هذا حديث حسن غريب، باب ما جاء في فضل سورة الملك، رقم: ٢٨٩٠

56. Ibne-'Abbās Rāḍiyallāhu 'anhuma narrates that someone, amongst the companions of Nabī Sallallāhu 'alaihi wasallam, set up his tent over a grave, without realizing that it was a grave. Suddenly

he heard the person of the grave reciting *Sūrah Mulk*, upto to end of the *Sūrah*. He came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh I set up my tent unknowingly over a grave, and suddenly I heard someone reciting *Sūrah Mulk* up to its end. Nabī Ṣallallāhu ‘alaihi wasallam said: It is the defender; it is the protector which safeguards him from the Punishment in the grave. (Tirmidhi)

٥٧- عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: يُؤْتِي الرَّجُلَ فِي قَبْرِهِ، فَتُؤْتِي رِجْلَاهُ، فَتَقُولُ رِجْلَاهُ لَيْسَ لَكُمْ عَلَيَّ مَا قَبِلْتَنِي سَبِيلٌ، كَانَ يَقْرَأُ سُورَةَ الْمَلِكِ، ثُمَّ يُؤْتِي مِنْ قَبْلِ صَدْرِهِ، أَوْ قَالَ بَطْنِهِ، يَقُولُ لَيْسَ لَكُمْ عَلَيَّ مَا قَبِلْتَنِي سَبِيلٌ، كَانَ يَقْرَأُ سُورَةَ الْمَلِكِ، فَهِيَ الْمَنَاعَةُ تَمْنَعُ مِنْ عَذَابِ الْقَبْرِ وَهِيَ فِي التَّوْرَةِ سُورَةُ الْمَلِكِ، مَنْ قَرَأَهَا فِي لَيْلَةٍ فَقَدْ أَكْثَرَ وَأَطْمَبَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ورواه الذهبي ٤٩٨/٢

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

٥٨- عَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنِي فَلْيَقْرَأْ: «إِذَا السَّمَاءُ انْفَطَرَتْ» وَ «إِذَا السَّمَاءُ كُورَتْ» وَ «إِذَا السَّمَاءُ كُورَتْ»، رقم: ٣٣٣٣

٣٣٣٣. رواه الترمذى وقال: هذا حديث حسن غريب، باب من سورة «إذا الشمس كورت»، رقم: ٣٣٣٣

58. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone would like to see the Day of Resurrection, as if it was before his eyes, he should recite the *Sūrah Idhash shamsu kuwwirat* (Takwīr:81); *Sūrah Idhas samāun fatarat* (Infiṭār:82) and *Sūrah Idhas samāun Shaqqat* (Inshiqāq:84). (Tirmidhi)

٥٩- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا زُرْتُمْ تَعْدِلُ نَصَفَ الْقُرْآنِ، وَقَلَّ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَقَلَّ بِأَيِّهَا الْكَبِيرُونَ تَعْدِلُ رُبْعَ الْقُرْآنِ. رواه

الترمذى وقال: هذا حديث غريب، باب ما جاء في إذا زلزلت، رقم: ٢٨٩٤

59. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: *Sūrah Idhā zulzilat* (Zilzāl:99) is equivalent to half of the Qur’ān; *Sūrah Qul huwal lāhu aḥad* (Khlās:112) is equivalent to one third of the Qur’ān; and *Sūrah Qul yā ayyuhal kāfirūn* (Kāfirūn:109) is equivalent to a quarter of the Qur’ān.

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

٦٠- عَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ الْفَ آيَةً فِي كُلِّ يَوْمٍ، قَالُوا: وَمَنْ يَسْتَطِيعُ ذَلِكَ، قَالَ: أَمَّا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ آيَاتِكُمْ التَّكَاثُرِ.

رواه الحاكم وقال: رواة هذا الحديث كلهم هذه عقبة وهذا غير مشهور ورواه الذهبي ٥٦٧/١

60. ‘Abdullāh Ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Can any one of you recite a thousand verses daily? The Ṣaḥābah replied: Who has the ability to do so? He said: Can any one of you not recite: *Sūrah Alḥākumut Takāthur* (Takāthur:102), (its reward is equivalent to the reciting of a thousand verses). (Mustadrak Hākim)

٦١- عَنْ نَوْفَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِنَوْفَلٍ: «قُلْ يَا أَيُّهَا الْكَافِرُونَ» ثُمَّ نَمَّ عَلَى

حَاطِمَتِهَا فَإِنهَا تَبَرَّأَتْهُ مِنَ الشَّرِّكَ. رواه أبو داود، باب ما يقول عند النوم، رقم: ٥٠٥٠.

