Precious Treasure of the Virtues of Dhikr & Dhākireen

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مَوَلَىِّ صَلِّ وَسَلَّمَ دَائِمًا أَبَدًا عَلَىَّ حَبِّيَّكَ خَيرُ الْخَلْقِ كُلِّهِمْ مُحَمَّدٌ سَيِّدُ الْكُوَّانِينَ وَالْبَقْيَانِ وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجْمٍ ﴿صَلَّى اللهُ عَلَيْهِ وَعَلَى آَلِهِ وَصَحْبَهِ وَبَارَكَ وَسَلَّمَ ﴾
CONTENTS

Preface .......................... 11

Remembrance of Allah in the Holy Qur’an .. 17

1. One who remembers Allah () is alive and one who does not is dead ............. 45
2. Allah () evokes His rememberers on the Throne .................................. 46
3. Allah () expresses His pride on His Rememebrers (dhakirs) in front of angels 54
4. Angels search streets for dhikr sittings ..................................................... 62
5. Angels cover remembrance assemblies of Allah with their wings ............... 65
6. Allah () asks angels about His rememberers .......................................... 70
7. Remembrance of Allah is better than fighting in His way ....................... 83
8. The rememberers of Allah () are superior to fighters in His way .............. 87
9. Remembrance of Allah () is superior to giving gold and silver in charity .... 89
10. Remember Allah () so much that hypocrites call you insane .................. 92
11. The rememberers of Allah () are His companions .................................. 94
12. Angels sit in remembrance circles and remember Allah the same way ....... 98
13. The rememberers of Allah will be seated on the right of Rahman on the Last Day
14. The faces of the rememberers of Allah ( سبحانه و تعالى) will be radiant on the Last Day
15. On the Last Day Prophets and martyrs will feel delighted over the station of rememberers of Allah ( سبحانه و تعالى) and those who love for His sake
16. The rememberers of Allah ( سبحانه و تعالى) will be seated on the pulpits of pearls and light on the Last Day
17. The rememberers of Allah ( سبحانه و تعالى) are His beloved servants
18. Allah ( سبحانه و تعالى) does not reject supplication of His rememberers
19. Paradise is the reward for remembrance assemblies
20. Remembrance assemblies are the orchards of Paradise
21. The rememberers’ houses shine for those in heavens as stars for those on earth
22. Those who hold remembrance sessions will be generous and bountiful on the Day of Judgment
23. The sins of participants of remembrance circles are changed into pious deeds
24. Remembrance of Allah ( سبحانه و تعالى) when dying is most liked by Allah
25. The land where Allah ( سبحانه و تعالى) is remembered rejoices and takes pride over other lands
26. The best people are those whose sight reminds you of Allah ( سبحانه و تعالى)
27. The greatest favour of Allah ( سبحانه و تعالى) to a servant is to enable him remember Allah
28. The world is redundant except for remembrance of Allah (ﷻ) and its contributors
29. A rememberer among the heedless is like a lamp in the dark
30. Paradise is guaranteed to those who remember Allah (ﷻ)
31. Allah will shelter His rememberer beneath His shade on the Day of Judgment
32. The most beloved action in the sight of Allah (ﷻ) is excessive remembrance
33. The one granted a remembering tongue is blessed with the best of this world and the Hereafter
34. People of Paradise will regret every moment spent without remembrance of Allah
35. Remembrance of Allah (ﷻ) illumines hearts
36. Remembrance of Allah (ﷻ) cures hearts
37. Remembrance of Allah ( широко ) is better than freeing slaves
38. Remembrance of Allah delivers from the torment of Hell-Fire
39. Allah’s remembrance delivers from Satan
40. Allah’s remembrance will unburden the rememberers on the Day of Judgment
41. “He is overwhelmed”

**Glossary**

**Bibliography**
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’ān:

“(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’ān 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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². Al-Qur’ān, 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.”

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.”

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.”

2. Al-Qur’an, 58: 19.
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.’”

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.”

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.
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 (ﷺ), 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.”

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.’

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:

“If 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!”

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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Remembrance of Allah in the Holy Qur’an

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

2. 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. 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 ‘Arafat, 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

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

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. 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. (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

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1. al-Quran, al-Baqarah (2:238,239).
These which We recite to you are Signs, and instruction full of wisdom.¹

9. And when they commit 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. 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

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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.’

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.

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.

2. al-Quran, an-Nisa (4:103).
3. al-Quran, an-Nisa (4:142).
13. When you are (all) together (in war) one of you saying to another of you, ‘Allah has made (lawful) for you what was (formerly) unlawful to you. Remember Allah and pray. Will you abstain from (these means of wine and gambling and) to hinder you from Satan? He seeks only to breed enmity and spite among you by his enmity and spite. And indeed Allah is Swift in calling to account.

14. 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)?

15. And when you meet the enemy, drive them away with a loud command. And when you have overcome them, then come back to the religion entirely so that you might be guided.

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

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

16. 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

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. يَأْتِيَهَا الْذَٰلِكَ ءَامَّنُوا إِذَا أَقْرَأْنَا فَانَبِثُوا وَأَدْكَرُوا اللَّهَ

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

19. قُلْ إِنَّ اللَّهَ يُضِلُّ مِنْ دُونِهِ وَيَهْدِي إِلَى مَنْ يَشَاءُ مِنْ أَعْمَالِ

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 حَرَضْنَاكُمْ عَلَى الْذِّكْرِ وَإِنَّ اللَّهَ خَفِيفُونَ

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 أُرْسِلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا تْوَحِي إِلَيْهِ فَكَفَّرْنَاهُ أُهْلَ

dhikr kāreem

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.\(^1\)

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.\(^2\)

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.\(^3\)

And remember your Lord when you forget.\(^4\)

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25. And stay in the company of those who invoke their Lord by night and morning, with a deep devotion. And fear My Remembrance, and do not follow the doers of evil.

(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.

26. And when some people will come to you asking whether you should eat of that which is under the earth (garlic, onions, etc), say: "Eat not that which is under the earth, if you will have a place in the Hereafter.

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).

27. And I will make clear to you that which is hidden.: I say: "I wish, I had been a castrated slave girl!"

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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.  

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).’

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

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

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.’

Whenever some fresh admonition comes to them from their Lord, they listen to it with such (carelessness) as if they are engaged in sport.
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. \(^1\)

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). \(^2\)

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. \(^3\)

}\(^1\) 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

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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² al-Quran, al-Hajj (22:34,35).
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

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

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40. In their homes, O Allah, may You rest Your servants in the shade of Your bounty and provisions. Bestow on them more from Your bounty. And bless their reward for their good deeds and may bestow (all) overturn (with terror) so that Allah may give them best.

1. al-Quran, an-Noor (24:36-38).
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.’

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).

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

(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.

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. \(لَكُنْ كَانَ لَكُمْ في رَسُولِ اللَّهِ أُسْوَى خَسَأةً لِّمَنْ كَانَ يَرَجُو اِللهَ
وَالَّذِينَ الْآخَرَ وَذَكَرَ اللَّهَ كَثِيرًا\)

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. إنَّ الْمُسْلِمَيْنِ وَالْمُسْلِمَاتِ وَالْمُؤمِينِ وَالْمُؤمِينَاتِ
وَالْقَانِينِينَ وَالْقَانِينَاتِ وَالْصَّدِيقِينَ وَالْصَّدِيقَاتِ وَالْصَّادِقِنَ وَالْصَّادِقَاتِ
وَالْحَسَنِينَ وَالْحَسَنَاتِ وَالْمُهْتَضِمينَ وَالْمُهْتَضَمَاتِ
وَالْصَّبِيبِينَ وَالْصَّبِيبَاتِ وَفَرُوجُهُمْ وَالْحَنَفَظَاتِ وَالْدُّحِيَّاتِ اللَّهَ
كَثِيرًا وَالَّذِينَ صَبَّرُوا أَعْدَ اللهُ هُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ³ ⁴

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

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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

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

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

1. al-Quran, al-Ahzab (33:35).
2. al-Quran, al-Ahzab (33:41,42).
3. al-Quran, Yāsin (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.

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.

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

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. أَفْضِرْ بِعَنْكُمُ الْذِّكْرَ صَافِحًا أَنْ سَتُضْعَفْ قَوْمًا مُّسِئِفِينَ

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

54. وَمَن يَعْشُ عَن ذَكْرِ الْرَّحْمَٰنِ تَفْيِضِ لَهُ شَيْطَانُ فَهُوَ الْمُفْلِحُ

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. فََأَشْتَمَسْكَ بِالْبَيْدَاءِ أُوْحِي إِلَيْكَ أَنْ كُلَّمَا عَلَى سَبْرٍ مُّسَتَّقِيمٍ

And thus, O you (O People!) you will be soon asked (as to how strong and firm a relation you established with the Quran).\(^4\)

56. فَأُعْرِضْ عَنَّ مِنْ يَوْمٍ يُعْرِفْ عَنِ الدِّيْنِ وَالْقُرْآنِ إِلَّا الْحَبَّةَ الْأَلْبَدُ

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

1. al-Quran, Hameem Sijdah (41:41,42).
2. al-Quran, az-Zukhraf (43:5).
3. al-Quran, az-Zukhraf (43:36).
4. al-Quran, az-Zukhraf (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

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

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

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¹ al-Quran, al-Qamar (54:40).
² al-Quran, al-Hadeed (57:16).
³ al-Quran, al-Mujadilah (58:19).
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.\footnote{al-Quran, \textit{al-Jumah} (62:9,10).}

\begin{align*}
\text{فإذا قَضِيتَ الَّذِينَ آمَنُوا فَانْتَشِروا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ،}
\text{وَآذَّنُوا اللَّهُ كَبِيرًا لَّعْلَكُمْ تُفْلِحُونَ}.
\end{align*}

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.\footnote{al-Quran, \textit{al-Munfiqoon} (63:9).}

\begin{align*}
\text{كَانَ مِنْ قَرْبَى عَنْ أَمْرِهَا وَرُسْلُهَا، فَحَاسِبَتِهَا حَسَّابًا شَدِيدًا وَعَذَّبَتِهَا عَذَابًا شَدِيدًا، فَذَاقَتْ وَبَالَ أَمْرَهَا وَكَانَ عَنْقِبُ أَمْرَهَا حُسْرًا.} \\
\text{وَأَلْتَبَسَ الَّذِينَ آمَنُوا فَانْتَفَعَوْا فَانْتَفَعٌ اللَّهُ ﻟِيُبْلِكَ ﺪِكَارًا.}
\end{align*}

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

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

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

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).
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

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

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

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¹ al-Quran, ad-Dahar (76:24-26).
² al-Quran, al-Mursilat (77:1-5).
³ al-Quran, al-Ala (87:14,15).
And We have exalted for you your remembrance.\(^1\)

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Chapter 1

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

Abu Musa (ﷺ) 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

Abu Musa (ﷺ) 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

According to Abu Huraira (ﷺ), 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.”

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8. Mundhiri, *at-Targhib wat-tarhib* (1:170#635)
1. Bukhari, *as-Sahih* (6:2694#6970)
2. Mundhiri, *at-Targhib wat-tarhib* (2:252#2286)
According to Abu Huraira (ﷺ), the Messenger of Allah (ﷺ) said, “Allah (ﷻ) 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.’”

