



Ahadith in the Virtues of the Gatherings of Dhikr

The **First** is from Abu Hurayra رضي الله عنه narrated by Bukhaari, Muslim, Tirmidhi, Nisai, Ibn Majah and Bayhaqi in Shob ul Imaan

‘The Prophet ﷺ said ‘Allah ﷻ proclaims ‘Whatever conjecture My servant has about Me I fulfil it. I am with him when he performs My Dhikr, if he performs My Dhikr within (by) himself I remember him within Myself and if he performs My Dhikr in a group then I remember him in a group better than his. If he extends one hand towards Me I extend a forearm towards him, and if he extends a forearm towards Me I extend an arm towards him, and if he comes towards Me walking I come towards him running.’

Haafiz Abdul Azeem Al Munazri states in *‘Kitaab ut Targheeb wa Tarheeb’* that Imam Ahmad has narrated this hadith with a Sahih Sanad and has added at the end

‘Qataada states that Allah is swift in forgiving.’

The **Second** is the statement of Ibn Abbaas ؓ narrated by Tirmidhi, Nisai, Ibn Majah, Bazaar, Bayhaqi in *Shob ul Iman* and Ibn Abi Adduniya in *Kitaab ul Dhikr*

‘Allah ﷻ proclaims ‘O son of Adam, when you remember Me in isolation (alone) I remember you in isolation! And when you remember Me in a group I remember you with a group both better (in virtue) and greater (in number) than which you remembered me.’

The **Third** is the statement of Mu’aaz bin Anas ؓ narrated by Tabraani

‘Allah ﷻ states ‘No one performs my Dhikr by Himself except that I perform his Dhikr in a group of angels. And no one performs my Dhikr in a group except that I perform his Dhikr in a more superior group.’

Allaama Munzari states ‘the Sanad (of this Hadith) is Hassan’

The **Fourth** is the statement of Anas ؓ narrated by Imam Ahmad and Bayhaqi in *‘Al Asmaa u wa’l Sifaat’*

‘Allah ﷻ proclaims ‘O son of Adam, if you perform My Dhikr in your self I will remember you in My self and if you perform My Dhikr in a group I will remember you in a better group. If you come towards Me a hand span I will come towards you one arms length.’

The **Fifth** is the statement of Abu Hurayra ؓ narrated by Bukhaari, Muslim and Bayhaqi in *‘Al Asmaa’u wa’l Sifaat’*

‘Verily there are some Angels of Allah ﷻ who patrol the paths in search of the Ahl-ul-Dhikr (people of Dhikr), and when they find a group performing the Dhikr of Allah they proclaim ‘Come towards your need (want)!’ All the angels gather and cover the group performing

Dhikr with their wings that spread to the sky. When the gathering concludes the angels disperse and ascend to the skies where their Lord asks them - although He knows all - 'Where have you come from?' The angels answer 'We have come from a group of people on the Earth who were pronouncing your Tasbeeh, Takbeer and Tahleel'. Allah ﷻ asks 'Have they seen Me?' The angels answer 'No'. Allah ﷻ then asks '(What) if they had seen Me?' The angels answer 'If they had seen You they would be most fervent in Your worship, they would be most vehement in proclaiming Your Magnificence and would be most plentiful in pronouncing Your Purity'

Allah ﷻ then asks 'So what were they asking from me?' The angels reply 'They were asking You for Paradise' Allah ﷻ asks 'Have they seen Paradise?' The angels reply 'No'. Allah ﷻ asks 'How would it be had they seen Paradise?' They angels reply 'If they had seen it they would have been more determined in their ambition, more voracious in their demands and even greater in their desire.'

Allah ﷻ then asks 'What were they seeking shelter from?' The angels reply 'From Hell'. Allah ﷻ asks 'Have they seen Hell? The angels reply 'No'. Allah ﷻ asks 'How would it be had they seen Hell?' The angels reply 'If they had seen it they would have been persistent in fleeing from it.' Allah then proclaims 'I make you witness that I have forgiven them.' Then one of the angels (on hearing this) remarks 'A certain person was not part of them, he had come for (another) reason' Allah ﷻ will reveal to the angels 'Those people are such that whoever (even) sits with them no longer remains unfortunate.'

