

THE GIFT OF DUROOD AND SALAAM

*Virtues of Durood and Incidents regarding Love for
Rasulullah ﷺ*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ وَبَعْدُ

All praise is due to Allah تَبَارَكَ وَتَعَالَى and may His choicest Durood (salutations) and Salaam (peace) descend upon the noblest of Ambiyaa and Rasuls, our master and leader, Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as well as upon his blessed household and all his illustrious companions رَضِيَ اللَّهُ عَنْهُمْ.

It is the belief of every believer that after Allah تَبَارَكَ وَتَعَالَى, those who enjoy the highest rank are the Ambiyaa (may Allah's تَبَارَكَ وَتَعَالَى choicest blessings rain upon them), and from the galaxy of Ambiyaa عَلَيْهِمُ السَّلَامُ, the highest in rank and status is Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Not only was Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent to this Ummah as the final messenger of Allah تَبَارَكَ وَتَعَالَى and the seal of prophethood, but he was also sent as the leader of all the Ambiyaa and Rasuls of the past. The nubuwat of every Rasul and Nabi of the past was subject to accepting Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as his

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leader and pledging to support his cause if Hazrat Rasulullah ﷺ appeared in his era.¹

The love that Allah تَبَارَكَ وَتَعَالَى expressed for Hazrat Rasulullah ﷺ, which can be clearly gauged from the style of address in the Quraan Majeed, is unique and exclusive to Hazrat Rasulullah ﷺ. Likewise, the honour conferred to Hazrat Rasulullah ﷺ by Allah تَبَارَكَ وَتَعَالَى on the occasion of Mi'raaj was an honour not enjoyed by any other Messenger of the past.

Furthermore, when Hazrat Rasulullah ﷺ will be ushered into the court of Allah تَبَارَكَ وَتَعَالَى on the day of Qiyaamah and will be blessed with the esteemed pedestal of Maqaam-e-Mahmood to intercede for the entire humanity, his distinct position will be envied by all the Ambiyaa and Rasuls عَلَيْهِمُ السَّلَامُ and their nations.

The blessings and virtues of Hazrat Rasulullah ﷺ are so immense and incredible that it is impossible for anyone to enumerate them all. Suffice to say that he will be the leader of the entire creation of Allah تَبَارَكَ وَتَعَالَى on the day of Qiyaamah.

Hazrat Ibnu Abbaas رَضِيَ اللهُ عَنْهُمَا reports that a group of Sahaabah رَضِيَ اللهُ عَنْهُم were once sitting (in Masjid Nabawi) when Rasulullah ﷺ emerged (from his home) and came towards them. As he drew closer, he

¹ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَتَّخِذُنَّهُ قَالًا أَأَقْرَضْتُمْ وَ أَخَذْتُمْ عَلَىٰ ذُلِكُمْ إِضْرِبًا قَالُوا أَأَمْزَنَّا قَالَ فَأَشْهِدُوا وَإِنَّا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿١٠٠﴾ فَسَمِعَ نَوَىٰ لِمَنْ قَاتَلَكُم فَذُكِرْتُمْ فَالْتَمَسُوا لَكُمْ قَالُوا قَاتِلْهُمْ فَاغْلِبْهُمْ سَوَاءً لَمِ الْغَالِبِينَ (سورة آل

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heard them engaged in a discussion among themselves. One of them said, “Indeed, Allah تَبَارَكَ وَتَعَالَى chose Ebrahim عَلَيْهِ السَّلَامُ as His khaleel (special friend).” Another said, “Moosa عَلَيْهِ السَّلَامُ had the honour of conversing directly with Allah تَبَارَكَ وَتَعَالَى.” A third said, “Isa عَلَيْهِ السَّلَامُ is the kalimah and rooh of Allah تَبَارَكَ وَتَعَالَى (i.e. he was born with the command of Allah تَبَارَكَ وَتَعَالَى and the rooh was directly inserted into the womb without the medium of a father).” A fourth said, “Allah تَبَارَكَ وَتَعَالَى had divinely selected and chosen Aadam عَلَيْهِ السَّلَامُ (to be the father of mankind).”

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then entered their gathering and addressed them saying, “I have overheard your discussion and (I have noticed) your surprise with regard to the esteemed status and lofty positions of the past Ambiyaa عَلَيْهِمُ السَّلَامُ. Certainly, Ebrahim عَلَيْهِ السَّلَامُ is the khaleel of Allah تَبَارَكَ وَتَعَالَى, and there is no doubt in that. Moosa عَلَيْهِ السَّلَامُ had the honour of conversing directly with Allah تَبَارَكَ وَتَعَالَى - this is an established fact. Isa عَلَيْهِ السَّلَامُ is the kalimah and rooh of Allah تَبَارَكَ وَتَعَالَى, and this is certainly true. Aadam عَلَيْهِ السَّلَامُ has been divinely selected by Allah تَبَارَكَ وَتَعَالَى, and undoubtedly, he was such. Behold, I am the habeeb (beloved) of Allah تَبَارَكَ وَتَعَالَى and I proclaim it without pride. I will be the bearer of the banner of praise on the day of Qiyaamah (behind which will be Hazrat Aadam عَلَيْهِ السَّلَامُ and all those who came after him), and I proclaim this without any pride. I will be the first to intercede and the first whose intercession will be accepted on the day of Qiyaamah, and I proclaim this without pride. I will be the first to shake the chain of the door of Jannah. Thereafter, Allah تَبَارَكَ وَتَعَالَى will command that the door be

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opened for me and I be made to enter, while with me will be the poor believers, and I proclaim this without pride. I am the noblest of all the former and latter in the sight of Allah تَبَارَكَ وَتَعَالَى, and I say this without pride.”²

Undoubtedly, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the greatest human being and the pinnacle of Allah’s تَبَارَكَ وَتَعَالَى creation. It is the ultimate honour for every ummati of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to be linked to Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Imaam of all the Ambiyaa of Allah تَبَارَكَ وَتَعَالَى.

Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the source of hidaayat (guidance) for humanity at large, for it was none other than Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was chosen to show us the path of guidance through which we can earn eternal bliss and salvation. The ability to worship and recognize Allah تَبَارَكَ وَتَعَالَى correctly, and simultaneously fulfil the rights of fellow humans, also depends entirely upon emulating the teachings of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Apart from this, when we study the mubaarak life of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we begin to comprehend and appreciate

² عن ابن عباس رضي الله عنهما قال: جلس ناس من أصحاب رسول الله صلى الله عليه وسلم ينتظرونه قال: فخرج حتى إذا دنا منهم سمعهم يتذكرون فسمع حديثهم فقال بعضهم: عجبنا إن الله عز وجل اتخذ من خلقه خليلا اتخذ من إبراهيم خليلا وقال آخر: ماذا بأعجب من كلام موسى كلمه تكليما وقال آخر: فعيسى كلمة الله وروحه وقال آخر: آدم اصطفاه الله فخرج عليهم فسلم وقال: قد سمعت كلامكم وعجبكم إن إبراهيم خليل الله وهو كذلك وموسى نبي الله وهو كذلك وعيسى روحه وكلمته وهو كذلك وآدم اصطفاه الله وهو كذلك ألا وأنا حبيب الله ولا فخر وأنا حامل لواء الحمد يوم القيامة ولا فخر وأنا أول شافع وأول مشفع يوم القيامة ولا فخر وأنا أول من يترك حلق الجنة فيفتح الله لي فيدخلنيها ومعى فقراء المؤمنين ولا فخر وأنا أكرم الأولين والآخرين ولا فخر (سنن الترمذى، الرقم: ٣٦١٦)

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the intense love that Hazrat Rasulallah ﷺ possessed, not only for his family and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, but for every ummati until the day of Qiyaamah. The perpetual concern and overwhelming anxiety that Hazrat Rasulallah ﷺ had for every ummati is inconceivable and unimaginable.

In short, his deep love, unwaning concern and unabating worry for every ummati propelled him to patiently bear the numerous atrocities and immense difficulties that had befallen him in the path of propagating Deen – such difficulties which even the most caring and loving mother would not undergo for her one and only child.

The three long years of boycott in the valley of Abu Taalib, his mubaarak shoes being filled with his blessed blood at Taa'if, the blood oozing from his mubaarak face at Uhud etc., are only a few glimpses of what he underwent for the Ummah, to such an extent that Allah تَبَارَكَ وَتَعَالَى pitied him and addressed him in the Quraan Majeed saying:

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

Perhaps, [O Muhammad ﷺ], you would kill yourself with grief that they will not be believers.³

³ سورة الشعراء: ٣

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لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

*Certainly, a Messenger from amongst yourselves has come to you. It grieves him that you should face difficulty and hardship: ardently anxious is he over your hidaayat, to the believers is he most compassionate and merciful.*⁴

Thus, when Hazrat Rasulallah ﷺ is essentially the source of all good in this world and our guide to Paradise, and we are blessed to be his followers, then we can well imagine what rights he has over us and how indebted we are to him.

Among the rights that Hazrat Rasulallah ﷺ has over us is that we obey him in all that he has commanded, we lead a life in conformity to his mubaarak lifestyle, and we continuously recite Durood and Salaam upon him, as instructed by Allah تَبَارَكَ وَتَعَالَى in the Quraan Majeed:

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

Allah and His angels send Durood (blessings) upon the Nabi ﷺ.

*O you who believe! Send Durood and Salaam upon him.*⁵

Lamentably, on account of our busy schedules and preoccupation with commitments and mundane activities, we have drifted far away from Hazrat Rasulallah ﷺ and lost track of our main objectives and priorities in life. In view of the present

⁴ سورة التوبة: ١٢٨

⁵ سورة الأحزاب: ٥٦

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situation, the need was felt to once again rekindle the love of Hazrat Rasulallah ﷺ within our hearts, thereby enabling us to understand and follow the way of his mubaarak sunnah and reach Allah تَبَارَكَ وَتَعَالَى. Hence, this book titled “The Gift of Durood and Salaam” has been prepared which contains the virtues of Durood and incidents regarding love for Rasulallah ﷺ.

During the course of preparing this kitaab, I was assisted by a few of Ulama who are my close friends. I am indeed appreciative and grateful to them for assisting me. These Ulama who had assisted are: Moulana Irfaan Joosab, Moulana Yusuf Mitha, Moulana Abdul Hamid Nana, Moulana Hasan Salejee, Moulana Ebrahim Karodia, Moulana Ebrahim Makada, Moulana Hamza Hassim, Moulana Muhammed Motala, Moulana Waseem Mall, Moulana Luqmaan Mohammedy, Moulana Ebrahim Bobat, Moulana Muaaz Mia and Moulana Fazlur Rahman Kadiwala. May Allah تَبَارَكَ وَتَعَالَى bestow all these Ulama with the best of rewards in this world and the next for their valuable contribution and effort.

We make dua to Allah تَبَارَكَ وَتَعَالَى that He accepts this humble effort and makes it a means of us being blessed with the intercession and mubaarak company of Hazrat Rasulallah ﷺ on the day of Qiyaamah.

(Mufti) Zakariyya Makada

يا مربي صل وسلم دائماً أبداً على حبيبي خير الخلق كلهم

CHAPTER ONE

The Command of Durood in the Quraan Majeed

The Quraan Majeed contains many verses wherein commands are directed to the servants of Allah تَبَارَكَ وَتَعَالَى such as salaah, fasting, hajj, zakaat, etc. Similarly, there are many verses contained in the Quraan Majeed wherein Allah تَبَارَكَ وَتَعَالَى honours and praises some of His special servants viz. the Ambiyaa عَلَيْهِمُ السَّلَامُ, etc.

However, there is no command in the Quraan Majeed wherein Allah تَبَارَكَ وَتَعَالَى states that He Himself performs a certain act and thereafter commands the believers to do so as well, besides the command of Durood.

Allah تَبَارَكَ وَتَعَالَى says:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Allah and His angels send Durood (blessings) upon the Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

*O you who believe! Send Durood and Salaam upon him.*⁶

In this verse, Allah تَبَارَكَ وَتَعَالَى has honoured Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a way that He has not honoured any other servant of the creation. This honour is exclusively reserved for the most virtuous of Allah's تَبَارَكَ وَتَعَالَى creation, the pride of the children of Nabi Aadam عَلَيْهِ السَّلَامُ, Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

After examining the verse, one will find that Allah تَبَارَكَ وَتَعَالَى first mentions Salaat alan Nabi coming from Himself, and then from the angels, and lastly, He commands the believers that they too should recite Salaat alan Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

In this verse, Allah تَبَارَكَ وَتَعَالَى has used the word 'inna' at the beginning of the verse to show emphasis, and Allah تَبَارَكَ وَتَعَالَى used the present tense "يصلون" which in the Arabic language denotes continuity.

In other words, the meaning of the verse is that certainly, Allah تَبَارَكَ وَتَعَالَى and His angels continuously send Salaat upon Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at all times. What greater honour can there be for Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the believers are commanded to join Allah تَبَارَكَ وَتَعَالَى and the angels in this blessed act!⁷

⁶ سورة الأحزاب: ٥٦

⁷ القول البدیع ص ٨٥، فضائل درود ص ٨

A point worthy of note is that in this verse, Allah تَبَارَكَ وَتَعَالَى has referred to Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as “the Nabi” and not by his name, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as is the case with the other Ambiyaa عَلَيْهِمُ السَّلَامُ. This too is due to the greatness and honour of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.⁸

It is also mentioned that the great honour granted to Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ far exceeds the honour that was granted to Nabi Adam عَلَيْهِ السَّلَامُ through the angels making sajdah before him.

