

فضائل درود

Virtues of Durood Shareef

Compiled by:

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(rahmatullahi alayh)*



Title: Fazaail-e-Durood

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Translation revised and published by:

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Revised Translation

First Edition: Muharram 1445 / July 2023

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The publishers, translators, editors and typesetters humbly request your duas for them, their parents, families, Asaatizah and Mashaaikh.

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INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ حَامِدًا وَمُصَلِّيًّا وَمُسَلِّمًا
الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ
الْمَوْجُودَاتِ الَّذِي قَالَ أَنَا سَيِّدُ أَدَمَ وَلَا فَخْرَ وَ عَلَى آلِهِ وَأَصْحَابِهِ وَاتَّبَاعِهِ
إِلَى يَوْمِ الْحُشْرِ

We begin by praising Allah Ta'ala and begging Him to shower His choicest Mercies and Peace upon His honourable messenger Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

All Praises are due to Allah Ta'ala Who delivers all good perfectly by His grace. May He shower mercy and peace to the leader of all those who are present, the one who has stated, "It is without pride that I say that I am the head of all the children of Aadam (alayhis salaam)." May Allah's mercy be showered upon all of his family members, his sahabah رَضِيَ اللَّهُ عَنْهُمْ and all those who follow him until the day of Qiyaamah."

It is only through the compassion, mercy and favour of Allah Ta'ala together with the love and attention of Allah's pious servants that several books discussing virtues have been written by the pen of an unworthy and sinful person like myself. These books have been included in the syllabus of the Tablighi programme in Nizaamuddeen. I have learnt from numerous letters from friends that they have proven to be extremely beneficial. None of this may be attributed to my unworthy self because firstly, it was only possible through the grace of Allah Ta'ala. Secondly, it is due to the blessings of the pure words of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the translations of which appear in these booklets. Thirdly, it is due to the blessings of the pious servants of Allah Ta'ala since it is through their requests that these booklets have

been written. It is only through the compassion and grace of Allah Ta'ala that the filth of my impure self, did not become an obstacle to all these blessings.

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الشُّكْرُ كُلُّهُ اللَّهُمَّ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

O Allah! All praises and all thanks are due to You. O Allah! I cannot count the praises due to You. You are as You have praised Yourself.

The very first book in this series was Fazaail-e-Qur-aan (Virtues of the Qur-aan), which was written in the year 1348 A.H. upon the instruction of Hadhrat Shah Muhammad Yaaseen Naginwi (*rahmatullahi alayh*), who was a Khalifah of Qutbul Aalam, Shaikhul Mashaaikh, Hadhrat Moulana Gangohi (*rahmatullahi alayh*). During his parting moments from this world, Hadhrat Shah Saahib (*rahmatullahi alayh*) made a bequest to his senior Khalifah Moulana Haaji Abdul Azeez that he hopes that the virtues of Durood Shareef can be compiled just as the virtues of the Qur-aan had been. After he passed away, Hadhrat Moulana Abdul Azeez Saahib persistently reminded me to fulfil this bequest and I, despite my inability, always wished to have the honour of completing this work.

Apart from Hadhrat Shah Saahib (*rahmatullahi alayh*), there had been several other as well who insisted, but due to the awe that I felt for Rasulullah ﷺ, the leader of all the worlds and the pride of all the messengers, I kept on fearing that I may write something that would insult his great status in some way. It was during this time that I had the opportunity to visit Hejaz for the third time last year upon the insistence of Hadhrat Moulana Muhammad Yusuf Saahib (*rahmatullahi alayh*). With the grace of Allah Ta'ala, I then had the chance of performing Hajj for the fourth time. It was when I visited the pure city of Madinah Munawwarah after performing Hajj, my heart kept on asking me what was the reason for not writing a book on the virtues of Durood Shareef. Although I was able to offer many excuses, it was the insistence of the heart that made me decide to *Insha Allah* complete the work as soon as I returned from the journey.

After returning, there were more delays but now I am starting the book with Allah's name after the Jumu'ah Salaah on this 25th day of Ramadhaan, which also happens to be the last Friday of Ramadhaan. May Allah Ta'ala, through His grace and kindness, bring this project to completion. May Allah Ta'ala also through His kindness forgive all the shortcomings that may appear in this book, as well as any other books in this series (of Fazaail) and all the Arabic and Urdu books I have written previously.

I have decided to write this book with several chapters and a conclusion.

1. The first chapter will discuss the virtues of Durood Shareef in general,
2. The second will discuss the virtues of certain specific forms of Durood Shareef,
3. The third will contain warnings against not reciting Durood Shareef,
4. The fourth will discuss different matters on this subject and
5. The fifth will narrate incidents on this subject.

May Allah Ta'ala grant us all a greater desire to recite Durood Shareef. By reading through this book, every person will realise how valuable Durood Shareef really is and what a great loss will be suffered by those who are neglectful of it.

Muhammad Zakariyya Kandhlawi (RA)
Saharanpur
India

THE AUTHOR

Shaikhul Hadeeth, Hadhrat Moulana Muhammad Zakariyya Kandhlawi (rahmatullahi alayh) better known as Hadhrat Shaikh (rahmatullahi alayh) or Shaikhul Hadith Saahib (rahmatullahi alayh) was born on the 10 Ramadhaan 1315 A.H. in a family that was well known for their piety and taqwa. Hadhrat had an excellent upbringing by his respected father, Hadhrat Moulana Muhammad Yahya Saahib (rahmatullahi alayh). Due to his father's close contact with Hadhrat Moulana Rashid Ahmad Gangohi (rahmatullahi alayh), Hadhrat Shaikh (rahmatullahi alayh) was very fortunate to have grown up in the lap of this great saint. Hadhrat was 8 years old when Hadhrat Moulana Gangohi (rahmatullahi alayh) passed away.

His father took great pains in raising him correctly and instilled in him the thirst for ilm, piety, abstention from bad company, simplicity in dressing and many other excellent qualities. He memorised the Qur-aan-e-Majeed under his respected father and studied the initial books of Persian and Arabic under his uncle, Hadhrat Moulana Muhammad Ilyas Saahib (rahmatullahi alayh), the founder of the Tableeghi Jamaat.

Hadhrat Shaikh (rahmatullahi alayh) studied at Mazaahirul Uloom in Saharanpur and qualified in the year 1344 A.H. under the expert guidance of his Shaikh, Hadhrat Moulana Khalil Ahmad Saharanpuri (rahmatullahi alayh). Hadhrat was a very hard working and dedicated student. Once, his shoes were stolen and for six months thereafter he did not purchase another pair as he never left the Madrasah premises in all that time. When he needed to use the toilet, he used the sandals that were kept outside the toilets for public use.

After qualifying as an Aalim, he was appointed as an Ustaaz at Mazaahirul Uloom. He gradually progressed until he was honoured with the position of Shaikhul Hadith. He became so famous with the title of Shaikhul Hadith that many people only knew him by this title and did not even know his first name. He taught the first part of Bukhari Shareef 25 times and Abu Dawood Shareef 30 times. Allah Ta'ala had blessed him with this great gift of learning, teaching and serving the Mubaarak Ahaadith of Rasullullah ﷺ.

Hadhrat Shaikh (rahmatullahi alayh) was deeply loved by all his elders and contemporaries. He benefitted from the company of great Ulama like Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullahi alayh), Hadhrat Moulana Sayyid Husain Ahmad Madani (rahmatullahi alayh), Hadhrat Moulana Shah Abdul Qaadir Raipuri (rahmatullahi alayh) and Hadhrat Moulana Muhammad Ilyas Saahib (rahmatullahi alayh). He also enjoyed the company of Hadhrat Moulana Rashid Ahmad Gangohi (rahmatullahi alayh) and was dearly loved by his Shaikh, Hadhrat Moulana Khalil Ahmad Sahaaranpuri (rahmatullahi alayh).

Hadhrat Shaikh (rahmatullahi alayh) was indeed fortunate in assisting his Shaikh, Hadhrat Moulana Khalil Ahmad Saharanpuri (rahmatullahi alayh) to compile his famous book, Bazlul Majhood, the commentary of Abu Dawood Shareef. He completed this masterpiece in a period of ten years. Thereafter, Hadhrat Shaikh (rahmatullahi alayh) wrote many other books such as Awjazul Masaalik, Laamiud Daraari, Kawkabud Durri, Fazaail-e-Aamaal, Fazaail-e-Sadaqaat, Aap Beeti and Al-I'tidaal. Hadhrat mentions in his autobiography that he wrote 83 books of which many have not yet been published. Hadhrat completed writing Awjazul Masaalik, the commentary of Muatta Imaam Maalik in a period of 30 years. Even the Maaliki Ulama are astonished at the depth of knowledge in this great work. This could only be achieved through the grace of Allah Ta'ala and because of Hadhrat managing his time properly.

All Hadhrat's elders as well as contemporaries bore testimony to Hadhrat Shaikh's deep understanding of Deen especially in the field of Hadith. Hadhrat (rahmatullahi alayh) reached a stage in his life where he was loved and respected by one and all.

Hadhrat Shaikh (rahmatullahi alayh) passed away in Madinah Munawwarah on the 1 Sha'baan 1402 A.H. His Janaazah Salaah was performed in Masjidun Nabawi ﷺ and he was laid to rest in Jannatul Baqi near the Ahl-e-Bait. May Allah Ta'ala fill his qabar with Noor and shower His special mercy on him. Aameen.

Fazaail-e-Durood

Hadhrat Shaikh (rahmatullahi alayh) was 69 years old at the time when he prepared the book, Fazaail-e-Durood. Due to his ill health he

used to dictate to his son-in-law, Moulana Aaqil Saahib and get him to prepare and research the notes for this kitaab. After writing the Fazaail-e-Durood Hadhrat (rahmatullahi alayh) still lived for another 18 years.

When preparing this kitaab, he kept before him Zaadus Saeed which was a kitaab prepared by Hadhrat Moulana Thanwi (rahmatullahi alayh) on the virtues of Durood Shareef. In fact, the first three chapters of Zaadus Saeed are fully included in the Fazaail-e-Durood. Hadhrat (rahmatullahi alayh) then added on a few extra Aayaat, Ahaadith, stories and Qaseedahs as was his style in the other books of Fazaail. In this compilation, Hadhrat (rahmatullahi alayh) has also very tactfully included the aspect of Hayaatun Nabi ﷺ (Rasulullah ﷺ still being alive in his grave). He has also explained the manner in which a person should enter Madinah Munawwarah and the manner in which he should present his salaam to Rasulullah ﷺ.

To prepare a kitaab was indeed a very easy task for Hadhrat Shaikh (rahmatullahi alayh). Hikaayaat-e-Sahaabah was written in just a few days. This was when Hadhrat fell ill and was stopped from doing any strenuous mental work due to his illness. At times he would prepare an entire booklet on the road as he travelled from Delhi to Saharanpur and back. His book Juz Hajjatul Wadaa, which was compiled in Arabic, was written in one and half days. But surprisingly this small book took Hadhrat two months to prepare. He was somehow over awed by the great personality of Rasulullah ﷺ and this is what stopped him from taking up the courage to write on this topic. The details are written in the introduction of this kitaab.

Perhaps it was Hadhrat's deep love and ishq for Fakhr-e-do Aalam ﷺ that whenever he picked up his pen to write something he was over awed with his love. This then slowed down the process of writing. When reading this kitaab one will automatically make out the love with which the author wrote this book. One can well imagine that whilst writing this kitaab how much of Durood Shareef Hadhrat himself must have read. Many of the Ulama and pious Awliyaa of the time received glad tidings about this kitaab as well as the author. One such glad tiding was a dream which was seen by Doctor Maajid Ali

from Aligarh. Hadhrat (rahmatullahi alayh) mentions this dream in the Aap Beeti.

Letter of Doctor Maajid Ali

My most beloved and respected Hadhrat-e-Aqdas (May Allah Ta'ala bless us all with your special barkat and blessings)

Assalaamu alaykum warahmatullahi wabarakaatuhu

I hope that Hadhrat is in the best of health.

Whilst I was sitting in Itikaaf in Ramadhaan, Hadhrat Nabi-e-Kareem ﷺ had given me some glad tidings which I could not manage to mention to you over there.

*This glad tidings from Rasulullah ﷺ was as follows
“Zakariyya has surpassed all his contemporaries on account of this kitaab Fazaail-e-Durood.”*

I was very surprised at this as Hadhrat has so many other great achievements like serving and teaching Deen especially the mubaarak Ahaadeeth of Rasulullah ﷺ. However, it later came to my mind that this book Fazaail-e-Durood is a proof of Hadhrat's deep rooted love for Sayyidina Rasulullah ﷺ. It is because of this that Hadhrat has surpassed all his contemporaries.

Previously, some time ago I had seen Rasulullah ﷺ in a dream. He said to me that there is a Qassedah or a Durood which you read on Fridays which is very beloved and dear to Sayyidina Rasulullah ﷺ. Please, if possible, let me know what is this Durood or Qaseedah that you read. I will be very thankful for this.

**Maajid Ali
Aligarh**

Reply of Hadhrat Shaikh (RA)

May Allah make this dream a means of barkat for me and for you. For Allah Ta'ala to like something it doesn't have to be a very great action. Allah Ta'ala liked the action of an evil woman giving water to a thirsty dog. To see Rasulullah ﷺ in a dream and for it to be reliable has been established in Saheeh Ahaadith.

It is my habit now for about 30 years to recite this Durood 80 times after the Asar Salaah on Fridays;

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى اٰلِهِ وَسَلِّمْ تَسْلِيْمًا

After I wrote the Fazaail-e-Durood I sometimes listen to the two Qaseedahs that is written at the end of the kitaab. One is by Mulla Jaami and the other is by Hadhrat Moulana Qaasim Nanotwi (rahmatullahi alayh)."

May Allah Ta'ala bless the author, Hadhrat Shaikhul Hadeeth (rahmatullahi alayh) with His special mercy and may Allah Ta'ala allow the Ummah to benefit greatly from his noble works. May Allah allow this kitaab to become the means of attaining the special love and muhabbat of Sayyidina Rasulullah ﷺ. Aameen.

Ta'limi Board (KZN)
Muharram 1445

CHAPTER 1

VIRTUES OF DUROOD

AAYAT 1

Allah Ta'ala has commanded us to read Durood Shareef in the Qur-aan:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Verily Allah Ta’ala and His angels send salawaat (salutations) upon Nabi ﷺ. O you who have Imaan! You also send salaam and salaam upon him.” (Al-Ahzaab V:56)

Allah Ta’ala has given many commands in the Qur-aan Shareef such as salaah, fasting, Hajj, etc. Allah Ta’ala has also explained the virtues and qualities of different Ambiyaa (alayhimus salaam) and given great honour and respect to them. An example of this is when Allah Ta’ala commanded the angels to make sajdah to Hadhrat Aadam (alayhis salaam) after Allah Ta’ala had created him. However, nowhere has Allah Ta’ala granted such honour to any Nabi in this manner where Allah Ta’ala Himself states that He carries out an action in honour of a Nabi and then commands the believers to do the same.

It is only in honour of our beloved Rasul ﷺ, the most virtuous of Allah's creation, the pride of the children of Aadam (alayhis salaam) that Allah Ta'ala states that He first sends Durood upon him, after which the angels do the same. Allah Ta'ala then instructs the believers to also send Durood upon Rasulullah ﷺ just as Allah Ta'ala and His angels do. What honour can be greater for Rasulullah ﷺ than sharing in an action that Allah Ta'ala and His angels carry out.

Furthermore, students of Arabic will understand that the word اِنَّ which comes at the beginning of the sentence shows emphasis and continuity forever. A combination of this therefore tells us that it is without doubt that Allah Ta'ala continuously showers His special mercies upon Rasulullah ﷺ and His angels also continuously send salawaat upon Rasulullah ﷺ and they will all continue doing so forever. Allaamah Sakhaawi (rahmatullahi alayh) has also stressed this point.

The author of Ruhul Bayaan quotes from some Ulama that when it is said that Allah Ta'ala sends Durood upon Rasulullah ﷺ, it means that Allah Ta'ala will grant him the position of Maqaam-e-Mahmood, which is the honour to intercede on behalf of all the creation. When the angels send Durood, it means that they make dua that the position of Rasulullah ﷺ must be increased and that his Ummah must be forgiven. When the believers send Durood, it means that they follow his noble ways, that they love him and that they praise his outstanding qualities.

He also writes that this honour that Allah Ta'ala has sent to Rasulullah ﷺ is greater than the honour given to Hadhrat Aadam (alayhis salaam) when the angels were commanded to make sajdah before him because in the case of Aadam (alayhis salaam) only the angels were commanded to make sajdah to him, whereas in the case of Rasulullah ﷺ Allah Ta'ala himself also sends durood upon Nabi ﷺ.

عقل دور اندیش میدانده که تشریفه چنین

پیچ دیں پرورندید و پیچ پیغمبر نیافت

يُصَلِّيْ عَلَيْهِ اللهُ جَلَّ جَلَالُهُ بِهَذَا بَدَا لِلْعَالَمِيْنَ كَمَالُهُ

“His (Rasulullah’s ﷺ) perfection is clear to all of the universe by the fact that Allah Ta’ala Himself sends Durood upon him.”

Ulama have explained that Rasulullah ﷺ is referred to as ‘Nabi’ in this verse and not mentioned by his name Muhammad, as other Ambiyaa (alayhimus salaam) are referred to by their names. This highlights the great honour and reverence that Allah Ta’ala has for him. In fact, in a verse of the Qur-aan Shareef, Hadhrat Ibraaheem (alayhis salaam) is mentioned by name, whereas Rasulullah ﷺ is referred to thereafter by the title of Nabi. The verse is,

إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

Indeed, the closest of people to Ebrahim (alayhis salaam) were those who followed him and this Nabi and those who believe. And Allah is the Guardian of the believers. (Aali-Imraan V:68)

Where Rasulullah ﷺ’s name has been taken in certain aayaat, it is for a special reason. Allaamah Sakhaawi (rahmatullahi alayh) has explained this subject in great detail.

Another point of great interest is the word صلوٰۃ (salaat- translated as Durood), which is used with regard to the action of Allah Ta’ala, the angels and the Mu’mineen. In each instance, it holds a different meaning, as has been discussed. The Ulama have explained many meanings for this word, each one applicable to Allah Ta’ala, the angels and the Mu’mineen according to their status.

Some Ulama have stated that the meaning of ‘salaat alan Nabi’ refers to praising and honouring together with mercy and compassion. Now the honour and praise will vary, depending on who is meant. For example, it may be said that a father is compassionate towards his son, that a son is compassionate towards his father and that a brother is

compassionate towards his brother. However, the degree of compassion is different in all of these cases. Now the case of Allah Ta'ala honouring Rasulallah ﷺ by showering mercy upon him will clearly be different from the angels honouring Rasulallah ﷺ because each will be doing the act according to their abilities. The instruction is then given to the Mu'mineen to also show honour and respect to Rasulallah ﷺ.

Imaam Bukhaari (rahmatullahi alayh) has reported from Hadhrat Abul Aaliya (rahmatullahi alayh) that the Durood from Allah Ta'ala refers to Allah Ta'ala praising Rasulallah ﷺ before the angels, while the Durood of the angels refers to their duas. Hadhrat Abdullaah bin Abbaas (radiyallahu anhum) has taken it to mean dua for blessings.

Hafiz Ibn Hajar (rahmatullahi alayh) has explained many other opinions, but finally states that this opinion of Hadhrat Abul Aaliya (rahmatullahi alayh) is most appropriate. He adds that while the Durood from Allah Ta'ala refers to praises for Rasulallah ﷺ, the Durood of the angels refers to their dua to Allah Ta'ala to increase in these praises and not merely a dua for the praises to take place.

A Hadith states that when this aayat was revealed, the Sahaabah (radiyallahu anhum) said to Rasulallah ﷺ that they already knew the manner of sending salaam to him, as we recite in the Attahiyyaat,

الْسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

please show us how to recite salaam upon you. Rasulallah ﷺ then read the following;

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

This Hadith and this form of salaah shall be dealt with in the first Hadith of Chapter Two.

Therefore, when Allah Ta'ala commanded the Mu'mineen to send Durood upon Rasulallah ﷺ, then Rasulallah ﷺ himself taught the Mu'mineen how to ask from Allah Ta'ala to shower his mercies upon Rasulallah ﷺ because Allah Ta'ala's mercies have no limits. It is the tremendous grace of Allah Ta'ala that the extra mercies sent upon Rasulallah ﷺ is attributed to helpless weaklings like us humans, whereas in reality it is only from Allah Ta'ala. Otherwise, which person can have the ability to present to Rasulallah ﷺ a gift worthy of his exalted status?

Hadhrat Shah Abdul Qadir Saahib (rahmatullahi alayh) has written, "It is an accepted action to ask for Allah Ta'ala's mercies to be showered upon Rasulallah ﷺ and his family because this causes the mercies befitting their status to be showered upon them as well as ten mercies to be showered upon the person reading the durood. One should therefore recite as much Durood as one desires..." Here he is referring to a Hadith that will soon be quoted as the 3rd Hadith.

Some ignorant people have raised a silly objection saying that the situation is laughable. They say that the Qur-aan Shareef commands the Mu'mineen to send Durood Sahreef upon Rasulallah ﷺ and the Mu'mineen then shift the responsibility on to Allah Ta'ala by requesting Allah Ta'ala to shower His mercies upon Rasulallah ﷺ. This objection is unfounded because (according to the Hadith stated before), Rasulallah ﷺ instructed the Sahaabah ﷺ to send Durood Shareef in this manner when they asked him how to fulfil the command stated in the Qur-aan. More details of this will appear in the explanation of the first aayat of the second chapter. The second reason why this objection is unreasonable is that our dua to Allah Ta'ala to shower His mercies upon Rasulallah ﷺ will result in Rasulallah ﷺ receiving a gift from Allah Ta'ala on our behalf which is far superior to anything that we can ever offer to him from our side.

In his book Qowlul Badee, Allaamah Sakhaawi (rahmatullahi alayh) quotes from the book Faa'idah Muhimma, written by the great Hanafi scholar Ameer Mustafa Turkomani Hanafi (rahmatullahi alayh). He states in his book that some people ask what is the wisdom behind the fact that we say, "O Allah! Send Durood upon Muhammad ﷺ" when we have been commanded to ourselves send Durood upon Rasulallah ﷺ. They want to know why we say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

O Allah! Send Durood upon Muhammad ﷺ

rather than saying,

أُصَلِّ عَلَى مُحَمَّدٍ

I am sending Durood upon Muhammad ﷺ

The reply to this objection is that whilst Rasulallah ﷺ is free of sins and deficiencies, we are full of them. How can one who is full of faults adequately praise one who is free of them? We therefore request the Most Pure Rabb to send Durood upon the pure Nabi ﷺ.

Allaamah Nishaapuri (rahmatullahi alayh) has also mentioned this in his book Lataa'if wal Hikam. He states that one does not recite

صَلَّيْتُ عَلَى مُحَمَّدٍ

I send Durood upon Muhammad ﷺ

in salaah because the status of people is too inferior. The person therefore has to ask Allah Ta'ala to send His special mercies upon Rasulallah ﷺ. So, although the act of Durood is attributed to people, it is really Allah Ta'ala from Whom the mercies upon Rasulallah ﷺ come.

Hadhrat Ibn Abi Hajla (rahmatullahi alayh) has also stated that whilst man has been commanded to send Durood upon Rasulallah ﷺ, the request is put to Allah Ta'ala to do this because man cannot fulfil this task as it ought to be done and Allah Ta'ala knows

best what is appropriate for the noble status of Rasulullah ﷺ. This is similar to the dua that Rasulullah ﷺ used to make,

لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

(O Allah) I cannot praise you sufficiently. You are as You have praised Yourself.”

Allaamah Sakhaawi (rahmatullahi alayh) has mentioned that the Durood is to be recited as directed by Rasulullah ﷺ since this is the manner by which the status of Rasulullah ﷺ is raised. He adds that Durood should be recited as much as possible and at all times because it shows a person's love for Rasulullah ﷺ. It is commonly said,

فَمَنْ أَحَبَّ شَيْئًا أَكْثَرَ مِنْ ذِكْرِهِ

“When a person loves something, he often speaks about it.”

Allaamah Sakhaawi (rahmatullahi alayh) has quoted from Hadhrat Zainul Aabideen (rahmatullahi alayh) that reciting Durood Shareef in abundance is a sign of the Ahlus Sunnah wal Jamaa'ah.

In his Sharhu Mawaahib Allaamah Zarqaani (rahmatullahi alayh) has stated that the purpose of Durood Shareef is to gain proximity to Allah Ta'ala by fulfilling His command and to fulfil some degree of the rights we owe to Rasulullah ﷺ.

Haafiz Izzud Deen bin Abdis Salaam (rahmatullahi alayh) makes it clear that our Durood is by no means a form of intercession on behalf of Rasulullah ﷺ because we are not fit to be interceding on his behalf. However, we have been commanded to repay those who are our benefactors and no benefactor can be greater than Rasulullah ﷺ. Allah Ta'ala knows that we are unable to repay Rasulullah ﷺ adequately for his favours upon us, hence He commanded us to send Durood upon Rasulullah ﷺ. Since we are unable to fulfil this task properly, we beseech Allah Ta'ala to repay Rasulullah ﷺ in a manner that is most befitting to his status.

Because the aayat of the Qur-aan Shareef clearly instructs Durood Shareef, Ulama have stated that it is Waajib to do so. This discussion can be found in the fourth chapter, Insha Allah Ta'ala.

Another objection that has been raised argues that there is no need for us to send Durood upon Rasulullah ﷺ when Allah Ta'ala and the Malaaikeh have done so. This objection has been discussed in Allaamah Raazi's Tafseer-e-Kabeer. He states that Rasulullah ﷺ does not need our Durood. Had he been in need of it, there was no need even for the Durood of the angels after Allah Ta'ala had sent Durood upon him. The Durood we send is to show the honour and respect we have for Rasulullah ﷺ, just as we have been commanded to make the zikr of Allah Ta'ala when Allah Ta'ala is not in need of our zikr.

Haafiz Ibn Hajar (rahmatullahi alayh) writes that some people asked him why only the act of Durood has been attributed to Allah Ta'ala and the angels, whereas the Mu'mineen have been commanded to send Durood and Salaam upon Rasulullah ﷺ. In reply to this, he explains that the reason lies perhaps in the dual meaning contained in the word Salaam. The word Salaam refers to both dua as well as subservience to Rasulullah ﷺ, and subservience can be attributed only to the Mu'mineen and not to Allah Ta'ala and His angels.

Allaamah Sakhaawi (rahmatullahi alayh) has related an awe inspiring incident in this regard. Ahmad Yameni (rahmatullahi alayh) narrates that he was once in San'aa when he noticed a very large gathering around a person. When he enquired who the man was, he was told that the man recited the Qur-aan Shareef most beautifully. However, when the man reached the verse,

يُصَلُّونَ عَلَى النَّبِيِّ

Verily Allah Ta'ala and His angels pray for mercy to be showered upon the Nabi ﷺ

he recited in its place,

يُصَلُّونَ عَلَى النَّبِيِّ

Verily Allah Ta'ala and His angels pray for mercy to be showered upon the Nabi Ali

(The man most probably was a shia). As soon as he recited this, he immediately became deaf, dumb, blind, was crippled and afflicted by leprosy.

This story gives us a lesson and a severe warning for all who insult Rasulullah ﷺ. We often find ourselves guilty of this unforgiveable crime where we do not care what we say against the honour of Rasulullah ﷺ. May Allah Ta'ala save us from His anger and revenge.

AAYAT 2

Allah Ta'ala declares:

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ط

Say, "All praise be to Allah Ta'ala (for destroying those who are a curse to mankind) and peace be on those slaves of His whom He has chosen (the Ambiyaa). (Surah Naml, Verse 59)

Ulama have written that this aayat introduces the topic of durood since it instructs Rasulullah ﷺ to praise Allah Ta'ala and to send Salaam upon the chosen servants of Allah Ta'ala.

In his Tafseer, Haafiz Ibn Kaseer (rahmatullahi alayh) has explained that these chosen servants are the Ambiyaa (alayhimus salaam), as stated by Abdur Rahmaan bin Zaid bin Aslam (rahmatullahi alayh) that عِبَادِهِ الَّذِينَ اصْطَفَى is similar to the aayat in which Allah Ta'ala says:

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۚ سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٣٠﴾

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Your Rabb, the Rabb of all honour is Pure (free) from what (partners and children) they attribute to Him. Peace be upon the Ambiyaa. And

all praise belongs to Allah Ta'ala, the Rabb of the universe. (Saafaat V:180)

Imaam Sauri (rahmatullahi alayh), Imaam Suddi (rahmatullahi alayh), as well as Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُمَا are of the opinion that the 'chosen ones' refer to the Sahaabah رَضِيَ اللهُ عَنْهُمْ. There is no conflict between the two opinions because if dua for peace is made for the Sahaabah رَضِيَ اللهُ عَنْهُمْ, it goes without saying that the same is to be made for the Ambiyaa (alayhimus salaam).

HADITH 1 - ATTAINING TEN MERCIES FROM ALLAH TA'ALA

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى عَلَى صَلَوةٍ وَاحِدَةٍ صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

(رواه مسلم و ابو داود و ابن حبان في صحيحه و غيرهم كذا في الترغيب)

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The person who sends Durood upon me once, Allah Ta'ala will send Durood (mercy) upon him ten times."

A single mercy from Allah Ta'ala is sufficient for the entire world. Here Allah Ta'ala is sending ten mercies to the person who sends a single Durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. What greater rewards can one hope for? How fortunate are those pious people whose routine it was to recite Durood 125 000 times daily as is the case of the elders in our family.

Allaamah Sakhaawi (rahmatullahi alayh) has narrated from Hadhrat Aamir bin Rabee'ah رَضِيَ اللهُ عَنْهُ that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The person who sends Durood upon me once, Allah Ta'ala will send Durood upon him ten times. Those who therefore wish to do less may do so, and those who wish to do more, may also do so."

A similar Hadith is narrated by Hadhrat Abdullaah bin Amr رَضِيَ اللهُ عَنْهُ, with the addition that Allah Ta'ala and His angels will also send Durood upon this person ten times. Allaamah Sakhaawi (rahmatullahi

alayh) has narrated several similar Ahaadith from various Sahaabah رَضِيَ اللَّهُ عَنْهُ. He adds that just as Allah Ta'ala has included the name of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with His own name in the Kalimah and just as Allah Ta'ala has stated that obedience and love for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demands love and obedience to Allah Ta'ala, so too has Allah Ta'ala combined Durood for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with His Durood. Therefore, just as Allah Ta'ala says,

فَاذْكُرُونِي أَذْكَرُكُمْ

“Remember Me and I shall remember you”

so too does He say, “Send Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once and I will send Durood upon you ten times.”

A Hadith in Targheeb from Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ states that if a person sends Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once, Allah Ta'ala and His angels will send Durood upon him seventy times. Ulama have stated that whenever Ahaadith differ in the amounts of rewards (such as these Ahaadith specifying ten and then seventy times), the higher figure could have come afterwards because of the grace and favours that Allah Ta'ala bestows upon the Ummah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The promise of ten mercies was therefore the initial promise of rewards, which was later increased to seventy.

Other Ulama have stated that the difference in rewards varies according to the differences in people, circumstances and times. This difference in the amount of rewards also exists for performing salaah in Jama'ah, which is between 25 times to 27 times the reward. This discussion comes in Fazaail-e-Salaah.

Mulla Ali Qaari (rahmatullahi alayh) is of the opinion that the reward of seventy mercies is specific for the day of Jumu'ah, because of a Hadith stating that the rewards of deeds are multiplied seventy times on the day of Jumu'ah.

HADITH 2 - FORGIVENESS OF SINS AND ELEVATION IN RANK

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ذُكِرْتُ عِنْدَهُ فَلْيُصَلِّ عَلَيَّ وَمَنْ صَلَّى عَلَيَّ مَرَّةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا وَفِي رِوَايَةٍ مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّ عَنْهُ بِهَا عَشْرَ سَيِّئَاتٍ وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ

رَوَاهُ أَحْمَدُ وَالتَّيَّمِيُّ وَاللَّفْظُ لَهُ وَأَيْنُ حَبَانٍ فِي صَحِيحِهِ كَذَا فِي التَّرْغِيبِ

Hadhrat Anas رضي الله عنه reports that Rasulullah صلى الله عليه وسلم said, “When I am mentioned in front of anyone, he should send Durood upon me because the person who sends Durood upon me once, Allah Ta’ala will send Durood (mercies) upon him ten times.” Another Hadith adds that together with the ten mercies, ten of his sins will also be forgiven and his rank will be raised ten times.

Allaamah Munziri (rahmatullahi alayh) mentions in his kitaab At-Targheeb that Hadhrat Baraa رضي الله عنه states that the person will also receive the reward of setting free ten slaves. A Hadith in Tabraani states that when a person sends Durood upon Rasulullah صلى الله عليه وسلم once, Allah Ta’ala will send Durood upon him ten times. Thereafter, the person who sends Durood upon Rasulullah صلى الله عليه وسلم ten times, Allah Ta’ala will send Durood upon him a hundred times and the one who sends Durood upon Rasulullah صلى الله عليه وسلم a hundred times, Allah Ta’ala will write on his forehead,

بَرَاءَةٌ مِّنَ التَّفَاقِي وَبَرَاءَةٌ مِّنَ النَّارِ

‘Free from hypocrisy and free from Jahannam’

He will then also be raised on the Day of Qiyaamah with the martyrs.

Allaamah Sakhaawi (rahmatullahi alayh) has also quoted a Hadith stating that the person who sends Durood upon Rasulullah صلى الله عليه وسلم ten times, Allah Ta’ala will send Durood upon him a hundred times

and the one who sends Durood upon Rasulullah ﷺ a hundred times, Allah Ta'ala will send Durood upon him a thousand times. Thereafter, the one who sends Durood upon Rasulullah ﷺ even more than this because of his love and desire, Rasulullah ﷺ will intercede for him on the Day of Qiyaamah and will stand witness for him.

Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ says that they were four or five people who always remained with Rasulullah ﷺ in order to see to any needs that he may have. Rasulullah ﷺ one day went to an orchard, closely followed by Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, where he performed salaah. However, his sajdah was so long that Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ feared that Rasulullah ﷺ had passed away. With this thought in mind, Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ started to weep and went closer to Rasulullah ﷺ. Rasulullah ﷺ then finished the sajdah and asked Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ what the matter was. When Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ explained the reason for his weeping, Rasulullah ﷺ said to him, "It was in thanks to Allah Ta'ala that I lengthened my sajdah because Allah Ta'ala has granted me a tremendous favour with regards to my Ummah. Allah Ta'ala has stated that whoever sends Durood upon me once, Allah Ta'ala will grant him the reward of ten good deeds and forgive ten of his sins."

Another Hadith states that Rasulullah ﷺ said to Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, "Jibra'eel (alayhis salaam) has just come to me, saying, 'Will you not celebrate over the fact that Allah Ta'ala has announced, 'Whoever sends Durood upon you, I shall send Durood (mercy) upon him and whoever sends Salaam (peace) upon you, I shall send salaam (peace) upon him.'"

Allaamah Sakhaawi (rahmatullahi alayh) has narrated a similar Hadith from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abu Talha Ansaari رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ once appeared extremely joyful. "You seem to be overjoyed today?" the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked. "Of course," Rasulullah ﷺ replied, "My Rabb has informed me that whoever from my Ummah sends Durood upon me once, Allah Ta'ala

will grant him the reward of ten good deeds, forgive ten of his sins and raise his rank ten times.” Another Hadith adds that Allah Ta’ala also announced ten mercies for the one who sends Durood upon Rasulullah ﷺ and ten times Salaam for the one who sends Salaam for Rasulullah ﷺ.

Another Hadith states that when the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ once saw that Rasulullah ﷺ was happier than usual, they enquired the reason saying, “O Rasulullah ﷺ! We have never before seen you so happy.” “Why should I not celebrate?” Rasulullah ﷺ responded, “Jibra’eel (alayhis salaam) has just come to me with the news that whoever from my Ummah sends Durood upon me once, Allah Ta’ala will grant him the reward of ten good deeds, forgive ten of his sins, raise his rank ten times and an angel shall say exactly what he said.” When Rasulullah ﷺ asked Hadhrat Jibra’eel (alayhis salaam) about this angel, he replied, “Allah Ta’ala has appointed an angel till the day of Qiyaamah, whose only work is to make the following dua whenever any person recites Durood upon Rasulullah ﷺ.

وَأَنْتَ صَلَّى اللَّهُ عَلَيْكَ

“May Allah Ta’ala also shower His mercies upon you”

Allaamah Sakhaawi (rahmatullahi alayh) has replied to an objection that asks why these Ahaadith explain that each Durood will earn ten mercies or rewards whereas the aayat of the Qur-aan Shareef mentions this for all good deeds:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

Whoever brings a good act (carries out an accepted act) will receive ten times as much (in reward).

The answer to this is quite simple in my opinion. According to this principle, the tenfold reward will be received together with the extra favour of the ten mercies received for reciting Durood Shareef. Allaamah Sakhaawi (rahmatullahi alayh) has also stated that the ten mercies that Allah Ta’ala showers upon the person is over and above

the tenfold reward for the good deeds. Apart from this, in exchange for the Durood, the person will also be rewarded with an additional ten ranks to his status, with forgiveness of ten sins, a credit of ten good deeds and the reward of setting ten slaves free.

Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) has written in his book Zaadus Sa'eed that just as the Ahaadith make it clear that a person will be blessed with ten mercies for sending Durood upon Rasulullah ﷺ, indications from the Qur-aan Shareef tell us that a person will likewise attract ten curses from Allah Ta'ala should he be guilty of showing disrespect towards Rasulullah ﷺ. It is for this reason that Allah Ta'ala uses ten harsh words to describe Waleed bin Mughirah because of his disrespectful behaviour towards Rasulullah ﷺ. Allah Ta'ala describes him as;

1. One who excessively swears on oath (without necessity, whether true or false),
2. One who is despised,
3. One who searches for the faults of others,
4. One who excels in carrying tales,
5. One who strongly prevents good,
6. One who transgresses (social and religious limits),
7. One who is sinful,
8. One who is harsh,
9. One whose is illegitimate and
10. The one who rejects the aayaat of Allah Ta'ala , as indicated by the verse;

إِذَا تَتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

When Our Aayaat are recited to him, he says, "These are stories of the old and cannot be believed."

