The Knowledge of Hadhrat Abdullaah bin Abbaas

Hadhrat Masrooq reports that Hadhrat Abdullaah bin Mas'ood once said, "If Abdullaah bin Abbaas were our age, none of us would be able to equal even a tenth of his knowledge." Another narration adds that Hadhrat Abdullaah bin Mas'ood said, "Abdullaah bin Abbaas is an excellent commentator of the Qur'aan." (1)

Hadhrat Mujaaahid reports that Hadhrat Abdullaah bin Abbaas used to be called an ocean because of the great amount of knowledge he possessed. (2)

Hadhrat Layth bin Abu Sulaym says that he once said to Hadhrat Tawoos, "Why have you attached yourself to this youngster (Hadhrat Abdullaah bin Abbaas) instead of the senior Sahabah of Rasulullaah?" Hadhrat Tawoos replied, "I have seen seventy Sahabah who favoured the opinion of Hadhrat Abdullaah bin Abbaas whenever a difference of opinion arose in any matter." (3)

Hadhrat Aamir the son of Hadhrat Sa'd bin Abi Waqqaas reports that his father said, "I have never seen as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas. I saw that when an intricate problem arose, Umar bin Khattaab would call for him and say, 'Be prepared! A most complicated problem is coming your way.' Umar would then accept his opinion on the matter even though he would be surrounded by veterans of the Battle of Badr both from the Muhajireen and the Ansaar." (4)

Hadhrat Abu Zinaad narrates that Hadhrat Abdullaah bin Abbaas was suffering from high fever when Hadhrat Umar bin Khattaab came to visit him. Hadhrat Umar said, "Your illness has certainly posed a great obstacle to us. Nevertheless it is only from Allaah that we seek help." (5)

Hadhrat Talha bin Ubaydullaah said, "Abdullaah bin Abbaas has been blessed with deep understanding, intelligence and tremendous knowledge. I have not seen Umar bin Khattaab give precedence to any other person's opinion over his." (6)

Hadhrat Muhammad the son of Hadhrat Ubay bin Ka'b says that Hadhrat Abdullaah bin Abbaas was once present when Hadhrat Ubay bin Ka'b stood up and said, "This youth will soon become the most learned scholar of this Ummah. Together with being blessed with intelligence and deep understanding, Rasulullaah also prayed to Allaah to grant him a sound understanding of Deen." (7)

Hadhrat Tawoos says, "Hadhrat Abdullaah bin Abbaas towered above

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(1) Ibn Sa'd (Vol.4 Pg.181).
(2) Ibn Sa'd (Vol.4 Pg.181).
(3) Ibn Sa'd (Vol.4 Pg.181).
(4) Ibn Sa'd (Vol.4 Pg.183).
(5) Ibn Sa'd (Vol.4 Pg.185).
(6) Ibn Sa'd (Vol.4 Pg.185).
(7) Ibn Sa'd (Vol.4 Pg.185).
Hadrat Abu Wa'ai'il says, "A friend and I performed Hajj at a time when Hadrat Abdullaah bin Abbaas was the Ameer of Hajj. When he started reciting Surah Noor and commenting on it, my friend remarked, 'Oh Subhaanallaah! What great knowledge is emerging from this man's head! Even the Turks would accept Islaam if they had to hear this.'" Another narration adds that Hadrat Abu Wa'ai'il himself said, "I have never seen or heard anyone speak as he does! Even the Persians and Romans would accept Islaam if they heard him." (2)

Hadrat Abdullaah bin Abbaas relates, "When I went to Umar bin Khattaab one day, he asked me a question that Ya'la bin Umayyah had written to him about from Yemen. After I had given him the answer, Umar remarked, 'I testify that you are certainly most eligible to speak on behalf of Rasulullaah's household.'" (3)

Hadrat Ataa says, "While some people used to approach Hadrat Abdullaah bin Abbaas to ask about poetry, others went to him to ask about ancestry and there were still others who referred to him to ask about the battles that the Arabs fought and about their history. He was able to give each group of people due attention and gave them detailed replies to their satisfaction." (4)

Hadrat Ubadullaah bin Abdullaah bin Utba says, "Hadrat Abdullaah bin Abbaas surpassed all other people in his qualities. He excelled others in his knowledge of past events, in the deep understanding with which he gave his opinion to people who consulted with him, in his level of tolerance and in his immense magnanimity. None knew the Ahadeeth of Rasulullaah and the verdicts of Hadrat Abu Bakr, Hadrat Umar and Hadrat Uthmaan better than he. None gave opinions as deeply thought of as he and there was also none who better knew poetry and Arabic as he did. In addition to all of this, his knowledge was also most profound in the commentary of the Qur'aan, in mathematics and in the laws of inheritance. I have also not seen anyone else as knowledgeable about the past events as he was, nor anyone who gave an opinion more dependable than his when people are most in need of one. Sometimes he would sit all day discussing nothing besides Fiqh, while on other days, he would discuss nothing besides the commentary of the Qur'aan. Then there were days when he sat and discussed only the battles of Rasulullaah, while on other days, he discussed only poetry or only the history of the Arabs. I have never seen any scholar sit before him without surrendering himself to him. I have also seen no one asking him a question without receiving the relevant information from him." (5)

Hadrat Abdullaah bin Abbaas says, "I used to remain close to the senior Muhaajireen and Ansaar Sahabah and ask them about the battles"
Rasulullaah ﷺ fought and the revelation that pertained to them. Whenever I went to any one of them, they became overjoyed because I am related to Rasulullaah ﷺ. Hadhrat Ubay bin Ka'b ﷺ was one of the Sahabah with the soundest knowledge. When I asked him one day about the Surahs that were revealed in Madinah, he informed me that twenty-seven Surahs were revealed in Madinah and all the rest in Makkah." (1)

Hadhrat Ikrama says, "I heard Hadhrat Amr bin Al Aas ﷺ say, 'From all of us, it is Abdullaah bin Abu'sayyab ﷺ who has the most knowledge of the previous scriptures and also understands best those matters that the Qur'aan and Ahadeeth are not explicit about.' When I informed Hadhrat Abdullaah bin Abu'sayyab ﷺ about what Hadhrat Amr bin Al Aas ﷺ had said, he remarked, 'He himself has tremendous knowledge because he used to ask Rasulullaah ﷺ about matters that were Halaal and Haraaam." (2)

Hadhrat Aa'isha ﷺ was once looking at a group of people gathered around Hadhrat Abdullaah bin Abu'sayyab ﷺ during the days of Hajj, asking him about the rites of Hajj. She remarked, "Of those (Sahabah ﷺ) still alive, he knows the rites of Hajj best." (3)

WHAT PEOPLE SAID AT THE DEMISE OF HADHRAT ABDULLAAH BIN ABBAAS

When the news of Hadhrat Abdullaah bin Abu'sayyab ﷺ's death reached Hadhrat Jaabir ﷺ, he hit his one hand on the other and said, "The most knowledgeable and most tolerant of all people has passed away. By his demise, this Ummah has been afflicted with a calamity that can never be redressed." (4)

Upon the demise of Hadhrat Abdullaah bin Abu'sayyab ﷺ, Hadhrat Raafi bin Khudayj ﷺ remarked, "All the people between the East and the West were dependent on the one who has passed away today for their knowledge." (5)

Hadhrat Abu Kulthoom narrates that when Hadhrat Abdullaah bin Abu'sayyab ﷺ was buried, Hadhrat Ibn Hanafiyyah said, "Today the sage of this Ummah has passed away." (6)

The Knowledge of Hadhrat Abdullaah bin Umar ﷺ, Hadhrat Ubaadah ﷺ, Hadhrat Shaddaad bin Aws ﷺ and Hadhrat Abu Sa'eed Khudri ﷺ

Hadhrat Amr bin Dinaar says, "Hadhrat Abdullaah bin Umar ﷺ was regarded as one of the young Fuqahaa." (7)

(1) Ibn Sa'd (Vol.4 Pg.186).
(2) Ibn Sa'd (Vol.4 Pg.186).
(3) Ibn Sa'd (Vol.4 Pg.184).
(4) Ibn Sa'd (Vol.4 Pg.187).
(5) Ibn Sa'd (Vol.4 Pg.183).
(6) Ibn Sa'd (Vol.4 Pg.183).
(7) Ibn Sa'd (Vol.4 Pg.187).
Hadrat Khaalid bin Ma'daan says, "From amongst the Sahabah of Rasulullaah, there are none left in Shaam whose knowledge is more dependable, who have a deeper understanding and who are more beloved to the people than Hadrat Ubaadah bin Saamit and Hadrat Shaddaad bin Aws."

Hadrat Handhla bin Sufyaan reports from his teachers that none had a better understanding of the Deen than Hadrat Abu Sa'eed Khudri.

The Knowledge of Hadrat Abu Hurayrah

Hadrat Abu Za'eeza'a who was Marwaan bin Hakam's scribe reports, "Marwaan once summoned Hadrat Abu Hurayrah and, seating me behind his chair, he started questioning Hadrat Abu Hurayrah as I wrote everything down. After a complete year had passed, Marwaan again sent for Hadrat Abu Hurayrah and, seating him behind a screen, started asking him the same questions. Hadrat Abu Hurayrah replied to the questions just as he did the previous year without adding, deleting or even misplacing a single word."

The Knowledge of Ummul Mu'mineen Hadrat Aa'isha

Hadrat Abu Moosa Ash'ari says, "Whenever the Sahabah of Rasulullaah had doubts about anything, they referred it to Hadrat Aa'isha and always found the answer with her."

Hadrat Qabeeesah bin Dhuwayb says, "Hadrat Aa'isha was one of the most knowledgeable personalities and even the senior Sahabah of Rasulullaah consulted with her."

Hadrat Abu Salamah says, "I have not seen anyone with more knowledge of the Sunnah practices of Rasulullaah than Hadrat Aa'isha. I have also not seen anyone offer a better opinion when an opinion was sought and seen no one with more knowledge of the circumstances surrounding the revelation of any verse or with more knowledge of the laws of inheritance."

When someone asked Hadrat Masrooq whether Hadrat Aa'isha was proficient in the laws of inheritance, he replied, "I swear by the Being Who controls my life that she certainly was! In fact, I saw the senior Sahabah of Rasulullaah ask her about inheritance."

Hadrat Mahmood bin Labeed says, "Although all the pure wives of Rasulullaah knew many Ahadeeth, none knew as much as Hadrat Aa'isha and Hadrat Ummu Salamah. In fact, Hadrat Aa'isha used to issue

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(1) Ibn Sa'd (Vol.4 Pg.188).
(2) Ibn Sa'd (Vol.4 Pg.188).
(3) Haakim (Vol.3 Pg.510), reporting from reliable sources as confirmed by Dhahabi.
(4) Ibn Sa'd (Vol.4 Pg.189).
(5) Ibn Sa'd (Vol.4 Pg.189).
(6) Ibn Sa'd (Vol.4 Pg.189).
(7) Ibn Sa'd (Vol.4 Pg.189). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.242).
Fataawaa during the period of Hadhrat Umar and Hadhrat Uthmaan. This she continued doing until she passed away. May Allaah shower His mercy on her. Senior Sahabah of Rasulullaah such as Hadhrat Umar and Hadhrat Uthmaan after him used to send messengers to her to ask about Sunnah practices. (1)

Hadhrat Mu'aawiya said, "I have never seen a speaker as well-spoken, as eloquent and as intelligent as Aa'isha. (2)

Hadhrat Urwa says, "I have not seen a woman as knowledgeable in medicine, Fiqh and poetry as Hadhrat Aa'isha. (3)

Hadhrat Urwa once said to (his aunt) Hadhrat Aa'isha, "I am more astonished about you the more I think about you! When I find you to be one of those most proficient in Islamic jurisprudence, I ask myself what was there to prevent you from being such when you were the wife of Rasulullaah and the daughter of Abu Bakr? Then when I find you to be one of those most knowledgeable about the history of the Arabs and about their lineage and poetry, I ask myself what was there to prevent you from being such when your father knew most about the Quraysh? However, what surprises me is that I also find you to be most proficient in medicine. Where did you learn this from?" Hadhrat Aa'isha held Hadhrat Urwa's hand and said, "When Rasulullaah's illness worsened, Arab and non-Arab physicians sent (many medicines and prescriptions) for him, from which I learnt medicine." (4) Another narration states that she said, "When I used these to treat Rasulullaah, I learnt all about it." (5)

Those Ulema who are Attached to Allaah and those Who are Evil

The Statement of Hadhrat Abdullaah bin Mas'oood in this Regard

Hadhrat Abdullaah bin Mas'oood once said to his students, "Be people who are the fountainheads of knowledge, who are beacons of guidance, who spend most of the time at home, who are lanterns of the night, whose hearts remain fresh and young and who wear old clothes. In this manner, you will be known to the inhabitants of the heavens while remaining anonymous to the inhabitants of earth." (6) A similar narration from Hadhrat Ali states, "In this manner, you will be known to the inhabitants of the heavens while the inhabitants of earth will rave about you." (7)

(1) Ibn Sa'd (Vol.4 pg.189).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 pg.243).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 pg.242).
(4) Bazaar, Ahmad and Tabraani in his Kabeer and Awsat.
(5) Ahmad. Haythami (Vol.9 pg.242) has commented on the chain of narrators.
(6) Ibn Abdul Birr in his Jaami (Vol.1 pg.126)
(7) Abu Nu'aym in his Hilya (Vol.1 pg.77).
The Statement of Hadhrat Abdullaah bin Abbaas

Concerning the Ulema who are attached to Allaah

Hadhrat Wahab bin Munabbih narrates that when Hadhrat Abdullaah bin Abbaas was informed that some people were debating about predestination at Baab Bani Sahm, he quickly got up and, handing his staff over to Hadhrat Ikrama, he placed one hand on the staff and the other on Hadhrat Tawoos. When he reached the group, they made way for him and welcomed him. Hadhrat Abdullaah bin Abbaas however did not sit down and asked them to inform him of their lineage so that he may recognise who they were. When they did so, he addressed them saying, "Do you not know that Allaah has servants whom fear for Him has driven them to silence even though they are neither handicapped nor dumb? On the contrary, they are people who are Ulema, orators and people of high status. They are well acquainted with the way Allaah deals with sinners but whenever they think of the greatness of Allaah, they lose their minds, their hearts are torn apart and their tongues stop functioning. When they recover from this state, they hasten to perform good deeds that will purify them. While they regard themselves as people who neglect their duties to Allaah, they are really the intelligent ones with the most strength (to do good). Although they regard themselves as wrong-doers and sinners, they are really righteous and innocent. What distinguishes them is they never regard anything as being too much to do for Allaah, they are never too proud of the deeds they do for Him. Wherever you meet them, they will be filled with concern, in awe of Allaah and ever fearing (that they should not displease) Him." Hadhrat Abdullaah bin Abbaas then left and returned to his gathering.

Statements of Hadhrat Abdullaah bin Mas'ood and Hadhrat Abdullaah bin Abbaas Concerning Evil Ulema

Hadhrat Abdullaah bin Mas'ood said, "If the men of knowledge would safeguard their knowledge and give it only to those who are worthy, they would lead the people of their times. However, they have handed it over to men of this world only to receive a portion of the world and have therefore fallen in the eyes of these people. I have heard Rasulullaah say, 'Whoever narrows all his worries to the one worry for the Aakhirah, Allaah will take care of all his other worries. On the other hand, whoever has been confounded by the worries of this world, Allaah cares not in which valley he destroys himself.'"

Hadhrat Sufyaan bin Uyaynah reports that Hadhrat Abdullaah bin Abbaas said, "If the bearers of knowledge uphold it as it ought to be upheld and in a

(1) Abu Nu'aym in his Hilya (Vol.1 Pg.325).
(2) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.5 Pg.243). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.1 Pg.187).
befitting manner, Allaah, His angels and the pious ones will love them. In addition to this, people will stand in awe of them. However, they seek the wealth of this world with their knowledge, because of which Allaah detests them and they have no status in the eyes of the people." (1)

Hadrat Abdullaah bin Mas'oood  said, "What will happen to you when such a calamity overtakes you because of which your youngsters start to age; your elders grow older and such practices are regarded as being Sunnah that when an attempt is made to change them, people will say (about the act is truly Sunnah), 'This is something very strange!'" When someone asked Hadrat Abdullaah bin Mas'oood  when such a time would come, he replied, "When the trustworthy ones amongst you will be few while your leaders will be plenty, when the Fuqahaa amongst you will be few while those reciting the Qur'aan will be plenty, when the knowledge of Deen will be sought for motives other than the benefit of Deen and when worldly gain will be the motivation behind carrying out acts of the Aakhirah."

Another narration states that Hadrat Abdullaah bin Mas'oood  said, "When a fabricated Sunnah becomes such a norm in society, when an effort is made to change it, people will say, 'The Sunnah has been changed!'" The narration also adds that the time will be "when your Fuqahaa will be few and your leaders will hoard wealth." (2)

The Statements of Hadrat Abu Dharr  Hadhrat Ka'b  and Hadrat Ali  Concerning Acquiring the Knowledge of Deen for worldly Motives

Hadrat Abu Dharr  said, "You should understand well that these Ahadeeth ought to be learnt solely for the pleasure of Allaah. When a person learns them solely for worldly gain, he will not even smell the fragrance of Jannah. (3)"

Hadrat Umar  once asked Hadrat Ka'b (who was learned in the previous scriptures), "What can remove knowledge from the hearts of Ulema after they have studied and memorised it?" Hadrat Ka'b replied, "It will be greed and asking people for one's needs that will remove it." (4)

When Hadrat Ali  once spoke about certain tribulations that will occur towards the end of time, Hadrat Umar  asked, "When will this occur, O Ali?" Hadrat Ali  replied, "When the knowledge of Deen will be sought for motives other than the benefit of Deen, when knowledge will be sought for reasons other than to practise and when worldly gain will be the motivation behind carrying out acts of the Aakhirah." (5)

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.188).
(2) Abdur Razzaaq, as quoted in Targheeb wat Tarheeb (Vol.1 Pg.82). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.1 Pg.188).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.187).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6).
(5) Abdur Razzaaq, as quoted in Targheeb wat Tarheeb (Vol.1 Pg.82).
What Hadhrat Umar ﷺ Feared for the Ummah from Evil Ulema

Hadhrat Umar ﷺ once addressed the people saying, "I fear two people for you, the person who misinterprets the Qur'aan and a person who is vying with his brother for kingdom." (1)

Hadhrat Hasan narrates that when a delegation from Basrah that included Hadhrat Ahnaf bin Qais ﷺ came to Hadhrat Umar ﷺ, he granted them all leave, except for Hadhrat Ahnaf ﷺ, whom he kept back for an entire year. Thereafter, Hadhrat Umar ﷺ said to Hadhrat Ahnaf ﷺ, "Do you know why I kept you back? Rasulullah ﷺ warned us against well-spoken hypocrites and I feared that you should not be one. Inshaa Allaah, (I am now confident that) you are not one of them." (2)

Hadhrat Abu Uthmaan Nahdi reports that he heard Hadhrat Umar ﷺ say from the pulpit, "Beware of the hypocritical Aalim." "How will a hypocrite become an Aalim?" the people asked. Hadhrat Umar ﷺ replied, "He will be a person who speaks what is right but then does what is wrong." (3)

Hadhrat Umar ﷺ also said, "We always maintained that the one to destroy this Ummah will be a hypocrite with an educated tongue." (4)

Hadhrat Abu Uthmaan Nahdi reports that he heard Hadhrat Umar ﷺ say from the pulpit, "What I fear most for this Ummah is the hypocritical Aalim." "How will a hypocrite be an Aalim, O Ameerul Mu'mineen?" the people asked. Hadhrat Umar ﷺ replied, "He will be a person whose tongue will be educated but whose heart and actions will be ignorant." (5)

Hadhraat Hudhayfah ﷺ and Hadhrat Abdullaah bin Mas'ood ﷺ Warn the Ulema Against Frequenting the Doors of the Rulers

Hadhrat Hudhayfah ﷺ said, "Beware of the places of tribulation!" "O Abu Abdullaah!" someone asked, "What are the places of tribulation?" Hadhrat Abdullaah bin Mas'ood ﷺ replied, "The doors of the rulers. When any of you enters the door of a ruler, he confirms (as truth) the lies he speaks and praises him for what he is not." (6)

Hadhrat Abdullaah bin Mas'ood ﷺ said, "At the doors of the rulers lie tribulations just as certainly as there are camels at the place where camels rest. I swear by the Being Who controls my life that as much of their wealth you receive, so much of your Deen will they have in exchange." (7)

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.194). Ibn Abi Shaybah has reported a similar narration, as quoted in Kanzul Ummaal (Vol.5 Pg.233).
(2) Ibn Sa'd and Abu Ya'la.
(3) Bayhaqi and Ibn Najjaar.
(4) Firyaabi, Abu Ya'la, Nasr and Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.5 Pg.232).
(5) Musaddad and Firyaabi, as quoted in Kanzul Ummaal (Vol.5 Pg.233).
(6) Ibn Abdul Birr in his Jaami (Vol.1 Pg.167).
(7) Ibn Abdul Birr in his Jaami (Vol.1 Pg.167).
The Disappearance and Forgetting of Deeni Knowledge

What Rasulullaah Meant when he Stated that Deeni Knowledge will be Lifted

Hadrat Awf bin Maalik Ashja'ee reports that Rasulullaah looked to the sky one day and said, "(There shall come) A time when Deeni knowledge will be lifted (off the surface of the earth)." A man from the Ansar called Labeed asked, "O Rasulullaah! How will this knowledge be lifted when it is recorded in script and safeguarded in people's hearts?" Rasulullaah remarked, "I was of the opinion that you were one of the most perceptive people in Madinah." Rasulullaah then proceeded to explain how the Jew and the Christians deviated from the path even though Allaah's scripture was with them.

The narrator says that when he met Hadrat Shaddaad bin Aws and narrated the Hadith of Hadrat Awf to him, he said, "Awf has spoken the truth. Shall I not inform you about the first thing to be lifted?" When the narrator begged to be informed, Hadrat Shaddaad said, "It is devotion. It will be so completely removed that you will not find a single person with any devotion." (1)

Another narration adds that a person by the name of Ziyaad bin Labeed who was from the Ansar asked, "O Rasulullaah! How will it be lifted from us when we have the Book of Allaah with us, which we teach to our wives and children?" (2)

Yet another narration states that Hadrat Shaddaad asked, "Do you know what is meant by knowledge being lifted?" When the narrator submitted that he did not know, Hadrat Shaddaad said, "It refers to the leaving of the containers of knowledge (the Ulema). And do you know which knowledge will be the first to be lifted?" When the narrator again submitted that he did not know, Hadrat Shaddaad said, "It is devotion. It will be so completely removed that you will not find a single person with any devotion." (3)

A similar narration from Hadrat Abu Dardaa states that Rasulullaah said, "Of what benefit was the Torah and the Injeel that were with the Jews and the Christians?" (4) A narration from Hadrat Wahshi mentions that Rasulullaah said, "They (the Jews and Christians) did not pay any attention to it (their scriptures)." (5) Yet another narration from Hadrat Ibn Labeed quotes Rasulullaah as saying, "They however did not benefit from it (their scriptures) at all." (6)

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(1) Haakim (Vol.1 Pg.99). Bazzaar and Tabraani have reported a similar narration, as quoted in Majma'uz Zawaa'id (Vol.1 Pg.200).
(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.152).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.152). Haakim and Tabraani have reported a similar narration, as quoted in Majma'uz Zawaa'id.
(4) Haakim.
(5) Tabraani.
(6) Haakim.
Statements of Hadhrat Abdullaah bin Mas'ood ﷺ and Hadhrat Abdullaah bin Abbaas ﷺ Concerning the Lifting of Knowledge and the Statement Hadhrat Abdullaah bin Abbaas ﷺ made when Hadhrat Zaid ﷺ passed away

Hadhrat Abdullaah bin Mas'ood ﷺ once asked, "Do you know how Islaam will dwindle?" The people replied, "Just as the dye on clothing fades or as an animal loses its fat or as a Dirham deteriorates when it is hidden away for too long." Hadhrat Abdullaah bin Mas'ood ﷺ replied, "That also happens, but the most serious cause will be the death of the Ulema." (1)

Hadhrat Sa'eed bin Musayyib says, "I attended the funeral of Hadhrat Zaid bin Thaabit ﷺ. After he had been buried, Hadhrat Abdullaah bin Abbaas ﷺ said, "O you people! Whoever wishes to know how knowledge leaves us, should know that it is like this that knowledge leaves. I swear by Allaah that a great deal of knowledge has just left us today." (2)

Hadhrat Ammaar bin Abu Ammaar says, "When Hadhrat Zaid bin Thaabit ﷺ passed away, we sat with Hadhrat Abdullaah bin Abbaas ﷺ in the shade of a building. He said, "It is like this that knowledge leaves. A great deal of knowledge has just been buried today." Another narration states that as he pointed his finger to the grave, Hadhrat Abdullaah bin Abbaas ﷺ said, "It is like this that knowledge leaves. When a man passes away who knows something that no one else knows, his knowledge leaves with him."

Yet another narration states that Hadhrat Abdullaah bin Abbaas ﷺ once asked, "Do you know how knowledge will leave? It is by the Ulema leaving the surface of the earth." (3)

Hadhrat Abdullaah bin Mas'ood ﷺ said, "I strongly believe that it is by committing sins that a man forgets the knowledge he once learnt." (4)

Hadhrat Qaasim reports that Hadhrat Abdullaah bin Mas'ood ﷺ said, "The problem with knowledge is forgetting." (5)

Propagating one's Knowledge even if One does not practise and Seeking Protection from Knowledge that is not Beneficial

The statement of Hadhrat Hudhayfah ﷺ Concerning Propagating Knowledge

Hadhrat Jaabir bin Abdullaah ﷺ narrates that Hadhrat Hudhayfah ﷺ

(1) Tabraani in his Kabeer, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.202).
(2) Tabraani. Haythami (Vol.1 Pg.202) has commented on the chain of narrators.
(3) Majma'uz Zawaa'id (Vol.1 Pg.202).
(4) Abu Nu'aym in his Hilya (Vol.1 Pg.131). The narration also appears in Majma'uz Zawaa'id (Vol.1 Pg.199) and Targeeb wat Tarheeb (Vol.1 Pg.92).
(5) Ibn Abi Shaybah, as quoted in Jaami'ul Ilm (Vol.1 Pg.108).
said to them, "We have been given this knowledge to bear and we therefore pass it on to you even though we do not practise on it." (1)

Rasulullaah ﷺ Seeks Protection from Knowledge that does not Benefit

Hadhrat Abu Hurayrah ﷺ narrates that when Rasulullaah ﷺ made du'aa, he said, "O Allaah! I seek Your protection from four things; from knowledge that is not beneficial, from a heart that does not submit, from a soul that is never satiated and from a du'aa that is not answered." (2)

(1) Bayhaqi and Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.7 Pg.24).
(2) Haakim (Vol.1 Pg.104), reporting from reliable sources as confirmed by Dhahabi.
Chapter Fourteen

The Chapter Concerning The Fervour the Sahabah had for Dhikr and the Encouragement they Gave Towards it

This chapter highlights the tremendous fervour that Nabi and the Sahabah had for the Dhikr of Allaah. It further discusses how they were regular with it every morning and evening, during the days and the nights and on journey and at home. Further discussed is how they prompted and encouraged others towards Dhikr and what forms of Dhikr they engaged in.

The Encouragement Rasulullaah Gave towards The Dhikr of Allaah

Rasulullaah says, "One should adopt a tongue that engages in Dhikr"

Hadrat Thowbaan narrates that they were once on a journey with Rasulullaah when some of the Muhaajireen said, "If only we knew what type of wealth is good now that Allaah has revealed verses of the Qur'aan about gold and silver (condemning those who hoard it without paying the zakaah due on it)." Hadrat Umar said, "If you wish, I can ask Rasulullaah on your behalf." With their permission, Hadrat Umar went off and Hadrat Thowbaan hurriedly on his camel.

"O Rasulullaah!" Hadrat Umar started, "Since Allaah has revealed verses about gold and silver, the Muhaajireen are asking, 'If only we knew what type of wealth is good now that Allaah has revealed verses of the Qur'aan about gold and silver.'" Rasulullaah replied by saying, "One should adopt (as the best of wealth) a tongue that engages in Dhikr, a grateful heart and a Mu'min wife who will help one in (carrying out acts of) Imaan." Another narration states that Rasulullaah said, "...and a wife that will assist one in (prospering one's life in) the Aakhirah." (1)

Hadrat Ali reports that Rasulullaah thrice repeated the words, "Destruction to gold! Destruction to silver!" This he said after Allaah had revealed

(1) Abu Nu'aym in his Hilya (Vol.1 Pg.182). Ahmad, Tirmidhi and Ibn Maajah have reported a similar narration.
the verse:

وَالَّذِينَ يَكْتُبُونَ الْ ذَهْبٍ وَ الْ فِضْلٍ وَ لَا يَتَفْقَهُمَا فِي سَيِّئِيِّ اللَّهِ فَذَٰلِكَ عَذَابٌ أَخْفَىٰ

(Al-Imran:242) (سورة آيات: آية:242)

Verily those who hoard gold and silver and do not spend it in the way of Allah, then give them the good news of a painful punishment.