And this has been narrated by Ibn Habaan; Tirmidhi; Abu Nuaim in '*Hilya tul Awliya*' and Imam Ahmad (in Musnad) and others.

The **Sixth** is the statement of Ameer Mu'aawiyah رضي الله عنه narrated by Ibn Abi Shaiba; Imam Ahmad; Muslim, Tirmidhi and Nisai

'The Prophet ﷺ approached a gathering of his companions and asked 'For what (reason) are you all seated?' The companions replied 'We are seated for the Dhikr of Allah ﷻ, and we are praising Him for favouring us with the guidance of Islam'. The Prophet ﷺ asked 'With Allah ﷻ as a Witness, is there a reason other than this for your sitting?' The companions replied 'With Allah as our witness, we are sat here for no other reason'. The Prophet ﷺ replied 'I did not ask for an oath to slander you, but (I asked) only because Jibra'eel came to me and informed me that Allah ﷻ is mentioning you (the gathering) to the angels.'

The **Seventh** is from Abu Saeed Al Khudri رضي الله عنه narrated by Imam Ahmad; Abu Ya'laa, Ibn Habaan and Bayhaqi that the Prophet said

'Allah ﷻ will proclaim on the day of Qiyaamah 'Today, the gathering will soon come to know of the Ahl-ul-Karam (people of deed or luck). The Prophet ﷺ was asked who were the Ahl-ul-Karam and he replied 'The people of the Dhikr gatherings.'

The **Eigth** is the statement of Anas رضي الله عنه narrated by Imam Ahmad

'Whenever Syeduna Abdullah bin Rawaaha met a companion of the Prophet ﷺ he would say 'Come, let us renew our Imaan in our Lord for a moment'. One day he said this to a man who became angry and came to the Prophet ﷺ to complain 'Have you seen Abdullah bin

Rahaawa?! He favours momentary Imaan over your perpetual Imaan!’ The Prophet ﷺ replied ‘May Allah have mercy on Ibn Rawaaha, undoubtedly he prefers the gatherings that are a (source of) pride before the angels.’

Allaama Munzari in ‘*At Targeeb wa Tarheeb*’ states that it’s Sanad is Hasan.

The **Ninth** is from Anas ؓ narrated by Abu Ya’laa, Bazaar and Tabraani that the Prophet ﷺ said

‘No group gathers for the Dhikr of Allah seeking solely His pleasure except that a caller from the sky calls out ‘Arise! You are all forgiven. Your bad deeds have been turned into good.’

Allaama Munzari states that Imam Ahmad has narrated this Hadith with narrators considered Sahih except for (one of them) Maimoon, who for some is Thiqa but Imam Ahmad finds him Daef.

The **Tenth** is from Sahl bin Hanzaliya ؓ narrated by Tabraani that the Prophet ﷺ said

‘No group sits in a gathering in which it performs the Dhikr of Allah, (except that) as soon as they rise (disperse) they are informed ‘Rise! verily Allah has forgiven you.’

The **Eleventh** is the statement of Abdullah bin Mugaffal ؓ narrated by Imam Bayhaqi that the Prophet ﷺ stated

‘There is no group that gathers for the Dhikr of Allah except that a caller calls out to them from the sky ‘Arise, you are all forgiven.’

The **Twelfth** is the testimony of Abu Hurayra ؓ and Abu Saeed Khudri ؓ narrated by Ahmad; Muslim; Tirmidhi; Ibn Majah; Ibn Abi Shaiba and Bayhaqi that the Prophet ﷺ said

‘No group sits to perform the Dhikr of Allah except that Angels encircle them; mercy engulfs them; tranquillity descends unto them and Allah mentions them to those with Him.’

The **Thirteenth** is the statement of Abu Hurayra ؓ and Abu Saeed Khudri ؓ narrated by Ibn Abi Duniya

‘Indeed for the Ahl ul Dhikr (people of Dhikr) are four things; tranquillity descends upon them; mercy engulfs them; angels encircle them and Allah mentions them to the group with Him.’