5. "Abu Huraira (ﷺ) said: ‘Allah (ﷺ) 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. Muslim, as-Sahih (4:2061#2675)
2. Nasai, as-Sunan-ul-kubra (4:412#7730)
3. Ahmad bin Hambal, al-Musnad (2:413#9340)
Abu Huraira (ﷺ) 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.’”

Sahl bin Muadh bin Anas (ﷺ) 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

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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).”

Abu Huraira (ﷺ) narrates from the Holy Prophet (ﷺ) that Allah (ﷻ) 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. Tabarani, al-Mujam-ul-kabir (20:182#391)
2. Haythami, Majma-uz-zawa'id (10:78)
3. Mundhiri, at-Targhib 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.”

Abu Huraira (ﷺ) 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. 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.”

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)
Abu Huraira (ﷺ) 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.”

Abu Huraira (ﷺ) 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).”

Abu Huraira (ra) narrates from the Messenger of Allah (ﷺ) that Allah (ﷻ) 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 nears Me a cubit, I get near him a fathom. If he comes to Me walking, I go to him running.”

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 (صلى الله عليه وسلم) said, “Allah (صلى الله عليه وسلم) 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).’”

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.”

1. 1. Bayhaqi, Shuab-ul-iman (1:406#551)
   2. Mundhiri, at-Targhib 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 Rememeberers (Đhakirs) in front of angels

14. On the day of Aisy al-Ju'dri, he said, "I will call my companions from the mosque."

Abu Saeed Khudri (ﷺ) narrates that Muawiyah (ṣ) 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 thruth is that Gabriel
came and told me that Allah is expressing His pride on you in front of angels.”

15. عن محمد بن كعب، أن نُفَذْنَا كأنْا في عهَدِ مَعَاوِيَة يَشَهَّدُونَ الفَجْرَ وَيَجْلِسُونَ عند فاسِجِ الجَمِيعَةِ، فَإذَا سَلَمَ تَحْوَلُوا إِلَى نَاحِيَةِ المَسْجِدِ فِيذْ كُرُونُ اللَّهَ وَيَتَلُونُ كِتَابَ الْلَّهِ حَتَّى يَتعَالَى النَّهَارُ، فَأَخْيَرُ مَعَاوِيَةَ بِهِمْ، فِجَاهَ بِهِرُوَلَ أَوْ يَسَعُى فِي مَشْيِهِ حَتَّى وَقَفَ عَلَيْهِمْ، فَقَالَ: حَسِبْتُ أَبِشَرُكَم بِشَرِيِّ الْلَّهِ فِيما رَفَقُوكُمْ، أَن نُفَذَّا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، أَحْسِبْتُمْ، قَالَ: كَانَوا يَصْنَعُونَ نَحْوًا مِنْهَا يَصْنَعُونَ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ مَعَهُ، كَأَنَّى أَحْكَمَهُ فِي مَشْيِهِ حَتَّى وَقَفَ عَلَيْهِمْ، فَقَالَ:

Muhammad bin Ka’b (ﷺ) narrates that during the reign of Muawiya some people used to attend the fajr ritual prayer, and sit on one side of the congregation. After the Imam concluded the prayer, they would sit in one corner of the

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)
8. Mindhiri, at-Targhib 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 (س) has bestowed upon you. Some people used to do the same during the days of the Holy Messenger of Allah (ص). The Messenger of Allah (ص) 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.’”

Abdullah bin Amr (ب) narrates, “We offered the sunset ritual prayer with the Messenger of Allah (ص). Those who were to leave left and those desirous to stay back stayed. So swiftly the Holy Messenger of Allah (ص) 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

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

Hasan bin Musa ( ﷺ) states, “Abdullah bin Amr and I offered the ritual prayer one evening with the Holy Prophet ( ﷺ). Then those desirous to stay on stayed while the others went homes. The Messenger of Allah ( ﷺ) 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. Ibn Majah, *as-Sunan* (1:262#801)
3. Mindhiri, *at-Targhib wat-tarhib* (1:172#646)
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.”

Abdullah bin Amr (رضي الله عنه) narrates, “One evening we performed our (sunset) ritual prayer with the Messenger of Allah (صلى الله عليه وسلم). Those who wanted to leave departed and those who desired to stay on remained there. The Messenger of Allah (صلى الله عليه وسلم) 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.”

1. Ahmad bin Hambal, al-Musnad (2:208)
2. Bazzar, al-Musnad (6:357#2365)
19.  "Abū Ayyūb al-Asūrī narrates, “Nawf and Abūd bin Amr bin al-‘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.’ Abūd bin Amr (ṣ) 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.’

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).’

1. Ahmad bin Hambal, al-Musnad (2:186#6750)
2. Ibn Khuzaymah, as-Sahih (4:263#2839)
Jabir (ﷺ) 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.”

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

Angels search streets for dhikr sittings

Abu Huraira (ﷺ) 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….’”

Abu Huraira (ﷺ) 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.”

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-Targhib wat-tarhib (2:258#2316)

2. 1. Muslim, as-Sahih (4:2069#2689)
2. Ahmad bin Hambal, al-Musnad (2:25#7420)
Abu Huraira (ﷺ) or Abu Saeed Khudri (ﷺ) 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 (ﷺ), they call out one another, saying: ‘Come to what you are looking for....’”

Abu Huraira narrates (ﷺ) 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).”

3. Ahmad bin Hambal, al-Musnad (2:382#8960)
4. Mundhiri, at-Targhib wat-tarhib (2:259#2316)
5. Mundhiri, at-Targhib wat-tarhib (4:244#5523)
1. Tirmidhi, al-Jami-us-sahih (5:579#3600)
2. Hakim, al-Mustadrak (1:672#1821)
Abu Huraira (��) narrates that the Messenger of Allah (ص) 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).”

Anas (Runnable) narrates that the Holy Prophet (ص) said, “Some angels of Allah keep searching for dhikr circles...”

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1. Tayalisi, al-Musnad (p. 319#2434)
2. 1. Haythami, Majma-uz-zawaid (10:77)
   2. Mundhiri, at-Targhib wat-tarhib (2:260#2322)
   3. Ibn Rajab, Jami-ul-ulum wa'l-hikam (1:346)
Chapter 5

Angels cover remembrance assemblies of Allah with their wings

Abu Huraira (ﷺ) and Abu Saeed Khudri (ﷺ) 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. 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)
Abu Huraira (اربع) narrates that the Messenger of Allah (صلى الله عليه وسلم) 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.…”

According to Abu Huraira the Holy Prophet (صلى الله عليه وسلم) said, “There are many angels of Allah (سُعِيْدُ)، 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 until they reach the lowest heaven…”
until the space between the earth and the lowest heaven gets filled....”

According to Abu Huraira (ﷺ) or Abu Saeed Khudri (ﷺ), 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....”

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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-Targhib wat-tarhib (2:259#2316)
5. Mundhiri, at-Targhib wat-tarhib (4:244#5523)
6. 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. Hakim, al-Mustadrak (1:672#1821)
2. Tayalisi, al-Musnad (p. 319#2434)
Anas (ﷺ) 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...”

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

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1. Haythami, Majma-uz-zawaid (10:77)
Chapter 6

Allah (ﷻ) asks angels about His rememberers

36. َعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ اَنْعَمَانَهُ قالَ قَالَ رَسُولُ اللَّهِ ﷺ: اَنْفَلِحْ مَلَائِكَةَ فَضْلًا عَنْ كِتَابِ النَّاسِ، يَمْشَونَ فِي الْتَّرَفٍ، يَتُمِسَّؤُونَ الذِّكْرِ. فَإِذَا رَأَوْا أَفْوَامًا يَذْكَرُونَ اللَّهَ تَبَارَكَ وَتَعَالَى َتَنَادُوا: هُمُّوا إِلَى حَاجَاتِكُم، يَفْحَمُونَ بِأَنجَحِهِمْ إِلَى السَّمَاءِ، يَفْسَلُونَ رَبِّهِمْ جِلَّ وَعَلَا – وَهُوَ أَعْلَمُ بِهِمْ – يَقُولُ عِبَادُ مَالِكَةٌ مَا يَقُولُونَ؟ يَقُولُونَ: يا رَبّ، يُسْأَلُونَكَ وَيَحْمَدُونَكَ يَقُولُ: هُلْ رَأَوْنِي؟ يَقُولُونَ: لَا. يَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ يَقُولُونَ: لَوْ رَأَوْنَى، لَكَانُوا أَشْدَدُ تَسْبِيحًا وَتَمْجِيدًا وَتَكْبِيرًا وَتَحْمِيدًا. يَقُولُ: مَاذا يَسْأَلُونَ؟ يَقُولُونَ: يَسْأَلُونَ، يَا رَبّ، الْحَجَّةُ، يَقُولُ لَهُمْ: هُلْ رَأَوْنَى؟ يَقُولُونَ: لَا. يَقُولُ: كَيْفَ لَوْ رَأَوْنَى؟ يَقُولُونَ: لَوْ قُدْ رَأَوْنَى، كَانُوا أَشْدَدُ طَبْلاً وَأَشْدَدُ جُرْصًا. يَقُولُ: كُمْ يَتَعَوَّدُونَ؟ يَقُولُونَ: يَتَعَوَّدُونَ بَكَّ مِنْ الْأَشْرَاءَ. يَقُولُ: فَهَلْ رَأَوْنَى؟ يَقُولُونَ: لَا. يَقُولُ: كَيْفَ لَوْ رَأَوْنَى؟
According to Abu Huraira (ﷺ) 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 (ﷺ) 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 (ﷺ) says, ‘I call you to witness that I have indeed forgiven them.’”

1. Ibn Hibban, as-Sahih (3:137,138#856)
37. عن أبي هريرة  أو عن أبي سعيد  الحذري  قال:
Abu Huraira or Abu Saeed Khudri (r) narrates that the Messenger of Allah (ص) 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 (ص) 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 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.’
Abu Huraira (ﷺ) 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.’”

Abu Huraira (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “These are such people that even their companion is not left destitute and unfortunate.”

1. Tirmidhi, al-Jami-us-sahih (5:579#3600)
2. 1. Bukhari, as-Sahih (1:203#530)
   2. Muslim, as-Sahih (1:439#632)
Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) 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. Bukhari, as-Sahih (5:2353#6045)
40. Ibn Hibban, as-Sahih (3:139#857)
3. Bayhaqi, Shuab-ul-iman (1:399#531)
4. Ibn Rajab, Jami-ul-alum wa-l-hikam (1:345)
5. Mundhiri, at-Targhib wat-tarhib (2:258#2316)
According to Abu Huraira (who) the Holy Prophet (peace be upon him) said, “There are angels of Allah (Glory be to Him) 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 (Glory be to Him) 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 Your protection from?’ They reply, ‘From Your Hell, O Lord.’ Allah (Glory be to Him) 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 (Glory be to Him) 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 (Glory be to Him) says, “I have forgiven him, too
(because) they are the people that the one who even sits with them is not left deprived.”