61. Nawfal Radiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam advised Nawfal: Recite *Sūrah Qul yā ayyuhal kāfirūn*, (Kāfirūn:109) then go to sleep after reciting it, as it is an immunity from polytheism. (Abu Dāwūd)

٦٢- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ: «هَلْ تَزَوَّجْتَ يَا فَلَانُ؟» قَالَ: لَا، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا عِنْدِي مَا أَتَزَوَّجُ بِهِ قَالَ: «أَلَيْسَ مَعَكَ قُلْ هُوَ اللَّهُ أَحَدٌ؟» قَالَ: بَلَى، قَالَ: «ثَلُثَ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ؟» قَالَ: بَلَى، قَالَ: «رُبِعَ مَعَكَ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ؟» قَالَ: بَلَى، قَالَ: «رُبِعَ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ إِذَا زُلْزِلَتِ الْأَرْضُ؟» قَالَ: بَلَى، قَالَ: «رُبِعَ الْقُرْآنِ، قَالَ: تَزَوَّجَ تَزَوَّجَ.» رواه البرهقي وقال: هذا

حديث حسن، باب ما جاء في إقرار زولت، رقم: ٢٨٩٥.

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

**Note:** The objective of Rasūlullāh Ṣallallāhu 'alaihi wasallam in saying this was to point out the value of these *Sūrah*s; when you have them memorized, then you are not a poor, but a wealthy man, and should get married. (Aḥmadī Aḥwādī)

٦٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «قِيلَتْ مَعَ رَسُولِ اللَّهِ ﷺ فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَجِبْتَ، فَسَأَلْتَهُ: مَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: الْجَنَّةُ، قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: فَأَرَدْتُ أَنْ أَذْهَبَ إِلَى الرَّجُلِ فَأَبْسُرَهُ ثُمَّ فَرَّقْتُ أَنْ يَقُولَتِي الْعَدَاءُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَثَرْتُ الْعَدَاءُ، ثُمَّ ذَهَبْتُ إِلَى الرَّجُلِ فَوَجَدْتُهُ قَدْ ذَهَبَ.» رواه الإمام مالك في الموطأ، ما جاء في

قراءة قل هو الله أحد، ص ١٩٣.

63. Abu Hurairah Radiyallāhu 'anhu narrates that I came along with Rasūlullāh Ṣallallāhu 'alaihi wasallam and heard a person reciting: *Qul huwal lāhu aḥad* (Khlās:112). So Rasūlullāh Ṣallallāhu 'alaihi wasallam said: It is incumbent. I asked him: What, O Rasūlullāh? He said: Paradise. Abu Hurairah Radiyallāhu 'anhu says: I intended to go to that person and give this glad tidings to him, but I feared, lest I may miss my lunch with Rasūlullāh Ṣallallāhu 'alaihi wasallam, so I preferred to have lunch. Then I went to the person, but found that he had already left. (Muaṭṭa Imām Mālik)

٦٤- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَعْبُرُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثَلُثَ الْقُرْآنِ؟» قَالُوا: وَكَيْفَ يَقْرَأُ ثَلُثَ الْقُرْآنِ؟ قَالَ: «قُلْ هُوَ اللَّهُ أَحَدٌ.» يَعْدِلُ ثَلُثَ الْقُرْآنِ. رواه مسلم،

باب فضل قراءة قل هو الله أحد، رقم: ١٨٨٦.

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

٦٥- عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَرَأَ «قُلْ هُوَ اللَّهُ أَحَدٌ» حَتَّى يَخْتِمَهَا عَشْرَ مَرَّاتٍ نَبَى اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: إِذَا اسْتَكْبَرُ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَكْبَرُ وَأَعْلَى.» رواه

أحمد، ٤٣٧/٣.

65. Mu'adh ibne-Anas Al-Juhani Radiyallāhu 'anhu companion of Nabī Ṣallallāhu 'alaihi wasallam said: The one who recites *Qul huwal lāhu aḥad* (Khlās:112) till he completes it ten times, a palace will be built for him in Paradise.

‘Umar ibn al-Khattāb Rāḍiyallāhu ‘anhu said: O Rasūlallāh, then I will recite it abundantly. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh Ta’āla is more Generous and more Kind. (Musnad Ahmad)

٦٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِ فَيُحْسِمُ بِهَا. قَالَ هُوَ اللَّهُ أَحَدٌ. فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: سَلُّوهُ لِأَيِّ شَيْءٍ يُصْنَعُ ذَلِكَ؟ فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أَحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: أَخْبِرُونِي أَنَّ اللَّهَ يُحِبُّهُ. رواه البخاري، باب ما جاء في دعاء النبي ﷺ، رقم: ٧٧٧٥.

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

٦٧- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَائِهِ كُلِّ لَيْلَةٍ جَمَعَ كَفَيْهِ ثُمَّ نَفَسَ فِيهِمَا فَقَرَأَ فِيهِمَا: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، وَ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾، وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ. رواه أبو داود، باب ما يقول عند النوم، رقم: ٥٠٥٦.