The reason is that in the case of Nabi Adam عَلَيْهِ السَّلَامُ, only the angels were commanded to make sajdah to him, whereas in the case of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Allah تَبَارَكَ وَتَعَالَى Himself also sends Salaat alan Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, together with the believers and the angels.⁹

THE MEANING OF SALAAT AND SALAAM

It should be borne in mind that Salaat alan Nabi has different meanings. Hence, the Ulama have explained various interpretations of the word ‘Salaat’ so that the most suitable meaning in reference to Allah تَبَارَكَ وَتَعَالَى, the angels, and the believers can be intended.

⁸ فضائل درود ص ۱۰

⁹ القول البدیع ص ۸۶

The Ulama state that the meaning of Salaat upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is expressing praise and honour for him together with showing mercy, loving kindness and special affection for him. They also state that the type of praise, honour, mercy, loving kindness and special affection intended is dependent upon the one sending the Salaat.

If the Salaat is from the side of Allah تَبَارَكَ وَتَعَالَى, then it would refer to a different type of praise, honour and mercy, and if the Salaat is from the side of the angels and believers, then it would refer to a different type of praise, honour and mercy.

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya Kandhelwi رَحْمَةُ اللهِ has illustrated this by giving the following example:

We say that a father is kind and affectionate to his son, or the son is kind and affectionate to his father, or a brother is kind and affectionate to his brother. However, one understands that the degree and type of love and kindness which the father shows to the son is different from that which the son shows to his father, or which a brother shows to his brother.

Similar is the case here. Allah تَبَارَكَ وَتَعَالَى sends Salaat on Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In other words, He honours Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with loving kindness and special affection. The angels also recite Salaat, but with a different type of affection, according to their own position and rank. Thereafter,

the believers are ordered to recite Salaat upon Hazrat Rasulullah ﷺ in accordance with their position.¹⁰

The author of Rooh-ul-Bayaan writes:

According to some Ulama, the meaning of Allah's تَبَارَكَ وَتَعَالَى mercy on Hazrat Nabi ﷺ is that Allah تَبَارَكَ وَتَعَالَى causes him to reach the Maqaam-e-Mahmood – the rank of intercession on behalf of his Ummah (and the entire creation) – and that Salaat alan Nabi by the angels refers to their dua in favour of Hazrat Rasulullah ﷺ to be blessed with a higher rank. Salaat alan Nabi by the believers refers to following in his footsteps and expressing love for him (e.g. by reciting Durood and Salaam upon him) and praising with beautiful praises.¹¹

Hazrat Moulana Fadhl-ur-Rahmaan Ganj Muraadabaadi رَحْمَةُ اللَّهِ has translated Durood as the shower of Allah's تَبَارَكَ وَتَعَالَى love upon Hazrat Rasulullah ﷺ.¹²

Hazrat Mufti Mahmood Hasan Gangohi رَحْمَةُ اللَّهِ mentioned that the gist of Durood is begging and beseeching Allah تَبَارَكَ وَتَعَالَى to shower His complete and special mercy and peace of both the worlds upon Hazrat Rasulullah ﷺ.¹³

¹⁰ فضائل درود ص ۱۱

¹¹ روح البيان ۲۶۵/۷

¹² مواظف فقيه الأمة ۱۵۷/۱

¹³ مواظف فقيه الأمة ۱۵۸/۱

THE GREATEST DUROOD

Hazrat Ka'b bin Ujrah رَضِيَ اللهُ عَنْهُ reports that when the following verse of the Quraan Majeed was revealed:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٣١﴾

*Allah and His angels send Durood upon the Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e Allah and His angels send Durood upon the Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). O you who believe! Send Durood and Salaam upon him.*¹⁴

The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, “O Rasul of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! We know the manner of sending Salaam upon you, (as you have taught us how to recite Salaam in the tashahhud of salaah). However, we want to know how to recite Salaat upon you, (as Allah تَبَارَكَ وَتَعَالَى has commanded us in the Quraan Majeed to send Salaat upon you).”¹⁵

In reply to this question, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught the Sahaabah رَضِيَ اللهُ عَنْهُمْ the Durood-e-Ebrahim.

¹⁴ سورة الأحزاب: ٥٦

¹⁵ وفي بعض طرق الحديث عند سعيد بن منصور وأحمد والترمذي وإسماعيل القاضي والسرناج وأبي عوانة والبيهقي والخلعبي والطبراني بسند جيد سبب لهذا السؤال ولفظه لما نزلت { إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا } جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله هذا السلام عليك قد عرفناه فكيف الصلاة عليك الحديث (القول البديع ص ١٠٤) عن كعب بن عجرة قال: لما نزلت: { إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ } الآية قلنا: يا رسول الله قد علمنا السلام عليك فكيف الصلاة؟ قال: قولوا: اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد (مسند ابن أبي شيبه، الرقم: ٥٠٥) عن كعب بن عجرة قال: لما نزلت { إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ } قالوا: كيف نصلي عليك يا نبي الله؟ قال: قولوا: اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد (مسند أحمد، الرقم: ١٨١٣٣)

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

O Allah صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ, تَبَارَكَ وَتَعَالَى, shower Your mercy upon Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered Your mercy upon Ebrahim عَلَيْهِ السَّلَامُ and the family of Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. (O Allah تَبَارَكَ وَتَعَالَى,) shower Your blessings upon Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered Your blessings upon Ebrahim عَلَيْهِ السَّلَامُ and the family of Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious.

In some narrations, it is recorded that a Sahaabi once came to Rasulallah صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ and enquired regarding the manner of sending Durood upon Rasulallah صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ. In reply, Rasulallah صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned the Durood-e-Ebrahim. It is possible that these are two separate incidents that had occurred. In the first incident a few Sahaabah had come to enquire, and in the second incident, it was one person who came to enquire. On both occasions, Rasulallah صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ explained the Durood-e-Ebrahim.¹⁶

The narration of Bukhaari Shareef reported by Hazrat Abdur Rahman bin Abi Layla رَحِمَهُ اللَّهُ sheds light upon the manner in

¹⁶ القول البدیع ص ۱۰۴

which Hazrat Rasulallah ﷺ taught the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ the Durood-e-Ebrahim and the great importance and significance that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ showed towards the Durood-e-Ebrahim.

Hazrat Abdur Rahman bin Abi Layla رَضِيَ اللَّهُ عَنْهُ reports:

On one occasion, Hazrat Ka'b bin Ujrah رَضِيَ اللَّهُ عَنْهُ met me and said, "Shall I not give you a present which I had heard from Rasulallah ﷺ?" I replied, "Yes indeed! Please give it to me!" He then said, "Once, we asked Rasulallah ﷺ, 'O Rasul of Allah ﷺ! How should we recite Salaat upon you? Surely Allah تَبَارَكَ وَتَعَالَى has already taught us how to send Salaam upon you.' Rasulallah ﷺ replied, 'recite the following Durood:

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 تَبَارَكَ وَتَعَالَى, shower Your mercy upon Muhammad ﷺ and the family of Muhammad ﷺ, as You showered Your mercy upon Ebrahim عَلَيْهِ السَّلَامُ and the family of Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your blessings upon Muhammad ﷺ and the family of Muhammad ﷺ, as You showered Your blessings upon Ebrahim عَلَيْهِ السَّلَامُ and

the family of Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious.”¹⁷

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ كاندھلوي mentions that in the above Hadith of Hazrat Ka'b bin Ujrah رَضِيَ اللَّهُ عَنْهُ, mention is made of gifting a present (the present of Durood-e-Ebrahim). Among the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, it was a habit to give presents to their guests. Instead of giving them food and drinks or other material things, they rather preferred giving each other the zikr of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or his mubaarak Ahaadith. Such things were much more precious in their sight than the material things of the world, and their lives were testimony to this. It is for this reason that Hazrat Ka'b رَضِيَ اللَّهُ عَنْهُ referred to the Durood-e-Ebrahim as a present.¹⁸

Allaamah Sakhaawi رَحْمَةُ اللَّهِ states that the most virtuous Durood is the Durood-e-Ebrahim in view of the fact that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ this Durood when they asked him how they should fulfil the command of Durood mentioned in the Quraan Majeed.¹⁹

¹⁷ حدثني عبد الله بن عيسى سمع عبد الرحمن بن أبي ليلى قال لقيني كعب بن عجرة فقال ألا أهدي لك هدية سمعتها من النبي صلى الله عليه وسلم فقلت بلى فأهدها لي فقال سألتنا رسول الله صلى الله عليه وسلم فقلنا يا رسول الله كيف الصلاة عليكم أهل البيت فإن الله قد علمنا كيف نسلم عليكم قال قولوا اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد (صحيح البخاري، الرقم: ۳۲۷۰)

¹⁸ فضائل درود ص ۵۶

¹⁹ القول البدیع ص ۱۴۲

Allaamah Nawawi رَحْمَةُ اللَّهِ has mentioned in his kitaab “Rawdah” that if a person takes an oath that he will recite the most virtuous Salaat upon Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he will be considered to have fulfilled the oath if he recites the Durood-e-Ebrahim.²⁰

The renowned Faqeeh, Allaamah Shaami رَحْمَةُ اللَّهِ, reports that Imaam Muhammad رَحْمَةُ اللَّهِ (the student of Imaam Abu Hanifah رَحْمَةُ اللَّهِ) was once asked, “In which words should we recite Salaat upon Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?” He replied by dictating the words mentioned in Durood-e-Ebrahim.²¹

It is for this reason that the Durood-e-Ebrahim is regarded as the most virtuous Durood according to the Hanafi mazhab and it is the Durood that is preferred for recitation in salaah.

It should be borne in mind that there are numerous versions of Durood that are narrated from various Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who learnt these Durood directly from Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, when we view these various Durood, we find that they are reported with slight variations in the wording.

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya Kandhelwi رَحْمَةُ اللَّهِ mentions that the reason for this is that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught different versions to different

²⁰ روضة الطالبين ٥٨/٨

²¹ رد المحتار ٥١٢/١

Sahaabah رَضِيَ اللهُ عَنْهُمْ so that no specific form of Durood can be considered obligatory.²²

It is important to note that the duty of reciting Durood is a separate matter and the recitation of a specific version of Durood which has been reported from Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is a different matter. Hence, if one recites a Durood which is not reported from Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, it will be permissible, though reciting the version reported from Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is more virtuous and rewarding.

²² فضائل درود ص ٥٨

اللَّهُ يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ مُحَمَّدٍ

CHAPTER TWO

The Rights of Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

If we have to examine the favours of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ upon us, we will realize that they are so abundant that it is obligatory upon us to express our gratitude to Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In fact, such is the status of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the entire universe was created because of him. How wonderful indeed is the statement of the poet:

السلام اے سید اولاد آدم السلام

السلام اے باعث ایجاد عالم السلام

“Salaam be upon you, O leader of the children of Aadam صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Salaam be upon you, O means of the existence of the universe.”²³

²³ مواظف فقیہ الأمة ۱/۱۶۰

Hazrat Rasulallah ﷺ was the means for us receiving the Quraan Majeed, the means of us receiving the gift of salaah, fasting, zakaat, and hajj. In fact, he was the means of us receiving the entire Deen of Islam and connecting us to our Creator, Allah تَبَارَكَ وَتَعَالَى. Therefore, he is the means of us receiving every Deeni bounty bestowed upon us from Allah تَبَارَكَ وَتَعَالَى in this world and the next. Hence, Hazrat Rasulallah ﷺ enjoys more rights over us than any other person.

The obligations we owe to Hazrat Rasulallah ﷺ can be categorized into the following four:

1. Love
2. Firm belief
3. Obedience
4. Sending Durood and Salaam upon him

If these four obligations are diligently upheld, then insha Allah, one will be showing loyalty and gratitude to Hazrat Rasulallah ﷺ for the favours that one has received from him, and one will be fulfilling the rights that he owes to Hazrat Rasulallah ﷺ.

The Obligation of Love

The first obligation is that we inculcate true love for Hazrat Rasulallah ﷺ. It is reported in the Hadith that one's

imaan will not be perfect unless one loves Hazrat Rasulallah ﷺ more than he loves his parents, children and all the people.²⁴

On one occasion, Hazrat Umar رَضِيَ اللهُ عَنْهُ addressed Hazrat Rasulallah ﷺ saying, “O Rasul of Allah ﷺ! I love you more than everyone, besides myself!” Hazrat Rasulallah ﷺ said to Hazrat Umar رَضِيَ اللهُ عَنْهُ, “No, by the Being in whose hands my soul lies, (you can never be a perfect believer) until you have more love for me more than your ownself.” Thereafter, Hazrat Umar رَضِيَ اللهُ عَنْهُ mentioned, “O Rasul of Allah ﷺ! I now love you more than everything, including myself.” Hazrat Rasulallah ﷺ then said, “O Umar! Now your imaan is perfect.”²⁵

Without us developing our love for Hazrat Rasulallah ﷺ to this level, where one gives preference to him and his commands over everything else, we will not be successful in reaching Allah تَبَارَكَ وَتَعَالَى.

²⁴ عن أنس قال: قال النبي صلى الله عليه وسلم: لا يؤمن أحدكم حتى يكون أحب إليه من والده وولده والناس أجمعين (صحيح البخاري، الرقم: ١٥)

²⁵ حدثني أبو عقيل زهرة بن معبد أنه سمع جده عبد الله بن هشام قال: كنا مع النبي صلى الله عليه وسلم وهو أخذ بيد عمر بن الخطاب فقال له عمر يا رسول الله لأنت أحب إلي من كل شيء إلا من نفسي فقال النبي صلى الله عليه وسلم: لا والذي نفسي بيده حتى أكون أحب إليك من نفسك فقال له عمر فإنه الآن والله لأنت أحب إلي من نفسي فقال النبي صلى الله عليه وسلم: الآن يا عمر (صحيح البخاري، الرقم: ٦٦٢٢)

The Obligation of Firm Belief and Confidence

The second obligation is that we have firm belief in Hazrat Rasulallah ﷺ and wholeheartedly accept whatever he informs us of. There were many people of the Quraish who truly loved Hazrat Rasulallah ﷺ, to the extent that they even suffered the boycott with him for three years, however they did not believe in him and accept his Deen. Hence, they failed to attain salvation and passed away on kufr. Therefore, together with having love for Hazrat Rasulallah ﷺ, one should believe in Hazrat Rasulallah ﷺ and have complete confidence in everything that he has said and brought to us.