These words which Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) has explained come in the 29th para, in Surah Qalam in the following aayat:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٢﴾ هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ﴿١٣﴾ مَنَافٍ لِلْخَبِيرِ مُعْتَدٍ
 اٰثِيْمٍ ﴿١٤﴾ عُثْلٍ بَعْدَ ذَلِكَ زَنِيْمٍ ﴿١٥﴾ اَنْ كَانَ ذَا مَالٍ وَبَنِيْنٍ ﴿١٦﴾ اِذَا تَنَتَّلٰ عَلَيْهِ
 اٰثِنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ

“Do not obey every person (Kaafir) who excessively swears on oath (without necessity, whether true or false), who is disgraced, who searches for the faults of others, who excels in carrying tales, who strongly prevents good, who transgresses (social and religious limits), is sinful, harsh and whose father is unknown as well. All (this he does) because he has wealth and sons (he is therefore very proud and feels that he can do as he pleases). When Our Aayaat are recited to him, he says, “These are stories of the ancient.

HADITH 3 – THE CLOSEST PERSON TO NABI ﷺ

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ
 أَوَّلَى النَّاسِ بِى يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَاةٍ

رَوَاهُ التِّرْمِذِيُّ وَابْنُ حَبَّانٍ فِي صَحِيحِهِ كِلَاهُمَا مِنْ رِوَايَةِ مُوسَى بْنِ يَعْقُوبَ الزَّمْعِيِّ كَذَا فِي التَّرغِيبِ وَبَسَطَ
 السَّخَاوِيُّ فِي الْقَوْلِ الْبَدِيعِ الْكَلَامَ عَلَى تَخْرِيجِهِ

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah ﷺ said, “The closest person to me on the Day of Qiyaamah will be the one who recited the most Durood for me.”

Allaamah Sakhaawi (rahmatullahi alayh) has quoted in Qawlul Badee from Durarul Munazzam that Rasulallah ﷺ said, “The closest person to me on the Day of Qiyaamah will be the one who recites Durood Shareef in abundance.”

Another Hadith from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ also states that the person closest to Rasulallah ﷺ at every stage of the Day of Qiyaamah will be the one who recites Durood Shareef in abundance. This will also be discussed in the second Hadith of chapter two.

Rasulullah ﷺ also said, “Send Durood upon me in abundance because you will be questioned about me in the grave.”

A Hadith states, “Recite Durood upon me because Durood Shareef will provide light to cross the bridge of Siraat on the Day of Qiyaamah. Whoever wishes to have his deeds weighed on large pans on the scale on the Day of Qiyaamah should recite Durood Shareef in abundance.”

Yet another Hadith from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ states that the person who recites the most Durood in this world will be the first to be saved from the horrors of the Day of Qiyaamah.

Zaadus Sa’eed also narrates from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ that the person who recites Durood Shareef in abundance will have shade beneath Allah Ta’ala’s Arsh.

Allaamah Sakhaawi (rahmatullahi alayh) relates a Hadith stating that three people will enjoy the shade of Allah Ta’ala’s Arsh on the Day of Qiyaamah, when there will be no shade other than this shade. The first is the one who removes the difficulty of another person, the second is the one who revives a Sunnah and the third will be the one who recites Durood Shareef in abundance.

Allaamah Sakhaawi (rahmatullahi alayh) has reported from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that Rasulullah ﷺ said, “Adorn your gatherings with Durood upon me because this will be a light for you on the Day of Qiyaamah.”

Allaamah Sakhaawi (rahmatullahi alayh) has stated in his Qutul Quloob that the minimum amount of Durood that is regarded as ‘abundant recitation; is to recite Durood Shareef 300 times. Hadhrat Moulana Gangohi (rahmatullahi alayh) also used to prescribe 300 times Durood to those wishing to draw close to Allah Ta’ala.

Commenting on the Hadith “The closest person to me on the Day of Qiyaamah”, Allaamah Sakhaawi (rahmatullahi alayh) states that Ibne Hibbaan (rahmatullahi alayh) commenting on this Hadith says that those who will be closest to Rasulullah ﷺ on the Day of Qiyaamah will be the Muhadditheen (scholars of Hadith) because they recite Durood Shareef the most.

Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ has also stated that this Hadith refers to the Muhadditheen because Durood Shareef is read and written

every time they write a Hadith. Abu Nu'aym has also expressed the same opinion. This is because they are always getting the opportunity to recite Durood Shareef when reciting, narrating and writing Ahaadith. The term 'Muhadditheen' refers not only to the Imaams of Hadith, but to all those people who read and teach books of Hadith, whether it is in Arabic or not.

Zaadus Sa'eed reports a Hadith from Tabraani stating that when a person writes Durood Shareef, the angels will continue sending blessings upon him for as long as the name of Rasulullah ﷺ remains in the writing.

Tabraani has also quoted a Hadith stating that a person will be entitled to Rasulullah ﷺ's intercession on the Day of Qiyaamah if he recites Durood Shareef ten times every morning and ten times every evening.

Imaam Mustaghfiri (rahmatullahi alayh) reports that Rasulullah ﷺ said, "Whoever sends Durood upon me a hundred times daily will have a hundred of his needs fulfilled; thirty in this world and the rest in the Akhirah."

HADITH 4 - ANGELS APPOINTED TO CONVEY THE DUROOD OF PEOPLE

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ
مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ

رَوَاهُ النَّسَائِيُّ وَابْنُ حَبَّانٍ فِي صَحِيحِهِ كَذَا فِي التَّرْغِيبِ زَادَ فِي الْقَوْلِ الْبَدِيعِ أَحَدٌ وَالْحَاكِمُ وَغَيْرُهُمَا وَقَالَ
الْحَاكِمُ صَحِيحُ الْإِسْنَادِ

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said, "Verily Allah Ta'ala has (appointed) angels who travel throughout (the earth) only to convey to me the Salaams of my Ummah."

This Hadith has been narrated by several other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ as well. Allaamah Sakhaawi (rahmatullahi alayh) has also narrated from

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Verily Allah Ta’ala has (appointed) angels who travel throughout (the earth) only to bring to me the Durood from my Ummah.”

A Hadith in Targheeb from Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ states that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Continue sending Durood upon me from wherever you may be because your Durood is certainly brought to me.”

Another Hadith from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ states that together with the Durood being brought to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Durood is sent to the reciter as well, together with him receiving the reward of ten good deeds.

A Hadith in Mishkaatul Masaabeeh from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ also states that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Continue sending Durood upon me from wherever you may be because your Durood is certainly brought to me.”

HADITH 5 - THE PERSON’S NAME IS MENTIONED TO

NABI صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَعَنْ عَمَارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّ اللَّهَ وَكَلَّ بِقَبْرِىْ مَلَكًا أَعْطَاهُ اللَّهُ أَسْمَاعَ الْخَلَائِقِ فَلَا يُصَلِّي عَلَى أَحَدٍ إِلَى
يَوْمِ الْقِيَامَةِ إِلَّا أَبْلَغَنِي بِاسْمِهِ وَاسْمِ أَبِيهِ هَذَا فُلَانٌ بَنُ فُلَانٍ قَدْ صَلَّى عَلَيْكَ

رَوَاهُ الْبَزَّازُ كَذَا فِي التَّرْغِيبِ وَذَكَرَ تَحْرِيجَهُ السَّخَاوِيُّ فِي الْقَوْلِ الْبَدِيعِ

Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Verily Allah Ta’ala has (appointed) an angel at my grave who can hear the whole creation. Whenever any person sends Durood to me until the Day of Qiyaamah, this angel brings it to me together with the name of the person and his father’s name.”

Allaamah Sakhaawi (rahmatullahi alayh) has also narrated this Hadith in his Qowlul Badee with the addition that Allah Ta’ala then sends

Durood ten times upon the person in exchange for every Durood Shareef he recites.

Another Hadith states: “Verily Allah Ta’ala has (appointed) an angel at my grave until the Day of Qiyaamah who has the ability to hear the whole creation. Whenever any person sends Durood to me, this angel brings it to me together with the name of the person and his father’s name, saying, ‘That particular person who is the son of so-and-so has sent Durood upon you.’ Allah Ta’ala has undertaken the responsibility to then send Durood ten times upon the person in exchange for his one Durood.”

Yet another Hadith which also speaks of this special angel adds that Rasulullah ﷺ requested Allah Ta’ala to send Durood ten times upon a person in exchange for every Durood he recites and that Allah Ta’ala then agreed to this request.

Hadhrat Abu Umaamah رضى الله عنه reports that Rasulullah ﷺ said, “Allah Ta’ala sends Durood ten times upon a person in exchange for every Durood he recites and an angel has been appointed to bring this Durood to me.”

Hadhrat Anas رضى الله عنه reports that Rasulullah ﷺ said, “Allah Ta’ala will fulfil a hundred needs of the person who sends Durood upon me on the day or night of Jumu’ah. An angel has been appointed to bring this Durood to me at my grave and to present it to me just as any of you present gifts to each other.”

There appears to be a contradiction between the above Ahaadith. The Ahaadith above state that a single angel has been appointed to bring the Durood to Rasulullah ﷺ, the Ahaadith quoted previously tell us that there are many angels appointed with the task of travelling through the earth to bring the Duroods to Rasulullah ﷺ. There is no contradiction in reality because the angel at Rasulullah ﷺ’s grave is commanded with the task of conveying the Duroods, whereas the travelling angels search for gatherings of zikr and when Durood is read in such gatherings, they bring it to Rasulullah ﷺ.

It is commonly noticed and I have observed it many times that when a message is delivered to a prominent personality and this is mentioned in a gathering, every person feels honoured to know that

his message has been conveyed. What honour will it be when one's message is delivered to the greatest of all personalities i.e. Sayyiduna Rasulallah ﷺ himself.

HADITH 6 - NABI ﷺ PERSONALLY HEARS OUR DUROOD

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ وَمَنْ صَلَّى عَلَيَّ نَائِيًا أُنْبِغْتُهُ
رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ كَذَا فِي الْمَشْكُوتِ وَبَسَطَ السَّخَاوِيُّ فِي تَحْرِيجِهِ

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah ﷺ said, "When someone recites Durood upon me by my grave, I hear him and when he sends Durood to me in my absence, it is brought to me."

Allaamah Sakhaawi (rahmtullahi alayh) has quoted several Ahaadith informing us that Durood Shareef sent from far will be brought to Rasulallah ﷺ through the angels, whereas Rasulallah ﷺ himself hears the Durood which is read upon him by his grave. What an honour!

Allaamah Sakhaawi (rahmatullahi alayh) has quoted from Sulaymaan bin Suhaym (rahmtullahi alayh) that he once saw Rasulallah ﷺ in a dream and asked whether Rasulallah ﷺ understood the salaam that is made to him at his grave. Rasulallah ﷺ replied, "I understand them and even reply to them."

Hadhrat Ibraaheem bin Shaybaan (rahmatullahi alayh) reports that when he had completed his Hajj, he travelled to Madinah Munawwarah. When he made Salaam at the grave of Rasulallah ﷺ, he actually heard a voice from the blessed room saying, "Wa alaykas salaam."

Mulla Ali Qaari (rahmatullahi alayh) has written that it is best to recite Durood Shareef close to the blessed grave of Rasulallah

ﷺ because one will then be more attentive and will display more humility.

The author of Mazaahir-e-Haqq explains that whilst the travelling angels bring the Durood recited from far, Rasulullah ﷺ personally hears the Durood recited at the Raudha Mubaarak. Nevertheless, Rasulullah ﷺ replies to the Salaam in both cases. From this we understand the great honour a person receives when making Salaam to Rasulullah ﷺ, especially for those who do so very often.

بہر سلام مکن رنجہ در جواب آل لب
کے صد سلام مرا بس کیے جواب از تو

It is a great honour to receive even a single reply from Rasulullah ﷺ, let alone receiving a reply for every Salaam made throughout one's lifetime.

Allamah Sakhaawi (rahmatullahi alayh) has so rightly mentioned that it is such an honour for a person to have his name mentioned favourably in the presence of Rasulullah ﷺ. It is with reference to this that a poem reads,

وَمَنْ خَظَرَتْ مِنْهُ بِبَالِكَ خَظَرَةٌ
حَقِيقٌ بِأَنْ يَسْمُوَ وَأَنْ يَتَقَدَّمَ

“Even the good thought that passes through the heart is something to be proud of and to hasten towards.”

ذکر میرا سے بہتر ہے کہ اس محفل میں ہے

My mention is actually better than my own being, for I have been mentioned in such a great gathering.

One cannot object to this Hadith that how can Rasulullah ﷺ hear the Salaam personally in his grave because the Ambiyaa (alayhimus salaam) are alive in their graves. In his book Qowlul Badee, Allaamah Sakhaawi (rahmatullahi alayh) writes that we believe and bear witness to the fact that Rasulullah ﷺ is alive in his

honourable grave and that the earth cannot consume his pure body and upon this there is consensus.

Imaam Bayhaqi (rahmatullahi alayh) has written a book concerning this and quotes a Hadith from Hadhrat Anas رضي الله عنه stating,

الْأَنْبِيَاءُ أَحْيَاءُ فِي قُبُورِهِمْ يُصَلُّونَ

The Ambiyaa (alayhimus salaam) are alive in their graves, where they engage themselves in performing salaah

Allaamah Sakhaawi (rahmatullahi alayh) quotes this Hadith from various sources and Imaam Muslim (rahmatullahi alayh) has quoted a Hadith in which Rasulullah صلى الله عليه وسلم said that when he travelled on the miraculous journey of Mi'raaj, he passed by Hadhrat Moosa (alayhis salaam), who was busy performing salaah in his grave. Another Hadith from Muslim Shareef states that Rasulullah صلى الله عليه وسلم once saw himself amongst a group of Ambiyaa (alayhimus salaam) and noticed that Hadhrat Isa (alayhis salaam) and Hadhrat Ibraheem (alayhis salaam) were performing salaah.

After Rasulullah صلى الله عليه وسلم passed away, Hadhrat Abu Bakr رضي الله عنه came to the house, where he opened the sheet covering Rasulullah صلى الله عليه وسلم's face. He then addressed Rasulullah صلى الله عليه وسلم saying, "May my parents be sacrificed for you, O Allah Ta'ala's Nabi! Allah Ta'ala shall not let you experience two deaths and you have already had the one that has been written for you."

Allaamah Suyuti (rahmatullahi alayh) has also written a book concerning the lives of the Ambiyaa (alayhimus salaam). After death, Allah Ta'ala has forbidden the earth from consuming the bodies of the Ambiyaa (alayhimus salaam).

In his book Qowlul Badee, Allaamah Sakhaawi (rahmatullahi layh) states that it is Mustahab to start reciting Durood Shareef as soon as one sees the buildings and trees of Madinah Munawwarah and to then increase in recitation of Durood as one comes closer. This is the place where the Qur-aan Shareef came down, the place where Hadhrat Jibra'eel (alayhis salaam) and Hadhrat Mikaa'eel (alayhis salaam) frequented and the place that contains the guide of all mankind (i.e.,

Rasulullah ﷺ). This is the place from where the Sunnah of Rasulallah ﷺ spread and which is the place of tremendous virtue and good. The heart should be filled with honour and awe and one should really feel that one is visiting Rasulallah ﷺ, who can actually hear the Salaam one is about to make.

All arguments and useless talk should be avoided. One should approach the Raudha Mubaarak from the direction of the Qiblah. There, one should stand approximately four arm's lengths from the grave, lower the gaze and recite the following Salaam with utmost humility and respect:

اَلْسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ

اَلْسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ

اَلْسَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللهِ

اَلْسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللهِ

اَلْسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللهِ

اَلْسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِيْنَ

اَلْسَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّيْنَ

اَلْسَّلَامُ عَلَيْكَ يَا رَسُوْلَ رَبِّ الْعَالَمِيْنَ

اَلْسَّلَامُ عَلَيْكَ يَا قَايِدَ الْغُرِّ الْمُحَجَّلِيْنَ

اَلْسَّلَامُ عَلَيْكَ يَا بَشِيْرُ

اَلْسَّلَامُ عَلَيْكَ يَا نَذِيْرُ

السَّلَامُ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ

السَّلَامُ عَلَيْكَ وَ عَلَى أَزْوَاجِكَ الطَّاهِرَاتِ أُمَّهَاتِ الْمُؤْمِنِينَ

السَّلَامُ عَلَيْكَ وَ عَلَى أَصْحَابِكَ أَجْمَعِينَ

السَّلَامُ عَلَيْكَ وَ عَلَى سَائِرِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ سَائِرِ عِبَادِ اللَّهِ الصَّالِحِينَ

جَزَاكَ اللَّهُ عَنَّا يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ قَوْمِهِ وَ رَسُولًا عَنْ أُمَّتِهِ

وَ صَلَّى اللَّهُ عَلَيْكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُونَ وَ كُلَّمَا غَفَلَ عَنْ ذِكْرِكَ الْغَافِلُونَ

وَ صَلَّى عَلَيْكَ فِي الْأَوَّلِينَ وَ صَلَّى عَلَيْكَ فِي الْآخِرِينَ أَفْضَلَ وَ أَكْمَلَ وَ

أَطْيَبَ مَا صَلَّى عَلَى أَحَدٍ مِنَ الْخَلْقِ أَجْمَعِينَ كَمَا اسْتَفَقَدْنَا بِكَ مِنَ الصَّلَاةِ وَ

بَصَرْنَا بِكَ مِنَ الْعُمَى وَ الْجَهَالَةِ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّكَ عَبْدُهُ وَ رَسُولُهُ وَ أَمِينُهُ وَ خَيْرُهُ مِنْ

خَلْقِهِ وَ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرِّسَالَةَ وَ آدَيْتَ الْأَمَانَةَ وَ نَصَحْتَ الْأُمَّةَ وَ

جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ

اللَّهُمَّ آتِهِ نَهَايَةَ مَا يَنْتَبَغِي أَنْ يَأْمُلَهُ الْأَمْلُونَ

قلت و ذكره النووي في مناسكه باكرمنه

Salaam be upon you, O Rasulullah ﷺ! Peace be on you, O Nabi of Allah ﷺ! Peace be on you, O the one chosen by Allah Ta'ala! Peace be on you, O the best of all Allah Ta'ala's creation! Peace be on you, O the beloved of Allah Ta'ala! Peace be on you, O the Chief of all the Ambiyaa! Peace be on you, O the beloved of Allah Ta'ala! Peace be on you, O Rasul of the Rabb of the universe! Peace be on you, O guide of those with shining limbs (this will be a sign of the Mu'mineen on the

Day of Qiyaamah because of their making wudhu)! Peace be on you, O the bringer of glad tidings! Peace be on you, O warner! Peace be on you and upon the pure members of your household! Peace be on you and upon your pure wives who are the mothers of the Mu'mineen! Peace be on you and upon all your companions! Peace be on you and upon all of the Ambiyaa and all of Allah Ta'ala's righteous servants! O

Rasulullah ﷺ! May Allah Ta'ala reward you on our behalf with the best reward that any Nabi can receive on behalf of his people and nation. May Allah Ta'ala's mercies be showered upon you whenever those people remember you who do remember you and whenever the negligent ones are negligent of remembering you. May Allah Ta'ala's mercies be showered upon you amongst all those before and may Allah Ta'ala's mercies be showered upon you amongst all those after. May these mercies be more complete and purer than all mercies that have been showered on any of the creation because it is through you that Allah Ta'ala has saved us from deviation and given us sight after being blind and ignorant. I testify that there is none worthy of worship but Allah Ta'ala and I testify that you are the servant and Rasul of Allah Ta'ala as well as his most trustworthy and chosen servant from all of creation. I testify that you have certainly conveyed the message, fulfilled the trust, been a well-wisher for the Ummah and strove in the path of Allah Ta'ala as striving ought to be done. O Allah Ta'ala! Grant him the most that anyone can ever hope for.”

Thereafter, one should make dua for oneself and for all the Mu'mineen (believers). One should then make Salaam to Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه and make dua to Allah Ta'ala to reward them with the best rewards for all their efforts and for the assistance they gave Rasulullah ﷺ.

One must note that when present at the Raudha Mubaarak of Rasulullah ﷺ, it is best to stand and make Salaam rather than sending Durood by saying *اَسْأَلُكَ يَا رَسُولَ اللَّهِ* 'As salaamu alayka Yaa Rasulallah' instead of saying *اَصْلَاةُ عَلَيْكَ يَا رَسُولَ اللَّهِ* 'As Salaatu Alayka Yaa Rasulallah'. Although Allaamah Baaji (rahmatullahi alayh) is of the opinion that Salaat is better, Allaamah Sakhaawi

(rahmatullahi alayh) states that the former opinion is best, as was the opinion of Allaamah Majdud Deen Qaamoos (rahmatullahi alayh). This is because Rasulullah ﷺ used the word Salaam when he said,

مَا مِنْ مُسْلِمٍ يُسَلِّمُ عَلَيَّ عِنْدَ قَبْرِى

“Whenever a Muslim makes Salaam to me at my grave,

Here Allamah Sakhawi (rahmatullahi alayh) is referring to a Hadith narrated by Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reported in Abu Dawood Shareef and other books of Hadith that, “Whenever somebody sends salaam upon me at my grave, Allah Ta’ala returns my soul to my body so that I may reply.” However, in my humble opinion, the word Salaah (Durood) also appears in many Ahaadith. In fact, the Hadith narrated above in number eight “When someone sends Durood upon me at my grave, I can actually hear him and when he sends Durood upon me in my absence, it is conveyed to me.” I therefore feel that it is best to combine the words of Salaat and Salaam. Therefore, instead of saying, *“As Salaamu Alayka Yaa Rasulallah, As Salaamu Alayka Yaa Nabiallah”*, rather say;

الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ.... وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

“As Salaatu was Salaamu alayka Yaa Rasulallah, As Salaatu was Salaamu alayka Yaa Nabiallah”

In this manner, add the words “As-Salaatu” to the word “As-Salaamu” in all the phrases so that you achieve a combination of the two opinions.

It is written that Abu Abdillaah Muhammad bin Abdillaah bin Husayn Saamiri Hambali (rahmatullahi alayh) mentions in his book Mustaw-ib, the etiquette of visiting the blessed grave of Rasulullah ﷺ. He states that one should come close to the grave and stand facing it, with the mimbar to one’s left. After mentioning the condition in which one should make Salaam and dua, he advises that the following be recited amongst other duas,

اَللّٰهُمَّ اِنَّكَ قُلْتَ فِيْ كِتَابِكَ لِنَبِيِّكَ عَلَيْهِ السَّلَامُ وَلَوْ اَنَّهُمْ اِذْ ظَلَمُوْا اَنْفُسَهُمْ
جَآءُوْكَ فَاسْتَغْفَرُوْا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا
وَإِنِّيْ قَدْ اَتَيْتُ نَبِيَّكَ مُسْتَغْفِرًا فَاسْأَلُكَ اَنْ تُوجِبَ لِي الْمَغْفِرَةَ كَمَا اَوْجَبْتَهَا
لِمَنْ اَتَاهُ فِيْ حَيَاتِهِ، اَللّٰهُمَّ اِنِّيْ اَتُوْجَّهُ اِلَيْكَ بِنَبِيِّكَ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ

O Allah! You have said to your Nabi ﷺ in Your Book, if only it were that when they wrong their souls, they should come to you seeking Allah Ta'ala's forgiveness and then the Rasool seeks forgiveness on their behalf, they will then surely find that Allah Ta'ala is Most Forgiving, Most Merciful.' I have therefore come to your Nabi ﷺ seeking forgiveness, so I beg You to make Your forgiveness compulsory for me just as you had done for those who came to him during his lifetime. O Allah! I turn towards You with Your Nabi ﷺ as a medium.” (Thereafter make whatever dua you want to make)

HADITH 7 - HOW MUCH DUROOD SHAREEF MUST A PERSON READ

وَعَنْ اَبِيْ بِنِ كَعْبٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اُكْثِرُ الصَّلَاةَ
فَكَمْ اَجْعَلُ لَكَ مِنْ صَلَاتِيْ قَالَ مَا شِئْتَ قَالَ قُلْتُ الرُّبْعُ قَالَ مَا شِئْتَ وَاِنْ
رِدْتَ فَهُوَ خَيْرٌ لَّكَ قَالَ فَقُلْتُ فَثُلُثَيْنِ قَالَ مَا شِئْتَ فَاِنْ رِدْتَ فَهُوَ خَيْرٌ لَّكَ
قُلْتُ اَلْيَصْفُ قَالَ مَا شِئْتَ وَاِنْ رِدْتَ فَهُوَ خَيْرٌ لَّكَ قَالَ اَجْعَلْ لَكَ صَلَاتِيْ
كُلَّهَا قَالَ اِذَا تُكْفِيْ هَمَّكَ وَيُكَفِّرُ لَكَ ذَنْبَكَ

رَوَاهُ التِّرْمِذِيُّ زَادَ الْمُنْذِرِيُّ فِي التَّرْغِيْبِ اَحْمَدُ وَالْحَاكِمُ وَقَالَ صَحِّحُهُ وَبَسَطَ السَّخَاوِيُّ فِي تَخْرِيْجِهِ

Hadhrat Ubay bin Ka'b رَضِيَ اللّٰهُ عَنْهُ once asked, “O Rasulullah ﷺ! I send Durood to you in abundance. How much of my time for dua

should I set aside for (reciting Durood Shareef upon) you?” “As much as you please,” Rasulallah ﷺ replied. “What about a quarter?”

Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ asked. Rasulallah ﷺ responded by saying, “As much as you please, but it would be better for you if you increased.” “Then what about half?” he asked. “As much as you please, but it would be better for you if you increased,” Rasulallah ﷺ repeated. “Then three quarters?” Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ asked. “As much as you please, but it would be better for you if you increased,” Rasulallah ﷺ responded yet again. Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ then said, “I shall then reserve all of it for you.” “In that case,” Rasulallah ﷺ remarked, “Your concerns will be taken care of and your sins will be forgiven.”

The meaning of this Hadith is quite clear. Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ meant to say that together with the time that he had fixed for making dua, he also wished to send Durood upon Rasulallah ﷺ. He now wished to know how much of the time he should dedicate to reading Durood Shareef. For example, if he had fixed two hours for dua, he was asking what portion of the two hours should he allocate for Durood Shareef.

Allaamah Sakhaawi (rahmatullahi alayh) has quoted a Hadith from Imaam Ahmad (rahmatullahi alayh) stating that someone once asked, “O Rasulallah ﷺ! How will it be if I dedicate all my time to sending Durood Shareef upon you?” “In that case,” Rasulallah ﷺ explained, “Allah Ta’ala shall take care of all your concerns in this world and the Akhirah.”

Allaamah Sakhaawi (rahmatullahi alayh) has quoted similar statements from several Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. There can be no objection to the fact that several Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had similar discussions with Rasulallah ﷺ.

Allaamah Sakhaawi (rahmatullahi alayh) states that this virtue is because Durood Shareef includes both the zikr of Allah Ta’ala as well as honour and respect for Rasulallah ﷺ. The effect will therefore be just like the Hadith in which Allah Ta’ala says, “When a person is unable to engage in dua because of his preoccupation with

My zikr, I shall grant him more than I grant to those who ask from me through dua.”

The author of Mazaahir-e-Haqq Shaikh Abdul Haq Dehlawi (rahmatullahi alayh) writes that when a person chooses to that which pleases Allah Ta’ala over and above that which he personally prefers, then Allah Ta’ala will take care of all the person’s worries.

مَنْ كَانَ لِلَّهِ كَانَ اللَّهُ لَهُ

“Whoever is for Allah Ta’ala, Allah Ta’ala will be for him”

When my saintly and most respected Shaikh Abdul Wahhaab Muttaqi (rahmatullahi alayh) bid farewell to me when I was going to Madinah Munawwarah, he advised me saying, “When on this path, there is no act of worship after the Faraa’idh that is better than Durood upon Rasulullah ﷺ. You should spend all your time reciting Durood Shareef.” When asked if there was any specified number for reciting Durood, he replied, “There is no specified number. Just recite Durood Shareef so much that your tongue is always busy with it, that you are coloured with it and become totally involved in it.”

It cannot be argued from the Hadith that reciting Durood Shareef is more beneficial than every other recitation because it is stated in the very same Hadith that Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ had reserved the time to make dua for himself and had intended to reserve time for Durood Shareef as well. Furthermore, this will vary according to the condition of people, just as it was stated in Hadith 20 of the virtues of zikr that according to some Ahaadith, Alhamdulillah, is the best of all zikr, while other Ahaadith state that Istighfaar is the best. Similarly, various Ahaadith rank various acts of Ibaadah as the best of all acts of Ibaadah. These differences are based upon the differences in people and situations. This is exactly the case like how it was quoted from Mazaahir-e-Haq when the Shaikh of Shaikh Abdul Haq Muhaddith Dehlawi (rahmatullahi alayh) advised him on his travel to Madinah Shareef to spend all his time in reciting Durood Shareef. It was also the practice of our pious elders that they attached much importance to Durood Shareef when they travelled to Madinah Munawwarah.

In his book At-Targheeb wat Tarheeb, Allaamah Munziri (rahmatullahi alayh) adds to the above Hadith of Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ

that he also said, “When a quarter of the night had passed, Rasulullah ﷺ would get up and say, ‘O people! Make the zikr of Allah Ta’ala! O people! Make the zikr of Allah Ta’ala! The Raajifah has arrived and the Raadifah is coming. Death is approaching with all that it comes with.” He would then repeat this. The Raajifah and Raadifah are referred to an aayah in surah Naazi’aat, where Allah Ta’ala declares:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۖ تَتَّبِعُهَا الرَّادِفَةُ ۚ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۖ
أَبْصَارُهَا خَاشِعَةٌ

“The day (of Qiyaamah shall certainly take place) when the Raajifah (the first blowing of the trumpet) which shakes (things) shall (cause them to) shake (and collapse) to be followed by the Raadifah (the second blowing of the trumpet) which will follow. On that day, many hearts will be fluttering (with fear and worry) with their gazes cast down (in embarrassment for what they did in this world and feeling ashamed of themselves before Allah Ta’ala).” [An-Naaziaat V:629]

HADITH 8 - SECURING THE INTERCESSION OF

RASULULLAH ﷺ

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَىَّ حِينَ يُصْبِحُ عَشْرًا وَحِينَ يُمَسِّي عَشْرًا أَدْرَكْتُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

رواه الطبرانی بإسنادين أحدهما جيد لكن فيه إنقطاع كذا في القول البديع

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said, “The person who sends Durood upon me ten times in the morning and ten times in the evening shall receive my intercession on the Day of Qiyaamah.”

Allaamah Sakhaawi (rahmatullahi alayh) has quoted several Ahaadith stating that Rasulullah ﷺ would intercede on behalf of the person who recites Durood Shareef. A Hadith narrated by Hadhrat

Abu Bakr رَضِيَ اللَّهُ عَنْهُ states that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will intercede on behalf of the person who recites Durood Shareef, without stipulating the number of times that Durood is to be recited. A Hadith from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ states that when a person recites Durood Shareef after salaah, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will testify on his behalf on the Day of Qiyaamah and intercede for him as well.

A Hadith by Hadhrat Ruwayfi bin Saabit رَضِيَ اللَّهُ عَنْهُ states that Rasulallah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intercession will be binding for the person who recites the following Durood:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآزَلِهِ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

Allamah Sakhaawi (rahmatullahi alayh) has narrated a Hadith from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ in which Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ states, “I personally hear the person who sends Durood upon me at my grave and Allah Ta’ala appoints an angel to send to me the Durood that is recited (from far). All his affairs of this world and the Aakhirah are then taken care off and I shall intercede for him on the Day of Qiyaamah or stand witness for him.” Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has mentioned the word “or” to indicate that he will either stand witness for a person or intercede on his behalf. For example, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ may be a witness for the people of Madinah Munawwarah and intercede for the rest of the people or a witness for the obedient ones and intercede for the disobedient ones. Other Ulama have given other opinions besides these like how Allamah Sakhaawi (rahmatullahi alayh) has done.

HADITH 9 - DUROOD SHAREEF PRESENTED IN THE COURT OF ALLAH TA’ALA

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ صَلَّى عَلَى صَلَاةٍ إِلَّا عَرَجَ بِهَا مَلَكٌ حَتَّى يُحَيِّيَ بِهَا وَجْهَ الرَّحْمَنِ عَزَّ

وَجَلَّ فَيَقُولُ رَبُّنَا تَبَارَكَ وَتَعَالَى إِذْ هَبُّوا بِهَا إِلَى قَبْرِ عَبْدِي تَسْتَغْفِرُ لِقَائِهَا
وَتَقْرَأُ بِهَا عَيْنُهُ

أخرجه أبو علي بن البناء واليملى في مسند الفردوس له وفي سنده عمر بن خبيب القاضى ضعفه النسائى
وغیره كذا فى القول البدیع

Hadhrat Aaishah رَضِيَ اللَّهُ عَنْهَا reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When a person sends Durood upon me, an angel rises with it to the heavens until he presents it in front of Allah Ta'ala. Our Rabb then says, 'Take it to the grave of my servant who will seek forgiveness for the one who recited it, thereby granting him comfort.'"

Zaadus Sa'eed quotes from the book Mawaahibul Ladunniyyah that when a Mu'min's good deeds will be too light to weigh down the scales in his favour, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will place a piece of paper upon the pan of the scale, which will be the size of a fingertip. This will immediately cause the pan of good deeds to weigh heavier. "May my parents be sacrificed for you!" the believer will exclaim, "Who are you, O most handsome and graceful one?" Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will reply, "I am your Nabi and upon this piece of paper is the Durood that you had recited upon me. I have presented it at the time you needed it the most."

It is useless to object to the fact that a small piece of paper can weigh down the scales of good deeds because it is really the strength of sincerity that weighs heavy in the sight of Allah Ta'ala. The more the sincerity, the more weight does a deed carry. We have quoted the Hadith of Bitaaqah in the 'Virtues of Zikr', which speaks about the tiny note with the Kalimah written upon it. The Hadith makes it clear that this little note would outweigh 99 registers of sins, each register being so large that it stretches out for as far as the eye can see. One may refer to the detailed explanation of this Hadith under Hadith No. 14 in the second chapter of the Virtues of Zikr. It has been stated there, that there is nothing that can outweigh the name of Allah Ta'ala. Many Ahaadith have also been quoted there which tell us that sincerity weighs heavily in the sight of Allah Ta'ala. An incident

concerning this discussion will be narrated in the 5th chapter of this book as story No. 20 Insha Allah.

HADITH 10 - SUBSTITUTE FOR SADAQAH

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ آتَيْنَا رَجُلًا مُسْلِمًا لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيُقِلْ فِي دُعَائِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ فَإِنَّهَا زَكَاةٌ وَقَالَ لَا يَشْبَعُ مُؤْمِنٌ خَيْرًا حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةَ

رَوَاهُ ابْنُ حَبَّانٍ فِي صَحِيحِهِ كَذَا فَالتَّوَّابُ وَبَسَطَ السَّخَاوِيُّ فِي تَخْرِيجِهِ وَعَزَاهُ السَّيَوْتِيُّ فِي الدَّرِّ إِلَى الْأَدَبِ الْمَفْرَدِ لِلْبُخَارِيِّ

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When any Muslim does not have anything to give as Sadaqah, then he should recite (this durood) in his dua: 'O Allah! Shower Your special mercies upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who is Your servant and Your Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and also shower Your special mercies upon all male and female believers and upon all male and female Muslims.' This will then be Zakaat (Sadaqah) for him since the belly of a Mu'min can never be filled with good until his final abode is in Jannah."

Allaamah Sakhaawi (rahmatullahi alayh) has stated that it is on the strength of this Hadith that Haafiz Ibn Hibbaan (rahmatullahi alayh) titled a chapter in his book to discuss the fact that Durood Shareef can serve as a substitute for Sadaqah when a person cannot afford any Sadaqah.

There is a difference of opinion amongst the Ulama with regard to whether Durood Shareef is better than Sadaqah or not. There is a group of Ulama who say that Durood Shareef is better than Sadaqah because by giving Sadaqah, one will only be fulfilling a duty. On the other hand, when reciting Durood Shareef, one will be fulfilling a duty together with doing an act that both Allah Ta'ala and His angels carry

out. Although he quotes this opinion, Allaamah Sakhaawi (rahmatullahi alayh) does not agree with it.

Allaamah Sakhaawi (rahmatullahi alayh) has also quoted a Hadith from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, which states that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Send Salaat (Durood) upon me because it is Zakaat (Sadaqah) for you.” Yet another Hadith states, “Send Salaat (Durood) upon me in abundance because it is Zakaat (Sadaqah) for you.”

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ relates a Hadith in which Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The Durood you send upon me safeguards your duas, pleases your Rabb and is a zakaat for your deeds (increases and purifies them).”

A Hadith from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ states that Durood Shareef serves as a forgiveness for sins and is like Sadaqah.

As for the last part of the above Hadith stating that the belly of a Mu'min can never be filled with good, the author of Mishkaatul Masaabeeh has quoted it in the virtues of knowledge. Even the author of Mirqaat has explained that the word ‘good’ refers to the knowledge of Deen. The word is nevertheless general and includes all forms of good. The meaning is quite clear that a Mu'min is never satisfied with doing good and will leave no stone unturned to increase his good deeds. If he does not have the wealth to give Sadaqah, he will then send Durood Shareef upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to earn the rewards of Sadaqah. In my humble opinion, the word should be left general, so as to include the knowledge of Deen as well as other good deeds.

The author of Mazaahir-e-Haqq agrees with the author of Mirqaat and others who say that the term “Khair” (Good) refers to the knowledge of Deen. That is why he writes, “Because the Mu'min continues to seek the knowledge of Deen until he passes away and is granted entry into Jannah. This Hadith therefore grants glad tidings to the students of Deen, telling them that by the blessings of this knowledge they will Insha Allah reach Jannah. It is with the aim of reaching this status that many Awliyaa continue in their quest of Deeni knowledge until they leave this world, even though they may be extremely learned and despite being always busy with teaching and writing.