41. 4. Mundhiri, at-Targhib at-tarhib

(1) 1. Muslim, as-Sahih (4:2069#2689)
2. Ahmad bin Hambal, al-Musnad (2:382#8960)
3. Mundhiri, at-Targhib at-tarhib (2:259#2316)
4. Mundhiri, at-Targhib at-tarhib (4:244#5523)
Abu Huraira narrates (ﷺ) 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.”

42. "Abû Hurayra (ra) related: "The Prophet (saw) said: ‘When Rasûlullâh (saw) was on his bed, he said: ‘Allâh ﷺ enriches (you) with your company and does not deprive you of your wealth. They are such that the one who sits among them will not be left without benefit. That is a blessed company. They are the people of Dhikr al-Mustadrak.

Abu Hurairah (ra) narrates that the Messenger of Allah (saww) said, “There are angels of Allah (azwj), besides those given various assignments. They keep wandering around (with a}
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. Tayalisi, al-Musnad (p. 319#2434)
Chapter 7

Remembrance of Allah is better than fighting in His way

43. ﴿عَنِ ابْنِ سَعِيدِ الخُدْرِيٍّ رضي الله عنه ﴾ أَيُّ الْعِبَادِ أَفْضِلُ دَرَجَةً عِندَ اللَّهِ يَوْمَ الْقِيَّامَةِ؟ قَالَ: ٱلذَّاكِرُونَ اللَّهِ كَثِيرًا وَٱلذَّاكِرَاتِ. قَالَ: ۚ يَا رَسُولُ اللَّهِ ﴿وَمَنِ ٱلْغَازِيَ فِي سَبِيلِ ٱللَّهِ؟ قَالَ: لَوْ ضَرَبَ بِسَيِّفِهِ فِي ٱلْكُفَّارِ وَٱلْمُشَرِّكِينَ حَتَّى يَنْكَسَرَ وَيَخْطَبَ دَمًا لَّكُنَّ ٱلذَّاكِرُونَ اللَّهِ أَفْضِلُ مِنْهُ دَرَجَةً.﴾

Abu Saeed Khudri ( ﷺ ) 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 ( ﷺ ) greatly.” The narrator states: I submitted, “O Messenger of Allah ( ﷺ ), are they superior even to those who fight in the way of Allah ( ﷺ )?” 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-Targhib wat-tarhib (2:254#2296)
44. About saving, he said: ‘‘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.’’

45. About saving, he said: ‘‘O Messenger of Allah! Not even fighting, then another sword breaks.’’ He said, ‘‘No, not even fighting, then another sword breaks.’’

1. Ibn Abi Shaybah, al-Musannaf (6:57#29452)
2. Ibn Abi Shaybah, al-Musannaf (7:169#35046)
3. Abd bin Humyd, al-Musnad (1:73#127)
4. Ibn Abd-ul-Barr, at-Tamhid (6:57)
Narrated from Muâdh bin Jabal (使者), 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.’”

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.”

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1. Ibn Abi Asim, Kitab-uz-Zuhd (1:184)
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 Mālik (ﷺ), he said, “Indeed, remembrance of Allah (ﷻ) morning and evening is better than breaking swords in the path of Allah (ﷻ).”

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


Abu Saeed Khudri (ﷺ) 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 (ﷺ) 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. 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-Targhib wat-tarhib (2:254#2296)
Mu‘adh ibn Jabal (الفضل) 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 (ذكير الله), the one who remembers Allah (ذكير الله) is granted superior and greater bounty and reward.”

Abdullah (الفضل) 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.”

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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

Abu Darda (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وسلم) 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.” Muadh ibn Jabal (رضي الله عنه) said, “There is nothing more effective to deliver you from the torment of Allah (ﷻ) than remembrance of Allah (ﷻ).”

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-Targhib wat-tarhib (2:253#2294)
 Muadh ibn Anas (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “Remembrance of Allah (ﷻ) is hundred times superior to spending in the way of Allah.”

53. عن معاذ بن أس سُنَّة قال: قال رسول الله ﷺ: إن الذكر في سبيل الله تعالى يُضِعَف ف فوق النفقه يُبْسَع مائة ضعف.

Muadh ibn Anas (ﷺ) 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 (ﷺ).”

54. عن معاذ بن أس سُنَّة قال: قال رسول الله ﷺ: إن الصلاة والصيام والذكر يُضِعَف على النفقه في سبيل الله يُبْسَع مائة ضعف.

Muadh ibn Anas (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “Indeed, the reward of ritual prayer, fasting and
remembrance of Allah (الله) exceeds the reward of spending in the way of Allah (الله) by seven hundred times.”¹

Abu Musa (عمر بن موسى) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “If someone possesses money and distributes it and some other is engaged in remembrance of Allah (الله), the one who remembers Allah is superior.”²

Abu Huraira (أبو حريرة) narrates that the Holy Prophet (صلى الله عليه وسلم) said, “Remembrance of Allah (الله) is better than charity donation…”³

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

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

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

1. Ahmad ibn Hanbal, al-Musnad (3:68#11671)
2. Ahmad ibn Hanbal, 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-Targhib wat-tarhib (2:256#2304)

2. 1. Tabarani, al-Mujam-ul-kabir (12:169#12786)
3. Ibn Rajab, Jami-ul-ulum wal-hikam (1:444,448)
5. Manawi, Fayd-ul-qadir (1:456)
Abu Jawza (اختلف) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “Remember Allah so excessively that hypocrites say: ‘You people are doing this just for show.’”

Abdullah ibn Abbas (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “Perform remembrance of Allah (greatly) in such a way that the hypocrites say, ‘You people only pretend.’”

1. Bayhaqi, *Shuab-ul-iman* (1:397#527)
2. Mundhiri, *at-Targhib wat-tarhib* (2:256#2305)
Chapter 11

The rememberers of Allah (ﷻ) are His companions

61. Ka‘b (𐡪𐡣𐡪) narrates that the Prophet Musa (ﷺ) 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.”

62. Ka‘b (𐡪𐡣𐡪) narrates that the Prophet Musa (ﷺ) 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. 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)
7. Manawi, Fayd-ul-qadir (5:214)
8. Qazwini, at-Tadwin fi akhbar qazwin (1:398)
Thawbān (ع), freed slave of the Holy Prophet, narrates that the Prophet Musa (ص) 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 (ع) 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.”

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

1. Daylami, al-Firdaws bima thur al-khitab (3:192#4533)
2. 1. Ibn Majah, as-Sunan (2:1246#3792)
3. Ahmad ibn Hambal, al-Musnad (2:540#10881)
4. Ibn Hibban, as-Sahih, (3:97#815)
5. Hakim narrated it in al-Mustadrak (1:673#1824) and has declared its chain of narrators sahih (sound).
6. Haythami, Mawarid-uz-zaman (1:576#2316)
7. Tabarani, Musnad-ush-shamiyyin (1:320#562)
8. Tabarani, Musnad-ush-shamiyyin (2:319#1417)
9. Bayhaqi, Shuab-ul-iman (1:391#509)
10. Ibn Mubarak, az-Zuhd (1:339#956)
Abu Huraira (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “Allah (ﷻ) says, ‘I treat My servant the way he thinks of Me and I am with him when he remembers Me.’”

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

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)
Abu Huraira (ﷺ) narrates from the Messenger of Allah (ﷺ) that Allah (ﷻ) 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. 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

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “There are some wandering angels of Allah (الله) 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 (صلى الله عليه وسلم), 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.’”

Abdullah ibn Abbas narrates, “The Holy Prophet (ﷺ) passed by Abdullah ibn Rawahah Ansari (may Allah be pleased with him) 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 (ﷺ) 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).’”

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

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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-Targhib 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-Targhib wat-tarhib (2:259#2316)
Jabir ibn Abdullah (�이bn) narrates, “The Holy Prophet (صلى) 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 (있다) morning and evening and continually remind yourselves of Him. Whoever wants to know his own status and station in the sight of Allah (있다) should see what he deems of Allah (있다), because Allah (있다) ranks a person as he believes Him in his heart.’”

4. Nawawi, Sharh Sahih Muslim (17:14)
5. Mubarakpuri, Tuhfat-ul-ahwadhi (10:42)
6. Khatib Tabrizi, Mishkat-ul-masabih (2:13#2267)
1. Hakim said 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)
Abu Huraira (ﷺ) 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).”

Abu Huraira (ﷺ) 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.”

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)
Abu Huraira (ﷺ) 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).”

5. Nasai, as-Sunan-ul-kubra (1:526#1696)
6. Malik, al-Muwatta (1:101#227)
7. Ahmad ibn Hanbal’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 Hanbal, 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-Targhib wat-tarhib (1:287#1061) Ibn Khuzaymah also narrated a tradition similar to this one.
8. Suyuti, Tanwir-ul-hawlak (1:93)
Chapter 13

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

It is narrated by Amr ibn Abasah (ارد), “I heard the Messenger of Allah (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم).’ It was submitted, ‘Who are they, O Messenger of Allah (صلى الله عليه وسلم)?’ The Holy Prophet (صلى الله عليه وسلم) said, ‘They are the people from different tribes who used to assemble to remember Allah (صلى الله عليه وسلم). They used to choose beautiful words for
remembrance of Allah (ﷻ) as a date-eater selects the best ones.”

Ibn Sābit (ﷺ) 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.”

1. Haythami said in Majma-uz-zawaid (10:77) Tabarani has transmitted it and its transmitters are thiqah (trustworthy).
2. Mundhiri said in at-Targhib 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. Ibn Abi Shaybah, al-Musannaf (7:45#34095)
2. Ibn Mubarak, az-Zuhd (1:522#1483)
3. Hanad, az-Zuhd (1:272#474)
Abdullah ibn Abbas (平安) 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.”

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Chapter 14

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

Abu Darda (ﷺ) 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 (ﷺ) jointly.”

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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-Targhib 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.
Abu Umāmah (اِبْنُ عُمَّامَة) narrates that the Messenger of Allah (ص) 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.”

Abu Umāmah (اِبْنُ عُمَّامَة) narrates that the Messenger of Allah (ص) said, “There are servants of Allah (س) 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.”

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1. Tabarani, al-Mujam-ul-kabir (8:112#7527)
2. Tabarani, Musnad-ush-shamiyyin (2:10#826)
3. Mundhiri said in at-Targhib wat-tarhib (4:12#4581) Tabarani has narrated it through a trustworthy chain of narrators.
4. Haythami said in Majma-uz-zawaid (10:277) Tabarani has narrated it and its chain of transmitters is reliable.
According to Abu Huraira (رضي الله عنه) the Messenger of Allah (صلى الله عليه وسلم) said, “Indeed, there are some of the servants of Allah (اللّه) 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. 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. Haythamî, Mawarid-uz-zaman (p. 621#2508)
Amr ibn Abasah (رضي الله عنه) narrates, “I heard the Messenger of Allah (صلى الله عليه وسلم) say: ‘There will be some people on the right of Rahman (سُؤُلَ اللَّهُ), 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 (سُؤُلَ اللَّهُ).’ It was submitted, ‘Who are they, O Messenger of Allah (صلى الله عليه وسلم)?’ The Holy Prophet (صلى الله عليه وسلم) said: ‘They are the people from different tribes who used to assemble to remember Allah (سُؤُلَ اللَّهُ). They used to choose beautiful words for remembrance of Allah (سُؤُلَ اللَّهُ) as a date-eater selects the best dates.’”

