

CLASS 2

THE BEST DHIKR - Reciting the word of Allah

QURAN IS THE BEST DHIKR

The best form of Dhikr (Remembrance of Allah) is reciting the Qur'an, because it is the words of Allaah. Allah (Exalted be He) orders us to recite it, contemplate it, and act according to it.

Whoever would like to be among those who remember Allah, should be among those who recite the Book of Allah as it should be recited, reciting it in the mosque, reciting it in his house, reciting it in his workplace, never neglecting the Qur'an; he should not recite it only in the month of Ramadan.

The Messenger of Allah ﷺ said: *“Whoever recites a harf of the Book of Allah will have one hasanah for it, and each hasanah brings a tenfold reward. I do not say that Alif-Laam-Meem is a harf; rather alif is a harf, laam is a harf and meem is a harf.”* (At-Tirmidhi, classed as saheeh by Sheikh al-Albaani)

Approximately 321,180 letters x10 rewards = 3,211,800 (or more, as Allah wills)

The Sunnah is for the reader to utter the words and reflect, as Allah, may He be glorified and exalted, says (interpretation of the meaning):

- *“[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded”* [Saad 38:29]
- *“Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?”* [Muhammad 47:24].

PEOPLE OF ALLAH

Ibn Maajah (215) and Ahmad (11870) narrated that Anas ibn Maalik (may Allah be pleased with him) said: The Messenger of Allah ﷺ said: *“Verily Allah has His own people among mankind.”* They said:

O Messenger of Allah, who are they? He ﷺ said: *“They are the people of the Qur'an, Allah's own people and those who are closest to Him.”* Classed as saheeh by al-Albaani in Saheeh Ibn Maajah.

Al-Minnaawi (may Allah have mercy on him) said: *“That is, those who memorise the Qur'an and act in accordance with it are the people of Allah, who are as close to Allah as a person's family is to him. They are called thus by way of honouring them, just as (the Ka'bah) is called the House of Allah”.*

It is not sufficient for a person just to recite Qur'an in order to be one of the people of the Qur'an, unless he also acts in accordance with it, adheres to its limits and follows its teachings.

The one who wants to be included in the words of the Prophet ﷺ about the people of the Qur'an being Allah's own people and those who are closest to Him should not complete the Qur'an in more than a month.

Al-Bukhaari (1978) narrated from ‘Abdullah ibn ‘Amr (may Allah be pleased with him) that the Prophet ﷺ said: *“Read the Qur’an (once) every month....”*

No day should pass without us looking in our Mus-haf and reciting the words of our Lord. So we should have a daily portion that we always read, and the minimum of that should be approximately one juz’ of the Qur’an, although the more we do the better. In addition to that, we should reflect and act upon what those verses contain of morals and manners.

Imam Ahmad narrated in az-Zuhd (p. 128) that ‘Uthmaan (may Allah be pleased with him) said: “I do not like any day or night to pass me by without me looking in the Book of Allah – referring to reading from the Mus-haf”.

Ibn Katheer (may Allah have mercy on him) said: “The scholars disliked a day to pass without the individual looking in his Mus-haf.”

Shaykh Ibn Jibreen (may Allah have mercy on him) said: “Those who read the Qur’an throughout the year are the people of the Qur’an, who are Allah’s own people and the closest to Him.”

The Muslim should be concerned with the Qur’an, and be among those who recite it as it should be recited, regarding as permissible what it permits and as forbidden what it forbids, acting in accordance with the verses that are clear in meaning, believing in the verses that are ambiguous in meaning, pausing and wondering at what it tells of wondrous things, contemplating the likenesses it gives, learning lessons from its stories and what it contains, and putting into practice its teachings, because the Qur’an was revealed to be acted upon and put into practice, even though recitation in itself is a righteous deed that brings reward.

It is better for the individual to have a daily portion that he recites after ‘Isha’, or after Fajr, or after ‘Asr, and so on. If you do that, you will find that the Qur’an will have an impact on you, and you will start to love the words of Allah and find pleasure, sweetness and joy in the Qur’an; at that point you will never become bored of listening to it or of reciting it.

These are the attributes and characteristics of the believer who should be one of the people of the Qur’an, who are Allah’s own people and those who are closest to Him. End quote.

MORE VIRTUES OF RECITING THE QURAN

There are many virtues and rewards but we enlist some here that are concerning reciting the Quran.