CONCLUSION

To keep the kitaab short, we have quoted only two aayaat of the Qur-aan Shareef and ten Ahaadith concerning the virtues of Durood Shareef. There are really so many virtues mentioned that will be too numerous to mention in this small book. The truth is that even if no virtues are mentioned at all, the favours that Rasulullah ﷺ has done to the Ummah can never be counted, let alone repaid. Therefore, if as many people as possible keep their tongues busy in Durood Shareef all the time, it will still fall far short of fulfilling the rights owed to Rasulullah ﷺ. Over and above all of this, Allah Ta'ala has, by His grace and mercy, promised thousands of rewards for the effort of trying to fulfil these rights.

Allaamah Sakhaawi (rahmatullahi alayh) has briefly stated the various virtues attached to reciting Durood Shareef. These are listed below:

- Allah Ta'ala sends Durood upon the reciter
- The angels send Durood upon the reciter
- Rasulullah ﷺ himself sends Durood upon the reciter
- Durood Shareef is a forgiveness for sins
- Durood Shareef purifies good deeds
- It raises the ranks of the reciter
- It has his sins forgiven
- It secures forgiveness for the reciter
- It secures the reward of a Qiraat for the reciter's scale of good deeds, each Qiraat being weightier than Mount Uhud
- It secures a large pan of the scale for his good deeds to be weighed
- All one's needs in this world and the Akhirah will be taken care of if his duas comprise only of Durood
- As stated in the Hadith of Hadhrat Ubay رضي الله عنه, Durood Shareef causes sins to be forgiven and secures the reward of setting slaves free
- Durood Shareef secures safety from dangers

- Durood Shareef causes one to benefit from the intercession and testimony of Rasulullah ﷺ on the Day of Qiyaamah
- It secures the pleasure of Allah Ta'ala and His mercies
- It grants safety from Allah Ta'ala's anger
- It will cause the reciter to have shade beneath Allah Ta'ala's Arsh on the Day of Qiyaamah
- It will cause the scale of deeds to weigh heavier on the side of the good deeds
- It will guarantee a place by the pond of Kausar
- It will save one from thirst on the Day of Qiyaamah
- It will secure safety from Jahannam
- It will cause one to cross easily over the bridge of Siraat
- One will be able to see one's home in Jannah before death through Durood Shareef
- It will earn one many spouses in Jannah
- It earns the reward of taking part more than twenty times in Jihaad
- It is Sadaqah for the one without wealth
- It is a form of purification
- It brings (barakah) blessings in wealth
- It fulfils a hundred and even more needs
- It is a form of Ibaadah
- It is most beloved to Allah Ta'ala
- It decorates gatherings
- It removes poverty and hard-living
- All means of good can be sought through it
- It will cause the reciter to be close to Rasulullah ﷺ on the Day of Qiyaamah and his family, children and grandchildren will all benefit from this
- The person on whose behalf Durood Shareef is recited will benefit likewise (through Esaale Sawaab) and he will be brought closer to Rasulullah ﷺ
- It is a light
- It causes enemies to be defeated
- It purifies the heart from hypocrisy and decay

- It creates love between the hearts of people
- It causes the reciter to see Rasulullah ﷺ in his dreams
- It causes the reciter to remain safe from the backbiting of others
- Durood Shareef is an extremely blessed act. It is in fact, the best of all good deeds and the most beneficial of all deeds, which people of understanding are inclined towards. These will be the people who wish to amass the treasures of the Aakhirah and wish to take the most benefit from permissible actions.

After stating all these virtues of Durood Shareef in brief, Allaamah Sakhawī (rahmatullahi alayh) proceeds to discuss the details from the narrations of Ahaadith. Some of these have been mentioned already and others will follow in chapter two.

Allaamah Sakhawī (rahmatullahi alayh) states that all these narrations are a clear proof of the high status of Durood Shareef because by it Allah Ta'ala multiplies the rewards of the reciter, forgives his sins and also raises his rank. One should therefore increase in his recitation of Durood Shareef upon the guide of all leaders and the fountainhead of all good. It is through him that happiness and bounties are achieved and safety is secured from all harm and for you in return for every salaah alan Nabi you recite, there are ten salaah granted to you by Allah Ta'ala, the master of the heavens and earth, and from his Mala'ikah etc.”

Allamah Sakhawī (rahmatullahi alayh) also quotes Shaikh Aflaishi (rahmatullahi alayh), “What medium can be better in securing intercession and what action can be more beneficial than sending Durood Shareef on that being upon whom Allah Ta'ala and His angels send Durood? What can be better than the act for which Allah Ta'ala has promised his closeness in this world and the Aakhirah? It is a light and a business that cannot suffer a loss. It has always been a regular practice of the Awliyaa, which they engaged in all day and night. One should therefore remain steadfast upon it as far as possible since it will save one from deviation, purify one's deeds, fulfil one's expectations and brighten one's heart. Furthermore, it attracts Allah Ta'ala's pleasure and will guarantee safety on the most difficult and frightful Day of Qiyaamah.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Allah! Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation.

CHAPTER 2

THE VIRTUES FOR SPECIFIC FORMS OF DUROOD SHAREEF

HADITH 1 - THE MOST VIRTUOUS DUROOD

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: لَقِيتُنِي كَعْبُ بْنُ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ
فَقَالَ أَلَا أَهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: بَلَى
فَاهْدِهَا لِي فَقَالَ سَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا: يَا رَسُولَ اللَّهِ
كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكُمْ
قَالَ: قُولُوا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

رواه البخارى و بسط السخاوى فى تخريجہ و اختلاف الفاظه و قال هكذا لفظ البخارى على ابراهيم و
على آل ابراهيم فى الموضعين

Hadhrat Abdur Rahmaan ibn Abi Layla (rahmatullahi alayh) reports that he once met Hadhrat Ka'b bin Ujrah رَضِيَ اللهُ عَنْهُ, who asked, "Shall I not present you with a gift which I heard from Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?" "Please do pass it on to me," Hadhrat Abdur Rahmaan (rahmatullahi alayh) begged. Hadhrat Ka'b رَضِيَ اللهُ عَنْهُ then continued, "We once asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ how to send Salaat (durood) upon him and his family since Allah Ta'ala has already taught us how to make Salaam." Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then taught us to recite (Durood-e-Ibraaheem),

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

O Allah! Shower Your special mercies upon Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and upon the family of Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ just as You have showered Your special mercies upon Ibraaheem (alayhis salaam) and upon the family of Ibraaheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Bless Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ just as You have blessed Ibraaheem (alayhis salaam) and the family of Ibraaheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

A gift is mentioned in this Hadith because instead of things to eat and drink, the Sahaabah رَضِيَ اللهُ عَنْهُمْ would gift their guests and friends with the best of gifts in the form of the Ahaadith of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When we read their biographies, we see that the value they attached to such things was far more than the value they attached to worldly things.

This Hadith is famous and is narrated in all the books of Ahaadith by several Sahaabah رَضِيَ اللهُ عَنْهُمْ, both briefly and in greater detail.

In Al-Qawlul Badee, Allaamah Sakhaawi (rahmatullahi alayh) has narrated various similar Ahaadith from various Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Amongst these is the Hadith from Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ stating that after the verse,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

was revealed, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! We know how to make Salaam, so do tell us how we should send salaam upon you?” Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then taught them to recite,

اللَّهُمَّ اجْعَلْ صَلَاتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ النَّبِيِّ وَآزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ فَحِيدٌ

O Allah, shower your mercies and blessings upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the Nabi and upon his wives - The mothers of the believers - and upon his offspring and the members of his household in a similar manner as You did shower upon the family of (Nabi) Ibraahim (alayhis salaam). Verily You are praised and glorious.

In another Hadith, Hadhrat Abu Mas'ood Badri رَضِيَ اللَّهُ عَنْهُ reports that they were with Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ when Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived there. It was then that Hadhrat Basheer رَضِيَ اللَّهُ عَنْهُ asked, “O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! We have been commanded to send salaam upon you. How are we to do this?” Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained silent for so long that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ wished that the question was never posed. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then told them to recite

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon Ibraaheem (alayhis salaam) and upon the family of Ibraaheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed Ibraaheem (alayhis salaam) and the family of Ibraaheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

This Hadith appears in Muslim Shareef, Abu Dawood Shareef and several others books of Ahaadith.

When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ stated that they wished they had never asked the question, they said this because of their extreme love and respect for Rasulullah ﷺ. They feared that Rasulullah ﷺ's lengthy silence may have been because Rasulullah ﷺ did not approve of the question or because he did not have a reply ready for them just then. Haafiz Ibn Hajar (rahmatullahi alayh) has reported from Tabari that Rasulullah ﷺ had been waiting for revelation to reply to the question.

Another Hadith from Ahmad and Ibn Hibbaan report that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were once with Rasulullah ﷺ when someone arrived and sat down in front of Rasulullah ﷺ. "O Rasulullah ﷺ! ﷺ" he asked, "While we know the method of making Salaam to you in our salaah, how are we to send Salaat upon you?" Rasulullah ﷺ remained silent for so long that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ wished that the person had never posed the question. Rasulullah ﷺ then said, "When you perform salaah, then recite

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon Ibraaheem (alayhis salaam) and upon the family of Ibraaheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed Ibraaheem (alayhis salaam) and the family of Ibraaheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

A Hadith from Hadhrat Abdur Rahmaan bin Basheer رَضِيَ اللَّهُ عَنْهُ states that someone asked, “O Rasulullah ﷺ! Allah Ta’ala has commanded us to send Salaat and Salaam upon you. Whilst we know the method of making Salaam to you, how are we to send Salaat upon you?” Rasulullah ﷺ replied, “You may recite ‘

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon Ibraaheem (alayhis salaam) and upon the family of Ibraaheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed Ibraaheem (alayhis salaam) and the family of Ibraaheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

The Musnad of Imaam Ahmad, Tirmizi and Bayhaqi all narrate that after the verse was revealed,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Someone asked, “O Rasulallah ﷺ! We know how to make Salaam, so do tell us how we should send Salaat upon you?” Rasulallah ﷺ then taught him this method of reciting Durood.

There are many other Ahaadith of this nature, stating various methods of reciting Durood Shareef. What is apparent from all these Ahaadith is that Rasulallah ﷺ taught various Sahaabah رَضِيَ اللَّهُ عَنْهُمْ various forms of reciting Durood Shareef so that any single method does not become compulsory on the Ummah. As will be explained in the fourth chapter, the compulsion of reciting Durood Shareef in itself is a separate matter. No specific words are compulsory. The method of reciting the Durood as stated in Hadith No. 1 above from Bukhaari Shareef is the most authentic of the narrations and is the form of Durood that is recommended as the best form to recite in salaah by the Hanafi Mazhab.

Allaamah Shaami (rahmatullahi alayh) has quoted that when Imaam Muhammad (rahmatullahi alayh) was asked in which words should we recite Durood? He replied dictating the words as in the aforementioned salaah alan Nabi. Allaamah Shaami (rahmatullahi alayh) quotes from ‘Sharah Munya’ “The words quoted here are in accordance with what is reported in the two most authentic books (Bukhaari and Muslim) by Ka’ab bin Ujah رَضِيَ اللَّهُ عَنْهُ.”

Allaamah Sakhaawi (rahmatullahi alayh) has stated that the words of Durood Shareef cited in the Hadith of Hadhrat Ka’b bin Ujah رَضِيَ اللَّهُ عَنْهُ is the most virtuous in view of the fact that in it Rasulallah ﷺ taught the manner of reciting salaah in obedience to the command of the Qur-aan Shareef. Other learned elders also praised this version considering it the most virtuous form. Allamah Sakhaawi (rahmatullahi alayh) says further, “The words that Rasulallah ﷺ taught to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ when they asked what

words were they to recite in response to the command issued in the verse of the Qur-aan. This indicates that these are the best words to use when reciting Durood Shareef.

In fact, in his book Raudha, Imaam Nawawi (rahmatullahi alayh) has written that if a person takes an oath to recite the best form of Durood, his oath will be fulfilled by reciting this Durood.

The marginal notes of Hisnul Haseen quotes from the book Hirzus Sameen that this form of Durood is the most authentic and the best, which should be recited both in and out of salaah. It should be noted here that the scribe of some editions of Zaadus Sa'eed has erred in writing the wrong Durood Shareef when quoting from Hirzus Sameen.

In this Hadith there are quite a few points of interest.

1. When they said that they know the manner of making Salaam, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were referring to the Tashahhud that reads,

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

“Peace be upon you O Nabi, and the mercy of Allah and His blessings.”

Allaamah Sakhaawi (rahmatullahi alayh) mentions that this is the apparent meaning of the statement according to his Shaikh, Haafiz Ibn Hajar (rahmatullahi alayh). As quoted in Awjaz, this has also been reported from Imaam Bayhaqi (rahmatullahi alayh) who quotes from several other Ulama.

2. One objection is generally made that when something is compared to another, the one to whom the comparison is being made is regarded to be superior in the quality being described. For example, if it is said that someone is as generous as Haatim Tai, it is understood that the generosity of Haatim was more (than the person being compared to him). In this regard there is a common objection raised with regards to Durood Ibraaheem because it appears from the Durood that the mercies showered upon Hadhrat Ibraaheem (alayhis salaam) are more than those showered upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Several replies have been forwarded to this objection in Awjaz and Haafiz Ibn Hajar (rahmatullahi alayh) has given ten replies in his Fathul Baari. An Aalim may refer to these sources for the details and any non-Aalim wishing to know this may refer to an Aalim. The simplest of all

these replies is that although normally the comparison should be regarded to be superior but this is sometimes reversed. An example of such a reversal is the verse of the Qur-aan in which Allah Ta'ala says,

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ

“The example of (the brightness and clarity of His (Allah’s) Light is like that of a niche in which there is a lamp.”

How can the light of a lamp in a niche ever be compared to the light of Allah Ta'ala?

3. Another common question raised here is why is Hadhrat Ibraaheem (alayhis salaam) mentioned rather than any of the other Ambiyaa (alayhis salaam)? Numerous replies have been forwarded to this in Awwaj and Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) has also mentioned a few in his Zaadus Sa'eed. The best reply in my humble opinion is that Allah Ta'ala had taken Hadhrat Ibraaheem (alayhis salaam) as a friend, as Allah Ta'ala states,

وَاخْتَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

“And Allah Ta'ala had taken Ibraaheem (alayhis salaam) as a friend.”

Therefore, the blessings that Allah Ta'ala would send upon Hadhrat Ibraaheem (alayhis salaam) would be brimming with love and this form of Durood definitely would be the best of all. Since Rasoolullah ﷺ is honoured to be Habeebullaah (the beloved of Allah), it explains that the Durood conferred upon him would therefore be similar to that which is sent upon Hadhrat Ibraaheem (alayhis salaam).

In Mishkaatul Masaabih it is narrated from Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were once discussing the Ambiyaa (alayhimus salaam). They spoke about Hadhrat Ibraaheem (alayhis salaam) being Khlaleelullaah (the friend of Allah), Hadhrat Moosa (alayhis salaam) being Kaleemullaah (the one to whom Allah Ta'ala spoke directly to), Hadhrat Isa (alayhis salaam) being Ruhullaah (the spirit of Allah) and Hadhrat Aadam (alayhis salaam) being Safee'ullaah (the chosen one of Allah). Rasoolullah ﷺ then happened to come along and said, “I have heard your discussion. Ibraaheem (alayhis salaam) is certainly the friend of Allah, Moosa (alayhis salaam) the one to whom Allah

Ta'ala spoke directly to, Isa (alayhis salaam) the spirit of Allah and Aadam (alayhis salaam) the chosen one of Allah. Now listen well. I am Habeebullah (the beloved of Allah) and this I say without any pride. I shall carry the banner of Allah's praise on the Day of Qiyaamah and Aadam (alayhis salaam) and all the Ambiyaa (alayhimus salaam) shall be under this banner. This too I say without any pride. I shall be the first to intercede on the Day of Qiyaamah and the first one whose intercession shall be accepted. This also I say without any pride. I also state without any pride that I shall be the first to open the doors of Jannah, through which the poor people of my Ummah and I shall be the first to enter. I shall also be the most honoured in the sight of Allah from amongst all those in the past and all those still to come. This too I say without any pride."

Beside this, there are several other Ahaadith that make it clear that Rasulullah ﷺ is Habeebullaah (the beloved of Allah). Because the similarity between love and friendship is apparent, the comparison is drawn between the Durood of Hadhrat Ibraaheem (alayhis salaam) and Rasulullah ﷺ. Furthermore, Rasulullah ﷺ was a descendant of Hadhrat Ibraaheem (alayhis salaam) and any comparisons drawn between an ascendant and a descendant is praiseworthy.

The marginal notes of Mishkaat quotes a point from Lam'aat which states that the title of Habeebullaah (the beloved of Allah) is the best of all the titles because it encompasses also the titles of Khlaleelullaah (the friend of Allah), Kaleemullaah (the one to whom Allah Ta'ala spoke directly) and Safee'ullaah (the chosen one of Allah). Apart from these, it also includes many other attributes. Furthermore, it is a title reserved exclusively for Rasulullah ﷺ.

HADITH 2 - DEEDS MEASURED IN FULL

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَرَّهُ أَنْ
يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلْ: اللَّهُمَّ صَلِّ عَلَى

مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَأَزْوَاجِهِ أُمَمَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلَ بَيْتِهِ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

رواه ابو داود ذكره السخاوى بطرق عديدة

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The person who desires that the Durood he confers upon my family should be measured by the largest measure, should recite Durood with the words, “O Allah! Shower Your mercies upon the unlettered Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, upon his wives who are the mothers of the Mu'mineen, upon his progeny and the members of his household just as You have showered Your mercies upon the family of Ibraaheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.”

Only Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been described as the unlettered Nabi and this description appears in the Taurah, the Injeel and all the other divine scriptures. (Mazaahir).

The question may be asked, “Why is our Nabi called the Nabiul Ummi?” In commentaries such as Mirqaat, Ulama have cited many reasons. The preferred view is, Ummi refers to one who is unlettered. In other words it means one who does not know how to read and write. This in itself is a major miracle of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, that a person who could not read or write brought such an eloquent book of such unparalleled nature in the form of the Qur-aan. It is because of this fact that he has been called the unlettered Nabi in the former revealed books.

یتیمے کہ ناکردہ قرآن درست کتب خانہ چند ملت بشت
نگار من کہ بملکت نہ رفت و خط نہ نوشت بغمزه مسئلہ آموز صدر مدرس
شد

The libraries of how many a nation did that orphan wipe clean who did not even learn how to read?

Without attending any school and without even learning to read, my beloved has become the teacher of thousands of Madrasahs by his mere indications.”

In his book Hirz-e-Sameen, Hadhrat Shah Wali’ullaah Muhaddith Dehlawi (rahmatullahi alayh) writes that his father has taught him to recite Durood with the following words,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَآلِهِ وَبَارِكْ وَسَلِّمْ

O Allah, shower your mercy upon Muhammad, the unlettered Nabi and upon his family and bestow blessings and peace.

When he recited this Durood to Rasulullah ﷺ in a dream, Rasulullah ﷺ approved of it.

The Arabs used to sell dates and grains after weighing them in scales. The meaning of having one’s Durood measured by the largest scale is that the weight of such a Durood shall be very large, since only weighty items are weighed on large scales. For example, the scale on which a wood cutter weighs his wood is definitely not suitable for weighing an item of very little weight.

Both Mulla Ali Qaari (rahmatullahi alayh) and Allaamah Sakhaawi (rahmatullahi alayh) have stated that usually items that are not too large are weighed on scales while very large items are measured and not weighed since they cannot be accommodated on scales.

Allaamah Sakhaawi (rahmatullahi alayh) has narrated from both Hadhrat Abu Mas’ood رَضِيَ اللَّهُ عَنْهُ as well as Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ that Rasulullah ﷺ said, “The person who desires that the Durood he sends upon us, the Ahlul Bayt, should be measured by the largest measure, should recite Durood Shareef with the words,

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ النَّبِيِّ وَآرْوَاجِهِ أُمّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَآهْلَ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah shower your Salawaat and blessings upon Muhammad, the Nabi and upon his wives - the mothers of the faithful – and upon his offsprings and the members of his household in a similar manner as

you did shower upon the family of Nabi Ibrahim alayhis salaam. Verily you are praised, Glorious.

Hadhrat Hasan Basri (rahmatullahi alayh) has stated that the person who desires that he drinks from the fullest of cups at Rasulullah's pond of Kausar should recite Durood Shareef with the words,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَوْلَادِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلِ
بَيْتِهِ وَأَصْهَارِهِ وَأَنْصَارِهِ وَأَشْيَاعِهِ وَنَحْبِيِّهِ وَأُمَّتِهِ وَعَلَيْنَا مَعَهُمْ أَجْمَعِينَ يَا
أَرْحَمَ الرَّاحِمِينَ

O Allah, Shower Your Salaat upon Muhammad and upon his family, his companions, his children, his wives, his offsprings and the rest of the family members of his household, and his in-laws, his helpers, his followers, those who love him and everyone from among his ummat and upon us with all of them. We beg of you O most merciful One.

Qaadhi Iyaaz (rahmatullahi alayh) has also quoted this Hadith in his Shifaa.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Allah, Shower Your salaat and salaam forever and ever to your beloved, who is the best of all creation.

HADITH 3 - RECITING DUROOD SHAREEF ON A FRIDAY

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَكْثَرُوْا مِنَ الصَّلَاةِ عَلَى يَوْمِ الْجُمُعَةِ فَإِنَّهُ يَوْمٌ مَشْهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنَّ
أَحَدًا لَنْ يُصَلِّيَ عَلَى إِلَّا غُرِضَتْ عَلَى صَلَاتِهِ حَتَّى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ

الْمَوْتِ قَالَ وَبَعْدَ الْمَوْتِ إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

رواه ابن ماجة باسناد جيد كذا في الترغيب زاد السخاوى فى آخر الحديث فَنَبِيُّ اللَّهِ حَيٌّ يُرْزَقُ وَبَسَطَ فِي تَحْرِيجِهِ وَآخَرَجَ مَعْنَاهُ عَنْ عِدَّةٍ مِنَ الصَّحَابَةِ وَقَالَ الْقَارِىُّ وَلَهُ طَرُقٌ كَثِيرَةٌ بِالْفَاظِ مُخْتَلِفَةٌ

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Send Durood upon me in abundance on Fridays because it is a day when the angels present themselves. Whenever any of you sends Durood upon me, his Durood is presented before me (for as long as he continues) until he has completed." "Even after your demise?" Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ asked. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Verily Allah Ta'ala has forbidden the earth from consuming the bodies of the Ambiyaa (alayhimus salaam)

Allaamah Sakhaawi (rahmatullahi alayh) relates an additional portion at the end of the Hadith, "The Nabi of Allah stays alive and is sustained (in the grave)."

Mulla Ali Qaari (rahmatullahi alayh) states that since Allah Ta'ala has forbidden the earth from consuming the bodies of the Ambiyaa (alayhimus salaam), their lives and deaths are the same. The Hadith also indicates that the Durood Shareef is presented to both the body and soul of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was referring to himself when he stated "The Nabi of Allah stays alive and is sustained (in the grave)". He was also referring to all the Ambiyaa (alayhimus salaam) as well because a Hadith states that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw Hadhrat Moosa (alayhis salaam) standing and performing salaah in his grave. An authentic Hadith in Muslim Shareef also states that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw Hadhrat Ibraheem (alayhis salaam) in this manner. The Hadith stating that the Ambiyaa (alayhimus salaam) are alive in their graves, where they are performing salaah is also authentic. Although the sustenance that Allah Ta'ala provides for the Ambiyaa (alayhimus salaam) in their graves can be regarded to be metaphorical, there is nothing to exclude using the literal meaning as well.

Allaamah Sakhaawi (rahmatullahi alayh) has reported a Hadith from several sources, as well as from Hadhrat Aws رَضِيَ اللَّهُ عَنْهُ, stating that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The best of your days is the Friday. It was on a Friday that Aadam (alayhis salaam) was created and it was on a Friday that he passed away. It is on this day that the trumpet will be blown for the first time (to signal the Day of Qiyaamah) and is also on this day that it will be blown for the second time. Send Durood upon me in abundance on this day because your Durood is presented to me.” To this, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! How will our Durood be presented to you when you will be turned to dust (in the grave)?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied by saying, “Verily Allah Ta’ala has forbidden the earth from consuming the bodies of the Ambiyaa (alayhimus salaam).”

A Hadith from Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ states that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Send Durood upon me in abundance on Fridays because the Durood of my Ummah is presented to me every Friday and the one who sends the most Durood will be closest to me (on the Day of Qiyaamah).” (This closeness to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for the one reciting the most Durood has passed in the previous chapter).

A Hadith from Hadhrat Abu Mas’ood Ansaari رَضِيَ اللَّهُ عَنْهُ states that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Send Durood upon me in abundance on Fridays because your Durood is presented to me immediately on Fridays.”

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Send Durood upon me in abundance on the illuminated night (Friday night) and the illuminated day (day of Friday) because your Durood is presented to me and I then make du’a for you and seek Allah’s forgiveness for you.” The instruction to send Durood in abundance on Fridays has been reported by several narrators including Hadhrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُمَا, Hadhrat Hasan Basri (rahmatullahi alayh) and Hadhrat Khaalid bin Ma’dan (rahmatullahi alayh).

Hadhrat Sulaymaan bin Suhaim (rahmatullahi alayh) says that he once asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream whether Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was aware of the people who visit his grave and greet him

with Salaam. “Certainly,” Rasulullah ﷺ replied, “And I even reply to them.” Hadhrat Ibraaheem bin Shaybaan (rahmatullahi alayh) reports that when he had completed his Hajj, he travelled to Madinah Munawwarah. When he made Salaam at the grave of Rasulullah ﷺ, he then actually heard a voice from the blessed grave say, “Wa alaykas Salaam”.

Haafiz Ibn Qayyim (rahmatullahi alayh) has written in his Bulooghul Masarraat that the virtue of Durood Shareef on Fridays is greater because just as Rasulullah ﷺ is the leader of all of creation, Friday is the leader of all the days. Fridays therefore has this speciality that other days of the week do not have. Other Ulama say that the speciality is that it was on a Friday that Rasulullah ﷺ was conceived.

Allaamah Sakhaawi (rahmatullahi alayh) has quoted many Ahaadith concerning the virtues of Durood Shareef on Fridays. These include Ahaadith from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ, Hadhrat Aws bin Aws رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Mas’ood رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ and others.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Allah, Shower Your salaam and salaam forever and ever to your beloved, who is the best of all creation.

HADITH 4 - EIGHTY DUROOD AFTER ASR ON A FRIDAY

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الصَّلَاةُ عَلَى نُورٍ عَلَى الصِّرَاطِ وَمَنْ صَلَّى عَلَى يَوْمِ الْجُمُعَةِ ثَمَانِينَ مَرَّةً غُفِرَتْ لَهُ
ذُنُوبُ ثَمَانِينَ عَامًا

ذكره السخاوى من عدة روايات ضعيفة بالفاظ مختلفة

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Sending Durood upon me will be a source of light on the bridge of Siraat and the person who sends Durood Shareef upon me eighty times on a Friday will have his sins of eighty years forgiven."

Allaamah Sakhaawi (rahmatullahi alayh) in his book Qawlul Badee has quoted this Hadith from several reports that have been classified as weak narrations. The author of Ithaaf has also reported this Hadith from several narrators. It is a principle amongst the Muhadditheen that a weak Hadith that deals with Fazaail (virtues) will be given consideration if it is narrated from many narrators. It is most probably because of this principle that this Hadith has been classified as Hasan (sound) in the book Jaami'us Sagheer, as narrated from Tabraani and Daaru Qutni. Mulla Ali Qaari (rahmatullahi alayh) has quoted the Hadith from Jaami'us Sagheer in his commentary of Shifa.

The Hadith is narrated by Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ, as stated by Allaamah Sakhaawi (rahmatullahi alayh). A Hadith from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever remains seated after the Asr Salaah on a Friday and recites the following Durood 80 times:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

O Allah, send Durood upon Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the unlettered Nabi and his family and shower peace upon them

eighty years of a person's sins will be forgiven and the reward for the ibaadah of eighty years are written for him."

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said, "The person who recites Durood Shareef eighty times on a Friday, eighty years of his sins will be forgiven." When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked what this Durood was, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed them to recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ

O Allah, send durood upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Your bondsman and your Nabi and Your messenger, the unlettered Nabi.

Rasulullah ﷺ then folded one finger over to indicate that Durood Shareef should be counted on the fingers. (Daaru Qutni)

Rasulullah ﷺ encouraged counting on the fingers, saying, “Count (your Azkaar) on your fingers because these fingers will be given the power of speech on the Day of Qiyaamah and they will be questioned.” This has been discussed in detail under Hadith 18 of the Virtues of Zikr. While we commit thousands of sins with our fingers throughout our lives and they will narrate all they have done on the Day of Qiyaamah, they will at least have the opportunity to explain the good they have done.

Haafiz Iraaqi has classified this Hadith as Hasan (sound). Hadhrat Ali رضي الله عنه has reported from Rasulullah ﷺ that the person who recites Durood Shareef a hundred times on a Friday, he will rise on the Day of Qiyaamah with a light so brilliant that it would suffice for the entire creation.

Hadhrat Sahl bin Abdullah رضي الله عنه has reported from Rasulullah ﷺ that whoever recites

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ

*O Allah, send durood on Nabi Muhammad ﷺ the unlettered
Nabi and his family and shower peace.*

eighty times after Asr on a Friday, eighty years of his sins will be forgiven.”

Allaamah Sakhaawi (rahmatullahi alayh) has reported a Hadith from Hadhrat Anas رضي الله عنه that Rasulullah ﷺ said, “Whoever sends Durood upon me once and his Durood is accepted, eighty years of his sins will be forgiven.” In Zaadus Sa’eed, Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) has quoted this Hadith of Hadhrat Anas رضي الله عنه from Durrul Mukhtaar, as quoted from Isbahani.

Allaamah Shaami (rahmatullahi alayh) has discussed in great detail whether Durood Shareef can be accepted and rejected as well. He reports from Shaikh Abu Sulaymaan Daarani (rahmatullahi alayh) that the possibility of acceptance and rejection exists with every deed but Durood Shareef is one deed that is an exception to the rule because it is always accepted. Other Sufis have also mentioned the same.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Allah, Shower Your salaah and salaam forever and ever to your beloved, who is the best of all creation.

HADITH 5 - SECURING THE INTERCESSION OF RASULULLAH ﷺ ON THE DAY OF QIYAAMAH

وَعَنْ رُوَيْفِعِ بْنِ ثَابِتِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ
يَوْمَ الْقِيَامَةِ وَجَبَتْ لَهُ شَفَاعَتِي

رَوَاهُ الْبُزَّارُ وَالطَّبْرَانِيُّ فِي الْأَوْسَطِ وَبَعْضُ أَصَانِيدِهِمْ حَسَنٌ كَذَا فِي التَّرغِيبِ

Hadhrat Ruwayfi bin Saabit Ansaari رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah ﷺ said, "My intercession is compulsory for the person who recites;

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allah! Shower Your mercies upon Nabi Muhammad ﷺ and allow him to reach a position closest to You on the Day of Qiyaamah."

Ulama have given different explanations concerning the position closest to Allah Ta'ala.

Allaamah Sakhaawi (rahmatullahi alayh) has said that its possible this could mean, the "Waseelah" or "Maqaam-e-Mahmood" or a place upon the Arsh or the highest ever position or the most elevated rank any person can attain.

It is stated in Hirz-e-Sameen that the closest position mentioned in this Hadith is that the occupant will be brought the closest to Allah Ta'ala. Hence, this position is described as being the closest. Besides what Allaamah Sakhaawi (rahmatullahi alayh) has quoted in support of this, there is an addition in Hirz-e-Sameen saying nearness means to be seated on the Kursi (the throne of Allah Ta'ala).

Mulla Ali Qaari (rahmatullahi alayh) says that the position refers to the Maqaam-e-Mahmood because the Hadith includes the words “Day of Qiyaamah”. As for the Ahaadith that use the words “a position close to You in Jannah”, such Ahaadeeth will refer to the Waseelah, which is the highest position anyone can occupy in Jannah.

Some Ulama have mentioned that these are two separate positions that Rasulullah ﷺ will be honoured to occupy. The first will be when Rasulullah ﷺ will be positioned on the plains of intercession on the right-hand side of the Arsh, where he will be the envy of all mankind. The other will be his exclusive position in Jannah. There will be no position higher than this.

There is a Hadith in Bukhaari Shareef describing a lengthy dream in which Rasulullah ﷺ saw Jannah and Jahannam and the plight to be suffered by adulterers, people who consume interest and others. Towards the end of this Hadith, Rasulullah ﷺ says, “The two angels then took me to the most beautiful home I have ever seen. In it were old and young women together with children. Thereafter, they led me to a tree where there was a palace even better than the first. They informed me that the first mansion was for the common Muslim, while this was for the martyr. They then told me to look up and when I did, I saw something that appeared to be a cloud. ‘Allow me to see that as well,’ I asked. ‘You still have life left,’ they replied, ‘You will be able to get there as soon as your life ends.’”

Various Ahaadith have promised intercession for the reciter of Durood Shareef in different words. Some of these Ahaadith will be quoted later. When a prisoner or a criminal knows that the intercession of a particular person will have an effect on the ruler, he will travel any distance through any type of intolerable heat to secure such an intercession. Which of us are not guilty of committing major sins? How easy it is for us to secure the intercession of Allah’s beloved and the leader of all the Ambiyaa and all of creation? Not only are we being promised his intercession, but we are being told that his intercession will be compulsory. What a great loss will it be if someone still does not benefit from this? So much valuable time is wasted on vain talk and in sins like backbiting. How much more benefit will be attained by rather investing this time in reciting Durood Shareef?

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Allah, Shower Your salaah and salaam forever and ever to your beloved, who is the best of all creation

HADITH 6 - SEVENTY ANGELS WILL TIRE FOR A THOUSAND DAYS

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ اتَّعَبَ سَبْعِينَ كَاتِبًا أَلْفَ صَبَاحٍ

رواه الطبرانی في الكبير والوسط كذا في الترغيب و بسط السخاوی فی تخریجه و لفظه اتبعه سبعین ملکا
الف صباح

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A person will tire seventy angels for a thousand days when he recites,

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

May Allah reward Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on our behalf with rewards that he deserves to receive

Nuzhatul Majaalis quotes a Hadith from Tabraani in which Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ states that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A person will keep the scribes of rewards busy for a thousand days when he recites;

اللَّهُمَّ رَبِّ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَاجْزِ مُحَمَّدًا

O Allah, the Sutaner of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, shower mercy on Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and on the family of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and reward Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ such a reward that is his due.

Some Ulama have translated the phrase "rewards that he deserves to receive" as "rewards that behove the status of Allah Ta'ala." This means that the person is invoking Allah Ta'ala to grant Rasulullah

ﷺ rewards as is appropriate for His exalted status. It is obvious that such rewards will be unlimited when granted to Allah Ta'ala's most beloved.

In a lengthy Durood recited by Hadhrat Hasan Basri (rahmatullahi alayh), the following words are also included;

وَاجْزِهِ عَنَّا خَيْرَ مَا جَزَيْتَ نَبِيًّا عَنْ أُمَّتِهِ

“O Allah! Grant Rasulallah ﷺ on our behalf rewards that are better than You have ever rewarded any Nabi on behalf of his Ummah.”

Another Hadith states that it becomes compulsory for Rasulallah ﷺ to intercede on behalf of the person who recites the following Durood seven times on a Friday,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَوةً تَكُونُ لَكَ رِضًى وَلِحَقِّهِ آدَاءٌ
وَأَعْطِهِ الْوَسِيلَةَ وَالْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ وَاجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِهِ
عَنَّا مِنْ أَفْضَلِ مَا جَزَيْتَ نَبِيًّا عَنْ أُمَّتِهِ وَصَلِّ عَلَى جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ
وَالصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah, shower salaah on Nabi Muhammad ﷺ and the family of Nabi Muhammad ﷺ. Shower such blessings as pleases you and is due to him and grant him the 'Maqaam-al-Mahmood' which You have promised him; and reward him on our behalf a due reward, better than You have ever rewarded a Nabi on behalf of his people. And send salawaat on all his brothers among the Ambiyaa ﷺ and the righteous ones, O merciful of all merciful ones.

A learned scholar who was known as Ibnul Mushtahir (rahmatullahi alayh) stated that a person should recite the following words if he wishes to praise Allah Ta'ala in the best manner possible and in a manner that none has ever praised in the past or will ever praise in the future. It is also a manner of praising Allah Ta'ala that is better than the praises of the angels close to Allah Ta'ala as well as the praises of all the inhabitants of the heavens and the earth. These words also

include the best Durood that anyone can recite upon Rasulullah ﷺ and the best thing that any person can ever ask of Allah Ta'ala . The words are,

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا اَنْتَ اَهْلُهُ فَصَلِّ عَلَى مُحَمَّدٍ كَمَا اَنْتَ اَهْلُهُ وَافْعَلْ بِنَا مَا
اَنْتَ اَهْلُهُ فَاِنَّكَ اَنْتَ اَهْلُ التَّقْوٰى وَ اَهْلُ الْمَغْفِرَةِ

O Allah! All praises belong only to You as behoves Your status. Do shower Your special mercies upon Muhammad ﷺ as behoves Your status and do unto us as behoves Your status, for verily only You deserve to be feared and You are the one to forgive.”

Hadhrat Abul Fadhl Qawmaani (rahmatullahi alayh) relates that a man from Khurasaan once informed him that he had been to Madinah Munawwarah when he saw Rasulullah ﷺ in a dream. Rasulullah ﷺ told him that when he visited Hamdaan, he should convey Rasulullah ﷺ's Salaams to a person called Abul Fadhl bin Zayrak. When he enquired the reason, Rasulullah ﷺ replied that it was because Abul Fadhl recited the following Durood a hundred or more times daily,

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَىٰ آلِ مُحَمَّدٍ جَزَىٰ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَنَّا مَا هُوَ اَهْلُهُ

O Allah, shower salaam upon Muhammad ﷺ the unlettered prophet, and the family of Muhammad ﷺ. May Allah Ta'ala reward Muhammad ﷺ on our behalf with such reward as is due to him.