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.
11. Haythami said in Majma-uz-zawaid (10:77) Tabarani has related this tradition and its chain of transmitters is thiqah (reliable).
According to Umar ibn al-Khattāb (رضي الله عنه) the Holy Prophet (صلى الله عليه وسلم) 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 monitory 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-Targhib 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.”

83. ﴿وَلَا يَعْبُرُ عَنْ أَشْهَارِهِمْ إِنَّهُ يَجْتَبِرُ لِكَانَ مَكَّٰٓا﴾ ﴿وَلَا يَعْبُرُ عَنْ أَشْهَارِهِمْ إِنَّهُ يَجْتَبِرُ لِكَانَ مَكَّٰٓا﴾ ﴿وَلَا يَعْبُرُ عَنْ أَشْهَارِهِمْ إِنَّهُ يَجْتَبِرُ لِكَانَ مَكَّٰٓا﴾ ﴿وَلَا يَعْبُرُ عَنْ أَشْهَارِهِمْ إِنَّهُ يَجْتَبِرُ لِكَانَ مَكَّٰٓا﴾)}

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)
8. Ibn Jawzi, Zad-ul-masir fi ilm at-tafsir (4:43)
Abu Malik Ash'ari (パン) narrates, “I was with the Holy Prophet (ص) 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 (ص) 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 (ص) blossomed with a blissful smile. He (ص) 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.”

2. Ahmad ibn Hanbal related this tradition in *al-Musnad* (5:343) with a more detailed version.
3. Ahmad ibn Hanbal also narrated the same tradition briefly in *al-Musnad* (5:341).
4. Haythami copied the lengthy narration of Ahmad ibn Hanbal 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.
8. Harith, *al-Musnad* (2:993#1109)
According to Abu Muslim Khawlani (ﷺ): “I said to Muādh ibn Jabal (ﷺ): ‘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 (ﷺ) said: ‘Then why do you love?’ I said: ‘For Allah’s sake.’” Abu Muslim Khawlani 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 Khawlani (ﷺ) says, “I left that place, came to Ubādah ibn Sāmit (ﷺ) and told him what Muādh had said. Ubādah ibn Sāmit (ﷺ) 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. 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)
6. Maqdasi declared in *al-Ahadiith-ul-mukhtarah* (8:312#375) the chain of transmitters of this tradition is *sahih* (sound).
8. Mundhiri said in *at-Targhib wat-tarhib* (4:11#4575) Ibn Hibban also narrated it in *as-Sahih*.
Chapter 15

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

85. ﷎ ﷖ ﷕ ﻢ ﷒ ﻣ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ 

Muadh ibn Jabal (ﷺ) narrates, "I heard the Messenger of Allah (ص) 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. ﷎ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ ﷒ ﻢ ﷕ ﻢ 

1. Tirmidhi, al-Jami-us-sahih (4:597#2390)
3. Mundhiri, at-Targhib 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-ahwadhi (7:56)
Umar ibn Khattab (安宁) narrates that the Holy Prophet (صلى الله عليه وسلم) 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 monitary 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. Abu Dawud, as-Sunan (3:288#3527)
2. Hanad, a-Zuhd (1:272#475)
3. Bayhaqi, Shuab-ul-iman (6:486#8998)
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)
8. Ibn Jawzi, Zad-ul-masir fi ilm at-tafsir (4:43)
87. "Abu Huraira (r) narrates that the Messenger of Allah (ص) 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. Ibn Hibban, *as-Sahih* (2:332,333#573)
3. Abu Yala, *al-Musnad* (10:495#6110)
Amr ibn Abasah (ra) 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 assemble

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 taṣir al-Quran (11:132) through the same chain of transmission as given by Ibn Hibban.
to remember Allah (ﷻ). They choose beautiful words for remembrance of Allah (ﷻ) as a date-eater selects the best dates."

1. Haythami said in Majma-uz-zawaid (10:77) Tabarani has transmitted it and its transmitters are thiqah (trustworthy).
2. Mundhiri said in at-Targhib 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)
Abu Mālik Ashʿari ( Dise ) narrates, “I was with the Holy Prophet ( ص ) 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 ( ص ) questions to which he replied: ‘Some of the servants of Allah (  ) are those who are neither Prophets nor martyrs. But on the Day of Resurrection Prophets and martyrs will exult over their nearness to Allah (  ) 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 ( ص ) 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. 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)
8. Harith, al-Masnad (2:993#1109)
9. Hakeem Tirmidhi, Nawadir-u-usul fi ahadith ar-rasul (4:82)
Abu Muslim Khawlani narrates, “I said to Muadh ibn Jabal: ‘By Allah, I love you without any worldly interest which I seek from you; we are not related to each other.’ Muadh ibn Jabal said: ‘Then why do you love?’ I said: ‘For Allah’s sake.’” Abu Muslim Khawlani says, “He pulled my wrapper and said, ‘If you are truthful, I give you the good news. I heard the Messenger of Allah narrating from his Lord: ‘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 Khawlani says, “I left that place, came to Ubada ibn Sarmit and told him what Muadh had said. Ubada ibn Sarmit said: I heard the Messenger of Allah 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 truthful (siddiqs) will exult over their station.”

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).
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.”

Abu Malik Ashari narrates that the Messenger of Allah (ﷺ) said: “Some of the servants of Allah (ﷻ) 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.”

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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)
Alā ibn Ziyād (الائ) narrates that the Holy Prophet (ص) said:

“There are some servants of Allah (ع) 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.’”

93.  عن الولاء بن زياد بن أبي سفيان عن النبي ﷺ قال: عباد
من عباد الله ليسوا بالنبياء ولاشهداء، يعطفهم النبياء والشهداء
يوم القيامة بقربهم من الله على منابر من نور. يقول النبياء والشهداء:
من هؤلاء؟ ف يقولون: هؤلاء كانوا يتحابون في الله
على غير أموال تعاطرهم ولا أرحام كانت بينهم.

94.  عن معاذ بن جحش، عن النبي ﷺ قال: إن رجلاً ليسوا بالنبياء ولا شهداء يوضع لهم يوم القيامة منابر من
نور. ووجههم من نور، يأمونون يوم القيامة من الفروع الأكبر.
فقال رجل: يا بني الله! ومن أولئك قال: هم نزاع الفئاظ،
يتحابون في الله.

1. Ibn Abi Shaybah, al-Musannaf (7:45#34096)
2. Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (4:373)
Muādh ibn Jabal (البدة بن جبل) narrates from the Holy Prophet (صلى الله عليه وسلم) 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. Tabarani, al-Mujam-ul-kabir (20:168#358)
Chapter 16

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

Abu Darda () narrates that the Messenger of Allah (ص) 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 (ص), 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 () jointly.’”

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-Targhib wat-tarhib (2:262#2327; 4:12#4583) Tabarani has related it with a hasan (fair) chain of transmitters.
Mu‘adh ibn Jabal (رضي الله عنه) narrates, “I heard the Messenger of Allah (صلى الله عليه وسلم) 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 delight.’”"1

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)
3. Mundhiri, at-Targhib 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-kamaal (34:292)
7. Manawi, Fayd-ul-qadir (4:485)
8. Mubarakpuri, Tuhfat-ul-ahwadhi (7:56)
Abu Huraira (ﷺ) 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. 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 taṣṣir al-Quran (11:132) through the same chain of transmission as given by Ibn Hibban.
when they meet they try to exceed each other in warmth, areas and tribes; they do not have any blood-relations but about them who they are. 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, even after the Day of Resurrection Prophets and martyrs will exult over their nearness to Allah (ﷻ); 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

Abu Mālik Ash’ari (مالك Shelby) 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.’
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 of 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. 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)
Amr ibn Abasah (اذ ) narrates, “I heard the Messenger of Allah ( ﷺ ) saying: ‘There will be some people on the right of Rahman ( ﷲ ), 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 ( ﷲ ).’ 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 ( ﷲ ). They used to choose beautiful words for remembrance of Allah ( ﷲ ) as a date-eater selects the best dates.’”

100. عن أبي مسلم الاحولانيه حديثه قال: قلت لمعاذ بن جبل: والله! إنني لأخبرك بخبر دليلاً أن أصبرك منه ولأقرأي نبي وبنك. قال: فلأي شيء؟ قلت: لله! قال: فجزنك حبتي. ثم قال: أبشر إن كنت صادقاً، فإني سمعت رسول الله ﷺ يقول: المتحابون في الله ﷺ طل العرش يوم لا ظل

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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-Targhib 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)
Abu Muslim Khawlani (ص) narrates, “I said to Muadh ibn Jabal (ص): ‘By Allah, I love you but not for any worldly interest which I seek from you; we are not related to each other.’ Muadh ibn Jabal (ص) said: ‘Then why do you love?’ I said: ‘For Allah’s sake.’” Abu Muslim Khawlani says, “He pulled my wrapper and said, ‘If you are truthful, I give you the good news. I heard the Messenger of Allah (صلى الله عليه وسلم) 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 Khawlani (ص) says, “I left that place, came to Ubaidah ibn Sâmit (ص) and told him what Muadh had said. Ubaidah ibn Sâmit (ص) said: I heard the Messenger of Allah (صلى الله عليه وسلم) 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.”

101. عن سعيد بن المُصَبَّب قَالَ: لِلصَّحَابَينَ فِي الله مَتَابِرَ مِن نُور يُغَيِّبُهُم بِهَا الشِّهَادَة.

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.”

102. عن العلاء بن زياد سلمانه عن نبى الله ﷺ قَالَ: عِبَادُ نُورِ اللهِ لَتُسَاءَ بِالْبَيِّنَةِ وَلَا شِهَادَة، يُغِيِّبُهُمُ الْبَيِّنَةُ وَالشِّهَادَةُ يَوْمَ الْقِيَامَةِ بِقَرْبِهِم مِن الله عَلَى مَتَابِرِ مِن نُورِ. يَقُولُ الْبَيِّنَةُ وَالشِّهَادَةُ مَن هُؤلاءُ؟ فَيَقُولُونَ: هُؤلاءُ كَانَوا يَتَحَاوَلُونَ فِي الله عَلَى غَيْرِ أَمْوَالٍ تَعَاوَنُهُم وَلَا أَرْحَامٍ كَانَتْ بَيْنَهُمْ.

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).
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)
2. Ibn Mubarak, az-Zuhd (1:522#1482)
Alā ibn Ziyād (ا) narrates that the Holy Prophet (صلى الله عليه وسلم) said: “There are some servants of Allah (全能者) 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. Ibn Abi Shaybah, al-Musannaf (7:45#34096)
2. Suyuti, ad-Durr-ul-manthur ft-taṣīr bil-muthur (4:373)
Chapter 17

TherememberersofAllah(ﷺ)areHisbelovedservants

Abdullah ibn Abbas (ب) narrates that the Prophet Musa (ﷺ) 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.”