The Ulama explain that the love which one has for Hazrat Rasulallah ﷺ should assume the form of 'aqeedat'. Aqeedat is for one to believe that Hazrat Rasulallah ﷺ is his greatest benefactor and that everything which Hazrat Rasulallah ﷺ mentioned is the absolute truth and the only path to success. Similarly, he should not equate any person's command to the command of Hazrat Rasulallah ﷺ.

The Obligation of Obedience

The third right that Hazrat Rasulallah ﷺ enjoys over us is the right of obedience. Together with having the greatest love and aqeedat (believing in Hazrat Rasulallah ﷺ and having confidence in everything that he has conveyed to us), one

has to inculcate obedience in his life as well. When the highest levels of love and aqeedat are inculcated, automatically the highest levels of obedience and submission will be acquired. One will thereafter live his life in accordance to the mubaarak sunnah of Hazrat Rasulullah ﷺ and make a concerted effort to pass on the mubaarak sunnah to the Ummah.

When we examine the lives of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, we find that Allah تَبَارَكَ وَتَعَالَى had blessed them with the highest levels of love, aqeedat and obedience to Hazrat Rasulullah ﷺ.

The Advice of Hazrat Rasulullah ﷺ to Hazrat Faatimah رَضِيَ اللَّهُ عَنْهَا

Hazrat Faatimah رَضِيَ اللَّهُ عَنْهَا was the most beloved daughter of Hazrat Rasulullah ﷺ. The level of her love and aqeedat for Hazrat Rasulullah ﷺ was to the highest standard and degree.

The proof of her love for Hazrat Rasulullah ﷺ can be understood from the Hadith in which Hazrat Rasulullah ﷺ mentioned, “Faatimah is part of me. Whoever harms her, harms me.”²⁶ Similarly, the proof of her aqeedat can be understood from

²⁶ عن المسور بن مخرمة قال: قال رسول الله صلى الله عليه وسلم: إنما فاطمة بضعة مني يؤذيها ما آذاها (صحيح مسلم، الرقم: ٢٤٤٩)

the Hadith wherein Hazrat Rasulallah ﷺ said, “Faatimah is the leader of the women in Jannah.”²⁷

However, despite the high level of her love and aqeedat for Hazrat Rasulallah ﷺ, Hazrat Rasulallah ﷺ gave her the following advice, “O Faatimah bintu Muhammad! Ask me for whatever you wish from my wealth, for I will not be able to avail you in the least before Allah تَبَارَكَ وَتَعَالَى (i.e. if you do not follow my teachings, then I will not be able to benefit you in the Hereafter).”²⁸

From this, we conclude that it is necessary to have obedience to Hazrat Rasulallah ﷺ together with having love and aqeedat for him.

The Obedience of Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ before Hazrat Rasulallah ﷺ

On one occasion, Hazrat Rasulallah ﷺ ascended the mimbar and instructed the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to sit down. All the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ present in the masjid immediately sat down. At that moment, Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ was still outside the masjid. However, on account of the instruction of Hazrat Rasulallah ﷺ, he immediately sat where he was,

²⁷ وقال النبي صلى الله عليه وسلم: فاطمة سيدة نساء أهل الجنة (صحيح البخاري ٥٢٦/١)

²⁸ ويا فاطمة بنت محمد سليني ما شئت من مالي لا أغني عنك من الله شيئا (صحيح البخاري، الرقم: ٢٧٥٣)

without entering the masjid. In other words, he did not think to himself that this instruction only applied to those in the masjid.²⁹

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ always kept death before them. Hence, Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ thought to himself that if he had to pass away before entering the masjid, then tomorrow, on the day of Qiyaamah, if Allah تَبَارَكَ وَتَعَالَى has to ask him, 'When you heard the instruction of My Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to sit, then why did you not obey?' then what reply will he have? Hence, he immediately sat down.

Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then saw him seated outside the masjid and said to him, "O Ibnu Mas'ood رَضِيَ اللَّهُ عَنْهُ, come inside."

This was the level of the Sahaabah's رَضِيَ اللَّهُ عَنْهُمْ obedience and submission to Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, coupled with the highest levels of love and aqeedat.

The Obligation of Sending Durood and Salaam

Just as a believer must fulfil the obligations of love, aqeedat and obedience for Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he must similarly fulfil the obligation of sending Durood and Salaam upon Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

²⁹ عن جابر قال: لما استوى رسول الله صلى الله عليه وسلم يوم الجمعة قال: اجلسوا فسمع ذلك ابن مسعود فجلس على باب المسجد فرآه رسول الله صلى الله عليه وسلم فقال: تعال يا عبد الله بن مسعود (سنن أبي داود، الرقم: ١٠٩١، المستدرک على الصحيحین للحاکم، الرقم: ١٠٥٦، وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه، وقال الذهبي: على شرطهما)

Hazrat Rasulallah ﷺ said, “The people who will be the closest to me on the day of Qiyaamah will be those who would recite the most Durood upon me (in the world).”³⁰

A believer should try to daily recite Durood upon Hazrat Rasulallah ﷺ. However, on the blessed day of Friday, one should recite even more Durood as Hazrat Rasulallah ﷺ has exhorted us to increase our Durood on a Friday.

Hazrat Abu Umaamah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah ﷺ said, “Recite abundant Durood upon me every Friday, for certainly the Durood of my Ummah are presented before me every Friday. The one who recites the most Durood upon me will be the closest to me (on the day of Qiyaamah).”³¹

The Statement of Haafiz Izzuddeen bin Abdus Salaam رَحْمَةُ اللهِ

Haafiz Izzuddeen bin Abdus Salaam رَحْمَةُ اللهِ says:

Our Durood upon Rasulallah ﷺ is by no means to be considered as an intercession by us on his behalf, because we are not in any way fit to intercede on his behalf.

³⁰ عن عبد الله بن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: أولى الناس بي يوم القيامة أكثرهم علي صلاة (سنن الترمذي، الرقم: ٤٨٤ وحسنه الإمام الترمذي رحمه الله)

³¹ عن أبي أمامة قال: قال رسول الله صلى الله عليه وسلم: أكثروا علي من الصلاة في كل يوم جمعة فإن صلاة أمتي تعرض علي في كل يوم جمعة فمن كان أكثرهم علي صلاة كان أقربهم مني منزلة (شعب الإيمان، الرقم: ٢٧٧٠، وقال الإمام المنذري رحمه الله في الترغيب والترهيب ٣٢٨/٢: رواه البيهقي بإسناد حسن إلا أن مكحولاً قيل لم يسمع من أبي أمامة)

In reality, Allah تَبَارَكَ وَتَعَالَى has ordered us to repay our benefactor for some of his favours and generosity. No other benefactor has been more generous to us than Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Due to the fact that we are unable to repay him for his generosity, Allah تَبَارَكَ وَتَعَالَى has seen our weakness and shown us the correct manner of repaying Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and that is by reciting Durood upon him.

Since we are unable to even fulfil this command of Allah تَبَارَكَ وَتَعَالَى in the correct manner, we beg of Allah تَبَارَكَ وَتَعَالَى to convey Durood upon Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ according to His (Allah تَبَارَكَ وَتَعَالَى) majesty and exalted position.”³²

The Statement of Allaamah Zurqaani رَحْمَةُ اللهِ

Allaamah Zurqaani رَحْمَةُ اللهِ writes in “Sharhul Mawaahib” that the main aim and purpose for reciting Durood should be to acquire the pleasure of Allah تَبَارَكَ وَتَعَالَى and obey His command (in the Quraan Majeed regarding reciting Durood upon Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as well as fulfilling some of the rights we owe to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.³³

The Statement of Haafiz Ibnul Qayyim رَحْمَةُ اللهِ

Haafiz Ibnul Qayyim رَحْمَةُ اللهِ mentioned, “Even if a person has to recite Durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ equivalent to the number of breaths that he will take for his entire life, he will not

³² فضائل درود ص ۱۵

³³ فضائل درود ص ۱۵

be able to fulfil the right that he owes to Rasulullah ﷺ, and nor will he be able to fulfil the rights of the favours which Rasulullah ﷺ had brought (i.e. the deen of Islam).”³⁴

³⁴ لو صلى العبد عليه بعدد أنفاسه لم يكن موفيا لحقه ولا مؤديا لنعيمته (جلاء الأفهام ص ٥٤٩)

CHAPTER THREE

The Various Masaail Pertaining to Durood

Reciting Durood upon Hazrat Rasulullah ﷺ has been greatly emphasized in the Quraan Majeed and Mubaarak Ahaadith of Hazrat Rasulullah ﷺ. There are different commands revealed in relation to Durood upon Hazrat Rasulullah ﷺ in regard to various ibaadaat.

1. The Ulama are unanimous on the view that reciting Durood upon Hazrat Rasulullah ﷺ once in a lifetime is fardh-e-ain (obligatory) upon every individual. This is due to the injunction of the Quraan Majeed that commands the believers to recite Durood upon Hazrat Rasulullah ﷺ.³⁵
2. When one hears the mubaarak name of Hazrat Rasulullah ﷺ the first time in any gathering, then it is waajib

upon him to recite Durood upon Hazrat Rasulullah ﷺ.³⁶

3. There are two views of the Fuqahaa in regard to the law of reciting Durood when the blessed name of Hazrat Rasulullah ﷺ is repeated several times in a gathering. Is it compulsory to recite Durood every time one hears the mubaarak name of Hazrat Rasulullah ﷺ, for example in a bayaan or in a Hadith lesson, or is it sufficient to recite Durood once?

The first view is that it is waajib to recite Durood once. Thereafter, every time one hears the mubaarak name of Hazrat Rasulullah ﷺ, reciting Durood is mustahab. This ruling is similar to the ruling of reciting the same aayat of sajdah-e-tilaawat many times in one sitting where it is only waajib to make one sajdah.

The second view is that it is waajib to recite Durood every time one hears the blessed name of Hazrat Rasulullah ﷺ in the gathering.

Hazrat Mufti Mahmood Hasan Gangohi رَحْمَةُ اللَّهِ مENTIONED that there is leniency in the first view, while there is caution in the second view. However, the dictates of love and reverence to Hazrat Rasulullah ﷺ demand that one should

³⁶ الدر المختار ٥١٨/١

recite Durood every time one hears the mubaarak name of Hazrat Rasulullah ﷺ.³⁷

Hazrat Rasulullah ﷺ said, “That person is a miser who hears my blessed name and does not recite Durood upon me.”³⁸

4. Apart from this, reciting Durood upon Hazrat Rasulullah ﷺ in salaah is sunnah (i.e. after the tashahhud, before one completes the salaah).³⁹
5. In salaah, reciting Durood upon Hazrat Rasulullah ﷺ in any other posture besides tashahhud is makrooh.³⁹ However, when one is performing witr salaah, then after completing the qunoot in the third rakaat, it is mustahab for one to recite Durood. Reciting Durood at this time is not makrooh. Similarly, when one performs janaazah salaah, then it is sunnah to recite Durood after the second takbeer.
6. During the khutbah, when the blessed name of Hazrat Rasulullah ﷺ is mentioned, then one should not verbally recite Durood, but rather one should recite Durood in one’s heart.⁴⁰

³⁷ أحكام القرآن ٤٨٧/٣-٤٨٨، مواظف فقيه الأمة ١٥٧/١

³⁸ عن حسين بن علي بن أبي طالب قال: قال رسول الله صلى الله عليه وسلم: البخيل الذي من ذكرت عنده فلم يصل علي (سنن الترمذي

الرقم: ٣٥٤٦، وقال: هذا حديث حسن صحيح غريب)

³⁹ رد المحتار ٥١٨/١

⁴⁰ الدر المختار ٥٤٥/١

7. It is permissible to recite Durood even if one does not have wudhu or is in the state of impurity (e.g. haidh, nifaas, janaabah, etc.). However, reciting Durood in the state of wudhu is more rewarding.⁴¹
8. Besides the Ambiyaa عَلَيْهِمُ السَّلَامُ and angels, Durood should not be independently recited upon anyone. However, if Durood is recited upon any person after reciting the Durood upon the Ambiyaa عَلَيْهِمُ السَّلَامُ and angels, then it will be permissible e.g. one should not say:

اللَّهُمَّ صَلِّ عَلَى آلِ مُحَمَّدٍ

O Allah! Shower Your special mercy upon the family of Muhammad

صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ!

Rather, he should say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

O Allah! Shower Your special mercy upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*and upon the family of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!*⁴²

9. It is forbidden to recite Durood for worldly motives e.g. to promote one's merchandise before the customer.⁴³
10. When the blessed name of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is written, Durood and Salaam should also be written in full.

⁴¹ والمحدث والجنب لا يمتنعان عن ذكر الله ما خلا القرآن في حق الجنب (العناية ٥٩/٢)

⁴² رد المختار ٦/٣٩٦، ٦/٥٣٣

⁴³ رد المختار ١/٥١٨

One should not abbreviate the Durood and Salaam by writing s.a.w, PBUH or in Arabic, صلعم. This is regarded as disrespectful.

Hazrat Moulana Ashraf Ali Thaanwi رَحْمَةُ اللَّهِ has written in his kitaab, Zaadus Sa'eed, that a certain person would not write Durood after writing the blessed name of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This person would not write the Durood on account of miserliness as he tried to save on paper. As a consequence, his right hand had developed an ailment whereby he was unable to use the hand.