Hadhrat Abul Fadhl (rahmatullahi alayh) continues saying, “The man swore by Allah he never knew me before the time that Rasulullah ﷺ gave him the message. He had never heard of me. I then wanted to give him some grain in gratitude, he replied, “I do not sell the messages from Rasulullah ﷺ.” After this, Hadhrat Abul Fadhl never saw the man again. A similar incident shall be narrated as story number 39.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Allah, Shower Your salaah and salaam forever and ever to your beloved, who is the best of all creation.

HADITH 7 - BENEFITS OF READING THE DUA AFTER AZAAN

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيْهِ فَإِنَّهُ مَنْ صَلَّى عَلَى صَلَاةٍ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ

رواه مسلم وأبو داود والترمذي كذا في الترغيب

Hadhrat Abdullah bin Amr bin Aas رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When you hear the Muazzin call out the Azaan, repeat what he says and then send Durood upon me because the person who sends one Durood upon me, Allah Ta’ala shall send Durood ten times upon him. Then ask Allah Ta’ala to grant me the Waseelah, which is an exalted position in Jannah which will only be granted to one special servant and I hope that I shall be that servant. My intercession shall descend on behalf of the person who asks for the Waseelah for me.”

The meaning of intercession descending on a person is that the person will receive Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’s intercession. Some Ahaadith state that it will then be compulsory for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to intercede on behalf of the person. A Hadith of Bukhaari Shareef states that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’s intercession will descend upon the person who recites the following dua after the Azaan,

اَللّٰهُمَّ رَبِّ هٰذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ اُتِ مُحَمَّدٌ الْوَسِيْلَةُ وَالْفَضِيْلَةُ
وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ

O Allah, Rabb of this blessed call and this salaah that is going to be performed, grant Nabi Muhammad ﷺ the waseelah and fadheelah (great honour), and grant him the Maqaam-e-Mahmood which You promised him.

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ reports that after the Azaan was called out, Rasulallah ﷺ himself recited the dua,

اَللّٰهُمَّ رَبِّ هٰذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ صَلِّ عَلٰى مُحَمَّدٍ وَاْتِهِ سُوْلُهُ يَوْمَ
الْقِيَامَةِ

O Allah, Rabb of this blessed call and this salaah that is going to be performed, bestow salaah on Muhammad ﷺ and grant him his request on the day of Qiyaamah

Rasulallah ﷺ would recite it audibly so that those around him could also hear. This has been reported in several other Ahaadith, as Allaamah Sakhaawi (rahmatullahi alayh) has quoted a Hadith from Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ stating that Rasulallah ﷺ said, “When you recite Durood Shareef for me, then request also for the Waseelah for me.” When someone asked what the Waseelah is, Rasulallah ﷺ replied, “It is an exalted position in Jannah which will only be granted to one servant of Allah Ta’ala and I hope that I shall be that servant.”

Allaamah Sakhaawi (rahmatullahi alayh) explains that the word ‘waseelah’ literally means a medium by which proximity is attained in the court of a king. In these Ahaadith, however, it refers to a very high position in Jannah as is further explained in the Hadith that it is a place in Jannah.

In the Qur-aan Shareef Rasulallah ﷺ is commanded thus,

وَابْتَغُوا إِلَيْهِ الْوَسِيْلَةَ

And seek a way towards him.

The commentators of the Qur-aan explain this in two ways. One commentary states that it refers to the close position referred to in the above Ahaadith. This is the opinion of the likes of Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُمَا, Hadhrat Mujaahid (rahmatullahi alayh) and Hadhrat Ataa (rahmatullahi alayh). Hadhrat Qataadah (rahmatullahi alayh), states that it refers to gaining proximity to Allah Ta'ala by means of all those deeds that please Allah Ta'ala.

Waaahidi, Baghawi and Zamakhshari state that the Waseelah refers to every act by which closeness is gained to Allah Ta'ala. This would also include gaining nearness through the medium of Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Discussing the etiquette of dua, Allaamah Jazari (rahmatullahi alayh) states in his Hisnul Haseen on the chapter of Dua,

وَأَنْ يَتَوَسَّلَ إِلَى اللَّهِ تَعَالَى بِأَنْبِيَائِهِ وَالصَّالِحِينَ مِنْ عِبَادِهِ

That one should seek a medium to Allah through the Ambiyaa and the pious servants of Allah

This is understood from a Hadith of Bukhaari, Bazaar and Haakim. Using the pious as a medium is proven from a Hadith of Bukhaari Shareef.

The second explanation given by Allaamah Sakhaawi (rahmatulllahi alayh) is that Waseelah in the verse of the Qur-aan refers to love. The verse therefore instructs the person to make himself the beloved of Allah Ta'ala. It is reported by Abu Zaid (rahmatullahi alayh) the word “Fadheelah” stated in the du’aa may refer to an elevated position that is beyond that of any other person and may also be some other elevated position. It may also serve as an explanation for the word Waseelah. Maqaam-e-Mahmood refers to the position mentioned in Surah Bani Israa’eel, where Allah Ta’ala says,

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿١٩﴾

Soon your Rabb will accord to you O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the ‘Maqaam Mahmood’ station of praise and glory.

As for his ‘Maqaam-e-Mahmood’, here too the Ulama have different versions. Some say it means Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ bearing witness

about the affairs of his Ummah, while others are of the opinion that it refers to the banner of praise (liwaa'ul hamd) which Nabi ﷺ will be given to carry on the day of Qiyaamah. Some others again say it refers to Allah Ta'ala seating Rasulallah ﷺ on the throne. Ibnul Jauzi (rahmatullahi alayh) has mentioned these two views from numerous sources. It is also said that the meaning is Shafat because the rank which Rasulallah ﷺ holds as intercessor is such that all shall praise him.

Allaamah Sakhaawi (rahmatullahi alayh) quotes from his teacher Allaamah Ibn Hajar (rahmatullahi alayh) that these different opinions are not contradictory because being seated on the Arsh or Kursi is a sign that Rasulallah ﷺ is permitted to intercede. When Rasulallah ﷺ will present himself for the task of intercession, he will be given the banner of praise, after which he will testify on behalf of his Ummah.

Ibn Hibbaan reports on the authority of Hadhrat Ka'b bin Maalik رَضِيَ اللَّهُ عَنْهُ that Rasulallah ﷺ said, "I shall be given green robes to wear on the day when people will be resurrected. I will then say the things that Allah Ta'ala wants me to say. This is the Maqaam Mahmood."

Haafiz Ibn Hajar (rahmatullahi alayh) explains that "the things that Allah Ta'ala wants me to say" will be the praise of Allah before commencing his intercession. He says also that 'Maqaam Mahmood' refers to the collection of all that will be presented to Rasulallah ﷺ at that time.

"I will then say the things that Allah Ta'ala wants me to say". This portion of the Hadith is explained in a lengthy Hadith of Shafa'at in 'Bukhaari and Muslim' quoted by Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ in which it is mentioned that Rasulallah ﷺ will fall into sajdah before Allah Ta'ala on the Day of Qiyaamah. After making sajdah for as long as Allah Ta'ala wills, Allah Ta'ala will address him saying, "O Muhammad! Raise your head, speak and your speech will be heeded to. Intercede and your intercession will be accepted. Ask what you want and it will be granted." Rasulallah ﷺ will then rise and praise Allah Ta'ala with words that Allah Ta'ala will inspire him with

at the time. He will then intercede on behalf of the Ummah. This Hadith is reported in Mishkaatul Masaabeeh as well.

ہاں ہاں اجازت ہے تجھے آج عزت ہے تجھے
زیبا شفاعت ہے تجھے بے شک یہ ہے حصہ ترا

To you today permission is granted, to you today is great honour, to you today is the right to intercede, for this is your rightful share.

The words “Wad Darajatur Rafee’ah” are commonly added after the words “Al-Waseela wal Fadheela” in the dua after the Azaan. The Muhadditheen state that these additional words have not been reported in the Hadith. However, the words “إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ” “Innaka Laa Tukhliful Mi’aad” have been reported in some Ahaadith, such as the Hadith stated in Al-Hisnul Haseen.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Allah, Shower Your salaam and salaam forever and ever to your beloved, who is the best of all creation.

HADITH 8 - RECITING DUROOD SHAREEF WHEN ENTERING AND LEAVING THE MASJID

عَنْ أَبِي هُمَيْدٍ أَوْ أَبِي أُسَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ أَحَدُكُمْ فِي الْمَسْجِدِ فَلْيُسَلِّمْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَقُلْ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ مِنَ الْمَسْجِدِ فَلْيُسَلِّمْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَقُلْ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ

أَخْرَجَهُ أَبُو عَوَانَةَ فِي صَحِيحِهِ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ خُزَيْمَةَ وَابْنُ حَبَانَ فِي صَحِيحِهِمَا كَذَا فِي الْبَدِيعِ

It is reported from Hadhrat Abu Humayd رَضِيَ اللَّهُ عَنْهُ or Abu Usayd Saa’idi رَضِيَ اللَّهُ عَنْهُ that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whenever any of you

enters the Masjid, he should first send Salaams upon Rasulullah ﷺ and then recite the dua,

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allah! Open up for me the doors of Your mercy

Then when he leaves the Masjid, he should also send Salaams to Rasulullah ﷺ and recite the dua,

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ

O Allah! Open up for me the doors of Your grace.”

The doors of Allah’s mercy are opened for the person entering the Masjid because he is entering there to engage in Ibaadah. He is in tremendous need of Allah’s mercy because it was through Allah’s mercy that he was inspired to enter the Masjid and it is Allah’s mercy that he needs for the Ibaadah to be accepted.

The author of Mazaahir-e-Haqq writes that ‘opening of the doors of Allah’s mercy’ is on account of the blessings of the place or the inspiration to perform salaah or because of opening up the realities of salaah to the person. The ‘Grace of Allah’ when leaving the Masjid refers to halaal rizq (sustenance) because it is this that the person goes out to seek after salaah. This is referred to in the verse of Surah Jumu’ah, where Allah Ta’ala says,

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

“When the (Jumuah) Salaah has been completed then (you are free to) disperse in the land, seek from Allah’s bounty

Allaamah Sakhaawi (rahmatullahi alayh) reports that Hadhrat Ali رضي الله عنه said, “Send Durood upon Rasulullah ﷺ whenever you enter the Masjid.”

Rasulullah's ﷺ daughter Hadhrat Faatima (radiyallahu anha) stated that Rasulullah ﷺ always recited Durood and Salaam when entering the Masjid and then recited the dua,

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allah, forgive my faults and open unto me the doors of Your mercy

Thereafter, when he left the Masjid, he would again recite Durood and Salaam and then recite the dua:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

O Allah, Forgive my faults and open for me the doors of Your bounty

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that whenever he entered the Masjid, Rasulullah ﷺ would recite the dua;

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

In the name of Allah, O Allah shower blessings upon Muhammad

When leaving the Masjid, he would then recite the dua:

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

In the name of Allah, O Allah shower blessings upon Muhammad

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulullah ﷺ taught his grandsons Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Husain رَضِيَ اللَّهُ عَنْهُ that when they entered the Masjid, they should recite Durood and Salaam and then recite the dua,

اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا وَافْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ

O Allah Forgive us our sins and open for us the doors of your mercy

Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا continues that Rasulullah ﷺ further taught him that the same dua should be read on leaving the masjid, except that instead of saying أَبْوَابَ رَحْمَتِكَ he should say, أَبْوَابَ فَضْلِكَ.

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports from Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that when entering the Masjid, one should recite Durood and Salaam and then recite the dua,

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allah, open for me the doors of your mercy

Then when leaving the Masjid, one should recite Durood and Salaam upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and then recite the dua,

اللَّهُمَّ اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

O Allah save me from the evil of the accursed shaytaan

Hadhrat Ka'b رَضِيَ اللَّهُ عَنْهُ once said to Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, "I shall tell you two things that you should never forget. The first is to recite Durood and Salaam when entering the Masjid and then recite the dua

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allah, open for me the doors of your mercy

The second is to recite Durood and Salaam when leaving the Masjid and to then recite the dua

اللَّهُمَّ اغْفِرْ لِي وَاحْفَظْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

O Allah forgive me and keep me safe from the evil of the accursed shaytaan

These duas have been reported from many other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and Tabi'een (rahmatullahi alayhim). The author of Hisnul Haseen has reported several duas to be recited when entering and leaving the Masjid. Abu Dawood Shareef has reported the following dua to be read when entering the Masjid,

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبَوَجْهِهِ الْكَرِيمِ وَ سُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek the protection in Allah the Great, by His magnanimous countenance and in His eternal and everlasting authority from the accursed Shaytaan

While only this is reported in Hisnul Haseen, Abu Dawood Shareef adds the statement of Rasulullah ﷺ afterwards. Rasulullah ﷺ added that when a person recites this dua, Shaytaan exclaims, “This person has now secured protection from me until the evening.” Hisnul Haseen then quotes all the following duas as well when entering the Masjid,

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

In the name of Allah, and peace be to Allah's messenger

It is mentioned in another Hadith that these words could be read after 'Bismillah',

وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

Upon the way of Rasulullah ﷺ

Or these words,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

O Allah, shower blessings upon Muhammad and the family of Muhammad

And having entered the Masjid one should say,

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon us and upon the pious servants of Allah

On leaving the Masjid one should again recite this Durood;

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

In the name of Allah, and peace be to Allah's messenger

According to another Hadith the Dua on leaving the Masjid is this.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

O Allah, shower blessings upon Muhammad ﷺ and the family of Muhammad ﷺ O Allah save me from the accursed shaytaan

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Allah, Shower Your salaah and salaam forever and ever to your beloved, who is the best of all creation.

VIRTUE 9 - YEARNING TO SEE NABI صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ IN A DREAM

Which Muslim does not have the desire to see Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream? As the love for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ increases, the desire to see him also increases. Many pious predecessors have cited several forms of Durood Shareef according to their experiences by which a person will be able to see Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream. In Qowlul Badee, Allaamah Sakhaawi (rahmatullahi alayh) has quoted a Hadith from Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself that states,

مَنْ صَلَّى عَلَى رُوحِ مُحَمَّدٍ فِي الْأَرْوَاحِ وَعَلَى جَسَدِهِ فِي الْأَجْسَادِ وَعَلَى قَبْرِهِ فِي الْقُبُورِ

The person who sends Durood upon the soul of Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ amongst other souls, upon the body of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ amongst other bodies and upon the grave of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ amongst other graves

He will then see me in a dream. Whoever sees me in a dream will certainly see me on the Day of Qiyaamah and whoever sees me on the Day of Qiyaamah, I shall certainly intercede on his behalf. Those on behalf of whom I intercede will then drink from my pond and his body will be forbidden from the fire of Jahannam.”

Allamah Sakhaawi (rahmatullahi alayh) writes further, “Abul Qaasim Bastee (rahmatullahi alayh) quoted this Hadith in his book but up to now I have not been able to discover the origin thereof. He further states, ‘Whoever desires to see the Rasul of Allah Ta’ala in a dream should recite this Durood.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا هُوَ
أَهْلُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا نُحِبُّ وَتَرْضَى

O Allah, shower salawaat upon Nabi Muhammad ﷺ as You commanded us to do, O Allah, shower salawaat upon Nabi Muhammad ﷺ as is due to him. O Allah, shower salawaat upon Nabi Muhammad ﷺ as You desire and as pleases You.

By reciting the following Durood Shareef in odd numbers, one may also be able to see Rasulallah ﷺ in a dream. He should also add the following,

اللَّهُمَّ صَلِّ عَلَى رُوحِ مُحَمَّدٍ فِي الْأَرْوَاحِ اللَّهُمَّ صَلِّ عَلَى جَسَدِ مُحَمَّدٍ فِي الْأَجْسَادِ
اللَّهُمَّ صَلِّ عَلَى قَبْرِ مُحَمَّدٍ فِي الْقُبُورِ

O Allah, bestow mercy on the soul of Nabi Muhammad ﷺ amongst all souls, upon the body of Rasulallah ﷺ amongst all bodies and upon the grave of Rasulallah ﷺ amongst all graves.

Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) writes in his Zaadus Sa'eed that the sweetest and most delightful speciality of reciting Durood Shareef is that one gets the opportunity to see our beloved Rasul ﷺ in a dream. There are several manners of reciting Durood Shareef that the pious predecessors have found to be especially effective in this regard.

Hadhrat Shah Abdul Haqq Muhaddith Dehlawi (rahmatullahi alayh) writes in his book 'Targheeb Ahlus Sa'aadah' that a person should perform two Rakaahs Nafil Salaah on a Friday night, reciting Aayatul Kursi eleven times in every Rakaat together with Surah Ikhlās eleven times as well. After completing the salaah, he should then recite the following Durood a hundred times. Insha Allah before the passing of three Fridays a vision of Rasulallah ﷺ will be experienced. That Durood is,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَإِلَيْهِ وَأَصْحَابِهِ وَسَلَّمَ

O Allah, bestow mercy on Nabi Muhammad ﷺ the unlettered Nabi and upon his family and upon his companions and shower peace upon them

Another method shown by the Shaikh is to perform two rakaahs, and after Surah Faatihah in every rakaah recite twenty-five times Surah Ikhlaas (Qulhuwallah). Then after salaam recite this durood 1000 times;

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ

May Allah bestow His mercy upon the unlettered Nabi ﷺ

He writes further that one will be able to see Rasullullah ﷺ in a dream if he recites the following Durood seventy times before sleeping,

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بَحْرِ أَنْوَارِكَ وَمَعْدِنِ أَسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَ
عُرْوَسِ مَمْلَكَتِكَ وَآمَامِ حَضْرَتِكَ وَطِرَازِ مُلْكِكَ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيقِ
شَرِيعَتِكَ الْمُتَلَدِّ بِتَوْحِيدِكَ إِنْسَانُ عَيْنِ الْوُجُودِ وَالسَّبَبُ فِي كُلِّ مَوْجُودٍ عَيْنُ
أَعْيَانِ خَلْقِكَ الْمُتَقَدِّمِ مِنْ نُورِ ضِيَائِكَ صَلَوةٌ تَدُومُ بِدَوَامِكَ وَتَبْقَى بِبَقَائِكَ
لَا مُنْتَهَى لَهَا دُونَ عِلْمِكَ صَلَوةٌ تُرْضِيهِ وَتَرْضَى بِهَا عَنَّا يَا رَبَّ الْعَالَمِينَ

O Allah, bestow mercy upon our leader Muhammad ﷺ, the sea of light, the mine of your secrets, the tongue of your plea, the bride groom of your kingdom. The Imaam of your assembly, the decoration of your state, the treasure of your mercies, the way of your religion, the one who attains pleasure from your oneness, the manifestation of human existence, and the cause of the entire creation, the most pleasing sight from among the dignitaries of your creation, the first from the light of your exalted illumination, (Grant him such) mercy as shall endure so long as you do endure and continue as long as you do continue, without end to it besides your knowledge thereof. Such mercy as will be pleasing to you and to him and by which you will be well satisfied with us. O Rabb of the worlds.

Shaikh Abdul Haq (rahmatullahi alayh) also suggested the following Durood for the same purpose,

اللَّهُمَّ رَبَّ الْحِلِّ وَالْحَرَمِ وَرَبَّ الْبَيْتِ الْحَرَامِ وَرَبَّ الرُّكْنِ وَالْمَقَامِ أَبْلِغْ
بِرُوحِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مِنَّا السَّلَامَ

O Allah, The Rabb of the Hil and the Haram, and The Rabb of Baitul Haraam, The Rabb of the rukn of the Ka'bah, as well as the maqaam (of Ibraaheem), we beg of you to please allow peace to descend upon the soul of our leader and master Nabi Muhammad ﷺ on our behalf. (The Hil, Haram, Rukn and Maqaam of Ibraaheem ﷺ are names of demarcated areas and sacred places in Makkah.)

It must, however, be remembered that the condition for being able to see Rasulullah ﷺ through these methods is that the heart should be filled with the yearning to see Rasulullah ﷺ and the person must abstain from all outward and inward sins.

The Shaikh of all our Shaikhs Hadhrat Shah Wali'ullaah Muhaddith Dehlawi (rahmatullahi alayh) has in his book Nawaadir, the experiences of a number of Mashaaikh of Tasawwwuf, saints and abdaals who make special A'amaal which were disclosed to them by Khidr (alayhis salaam). Although comments may be made about these reports from an academic point of view, but (there is no harm in relating them because) they are merely stories and no proofs need to be extracted from them.

One of these stories is about one of the Abdaal who once asked Hadhrat Khidr (alayhis salaam) to inform him of some act that he may carry out at night. Hadhrat Khidr (alayhis salaam) told him, "Engage in Nafil Salaah between Maghrib and Esha without speaking to anyone. Make Salaam after every two Rakaats and recite Surah Faatihah once in each Rakaat, followed by Surah Ikhlās three times. Return home after Esha and, without talking to anyone in between, perform two Rakaats Salaah, reciting Surah Faatihah once in each Rakaat, followed by Surah Ikhlās seven times. After the Salaam, make one Sajdah, in which you should recite Istighfaar seven times, Durood Shareef seven times and seven times the following words,

سُبْحَانَ اللَّهِ الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Purity belongs to Allah, and all praise is for Allah alone, and truly none is worthy of worship but Allah, and Allah is the greatest and there is no protection (against evil) and no power (to do good) except with the help of Allah.

Thereafter raise your head and lift your hands and recite this dua,

يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا إِلَهَ الْأَوَّلِينَ وَالْآخِرِينَ يَا رَحْمَنَ الدُّنْيَا
وَالْآخِرَةِ وَرَحِيْمَهُمَا يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا رَبِّ

O You living one, Sustainer of all, Rabb of glory and honour, O you Allah of the former ones and the latter ones, O You Merciful One of this world and its Benefactor. O Sustainer, O Sustainer, O Sustainer, O Allah, O Allah, O Allah.

Thereafter, rise up from Sajdah and raise your hands to recite the same dua, then stand up whilst still having the hands raised in dua. Repeat the same dua and then lie down on your right side, with your face towards the Qiblah. Continue reciting Durood Shareef until you fall asleep. The person who regularly does this with conviction and with a sound intention will certainly see Rasulullah ﷺ in a dream before he dies. People who have tried this report that they saw themselves in Jannah with all the Ambiyaa (alayhimus salaam) and Rasulullah ﷺ. They then had the good fortune of actually speaking to Rasulullah ﷺ. There are many other virtues attached to this practice, which we have omitted due to brevity.

These aa'maal mentioned above are not the only ones. Many others have reached us from men like Sayyid Abdul Qaadir Jilaani (rahmatullahi alayh). Allamah Dameeri (rahmatullahi alayh) writes in his book Hayaatul Hayawaan, that after the Jumu'ah Salaah while still in the state of wudhu, a person should write down on a piece of paper 'Muhammad Rasulullah, Ahmad Rasulullah' thirty-five times and keeps it with him. By the blessing of this, he will gain the ability to always obey Allah Ta'ala and will remain protected from the evil whisperings of the Shayaateen. If he looks intently at the paper every

day at the time of sunrise while reciting Durood Shareef, he will see Rasulallah ﷺ very often in his dreams.

NOTE: It is a very great fortune to be able to see Rasulallah ﷺ in a dream. There are, however, two very important factors to bear in mind. The first has been stated by Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) in his book Nashrut Teeb. He writes, "For people who have not seen Rasulallah ﷺ whilst awake, it is a great consolation and bounty to be able to see him in a dream instead. There is no way by which this can be earned through one's piety. It is only from Allah Ta'ala.

ایں سعادت بزور باز و نیست تانہ بخشد خدائے بخشندہ

Verily this great favour is not through the strength of striving, indeed it is only the favour of Allah Ta'ala that prevails.

Many people have spent their entire lives to attain this gift but to no avail in most cases. It is very possible that a person may be blessed with this gift by Allah Ta'ala as a reward for reciting Durood Shareef in abundance, meticulously following the Sunnah and being overcome with the love for Rasulallah ﷺ. Since this is also not guaranteed, one should not grieve or feel sorrowful. For many it is in fact a mercy from Allah Ta'ala that they do not see him. For them that is best in Allah's sight. The aim of the lover is to attain the pleasure and satisfaction of the beloved whether he meets him or not.

أُرِيدُ وَصَالَهُ وَيُرِيدُ هَجْرِي فَأَتْرُكُ مَا أُرِيدُ لِمَا يُرِيدُ

"I wish to meet with him, but he wishes us to be separated. I shall therefore forsake my wish for his wish."

Aarif Shiraazi (rahmatullahi alayh) writes,

فراق و وصل چه باشد رضا دوست طلب

که حیف باشد از و غیر او تمنائے

"What is meeting and separation? In search of the pleasure of the beloved, it is so wrong to desire anything other than the beloved's pleasure."

It often happens that someone is blessed with a vision of Rasulullah ﷺ while his life never to date showed him as having gained the pleasure of Nabi ﷺ through obedience to him. In such a case the vision is not the end of the story. It must also be borne in mind that there were many who had laid eyes on Rasulullah's ﷺ blessed countenance while inwardly they were filled with disbelief and hypocrisy. Then on the other hand there were those like Hadhrat Uwais Qarni (rahmatullahi alayh) who were physically distant but spiritually close. There had been many during the time of Rasulullah ﷺ who had visited him often, yet were doomed to Jahannam because of their Kufr and hypocrisy.

Hadhrat Uwais Qarni (rahmatullahi alayh) was a famous Taabi'ee and amongst the greatest of Sufis who accepted Islam while Rasulullah ﷺ was alive, but was unable to meet Rasulullah ﷺ because he had to serve his mother. Rasulullah ﷺ spoke to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ about him and even told them that when any of them meets him, they should ask him to make dua for their forgiveness.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullah ﷺ told them that if Hadhrat Uwais Qarni (rahmatullahi alayh) had to take an oath for anything, Allah Ta'ala would make sure that his oath is fulfilled. This Hadith also states that Rasulullah ﷺ added, "When any of you meets him, ask him to make dua for your forgiveness."

گو تھے اولیں دور مگر ہو کئے قریب

بوجھل تھا قریب مگر دور ہو گیا

While people like Uwais Qarni (rahmatullahi alayh) were distant, they remained close to Rasulullah ﷺ while people like Abu Jahal were close, yet they remained so far

The second point to note with regard to seeing Rasulullah ﷺ in a dream is that when someone sees Rasulullah ﷺ in a dream, then it really is Rasulullah ﷺ that they see. Authentic Ahaadith make it clear that Allah Ta'ala has not granted Shaytaan the

ability to appear in the form of Rasulullah ﷺ in someone's dream. It is therefore impossible for Shaytaan to appear as Rasulullah ﷺ in a person's dream or for any person in a dream to think that Shaytaan is (Allah forbid!) Rasulullah ﷺ. However, due to some fault of the person seeing the dream, it may happen that he sees Rasulullah ﷺ in a form that is not befitting of Rasulullah ﷺ status. The example is like that of a person wearing glasses that are tinted green, red or any other colour. He will certainly see everything in the colour of the tint, just as a person with impaired vision may see things doubled. Similarly, a person looking at his face lengthways in a distorted mirror may see a reflection of his face that extends endlessly. When he looks at the width of his face, it appears to be so wide that he will laugh at himself.

In a like manner, if a person sees in a dream that Rasulullah ﷺ is instructing him to do something that conflicts with the teachings of the Shari'ah, the dream will need to be interpreted. It is not permissible to do anything against the Shari'ah even though it may be instructed by the greatest of Shaikhs. Therefore, if someone sees Rasulullah ﷺ in a dream instructing him to do something impermissible, it will not be taken as a command, but a form of rebuke. It is just as people warn their children by telling them to do something when the child refuses to carry out an instruction not to do it. In this manner, they are telling their child, "Do it and you will suffer the consequences!" Understanding the interpretations of dreams is an extremely intricate and refined science.

An incident is mentioned about a person who saw an angel in his dream informing him that his wife was planning to poison him through a friend of his. The correct interpretation of this was that his wife was involved in adultery with the friend in question. Many similar incidents like this are mentioned in the books discussing the interpretation of dreams.

Imaam Nawawi (rahmatullahi alayh) affirms that when a person sees Rasulullah ﷺ in a dream, he has definitely seen Rasulullah ﷺ whether he sees Rasulullah ﷺ in his real form or in any other form. The difference in appearance of Rasulullah

ﷺ depends on the differences in the people seeing him. Seeing Rasulallah ﷺ in a good appearance indicates the good state of the person's Deen and seeing him in an appearance unlike himself will indicate a deficiency in the person's Deen. Also based on the differences in the people seeing Rasulallah ﷺ will be whether the person sees Rasulallah ﷺ as an old man or a young man or whether he sees Rasulallah ﷺ happy or angry.

The condition in which people see Rasulallah ﷺ in a dream is therefore a yardstick with which to measure their personal conditions.

This is helpful for those on the path of spiritual reformation so that they may ascertain the state of their inner spirituality and take steps to rectify themselves. The words that Rasulallah ﷺ speaks in people's dreams will likewise be judged by his Sunnah. If it corresponds, it is truth and if it conflicts, the fault will be placed at the door of the person seeing the dream. Just like the appearance of Rasulallah ﷺ in a dream, so too will his words differ from person to person according to the state of their spirituality.

Hadhrat Shaikh Ali Muttaqi (rahmatullahi alayh) relates that a poor person from Morocco once saw Rasulallah ﷺ telling him in a dream to drink wine. Several scholars offered their interpretations when questioned until the question came to the attention of a scholar from Madinah called Shaikh Muhammad Uraat (rahmatullahi alayh), who was a person who meticulously followed the Sunnah. He clarified the situation by stating that the person had misheard Rasulallah's ﷺ statement. Rasulallah ﷺ had not stated Drink! but had actually said "Do not drink!"

Hadhrat Shah Abdul Haqq Muhaddith Dehlawi (rahmatullahi alayh) has deliberated upon this discussion in detail, but we have only adapted his discussion in brief.

Although the Shaikh had mentioned that Rasulallah's ﷺ words were actually "Do not drink!" and not, "Drink!", it is my humble opinion that even if Rasulallah ﷺ did say "Drink!", it was a warning. Everything depends on the tone of the voice. Changes in the

tone can bring about changes in meaning even-though the same words are utilised.

I remember well the time when I was still young and studying the basic grammatical laws of Arabic. Whenever I passed by the 8th station en-route to Delhi from Saharanpur, which was called Katoli. This name in Urdu can be read in many ways with various changes in emphasis to give various meanings, and as a child more than one such meaning used to cross my mind.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Allah, Shower Your salaam and salaam forever and ever to your beloved, who is the best of all creation.

HADITH 10 - FORTY AHAADITH ON DUROOD AND SALAAM

Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) has mentioned 40 Ahaadith discussing Durood and Salaam in his book Zaadus Sa'eed and quoted them from there again in his book Nashrut Teeb without mentioning the references. We shall quote them here with the translation to attain the blessings mentioned by Hadhrat (rahmatullahi alayh). Hadhrat (rahmatullahi alayh) has stated in Zaadus Sa'eed that hundreds of ways of reciting Durood and Salaam have been reported from our pious predecessors, an example of which is the book Dalaa'ilul Khayraat. Only 40 of those forms of Durood and Salaam are quoted here that have been reported in authentic Ahaadith sources. 25 of these use words denoting Salaam and 15 use words denoting Salaam, making a total of 40 different forms of Durood. This thus falls within the ambit of the glad tidings Rasulallah ﷺ has mentioned when he said that whoever conveys 40 Ahaadith concerning Deen to his Ummah shall be raised amongst the Ulama and will receive the intercession of Rasulallah ﷺ.

There is no doubt that Durood Shareef is a Deeni command instructed (in the Qur-aan Shareef). A double reward is therefore hoped for. (The reward for reciting Durood Shareef as well as the reward for propagating 40 Ahaadith). Before quoting these Ahaadith,

two verses of the Qur-aan Shareef will be cited for its blessings, which relate to Durood upon Rasulullah ﷺ because of their general implication. If a person recites all 40 forms of Durood every day, he will attain all the virtues and blessings of each individual forms of Durood.

QUR-AANIC AAYAAT

سَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ

“Peace be on those bondsmen of His whom He has chosen (the Ambiyaa)”

سَلَامٌ عَلَى الْمُرْسَلِينَ

“Peace be upon the messengers”

40 AHAADITH OF SALAAT & SALAAM

① اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَىٰ اٰلِ مُحَمَّدٍ وَاَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ

O Allah! Shower Your special mercies upon Muhammad ﷺ and the family of Muhammad ﷺ and allow him to reach a position closest to You

② اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلٰوةِ النَّافِعَةِ صَلِّ عَلَى مُحَمَّدٍ وَاَرْضَ

عَنِّي رِضًا لَا تَسْخَطُ بَعْدَهُ اَبَدًا

O Allah the Rabb of this perpetuating call and most beneficial salaah! Shower Your special mercies upon Muhammad ﷺ and be so pleased with me that You will never be displeased ever again.

③ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ

وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ

O Allah! Shower Your special mercies upon Muhammad ﷺ, who is Your servant and Your Rasool ﷺ and also shower Your special mercies upon all male and female believers and upon all male and female Muslims.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحِمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and the family of Muhammad ﷺ, bless Muhammad ﷺ and the family of Muhammad ﷺ and be kind towards Muhammad ﷺ and the family of Muhammad ﷺ just as You had showered Your special mercies upon Ibraheem (alayhis salaam) and the family of Ibraheem (alayhis salaam) and blessed them and had been kind to them. Verily You are most worthy of all praises and the Most Honoured.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon Ibraheem (alayhis salaam) and upon the family of Ibraheem (alayhis salaam) Verily You are most worthy of all praises and the Most Honoured. O Allah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed Ibraheem (alayhis salaam) and the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

① اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

② اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

③ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered

Your special mercies upon Ibraheem (alayhis salaam) and upon the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. Bless Muhammad ﷺ and the family Muhammad ﷺ just as You have blessed Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

⑨ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon Ibraheem (alayhis salaam) and bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

⑩ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

⑪ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اٰلِ اِبْرَاهِيْمَ فِي الْعَالِيْنَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed the family of Ibraheem (alayhis salaam) in all the universe. Verily You are most worthy of all praises and the Most Honoured.

❶ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

Shower Your special mercies upon Muhammad ﷺ, his wives and his progeny just as You have showered Your special mercies upon the family of Ibraheem (alayhis salaam). Bless Muhammad ﷺ, his wives and his progeny just as You have blessed the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

❷ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon his wives and his progeny just as You have showered Your special mercies upon the family of Ibraheem (alayhis salaam). Bless Muhammad ﷺ, his wives and his progeny just as You have blessed the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

❸ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah! Shower Your mercies upon the Nabi Muhammad ﷺ, upon his wives who are the mothers of the Mu'mineen, upon his progeny and the members of his household just as You have showered Your mercies upon the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

⑮ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَتَرَحَّمْتَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon Ibraheem (alayhis salaam) and upon the family of Ibraheem (alayhis salaam). Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed Ibraheem (alayhis salaam) and be compassionate towards Muhammad ﷺ and the family of Muhammad ﷺ just as You have been compassionate towards Ibraheem (alayhis salaam) and the family of Ibraheem (alayhis salaam)

⑯ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ اَللّٰهُمَّ تَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ اَللّٰهُمَّ تَحَنَّنْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ اَللّٰهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon Ibraheem (alayhis salaam) and upon the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed Ibraheem (alayhis salaam) and the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Be compassionate towards Muhammad ﷺ and towards the family of Muhammad ﷺ just as You have been compassionate towards Ibraheem (alayhis salaam) and towards the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Show love to Muhammad ﷺ and to the family of Muhammad ﷺ just as You have shown love towards Ibraheem (alayhis salaam) and towards the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Give peace to Muhammad ﷺ and to the family of Muhammad ﷺ just as You have given peace to Ibraheem (alayhis salaam) and to the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ and bless and give peace to Muhammad ﷺ and to the family of Muhammad ﷺ and show kindness to Muhammad ﷺ and to the family of Muhammad ﷺ just as You have showered Your special mercies, blessed and shown kindness to Ibraheem (alayhis salaam) and

the family of Ibraheem (alayhis salaam) in all of the universe. Verily You are most worthy of all praises and the Most Honoured.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon Ibraheem (alayhis salaam) and upon the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. O Allah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed Ibraheem (alayhis salaam) and the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

This is the well-known Durood that is recited in salaah. A detailed discussion concerning this Durood has passed in the first Hadith of the second chapter. Zaadus Sa'eed states that this is the most authentic of all the various forms of Durood. It must be borne in mind that the sequence of the references in Zaadus Sa'eed has been confused by the scribe.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ

O Allah! Shower Your special mercies upon Muhammad ﷺ who is Your servant and messenger as You have showered Your special mercies upon the family of Ibraheem (alayhis salaam). Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed the family of Ibraheem (alayhis salaam).

❶ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ
وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ the unlettered Nabi and upon the family of Muhammad ﷺ just as You have showered Your special mercies upon Ibraheem (alayhis salaam) and bless Muhammad ﷺ the unlettered Nabi just as You have blessed Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

❷ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ وَعَلَى اٰلِ مُحَمَّدٍ اَللّٰهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ صَلَوةً تَكُوْنُ لَكَ رِضًى وَلَهٗ جَزَاءٌ وَلِحَقِّهٖ اَدَاءٌ
وَاَعْطِهٖ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالْمَقَامَ الْمَحْمُوْدَ الَّذِي وَعَدْتَهُ وَاَجْزِهٖ عَنَّا مَا هُوَ
اَهْلُهُ وَاَجْزِهٖ اَفْضَلَ مَا جَاَزَيْتَ نَبِيًّا عَنْ قَوْمِهٖ وَرَسُوْلًا عَنْ اُمَّتِهٖ وَصَلِّ عَلَى
جَمِيْعِ اِخْوَانِهٖ مِنَ النَّبِيِّيْنَ وَالصّٰلِحِيْنَ يَا اَرْحَمَ الرَّاحِمِيْنَ

O Allah! Shower Your special mercies upon Muhammad ﷺ the unlettered Nabi who is Your servant and messenger and upon the family of Muhammad ﷺ. O Allah! Shower upon Muhammad ﷺ and upon the family of Muhammad ﷺ Your special mercies that will be a means of Your pleasure, a reward for him and which will fulfil the rights due to him. Grant him also the Waseela, Fadheela and the Maqaam Mahmood that You have promised him. Reward him on our behalf with the rewards he deserves to receive and rewards better than You have granted any Nabi on behalf of his people and any Rasool on behalf of his nation. Also shower Your special mercies upon all his brethren from amongst the Ambiyaa (alayhimus salaam) and the righteous ones, O the Most Merciful of all those who show mercy.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Shower Your special mercies upon Muhammad ﷺ the
unlettered Nabi and upon the family of Muhammad ﷺ just as
You have showered Your special mercies upon Ibraheem (alayhis
salaam) and the family of Ibraheem (alayhis salaam). Bless
Muhammad ﷺ the unlettered Nabi and his family just as You
have blessed Ibraheem (alayhis salaam) and the family of Ibraheem
(alayhis salaam). Verily You are most worthy of all praises and the
Most Honoured.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ اللَّهُمَّ صَلِّ عَلَيْنَا مَعَهُمُ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَيْنَا مَعَهُمْ صَلَوَاتُ اللَّهِ وَصَلَوَاتُ
الْمُؤْمِنِينَ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ

O Allah! Shower Your special mercies upon Muhammad ﷺ and
the members of his household just as You have showered Your special
mercies upon Ibraheem (alayhis salaam). Verily You are most worthy
of all praises and the Most Honoured. O Allah! Shower Your special
mercies upon us with them. O Allah! Bless Muhammad ﷺ and
the members of his household just as You have blessed Ibraheem
(alayhis salaam). Verily You are most worthy of all praises and the
Most Honoured. O Allah! Bless us along with them. May an abundance
of Durood from Allah and from the Mu'mineen be conferred upon
Muhammad ﷺ the unlettered Nabi.