Abdullah ibn Abbas (ب) narrates when the Prophet Musa (ﷺ) talked to his Lord, he asked, “O my Lord! Who is

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1. Bayhaqi, Shuab-ul-iman (1:451#681)
2. Abu Bakr Baghdadi, ar-Rihlah fi talab al-hadith (p. 103)
3. Tabari, Jami-ul-bayan fi tafsir al-Quran (15:277)
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 (ﷺ) asked, “Who is the wealthiest of Your servants?” Allah said, “The one who is pleased with what I give him.” Musa (ﷺ) 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.”

Maytham narrates, “When Allah brought Prophet Musa (ﷺ) 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.’”

Abu Amr Shaybani narrates that Musa (ﷺ) 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 (ﷺ) submitted, “Who is the wealthiest of Your

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)
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 (ص) asked, “Who is most just of Your servants?” Allah said, “He who also rules against himself.”

Abu Hurayrah (رضي الله عنه) narrates that the Messenger of Allah (ص) 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.’”

1. Hanad, a-z-Zuhd (1:277#489)
2. Daylami, al-Firdaws bima thur al-khitab (2:314#3419)
Muhammad ibn Ka‘b Qarzi narrates that Musa (ٴ) 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 (ٴ) 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 (ٴ) 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 (ٴ) asked, “Who is the most sinful person of Your creation?” He said, “The one who accuses Me.” Musa (ٴ) asked, “O my Lord! Can anyone accuse You?” He said, “He who begs from Me good but is not pleased with My decree.”

٨٠٩. ﴿وَأَمَّنَّ اللَّهُ بَينَ الْخَاطِرَتِينَ مَنِ احْتَذَى اللَّهُ إِلَى دَاوُودَ الْمُبَارِكِ أَحْبَبَهُ اللَّهُ أَحْبَبَهُ وَحَبَّى إِلَى عِبَادِهِ. قَالَ﴾ ١. Bayhaqi, Shuab-ul-iman (١:٤٥١#٦٨٢)
Abdullah ibn Harith (ﷺ) narrates that Allah (ﷻ) revealed to Prophet Dawud (الملك) , “Love Me and My lovers and endear Me to My servants.” Dawud (الملك) 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.”

Anas ibn Malik (ﷺ) narrates, “I heard the Holy Prophet (صلى الله عليه وسلم) 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.’”

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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)
Abdullah ibn Abbas (r.a.) narrates: ‘The Messenger of Allah (ﷺ) said that Dawud () 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 () 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

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1. Bayhaqi, Shuab-ul-iman (6:119#7668)
2. Daylami, al-Firdaws bima thur al-khitab (3:195#4543)
3. Manawi, al-Ittihafat-us-saniyyah bil-ahadith al-qudsiyah (p. 112,113#258)
4. Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (3:12)
Abu Hurayrah (ra) narrates that the Messenger of Allah ( ﷺ) said, “Musa (ٰ) asked his Lord about six qualities which he thought he alone possessed and Musa (ٰ) 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 (ٰ) 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 (ﷺ) 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 (ﷺ) asked, ‘Who is the most honourable of Your servants?’ He said, ‘The one who forgives when he is dominant.’ Musa (ﷺ) asked, ‘Who is the wealthiest of Your servants?’ He said, ‘The one who is satisfied with what is given to him.’ Musa (ﷺ) 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 contended 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. Ibn Hibban, as-Sahih (14:101#6217)
2. Haythami, Mawarid-uz-zaman (p. 50#86)
Chapter 18

Allah (God) does not reject supplication of His rememberers

Abu Hurayrah (R) narrates that the Holy Prophet (S) said, “Allah (God) does not reject supplication of three kinds of people: the one who remembers Allah greatly (God), the oppressed and a just ruler.”

Abu Umâmah Bahîlî (R) narrates, “I heard the Messenger of Allah (S) 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.’”

1. Bayhaqi, Shuab-ul-iman (1:419#588)
2. Bayhaqi, Shuab-ul-iman (6:11#7358)
3. Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:390#1045)
4. Tirmidhi, al-Jami-us-sahih (5:540#3526)
Precious Treasure of the Virtues of Dhikr & Dhākireen

115. عن معاذ بن عدي أن النبي ﷺ قال: من أوى إلى فراشة طاهرًا يذكَّر الله تعالى حتى تغلبه غيابه، فتعارَ من الليل لمسال الله تعالى خيرًا من خير الدنيا والآخرة إلا أعطاها.

Muādh (ﷺ) narrates that the Holy Prophet (ﷺ) 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.”

116. عن أبي أُمامة بن حنبل قال: من بات ذاكرًا طاهرًا لم تعُارَ من الليل لمسال الله تعالى خيرًا للدنيا والآخرة إلا أعطاها.

Abu Umāmah (ﷺ) 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.”

117. عن أبي أُمامة بن حنبل قال: قال رسول الله ﷺ: من رجَّل نام طاهرًا على ذكر فتعارَ من الليل لمسال الله تعالى خيرًا للدنيا والآخرة إلا أعطاها.

Abu Umāmah (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “Anyone who falls asleep in a state of purity

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1. Nasai, as-Sunan-ul-kubra (6:201#10641)
2. Nasai, Amal-ul-yawm wal-laylah (1:469#805)
3. Ibn Abi Shaybah, al-Musannaf (1:111#1265)
4. Ibn Rajab, Jami-ul-ulum wal-hikam (1:451)
5. Mundhiri, at-Targhib wat-tarhib (1:231#880)
6. Tabarani, al-Mujam-ul-kabir (8:125#7568)
7. Mubarakpuri, Tuhfat-ul-ahwadhi (9:360#102)
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."

Amr ibn Abasah (ﺎﺑﻲ ﻣﺮ ﺗﻰ) narrates that the Holy Prophet (ص) said, "He who goes to sleep pure and remembering Allah then wakes up during the night, Allah will grant him whatever he begs." ²

Umar ibn Khattab (ﺎﺑﻲ ﺛﻼﺛﺔ ﻣﺮ) narrates from the Holy Prophet (ص), "Allah (权) 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

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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)
Mālik ibn Hārith (ش) says, “Allah (ﷻ) 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.”

Jabir ibn Abdullah (ش) narrates that the Holy Prophet (ص) 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.”

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.
Hudhayfah (الحديث) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “Allah (سبحانه و تعالى) 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.’”

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 Mardawiyyah 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

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

Abu Saeed Khudri (ﷺ) 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).”

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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-Targhib 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-Targhib wat-tarhib (2:256#2302)
125. عن أبي الدَّرَّادِاءَ هـ قال: إن الذين لا يزالون ألسنتهم رطبةً من دُرْكِ الله يدخلون الجنة وهم يضحكون.

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

5. Haythami, Mawarid-uz-zaman (p. 576#2319)
6. Haythami, Majma-uz-zawaid (10:78)
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, Jamī-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. قال جابر بن عبد الله: خرج علينا النبي ﷺ فقام قال: يا أئمّنا الناس إن لله سرايا من الملائكة تجلو وتقف على مجالس الذكر في الأرض. قاموا في رياض الجنة. قاموا وأين رياض الجنة ؟ قال: مجالس الذكر. فاقдут وروّوا في ذكر الله وذكروه أنفسكم من كان يحب أن يعلم منزلته عند الله فلينظر كيف منزلة الله عنده. فإن الله ينزل الحب عند حبنه حيث أنزله من نفسه.

Jabir ibn Abdullah ( ) narrates, “The Holy Prophet ( ) 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 ( ) morning and evening and continually remind yourselves of Him. Whoever wants to know his own status and station in the sight of Allah ( ) should see what he deems of Allah ( ), because Allah ( ) 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)
Anas ibn Malik (ﷺ) 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.”

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

3. Abu Yala, al-Musnad (4:106#2138)
4. Abd ibn Humyid, al-Musnad (p. 333#1107)
5. Hakeem Tirmidhi, Nawadir-ul-usul fi ahadith ar-rasul (2:126)
7. Bayhaqi, Shuab-ul-iman (1:398#528)
8. Mundhiri said in at-Targhib 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-itiidal 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-Targhib wat-tarhib (2:262#2329)
6. Haythami, Majma-uz-zawaid (1:126)
Ibn Sābit narrates that Abdullah ibn Rawahah would take some of his companions by their hands and say, “Come, let us believe for a moment; come, let us remember Allah 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. 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)

Ibn Sābit narrates that Abdullah ibn Rawahah would take some of his companions by their hands and say, “Come, let us believe for a moment; come, let us remember Allah 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. 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)
Chapter 21

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

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.”

Sābit (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وسلم) said, “Indeed, the house where Allah (سلاه上帝) is remembered shines to those in heavens as stars shine to those on earth.”

References:
1. Ibn Abi Shaybah, al-Musannaf (7:170#35055)
2. Ibn Hayyan, Tabaqat-ul-muhaddisin bi Asbahan (4:282#668)
3. Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (1:367)

References (Part 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

Abu Saeed (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “Allah (ﷻ) 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.’”

132. عن أبي سعيد الخدريّ ﷺ عن رسول الله ﷺ قال: يقول الله ﻪ: سيعمل أهل الجمع الموت من أهل الكرم. فقيل: من أهل الكرم يا رسول الله؟ قال: أهل مجالس الذكر في المساجد.

133. عن أبي سعيد الخدريّ ﷺ عن رسول الله ﷺ قال: ليذكَّرن الله القوم في الدنيا على الفضائل الممهدة، يدجللهم الدُّرُجَاتى الأعلى.

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. Daylam, Al-Firdaws Bima Thur Al-khitab (5:253#8104)
7. Mundhiri, At-Targhib Wat-Tarhib (2:259#2318)
8. Haythami, Majma-Ul-Zawaid (10:76)
9. Haythami, Mawarid-Ul-Zaman (1:576#2320)
Abu Saeed Khudri (الثوري) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “Some people, in this world, will remember Allah (الله) on their beds. Allah will admit them to lofty and superior ranks.”

Uqbah ibn Amir Juhani (عذبة) narrates that the Messenger of Allah (صلى الله عليه وسلم) 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. 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-Targhib 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?’”

Asma (الْأَسْمَاءُ) bint Yazid narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “On the Day of Resurrection Allah (الله) 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. 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 () greatly under all circumstances?’ They will be greater in number than the people of first two categories and will enter Paradise.’”

1. Abd ibn Humyd, Al-Musnad (1:457)
Chapter 23

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

Anas ibn Malik (ﷺ) 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.’”

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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.
5. Maqdasi, al-Ahadith-ul-mukhtarah (7:235#2677)
6. Mundhiri, at-Targhib wat-tarhib (2:260#2320)
7. Haythami, Majma-uz-zawaid (10:76)
Suhayl ibn Hanzalah (ـ) narrates that the Messenger of Allah (ص) said, “When some people sit together to remember Allah (ٰ), 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. Tabarani, al-Mujam-ul-kabir (2:212#6039)
2. Bayhaqi, Shuab-ul-iman (1:454#695)
3. Mundhiri, at-Targhib wat-tarhib (2:260#2321)
4. Haythami, Majma-uz-zawaid (10:76)
Chapter 24

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

138. ﴿عن عبد الله بن بُصَرَّ، أن رجلاً قال: يا رسول الله! إن شرائع الإسلام قد كُنّت علي، فأذرعتي بشيء أشتقت به. فَقالَ: لا يزال لساني رطبًا من ذكر الله﴾.