The **Fourteenth** is from Jaabir ؓ narrated by Abd Ibn Humaid, in his Musnad, and Haakim

‘The Prophet ﷺ said ‘Verily Allah ﷻ has angels that travel and they descend and stop in the gatherings of Dhikr on the Earth.’

The **Fifteenth** is from Anas ؓ narrated by Imam Ahmad and Tirmidhi, who ranked it as Hasan

‘The Prophet ﷺ ordered ‘When you pass by the garden of Paradise, eat (from it)!’ They asked ‘Yaa Rasoolallah, and what is the garden of Paradise?’ He replied ‘The circles of Dhikr.’

Allaama Jazaree in *Al Miftaah ul Hisnul Hiseen* writes

‘He (the Prophet ﷺ) used the imagery of the garden to describe Dhikr and grazing to describe the activity of its participants.’

The **Sixteenth** is the statement of Abu Hurayra ؓ narrated by Ibn Najaar and which Imam Suyooti mentioned in his book '*Al habaa'ik fi ahwaal il Malaaiik*'

'Verily there are angels of Allah ؑ that travel in search of the circles of Dhikr. When they come across one they say to one another 'Sit!' and when the gathering supplicates the angels say Ameen upon their dua. When they (people of Dhikr) send Salawaat (blessings) upon the Prophet ؑ they too send Salawaat until they (the circle) disperse. The angels then say to one another 'There is good news for them (people of Dhikr), they are not returning (home) except in a state of forgiveness!'

The **Seventeenth** is the statement of Anas ؓ narrated by the Muhaddith Bazaar

'Verily from the angels of Allah are those who travel in search of the circles of Dhikr. When they come across such a circle they surround it and plead 'Our Lord! We have come to those servants of Yours who glorify Your blessings, recite your Book, send blessings upon Your Prophet and ask You for their Duniya and Akhirah.'
Allah ؑ replies 'Cover them with My mercy for they are a gathering in which no one is wretched.'

The **Eighteenth** is the question of Ibn Umar ؓ narrated by Imam Ahmad

'Yaa Rasoolallah, what is the reward of the gatherings of Dhikr?' The Prophet ؑ replied 'The Paradise.'

Allaama Munzari states 'Imam Ahmad narrated it with a Hasan sanad.'

The **Nineteenth** is from Jaabir رضي الله عنه narrated by Abu Ya'laa; Haakim, who ranked it as Sahih and Bayhaqi in '*Ad da'waat*'

'The Prophet ﷺ came out to us and said 'Oh people, verily Allah ﷻ has angels that travel, they descend upon and stop in the Dhikr gatherings, so you should eat from the gardens of Paradise.' The people asked 'What are the gardens of Paradise?' The Prophet ﷺ replied 'The gatherings of Dhikr, so spend your mornings and evenings in the Dhikr of Allah.'

The **Twentieth** is the statement of Ibn Abbaas رضي الله عنه narrated by Tabraani in '*As Saqeer*' with a Hasan sanad (chain)

'The Prophet ﷺ passed by Abdullah bin Rawaaha, who was performing Dhikr with his colleagues, and said 'You are the group with whom Allah ﷻ has ordered me to stay'. He then recited the verse '*And keep yourself patiently with those who call out to their Lord morning and afternoon*' (Surah Kahf v28). So whoever sat with you, the angels sat with him, and if they glorify (perform the tasbeeh of) Allah ﷻ, the angels also glorify Him and if they Praise Allah ﷻ, the Angels also Praise Him. The angels then return to Allah - who is aware of it all - and say 'O our Lord, Your servants were glorifying You, so we glorified You and they were Praising you, so we Praised You'. Allah ﷻ will say to them 'My Angels, Be witness for I have surely forgiven them'. The angels will say 'Amongst them was such and such (not worthy of forgiveness). Allah ﷻ will reply 'They (the Ahl -ul-Dhikr) are a group such that no wretched sits with them.'