{Surah Taubah, verse 34}

Because this weighed heavily on the Sahabah, they asked, "What type of wealth should we then adopt?" It was then that Hadhrat Umar offered to pose the question to Rasulullah, as mentioned in the narration above. The rest of the narration is the same as the one above, only in greater brevity. (1)

The meaning of Rasulullah's Words: "The Mufarridoon are in the Lead"

Hadhrat Abu Hurayrah narrates that Rasulullah was travelling on the road to Makkah when he passed by a mountain called Humdaan. Rasulullah then said, "This is Humdaan. Continue travelling because the Mufarridoon are in the lead." "O Rasulullah!" the Sahabah enquired, "Who are the Mufarridoon?" Rasulullah replied, "Those who abundantly engage in Dhikr." (2) Another narration states that when the Sahabah asked who the Mufarridoon were, Rasulullah replied, "Those who are intoxicated by the Dhikr of Allah. Dhikr then unburdens them of their sins so that they meet Allah without any burden on the Day of Qiyaamah." (3)

Rasulullah says, "Whoever wishes to Eat from the Gardens of Jannah should engage in Dhikr in Abundance"

Hadhrat Mu'adh bin Jabal reports that as they were once travelling with Rasulullah, he asked, "Where are those in the lead?" The Sahabah replied, "While some people have gone ahead, others are still at the back." Rasulullah explained by saying, "Where are those in the lead who are intoxicated by the Dhikr of Allah? Whoever wishes to eat from the gardens of Jannah should engage in Dhikr in abundance." (4)

Rasulullah Informs us that the Best of Allah's Servants are those who Engage Abundantly in Dhikr

Hadhrat Abu Sa'eed Khudri narrates that Rasulullah was once

(1) Abdur Razzaaq, as quoted in the Tafseer of Ibn Katheer (Vol.2 Pg.351).
(2) Muslim.
(3) Tirmidhi, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.59). Tabraani has reported a similar narration from Hadhrat Abu Dardaa, as quoted in Majma'uz Zawaa'id (Vol.10 Pg.75).
(4) Tabraani. Haythami (Vol.10 Pg.75) has commented on the chain of narrators.
asked, "Which of Allaah's servants shall have the highest status with Allaah on the Day of Qiyaamah?" Rasulullaah ﷺ replied, "Those who engage abundantly in Dhikr." "O Rasulullaah ﷺ!" Hadhrat Abu Sa'eed Khudri ﷺ asked, "Are they even better than the person who fights in the path of Allaah?" Rasulullaah ﷺ's reply was, "Even if the warrior has to strike the Kuffaar and Mushrikeen with his sword until it breaks and he is dyed in blood, those who abundantly engage in Dhikr will still be a stage above him." (1)

The Dhikr of Allaah Earns the Greatest rewards and is Most Effective in Securing Deliverance from Jahannam

Hadhrat Jaabir ﷺ reports that Rasulullaah ﷺ said, "A man can do no action more effective in saving him from Jahannam than Dhikr." Someone asked, "Not even Jihaad in the path of Allaah?" Rasulullaah ﷺ replied, "Not even Jihaad in the path of Allaah unless one fights until his sword breaks." (2)

Hadhrat Mu'aadh bin Anas ﷺ narrates that someone once asked Rasulullaah ﷺ which form of Jihaad carried the most reward. Rasulullaah ﷺ replied, "(The Jihaad of) Those people who engage most in the Dhikr of Allaah ﷺ". The Sahabi ﷺ then asked Rasulullaah ﷺ about whose salaah, zakaah, Hajj and Sadaqah carried the most reward. Each time Rasulullaah ﷺ replied that it was the action of those people who engage most in the Dhikr of Allaah ﷺ. Hadhrat Abu Bakr ﷺ then said to Hadhrat Umar ﷺ, "O Abu Hafs! Those who engage in Dhikr have taken all the good." Rasulullaah ﷺ himself confirmed this statement saying, "Yes (that it true)." (3)

Rasulullaah ﷺ says, "Let your tongue remain Moist with the Dhikr of Allaah"

Hadhrat Abdullaah bin Busr ﷺ reports that a man once came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! The (Nafl) acts of Islaam are too many for me. Inform me of something that I may assiduously adhere to." Rasulullaah ﷺ replied, "Let your tongue remain moist with the Dhikr of Allaah." (4)

Hadhrat Maalik bin Makhaamir reports that Hadhrat Mu'aadh bin Jabal ﷺ once said to them, "The last words with which I parted from Rasulullaah ﷺ (as I left for Yemen) were that I asked, 'Which deeds are most beloved to Allaah?'" Rasulullaah ﷺ replied, 'That you die while your tongue is moist with the Dhikr of Allaah.'" (5) Another narration states that Hadhrat Mu'aadh ﷺ asked, "Tell

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(1) Tirmidhi and Bayhaqi, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.56).
(2) Tabraani in his Sagheer and Awsat, reporting from reliable sources as confirmed by Mundhirir (Vol.3 Pg.56) and Haythami (Vol.10 Pg.74). Tabraani has reported a similar narration from Hadhrat Mu'aadh bin Jabal ﷺ, as quoted in Majma'uzZawaa'id (Vol.10 Pg.73).
(3) Ahmad. A narration of Tabraani states that the Sahabi ﷺ asked, "Which Mujaahid shall receive the most reward?" Haythami (Vol.10 Pg.74) has however commented on the chain of narrators.
(4) Tirmidhi, Haakim, Ibn Maajah and Ibn Hibbaan, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.54).
(5) Tabraani. Haythami (Vol.10 Pg.74) has commented on the chain of narrators.
me which deed is best and which takes one closest to Allaah." (1)

The Encouragement the Sahabah Gave Towards Dhikr

The Encouragement Hadhrat Umar , Hadhrat Uthmaan and Hadhrat Abdullaah bin Mas'ood Gave Towards Dhikr

Hadhrat Umar said, "Do not preoccupy yourself with discussing people because it is a cause of misfortune. You had rather engage constantly in the Dhikr of Allaah." (2) Another narration states that Hadhrat Umar said, "Engage assiduously in the Dhikr of Allaah because it is a cure. At the same time, avoid discussing people because it is a disease." (3)

Hadhrat Uthmaan said, "Had our hearts been pure, we would never tire with the Dhikr of Allaah." (4)

Hadhrat Abdullaah bin Mas'ood said, "Engage abundantly in the Dhikr of Allaah and it matters not if you do not associate with anyone apart from those who can assist you in Dhikr." (5)

The Encouragement Hadhrat Salmaan and Hadhrat Abu Dardaa Gave Towards Dhikr

Hadhrat Salmaan once said that if a man spends an entire night giving away slave women with fair complexions and another man spends the night reciting the Book of Allaah and engaging in Dhikr, the latter is the better of the two. (6)

Hadhrat Ahmad bin Habeeb bin Ubayd narrates that a man approached Hadhrat Abu Dardaa and asked for some advice. Hadhrat Abu Dardaa said, "Remember Allaah during times of ease and Allaah will remember you during your times of hardship. Whenever you are impressed by anything of this world, consider what it is soon to become." (7)

Hadhrat Abu Dardaa once said, "Shall I not inform you of the best of all deeds, which is most beloved to your Master and will elevate your rank the most? It is better than being killed and killing the enemy in Jihaad and even better than giving Dirhams and Dinaars in charity." When the people begged to know what it was, Hadhrat Abu Dardaa said, "The Dhikr of Allaah because the Dhikr of

(1) Bazzaar. Ibn Abi Dunya and Ibn Hibbaan have reported a similar narration, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.55). Ibn Najjaar has also reported a similar narration, as quoted in Kanzul Ummaal (Vol.1 Pg.208).

(2) Ibn Abi Dunya.

(3) Ibn Abi Dunya, Ahmad and Hannaad, as quoted in Kanzul Ummaal (Vol.1 Pg.207).

(4) Ibn Mubaarak in his Zuhd, as quoted in Kanzul Ummaal (Vol.1 Pg.218).

(5) Bayhaqi, as quoted in Kanzul Ummaal (Vol.1 Pg.208).

(6) Abu Nu'ayrn in his Hilya (Vol.1 Pg.204).

(7) Ahmad, as quoted in Safwatus Safwah (Vol.1 Pg.258).
Allaah is the greatest act." (1)

It was also Hadhrat Abu Dardaa  who said, "Those whose tongues are ever moist with the Dhikr of Allaah will enter Jannah laughingly." (2)

**The Encouragement Hadhrat Mu'aadh bin Jabal and Hadhrat Abdullaah bin Amr Gave towards Dhikr**

Hadhrat Mu'aadh bin Jabal  said, "A person can do no action more effective in saving himself from Allaah's punishment than engaging in Allaah's Dhikr." "O Abu Abdur Rahmaan!" someone asked, "Not even Jihaad in the path of Allaah?" "No," Hadhrat Mu'aadh  replied, "unless he fights until even his sword breaks. This is because Allaah says in His Book:

> وَلَدَّرَكَ الْلَّهُ أَكْبَرَ (سورة عنكبوت: آية 45) (3)

Without doubt, the Dhikr of Allaah is greatest (greater than other forms of worship that are devoid of Allaah's remembrance). (Surah Ankaboot, verse 45) (3)

Hadhrat Abdullaah bin Amr  said, "Engaging in the Dhikr of Allaah in the mornings and evenings is better than breaking swords in the path of Allaah and giving donating large sums of wealth in charity." (4)

**Rasulullaah's Fervour for Dhikr**

**Rasulullaah Prefers the Dhikr of Allaah to Setting Slaves Free**

Hadhrat Anas  narrates that Rasulullaah  said, "I prefer sitting with a group of people engaged in Allaah's Dhikr between Fajr and sunrise to setting free four slaves from the progeny of Ismaa'eel , even though the blood money of each one of them is worth twelve thousand. Similarly, I prefer sitting with a group of people engaged in Allaah's Dhikr between Asr and sunset to setting free four slaves from the progeny of Ismaa'eel , even though the blood money of each one of them is worth twelve thousand." (5)

Hadhrat Anas  also narrates that Rasulullaah  said, "The person who performs his Asr salaah and then remains sitting to dictate words of worth until the evening is better than the one who frees eight slaves from the progeny of Ismaa'eel." (6)

Another narration states that Rasulullaah  said, "I prefer sitting with a group of people engaged in Allaah's Dhikr between Fajr and sunrise to everything upon which the sun rises." (7)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
(5) Abu Ya'la. Haythami (Vol.10 Pg.105) has commented on the chain of narrators.
(6) Ahmad and Abu Ya'la.
(7) Abu Ya'la. Haythami (Vol.10 Pg.105) has commented on the chain of narrators.
Rasulullahah ﷺ Prefers Dhikr to Donating Thoroughbred Horses to Mujaahideen and to Setting Slaves Free

Hadhrat Sahl bin Sa’d Saal’idi ﷺ narrates that Rasulullahah ﷺ said, "More than providing thoroughbred horses to be used in the path of Allaah, I would love to rather attend the Fajr salaah and then sit to engage in the Dhikr of Allaah until sunrise." (1)

Hadhrat Abbaas bin Abdul Muttalib ﷺ narrates that Rasulullahah ﷺ said, "I prefer sitting (to engage in Allaah's Dhikr) from the time of the Fajr salaah until sunrise to setting free four slaves from the progeny of Ismaa’eel ﷺ." (2)

Another narration states that Rasulullahah ﷺ said, "I prefer performing the Fajr salaah and then sitting to engage in Allaah's Dhikr until sunrise rather than racing a horse in the path of Allaah until sunrise." (3)

Rasulullahah ﷺ Ranks the Recitation of "Subhaanallaah", "Al Hamdulillah", "Laa Ilaaha Illallaah" and "Allaahu Akbar" Higher than Everything in the World

Hadhrat Abu Hurayrah ﷺ narrates that Rasulullahah ﷺ said, "Rather than having everything over which the sun rises, I prefer reciting 'Subhaanallaah', 'Al Hamdulillah', 'Laa Ilaaha Illallaah' and 'Allaahu Akbar.'" (4)

Hadhrat Abu Umaamah ﷺ reports that Rasulullahah ﷺ said, "I prefer sitting and reciting 'Allaahu Akbar', 'Al Hamdulillah', 'Subhaanallaah', and 'Laa Ilaaha Illallaah' until sunrise rather than setting free two slaves from the progeny of Ismaa’eel ﷺ. I also prefer reciting them after Asr until sunset rather than setting free four slaves from the progeny of Ismaa’eel ﷺ." (5)

Another narration states that Rasulullahah ﷺ said, "I prefer sitting until sunrise and engaging in the Dhikr of Allaah by reciting 'Allaahu Akbar', 'Laa Ilaaha Illallaah' and 'Subhaanallaah' rather than setting free four slaves from the progeny of Ismaa’eel ﷺ. I also prefer engaging in Allaah's Dhikr from the Asr salaah until sunset rather than setting free so many slaves from the progeny of Ismaa’eel ﷺ." (6)

The Fervour that the Sahabah ﷺ of Rasulullahah ﷺ had for Dhikr

The Fervour Hadhrat Abdullaah bin Mas’ood ﷺ had for Dhikr

Hadhrat Abdullaah bin Mas’ood ﷺ said, "Rather than providing

(1) Tabraani in his Kabeer and Awsat, as quoted in Majma’uz Zawa’id (Vol.10 Pg.105).
(2) Bazzaar.
(3) Tabraani. Haythami (Vol.10 Pg.106) has commented on the chain of narrators.
(4) Muslim and Tirmidhi, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.84).
(5) Ahmad.
(6) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.104).
thoroughbred horses (for Jihaad) from morning to night, I prefer engaging in the Dhikr of Allaah from morning to night." (1)

Hadhrat Abu Ubaydah bin Abdullaah bin Mas'ood says, "It was difficult for Hadhrat Abdullaah bin Mas'ood to say anything that was not the Dhikr of Allaah." (2)

Another narration states that it would upset Hadhrat Abdullaah bin Mas'ood to hear anyone talking between dawn and the Fajr salaah. Yet another narration states that it was after the Fajr salaah that Hadhrat Abdullaah bin Mas'ood approached a group of people who were busy talking (in the Masjid). He forbade them from talking saying, "You have come here to perform salaah. You may therefore either perform your salaah or remain silent." (3)

The Fervour Hadhrat Abu Dardaa and Hadhrat Mu'aadh had for Dhikr

Hadhrat Abu Dardaa said, "I love more to recite 'Allaahu Akbar' a hundred times than spending a hundred gold coins in Sadaqah." (4)

Hadhrat Mu'aadh bin Jabal said, "Rather than providing thoroughbred horses (for Jihaad) in the path of Allaah from morning to night, I prefer engaging in the Dhikr of Allaah from morning to night." (5)

The Fervour Hadhrat Anas, Hadhrat Abu Moosa Ash'ari and Hadhrat Abdullaah bin Umar had for Dhikr

Hadhrat Anas bin Maalik reports that they were on a journey with Hadhrat Abu Moosa Ash'ari when he heard people talking and having eloquent discussions. "O Anas," he said, "what benefit is there for me in that. Come, let us engage in the Dhikr of our Rabb because it seems like those people can even skin a person with their tongues." The rest of the narration has passed in the chapter discussing Imaan in the Aakhirah. (6)

Hadhrat Mu'aadh bin Abdullaah bin Raafi reports that he was once present in a gathering with Hadhrat Abdullaah bin Umar, Hadhrat Abdullaah bin Ja'far and Hadhrat Abdullaah bin Abu Umayrah. Hadhrat Abdullaah bin Abu Umayrah related to them that he had heard Hadhrat Mu'aadh bin Jabal say that he heard Rasulullaah say, "There are two phrases, one of which rises no less than the height of Allaah's throne, while the other fills the atmosphere between the heavens and the earth. They are 'Laa Ilaaha Illallaah' and 'Allaahu Akbar'."

Hadhrat Abdullaah bin Umar then confirmed with Hadhrat Abdullaah bin Abu Umayrah saying, "Did you really hear him say that?" "Yes," came the

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(1) Tabraani. Haythami (Vol.10 Pg.75) has commented on the chain of narrators.
(2) Tabraani in his Kabeer. Haythami (Vol.2 Pg.219) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.2 Pg.219) has commented on the chain of narrators.
(4) Abu Nu'aym in his Hilya (Vol.1 Pg.219).
(5) Abu Nu'aym in his Hilya (Vol.1 Pg.235).
(6) Abu Nu'aym in his Hilya (Vol.1 Pg.259).
reply. Hadhrat Abdullaah bin Umar then started weeping so much that his beard was drenched in his tears. Thereafter, he said, "These are two phrases that are very dear to me and which I recite very often." (1)

Hadhrat Jareeri reports, "When Hadhrat Anas entered into the state of Ihraam from Dhaatul Irq, we heard him say nothing other than the Dhikr of Allaah until he came out of Ihraam. Thereafter, he said to me, 'Dear son of my brother! That is what Ihraam is like.'" (2)

**Gatherings of Dhikr**

**The Virtue on the Day of Qiyaamah of those Participating in the Gatherings of Dhikr**

Hadhrat Abu Sa'eed Khudri narrates from Rasulullaah that on the Day of Qiyaamah, Allaah will say, "The people of this assembly will soon learn who the people of honour are." O Rasulullaah!" someone asked, "Who are the people of honour?" Rasulullaah replied, "Those who participate in the gatherings of Dhikr." (3)

**The Incident of an Expedition that Rasulullaah dispatched and how he rated People Engaged in Dhikr above them**

Hadhrat Umar narrates that Rasulullaah once dispatched an expedition to Najd that won a large booty and returned very quickly. Someone who was not part of the expedition remarked, "I have never before seen any expedition return so quickly and win so much booty as this expedition did!" To this, Rasulullaah said, "Should I not inform you of people who return even quicker with and even greater booty? They are people who attend the Fajr salaah and then remain seated in their places, engaging themselves in Dhikr until sunrise. Thereafter, they perform two Rakaahs salaah before returning home. Such people have a quicker return and a greater booty than those of the expedition." (4)

**Rasulullaah Sits with People Engaged in Dhikr after the Revelation of a verse of the Qur'aan**

Hadhrat Abdur Rahmaan bin Sahl bin Hunayf narrates that Rasulullaah was in one of his rooms when Allaah revealed the verse:

(1) Tabraani. Mundhiri (Vol.3 Pg.94) and Haythami (Vol.10 Pg.82) have commented on the chain of narrators.

(2) Ibn Sa'd (Vol.7 Pg.22).

(3) Ahmad, Abu Ya'la, Ibn Hibbaan, Bayhaqi and others, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.63). Haythami (Vol.10 Pg.72) has commented on the chain of narrators.

(4) Ibn Zanjway and Tirmidhi, as quoted in Kanzul Ummaal (Vol.1 Pg.298). Bazzaar has reported a similar narration from Hadhrat Abu Hurayrah with slight additions. Haythami (Vol.10 Pg.107) has however commented on the chain of narrators.
Rasulullah then left the room in search of such people and found a group engaged in the Dhikr of Allaah. Amongst the group were some men who had dishevelled hair, others whose skin was chapped and others with only one cloth to wear. When he saw them, Rasulullah sat with them saying, "All praise is for Allaah who has created within my Ummah people with whom I have been instructed to remain with."

(O Rasulullah) Restrain yourself with (in the company of) those who, seeking His pleasure, call to their Rabb morning and evening...

{Surah Kahaf, verse 28}

Rasulullah then continued, "Behold! As many of you are sitting here, so many angels are also present with you. When you say 'Subhaanallaah', they also say 'Subhaanallaah'. When you say 'Al Hamdu Lillaah', they also say 'Al Hamdu Lillaah' and when you say 'Allaahu Akbar', they also say 'Allaahu Akbar'. They then ascend to their Rabb and although He knows more than them, they say, 'O our Rabb! When Your servants said 'Subhaanallaah', we also said 'Subhaanallaah'. when they said 'Allaahu Akbar', we also said 'Allaahu Akbar' and when they said 'Al Hamdu Lillaah', we also said 'Al Hamdu Lillaah'. Allaah then says, 'O my angels! I make you witness that I have forgiven them.' But some of them were sinners,' the angels add. Allaah then says, 'They are a group with whom no
associate is deprived." (1)

**Rasulullaah Sits with a Group that Included Hadhrat Salmaan**

Hadhrat Thaabit Bunaani narrates that Hadhrat Salmaan was part of a group engaged in Dhikr when Rasulullaah passed by. When they stopped, Rasulullaah asked them what they were saying. "O Rasulullaah!" they submitted, "We were engaged in Dhikr." Rasulullaah then said, "Continue saying what you had been saying. When I noticed Allaah's mercy descending on you, I wished to join you." Rasulullaah then added, "All praise is for Allaah who has created within my Ummah people with whom I have been instructed to remain with." (2)

**Rasulullaah Sits in a Gathering of Dhikr and Tells the Participants to Eat from the Gardens of Jannah**

Hadhrat Jaabir reports that Rasulullaah once came to them and said, "O people! Verily Allaah has many groups of angels who descend and remain with the gatherings of Dhikr on earth. You should therefore eat from the gardens of Jannah." "Where are the gardens of Jannah?" the Sahabah asked. Rasulullaah replied, "They are the gatherings of Dhikr. You should therefore spend your mornings or evenings in the Dhikr of Allaah and constantly remind yourselves about Him. The person who wishes to know his status in Allaah's estimation should see what Allaah's status is in his estimation. This is because Allaah grants a servant only that status in His sight that the servant grants to Allaah in his sight." (3)

Hadhrat Jaabir bin Samurah reports that after performing the Fajr salaah, Rasulullaah used to sit and remain engaged in Dhikr until sunrise. (4)

**Rasulullaah's Statement Concerning the rewards of the Gatherings of Dhikr**

Hadhrat Abdullaah bin Amr narrates that he once asked Rasulullaah what the rewards would be for the gatherings of Dhikr. Rasulullaah replied, "The rewards for the gatherings of Dhikr shall be Jannah; Jannah." (5)

Hadhrat Abdullaah bin Mas'ood said, "The gatherings of Dhikr are the life of knowledge and create humility in the heart." (6)

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(1) Tabraani in his Sagheer. Haythami (Vol.10 Pg.76) has commented on the chain of narrators.
(2) Abu Nu'aam in his Hilya (Vol.1 Pg.342).
(3) Ibn Abi Dunya, Abu Ya'la, Bazzaar, Tabraani, Haakim and Bayhaqi, as quoted in Tarheeb wat Tarheeb (Vol.3 Pg.65). Haythami (Vol.10 Pg.77) has commented on the chain of narrators.
(4) Tabraani in his Sagheer, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.107).
(5) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.78) and Mundhiri (Vol.3 Pg.56).
(6) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.1 Pg.208).
Expiation for the Sins of a Gathering

Rasulullah (ﷺ) says that Expiation for the sins of a gathering is to Recite "Subhaana Kallaahumma wa Bihamdik"

Hadhrat Aa’isha (ﷺ) narrates that after every gathering and salaah, Rasulullah (ﷺ) used to say something. When I asked him about it, he said, 'If what you spoke was good, these words shall seal (preserve) them until the Day of Qiyaamah and if you spoke evil, they shall serve as expiation; (The words are:)

"Subhaana Allaaah, wa Bihhamdik. la ilaa Allaah, wa Bismihillaaahir Rahmaanir Raheem.

You are Pure, O Allaah and it is Your praises that we sing. There is none worthy of worship but You, I beg Your forgiveness and repent to You." (1)

Hadhrat Abu Barzah (ﷺ) reports that at the end of every gathering just before he stood up, Rasulullah (ﷺ) would recite:

"Subhaana Allaaah, wa Bihhamdik. la ilaa Allaah, wa Bismihillaaahir Rahmaanir Raheem. Ummata sowe'a..."

"You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You."

"O Rasulullah (ﷺ)! someone asked, "You are saying something that you had not been saying previously." Rasulullah (ﷺ) replied, "It is expiation for the sins of a gathering." (2)

Another narration quotes the du’aa with additional words:

"Subhaana Allaaah, wa Bihhamdik. la ilaa Allaah, wa Bismihillaaahir Rahmaanir Raheem. Ummata sowe'a... Walaallahu An Commandi ilaa Allaaah, wa La Yubnii ha fanuul da’wa." (3)

"You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You. I have sinned and wronged myself, so forgive me because none but You can forgive sins." (3)

Rasulullah (ﷺ) and Hadhrat Abdullaah bin Amr (ﷺ) Encourage the recitation of the Du’aa after a Gathering

Hadhrat Zubayr bin Awwaam (ﷺ) reports that they once said, "O Rasulullah (ﷺ)! When we leave your gatherings, we find that we start discussing matters of the Period of Ignorance." Rasulullah (ﷺ) advised them saying, "Whenever you sit in gatherings in which you fear for yourselves (that you may have discussed

(1) Ibn Abi Dunya, Nasa’ee, Haakim and Bayhaqi.
(2) Abu Dawood.
(3) Nasa’ee, Haakim and Tabraani, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.72).
what was wrong), then ensure that you recite at the end:

\[ 	ext{سُبْحَانَ الْهَـٰلٰلَ وَبِحَمْدِكَ نُشَهِّدُ أَنَّ لَآ إِلَـٰهَ إِلَّا أَنْتَ نَسْتَفْقِرُونَ وَنَثْ مَإَلَكَ} \]

'You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You.'

By reciting this, the sins you may have committed in the gathering will be atoned for." (1)

Hadhrat Abdullaah bin Amr bin Al Aas said, "There are certain words that, if recited thrice after a gathering, will atone for anything wrong said in the gathering, whether the gathering be one of righteousness or not. When they are recited after a Dhikr gathering or any other gathering of virtue, they serve as a seal, just as a letter is sealed." He then continued to mention the words, which are the same as the du'aa stated in the above-mentioned narration of Hadhrat Aa'isha. (2)

**Recitation of the Qur'aan**

**The Advice Rasulullaah gave Hadhrat Abu Dharr about Reciting the Qur'aan**

Hadhrat Abu Dharr narrates that when he once asked Rasulullaah for advice, Rasulullaah said, "Hold fast to Taqwa because it is the basis of every act." When Hadhrat Abu Dharr requested for more advice, Rasulullaah added, "Be particular about reciting the Qur'aan because it is a light for you on earth and a treasure for you in the heavens." (3)

**Rasulullaah Recites a Portion of the Qur'aan every Night**

Hadhrat Aws bun Hudhayfah Thaqafi says, 'When we came to Rasulullaah as a delegation from the Thaqeef, those of us who belonged to the Ahlaaf stayed with Hadhrat Mughiera bin Shu'ba while those who belonged to the Banu Maalik were accommodated in Rasulullaah's tent. Rasulullaah would come to address us every day after the Isha salah and because he remained standing for so long, he would lean on one leg and then on the other. Much of what he told us concerned the problems he experienced with the Quraysh. He said, 'We were regarded as weaklings in Makkah, but we had our own back from them after coming to Madinah. Victory then took turns between our and their camps.'

One night however, Rasulullaah came to us later than he usually did. 'O Rasulullaah!' we asked, 'Tonight you have come to us later than you usually do?' Rasulullaah explained, 'Because I was unable to complete my fixed daily portions of the Qur'aan, I did not want to leave until I had completed.' The

(1) Tabraahi in his Sagheer and Awsat. Haythami (Vol.10 Pg.142) has commented on the chain of narrators.

(2) Abu Dawood and Ibn Hibbaan, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.72).

(3) Ibn Hibbaan, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.8).
following morning, we asked Rasulullah (s) 's companions about how Rasulullah (s) divided the portions of the Qur'aan that he recited. They explained to us that Rasulullah (s) divided the Qur'aan into (seven parts, consisting of) three Surahs (Faatiha to Aal Imraan), five Surahs (Nisaa to Anfaal), seven Surahs (Taubah to Hijr), nine Surahs (Nahl to Noor), eleven Surahs (Furqaan to Faatir), thirteen Surahs (Yaaseen to Fatah) and the Mufassal Surahs (Hujuraat to Naas)." (1)

Hadrat Mughiera bin Shu'ba (r) narrates that Rasulullah (s) was once at a place between Makkah and Madinah when a man sought permission to see him. Rasulullah (s) (did not grant permission immediately and) explained, "I did not complete the daily fixed portion of the Qur'aan that I always recite and am unable to give anything else preference over it (he may therefore see me after I have completed)." (2)

The Fervour Hadrat Umar (r) had for the Recitation of the Qur'aan and How he used to Ask Hadrat Abu Moosa Ash'ari (r) to Recite the Qur'aan

Hadrat Abu Salamah (r) reports that when Hadrat Umar bin Khattaab (r) used to say to Hadrat Abu Moosa Ash'ari (r), "Remind us about our Rabb", he would start reciting the Qur'aan. (3)

Hadrat Habeeb bin Abu Marzooq says, "The report reached us that Hadrat Abu Moosa Ash'ari (r) used to recite the Qur'aan in a most excellent voice and would do so when Hadrat Umar (r) would sometimes say to him, "Remind us of our Rabb.""

Hadrat Abu Nadhrah (r) narrates that Hadrat Abu Moosa Ash'ari (r) used to start reciting the Qur'aan when Hadrat Umar (r) would say to him, "Make us yearn for our Rabb." When the people reminded him that it was time for salaah, Hadrat Umar (r) would say, "Are we not in salaah already (because just like this, the purpose of salaah is also to remember Allaah)?"

Hadrat Abdullaah bin Abbaas (r) reports that whenever Hadrat Umar (r) entered the house he would open up the pages of the Qur'aan and recite it. (4)

The Fervour Hadrat Uthmaan (r) had for Reciting the Qur'aan

Hadrat Uthmaan (r) used to say, "I would not like a single day or night to pass without looking into the Book of Allaah i.e. to recite the Qur'aan by looking into it." (5)

Hadrat Uthmaan (r) also said, "Had your hearts been pure, you would never

(1) Tayaalisi, Ahmad, Ibn Jareer, Tabraani and Abu Nu'aym, as quoted in Kanzul Ummaal (Vol.1 Pg.232). Abu Dawood (Vol.2 Pg.310) has reported a similar narration.
(2) Ibn Abu Dawood in his Masaahif, as quoted in Kanzul Ummaal (Vol.1 Pg.226).
(3) Abu Nu'aym in his Hilya (Vol.1 Pg.258). Ibn Sa'd (Vol.4 Pg.109) has reported a similar narration.
(4) Ibn Abu Dawood, as quoted in Kanzul Ummaal (Vol.1 Pg.224).
(5) Ahmad in his Zuhd and Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.1 Pg.225).
Get enough of the speech of Allaah. (1)

Hadrat Hasan says, "Ameerul Mu'mineen Hadrat Uthmaan bin Affaan said, 'Had our hearts been pure, we would never get enough of the speech of Allaah and I would not like a single day pass by without looking into the Qur'aan.' When Hadrat Uthmaan passed away, the pages of his Qur'aan were in tatters because he was always looking into it so often." (2)

The Fervour that Hadrat Abdullaah bin Mas'ood, Hadrat Abdullaah bin Umar and Hadrat Ikrama bin Abu Jahal had for Reciting the Qur'aan

Hadrat Abdullaah bin Mas'ood said, "Always look into the Qur'aan (when reciting because it facilitates easier contemplation)." (3)

Hadrat Habeeb bin Shaheed narrates that when Hadrat Naafi was asked about what Hadrat Abdullaah bin Umar used to do at home, he replied, "Something that others would not manage. He would perform wudhu for every salaah and recite from the Qur'aan between every two salaahs." (4)

Hadrat Ibn Abu Mulaykah narrates that Hadrat Ikrama bin Abu Jahal used to place the Qur'aan on his face and weep saying, "The speech of my Rabb! The Book of my Rabb!" (5)

Hadrat Abdullaah bin Umar said, "The reward of ten good deeds are recorded every time a person sends salutations to Nabi. Now, when any of you returns home from the marketplace, he should open the Qur'aan and recite it because for every letter that he recites, he will receive the reward of ten good deeds."

According to another narration, he stated, "Verily for every letter Allaah shall record for him the reward of ten good deeds. I am not saying that this reward is for Alif-Laam-Meem, but the reward of ten good deeds are recorded for the Alif(l), another ten for the Laam (J) and another ten for the Meem (M)." (6)

Reciting Specific Surahs of the Qur'aan During the Day and Night and while at Home and on Journey

Rasulullaah advises Hadrat Uqba bin Aamir Juhani to recite Surah Ikhlaas and the Mu'awwadhatayn every Night

Hadrat Uqba bin Aamir Juhani narrates that he once met Rasulullaah (1) Ahmad in his Zuhd and Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.1 Pg.218).
(2) Bayhaqi in his Asmaa was Sifaat (Pg. 182).
(3) Ibn Abu Dawood, as quoted in Kanzul Ummaal (Vol.2 Pg.61).
(4) Ibn Sa'd (Vol.4 Pg.170).
(5) Haakim (Vol.3 Pg.243).
(6) Ibn Abu Dawood, as quoted in Kanzul Ummaal (Vol.1 Pg.219).
(7) "The two Surahs of protection", namely Surah Falaq and Surah Naas.
who said to him, "O Uqba bin Aamir! Maintain ties of kinship with those who sever them, give to those who deprive you and forgive those who do you wrong." When he met Rasulullaah  again afterwards, Rasulullaah  said, "O Uqba bin Aamir! Should I not inform you of a few Surahs, the likes of which Allaah has neither revealed in the Torah, the Zaboor or in the Injeel. Not a single night should pass you by without you reciting them. They are(Sura h Ikhlaas) and(Surah Falaq) and(Surah Naas)."

Hadhrat Uqba says, "After Rasulullaah had instructed me to do this, not a night has passed by without me reciting these Surahs because it is only appropriate that I should never omit them after receiving the instruction from Rasulullaah ."

Hadhrat Aa'isha reports that whenever Rasulullaah lay down to sleep, he would place his palms next to each other, recite Surah Ikhlaas and Surah Falaq and then blow into them. Thereafter, he would pass his hands over as much of his body as he could reach, beginning with his head, face and front portion of his body. This he would repeat thrice.