The Prophet ﷺ said,

- *“Read the Qur’an, for it will come as an intercessor for its reciters on the Day of Resurrection.”* [Muslim].
- *“The one who is proficient in the recitation of the Qur’an will be with the honourable and obedient scribes (angels) and he who recites the Qur’an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward.”* [Al-Bukhari and Muslim].

- *“The believer who recites the Qur’an is like a citron whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qur’an is like a date-fruit which has no fragrance but has a sweet taste. The hypocrite who recites the Qur’an is like a colocynth whose fragrance is so sweet, but its taste is bitter. The hypocrite who does not recite the Qur’an is like basil which has no fragrance and its taste is bitter.”* [Al-Bukhari and Muslim].
- *“Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur’an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day.”* [Al-Bukhari and Muslim].
- *“He who does not memorize any part from the Qur’an he is like the ruined house.”* [At-Tirmidhi].
- *“Recite the two bright ones, Soorah al-Baqarah and Soorah Aal-e Imraan, for on the day of Resurrection they will come as two clouds, or two shades or two flocks of birds in ranks, pleading for those who recite them.”* [Sahih Muslim]

Also, Al Baraa reported that a man was reciting Sooratul-Kahf and there was a horse tied with two ropes at his side, when a cloud overshadowed him. As it began to come nearer and nearer his horse began to take fright from it. He went and mentioned that to the Prophet ﷺ in the morning, who said: *“It was tranquility [as-Sakeenah] which came down at the recitation of the Qur’aan.”* (Sahih Bukhari)

SPECIAL VIRTUES OF SOME PARTS OF QURAN

SURAH IKHLAS

Ahmad reported from Abu Saeed al-Khudri that a man said, O Messenger of Allaah, I have a neighbour who prays at night and he only ever recites Qul huwa Allaahu ahad as if he did not think much of this. The Prophet ﷺ said: *“By the One in Whose hand is my soul, it is equivalent to one-third of the Quraan”*. (al-Musnad, 10965)

More Hadeeths in Bukhari were also narrated where the Prophet ﷺ said Surah Ikhlas is one third of Quran.

Also the Prophet ﷺ said: *“Whoever recites Qul huwa Allaahu ahad ten times, Allaah will build for him a house in Paradise”*. (Saheeh al-Jaami al-Sagheer, 6472).

So recite it as many times as you wish, without sticking to a certain number or time or way that is not prescribed by shareeah.

SURAH KAHF

The Prophet ﷺ said:

- *“If anyone learns by heart the first ten verses of the Surah al-Kahf, he will be protected from the Dajjal”.* (Sahih Muslim)
- *“Whoever reads Soorat al-Kahf on Friday, he will be illuminated with light between the two Fridays.”* (al-Haakim; classed as saheeh by al-Albaani)

SURAH MULK

The Prophet ﷺ said: *“There is a soorah of the Qur’aan containing thirty verses which have interceded for a man until he was forgiven. It is the soorah Tabaarak alladhi bi yadihi’I-mulk.”* (Narrated by al-Tirmidhi, Ahmad, Abu Dawood & Ibn Maajah, classed as hasan by al-Tirmidhi and by al-Albaani).

Another hadeeth which speaks of its virtues was narrated from Jaabir, that the Prophet ﷺ never used to sleep until he had recited Alif-laam-meem tanzeel [al-Sajdah] and Tabaarak alladhi bi yadihi’I-mulk [al-Mulk]. (al-Tirmidhi & Ahmad, classed as sahih by Al-Albaani).

AYAT AL KURSI

Aayatul Koursee is the greatest aayah in the Qur’aan. It directs you to the tawheed of Allaah, to exalt Him and praise Him. It mentions descriptions of Allaah, the Mighty and Majestic. It is the only aayah that contains all of these descriptions in one aayah. It contains five of Allaah’s Names (Allaah, al Hayy, al Qayyoom, al ‘Alee, al ‘Adheem) and over 20 of Allaah’s Attributes. It is also reported that it contains Allaah’s Greatest Name(s).

Allah's Messenger ﷺ said: *“Whoever recites Ayat al-Kursi at the end of every obligatory prayer, nothing but death will prevent him from entering Paradise.”* [An-Nasa'i & Tabrani reported it, and Ibn Hibban graded it Sahih (authentic).

SURAH BAQARAH

The Messenger of Allaah ﷺ said: *“Do not make your houses into graves, for the Shaytaan flees from a house in which Soorat al-Baqarah is recited.”* (Narrated by Muslim).

