



134465 - Are these hadiths Sahih?

the question

I get e-mails that contain hadiths from the Messenger of Allah (blessings and peace of Allah be upon him), and I do not know how sound these hadiths are, which makes me worry about sending and spreading these message, for fear that these hadiths may be da'eef (weak) or mawdoo' (fabricated), because of the seriousness of spreading these kinds of hadiths with the lies that they tell about the Messenger (blessings and peace of Allah be upon him). I hope that you can tell me the isnaads of these hadiths and the reason for the problem if they are da'eef, so that we can make sure to spread the Sahih (sound) Prophetic Sunnah. These hadiths are as follows:

~1~

"Whoever sends blessings upon me one thousand times will not die until he is given glad tidings of Paradise."

~2~

"Whoever sends blessings upon me one hundred times in a day, Allah will meet one hundred needs of his, seventy of them in the Hereafter and thirty of them in this world."

~3~

"Whoever sends blessings upon me ten times in the morning and ten times in the evening, will have my intercession on the Day of Resurrection."

~4~

"Whoever sends blessings upon me once, Allah will send blessings upon him tenfold and erase from him ten bad deeds, and will raise him ten degrees in status."

~5~

"There is no one who sends blessings upon me but Allah will return my soul to me so that I can greet him with salaam."

~6~

"The closest of people to me on the Day of Resurrection will be those who sent the most blessings upon me."



~7~

“There will come a time when my ummah loves five things and forgets five things. They will love this world and will forget the hereafter; they will love wealth and forget the reckoning; they will love created beings and forget the Creator; they will love palaces and forget the grave; they will love sin and forget repentance. When that happens, Allah will test them with rises in prices, epidemics, sudden death and unjust rulers.”

~8~

“Whoever commits zina, zina will be committed with his wife.”

~9~

“If I were to tell anyone to prostrate to anyone, I would tell the wife to prostrate to her husband.”

~10~

“Whoever says ‘There is no god but Allah, the Majestic, the Compeller; there is no God but Allah, the One, the Subjugator; there is no God but Allah, the Most Noble and Generous, the Concealer; there is no God but Allah, the Magnificent, the High Exalted. There is no God but Allah alone with no partner or associate, one God, Lord and Witness, the Self-Sufficient Master, and we submit to him in Islam. There is no God but Allah alone with no partner or associate, one God, Lord and Witness, the Self-Sufficient Master, and we worship Him. There is no God but Allah alone with no partner or associate, one God, Lord and Witness, the Self-Sufficient Master, and we are patient for His sake. There is no God but Allah, Muhammad is the Messenger of Allah. O Allah, to You I delegate my affairs and in You I put my trust, O Most Merciful of those who show mercy’ - whoever recites this du‘aa’ at any time, it will be as if he performed Hajj 360 times, and completed reading of the Quran 360 times, and manumitted 360 slaves, and gave 360 dinars in charity, and relieved the distress of 360 people. As soon as the Messenger (blessings and peace of Allah be upon him) said it, Jibreel (peace be upon him) came down and said: O Messenger of Allah, anyone among the slaves of Allah, may He be glorified and exalted, or any member of your ummah, O Muhammad, if he says this, even if it is only once in his lifetime, by My sanctity and My Majesty I will give him seven things: I will relieve him of poverty, I will keep him safe from the questioning of Munkar and Nakeer, I will cause him to pass over the Siraat, I will protect him from sudden death, I will prevent him from entering Hell, I will protect him from the squeezing in the grave, and I will protect him



against the wrath of an unjust and unfair ruler.”

Detailed answer

Praise be to Allah.

We can answer the question about how sound these hadiths are as follows:.

~1~

“Whoever sends blessings upon me one thousand times, will not die until he is given glad tidings of Paradise.”

This hadith was narrated by Abu ash-Shaykh al-Asbahaani, as it was attributed to him by as-Sakhkhaawi in al-Qawl al-Badee’ (95), and he ruled that it was odd. He also quoted from al-Haafiz Ibn Hajar the ruling that it is odd.

Shaykh al-Albaani (may Allah have mercy on him) mentioned a similar report which said, “Whoever sends blessings upon me on Friday one thousand times will not die until he sees his place in Paradise.” He (may Allah mercy on him) said that it is da’eef jiddan (very weak). It was also narrated by Ibn Sam’oon in al-Amaali (1/172) from Muhammad ibn ‘Abd al-‘Azeez ad-Daynoori: Qurrah ibn Habeeb al-Qushayri told us: al-Hakam ibn ‘Atiyyah told us, from Thaabit, from Anas ibn Maalik – in a marfoo’ report (i.e., attributed to the Prophet (blessings and peace of Allah be upon him)).