Hazrat Moulana Ashraf Ali Thaanwi رَحْمَةُ اللَّهِ has also mentioned that Shaikh Ibnu Hajar Makki رَحْمَةُ اللَّهِ stated that a man would only write صلى الله عليه without writing وسلم. Once, he had seen Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream and Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, “Why do you deprive yourself of forty virtues by not writing the Salaam.” In وسلم, there are four letters, and each letter earns one ten virtues. Hence, reciting or writing the word وسلم will earn one forty virtues.⁴⁴

11. It is mustahab and an act of great reward to add the word ‘sayyiduna’ to the blessed name of Hazrat Rasulallah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ when mentioning the blessed name of Hazrat Rasulallah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.⁴⁵

12. At the time of reciting Durood, one should try to keep his body and clothing in a clean state.⁴⁶

13. The Ulama explain that there are many occasions when reciting Durood upon Hazrat Rasulallah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ is mustahab. Among these occasions are the following:

- At the beginning and end of one's dua
- When entering and leaving the masjid
- Upon the completion of the azaan, before reciting the dua after azaan
- After performing wudhu
- When visiting the mubaarak grave of Hazrat Rasulallah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
- When commencing with the writing of a kitaab
- At the beginning of a letter
- When awakening for tahajjud
- When faced with difficulties⁴⁷

⁴⁵ الدر المختار ٥١٣/١

⁴⁶ يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَتُوبَايَكَ فَطَهِّرْ ﴿٤﴾

عن عائشة قالت: أمر رسول الله صلى الله عليه وسلم ببناء المساجد في الدور وأن تنظف وتطيب (سنن الترمذي، الرقم: ٥٩٤)

⁴⁷ أحكام القرآن ٤٩٠/٣

CHAPTER FOUR

Virtues of Durood

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya Kandhelwi رَحْمَةُ اللَّهِ، mentioned the following in his kitaab, Fazaail-e-Durood:

The Ahaadith regarding the virtues of reciting Durood are so numerous that it is difficult to encompass them all in this book. The truth is that even if no virtues are mentioned at all, we would still be obliged to recite Durood in abundance as the favours that Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had done to the Ummah can never be counted, let alone repaid.

In view of this, even if a person remains perpetually occupied and engaged in reciting Durood, his Durood will fall far short of fulfilling the rights which he owes to Hazrat Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Over and above this, Allah تَبَارَكَ وَتَعَالَى has, by His grace and mercy, promised thousands of rewards for the effort of trying to fulfil these rights.⁴⁸

Allaamah Sakhaawi رَحْمَةُ اللَّهِ has briefly stated the various virtues acquired through reciting Durood. These virtues are listed below:

- Allah تَبَارَكَ وَتَعَالَى confers Durood upon the reciter
- The angels confer Durood upon the reciter
- Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself confers Durood upon the reciter
- Durood is an atonement for mistakes and wrongs committed
- Durood purifies good deeds
- It elevates the rank of the reciter
- It causes his sins to be forgiven
- It secures forgiveness for the reciter
- It secures the reward of a qeeraat for the reciter's scale of good deeds, with each qeeraat being weightier than Mount Uhud
- It secures a large pan of the scale for his good deeds to be weighed
- All of a person's needs of this world and the Akhirah will be fulfilled if his duas comprise exclusively of Durood, (as stated in the Hadith of Hazrat Ubayy رَضِيَ اللَّهُ عَنْهُ)

⁴⁸ فضائل درود ص ۵۱

VIRTUES OF DUROOD

- Duroid is a means for wiping out evil qualities and wrongs from a person's life
- Duroid secures the reward of setting slaves free
- Duroid secures safety from dangers
- It causes one to benefit from the intercession of Hazrat Rasulallah ﷺ on the day of Qiyaamah
- It earns one the benefit of Hazrat Rasulallah ﷺ becoming a shaahid (a witness) for one (i.e. Hazrat Rasulallah ﷺ bearing witness and testifying for the good deeds which one had done.)
- It secures the pleasure of Allah تَبَارَكَ وَتَعَالَى
- It secures the mercy of Allah تَبَارَكَ وَتَعَالَى
- It grants safety from Allah's تَبَارَكَ وَتَعَالَى wrath
- It will cause the reciter to have shade beneath Allah's تَبَارَكَ وَتَعَالَى Arsh on the day of Qiyaamah
- It will cause the good deeds to outweigh the evil deeds on the scale
- It will guarantee one a place by the pond of Kawthar
- It will save one from thirst on the day of Qiyaamah
- It will secure salvation from Jahannum
- It will assist one to cross easily over the bridge of Siraat

CHAPTER FOUR

- It will cause one to see one's abode in Jannah before death
- It will earn one many spouses in Jannah
- It earns more reward than engaging in jihaad twenty times
- It is sadaqah for the one without wealth
- It is a form of purification
- It attracts blessing in wealth
- It fulfils a hundred and even more needs
- It is a form of ibaadah
- It is most beloved to Allah تَبَارَكَ وَتَعَالَى
- It decorates and beautifies gatherings
- It dispels poverty and neediness
- All means of good can be sought through it
- It will cause the reciter to be close to Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the day of Qiyaamah
- It will be a means for the reciter's family, children and grandchildren benefiting from it
- Even the person on whose behalf Durood is recited and the reward sent to him, will receive its reward and find it in his book of deeds.
- It is a means of earning one the closeness of Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

- It is a light
- It causes enemies to be defeated
- It purifies the heart from hypocrisy and decay
- It fosters love between the hearts of people
- It causes the reciter to see Hazrat Rasulallah ﷺ in his dreams
- It causes the reciter to remain safe from the sin of gheebah (backbiting)⁴⁹
- It is among the most blessed and virtuous of actions which reaps great benefit in this world and the next for those who recite it, such as the following:
 - Being saved from the questioning on the day of Qiyaamah
 - Being granted various types of honour and respect by Rasulallah ﷺ on the day of Qiyaamah.
 - Being blessed with the companionship of Rasulallah ﷺ on the day of Qiyaamah.

After stating all these virtues of Durood in brief, Allaamah Sakhaawi رَحْمَةُ اللَّهِ proceeds to discuss the details of these virtues from the narrations of Ahadeeth.

After mentioning the narrations, Allaamah Sakhaawi رَحْمَةُ اللَّهِ states

⁴⁹ القول البدیع ص ۲۳۵

that all these narrations are a clear proof of the high and lofty status of Durood, as through Durood, Allah تَبَارَكَ وَتَعَالَى multiplies the rewards of the reciter, forgives his sins and also elevates his rank. One should therefore increase in his recitation of Durood upon the guide of all leaders and the fountainhead of all good صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It is through him that happiness and bounties are achieved and safety is secured from all harm.

The statement of Hazrat Uqlishi رَحْمَةُ اللهِ is also quoted, wherein he says:

What medium can be better in securing intercession and what action can be more beneficial than conferring Durood on that being upon whom Allah تَبَارَكَ وَتَعَالَى and His angels confer Durood?

What can be better than the act for which Allah تَبَارَكَ وَتَعَالَى has promised proximity in this world and the Aakhirah? It is a light and a transaction that cannot suffer a loss. Abundant recitation of Durood has always been a regular practice of the pious who remain engaged in it 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 illuminate one's heart. Furthermore, it attracts Allah's تَبَارَكَ وَتَعَالَى pleasure and will guarantee safety on the most difficult and frightful day of Qiyaamah.⁵⁰

⁵⁰ القول البديع ص ٢٩٠

CHAPTER FIVE

The Multiple Virtues for Reciting Durood from the Hadith

Virtue One - Glad Tidings from Allah تَبَارَكَ وَتَعَالَى for those who Recite Durood

Hazrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ reports: On one occasion, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left his home and I followed him, until he entered a date orchard and fell into prostration. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made such a lengthy sajdah that I feared that Allah تَبَارَكَ وَتَعَالَى had taken away his life. I thus went forward to see if anything had happened to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then raised his blessed head from sajdah and asked me what the matter was, to which I expressed to him my fear and worry (of him passing away in sajdah). Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “(The reason for me making such a lengthy sajdah was that) Jibraeel عَلَيْهِ السَّلَامُ came to me and said, ‘Shall I not give you the glad tidings that Allah تَبَارَكَ وَتَعَالَى says, ‘The one who recites Durood upon you, I send My mercy upon him, and

*the one who recites Salaam upon you, I send peace and blessings upon him.*⁵¹

Virtue Two – Receiving Ten Mercies

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sends salutations upon me once, Allah تَبَارَكَ وَتَعَالَى will send salutations (i.e. reward him and shower His mercy) upon him ten times.”⁵²

Virtue Three – Receiving Ten Good Deeds

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sends salutations upon me once, Allah تَبَارَكَ وَتَعَالَى will write for him ten good deeds (in his book of deeds).”⁵³

Virtue Four – Ten Ranks Raised

Hazrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sends salutations upon me once, Allah

⁵¹ عن عبد الرحمن بن عوف رضي الله عنه قال خرج رسول الله صلى الله عليه وسلم فاتبعته حتى دخل نخلا فمسجد فأطال السجود حتى خفت أو خشيت أن يكون الله قد توفاه أو قبضه قال فجمت أنظر فرفع رأسه فقال ما لك يا عبد الرحمن قال فذكرت ذلك له فقال إن جبريل عليه السلام قال لي ألا أبشرك إن الله عز وجل يقول لك من صلى عليك صليت عليه ومن سلم عليك سلمت عليه (مسند أحمد، الرقم: ١٦٦٢ ، وقال البيهقي في الخلافيات ١٤٣/٣ (عن طريق لهذه الرواية بنحو هذه الألفاظ): قال أبو عبد الله - رحمه الله - : هذا حديث صحيح)

⁵² عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: من صلى علي واحدة صلى الله عليه عشرة (صحيح مسلم، الرقم: ٤٠٨)

⁵³ عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من صلى علي مرة واحدة كتب الله عز وجل له بما عشر حسنات (صحيح ابن حبان، الرقم: ٩٠٥ ، مسند أحمد، الرقم: ٧٥٦١ ، ورجاله رجال الصحيح غير ربيعي بن إبراهيم وهو ثقة مأمون كما في مجمع الزوائد، الرقم: ١٧٢٨٢)

تَبَارَكَ وَتَعَالَى will send ten blessings upon him, ten of his sins will be erased and his rank will be raised by ten stages.”⁵⁴

Virtue Five – Sins being Expiated

Hazrat Abu Burdah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever from my Ummah conveys one Durood upon me sincerely from his heart, Allah تَبَارَكَ وَتَعَالَى will bless him with ten mercies, elevate his status in the Hereafter by ten ranks, record ten righteous deeds in his favour and expiate ten of his sins.”⁵⁵

Virtue Six - Earning the Immense Mercy of Allah تَبَارَكَ وَتَعَالَى

Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا and Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ narrate that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Send salutations upon me, Allah تَبَارَكَ وَتَعَالَى will shower mercy upon you.”⁵⁶

Virtue Seven – Earning the Reward of Freeing Ten Slaves

Hazrat Baraa bin Aazib رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites Durood upon me once, then in lieu of

⁵⁴ عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم من صلى علي صلاة واحدة صلى الله عليه عشر صلوات وحطت عنه عشر خطيئات ورفعت له عشر درجات (سنن النسائي، الرقم: ١٢٩٧، وسنده حسن كما في المطالب العلية ٧٨٥/١٣)

⁵⁵ عن أبي بردة بن نيار رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صلى علي من أمتي صلاة مخلصا من قلبه صلى الله عليه بما عشر صلوات ورفعه بما عشر درجات وكتب له بما عشر حسنات وبما عشر سيئات (السنن الكبرى للنسائي، الرقم: ٩٨٠٩، ورواه ثقات كما في فتح الباري ١١/١٦٧)

⁵⁶ عن ابن عمر وأبي هريرة رضي الله عنهم قالا قال رسول الله صلى الله عليه وسلم صلوا علي صلى الله عليكم (الكامل لابن عدي، الرقم: ١١٠٨٦، وإسناده ضعيف كما في التيسير للمناوي ٩٣/٢)

the Durood, Allah تَبَارَكَ وَتَعَالَى will record for him ten good deeds, He will erase from him ten sins, He will raise him by ten stages, and the Durood will be a means of him earning the reward of setting free ten slaves.”⁵⁷

Virtue Eight – Receiving Seventy Rewards

Hazrat Abdullah bin Amr bin Aas رَضِيَ اللَّهُ عَنْهُمَا reported, “Whoever sends salutations upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once, Allah تَبَارَكَ وَتَعَالَى and His angels will send seventy mercies and blessings upon him in return of his one Durood. Hence, whoever wishes to increase his Durood should increase it, and whoever wishes to decrease his Durood should decrease it (i.e. if he wants to earn great rewards, then he should increase his Durood).”⁵⁸

Virtue Nine – Earning One Qeeraat of Reward

Hazrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sends Durood upon me once, Allah تَبَارَكَ وَتَعَالَى will record one qeeraat of reward for him, and one qeeraat is equal to the mountain of Uhud.”⁵⁹

⁵⁷ حدثنا يعقوب بن حميد حدثنا حاتم بن إسماعيل عن محمد بن عبد الله عن مولى البراء بن عازب عن البراء بن عازب أن النبي صلى الله عليه وسلم قال: من صلى علي كتب الله عز وجل له بما عشر حسنات ومحا عنه بما عشر سيئات ورفع به عشر درجات وكن به عدل عتق عشر رقاب (الصلاة على النبي لابن أبي عاصم، الرقم: ٥٢، وقد ذكره المنذري في الترغيب والترهيب الرقم: ٢٥٦٣ بلفظة "عن"، إشارة إلى كونه صحيحاً أو حسناً أو ما قاربهما عنده كما بين أصله في مقدمة كتابه (٥٠/١)