﴿٢٤﴾ اَللّٰهُمَّ اجْعَلْ صَلَواتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا
جَعَلْتَهَا عَلَى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى اِبْرٰهِيْمَ وَعَلَى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

O Allah! Place Your special mercies, kindness and blessings upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You have placed them upon Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured. Bless Muhammad ﷺ and the family of Muhammad ﷺ just as You have blessed Ibraheem (alayhis salaam) and the family of Ibraheem (alayhis salaam). Verily You are most worthy of all praises and the Most Honoured.

﴿٢٥﴾ وَصَلَّى اللّٰهُ عَلَى النَّبِيِّ الْأُمِّيِّ

May Allah shower His special mercies upon the unlettered Nabi ﷺ.

AHAADITH CONTAINING SALAAM

﴿٢٦﴾ اَلْتَّحِيَّاتُ لِلّٰهِ وَالصَّلَواتُ وَالطَّيِّبَاتُ اَلْسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ
وَبَرَكَاتُهُ اَلْسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ
وَأَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

All verbal acts of worship are solely for Allah, as well as all physical and monetary acts of worship. Peace be on you, O Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants. I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is the servant and Rasul (Messenger) of Allah.

﴿٢٢﴾ اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ السَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ السَّلَامُ عَلَیْنَا وَعَلٰی عِبَادِ اللّٰهِ الصّٰلِحِیْنَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

All verbal, physical and monetary acts of worship are solely for Allah. Peace be on you, O Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants. I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is the servant and Rasul (Messenger) of Allah.

﴿٢٣﴾ اَلتَّحِيَّاتُ لِلّٰهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ السَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ السَّلَامُ عَلَیْنَا وَعَلٰی عِبَادِ اللّٰهِ الصّٰلِحِیْنَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِیْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

All verbal acts of worship are solely for Allah and all monetary and physical acts of worship are also solely for Allah. Peace be on you, O Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants. I testify that there is none worthy of worship but the One Allah Who has no partner and I testify that Muhammad ﷺ is the servant and Rasul (Messenger) of Allah.

﴿٢٤﴾ اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ لِلّٰهِ سَلَامٌ عَلَیْكَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ سَلَامٌ عَلَیْنَا وَعَلٰی عِبَادِ اللّٰهِ الصّٰلِحِیْنَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

All blessed verbal acts of worship and all physical and monetary acts of worship are solely for Allah. Peace be on you, O Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants. I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is the servant and Rasul (Messenger) of Allah.

﴿٢٠﴾ بِسْمِ اللَّهِ وَبِاللَّهِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَلَسَلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَسْأَلُ اللَّهَ الْجَنَّةَ وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ

I begin with the name of Allah and with the inspiration from Allah. All verbal acts of worship are solely for Allah, as well as all physical and monetary acts of worship. Peace be on you, O Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants. I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is the servant and Rasul (Messenger) of Allah. I beseech Allah for Jannah and seek Allah's protection from the Fire.

﴿٢١﴾ التَّحِيَّاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَلَسَلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All the purest verbal acts of worship are solely for Allah and all physical and monetary acts of worship are solely for Allah. Peace be on you, O Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants. I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is the servant and Rasul (Messenger) of Allah.

﴿٢٢﴾ بِسْمِ اللَّهِ وَبِاللَّهِ خَيْرِ الْأَسْمَاءِ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَلَسَلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ . اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي

I begin with the name of Allah and with the inspiration from Allah, which is the best of all names. All verbal, physical and monetary acts of worship are solely for Allah. I testify that there is none worthy of worship but the One Allah Who has no partner and I testify that Muhammad ﷺ is the servant and messenger of Allah whom Allah had sent with the truth as a carrier of glad tidings and warnings. I also testify that Qiyaamah is approaching without any doubt. Peace be on you, O Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants. O Allah! Forgive me and guide me.

﴿٣٣﴾ التَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوَاتُ وَالْمُلْكُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

All verbal, physical and monetary acts of worship as well as all kingdom belongs solely to Allah. Peace be on you, O Nabi, as well as Allah's mercy and blessings.

﴿٣٣﴾ بِسْمِ اللَّهِ التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ لِلَّهِ الرَّاكَيَاتُ لِلَّهِ السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ .

I begin with the name of Allah. All verbal acts of worship are solely for Allah, all physical acts of worship are solely for Allah and all the purest acts of worship are solely for Allah. Peace be on the Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants. I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is the Rasul of Allah.

﴿٣٥﴾ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الرَّاكَيَاتُ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

All verbal, physical, monetary and the purest acts of worship are solely for Allah. I testify that there is none worthy of worship but the One Allah Who has no partner and I testify that Muhammad ﷺ is the servant and Rasul of Allah. Peace be on you, O Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants.

﴿٣٦﴾ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكَايَاتُ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

All verbal, physical, monetary and the purest acts of worship are solely for Allah. I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is the servant and Rasul of Allah. Peace be on you, O Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants.

﴿٣٧﴾ التَّحِيَّاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

All verbal and physical acts of worship are solely for Allah. Peace be on you, O Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants.

﴿٣٨﴾ التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All verbal, physical and monetary acts of worship are solely for Allah. Peace be on you, O Nabi, as well as Allah's mercy. Peace be upon us and upon Allah's righteous servants. I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is the servant and Rasul of Allah.

﴿٢١﴾ التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

All blessed verbal, physical and monetary acts of worship are solely for Allah. Peace be on you, O Nabi, as well as Allah's mercy and blessings. Peace be upon us and upon Allah's righteous servants. I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is the servant and Rasul of Allah.

﴿٢٢﴾ بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

I begin with the name of Allah. Peace be on Rasulullah ﷺ.

CONCLUSION

Allaamah Sakhaawi (rahmatullahi alayh) has dedicated a chapter in his book Al-Qowlul Badee to those forms of Durood that are to be recited on specific occasions. He has listed the following occasions:

- When completing wudhu
- When completing Tayammum
- When completing the Ghusl of Janaabah
- When completing the Ghusl of Haid
- During salaah and after completing salaah
- When salaah is about to begin
- After the Fajr Salaah
- After the Maghrib Salaah
- After reciting the Tashahhud in salaah
- In the Du'aa Qunoot
- When waking up for the Tahajjud Salaah
- After the Tahajjud Salaah
- When passing by a Masjid
- Upon seeing a Masjid
- When entering a Masjid
- When leaving a Masjid

- When replying to the Azaan
- During the day on Fridays
- During the night on Fridays
- On Saturdays
- Sundays
- Mondays
- and Tuesdays
- During the Friday Khutbahs
- During the Khutbahs of both the Eid Salaahs
- During the Khutbah of the Istisqaa (rain) salaah
- During the Khutbah of the Kusoof and Khusoof Salaah (salaah when solar and lunar eclipses occur)
- Between the Takbeers of the Eid and Janaazah Salaah
- When lowering a dead body into the grave
- During the month of Sha'baan
- When seeing the Kabah Shareef
- When walking on Mount Safa and Marwah during Hajj
- After reciting the Talbiya
- When kissing the Hajar Aswad (Black Stone)
- When clinging on to the Multazam (the wall between the Hajar Aswad and door of the Kabah)
- During the evening at Arafah
- At the Masjid in Mina
- When seeing Madinah Munawwarah for the first time
- When visiting the blessed grave of Rasulullah ﷺ
- When leaving the blessed grave of Rasulullah ﷺ
- When passing by the places where Rasulullah ﷺ had been, such as Badr
- When slaughtering an animal
- When engaging in trade
- When writing out a bequest
- During the marriage Khutbah
- At the beginning of the day
- At the end of the day
- When going to sleep

- When undertaking a journey
- When mounting a conveyance
- When one cannot fall off to sleep
- When going to the marketplace
- When proceeding for an invitation
- When entering the home
- When starting to write a book
- After reciting Bismillah
- When in sorrow
- When feeling uneasy
- When in difficulty
- When suffering poverty
- When in danger of drowning
- When a plague has broken out
- At the beginning of a dua
- During the dua
- At the end of a dua
- When experiencing an earache
- When losing sensation in the foot
- When sneezing
- When something has been misplaced
- When something appears attractive to one
- When eating radish
- When hearing a donkey bray
- When repenting from a sin
- When any need presents itself
- In every condition
- When one is falsely accused of something
- When meeting a friend
- When joining a gathering
- When dispersing from a gathering
- When completing recitation of the Qur-aan Shareef
- When making dua to memorise the Qur-aan Shareef
- When joining any gathering in which Allah Ta'ala is thought of
- When starting to speak

- When the name of Rasulullah ﷺ is taken
- When doing Tableegh (propagating Deen)
- Salaat alan Nabi should not be left out when knowledge is being imparted:
- When reciting the Ahaadith
- When issuing a Fatwa
- Upon commencing a bayaan (sermon)
- When writing the name of Rasulullah ﷺ

Allaamah Sakhaawi (rahmatullahi alayh) has mentioned the various occasions for reciting Durood Shareef and then substantiated them with Ahaadith and statements of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. In the interests of brevity, we have merely stated the occasions, although some Ahaadith in this regard have passed in this chapter.

It should, however, be borne in mind that Allaamah Sakhaawi (rahmatullahi alayh) belonged to the Shaafi'ee school of jurisprudence and recitation of Durood Shareef on all the above occasions is Mustahab for the followers of the Shaafi'ee Mazhab. As for followers of the Hanafi Mazhab, it would be Makrooh to recite Durood on some of these occasions.

Allaamah Shaami (rahmatullahi alayh) has written that it is Sunnah to recite Durood Shareef in the final sitting (Qa'dah) of all salaah, in the first sitting of all Nafil Salaah (but not the Sunnah Salaah) as well as in the Janaazah Salaah.

It will be Mustahab to recite Durood Shareef on all occasions when its recitation is Mustahab on condition that there is nothing to prevent its recitation.

Ulama have also clearly stated that it is Mustahab to recite Durood Shareef on the following occasions,

- During the day on Fridays
- During the night on Fridays
- On Saturdays
- Sundays
- and Thursdays
- Every morning and evening
- When entering a Masjid

- When leaving a Masjid
- When visiting the blessed grave of Rasulullah ﷺ
- When walking on Mounts Safa and Marwah during Hajj
- During the Friday Khutbah as well as the other Khutbahs
- When replying to the Azaan
- When reciting the Takbeer
- At the beginning of a dua
- During the dua
- At the end of a dua
- After the Dua-e-Qunoot
- After reciting the Talbiyah
- When joining a gathering
- When dispersing from a gathering
- When making wudhu
- When experiencing an earache
- When something has been misplaced
- Upon commencing a bayaan (sermon)
- When propagating the Deen
- When commencing and completing the recital of Ahaadith
- When asking for a Fatwa
- When issuing a Fatwa
- When writing a book or booklet
- When learning
- When teaching
- When proposing for marriage
- When getting married
- When conducting the marriage of another person
- When commencing important tasks
- After saying or hearing the name of Rasulullah ﷺ

It is Makrooh to recite Durood Shareef on the following 7 occasions,

1. When engaging in conjugal relations
2. When relieving oneself
3. When advertising an item for sale
4. When suffering a set back

5. When being surprised
6. When slaughtering an animal
7. When sneezing

When the name of Rasulullah ﷺ is mentioned whilst one is reciting the Qur-aan Shareef, then Durood Shareef should not be recited.

Some of these rules will be mentioned under number 5 of the fourth chapter where various etiquettes of Durood Shareef will be discussed.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

CHAPTER 3

AHAADITH IN WHICH RASULULLAH ﷺ GAVE WARNINGS FOR NOT RECITING DUROOD SHAREEF

HADITH 1 - WARNING FOR NOT READING DUROOD

وَعَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْضَرُوا الْمُنْشَرَّ فَحَضَرْنَا فَلَمَّا ارْتَفَى دَرَجَةً قَالَ أَمِينَ فَلَمَّا ارْتَفَى الدَّرَجَةُ الثَّانِيَةَ قَالَ أَمِينَ فَلَمَّا ارْتَفَى الدَّرَجَةُ الثَّالِثَةَ قَالَ أَمِينَ فَلَمَّا نَزَلَ قُلْنَا يَا رَسُولَ اللَّهِ لَقَدْ سَمِعْنَا مِنْكَ الْيَوْمَ شَيْئًا مَا كُنَّا نَسْمَعُهُ قَالَ إِنَّ جِبْرِيلَ عَرَضَ لِي فَقَالَ بَعْدَ مَنْ أَدْرَكَ رَمَضَانَ فَلَمْ يُغْفَرْ لَهُ قُلْتُ أَمِينَ فَلَمَّا رَقِيتُ الثَّانِيَةَ قَالَ بَعْدَ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ فَقُلْتُ أَمِينَ فَلَمَّا رَقِيتُ الثَّالِثَةَ قَالَ بَعْدَ مَنْ أَدْرَكَ أَبَوَيْهِ الْكَبِيرَ عِنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ قُلْتُ أَمِينَ

رواه الحاكم وقال صحيح الإسناد و البخارى فى بر الوالدين و ابن حبان فى صحيحه و غيرهم ذكرهم

السخاوى

Hadhrat Ka'b bin Ujrah رَضِيَ اللَّهُ عَنْهُ says that Rasulullah ﷺ once called them to come close to the mimbar and we went close. When Rasulullah ﷺ climbed up the first step, he said, "Aameen." When he climbed the second step, he again said, "Aameen." Finally, when he climbed the third step, he said, "Aameen" yet again. When Rasulullah ﷺ came down from the mimbar, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "O Rasulullah! We have heard you saying something today that we have never heard before." Rasulullah ﷺ then explained, "Jibra'eel came to me (when I climbed the first step) and said, 'May that person be destroyed who finds the month of Ramadhaan and is still not forgiven.' To this I said, 'Aameen'. When I climbed the second step, he said, 'May that person be destroyed in whose presence your name is mentioned and he does not send Durood on you.' To this also I said, 'Aameen'. When I climbed the third step, he said, 'May that person be destroyed in whose presence both or one of his parents reaches old age and they do not admit him into Jannah.' To this I also said, 'Aameen'."

This Hadith is mentioned in my previous booklet, "Virtues of Ramadhaan." Hadhrat Jibra'eel (alayhis salaam) cursed three types of people and Rasulullah ﷺ said 'Aameen' to each of the three curses. Can we imagine the effect of the curse of an angel as close to Allah Ta'ala such as Hadhrat Jibra'eel (alayhis salaam)? Furthermore, how much more will its effect be when Rasulullah ﷺ said 'Aameen' to it? May Allah Ta'ala through His mercy and grace grant us all the ability to save ourselves from these three curses and may He save us from its harms. Otherwise what doubt is there of being destroyed.

According to some Ahaadith reported in 'Durre Mansoor', Jibra'eel عَلَيْهِ السَّلَام commanded Rasulullah ﷺ to say, 'aameen' whereupon Rasulullah ﷺ did say, 'aameen'. This only further emphasizes the importance of the three things. Allamah Sakhaawi (rahmatullahi alayh) had mentioned several Ahaadith of this nature. In one of them it is reported by Maalik bin Huwayris that Rasulullah ﷺ once ascended the mimbar. When he stood on the first step he said, 'aameen', when he climbed onto the second step he said, 'aameen', and

when he stood on the third step he said, ‘aameen’. Thereafter he said, “When I ascended onto the first step Jibra’eel عَلَيْهِ السَّلَام came to me and said, “O Muhammad, the person who witnesses Ramadhaan and does not gain forgiveness, may Allah destroy him”. Then I said, ‘aameen’. (Jibra’eel عَلَيْهِ السَّلَام continued), “And also that person who having had a father and a mother or any one of them and yet he goes into Jahannam (through disobedience to them) may Allah destroy him.” Then I said, ‘aameen’. (Jibra’eel عَلَيْهِ السَّلَام continued), “And also that person in whose presence your honoured name is mentioned and he fails to recite Durood, may Allah destroy him”. Then I said, ‘aameen’.

This same Hadith is also quoted by Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ. He reports, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stepped onto the first step of the mimbar and said, ‘aameen’, then he stepped onto the second step and said, ‘aameen’, then he stepped onto the third step and said, ‘aameen’. The Sahaabah (radiyallahu anhum) then inquired, “O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, why did you say, ‘aameen? Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Jibra’eel عَلَيْهِ السَّلَام came to me and said, ‘May the face of that person be disgraced and humiliated who has found alive a mother and a father or anyone of them and does not gain entrance to Jannah (by not serving them), to this I replied, ‘aameen’. (Jibra’eel عَلَيْهِ السَّلَام said further), ‘And humiliation and disgrace to him who witnesses the month of Ramadhaan and yet does not gain forgiveness’. I said, ‘aameen’, (and Jibra’eel عَلَيْهِ السَّلَام said, ‘Humiliation and disgrace to him in whose presence your name (Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is mentioned, and then fails to recite Durood. I said, ‘aameen’.”

This Hadith is also reported by Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ. He also narrates how Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ascended the steps of the mimbar and uttered, ‘aameen’ thrice. Thereafter, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, “When I climbed onto the first step Jibra’eel عَلَيْهِ السَّلَام had come to me and said, ‘Most wretched and unfortunate indeed is he who had been present during the month of Ramadhaan, and then sees Ramadhaan ending whilst his sins are not forgiven. To this I said, ‘aameen’. ‘And most wretched and unfortunate indeed is he who found his parents or anyone of them alive and they enter him not into paradise’. To this I said, ‘aameen’. ‘And most wretched and

unfortunate is that person in whose presence your name is mentioned and then fails to recite Durood upon you'. To this I said, 'aameen'.

Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ reports the same incident except that after every curse (instead of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'aameen'), Jibra'eel عَلَيْهِ السَّلَام is reported to have told him to say, 'aameen'.

Abdullah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ also narrates the same Hadith. Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ also reports this Hadith wherein even more harsher words are used. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Jibra'eel عَلَيْهِ السَّلَام came to me and said, 'Whoever hears your name being mentioned and does not recite Durood shall enter into hell, and Allah shall destroy and ruin him, I said, 'aameen'.' The same is also said about the parents and Ramadhaan".

Then this incident is also related by Abu Zarr رَضِيَ اللَّهُ عَنْهُ, Buraidah رَضِيَ اللَّهُ عَنْهُ And Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ. In the Hadith of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, we find that Jibra'eel عَلَيْهِ السَّلَام commanded that, 'aameen' be said upon which, 'aameen' was said. This also occurs in the report by Jaabir bin Samurah رَضِيَ اللَّهُ عَنْهُ. Abdullah bin Haaris رَضِيَ اللَّهُ عَنْهُ reports a Hadith similar in nature to the above wherein a curse is expressed twice. It says that, "Whoever hears your name being mentioned in their presence and does not recite Durood, may Allah destroy him". Sayyidina Jaabir رَضِيَ اللَّهُ عَنْهُ further reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever hears my name mentioned in their presence and does not recite Durood, is indeed most unfortunate, wretched". There are many more Ahaadith giving grave warnings to those failing or refusing to recite salaah in the presence of Nabi.

Allamah Sakhaawi (*rahmatullahi alayh*) briefly sums the situation thus, "Such people are struck with the curse of ill-fortune, bad fate, having lost the way to Jannah and having themselves entered into Jahannam. Such people are greatly unjust, they are the real miserly ones. Similar are the warnings upon those who fail to recite Durood Shareef in an assembly where the name of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is mentioned. It is also said that he who does not recite Durood has no sound religion and will not look upon the enlightened countenance of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Having summed up thus Allamah Sakhaawi

(rahmatullahi alayh) goes on to enumerate all the ahaadith concerning these points.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

HADITH 2 - WHO IS A REAL MISER

وَعَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَخِيلُ مَنْ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ

رواه النسائي والبخاري في تاريخه و الترمذى وغيرهم بسط طرقه السخاوى

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “A real miser is he who does not recite Durood when my name is mentioned.”

Allaamah Sakhaawi (rahmatullahi alayh) has also mentioned a couplet after quoting this Hadith

مَنْ لَمْ يُصَلِّ عَلَيْهِ إِنْ ذُكِرَ اسْمُهُ فَهُوَ الْبَخِيلُ وَ زِدْهُ وَصَفَ جَبَانٍ

And he, who when my name is taken, fails to recite durood is indeed miserly, and indeed he is also cowardly

This Hadith is a very well-known saying of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . It is also quoted by so many other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “It is enough proof of a man’s miserliness that he fails to recite Durood on me when my name is mentioned.”

Hadhrat Husain رَضِيَ اللَّهُ عَنْهُ reports this Hadith in which Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The miserly one is he who hears my name mentioned and does not recite Durood.”

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports in another Hadith that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The miserly one, the complete miser is he before whom I am mentioned and does not recite Durood”.

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ, reports in a Hadith that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “That person is indeed a miser in whose presence my name is mentioned and he fails to recite Durood.”

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is also reported to have said, “Shall I inform you as to who is the most miserly one from amongst all misers, the most wretched one? It is he in whose presence my name is, mentioned and he fails to recite Durood on me”.

In the end of a Hadith by Hadhrat Aaishah رَضِيَ اللَّهُ عَنْهَا we find Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Destruction has indeed overtaken that person who will not see my face on the day of Qiyaamah”. Hadhrat Aaishah رَضِيَ اللَّهُ عَنْهَا then inquired, ‘Who indeed is that most unfortunate one?’ Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, ‘The miser.’ Hadhrat Aaishah رَضِيَ اللَّهُ عَنْهَا asked, ‘Who is the miser? Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, ‘He who hears my name and does not recite Durood.”

Jaabir رَضِيَ اللَّهُ عَنْهُ also reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “It is sufficient for a man to be noted as a miser when he fails to recite Durood on me when my name is mentioned in his presence”.

Similar is a Hadith reported by Hasan Basri (rahmatullahi alayh), in which it is mentioned, “It is sufficient for a man to be regarded as a miser when he fails to recite Durood on me when my name is mentioned in his presence”.

Hadhrat Abu Zarr Ghifaari رَضِيَ اللَّهُ عَنْهُ reports, “I once entered into the presence of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he said to the Sahaabah (radiyallahu anhum), ‘Shall I tell you who is the most miserly one?’ They replied, ‘Yes indeed’. Then Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘The person in whose presence my name is mentioned and he fails to recite Durood on me, he is indeed the most miserly one!

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

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HADITH 3 - AN ACT OF INJUSTICE

عَنْ قَتَادَةَ مُرْسَلًا قَالَ قَالَ رَسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْجَفَاءِ أَنْ أَذْكَرَ
عِنْدَ رَجُلٍ فَلَا يُصَلِّيَ عَلَيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

أَخْرَجَهُ النَّمِيرِيُّ وَرَوَاتُهُ ثَقَاتٌ قَالَه السَّخَاوِيُّ

Hadhrat Qataadah رَضِيَ اللَّهُ عَنْهُ reports a Hadith from Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in which he said, “It is an act of injustice that someone does not recite Durood Shareef when my name is mentioned.”

There can be no doubt in the injustice committed by the person who does not recite Durood Shareef when Rasulullah’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ name is mentioned considering the huge number of favours that has been done to him by Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In the book Tazkiratur Rasheed which discusses the accomplishments of Hadhrat Moulana Gangohi (rahmatullahi alayh), it is stated that he prescribed to his mureeds that those wishing to gain closeness to Allah Ta’ala should recite Durood Shareef at least 300 times daily. If anyone was unable to do this, he would insist that the person recites Durood Shareef no less than a hundred times. He would say that it shows great ingratitude for a person to be stingy with reciting Durood Shareef when Rasulullah’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ favours have been so generously showered upon us. Moulana Gangohi (rahmatullahi alayh) has said that the best form of Durood is that which is recited in salaah, then those that have been taught in the Ahaadeeth. He was not in favour of the forms of Durood that have been made up, such as the Durood-e-Taj etc. In fact, because of doubtful meanings in many of them, he actually regarded some of them to be against the Shari’ah.

Allaamah Sakhaawi (rahmatullahi alayh) states that the word Jafaa (translated as ‘injustice’) stated in this Hadith refers to breaking up of family ties, hard-heartedness and being distant from Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O My Rabb, Shower salaat and salaam forever and ever upon your beloved, who is the best of all creation

HADITH 4 - SENDING DUROOD IN A GATHERING

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا جَلَسَ قَوْمٌ مُجَلِّسًا لَمْ يَذْكُرُوا فِيهِ رَبَّهُمْ وَيُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تَرَةٌ يَوْمَ الْقِيَامَةِ فَإِنْ شَاءَ عَذَّبَهُمْ بِهِ وَإِنْ شَاءَ غَفَرَ لَهُمْ

رواه احمد و ابو داود و غيرهما بسطه السخاوى

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whenever people sit in a gathering without remembering Allah Ta'ala and without sending Durood Shareef upon His Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), their gathering will be a calamity upon them on the Day of Qiyaamah. Should Allah Ta'ala wish, He may punish them and should He wish, He may forgive them."

A Hadith from Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ states that when the people of a gathering disperse without remembering Allah Ta'ala and without sending Durood Shareef upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, their gathering will be a calamity upon them on the Day of Qiyaamah.

A Hadith from Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ states that when the people of a gathering disperse without sending Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, their gathering will be a source of regret for them on the Day of Qiyaamah. They may then either enter Jannah (because of their good deeds), but will still regret the rewards they were deprived of by not sending Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

A Hadith from Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ states that when the people of a gathering disperse without remembering Allah Ta'ala and without sending Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, their example will be like people getting up from a rotting animal (i.e., after eating from a rotting animal).

HADITH 5 - READING DUROOD SHAREEF BEFORE MAKING DUA

عَنْ فُضَالَةَ بْنِ عُبَيْدٍ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجِلْتَ أَيُّهَا الْمُصَلِّي فَإِذَا صَلَّيْتَ فَقَعْدَتِ فَاحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَى ثُمَّ ادْعُهُ قَالَ ثُمَّ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّهَا الْمُصَلِّي ادْعُ تُجِبْ

رواه الترمذی وروی أبو داود والنسائی نحوه كذا في المشكوة

Hadhrat Fudhaalah bin Ubayd رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once sitting in the Masjid when a person entered and started to perform salaah. The person then started to make dua saying, "O Allah! Forgive me and have mercy on me." Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "O person who has performed salaah! You have been too hasty. When you sit down (to engage in dua) after performing salaah, then first praise Allah Ta'ala as He deserves to be praised, then send Durood upon me and then make your dua." Another person then came and performed salaah. He then praised Allah Ta'ala and also sent Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to which Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O person who has performed salaah! You may now make dua, for your dua will be accepted."

This has been discussed in many Ahaadith. Allaamah Sakhaawi (rahmatullahi alayh) has stated that Durood Shareef is to be recited at the beginning, in the middle and at the end of a dua. Ulama are unanimous about the fact that when making dua, it is Mustahab to begin by praising Allah Ta'ala and to then recite Durood Shareef. The dua should end in the same manner.

Iqlishi (rahmatullahi alayh) says that whenever one desires to make dua to Allah Ta'ala, one must first begin the dua with the praises of Allah Ta'ala and then recite Durood Shareef at the beginning, in the middle and at the end of the dua. When reciting the Durood, one must mention the highest virtues of Rasulullah ﷺ. Only through this, will one's duas be accepted and only then will the curtain between man and Allah Ta'ala be removed."

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said, "Do not treat me like a traveller's cup." When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ enquired what he meant by this, Rasulullah ﷺ replied, "When he has finished what he needs to do, the traveller fills water into the cup and either drinks it if he needs to drink or uses it to make wudhu if he needs to do that. He then throws the cup aside. Do remember me when commencing your dua, in the middle of the dua and at the end."

Allaamah Sakhaawi (rahmatullahi alayh) explains that since the traveller usually hangs the cup at the back of his conveyance (animal). This Hadith means that Durood Shareef should not be forgotten until the end of ones dua. The compiler of ithaaf gives the same meaning as is explained by Imaam Ghazaali (rahmatullahi alayh) in his Ihyaa.

Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ says, "When anyone intends asking Allah Ta'ala for anything in dua he should firstly praise Allah Ta'ala with such praises as are due to Him. Then he should recite Durood upon Rasulullah ﷺ and then ask for his needs. In this manner it is more likely that he shall be successful in his plea and reach his desired aim."

Abdullah bin Yusr رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said, "Every dua remains in suspense (before being accepted), until such time that at its beginning the praises of Allah Ta'ala and Durood upon Rasulullah ﷺ is recited." Only if dua is made after the hamd (praises of Allah Ta'ala) and durood upon Nabi ﷺ, will the dua be accepted.

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said, "Dua remains suspended until Durood on Rasulullah ﷺ is recited."

Hadhrat Anas رضي الله عنه reports this Hadith, “Your recitation of Durood on me is a protector for your duas, the cause of Allah’s pleasure upon yourselves.” Hadhrat Umar رضي الله عنه used to say, “I have been reliably informed that the duas remain suspended between the heavens and the earth, not rising up to heaven until such time that Durood Shareef is recited.”

This same theme is also found in the following Hadith, “Every dua remains suspended before entering the heavens and no dua reaches the heavens until such time that Durood Shareef is recited. When Durood is recited upon Rasulullah صلى الله عليه وسلم then only does it reach heavens.”

Hadhrat Abdullah bin Abbaas رضي الله عنه says, “Whenever you make dua to Allah Ta’ala, recite Durood Shareef upon Rasulullah صلى الله عليه وسلم, for Durood on Rasulullah صلى الله عليه وسلم is always accepted by Allah Ta’ala. It is impossible that Allah Ta’ala would accept a portion of a dua and reject the balance.”

Hadhrat Ali رضي الله عنه reports that Rasulullah صلى الله عليه وسلم said, “Every dua is stopped from acceptance by a curtain between it and Allah Ta’ala, until such a time that Durood on Rasulullah صلى الله عليه وسلم is recited. Thus, when Durood on Rasulullah صلى الله عليه وسلم is recited, the curtain is removed and the dua qualifies for acceptance. Otherwise, (when no Durood on Rasulullah صلى الله عليه وسلم is read) it is returned unanswered”.

Ibn Ataa (rahmatullahi alayh) has stated that duas have certain fundamentals, certain wings, certain means and certain times. Therefore, if the dua conforms with the fundamentals, it will be strong. If it has the wings, it will fly to the heavens, if it conforms with the times, it will be successful and if it conforms with the means, it will be answered. The fundamentals of dua is the presence (concentration) of mind, softness and humility of the heart and a heartfelt connection with Allah Ta’ala. Its wings are truthfulness, its time is the last portion of the night and its means is the recitation of Durood Shareef upon Rasulullah صلى الله عليه وسلم.

Apart from the above, there are several other Ahaadeeth stating that duas are suspended until Durood Shareef is recited. Hadhrat Abdullaah bin Abi Awfa رضي الله عنه reports that Rasulullah صلى الله عليه وسلم

once came out of his house and said, “Whichever person has a need from Allah Ta’ala or from any person, then let him make wudhu properly, perform two rakaats salaah, praise Allah Ta’ala and then send Durood Shareef upon His Nabi ﷺ. Thereafter, he should recite the following dua:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَغَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ
وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا
حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

There is none worthy of worship but the Most Tolerant and Kind Allah. Glorified is Allah, the Rabb of the Mighty Throne. All praise belongs to Allah, the Rabb of the universe. I ask You for everything that earns Your mercy and guarantees Your forgiveness. I ask You for a share in every good and safety from all sins. Do not leave any of my sins without You forgiving it, no worry without You removing it and no need that You approve of without You fulfilling it, O the most Merciful of all those who show mercy.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O My Rabb, Shower salaah and salaam forever and ever upon your beloved, who is the best of all creation

CHAPTER 4

THE MANY BENEFITS OF READING DUROOD SHAREEF

THE FIRST BENEFIT OF READING DUROOD SHAREEF

The first chapter contained an aayat of the Qur-aan Shareef where the command for reciting Durood Shareef has been issued. Therefore, most Ulama are of the opinion that it is Fardh (obligatory) to recite Durood Shareef at least once in a lifetime. In fact, some say that the Ulama are unanimous about this. However, the third chapter had many Ahaadith that sounded warnings against people who do not recite Durood Shareef when the name of Rasulullah ﷺ is mentioned. The Ahaadith describe such people as miserly, unjust and wretched. They have been cursed on the tongues of Rasulullah ﷺ and Hadhrat Jibra'eel عَلَيْهِ السَّلَام. Because of such Ahaadith, some Ulama state that it is Waajib (compulsory) to recite Durood Shareef whenever Rasulullah's ﷺ name is taken.

Haafiz Ibn Hajar (rahmatullahi alayh) has explained ten opinions in this regard in his Fathul Baari. Awjazul Masaalik discusses the matter in detail and states that according to all, it is Fardh (obligatory) to recite Durood Shareef at least once in a lifetime. However, there is a difference of opinion amongst the Ulama when it comes to further

recitation of Durood Shareef. There are two opinions according to the Hanafi Mazhab. Imaam Tahaawi (rahmatullahi alayh) and others are of the opinion that it is Waajib (compulsory) to recite Durood Shareef every time that Rasulullah's ﷺ name is taken because of the Ahaadith quoted in the third chapter. Other Ulama such as Imaam Karkhi (rahmatullahi alayh) say that it is Fardh (obligatory) to recite Durood Shareef at least once in a lifetime and all occasions thereafter are Mustahab.

THE SECOND BENEFIT OF READING DUROOD SHAREEF

It is Mustahab to add the title Sayyidina before the name of Rasulullah ﷺ. It is stated in Durrul Mukhtaar that this is Mustahab (i.e. to add the word Sayyidina). The reason for this is that to add this is in fact proper etiquette. Ramli (rahmatullahi alayh), Imaam Shaafi (rahmatullahi alayh) and others have also stated this. Therefore, there is no objection to adding the title Sayyidina before the name of Rasulullah ﷺ since he really is Sayyidina (our guide) and it is respectful to add this title.

However, there are some who argue that this is prohibited most probably because of a Hadith in Abu Dawood Shareef from a Sahaabi called Hadhrat Abu Mutarrif رَضِيَ اللَّهُ عَنْهُ who states that when he arrived with a delegation to Rasulullah ﷺ, they said,

أَنْتَ سَيِّدُنَا

You are our leader

To this, Rasulullah ﷺ remarked,

اَلْسَيِّدُ اللّٰهُ

The real Sayyid (leader) is Allah Ta'ala

This statement is perfectly true in the sense that the true and perfect Sayyid really is Allah Ta'ala. It, however does not mean that it is not permissible to add the title of Sayyidina to the name of Rasulullah ﷺ, especially since a Hadith of Mishkaat Shareef quoted from

Bukhaari Shareef and Muslim Shareef states that Rasulullah ﷺ said,

أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ

“I shall be the Sayyid (Chief) of mankind on the Day of Qiyaamah...”

Another Hadith from Muslim Shareef states that Rasulullah ﷺ said,

أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ

“I shall be the Sayyid (Chief) of the children of Aadam on the Day of Qiyaamah...”

Tirmizi Shareef also quotes a Hadith from Hadhrat Abu Sa’eed Khudri رَضِيَ اللَّهُ عَنْهُ in which Rasulullah ﷺ said,

أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ

I can say without any pride that I shall be the Sayyid (Chief) of the children of Aadam on the Day of Qiyaamah...”

The Hadith of Abu Dawood Shareef which was quoted earlier refers to perfection in leadership with perfect control, just as the Hadith of Bukhaari Shareef narrated by Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ states that the pauper (very poor person) is not one who from door to door begs for morsels of food. However, the Hadith states, a pauper (in the true sense of the word) is the one who has nothing but still does not beg from people.

Similarly, a Hadith from Hadhrat Abdullaah bin Mas’ood رَضِيَ اللَّهُ عَنْهُ in Muslim Shareef states that Rasulullah ﷺ once asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ as to whom they thought to be a great (wrestler). “O Rasulullah ﷺ!” they replied, “A great (wrestler) is him whom no other can pin him to the ground.” Rasulullah ﷺ clarified, “He is not a great wrestler. A great wrestler is one who can control himself when he is angry.”

Once Rasulullah ﷺ asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ as to whom they felt was a childless person. They replied, “Ya Rasulallah! A

childless person is one who has no children.” Rasulullah ﷺ clarified, “This is not a childless person. A childless person is one who has not sent one of his children as a treasure for him in the Akhirah (i.e. one who has not lost a child in infancy).”

Who can say that it is not permissible to refer to a beggar as a pauper? Similarly, if a wrestler is always pinning his opponents to the ground, he will still be referred to as a great wrestler even though he does not control his anger. There is also a Hadith in Abu Dawood Shareef stating that a doctor once asked Rasulullah ﷺ to show him the seal of prophethood that was on Rasulullah’s ﷺ back so that he could attempt to treat it. To this, Rasulullah ﷺ remarked, “Only Allah is the physician Who has created it in the first place.” It is obvious that no one regards it as impermissible to refer to doctors as physicians. In fact, the author of Majma has written that the name Tabeeb (physician) is not amongst the names of Allah Ta’ala.