With the same isnaad it was mentioned by Ibn Shaheen in at-Targheeb wa at-Tarheeb (Q 2/261), and was attributed to him by al-Mundhiri (2/281), who pointed out that it is da’eef (weak).

I – i.e., Shaykh al-Albaani – say: The problem with it is al-Hakam ibn ‘Atiyyah, who is da’eef, as it says in at-Taqreeb, and ad-Daynoori is worse than him. Adh-Dhahabi said: He is not trustworthy, he narrated extremely odd reports.

But it was narrated by al-Asbahaani in his Targheeb (p. 234 – Islamic University copy??) via



Muhammad ibn ‘Abdullah ibn Muhammad ibn Sinaan al-Qazzaaz al-Basri: Qurrah ibn Habeeb told us...

I do not know who Muhammad ibn ‘Abdullah ibn Muhammad is, but it was originally narrated from Muhammad ibn Sinaan, and Muhammad ibn Sinaan al-Qazzaaz al-Basri is known, and he is da’eef. And Allah knows best.

As-Sakhkhaawi said in al-Qawl al-Badee’ (p. 95): It was narrated by Ibn Shaheen in his Targheeb and elsewhere; by Ibn Bashkawaal via his isnaad; and by Ibn Sam’oon in his Amaali. It was also narrated by ad-Daylami via Abu ash-Shaykh al-Haafiz. It was mentioned by ad-Diya’ in al-Mukhtarah, and he said: I do not know it from the hadith of al-Hakam ibn ‘Atiyyah. Ad-Daaraqutni said: He narrated hadiths from Thaabit. Ahmad said: There is nothing wrong with him, except that Abu Dawood at-Tayaalisi narrated munkar (odd) hadiths from him. He said: And it was narrated from Yahya ibn Ma’een that he said: He is trustworthy.

I – i.e., as-Sakhkhaawi – say: it was narrated by people other than al-Hakam. It was narrated by Abu ash-Shaykh via Haatim ibn Maymoon from Thaabit, with the wording “... He will not die until he is given glad tidings of Paradise.”

To sum up: it is a munkar (odd) hadith, as was stated by our shaykh – i.e., al-Haafiz Ibn Hajar al-‘Asqallaani (may Allah have mercy on him). Elsewhere he – i.e., as-Sakhkhaawi – said (145): It was narrated by Ibn Shaheen with a da’eef isnaad. End quote.

Quoted from Shaykh al-Albaani (may Allah have mercy on him) from as-Silsilah ad-Da’eefah (no. 5110).

See: commentary on Jala’ al-Afhaam by Ibn al-Qayyim (p. 61, 64), Majma’ al-Fiqh al-Islami edition, Jeddah; Majmoo’ Fataawa Ibn Baaz (26/343); al-Liqa’ ash-Shahri (no. 27, question no. 6).

~2~

“Whoever sends blessings upon me one hundred times in a day, Allah will meet one hundred needs of his, seventy of them in the Hereafter and thirty of them in this world.”



This hadith was narrated from two of the Sahaabah (may Allah be pleased with them):

1. It was narrated from Anas ibn Maalik (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said:

“The closest of you to me on the Day of Resurrection in any place will be those who sent the most blessings upon me in this world. Whoever sends blessings upon me on the day of Friday and the night of Friday one hundred times, Allah will meet one hundred needs of his, seventy of his needs in the Hereafter and thirty of his needs in this world. Then Allah will appoint an angel with (these blessings) who will place them in my grave as one of you brings a gift. He will tell me who sends blessings upon me, his name, his lineage and his tribe, and I shall record it with me on a white sheet.”

Narrated by Ibn Mandah in *al-Fawaa'id* (p. 82); al-Bayhaqi in *Shu'ab al-Eemaan* (3/111); in *Hayaat al-Anbiya'* (29) via al-Bayhaqi; Ibn 'Asaakir in *Tareekh Dimashq* (54/301) – he attributed it to as-Suyooti in *al-Haawi* (2/140) and to al-Asbahaani in *at-Targheeb*.

They narrated it via Hikaamah bint 'Uthmaan ibn Dinar, from her father 'Uthmaan ibn Dinar, from his brother Maalik ibn Dinar, from Anas ibn Maalik (may Allah be pleased with him).