⁵⁸ عن عبد الرحمن بن مريح الخولاني قال سمعت أبا قيس مولى عمرو بن العاص يقول: سمعت عبد الله بن عمرو يقول: من صلى على رسول الله صلى الله عليه وسلم صلاة صلاة فليقل عبد من ذلك أو ليكثر (مسند أحمد، الرقم: ٦٦٠٥، وإسناده حسن وحكمه الرفع إذ لا مجال للإجتهد فيه كما في القول البديع ص ٢٣٧)

⁵⁹ عن علي بن أبي طالب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: من صلى علي صلاة كتب الله له قيراطاً والقيراط مثل أحد (مصنف عبد الرزاق، الرقم: ١٥٣، وسنده ضعيف كما في القول البديع ص ٢٦٠)

Virtue Ten - Gaining the Special Proximity of Hazrat Rasulullah ﷺ on the Day of Qiyaamah

Hazrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah ﷺ said, “The person who will be closest to me (and most deserving of my intercession) on the day of Qiyaamah will be the one who used to recite the most Durood upon me in the world.”⁶⁰

Hazrat Abu Umaamah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah ﷺ said, “Recite abundant Durood upon me every Jumuah, for certainly the Durood of my Ummah are presented before me every Jumuah. The one who recites the most Durood upon me will be the closest to me (on the day of Qiyaamah).”⁶¹

Virtue Eleven - A Means of Purification

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah ﷺ said, “Recite Durood upon me, for certainly it is a form of purification for you. Ask Allah تَبَارَكَ وَتَعَالَى to grant me the position of “waseelah”, which is a rank in the highest stages of Paradise that is reserved for only one

⁶⁰ عن عبد الله بن مسعود أن رسول الله صلى الله عليه وسلم قال: أولى الناس بي يوم القيامة أكثرهم علي صلاة (سنن الترمذي، الرقم: ٤٨٤، وحسنه الإمام الترمذي رحمه الله)

⁶¹ عن أبي أمامة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أكثروا علي من الصلاة في كل يوم جمعة فإن صلاة أمتي تعرض علي في كل يوم جمعة فمن كان أكثرهم علي صلاة كان أقربهم مني منزلة (شعب الإيمان، الرقم: ٢٧٧٠، وإسناده حسن كما في الترغيب والترهيب، الرقم: ٢٥٨٣)

crossing the pul-siraat (the bridge over Jahannum). At times, he was crawling, at times, he was dragging himself on his posterior, and at times, he was hanging onto the siraat (about to fall into Jahannum). Suddenly, his Durood that he would recite upon me in the world came to him. It then held his hand, helped him to stand up on the siraat and assisted him to cross over it.”⁶⁵

Virtue Fifteen - Seeking Goodness from its Source

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who recites the Quraan Majeed, praises Allah تَبَارَكَ وَتَعَالَى, recites Durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and seeks forgiveness from his Rabb has sought goodness from the true source of goodness (i.e. he has carried out actions which are a source of goodness for him).”⁶⁶

⁶⁵ عن عبد الرحمن بن سمرة قال: خرج رسول الله صلى الله عليه وسلم فقال: إني رأيت البارحة عجباً رأيت رجلاً من أمي قد احتوشته ملائكة فجاءه وضوءٌ فاستنقذه من ذلك ورأيت رجلاً من أمي قد احتوشته الشياطين فجاءه ذكر الله فخلصه منهم ورأيت رجلاً من أمي يلهث عطشا من العطش فجاءه صيام رمضان فسقاه ورأيت رجلاً من أمي بين يديه ظلمة ومن خلفه ظلمة وعن يمينه ظلمة وعن شماله ظلمة ومن فوقه ظلمة ومن تحته ظلمة فجاءه حجه وعمرته فاستخرجه من الظلمة ورأيت رجلاً من أمي جاءه ملك الموت يقبض روحه فجاءه بره بالديه فرد عنه ورأيت رجلاً من أمي يكلم المؤمنين ولا يكلموه فجاءته صلة الرحم فقالت إن هذا واصل كان واصلاً لرحمه فكلموه وكلموه وصار معهم ورأيت رجلاً من أمي يأتي الناس وهم حلق فكلما أتى على حلقة طرد فجاءه اغتساله من الجنابة فأخذه بيده فأجلسه معهم ورأيت رجلاً من أمي يتقي وهج النار بيديه عن وجهه فجاءته صدقته وصارت ظلاً على رأسه وستراً على وجهه ورأيت رجلاً من أمي جاءته زبانية العذاب فجاءه أمره بالمعروف ونهيه عن المنكر فاستنقذه من ذلك ورأيت رجلاً من أمي هوى في النار فجاءته دموعه التي بكى من خشية الله فأخرجته من النار ورأيت رجلاً من أمي قد هوت صحيفته إلى شماله فجاءه خوفه من الله فأخذ صحيفته فجعلها في يمينه ورأيت رجلاً من أمي يردد كما ترعد السعفة فجاءه حسن ظنه بالله فسكن رعدته ورأيت رجلاً من أمي يزحف على الصراط مرة ويخطو مرة ويتعلق مرة فجاءته صلواته على فأخذت بيده فأقامته على الصراط حتى جاوز ورأيت رجلاً من أمي انتهى إلى أبواب الجنة فغلقت الأبواب دونته فجاءته شهادة أن لا إله إلا الله فأخذته بيده فأدخلته الجنة (الأحاديث الطوال للطبراني ص ٢٧٣، وإسناده ضعيف كما في مجمع الزوائد، الرقم: ١١٧٤٦)

⁶⁶ عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: من قرأ القرآن وحمد الرب وصلّى على النبي صلى الله عليه وسلم واستغفر ربه فقد طلب الخير مكانه (شعب الإيمان، الرقم: ٢٠٨٤، وسنده ضعيف كما في القول البدیع ص ٢٨٠)

Virtue Sixteen – Reward for the One who recites Durood when Hearing the Blessed Name of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hazrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The person in whose presence my name is taken should send salutations upon me, and certainly whoever sends salutations upon me once, Allah تَبَارَكَ وَتَعَالَى will send ten blessings upon him.”⁶⁷

Virtue Seventeen - Earning the Special Dua of the Angels

Hazrat Aamir bin Rabee'ah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites Durood upon me, the angels continuously send Salaat upon him (i.e. make dua for him) so long as he is engaged in Durood. Therefore, it is left to one to decide whether he wishes to recite a little Durood or abundant Durood.”⁶⁸

Virtue Eighteen - Special Reward for Reciting One Hundred Durood

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sends salutations upon me ten times, Allah تَبَارَكَ وَتَعَالَى will

⁶⁷ عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: من ذكرت عنده فليصل علي فإنه من صلى علي مرة صلى علي عشرة (المعجم الأوسط للطبراني، الرقم: ٢٧٦٧، ورجاله رجال الصحيح كما في القول البدیع ص ٢٣٧)

⁶⁸ عن عامر بن ربيعة رضي الله عنه عن النبي صلى الله عليه و سلم قال: ما من مسلم يصلي علي إلا صلت عليه الملائكة ما صلى علي فليقل العبد من ذلك أو ليكثر (سنن ابن ماجه، الرقم: ٩٠٧، وإسناده ضعيف كما في مصباح الزجاجه ١/١١٢)

reciting Durood upon you?” Rasulallah ﷺ responded, “If you do so, Allah تَبَارَكَ وَتَعَالَى will suffice you of every need which you have (and you would have asked for in your dua), whether it relates to your dunya or your Akhirah.”⁷¹

Virtue Twenty One – Being Relieved of all Worries

Hazrat Ubayy bin Ka'b رَضِيَ اللهُ عَنْهُ reports: I once asked Rasulallah ﷺ, “O Rasulallah ﷺ, I wish to increase my Durood upon you, so from the time I allocate for dua, how much should I reserve for sending Durood upon you?” Rasulallah ﷺ replied, “As much as you desire.” I asked, “One quarter (i.e. one quarter of the time)?” Rasulallah ﷺ replied, “If you so wish, and if you increase it, it will be better for you.” I then asked, “One half?” Rasulallah ﷺ replied, “As much as you desire, and if you increase it, it will be better for you.” I then asked, “Two thirds?” Rasulallah ﷺ replied, “If you so wish, and if you increase it, it will be better for you.” I finally said, “O Rasulallah ﷺ, in that case, I resolve to devote all the time I have allocated for dua to convey Durood upon you.” Rasulallah ﷺ mentioned, “Allah تَبَارَكَ وَتَعَالَى will make it a means of relieving

⁷¹ عن محمد بن يحيى بن حبان عن أبيه عن جده حبان بن منقذ أن رجلا قال: يا رسول الله أجعل ثلث صلاتي عليك قال: نعم إن شئت قال: اللتين قال: نعم قال: فضلائي كلها قال رسول الله صلى الله عليه وسلم: إذن يكفيك الله ما أهمك من أمر دنياك وآخرتك (المعجم الكبير للطبراني، الرقم: ٣٥٧٤، وإسناده حسن كما في الترغيب والترهيب للمنذري، الرقم: ٢٥٧٨)

*you from all your worries (and problems), and a means of atonement for your sins.*⁷²

Note: In this Hadith, the Sahaabi explained to Hazrat Rasulallah ﷺ that he had reserved some time during the day or night to engage in making special dua. He further asked Hazrat Rasulallah ﷺ whether it would be better for him to dedicate that entire time to reciting Durood, to which Hazrat Rasulallah ﷺ informed him that he would receive the reward of the Durood as well as have his duas answered for the needs that he would have begged Allah تَبَارَكَ وَتَعَالَى for had he engaged in dua.

It should be borne in mind that this Hadith in no way shows that the Sahaabi was intending to abandon the sunnah of dua, as dua is made after every fardh salaah as well as after the tahajjud salaah and nafl salaah that one performs. Hence, this Sahaabi would have been making dua at these other times as well. However, he only asked Hazrat Rasulallah ﷺ if he could recite Durood during a separate time that he had allocated for dua.

Furthermore, the meaning of this Hadith is supported by the Hadith-e-Qudsi in which Allah تَبَارَكَ وَتَعَالَى says:

⁷² عن أبي بن كعب رضي الله عنه قال قلت يا رسول الله إني أكثر الصلاة عليك فكم أجعل لك من صلاتي ؟ فقال ما شئت قال قلت الربع قال ما شئت فإن زدت فهو خير لك قلت النصف قال ما شئت فإن زدت فهو خير قال ما شئت فإن زدت فهو خير لك قلت أجعل لك صلاتي كلها قال إذا تكفي همك ويغفر لك ذنبك (سنن الترمذي الرقم ٢٤٥٧ : وقال هذا حديث حسن)

مَنْ شَغَلَهُ ذِكْرِي عَنْ مَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ

*The one who My remembrance occupies him from making dua to Me and asking of Me, I will give him better than that which I give to the people who make dua to Me and ask of Me.*⁷³

Virtue Twenty Two - Making Musaafahah with Hazrat Rasulallah ﷺ on the Day of Qiyaamah

*It is reported that Hazrat Rasulallah ﷺ said, "Whoever recites Durood upon me fifty times daily, I will make musaafahah (shake hands) with him on the day of Qiyaamah."*⁷⁴

Virtue Twenty Three – Seeing One’s Abode in Paradise

*Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah ﷺ said, "The one who recites Durood upon me one thousand times on the day of Friday, will not pass away until he is shown his abode in Paradise."*⁷⁵

⁷³ عن سالم بن عبد الله بن عمر، عن أبيه، عن عمر بن الخطاب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن الله تعالى يقول: من شغله ذكري عن مسألتي أعطيته أفضل ما أعطي السائلين وهكذا رواه البخاري عن ضرار عن صفوان في التاريخ (شعب الإيمان، الرقم: ٥٦٧، قال الزبلي في تخريج أحاديث الكشاف (٢٢٠/٣): وفي الصحيح من شغله ذكري عن مسألتي أعطيته أفضل ما أعطي السائلين)
⁷⁴ قال النبي صلى الله عليه وسلم من صلى علي في يوم خمسين مرة صافحته يوم القيامة (القرية لابن بشكوال، الرقم: ٨٧، وقد سكت عنه السخاوي في القول البديع ص ٢٨٩، وفيهم من سكوته أن الحديث معمول به عنده، ولذلك ذكره في كتابه)

⁷⁵ عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: من صلى علي في يوم الجمعة ألف مرة لم يمت حتى يرى مقعده من الجنة

(أخرجه ابن شاهين بسند ضعيف كذا في القول البديع ص ٣٩٧)

Virtue Twenty Four – Receiving the Certificate of Freedom from Hypocrisy and the Fire of Jahannum

Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sends salutations upon me once, then as a reward for it, Allah تَبَارَكَ وَتَعَالَى will send salutations (i.e. reward him and shower His mercy) upon him ten times, and whoever sends salutations upon me ten times, Allah تَبَارَكَ وَتَعَالَى will send salutations (i.e. reward him and shower His mercy) upon him one hundred times, and whoever sends salutations upon me one hundred times, Allah تَبَارَكَ وَتَعَالَى will write for him (a certificate of) emancipation, between his eyes, from hypocrisy, and (a certificate of) emancipation from the fire of Jahannum, and Allah تَبَارَكَ وَتَعَالَى will honour him to be with the martyrs on the day of Qiyaamah.”⁷⁶

Virtue Twenty Five - The Reward of Sadaqah through Reciting Durood

Hazrat Abu Sa’eed Khudri رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whichever Muslim does not have anything to give in sadaqah, he should recite the following Durood in his dua as it will be a means of him receiving the reward of sadaqah and it will purify him of his sins.”