The **Twenty First** is the statement of Amr bin A'basah ؓ narrated by Tabraani

'I heard the Prophet ﷺ say 'On Allah's ﷻ right side - even though both his sides are right - are men who are neither Prophets nor martyrs but the brightness of their faces will dazzle the eyes of the onlooker. The Prophets and martyrs will be envious of their station and proximity to Allah. The Prophet ﷺ was asked 'Yaa Rasoolallah, who are they?' He replied 'They are a collection of people from different tribes who gather together for (no reason but) the Dhikr of Allah and choose the purest and finest words (for His Dhikr), just as one chooses the finest dates to eat.'

Allaama Munzari states

'the narration of this Hadith is very close to Sahih, there is no harm/objection in it.'

The **Twenty Second** is the statement of Abu Darda ؓ narrated by Tabraani with a chain which Imam Munzari ranked as Hassan

'Allah ﷻ will raise a group of people on the Day of Qiyaamah, in their faces shall be Nur (light) and they will be upon a pulpit of pearls. The people will be envious of them and they will not be of the Prophets or Martyrs'. Abu Darda states '(On hearing this) a Bedouin got onto his knees and asked 'Yaa Rasoolallah, describe them to us so we may recognise them'. The Prophet ﷺ replied 'They are from diverse tribes and different towns who love each other solely for Allah ﷻ and gather for the Dhikr of Allah and perform His Dhikr.'

The **Twenty Third** is the statement of Abu Saeed Khudri ؓ narrated by Imam Haakim; Bayhaqi; Ibn Habbaan; Imam Ahmad; Ya'laa and Ibn Sunni

‘The Prophet ﷺ said ‘Increase the Dhikr of Allah until the people say (about you) ‘Surely he is mad.’

The **Twenty Fourth** is from Ibn Abbaas ؓ narated by Tabraani

‘The Prophet ﷺ said ‘Perform the Dhikr of Allah (to an extent) until the hypocrites claim that surely you are only pretending.’

The **Twenty Fifth** is the statement narated by Bayhaqi in Sho’b ul Imaan

‘Increase the Dhikr of Allah until the hypocrites claim ‘Surely they are only pretending’.

The **Twenty Sixth** is the statement of Abdullah bin Umar ؓ narrated by Baqiyy bin Makhlad

‘Verily the Prophet ﷺ passed by two gatherings; one of whom was calling out to Allah ﷻ and seeking His pleasure whilst the other gathering was studying knowledge. The Prophet ﷺ said ‘Both these gatherings are Khair (good) but one of them is better than the other.’

The **Twenty Seventh** is from Ibn Masood ؓ narrated by Imam Ibn Mubaarak; Saeed bin Mansur; Ibn Abi Shayba; Imam Ahmad in ‘Zuhd’; Ibn Abi Haathim; Abul Shaykh in ‘Kitaabul Uzma’; Tabraani in ‘Kabeer’ and Bayhaqi in ‘Shob ul Iman’

‘Verily one mountain calls the other by it’s name and asks ‘Oh so and so, has anyone passed by you today who

performed the Dhikr of Allah?’ And if the mountain replies yes it is very happy. Abdullah (Ibn Masood) then recited this verse ‘Indeed ye have put forth a thing most monstrous. At it the skies are about to burst, the earth to split asunder, and the mountains to fall down in utter ruin’ (Surah Maryam v89/90)’

The **Twenty Eighth** is from Muhammad bin Munkadir ؓ narrated by the Muhaddith Abul Shaykh in his book ‘Al Uzma’

‘It has reached me about two mountains that in the morning one of them calls the other by it’s name and asks ‘Oh so and so, has a Dhaakir (one who performs Dhikr) of Allah ؓ passed by you today?’ The second Mountain replies ‘Yes’. The first mountain then comments ‘Verily Allah has cooled your eyes with it, no Dhaakir has passed by me today.’

The **Twenty Ninth** is narrated about Ibn Abbaas ؓ that he said in explanation of the verse ‘*And the heavens and the Earth wept for them not*’ (Surah Dhukhaan v29)

‘Verily when the believer dies the piece of land upon which he prayed and performed the Dhikr of Allah cries for him.’