However we should point out that the isnaad of al-Bayhaqi in *ash-Shu'ab* omits both 'Uthmaan ibn Dinaar and his brother Maalik ibn Dinar, who are both mentioned in his [al-Bayhaqi's] *Hayaat al-Anbiya'* and by Ibn 'Asaakir from al-Bayhaqi, so the correct view is that they are part of the isnaad.

It says in *Lisaan al-Meezaan* (4/140):

'Uthmaan ibn Dinar, the brother of Maalik ibn Dinar al-Basri and the father of Hikaamah, is nothing, and the report is obviously false. End quote.

He was mentioned by Ibn Hibbaan in *ath-Thiqaat*. He said: He narrates from his brother, and his daughter Hikaamah narrates from him, and she is nothing. I – i.e., al-Haafiz Ibn Hajar – say: this version is that of al-'Uqayli, from whom his daughter narrated false hadiths for which there is no basis. End quote.



2. It was narrated from Jaabir ibn 'Abdullah (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said:

“Whoever sends blessings upon me one hundred times when he prays Fajr, before he speaks, Allah will meet one hundred needs of his. He will hasten thirty of them (in this world) and will delay seventy (for the Hereafter). And the same is true with regard to Maghrib prayer.”

As-Sakhkhaawi (may Allah have mercy on him) said:

It was narrated by Ahmad ibn Moosa al-Haafiz with a da'eef isnaad. End quote.

Al-Qawl al-Badee' (p. 169).

In Jam' al-Jawaami', as-Suyooti attributed it to Ibn an-Najjaar Muhammad ibn Mahmoud ibn Hasan ibn Hibbatullah (d. 643 AH), the author of Tareekh Baghdad. In Daa'i al-Falaah (no. 92), he attributed it to al-Mustaghfiri. But we have not found its isnaad with either of them; rather we found the isnaad of al-Haafiz Ahmad ibn Moosa. It was quoted by Ibn al-Qayyim (may Allah have mercy on him) in Jala' al-Afhaam (p. 507), where he said: Ahmad ibn Moosa al-Haafiz said: 'Abd ar-Raheem ibn Muhammad ibn Muslim told us: 'Abdullah ibn Ahmad ibn Muhammad ibn Usayd told us: Ismaa'eel ibn Yazeed told us: Ibraaheem ibn al-Ash'ath al-Khurasani told us: 'Abdullah ibn Sinaan ibn 'Uqbah ibn Abu 'Aa'ishah al-Madani told us, from Abu Sahl ibn Maalik, from Jaabir ibn 'Abdullah (may Allah be pleased with him).

This is a da'eef isnaad. It includes Ibraaheem ibn al-Ash'ath, whose hadith are odd.

Lisaan al-Mizaan (1/321).

It has another isnaad from Jaabir:

Ibn al-Qayyim (may Allah have mercy on him) said:

Ibn Mandah al-Haafiz said: 'Abd as-Samad al-'Aasimi told us: Ibraaheem ibn Ahmad al-Mustamilli told us: Muhammad ibn Darstawayh told us: Sahl ibn Matawayh told us: Muhammad ibn 'Ubayd told us: 'Abbaas ibn Bakkaar told us; Abu Bakr al-Hudhali told us: Muhammad ibn al-Munkadir told



us, from Jaabir (may Allah be pleased with him) who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever sends blessings upon me one hundred times every day, Allah will meet one hundred needs of his, seventy of them in the Hereafter and thirty of them in this world.” Al-Haafiz Abu Moosa al-Madeeni said: This is a hasan hadith. End quote.

Jala’ al-Afhaam (p. 509)

The correct view is that this is a munkar (odd) isnaad, because of Abu Bakr al-Hudhali al-Basri. An-Nasaa’i said: His hadith is to be rejected. ‘Ali ibn al-Madeeni said: He is da’eef; he is nothing. The scholars are unanimously agreed that he is to be classed as da’eef.

See: Tahdheeb at-Tahdheeb (12/46).

To sum up: the hadith is munkar (odd) and cannot be proven to be the words of the Prophet (blessings and peace of Allah be upon him), either from the hadith (attributed to) Anas or the hadith (attributed to) Jaabir.