According to another narration, when he lay down to sleep, Rasulullaah used to blow into his palms after reciting the complete Surahs Ikhlaas, Falaq and Naas. He would then pass his hands over his face, his arms, his chest and as far over his body as his arms would reach. Hadhrat Aa'isha reports further that when his illness intensified, Rasulullaah would ask her to do it for him.

What Rasulullaah Used to Recite Before Going to Sleep

Hadhrat Jaabir narrates that Rasulullaah would not go to sleep until he had recited Surah Alif Laam Meem Sajdah and Surah Mulk. Hadhrat Tawoos mentioned that these two Surahs rate seventy virtues higher than the other Surahs of the Qur'aan.

Hadhrat Irbaadh bin Saariya narrates that when he lay down, Rasulullaah would recite the Musabbihaat before sleeping. He would say, "In these Surahs is a verse that is better than a thousand verses.

Hadhrat Aa'isha reports that Rasulullaah would not go to sleep until he had recited Surah Zumar and Surah Bani Israa'eeel.

Hadhrat Farwah bin Naufal reports that he once approached Rasulullaah with the request, "O Rasulullaah! Teach me something to recite when I lie down to sleep." Rasulullaah said, "Recite (Surah

(1) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.1 Pg.223).
(2) Nasa'ee.
(3) Ibn Najjaar, as quoted in Kanzul Ummaal (Vol.8 Pg.68). Jam'ul Fawaa'id (Vol. Pg.) has reported a similar narration from Bukhaari, Muslim, Abu-Dawood, Tirmidhi and Ibn Maajah.
(4) Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.76).
(5) Those Surahs that begin with the words "Sabbaha" or "Yusabbihu".
(6) Tirmidhi and Abu Dawood.
(7) Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.260).
The Statement of Hadhrat Abdullaah bin Mas'oood Concerning the Recitation of Surah Mulk and The Statement of Hadhrat Abdullaah bin Umar Concerning the Recitation of Surahs Baqara, Aal Imraan and Nisaa

Hadhrat Abdullaah bin Mas'oood said, "When the angels of 'punishment approach a person in the grave from his feet, the feet will say, 'You have no approach from our side because he used to recite Surah Mulk.' When they then approach him from his chest, the chest will say, 'You have no approach from my side because he used to recite Surah Mulk.' Thereafter, when they approach him from his head, the head will say, 'You have no approach from my side because he used to recite Surah Mulk.' In this manner, Surah Mulk protects a person from punishment in the grave. In fact, the Torah states that whoever will recite Surah Mulk at night has multiplied his rewards and carried out an act of extreme virtue." (2)

Another narration briefly states that Hadhrat Abdullaah bin Mas'oood said, "Allaah will protect from the punishment in the grave every person who recites Surah Mulk every night. During the time of Rasool, we used to call it the 'protector' and it is also stated in one of the scriptures of Allaah that whoever will recite Surah Mulk at night has multiplied his rewards and carried out an act of extreme virtue." (3)

Hadhrat Umar said, "The person who recites Surah Baqarah, Surah Aal Imraan and Surah Nisaa in a single night shall be recorded as one of the obedient ones." (4)

Rasulullaah Teaches Hadhrat Jubayr bin Mut'im to Recite the Five Last Surahs of the Qur'aan

Hadhrat Jubayr bin Mut'im narrates that Rasulullaah once said to him, "O Jubayr! When you travel on a journey, would you like your position to be the best from all your companions and would you like to be the one with the most provisions?" "Certainly!" Hadhrat Jubayr replied, "May my parents be sacrificed for you!" Rasulullaah said, "Then recite these five Surahs, (Surah Kaafiroon), (Surah Asr), (Surah Naas), (Surah Falaq) and (Surah Ikhlaas).

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(1) Tirmidhi (Vol.2 Pg.176).
(2) Haakim.
(3) Nasa'ee, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.38). Bayhaqi has reported a similar narration in greater detail in his Kitaab Adhaabil Qabr, as quoted in Kanzul Ummaal (Vol.1 Pg.223).
(4) Abu Ubaydah, Sa'eed bin Mansoor, Abd bin Humayd and Bayhaqi in his Shu'abul Imaan, as quoted in Kanzul Ummaal (Vol.1 Pg.222).
Begin each Surah with "بسم الله الرحمن الرحيم" (bismillah alrahman alrahim) and end your recitation with "الحمد لله الرحمن الرحيم" (alhamdullilah arrahman arrahim).

Hadhrat Jubayr رضي الله عنه continues the narration saying, "Although I was a wealthy person, I was always the most poorly clad on a journey and with the least provisions. However, ever since I started reciting what Rasulullah ﷺ taught me, I was always in the best position and with the most provisions until I returned from the journey." (1)

Rasulullah ﷺ Teaches Hadhrat Abdullaah bin Khubayb رضي الله عنه to Recite Surah Ikhlaas and the Mu'awwadhatayn every Morning and evening

Hadhrat Abdullaah bin Khubayb رضي الله عنه narrates, "It was an extremely dark and rainy night when we went out in search of Rasulullah ﷺ to lead us in salaah. When we met him, he said, 'Recite!' When I said nothing, Rasulullah ﷺ repeated, 'Recite!' When I again failed to respond, he said for the third time, 'Recite!' 'O Rasulullah ﷺ!' I submitted, 'What should I recite?' Rasulullah ﷺ replied, 'Recite (بِسْمِ اللّهِ الرَّحْمَٰنِ الرَّحِيمِ) (Surah Ikhlaas) and the Mu'awwadhatayn (Surahs Falaq and Naas). Recite them thrice every morning and evening and they will protect you from everything.'" (2)

The Statement of Hadhrat Ali رضي الله عنه Concerning the Recitation of Surah Ikhlaas after the Fajr Salaah

Hadhrat Ali رضي الله عنه said, "When a person recites (بِسْمِ اللّهِ الرَّحْمَٰنِ الرَّحِيمِ) (Surah Ikhlaas) ten times after the Fajr salaah, he will commit no sin all of that day even though Shaytaan may try his utmost (to get him to sin)." (3)

Reciting Specific Verses of the Qur'aan During the Day and Night and while at Home and on Journey

What Rasulullah ﷺ and Hadhrat Ali رضي الله عنه Said About Aayatul Kursi (4)

Hadhrat Ali رضي الله عنه reports, "Rasulullah ﷺ was on the wooden step of that pulpit when I heard him say, 'When a person recites Aayatul Kursi after every salaah, there is nothing but death that prevents him from entering Jannah. When a person recites it when he goes to bed, Allaah will safeguard his house, the houses of his neighbours and all the houses in his vicinity.'" (5)

(1) Abu Ya‘la. Haythami (Vol.10 Pg.134) has commented on the chain of narrators.
(2) Abu Dawood and Tirmidhi, as quoted in the Adhkaar of Nawawi (Pg.96).
(3) Sa’eed bin Mansoor and Ibn Darees, as quoted in Kanzul Ummaal (Vol.1 Pg.223).
(4) Literally translated as 'Verse of the Throne', this is the name of verse 255 of Surah Baqarah.
(5) Bayhaqi in his Shu'abul Imaan, as quoted in Kanzul Ummaal (Vol.1 Pg.221).
Hadhrat Ali (R.A) also said, "I do not think that a person born as a Muslim or who has any intelligence would ever spend the night without reciting the verse (الله لا إله إلا هو الك随时随地 الصباع) (Aayatul Kursi). If only you people knew its worth! It has been granted to your Nabi ﷺ from the treasures beneath the very Throne of Allaah and no Nabi ﷺ before him has ever received it. I never pass a single night without reciting it thrice, once in the two Rakaahs after Isha, once in my Witr salaah and once when I lie down to sleep." (1)

The statements of Hadhrat Ali (R.A), Hadhrat Uthmaan (R.A) and Hadhrat Abdullaah bin Mas'ood (R.A) Concerning the Recitation of Certain Verses of Surah Baqarah and Surah Aal Imraan

Hadhrat Ali (R.A) said, "I do not think that a person who has any intelligence would ever spend the night without reciting the concluding verses of Surah Baqarah because they are from the treasures beneath the very Throne of Allaah." (2)

Hadhrat Uthmaan (R.A) said, "Whoever recites the concluding verses of Surah Aal Imraan at night shall receive the reward of spending the night in Ibaadah." (3)

Hadhrat Abdullaah bin Mas'ood (R.A) said, "If a person recites ten verses of Surah Baqarah in his home, no Shaytaan shall ever enter that home all night. The verses are the four verses at the beginning, Aayatul Kursi together with the two verses that follow it and the concluding (three) verses of Surah Baqarah." (4)

The Incident of Hadhrat Ubay bin Ka'b (R.A) and a Jinn CONCERNING Aayatul Kursi

Hadhrat Ubay bin Ka'b (R.A) had two silos of dates and in keeping check on them, he discovered that the dates were decreasing. When he stood on guard one night, he discovered a creature that resembled a young boy. When Hadhrat Ubay (R.A) greeted him with Salaam, the creature replied to the Salaam. "Give me your hand," Hadhrat Ubay (R.A) instructed. When the creature did so, Hadhrat Ubay (R.A) saw that its hand was that of a dog's and was also covered with dog's hair. "Such is the appearance of the Jinn," Hadhrat Ubay (R.A) said. The Jinn said, "All of the Jinn world know well that there is none more powerful than I." Hadhrat Ubay (R.A) asked, "Then what makes you do this (steal from my silo)." The Jinn replied, "I have heard that you are a person who loved to give Sadaqah, so I wished to have some of your food." Hadhrat Ubay (R.A) asked further, "What can protect us (humans) from the likes of you?" The Jinn replied,

(1) Abu Ubayd, Ibn Abi Shaybah, Daarmi and others, as quoted in Kanzul Ummaal (Vol.1 Pg.221).
(2) Daarmi, Musaddad, Muhammad bin Nasr, Ibn Dar'ees and Ibn Mardway, as quoted in Kanzul Ummaal (Vol.1 Pg.222).
(3) Daarmi, as quoted in Kanzul Ummaal (Vol.1 Pg.222).
(4) Tabraani. Haythami (Vol.10 Pg.118) has commented on the chain of narrators.
"It is that verse called Aayatul Kursi which appears in Surah Baqarah. Whoever recites it in the evening shall be protected from us until the morning and whoever recites it in the morning shall be protected from us until the evening." Hadhrat Ubay went early the next morning to Rasulullaah and informed him about the incident. Rasulullaah remarked, "The wretch actually spoke the truth." (1)

The Incident of Hadhrat Abdullaah bin Busr and a Group of Jinn and the verse of the Qur'aan he Recited

Hadhrat Abdullaah bin Busr says, "When I left Hims, the night gave me shelter on a piece of ground where the Jinn of the area came to me. I however recited the verse of Surah A'raaf:

Undoubtedly your Rabb is Allaah, Who has created the heavens and the earth in six days and then turned His attention to the Throne. He covers the day with the night, (each one) hurrying to follow the other. The sun, moon and the stars are all subjugated (made to be obedient) by His command (power). Behold! Creation and command belong to Him. Blessed is Allaah, the Rabb of the (entire) universe. {Surah A'raaf, verse 54}

Some of them then said to the others, 'Look after him until the morning.' The following morning, I then took to my conveyance and left." (2)

What Hadhrat Alaa bin Jalaaj instructed his Sons to do when they Place him in his Grave

Hadhrat Alaa bin Jalaaj once said to his sons, "When you place me to rest in my grave, please say:

In the name of Allaah and upon the creed of Rasulullaah

Thereafter, I want you to gently cover me with sand and recite the beginning and the end of Surah Baqarah at my head-side. I have seen that Hadhrat Abdullaah bin Umar liked to do this." (3)

The Statement of Hadhrat Ali Concerning the Verse

(1) Nasa'ee, Haakim, Tabraani, Abu Nu'aym, Bayhaqi, Sa'eed bin Mansoor and others, as quoted in Kanzul Ummaal (Vol.1 Pg.221). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.10 Pg.118).
(2) Tabraani. Haythami (Vol.10 Pg.133) has commented on the chain of narrators.
(3) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.8 Pg.119).
and Hadhrat Ibn Awf Recites Aayatul Kursi in all the Corners of his House

Hadhrat Ali said, "Whoever wishes to have his deeds weighed in a large scale should thrice recite:

\[ \text{سُبْحَنَ رَبِّي الْعَزّ الْجَلِّيَةُ، وَسُلَّمَ عَلَى الْمُرْسَلِينَ، وَالْحَمَّدُ لِلَّهِ.} \]

(Sura Saaffaat, verses 180-182)

Hadhrat Abdullah bin Ubayd bin Umayr narrates that whenever Hadhrat Abdur Rahmaan bin Auf entered his house, he would recite Aayatul Kursi in all the corners of the house." (2)

Dhikr of the Kalimah "Laa Ilaaha Illallaah"

Rasulullaah says that the Person most Fortunate to Receive his Intercession will be the One who Recites the Kalimah with Complete Sincerity

Hadhrat Abu Hurayrah reports that he once asked Rasulullaah, "O Rasulullaah! Who will be most fortunate to receive your intercession on the Day of Qiyaamah?" "O Abu Hurayrah!" Rasulullaah said, "I knew that because of your keenness for Ahadeeth, none would have asked this question before you. The person most fortunate to receive my intercession on the Day of Qiyaamah will be the one who recites 'Laa Ilaaha Illallaah' with complete sincerity of the heart." (3)

Hadhrat Zadi bin Arqam reports that Rasulullaah said, "Whoever recites 'Laa Ilaaha Illallaah' with sincerity shall enter Jannah." Someone asked, "What is meant by sincerity?" Rasulullaah replied, "That the Kalimah should prevent one from acts that Allaah has forbidden." (4)

Allaah Informs Hadhrat Moosa about the Virtue of 'Laa Ilaaha Illallaah'

Hadhrat Abu Sa'eed Khudri reports from Rasulullaah that Hadhrat Moosa once requested Allaah saying, "O my Rabb! Teach me something by which I may engage in Your Dhikr and supplicate to you." Allaah's reply to him was, "Say 'Laa Ilaaha Illallaah'." "O my Rabb!" Hadhrat Moosa submitted, "But all of Your creation say this." Allaah repeated, "Say 'Laa Ilaaha Illallaah'." Hadhrat Moosa then said, "What I want is something

(1) Ibn Zanjway, as quoted in Kanzul Ummaal (Vol. 1 Pg.222).
(2) Abu Ya'la, Haythami (Vol.10 Pg.128) has commented on the chain of narrators.
(3) Bukhaari, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.72).
(4) Tabraani in his Awsat, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.74).
"exclusively for myself." Allaah then said, "O Moosa! If all the seven heavens and
seven earths are placed on one pan of the scale and (Laal Ilaaha Ilallaaha') on the other,
(Laa Ilaaha Ilallaaha') would outweigh the rest."\(^{(1)}\)

Another narration states that Allaah said, "If all the seven heavens and their
inhabitants apart from Myself together with the seven earths are placed on one
pan of the scale and (Laal Ilaaha Ilallaaha') on the other, (Laal Ilaaha Ilallaaha')
would outweigh them all." \(^{(2)}\)

**Rasulullaah Speaks about the Advice that Hadhrat Nooh gave to his Sons**

Hadhrat Abdullah bin Umar reports that Rasulullaah once said, "Should I not inform you of the advice that Hadhrat Nooh gave to his sons?" When the Sahabah asked to know, Rasulullaah said, "Advising his sons, Nooh said, 'Dear sons! I strongly advise you to carry out
two things and forbid you from another two. I advise you repeat the words
(Laa Ilaaha Ilallaaha') because if these words are placed on one pan of a scale
and all the heavens and earths are placed on the other, these words will
outweigh the rest. In fact, if all of them form a ring (to try to stop it), the Kalimah
will break right through them to reach Allaah. I also advise you to repeat the
words (Subhaanallaahil Azeem wa Bihamdihi) because it
is the words of worship used by all of creation and it is by virtue of these
words that sustenance is distributed. The two things that I forbid you from is
Shirk and pride because they both prevent one from reaching Allaah.'"

One of the Sahabah asked, "O Rasulullaah! Is it a sign of pride that a person prepares food and invites a group of people for a meal or that he
wears clean and neat clothing?" Rasulullaah replied, "That is not pride.
Pride is when a person regards others as being foolish and looks down on them."\(^{(3)}\)

Another narration states that Rasulullaah said, "If the heavens and the earth
and everything they contain were made into a ring and (Laal Ilaaha Ilallaaha') placed on top of it, it would shatter them all (beneath its weight)." \(^{(4)}\)

**Rasulullaah Gives the Glad Tidings of Jannah for the Sahabah who Recited the Kalimah with him in a Gathering**

Hadhrat Ya'la bin Shaddaad reports, "Hadhrat Ubaadah bin Saamit was
also present to confirm the report of my father Hadhrat Shaddaad bin Aws when he said, 'We were with Rasulullaah when he asked whether
there were any people of the Ahlu Kitaab amongst us. When we informed him that there were none, Rasulullaah instructed that the door be shut.

\(^{(1)}\) Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.75).
\(^{(2)}\) Abu Ya'la, Haythami (Vol.10 Pg.82) has commented on the chain of narrators.
\(^{(3)}\) Bazzaar. Haythami (Vol.10 Pg.84) has commented on the chain of narrators. Haakim has reported
a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.77).
\(^{(4)}\) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.77).
Thereafter, he said, 'Raise your hands and say ‘(لا إِيَّاَيِّ اللَّهِ) Laa Ilaaha Illallahah'.'
After we had raised our hands for a while (reciting the Kalimah), Rasulullaah ﷺ said, 'Al Hamdu Lillaah! O Allaah! You have sent me with this Kalimah, instructed me to believe in it and promised me Jannah in return. Verily, You never go back on Your word.' (Addressing us) Rasulullaah ﷺ then said, 'Glad tidings for you! Allaah has forgiven you all.' (1)

**Rasulullaah ﷺ Says that (لا إِيَّاَيِّ اللَّهِ) is the Best of all Good Deeds**

Hadhrat Abu Dharr ﷺ narrates that when he once requested Rasulullaah ﷺ for advice, Rasulullaah ﷺ said, "When you commit a sin, follow it up with a good deed to erase it." "O Rasulullaah ﷺ!" Hadhrat Abu Dharr ﷺ asked, "Is the recitation of (لا إِيَّاَيِّ اللَّهِ) one of the good deeds?" Rasulullaah ﷺ replied, "It is in fact the best of all good deeds." (2)

**Hadhrat Umar ﷺ and Hadhrat Ali ﷺ State that (لا إِيَّاَيِّ اللَّهِ) is "The Word of Taqwa"**

When Hadhrat Umar bin Khattaab ﷺ once saw some people reciting (لا إِيَّاَيِّ اللَّهِ) (‘Allaahu Akbar’), he exclaimed, "That's it! I swear by the Rabb of the Kabah! That's it!" "What is it?" someone asked. Hadhrat Umar ﷺ replied, "That is the 'word of Taqwa that they (the Sahabah) were most deserving and worthy of." (3) (4)

Hadhrat Ali ﷺ also stated that it was the Kalimah (لا إِيَّاَيِّ اللَّهِ) that Allaah refers to in the verse:

(الذِّينَ قُلُوبُهُمْ رَحْمَةً كَلِمَةً النَّقْوَى) (سورة فتح: آية 23)

...and Allaah stuck the word of Taqwa onto them... {Surah Fatah, verse 26} (5)

Another narration adds that the words (‘Allaahu Akbar’) are also part of the ‘word of Taqwa’. (6)

**Dhikr of (سُجَّانَ اللَّهِ) (‘SubhaanAllah’), (الْحَمْدُ لِلِّهِ) (‘Al Hamdulillaah’), (لا إِيَّاَيِّ اللَّهِ) (‘Laa Ilaaha Illallahah’), (اللَّهُ) (‘Laa Howla wa Laa Quwwata Illa Billaah’), (‘Allaahu Akbar’) and (لا حَوْلُ وَلَا قَوْمُ يَفْعَلُونَ) (‘Laa Howla wa Laa Quwwata Illa Billaah’)**

**Rasulullaah ﷺ Mentions that these Adhkaar are the 'Everlasting Good Deeds'**

Hadhrat Abu Sa’eed Khudri ﷺ narrates that Rasulullaah ﷺ once said to

(1) Tabraani and others, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.75). Haythami (Vol.10 Pg.81) has commented on the chain of narrators.
(2) Ahmad. Haythami (Vol.10 Pg.81) has commented on the chain of narrators.
(3) As referred to in verse 26 of Surah Fatah.
(4) Ibn Khusru, as quoted in Kanzul Ummaal (Vol.1 Pg.207).
(6) Ibn Jareer and others, as quoted in Kanzul Ummaal (Vol.1 Pg.265).
them, "Carry out the everlasting good deeds in abundance." When someone asked Rasulullaah ﷺ what the everlasting good deeds are, Rasulullaah ﷺ replied, "Recitation of (Allaahu Akbar'), ('Laa Ilaaha Illallaah'), ('Subhaanallaah'), ('Al Hamdulillaha') and ('Laa Howla wa Laa Quwwata Illa Billaah')." (1)

**Rasulullaah ﷺ Mentions that these Adhkaar Serve as Protection from Jahannam**

Hadhrat Abu Hurayrah ﷺ reports that Rasulullaah ﷺ said, "Take up your shields." "O Rasulullaah ﷺ!" the Sahabah ﷺ asked, "Has the enemy come?" "No," Rasulullaah ﷺ replied, "I am referring to your shields against Jahannam. You should recite ('Subhaanallaah'), ('Al Hamdulillaha') and ('Allaahu Akbar') because they shall be ahead of you and behind on the Day of Qiyaamah (to protect you) and they are the 'everlasting good deeds'." (2) Another narration states that Rasulullaah ﷺ mentioned, "They are the saviours." (3) Yet another narration adds the words ('Laa Howla wa Laa Quwwata Illa Billaah')." (4) A narration from Hadhrat Anas ﷺ states that Rasulullaah ﷺ said, "Verily they shall be ahead of you, they are the saviours, they shall be behind and they are the 'everlasting good deeds'." (5)

**Rasulullaah ﷺ Mentions that the Rewards for these Adhkaar are as Huge as Mount Uhud**

Hadhrat Imraan bin Husayn ﷺ narrates that Rasulullaah ﷺ once said, "Does any of you have the ability to do actions as huge as Mount Uhud every day?" "O Rasulullaah ﷺ!" the Sahabah ﷺ asked, "Who has the ability to do actions as huge as Mount Uhud every day?" "All of you do," Rasulullaah ﷺ replied. When the Sahabah ﷺ asked how this was possible, Rasulullaah ﷺ explained, "('Subhaanallaah') is larger than Mount Uhud, ('Al Hamdulillaha') is larger than Mount Uhud, ('Laa Ilaaha Illallaah') is larger than Mount Uhud, ('Laa Howla wa Laa Quwwata Illa Billaah') is larger than Mount Uhud."

**Rasulullaah ﷺ Speaks about the Plants of Jannah and His Instruction to eat to One's Fill in the Gardens of Jannah**

Hadhrat Abu Hurayrah ﷺ narrates that he was busy planting something (1) Ahmad, Abu Ya'la, Nasa'ee, Ibn Hibbaan and Haakim, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.91). Ahmad and Abu Ya'la report from reliable sources as confirmed by Haythami (Vol.10 Pg.87).

(2) Nasa'ee, Haakim and Bayhaqi.

(3) Haakim.

(4) Tabraani in his Awsat, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.92).

(5) Tabraani. Haythami (Vol.10 Pg.89) has commented on the chain of narrators.

(6) Ibn Abi Dunya, Nasa'ee, Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.91) and Mundhiri (Vol.3 Pg.94).
when Rasulullaah ﷺ passed by. "O Abu Hurayrah!" Rasulullaah ﷺ called out, "What are you planting?" When Hadhrat Abu Hurayrah ﷺ informed him that he was planting some plants, Rasulullaah ﷺ said, "Should I not inform you of plants that are better than these? They are (سُبْحَانَ اللَّهِ) (الْحَمْدُ لِلَّهِ) (أَلْلَهُ أَكْبَرُ) (لَا إِلَإَّ إِلَىِّ اللَّهِ) (اللَّهُ أَكْبَرُ) ( Allaahu Akbar). A tree in Jannah is planted for you in exchange for every one of these phrases."(1)

Hadhrat Abu Hurayrah ﷺ narrates that Rasulullaah ﷺ once said, "When you pass through the gardens of Jannah, eat to your fill there." "O Rasulullaah ﷺ" the Sahabah ﷺ asked, "What are the gardens of Jannah?" "The Masaajid," Rasulullaah ﷺ replied. "And how does one eat to one's fill?" the Sahabah ﷺ asked further. Rasulullaah ﷺ replied, "(By reciting) سُبْحَانَ اللَّهِ (الْحَمْدُ لِلَّهِ) (أَلْلَهُ أَكْبَرُ) (لَا إِلَإَّ إِلَىِّ اللَّهِ) (اللَّهُ أَكْبَرُ) ( Allaahu Akbar)." (2)

Rasulullaah ﷺ Speaks about Words of Dhikr that Shakes Off Sins

Hadhrat Anas ﷺ narrates that Rasulullaah ﷺ once caught hold of a branch and shook it, but the leaves did not fall off. When he shook it again, the leaves still did not fall, but when he did so for the third time, the leaves fell off. Rasulullaah ﷺ then said, "Verily (سُبْحَانَ اللَّهِ) (الْحَمْدُ لِلَّهِ) (أَلْلَهُ أَكْبَرُ) (لَا إِلَإَّ إِلَىِّ اللَّهِ) (اللَّهُ أَكْبَرُ) ( Allaahu Akbar) shake off sins just as the leaves of a tree are shed." (3)

Rasulullaah ﷺ Teaches Dhikr to a Bedouin

Hadhrat Sa’d bin Abi Waqqaas ﷺ narrates that a Bedouin once came to Rasulullaah ﷺ with the request, "Do teach me something that I may recite." Rasulullaah ﷺ told him to recite:

لاِإِلَهَ إِلاَّ اللَّهُ وَحْدَةَ لَا شَرِيكَ لِهُ الْحَمْدُ وَلَهُ السُّبْحَانَ اللَّهِ
رَبّ الْعَالَمِينَ وَلَيْسَ رَبّمِنْ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْغَفُورِ الرَّحِيمِ

The man said, "That was for my Rabb. Now what about myself?" Rasulullaah ﷺ then told him to recite:

أَلْلَهُ أَغْفَرْلِي وَأَغْفِرْلِي وَأَغْفِرْلِي وَأَغْفِرْلِي وَأَغْفِرْلِي

'O Allaah! Forgive me, shower Your mercy on me, guide me and provide for me.'

Another narration adds the words (وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) (and grant me safety). Another narration states that Rasulullaah ﷺ also said, "These words combine both your life in this world as well as your life in the Aakhirah. "(4)

(1) Ibn Maajah and Haakim, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.84).
(2) Tirmidhi, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.97).
(3) Ahmad, reporting from reliable sources as confirmed in Targheeb wat Tarheeb (Vol.3 Pg.93). Tirmidhi has reported a similar narration.
(4) Muslim.
Another narration states that the Bedouin asked, "O Rasulullaah! I have done my best to memorise the Qur'aan but am unable to do so. Please tell me of something that will earn me the same rewards of learning the Qur'aan." Rasulullaah then told him to recite:

\[\text{سُبْحَانَ اللَّهِ وَمُحْمَدُ بِلَهُ وَكَيْلَ اللَّهِ وَاللَّهُ أَكْرَمُ}\]

The Bedouin said the words, counting them with his fingers. He then said, "O Rasulullaah! This is for my Rabb, but what about me?" Rasulullaah then told him to recite:

\[\text{اللَّهُمَّ اغْفِرْلِي وَارْحَمْنِي وَعَفْنِي وَأَرْزُقْنِي وَأَهْدِنِي}\]

'O Allaah! Forgive me, shower Your mercy on me, grant me safety, provide for me and guide me.'

When the Bedouin had left, Rasulullaah remarked, "The Bedouin has left with his hands full of good." (1)

Another narration states that Rasulullaah also added the words:

\[\text{لاَ أَخْرُجُ وَلَأَيْنَ أَنَا إِلَى اللَّهِ وَلَا إِلَى مَلَكِ الْجَاهِلِيَّةِ}\]

(2)

Rasulullaah informs Hadhrat Abu Dharr About the Words that are Most Beloved to Allaah

Hadhrat Abu Dharr narrates that Rasulullaah once said to him, "Should I not inform you of those words that Allaah loves most?" "O Rasulullaah!" Hadhrat Abu Dharr submitted, "Please do inform me of the words that Allaah loves most." Rasulullaah said, "The words that Allaah loves most are: ("Subhaanallaahi wa Bihamdihi")." (3) Another narration states that the words are: ("Subhaana Rabbi wa Bihamdihi"). (4) Yet another narration states that when Rasulullaah was asked about which words Allaah loves most, he replied, "The words that Allaah chose for His angels or for His bondsmen; (Subhaanallaahi wa Bihamdihi)." (5)

Rasulullaah Speaks About the Tremendous reward of Reciting the Kalimah

Hadhrat Abu Talha reports that Rasulullaah said, "Whoever says (La ilaha illallah) shall enter Jannah or (Rasulullaah said) Jannah shall become binding on him. As for the one who recites (Subhaanallaahi wa Bihamdihi) a hundred times, Allaah shall record for him a hundred and twenty four thousand good deeds." "O Rasulullaah" the Sahabah said, "In that case, none of us will ever be destroyed." "Why not,

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(1) Ibn Abi Dunya.
(2) Bayhaqi. as quoted in Targheeb wat Tarheeb (Vol.3 Pg.90). Abu Dawood has reported a similar narration.
(3) Muslim and Nasa'ee.
(4) Tirmidhi.
(5) Muslim.
Rasulullaah said, "when one of you will appear (on the Day of Qiyaamah) with so many good deeds that would crush a mountain beneath its weight, but then the bounties he enjoyed will come and claim all of it (as repayment). Thereafter, it will only be for Allaah to extend His mercy (by which the person will be able to enter Jannah)." (1)

Hadhrat Sa'd narrates that Rasulullaah once asked, "Is any of you unable to earn the reward of a thousand good deeds every day?" One of the Sahabah sitting there asked, "How can any of us earn the reward of a thousand good deeds?" Rasulullaah replied, "When he recites (Subhaanallaah) a hundred times, the reward of a thousand good deeds is recorded to his credit or a thousand sins are written off." (2)

Rasulullaah Speaks about the Tremendous Virtue of Reciting (Laa Howla wa Laa Quwwata Illa Billaah)

Hadhrat Qais bin Sa'd bin Ubaadah relates, "My father placed me in the care of Rasulullaah to be of service to him. One day after I had performed two Rakaahs salaah, Rasulullaah once came to me and, nudging me with his foot, said, 'Should I not inform you of a door from amongst the doors of Jannah?' When I asked to be informed, Rasulullaah said, '(It is to recite) (Laa Howla wa Laa Quwwata Illa Billaah)." (3)

Hadhrat Abu Dharr narrates, "I had been walking behind Rasulullaah when he said to me, 'Should I not inform you of a treasure from amongst the treasures of Jannah?' When I asked to be informed, Rasulullaah said, '(It is to recite) (Laa Howla wa Laa Quwwata Illa Billaah)." (4)

Hadhrat Abdullaah bin Sa'd bin Abi Waqqaas narrates that Hadhrat Abu Ayyoob Ansaari once said to him, 'Should I not teach you some words that Rasulullaah taught me?' "Certainly, dear uncle," Hadhrat Abdullaah replied. Hadhrat Abu Ayyoob then said, "When Rasulullaah came to stay with me, he once asked me, 'O Abu Ayyoob! Should I not inform you of some words from the treasures of Jannah?' 'Why, of course,' I replied, 'May my parents be sacrificed for you!' Rasulullaah said, 'Abundantly recite (Laa Howla wa Laa Quwwata Illa Billaah)." (5)

The Statement of Hadhrat Ibraheem regarding (Laa Howla wa Laa Quwwata Illa Billaah)

Hadhrat Abu Ayyoob Ansaari reports that when Rasulullaah was

(1) Haakim, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.81).
(2) Muslim, Tirmidhi and Nas'aee, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.83). Ibn Abi Shaybah, Ahmad, Abd bin Humayd, Ibn Hibbaan and Abu Nu'aym have all reported a similar narration, as quoted in Kanzul Ummal (Vol.1 Pg.211).
(3) Haakim, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.104).
(4) Ibn Maajah, Ibn Abi Dunya and Ibn Hibbaan, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.105).
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.98).
taken on the journey of Mi’raaj, he passed by Hadhrat Ibraheem, who asked, “Who is this with you, O Jibra’eel?” “This is Muhammad,” Hadhrat Jibra’eel replied. Hadhrat Ibraheem then said, “O Muhammad! Inform your Ummah to acquire the plants of Jannah in abundance because the soil of Jannah is extremely fertile and its land is very vast.” “What are the plants of Jannah?” Rasulullaah asked. Hadhrat Ibraheem replied, “لا هو لا قوَّة إلا بالله” (‘Laa Howla wa Laa Quwwata Illa Billaah’). (1) Another adds that before addressing Rasulullaah, Hadhrat Ibraheem first greeted Rasulullaah and welcomed him. (2)

The Statement of Hadhrat Abdullaah bin Abbaas about (لا هو لا قوَّة إلا بالله) (‘Laa Howla wa Laa Quwwata Illa Billaah’) and what Hadhrat Imraan had to say about the Virtues of Praising Allaah

Hadhrat Abdullaah bin Abbaas said, “Whoever says (بُسْمِ اللَّهِ) (‘Bismillaah’) has thought of Allaah, whoever says (الحمد لله) (‘Al Hamdulillah’) has thanked Allaah, whoever says (مُحْمَّدُ اللهُ) (‘Allahu Akbar’) has revered Allaah, whoever says (الله والملائكة والرسول) (‘La Ilaha Illallah’) has expressed the oneness of Allaah and whoever says (لا هو لا قوَّة إلا بالله) (‘Laa Howla wa Laa Quwwata Illa Billaah’) has submitted himself to Allaah and these words will be an adornment and a treasure for him in Jannah.” (3)

Hadhrat Mutarraf reports that Hadhrat Imraan once said to him, "Should I not inform you of a Hadith today which Allaah will make a source of benefit for you even after this day? You should note that the best of Allaah's bondsmen on the Day of Qiyaamah shall be those who praised Him most excessively." (4)

Hadhrat Ali’s Explanation of the Terms (الحمد لله) (‘Al Hamdulillah’) and (سبحان الله) (‘Subhaanallaah’)

Hadhrat Abdullaah bin Abbaas narrates that Hadhrat Umar once asked, "While we know what is meant by (سبحان الله) (‘Subhaanallaah’) and (لا هو لا قوَّة إلا بالله) (‘Laa Howla wa Laa Quwwata Illa Billaah’), what is (الحمد لله) (‘Al Hamdulillah’)?” Hadhrat Ali replied by saying, "It is a phrase that Allaah chose for Himself and which He loves that it be said." (5)

Hadhrat Abu Dhabyaan narrates that Ibn Kawwaa once asked Hadhrat Ali about the phrase (سبحان الله) (‘Subhaanallaah’), to which Hadhrat Ali replied,

(1) Ahmad, Ibn Abi Dunya and Ibn Hibbaan, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.10). Haythami (Vol.10 Pg.98) has commented on Ahmad’s chain of narrators.