⁷⁶ عن أنس بن مالك رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: من صلى علي صلاة واحدة صلى الله عليه عشرا ومن صلى علي عشرا صلى الله عليه مائة ومن صلى علي مائة كتب الله له بين عينيه براءة من النفاق وبراءة من النار وأسكنه الله يوم القيامة مع الشهداء (المعجم الصغير للطبراني، الرقم: ٨٩٩، وقال الطيبي في مجمع الزوائد (الرقم: ١٧٢٩٨): رواه الطبراني في الصغير والأوسط وفيه إبراهيم بن سالم بن شبيل الهجيمي ولم أعرفه وبقيته رجاله ثقات، وقال المنذري في الترغيب والترهيب (الرقم: ٢٥٦٠): وفي إسناده إبراهيم بن سالم بن شبيل الهجيمي لا أعرفه بجرح ولا عدالة)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

O Allah صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ! Send Durood (i.e. shower Your mercy) upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Your slave and Rasul, and shower Your mercy upon all the mu'mineen and muslimeen, males and females.

Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ thereafter said, "A believer continues to do good and is never fully satisfied with the good that he carries out until he finally (passes away on imaan and) reaches Jannah."⁷⁷

Virtue Twenty Six - A source of Noor (Light) on the Day of Qiyaamah

Hazrat Ibnu Umar رَضِيَ اللَّهُ عَنْهُمَا reports that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Adorn your gatherings with the recitation of Durood upon me, because on the day of Qiyaamah, the Durood will be a noor (a means of light) for you."⁷⁸

Virtue Twenty Seven – Increase in Sustenance

Hazrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ reports that on one occasion, a Sahaabi came to Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and complained of poverty and

⁷⁷ عن أبي سعيد الخدري رضي الله عنه عن رسول الله صلى الله عليه وسلم قال أما رجل مسلم لم تكن عنده صدقة فليقل في دعائه اللهم صل على محمد عبدك ورسولك وصل على المؤمنين والمؤمنات والمسلمين والمسلمات فأتمها زكاة وقال لا يشبع مؤمن خيرا حتى يكون منتهاه الجنة (صحيح ابن حبان، الرقم: ٩٠٣، وإسناده حسن كما في مجمع الزوائد، الرقم: ١٧٢٣١)

⁷⁸ عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم زينوا مجالسكم بالصلاة علي فإن صلاتكم علي نور لكم يوم القيامة (الفردوس بمأثور الخطاب، الرقم: ٣٣٣٠، وإسناده ضعيف كما في القول البديع ص ٢٧٨)

difficulty in earning a livelihood. Hazrat Rasulallah ﷺ said to this Sahaabi, “When you enter your home then make Salaam, regardless of whether there is anyone in the home or not. Thereafter, send Salaam upon me and recite Qul-Huwallah (Surah Ikhlaas) once.” The Sahaabi did as instructed by Hazrat Rasulallah ﷺ, and Allah تَبَارَكَ وَتَعَالَى blessed him with such abundant sustenance that he even began to spend upon his neighbors and relatives.⁷⁹

Virtue Twenty Eight – Acceptance of Duas

Hazrat Umar رَضِيَ اللهُ عَنْهُ narrates, “Duas remain suspended between the heavens and the Earth. They do not proceed towards the heavens as long as Durood on Nabi ﷺ has not been recited (i.e. there is no guarantee for their acceptance).”⁸⁰

Virtue Twenty Nine – Eradication of Poverty

Hazrat Samurah Suwaai رَضِيَ اللهُ عَنْهُ, the father of Hazrat Jaabir رَضِيَ اللهُ عَنْهُ, reports: We were once in the company of Rasulallah ﷺ when a

⁷⁹ عن سهل بن سعد رضي الله عنه قال: جاء رجل إلى النبي صلى الله عليه وسلم فشكا إليه الفقر وضيق العيش أو المعاش فقال له رسول الله صلى الله عليه وسلم: إذا دخلت منزلك فسلم إن كان فيه أحد أو لم يكن فيه أحد ثم سلم علي واقراً قل هو الله أحد مرة واحدة ففعل الرجل فأدّر الله عليه الرزق حتى أفاض على جيرانه وقرباته (أبو موسى المدني وسنده ضعيف كما في القول البديع ص 279)

⁸⁰ عن عمر بن الخطاب رضي الله عنه قال: إن الدعاء موقوف بين السماء والأرض لا يصعد منه شيء حتى تصلي على نبيك صلى الله عليه وسلم (سنن الترمذي، الرقم: 486)

وينقوى ذلك بما أخرجه الترمذي عن عمر موقوفا الدعاء موقوف بين السماء والأرض لا يصعد منه شيء حتى يصلي على النبي صلى الله عليه وسلم (فتح الباري 1/164)، وقد التزم الحافظ في الأحاديث التي سكت عنها في الفتح ألا تقل درجتها عن الحسن فقد قال في مقدمته المسماة بمجدي الساري (ص 7): ثم أستخرج ثانيا ما يتعلق به غرض صحيح في ذلك الحديث من الفوائد المتينة والأسنادية من تتمات وزيادات وكشف غامض وتصريح مدلس بسماع ومتابعة سامع من شيخ اختلط قبل ذلك منتزعا كل ذلك من أمهات المسانيد والجوامع والمستخرجات والأجزاء والفوائد بشرط الصحة أو الحسن فيما أورده من ذلك)

man came to Rasulullah ﷺ and asked, “O Rasulullah ﷺ! Which action is most pleasing to Allah ﷻ?” Rasulullah ﷺ replied, “Truthful speech and fulfilling of trusts.” I said, “O Rasulullah ﷺ! Please give us further advice (regarding actions that are pleasing to Allah ﷻ!)” Rasulullah ﷺ said, “Performing salaah during the night and fasting during hot days.” I then said, “O Rasulullah ﷺ! Please give us further advice!” Rasulullah ﷺ said, “Engaging in abundant zikr and conveying Durood upon me eradicates poverty.” I again asked, “O Rasulullah ﷺ! Please give us further advice!” Rasulullah ﷺ remarked, “The one who leads the people in salaah should perform a concise salaah, because among the congregation are the old, the ill, the young and people who have some need.”⁸¹

Virtue Thirty – Reciting Ten Durood Being a Means of Earning the Intercession of Hazrat Rasulullah ﷺ

Hazrat Abu Dardaa رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah ﷺ said, “Whoever recites ten Durood upon me in the morning and ten Durood upon me in the evening, he will receive my intercession on the day of Qiyaamah.”⁸²

⁸¹ وعن سمرة السوائي والد جابر رضي الله عنهما قال: كنا عند النبي - صلى الله عليه وسلم - إذ جاءه رجل فقال يا رسول الله ما أقرب الأعمال إلى الله قال صدق الحديث وأداء الأمانة، قلت يا رسول الله زدنا قال صلاة الليل وصوم الهواجر قلت يا رسول الله زدنا قال كثرة الذكر والصلاة علي تنفي الفقر قلت يا رسول الله زدنا قال من أم قوماً فليخفف فإن فيهم الكبير والعليل والصغير وذا الحاجة (معرفة الصحابة لأبي نعيم، الرقم: ٣٥٧٢، وسنده ضعيف كما في القول البديع ص ٢٧٨)

⁸² عن أبي الدرداء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صلى علي حين يصبح وعشرا وحين يمسي عشرا أدركته شفاعتي يوم القيامة (رواه الطبراني بإسنادين وإسناد أحدهما جيد ورجاله وثقوا كذا في مجمع الزوائد، الرقم: ١٧٠٢٢)

Virtue Thirty One – Hazrat Rasulullah ﷺ Making Dua for One’s Forgiveness

Hazrat ‘Umar bin Khattaab رَضِيَ اللهُ عَنْهُ reports that Rasulullah ﷺ said, “Increase your recitation of Durood upon me on the illuminated night and radiant day (of Jumuah) as your Durood is presented to me. I then make du‘aa for you and ask Allah تَبَارَكَ وَتَعَالَى to forgive your sins.”⁸³

Virtue Thirty Two - Needs of the Dunya and Akhirah Fulfilled through Reciting Durood on a Jumuah

Hazrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah ﷺ said, “Those of you who recite the most Durood upon me in the dunya will be closest to me on the day of Qiyaamah, at every juncture. The one who recites Durood upon me during the night of Jumuah and the day of Jumuah, Allah تَبَارَكَ وَتَعَالَى will fulfill one hundred of his needs; seventy needs of the Akhirah and thirty needs of the dunya. After the Durood is recited, Allah تَبَارَكَ وَتَعَالَى will entrust it to an angel who will bring it to me in my grave, just as your gifts are brought to you. The angel informs me of the person who recited the Durood by telling me his name and his family lineage. I then keep the Durood by me on a white scroll.”⁸⁴

⁸³ عن عمر بن الخطاب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: أكثروا الصلاة علي في الليلة الزهراء واليوم الآخر فإن صلاحكم تعرض علي فادعوا لكم وأستغفر (القرية لابن بشكوال، الرقم: ١٠٧، وسنده ضعيف كما في المقاصد الحسنة، الرقم: ١٤٨)

⁸⁴ عن أنس بن مالك خادم النبي صلى الله عليه وسلم قال: قال النبي صلى الله عليه وسلم: إن أقربكم مني يوم القيامة في كل موطن أكثركم علي صلاة في الدنيا من صلى علي في يوم الجمعة وليلة الجمعة قضى الله له مائة حاجة سبعين من حوائج الآخرة وثلاثين من حوائج الدنيا ثم يوكل الله بذلك ملكا يدخله في قبره كما يدخل عليكم الهدايا يخبرني من صلى علي باسمه ونسبه إلى عشيرته فأثبتته عندي في صحيفة بيضاء (شعب الإيمان، الرقم: ٢٧٧٣، وسنده ضعيف كما في القول البديع ص ٣٢٩)

Note: Imaam Bayhaqi رَحِمَهُ اللهُ has reported this Hadith in his kitaab written on the subject of the Ambiyaa عَلَيْهِمُ السَّلَامُ being alive in their graves.

Virtue Thirty Three – Seventy Angels recording the Reward for a Thousand Days

Hazrat Ibnu Abbaas رَضِيَ اللهُ عَنْهُمَا narrates that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites the following (Durood), he will (engage and) tire seventy angels (in recording the reward of the Durood recited) for a thousand days.”

جَزَى اللهُ عَنَّا مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ أَهْلُهُ

May Allah تَبَارَكَ وَتَعَالَى reward Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on our behalf as he is worthy (i.e. a reward that befits his esteemed position).⁸⁵

Virtue Thirty Four - Durood being Weighed on the Scale of Full Measure

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who wishes that his Durood be weighed on the scale that weighs in full (thereby receiving full reward for the Durood) when he recites Durood upon us, the Ahlul Bayt, then he should recite the following Durood:

⁸⁵ عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: من قال جزى الله عننا محمدا صلى الله عليه وسلم بما هو أهله أتعب سبعين كاتباً ألف صباح (حلية الأولياء ٢٠٦/٣، المعجم الأوسط للطبراني، الرقم: ٢٣٥، وفي سننه هاني بن المتوكل وهو ضعيف كما في القول البديع ص

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ! تَبَارَكَ وَتَعَالَى! Send salutations upon Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ, the unlettered Nabi, his wives, the Mothers of the Believers, his progeny and his household, as You sent salutations upon the family of Ebrahim عَلَيْهِ السَّلَام, indeed You are most worthy of praise, most exalted.⁸⁶

Virtue Thirty Five - More Virtuous than Freeing Slaves

It is reported that Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ said, “Reciting Salaat upon Rasulullah صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ expiates sins quicker than water extinguishes fire, and reciting Salaam upon Rasulullah صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ is more virtuous than freeing slaves. The love of Rasulullah صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ is more virtuous than fighting in the path of Allah تَبَارَكَ وَتَعَالَى and slaying the enemy.”⁸⁷

Virtue Thirty Six - The Durood Being Recorded and Preserved in Scrolls of Light

Hazrat Ali رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allah تَبَارَكَ وَتَعَالَى has a certain group of angels who are created from light. These

⁸⁶ عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من سره أن يكتال بالميال الأوفى إذا صلى علينا أهل البيت فليقل اللهم صل على محمد النبي الأمي وأزواجه أمهات المؤمنين وذريته وأهل بيته كما صليت على آل إبراهيم إنك حميد مجيد (سنن أبي داود، الرقم: ٩٨٢، وسكت عليه هو والمنذري في مختصره، الرقم: ٩٨١)

⁸⁷ عن أبي بكر رضي الله عنه قال: الصلاة على النبي صلى الله عليه وسلم أحق للخطايا من الماء للنار، والسلام على النبي صلى الله عليه وسلم أفضل من عتق الرقاب، وحب رسول الله صلى الله عليه وسلم أفضل من مهج الأَنْفُس أو قال: من ضرب السيف في سبيل الله رواه النميري وابن بشكوان موقوفا (القول البديع ص ٢٦٣)

angels do not descend (to the earth) except on the night and the day of Jumuah. In their hands are pens of gold, inkpots of silver and scrolls of light. They do not record anything (in their scrolls) besides the Durood that is recited upon Rasulallah ﷺ.⁸⁸

Virtue Thirty Seven – Forgiveness of Future and Past (Minor) Sins

Hazrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah ﷺ said, “When two muslims who love one another (for the sake of Allah تَبَارَكَ وَتَعَالَى) meet each other and send Durood (salutations) upon Rasulallah ﷺ, then before they depart from one another, their future and past (minor) sins are forgiven.”⁸⁹

Virtue Thirty Eight – Angels Seeking Forgiveness on One’s Behalf

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah ﷺ said, “Whoever sends Durood upon me through writing the Durood in a

⁸⁸ وعن علي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن لله ملائكة خلقوا من النور، لا يهبطون إلا ليلة الجمعة ويوم الجمعة، بأيديهم أقلام من ذهب، ودوي من فضة، وقراطيس من نور، لا يكتبون إلا الصلاة على النبي صلى الله عليه وسلم أخرجه الديلمي وسنده ضعيف (القول البديع ص ٣٩٨)

⁸⁹ عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: ما من عبد من عبدين متحابين في الله يستقبل أحدهما صاحبه فيصافحه ويصليان على النبي صلى الله عليه وسلم إلا لم يفترقا حتى تغفر ذنوبهما ما تقدم منهما وما تأخر (مسند أبي يعلى الموصلي، الرقم: ٢٩٦٠، وفيه درست بن حمزة وهو ضعيف كما في مجمع الزوائد، الرقم: ١٧٩٨٧)

kitaab, the angels continue seeking forgiveness on his behalf as long as my name remains in that kitaab.”⁹⁰

Virtue Thirty Nine – Allah تَبَارَكَ وَتَعَالَى Dealing With One in a Special Way

Hazrat Abu Talhah رَضِيَ اللهُ عَنْهُ relates: One morning, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to us in a state of happiness, to such an extent that the joy and happiness beamed from his blessed countenance. The Sahabaah رَضِيَ اللهُ عَنْهُمْ enquired, “O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we notice that you are very pleased today. The happiness can be clearly seen on your blessed face.”

