

Wherever/Whenever People Engage in the Divine Word, the Divine Presence Abides Among Them

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Imam Nawawī (d. 676/1277), 42 *Hadīths*:

36 : *The Virtue of Gathering for the Recitation of The Qur'an, and for the Remembrance of Allah.* Given on the authority of the Prophet.

Transmitted according to a chain of transmission originating with Abu Hurayra on the authority of the Prophet, who said: Whoever relieves some worldly anxiety of a believer, God will remove from him one of the anxieties of the Day of Resurrection.

And whoever gladdens someone who is under the stress of poverty, God will gladden him in this world and the Hereafter. And whoever protects a Muslim, God will protect him in this world and the Hereafter, for God aids the servant who aids his brother. And whoever follows a path seeking knowledge therein, God makes a path to the Garden easy for him.

No people gather together in one of the houses of God, reciting the Book of God and studying it among themselves, without the *sakīna* descending upon them, and Mercy envelops them, and the angels surround them, and God mentions them among those who are with Him.

And whoever is slowed down by his actions, will not be hastened forward by his lineage.

عن أبي هريرة رضي الله عنه ، عن النبي صلى الله عليه وسلم ، قال : من نَقَسَ عن مؤمن كُرْبَةً من كُرْبِ الدنيا نفس الله عنه كربة من كرب يوم القيامة ، ومن يَسِّرْ على مُعْسِر يسر الله عليه في الدنيا والآخره ، ومن ستر مسلما ستره الله في الدنيا والأخره ، والله في عون العبد ما كان العبد في عون أخيه ، ومن سلك طريقا يلتمس فيه علما سهل الله له به طريقا إلى الجنة ، وما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ، ويتدارسونه بينهم؛ إلا نزلت عليهم السكينة ، وغشيتهم الرحمة ، وحفَّتْهُم الملائكة ، وذكرهم الله في من عنده ، ومن أَبْطَأ به عَمَلُهُ لم يسرع به نسبه.

رواه مسلم [رقم : 2699] بهذا اللفظ

(See Wensinck, *Handbook* p. 132 bottom left column for more *Hadīth* references).

<p>Avot 3:6 R. Halafta of Kfar Hananya said: When ten sit and are occupied with Torah, the <i>Shekhina</i> abides among them, as it is said, <i>God stands in a congregation of God</i> (Ps.82:1).¹ From where [do we learn that this applies] even for five, as it is said, <i>and He has founded His band on the earth</i> (Amos 9:6). From where [do we know that this applies] even for three? As it is said, <i>...in the midst of the Judges He judges</i> (Ps. 82:1). From where even two? As it is said, <i>Then those who revere the Lord talk [learn] together, the Lord hears and notes it</i> (Malakhi 3:16). From where even one? As it is said, <i>In all places where I cause My name to be pronounced I will come to you and will bless you</i> (Ex. 20:20).</p>	<p>אבות ג, ו רבי חלפתא איש כפר חנניה אומר עשרה שיושבין ועוסקין בתורה שכינה שרויה ביניהם שנאמר (תהלים פ"ב, א') אֱלֹהִים נֹצֵב בְּעֵדֹת אֵל. ומנין אפילו חמשה? שנאמר (עמוס ט', ו') וְאֶגְדָּתוֹ עַל אֶרֶץ יִסְדָּהּ. ומנין אפילו שלשה? שנאמר (תהלים פ"ב, א') בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט. ומנין אפילו שנים שנאמר (מלאכי ג', טז) אֲז נִדְבְּרוּ יִרְאֵי יְקֹקֵי אִישׁ אֶת רְעֵהוּ וַיִּקְשֹׁב יְקֹקֵי וַיִּשְׁמַע וְגו'. ומנין אפילו אחד שנאמר (שמות כ', כ') בְּכָל הַמָּקוֹם אֲשֶׁר אֲזַכִּיר אֶת שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ:</p>
<p>Mishnah Avot 3:2 When two sit together and words of Torah pass between them, the <i>Shekhina</i> [also] passes between them, as it is said, <i>Then those who revere the Lord spoke [learned] together, the Lord listened and noted it. A scroll of remembrance was written before Him for those who revere the Lord and esteem His name</i> (Micah 3:16). This reference considers two only. From where [do we learn that for even] a single person who sits and engages in Torah the Holy One reserves a reward? It is written, <i>When he sits alone and is silent[ly learning Torah] He lays it upon him</i> (Lam.2:28).</p>	<p>אבות ג, ב שנים שיושבין ויש ביניהם דברי תורה שכינה ביניהם שנאמר (מלאכי ג', טז) אֲז נִדְבְּרוּ יִרְאֵי יְקֹקֵי אִישׁ אֶת רְעֵהוּ וַיִּקְשֹׁב יְקֹקֵי וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זְכָרוֹן לְפָנָיו לִירְאֵי יְקֹקֵי וּלְחֹשְׁבֵי שְׁמוֹ: אין לי אלא שנים מנין שאפילו אחד שיושב ועוסק בתורה שהקדוש ברוך הוא קובע לו שכר שנאמר (איכה ג', כ"ח) יֵשֵׁב בְּדָד וַיִּדָּם כִּי נֹטַל עָלָיו:</p>

¹ See Mishnah Sanhedrin 1:6 for עדה referencing 10.