(2) Tabraani.

(3) Abu Nu’aym in his Hilya (Vol.1 Pg.32).

(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.95).

(5) Ibn Abi Haatim.
“It is a phrase that Allaah has chosen for Himself and which proclaims His purity from all evil.” (1)

Hadhrat UmarLessens the Punishment for a Person who Engaged in Tasbeeh as he was being Lashed

When Hadhrat Umar once had two men lashed, one of them said, "Bismillaah" while the other said, "Subhaanallaah". Hadhrat Umar exclaimed, "Shame on you! Ease the lashing of the one who said, "Subhaanallaah" because Tasbeeh can find a grounding only in the heart of a Mu'min." (2)

Hadhrat Abdullaah bin Mas'ood Interprets the verse "The Pure Word climbs up to Him"

Hadhrat Abdullaah bin Mas'ood once said, "Whenever I relate a Hadith to you, I substantiate it with a verse of the Qur'aan. When a person recites, Subhaanallaah, La ilaaha illallah, Al Hamdu liullallah, Laa ilaaha illallah (Allaahu Akbar), and Tabarakallaah, an angel takes hold of the words, thrusts it beneath his wings and then starts ascending (to the heavens). Every group of angels he passes en route seek forgiveness for the person who recited these words. He eventually presents them before the countenance of Ar-Rahmaan." (1.1 substantiation) Hadhrat Abdullaah bin Mas'ood then recited the verse:

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"I express Allaah's purity and praise Him as much as all of His creation, as much as pleases Him, as much as is the weight of His throne and as much as are all of His words (attributes and bounties)." (1)

Another narration quotes the words as:

"I express Allaah's purity as much as are His creation. I express Allaah's purity as much as pleases Him. I express Allaah's purity as much as is the weight of His throne and I express Allaah's purity as much as are all of His words (attributes and bounties)." (2)

Yet another narration (3) states that the words (should be recited in the same manner (substitute the words with the words in the above du'aa).

A narration of Nasa'ee (4) quotes the words of the du'aa as:

Rasulullaah Teaches a Comprehensive Dhikr to a Sahabiyyah

Hadhrat Sa'd bin Abi Waqqaas reports that when he once accompanied Rasulullaah to see a particular lady, they found her reciting Tasbeeh, using some date seeds or pebbles to count on. Rasulullaah said, "Should I not inform you of something easier and better for you?" Rasulullaah then recited the du'aa:

Rasulullaah then told her to recite the same for (Allaahu Akbar), (Al Hamdulillah), (La Ilaha Illallah) and (Laa Howla wa Laa Quwwata Illa Billaah) (i.e. these words should substitute the words in the above du'aa). (5)

Rasulullaah Teaches a Comprehensive Dhikr to Hadhrat Abu Umaamah

Hadhrat Abu Umaamah narrates that when Rasulullaah saw him

(1) Muslim, Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maajah.
(2) Muslim.
(3) Nasa'ee.
(4) Targheeb wat Tarheeb (Vol.3 Pg.98).
(5) Abu Dawood, Tirmidhi Nasa'ee, Ibn Hibbaan and Haakim, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.99).
moving his lips one day, Rasulullaah ﷺ asked, "O Abu Umaamah! What are you reciting causing your lips to move like that?" "I am engaged in the Dhikr of Allaah," he replied. Rasulullaah ﷺ said, "Should I not inform you of a Dhikr that is better than your making Dhikr day and night?" When Hadhrat Abu Umaamah ﷺ asked to be informed, Rasulullaah ﷺ told him to recite:

"سبحان الله أعددت ما خلق سبحانه الله ما خلق سبحانه الله عدد ما في الأرض
سبحان الله ما عدّ الله والأرض والسماء سبحانه الله عدد ما أخَصَّ إِبَادَةُ سَبْحَانَ الله
طاولة ما أخَصَّ إِبَادَةُ سبحانه الله عدد كلي شيء سبحانه الله عدد كلي شيء الحمد لله
عدد ما خلق والحمد لله ما يخلق والحمد لله عدد ما في الأرض والسماء والحمد لله
ما خلق والحمد لله ما يخلق والحمد لله عدد ما أخَصَّ إِبَادَةُ والحمد لله ما يخلق
" أَخَصَّ إِبَادَةُ والحمد لله عدد كلي شيء والحمد لله ما يخلق كلي شيء.

"I express the purity of Allaah as much as He has created. I express the purity of Allaah as much as it takes to fill everything He has created. I express the purity of 'Illyaah as much as everything on earth. I express the purity of Allaah as much as everything on earth and in the heavens. I express the purity of Allaah as much as everything that His Book counts. I express the purity of Allaah as much as it takes to fill everything that His Book counts. I express the purity of Allaah as much as everything there is. I express the purity of Allaah as much as it takes to fill everything there is. I praise Allaah as much as He has created. I praise Allaah as much as it takes to fill everything He has created. I praise Allaah as much as everything on earth and in the heavens. I praise Allaah as much as everything on earth and in the heavens. I praise Allaah as much as everything that His Book counts. I praise Allaah as much as it takes to fill everything that His Book counts. I praise Allaah as much as everything there is. I praise Allaah as much as everything there is."

Another narration states that Rasulullaah ﷺ said to Hadhrat Abu Umaamah ﷺ, "Should I not inform you of something that if you say it, you will be unable to earn the same rewards even if you have to tire yourself day and night (in Ibaadah)." The same narration goes on to report the same Dhikr with the addition that he recites the same for (Allaahu Akbar) (i.e. the phrase Allaah) should substitute the phrase (سبحان الله) in the above du'a. (2)

Yet another narration states that Rasulullaah ﷺ said, "Should I not inform you of something that is better than engaging in Dhikr day and night?" The rest of the Hadith is then mentioned in brief. Rasulullaah ﷺ then advised Hadhrat Abu Umaamah ﷺ to learn these words and to teach it to everyone else. (3)

(1) Ahmad, Ibn Abi Dunya, Nasa’ee, Ibn Khuzaymah, Ibn Hibbaan and Haakim.
(2) Tabraani, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.99).
(3) Tabraani. Haythami (Vol.10 Pg.93) has commented on the chain of narrators.
Rasulullaah Teaches Hadhrat Abu Dardaa

a Comprehensive Dhikr

Hadhrat Abu Dardaa narrates that when Rasulullaah saw him moving his lips one day, Rasulullaah asked, "O Abu Dardaa! What are you reciting?" "I am engaged in the Dhikr of Allaah," he replied. Rasulullaah said, "Should I not inform you of a Dhikr that is better than your making Dhikr from night to day and from day to night?" When Hadhrat Abu Dardaa asked to be informed, Rasulullaah told him to recite:

"سبحان الله عددًا ما خلق سبحان الله عددًا كليًا شاء سبحان الله ما أخفى
كتابهُ والحمد لله عددًا ما خلق والحمد لله ما خلق وأوحي من كتابهُ ما أخفى
كتابهُ.

"I express the purity of Allaah as much as He has created. I express the purity of Allaah as much as everything on earth. I express the purity of Allaah as much as everything there is. I express the purity of Allaah as much as everything that His Book counts. I praise Allaah as much as He has created. I praise Allaah as much as it takes to fill everything He has created. I praise Allaah as much as it takes to fill everything that His Book counts." (1)

Rasulullaah Praises the Words that a Sahabi said in a Gathering

Hadhrat Anas reports that he was sitting with Rasulullaah in a gathering when a Sahabi arrived and greeted Rasool saying, "(As Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh'). Rasulullaah replied to his greeting by saying, "(Was Alaykumus Salaam wa Rahmatullaahi wa Barakaatuh'). When the Sahabi sat down, he said:

الحمد لله حمدًا كبيرًا طيبًا مبارًا فيه كم يحب ربنا أن يحمده ويسبحه

"I praise Allaah tremendously with praises that are pure and blessed as our Rabb would like to be praised and as He deserves to be praised."

"What did you say?" Rasulullaah asked. When the Sahabah repeated his words, Rasulullaah remarked, "I swear by the Being Who controls my life that ten angels raced, each one of the angels eager to record what you said. However, none of them knew how to record it, so when they took it up to the One to Whom all honour belongs, He said, 'Record it exactly as my servant said it.'" (2)

Another narration records the words of the Dhikr as:

(1) Tabraani and Bazzaar. Haythami (Vol.10 Pg.94) has commented on the chain of narrators.
(2) Ahmad, reporting from reliable sources as confirmed in Targheeb wa Tarheeb (Vol.3 Pg.103).
(3) Nasa’ee and Ibn Hibbaan.
Hadhrat Abu Ayyoob Ansaari narrates that Rasulullaah  once heard someone recite:

"الحمد لله حمدًا كبيرًا طيلة مباركة فيه كمًا يحب ربيًا ويرضى"

"Who said those words?" Rasulullaah  enquired. Thinking that he had annoyed Rasulullaah 's ears with something he did not like, the man remained silent. "Who was it?" Rasulullaah repeated, "Because what he said was very correct." The man then said, "It was I who said it with the expectation of being rewarded, O Rasulullaah ." Rasulullaah then told him, "I swear by the Being Who controls my life! I saw thirteen angels racing to see which of them would be the first to present your words to Allaah." (1)

Hadhrat Umar 's Words when he saw a Man Using a Rosary to Engage in Tasbeeh

Hadhrat Sa'eed bin Jubayr reports that when Hadhrat Umar  once saw a man reciting Tasbeeh on a rosary, he remarked, "It would suffice him to rather say:

"سُبْحَان اللَّهِ مِلَّا السَّمَوَاتِ (وَمِلَّآ أَرْضِيَاتِ) وَمِلَّا مَاشَاءَ مِنَ شَيْءٍ يُبْعَدً

'I express Allaah's purity as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'

He should also say:

"الْحَمْدُ لِلَّهِ مِلَّا السَّمَوَاتِ (وَمِلَّآ أَرْضِيَاتِ) الأَرْضِ وَمِلَّا مَاشَاءَ مِنَ شَيْءٍ يُبْعَدً

'I praise Allaah as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'

In addition to this, he may also say:

"اللَّهُ أَكْبَرُ مِلَّا السَّمَوَاتِ وَالأَرْضِ وَمِلَّا مَاشَاءَ مِنْ شَيْءٍ يُبْعَدً

'I express Allaah's greatness as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills"(2)

Adhkaar to be recited after the Salaahs and Before sleeping

Rasulullaah  Teaches the Poor Sahabah specific Adhkaar by which to Earn Great rewards

Hadhrat Abu Hurayrah narrates that the poor Muhaajireen once approached Rasulullaah  saying, "The wealthy ones have taken the elevated positions and everlasting bounties!" Why do you say that?" Rasulullaah  asked. They

(1) Tabraani, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.102).
(2) Ibn Abi Shaybah, as quoted in Kanzul Ummaal (Vol.1 Pg.210).
explained, "They perform salaah just as we perform salaah and they fast just as we fast, but they also donate in Sadaqah, which we cannot do, and they set slaves free, which we are also incapable of doing." Rasulullaah ﷺ said, "Should I then not teach you something by which you may catch up with those ahead of you and beat those who are still behind? None will then be better than you except those who do the same as you do." "Please do tell us," the Sahabah ﷺ entreated. Rasulullaah ﷺ then told them to recite (`Subhaanallaah`) thirty-three times, (`Al Hamdulillah`) thirty-three times and (`La Ilaaha Illallaah`) ten times after every salaah.

The poor Muhaajireen then returned to Rasulullaah ﷺ (after a while) saying, "Our wealthy brothers have heard about what we are doing and they are now doing the same." To this, Rasulullaah ﷺ remarked, "That is the grace of Allaah which He bestows on whomsoever He wills."

(One of the narrators by the name of) Hadhrat Sumay says, "When I reported the Hadith to someone in my family, the person told me that I was mistaken because my teacher must have told me that while (`Subhaanallaah`) and (`Al Hamdulillah`) are to be recited thirty-three times each, (`Allaahu Akbar`) is to be recited thirty-four times. I then returned to (my teacher) Hadhrat Abu Saalih and informed him about this. He took my hand and recited, (`Subhaanallaah`), (`Al Hamdulillah`) and (`Allaahu Akbar`). Thereafter, he again recited (`Subhaanallaah`), (`Al Hamdulillah`) and (`Allaahu Akbar`) until he had done so thirty-three times (to indicate that each Dhikr be recited thirty-three times only)."

Hadhrat Abu Hurayrah ﷺ reports that Hadhrat Abu Dharr ﷺ once said, "O Rasulullaah ﷺ! The wealthy ones have taken all the rewards." The narration then continues like the one above except that in this narration, Rasulullaah ﷺ instructed him to recite (`La Ilaaha Illallaah`) ten times.

Rasulullaah ﷺ further informed Hadhrat Abu Dharr ﷺ that if he recited this, all his sins will be forgiven even if though they may be as many as the foam on the ocean. (2)

Another narration states that Rasulullaah ﷺ said, "Once you have performed your salaah, them to recite (`Subhaanallaah`) thirty-three times, (`Al Hamdulillah`) thirty-three times and (`Allaahu Akbar`) thirty-four times. Thereafter, recite (`La Ilaaha Illallaah`) ten times." (3)

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(1) Bukhaari and Muslim.
(2) Abu Dawood.
(3) Tirmidhi, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.110). Ibn Asaakir has reported a narration similar to that of Abu Dawood, as quoted in Kanzul Ummaal (Vol.1 Pg.296). Tayaalisi, Ibn Asaakir and Bukhaari in his Adab has also reported a narration similar to that of Abu Dawood, as quoted in Kanzul Ummaal (Vol.3 Pg.315). Bazzaar has reported a similar narration in much greater detail, as quoted in Majma'uz Zawaa'id (Vol.10 Pg.101).
Rasulullaah Teaches Hadhrat Abu Dardaa some Adhkaaar to be Recited after Every Salaah

Hadhrajt Ummu Dardaa narrates that when a man once came to Hadhrat Abu Dardaa, he asked the man, "Will you be staying over so that we may send your animal for grazing or will you be leaving, in which case we shall give it some fodder to eat?" When the man informed him that he would be leaving, Hadhrat Abu Dardaa said, "I shall then give you some provisions that had any provisions better than them, I would have certainly given them instead. I once went to Rasulullaah and said, 'The wealthy ones have taken the benefits of this world as well as the Aakhirah. They perform salaah just as we perform salaah and they fast just as we fast, but they also donate in Sadaqah, which we cannot do.' Rasulullaah said, 'Should I then not teach you something by which anyone ahead of you will be unable to beat you again and those who are still behind you will be unable to catch up with you unless they do the same as you do?' Rasulullaah then told me to recite (Subhaanallaah) thirty-three times, (Al Hamdulillaah) thirty-three times and (Alaahu Akbar) thirty-four times after every salaah." (1)

Hadhrajt Qataadah reports that some poor Mu’mineen once said, "O Rasulullaah! The wealthy ones have taken all the rewards. They are able to donate in Sadaqah, while we cannot and they are able to spend in good causes, which we are also incapable of doing." Rasulullaah asked, ”Tell me if the wealth of this world will be able to reach the heavens if they are stacked one on top of another?” “Certainly not, O Rasulullaah,” they replied. Rasulullaah then said, "Should I not inform you of something that has its roots on earth but its branches in the heavens? It is that you recite ten times after every salaah, 'La Ilaha Illallaah', 'Ala Ilaaha Ilallahah', 'Subhaanallaah', 'Salaatu Allahu Akbar', 'Allah Hu Akbar' and 'Al Hamdulillaah'.”(2)

Rasulullaah Teaches Hadhrat Ali and Hadhrat Faatima a Dhikr to Recite after salaah and Before Sleeping

Hadhrajt Ali reports that when he married Hadhrat Faatima, Rasulullaah sent with her a blanket, a leather pillow filled with the bark of a date palm, two grinding stones, a water bag and two earthen jars. Hadhrat Ali one day said to Hadhrat Faatima, "By Allaah! Continuously drawing water from the well has caused my chest to start hurting. Allaah has sent some prisoners to your father, so please go to him and request him for a servant." Hadhrat Faatima agreed saying, "By Allaah! Continuous grinding

(1) Ahmad, Bazzaar and Tabraan, as quoted in Majma’uzZawaaYd (Vol.10 Pg.100). Abdur Razzaaq has reported a similar narration with the addition that Hadhrat Abu Dardaa said to Rasulullaah, "...they also strive in Jihaad as we do and perform the Fardh salaahs."

(2) Abdur Razzaaq and Ibn Zanjway, as quoted in Kanzul Ummaal (Vol.1 Pg.297).
has also caused my hands to be calloused." She therefore went to her father Rasulullaah ﷺ, who asked her, "What brings you here, dearest daughter?" Feeling too embarrassed to put her request forward, Hadhrat Faatima ﷺ said, "I have come to greet you."

When she returned and Hadhrat Ali ﷺ asked her what had happened, she said, "I was too shy to ask him." The couple then went together to Rasulullaah ﷺ. Hadhrat Ali ﷺ spoke, "O Rasulullaah ﷺ!" he said, "Continuously drawing water from the well has caused my chest to start hurting." Hadhrat Faatima ﷺ then said, "By Allaah! Continuous grinding has also caused my hands to be calloused. Since Allaah has sent some prisoners and wealth to you, could you please give us a servant." Rasulullaah ﷺ said, "By Allaah! I cannot give you something and leave the men of Suffa with their bellies caving in with hunger. Since I have nothing to spend on them, I intend selling the slaves and spending the money on the men of Suffa." The couple then returned home.

Rasulullaah ﷺ later went to see then at a time when they had already retired to bed. Their blanket was so small that when they covered their heads, their feet would be exposed and when they covered their feet, their heads remained uncovered. They were about to jump out of bed when Rasulullaah ﷺ arrived, but he bade them to remain as they were. Rasulullaah ﷺ asked, "Shall I not inform you of something better than what you asked of me today?" When they begged to know, Rasulullaah ﷺ said, "It is some words that Jibra'eel ﷺ has taught me. After every salaah, you should recite (سبحان الله) ten times, (الحمدلله) ten times and (الله أكبر) ten times. Then, when you go to bed, recite (سبحان الله) thirty-three times, (الحمدلله) thirty-three times and (الله أكبر) thirty-four times." Hadhrat Ali ﷺ says, "By Allaah! I have never omitted this practice ever since I heard it from Rasulullaah ﷺ." "Not even on the eve of the Battle of Siffeen?" Ibn Kawwaa asked. "May Allaah strike you down, O people of Iraq!" Hadhrat Ali ﷺ said, "Not even on the eve of the Battle of Siffeen." (1)

Another narration states that Rasulullaah ﷺ said to Hadhrat Ali ﷺ and Hadhrat Faatima ﷺ, "Should I not tell you of something that is better for you than a servant? Recite (سبحان الله) thirty-three times, (الحمدلله) thirty-three times and (الله أكبر) thirty-four times after every salaah. Then recite the same hundred Adhkaar when you retire to bed." (2)

Hadhrat Ummu Salamah ﷺ narrates that Hadhrat Faatima ﷺ once approached Rasulullaah ﷺ to tell him about the difficulty she was having with her domestic chores. "O Rasulullaah ﷺ!" she said, "My hands have developed callouses by grinding grain in the grinding stones and with making dough."

(1) Ahmad, Bukhaari, Muslim, Abu Dawood and Tirmidhi, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.112). Ibn Sa'd (Vol.8 Pg.25) has reported a similar narration. Humaydi, Ibn Abi Shaybah, Abdur Razzaaq, Adani, Ibn Jarier, Haakim and others have also reported a similar narration, as have Nasa’ee and Ibn Maajah in brief, as quoted in Kanzul Ummaal (Vol.8 Pg.66).

(2) Ibn Abi Shaybah, as quoted in Kanzul Ummaal.
Rasulullah ﷺ said to her, "If Allaah intends to give you something, it would come to you by itself. I shall however inform you of something better. When you go to bed, recite ('Subhaanallaah') thirty-three times, ('Al Hamdulillaah') thirty-three times and ('Allahu Akbar') thirty-four times. This makes a complete hundred and is better for you than a servant. Then after the Fajr salaah, you should recite ten times:

\[
\text{"\l\1\(\text{Allahu Akbar}\) thirty-four times.}
\]

This should again be recited ten times after the Maghrib salaah. Every time these words are recited, the reward of ten good deeds are recorded and ten sins are effaced. Each one is as virtuous as freeing a slave from the progeny of Isma'eel and every sin committed that day apart from Shirk will be forgiven. The words \(\text{(Labbanaa) offer protection from every Shaytaan and evil from the time you recite it in the morning until you again recite it in the evening.}" (1)

What Rasulullah ﷺ Used to Recite after Salaah

Hadhrat Jaabir narrates that after performing salaah, Rasulullah ﷺ used to recite:

\[
\text{"\l\1\(\text{Allahu Akbar}\) thirty-four times.}
\]

"There is none worthy of worship but the One Allaah Who has no partner, to Him belongs all kingdom and to Him belongs all praise. He gives life and death and has power over everything. O Allaah! There is none to prevent what You give and none to give what You prevent. None can overturn what You decree and even the wealth of the wealthy ones cannot help them against You."

(2)

Adhkaar for the Morning and Evening

Hadhrat Abdul Hameed whose mother served one of the daughters of Rasulullah ﷺ narrates from Rasulullah ﷺ's daughter that Rasulullah ﷺ taught her to recite the following du'aa in the morning:

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\text{"\l\1\(\text{Subhaanallaah}\) thirty-three times, ('Al Hamdulillaah') thirty-three times and ('Allahu Akbar') thirty-four times."
\]

(1) Ahmad and Tabraani in brief, as quoted in Majma'uzzawaa'id (Vol.10 Pg.108).
(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.103). Another narration of Bazzaar from Hadhrat Abdullah bin Abbaas states that Rasulullah ﷺ used to recite these words after turning around from salaah. This narration also adds the words and omits the words and. A narration of Tabraani adds the words and omits the words. Yet another narration of Tabraani from Hadhrat Mughiera states that Rasulullah ﷺ added these words and omits the words. He reports from reliable sources as confirmed by Haythami (Vol.10 Pg.103).
Rasulullaah stated that whoever recites this Dhikr in the morning shall be protected until the evening and whoever recites it in the evening will be protected until the morning. (1) Hadhrat Abu Dardaa reports that Allaah will alleviate all worries of a person's if he recites the following Dhikr seven times morning and evening, regardless of whether he recites it with sincerity or not:

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حسبي الله لا إله إلا هو عليه وسع كل شيء ورزق العرش العزيز.
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**The Dhikr to be Recited in the Marketplaces and other Places where People are Negligent of Allaah**

Hadhrat Ismah narrates that Rasulullaah said, "The action Allaah loves most is Subhatul Hadith and the action that Allaah hates most is Tahreef." "O Rasulullaah," the Sahabah asked, "What is Subhatul Hadith?" Rasulullaah explained, "When a man is engaged in Tasbeeh at a time when everyone else is engaged in (worldly) discussions." "O Rasulullaah," the Sahabah asked further, "And what is Tahreef?" Rasulullaah replied, "When people are enjoying prosperity but when their neighbours or companions ask them (about their condition), they complain that they are suffering hardship." (3)

Hadhrat Abu Idrees Khowlaani reports that Hadhrat Mu'aadh once said to them, "When you associate with people, it is inevitable that they would engage in (worldly) discussions. When you see that they have become negligent of Allaah, that is the time when you should devote your complete attention to your Rabb.

A narrator named Hadhrat Waleed says that when he mentioned this to Hadhrat Abdur Rahmaan bin Yazeed bin Jaabir, he remarked, "That is quite right because Hadhrat Abu Talha Hakeem bin Dinaar informed me that according to the Sahabah, the sign of an accepted du'aa is when a person turns his complete attention to Allaah at a time when others are negligent of Allaah." (4)

Hadhrat Abu Qilaabah narrates that when two men met in the marketplace, one said to the other, "Come, let us seek forgiveness from Allaah while the rest of the people are negligent of Allaah." They then did this. After one of them passed away, the other saw him in a dream and said, "Do you know that Allaah had forgiven us the night we met in the marketplace?" (5)

**Adhkaar during Journeys**

Rasulullaah Instructs Some People for whom he Provided Transport for Hajj to Engage in the Dhikr of Allaah when they Mount

Hadhrat Abu Laas Khuzaa'ee says, "Rasulullaah once provided us

(1) Abu Dawood, Nasa'ee and Ibnus Sunni, as quoted in Tuhfatudh Dhaakireen (Pg.66).
(2) Abu Dawood.
(3) Tabraani, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.193). Haythami (Vol.10 Pg.81) has commented on the chain of narrators.
(4) Abu Nu'aym in his Hilya (Vol.1 Pg.236).
(5) Ibn Abi Dunya and othehrs, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.191).
with a Zakaah camel to go for Hajj. 'O Rasulullaah! we said, 'We do not think that this camel will be able to carry us.' Rasulullaah said, 'Because there is a Shaytaan in the hump of every camel, you ought to engage in the Dhikr of Allaah every time you mount them, as Allaah has commanded you. You may then use them for yourselves because they can carry only by the permission of Allaah.' (1)

Rasulullaah's Words to Hadhrat Abdullaah bin Abbaas when he let him Ride behind him on the same Animal

Hadhrat Abdullaah bin Abbaas narrates that Rasulullaah once let him ride behind him on his animal. When he was seated on the animal, Rasulullaah recited (Allaahu Akbar) thrice, (Subhanallaah) thrice and (Laa Ilaaha Illallaah) once. Thereafter, Rasulullaah then leaned against Hadhrat Abdullaah bin Abbaas and smiled, after which he turned to him and said, "When a person mounts his conveyance and does as I have done, Allaah turns to him and smiles down on him just as I have smiled to you." (2)

Rasulullaah Teaches a Sahabi Riding behind him on the same Animal what Dhikr to Recite when the Animal Falls

Hadhrat Usaamah narrates that he was sitting behind Rasulullaah on a camel when the camel tripped. "May Shaytaan be destroyed!" Hadhrat Usaamah exclaimed. Rasulullaah corrected him saying, "Do not say 'May Shaytaan be destroyed!' because this fills him with so much pride that he swells to the size of a house and says, 'It happened through my power!' You should rather say, 'Bismillaah' because Shaytaan is then reduced to the size of a fly." (3)

Hadhrat Abu Tameemah Hujaymi narrates that someone who was once sitting behind Rasulullaah on the same animal said, "I was sitting behind Rasulullaah on his donkey when it tripped..." The narration then continues like the one above, but ends with Rasulullaah saying, "...Shaytaan says, 'I toppled her with my power. However, if you say 'Bismillaah', Shaytaan becomes so humiliated that he shrinks to a size smaller than a fly." (4)

Rasulullaah's Words when Mounting an Elevated place and the Words of the Sahabah when Reaching their Destination

Hadhrat Anas narrates that whenever Rasulullaah mounted an

(1) Ahmad and Tabraani. Haythami (Vol.10 Pg.131) has commented on the chain of narrators. Mention is also made of the narration in Isaabah (Vol.4 Pg.168).
(2) Ahmad. Haythami (Vol.10 Pg.131) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.10 Pg.132) has commented on the chain of narrators.
(4) Ahmad, reporting from reliable sources.
elevated place (when travelling), he would say:

"Alhamdulillah wa la ilaha illa huwa "

"O Allaah! All prominence belongs to You on every prominent place and all praise belongs to You in every condition."  

Hadhrat Anas reports that whenever they reached a destination, they recited (Subhaanallah) until they had untied their carriages.  

Several incidents have passed concerning this topic in the chapter discussing Dhikr while out in Jihaaad.

What Hadhrat Abdullaah bin Mas'ood Used to say when Leaving the House

Hadhrat Awf reports that whenever Hadhrat Abdullaah bin Mas'ood left the house, he used to recite:

"I leave in the name of Allaah. I trust only in Allaah and there is no power (to do good) and no might (to abstain from evil) but with Allaah."  

Hadhrat Ka'b Qurazi says that the du'aa (for travelling) is found in the Qur'aan where Allaah says:

\[
	ext{(Surah Hood, verse 4)}
\]

"Embark on it! With the name of Allaah shall it travel and anchor. Surely my Rabb is the Most Forgiving, the Most Merciful."  