67. ‘Ā’ishah Rāḍiyallāhu ‘anha narrated that every night when Rasūlullāh Ṣallallāhu ‘alaihi wasallam went to his bed, he joined his palms, blowing into them reciting *Qul huwal lāhu aḥad* (ikhlās:112), and *Qul A’ūdhu birabbil falaq* (Falaq:113) and *Qul A’ūdhu birabbih nās* (Nās:114). Then he would perform *Masah* (that is passing his hands) over as much of his body as he could, beginning with his head, his face, and then the front of his body, repeating this three times. (Abu Dāwūd)

٦٨- عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قُلْ، فَلَمْ أَقُلْ مَسِيئًا، ثُمَّ

قَالَ: قُلْ، فَلَمْ أَقُلْ مَسِيئًا، ثُمَّ قَالَ: قُلْ، فَقُلْتُ: مَا أَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمَعُودَاتُ، حِينَ تُنْسِي وَحِينَ تُصْبِحُ، ثَلَاثَ مَرَّاتٍ، تَكْفِيكَ مِنْ كُلِّ شَيْءٍ. رواه أبو داود، باب ما

يقول إذا أصبح، رقم: ٥٠٨٢.

68. ‘Abdullāh ibne-Khubaib Rāḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told me: Speak! I remained silent. He (again) said: Speak! I remained silent. He said again: Speak! I asked him: O Rasūlallāh! What should I say? He said: Recite *Sūrah Qul huwal lāhu aḥad* (ikhlās:112); *Sūrah Qul A’ūdhu birabbil falaq* (falaq:113); *Sūrah Qul A’ūdhu birabbih nās* (Nās:114), three times in the morning and evening; these will suffice you for every purpose, or will protect you from every thing harmful. (Abu Dāwūd)

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

٦٩- عَنْ عَقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا عَقْبَةُ بْنُ عَامِرٍ! إِنَّكَ لَنْ تَقْرَأَ سُورَةَ أَحَبِّ إِلَيَّ، وَلَا أَبْلَغَ عِنْدَهُ، مِنْ أَنْ تَقْرَأَ «قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ» فَإِنْ اسْتَطَعْتَ أَنْ لَا تَقْرَأَ فِي صَلَاةٍ فَافْعَلْ. رواه ابن حبان، قال المحقق: إسناده قوي/٥٠١٥.

69. ‘Uqbah ibne-‘Āmir Rāḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: O ‘Uqbah ibne-‘Āmir! Indeed you cannot recite a dearer and more readily acceptable Sūrah to Allāh than *Qul A’ūdhu birabbil falaq* (Falaq:113). Therefore, if you can recite it in your Ṣalāt, then do it. (Ibne-Hibbān)

٧٠- عَنْ عَقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَمْ تَرَ يَا تَرْبِ اللَّيْلَةِ لِمَ يُرْمَلُهُمْ قَطُّ؟ «قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ»، قُلْ أَعُوذُ بِرَبِّ النَّاسِ. رواه مسلم، باب فضل قراءة المعوذتين، رقم: ١٨٩١.

70. ‘Uqbah ibne-‘Āmir Rāḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do you not know what unique verses have been revealed tonight, the like of which has never been seen before? These are: *Qul A’ūdhu birabbil falaq* (Falaq:113); *Qul A’ūdhu birabbih nās* (Nās:114). (Muslim)

٧١- عَنْ عَقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَسْتُرُّ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ الْجُحْفَةِ وَالْأَنْوَاءِ إِذْ غَشِيَتْنَا رِيحٌ وَظَلَمَةٌ شَدِيدَةٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِ"أَعُوذُ بِرَبِّ الْقَلْبِ" وَ"أَعُوذُ بِرَبِّ النَّاسِ" وَهُوَ يَقُولُ: يَا عَقْبَةُ! تَعَوَّذْ بِهِمَا، فَمَا تَعَوَّذَ مَتَعَوَّذَ بِمَا لِيَهُمَا قَالَ: وَسَبِعْتُهُ يُؤَمِّنُنَا بِهِمَا فِي الصَّلَاةِ. رواه أبو داود، باب في العمودتين، رقم: ١٤٦٣

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

**Note:** *Juhfa* and *Abwa* were two famous places between the cities of Makkah and Madīnah.

## VIRTUES OF REMEMBERING ALLĀH TA'ĀLĀ

### VERSES OF THE QUR'ĀN

Allāh Subhānahū wa Ta'ālā says:  
Therefore, remember Me, I will remember you, (My bounties and blessings will be with you in this world and in the Hereafter).

Al-Baqarah 2: 152

قال الله تعالى:  
فَاذْكُرُونِي أَذْكُرْكُمْ  
[البقرة: ١٥٢]

Allāh Subhānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

So, remember the name of your Sustainer, and devote yourself to him with a complete devotion.

Al-Muzzammil 73: 8

وقال تعالى:  
وَأذْكُرْ اسْمَ رَبِّكَ وَتَقَلُّبَ آيَاتِنَا  
[المزمل: ٨]

Allāh Subhānahū wa Ta'ālā says:

Verily, in the remembrance of Allāh hearts do find peace and satisfaction.

Ar-Ra'd 13: 28

وقال تعالى:  
الَّذِينَ يَذْكُرُونَ اللَّهَ تَقْوَىٰ  
[الرعد: ٢٨]

Allāh Subhānahū wa Ta'ālā says:

And verily, the remembrance of Allāh is the greatest. (virtue and a means of Allāh remembering you)

Al-Ankabūt 29: 45

وقال تعالى:  
وَلَذِكْرُ اللَّهِ أَكْبَرُ  
[العنكبوت: ٤٥]