Abdullah ibn Busr (パン) narrates that a man said, “O Messenger of Allah (ص), 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 ().”

139. ﴿عن معاذ بن جبل، قال: سأَلَّى رَسُول الله ﷺ: أي الأعمال أحب إلى الله؟ قال: أن تَمْوت ولساني رطِب من ذكر الله﴾.

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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-Targhib wat-tarhib (2:253#2290)
Mu‘ādh ibn Jabal (ﷺ) 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.’”

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

1. 1. Ibn Hibban, as-Sahih (3:99#818)
   2. Bukhari, Khaīl qaf al-ībad (p. 72)
   3. Tabarani, Musnad-us-shamīyyin (1:122#191)
   4. Tabarani, al-Mujam-ul-kabīr (20:93#181)
   5. Tabarani, al-Mujam-ul-kabīr (20:107#212)
   6. Bayhaqi, Shuab-ul-aman (1:393#516)
   7. Ibn Rajab, Jami-ul-ulum wal-hikam (1:364)
   8. Mundhiri, at-Targhib wat-tarhib (2:233#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 fi-taṣfīr bil-mathur (1:366)
Hasan (ﷺ) narrates that the Holy Prophet (ﷺ) was asked, 
"Which is the best action?" The Holy Prophet (ﷺ) said, 
"The day you die your tongue should be busy remembering Allah (ﷻ)."

Abu Mukhāriq (ﷺ) narrates that the Messenger of Allah (ﷺ) 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 (ﷻ), his heart remained attached to mosques and he never swore at his parents.’

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1. Ibn Mubarak, az-Zuhd (1:401)
2. 1. Ibn Rajab, Jami-ul-ulum wal-hikam (1:445)
Abdullah ibn Busr Māzini (رضي الله عنه) narrates that a desert Arab came to the Holy Prophet (صلى الله عليه وسلم) and said, “Messenger of Allah (صلى الله عليه وسلم), who are the best among people?” He said, “Blessed is he who lived long with pious deeds.” He asked, “O Messenger of Allah (صلى الله عليه وسلم), 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.”

144

Abdullah ibn Busr Māzini (رضي الله عنه) narrates that a desert Arab came to the Holy Prophet (صلى الله عليه وسلم) and said, “Messenger of Allah (صلى الله عليه وسلم), who are the best among people?” He said, “Blessed is he who lived long with pious deeds.” He asked, “O Messenger of Allah (صلى الله عليه وسلم), 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.”

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2. Ibn Abi Dunya, al-Awliya (1:38#95)
3. Mundhiri, at-Targhib wat-tarhib (2:253#2292)
1. Ibn Ja’d, al-Musnad (1:492#3431)
Abdullah ibn Busr Māzini (ṣ) narrates that two desert Arabs came to the Holy Prophet (ṣ). 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 (ṣ) 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. Shaybani, al-Aahad wal-mathani (3:51)
Chapter 25

The land where Allah (ﷻ) is remembered rejoices and takes pride over other lands

Anas ibn Mālik (ﷺ) narrates that the Messenger of Allah (ص) 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.”

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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-Targhib wat-tarhib (1:162#599)
5. Haythami, Majma-uz-zawaid (10:78,79)
Abdullah ibn Abbas (ب) narrates that the Messenger of Allah (ص) 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.”

Abdullah ibn Abbas (ب) narrates that the Messenger of Allah (ص) 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.”

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1. Tabarani, al-Mujam-ul-kabir (11:193#11470)
2. Haythami, Majma-uz-zawaid (10:79)
Anas ibn Mālik ( metod ) narrates that the Messenger of Allah ( ﷺ ) 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.”

Abdullah ibn Masūd ( metod ) says, “A mountain calls out to another mountain by its name, ‘Oh so and so, has anyone passed you today remembering Allah ( ﷺ )?’ So, when the mountain replies, ‘yes’, it (the calling mountain) rejoices.”

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1. Ibn Hayyan, al-Azmah (5:1712,1713)
2. Tabarani, al-Mujam-ul-kabir (9:103#8542)
3. Bayhaqi, Shuab-ul-iman (1:402#538)
4. Bayhaqi, Shuab-ul-iman (1:453#691)
5. Abu Nuaym, Hilyat-ul-awliya wa tabaqatul-asfiya (4:242)
6. Haythami, Majma-uz-zawaid (10:79)
Abu Darda (ﷺ) says, “Remember Allah (ﷺ) near every stone and tree so that they bear testimony in your favour on the Day of Resurrection.”
Chapter 26

The best people are those whose sight reminds you of Allah (ﷻ)

151.  عن أسماء بنت يزيد عن أنها سمعت رسول الله ﷺ يقول: ألا أحبكم بحباركم؟ قالوا: نلي، يا رسول الله ﷺ.

قال: حباركم الذين إذا رأوا ذكر الله ﷺ.

Asma ( السقوق) bint Yazid narrates that she heard the Messenger of Allah (صلى الله عليه وسلم) saying, “Shall I not inform you of the best people among you?” The Companions said, “Of course, O Messenger of Allah (صلى الله عليه وسلم).” He said, “The best people among you are those that mere seeing them inspires you to remember Allah.” ¹

152.  عن أسماء بنت يزيد عن أنها سمعت رسول الله ﷺ يقول: ألا أحبكم بحباركم؟ قالوا: نلي، يا رسول الله ﷺ.

قال: الذين إذا رأوا ذكر الله ﷺ تعالى.

Asma ( السقوق) bint Yazid narrates that the Holy Prophet (صلى الله عليه وسلم) 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

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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)
1. Shahr ibn Hawshab states that Abd-ur-Rahman ibn Ghanam (ا) narrated the following tradition of the Holy Prophet (ص), “The best servants of Allah are those that mere seeing them makes you remember Allah.”

2. Ubādah ibn Sa‘īd (سب) narrates that the Messenger of Allah (ص) said, “Indeed, the best people of my ummah are those that when you see them you remember Allah.”

3. Abdullah ibn Mas‘ūd (ص) narrates that the Messenger of Allah (ص) said, “Surely certain people are the keys to

References:
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)

1. 1. Ahmad ibn Hambal, al-Musnad (4:227)
   2. Bazzar, al-Musnad (7:158#2719)
   3. Mundhiri, at-Targhib wat-tarhib (3:325#2476)
   5. Bazzar, al-Musnad (7:158#2719)
remembrance of Allah (ﷻ). The moment you see them you remember Allah (ﷻ).”

Abdullah ibn Umar (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “The best of you are those that mere seeing them inspires remembrance of Allah.”

Amr ibn Hamiq (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) 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. Haythamā, 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, Tariikh 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

Saeed ibn Jubayr (ﷺ) 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

Abdullah ibn Abbas (ﷺ) narrates, “A man asked: ‘O Messenger of Allah (ﷺ), who are the friends of Allah (ﷻ)?’ 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-nim wa-l-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-Targhib 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)
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. عن خالد بن معدان حفظه: قال إن الله يتصدَّقُ كل يوم بصدقة. فما تصدق على عبده بشيء أفضله من ذكره.

Khalid ibn Ma‘dan (ﷺ) said, “Indeed, Allah (ﷻ) grants charity every day, but He never blesses His servant with anything superior to His own remembrance.”

161. عن أبي ذر بن عبيد الله حفظه: قال: ما من يومن ولا ليلة ولا ساعة إلا وله صدقة فيها صدقة يمن بها على من يشاء من عباده. وما من على عبد يكمل أن يلهمه ذكره.

Abu Dharr (ﷺ) 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.”

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1. Ibn Abi Shaybah, al-Musannaf (6:61#29481)
2. Suyuti, ad-Durr-ul-manthur fit-tasfir bil-mathur (1:363)
3. 1. Bazzar, al-Musnad (9:336#3890)
4. Shaybani, al-Aahad wal-Mathani (2:231#289)
Abu Hurayrah (ﷺ) narrates from the Holy Prophet (ﷺ) that Allah (ﷻ) 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. Tabarani, al-Mujam-ul-awsat (7:200#7265)
2. Daylami, al-Firdaws bima thur al-khitab (3:181#4491)
3. Mundhiri, at-Targhib wat-tarhib (2:258#2314)
5. Haythami, Majma-uz-zawa'id (10:79)
Chapter 28

The world is redundant except for remembrance of Allah (ﷻ) and its contributors

Abu Hurayrah (ﷺ) 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.’"
Abdullah ibn Masūd (ﷺ) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “The world and everything in it is cursed except for a teacher, a student, remembrance of Allah and what assists in dhikr.”

Abu Darda (ﷺ) 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.”

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. 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)
Chapter 29

A rememberer among the heedless is like a lamp in the dark

166. ʿAbdullah ibn Umar ( Reported by ʿAbdullāh ibn ʿUmar (narrates that the Messenger of Allah ( ﷺ) said, “The one who remembers Allah ( ﷺ) among those who are negligent is like the one who goes on fighting after others have deserted. The one who remembers Allah ( ﷺ) among the neglectful is like a lamp in a dark house. The one who remembers Allah ( ﷺ) among the neglectful is shown his place in Paradise by Allah ( ﷺ) during his lifetime and Allah ( ﷺ) will not punish him after that. The one who remembers Allah ( ﷺ) among those who are negligent is blessed with the reward equal to the number of human beings and animals. Allah ( ﷺ) looks at the one who remembers Allah ( ﷺ) among the neglectful in such a way that He will never punish him after that. The one who remembers Allah ( ﷺ) in the market
place will have light on every hair of his body on the Day of Resurrection.”

Abdullah ibn Masud (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “The one who remembers Allah among the neglectful is like the steadfast one when others have fled (from the battlefield).”

Abu Musa (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وسلم) said, “He who remembers his Lord and he who does not do are like the living and the dead.”

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1. Bayhaqi, Shuab-ul-iman (1:412#567)
2. Mundhiri, at-Targhib wat-tarhib (2:337#2622)
3. Tabarani, al-Mujam-ul-awsat (1:90#271)
4. Tabarani, al-Mujam-ul-kabir (10:16#9797)
5. Mundhiri, at-Targhib wat-tarhib (2:338#2623)
6. Daylami, al-Firdaws bima thur al-khitab (2:242#3139)
8. Manawi, Fayd-ul-qadir (3:558)
9. Bukhari, as-Sahih (5:2353#6044)
10. Mundhiri, at-Targhib wat-tarhib (2:256#2303)
11. Asqalani, Fath-ul-bari (11:210#6044)
Abu Musa (ﷺ) 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.”

Abdullah ibn Umar (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “The one who remembers Allah (ﷻ) among...”

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-Targhib wat-tarhib (1:170#635)
9. Nawawi, Sharh Sahih Muslim (6:68)
10. Mubarakpuri, Tuhfat-ul-ahwadhi (2:437)
the neglectful is like the one who goes on fighting when others have deserted. The one who remembers Allah (ﷺ) 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.”