Like this you will find in many Ahaadith in which on such occasions Rasulullah ﷺ negated the perfection of some action but did not negate the action itself.

Quoting from Allaamah Majdud Deen (rahmatullahi alayh), the writer of Qaamoos, Allaamah Sakhaawi (rahmatullahi alayh) states that it is clear that in salaah one should not recite;

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ

O Allah, bestow mercy upon our noble leader Muhammad ﷺ.

However, Rasulullah ﷺ objected to the person who addressed him as Sayyiduna in a famous Hadith (the one above from Abu Dawood). This objection of Rasulullah ﷺ could well have been because of Rasulullah’s ﷺ humility, because he did not like to be praised on his face. Also, this was a customary address used in the period of ignorance or also because the person exaggerated the praise. The person said, “You are our guide, our father, you are extremely exalted above us, you are the one who bestows the most favours upon us and you are our Jafnatul Gharraa.” This was a commonly used term during the period of ignorance, which referred to great chiefs who served large dishes and exotic drinks to their guests. Allah’s Nabi

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ put an end to this and to the many other praises that the person heaped upon him by saying, “Let Shaytaan not lead you into exaggeration.”

On the other hand, there are authentic Ahaadith stating that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

أَنَا سَيِّدُ وَلَدِ آدَمَ

I am the leader of the children of Aadam

Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said about his grandson Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ,

ابْنِي هَذَا سَيِّدٌ

This son of mine is a Sayyid

Concerning Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to his tribe,

قُومُوا إِلَى سَيِّدِكُمْ

Stand up for your leader

Imaam Nasaee (rahmatullahi alayh) quotes in his book Amalul Yowmi wal Laylah that Hadhrat Sahl bin Hunayf رَضِيَ اللَّهُ عَنْهُ once addressed Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the words,

يَا سَيِّدِي

O my leader

The Durood recited by Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ is reported to contain the words,

اللَّهُمَّ صَلِّ عَلَى سَيِّدِ الْمُرْسَلِينَ

“O Allah! Shower Your mercies upon the Chief of the Ambiyaa (Messengers).”

All these Ahaadith clearly prove that it is permissible to use the title Sayyiduna. The onus is now upon those who deny this to bring proofs

other than the ones quoted above, since this Hadith is really no proof at all because it has several other interpretations (as has passed). As mentioned already, this Hadith refers to perfection in leadership but does not prove that it is impermissible for the title to be used by others besides Allah Ta'ala.

With regards to Hadhrat Yahya (alayhis salaam), the Qur-aan Shareef states,

سَيِّدًا وَحَصُورًا

Noble and chaste

In a Hadith of Bukhaari Shareef, the statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ is quoted where he said,

أَبُو بَكْرٍ سَيِّدُنَا وَاعْتَقَ سَيِّدَنَا يَعْنِي بِلَالًا

Abu Bakr رَضِيَ اللَّهُ عَنْهُ is Sayyiduna (our leader), who has freed Sayyiduna”.

Here he was referring to Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ.

Allamah Ayni (rahmatullahi alayh) writes in his commentary of Bukhaari Shareef saying,

قُومُوا إِلَى سَيِّدِكُمْ

Stand up in honour of your leader

From the words of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ where he said to the people of the tribe of Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ, “Stand up for your leader”, it is proven from this that a person cannot be forbidden from referring to another as,

سَيِّدِي وَمَوْلَايَ

Sayyidi (my leader) or Moulaaya (my guide) (Similar to Sayyiduna - our leader and Moulana - our guide)

Then he should not be prohibited from doing so because these words indicate that such a person has some authority and honour above those who fall under him as subjects, because the aim and object of leadership is to be in authority over those below and to be concerned

about their welfare. Similarly, it is permissible for the husband to be called Sayyid by the wife (in view of the wife being under the husband's marital authority).

In Surah Yusuf, (we read that when Zulaikah found her husband at the door) these words are used,

وَالْفَيَّا سَيِّدَهَا

“The two of them (Hadhrat Yusuf (alayhis salaam) and Zulaikha) met her Sayyid (her husband) at the door.”

Someone once asked Imaam Maalik (rahmatullahi alayh) whether anyone in Madinah Shareef regarded it as Makrooh for a person to call his guide by the title of Sayyidi. “No,” was his reply.

To prove that this is permissible, Imaam Bukhaari (rahmatullahi alayh) has quoted a Hadith in his book ‘Adabul Mufrad’ in which Rasulallah ﷺ once enquired from the Banu Salamah tribe,

مَنْ سَيِّدُكُمْ

“Who is your Sayyid (leader)?”

When they replied,

جُدُّ بِنْ قَيْسٍ

“Judd bin Qais,”

Rasulallah ﷺ said,

بَلَّ سَيِّدُكُمْ عَمْرُو بْنُ جَمُوحٍ

“No. Your Sayyid is Amr bin Jamooh.”

There is also a famous Hadith quoted in Bukhaari Shareef and other kitaabs of Hadith in which Rasulallah ﷺ says,

إِذَا نَصَحَ الْعَبْدُ سَيِّدَهُ

“When the slave is true to his Sayyid (master)...”

In a Hadith in Bukhaari, Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed slaves not to refer to their masters as ‘Rabb’,

أَطْعِمُ رَبَّكَ وَصَيِّ رَبَّكَ

One should not call his master his rabb

but to rather say,

وَلْيَقُلْ سَيِّدِي وَمَوْلَايَ

Sayyidi or Moulaaya (my guide/master)

Here we then have a clear command to the effect of the use of the word Sayyidi and Maulaya (my leader and master).

THE THIRD BENEFIT OF READING DUROOD SHAREEF

There are also people who oppose the use of the word Moulana (our Moulaa) before the name of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Despite much searching, I have been unable to find a proof to substantiate the view that it is forbidden to use the title, Moulana. There is a Hadith concerning the Battle of Uhud in which Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Abu Sufyaan,

اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ

Allah is our Moulaa, while you have no Moulaa

There is also a verse of Surah Muhammad that states,

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

This is because Allah is certainly the Moulaa of the people of Imaan while the Kuffaar have no Moulaa for them

However, this does not forbid the use of the term Moulana for anyone other than Allah Ta’ala. It is clear that the term Moulaa in this verse and Hadith refers to the perfect Moulaa, who is the perfect protecting friend. Similar is the meaning of the verse in which Allah Ta’ala says,

مَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

Apart from Allah, you can have no Wali (protector) or helper as well as the verse,

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

“Allah is the (Wali) Protector of the Mu'mineen.”

These verses refer to a helper in the perfect sense. In a Hadith of Bukhaari Rasulullah ﷺ states

مَنْ تَرَكَ كَلًّا أَوْ ضِيَاعًا فَأَنَا وَلِيُّهُ

I am the Wali (guardian) of those people who leave behind dependants

Here Rasulullah ﷺ refers to himself as a Wali. The Hadith has also just been quoted in which Rasulullah ﷺ instructed slaves to refer to their masters as Sayyidi or Moulaaya.

وَلْيَقُلْ سَيِّدِي وَمَوْلَايَ

There is also a famous Hadith in which Rasulullah ﷺ says,

مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ

“The Moulaa (master) of a people is from amongst themselves

A verse of the Qur-aan also states,

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ

For each We have appointed Mawaali (plural of Moulaa) for that which parents and relatives leave behind

All the books of Fiqh and Ahaadith have a chapter titled “The Chapter of the Awliyaa (plural of Wali)”. Mishkaat contains a Hadith from Bukhaari and Muslim in which Rasulullah ﷺ said to Hadhrat Zaid bin Haarisah رَضِيَ اللَّهُ عَنْهُ,

أَنْتَ أَخُونَا وَمَوْلَانَا

You are our brother and our Moula

It is narrated from Hadhrat Zaid bin Arqam رَضِيَ اللهُ عَنْهُ in Musnad Ahmad and in Tirmizi Shareef that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَ مَوْلَاهُ

“Whoever regards me to be his Moulaa, then Ali is his Moulaa as well.”

This is a very well reported Hadith that has been narrated by many Sahaabah رَضِيَ اللهُ عَنْهُمْ. Commenting on this Hadith, Mulla Ali Qaari (rahmatullahi alayh) writes that the word Moulaa has many meanings. Amongst these many meanings is Rabb, owner, guide, benefactor, one who frees slaves, helper, lover, follower, neighbour, cousin and ally. The meaning will therefore depend on the context of the sentence. In the statement of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,

اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ

Allah is our Moulaa, while you have no Moulaa

The word Moulaa will have the meaning of Rabb, while in the statement,

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَ مَوْلَاهُ

Whoever regards me to be his Moulaa, then Ali is his Moulaa as well

The word Moulaa will mean ‘helper’ and ‘ally’.

Mulla Ali Qaari (rahmatullahi alayh) has written that this statement was made when Hadhrat Usaama bin Zaid رَضِيَ اللهُ عَنْهُ told Hadhrat Ali رَضِيَ اللهُ عَنْهُ, “You are not my Moulaa, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is my Moulaa.” Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said,

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَ مَوْلَاهُ

Whoever regards me to be his Moulaa, then Ali is his Moulaa as well

In Qowlul Badee Allaamah Sakhaawi (rahmatullahi alayh) and Allaamah Qastalaani (rahmatullahi alayh) has also listed it in his book Mawaahibul Ladunniyyah that the name Moulaa is one of the honoured names of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Allaamah Zarqaani (rahmatullahi alayh) has written that Moulaa, patron, helper and lover are all the names of Allah Ta'ala. Allamah Qastalaani (rahmatullahi alayh) when substantiating the use of this word quotes,

أَنَا أَوْلَىٰ بِكُلِّ مُؤْمِنٍ

I am closer to all the believers

This will further be discussed. Thereafter Allamah Zarqaani (rahmatullahi alayh) while commenting on the words of Allamah Qastalaani (rahmatullahi alayh) writes under the commentary of the names of Rasulullah ﷺ that the name Wali and Moulaa are the names of Allah Ta'ala.

A Hadith from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ in Bukhaari Shareef quotes that Rasulullah ﷺ said, "I am the Wali of every Mu'min." Rasulullah ﷺ stated that when any Mu'min passes away, his estate will be inheritance for his heirs but Rasulullah ﷺ himself will take responsibility for any debts or dependants because, Rasulullah ﷺ said, "I am his Wali."

Allaamah Raazi (rahmatullahi alayh) writes in his Tafseer-e-Kabeer that it needs to be assumed that the word Moulana has several meanings in order to remove the apparent contradiction between the verses,

أَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ

"The Kuffaar have no Moulaa"

And

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ

They (the Kuffaar) will then be returned to Allah Who is their true Moulaa

The two aayaat appear to oppose one another. The word Moulaa has many meanings, guide, Rabb, helper, etc. In the phrase "have no Moulaa" it means helper, while in the phrase "their true Moulaa" it means Rabb and owner.

The author of Jalalain translates the word,

مَوْلَاهُمْ الْحَقِّ

Their true Moulaa

in surah An-aam to mean “owner”. Commenting on this, the author of Jamal writes, “The reason for translating Maulaa here as Master is because this verse refers to both the believers and non-believers. Whereas the other verse in Surah Muhamad,

أَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

“The Kuffaar have no Moulaa”

Here it refers to the non-believers (who have no Maulaa). There is thus no contradiction because the first verse which refers to as Master, Creator, Allah, and the second aayah refers to Helper and Patron.

Further, it may be noted that where the word Moulaa is used in the meaning of Rabb and Maalik, it refers exclusively to Allah Ta’ala. However, when used in the various other meanings, it may not only refer to Rasulullah ﷺ, but for any other person of importance, as indicated by the Hadith in which Rasulullah ﷺ instructed slaves to refer to their masters by this title,

سَيِّدِي وَمَوْلَايَ

Mulla Ali Qaari (rahmatullahi alayh) relates that a group of people once came to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ in Kufa and greeted him with the words,

اَلْسَّلَامُ عَلَيْكَ يَا مَوْلَانَا

As Salaamu Alayka, O Moulana

How do I become your Moulaa when you people are all Arabs?” Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ enquired. They replied by saying, “We have heard Rasulullah ﷺ say,

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

Whoever regards me to be his Moulaa, then Ali is his Moulaa as well

When the group was leaving, the narrator rushed behind them to find out who they were. He was then informed that they were from amongst the Ansaar and that Hadhrat Abu Ayoob Ansaari رَضِيَ اللَّهُ عَنْهُ was one of them.

Haafiz Ibn Hajar (rahmatullahi alayh) writes that the word Moulaa is less objectionable than the word Sayyid because while the word Sayyid is used only for people in a superior position, the word Moulaa is used for people of a lower class as well.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O My Rabb, Shower salaah and salaam forever and ever upon Your beloved, who is the best of all creation

THE FOURTH BENEFIT OF READING DUROOD SHAREEF

It is also amongst the etiquettes of Durood Shareef that it should be written wherever the name of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is written. It has always been a strict rule with the Muhadditheen that they never write down any word of a Hadith that their teacher had not mentioned to them. In fact, they even went to the extent of writing down words that were errors on the part of their teachers. They did not permit themselves to even write the correction. Furthermore, they even saw it necessary to differentiate from the speech of their teachers any words that they found necessary to add. They did this so that such words are never misunderstood to be those of the teacher. However, despite all of this, the majority of the Muhadditheen made it clear that Durood Shareef is to be written each time the name of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is written even though this may not be written in the text of their teachers.

Imaam Nawawi (rahmatullahi alayh) in his Taqreeb and Imaam Suyuti (rahmatullahi alayh) in his commentary both make it clear that whenever the name of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is written, it has to be coupled with both the written and the verbal Durood. They state that in this case it is not necessary to write exactly as the original text states (if the original does not include Durood).

There are some Ahaadith reported in this regard, but they have been labelled as weak and even fabricated (made up). However, because there are several of them and because the practice of the Ulama conform to them, they have been noted to have some importance. Allaamah Sakhaawi (rahmatullahi alayh) states that just as it is necessary to recite Durood Shareef after the name of Rasulullah ﷺ, so too is it extremely rewarding to write it after writing the name of Rasulullah ﷺ. This virtue he writes, is amongst those that are exclusive to the scholars of Ahaadith.

Ulama state that it is Mustahab to write the complete Durood every time that the name of Rasulullah ﷺ is written. One should not merely write (صلعم) or (S.A.W) or make use of abbreviations of some form or other as some lazy and ignorant ones do.

Allaamah Sakhaawi (rahmatullahi alayh) continues to quote a Hadith from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ in which Rasulullah ﷺ said, “When a person writes my name, the angels will continue sending Durood upon him for as long as the writing remains.”

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ also reports a Hadith in which Rasulullah ﷺ said, “Whoever writes down anything of Deen from me and also writes Durood, he will continue to receive the rewards of this for as long as it is read.”

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ has also reported a Hadith in which Rasulullah ﷺ said, “Whoever writes down Durood upon me, will continue to receive the rewards of it for as long as my name remains in writing.”

Allaamah Sakhaawi (rahmatullahi alayh) has quoted several Ahaadith stating that the scholars of Ahaadith will appear before Allah Ta’ala on the Day of Qiyaamah with inkpots (with which they used to write the Ahaadith). Allah Ta’ala will ask Hadhrat Jibra’eel (alayhis salaam) to ask them who they are and what they want, to which they will reply that they are those who read and wrote the Ahaadith. Allah Ta’ala will then say to them, “Proceed to Jannah because you had been people who sent Durood Shareef in abundance upon my Nabi ﷺ.”

Imaam Nawawi (rahmatullahi alayh) in his Taqreeb and Imaam Suyuti (rahmatullahi alayh) in his commentary both make it clear that it is necessary to give importance to writing Durood Shareef whenever the name of Rasulullah ﷺ is written. This is because of the tremendous virtues attached to it and because failure to do so will result in great loss.

In the Hadith that passed in chapter one, Hadith number three it is mentioned,

إِنَّ أَوَّلَى النَّاسِ بِى يَوْمَ الْقِيَامَةِ....

The closest person to me on the Day of Qiyaamah will be the one who recited the most Durood for me.

It has been stated that it is the Muhadditheen who are referred to because they recite so much of durood.

In this regard, Ulama also quote the Hadith in which Rasulullah ﷺ said, “When a person writes my name, the angels will continue making dua for his forgiveness for as long as the writing remains.”

Even though this Hadith is regarded to be weak, it is appropriately quoted here. Furthermore, no attention needs to be given to the criticism of Ibnul Jowzi (rahmatullahi alayh) who classifies the Hadith as a fabrication (made up) because the many chains of narrators through which this Hadith is reported effectively excludes it from being a fabrication. It is also necessary to acknowledge that this Hadith has a source because Tabraani has quoted it from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, Ibn Adi has quoted it from Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Isbahaani has quoted it from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and Abu Nu'aym has quoted it from Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا.

The writer of Ithaaf also discussed the correctness of this Hadith in his commentary of Ihyaa. He says Haafiz Sakhaawi (rahmatullahi alayh) had said that this Hadith is the words of Hadhrat Ja'far Saadiq (rahmatullahi alayh), Ibn Qayyim (rahmatullahi alayh) also agrees with this.

The author of Ithaaf says, “The students of Ahaadith should never omit Durood Shareef in their haste because he had seen a good dream in this regard. He then proceeds to narrate several dreams.”

Hadhrat Sufyaan bin Uyaynah (rahmatullahi alayh) said, “I had a friend who passed away. When I saw him in a dream and asked him how he fared, he replied, “Allah Ta’ala has forgiven me”. I then asked, ‘For which special deed?’ He replied, ‘I used to write Hadith and whenever I came across the name Rasulullah ﷺ I wrote ﷺ (sallallahu alayhi wasallam). For this I was forgiven.”

Hadhrat Abul Hasan Maymoon (rahmatullahi alayh) says that he once saw his teacher Hadhrat Abu Ali (rahmatullahi alayh) in a dream. He saw that something was written in gold or in saffron on his fingers. When asked, he replied that this was because he always wrote ﷺ (sallallahu alayhi wasallam) every time that he wrote Ahaadith.

Hadhrat Hasan bin Muhammad (rahmatullahi alayh) writes that he once saw Imaam Ahmad bin Hambal (rahmatullahi alayh) in a dream saying, “If only you could see how bright and shining the Durood that we wrote in our books appears to us.” Many other such dreams have been reported, many of which will be narrated in the chapter concerning incidents and narratives.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O My Rabb, Shower salaah and salaam forever and ever upon Your beloved, who is the best of all creation.

THE FIFTH BENEFIT OF RECITING DUROOD SHAREEF

Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) has compiled a separate chapter in his book Zaadus Sa’eed concerning various etiquettes. He stated that because of their importance it was necessary to dedicate a separate chapter to them even though many of them had been mentioned already. He states the following:

- When writing the name of Rasulullah ﷺ, the complete Durood ﷺ (sallallahu alayhi wasallam) should be written

each and every time and one should not suffice with an abbreviation like *ص* S.A.W. or *صلعم* Sal'am.

- b) There was a person who used to write Ahaadith and he would not write the Durood after the name of Rasulullah ﷺ solely on account of his miserliness. He developed a disease in his right hand because of which it was paralysed.
- c) Shaikh Ibn Hajar Makki (rahmatullahi alayh) reports that there was a man who used to write only Sallallahu alayhi without adding wasallam. He then saw Rasulullah ﷺ telling him in a dream, "Why are you depriving yourself of the reward of forty good deeds?" This is because the phrase "wasallam" comprises of four letters, each of which receives the reward of a good deed. This reward is then multiplied by ten, giving a total of forty good deeds. A similar incident will be narrated in the chapter discussing such incidents.
- d) It is only appropriate for the person reciting Durood Shareef to have a clean and pure body and clothing.
- e) It is Mustahab and best to add the title Sayyiduna before the name of Rasulullah ﷺ.

Allaamah Sakhaawi (rahmatullahi alayh) has also related the incident concerning the paralysis and the reward of forty good deeds in his book Qowlul Badee.

It now seems appropriate to add this separate chapter that Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) has included in his book concerning different rules. He writes:

1. It is Fardh (obligatory) to recite Durood Shareef at least once a lifetime because of the command to recite Durood revealed during Sha'baan 2 A.H.
2. Imaam Tahaawi (rahmatullahi alayh) is of the opinion that it is waajib (compulsory) to recite Durood Shareef every time that Rasulullah's ﷺ name is taken in a gathering. However, the accepted Fatwa states that it is Fardh (obligatory) to recite Durood Shareef at least once, after which it will be Mustahab.

3. Apart from reciting Durood Shareef in the final sitting posture of salaah, it is Makrooh to recite Durood Shareef during any other posture of the salaah. (Durr-e-Mukhtaar)
4. When the name of Rasulullah ﷺ is mentioned in the khutbah or the person reading the khutbah reads the following aayah,

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٠﴾

O you who have Imaan! You also pray for mercy and an abundance of peace to be showered upon him ﷺ.

one should recite durood within the heart and without moving the lips.

5. Although it is permissible to recite Durood Shareef without wudhu, it is more virtuous to recite it while in the state of wudhu.
6. Apart from the Ambiyaa and the angels, Durood Shareef should not be recited alone for anyone else. There is, of course, no harm in reciting Durood Shareef upon people in addition to the Durood recited upon Rasulullah ﷺ. For example, one should not say,

اَللّٰهُمَّ صَلِّ عَلٰى اٰلِ مُحَمَّدٍ

O Allah! Shower Your special mercies upon the family of Muhammad ﷺ

one should rather say,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ عَلٰى اٰلِ مُحَمَّدٍ

O Allah! Shower Your special mercies upon Muhammad ﷺ and upon the family of Muhammad ﷺ

7. It is forbidden to recite Durood during occasions when the intention is to secure worldly gains, such as when one is unpacking one's merchandise. One should not recite Durood Shareef to attain worldly gains.

8. It is an act of foolishness to shake the limbs when reciting Durood Shareef or to raise the voice when doing so. People need to leave out customs such as gathering in groups after the Fardh Salaah to recite Durood Shareef in high pitched voices.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

CHAPTER 5

STORIES RELATED TO THE RECITATION OF DUROOD SHAREEF

After narrating the verses of the Qur-aan Shareef in which Allah Ta'ala commands us to recite Durood Shareef and after quoting the Ahaadeeth of Rasulullah ﷺ in this regard, stories don't hold much value. However, people have always been encouraged by the incidents of the pious. It is for this reason that our pious predecessors have always mentioned such stories. Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) has included an entire chapter of such stories in his book Zaadus Sa'eed, which we shall reproduce here. We shall also be relating some additional stories. Many such incidents have also been related in the Virtues of Hajj. Hadhrat Thanwi (rahmatullahi alayh) relates the following incidents:

STORY 1

Mawaaahibul Ladunniyyah reports from Tafseer-e-Qushayri that when a Mu'min's good deeds will be too light to weigh down the scales in his favour, Rasulullah ﷺ will place a piece of paper upon the scale, which will only be the size of a fingertip. This will immediately cause the side of good deeds to weigh heavier. "May my

parents be sacrificed for you!” the Mu’min will exclaim, “Who are you, O most handsome and graceful one?” Rasulullah ﷺ will reply, “I am your Nabi and upon this piece of paper is the Durood Shareef that you had recited upon me. I have presented it at a time you need it the most.”

STORY 2

Hadhrat Umar bin Abdul Azeez (rahmatullahi alayh) was an important Taabi’ee and was regarded to be also amongst the Khulafaa-e-Raashideen. It was his practice to send a messenger all the way from Shaam to Madinah Munawwarah specially to convey his salaams to Rasulullah ﷺ.

STORY 3

Rowdhatul Ahbaab reports the incident of Imaam Ismaa’eel bin Ibraheem Muzani (rahmatullahi alayh) who was one of the senior students of Imaam Shaafi’ee (rahmatullahi alayh). Once he saw Imaam Shaafi’ee (rahmatullahi alayh) in a dream after his death, he asked Imaam Saahib (rahmatullahi alayh) what had happened to him in the next world. Imaam Shaafi’ee (rahmatullahi alayh) replied that he had been forgiven and he was taken to Jannah in great honour. All this, he said, was because of a Durood that he always recited. When asked what this Durood was, he recited the following,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الدَّاكِرُونَ وَ كُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

(حاشية حصن)

O Allah, shower mercy upon Muhammad ﷺ as numerous as the number of times as those who remember him, and shower mercy upon Muhammad ﷺ as numerous as the number of times as those who neglect to remember him.

STORY 4

A pious saint by the name of Moosa Dhareer (rahmatullahi alayh) narrated that he was once on a ship that was about to sink. At that time, he fell into a trance in which he saw Rasulullah ﷺ who taught him a Durood which the people on the ship should recite a thousand times to be saved. They had only completed reciting the Durood 300 times when the ship was saved from destruction. The Durood is as follows:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْاَهْوَالِ وَالْاَفَاتِ وَ
تَقْضِىْ لَنَا بِهَا مِنْ جَمِيعِ الْحَاجَاتِ وَ تُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَ تَرْفَعُنَا
بِهَا اَعْلٰى الدَّرَجَاتِ وَ تُبَلِّغُنَا بِهَا اَفْصٰى الْعَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيٰوةِ وَ
بَعْدَ الْمَمَاتِ

O Allah shower mercy upon Sayyiduna Muhammad ﷺ such mercy that will save us from all dangers and misfortune and that will fulfil for us all our needs, and that will cleanse us from all evil, and that will raise us to high positions and that will cause us to reach our desired righteous aims in this world and after death.

It has also been reported that the words,

اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

should be added at the end.

Shaikh Majdud-Deen also narrates a similar incident

STORY 5

Some books report from Ubaydullaah bin Umar Qawariri (rahmatullahi alayh) that he once saw a fellow scribe writer in a dream after he had passed away. "How did it go with you?" he asked the scribe. "Allah Ta'ala has forgiven me," came the reply. When asked for the reason, the scribe replied, "It had always been my practice to add the Durood ﷺ every time I wrote the name of Rasulullah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. Allah Ta'ala has now granted me such things that no eye has ever seen, no ear has ever heard of and which has not crossed the mind of anyone.”

STORY 6

The reason for which the book Dalaailul Khayraat was written is well known. The author was once in need of making wudhu when he could not find a rope and bucket to draw water from a well. Seeing his problem, a young girl approached the well and spat into it, causing the water to rise to the top. Surprised, the author asked her the reason for this. She replied that it was because of the blessings of reciting Durood Shareef. This then encouraged the author to write this book.

STORY 7

Shaikh Zurooq (rahmatullahi alayh) writes that because of the blessings of Durood Shareef, the grave of the author of Dalaailul Khayraat was fragrant with the scents of musk and amber.

STORY 8

I have been informed by a reliable friend about a scribe from Lucknow who, before starting to write every morning, had the habit of writing Durood Shareef once on a slate that he kept specifically for this purpose. When on his deathbed, the scribe became overcome with fear for the Akhirah and exclaimed, “What will happen to me there?” A saint appeared before him and said, “Why fear? The slate has been presented to Rasulullah ﷺ and he has accepted it.”

STORY 9

The son-in-law of Hadhrat Moulana Fayzul Hasan Saharanpuri (rahmatullahi alayh) related to me that the house in which Hadhrat Moulana passed away remained fragrant with perfume for a month after he had passed away. When Hadhrat Moulana Muhammad

Qaasim Saahib (rahmatullahi alayh) was informed of this, he explained that this was due to the blessings of Durood Shareef because it was Hadhrat Moulana's routine to stay awake on a Friday night to engage in the recitation of Durood Shareef.

STORY 10

Hadhrat Abu Zur'ah (rahmatullahi alayh) once saw in a dream that a person was performing salaah in the heavens with the angels. When he asked the person how he had reached this high position, the man replied that it was because he had written a million Ahaadeeth and always wrote Durood whenever he wrote the name of Rasulullah ﷺ. The incident has been narrated in this manner in Zaadus Sa'eed. However, it is my humble opinion that the scribe had erred in recording this story. The story really is that someone saw Hadhrat Abu Zur'ah (rahmatullahi alayh) in the dream, as will be related in story 29.

STORY 11

Another incident about Imaam Shaafi'ee (rahmatullahi alayh) is related stating that when someone asked him in a dream what the reason for his forgiveness was, he said that it was because of reciting the following five forms of Durood on Friday nights,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بِعَدَدِ مَنْ صَلَّى عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ بِعَدَدِ مَنْ لَمْ يُصَلِّ
عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتَ بِالصَّلَاةِ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ
أَنْ يُصَلِّيَ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا يَنْبَغِي أَنْ يُصَلِّيَ عَلَيْهِ

O Allah, shower mercy upon Nabi Muhammad ﷺ equal to the amount of all those reciting Durood upon him, and shower mercy on Nabi Muhammad ﷺ as much as the number of all those who fail to recite Durood on him, and shower mercy upon Nabi Muhammad ﷺ as you did command us to recite durood on him, and shower mercy upon Nabi Muhammad ﷺ in the manner that you love

durood to be recited to him, and shower mercy on him ﷺ in the most appropriate manner that durood should be recited on him.

These forms of Durood are referred to as Durood Khamsah. There are other incidents narrated about Imaam Shaafi'ee (rahmatullahi alayh), as will be narrated in story 30.

STORY 12

Shaikh Ibn Hajar Makki (rahmatullahi alayh) reports that when someone saw a pious man in a dream, he enquired how he was. The pious man replied that Allah Ta'ala had been merciful to him, forgiven him and admitted him into Jannah. When asked how this has happened, he replied that when the angels counted his sins and then counted the Durood that he recited, they found that his Durood was more than his sins. Allah Ta'ala then instructed them to stop the reckoning and to admit him into Jannah. This incident will also be related as story 19 as quoted from Al-Qowlul Badee (Insha Allah).

STORY 13

Shaikh Ibn Hajar Makki (rahmatullahi alayh) also reports that it was the practice of a pious man to recite a fixed amount of Durood Shareef every night when he retired to bed. One night he saw Rasulallah ﷺ come to him in a dream, causing the entire house to brighten. "Bring me that mouth which recites Durood so that I may kiss it," Rasulallah ﷺ said. Out of shyness, the man gave his cheek, which Rasulallah ﷺ kissed. When he later awakened, the entire house was fragrant with the scent of musk. This incident will be narrated in more detail as story 38.

STORY 14

Hadhrat Shah Abdul Haqq Muhaddith Dehlawi (rahmatullahi alayh) writes that when Hadhrat Hawwa (alayhas salaam) was created, Hadhrat Aadam (alayhis salaam) was about to stretch out his hand to

reach for her when the angels stopped him saying, “Be patient until the marriage is performed and you pay the mehr (dowry).” “What is the dowry?” he asked. “That you send Durood upon Rasulullah ﷺ three times,” they replied. Another Hadith states that he was required to recite Durood Shareef twenty times. The above stories are related in Zaadus Sa’eed, some of which have been quoted by other Ulama as well. There are many other incidents and dreams concerning Durood Shareef apart from these, some of which will be quoted later in this book (Insha Allah).

STORY 15

Allaamah Sakhaawi (rahmatullahi alayh) reports from Rasheed Attaar (rahmatullahi alayh) that there was a saint from Egypt by the name of Hadhrat Abu Saeed Khayyaat (rahmatullahi alayh) who always stayed away from people. Then he started coming to the gatherings of Hadhrat Ibn Rushayq (rahmatullahi alayh) very regularly. In astonishment, people asked him the reason for this, to which he replied, “Rasulullah ﷺ came to me in a dream and told me to frequent these gatherings because Durood Shareef is recited in abundance.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O My Rabb! Shower salaah and salaam forever and ever upon your beloved, who is the best of all creation

STORY 16

When Abul Abbaas Ahmad bin Mansoor (rahmatullahi alayh) passed away, someone from Shiraaz saw him in a dream. He saw Abul Abbaas (rahmatullahi alayh) standing in the Jaami Masjid of Shiraaz wearing a set of clothing and a crown studded with precious pearls and gems. When the person asked him the reason, Abul Abbaas (rahmatullahi alayh) replied, “Allah forgave me, honoured me greatly and gave me this crown to wear all because of the abundant Durood that I used to recite upon Rasulullah ﷺ.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 17

A saint reports that there was a man named Mistah who cared little for his Deen. After he passed away, the saint saw him in a dream and asked him how he fared. When he replied that Allah Ta'ala had forgiven him, the saint asked him what deed it was that caused his forgiveness. He replied, "I had been copying Ahaadeeth from my teacher, when he recited Durood Shareef. I thus also recited Durood Shareef in a loud voice and when the others in the gathering heard me, they all recited Durood Shareef. As a result of this, Allah Ta'ala forgave everyone in the gathering."

Nuzhatul Majaalis relates a similar incident from a saint who says, "I had a neighbour who was very sinful and who refused to repent despite my constant advice. After he passed away, I saw in a dream that he was in Jannah. 'How did you get this position?' I asked. He replied, 'I was once sitting in the gathering of a Muhaddith when he said that Jannah will be compulsory for the one who recited Durood Shareef in a loud voice. I then recited Durood Shareef in a loud voice and when the others in the gathering heard me, they all recited Durood Shareef. As a result of this, Allah Ta'ala forgave all of us.'"

STORY 18

Hadhrat Abul Hasan Baghdadi Daarami (rahmatullahi alayh) says that he saw Abu Abdillaah bin Haamid several times in a dream. When he enquired about his condition, the reply was, "Allah Ta'ala forgave me and had mercy on me". Hadhrat Abul Hasan (rahmatullahi alayh) then asked to be told of a deed by which he would be able to proceed straight to Jannah. The reply was, "Perform a thousand Rakaats of Nafl Salaah and recite Surah Ikhlaas a thousand times in each Rakaat." "But that is extremely difficult," Hadhrat Abul Hasan (rahmatullahi alayh) sighed. "Then recite Durood Shareef a thousand times every night,"

came the reply. Hadhrat Abul Hasan (rahmatullahi alayh) says that he then made this his daily practice.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 19

A person once saw Hadhrat Abu Hafs Kaaghzi (rahmatullahi alayh) in a dream after he had passed away and enquired how he was. Hadhrat Abu Hafs (rahmatullahi alayh) replied that Allah Ta'ala had been merciful to him, forgiven him and admitted him into Jannah. When asked how this had come to be, he replied that when the angels counted his sins and then counted the Durood Shareef that he recited, they found that his Durood was more. Allah Ta'ala then instructed them to stop with the reckoning and to admit him into Jannah.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 20

Allaamah Sakhaawi (rahmatullahi alayh) relates from books of history that when a very sinful man from amongst the Bani Israa'eel died, his body was merely thrown on to the ground. Hadhrat Moosa (alayhis salaam) was then instructed through wahi (revelation) to bathe the body and perform the Janaazah Salaah for him because Allah Ta'ala had forgiven him. "Why is that?" Hadhrat Moosa (alayhis salaam) asked. Allah Ta'ala replied, "He once opened the Taurah where he saw the name of Nabi Muhammad ﷺ and sent Durood upon him. It was because of this that I forgave him."

There is no need for anyone to object to these incidents and there is no need to interpret it to mean that a single recitation of Durood Shareef will cause forgiveness from all sins and cancel all rights owed

to others. At the same time, these are not exaggerated tales or false stories. Forgiveness depends on acceptance from Allah Ta'ala the Supreme Master. As stated in the Hadith of Bitaaqah (Hadith 12 of chapter one), Allah Ta'ala can forgive a tremendous number of sins just because of a single Kalimah Tayyibah being accepted. Allah Ta'ala states in the Qur-aan Shareef,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ

بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٦٦﴾

“Indeed, Allah Ta’ala does not forgive shirk (partners be ascribed to Him), but forgives all else for whom He pleases.”

Since Allah Ta'ala forgives all sins except from the Mushrikeen and the Kuffaar, there can remain no objection against these and other such incidents. Allah Ta'ala is free to forgive all a person's sins merely upon the acceptance of a single Durood recited.

When a creditor decides to write off a debt merely on account of liking something about the debtor or without any reason whatsoever, what right does anyone else have to object? Therefore, what right does any person have to object when Allah Ta'ala decides to forgive a person out of His grace and mercy? What we do learn from these incidents is that Durood Shareef plays a great role in earning the pleasure of Allah Ta'ala and must therefore be recited very often. Who knows when or whose recitation will be accepted. In fact, it will suffice if even a single Durood Shareef is accepted.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 21

A pious person once saw a scary looking figure in a dream and asked it what it was. The figure replied that it was his sins. “How can I be

saved from you?” he asked. “By abundantly reciting Durood Shareef upon Rasulullah ﷺ,” came the reply.

Which of us do not commit sins day and night? Durood Shareef is the best medicine to rid us of these, which can be recited in every situation, whether standing, sitting or walking.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 22

Hadhrat Shibli (rahmatullahi alayh) relates that when his neighbour passed away, he saw him in a dream and asked what had happened to him. “O Shibli!” he replied, “Very difficult times have passed. As things started to go wrong when Munkar and Nakeer came for questioning, I thought to myself, ‘O Allah! What a calamity! Did I not die as a Muslim?’ A voice then told me that this was the punishment for not being cautious about how I used my tongue. When the two angels advanced to start the punishment, an extremely handsome person giving off beautiful fragrance came between us and told me the answers to the questions posed by the angels. I then immediately gave the replies. ‘May Allah have mercy on you,’ I said, ‘Who are you?’ He replied, ‘I am a person who has been created through your abundant recitation of Durood Shareef. I have been commanded to assist you against every calamity.’”

In the Aakhirah, good deeds take good forms while sins assume evil shapes. The second part of Fazaail-e-Sadaqaat describes the conditions that the dead will face. It is stated there that when the deceased is laid to rest in the grave, salaah comes to his right side, fasting to his left side, recitation of the Qur-aan Shareef and zikr by his head and other acts of Ibaadah as well. They then push-off the punishments that come from any side.

In a similar manner, sins also take shapes, i.e., ugly ones. The Qur-aan as well as the Ahaadeeth speaks often of wealth coming in the

form of snakes when zakaat has not been paid from it and then coiling themselves around the neck of the deceased.