SOME AYAHS/SURAHS TO BE RECITED BEFORE GOING TO BED

In the Sunnah it is recommended for the Muslim to recite certain verses when he goes to bed. Among the soorahs and verses which we are recommended to recite are the following:

1 – AAYAT AL-KURSIY (AL-BAQARAH 2:255)

It says in a mu'allaq report narrated in Saheeh al-Bukhaari (2311) that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah ﷺ appointed me to guard the zakaah of Ramadaan, then someone came and started rummaging in the foodstuff ... and at the end of the hadeeth he said: "When you go to your bed, recite Aayat al-Kursiy, for there will remain with you a guardian from Allaah, and no devil will approach you, until morning comes." The Prophet ﷺ said: *"He told you the truth although he is a liar. That was a devil."*

2 – THE LAST TWO VERSES OF SOORAT AL-BAQARAH

It was narrated from Abu Mas'ood al-Ansaari (may Allaah be pleased with him) that the Prophet ﷺ said: *"Whoever recites the last two verses of Soorat al-Baqarah at night, they will suffice him."* Narrated by al-Bukhaari (5009) and Muslim (2714). Ibn al-Qayyim said in al-Waabil al-Sayyib (132): They will suffice him against any evil that may harm him.

3, 4 – SOORAT AL-ISRA' AND SOORAT AL-ZUMAR

It was narrated that 'Aa'ishah (may Allaah be pleased with her) said: The Prophet ﷺ would not go to sleep until he had recited Bani Israa'eel (Soorat al-Isra') and al-Zumar. (al-Tirmidhi, hasan by Tirmidhi & Sahih by Albani).

5 – SOORAT AL-KAAFIROON

It was narrated that Nawfal al-Ashja'i (may Allaah be pleased with him) said: The Messenger of Allaah ﷺ said to me: *"Recite Qul yaa ayyuha'l-kaafiroon then go to sleep at the end of it, for it is a disavowal of shirk."* (Abu Dawood & al-Tirmidhi, classed as hasan by Ibn Hajar).

6, 7, 8 – THE LAST THREE SOORAHS OF THE QUR'AAN

It was narrated from 'Aa'ishah (may Allaah be pleased with her) that when the Prophet ﷺ went to bed every night, he would hold his hands together and blow into them, and recite into them *Qul Huwa Allaahu Ahad, Qul a'oodhu bi rabb il-falaq and Qul a'oodhu bi rabb il-naas*. Then he would wipe them over whatever he could of his body, starting with his head and face and the front of his body, and he would do that three times. (al-Bukhaari 5017).

Al-Nawawi (may Allaah have mercy on him) said in al-Adhkaar (221): It is better for a person to do all that has been narrated of this matter, but if he cannot do that he should do whatever he is able to do. End quote.

FABRICATION ABOUT VIRTUES OF SOME SOORAHS

The topic of the virtues of the Holy Qur'an is one of the topics concerning which the fabricators most fabricated their hadiths and attributed them to the Prophet (blessings and peace of Allah be upon him). Many of them sought reward with Allah for that, thinking – due to extreme ignorance – that they were simply encouraging people to read the Book of Allah, may He be exalted, whereas in fact they were doing something that the Prophet ﷺ warned against when he said: *“Whoever tells a lie about me deliberately, let him take his place in Hell.”* Narrated by al-Bukhaari (1291) and Muslim (933).

One of the examples of that is the report narrated by al-Haakim in al-Madkhal (54) with his isnad going back to Abu 'Ammar al-Marwazi, according to which it was said to Abu 'Asmah Nooh ibn Abi Maryam: how come you narrate from 'Ikrimah from Ibn 'Abbaas reports concerning the virtues of the Qur'an, soorah by soorah, when the companions of 'Ikrimah narrate no such reports? He said: I saw that the people were turning away from the Qur'an and were focusing on the fiqh of Abu Haneefah and the Maghazi [accounts of the Prophet's military campaigns] of Ibn Ishaq, so I fabricated this hadith, seeking reward with Allah thereby.

But the scholars are unanimously agreed that it is forbidden to narrate a fabricated hadith and attribute it to the Prophet (blessings and peace of Allah be upon him). The Prophet ﷺ said: *“Whoever narrates a hadith from me, knowing it to be false, is a liar [like the one who fabricated it].”* Narrated by Muslim in the Introduction to his Saheeh.

We will enlist some mistakes and Bidahs in the upcoming class of *“Mistakes & Bidahs in Adhkaar”*.

May Allah give us the hidayah to be amongst the amongst the people of the Quran hence becoming the people of Allah. May Allah give us the hidayah to recite, memorise, understand and implement the Quran.