Wahb ibn Munabbih (idores) narrates that Luqman said to his son, “O my son! The example of those who remember Allah (ﷺ) and those who are neglectful is that of light and darkness.”

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1. Bayhaqi, Shuab-ul-iman (1:411#565)
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)

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2. Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:38)
Chapter 30

Paradise is guaranteed to those who remember Allah (ﷻ)

172. عن عمرو بن عبيسة عليه السلام، قال: قلت: يا رسول الله! فهل من دعوة أقرب من أخرى، أو ساعة؟ قال: نعم، إن أقرب ما يكون الرُّبُّ من العبد جوهر اللَّه الآخر. فإن استطعت أن تكون مصممًا يذكُّرُ الله في تلك الساعَة، فكن.

Amr ibn Abasah (_CLIENT) 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.’”

173. عن عمرو بن أَخْطَاب عليه السلام، أن النبي صلى الله عليه وسلم، بعث بعثًا يَجِلُّ نجَّلْ فَعَنَّاهُم غنائم كثيرة فاصطفوا الرَّجْعَة. فقال رجلٌ مَّن لِم يُخَرِّجُ مَن أثناه بعثًا رَجْعَةً ولَا أفضِلْ عِنْسَمَةً منْ

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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)
Umar ibn Khattab (ra) narrates that the Holy Prophet (ص) 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 (ص) 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 (ٌ) until the sunrise. They have the quickest return and the most excellent booty.”

Muādh (ra) narrates that the Messenger of Allah (ص) said, “Whoever offers the fajr (morning) prayer, then sits to

1. Tirmidhi, al-Jami-us-sahih (5:559#3561)
2. Mundhiri, at-Targhib wat-tarhib (1:179#676)
3. Ibn Qayyim, Alam-ul-muwaaqiin (4:307)
remember Allah ( DirectoryInfo) until the sun rises, Paradise is assured to him.”

Abu Umāmah ( DirectoryInfo) narrates that the Messenger of Allah ( DirectoryInfo) said, “Whoever offers the morning ( fajr ) prayer in congregation, then sits remembering Allah ( DirectoryInfo) until the sun rises, then prays two cycles of ( ishrāq ) prayer will return with the reward of a Pilgrimage ( hajj ) and a Visitation ( umrah ).”

Abu Darda ( DirectoryInfo) narrates that the Holy Messenger said, “Indeed, the people whose tongues are always busy in remembrance of Allah will enter Paradise laughing.”

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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-Targhib wat-tarhib (1:178#669)
5. Manawi, Fayd-ul-qadir (6:165)
6. Khatib Baghdadi, Mawdah awham al-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-Targhib 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. ١٧٧

Abdullah ibn Umar (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “The one who remembers Allah (صلى الله عليه وسلم) among those who are negligent is like the one who goes on fighting after others have deserted. The one who remembers Allah (صلى الله عليه وسلم) among the neglectful is like a lamp in a dark house. The one who remembers Allah (صلى الله عليه وسلم) among the neglectful is shown his place in Paradise by Allah (صلى الله عليه وسلم) during his lifetime and Allah (صلى الله عليه وسلم) will not punish him after that. The one who remembers Allah (صلى الله عليه وسلم) among those who are negligent is blessed with the reward equal to the number of human beings and animals. Allah (صلى الله عليه وسلم) looks at the one who remembers Allah (صلى الله عليه وسلم) 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 (ﷺ) in the market place will have light on every hair of his body on the Day of Resurrection.”

178. ﴿اصْبَرْنَا فِي الْمَضْرَابِ وَصَلِّي عَلَيْهِ يَوْمَ الْيَومِ﴾

Abdullah ibn Umar (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “The one who remembers Allah (ﷺ) among the neglectful is like the one who goes on fighting while the others desert. The one who remembers Allah (ﷺ) 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.”

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1. Bayhaqi, Shuab-ul-iman (1:412#567)
2. Mundhiri, at-Targhib wat-tarhib (2:337#2622)
3. Bayhaqi, Shuab-ul-iman (1:411#565)
5. Dhahabi, Mizan-ul-itidal (5:295#6317)
6. 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

Abu Huraira (ﷺ) 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. Bukhari, as-Sahih (1:234#629)
2. Bukhari, as-Sahih (2:517#1357)
3. Muslim, as-Sahih (2:715#1031)
Abu Huraira ( رضي الله عنه ) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “Allah (ٌ) 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.’”

4. Tirmidhi, al-Jami-us-sahih (4:598#2391)
5. Ahmad ibn Hanbal, 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 Hanbal, 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)
Chapter 32

The most beloved action in the sight of Allah (ﷻ) is excessive remembrance

181. So, Abu Bakr, regarding all of them, those who fast? The Messenger of Allah said, ‘The one in which Allah (ﷻ) is remembered greatly.’ The man then asked, ‘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 (ﷺ) said to Umar (ﷺ), ‘O Abu Hafs! The
people who remember Allah have taken all the rewards.” The Messenger of Allah (ﷺ) said, “Of course.”

The Messenger of Allah (ﷺ) said, “Of course.”

Muadh ibn Jabal (¶) 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).”

Umm Anas (¶) narrates that she said, “O Messenger of Allah (ﷺ), bless me with some advice.” He said, “Migrate
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.”

Umm Anas (אませ) 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

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-Targhib 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.”

Abu Jafar (said) that the Messenger of Allah (ص) 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.”

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1. Tabarani, al-Mujam-ul-kabir (25:150#359)
2. Haythami, Majma-uz-zawa’id (10:75)
3. Mundhiri, at-Targhib 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-Mu’sannaf (7:80#34340)
2. Ibn Mubarak, az-Zuhd (p. 257#744)
3. Hakeem Tirmidhi, Nawadir-ul-asul fi ahadith ar-rasul (4:106)
5. Thaalaabi said in Jawahir-ul-hisan fi tafsir al-Quran (4:35) Ibn Mubarak has narrated it in az-Zuhd war-raqa’iq with his own chain of narrators.
Ali (‫)‬ said, “Three deeds are most powerful: to give people their rights, to remember Allah (‫)‬ in every state and to let your brother share your wealth.” 1

Abdullah ibn Umar (‫)‬ narrates that the Messenger of Allah (‫)‬ 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
Abdullah ibn Abbas (ب) 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.”

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).”

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1. Ibn Abi Hatim, Tafsir-ul-Quran al-azim (9:3138)
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

Abdullah ibn Abbas (r) 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. 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)
5. Mundhiri, at-Targhib 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).
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-Targhib wat-tarhib (2:255#2300)
10. Mundhiri, at-Targhib wat-tarhib (3:28#2947)
Muādh ibn Anas (ﷺ) 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 (ﷺ) 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.”

Abu Umāmah (ﷺ) narrates that the Messenger of Allah (ﷺ) said to Muādh ibn Anas (ﷺ), “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.”

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-Targhib wat-tarhib (4:13#4588)
5. Haythami, Majma-uz-zawaid (1:61,89)
6. Ajlawni, Kashf-ul-khifa 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)
Abdullah ibn Umar (ﷺ) 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.”

Jalas ibn Amr Sanan (ﷺ) 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.”

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1. Tirmidhi, al-Jami-us-sahih (4:607#2411)
2. Bayhaqi, Shuab-ul-iman (4:245#4951)
3. Mundhiri, at-Targhib wat-tarhib (3:344#4365)
4. Daylami, al-Firdaws bima thur al-khitab (5:65#7475)
5. Zurqani, Sharh-ul-Muwatta (4:519)
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. ‘Aisha narrates that the Messenger of Allah (ﷺ) said, “On the Day of Resurrection man will regret every moment he spends without remembering Allah.”

‘Aisha (입) narrates that the Messenger of Allah (ﷺ) said, “On the Day of Resurrection man will regret every moment he spends without remembering Allah.”

Muadh ibn Jabal (입) 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.”

References:
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)
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)
Abu Huraira (ﷺ) 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.”

According to Abu Huraira (ﷺ) 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.”

4. Haythami, Majma-us-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-Targhib 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 wa-l-laylah (1:311#403)
5. Hakim, al-Mustadrak (1:668#1808)
6. Bayhaqi, Shuab-ul-iman (1:403#541)
Abu Huraira (ﷺ) 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."
Abu Huraira (ﷺ) narrates from the Holy Prophet (ﷺ), “If a people sit in a gathering but do not remember Allah (ﷻ) 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.”

Abdullah ibn Mugaffal (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “If some people gather in an assembly and

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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)
8. Ibn Rajab, Jami-ul-ulum wal-hikam (1:135)

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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-Targhib 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. Tabarani, *al-Mujam-ul-awsat* (4:122#3744)
2. Bayhaqi, *Shuab-ul-iman* (1:401#533)
3. Mundhiri, *at-Targhib wat-tarhib* (2:263#2333)
Chapter 35

Remembrance of Allah (ﷻ) illumines hearts

204. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرِ مَنْ تَلََّمْحَهُ عَنْ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُقُولُ إِنَّ لِكُلِّ شَيْءٍ صِيَامَةٌ وَأَنِّي صِيَامَةُ القُلُوبِ ذَكُرُ اللَّهَ. وَمَا مِنْ شَيْءٍ أَنْحَى مِنْ عَذَابِ اللَّهِ مِنْ ذَكُرِ اللَّه. فَأَلَمْ: وَلَا الْجِهَادُ في سَبِيلِ اللَّهِ؟ قَالَ: وَلَوْ أَنْ تَضَرَّبْ بِسَيْفَكَ حَتَّى يَطَفَّعُ.

Abdullah ibn Umar (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وسلم) used to say, “Everything has a shiner that makes it shine and indeed the shiner of hearts is remembrance of Allah (と共にアリ)”. 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.”

205. قَالَ أَبُو دَرَداً مَنْ تَلََّمْحَهُ: إِنَّ لِكُلِّ شَيْءٍ جَهَلَةٌ وَإِنَّ جَهَالَةً القُلُوبِ ذَكُرُ اللَّهِ ﷺ.

Abu Darda (رضي الله عنه) states, “There is a shiner for everything and for hearts it is remembrance of Allah (と共にアリ)”. "

1. Bayhaqi, Shuab-ul-iman (1:396#522)
2. Mundhiri, at-Targhib 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 عُوْنِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكرُ اللَّهِ صِيَالُ الْقَلْبِ.

Awn ibn Abdullah (ٰ) states, “Remembrance of Allah (ﷻ) is a shiner of hearts.”

207. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَكْثَرَ ذِكْرَ اللَّهِ فَقُدْ بَرَى مِنَ النِّفَاقِ.

Abu Huraira (ٰ) narrates that the Messenger of Allah (ﷺ) said, “Whoever remembers Allah (ﷻ) excessively is purified of hypocrisy.”

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-Targhib wat-tarhib (2:278#2393)
Chapter 36

Remembrance of Allah (ﷻ) cures hearts

208. 209. En mukhul, Qul: Qul: Rasool Allah ﷺ: 'Inn dedr al-lil fee al-ins, inn dedr al-lil. Makhul narrates that the Messenger of Allah (ﷻ) said, “Indeed, remembrance of Allah (ﷻ) is a cure and remembrance of people is an illness.”