He then recited the du'aa: ("I trust only in Allaah").

Salutations to Nabi

Hadhrat Ubay bin Ka'b Informs Rasulullaah that he Wishes to Devote all his Time for Dhikr to Sending Salutations to Rasulullaah

Hadhrat Ubay bin Ka'b narrates that after two thirds of the night had passed, Rasulullaah stood up and addressed the people saying, "O people! Engage in the Dhikr of Allaah. Engage in the Dhikr of Allaah. The thing that shall shake everything (the blowing of the trumpet) has almost already arrived and will be followed by the one riding behind it (the second blowing of the trumpet). Death has arrived with all its terrors." It was then that Hadhrat Ubay bin Ka'b said, "O Rasulullaah! I send salutations to you (recite Durood) in abundance. How much of the time I spend for Dhikr and du'aa should I devote to

(1) Ahmad and Abu Ya'la. Haythami (Vol.10 Pg.133) has commented on the chain of narrators.  
(2) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.133).  
(3) Tabraani. Haythami (Vol.10 Pg.129) has commented on the chain of narrators.  
(4) Sending salutations to Rasulullaah means reciting certain formulation to invoke Allaah to shower special mercies on Rasulullaah. 

(1) Ahmad and Abu Ya'la. Haythami (Vol.10 Pg.133) has commented on the chain of narrators.  
(2) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.133).  
(3) Tabraani. Haythami (Vol.10 Pg.129) has commented on the chain of narrators.  
(4) Sending salutations to Rasulullaah means reciting certain formulation to invoke Allaah to shower special mercies on Rasulullaah.
sending salutations to you?" "As much as you please," Rasulullaah ﷺ replied. "A quarter?" Hadhrat Ubay ﷺ asked. "As much as you please," Rasulullaah ﷺ replied, "but it will be better if you devoted more time." "Half then?" Hadhrat Ubay ﷺ asked further. Again Rasulullaah ﷺ said, "As much as you please, but it will be better if you devoted more time," Rasulullaah ﷺ repeated. Hadhrat Ubay ﷺ finally said, "I shall then devote all my time." "In that case," Rasulullaah ﷺ said, "All your worries will be taken care of and you will be forgiven." (1)

The Incident of Rasulullaah ﷺ with Hadhrat Abdur Rahmaan bin Auf ﷺ and His Statement Concerning Durood

Hadhrat Abdur Rahmaan bin Auf ﷺ says, "Four or five of us would remain with Rasulullaah ﷺ day and night so that we could be of assistance to him when he needed us. It was at a time when Rasulullaah ﷺ had left his room that I came to him. I followed him as he entered an orchard belonging to one of the leaders of the Ansaar. Rasulullaah ﷺ then started performing salaah and remained so long in Sajdah that I started weeping at the thought of his soul having left him. Rasulullaah ﷺ then raised his head and called for me. 'What is the matter?' Rasulullaah ﷺ asked. 'O Rasulullaah ﷺ! I submitted, 'You remained so long in Sajdah that I started saying to myself, 'Allaah has taken the soul of His Rasool ﷺ and I shall never see him ever again.' Rasulullaah ﷺ then said, 'I prostrated out of gratitude for what Allaah has granted me for my Ummah. Whoever sends salutations to me once, Allaah will record the reward of ten good deeds to his account and remove ten sins from his record." (2)

Another similar narration states that Rasulullaah ﷺ said, 'Jibra'eel ﷺ has just come to me saying, 'Should I not convey to you the good news that Allaah says, 'Whoever sends salutations to you, I shall send salutations to him and whoever sends greetings of peace for you, I shall send greetings of peace for him.'" Rasulullaah ﷺ also said, "It was out of gratitude for this that I prostrated." (3)

Rasulullaah ﷺ States the Virtue of sending salutations to him

Hadhrat Abu Talha Ansaari ﷺ reports that Rasulullaah ﷺ was in an extremely good mood one morning and his happiness could actually be seen on his face. "O Rasulullaah ﷺ!" The Sahabah said, "You seem to be in

(1) Ahmad, Ibn Munee, Rooyaani, Haakim, Bayhaqi, Sa'eed bin Mansoor and Abd bin Humayd, as quoted in Kanzul Ummaal (Vol.1 Pg.215). Tirmidhi and Tabraani have reported a similar narration, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.161). Abu Nu'aym has also reported a similar narration, as quoted in Kanzul Ummaal (Vol.1 Pg.215).

(2) Abu Ya'la and Ibn Abi Dunya.

(3) Ahmad and Haakim, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.155). Haythami (Vol.10 Pg.161) has commented on the chain of narrators.
such a good mood today that your happiness can clearly be seen on your face." "I certainly am," Rasulullaah \textsuperscript{\textregistered} confirmed, "a messenger from my Rabb \textsuperscript{\textregistered} came to me today saying, 'Whoever of your Ummah sends salutations to you once, Allaah will record the reward of ten good deeds to his account, will remove ten sins from his record, \textbf{will elevate his stages by ten and will shower as much mercies on him in response.}'"\footnote{Ahmad and Nasa'ee, as quoted in \textit{Targheeb wat Tarheeb} (Vol.3 Pg.157). Abdur Razzaaq has reported a similar narration, as quoted in \textit{Kanzul Ummaal} (Vol.1 Pg.216). There are many variations of this Hadith narrated by many people.}

Hadrat Ka'b bin Ujrah \textsuperscript{\textregistered} narrates that Rasulullaah \textsuperscript{\textregistered} once instructed them to present themselves at the pulpit. When they did so and Rasulullaah \textsuperscript{\textregistered} ascended the first step, he said, "Aameen." When he then ascended the second step, he again said, "Aameen" and then again said "Aameen" when he ascended the third step. After Rasulullaah \textsuperscript{\textregistered} had descended from the pulpit, the Sahabah \textsuperscript{\textregistered} asked, "O Rasulullaah \textsuperscript{\textregistered}! We have heard you say something today that we have never before heard you say." Rasulullaah \textsuperscript{\textregistered} explained, "Jibra'eel \textsuperscript{\textregistered} came to me and said, 'Far removed from Allaah's mercy is the person who finds the month of Ramadhaan without being forgiven!' To this I said 'Aameen'. When I then ascended the second step, he said, 'Far removed from Allaah's mercy is the person before whom your name is mentioned and he fails to sends salutations to you!' To this I also said 'Aameen'. When I then ascended the third step, he said, 'Far removed from Allaah's mercy is the person whose both parents or one parent gets old in his presence and they do not enter him into Jannah (by his service to them)! To this I said 'Aameen'." \footnote{Haakim. Ibn Hibbaan, Bazzaar, Ibn Khuzaymah and Tabraani have all reported similar narrations from various Sahabah \textsuperscript{\textregistered}, as quoted in \textit{Targheeb wat Tarheeb} (Vol.3 Pg.166). Haythami (Vol.10 Pg.166) has commented on some of the chains of narrators.}

\textbf{Rasulullaah \textsuperscript{\textregistered} States that the Most Miserly Person is one Who does not sends salutations to Him when his Name is Mentioned}

Hadrat Abu Dharr \textsuperscript{\textregistered} narrates that when he went out one day to Rasulullaah \textsuperscript{\textregistered}, Rasulullaah \textsuperscript{\textregistered} was saying, "Should I not inform you of the most miserly person?" "Please do, O Rasulullaah \textsuperscript{\textregistered}!" the Sahabah \textsuperscript{\textregistered} asked. Rasulullaah \textsuperscript{\textregistered} said, "The one in whose presence my name is mentioned and he still does not sends salutations to me. This definitely makes him the most miserly of all people." \footnote{Ibn Abu Aasim in his \textit{Kitaabus Salaah}, as quoted in \textit{Targheeb wat Tarheeb} (Vol.3 Pg.170).}

\textbf{Rasulullaah \textsuperscript{\textregistered} Teaches the Sahabah \textsuperscript{\textregistered} how to send salutations to Him}

Hadrat Abu Mas'oood \textsuperscript{\textregistered} narrates that Rasulullaah \textsuperscript{\textregistered} once came to sit with them as they sat with Hadrat Sa'd bin Ubaadah \textsuperscript{\textregistered}. It was then that Hadrat Basheer bin Sa'd who was the father of Hadrat Nu'maan bin Basheer \textsuperscript{\textregistered} asked, "O Rasulullaah \textsuperscript{\textregistered}! Allaah has instructed us to send salutations
to you, so how should we send salutations to you, O Rasulullah ﷺ?" Rasulullah ﷺ then remained silent for such a long while that we wished we had never asked him. Thereafter, he told us to say:

"اللَّهُمَّ صِلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارَكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ فيَّ الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"O Allaah! Shower your special mercies on Muhammad ﷺ and on the family of Muhammad ﷺ just as you have showered your mercies on Ibraheem @. O Allaah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as you have blessed Ibraheem @ in the universe. Verily You are Most Praiseworthy, Most Honourable."

Rasulullah ﷺ said further, "As for conveying greetings of peace (Salaams) to me, you have already been taught how to do it (by reciting the Tashahhud)." (1)

Hadhrat Abdullaah bin Mas'ood ﷺ Teaches the Method of sending salutations to Rasulullah ﷺ

Hadhrat Abdullaah bin Mas'ood ﷺ said(2), "When you send salutations to Rasulullah ﷺ, do so properly because you do not know that your salutations will be presented to Rasulullah ﷺ."

When the people then asked Hadhrat Abdullaah bin Mas'ood ﷺ to teach them how to send salutations to Rasulullah ﷺ, he told them to recite:

"اللَّهُمَّ اجْعَلْ صَلَواتِكَ وَرَحْمَتِكَ عَلَى سَيِّدِ الْمُؤْمِينِ وَأُمَّامِ الْمُتَّقِينِ وَخَاتِمِ النَّبِيَّيْنِ مُحَمَّدٍ ﺎُمِينٍ وَرَسُولُ ﻋَلِيٍّ ﺎُمِينٍ ﺍُلمَلِكُ وَرَقَادُ ﺍُلْهِ ﺍِلْهُ ﺍُلْهُ ﺍِلْهُ

The Durood that Hadhrat Ali ﷺ taught people to recite has already passed.(3)

The Statements of Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ Concerning sending salutations to Rasulullah ﷺ

Hadhrat Abu Bakr ﷺ said, "Sending salutations to Rasulullah ﷺ eradicates sins more effectively than water extinguishes fire and sending

(1) Maalik, Ibn Abi Shaybah, Muslim, Abu Dawood, Tirmidhi, Nasa'ee, Abdur Razzaaq and Abd bin Humayd, as quoted in Kanzul Ummaa (Vol.1 Pg.217).
(2) Ibn Maajah, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.165).
(3) In the chapter discussing knowledge.
greetings of peace (Salaams) to Rasulullaah ﷺ is more rewarding than setting slaves free. Having love for Rasulullaah ﷺ is more rewarding than both setting slaves free and wielding a sword in the path of Allaah ﴿﴾. (1)

Hadhrat Umar bin Khattaab ﷺ said, "Du'aas remain suspended between the heaven and the earth and no part of it ascends until you send salutations to Nabi ﷺ." (2)

Hadhrat Umar ﷺ said, "All du'aas are stopped just short of the heavens until salutations are sent to Nabi ﷺ. It is only when salutations are sent to Nabi ﷺ that the du'aa is raised." (3)

The Statements of Hadhrat Ali ﷺ and Hadhrat Abdullaah bin Abbaas ﷺ Concerning sending salutations to Nabi ﷺ

Hadhrat Ali ﷺ said, "Every du'aa is held back until salutations are sent to Muhammad ﷺ." (4)

Hadhrat Ali ﷺ said, "The person who sends salutations to Nabi ﷺ a hundred times on a Friday will have so much celestial light on his face on the Day of Qiyaamah that people will wonder what great deed he carried out." (5)

Hadhrat Abdullaah bin Abbaas ﷺ said, "It is not appropriate to send salutations to anyone other than the Ambiyaah." (6)

Hadhrat Abdullaah bin Abbaas ﷺ also said, "For anyone to send salutations to anyone else is inappropriate unless it be to one of the Ambiyaah." (7)

Istighfaar (Seeking Allaah's Forgiveness)

The Narration of Hadhrat Abdullaah bin Umar ﷺ Concerning the Istighfaar Rasulullaah ﷺ Made in a Single Sitting

Hadhrat Abdullaah bin Umar ﷺ says that in a single sitting, they would count Rasulullaah ﷺ recite the following Istighfaar a hundred times:

"O my Rabb! Forgive me and accept my repentance, for verily you are the Most Forgiving and Most Merciful." (8)

(1) Khateeb and Isfahaani, as quoted in Kanzul Ummaal (Vol. 1 Pg.213).
(2) Tirmidhi. Ibn Raahway has reported a similar narration.
(3) Rahaawi. Haafidh Iraqi has stated that narration, although appearing to be the words of Hadhrat Umar ﷺ, must have come from Rasulullaah ﷺ. Refer to Kanzul Ummaal (Vol. 1 Pg.213) for details.
(4) Tabraani in his Awsat, Bayhaqi, Ubaydullaah Eeshi and Rahaawi, as quoted in Kanzul Ummaal (Vol. 1 Pg.214).
(5) Bayhaqi, as quoted in Kanzul Ummaal (Vol. 1 Pg.214).
(6) Abdur Razzaaq, as quoted in Kanzul Ummaal (Vol. 1 Pg.216).
(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol. 10 Pg.167).
(8) Abu Dawood and Tirmidhi.
Rasulullaah ﷺ's Words to Hadhrat Hudhayfah
when he Complained of His Sharp Tongue

Hadhrat Hudhayfah ﷺ narrates that when he once complained to
Rasulullaah ﷺ about his sharp tongue, Rasulullaah ﷺ said, "How far you
are from Istighfaar? I seek forgiveness from Allaah a hundred times daily." (1)
Another narration states that Hadhrat Hudhayfah ﷺ went to Rasulullaah
and said, "O Rasulullaah ﷺ! My tongue is extremely sharp towards my
family and I fear that it may enter me into Jahannam." The rest of the Hadith is as
above. (2)

Rasulullaah ﷺ's Statement about Seeking
forgiveness Seventy times a Day

Hadhrat Anas ﷺ says, "Rasulullaah ﷺ was on a journey when he said,
'Seek forgiveness from Allaah.' We then all engaged in Istighfaar. Rasulullaah
then instructed us saying, 'Complete this seventy times.' When we
complied, Rasulullaah ﷺ said to us, 'When a male or female servant seeks
forgiveness from Allaah seventy times a day, Allaah forgives seven hundred of his
sins. Destroyed is that servant who commits more than seven hundred sins
during any day and night.'" (3)

The Incident of Hadhrat Ali ﷺ with
Rasulullaah Concerning Istighfaar

Hadhrat Ali bin Rabee'ah narrates that Hadhrat Ali ﷺ allowed him to ride
behind him on his animal as he went to the outskirts of Harra. Hadhrat Ali
then raised his head to the sky and said:

"اللهمَّ إِنَّى لَا يَغْفِرُ الدُّنْوَى أَحَدُ عَبْرَكَ"

'O Allaah! Forgive my sins because none forgives sins but You'
Thereafter, he turned to me and laughed. 'O Ameerul Mu'mineen!' I asked, 'You
have sought forgiveness from your Rabb and then turned to me to laugh?' He
explained, 'Rasulullaah ﷺ allowed me to ride behind him on his animal as he
went to the outskirts of Harra. Rasulullaah ﷺ then raised his head to the sky and said:

"اللهمَّ إِنَّى لَا يَغْفِرُ الدُّنْوَى أَحَدُ عَبْرَكَ"

'O Allaah! Forgive my sins because none forgives sins but You'
Thereafter, he turned to me and laughed. 'O Rasulullaah ﷺ!' I asked, 'You have
sought forgiveness from your Rabb and then turned to me to laugh?' Rasulullaah
explained, 'I am laughing because Allaah laughed in His happiness to know

(1) Abu Nu'aym in his Hilya (Vol.1 Pg.276). Ibn Abi Shaybah has reported a similar narration, as
quoted in Kanzul Ummal (Vol. 1Pg.212).
(2) Abu Nu'aym in his Hilya (Vol.1 Pg.276).
(3) Ibn Abi Dunya, Bayhaqi and Isfahaani, as quoted in Targheeb wa Tarheeb (Vol.3 Pg.131). Ibn
Najjaar has reported a similar narration. As quoted in Kanzul Ummal (Vol.1 Pg.212).
that His servant is well aware of the fact that none but He can forgive.’”¹

The Narration of Hadhrat Abu Hurayrah Concerning the Excessive Istighfaar of Rasulullaah

Hadhrat Abu Hurayrah says, “I have never seen anyone after Rasulullaah who more excessively recited:

"استغفر الله واتوب إليه"

‘I Seek forgiveness from Allaah and repent to Him.’”²

Rasulullaah Teaches A Du’aa of Istighfaar to a Man who had Committed many Sins

Hadhrat Jaabir bin Abdullaah narrates that a man once came to Rasulullaah saying, "Alas! How many are my sins! Alas! How many are my sins!” When he repeated himself twice or thrice, Rasulullaah addressed him saying, "You should rather say:

"أَلْهُمَّ مَغِفِّرُكَ أُوْسَعُ مِنْ ذَوْنِي وَحُمْتُكَ أَرْجُحُ عِنْدِي مِنْ عَمْلِيّ"

"O Allaah! Your forgiveness is greater than my sins and I have more hope in Your mercy than I have in my deeds."

When the man recited the du’aa, Rasulullaah asked him to repeat it. After he had repeated it once, Rasulullaah bade him to repeat it yet again. After repeating it once more, Rasulullaah said to him, "You may now leave because Allaah has forgiven all your sins."³

Hadhrat Umar, Hadhrat Ali and Hadhrat Abu Dardaa Encourage people to Engage in Istighfaar

Hadhrat Hannaad narrates that when Hadhrat Umar overheard someone saying, "(أَسْتَغْفِرَ اللَّهُ وَأَتَبَعَ إِلَيْهِ) ‘I seek forgiveness from Allaah and repent to Him’", Hadhrat Umar addressed him saying, "Is that All? Why do you not follow it up with its partner: (وَأَتَبَعُ إِلَيْهِ) ‘So do forgive me and accept my repentance’."⁴

Hadhrat Sha’bi reports that Hadhrat Ali said, "I am surprised at the person who destroys himself when salvation is at hand." "What is the salvation?" someone asked. "It is Istighfaar," came the reply.⁵

Hadhrat Abu Dardaa said, "Glad tidings for the person who finds in his record of deeds even a little bit of Istighfaar."⁶

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¹ Ibn Abi Shaybah and Ibn Munee, as quoted in Kanzul Ummal (Vol.1 Pg.211).
² Abu Ya’la and Ibn Asaakir, as quoted in Kanzul Ummal (Vol.1 Pg.211).
³ Haakim, as quoted in Kanzul Ummal (Vol.3 Pg.132).
⁴ Ahmad in his Zuhd, as quoted in Kanzul Ummal (Vol.1 Pg.211).
⁵ Deenowri, as quoted in Kanzul Ummal (Vol.1 Pg.211).
⁶ Ibn Abi Shaybah, as quoted in Kanzul Ummal (Vol.1 Pg.212).
The Statement of Hadhrat Abdullaah bin Mas'ood Concerning Istighfaar

Hadhrat Abdullaah bin Mas'ood mentioned that a person will be forgiven even for the sin of fleeing from the battlefield if he recites the following thrice:

"I seek forgiveness from Allaah. There is no deity but He Who is the Living and the One Who maintains everything. It is Him to Whom I repent."

Hadhrat Abdullaah bin Mas'ood once said, "If you people knew my sins, not even two of you would walk behind me and you would rather throw sand on my head. I would be happy if Allaah forgave even one of my sins even though I have to be called by name of Abdullaah bin Rowtha (Abdullaah the son of dung)."

The Statements of Hadhrat Abu Hurayrah and Hadhrat Baraa Concerning Istighfaar

Hadhrat Abu Hurayrah once said, "Every day I seek Allaah's forgiveness and repent to him twelve thousand times and this is in proportion to the debt I owe Allaah." Another narration quotes him as saying, "This is in proportion to my sins."

A man once asked Hadhrat Baraa about the verse:

"And do not throw yourselves into destruction" {Surah Baqarah, verse 195}

The question he asked was, "O Abu Amaarah! Does this refer to a person who fights the enemy until he is killed?" "No," Hadhrat Baraa replied, "It refers to a person who sins and then says that Allaah will never forgive him."

What Falls into the Ambit of Dhikr

Rasulullaah's Statement about those who Love each other for the Pleasure of Allaah

Hadhrat Abu Dardaa narrates that Rasulullaah said, "Allaah shall raise some people on the Day of Qiyaamah whose faces will be shining with resplendence. They will be sitting on thrones of pearls and will be the envy of all people. They will however neither be martyrs nor Anbiyaa. Sitting on his knees, a Bedouin asked, "Do describe them for us, O Rasulullaah so that we may recognise them." Rasulullaah replied, "They will be people from different tribes and from different places who love each other for the pleasure of Allaah and gather together to engage in the Dhikr of Allaah."

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.210).
(2) Haakim (Vol.3 Pg.316), reporting from reliable sources as confirmed by Dhahabi.
(3) Abu Nu'aym in his Hilya (Vol.1 Pg.383).
(4) Haakim, reporting from reliable sources, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.132).
(5) Tabraani.
Hadhrat Amr bin Abasa reports that he heard Rasulullah say, "There shall be people on the right hand side of Ar Rahmaan (Allah) - and both His sides are the right - who will neither be Ambiyaa not martyrs. The radiance from their faces will dazzle onlookers and even the Ambiyaa and the martyrs will envy them because of their status and close position to Allah. "Who will they be, O Rasulullah?" someone asked. Rasulullah replied, "They are a group of people from various tribes who gather for the Dhikr of Allah and who select good words just as a person eating dates selects the best of dates." (1)

Rasulullah's Words to the Sahabah when they sat down to discuss the days of ignorance and the Bounty of Imaan

Hadhrat Anas bin Maalik narrates that Rasulullah once came to some Sahabah who were engaged in a discussion. They said, "We were busy discussing the ignorance and deviation we were in and how Allah then guided us." Rasulullah was impressed and commended them saying, "You have done well. Remain as you are and do just as you are doing." (2)

Statements of Hadhrat Aa’isha and Hadhrat Abdullaah bin Abbaas about Speaking of Hadhrat Umar and Sending Salutations to Rasulullah

Hadhrat Abdullaah bin Abbaas said, "Speak often about Hadhrat Umar bin Khattaab because speaking about him is speaking about justice, and speaking about justice is speaking of Allah." (3) Hadhrat Aa’isha said, "Adorn your gatherings with sending salutations to Rasulullah and speaking of Hadhrat Umar bin Khattaab." (4)

The Signs of Dhikr and the Reality of Dhikr

Rasulullah Describes the Friends of Allah

Hadhrat Abdullaah bin Abbaas narrates that when someone asked Rasulullah who the friends of Allah (the Awliyaa) are, Rasulullah replied, "Those people who remind you of Allah when you look at them." (5)

Rasulullah's Words to Hadhrat Handhala and Hadhrat Abu Hurayrah

Hadhrat Handhala Usayyidi who was one of Rasulullah's scribes

(1) Tabraani, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.66) and reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.77).
(2) Tabraani in his Awsat. Haythami (Vol.10 Pg.80) has commented on the chain of narrators.
(3) Ibn Asaakir, as quoted in Muntakhab Kanzul Ummaal (Vol.4 Pg.391).
(4) Ibn Asaakir, as quoted in Muntakhab Kanzul Ummaal (Vol.4 Pg.394).
(5) Bazzaar. Haythami (Vol.10 Pg.78) has commented on the chain of narrators.
We were once with Rasulullah when we spoke of Jannah and Jahannam (with) so much (conviction) that it seemed to appear before our very eyes. I then went to my wife and children with whom I started laughing and playing. However, when I thought of the state of mind I had been in (with Rasulullah), I left the house. I then met Abu Bakr, to whom I said, 'O Abu Bakr! I have become a Munaafiq.' 'Why do you say that?' he asked. I explained, 'When we are with Nabi and he speaks to us about Jannah and Jahannam, it seems as if it is before our very eyes. However, when we leave his presence and become engrossed with our wives, children and occupations, we forget.' Abu Bakr remarked, 'But we do the same.' I then approached Rasulullah and mentioned this to him. Rasulullah said, 'O Handhala! If you can be with your families as you are when you are with me, the angels will actually shake hands with you on your beds and on the street. O Handhala! There are times for this and times for that.'

Another narration states that Rasulullah said to him, "If you could remain at all times as you are when you are with me, the angels will even shade you with their wings."

Hadrat Abu Hurayrah narrates that he once said, "O Rasulullah! When we are with you, our hearts are softened, we detach ourselves from this world and yearn for the Aakhirah." Rasulullah remarked, "If after leaving me you remain as you are when with me, the angels will visit you and shake hands with you in the streets. On the other hand, if you do not sin, Allaah will create a creation that sins until their sins reach the heights of the sky. They will then seek forgiveness from Allaah and He will forgive them all their sins without any concern."

Hadrat Abdullaah bin Umar would think of Allaah while Performing Tawaaf

Hadrat Urwa bin Zubayr says, "We were performing Tawaaf when I extended to Hadrat Abdullaah bin Umar my proposal to marry his daughter, he remained silent and offered no reply. 'Had he been happy,' I said to myself, 'he would have certainly given me a reply. By Allaah! I shall never speak to him about it ever again.' It so happened that he reached Madinah before me and when I returned, I first went to the Masjid of Rasulullah where I greeted Rasulullah and fulfilled the rights owed to him. I then went to Hadrat Abdullaah bin Umar. He welcomed me most warmly and asked when I had arrived. When I informed him that I had just arrived, he said, 'Were you asking me about Sauda bint Abdullaah (my daughter) at a time when we were performing Tawaaf and could think of Allaah before our very eyes? Were you unable to meet me on any other occasion?' 'It just happened to take place at that time,' I replied. 'Well,' he asked, 'what have you to say today (are you

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(1) Hasan bin Sufyaan and Abu Nu’aym.
(2) Tayaalisi, as quoted in Kanzul Ummaal (Vol.1 Pg.100).
(3) Ibn Najjaar, as quoted in Kanzul Ummaal (Vol.1 Pg.101).
still willing to marry her?" 'I am now even more eager,' I replied. Hadhrat Abdullaah bin Umar then called his two sons Saalim and Abdullaah and married me to his daughter." (1)

**Making Dhikr Silently and Audibly**

**The Statement of Rasulullaah Regarding the Virtue of Silent Dhikr**

Hadhrat Aa'isha narrates from Rasulullaah that the salaah performed after brushing the teeth with a Miswaak is seventy times superior to the salaah performed without using the Miswaak. Rasulullaah also said, "Verily the virtue of the secret Dhikr that is inaudible is seventy times superior (to audible Dhikr). When Allaah gathers all of creation on the Day of Qiyaamah for reckoning, the recording angels will present everything that they recorded and have in writing. 'Look carefully to see if this person has anything else to his account.' 'O our Rabb!' the angels will submit, 'There is nothing that we had knowledge of that we have not taken cognisance of and put in writing.' Allaah will then say (to the person being questioned), 'I have something hidden with Me that no other knows of and I shall be rewarding you for it. It is the Dhikr that you made in secret.'"(2)

**The Burial of a Person who Use to Raise his Voice when Making Dhikr and the Burial of Hadhrat Abdullaah Dhul Bijaadayn**

Hadhrat Jaabir narrates, "We once saw a fire in Baqee (the graveyard of Madinah) and we got to the grave, Rasulullaah was already there. 'Hand over the body to me,' Rasulullaah instructed. Removing the body from the grave from the side of the legs, we made it over and when we looked at it, we realised that it was the person who used to raise his voice when making Dhikr." (3)

Hadhrat Muhammad bin Ibraaheem Taymi narrates that Dhul Bijaadayn ('the one with two striped blankets') was a Sahabi by the name of Abdullaah. He belonged to the Muzaynah tribe and was an orphan in the care of his uncle. Although his uncle was very good to him, when he heard that Hadhrat Abdullaah had accepted Islaam, he took away from him everything that he had given him, even his clothing. When Hadhrat Abdullaah then went to his mother, she cut a striped blanket into two pieces for him, half of which he used to cover his lower body while the other half was used to cover the upper part of his body. Thereafter, when he went to Rasulullaah, Rasulullaah said to him, "You are Abdullaah Dhul Bijaadayn ('the one with two striped blankets'). Stay

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(1) Abu Nu'aym in his Hilya (Vol.1 Pg.309). Ibn Sa'd (Vol.4 Pg.167) has reported a similar narration.

(2) Abu Ya'la. Haythami (Vol.10 Pg.81) has commented on the chain of narrators.

(3) Abu Dawood, as quoted in Jam'ul Fawaaid (Vol.1 Pg.137). Abu Nu'aym has reported a similar narration in his Hilya (Vol.3 Pg.351).
at my door at all times." He therefore remained at Rasulullaah's door at all times.

Because Hadhrat Abdullaah used to raise his voice when engaging in Dhikr, Hadhrat Umar once remarked, "Is he showing off?" Rasulullaah however dispelled the allegation saying, "He is in fact one of those who sigh deeply (and are greatly affected by the Dhikr they make)."

Hadhrat Taymi related further from Hadhrat Abdullaah bin Mas'ood who says, "It was in the middle of the night during the expedition to Tabook that I got up and noticed some activity at a fire on the edge of the camp. When I pursued the light, I saw Abu Bakr and Umar with Abdullaah Dhul Bijaadayn who had passed away. They had already dug a grave for him and Rasulullaah was standing inside the grave. After the burial, Rasulullaah prayed, 'O Allaah! I have been pleased with him, You also be pleased with him.'"\(^{(1)}\)

In another narration, Hadhrat Uqba bin Aamir states, "It was with regard to a person called Abdullaah Dhul Bijaadayn that Rasulullaah said, "Indeed, he is one who sighs very deeply." This Rasulullaah said because Abdullaah Dhul Bijaadayn used to engage in Dhikr abundantly by reciting the Qur'aan and making du'aa and all this he did in an audible voice."

### Counting the Tasbeehaat and The Source for this

**What Rasulullaah said to Hadhrat Safiyya when he saw her Using Date Seeds to Count her Tasbeehaat**

Hadhrat Safiyya narrates that Rasulullaah once came to her when she had four thousand date seeds in front of her, which she was using to count her Tasbeehaat. Rasulullaah said, "Should I not tell you of something greater that all the Tasbeehaat you have recited?" "Please do tell me," she said. Rasulullaah then told her to recite:

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"سُبْحَانَ اللَّهِ عَدِيدَ خَلَقٍ"
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"I glorify Allaah as much as all of His creation"\(^{(2)}\)

Another narration quotes the Dhikr in the following words:

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"سُبْحَانَ اللَّهِ عَدِيدَ مَا خَلَقَ مِن شَيْءٍ"
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"I glorify Allaah as much as everything that He has created"\(^{(3)}\)

Several similar narrations have already passed in the chapter discussing comprehensive Adhkaar.

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\(^{(1)}\) Isaabah (Vol.2 Pg.238). Baghawi, Ibn Mandah and Ahmad have all reported similar narrations.

\(^{(2)}\) Tirmidhi.