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “Yes indeed, a messenger came to me from my Lord with the following message, ‘Whosoever from amongst your Ummah recites Durood upon you once, Allah تَبَارَكَ وَتَعَالَى will record for him ten righteous deeds, erase and pardon ten sins, raise his rank in Jannah by ten stages and reply to his Durood in a similar manner (i.e. Allah تَبَارَكَ وَتَعَالَى will send ten mercies and blessings upon him).”⁹¹

⁹⁰ عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صلى علي في كتاب لم تزل الملائكة تستغفر له ما دام اسمي في ذلك الكتاب (المعجم الأوسط للطبراني، الرقم: ١٨٣٥، وسنده ضعيف كما في كشف الخفاء، الرقم: ٢٥١٨)

⁹¹ عن أبي طلحة الأنصاري رضي الله عنه قال: أصبح رسول الله صلى الله عليه وسلم يوماً طيب النفس يرى في وجهه البشر، قالوا: يا رسول الله أصبحت اليوم طيب النفس، يرى في وجهك البشر، قال: أجل أتاني آت من ربي عز وجل فقال: من صلى عليك من أمتك صلاة كتب الله له بها عشر حسنات، ومحا عنه عشر سيئات، ورفع له عشر درجات، ورد عليه مثلها (مسند أحمد: الرقم: ١٦٣٥٢، وفي سنده ضعف كما في

القول البديع ص ٢٤٧)

Virtue Forty – A Special Durood to Earn the Intercession of Hazrat Rasulullah ﷺ

Hazrat Ruwafi' bin Thaabit Al-Ansaari رَضِيَ اللهُ عَنْهُ narrates that Hazrat Rasulullah ﷺ said, “Whoever recites the following (Durood), my intercession will be binding for him.”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allah صَلِّ عَلَى مُحَمَّدٍ and grant him the position of proximity to You on the day of Qiyaamah.⁹²

Note: According to some Muhadditheen, the “position of proximity” mentioned in this Hadith refers to the honour of interceding on behalf of the entire creation for the reckoning to commence on the day of Qiyaamah (Maqaam-e-Mahmood). According to other Muhadditheen, it refers to an extremely esteemed and exalted position in Jannah, according to the status of Hazrat Rasulullah ﷺ.

⁹² عن رويغ بن ثابت رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صلى على محمد وقال: اللهم أنزله المقعد المقرب عندك يوم القيامة، وجبت له شفاعتي (المعجم الكبير للطبراني، الرقم: ٤٤٨٠، وإسناده حسن كما في مجمع الزوائد، الرقم: ١٧٣٠٤)

CHAPTER SIX

The Angels Conveying the Durood and Salaam of the Ummah

There are many Ahaadith that have been reported regarding the Durood and Salaam of the Ummah being conveyed to Rasulullah ﷺ. Allah تَبَارَكَ وَتَعَالَى has deputed an entire group of angels that are dedicated for this great task of collecting the Durood and Salaam of the Ummah and conveying it to Hazrat Rasulullah ﷺ.

It is reported in the Hadith that Hazrat Rasulullah ﷺ said, “When you recite Durood at my grave, then I hear your Durood, and when you recite Durood from afar, then your Durood is conveyed to me (via the angels).”⁹³ In one Hadith, Hazrat Rasulullah ﷺ mentioned, “Whenever any person makes

⁹³ وعنه أيضا (أي: أبي هريرة رضي الله عنه) قال: قال رسول الله صلى الله عليه وسلم من صلى علي عند قبري سمعته ومن صلى علي من بعيد أعلمته (أخرجه أبو الشيخ في الثواب له من طريق أبي معاوية عن الأعمش عن أبي صالح عنه ومن طريقه الديلمي وقال ابن القيم إنه غريب قلت: وسنده جيد كما أفاده شيخنا كذا في القول البديع ص ٣٢٥)

Salaam to me, then Allah تَبَارَكَ وَتَعَالَى allows my soul to be returned to my body until I reply to the Salaam.”⁹⁴

In another Hadith, Hazrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites Durood upon me, his Durood reaches me (via the angels), and I reply to his Durood, and ten good deeds are written for him.”⁹⁵

In yet another Hadith, Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The one who comes to my grave (and conveys Salaam), I will intercede for him on the Day of Qiyaamah.”⁹⁶

Apart from the group of angels collecting and conveying the Durood of the Ummah to Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it is also reported in some Ahaadith that Allah تَبَارَكَ وَتَعَالَى has appointed an angel to stand at the blessed grave of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and convey the Durood and Salaam of the entire Ummah to Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This angel has been blessed with the power of hearing the Durood of every ummati, wherever he may be in the world. The angel conveys the Durood and Salaam of the Ummah to Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying,

⁹⁴ عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: ما من أحد يسلم علي إلا رد الله علي روحي حتى أرد عليه السلام (سنن أبي داود، الرقم: ٢٠٤١، وسنده جيد كما قال العراقي في المغني عن حمل الأسفار في الأسفار ص ٣٦٧)

⁹⁵ عن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم من صلى علي بلغني صلواته ووصلت عليه وكتببت له سوى ذلك عشر حسنات (المعجم الأوسط، الرقم: ١٦٤٢، وسنده لا بأس به كما في الترغيب والترهيب للمنزري، الرقم: ٢٥٧٢)

⁹⁶ عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم: من زار قبري وجبت له شفاعتي (سنن الدارقطني، الرقم: ١٩٤،

وسنده جيد كما في البدر المنير ٦/٢٩٧)

“O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! So-and-so, the son of so-and-so, has conveyed Durood and Salaam upon you.”

Hazrat Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Indeed, Allah تَبَارَكَ وَتَعَالَى has appointed an angel whom He has given the ability to hear the voices of the entire creation. This angel will remain standing at my blessed grave from the time I pass away. There is no person who will recite Durood upon me once except that this angel will say, “O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! So-and-so, the son of so-and-so, has recited Durood upon you.” Allah تَبَارَكَ وَتَعَالَى will then shower ten mercies upon that person in exchange of every Durood that he will recite upon me.”⁹⁷

Below are some Ahaadith regarding the Durood and Salaam that are conveyed to Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by the angels.

Angels Travelling the Earth to Collect Durood

Hazrat Abdullah bin Mas’ood رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Indeed, Allah تَبَارَكَ وَتَعَالَى has a group of angels that roam (throughout the earth so that they may search

⁹⁷ عن عمار بن ياسر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن الله ملكا أعطاه أسماء الخلائق، فهو قائم على قبري إذا مت فليس أحد يصلي علي صلاة إلا قال: يا محمد صلى عليك فلان ابن فلان قال: فيصلي الرب تبارك وتعالى على ذلك الرجل بكل واحدة عشرا (رواه الطبراني، ونعيم بن ضمضم ضعيف وابن الحميري اسمه عمران قال البخاري: لا يتابع على حديثه وقال صاحب الميزان: لا يعرف وبقية رجاله رجال الصحيح كذا في مجمع الزوائد، الرقم: ١٧٢٩٢)

for the gatherings of Durood) and convey the Durood of my Ummah to me.”⁹⁸

Salaat and Salaam Being Conveyed to Hazrat Rasulallah ﷺ via the Angels

Hazrat Ibnu Abbaas رَضِيَ اللهُ عَنْهُمَا once mentioned the following, “There is no person from the Ummah of Rasulallah ﷺ who recites Salaat or Salaam upon Rasulallah ﷺ except that it is conveyed to him (via the angels) and he is told, ‘So-and-so has recited Salaat upon you, and so-and-so has recited Salaam upon you.’”⁹⁹

The Durood of the Ummah reaching Hazrat Rasulallah ﷺ

Hazrat Hasan bin Ali رَضِيَ اللهُ عَنْهُمَا reports that Hazrat Rasulallah ﷺ said, “Recite Durood upon me wherever you may be, as your Durood is conveyed to me (via the angels).”¹⁰⁰

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah ﷺ said, “Do not make your homes into graveyards (i.e. enliven your homes with righteous aa’maal e.g. salaah, reciting the Quraan Majeed, etc, so that your homes do not become like the graveyard which is void of

⁹⁸ عن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن لله ملائكة سياحين في الأرض يبلغوني من أمي السلام (سنن النسائي، الرقم: ١٢٨٢، صحيح ابن حبان، الرقم: ٩١٣)

⁹⁹ عن ابن عباس رضي الله عنهما قال: ليس أحد من أمة محمد يصلي على محمد أو يسلم عليه إلا بلغه يصلي عليك فلان ويسلم عليك فلان (مسند إسحاق بن راهويه، الرقم: ٩١١، رجاله ثقات إلا أبا يحيى القتات، ففيه ضعف.. (المطالب العالية، الرقم: ٣٣٣٣)

¹⁰⁰ عن الحسن بن علي رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال حينما كنتم فصلوا علي فإن صلاتكم تبلغني (المعجم الكبير للطبراني، الرقم: ٢٧٢٩، وإسناده حسن كما في الترغيب والترهيب للمنذري، الرقم: ٢٥٧١)

aa'maal), and do not make my grave a place of festivity, and recite Durood upon me, for certainly your Durood reaches me (through the angels) from wherever you may be."¹⁰¹

The Angel that Stands at the Blessed Grave of Hazrat Rasulullah ﷺ to Convey the Durood of the Ummah

Hazrat Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah ﷺ said, "Allah تَبَارَكَ وَتَعَالَى has appointed an angel to remain by my grave, such an angel whom Allah تَبَارَكَ وَتَعَالَى gave the knowledge of the names (and in some narrations, the ability of hearing the voices) of the creation. Thus, no person will send Durood upon me until the day of Qiyaamah, except that he conveys it to me with his name and the name of his father. (He will say,) 'This is so-and-so the son of so-and-so, who has recited Durood upon you.'"¹⁰²

¹⁰¹ عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لا تجعلوا بيوتكم قبورا ولا تجعلوا قبري عبدا وصلوا علي فإن صلاتكم تبلغني حيث كنتم (سنن أبي داود، الرقم: ٢٠٤٢، وإسناده جيد كما في البدر المنير ٢٩٠/٥)

¹⁰² عن عمار بن ياسر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن الله وكل بقبري ملكا أعطاه الله أسماء الخلائق فلا يصلي علي أحد إلى يوم القيامة إلا أبلغني باسمه واسم أبيه هذا فلان بن فلان قد صلى عليك (رواه البزار كما في الترغيب والترهيب، الرقم: ٢٥٧٤، قال الهيثمي: رواه البزار وفيه ابن الحميري واسمه عمران يأتي الكلام عليه بعده ... قال البخاري: لا يتابع علي حديثه وقال صاحب الميزان: لا يعرف ونعيم بن ضمضم ضعفه بعضهم، وبقية رجاله رجال الصحيح كذا في مجمع الزوائد، الرقم: ١٧٢٩١)

عن عمار بن ياسر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن الله ملكا أعطاه أسماء الخلائق، فهو قائم على قبري إذا مت، فليس أحد يصلي علي صلاة إلا قال: يا محمد صلى عليك فلان ابن فلان، قال: فيصلي الرب تبارك وتعالى على ذلك الرجل بكل واحدة عشرا (رواه الطبراني، ونعيم بن ضمضم ضعيف وابن الحميري اسمه عمران قال البخاري: لا يتابع علي حديثه وقال صاحب الميزان: لا يعرف، وبقية رجاله رجال الصحيح كذا في مجمع الزوائد، الرقم: ١٧٢٩٢)

The Angels that Continue to Send Salutations at the Blessed Grave of Hazrat Rasulallah ﷺ

Hazrat Ka'b Ahbaar رَحِمَهُ اللهُ relates:

Every morning, a group of seventy thousand angels descend from the heavens until they surround the grave of Rasulallah ﷺ, while flapping their wings and reciting Durood upon him. They continue reciting Durood in this manner until the evening. Thereafter, they ascend and another group of seventy thousand angels descend from the heavens and surround the grave, while flapping their wings and reciting Durood upon him. Thus, seventy thousand angels continue to recite Durood upon him during the night and seventy thousand angels continue to recite Durood upon him during the day. This will continue until the earth will split open (i.e. on the Day of Qiyaamah), and Rasulallah ﷺ will emerge from his grave, accompanied by a group of seventy thousand angels (and in one narration, it is mentioned that the angels will be honouring him i.e. until he comes to the plains of hashr).¹⁰³