Ibn Jareer mentioned this Hadith in his tafseer.

The **Thirteenth** is from Abu Ubayd ؓ, the companion of Sulaymaan Bin Abdul Malik, narrated by the Muhaddith Ibn Abi Duniya,

‘When a believing servant dies parts of the earth call out ‘A believing servant of Allah ؓ has died.’ Upon this the earth and the sky both cry. The Most Merciful ؓ asks ‘Why are both of you crying?’ They both reply ‘Oh our

Lord, He never walked on any part of us except performing Your Dhikr.'

The **Thirty First** is narrated by Imam Bayhaqi from Zaid bin Aslam ؓ who narrates from a companion who said

'I went out with the Prophet ﷺ one night and passed a man in the Mosque performing Dhikr in a raised voice. I asked 'Yaa Rasoolallah, is it possible that he is pretending?' The Prophet ﷺ replied 'No, he is humble.'

The **Thirty Second** is from Uqba ؓ narrated by Imam Bayhaqi

'There was a man called Dhul Bijaadain about whom the Prophet ﷺ said 'Verily he is humble' and that was because he would perform the Dhikr of Allah.'

The **Thirty Third** is from Jaabir ؓ narrated by Imam Bayhaqi

'A man would raise his voice in Dhikr and another man asked him to keep his voice lowered. The Prophet ﷺ ordered 'Leave him (let him be), for verily he is humble'

The **Thirty Fourth** is from Shaddaad bin Oas ؓ narrated by Imam Haakim

'We were with the Prophet ﷺ and he ordered 'Raise your hands and say 'Laa ilaaha illallahu'. We did so. The Prophet ﷺ then said 'Oh Allah, verily You sent me with these words, and You ordered me with them, and You promised me upon them and undoubtedly You do not renege on your promises.'

The **Thirty Fifth** is from Abdur Rahman bin Sahl ؓ narrated by Ibn Jareer and Tabraani

‘When the verse ‘*And keep yourself patiently with those who call out to their Lord morning and afternoon*’ (Surah Kahf v28) was revealed the Prophet ﷺ was in one of his houses. He came out and found a group performing the Dhikr of Allah and sat with them and declared ‘All praise is for Allah who has ordered that I stay with them.’

The **Thirty Sixth** is from Thaabit ؓ narrated by Imam Ahmad bin Hanbal in his book ‘Az Zuhd’

‘Salmaan ؓ was with a group performing the Dhikr of Allah, the Prophet ﷺ passed by and they stopped. The Prophet ﷺ said ‘Verily I saw mercy descending upon you and desired to share in it with you.’

The **Thirty Seventh** is from Abu Razeen Al’Uqailee ؓ narrated by Imam Asbahaanee in the book ‘At Targeeb wa Tarheeb’

‘The Prophet ﷺ verily said ‘Shall I tell you around what all matters revolve?’ They replied ‘Certainly!’ The Prophet ﷺ said ‘Make the gatherings of Dhikr compulsory upon yourselves! and when you are alone move your tongue with the Dhikr of Allah!’

The **Thirty Eighth** is the statement of Anas ؓ narrated by Bayhaqi and Asbahaanee

‘If I was to sit with the group performing the Dhikr of Allah after the morning prayer until sunrise, it would be more beloved to me than everything upon which the Sun rises (i.e the world). And if I was to sit with the group performing the Dhikr of Allah after Asr until the Sun

disappears it would be more beloved to me than the world and everything in it.'

The **Thirty Ninth** is the statement of Anas ؓ narrated by Abu Daud and Abu Ya'laa

'If I was to sit with the group performing Dhikr (after morning prayer) until sun rise, it would be more beloved to me than freeing four slaves from the descendants of Sayyidina Ismail ؑ. And if I was to sit with the group performing Dhikr of Allah after Asr prayer until the setting of the Sun it would be more beloved than freeing four slaves.'