Shaykh Ibn Baaz (may Allah have mercy on him) said:

with regard to the hadith “Whoever sends blessings upon me one hundred times every day, Allah will meet one hundred needs of his, seventy of them in the Hereafter and thirty of them in this world”, we do not know of any basis for it; rather it is one of the lies of the liars.

Majmoo’ Fataawa Ibn Baaz (8/314)

~3~

“Whoever sends blessings upon me ten times in the morning and ten times in the evening, will have my intercession on the Day of Resurrection.”

This hadith is narrated from the great Sahaabi Abu ad-Darda’ (may Allah be pleased with him), that the Prophet (blessings and peace of Allah be upon him) said: “Whoever sends blessings upon me ten times in the morning and ten times in the evening, will have my intercession on the Day of Resurrection.”



This was narrated by at-Tabaraani, as it was attributed to him by the scholars who narrated this hadith, but we did not find it in the printed editions of the books of at-Tabaraani. It was also narrated by Ibn Abi 'Aasim in as-Salaah 'ala an-Nabi (sall- Allahu 'alayhi wa sallim), (p. 48, no. 61).

In Majma' az-Zawaa'id (10/163), al-Haythami attributed this hadith to at-Tabaraani. He said: It was narrated by at-Tabaraani with two isnaads; one of the isnaads is jayyid and its men are thiqaat (trustworthy).

In his book Jala' al-Afhaam (p. 63), Ibn al-Qayyim (may Allah have mercy on him) narrated at-Taraani's isnaad for this hadith, that he said: Muhammad ibn 'Ali ibn Habeeb at-Taraa'ifi ar-Raqqi told us: Muhammad ibn 'Ali ibn Maymoon told us: Sulaymaan ibn 'Abdullah ar-Raqqi told us: Baqiyyah ibn al-Waleed told us, from Ibraaheem ibn Muhammad ibn Ziyaad who said: I heard Khaalid ibn Mi'daan narrate it from Abu ad-Darda'.

This isnaad has several problems, including the following:

1. Khaalid ibn Mi'daan did not hear from Abu ad-Darda'. See Jaami' at-Tahseel (p. 171).
2. Ibraaheem ibn Muhammad ibn Ziyaad al-Alhaani. His biography is given in at-Tareekh al-Kabeer by al-Bukhaari (1/323) and in al-Jarh wa at-Ta'deel by Ibn Abi Haatim (2/127), but nothing is said about his status as a narrator of hadith.
3. Baqiyyah ibn al-Waleed is mudallis (i.e., he used vague words in order to give a wrong impression) and he did not state clearly that he heard the hadith.
4. Sulaymaan ibn 'Abdullah ar-Raqqi: Ibn Ma'een said concerning him: He is nothing. Lizaan al-Mizaan (3/96).

Hence he was classed as da'eef by al-Haafiz al-'Iraaqi in Takhreej al-Ihya' (1/441), as-Sakhkhaawi in al-Qawl al-Badee' (179), al-Albaani in as-Silsilah ad-Da'eefah (no. 5788) and Shaykh Muqbil al-Waadi'i in ash-Shifaa'ah (p. 270).

There are many Sahih hadith which speak of the virtues of sending blessings upon the Prophet



(blessings and peace of Allah be upon him), and there is no need for reports such as this da'eef hadith. Similarly, the intercession of the Prophet (blessings and peace of Allah be upon him) may be attained by many righteous deeds that are mentioned in the Sahih Sunnah.

It was narrated from Jaabir ibn 'Abdullah that the Messenger of Allah (blessings and peace of Allah be upon him) said: "Whoever says when he hears the call to prayer, 'Allaahummah Rabba haadhihi'l-da'wat il-taammah wa'l-salaat il-qaa'imah, aati Muhammadan al-waseelata wa'l-fadeelah, wab'athhu maqaaman mahmoodan alladhi wa'adtahu (O Allaah, Lord of this perfect Call and the Prayer to be offered, grant Muhammad the privilege and also the eminence, and resurrect him to the praised position that You have promised), will be granted my intercession on the Day of Resurrection."

Narrated by al-Bukhaari (614).

~4~

"Whoever sends blessings upon me once, Allah will send blessings upon him tenfold and erase from him ten bad deeds, and will raise him ten degrees in status."

It was narrated from Anas ibn Maalik (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: "Whoever sends blessings upon me once, Allah will send blessings upon him tenfold and ten bad deeds of his will be erased, and he will be raised ten degrees in status."

Narrated by an-Nasaa'i (1297); classed as Sahih by al-Albaani in Sahih an-Nasaa'i.