\(^{(3)}\) Haakim, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.99).
Hadhrat Abu Safiyya ﷺ, Hadhrat Abu Hurayrah ﷺ and Hadhrat Sa'd ﷺ use stones to Count their Tasbeehaat

It is reported that Hadhrat Abu Safiyya ﷺ who was one of Rasulullah ﷺ's freed slaves used to spread a leather tablecloth and send for a basket of stones. He would then engage in Tasbeeh until midday (counting on the stones), after which the stones would be taken away. After performing the Zuhr salaah, he would again engage in Tasbeeh until the evening. (1)

Hadhrat Yunus bin Ubayd narrates from his mother that she saw a man from the Muhaajireen called Abu Safiyya ﷺ who used stones to count his Tasbeehaat. (2)

It is reported that Hadhrat Abu Hurayrah ﷺ had a string on which two thousand knots were tied. He would not go to sleep until he had recited Tasbeeh on them. (3)

Hadhrat Abu Nadhrah narrates that an old man from the Banu Tufaawah tribe related, "I was the guest of Hadhrat Abu Hurayrah ﷺ in Madinah and have never seen any of the Sahabah who exerted themselves in Ibaadah as much as he nor any of them who cared more for his guests than he. During the time I spent with him, I one day saw him on his bench with a bag full of stones or date seeds. As he sat there reciting Tasbeehaat, his Abyssinian slave woman sat beneath him and whenever he completed what was in the bag, he gave it to her and she collected everything back. She then refilled the bag and gave it to him." The rest of the narration continues further. (4)

Hadhrat Hakeem bin Daylami reports that Hadhrat Sa'd (bin Abi Waqqaas) ﷺ used stones to count his Tasbeehaat. (5)

The Etiquette of Dhikr and Compounding Good Deeds

Hadhrat Abdullaah bin Umar ﷺ said, "If possible, you should engage in Dhikr only when you are in a state of purity." (6)

Hadhrat Abu Uthmaan Nahdi reports that Hadhrat Abu Hurayrah ﷺ said, "I have been told that Allaah grants a servant the reward of as much as a million good deeds for a single good deed." He then said, "In fact, I have heard Rasulullah ﷺ say that Allaah gives the rewards of as much as two million good deeds." He then recited the verse:

(1) Baghawi, as quoted in Al Bidaayah wan Nihaayah (Vol.5 Pg.322).
(2) Baghawi and Bukhaari (not in his Saheeh), as quoted in Isaabah (Vol.4 Pg.109). Ibn Sa'd (Vol.7 Pg.60) has reported a similar narration.
(3) Abu Nu'aym in his Hilal (Vol.1 Pg.383).
(4) Abu Dawood (Vol.3 Pg.55).
(5) Ibn Sa'd (Vol.3 Pg.143).
(6) Ibn Jareer, as quoted in Kanzul Ummaal (Vol.1 Pg.209).
He shall multiply it *(the reward of a good deed)* and grant a tremendous *(manifold)* reward from His side. *(Surah Nisaa, verse 40)*

Thereafter, he added, "If Allaah speaks of a 'tremendous reward', who can measure its magnitude?"

According to another narration, Hadhrat Abu Uthmaan says that he approached Hadhrat Abu Hurayrah وُهْرَاهُ and asked, "I have heard that according to you, the reward of a good deed is multiplied as much as a million times." To this, Hadhrat Abu Hurayrah وُهْرَاهُ said, "Why do you find that surprising when I swear by Allaah that I heard Rasulullaah ﷺ say..." The rest of the narration is like the one above. *(1)*

(1) Ahmad and Bazzaar, as quoted in Majma'uz Zawaahid (Vol. 10 Pg. 145).
Chapter Fifteen

The Chapter Concerning The Du'aas that the Sahabah Made

This chapter highlights how Nabi ﷺ and the Sahabah ﷺ sobbed before Allah U when making du'aa. It further discusses the reasons for which they made du'aa, the times when they made du'aa and describes what their du'aas were like.

The Etiquette of Du'aa

Rasulullaah ﷺ Teaches Some Sahabah ﷺ the Etiquette of Making Du'aa

Hadhurat Mu'adh bin Jabal narrates that Rasulullaah ﷺ once passed by a person who was making du'aa saying, "O Allah! Grant me patience." Rasulullaah ﷺ addressed the man saying, "You have asked Allah for difficulty, now ask him for safety." Rasulullaah ﷺ then passed by another Muslim who was making du'aa saying, "O Allah! I ask you for the perfect bounty." "O son of Adam," Rasulullaah ﷺ asked, "Do you know what the perfect bounty is?" The man's response was, "O Rasulullaah! I only made the du'aa hoping for the best." Rasulullaah ﷺ explained, "The perfect bounty is to gain entry into Jannah and to be rescued from Jahannam." Thereafter he passed by yet another person making du'aa, saying, "O Dhul Jalaali wal Ikraam!" Addressing this person, Rasulullaah ﷺ said, "Your du'aa as been accepted, so ask (what you need)." (1)

The Incident of Rasulullaah ﷺ and a Man who was Making Du'aa for his Punishment to be Brought Forward

Hadhurat Anas bin Maalik narrates that Rasulullaah ﷺ once went to visit a man who was suffering so much that he (had lost a lot of weight and) looked like a defeathered fledgling. "Is there any particular du'aa that you have been making to Allah?" Rasulullaah ﷺ asked the man. The man informed Rasulullaah ﷺ that the du'aa he always made was, "O Allah! Please bring forward to this world whatever punishment is due to me in the Aakhirah." Rasulullaah ﷺ told him, "Why do you rather not say:

(1) Ibn Abi Shaybah, as quoted in Kanzul Ummaal (Vol.1 Pg.292).
The man then made the du'aa and was cured. (1)

**Rasulullaah Refuses to Make Du'aa for Hadhrat Basheer bin Khasaasiyah to Die before him**

Hadhrat Basheer bin Khasaasiyah reports that Rasulullaah once said to him, "Thank Allaah for bringing you from the Rabee'ah Khath'am tribe and allowing you to accept Islaaam at the hands of His Rasool." "O Rasulullaah!" Hadhrat Basheer said, "Pray to Allaah to allow me to die before you." Refusing the request, Rasulullaah said, "I shall not make that du'aa for anyone." (2)

**Rasulullaah Begins with Himself when Making Du'aa and Avoids Rhyming**

Hadhrat Ubay bin Ka'b says, "Whenever making du'aa for anyone, Rasulullaah always began with (asking for) himself. When speaking of Hadhrat Moosa one day, Rasulullaah remarked, 'May Allaah shower His mercy on Moosa. Had he been more patient, he would have seen even stranger things from his companion. However, he said:"

(3) "If I question you about anything after this, then you need not remain with me. You have received (enough) excuse from me (to part from me)." {Surah Kahaf, verse 72}

Hadhrat Abu Ayyoob Ansaari also reports that whenever Rasulullaah made du'aa, he began with himself. (4)

Hadhrat Aa’isha once said to Ibn Abu Saa’ib who was the lecturer of Madinah, "Refrain from going out of your way to rhyme your du’aa because I have seen the time of Rasulullaah and the Sahabah and none of them did this." (5)

**Hadhrat Umar Teaches the Etiquette of Du'aa to a Man and the Du'aa Hadhrat Abdullaah bin Mas'ood Used to make Just Before Dawn**

When Hadhrat Umar overheard a man making du'aa to be protected from

(1) Ibn Abi Shaybah and Ibn Najjaar, as quoted in Kanzul Ummaal (Vol.1 Pg.290).
(2) Abu Nu’aym, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.147).
(3) Ibn Abi Shaybah, Ahmad, Abu Dawood, Nasa’ee and others, as Kanzul Ummaal (Vol.1 Pg.290).
(4) Tirmidhi has reported a similar narration, as quoted in Kanzul Ummaal (Vol.1 Pg.290).
(5) Tabraani, as quoted in Majma'uz Zawa'aid (Vol.10 Pg.152).
(6) Ibn Abi Shaybah, as quoted in Kanzul Ummaal (Vol.1 Pg.292).
tests, he remarked, "O Allaah! I seek Your protection from his words." He then addressed the man saying, "Are you asking your Rabb not to grant you a family and wealth?" Another narration states that Hadhrat Umar  said, "Do you want your Rabb not to grant you wealth and children? Whoever seeks protection from tests should seek protection from tests that lead people astray." (1)

Hadhraat Muhaarib bin Dithaar narrates that his uncle said, "I used to pass by the house of Hadhrat Abdullah bin Mas’ood  just before dawn and would hear him make du’aa saying, 'O Allaah! You have called me and I have come. You have given me a command and I have obeyed. This is now the time before dawn, so do forgive me.' When I met Hadhrat Abdullah bin Mas’ood , I told him about this du’aa that I heard him say. He said, 'Verily Hadhrat Ya’qoob  postponed making du’aa for his sons until the time of pre dawn.'"(2)

### Raising the Hands and Passing them over the Face

Rasulullaah  does this

Hadhraat Umar  says, "Whenever he made du’aa, Rasulullaah  raised his hands and after completing, he would pass them over his face." (3)

Another narration states that when raising his hands to make du’aa, Rasulullaah  would not drop them until he passed them over his face (upon completing the du’aa). (4)

Hadhraat Umar  also said, "I saw Rasulullaah  making du’aa at Ahjaaruz Zayt with his palms (towards his face) and when he completed, he passed them over his face." (5)

Hadhraat Aa’isha  says, "Rasulullaah  used to raise his hands for so long when making du’aa that I would get tired." (6)

Another narration adds that Rasulullaah  made du’aa saying, "O Allaah! I am but a human. Please do not punish me for verbally abusing or hurting anyone."(7)

Yet another narration reports that Rasulullaah  said, "O Allaah! I am but a human so please do not punish me. If I have hurt any Mu’min or verbally abused him, then please do not punish me for it." (8)

### How Rasulullaah  Curses the Coalition of Armies and the Practise of Hadhrat Abdullah bin Umar  and Hadhrat Abdullah bin Zubayr 

Hadhraat Urwa narrates that Rasulullaah  once passed by a tribe of Bedouins who had accepted Islaam and whose settlement the coalition of

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(1) Ibn Abi Shaybah and Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.289).
(2) Tabraani. Haythami (Vol.10 Pg.155) has commented on the chain of narrators.
(3) Haakim.
(4) Tirmidhi.
(5) Abdul Ghani in his *Idaahul Ashkaal*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.289).
(6) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.168).
(7) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).
(8) Bukhaari in his *Adab* (Pg.90).
Kuffaar armies had destroyed. Raising his hands and extending them before his face, Rasulullaah ﷺ cursed the coalition. "May my parents be sacrificed for you, O Rasulullaah ﷺ!" one of the Bedouins said, "Extend your hands even further." Rasulullaah ﷺ then extended his hands further from his face without raising them higher towards the sky. (1)

Abu Nu'aym Wahab reports that he saw both Hadhrat Abdullaah bin Umar ﷺ and Hadhrat Abdullaah bin Zubayr ﷺ pass their hands over their faces after making du'aa. (2)

**Making Congregational Du'aa, Raising the Voice and saying 'Aameen'**

Rasulullaah ﷺ Says 'Aameen' to the Du'aaas of Hadhrat Zaid ﷺ, Hadhrat Abu Hurayrah ﷺ and another Sahabi ﷺ

Hadhrat Qais Madani narrates that when a man came to ask Hadhrat Zaid bin Thaabit ﷺ something, he said to the man, "Go to Hadhrat Abu Hurayrah ﷺ because it once happened that Abu Hurayrah ﷺ and I were in the Masjid engaging in Dhikr and making du'aa when Rasulullaah ﷺ came to sit with us. When we fell silent, Rasulullaah ﷺ asked us to continue doing what we had been doing. My companion and I then started making du'aa before Abu Hurayrah ﷺ and Rasulullaah ﷺ said 'Aameen' to our du'aaas. Abu Hurayrah ﷺ then started making du'aa and said, 'O Allaah! I ask You for everything that my two companions have asked for as well as knowledge that I shall never forget.' When Rasulullaah ﷺ said 'Aameen', my companion and I said, 'O Rasulullaah ﷺ! We also ask for knowledge that we shall never forget.' Rasulullaah ﷺ said, 'The man of the Daus tribe (Hadhrat Abu Hurayrah ﷺ) has beaten you to it.'" (3)

**Hadhrat Umar ﷺ makes Du'aa and Requests the People to say 'Aameen' and the Du'aa he made during the 'Year of Ashes'**

Hadhrat Jaami bin Shaddaad narrates from a relative that he once heard Hadhrat Umar ﷺ say, "I want you people to say 'Aameen' to three du'aaas that I am going to make." He then proceeded to make du'aa saying, "O Allaah! I am weak so please strengthen me. O Allaah! I am stern, so please soften me. O Allaah! I am miserly so please make me generous." (4)

Hadhrat Saa'id bin Yazeed reports that it was early one morning during the Year of Ashes (the year in which Madinah experienced a crippling drought) that he saw

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(1) Abdur Razzaaq, as quoted in Kanzul Ummaal (Vol.1 Pg.291).
(2) Bukhara in his Adab (Pg.90).
(3) Tabraani in his Awsat, as quoted in Majma'uz Zawai'd (Vol.9 Pg.321).
(4) Ibn Sa'd (Vol.3 Pg.275)
Hadhrat Umar humbling himself before Allaah, wearing simple clothing and a shawl that barely reached his knees. He was seeking Allaah's forgiveness in a loud voice as his tears flowed on to his cheeks. (Rasulullaah's uncle) Hadhrat Abbaas bin Abdul Muttalib was standing on his right side as he faced the Qibla and raised his hands as he sobbed before his Rabb. The people also made du'aa as he made du'aa, after which he took Hadhrat Abbaas's hand and said, "O Allaah! Do accept the intercession of Rasulullaah's uncle on our behalf." Hadhrat Abbaas then stood beside Hadhrat Umar for a very long time, his eyes flowing with tears as he made du'aa to Allaah.(1)

Hadhrat Umar sits with a group in the Masjid as they all make du'aa one after the other

Hadhrat Abu Sa'eed who was the freed slave of Hadhrat Usayd reports, "Hadhrat Umar used to patrol the Masjid at night and remove from there everyone besides the person engaged in salaah. When he once passed by a group of Sahabah amongst whom was Hadhrat Ubay bin Ka'b, he asked, 'Who are you men?' Hadhrat Ubay replied, 'We are members of your family, O Ameerul Mu'mineen.' 'What kept you behind after the salaah?' Hadhrat Umar asked. When they informed him that they had engaged in Dhikr, Hadhrat Umar sat with them. He then said to the person closest to him, 'Take (the lead in making du'aa).' The man started making du'aa and (when he had completed) Hadhrat Umar asked each person to make du'aa until he came to me, who was sitting next to him. 'Come on,' he said to me. I was tongue-tied and started to shiver so much until he could actually feel me shake. He then said, 'Say something' Even if you have to only say, 'O Allaah forgive me. O Allaah! Have mercy on me.' Hadhrat Umar then started making du'aa and there was none who wept more than him. Thereafter, he said, 'That is enough. You may all disperse.'"(2)

The Du'aa of Hadhrat Habeeb bin Maslamah and Hadhrat Nu'maan bin Muqarrin

Hadhrat Abu Hurayrah narrates that Hadhrat Habeeb bin Maslamah Fahri was a person whose du'as were always accepted. When he was once appointed commander of an army and after making the necessary preparations, he was facing the Roman army when he said to the others, "I have heard Rasulullaah say, 'When a group assembles and they all say 'Aameen' as one of them makes du'aa, Allaah certainly acts the du'aa." He then duly praised Allaah and said, "O Allaah! Protect our blood and still grant us the reward of martyrs." He was still making du'aa when the commander of the Roman army entered Hadhrat Habeeb's tent (to surrender). (3)

(1) Ibn Sa'd (Vol.3 Pg.321).
(2) Ibn Sa'd (Vol.3 Pg.294).
(3) Tabraani. Haythami (Vol.10 Pg.170) has commented on the chain of narrators.
In the chapter discussing the yearning that the Sahabah had for martyrdom and the du'aas they made for, in it the narration has already passed in which Hadhrat Nu'maan bin Muqarrin said, "I am to make a du'aa to Allaah which I stress that every person say 'Aameen' to. (He then made the du'aa saying) O Allaah! Grant Nu'maan martyrdom today with your assistance to the Muslims and make them victorious." Another narration adds that the others then said 'Aameen' to the du'aa. (1)

**Hadhrat Dhul Bijaadayn Used to Raise his Voice when making Du'aa**

Hadhrat Uqba bin Aamir states, "It was with regard to a person called Abdullaah Dhul Bijaadayn that Rasulullaah said, 'Indeed, he is one who sighs very deeply.' This Rasulullaah said because Abdullaah Dhul Bijaadayn used to engage in Dhikr abundantly by reciting the Qur'aan and making du'aa and all this he did in an audible voice." (2)

**Requesting Du'aas from the Pious**

**Rasulullaah Requests Hadhrat Umar for Du'aas and Hadhrat Abu Umaamah requests Rasulullaah for Du'aas**

Hadhrat Umar narrates that when he once requested Rasulullaah for permission to perform Umrah, Rasulullaah granted him permission and said, "Dear brother! Do not forget us in your du'aas." Hadhrat Umar says, "Those words gave me more joy than even the entire world could not." (3)

Hadhrat Abu Umaama Baahili says, "When Rasulullaah came to us once, we wished that he would make du'aa for us. He then said, 'O Allaah forgive us, have mercy on us, be pleased with us, accept from us, enter us into Jannah, save us from Jahannam and mend all our affairs.' When we wished that he would make more du'aa, he said, 'I have already included all your affairs (in the du'aa)." (4)

**The Incident of a Man Rolling in the hot sands and Rasulullaah's Request to him to make Du'aa for his Brothers**

Hadhrat Talha bin Ubaydullaah narrates that a Sahabi once removed his excess clothing and then started to roll in the hot sand, saying to himself, "Taste the fire of Jahannam. You lie like a corpse in the night (without (1) Tabari, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.216). Haakim (Vol.3 Pg.293) has reported a similar narration.
(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.369). Ibn Jareer has reported a similar narration, as quoted in the Tafseer of Ibn Katheer (Vol.2 Pg.395).
(3) Abu Dawood and Tirmidhi. Ibn Sa'd (Vol.3 Pg.273) has reported a similar narration.
(4) Ibn Abi Shaybah, as quoted in Kanzul Ummaal (Vol.1 Pg.291).
engaging in Ibaadah) and waste time during the day!" As he was doing this, he happened to see Rasulullaah under the shade of a tree. He then approached Rasulullaah and excused himself saying, "My Nafs got the better of me." "In fact," Rasulullaah said, "the doors of the heavens have all been thrown open for you and the angels are boasting about you." Rasulullaah then addressed the other Sahabah saying, "Take your journey's provisions from your brother (ask him for du'aaas)." When one of the Sahabah asked the Sahabi to make du'aa for him, Rasulullaah added, "Include them all (in your du'aa)." The Sahabi prayed, "O Allaah! Make Taqwa their journey's provision and guide them in all their affairs." "O Allaah!" Rasulullaah said in between, "Guide him (to continue making du'aa)." The Sahabi then concluded by saying, "O Allaah! Make Jannah their final destination." (1)

Hadhrat Buraydah reports that Rasulullaah was travelling somewhere when he came across a Sahabi rolling from his back to his belly in the hot sand as he chided himself saying, "O Nafs! You hope for Jannah when you sleep at night and waste your time during the day!" When he had regained his composure, he approached the Sahabah. Rasulullaah then instructed the Sahabah to request him for du'aaas and when they did, the Sahabi prayed, "O Allaah! Guide them in all their affairs." "Pray some more," the Sahabah requested. He then said, "O Allaah! Make Taqwa their journey's provisions." The Sahabah again asked for more du'aaas. This time, Rasulullaah also asked him to make more du'aa for them and prayed to Allaah to inspire him. The Sahabi then said, "O Allaah! Make Jannah their final destination." (2)

Rasulullaah Exhorts those who Meet Hadhrat Uwais Qarni to request him for Du'aaas

Hadhrat Ascer bin Jaabir narrates that when Hadhrat Umar requested Hadhrat Uwais Qarni to seek forgiveness on his behalf, Hadhrat Uwais asked, "How can I seek forgiveness on your behalf when you are a companion of Rasulullaah?" Hadhrat Umar replied, "I have heard Rasulullaah say, 'Verily the best of all the Taabi'een (Muslims who have met the Sahabah) shall be a man called Uwais." (3) Another narration states that Rasulullaah also added, "Whoever meets him (Hadhrat Uwais), must request him to seek forgiveness on your behalf." (4)

Hadhrat Anas Makes Du'aa for his Companions upon their Request

Hadhrat Abdullaah bin Roomi narrates that Hadhrat Anas bin Maalik was in Zaawiya (close to Basrah) when someone said to him, "Some of your brothers

(1) Ibn Abi Dunya, as quoted in Kanzul Ummaal (Vol.1 Pg.290).
(2) Tabraani. Haythami (Vol.10 Pg.185) has commented on the chain of narrators. Abu Nu'ayrn has reported a similar narration, as quoted in Kanzul Ummaal (Vol.1 Pg.308).
(3) Ibn Sa'd (Vol.6 Pg.163).
(4) Muslims, as quoted in Isaabah (Vol.1 Pg.115).
from Basrah have come to you so that you may make du'aa for them." Hadhrat Anas \( \text{الاَنَس} \) immediately made du'aa saying, "O Allaah! Forgive us and shower Your mercy on us. Grant us the best of this world, the best of the Aakhirah and save us from Jahannam." When they requested for more du'aa, Hadhrat Anas \( \text{الاَنَس} \) repeated the du'aa and then said, "If you have been granted this, you have been granted the best of this world and the Aakhirah." \(^{(1)}\)

### Making Du'aa for Sinners

**The Incident of Hadhrat Umar \( \text{عَمَّار} \) and a Habitual Drinker to whom he Wrote a Letter and then Made Du'aa for, After which the Man Stopped Drinking**

Hadhrat Yazeed bin Asam reports that a man from Shaam was a fierce warrior and would often be in the company of Hadhrat Umar \( \text{عَمَّار} \). When Hadhrat Umar \( \text{عَمَّار} \) did not see him for a while, he asked about him. "O Ameerul Mu'mineen!" someone informed him, "He has taken to drink." Hadhrat Umar \( \text{عَمَّار} \) sent for his scribe and wrote the following letter addressed to the man:

\[
\text{Peace be on you}
\]

Before you do I praise Allaah besides Whom there is none worthy of worship. (Allaah is also) The Forgiver of sins, Acceptor of repentance, Severe in punishment, and All Powerful. There is none worthy of worship but Him, and all shall return to Him (after death).

Thereafter, Hadhrat Umar \( \text{عَمَّار} \) turned to the people around him saying, "Pray to Allaah that He turns your brother's heart towards Him and that He accepts his repentance." When the man received the letter and he read it, he started repeating the words: "The Forgiver of sins, Acceptor of repentance, Severe in punishment. Allaah has warned me of His punishment and also promised to forgive me." \(^{(2)}\) Another narration adds that after repeating the words to himself several times, the man started to weep and then gave up drinking most admirably. When this news reached Hadhrat Umar \( \text{عَمَّار} \), the Ameerul Mu'mineen addressed the people saying, "This is what you ought to do when you see that your brother has slipped. Correct him, give him conviction (in Allaah's mercy), pray to Allaah to forgive him and never be Shaytaan's accomplices against him (by allowing him to continue and to lose hope in Allaah's mercy)." \(^{(3)}\)

### Words with Which Du'aa is Started

Rasulullah \( \text{الرَّسُولُ} \) Tells Hadhrat Abu Ayaash \( \text{ابوَايْاص} \) and another Sahabi \( \text{ص} \) that they have Called Allaah by His 'Ismul Az'am' \(^{(4)}\)

\(^{(1)}\) Bukhara in his Adab (Pg.93).
\(^{(2)}\) Ibn Abi Haatim.
\(^{(3)}\) Abu Nu'a'ym, as quoted in the Tafseer of Ibn Katheer (Vol.4 Pg.70).
\(^{(4)}\) Literally translated as "The Most Majestic Name", this is that name of Allaah, taking which any
Hadhrat Buraydah narrates that Rasulullah once overheard a Sahabi making du'aa saying:

"اللّهُمّ إِنِّي أَسْتَنْعَلُكَ بِآمَنِي أَهْدِنَّكَ أَنْتَ اللّهُ لَا إِلَهَ إِلَّآ أَنْتَ الْحَمْدُ الْصَّمْدُ الَّذِي تَمَّ مُرْ

پَيْدُ وَلَمْ يُؤْلَدْ وَلَمْ يَكُنْ نَحْوًا أَحَدٍ"

"O Allaah! I beg from You on account of the fact that I testify that You are that Allaah besides Whom there is none worthy of worship. You are The One and The Independent Who has no children, Who is not the child of anyone and Who has no equal."

To this, Rasulullah remarked, "You have begged from Allaah using His Ismul A'zam (The Most Majestic Name) with which anything asked for is granted and with which any du'aa is accepted." (1)

Hadhrat Mu'aadh bin Jabal narrates that Rasulullah once overheard a Sahabi making du'aa saying: "بِذَا الْجَهَلَةِ وَالْإِكْرَامِ". Rasulullah addressed him saying, "Your du'aa has been accepted, so ask (what you want)." (2)

Hadhrat Anas bin Maalik narrates that Rasulullah once passed by Hadhrat Abu Ayaash Zaid bin Saamit Zuraqi while he was performing salaah and making the du'aa:

"اللّهُمّ أَسْتَنْعَلُكَ بِآمَنِي أَهْدِنَّكَ أَنْتَ اللّهُ لَا إِلَهَ إِلَّآ أَنْتُ بَالَّهُ أَبْنَانُ يَا بَلِيَّةَ السَّمَوَاتِ وَالْأَرْضِ بِذَا الْجَهَلَةِ وَالْإِكْرَامِ"

"O Allaah! I beg from You on account of You being worthy of all praise and that there is none worthy of worship but You. O The Most Loving! O The One Who Bestows all bounties! O the Creator of the heavens and the earth! O The Most Honourable and Generous!"

To this, Rasulullah remarked, "You have begged from Allaah using His Ismul A'zam (Glorious Name) with which any du'aa is accepted and with which anything asked for is granted." (3)

Another narration states that Hadhrat Abu Ayaash also added the words: "يا حبي يَا نُفَّاد!". Yet another narration states that he added, "I ask You for Jannah and seek Your protection from Jahannam." (5)

### Rasulullah Gives some Gold as a Gift to a Bedouin who Praised Allaah most Beautifully

Hadhrat Anas reports that Rasulullah once passed by a Bedouin who was making the following du'aa in his salaah:

du'aa a person makes will definitely be accepted. The precise name is known only to the very chosen servants of Allaah and has always remained a secret to the masses.

(1) Abu Dawood, Tirmidhi, Ibn Maajah, Ibn Hibbaan and Haakim, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.145). Nasa'ee has reported a similar narration, as quoted in Nawawi's Adhkaar (Pg.501).

(2) Tirmidhi, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.145).

(3) Ahmad and Ibn Maajah.

(4) Abu Dawood, Nasa'ee, Haakim and Ibn Hibbaan.

(5) Haakim, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.146).
"O The One Whom eyes cannot see, Who cannot be imagined, who is beyond description, Who is unaffected by happenings, Who cannot be overwhelmed by the vicissitudes of time, Who knows the weight of the mountains, the volume of the oceans, the number of falling raindrops, the number of leaves on the trees and everything upon which the night darkens and upon which the day brightens. No sky can hide another from Him, no surface of the earth can hide another from Him, no ocean can hide anything within its depths from Him and no mountain can conceal from Him anything within its rocks. Make the last part of my life the best, make the best of my deeds the last and make my best day be the one in which I meet You."

Rasulullaah  appointed someone to bring the Bedouin to him as soon as he completed his salaah. Rasulullaah  had been given some gold from a certain mine and when the Bedouin came before him after he had completed his salaah, Rasulullaah  handed over the gold to him saying, "Which tribe do you belong to, dear Bedouin?" When the Bedouin informed Rasulullaah  that he belonged to the Banu Aamir bin Sa'sa'ah tribe, Rasulullaah  asked, "Do you know why I gave you this gold as a gift?" "Because of the family ties between us, Rasulullaah  the Bedouin surmised. Rasulullaah  said, 'While family ties have a right, I actually gave you the gold because of the beautiful manner in which you praise Allaah.'

The Du'aa Rasulullaah  Made Before Hadhrat Aa'isha  in which he Included the Ismul A'zam

Hadhrat Aa'isha  narrates, "I once heard Rasulullaah  make du'aa saying, 'O Allaah! I beg from You using that pure and blessed name of Yours which You love best and which You love to be taken, with which anything asked for is granted, with which you shower Your mercy when it is requested and with which You remove difficulties when asked to.' One day, Rasulullaah  said to me, 'O Aa'isha! Do you know that Allaah has informed me of the name by which any du'aa is accepted.' 'May my parents be sacrificed for you, O Rasulullaah! I said, 'Do teach it to me.' Rasulullaah  replied, 'It would be inappropriate for (me to teach it to) you.' I then stepped aside and sat down for awhile. Thereafter,  (1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.158).
I stood up, kissed his head and asked, 'O Rasulullaah! Please teach it to me.' Again Rasulullaah said, 'It would be inappropriate for me to teach it to you, O Aa'isha because it would be inappropriate for you to use it to ask for anything of this world.'

Hadrat Aa'isha narrates further. She says, "I then got up to make wudhu, after which I performed two Rakaahs salaah. Thereafter, I made du'aa saying:

\[
\text{"O Allah! I call to You as Allah. I call to You as the Most Merciful. I call to You by all Your beautiful names that I know and those that I do not know, beseeching You to forgive me and shower Your mercy on me."}
\]

Rasulullaah then started to laugh saying, "It is amongst the names that you have mentioned." (1)

How Rasulullaah Started and Ended his Du'aaas

Hadrat Salamah bin Akwa narrates(2) that every du'aa he heard Rasulullaah make started with the words:

\[
\text{"سُبْحَانَ رَبِّيَ الْعَلِيمِ الأَكْثَرَ الْحَسَنَاءَ"}
\]

Hadrat Anas says, "Even if Rasulullaah had to make a hundred du'aaas, he would always say at the beginning, in the middle and at the end:

\[
\text{"بِإِذْنِ اللَّهِ وَبِإِذْنِ اللَّهِ"}
\]

"O our Rabb! Grant us the best in this world, the best in the Aakhirah and save us from the fire of Jahannam." (3)

The Incident of Rasulullaah and Two Men who Performed Salaah and Made Du'aa

Hadrat Fudhaala bin Ubayd narrates that Rasulullaah was sitting (in the Masjid) one day when a man entered, performed salaah and then made du'aa saying, "O Allah! Forgive me and have mercy on me." Addressing the man, Rasulullaah said, "Dear Musalli! You have been too hasty. When sitting down after performing salaah, first praise Allah as He deserves to be praised and then send salutations to me before making du'aa." Another Sahabi then came to perform salutations. After completing his salaah, he praised Allah and sent salutations to Rasulullaah. Rasulullaah then said to him, "O

(1) Ibn Maajah (Pg.698).
(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.156). Ibn Abi Shaybah has reported a similar narration, as quoted in Kanzul Ummaal (Vol.1 Pg.290).
(3) Ibn Najjaar, as quoted in Kanzul Ummaal (Vol.1 Pg.290).
Musalli! Now make du'aa and it will be accepted." (1)

**Hadhrat Abdullaah bin Mas'ood Advises People Making Du'aa to Begin with Praising Allaah**

Hadhrat Abdullaah bin Mas'ood said, "When any of you intends making du'aa, he should commence by praising Allaah as He deserves to be praised. Thereafter, he should send salutations to Nabi before asking his need because in this manner it is more likely that his needs will be fulfilled." (2)

**The Du'aas Rasulullaah Made for his Ummah**

**Rasulullaah Prays for the Forgiveness of his Ummah at Arafaat**

Hadhrat Abbaas bin Mirdaas reports that during the evening Rasulullaah spent at Arafaat, he made du'aa that Allaah forgive and have mercy on his Ummah. After making du'aa for a very long time, Allaah revealed to him saying, "I accede to your request (all will be forgiven) except for injustices people do to each other. I shall however forgive all the sins that relate to them and I." "O my Rabb!" Rasulullaah pleaded, "You are capable of replacing the wronged one with that which is better than the wrong done to him and then forgiving the wrong-doer." Rasulullaah received no response to this du'aa that evening, but when he repeated the du'aa on the morning that he was at Muzdalifah, Allaah said to him, "I have now forgiven them as well." When Rasulullaah smiled at this, the Sahabah asked, "O Rasulullaah! You are smiling at a time when you usually do not smile (at the time of Tahajjud)." Rasulullaah explained, "I am smiling at Allaah's enemy Iblees. When he came to know that Allaah has accepted the du'aa I made for my Ummah, he fell to the ground, calling for woe and destruction to himself and then poured sand on his head." (3)

**Rasulullaah's Du'aa for his Ummah, After which Allaah informed him that Allaah would please him with the Outcome of his Ummah**

Hadhrat Abdullaah bin Amr narrates that Rasulullaah once recited the words of Hadhrat Ibraheem when he said:

> "O my Rabb! Indeed these idols have misled many people. So whoever (1) Abu Dawood, Tirmidhi, Nasa'ee, Ibn Hibbaan and Ibn Khuzaymah, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.147). Tabraani has reported a similar narration, as quoted in Majma'uz Zawaalid (Vol.10 Pg.155).