Chapter 36

Remembrance of Allah (ﷻ) cures hearts

Makhul narrates that the Messenger of Allah (ﷻ) said, “Indeed, remembrance of Allah (ﷻ) is a cure and remembrance of people is an illness.”

1. Bayhaqi, Shub-ul-iman (1:459#717)
2. Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:505#1345)
2. Daylami, al-Firdaws bima thur al-khitab (5:432,433#8652)

Umm-ul-Muminin Hafsah bint Umar (ﷺ) narrates that the Messenger of Allah (ﷻ) blessed her with his holy advice, “O Hafsah, 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.”


1. Bayhaqi, Shub-ul-iman (1:459#717)
2. Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:505#1345)
2. Daylami, al-Firdaws bima thur al-khitab (5:432,433#8652)
Abdullah ibn Umar (ب) narrates that the Messenger of Allah (ص) 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.”

Umm-ul-Muminin Umm Habibah (ل) narrates from the Holy Prophet (ص), “Except for commanding the right and forbidding the wrong and remembering Allah, no utterance of Adam’s son goes to his favour.”

1. Tirmidhi, al-Jami-us-sahih (4:607#2411)
2. Daylam, 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)
8. Abd ibn Humayd, al-Musnad (1:448#1554)
9. Qadai, Musnad-ush-shihab (1:202#305)
10. Bayhaqi, Shuab-ul-iman (1:393#514)
11. Mundhiri, at-Targhib wat-tarhib (3:345#4367)
12. Ibn Abd-ul-Barr, at-Tamhid (22:20)
13. Faqihy, Akhbar Makkah (3:329)
Anas (安宁) states, “Remembrance of Allah (ﷺ) is a cure for hearts.”

Awn ibn Abdullah states, “Dhikr sittings are a cure for hearts.”

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1. Ajlawni, Kashf-ul-khiṣa wa muzil-ul-ilbas (1:505#1345)
Chapter 37

Remembrance of Allah () is better than freeing slaves

214. 215. Anas ibn Malik (ا) narrates that the Messenger of Allah (ص) said, “Sitting with rememberers of Allah () 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 (ص) after the asr (afternoon) prayer till sunset is more pleasing to me than setting free four slaves.”

References:
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-Targhib wat-tarhib (1:178#668)
6. Haythami, Majma-uz-zawaid (10:105)
Anas ibn Malik (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “Sitting with rememberers of Allah (ﷻ) from the fajr (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.”

Salim narrates that Abu Darda (ﷺ) was told, “Abu Sa’d ibn Munabbih has freed one hundred slaves out of his own
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)  
9. Mundhiri, *at-Targhib wa-tarhib* (2:253#2293)  
Chapter 38

Remembrance of Allah delivers from the torment of Hell-Fire

Anas ibn Mālik (＄) narrates from the Holy Prophet (‬),
“Allah (‬) will say, ‘Pull him out of Hell who remembered Me some day or feared Me at some point.’”

Anas ibn Mālik (＄) narrates that the Holy Prophet (‬) said, “Whoever remembers Allah (‬) and his eyes well with tears for fear of Allah (‬), and the tears fall and wet the ground, Allah will not torment him at all on the Day of Resurrection.”

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-Targhib wat-tarhib (4:130#5108)
2. Hakim, al-Mustadrak (4:289#7668)
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. Tirmidhi, al-Jami-us-sahih (4:636#2457)
2. Abd ibn Humyd, 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)
7. Mundhiri, at-Targhib wat-tarhib (2:327#2577)
Abdullah ibn Amr (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) 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 (peace be upon him) will then say, ‘Can you deny anything that is inside them?’ The man will reply, ‘O my Lord, no.’ Then Allah (peace be upon him) 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 (peace be upon him) 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 (peace be upon him) and that Muhammad (peace be upon him) is His servant and His Messenger.’” The Messenger of Allah (peace be upon him) said, “That man will say, ‘What will this card do against these registers?’ Allah (peace be upon him) 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

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 أَنْسُ بْنِ مَالِكٍ حُدِيثَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:
إنَّ الشَّيَاطِينَ وَضِعَتْ خُطْمَهُ عَلَى قُلُوبٍ بَنِتِينَ. فَإِذَا ذَكَرَ الله
حَنَّسَ وَإِنَّ نَبِيٌّ ﴿وَسَوْسَتُ الْهَلَامْ﴾

Anas ibn Malik (ص) narrates that the Messenger of Allah (ص) said, “Satan has placed his mouth upon the heart of Adam’s son. If he remembers Allah (ص) Satan moves away, and if he forgets to remember Allah (ص) Satan eats the mouthful of his heart. And this is (referred to in Allah’s words), ‘The Whisperer of evil who withdraws.”

222. عَنْ أَبِي عَبْدُ اللَّهِ بْنِ ابْنٍ عَبَسِ سَمِعَهُ فِي قُوْلِهِ ﴿وَسَوْسَتُ الْهَلَامْ﴾
قَالَ: الشَّيَاطِينُ جَاتُوا عَلَى قُلُوبِ بَنِتِينَ. فَإِذَا ذَكَرَ النَّارُ وَعَفَّلَ وَسَوْسَتُ وَإِذَا ذَكَرَ اللهِ حَنَّسَ.

Abdullah ibn Abbas (ص) 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.

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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-Targhib wat-tarhib (2:257#2307)
5. Haythami, Majma-uz-zawaid (7:149)
(into his mind). But when he remembers Allah, Satan withdraws.”

Abdullah ibn Shaqiq (١) narrates that the Messenger of Allah (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم), Satan moves away and when he does not remember Allah (صلى الله عليه وسلم), Satan puts his beak (mouth) into his heart and whispers evil into it.”

Abdullah ibn Abbas (رضي الله عنه) narrates, “There is nobody born without one who whispers evil into his heart. So if the servant remembers Allah (صلى الله عليه وسلم) the whisperer moves away, and if he

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1. Ibn Abi Shaybah, al-Musannaf (7:135#34774)
2. Maqdisi, al-Ahadith-ul-mukhtarah (10:367#393)
4. Tabari, Jami-ul-bayan fi taṣfīr al-Quran (30:355)
5. Manawī, 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.’”

Abu Huraira (اَبُو حُرَّايرَةُ) narrates that the Messenger of Allah (صلى الله عليه وسلم) 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.”

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, Taghiq at-taliq (4:381)
7. Bukhari, as-Sahih (1:383#1091)
8. Bukhari, as-Sahih (3:1193#3096)
9. Muslim, as-Sahih (1:538#776)
10. Nasai, as-Sunan (3:203#1607)
11. Abu Dawud, as-Sunan (2:32#1306)
Abdullah ibn Abbas (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وسلم) 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.’”

Abdullah ibn Abbas (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) 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.”

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-mukhtarah (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)
Jabir (ﷺ) 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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¹ Mundhiri, at-Targhib wat-tarhib (2:254#2297)
4. Mundhiri, at-Targhib 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 rememberers on the Day of Judgment

Abu Huraira (ﷺ) 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.”

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1. Tirmidhi, *al-Jami-us-sahih* (5:577#3596)
3. Bukhari, *at-Tarikh-ul-kabir* (8:449#3651)
7. Mundhiri, *at-Targhib wat-tarhib* (2:256#2306)
Abu Darda (رضي الله عنه) narrates, "When we were with the Messenger of Allah (صلى الله عليه وسلم) on a journey, he said: ‘The mu'arradun have taken the lead.’ The Companions asked, ‘Who are the mu'arradun, 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. 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. جَبِيرُ بنِ أَبِي الْكَحْلَةِ رَجُلًا كَانَ يَرْكَعُ صَوْتًا بِالْذِّكْرِ فَقَالَ رَجُلٌ: لَّيْسَ أنَّ هَذَا حَفْضٌ مِنْ صُوْتِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: فَإِنَّهُ أُوْلَى. قَالَ: قَمَتْ فِرَأْيَ رَجُلٌ نَّارًا فِي غَبُورٍ فَقَالَ: فَإِذَا رَسُولُ اللَّهِ ﷺ ﻷيْدَى وَهُوَ يَقُولُ: حُمِّمْاءً إِلَى صَاحِبِكَمْ فَإِذَا هُوَ الرَّجُلُ الَّذِي كَانَ يَرْكَعُ صَوْتًا بِالْذِّكْرِ.

Jabir ibn Abdullah (ب) 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 (ص) said, “He is ecstatic.” When he died, a man saw light in his grave so he approached it. He saw the Messenger of Allah (ص) 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.”

232. جَبِيرُ بنِ إِبَتِنَ السَّمَّاَرِيَ رَجُلٌ رَأَى نَاسًا نَّارًا فِي المَقَبْرَةِ فَأَقْبَرَهُمْ إِذَا رَسُولُ اللَّهِ ﷺ فِي النَّبِرِ فَإِذَا هُوَ يَقُولُ: 1. 1. Hakim, al-Mustadrak (1:522#1361)
2. Bayhaqi, Shuab-ul-iman (1:418#585)
3. Manawi, Fayd-ul-qadir (1:457)

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Jabir ibn Abdullah (ﷺ) 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.”

Jabir ibn Abdullah (ﷺ) 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.”

1. Hakim, al-Mustadrak (2:375#3318)
2. Bayhaqi, as-Sunan-ul-kubra (4:53#6836)
3. Bayhaqi, Shuab-ul-iman (1:418#584)
4. Abu Dawud, as-Sunan (3:201#3164)
5. Tabarani, al-Mujam-ul-kabir (2:182#1743)
7. Zaylai, Nasb-ur-rayah (2:306)
8. Andlusi, Tuhfat-ul-muhtaj (2:28#881)
9. Shawkani, Nayl-ul-awtar (4:137)
Uqbah ibn Amir (ٍ) narrates that the Holy Prophet (ص) said about a man who was known as Dhul Bijadayn, "He is lost (in love of Allah)," because he used to remember Allah (ﷻ) a lot by reciting the Qur’an and raised his voice while making supplication.

Abu Huraira (ا) narrates when the Messenger of Allah (ص) 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
are the *mufarradun*, O Messenger of Allah?” He replied, “Those men and women who remember Allah greatly.”

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1. Muslim, *as-Sahih* (4:2062#2776)
2. Ibn Hibban, *as-Sahih* (3:140#858)
5. Mundhiri, *at-Targhib wat-tarhib* (2:256#2306)
GLOSSARY

 subhanahu wa taala — glorified and exalted is He; used after the name of Allah.
 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 ().
 alayh-is-salam — may Allah’s send peace on him; used after a single name of Allah’s messenger, prophet and angel.
 radiyallahu anhu — may Allah be pleased with him; used after a single name of a male Companion of the Prophet ().
 radiyallahu anhuma — may Allah be pleased with both of them; used after the names of two Companions of the Prophet (), irrespective of their gender.
 radiyallahu anha — may Allah be pleased with her; used after a single name of a female Companion of the Prophet ().

alhamdu lillah — 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.
**Precious Treasure of the Virtues of Dhikr & Dhakireen**

**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 Hijah. 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.
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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