~5~

"Whenever someone greets me (sends salam), Allah restores my soul to me so that I greet him."

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said:

"Whenever someone greets me (with salam), Allah restores my soul to me so that I return his



greeting.”

Narrated by Ahmad (16/477 – ar-Risaalah edition); Abu Dawood (2041). Classed as Sahih by an-Nawawi in al-Adhkaar (154) and Ibn Taymiyah in Iqtida’ as-Siraat al-Mustaqeem (2/173), and others.

~6~

“The closest of people to me on the Day of Resurrection will be those who sent the most blessings upon me.”

It was narrated from ‘Abdullah ibn Mas’ood (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said: “The closest of people to me on the Day of Resurrection will be those who sent the most blessings upon me.”

Narrated by at-Tirmidhi (484). He said: This is a ghareeb hasan hadith. It was classed as Sahih by Ibn Hibbaan, as was narrated from him by al-Haafiz ibn Hajar in Buloogh al-Maraam (455). It was classed as hasan by al-Haafiz ibn Hajar in Nataa’ij al-Afkaar (3/295). It was also classed as hasan because of corroborating evidence by Shaykh al-Albaani in Sahih at-Targheeb (1668).

~7~

“There will come a time when my ummah loves five things and forgets five things. They will love this world and will forget the hereafter; they will love wealth and forget the reckoning; they will love created beings and forget the Creator; they will love palaces and forget the grave; they will love sin and forget repentance. When that happens, Allah will test them with rises in prices, epidemics, sudden death and unjust rulers.”

We did not find this hadith in the books of Sunnah. It appears that there is no basis for it. This is the verdict on it mentioned on the website ad-Durar al-Saniyyah, on the following link:

<http://www.dorar.net>

~8~



“Whoever commits zina, zina will be committed with his wife.”

These are not the words of the Prophet (blessings and peace of Allah be upon him); rather this is a saying that is common among people, and what it implies is not necessarily true. The wife of the zaani (adulterer) may be good and righteous, so how could Allah punish her for the sin of someone else when He, may He be glorified and exalted, says (interpretation of the meaning): “no bearer of burdens shall bear the burden of another” [al-An‘aam 6:164]? Such words may be acceptable if both the zaani and his wife are evildoers and corrupt; in that case Allah may punish the zaani by means of his sinful wife, so that his honour will be tarnished as he tarnished the honour of others, because as you do unto others will be done unto you. This has happened in the cases of many who commit zina, to such an extent that it was reported that Imam ash-Shaafa’i (may Allah have mercy on him) said:

Refrain from immoral conduct and your wife will refrain from immoral conduct.

Avoid that which is not befitting for a Muslim.

Please see also the answers to questions no. [22769](#), [81528](#) and [136197](#).

Ibn al-Jawzi narrated in his book al-Mawdoo‘aat (3/106) a hadith that is similar to this in meaning, in which it says: “No person ever commits zina and becomes addicted to it, but he will be tested with the (female) members of his household (committing similar deeds).” Then Ibn al-Jawzi (may Allah have mercy on him) said:

Among these hadiths there is none that is proven to be from the Messenger of Allah (blessings and peace of Allah be upon him). End quote.

Shaykh al-Albaani (may Allah have mercy on him) said concerning the isnaad of the hadith “No person ever commits zina and becomes addicted to it, but he will be tested with the (female) members of his household (committing similar deeds)”:

(It is) mawdoo‘ (fabricated). It was narrated by Ibn ‘Adiyy (2/15) and Abu Nu‘aym in Akhbaar Asbahaan (1/278) from Ishaq ibn Nujayh from Ibn Jurayj from ‘Ata’ from Ibn ‘Abbaas in a marfoo‘



report (i.e., attributed to the Prophet (blessings and peace of Allah be upon him)).

Ibn 'Adiyy said: Ishaq ibn Nujayh is clearly among the da'eef (weak) narrators, and he is one of those who fabricate hadiths.

It was also mentioned by as-Suyooti in Dhayl al-Ahaadeeth al-Mawdoo'ah (p. 149, no. 728). He said: It is one of the false reports of Ishaq ibn Nujayh.

One of the things which support the view that this hadith is false is the fact that it confirms the inevitable incidence of zina among the family of the zaani, which is false and is contrary to the principle affirmed in the Quran: "And that man can have nothing but what he does (good or bad)" [an-Najm 53:39].