(2) Tabraani. Haythami (Vol.10 Pg.155) has commented on the chain of narrators.

(3) Bayhaqi.
will follow me (by believing in Towheed), then he is certainly from me (from among the adherents of my religion). And whoever will disobey me, then (I pray that you give him the ability to obey me because) surely You are Most Forgiving, Most Merciful." {Surah Ibraheem, verse 36}

Rasulullaah  then recited the following words of Hadhrat Isa :

"(اللَّهُمَّ رُكِّبُوا لِهِمُ الْفَجْرَةَ وَآتِهِمُ الْيَوْمَ الْحَمْدَ وَآتِهِمُ الْيَوْمَ الْحَمْدَ)

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"If You punish them (my followers), then verily they are Your slaves (and You are at liberty to treat them as You please), and if You forgive them, then surely You are the Mighty, the Wise (and Your reason for doing so is filled with wisdom)." {Surah Ma'a'idah, verse 18}

Thereafter, Rasulullaah  made du'aa to Allaah saying, "O Allaah! My Ummah! O Allaah! My Ummah! O Allaah! My Ummah!" Rasulullaah  then started to weep. Although Allaah knows all, He sent Hadhrat Jibra'eel  to ask Rasulullaah  what was making him weep. When Hadhrat Jibra'eel  came to ask, Rasulullaah  informed him about what he had been saying. (After Hadhrat Jibra'eel  had reported back) Allaah instructed Hadhrat Jibra'eel  saying, "Go to Muhammad and tell him, 'We shall soon please you regarding to your Ummah and will not disappoint you.'" (1)

The Du'aa Rasulullaah  made for his Ummah and his Du'aa for Hadhrat Aa'isha

Hadhrat Anas  narrates that Rasulullaah  once made the following du'aa for his Ummah, "O Allaah! Turn their hearts to your obedience and engulf them from the back with Your mercy." (2)

Hadhrat Aa'isha  says that when she noticed that Rasulullaah  was in a very good mood one day, she said to him, "O Rasulullaah! Make du'aa to Allaah for me." Rasulullaah  prayed, "O Allaah! Forgive Aa'isha's every past and future sin, those that were apparent and those that were secret." This made Hadhrat Aa'isha  so happy that her head fell into her lap as she chuckled about it. "Does my du'aa make you happy?" Rasulullaah  asked her. She replied, "How can I not rejoice about your du'aa?" Rasulullaah  then said, "By Allaah! This is the du'aa I make for Ummah in every salaah." (3)

The Du'aas Rasulullaah Made for the Four Khulafaa

Rasulullaah 's Du'aa for Hadhrat Abu Bakr  and Hadhrat Umar

Hadhrat Anas  reports that Rasulullaah  made du'aa saying, "O Allaah!

(1) Ibn Wahab, as quoted in the Tafseer of Ibn Katheer (Vol.2 Pg.540).
(2) Tabraani. Haythami (Vol.10 Pg.69) has commented on the chain of narrators.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.244).
Include Abu Bakr in my rank on the Day of Qiyaamah." (1)

Hadhrat Khabbaab narrates that Rasulullaah made du'aa saying, "O Allaah! Strengthen Islaam with the one whom You love more between Umar bin Khattaab and Abu Jahal bin Hishaam." (2)

Hadhrat Aa'isha reports that Rasulullaah made du'aa saying, "O Allaah! Grant Islaam strength with Umar bin Khattaab especially." (3)

Hadhrat Abdullaah bin Mas'ood also narrates that Rasulullaah said in his du'aa, "O Allaah! Assist Islaam through Umar." (4)

The Du'aas Rasulullaah Made for Hadhrat Uthmaan

Hadhrat Zaid bin Aslam narrates that when Hadhrat Uthmaan sent a reddish coloured camel to Rasulullaah, Rasulullaah prayed to Allaah saying, "O Allaah! Allow him to pass (speedily) across the bridge of Siraat." (5)

Another narration from Hadhrat Abu Sa'eed Khudri states that Rasulullaah thrice said, "O Allaah! I am pleased with Uthmaan, You also be pleased with him." (6)

Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah made du'aa saying, "O Allaah! Forgive Uthmaan's past and future sins, those that he committed secretly and openly, privately or in public." (7)

The Du'aas Rasulullaah Made for Hadhrat Ali

Hadhrat Ali says, "I was once experiencing severe pain, so I went to Rasulullaah. He put me where he stood, threw a portion of his shawl over me and then started performing salaah. Thereafter, he said, 'You are now well, O son of Abu Taalib. Your ailment has been cured. Whatever I have asked Allaah for myself, I have asked the same for you and I have been granted whatever I have asked for. I have however been informed that there shall be no prophet after me.'" Hadhrat Ali says further, "When I then got up, it seemed as if I had not had any pain at all." (8)

Hadhrat Zaid bin Yuthay, Hadhrat Sa'eed bin Wahab and Hadhrat Amr bin Dhi Murr all report that they heard Hadhrat Ali say, "It is in the name of Allaah that I ask every person to stand up who heard Rasulullaah say something at Ghadeer Khum." Thirteen Sahabah stood up and they all testified that

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(1) Abu Nu'ayrn in his Hilya, as quoted in Muntakhab Kanzul Ummaal (Vol.4 Pg.345).
(2) Nasa'ee, Ahmad, Tirmidhi, Ibn Sa'd and others have reported a similar narration from Hadhrat Umar.
(3) Ibn Maajah, Haakim and Bayhaqi.
(4) Tabraani and Ahmad, as quoted in Muntakhab Kanzul Ummaal (Vol.4 Pg.370).
(5) Ibn Asaakir.
(6) Abu Nu'ayrn.
(7) Tabraani, Abu Nu'ayrn in his Hilya and Ibn Asaakir, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.6).
(8) Ibn Abi Aasim, Ibn JAreer, Tabraani and Ibn Shaheen in His Sunnah, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.43).
(9) A place between Makkah and Madinah.
they heard Rasulullaah ﷺ say, "Am I not closer to the Mu'mineen than they are to themselves?" When the Sahabah admitted that he really was, Rasulullaah ﷺ took hold of Hadhrat Ali ﷺ's hand saying, "This man should be the friend of anyone who claims that I am his friend." Rasulullaah ﷺ then made du'aa for Hadhrat Ali ﷺ saying, "O Allaah! Befriend those who befriend him, be the enemy of those who are his enemies, love those who love him, despise who despise him, assist those who assist him and do not assist those who fail to assist him." (1)

Another narration from Hadhrat Abdullaah bin Abbaas states that Rasulullaah ﷺ made du'aa for Hadhrat Ali ﷺ saying, "O Allaah! Assist him and assist others through him, have mercy on him and have mercy on others though him, help him and help others though him. O Allaah! Befriend those who are his friends and be the enemy of those who are his enemies." (2)

Hadhrat Ali ﷺ reports that Rasulullaah ﷺ made du'aa for him saying, "O Allaah! Keep his tongue firm (on the truth) and guide his heart." (3)

Hadhrat Abdullaah bin Abbaas narrates that Rasulullaah ﷺ's du'aa for Hadhrat Ali ﷺ was, "O Allaah! Guide him in passing judgement." (4)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Sa'd bin Abi Waqqaas ﷺ and Hadhrat Zubayr bin Awwaam

Hadhrat Abu Bakr narrates that the du'aa Rasulullaah ﷺ made for Hadhrat Sa'd bin Abi Waqqaas ﷺ was, "O Allaah! Make his arrows travel straight, accept his du'aaas and love him." (5)

Hadhrat Sa'd himself narrates that Rasulullaah ﷺ made du'aa for him saying, "O Allaah! Accept the du'aa of Sa'd whenever he makes du'aa to You." (6)

Hadhrat Zubayr bin Awwaam reports that Rasulullaah ﷺ made du'aa for him, for his children and for his progeny. (7)

The Du'aas Rasulullaah ﷺ made for the members of his Family

Hadhrat Ummu Salamah who was the wife of Rasulullaah ﷺ narrates that Rasulullaah ﷺ once told Hadhrat Faatima to come to him with her husband and her two sons. When they arrived, Rasulullaah ﷺ threw over them a blanket that Hadhrat Ummu Salamah was sitting on, which they had received as booty from Khaybar. Rasulullaah ﷺ then prayed to Allaah saying, "O Allaah! This is the family of Muhammad. Shower Your mercy and blessings on the family of Muhammad just as You have showered them on the

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(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.105).
(2) Tabraani, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.32).
(3) Haakim.
(4) Haakim, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.35).
(5) Ibn Asaakir and Ibn Najjaar.
(6) Tirmidhi, Ibn Hibbaan and Haakim, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.70).
(7) Abu Ya'la and Ibn Asaakir, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.70).
The Lives of the Sahabah

family of Ibraheem. Verily You are most worthy of praise, Most Majestic."(1)

Hadhrat Abu Ammaar narrates that he was once sitting with Hadhrat Waathila bin Asqa when some people started to revile Hadhrat Ali. When they had left, Hadhrat Waathila said to Hadhrat Abu Ammaar, "Sit down and I shall inform about the personality whom they had been reviling. I was once with Rasulullaah when Ali, (his wife) Faatima, (and his two sons) Hasan and Husayn arrived. Rasulullaah threw a blanket over them all and said, 'O Allaah! These are the members of my household. Remove all (physical and spiritual) impurity from them and cleanse them thoroughly.' 'O Rasulullaah! I asked, '(Make this du'aa) For me as well.' It is for you as well,' Rasulullaah said. By Allaah! More than all my deeds, it is in this (du'aa) that I have the most trust (to attain my salvation)."

Another narration states that he said, "It is in this that I have the most trust (to secure my salvation)."

Hadhrat Ali narrates that he once went to Rasulullaah, who had already spread out a shawl on the ground. When Rasulullaah, Hadhrat Ali, Hadhrat Faatima, Hadhrat Hasan and Hadhrat Husayn were all seated on the shawl, Rasulullaah took hold of the ends and tied it above them. Thereafter, he said, "O Allaah! You be pleased with them just as I am pleased with them." (3)

The Du'aas Rasulullaah Made for Hadhrat Hasan and Hadhrat Husayn

Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah once made du'aa for Hadhrat Hasan and Hadhrat Husayn saying, "O Allaah! I love them, so You love them too. Whoever loves them, loves me as well."(4)

Hadhrat Abu Hurayrah also reports that Rasulullaah once made du'aa for Hadhrat Hasan and Hadhrat Husayn saying, "O Allaah! I love them, so You love them too." (5) Another narration from Hadhrat Usaama states that Rasulullaah added, "...and love those who love them." The beginning of this narration adds that Rasulullaah said, "These are my children just as they are the children of my daughter." (6)

Yet another narration from Hadhrat Abu Hurayrah like the one above states that Rasulullaah added at then end of the du'aa, "...and (O Allaah!) detest those who detest them." (7)

Hadhrat Abu Hurayrah, Hadhrat Sa'eed bin Zaid and Hadhrat Aa'isha all narrate that Rasulullaah once made du'aa saying, "O

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(1) Abu Ya'la. Haythami (Vol.9 Pg.166) has commented on the chain of narrators. Tirmidhi has reported a similar narration.
(2) Tabraani. Haythami (Vol.9 Pg.167) has commented on the chain of narrators.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.169).
(4) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.180).
(5) Bazzaar.
(6) Nasaa'ee and Ibn Hibbaan, as quoted in Muntakhab Kanzul Ummal (Vol.5 Pg.105).
(7) Ibn Abi Shaybah and Tayaalisi, as quoted in Muntakhab Kanzul Ummal (Vol.5 Pg.106).
Allaah! I love Hasan, so You love him too and love all those who love him as well."(1)

A narration from Hadhrat Muhammad bin Seereen states that Rasulullaah ﷺ once made du'aa for Hadhrat Hasan ﷺ saying, "O Allaah! Keep him safe and keep others safe through him." (2)

Hadhrat Baraa ﷺ says, "I once saw Rasulullaah ﷺ carrying Husayn ﷺ on his shoulders saying, 'O Allaah! I love him, so You love him too.'"(3)

**The Du'aas Rasulullaah ﷺ Made for Hadhrat Abbaas ﷺ and for his Children**

Hadhrat Abu Usayd Saa'idi narrates that Rasulullaah ﷺ once said to Hadhrat Abbaas ﷺ, "You and your children should not leave the house in the morning until I come to you because there is something I need to do." They therefore waited for Rasulullaah ﷺ and it was only after midmorning that Rasulullaah ﷺ managed to arrive. When Rasulullaah ﷺ arrived, he greeted them with the words "Ameen! Ameen! Ameen!"(7)

Hadhrat Aasim narrates from his father that Rasulullaah ﷺ once said, "Abbaas is my father's brother and therefore just like my father and what is left of my forefathers. O Allaah! Forgive his sins for him, accept his good deeds, overlook his evil acts and restore righteousness to his progeny."(6)

(1) Bukhaari, Muslim and others, as quoted in Muntakhab Kanzul Ummal (Vol.5 Pg.106).
(2) Ibn Asaakir, as quoted in Muntakhab Kanzul Ummal (Vol.5 Pg.106).
(3) Bukhaari, Muslim, Tirmidhi, Ibn Maajah and Nasa'ee, as quoted in Muntakhab Kanzul Ummal (Vol.5 Pg.105).
(4) Tirmidhi and Abu Ya'lā.
(5) Ibn Asaakir.
(6) Ibn Asaakir, as quoted in Muntakhab Kanzul Ummal (Vol.5 Pg.207).
(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.270). Bayhaqi and Ibn Maajah have reported a similar narration, as quoted in Al Bidaayah wan Nihaayah (Vol.6 Pg.133). Abu Nu'aym has reported a similar narration in his Dalaal'ī (Pg.154).
Hadhrat Abdullaah bin Abbaas narrates that when he once stayed in the room of (his aunt) Hadhrat Maymoona, he kept the water ready for Rasulullaah to perform wudhu. "Who put this water here?" Rasulullaah asked. When Hadhrat Maymoona informed Rasulullaah that it was Hadhrat Abdullaah, Rasulullaah made du'aa for him saying, "O Allaah! Grant him deep understanding of Deen and teach him the interpretation of the Qur'aan." (1)

Another narration quotes the du'aa as, "O Allaah! Teach him the Qur'aan and grant him deep understanding of the Deen." (2) Yet another narration quotes the words as, "O Allaah! Teach him wisdom (the Sunnah) and the interpretation of the Qur'aan." (3)

A narration from Hadhrat Abdullaah bin Umar states that Rasulullaah once made du'aa saying, "O Allaah! Bless him and spread the Deen through him." (4)

The Du'aas Rasulullaah Made for Hadhrat Ja'far and his Children and for Hadhrat Zaid bin Haaritha and Hadhrat Abdullaah bin Rawaaaha

Hadhrat Abdullaah bin Ja'far reports that Rasulullaah once made du'aa saying, "O Allaah! You be Ja'far's successor in (caring for) his children." (5)

Another narration states that the du'aa Rasulullaah made was, "O Allaah! You be Ja'far's successor in (caring for) his family and bless (his son) Abdullaah in trade." Rasulullaah repeated this du'aa thrice. (6)

Hadhrat Sha'bi states that after Hadhrat Ja'far was martyred at Balqaa during the Battle of Mu'ta, Rasulullaah made du'aa saying, "O Allaah! You be Ja'far's successor in (caring for) his family better than You would be a successor to any of Your righteous servants." (7)

Hadhrat Abu Maysara narrates that when Rasulullaah received the news of the martyrdom of Hadhrat Zaid bin Haaritha, Hadhrat Ja'far and Hadhrat Abdullaah bin Rawaaaha, he got up to speak about them. Starting with Hadhrat Zaid, Rasulullaah said, "O Allaah! Forgive Zaid. O Allaah! Forgive Zaid. O Allaah! Forgive Ja'far and Abdullaah bin Rawaaaha." (8)

(1) Ibn Abi Shaybah.
(2) Ibn Najjaar, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.231).
(3) Ibn Maajah, Ibn Sa'd and Tabraani.
(4) Abu Nu'aym in his Hilya, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.228).
(5) Ahmad and Ibn Asaakir. Tabraani and Ibn Asaakir have also reported the narration from Hadhrat Abdullaah bin Abbaas.
(6) Tayaalisi, Ibn Sa'd, Ahmad and others.
(7) Ibn Abi Shaybah, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.155). Ibn Sa'd (Vol.4 Pg.39) has reported a similar narration.
(8) Ibn Sa'd (Vol.3 Pg.46).
The Du'aas Rasulullah Made for the Family of Hadhrat Yaasir, for Hadhrat Abu Salamah and for Hadhrat Usaama bin Zaid

Hadhrat Uthmaan bin Affaan narrates that Rasulullah once made du'aa saying, "O Allaah! Forgive the family of Yaasir although you have already forgiven them." (1)

Hadhrat Aa'isha reports that Rasulullah once made du'aa saying, "O Allaah! Bless Ammaar (the son of Hadhrat Yaasir)." The Hadith still continues further. (2)

Hadhrat Ummu Salamah reports that Rasulullah once made du'aa saying, "O Allaah! Forgive Abu Salamah, elevate his rank amongst those close to You and be his successor amongst those (of his family who are) left behind. Forgive us also, O Rabb of the universe and together with expanding his grave, fill it with light as well." (3)

Hadhrat Usaamah bin Zaid says, "Rasulullah used to put me on his thigh and then put Hasan bin Ali on his left thigh. Rasulullah would then hug us and say, "O Allaah! I am compassionate towards the two of them, You also be compassionate towards them." (4) Another narration states that Rasulullah would say, "O Allaah! I love the two of them, You love them also." (5)

Hadhrat Usaamah relates, "When Rasulullah's illness became severe, I returned to Madinah (after camping with the Muslim army in nearby Juruf) and those with me also returned. Rasulullah was unable to speak when I entered (his room) and when he repeatedly placed his hand on me and lifted it, I realised that he was making du'aa for me." (6)

The Du'aas Rasulullah Made for Hadhrat Amr bin Al Aas, Hadhrat Hakeem bin Hizaam, Hadhrat Jareer and for the family of Hadhrat Busr

Hadhrat Jaabir reports that Rasulullah thrice made du'aa saying, "O Allaah! Forgive Amr bin Al Aas because whenever I request him for charity, he always brings it to me." (7)

Hadhrat Hakeem bin Hizaam narrates that Rasulullah once made

(1) Ahmad and Ibn Sa’d.
(2) Ibn Asaakir, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.245).
(3) Ahmad, Muslim and Abu Dawood, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.219).
(4) Ahmad, Abu Ya’la, Nasa’ee and Ibn Hibbaan.
(5) Ibn Sa’d (Vol.4 Pg.62).
(6) Ahmad, Tirmidhi, Tabraani and others, as quoted in Kanzul Ummaal (Vol.7 Pg.5) and Muntakhab Kanzul Ummaal (Vol.5 Pg.136).
(7) Ibn Adi, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.250).
du'aa for him saying, "O Allaah! Bless him in trade." (1) Another narration explains that (this happened) when Rasulullaah sent Hadhrat Hakeem to purchase a sacrificial animal for a Dinaar. After purchasing it, he sold it for two Dinaars. Thereafter, he bought another for a Dinaar and returned with (the animal and) a Dinaar to Rasulullaah. Rasulullaah then made du'aa that Hadhrat Hakeem be blessed (in trade) and instructed him to donate the Dinaar in Sadaqah. (2)

Hadhrat Jareer says, "When I once mentioned to Rasulullaah that I could never remain steady on horseback, he placed his hand on my chest until I could actually see its imprint on my chest. He then made du'aa saying, 'O Allaah! Make him steady and also make him one who is rightly guided and who guides others aright.' Thereafter, I never once fell off a horse." (3)

In another narration, Hadhrat Jareer says, "Rasulullaah once said to me, 'Why do you not relieve me of Dhu Khalsa?' Dhu Khalsa was a building of the Khath'am tribe and was referred to as the Yemeni Kabah during the Period of Ignorance. 'O Rasulullaah! I submitted, 'I am a person who cannot remain steady on horseback..." The rest of the narration is like the one above. (4)

Hadhrat Abdullaah bin Busr relates, "My father and I were sitting by the door of our house when Rasulullaah arrived on his mule. 'O Rasulullaah! my father said, 'Why don't you alight to have something to eat and make du'aa for blessings?' Rasulullaah then alighted, ate something and made du'aa saying, 'O Allaah! Have mercy on them, forgive them and bless them in their sustenance.'" (5) Another narration states further that Hadhrat Abdullaah bin Busr said, "We then always saw a tremendous supply of sustenance coming from Allaah." (6)

The Du'aas Rasulullaah Made for Hadhrat Baraa bin Ma'roor, Hadhrat Sa'd bin Ubaadah and Hadhrat Abu Qataadah

Hadhrat Nadhla bin Amr Ghifaari reports, "When a man from the Ghifaar tribe came to Rasulullaah and Rasulullaah asked him what his name was, he replied that it was Muhaan (meaning 'the disgraced one'). Rasulullaah then said, 'You are now Mukrim (the honoured one).'. When Rasulullaah arrived in Madinah, he also led the Janaazah salaah for Hadhrat Baraa bin Ma'roor. Rasulullaah made du'aa for him saying, 'O Allaah! Shower Your special mercy on Baraa bin Ma'roor. Do not be unapproachable to him on the Day of Qiyaamah and enter him into Jannah, which You already have decreed.'" (7)

(1) Tabraani.
(2) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.152).
(3) Tabraani.
(4) Ibn Abi Shaybah, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.152).
(5) Ibn Asaakir.
(6) Tabraani, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.220).
(7) Ibn Mandah and Ibn Asaakir, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.144).
Hadhrat Ibn Abu Qataadah reports that the person for whom Rasulullaah led the Janaazah salaah when he arrived in Madinah was Hadhrat Baraa bin Ma’roor. Rasulullaah went with the Sahabah and when they formed a row in front of Hadhrat Baraa’s body, Rasulullaah made du’aa saying, “O Allaah! Forgive him, have mercy on him and be pleased with him, even though You have already done this.”

Hadhrat Qais bin Sa’d narrates that Rasulullaah once made du’aa saying, “O Allaah! Shower Your special mercy on the family of Sa’d bin Ubaadah and forgive them.”

Hadhrat Abu Qataadah relates, “We were with Rasulullaah on a journey when (because of exhaustion) he started to lean to one side of his animal. I then held him up with my hand until he woke up. Later when he again started to lean to one side, I again supported him until he awoke. Thereafter, he made du’aa saying, ‘O Allaah! Look after Abu Qataadah as he has looked after me tonight.’ He then addressed me saying, ‘We have certainly given you a lot of difficulty.’”

The Du’aaas Rasulullaah Made for Hadhrat Anas bin Maalik and for Other Sahabah

Hadhrat Anas reports that when Hadhrat Ummu Sulaym once requested Rasulullaah to make du’aa for him, Rasulullaah said, “O Allaah! Grant him plenty of wealth and children and bless him in them.”

Hadhrat Abu Dardaa narrates that a man called Harmala once came to Rasulullaah. Pointing to his tongue, he said, “O Rasulullaah! Imaan is still here while hypocrisy lurks here.” He then pointed towards his heart. He then continued, “I think but a little of Allaah.” Rasulullaah made du’aa for him saying, “O Allaah! Grant him a tongue that makes Dhikr and a heart that is grateful. Allow him to love those whom I love and let all his affairs have a good ending.”

Hadhrat Talib narrates that when he once requested Rasulullaah to make du’aa for him, Rasulullaah said, “(I will do so) When permission is granted (by Allaah).” Rasulullaah then waited awhile before he made du’aa saying, “O Allaah! Forgive Talib and have mercy on him. O Allaah! Forgive Talib and have mercy on him. O Allaah! Forgive Talib and have mercy on him.”

Hadhrat Abu Moosa Ash’ari narrates that Rasulullaah once made du’aa saying, “O Allaah! Elevate your little servant Abu Aamir above the majority.”

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(1) Ibn Sa’d (Vol.3 Pg.620).
(2) Abu Dawood, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.190).
(3) Abu Nu’aym and Tabraani, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.161).
(4) Abu Nu’aym, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.142).
(5) Tabraani. Haythami (Vol 9 Pg.402) has commented on the chain of narrators.
(6) Tabraani. Haythami (Vol 9 Pg.402) has commented on the chain of narrators. Ibn Sa’d (Vol.7 Pg.42) has reported a similar narration.
of people on the Day of Qiyaamah."

Hadhrat Hassaan bin Shaddaad narrates, "When my mother arrived with a delegation to meet Rasulullah, she said, 'O Rasulullah! I have come with this delegation to you so that you may make du'aa that this son of mine becomes big and good.' Rasulullah then performed wudu and, passing the leftover water over my face, said, "O Allaah! Bless her in this child and make him big and good."" (2)

The Du'aas Rasulullah Made for the Weak Sahabah

Hadhrat Abu Hurayrah narrates that after making the Salaam, Rasulullah was still facing the Qibla when he raised his head and made du'aa saying, "O Allaah! Free Salamah bin Hishaam, Ayaash bin Abu Rabee'ah, Waleed bin Waleed and all the other weak Muslims who are unable to formulate an escape route and have no way out (of Makkah)." (3)

Another narration states that it was after raising his head from a Rakaah of the Fajr salaah that Rasulullah made du'aa saying, "O Allaah! Rescue Waleed bin Waleed, Salamah bin Hishaam, Ayaash bin Abu Rabee'ah and the other oppressed Muslims in Makkah. O Allaah! Severely trample the Mudhar tribe underfoot and afflict them with drought as the people were afflicted during the time of Yusuf."

The Du'aas Rasulullah Recited When Bidding Farewell

Rasulullah says: "I place your Deen in Allaah's Custody..."

Hadhrat Qaz'ah narrates that Hadhrat Abdullaah bin Umar once said to him, "Come. Let me bid you farewell as Rasulullah bid me farewell. (Rasulullah said:)"

"أَسْتُوْىَ اللَّهُ دِينِكَ وَأَمَانِيَكَ وَحَوَائِيكَ عَمَّالَكَ"

"I place your Deen, your trustworthiness and the results of all your deeds in Allaah's custody"

Another narration states that Hadhrat Abdullaah bin Umar would always say to a person embarking on a journey, "Come close to me so that I may bid you farewell as Rasulullah bid me farewell." He would then recite the du'aa quoted above. (6)

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(1) Ibn Sa'd and Tabraani, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.239).
(2) Abu Nu'aym, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.167).
(3) Bazzaar. Haythami (Vol.10 Pg.152) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.130) has reported a similar narration.
(4) Ibn Sa'd (Vol.4 Pg.130).
(5) Abu Dawood (Vol.3 Pg.232).
(6) Tirmidhi (Vol.2 Pg.182).
Rasulullaah ﷺ’s Words to a Sahabi who informed him that he intended Leaving on a Journey

Hadhrat Anas ﷺ reports that a Sahabi ﷺ once came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I intend embarking on a journey, so do give me some provision (du’aa)." Rasulullaah ﷺ said, "May Allaah make Taqwa your provision." When he asked for more du’aa, Rasulullaah ﷺ said, "May Allaah also forgive your sins." "May my parents be sacrificed for you, O Rasulullaah ﷺ!" the Sahabi ﷺ said, "Do give me more." Rasulullaah ﷺ obliged, saying, "And may Allaah make it easy for you to acquire good wherever you may be." (1)

Rasulullaah ﷺ’s Words when Bidding farewell to Hadhrat Qutaadah Rahaawi ﷺ and another Sahabi

Hadhrat Qutaadah Rahaawi ﷺ says, "When Rasulullaah ﷺ appointed me as leader of my people, I held his hand as he bade me farewell. Rasulullaah ﷺ said:

"جلَّ اللَّهِ النَّفُوذِيَّ رَآدَكَ! وَغَفِّرْ ذَنْبِكَ! وَحَفْنِكَ اللَّهُ مِنَ الحَرَّمِ حَيْنَا تُوَّجِّهَتْ"

"May Allaah make Taqwa your provision, forgive your sins and lead you towards good wherever you may be." (2)

Hadhrat Abu Hurayrah ﷺ narrates that a man once said, "O Rasulullaah ﷺ! I wish to undertake a journey, so please give me some advice." Rasulullaah ﷺ said, "Ensure that you always adopt Taqwa and recite (اللَّهُ أَكْبَرُ) when ascending any slope." As the Sahabi ﷺ was leaving, Rasulullaah ﷺ made du’aa saying:

"اللَّهُمَّ اسْتَقْلِلْ أَنْقَلْتَ الْبَيْدَاءَ! وَهْوَ عَلَيْهِ السَّفَرُ"

"O Allaah! Shorten the distance for him and make the journey easy for him" (3)

The Du'aas Rasulullaah ﷺ Recited When Taking Food or Drink and when Wearing clothing

Hadhrat Abu Umaamah ﷺ reports that when Nabi ﷺ lifted the tablecloth off the ground (after eating), he would recite:

"الْحَمْدُ لِلَّهِ (خَمِسًا) كَبِيرًا عَالِمًا مَبَارِكًا فِيهُ غَيْرُ مَكْفِيِّي لاَ مُؤْفِقُ وَلاَ مُسْتَفْقِيِّ عَنْهُ رَبِّيَا"

"All praise that is most abundant, pure and blessed belongs to Allaah but is (of course) insufficient (to praise Him adequately). O our Rabb,

(1) Tirmidhi (Vol.2 Pg.182).
(2) Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.131).
(3) Tirmidhi (Vol.2 Pg.182).
we are unable to stop praising You and will never be independent of doing so either.(1) Hadhrat Abu Sa'eed Khudri reports that whenever Rasulullaah ate or drank, he would recite:

"All praise belongs to Allaah Who has given us food and drink and has made us amongst the Muslims"(2)

Hadhrat Abu Sa'eed Khudri reports that whenever Rasulullaah wore a new garment, he would take the name of the garment - either a Qamees, a turban, a shawl (etc.) - and recite the following du'aa:

"Allah! Let this garment that I have made to wear be a blessing and a good deed. O Allaah, I ask for the good of it and the good for which it was made and ask Your protection from the evil of it and the evil for which it was made"(3)

The Du'aas Rasulullaah Recited when Sighting the New Moon and when Noticing Thunder, Clouds or Wind

The Du'aas Rasulullaah Recited when Sighting the New Moon

Hadrat Talha narrates that when Rasulullaah sighted the new moon, he would recite:

"O Allaah! Let this new moon rise over us with good fortune, Imaan, safety and Islaam. (O moon) My Rabb and yours is Allaah"(4)

A narration of Hadrat Abdullaah bin Umar quotes the words of the du'aa as follows:

"Allah is the Greatest! O Allaah! Let this moon rise over us with peace, security, serenity, Islaam and inspiration to do that which You love and

(1) Bukhaari, Abu Dawood and Tirmidhi.
(2) Tirmidhi and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.264).
(3) Tirmidhi and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.264).
(4) Tirmidhi (Vol.2 Pg.183).
approve of. (O moon) Our Rabb and yours is Allaah”(1)

Hadhrat Raafi bin Khadeej reports that whenever Rasulullaah saw the new moon, he would remark, “The moon of good and virtue.” He would then recite the following du’aa thrice:

"O Allaah! I ask You for the good of this month and for the best of destinies and I seek Your protection from its evil”(2)

The Du’as Rasulullaah Recited when he Noticed Thunder, Clouds and Wind

Hadhrat Abdullaah bin Umar reports that when Rasulullaah heard thunderclaps, he recited:

"O Allaah! Let not Your wrath kill us, let not Your punishment destroy us but rather grant us safety before that”(3)

Hadhrat Aa’isha narrates that whenever the wind blew violently, Rasulullaah would say:

"O Allaah! I ask You for its good, the good in it and the good that has been sent for. I also seek Your protection from its evil, the evil in it and the evil (punishment) it has been sent for”(4)

Hadhrat Aa’isha also reports that whenever Rasulullaah noticed a cloud forming on the horizon, he would leave what he was doing. In fact, if he was performing salaah, he would shorten it. He would then recite the du’aa:

"O Allaah! We seek Your protection from the evil (punishment) with

(1) Ibn Asaakir, as quoted in Kanzul Ummal (Vol.4 Pg.326). Tabraani has reported a similar narration without the words and with the word instead of. Haythami (Vol.10 Pg.139) has commented on the chain of narrators.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.139).