اللَّهُمَّ احْفَظْنَا مِنْهُ

O Allah, save us from that

STORY 23

Hadhrat Abdur Rahmaan bin Samurah (radiyallahu anhu) reports that Rasulallah ﷺ once came out and said, “I saw a strange dream last night. I saw a person crossing the bridge of Siraat, sometimes dragging himself along, sometimes crawling and sometimes getting caught on something. Just then the Durood Shareef that he recited upon me came to him, made him stand up and helped him to cross over the Siraat.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 24

Hadhrat Sufyaan bin Uyaynah (rahmatullahi alayh) reports from Hadhrat Khalf (rahmatullahi alayh) that he had a friend who studied Ahadeeth with him. After the friend passed away, Hadhrat Khalf (rahmatullahi alayh) saw him in a dream running and moving about wearing new green garments. “You had been with us studying Ahadeeth,” Hadhrat Khalf (rahmatullahi alayh) said, “How have you come to enjoy such honour?” “I had certainly been with you studying Ahadeeth,” the friend acknowledged, “However, whenever the name of Rasulallah ﷺ appeared in a Hadith, I used to write ﷺ below it. It is because of this that Allah Ta’ala has granted me the honour that you see.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 25

Hadhrat Abu Sulaymaan Muhammad bin Husayn Harraani (rahmatullahi alayh) relates, "I had a neighbour by the name of Fadhl who was always busy in performing salaah and fasting. He informed me that although he used to write Ahaadeeth, he was never in the habit of writing the Durood in them. He then saw Rasulullah ﷺ in a dream saying, 'Why is it that you do not send Durood upon me when you write or take my name?' After a few days (once he had started to write the Durood), he again saw Rasulullah ﷺ in a dream. Rasulullah ﷺ said, 'Your Durood is reaching me. Say ﷺ whenever you take my name.'"

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 26

The same Hadhrat Abu Sulaymaan Harraani (rahmatullahi alayh) relates an incident about himself. He says that he once saw Rasulullah ﷺ telling him in a dream, "O Abu Sulaymaan! When you take my name whilst reading Ahaadeeth, why do you not add "wasallam" to the Durood that you say. Are you depriving yourself of the reward of forty good deeds?" It comprises of four letters, each of which attract the reward of ten good deeds. You are therefore losing the reward of forty good deeds."

A similar incident has passed in chapter four.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 27

Hadhrat Ibraheem Nasafi (rahmatullahi alayh) reports that when he once saw Rasulullah ﷺ in a dream, Rasulullah ﷺ seemed to ignore him. He then quickly held Rasulullah's ﷺ hand and kissed it saying, "O Rasulullah ﷺ! I am amongst those who serve the Ahaadeeth. I am from amongst the followers of the Sunnah and I am a traveller." Have compassion on me. Rasulullah ﷺ then smiled and said, "When you send Durood (Salaat) upon me, why then do you not send Salaams as well?" It was after this dream that he then developed the habit of writing 'wasallam'.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 28

The son of Abu Sulaymaan (rahmatullahi alayh) relates that after his father passed away, he saw him in a dream and asked how Allah Ta'ala had treated him. "Allah Ta'ala forgave me," he replied. "Why", the son asked. "For writing Durood Shareef with every Hadith of Rasulullah ﷺ."

STORY 29

Hadhrat Ja'far bin Abdullah (rahmatullahi alayh) reports that he once saw (the famous Muhaddith) Hadhrat Abu Zur'ah (rahmatullahi alayh) in a dream leading the angels in salaah in the heavens. "How did you reach this lofty status of honour?" he asked. Hadhrat Abu Zur'ah (rahmatullahi alayh) replied, "I had written a million Ahaadeeth and always wrote Durood Shareef whenever I wrote the name of Rasulullah ﷺ. Rasulullah ﷺ did say that whoever sends Durood Shareef upon him once will receive ten in exchange."

In this way, he easily received ten million mercies. Only one mercy from Allah Ta'ala means more than everything on earth. How great indeed is the bounty of Allah Ta'ala when ten million such mercies are given to a person?

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 30

Several dreams concerning Imaam Shaafi'ee (rahmatullahi alayh) have passed from Zaadus Sa'eed and many more have been related. Allaamah Sakhaawi (rahmatullahi alayh) relates from Hadhrat Abdullah bin Abdul Hakam (rahmatullahi alayh) that when he saw Imaam Shaafi'ee (rahmatullahi alayh) in a dream and asked him how he fared, Imaam Shaafi'ee (rahmatullahi alayh) replied that Allah Ta'ala had forgiven him and admitted him into Jannah. Allah Ta'ala had also decorated Jannah, as a bride is decorated and showered gifts on him just as a bride is spoilt with gifts. "How did you reach this status?" Hadhrat Abdullah (rahmatullahi alayh) asked. Imaam Shaafi'ee (rahmatullahi alayh) replied, "Someone mentioned to me that it is because of the Durood Shareef that I had written in my book Kitaabur Risaalah." "Do tell me what the Durood is," Hadhrat Abdullah (rahmatullahi alayh) asked. Imaam Shaafi'ee (rahmatullahi alayh) then recited to him the following Durood

صَلَّى اللهُ عَلَى مُحَمَّدٍ عَدَدَ مَا ذَكَرَهُ الذَّاكِرُونَ وَعَدَدَ مَا غَفَلَ عَنْ ذِكْرِهِ
الْغَافِلُونَ

Have mercy O Allah, upon Muhammad ﷺ as much as the number of times of those who remember him and as much as the number of times as those who are negligent of his remembrance.

When Hadhrat Abdullah (rahmatullahi alayh) awoke from the dream, he opened Kitaabur Risaalah and found the Durood to be exactly as Imaam Shaafi'ee (rahmatullahi alayh) had mentioned it to him.

Allaamah Nameeri (rahmatullahi alayh) and others have reported the dream from Imaam Muzani (rahmatullahi alayh) who saw Imaam Shaafi'ee (rahmatullahi alayh) in a dream and asked him how he fared. Imaam Shaafi'ee (rahmatullahi alayh) replied that Allah Ta'ala had forgiven him because of a Durood that he had written in his book Kitaabur Risaalah. The Durood is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ
ذِكْرِهِ الْغَافِلُونَ

O Allah have mercy, upon Muhammad ﷺ as numerous as the number of times as those who remember him and as numerous as the number of times as those who are negligent of his remembrance

Bayhaqi reports a dream from Hadhrat Abu Hasan Shaafi'ee (rahmatullahi alayh) in which he asked Rasulallah ﷺ what rewards Imaam Shaafi'ee (rahmatullahi alayh) received for the Durood that he wrote in his book Kitaabur Risaalah,

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَ غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

O Allah! Have mercy, upon Muhammad ﷺ as numerous as the number of times of those who remember him and as numerous as the number of times as those who are negligent of his remembrance

Rasulullah ﷺ replied, "On my behalf, his reward has been that he has not been detained for reckoning."

Hadhrat Ibn Bunaan Asbahaani (rahmatullahi alayh) reports that when he saw Rasulallah ﷺ in a dream, he asked, "O Rasulallah ﷺ! Muhammad bin Idrees Shaafi'ee (rahmatullahi alayh) is from amongst the children of your uncles (uncle has been mentioned because Imaam Shaafiee's family joins Rasulallah's ﷺ family at Abdu Yazeed bin Haashim. Haashim was the great grandfather of Rasulallah ﷺ). Have you honoured him in any particular manner?" Rasulallah ﷺ replied, "I have made dua to Allah Ta'ala to excuse him from reckoning." "O Rasulallah ﷺ!" Hadhrat Ibn Banaan (rahmatullahi alayh) queried,

“because of what deed did he deserve this honour?” Rasulallah ﷺ replied, “Because he used to recite a Durood that none other had recited.” When asked what the Durood was, Rasulallah ﷺ recited the following,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ
ذِكْرِهِ الْغَافِلُونَ

O Allah! Have mercy upon Muhammad ﷺ as numerous as the number of times as those who remember him and as numerous as the number of times as those who are negligent of his remembrance

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 31

Hadhrat Abul Qaasim Mirwazi (rahmatullahi alayh) reports that he and his father used to compare books of Hadith at nights. It was seen in a dream that a pillar of light shone from the place where they sat for this purpose and reached the heavens. When asked why this pillar had appeared, it was mentioned that it was because of the Durood Shareef that they recited whenever they compared notes. The Durood was,

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ شَرَّفَ وَ كَرَّمَ

O Allah! Have mercy, upon him (Muhammad ﷺ) and shower peace upon him, raise him in rank and honour him.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 32

Hadhrat Abu Ishaaq Nahshal (rahmatullahi alayh) says, “I used to write books on Ahaadith and whenever I wrote the name of Rasulullah ﷺ I used to write it thus,

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا

It has been said by the Nabi - Have mercy O Allah, upon him (Muhammad) and (bestow) peace and your pleasure

He once saw in a dream that after going through this book, Rasulullah ﷺ said, “This is excellent!” (Here Rasulullah ﷺ was referring to the addition of the word تَسْلِيمًا).

Allaamah Sakhaawi (rahmatullahi alayh) has reported many other dreams in which the person in the dream had been seen in a very good condition because of writing Durood Shareef each time they wrote the name of Rasulullah ﷺ.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 33

Hadhrat Hasan bin Moosa Hadhrami (rahmatullahi alayh) was famously known as Ibnu Ujayna. He says, “I used to write down Ahaadeeth but because of rushing, I would leave out writing the words of Durood after Rasulullah’s ﷺ name. When I once saw Rasulullah ﷺ in a dream, he asked me, ‘When you write Ahaadeeth, why don’t you write the Durood after my name as Abu Amr Tabari does?’ I was shocked when I awoke and immediately made a promise to always write ‘ﷺ’ in every Hadith.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 34

Hadhrat Abu Ali Hasan bin Ali Attaar (rahmatullahi alayh) says, “Abu Taahir once wrote down some parts of a Hadith kitaab and handed it to me. I noticed that wherever the name of Rasulullah ﷺ appeared, he added the words,

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا كَثِيرًا كَثِيرًا

O Allah, shower mercy upon him (Muhammad ﷺ) and (shower) peace and Your pleasure abundantly, abundantly, abundantly.

When I asked Abu Taahir the reason for this, he informed me that when he wrote Ahaadeeth as a young man, he used to leave out writing Durood after the name of Rasulullah ﷺ. He then saw Rasulullah ﷺ in a dream and when he went up to Rasulullah ﷺ to greet him with Salaam, Rasulullah ﷺ turned away from him. When he greeted from the opposite direction, Rasulullah ﷺ again turned away. When he faced Rasulullah ﷺ for the third time, he asked, ‘O Rasulullah ﷺ! Why do you turn away from me?’ Rasulullah ﷺ replied, ‘Because you do not write Durood when you write my name in your books.’

Abu Taahir then decided to always write the words,

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا كَثِيرًا كَثِيرًا

Shower mercy O Allah, upon him (Muhammad ﷺ) and (shower) peace and Your pleasure abundantly, abundantly, abundantly each and every time that he wrote the name of Rasulullah ﷺ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 35

Hadhrat Abu Hafs Samarqandi (rahmatullahi alayh) writes in his book Raunaqul Majaalis that a very wealthy businessman in Balkh once passed away, leaving two sons behind. They divided the estate in two halves between them, but there were also three hairs of Rasulullah ﷺ that remained in the estate. They took a hair each and then the elder brother said, "Let us now cut the third one in half and each take half of this strand." "Never!" the younger brother exclaimed, "Resulullah's ﷺ mubaarak hair can never be cut!" The elder brother then said, "Would you then prefer that I take all the wealth and you take the three strands of hair for yourself?" The younger brother happily agreed. The younger brother kept the hairs with him wherever he went and would often take them out to look at them and recite Durood Shareef. It was not long thereafter that the elder brother lost all his wealth and the younger brother became very wealthy. When the younger brother passed away, a saint saw Rasulullah ﷺ in a dream, who said, "Whoever has any need should sit by the grave of this man and make dua to Allah Ta'ala."

This incident is also written in Nuzhatul Majaalis. This report adds that after the elder brother became poor, he saw Rasulullah ﷺ in a dream. When he complained to Rasulullah ﷺ about his poverty, Rasulullah ﷺ said to him, "O deprived one! While you had no concern for my hair, your brother readily took it and would recite Durood Shareef each time he looked at it. Because of that, Allah Ta'ala made him fortunate in this world as well as in the Aakhirah." As soon as he awoke, he immediately went to his younger brother to become one of his servants.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 36

A woman once came to Hadhrat Hasan Basri (rahmatullahi alayh) saying, "My daughter has passed away. I wish that I could see her in a dream." Hadhrat Hasan (rahmatullahi alayh) then told her to perform four Rakaats salaah after Esha, reciting Surah Takaasur in every Rakaat after Surah Faatihah. She was then to lie down and recite Durood Shareef until she fell asleep. She saw her daughter in a dream that night. Her daughter was suffering severe punishment and was wearing a dress of tar. Her hands were handcuffed and her feet were tied in chains of fire. When she reported the incident to Hadhrat Hasan Basri (rahmatullahi alayh) the following day, he advised her to give some Sadaqah on behalf of her daughter, for that would perhaps earn forgiveness for her.

The following night, Hadhrat Hasan Basri (rahmatullahi alayh) saw a dream in which he saw a very beautiful garden. In the garden was a very high throne, on which sat an extremely beautiful young girl, wearing a shining crown. "Do you recognise me, O Hasan?" the girl asked. When he told her that he did not, she told him that she was the daughter of the woman whom he had advised to recite Durood Shareef (between the salaah and falling asleep). "But your mother described your condition to be the exact opposite of this," Hadhrat Hasan (rahmatullahi alayh) said. "That had been my condition," she admitted. "But how did you reach this position?" Hadhrat Hasan asked. She then explained, "We were seventy thousand people suffering the same punishment when a saint passed by our graveyard, recited Durood Shareef once and then passed the reward to us all. His Durood was so appreciated by Allah Ta'ala that we were all freed from the punishment. It is through the blessings of that saint that we have now reached this rank."

Raudhul Faa'iq reports a similar incident about a woman whose son was very sinful. Despite her advising him constantly to repent, he refused to listen and eventually passed away in that condition. The mother was distressed that he had passed away in such a condition and wished that she could see him in a dream. When she did see him one night, she saw that he was suffering severe punishment. This distressed her even more. She then happened to see him again a while

later, but was pleased to see him in a good and happy state. He explained, “A very sinful person once passed by our graveyard and happened to take a lesson by seeing the graves. He then started to weep uncontrollably and repented most sincerely. Thereafter, he recited some part of the Qur-aan Shareef, recited Durood Shareef twenty-times and then passed the rewards to everyone in the graveyard. As a result of the portion that I received, you see me in this condition now. My dear mother! Durood Shareef is a light of the heart, forgiveness for sins and a mercy for both the living and the dead.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 37

Ka'b Ahbaar (rahmatullahi alayh) was a great Aalim of the Taurah. He says that Allah Ta'ala once sent wahi to Hadhrat Moosa (alayhis salaam) saying, “O Moosa! Had it not been for such people who praise and glorify Me, I would not send a drop of rain from the sky and not allow a single grain to grow from the ground...” The Hadith then continues to mention that Allah Ta'ala also told him, “O Moosa! Do you want to know how you may make yourself as close to Me as your speech is to your tongue, as close as your thoughts are to your heart, as close as your soul is to your body and as close as your eye is to your sight?” “Please do inform me,” Hadhrat Moosa (alayhis salaam) begged. “Then send Durood in abundance upon Nabi Muhammad ﷺ,” Allah Ta'ala replied.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 38

A pious saint by the name of Muhammad bin Sa'eed bin Mutarraf reports that it was his practice to recite a fixed amount of Durood Shareef every night when he retired to bed. One night he had completed the recitation on the upper story of his house when he fell asleep there. He saw Rasulullah ﷺ in a dream, entering through the door of the upper story, causing the entire upper story to brighten up. Rasulullah ﷺ approached him saying, "Bring me that mouth which recites Durood Shareef so that I may kiss it." Out of shyness, he turned and Rasulullah ﷺ kissed his cheek. When he awoke with a shock, he noticed that the entire upper story was fragrant with the scent of musk. The scent remained on his cheek for eight days.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 39

Hadhrat Muhammad bin Maalik (rahmatullahi alayh) says, "I went to Baghdad to study under Qaari Abu Bakr bin Mujaahid (rahmatullahi alayh). A group of us went to him while he was reciting Qiraa'ah. Just then an old man appeared, wearing an old turban, an old cloak and an old shawl. Seeing him, Qaari Abu Bakr (rahmatullahi alayh) stood up, seated the man in his place and asked him about his health and about his family. The old man informed him that a son was born to him the previous night and that his family now needed some butter and honey. After listening to the old man's pleas for a while, Qaari Abu Bakr became extremely sad. Whilst in that state of sadness, he had a dream in which he saw Rasulullah ﷺ saying to him, "Do not be so sad. Go to the governor Ali bin Isa and convey to him this sign (showing that the message really is from me) that he does not sleep on a Friday night until he has completed reciting Durood Shareef a thousand times. However, this Friday, he had only completed reciting

Durood 700 times when a messenger from the king came to call him to the king's presence. He then completed the balance only after returning. After informing him of this, tell him to give this father of the new born a hundred gold coins so that he may fulfil his needs."

Qaari Abu Bakr (rahmatullahi alayh) went immediately with the old man to the governor. "Rasulullah ﷺ has sent this old man to you," Qaari Abu Bakr (rahmatullahi alayh) said to the governor. The governor immediately stood up and seated the old man in his place. When the governor asked for more information, Qaari Abu Bakr (rahmatullahi alayh) informed him of the dream. The governor was overjoyed and sent his servant to fetch a bag with a thousand gold coins. He then took out a hundred coins and handed it to the old man. Thereafter, he took out another hundred and gave it to Qaari Abu Bakr (rahmatullahi alayh). The Shaikh however, refused to accept the money. The governor insisted, saying, "This is for the good news that you have brought to me about the thousand Durood Shareefs, which had been a secret between Allah Ta'ala and myself. No one knew of it." He then took out another hundred gold coins and said, "This is for the good news that you have brought to me, informing me that Rasulullah ﷺ received news of the Durood Shareef I send to him." He then took out another hundred gold coins and said, "This is for the trouble you have taken to come to me." In this manner, he continued giving a hundred coins every time until the bag of a thousand gold coins was emptied. Qaari Abu Bakr (rahmatullahi alayh), however, refused to accept any money besides the hundred coins that Rasulullah ﷺ had instructed for the old man.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 40

Hadhrat Abdur Raheem bin Abdur Rahmaan (rahmatullahi alayh) says that he once fell in the bathroom and severely injured his hand, because of which his hand became very swollen. He therefore spent

the night in much restlessness before he finally fell off to sleep. He then saw Rasulullah ﷺ in a dream and said, “O Rasulullah ﷺ!” Rasulullah ﷺ said to him, “Your abundant recitation of Durood Shareef has amazed me.” When he woke up thereafter, the pain and even the swelling had completely disappeared.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 41

Allaamah Sakhaawi (rahmatullahi alayh) reports that one of the students of Allaamah Ahmad bin Raslaan (rahmatullahi alayh) saw Rasulullah ﷺ in a dream and presented to him the book Al-Qawlul Badee fis Salaati ala Habeebish Shafee. The book is a famous work of Allaamah Sakhaawi (rahmatullahi alayh), most of which discusses Durood Shareef. Rasulullah ﷺ accepted the book from him. Allaamah Sakhaawi (rahmatullahi alayh) says, “I was pleased to note that the dream was a long one and I have strong hope that it has been accepted by Allah Ta’ala and His Nabi ﷺ and that it will be a source of tremendous rewards in both worlds. Dear reader! Continue to remember Nabi ﷺ abundantly because your Durood Shareef is sent to his grave and your name will be mentioned before him.”

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَصَحْبِهِ وَاتَّبَاعِهِ وَسَلَّم تَسْلِيمًا كَثِيرًا كَثِيرًا كَثِيرًا
كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

O Allah! Shower mercy upon him (Muhammad ﷺ) and upon his family, and his companions, and his followers and shower peace and Your pleasure abundantly, abundantly, abundantly, as long as men continue to remember him and as long as men are negligent in remembering him.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 42

Hadhrat Abu Bakr bin Muhammad (rahmatullahi alayh) reports, "I was once with Hadhrat Abu Bakr bin Mujaahid (rahmatullahi alayh) when Shaikhul Mashaa'ikh Allaamah Shibli (rahmatullahi alayh) arrived. Shaikh Abu Bakr (rahmatullahi alayh) immediately stood up, embraced him and kissed him on the forehead. 'My Master,' I said, 'You are honouring Shibli in this manner when you and all the Ulama of Baghdad regard him to be mad.' He replied, 'I have done only what I saw Rasulullah ﷺ do.'

He then related his dream to me. He said, 'I saw Rasulullah ﷺ in a dream when Shibli (rahmatullahi alayh) appeared. Rasulullah ﷺ stood up, hugged him and kissed him on the forehead. When I enquired about this, Rasulullah ﷺ replied that this was because of Shibli reciting after every salaah the verses,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Verily the messenger has come to you from among yourselves, painful to him is your falling into distress, desirous of your good, loving and merciful towards the believers

Thereafter, he always recites Durood,

صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ

May the mercy of Allah be upon you O Muhammad ﷺ, May the mercy of Allah be upon you O Muhammad ﷺ, May the mercy of Allah be upon you O Muhammad ﷺ

Shaikh Abu Bakr (rahmatullahi alayh) relates further that after the dream, he enquired from Hadhrat Shibli (rahmatullahi alayh) what it was that he recited after every salaah. The reply was exactly as Rasulallah ﷺ had stated in the dream.

Hadhrat Abul Qaasim Khaffaaf (rahmatullahi alayh) reports that Hadhrat Shibli (rahmatullahi alayh) once came to the Masjid of Shaikh Abu Bakr bin Mujaahid (rahmatullahi alayh). Seeing him, the Shaikh immediately stood up. His students were very surprised to see this and said, "You do not stand up in honour of even the high ministers, but you stand up for Shibli?" In reply, the Shaikh said, "Why should I not stand up for a man whom Rasulallah ﷺ himself honours." He then went on to relate a dream in which Rasulallah ﷺ said to him, "Tomorrow a Jannati shall come to you. You must honour him." A few days later, he again saw Rasulallah ﷺ in a dream. This time Rasulallah ﷺ said, "O Abu Bakr! Allah Ta'ala shall honour you as well because you have honoured a man of Jannah." "O Rasulallah ﷺ!" Shaikh Abu Bakr (rahmatullahi alayh) asked, "How has Shibli earned this kind of respect from you?" Rasulallah ﷺ replied that it was because it was the practice of Shibli for eighty years to recite the following verses after every Fardh Salaah,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Verily the messenger has come to you from among yourselves, painful to him is your falling into distress, desirous of your good, loving and merciful towards the believers

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 43

Imaam Ghazaali (rahmatullahi alayh) reports in his book Ihyaaul Uloom from Abdul Waahid bin Zaid Basri (rahmatullahi alayh) that when he was travelling for Hajj, he had with him a companion who kept himself busy with the recitation of Durood Shareef in every condition whilst walking, sitting or standing. When asked why he recited so much of Durood Shareef he replied, “When I went for my first Haj, my father travelled with me. When we were returning, we stopped over somewhere for the night. Someone came to me in a dream, saying, “Get up! Your father has died and his face has blackened.” I got up with a shock and went over to where my father was. Removing the sheet from his face, I saw that his face really had blackened and that he had passed away.” This grieved me and I was still overwhelmed with shock when I fell asleep once more. I then saw in a dream that four scary men holding iron rods were standing by my father’s head (ready to beat him up). Just then, a handsome man wearing green clothing appeared and shoved the men away. The man passed his hand over my father’s face and said to me, ‘Get up! Allah Ta’ala has brightened your father’s face.’ ‘May my parents be sacrificed for you! Who are you?’ I asked. ‘My name is Muhammad ﷺ’ he replied. Since that day I have never stopped reciting Durood Shareef.”

Nuzhatul Majaalis reports a similar incident from Abu Haamid Qazwini (rahmatullahi alayh). A man and his son were on a journey. On the way the father died and his face was changed into the face of a swine. When the son saw his father’s face, he started to weep uncontrollably and made dua to Allah Ta’ala. When he fell asleep, he was informed in a dream that this had happened because his father took interest. However, Rasulullah ﷺ had interceded on his behalf because he always recited Durood Shareef whenever he heard the name of Rasulullah ﷺ. As a result of this intercession, his face was brought back to the original form.

Raudhul Faa’iq reports from Hadhrat Sufyaan Sauri (rahmatullahi alayh), who noticed a person reciting only Durood Shareef and nothing else as he performed Tawaaf around the Ka’bah Shareef. When Hadhrat Sufyaan (rahmatullahi alayh) asked the man the reason

for his behaviour, the man first asked Hadhrat Sufyaan (rahmatullahi alayh) who he was. When Hadhrat Sufyaan (rahmatullahi alayh) identified himself, the man said, "I shall inform you only because you are one who is most distinct of this time. I would otherwise never have opened up my secret. I was travelling with my father for Hajj when he fell ill. While I was making arrangements for his treatment, he suddenly passed away and his face blackened. I was full of grief and covered his face with a cloth. I immediately recited inna lillahi wa inna ilayhi raajioon. I then fell asleep and saw a dream in which a man appeared who was more handsome than any other man I had ever seen. He was wearing clothing more beautiful than I had ever seen and he was giving off a perfume more fragrant than I had ever smelt. He walked quickly up to my father and passed his hand over my father's face, causing it to brighten. As he was leaving, I rushed behind him and caught hold of his clothes. 'May Allah have mercy on you,' I said to him, 'You have done such a great favour for my father on this journey. Do inform me who you are?' 'Don't you recognise me?' he said, 'I am Muhammad bin Abdullaah ﷺ, upon whom the Qur-aan was revealed. Although your father was a great sinner, he always sent Durood upon me in abundance. When he fell into this difficulty, I responded to his distress as I do for any person who sends Durood upon me.'"

1

يَا مَنْ يُجِيبُ دُعَا الْمُضْطَرِّ فِي الظُّلَمِ يَا كَاشِفَ الضَّرِّ وَ الْبَلَوِ مَعَ السَّقَمِ

O The One Who responds to the call of the distressed in the darkness. O The One Who removes hardships, problems and illnesses

2

شَفِّعْ نَبِيَّكَ فِي ذُنِّي وَ مَسْكِنَتِي وَ اسْتُرْ فَإِنَّكَ ذُو فَضْلٍ وَ ذُو كَرَمٍ

Do accept the intercession of Your Nabi ﷺ during my moments of disgrace and need. Conceal my faults, for verily You are the Most Bountiful and Honourable

3

وَ اغْفِرْ ذُنُوبِي وَ سَاهِجْنِي بِهَا كَرَمًا تَفَضُّلاً مِنْكَ يَا ذَا الْفَضْلِ وَ التَّعَمُّ

Forgive my sins and be compassionate towards me out of Your generosity and sheer grace, O Most Generous and Giver of bounties

4

إِنْ لَمْ تُعْنِنِي بِعَفْوٍ مِنْكَ يَا أَمَلِي وَ خَجَلْتَنِي وَ يَا حَيَايَ مِنْكَ وَ نَدَمْتَنِي

If You do not assist me through Your graciousness, O my only hope, how disgraced, shameful and remorseful will I be

5

يَا رَبِّ صَلِّ عَلَى الْهَادِي الْبَشِيرِ وَ مَنْ لَهُ الشَّفَاعَةُ فِي الْعَاصِي أَخِي التَّذَمُّرِ

my Rabb! Shower Your special mercies upon the guide, the bearer of glad tidings and the one who will be permitted to intercede on behalf of the sinners and remorseful ones

6

يَا رَبِّ صَلِّ عَلَى الْمُخْتَارِ مِنْ مُضَرَ أَرْكَى الْخَلَائِقِ مِنْ عَرَبٍ وَ مِنْ عَجَمٍ

my Rabb! Shower Your special mercies upon the chosen one of the Mudhar tribe, who possessed the best character from amongst all Arabs and non-Arabs

7

يَا رَبِّ صَلِّ عَلَى خَيْرِ الْأَنَامِ وَ مَنْ سَادَ الْقَبَائِلِ فِي الْأَنْسَابِ وَ الشَّيَمِ

my Rabb! Shower Your special mercies upon the best of all creation, the one who led all tribes regardless of their lineage and character

8

صَلَّى عَلَيْهِ الَّذِي أَعْطَاهُ مَنَزِلَةً غُلِيَاءَ إِذْ كَانَ حَقًّا أَفْضَلَ الْأُمَمِ

It is the One Who gave him the high status Who showers His mercies upon him, for he is most worthy of it as the best of all people

9

صَلَّى عَلَيْهِ الَّذِي أَعْلَاهُ مَرْتَبَةً ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِئُ النَّسَمِ

It is the One Who gave him the high status Who showers His mercies upon him and it is Him the Creator of all souls Who also chose him as a beloved

10

صَلَّى عَلَيْهِ صَلَوةً لَا انْقِطَاعَ لَهَا مَوْلَاهُ ثُمَّ عَلَى صَحْبٍ وَذِي رَحِمٍ

May His Protecting Friend shower such mercies upon him that never come to an end, as well as upon his companions and family

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 44

This incident is mentioned in Nuzhatul Majaalis where a person went to visit a sick person (who was on his deathbed). “How are you feeling the bitter pains of death?” he asked. “I am experiencing none of it,” the man replied, “because I have heard from the Ulama that the person who recited Durood Shareef in abundance will be saved from the difficulties of death.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 45

It is reported in Nuzhatul Majaalis that a pious saint once suffered from an illness that prevented him from passing urine. In that time he saw Shaikh Shahaabud Deen ibn Rislaan (rahmatullahi alayh) in a dream. The Shaikh was a great buzurg and a great Aalim. When the

saint informed the Shaikh of his condition, the Shaikh remarked, “How is it that you do not know the tried and tested cure of all illnesses!” He then told him to read the following Durood,

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى رُوحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ وَصَلِّ وَسَلِّمْ
عَلَى قَلْبِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُلُوبِ وَصَلِّ وَسَلِّمْ عَلَى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي
الْأَجْسَادِ وَصَلِّ وَسَلِّمْ عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ

O Allah, shower mercy and peace and blessing on Sayyidina Muhammad ﷺ among all souls, and shower mercy and peace on the heart of Sayyidina Muhammad ﷺ amongst all hearts, and shower mercy and peace upon the grave of Sayyidina Muhammad ﷺ amongst all graves.

After waking up, the saint started reciting this Durood in abundance until he was cured of his ailment.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 46

Abu Nuaym reports from Sufyaan Sauri (rahmatullahi alayh) that he once went out and saw a youth who whenever he lifted his foot or put it down, he recited;

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

O Allah, shower mercy upon Muhammad ﷺ and upon Muhammad's ﷺ family.

Hadhrat Sufyaan (rahmatullahi alayh) asked him, “Are you doing this because of some special knowledge you have (or is this your personal opinion)?” The youngster asked him “And who are you?” “I am Sufyaan Sauri,” the reply came. “Are you the Sufyaan from Iraq?” he

asked further. When Hadhrat Sufyaan (rahmatullahi alayh) confirmed that it was him, the youth asked, “Do you recognise Allah?” “Certainly,” Hadhrat Sufyaan (rahmatullahi alayh) replied. “How have you recognised Allah?” the youth asked. Hadhrat Sufyaan (rahmatullahi alayh) replied, “It is Him who removes the day from the night, the night from the day and Who creates the form of a child in the womb of his mother.”

“You have not recognised Allah,” he said. “Then tell me how is Allah recognised,” Hadhrat Sufyaan (rahmatullahi alayh) asked. The youth replied, “When I am forced to abandon a plan that I have resolved to carry out and I am unable to accomplish something that I was determined to do, I then realised that there is another Being Who allows me to fulfil my tasks.”

When Hadhrat Sufyaan (rahmatullahi alayh) then asked him about the Durood Shareef that he recited, he explained, “I went with my mother for Hajj and it so happened that she passed away. Her face became black and her belly swelled, signs that she was being punished. I made dua to Allah Ta’ala and as my hands were raised, I noticed a kind of cloud coming from the Tihama region. From the cloud there appeared a man, who passed his hand over my mother’s face, causing it to shine brightly and even the swelling of her belly disappeared. ‘Who are you?’ I asked, ‘You have certainly removed the difficulty that my mother and I have been experiencing.’ ‘I am your Nabi Muhammad ﷺ,’ he replied. ‘Do give me some advice,’ I asked. He said, ‘Recite,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

each time that you lift a foot and put it down.”

STORY 47

Imam Ghazaali (rahmatullahi alayh) reports that when Rasulallah ﷺ passed away, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ started to weep and say, “May my parents be sacrificed for you, O Rasulallah ﷺ! There was the trunk of a date palm upon which you used to lean, which started to weep when the mimbar was made and you were separated

from it. You then comforted it by passing your mubaarak hand over it. O Rasulullah ﷺ! Your Ummah is more entitled to weep on being separated from you (and are in more need of comforting). May my parents be sacrificed for you, O Rasulullah ﷺ! Your status with Allah Ta'ala is so high that Allah Ta'ala has described obedience to you as obedience to Him when he said,

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

'Whoever obeys the Rasool ﷺ has obeyed Allah'

May my parents be sacrificed for you, O Rasulullah ﷺ! Your status with Allah Ta'ala is so high that you have been informed of your forgiveness before even asking for it, when Allah Ta'ala said,

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ

'Allah has forgiven you. Why have you then permitted them...'

May my parents be sacrificed for you, O Rasulullah ﷺ! Your status with Allah Ta'ala is so high that even though you have come last to this world, you have been mentioned first when Allah Ta'ala speaks of the promise that the Ambiyaa عَلَيْهِمُ السَّلَامُ took. Allah Ta'ala says,

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَ

عِيسَى ابْنِ مَرْيَمَ ۖ وَآخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ۖ

'Remember the time when We took their promise from the Ambiyaa عَلَيْهِمُ السَّلَامُ from you (O Muhammad ﷺ), from Nooh عَلَيْهِ السَّلَامُ and Ibraaheem عَلَيْهِ السَّلَامُ and Moosa عَلَيْهِ السَّلَامُ and Esa عَلَيْهِ السَّلَامُ, son of Mariam عِيسَى ابْنِ مَرْيَمَ ۖ وَآخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ۖ. (Ahzaab - 7)

May my parents be sacrificed for you, O Rasulullah ﷺ! Your status with Allah Ta'ala is so high that the kuffaar will wish that they had followed you when they are suffering in Jahannam. They will say,

يَا لَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ

'If only we had obeyed Allah Ta'ala and the Rasool ﷺ'

May my parents be sacrificed for you, O Rasulullah ﷺ! The miracle that Allah Ta'ala gave to Hadhrat Moosa عليه السلام, allowing springs to gush forth from rocks is no greater than Allah Ta'ala allowing water to gush forth from your mubaarak fingers. May my parents be sacrificed for you, O Rasulullah ﷺ! Allah Ta'ala allowed Sulaymaan عليه السلام to travel a month's journey in a morning with the wind and then a month's journey in the evening. However, this is not at all greater than when in a single night, you travelled past the seven heavens and were back in Makkah by dawn.

صَلَّى اللَّهُ عَلَيْكَ

May Allah shower His special mercies upon you

May my parents be sacrificed for you, O Rasulullah ﷺ! Allah Ta'ala gave Isa عليه السلام the miracle to bring the dead back to life. This too is no greater than the fact that a limb of a goat was roasted and still it spoke to you, informing you that you should not eat it because it had been poisoned. May my parents be sacrificed for you, O Rasulullah ﷺ! Hadhrat Nooh عليه السلام made dua to Allah Ta'ala saying,

لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا

'O my Rabb! Do not leave a single home of the Kuffaar standing on earth'

Had you cursed us, none of us would have been left alive. Indeed, the Kuffaar had trampled on your back, they made your face bloody during the Battle of Uhud and even martyred your teeth. However, rather than cursing them, you made dua for them

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

'O Allah! Forgive my people for they know not what they are doing.'

May my parents be sacrificed for you, O Rasulullah ﷺ! In a very short duration (time) of your life (23 years after announcing Nubuwwat) so many people believed in you that far outnumber the people who believed in Hadhrat Nooh عَلَيْهِ السَّلَامُ throughout his long life (of more than 950 years). Note: The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullah ﷺ who were present for the final Hajj numbered 124 000 and only Allah Ta'ala knows how many more were not present there. You have an extremely large number of followers. (In a Hadith of Bukhaari Shareef, Rasulullah ﷺ mentioned that when he was shown his Ummah,

رَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ

I saw such a large number of my Ummah that the horizon was filled

The followers of Hadhrat Nooh عَلَيْهِ السَّلَامُ were so much fewer as the Qur-aan states;

وَمَا أَمِنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٦٠﴾

only a few people believed in him

May my parents be sacrificed for you, O Rasulullah ﷺ! Had you sat only in the company of those of your status, then we would never have had the opportunity to sit with you. Had you married only amongst those of your position, then we would never have been honoured to have the likes of us being married to you. Had you eaten only in the company of those of your class, then we would never have had the opportunity of eating with you. It was only because of your humility that you sat with us, married amongst us, ate with us, wore clothing of animal's hair, rode a mule and even allowed others to ride while sitting behind you. It was only because of your humility that you sat on the floor to eat and even licked your fingers.

صَلَّى اللَّهُ عَلَيْكَ وَسَلَّم

May Allah Ta'ala shower His special mercies and peace upon you

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 48

Nuzhatul Basaateen reports from Hadhrat Ibraheem Khawwaas (rahmatullahi alayh) that once whilst travelling he suffered such extreme thirst that he fell unconscious. He was then awakened by a man who sprinkled water on his face. The man was extremely handsome and rode a fine horse. The man gave him water to drink and told him to ride with him. After a while, the man said, “What do you see ahead?” “It is Madinah,” Ibraaheem Khawwaas (rahmatullahi alayh) replied. The man then said, “You may get down here and convey my Salaams to Rasulullah ﷺ with the words, ‘Your brother Khidhr conveys his Salaams to you.’”