Yes, if a man openly commits zina and does it in his house, then perhaps that will affect the conduct of his family, Allah forbid; but that is not definite, as may be understood from this hadith, hence it is false. End quote.

As-Silsilah ad-Da'eefah (no. 723).

He (may Allah have mercy on him) also said concerning the isnaad of the hadith, "Whoever commits zina, zina will be committed with him (i.e., with someone who belongs to him), even on the wall of his house":

It is fabricated. It was narrated by Ibn an-Najjaar with his isnaad from al-Qaasim ibn Ibraaheem al-Malti: al-Mubaarak ibn 'Abdullah al-Mukhtat told us: Maalik told us from az-Zuhri from Anas, in a marfoo' report.

Ibn an-Najjaar said: It (the isnaad) includes one who cannot be trusted. I - i.e., Shaykh al-Albaani (may Allah have mercy on him) - say: He is al-Qaasim al-Malti, who was a liar. Something similar is stated in Dhayl al-Ahaadeeth al-Mawdoo'ah by as-Suyooti (p. 134) and in Tanzeeh ash-Sharee'ah by Ibn 'Iraaq (1/316). I - i.e., Shaykh al-Albaani (may Allah have mercy on him) - say: Despite that, as-Suyooti mentioned it in al-Jaami' as-Sagheer from the report of this Ibn an-Najjaar! And his condition was unknown to al-Mannaawi, so he did not comment on it. End quote.



As-Silsilah ad-Da'eefah (no. 724).

~9~

“If I were to tell anyone to prostrate to anyone, I would tell the wife to prostrate to her husband.”

This hadith was narrated from a number of the authors of Sunan from a number of the Sahaabah, including Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “If I were to tell anyone to prostrate to anyone, I would tell the wife to prostrate to her husband.”

It was narrated by at-Tirmidhi (1159) who said: Concerning this topic, it was narrated from Mu'aadh ibn Jabal, Suraaqah ibn Maalik ibn Ju'sham, 'Aa'ishah, Ibn 'Abbaas, 'Abdullah ibn Abi Awfa, Talq ibn 'Ali, Umm Salamah, Anas and Ibn 'Umar. Abu 'Eesa said: The hadith of Abu Hurayrah is a ghareeb hasan hadith with this isnaad from the hadith of Muhammad ibn 'Amr from Abu Salamah from Abu Hurayrah.

Al-Haythami (may Allah have mercy on him) said: Its isnaad is hasan.

End quote from Majma' az-Zawaa'id (9/10). It was classed as Sahih by al-Albaani in Irwa' al-Ghaleel (7/54).

~10~

“Whoever says ‘There is no god but Allah, the Majestic, the Compeller; there is no God but Allah, the One, the Subjugator; there is no God but Allah, the Most Noble and Generous, the Concealer; there is no God but Allah, the Magnificent, the High Exalted. There is no God but Allah alone with no partner or associate, one God, Lord and Witness, the Self-Sufficient Master, and we submit to him in Islam. There is no God but Allah alone with no partner or associate, one God, Lord and Witness, the Self-Sufficient Master, and we worship Him. There is no God but Allah alone with no partner or associate, one God, Lord and Witness, the Self-Sufficient Master, and we are patient for His sake. There is no God but Allah, Muhammad is the Messenger of Allah. O Allah, to You I delegate my affairs and in You I put my trust, O Most Merciful of those who show mercy’ – whoever



recites this du'aa' at any time, it will be as if he performed Hajj 360 times, and completed reading of the Quran 360 times, and manumitted 360 slaves, and gave 360 dinars in charity, and relieved the distress of 360 people. As soon as the Messenger (blessings and peace of Allah be upon him) said it, Jibreel (peace be upon him) came down and said: O Messenger of Allah, anyone among the slaves of Allah, may He be glorified and exalted, or any member of your ummah, O Muhammad, if he says this, even if it is only once in his lifetime, by My sanctity and My Majesty I will give him seven things: I will relieve him of poverty, I will keep him safe from the questioning of Munkar and Nakeer, I will cause him to pass over the Siraat, I will protect him from sudden death, I will prevent him from entering Hell, I will protect him from the squeezing in the grave, and I will protect him against the wrath of an unjust and unfair ruler."

This hadith is false and fabricated. We have previously explained the ruling on it and quoted the verdict of the Standing Committee that it is false. Please see the answers to questions no. [126635](#) and [127615](#).

And Allah knows best.