(3) Tirmidhi, as quoted in Jam’ul Fawaa'id (Vol.2 Pg.264).

(4) Bukhaari, Muslim and Tirmidhi.

(5) Abu Dawood, as Jam’ul Fawaa'id (Vol.2 Pg.265).
which it has been sent"

However, if it happened to rain, he would recite the following du'aa twice or thrice:

"O Allaah! Make this a beneficial downpour"(1)

Hadhrat Salamah bin Akwa reports that when the wind blew fiercely, Rasulullaah would say:

"O Allaah! Make it a wind that is fruitful and not one that is destructive"(2)

Some General Du'aas that Rasulullaah Made

Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah used to make du'aa saying:

"O Allaah! I ask you for guidance, Taqwa, chastity and independence"(3)

Hadhrat Abu Moosa Ash'ari reports that one of the du'aas Rasulullaah often recited was:

"O Allaah! Forgive my sins, my acts of ignorance, the excesses I commit in my affairs and everything else that You know better than I. O Allaah! Forgive the wrong I do in earnestness, in jest, in error and on purpose, all of which I am guilty of. O Allaah! Forgive my past sins, my future sins, those that I have done secretly, those I have committed openly and all others that You know better than I. You are the one Who promotes and relegates (people in status) and You have power over all things"(4)

Hadhrat Abu Hurayrah narrates that Rasulullaah used to make the following du'aa:

"O Allaah! Set right the affairs of my Deen in which lies the safety of all

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(1) Ibn Abi Shaybah, as quoted in Kanzul Ummataal (Vol. 4 Pg. 290).
(2) Tabraani. Haythami (Vol. 10 Pg. 135) has commented on the chain of narrators.
(3) Muslim.
(4) Muslim and Bukhaari.
my affairs, set right my worldly affairs in which lies my livelihood and
set right the affairs of my Aakhirah to which I shall be returning. Make
life a means for me to progress in every good and make death a means
for me to be relieved of every evil" (1)

Hadhrat Abdullaah bin Abbaas reports that Rasulullaah used to
make the following du'aa:

"اللهُمَّ نُسْلمُ وَبِكِ امْتَنْ وَعَلَيْكَ نَوَكَتْ وَإِلَيْكَ أَنْبَى وَيَرِيكَ حَاضَمَ الْهُمْرُ
أَنَّى أَعُوذُ بِعَزْنِكَ لَآ إِلَيْهِ إِلَّا إِنْتَ أَنْ تُضِلْنَى أَنَّ الْحَيٍّ الَّذِي لَا يَبْعُوْدُ وَالْجَنِّ وَالْإِنسُ
يَمُوتُنَّ"

"O Allaah! To You do I submit, in You do I believe, in You do I trust, to
You do I turn and with You do I challenge (my opposition). O Allaah!
Because there is none worthy of worship but You, I seek protection
with Your honour against me being misguided. You are the Ever Living
Who will never die while man and Jinn will surely die" (2)

Hadhrat Ummu Salamah narrates that the du'aa Rasulullaah most
often made was:

"بَيْنَ مَقْطَبِ الْقُلُوبِ بَيْنَ قَلْبِي عَلَى دُينِكَ"

"O the One Who turns hearts! Keep my heart steadfast on Your Deen" (3)

Hadhrat Aa'isha narrates that another of the du'aas that Rasulullaah used to make was:

"اللَّهُمَّ اغْفِرِي فِي جَسَدِي وَعَافِرِي فِي بَصَرِي وَاجْعَلْهُ الْوَارِثُ مِنِّي لَآ إِلَيْهِ إِلَّا أَنتُ
الْحَلِيمُ الْكَرِيمُ سَبِيحَانُ اللهِ رَبِّ الْعُرْوُشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ"

"O Allaah! Grant me well-being in my body and well-being in my sight
and make them my beneficiaries. There is none worthy of worship but
You the Most Forbearing and Most Magnanimous. Glorified is Allaah
the Rabb of the Grand Throne. All praise belongs to Allaah the Rabb of
the universe" (4)

Hadhrat Abdullaah bin Abbaas narrates that one of the du'aas Rasulullaah used to make was:

"رَبِّ اَعْتَنِي وَلَا تَعْنَ عَلَيْ وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيْ وَامْكَرْنِي وَلَا تَمَكَّرْ عَلَيْ وَاهْدِنِ
وَبِسْرُ هُدَائِي وَانْصُرْنِي عَلَى مِنْ بَعْيِ عَلَى رَبِّ اَجْعَلْنِي لَكَ مَا كَرَى لَكَ ذَلِكَ رَاهِبًا
لَكَ مَطْوَعًا إِلَى مَجِبٍّ أَوُّبُبٍ أَوْ مُنْبِيٍّ تَقُلُّ عَلَيْ وَاغْسِلُ حُوتَيْنِ وَأَجِبْ دَعْوًى وَبِثَتْ
حُوْتَيْنِ وَأَهَدْ قَلْبِي وَسَرِّنِي لِسَلَامٍ وَالْسُّجُودَ سَجِيَّةً قَلْبِي"

"O my Rabb! Assist me and do not assist others against me. Help me

(1) Muslim.
(2) Muslim and Bukhaari.
(3) Tirmidhi.
(4) Tirmidhi.
and do not help others against me. Plan in my favour and do not plan against me. Guide me and make guidance easy for me and assist me against those who oppose me. O my Rabb! Make me one who is grateful to You, who remembers You, who is not wary of You, who obeys You and who turns towards You. Accept my repentance, wash away my sins, accept my du'aa, make my testimony firm, guide my heart, steer my tongue and remove ill feeling from my heart."(1)

Hadrat Abdullaah bin Mas'ood narrates that amongst the du'aas that Rasulullaah made was:

"اللهم انا نستكل موجبات رحمتك وغفرانك والسلامه من كلٍّ إنم والقيمة من كلٍّ يقول بالجنة والنهاية من الناز.

"O Allaah! We beg You for everything that attracts Your mercy and forgiveness. We also beg You for safety from every sin, for inspiration to do every good; for the success of Jannah and safety from Jahannam."(2)

Hadrat Abdullaah bin Amr narrates that Rasulullaah used to make du'aa saying:

"اللهم اغفر لي ما أخطأت وما تعمدت وما أسررت وما أعقلت وما جهلت وما تعمدت.

"O Allaah! Forgive the sins and wrong we do in jest, in earnestness and on purpose, all of which we are guilty of"(3)

Hadrat Imraan bin Husayn narrates that the du'aa Rasulullaah made most frequently was:

"اللهم اغفر لي ما أخطأت وما تعمدت وما أسررت وما أعقلت وما جهلت وما تعمدت.

"O Allaah! Forgive the wrongs I do in error and on purpose, those that I have done secretly and those I have committed openly, those committed in ignorance and those done intentionally"(4)

Hadrat Aa'isha says that Rasulullaah used to make du'aa saying:

"اللهم احسن لى خلقى فأحسن خلقى.

"O Allaah! Make my character beautiful just as You have made my appearance beautiful"(5)

Hadrat Ummu Salamah reports that Rasulullaah used to say:

"ورب اغفر وارحمن وأهلي السبيل الأقوم.

"O my Rabb! Forgive me, have mercy on me and guide me to the most upright path"(6)

Hadrat Anas bin Maalik narrates that Rasulullaah used to make

(1) Abu Dawood and Ibn Maajah. A narration of Tirmidhi adds the words.
(2) Haakim, as quoted in Nawawi's Kitaabul Adhkaar (Pg.498).
(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.172).
(4) Ahmad, Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.172).
(5) Ahmad and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.173).
(6) Ahmad and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.174).
du’aa saying:

"O Defender of Islam and the Muslims! Keep me steadfast on Islam until the day I meet You" (1)

Hadhrat Busr bin Abu Artat Qurashi reports that he heard Rasulullah make the following du’aa:

"O Allah! Conclude all our affairs in a most beautiful manner and save us from disgrace in this world as well as the punishment of the Aakhirah" (2)

Another narration adds that Rasulullah said, "Whoever recites this du’aa will die before being put through tribulations." (3)

Hadhrat Abu Sirma narrates that Rasulullah used to say:

"O Allah! I ask You to grant independence to me and to all those associated with me" (4)

Hadhrat Thowbaan narrates that Rasulullah used to make du’aa saying:

"O Allah! I ask You for all that is lawful, for the resolve to stay away from evil, for the love of the poor and to accept my repentance. When You intend putting Your servants through tribulation, I ask You to take me away without undergoing any of it" (5)

Hadhrat Aa’isha narrates that one of the du’aas Rasulullah used to make was:

"O Allah! Allocate the greatest quantity of the sustenance you give me to my old age and to the period just before my death" (6)

Comprehensive Du’aaS

Rasulullah’s Preference for Comprehensive Du’aaS and his Teaching them to Hadhrat Aa’isha

Hadhrat Aa’isha says, "Rasulullah loved making comprehensive du’aa.

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.176).
(2) Ahmad.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.187).
(4) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.178).
(5) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.181).
(6) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.182).
du'aas and would make them rather than any other." (1)

Hadrat Aa'isha also reports that she was busy performing salaah when (her father) Hadrat Abu Bakr came to tell Rasulullaah something that she was unable to hear. "O Aa'isha!" Rasulullaah said to her, "Ensure that you make comprehensive du'aas. When she had completed her salaah, Hadrat Aa'isha asked Rasulullaah about this and he advised her to make the following du'aa:

"اللهم إني أستللك من الخير كله عاجليه وأاجليه وما علمت منه ومالام أعلم و آوودي من الشر كله عاجليه وأاجليه وما علمت منه ومالام أعلم وأستللك الجنة وما قرب إليها من قول أو عمل وأوودي من النار وما قرب إليها من قول أو عمل وأستللك من حييما سلتك منه عدتك ورسولك محمد صلى الله عليه وسلم وأستللك من جحيم سلتك منه عدتك ورسولك محمد صلى الله عليه وسلم ما قضيت لي من أمرك أن تجعل عاقبتها رضي"

"O Allaah! I ask You for all good that is immediate and that is still to come, whether I am aware of it or not. I seek Your protection from all evil that is immediate and that is still to come, whether I am aware of it or not. I ask You for Jannah and every word and deed that will take me closer to it. I also seek Your protection from Jahannam and every word and deed that will take me closer to it. I ask You for every good that Your servant and Rasul Muhammad asked You for and I seek Your protection from everything that Your servant and Rasul Muhammad sought Your protection from. I also beseech You to make the outcome be good of everything that You have decreed for me" (2)

In another narration, Hadrat Aa'isha says, "I was busy performing salaah when Nabi entered the room. He needed something and because I was delaying him, he said, 'O Aa'isha! You ought to make du'aa that is concise and comprehensive.' When I completed, I asked, 'O Rasulullaah! What du'aa is concise and comprehensive?'" Rasulullaah then taught her the du'aa quoted above. (3)

Rasulullaah Teaches a Comprehensive Du'aa to Hadrat Abu Umaamah and to some other Sahabah

Hadrat Abu Umaamah says that because Rasulullaah made so many du'aas, they were unable to remember them. They therefore said to him one day, "O Rasulullaah! You make so many du'aas, that we are unable to

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(1) Ibn Abi Shaybah, as quoted in Kanzul Ummaal (Vol.1 Pg.291).
(2) Haakim, as quoted in Kanzul Ummaal (Vol.1 Pg.306). Ahmad and Ibn Maajah have reported a similar narration, as quoted in the Adhkaar of Nawawi.
(3) Bukhaari in his Adab (Pg.506).
remember them." Rasulullaah ﷺ said, "Should I not teach you a du'aa that incorporates all of them?" Rasulullaah ﷺ then told them to recite:

اللهُمَآ إِنَّكَ مِنَ الْخَيْرَةِ مَنْ سَتَّلِكَ مَنْ نَبِيَّكَ مُحَمَّدَ صلىُ اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَعْوُدْكَ مِنْ شَيْءٍ اسْتَعَاذَ مَنْ نَبِيَّكَ مُحَمَّدَ صلىُ اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنتَ الْمُسْتَعِنَانَ وَعَلَيْكَ الْبِلَاغَ وَلَا حَوْلٌ وَلَا قَوَّةٌ إِلَّا بِاللَّهِ.

"We ask You for every good that Your Nabi Muhammad ﷺ asked You for and we seek Your protection from everything that Your Nabi Muhammad ﷺ sought Your protection from. It is only from You that help can be sought and only You can conclude all matters because there is no power or might but from Allaah" (1)

**Asking for Allaah's Protection**

**Factors from which Rasulullaah ﷺ used to Ask for Allaah's Protection**

Hadrat Anas ﷺ reports that Rasulullaah ﷺ used to make du'aa saying:

اللهُمَآ إِنِّي أُعْبُدُكَ مِنَ الْعَجْرِيَّةِ وَالْكُسْبِ وَالْجِمْهِرِ وَالْهَمْرِ وَالْمَخْلِقِ وَأُعْبُدُكَ مِنْ عَدْاَبِ الْقُبُورِ وَأُعْبُدُكَ مِنْ فِتْنَةِ الْمَخِيَّةِ وَالْمَمَاتِ

"O Allaah! I seek Your protection from helplessness, laziness, cowardice, extreme old age and miserliness. I also seek Your protection from punishment in the grave and from the tribulations of life and death"

Another narration adds the words:

وَضَلَّلَ الْذَّنِينَ وَغَلْبَةَ الْرِّجْالِ

"...(and I seek Your protection from) the burden of debts and from the tyranny of men" (2)

Hadrat Aa'isha ﷺ reports that Rasulullaah ﷺ used to include the following words in his du'aa:

اللهُمَآ إِنِّي أُعْبُدُكَ مِنْ شَرْمَا عَمَلْتَ وَمِنْ شَرْمَا لَمْ أَعْمَلُ

"O Allaah! I seek Your protection from the evil of what I do and from the evil of what I do not do" (3)

Hadrat Abdullaah bin Umar ﷺ narrates that amongst the du'aas that Rasulullaah ﷺ made was:

اللهُمَآ إِنِّي أُعْبُدُكَ مِنْ زُوَارِي يَعْبُدُكَ وَتَحْوِلَ عَالِفَتِكَ وَفَخَأَوْا يَقْمِيكَ وَجَمِيعُ سَحْطَبِكَ

"O Allaah! I seek Your protection from losing Your bounties, from a reverse in well-being, from sudden calamities and from all forms of

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(1) Tirmidhi (Vol.2 Pg.190). Bukhaari has reported a similar narration in his Adab (Pg.99).
(2) Bukhaari and Muslim.
(3) Muslim.
Hadhrat Zaid bin Arqam once said to the people, "I am telling you only what Rasulullaah used to tell us." (He then proceeded to teach them the following du'aa:)

"O Allaah! I seek Your protection from helplessness, laziness, cowardice, miserliness and from punishment in the grave. O Allaah! Grant Taqwa to my Nafs and purify it because You are the best of those who purify it. You are its Protector and Master. O Allaah! I seek Your protection from knowledge that does not benefit, from a heart that does not fear (displeasing You), from a Nafs that is never satiated and from du'aas that are not accepted"

Hadhrat Aa'isha reports that Rasulullaah used the following words when making du'aa:

"O Allaah! I seek Your protection from the tribulation of Jahannam, from its punishment and from the evils of both wealth and poverty" (1)

Hadhrat Qutba bin Maalik reports that Rasulullaah used to make the following du'aa:

"O Allaah! I seek Your protection from character, actions and desires that are evil" (2)

Hadhrat Anas narrates that Rasulullaah used to make du'aa saying:

"O Allaah! I seek Your protection from leprosy, insanity and all debilitating diseases" (3)

Hadhrat Abu Yasar who was also a Sahabi reports that Rasulullaah used to make du'aa saying:

(1) Tirmidhi, Abu Dawood, Ibn Maajah and Nasa'ee.
(2) Tirmidhi.
(3) Abu Dawood and Nasa'ee.
"O Allaah! I seek Your protection from being crushed, from falling, from drowning, from being burnt and from extreme old age. I also beseech You to protect me from being driven insane by Shaytaan at the time of death, from dying in Your path while fleeing from the battlefield and from dying from the bite of a poisonous creature"(1)

Hadrat Abu Hurayrah reports that Rasulullaah used to make the following du’aa:

"اللَّهُمَّ إِنِّي أُوذُّبُكَ مِنَ الْجَوَّابِ فَأَلْبِّ أَلْبَمْ وَأُذُّبُكَ مِنَ الخَبَيْبِ فَأَلْبِّـهَا بِنُسْبِ الْبِطَانَةَ"

"O Allaah! I seek Your protection from starvation because it is the worst of companions and I seek Your protection from treachery because it is the worst of confidantes"(2)

Another narration states that Rasulullaah used say in his du’aaas:

"اللَّهُمَّ إِنِّي أُوذُّبُكَ مِنَ الشَّيَافِقِ وَالْبَقَافِ وَسَوْمَتِ الأَخْلَاقِ"

"O Allaah! I seek Your protection from disputes, hypocrisy and bad character"(3)

Hadrat Anas reports that Rasulullaah used to recite the following du’aa:

"اللَّهُمَّ إِنِّي أُوذُّبُكَ مِنَ الْجَوَّابِ وَالْحَكْسَلِ وَأُوذُّبُكَ مِنَ الفَسُوقِ وَالْعَفْلَةِ وَالْعِبْنَةِ وَالْبَلَّةِ وَالمَسَكَنَةِ وَأُوذُّبُكَ مِنَ الْفَسُوقِ وَالْبَقَافِ وَالْبَقَافِ وَالْسُّمَعَةِ وَالْبَرَاءِ وَأُوذُّبُكَ مِنَ الصَّمُّرِ وَالْبُكْرِ وَالْجَنُونِ وَالْجَانَّاَمِ وَسَيِّئَى الْمُقَامَةِ"

O Allaah! I seek Your protection from helplessness, laziness, hard-heartedness, negligence, poverty, disgrace and destitution. I seek Your protection from sinfulness, disputes, hypocrisy, boastfulness and ostentation. I also seek Your protection from being deaf, dumb, insane and from contracting leprosy or any other debilitating diseases"(4)

Hadrat Uqba bin Aamir narrates that Rasulullaah used to make the following du’aa:

"اللَّهُمَّ إِنِّي أُوذُّبُكَ مِنْ يَوْمِ السُّوْرَةِ وَمِنْ يَوْمِ النُّمَرَةِ وَمِنْ يَوْمِ الصَّمَّانَةِ وَمِنْ صَاحِبِ السَّوْرَةِ وَمِنْ جَارِ السَّوْرَةِ فِي دَارِ الْمُقَامَةِ"

"O Allaah! I seek Your protection from a terrible day, a terrible night, a terrible moment, a terrible companion and from a terrible neighbour to my permanent residence"(5)

(1) Abu Dawood and Nasa‘ee.
(2) Abu Dawood and Nasa‘ee, as quoted in Kitaabul Adhkaar (Pg.499).
(3) Abu Dawood and Nasa‘ee, as quoted in Tayseerul Wusool (Vol.2 Pg.83).
(4) Tabraani in his Sagheer, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.143).
(5) Tabraani. Haythami (Vol.10 Pg.144) has commented on the chain of narrators.
protection from five factors with the following words:

"اللهُمَّ إنِّي أَعُوذُ بِكَ مِنَ الْخَيْرِ والذِّنْيِ وَفِتْنَةِ الصَّدِيرِ وَعِذَابِ القُرْفَةِ وَصَوْمِ العُمُرِ.

"O Allaah! I seek Your protection from miserliness, cowardice, corruption of the heart, punishment in the grave and extreme old age" (1)

Hadhrat Umar reports that Rasulullaah used the following words to secure Allaah’s protection for (his grandsons) Hadhrat Hasan and Hadhrat Husayn:

"In the complete and perfect attributes of Allaah do I ask:

إِنِّي أُعِينُ، كَمَا يُكَلِّمَتِ اللَّهُ النَّاسَ، مِنْ كُلِّ شَيْطَانِ وَحَمَامَةٍ، وَمِنْ كُلِّ عَيْنَ بِأَلْطَامٍ.

protection for the two of you from every Shaytaan and harmful creature and from every evil eye" (2)

**Securing Protection from the Jinn**

**The Words Rasulullaah used on the night the Jinn connived Against him**

Hadhrat Abu Tayyaah narrates that he once asked Hadhrat Abdur Rahmaan bin Khambash Taymi - who was an old man by then - "Did you meet Rasulullaah?" When the Sahabi confirmed that he did, Hadhrat Abu Tayyaah asked, "What did Rasulullaah do the night the Jinn connived against him?" Hadhrat Abdur Rahmaan explained, "That night many Jinn came down from their mountains and valleys to (attack) Rasulullaah. Amongst them was a particular Shaytaan who carried a flame in his hand with the intention of burning the blessed face of Rasulullaah. However, Hadhrat Jibra’eel came down to Rasulullaah saying, 'O Muhammad! Say something!' 'What shall I say?' Rasulullaah asked. Hadhrat Jibra’eel then told Rasulullaah to recite the following words:

أَعُوذُ بِكِلِمَاتِ اللَّهِ النَّاسَ، مِنْ شَرِّ مَا خَلَقَ وَذَرَّأْ وَمِنْ شَرِّ مَا يَبْنَى مِنْ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرَجُ فِيهَا وَمِنْ شَرِّ قُلُوبِ النَّبِيِّ وَالْيَهُودِ وَمِنْ شَرِّ مَا تُطَارِقُ أَطَارْقًا يَطْرَقُ بِثَحْرِيَّةُ رَحْمَانِ

In the complete and perfect attributes of Allaah do I ask protection from the evil of everything He has created and dispersed and from the evil of everything descending from the sky and going up into it. I also seek protection from the evil of the trials of the day and night and from every occurrence except those that bring good. O The Most Merciful (it is to You that I plead)'

(After Rasulullaah recited the du’aa) The flame they carried was then extinguished and Allaah defeated them." (3)

(1) Ahmad, Ibn Abi Shaybah, Abu Dawood, Nasa’ee and others.
(2) Abu Nu’aym in, as quoted in *Kanzul Ummal* (Vol.1 Pg.212).
(3) Ahmad and Abu Ya’la, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.117) with commentary on the chain of narrators. Nasa’ee and Ibn Abi Shaybah have reported similar narrations, as quoted in *Kanzul Ummal* (Vol.1 Pg.212).
Hadhrat Ubay bin Ka'b reports that he was once with Rasulullaah when a Bedouin came and said, "O Nabi of Allaah! I have a brother who is suffering." "What is it that ails him?" Rasulullaah asked. When the man explained that his brother was affected by the Jinn, Rasulullaah told him to bring his brother to him. (When the man came) Rasulullaah seated the man in front of him and recited the following to secure protection for him (against the Jinn):

- Surah Faatiha
- the first four verses of Surah Baqarah
- the verse: "وَإِنَّ الْهَيْبَةَ إِلَّا وَاحِدَةٌ وَأَلْلٌ هُوَ الْحَكِيمُ" (Surah Baqarah, verse 163)
- Aayatul Kursi
- Three verses at the end of Surah Baqarah
- The verse: "سَبِعَةً اللَّهُ أَلْلَهُ الْقَهَّارُ وَلَهُ الْهُدًى وَهُوَ الْخَيْرُ الْمَجِيدُ" (Surah Aal Imraan, verse 18)
- The verse: "إِنَّ هَذَا الْقُرْآنَ الْمُبَارَكَ الَّذِي كُنْتُ بِهِ مُسْتَرْعِنًا، يُؤْمِنُ بِهِ الْمُؤْمِنُونَ وَيُؤْمِنُ بِهِ الْكَافِرُونَ" (Surah A'raaf, verse 54)
- The concluding verses of Surah Mu'mineen, starting from
- The verse: "لَعَلَّكُمْ تَتَّبِعُونَ الْأَمْرَ الْمُعْلُومِ" (Surah Jinn, verse 3)
- Ten verses from the beginning of Surah Saaffaat
- Three verses at the end of Surah Hashar
- Surah Ikhlaas
- Surah Falaq and Surah Naas

(After Rasulullaah recited these before him) The man then stood up as if he had never had any ailment whatsoever. (1)

What Should be Recited when Falling Asleep or when Getting Scared at Night

The Du'aa Rasulullaah Taught Hadhrat Khaalid bin Waleed to Recite to Dispel what he saw in his Dreams

Hadhrat Abu Umáamah narrates that Hadhrat Khaalid bin Waleed once told Rasulullaah about the frightening dreams that he saw, which prevented him from performing salaah at night. "O Khaalid bin Waleed!" Rasulullaah said, "Should I not teach you some words that if you say thrice, Allaah will dispel these dreams from you?" "May my parents be sacrificed for you, O Rasulullaah!" Hadhrat Khaalid exclaimed, "Do inform me because it was precisely for this reason that I told you about this." Rasulullaah then told him to recite the following du'aa:

"أَعْفُوْ بِكِمَائِلِ اللَّهِ الرَّحْمَةِ مِنْ غَضَبِهِ وَعَقَابِهِ وَشَرِّي عَبِادِهِ مِنْ هَمَارِبِ الشَّيَاطِينِ وَأَنَّ" (Surah A'raaf, verse 54)

(1) Ahmad, Haakim and Tirmidhi, as quoted in Kanzul Ummaal (Vol.1 Pg.212).
"I seek protection in the complete and perfect attributes of Allaah from His wrath, His punishment and from the evil of His servants. I also seek His protection from the whispering of the Shayaateen and from them approaching me"

Hadrat Aa'isha relates further that it was not even a few nights later that Hadrat Khaalid came back to Rasulullaah saying, "May my parents be sacrificed for you, O Rasulullaah! I swear by the Being Who has sent you with the truth that when I thrice completed the words you taught me, Allaah dispelled the condition I was suffering from. I now do not even fear entering a lion's den at night." (1)

Hadrat Abdullaah bin Amr mentioned that the above du'aa should be recited whenever a dream scares a person. He therefore used to teach the du'aa to those children of his who were of an understanding age. As for those who had not yet reached the age of understanding, he would write the du'aa down on a piece of paper and tie it around their necks. (2)

Another narration states that Hadrat Khaalid bin Waleed often woke up frightened from his sleep. When he mentioned this to Rasulullaah, Rasulullaah advised him that as soon as he awoke, he should recite (Bismillaah), followed by the du'aa quoted above. (3)

Another narration states that when Hadrat Waleed bin Waleed told Rasulullaah that he often felt fearful, Rasulullaah advised him to recite the above du'aa when he retired to bed. (4)

**Du'aas for Distress, Worries and Anxiety**

**Rasulullaah Teaches the Du'aa to be Recited when Experiencing Difficulty**

Hadrat Ali says, "Rasulullaah instructed me to recite the following du'aa whenever I faced any difficulty:

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\text{“There is none worthy of worship but Allaah the Most Forbearing and Most Magnanimous. Glorified and Blessed is Allaah the Rabb of the Glorious throne. All praise belongs to Allaah the Rabb of the universe”}.
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(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.116). Haythami (Vol.10 Pg.127) has commented on the chain of narrators.

(2) Nasa'ee, Abu Dawood, Haakim and Tirmidhi.

(3) Nasa'ee. Maalik has reported a similar narration in his *Mu'atta*.

(4) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.116).

(5) Ahmad, Nasa'ee, Ibn Jarir, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298). Haakim has reported a similar narration, as quoted in *Tuhfatudh Dhaakireen* (Pg.194).
A narration of the type has already been quoted in the chapter discussing how Adhkaar were taught.

**The Du'aas Rasulullaah (R.A) Recited when Faced with Difficulty and the Du'aa he Taught the Family of Abdul Muttalib**

Hadhrat Anas reports that whenever Rasulullaah (R.A) was faced with any difficulty, he used to recite:

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"يَا حَيَّ يَا قَبْوُرُ لَّيْلَةُ أَسْتَغْفِرُ"
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"O The Ever Living and Controller, it is by Your mercy that I seek assistance" (1)

Hadhrat Asmaa bint Umays narrates that whenever Rasulullaah (R.A) was perturbed about something or when he was faced with some difficulty, he would recite:

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اللَّهُ الَّذِي لَا شَرِيكَ بِهِ شَيْئًا
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"Allaah! Allaah is my Rabb and I shall not ascribe any as partner to Him" (2)

In another narration, Hadhrat Asmaa says that Rasulullaah (R.A) taught her to the above du'aa when in difficulty. (3)

Hadhrat Abdullaah bin Abbaas reports that they were inside a room when Rasulullaah (R.A) held on to the door-frame and told them, "O family of Abdul Muttalib! When you experience any difficulties or hardships, say:

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اللَّهُ الَّذِي لَا شَرِيكَ بِهِ شَيْئًا
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"Allaah! Allaah is our Rabb and we shall not ascribe any as partner to Him" (4)

Another narration quotes the same narration with the words:

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اللَّهُ الَّذِي لَا شَرِيكَ بِهِ شَيْئًا
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"Allaah! Allaah has no partner" (5)

Hadhrat Abdullaah bin Abbaas narrates that Rasulullaah (R.A) used to recite the following du'aa during times of difficulty:

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لا إِلَهِ إِلَى اللَّهِ الْعَزِيزِ الْخَلِيْلِ إِلَى اللَّهِ إِلَى اللَّهِ رَبُّ الْعَرْشِ الْعَظِيمِ إِلَى اللَّهِ إِلَى اللَّهِ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكِرِيمِ
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"There is none worthy of worship but Allaah the Most Honoured and The Most Forbearing. There is none worthy of worship but Allaah the Rabb of the Glorious throne. There is none worthy of worship but Allaah the Rabb of the heavens, the Rabb of the earth and the Rabb of

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(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.299).
(2) Ibn Jareer.
(3) Ibn Jareer and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).
(4) Tabraani. Haythami (Vol.10 Pg.137) has commented on the chain of narrators.
(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).