Shaikh Abul Khayr Aqta (rahmatullahi alayh) reports that he once arrived in Madinah Munawwarah, but could not get anything to eat for five days. He then went to the Raudha Mubaarak (Blessed grave) of Rasulullah ﷺ and, after making Salaam to Rasulullah ﷺ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he said, “O Rasulullah ﷺ! I am your guest today.” He then went behind the Mimbar where he fell asleep. He saw Rasulullah ﷺ in a dream, with by Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ on the right, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ on the left and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ in front. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ tapped him and said, “Wake up! Rasulullah ﷺ is coming.” He immediately got up and kissed Rasulullah ﷺ on his forehead. Rasulullah ﷺ then gave him a roti, of which he ate half. When he woke up, he found the remaining half still in his hand. (This same story is related in Qawlul Badee by Imam Sakhaawi (rahmatullahi alayh). According to Qawlul Badee it says,

أَقَمْتُ خَمْسَةَ أَيَّامٍ مَا ذُقْتُ ذَوْاقًا

I had been there for five days without having tasted anything

In his book Hirz-e-Sameen fi Mubashiraatin Nabiyyil Ameen, our Shaikhul Mashaa'ikh Hadhrat Shah Wali'ullaah Muhaddith Dehlawi (rahmatullahi alayh) quotes forty dreams and visions in which he and his father saw Rasulullah ﷺ. In the 12th incident, he states that he was suffering extreme hunger one day and made dua to Allah Ta'ala. He then saw the soul of Rasulullah ﷺ coming down from the heavens with a piece of bread, which he handed to him. In the 13th incident he states that he was also extremely hungry one night, when a friend brought him a cup of milk to drink. He then fell asleep and saw Rasulullah ﷺ say to him in a dream, "It was I who arranged for the milk to be sent to you." It was therefore the tawajjuh (attention) that Rasulullah ﷺ focussed on the person that inspired him to bring the milk. When the tawajjuh (focussed attention) of saints are proven to be true by so many reliable incidents that they are impossible to deny, why should the tawajjuh (focussed attention) of Rasulullah ﷺ not be possible?

In the 15th incident, he reports that his father once fell ill. That night he saw Rasulullah ﷺ in a dream. "How is my son feeling?" Rasulullah ﷺ asked. Rasulullah ﷺ then informed him that he would soon be well and gave him two of the hairs from his mubaarak beard. He recovered instantly and found the two hairs with him when he awoke.

Hadhrt Shah Wali'ullaah (rahmatullahi alayh) says that his father had given him one of the hairs.

Hadhrt Shah Wali'ullaah (rahmatullahi alayh) also reports the 18th incident from his father. His father said, "I was still a student when I decided to fast every day. I was however, hesitant to do so because of the difference of opinion amongst the Ulama in this regard. I then saw a dream in which Rasulullah ﷺ gave me a loaf of bread. Hadhrt Abu Bakr رَضِيَ اللّٰهُ عَنْهُ and Hadhrt Umar رَضِيَ اللّٰهُ عَنْهُ were also present and Hadhrt Abu Bakr رَضِيَ اللّٰهُ عَنْهُ said,

الْهَدَايَا مُشْرَكَةٌ

'Gifts (given in company) need to be shared (by those present).'

I therefore handed him the bread and he broke off a piece.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then also said, ‘Gifts need to be shared.’ I therefore handed him the bread and he broke off a piece. Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ then also said, ‘Gifts need to be shared.’ I then said, ‘If the bread is continuously going to be distributed in this manner, what will be left for my poor self?’”

This is all that it related in Hirz-e-Sameen. However, in his book Anfaasul Aarifeen, Hadhrat Shah Wali’ullaah (rahmatullahi alayh) explains further. He says that when his father awoke from the dream, he started to think about why he shared the bread with Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, but then refused Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ. After thinking for a while, he realised that it was perhaps because he belonged to the Naqshbandi school of Tasawwuf, which linked up to both Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, but not to Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ. Therefore, he had no courage to refuse the Shaikhain and since his chain of sulook or lineage did not reach Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ therefore he had the courage to speak up.

The authenticity of the Hadith that states

الْهَدَايَا مُشْتَرَكَةٌ

‘Gifts (given in company) need to be shared (by those present)’

has been questioned by some scholars. We have already quoted two incidents in this regard at the end of our book the Virtues of Hajj. One of the incidents was about a saint and the other was about Faqeehul Ummah Hadhrat Imaam Abu Yusuf (rahmatullahi alayh). We do not wish to go into the finer details of the Hadith, but only wish to make it clear,

أَجُودُ النَّاسِ سَيِّدُ الْكَوْنَيْنِ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ

that the most generous of all people is the guide of both the worlds.

May Allah shower His mercies and peace upon him

Hadhrat Shah Wali’ullaah Muhaddith Dehlawi (rahmatullahi alayh) thereafter relates in the 19th incident that his father was once travelling

in the extreme heat during Ramadhaan, which proved to be very difficult for him. He then saw Rasulullah ﷺ in a dream. Rasulullah ﷺ presented to him a very tasty rice dish, which was sweet and covered with saffron and ghee. When he had eaten to his fill, Rasulullah ﷺ offered him some water, which he then drank to his fill. This satiated his hunger and thirst and when he woke up, he could smell the fragrance of saffron on his hand.

There is no need to doubt these reports because the source of such incidents can be found in the Hadith discussing the continuous fasts in which Rasulullah ﷺ did say,

إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِي

“My Rabb feeds me and gives me to drink.”

In this Hadith, when Rasulullah ﷺ said,

إِنِّي لَسْتُ كَهَيْئَتِكُمْ

“I am not like you people,”

This is a miracle of Rasulullah ﷺ. What is there to prevent any fortunate person from the Ummah to be blessed also with this same privilege? It is, after all, the belief of the Ahlus Sunnah wal Jamaa'ah that the pious do perform miracles which is called Karaamaat.

The Qur-aan Shareef say's about Hadhrat Maryam عَلَيْهَا السَّلَامُ

كَلَّمَادْخَلَ عَلَيْهَا زَكْرِيَّا الْمَحْرَابَ ۖ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يَمْرُؤُا اٰنٰى

لَكَ هٰذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ۚ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿١٢﴾

“Whenever Zakariyya عَلَيْهِ السَّلَام went into her chamber (her room where she lived and worshipped Allah Ta’ala), he found food by her (including fruit that was not in season). He said, ‘O Maryam, from where did you get this?’ She replied, ‘It is from Allah. Allah Ta’ala provides for whom He wishes without count (without limit, in a manner that is beyond one’s understanding and imagination).”

In the explanation of this verse, Durrul Mansoor states that Hadhrat Maryam عَلَيْهَا السَّلَامُ used to have bunches of grapes when grapes were out of season. She enjoyed summer fruits in winter and vice versa.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 49

Nuzhatul Majaalis reports a fascinating incident concerning an argument that the day and night had between each other. This is a saheeh and mash-hoor Hadith. Explaining its virtues, the day said, “I have three Fardh Salaah that take place in me whilst you have only two. There is also a moment during the day of Friday when duas are accepted and it is also during my time that people fast during the month of Ramadhaan. You are a time of sleep and negligence, whereas I am a time when people are awake and active. It is from being active that people achieve things. It is also during my time that the sun shines, giving light to the entire world.” In reply, the night said, “If you are boastful about your sun, then my sun is the hearts of the people attached to Allah. These are the people who perform the Tahajjud Salaah and who ponder about the wisdom in Allah’s creation. Even wine cannot be as attractive to its addicts as solitude (being alone) in me is to such hearts. How can you ever compete with the night of Mi’raaj and what reply can you give to what Allah Ta’ala says to His Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the Qur-aan when He states,

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ۖ

In a portion of the night perform the Tahajjud Salaah that is an extra (salaah) for you’

Allah Ta’ala had created me before you and I also have Laylatul Qadr during which no one can tell what blessings Allah Ta’ala gives. Allah Ta’ala has mentioned that He makes the announcement every night, ‘Which beggar is there that I can give? Which repentant person is

there so that I can forgive?’ Do you not know of Allah’s words when He says,

‘O you wrapped in a cloth! Stand up all night (in Tahajjud Salaah) except for a little while?’

Do you not know that Allah Ta’ala says,

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

Pure is that Being Who transported His slave (Rasulullah ﷺ) by night from Masjidul Haraam (in Makkah) to Masjidul Aqsa (in Jerusalem), the vicinity of which We have blessed’?”

Without doubt, the Mi’raaj of Rasulullah ﷺ is one of the most important miracles of Rasulullah ﷺ. Qaadhi Ayaadh (rahmatullahi alayh) writes that the miracle of Mi’raaj holds special importance, consisting of many fadhaail. Some of these are his personal communication with Allah Ta’ala, being in Allah’s presence, leading all the Ambiyaa عَلَيْهِمُ السَّلَام in salaah and reaching the Sidratul Muntahaa and whatever he saw of Allah’s great signs. Further the Qur-aan and Hadith throws much light on these events. The journey of Mi’raaj was exclusive for Rasulullah ﷺ. The author of the Qasidah Burdah has briefly described this journey. We shall quote it as Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) has written it in his ‘Nashrut Teeb’

(1)

سَرَيْتَ مِنْ حَرَمٍ لَّيْلًا إِلَى حَرَمٍ

كَمَا سَرَى الْبَدْرُ فِي دَاخٍ مِّنَ الظُّلَمِ

Rasulullah ﷺ travelled by night from one Haram (Masjidul Haraam) to another (Masjidul Aqsa) the distance between the two was one that took forty days in those times just as the full moon travels through the darkness of the night

(2)

وَبِتَّ تَرْفِي إِلَى أَنْ نِلْتَ مَنْزِلَةً

مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرَم

He spent the night climbing higher until he reached a position closer than the length of a bow that none other had ever reached or ever hoped to.

(3)

وَقَدَّمْتُكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا

وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَم

All the Ambiyaa and Rusul ﷺ placed you ahead in Masjidul Aqsa (to lead the salaah) just as servants place their masters ahead.

(4)

وَأَنْتَ تَخْتَرُقُ السَّبْعَ الطَّبَاقَ بِهِمْ

فِي مَوْكِبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ

And you passed through the seven heavens with a group of angels with you being their flag bearer.

(5)

حَتَّى إِذَا لَمْ تَدْعُ شَأْوًا لِمُسْتَتِقٍ

مِنَ الدُّنْيَا وَلَا مَرْقًى لِمُسْتَتِمٍ

(You continued climbing) Until you reached a place from where none could go any further and from where no climber could rise any higher.

(6)

خَفَضْتَ كُلَّ مَقَامٍ بِالإِضَافَةِ إِذْ

نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

You then overpowered every high position when you were called higher just like the flag that is alone (right at the top).

(7)

كَيْمَا تَفُوزَ بِوَصْلِ أَيِّ مُسْتَتِرٍ

عَنِ الْعُيُونِ وَسِرِّ أَيِّ مُكْتَتِمٍ

All of this was so that you may succeed to accomplish a feat of secrecy which was concealed from all eyes.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

This is the incident of Mi'raaj as is quoted in Qasidah Burdah, by Hadhrrat Moulana Thanwi (rahmatullahi alayh) and quoted with it the Urdu translation by Moulana Zulfikaar Saahib (rahmatullahi alayh), who is the father of Moulana Shaikhul Hind Mahmoodul Hasan Deobandi (rahmatullahi alayh). Thereafter he wrote;

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

and then added these lines of his own,

وَنَخْتِمُ الْكَلَامَ عَلَى وَقْعَةِ الْإِسْرَاءِ بِالصَّلَاةِ عَلَى سَيِّدِ أَهْلِ الْإِصْطِفَاءِ

وَالهِ وَآصْحَابِهِ أَهْلَ الْإِجْتِبَاءِ مَا دَامَتِ الْأَرْضُ وَالسَّمَاءُ

And now let end this discussion on the ascension with the recitation of durood on the leader of the chosen ones. And also, on his family and his companions, the chosen ones. And may these blessings continue to descend as long as heavens and earth remain.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb, Shower Salaat and Salaam forever and ever upon your beloved, who is the best of all creation

STORY 50

During the course of writing this series about the Fazaail, I personally experienced some dreams and glad tidings and also heard them from others. Whilst writing the Virtues of Durood, I once saw a dream instructing me to include something from the Qasidah, but it did not specify which Qasidah. However, it did occur to me in the dream already or in the duration between the two dreams, since I did see another similar dream. The Qasidah being referred to was the famous work of Moulana Jaami (rahmatullahi alayh), which began with the story of Hadhrat Yusuf (alayhis salaam) and Zulaykha. When I was only ten or eleven years of age, I had read a book of my fathers in Gangoh and had heard a story about this poem, which I immediately thought of when I saw the dream. That story is the reason for including this poem in this book.

The story was that after Moulana Jaami (rahmatullahi alayh) had written the Qasidah he went for Hajj with the intention of reciting it whilst standing in front of the blessed grave of Rasulallah ﷺ. However, when he was about to go to Madinah Shareef after Hajj, Rasulallah ﷺ appeared before the governor of Makkah in a dream and instructed him to stop Moulana Jaami (rahmatullahi alayh) from going to Madinah Munawwarah. The governor thus prevented him from leaving.

However, his zeal was so great that he secretly left for Madinah Shareef. Rasulallah ﷺ again appeared in the governor's dream, informing him that Moulana Jaami was on his way to Madinah and that he should not be allowed to proceed. The governor therefore sent someone after him, who arrested him and very harshly imprisoned him. Rasulallah ﷺ then appeared before the governor for a third time in a dream and said to him that Moulana Jaami was not a criminal, but had intended to recite his Qasidah at the Raudha Mubaarak. If this was allowed, Rasulallah ﷺ explained, his hand would have to come out of the grave to congratulate Moulana

and this would then lead to chaos in the Masjid. Moulana Jaami was then released from prison and treated with great honour.

Although I had no doubts about the accuracy with which I had heard or remembered the incident, I have been unable to seek a reference for the incident due to my poor eyesight and illness at this time. However, if any reader finds a reference during my lifetime, I would appreciate it if he could inform me of it. If it is found after my death, let it be included in the marginal notes. It is because of this incident that I had thought about this Qasidah and this still prevails in my mind.

There is nothing farfetched about this incident. There was a famous saint called Sayyid Ahmad Rifaa'ee (rahmatullahi alayh) who visited the Raudha Mubaarak of Rasulullah ﷺ in the year 555 A.H. Whilst he was there, he recited two couplets because of which a hand extended from inside the blessed grave, which he then kissed. This incident has been quoted in detail in my book the Virtues of Hajj, as reported by Allaamah Suyuti (rahmatullahi alayh) in his Kitaabul Haawi. There are still many more incidents concerning replies from within the blessed grave of Rasulullah ﷺ.

Because some of my friends are of the opinion that the dream refers to the Qasidah Burda, I have included some part of it when discussing the Mi'raaj earlier. There are also some friends who believe that it referred to one of the Qasidahs of Hadhrat Moulana Qaasim Nanotwi (rahmatullahi alayh). I have therefore concluded the book with some couplets from his Qasidah-e-Qaasimi.

Because Hadhrat Moulana Jaami's Qasidah is written in Persian, I have requested the principal of our Madrasah, Moulana Asadullaah Saahib to translate it into Urdu since he specialises in Persian. He is also one of the senior Khulafaa of Hadhrat Moulana Ashraf Ali Thanwi (rahmatullahi alayh) and has great love for Rasulullah ﷺ.

THE MASNAWI OF MOULANA JAAMI

ز مجھوڑی بر آمد جان عالم ترحم یا نبی اللہ ترحم

O Rasul of Allah ﷺ, the seal of prophet hood, shower your generous attention (upon us), for greatly grieved is the world since your passing away.

نہ آخر رحمتہ للعالمین ز محروماں چرا غافل نشینی

Are you not indeed the last of the messengers and their seal. Thus, it is not possible for you to then ignore us in this difficult condition?

ز خاکے لالہ سیرابر خیز چوز گھس خواب چند از خواب بر خیز

O dearest one, through your evergreen freshness, grace this world now and attend to us from the depths of your absorption (in the love of Allah Ta'ala) filling us with guiding light.

بروں آور سراز بردیمانی کہ روئے تست صبح زندگانی

Lift your blessed face from within your Yemeni shroud, for your blessed face is the beginning of life and is the light of the day.

شب اندوہ مارا روز گرداں ز رویت روز ما فیروز گرداں

Turn the darkness of our sorrowful night into the brilliance of a bright day, and crown this day of ours with success.

بہ تن در پوش عنبر بوئے جامہ بسر بر بند کافوری عمامہ

(O Rasul of Allah ﷺ) Wear your fragrant clothing, and place on your blessed head the white turban.

فرد آویز از سر گیسواں را فگن سایہ بپا سرد رواں را

Allow your dark and precious locks of hair to hang down so that their shade may fall upon your blessed feet.

ادیم طائفے نعلین پاکن شرک از رشتہ جانہائے ماکن

Wrap your feet in your shoes from the hills of Taa'if and make your straps bind our souls.

جہانے دیدہ کردہ فرش راہ اند چو فرش اقبال پایوس تو خواہند

This entire universe desires to be spread at your feet, and sincerely wishes for your honourable steps.

زجرہ پایے در صحن حرم نہ بفرق خاک رہ بوساں قدم نہ

Come out from your Raudha (the holy room where Nabi ﷺ is buried) into the Nabawi Masjid, so that we may kiss and lay our heads on the dust under your feet where you walked.

بدہ دستی زیبا افتاد گان را بکن دلدارے دلداد گان را

O Rasulullah (ﷺ), grant safety and help to the needy and comfort the hearts of those filled with love for you.

اگرچہ غرق دریائے گناہم فتادہ خشک لب بر خاک راہم ے

Indeed, we are sinners, drowned in the sea of our sins. Yet great is the thirst of our trying to follow your way.

تو ابر رحمتی آں بہ کہ گاہے کنی بر حال لب خشکاں نگاہے

You are the rain cloud of mercy and your generosity demands that help be granted to the thirsty seeker in search of you.

خوشاکز گر درہ سویت رسید یم بدیدہ گر داز کویت کشید یم

How wonderful would be that day when to your grave I shall come and blacken my eyes with the dust of Madinah. (May Allah Ta'ala hasten that day of my arrival in Madinah, to refresh my eyes with the dust of Madinah).

بمسجد سجدہ شکرانہ کر دیم چراغت را زجاں پروانہ کر دیم

How wonderful would be that day, when after performing the salaah of thanks and the sajdah of thanks, my soul shall fly into the Holy Raudha?

بگرد روضہ ات گشتیم گستاخ دلم چوں پنجرہ سورخ سورخ

When in loving madness, overjoyed heart and overflowing desire, I shall walk within your grave and the Green Dome.

زدیم از اشک ابر چشم بے خواب حریم آستان روضہ ات آب

How glorious would be that day when from the clouds of my eyes, raindrops of tears shall sprinkle upon the threshold of your Haram and your grave.

گہے رقتیم زان ساحت غبارے گہے چیدیم زو خاشاک و خارے

When in joyful bliss I shall feel blessed to sweep away the dust of your Haram in extreme joy, to remove all the dust from around you.

ازان نور سواد دیدہ دادیم وزیں بر ریش دل مرہم نہادیم

Though dust be hurtful to the eyes, yet your dust is a light and cure for me, and though litter is of no benefit to wounds, to me the litter of Madinah shall be a perfect cure for the ills of my heart.

بسوئے منبرت رہ بر گر قسیم زچہرہ پایہ اش در زر گر قسیم

To your honoured mimbar shall I go and rubbing thereupon my face, go pale out of love for you, hoping that it shall become golden.

ز محرابت بسجدہ کام جستیم قدم گاہت بخون دیدہ شستیم

Then (I shall go) to your musalla and your mimbar to stand in salaah fulfilling my hearts desires. Standing where you once stood, to wash your footsteps in the streams of my blood (of love).

ہر ستون قدر است کردیم مقام راستاں در خواست کر دیم

*Then to every pillar of your Masjid I will stand in utmost humbleness.
Begging of Allah Ta'ala for faith and the ranks of the Siddeeq.*

زداغ آر زویت بادل خوش زدیم از دل بہر قندیل آتش

*Indeed, will the great hopes and desires of my heart in extreme
pleasure, cause every candle on earth to glow most brightly.*

کنوں گر تن نہ خاک آں حریم است بجز اللہ کہ جاں آں جا مقیم است

*Though my body does not appear in your presence as yet, grateful am I
to Allah Ta'ala that my soul is there for me.*

بخود درمانده ام از نفس خود راے بین درماندہ چندیں بجشائے

*O Rasulullah ﷺ, frustrated have I become, dejected of my
selfishness. Help this helpless soul and turn your gaze of favour
towards him.*

اگر نبود چو لطف دست یارے زدست مانید هیچ کارے

*If your loving kindness is not showered upon us, paralysis would
overtake us and defeated shall we be.*

قضای افگند از راہ مارا خدا را از خدا در خواہ مارا

*Our ill-fate has turned us from Allah's path of righteousness. You
make dua to Him on our behalf for complete guidance.*

کہ بختد از یقین اول حیاتے دہد آنگہ بکار دیں ثباتے

*(This dua was then said), O Allah, firstly grant us true faith in a
goodly, fruitful life. And guide us, O Allah, to be steadfast in following
the Deen.*

چو ہول روز رستا خیزد بآتش آبر دے مانرید

When we meet the terrors of Qiyaamah, the Rabb of the day of Qiyaamah shall save us from it with honour and dignity.

کند با ایں ہمہ گراہی ما ترا اذن شفاعت خواہی ما

In spite of our numerous terrible sins, Allah Ta'ala shall grant Hadhrat Muhammad ﷺ, the power to intercede for us, without which we will be lost.

چو چوگاں سر فگندہ آدری روے بمیدان شفاعت امتی گوے

You shall arrive on the plains of reckoning, while we, surrounded by our sins shall look on as you shall bend your head in dua, calling out, "Forgive my Ummah, O Allah! Forgive them."

بحسن اہتمامت کار جامی طفیل دیگران یا بد تمامی

And may through your glorious efforts and the blessings of the pious, this Jaami also be included amongst the accepted and pardoned ones. Aameen.

We shall now include some words from the Qasidah-e-Qaasimi of Hadhrat Moulana Muhammad Qaasim Nanotwi (rahmatullahi alayh) who was the founder of Daarul Uloom Deoband. Because this Qasidah comprises of more than 150 couplets, it would be too lengthy to include them here. Whoever wishes to read it may refer to the original Qasidah. We shall suffice with a little more than sixty couplets, which is enough proof of the deep love that Hadhrat Moulana had for Rasulullah ﷺ.

**URDU QASIDAH OF HADHRAT MOULANA QAASIM
NANOTWI (RAHMATULLAHI ALAYH) REGARDING
MADINAH MUNAWWARAH**

نہوے نغمہ سرا کس طرح سے بلبل زار
کہ آئی ہے نئے سر سے چمن چمن میں بہار

*The nightingale bursts forth in a song of happiness, the freshness of
springtime in the garden now prevails.*

ہر اک کو حسبِ لیاقت بہار دیتی ہے
کسی کو برگ کسی کو گل اور کسی کو بار

*And according to their capability, to some a leaf and to some a rose, to
some a fruit*

خوشی سے مرغِ چمن ناچ ناچ گاتے ہیں
کفِ ورق سے بجاتے ہیں تالیاں اشجار

*Birds of the garden in joyfulness do dance and sing, and the trees
shaking their leaves, with clapping applaud*

بُجھائی ہے دلِ آتش کی بھی تپش یا رب
کرم میں آپ کو دشمن سے بھی نہیں انکار

*O The Sustainer of all, who the fire to coolness did command, and not
even to an enemy kindness does refuse.*

یہ قدرِ خاک ہے، ہیں باغِ باغ وہ عاشق
کبھی رہے تھا سدا، جن کے دل کے بیچ غبار

So great Your reward for the lowliest of Your lovers, now overjoyed,
even though with heavy hearts their days they have passed.

یہ سبزہ زار کا رتبہ ہے شجرہٴ موسیٰ
بنا ہے خاص تجل کا مطلع انوار

The green meadows, the rank of Moosa's (alayhis salaam) tree have
attained. And now the radiance of a special light of Allah reflect.

اسی لئے چمنستان میں رنگد مہندی نے
کیا ظہور ورق ہائے سبزہ میں ناچار

And thus in the orchard a wealth of colour is seen, as every form of
plant life in greenness is clouded.

پہنچ سکے شجر طور کو کہیں طوبے
مقام یار کو کب پہنچے مسکنِ اغیار

As the tree of Mount Toor has no likeness to the tree of Tooba in
paradise. So the abode of the beloved has no likeness to the abode of an
intruder.

زمین و چرخ میں ہو کیوں نہ فرق چرخ و زمیں
یہ سب کا بار اٹھائے وہ سب کے سر پر بار

As the earth and sky are distant from each other and different, so the
earth bears the burden of all, while the sky bears the burden hanging
above.

کرے ہے ذرہ کوئے محمدی سے نجل
فلک کے شمس و قمر کو زمین لیل و نہار

The earth belittles the sun and moon by night and day, because of the particles of soil surrounding Muhammad's ﷺ body.

فلک پہ عیسیٰ وادریس ہیں تو خیر سہی
زمیں پہ جلوہ نما ہیں محمد مختار

In the heavens Isa (alayhis salaam) and Idrees (alayhis salaam) are found, it is true, but here on earth do shine the splendour of Muhammad (sallallahu alayhi wasallam) the great.

فلک پہ سب سہی پر ہے نہ ثانی احمد
زمیں پہ کچھ نہ ہو پر ہے محمدی سرکار

And whether all the heavens are filled they still lack his presence, and even if the earth is empty and Muhammad (sallallahu alayhi wasallam) is there, it's filled indeed!

شنا کر اس کی فقط قاسم اور سب کو چھوڑ
کہاں کا سبزہ کہاں کا چمن کہاں کی بہار

O Qaasim, praise him alone and discard your praise for others, whose beauty has his ever freshness in a fragrant garden even in the midst of Spring.

الہی کس سے بیان ہو سکے ثنا اس کی
کہ جس پہ ایسا تری ذاتِ خاص کا ہو پیار

O Allah, who is there that, can sufficiently praise him? Him for whom Your being has expressed such infinite love?

جو تو اسے نہ بناتا تو سارے عالم کو
نصیب ہوتی نہ دولت وجود کی زنہار

Had you not created him then in truth, not this world nor anything in it would have been created.

کہاں وہ رتبہ کہاں عقلِ نارسا اپنی
کہاں وہ نورِ خدا اور کہاں یہ دیدہ زار

How can my intelligence understand his high position? How can my limited eyes see the light of Allah?

چراغِ عقل ہے گل اس کے نور کے آگے
زباں کا منہ نہیں جو مدح میں کرے گفتار

Before the shine of his light the lamp of my reason died off, and my tongue has not the words to express his worthy praise.

جہاں کہ جلتے ہوں پر عقلِ کل کے بھی پھر کیا
لگی ہے جان جو پہنچیں وہاں مرے افکار

Where even the wings of wisdom lag far behind, and so even my imaginative powers, though soaring high.

مگر کرے مری روح القدس مددگاری
تو اس کی مدح میں میں بھی کروں رقم اشعار

Yet Allah, if Your noble angel (Jibraeel عَلَيْهِ السَّلَام) do guide me, then in humbleness I too in his praise would pen down these lines.

جو جبریل مدد پر ہو فکر کی میرے
تو آگے بڑھ کے کہوں اے جہان کے سردار

And while Jibra-eel's (alayhis salaam) helps to stir my thoughts, I shall say unto him, "O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, chosen from amongst all men."

تو فخر کون ومکاں زبدۂ زمین وزماں

امیر لشکرِ پیغمبراں شہِ ابرار

You are the pride of space and time, the glory of this earth, and you are the leader of the group of Prophets, those truly saintly beings.

تو بوئے گل ہے اگر مثل گل ہیں اور نبی

تو نورِ شمس گر اور انبیاء ہیں شمس ونہار

If we compare the Prophets to a rose, you are the fragrance thereof, and if they are the shining sun of the day, you are the rays thereof.

حیاتِ جان ہے تو ہیں اگر وہ جان جہاں

تو نورِ دیدہ ہے گر ہیں وہ دیدۂ بیدار

If they are the life of the world, you are the essence of life, and where they are the sense of sight, you are the light of eyes.

طفیل آپ کے ہے کائنات کی ہستی

بجا ہے کیسے اگر تم کو مبداء الائنار

Through you has come into existence all that exists, and so be it for you are the first of all creation.

جلو میں تیرے سب آئے عدم سے تا بوجود

قیامت آپ کی تھی دیکھے تو اک رفتار

Through you has all been brought from non-existence into being, that life-giving blessing from you did come.

جہاں کے سارے کمالات ایک تجھ میں ہیں
ترے کمال کسی میں نہیں مگر دو چار

All the excellence of this world in you is found, and except for one or two, your merits are found in none.

پہنچ سکا ترے رتبہ تک نہ کوئی نبی
ہوئے ہیں معجزہ والے بھی اس جگہ ناچار

Not one Nabi could ever reach your noble rank, even though among them workers of miracles are found.

جو انبیاء ہیں وہ آگے تری نبوت کے
کریں ہیں امتی ہونے کا یا نبی اقرار

And every Nabi shall express belief in your Nubuwwat and a follower of your mission shall he be.

لگتا ہاتھ نہ پتلے کو بو البشر کے خدا
اگر ظہور نہ ہوتا تمہارا آخر کار

Never would Allah have looked upon Aadam (alayhis salaam) had your appearance not been made at last.

خدا کے طالب دیدار حضرت موسیٰ
تمہارا لیجے، خدا آپ طالب دیدار

Moosa (alayhis salaam) was indeed desirous of seeing Allah Ta'ala, but with you, Allah Himself was desirous of meeting you.

کہاں بلندیٰ طور اور کہاں تری معراج
کہیں ہوئے ہیں زمین آسمان بھی ہموار

*How can the heights of Mount Toor compare with the heights of your
meraaaj (ascension), has the heavens and the earth ever been travelled
as with you?*

جمال کو ترے کب پہنچے حسنِ یوسف کا
وہ دلربائے زلیخا تو شاہدِ ستار

*Never will the beauty of Yusuf عَلَيْهِ السَّلَام reach your shining face, even
though Zulaikha had been bewitched thereby.*

رہا جمال پہ تیرے حجابِ بشریت
نجانا کون ہے کچھ بھی کسی نے جز ستار

*Your glory had the veil of humanity over it, so none except Allah
Ta'ala could see your total reality.*

سما سکے تری خلوت میں کب نبی و ملک
خدا غیور تو اُس کا حبیب اور اغیار

*Neither Prophet nor angel could enter into your seclusion with Allah,
and you are His beloved so all others are mere outsiders.*

نہ بن پڑا وہ جمال آپ کا سا اک شب بھی
قمر نے گو کہ کروڑوں کیئے چڑھاؤ اتار

*The moon could not reach your beauty even for one night, although it
went into millions of revolutions.*

خوشا نصیب یہ نسبت کہاں نصیب مرے
تو جس قدر ہے بھلا میں برا اسی مقدار

*To my good fortune I have a likeness with you, that in similar measure
as you are good, so am I weak.*

نہ پہنچیں گنتی میں ہر گز ترے کمالوں کی
مرے بھی عیب شہِ دوسرا شہِ ابرار

*Never can the total of my defects be equal to the total of your virtues, O
leader of both worlds, and king of virtuous ones.*

عجب نہیں تری خاطر سے تیری امت کے
گناہ ہوویں قیامت کو طاعتوں میں شمار

*No wonder on the day of Judgement, the sins of your followers will be
counted as obedience for your sake.*

بکیں گے آپ کی امت کے جرم ایسے گراں
کہ لاکھوں مغفرتیں کم سے کم یہ ہوں گی شمار

*So high will the sins of your Ummah be valued that tons of pardon be
generously granted to a few of them.*

ترے بھروسہ پہ رکھتا ہے غرہ طاعت
گناہِ قاسم برگشتہ بخت بد اطوار

*So ill-fated and sinful, this Qaasim hopefully relies on you, that
through you his sins be changed to acts of obedience.*

تمہارے حرفِ شفاعت پہ عفو ہے عاشق
اگر گناہ کو ہے خوفِ غصہ تمہار

When sinners fear the wrath of Allah, Most Great, a mere word of intercession from you brings forgiveness and pardon.

یہ سُن کے آپ شفیعِ گناہ گاراں ہیں
کیئے ہیں میں نے اکٹھے گناہ کے انبار

Having heard that on behalf of sinners you will intercede, have I gathered piles of sins, to be forgiven.

ترے لحاظ سے اتنی تو ہوگی تخفیف
بشرِ گناہ کریں اور ملائک استغفار

Out of consideration for you, this favour is granted, that while men do sins, Angels pray for their forgiveness.

یہ ہے اجابتِ حق کو تری دعا کا لحاظ
قضائے مبرم و مشروط کی سنیں نہ پکار

So, well is Allah mindful of your duas that even the voice of taqdir is stilled.

برا ہوں، بد ہوں، گنہگار ہوں پہ تیرا ہوں
ترا کہیں ہیں مجھے گو کہ ہوں میں نا ہنجار

Sinful even though I am, yet I remain yours, so am I known, though worthless I am.

لگے ہے تیرے سگِ کو کو میرے نام سے عیب
پہ تیرے نام کا لگنا مجھے ہے عزّ و وقار

It would be insulting to you that your dog should bear my name, but an honour to me to be so connected with you.

تو بہترین خلاق، میں بدترین جہاں
تو سرورِ دو جہاں، میں کمینہ خدمتگار

While the best of creation you are, the worst am I, and while master of both worlds you are, the lowest am I.

بہت دنوں سے تمنا ہے کیجے عرضِ حال
اگر ہو اپنا کسی طرح تیرے در تک بار

For years have I longed to open to you my heart, if ever I get a chance to reach your Raudha.

مگر جہاں ہو فلک آستاں سے بھی نیچا
وہاں ہو قاسم بے بال و پر کا کیونکہ گزار

But where even the heaven is lower than your threshold, there is it most difficult for Qaasim to find a way.

دیا ہے حق نے تجھے سب سے مرتبہ عالی
کیا ہے سارے بڑے چھوٹوں کا تجھے سردار

The highest rank did Allah graciously grant unto you, and to be chief over all has He raised you.

جو تو ہی ہم کو نہ پُوچھے تو کون پوچھے گا
بنے گا کون ہمارا ترے سوا غم خوار

If you do not care for us, then who shall? And who besides you, can truly comfort us all?

لیا ہے سگِ نمطِ ابلیس نے مرا پیچھا
ہوا ہے نفسِ موا سانپ سا گلے کا ہار

Indeed, does shaytaan constantly chase me like a dog, and my nafs (desires) hangs around my neck like a snake.

رجاؤ خوف کی موجوں میں ہے، امید کی ناؤ
کہ ہو سگانِ مدینہ میں میرا نام شمار

In huge waves of hope and fear the boat of my future lies, hoping that I may be counted among the obedient dogs of Madinah.

جیوں تو ساتھ سگانِ حرم کے تیرے پھروں
مروں تو کھائیں مدینہ کے مجھ کو مور و مار

I hope that among the dogs of your holy haram I shall roam, till the end of my days, and that I be eaten by the ants and snakes of Madinah.

اُڑا کے بادِ مریِ مشتِ خاک کو پسِ مرگ
کرے حضور کے روضہ کے آس پاس نثار

And I hope that on having turned to dust at death, the wind shall spread my dust over the Raudha Mubaarak.

وَلے یہ رتبہ کہاں مُشتِ خاکِ قاسم کا
کہ جائے کوچہِ اطہر میں تیرے بن کے غبار

*Alas, the earthly remains of Qaasim can hardly reach that holy place
even in the shape of dust.*

غرض نہیں مجھے اس سے بھی کچھ رہی لیکن
خدا کی اور تری الفت سے میرا سینہ فگار

*About other things I care not much, except that forever my heart be
sore with love for Allah and for you.*

لگے وہ تیر غمِ عشق کا مرے دل میں
ہزار پارہ ہو دلِ خونِ دل میں ہو سرشار

*And I wish that such an arrow pierces and breaks my heart into a
thousand pieces, still delighted while shedding blood.*

لگے وہ آتشِ عشق اپنی جان میں جس کی
جلا دے چرخِ ستم گر کو ایک ہی جھونکار

*That my soul be filled with such burning love, which, in one blaze,
burn down the oppressive sky.*

تمہارے عشق میں رو رو کے ہوں نحیف اتنا
کہ آنکھیں چشمہِ آبی سے ہوں درونِ غبار

*May it then be that through my love for you so much I weep, that weak
in my body I become, and my eyes be like fountains shedding tears.*

رہے نہ منصبِ شیخ المشائخ کی طلب
نہ جی کو بھائے یہ دنیا کا کچھ بناؤ سنگار

Then no hope will remain in me to spiritual heights, and for me the attraction of the world will have no charm.

ہوا اشارہ میں دو ٹکڑے جوں قمر کا جگر
کوئی اشارہ ہمارے بھی دل کے ہو جا پار

Through a sign from you the moon was split in two, and now we look for a sign to split our hearts.

تو تھام اپنے تئیں حد سے پا نہ دھر باہر
سنجال اپنے تئیں اور سنبھل کے کر گفتار

And O Qaasim, now you compose yourself and step not beyond bounds, and withhold yourself while talking in a cautious way.

ادب کی جا ہے یہ چُپ ہو تو اور زبان بند کر
وہ جانے چھوڑ اسے پر نہ کر تو کچھ اصرار

For this is a spot that silence and respect demands, so be silent

بس اب دُرود پڑھ اُس پر اور اُس کی آل پہ تو
جو خوش ہو تجھ سے وہ، اور اس کی عزتِ اطہار

Send only salaah on him (durood) and his family, that he and his family will be pleased with you.

الہی اس پر اور اس کی تمام آل پہ بھیج
وہ رحمتیں کہ عدد کر سکے نہ ان کو شمار

O Allah! send upon Rasulullah ﷺ and all his family such blessings that cannot be counted

CONCLUSION

As I have mentioned in the introductory chapter already, this book was started on the 25th Ramadhan (1384 Hijri). Due to being busy during the blessed month, I could not do much. I merely commenced the work and wrote a few pages. Thereafter due to the many guests, and the commitments of the new madrasah term, I found very little time; but slowly the work carried on.

Last Friday, when the Ameer of the Tableegh Jamaat, Al-Haaj Moulana Yusuf Kandhlawi (rahmatullahi alayh) passed away, it occurred to me, that if I too may suddenly be taken away from this earth, then these few pages which have been written will also be lost. Therefore, I now conclude with whatever I have been able to do and on the morning of Friday the 6th Zul Hijjah, I am ending this book.

May Allah in His graciousness and kindness, and due to His Noble Rasool ﷺ overlook any errors that I may have made.

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