The **Fortieth** is from Amar bin Dinaar narrated by Bukhaari and Muslim with their respective chains 'Abu Ma'bad, the truthful freed slave of Ibn Abbaas ؓ, informed me that his master (Ibn Abbaas) said

'Verily people would raise their voices in Dhikr after finishing from Fard prayers, just as in the time of the Prophet ﷺ.'

With their same respective chains Bukhaari & Muslim narrate from Ibn Abbaas ؓ who said

'I would become aware of the Prophet's ﷺ prayer finishing from the Takbeer.'

And in Sahih Bukhaari is a narration from Ibn Abbaas ؓ

'In the time of the Prophet ﷺ we would not know of people finishing their prayers except through Dhikr Jahr'.

In the Sahih (of Bukhaari & Muslim) it is stated 'they would recite aloud *'Laa ilaahu illallaahu wahda hu laa shareeka Lahu, Lahulmulku, wa lahul hamd, wa huwa ala kulli shayin Qadeer'*. It is

in some narrations that this was specifically recited with Fajr and Maghrib prayers.

The **Forty First** is the statement of Umar ﷺ narrated by Imam Haakim

‘Whosoever entered the market and proclaimed ‘Laa ilaahu illallaahu wahda hu laa shareeka Lahu, Lahulmulku, wa lahul hamdu, Yuhyi wa yumeet, bi yadhi hi’l khair, wa huwa ala kulli shayin Qadeer’ *None is worthy of worship but He, He is One and has no partner, kingdom is for Him and praise is also for Him, He gives life and He gives death, with Him is all good and He has power over all Allah will record for him a thousand rewards.’*

In some chains it is ‘and he calls out...’

The **Forty Second** is from the Muhadith Saeed bin Mansur from Ubaid bin Umayr from Umar Farooq ﷺ; and from Abu Ubayd ﷺ with a different chain from Umar ﷺ and from Bayhaqi from Umar ﷺ; and Bukhaari from Umar ﷺ

‘He (Syeduna Umar) would proclaim several Takbeers from his dome in Mina, on hearing which the people in the Mosque would also proclaim Takbeer and then all those in the markets would proclaim Takbeer until the whole of Mina was proclaiming Takbeer.’

The **Forty Third** proof has been narrated by Abu Dawud, Nisai, Ibn Abi Shayba; Ahmad and Daar Qutni amongst others.

‘When the Prophet ﷺ would finish praying Witr he would recite ‘Subhaan alMalikil Qudoos’ thrice, and raise his voice with the third.’

The **Fourty Fourth** is from Ibn Jaabir ؓ narrated by Abu Nuaim in *Hilya t'ul Awliya'*

'Abu Muslim Alkholaani would regularly proclaim Takbeer aloud and would often allow his children to join in and would state 'Perform Allah's Dhikr until the Jaahil (ignorant) reckon you are mad'.

The **Fourty Fifth** is from Abu Yunus ؓ narrated by Abu Nuaim

'One day Abu Hurayra ؓ led the people in prayer, after performing salaam he raised his voice and proclaimed 'All Praise is for Allah who has made deen the means of Qiyaam and made Abu Hurayra an Imaam when he is but only a servant.'

The **Fourty Sixth** is narrated from Mudaarib ؓ by Abu Nuaim

'I was travelling at night when (I heard) a man proclaiming Takbeer. I rode my camel up to him and asked 'Who is this proclaiming Takbeer?' He replied 'I am Abu Hurayra ؓ'. I asked 'What are these takbeers (for)?' He replied 'In gratitude (to Allah).'

The **Fourty Seventh** is the story of Syeduna Umar's ؓ bringing of Islam narrated by Bazaar, Tabraani; Abu Nuaim in Hilya; Bayhaqi in *Ad Dalaail*; Abu Nuaim in *Ad Dalaail* and Ibn Asaakir.

'When he came to the Prophet ﷺ, who was with his companions in Dar ul Arqam, he proclaimed 'I testify there is none worthy of worship but Allah and verily you are Allahs Prophet.' The people in the Dar ul Arqam proclaimed the takbeer and it was heard by the people in Masjid-ul-Haraam'.