¹⁰³ وعن كعب أنه دخل على عائشة رضي الله عنها فذكروا رسول الله صلى الله عليه وسلم فقال كعب ما من فجر إلا نزل سبعون ألفا من الملائكة حتى يحفوا بالقبور يضررون بأجنحتهم ويصلون على النبي صلى الله عليه وسلم حتى إذا أمسوا عرجوا وهبط سبعون ألفا حتى يحفوا بالقبور يضررون بأجنحتهم فيصلون على النبي صلى الله عليه وسلم سبعون ألفا بالليل وسبعون ألفا بالنهار حتى إذا أنشقت عنه الأرض خرج في سبعين ألفا من الملائكة يزفونه في لفظ يقرونه رواه إسماعيل القاضي وابن بشكوا والبيهقي في الشعب والدرامي في باب ما أكرم الله به نبيه صلى الله عليه وسلم بعد موته من جامعة وابن المبارك في الدقائق له. (القول البديع ص ٩٦)

The Durood Being Written by the Angels in Scrolls of Light

Hazrat Ali رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Allah تَبَارَكَ وَتَعَالَى has a certain group of angels who are created from light. These angels do not descend (to the earth) except on the night and the day of Jumuah. In their hands are pens of gold, inkpots of silver and scrolls of light. They do not record anything (in their scrolls) besides the Durood that is recited upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”¹⁰⁴

¹⁰⁴ وعن علي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن لله ملائكة خلقوا من النور، لا يهبطون إلا ليلة الجمعة ويوم الجمعة، بأيديهم أقلام من ذهب، ودوي من فضة، وقراطيس من نور، لا يكتبون إلا الصلاة على النبي صلى الله عليه وسلم. أخرجه الدلمي وسنده ضعيف (القول البديع ص ٣٩٨)

The Virtues of Gatherings of Zikr and Durood

People in Gatherings of Durood Enveloped in the Mercy of Allah تَبَارَكَ وَتَعَالَى

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There is a group of angels of Allah تَبَارَكَ وَتَعَالَى that continue to roam throughout the earth, searching for the gatherings of zikr (gatherings of the remembrance of Allah تَبَارَكَ وَتَعَالَى). When they find such a gathering, they throng around it. Thereafter, they send the leading angels among them to the sky (to report to Allah تَبَارَكَ وَتَعَالَى). These angels say to Allah تَبَارَكَ وَتَعَالَى, “O our Lord! We have come to a group of Your servants who regard Your favours as a great bounty upon them, recite Your kitaab, send Durood upon Your Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and they beg You for their needs relating to the Akhirah and dunya.” Allah تَبَارَكَ وَتَعَالَى replies, “Envelop them in My mercy.” The angels then submit, “O Lord! Among them is so-and-so, who is a great sinner, and he only arrived at the ending of the gathering.” Allah تَبَارَكَ وَتَعَالَى says, “Envelop all the people of this gathering (including him) in My mercy, for the people in this gathering are such that no person who joins them will be unfortunate and deprived of My mercy.”¹⁰⁵

¹⁰⁵ عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: إن لله سيارة من الملائكة يطلبون حلق الذكر فإذا أتوا عليهم حفوا بهم ثم بعثوا رالدهم إلى السماء إلى رب العزة تبارك وتعالى فيقولون ربنا أتينا على عباد من عبادك يعظمون آلاءك ويتلون كتابك ويصلون على نبيك صلى

Angels Thronging to Gatherings of Zikr

Hazrat Uqbah bin Aamir رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Indeed, the masajid have ‘pegs’ (i.e. people who remain committed to the masjid, engaged in ibaadah, just as pegs are fixed to the ground). The angels remain seated with such people. If they are absent from the masjid, the angels miss them, and if they are sick, the angels visit them, and if the angels see them, they welcome them, and if they have any need, the angels assist them to fulfill their need. When they sit (in the masjid to engage in the remembrance of Allah تَبَارَكَ وَتَعَالَى, recitation of Durood, etc.), the angels throng around them from their feet until the sky. These angels have pages of silver and pens of gold in their hands with which they record the Durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (which is recited by these people). The angels say to them, “Continue engaging in the zikr of Allah تَبَارَكَ وَتَعَالَى, may Allah تَبَارَكَ وَتَعَالَى have mercy on you! Increase (your zikr and Durood), may Allah تَبَارَكَ وَتَعَالَى increase you (in good)!” When these people commence making the zikr of Allah تَبَارَكَ وَتَعَالَى, the doors of the sky are opened for them, their duas are answered, the damsels of Jannah peer down at them, and Allah تَبَارَكَ وَتَعَالَى focuses His special mercy towards them so long as they do not engage in any other activity and they do not depart. When they depart from the masjid, the angels rise and search for the gatherings of zikr.”¹⁰⁶

الله عليه وسلم ويستلونك لآخرتهم وديناهم فيقول تبارك وتعالى: غشوهم رحمتي فيقولون يا رب إن فيهم فلانا الخطاء إما اغتبقهم اغتباقا فيقول تبارك وتعالى: غشوهم رحمتي فهم الجلساء لا يشقى بهم جليسهم (مسند البزار، الرقم: ٦٤٩٤ وسنده حسن كما في القول البديع ص ٢٦٧)
¹⁰⁶ عن عقبة بن عامر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن للمساجد أوتادا جلسواهم الملائكة إن غابوا قدوهم وإن مرضوا عادوهم وإن رأوهم رحبوا بهم وإن طلبوا حاجة أعانوهم فإذا جلسوا حفت بهم الملائكة من لدن أقدامهم إلى عنان السماء بأيديهم

قراطيس الفضة وأقلام الذهب يكتبون الصلاة على النبي صلى الله عليه وسلم ويقولون : اذكروا رحمكم الله زيدوا زادكم الله فإذا استفتحوا الذكر فتحت لهم أبواب السماء واستجيب لهم الدعاء وتطلع عليهم الحور العين وأقبل الله عز وجل عليهم بوجهه ما لم يخوضوا في حديث غيره ويتفرقوا فإذا تفرقوا أقام الزوار يلتمسون حلق الذكر (القرية لابن بشكوال، الرقم: ١١٥، وسنده ضعيف كما في القول البديع ص ٢٥٧)

CHAPTER SEVEN

Warnings for those who Neglect to Recite Durood

One will generally express gratitude to a person in proportion to the favour he has received from him. Hence, the greater the favour that one enjoys, the more gratitude one will express.

Without doubt, Hazrat Rasulallah ﷺ is the greatest benefactor of every ummati, as he brought us Deen, guided us to Allah تَبَارَكَ وَتَعَالَى and showed us the path of salvation. Hence, when his favour upon us is the greatest, then we should show him the highest gratitude from all people – even more than we show to our own parents. Thus, no matter how much Durood we convey upon Hazrat Rasulallah ﷺ, we can never repay him for his favour upon us.

Apart from this, Allah تَبَارَكَ وَتَعَالَى has blessed Hazrat Rasulallah ﷺ with the highest rank from the creation, and has commanded us to send Durood upon Hazrat Rasulallah ﷺ and show gratitude to him for the favours we received through

him. Hence, when a child is born and the azaan and iqamah are called out in his ears, we are commanded to take the name of Hazrat Rasulallah ﷺ with the name of Allah تَبَارَكَ وَتَعَالَى.

Accordingly, when the azaan and iqamah are called out for salaah, during the khutbahs of Jumuah, the two Eids and even the khutbah of nikaah, at the time of making dua and when reciting the kalimah at the time of death, the name of Hazrat Rasulallah ﷺ is taken with the name of Allah تَبَارَكَ وَتَعَالَى.

Since the virtue of Durood is so great, Hazrat Rasulallah ﷺ has informed the Ummah of the great loss of those who neglect to recite Durood upon him.

Hazrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah ﷺ said, "People do not sit in any gathering in which they do not recite Durood upon Rasulallah ﷺ except that it will be a means of regret for them (on the day of Qiyaamah), even though they may enter Jannah, on account of them seeing the reward (which they failed to acquire by neglecting to recite Durood)."¹⁰⁷

¹⁰⁷ عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: لا يجلس قوم مجلسا لا يصلون فيه على رسول الله صلى الله عليه وسلم إلا كان عليهم حسرة وإن دخلوا الجنة لما يرون من الثواب (شعب الإيمان، الرقم: ١٤٧٠، وهو حديث صحيح كما في القول البديع ص

The Real Miser

Hazrat Husain رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The real miser is the one in whose presence my name is mentioned, yet he does not recite Durood upon me.”¹⁰⁸

A Sign of being Ill-Mannered and Ungrateful

Hazrat Qataadah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “It is a sign of a person being ill-mannered (and ungrateful) that my name is mentioned in his presence, yet he neglects reciting Durood upon me.”¹⁰⁹

Leaving out an Action Leading One to Jannah

Hazrat Husain bin ‘Ali رَضِيَ اللهُ عَنْهُمَا reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one in whose presence my name is mentioned, and he does not send salutations upon me, he has left out an action which leads to Jannah.”¹¹⁰

¹⁰⁸ عن حسين بن علي بن أبي طالب رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: البخيل الذي من ذكرت عنده فلم يصل علي (سنن الترمذي، الرقم: ٣٥٤٦، وقال هذا حديث حسن صحيح غريب)

¹⁰⁹ عن قتادة قال: قال رسول الله صلى الله عليه وسلم: من الجفاء أن أذكر عند الرجل فلا يصلي علي (الإعلام بفضل الصلاة على النبي صلى الله عليه وسلم للشمس، الرقم: ٢٠٩، ورواه ثقات كما في القول بالبديع ص ٣١١)

¹¹⁰ عن حسين بن علي رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: من ذكرت عنده فخطيء الصلاة علي خطيء طريق الجنة (المعجم الكبير للطبراني، الرقم: ٢٨٨٧، وقال المناوي في فيض القدير (٢٣٢/6) تحت حديث من نسي الصلاة علي خطيء طريق الجنة: لكن انتصر له ابن الملقن فقال: حديث ضعيف لكنه تقوى بما رواه الطبراني عن الحسن بن علي مرفوعاً: من ذكرت عنده فخطيء الصلاة علي خطيء طريق الجنة، وتبعه الحافظ ابن حجر فقال: أخرجه ابن ماجه عن ابن عباس والبيهقي في الشعب عن أبي هريرة والطبراني عن الحسين بن علي قال: وهذه الطرق يشد بعضها بعضاً)

The Curse of Hazrat Jibreel عَلَيْهِ السَّلَام and Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Ka'b bin Ujrah رَضِيَ اللَّهُ عَنْهُ reports the following: On one occasion, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called out to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, "Come to the mimbar." When we assembled around the mimbar, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ascended the first step and said, "Aameen." He then ascended the second step and said, "Aameen." Then, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ascended the third step and said, "Aameen." After delivering the khutbah, when Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ descended from the mimbar, we asked, "O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! We heard you say something today that we did not hear you say before (i.e. saying aameen thrice while ascending the mimbar)." Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "(When I ascended the first step,) Jibreel عَلَيْهِ السَّلَام appeared before me and said, 'Woe to him who witnessed the blessed month of Ramadhaan, yet he let it pass without gaining forgiveness (i.e. he did not fulfill the rights of this month).' I said aameen to this dua. When I ascended the second step, he said, 'Woe to him before whom your name is mentioned, yet he does not send Durood upon you.' I said aameen to this dua. When I ascended the third step, he said, "Woe to him in whose presence both of his parents or one of them attain old age, yet (due to not serving them,) they do not become the means for him to enter Jannah. I said aameen to this dua."¹¹¹

¹¹¹ عن كعب بن عجرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: احضروا المنبر فحضرنا فلما ارتقى درجة قال: آمين فلما ارتقى الدرجة الثانية قال: آمين فلما ارتقى الدرجة الثالثة قال: آمين فلما نزل قلنا: يا رسول الله لقد سمعنا منك اليوم شيئا ما كنا نسمعه قال: إن جبريل عليه الصلاة والسلام عرض لي فقال: بعدا لمن أدرك رمضان فلم يغفر له قلت: آمين فلما رقيت الثانية قال: بعدا لمن ذكرت عنده فلم

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Woe to him before whom my name is mentioned, yet he does not send Durood upon me. Woe to him who witnessed the blessed month of Ramadhaan, yet he let it pass without gaining forgiveness (i.e. he did not fulfill the rights of this month). Woe to him in whose presence both of his parents attain old age, yet (due to not serving them,) they do not become the means for him to enter Jannah.”¹¹²

The Outcome of a Gathering Devoid of Zikr and Durood

Hazrat Jaabir رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whenever a group of people gather, and thereafter terminate their gathering and depart without remembering Allah تَبَارَكَ وَتَعَالَى or sending Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the gathering, it is as though they have gathered around a foul smelling corpse and thereafter departed (i.e. the gathering which is void of Allah’s تَبَارَكَ وَتَعَالَى remembrance and Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is so reprehensible that it is compared to a foul smelling corpse which no person wishes to go near).”¹¹³

يصل عليك قلت: آمين فلما رقيت الثالثة قال: بعدا لمن أدرك أبواه الكبر عنده أو أحدهما فلم يدخله الجنة قلت: آمين (المستدرک علی الصحیحین للحاکم، الرقم: ٧٢٥٦، وقال: هذا حديث صحيح الإسناد ولم يخرجاه وأقره الذهبي)

¹¹² عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: رغم أنف رجل ذكرت عنده فلم يصل علي، ورغم أنف رجل دخل عليه رمضان ثم انسلخ قبل أن يغفر له، ورغم أنف رجل أدرك عنده أبواه الكبر فلم يدخله الجنة قال عبد الرحمن: وأظنه قال: أو أحدهما. (سنن الترمذي، الرقم: ٣٥٤٥)

¹¹³ عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ما اجتمع قوم ثم تفرقوا عن غير ذكر الله وصلاة على النبي صلى الله عليه وسلم إلا قاموا عن أنف جيفة (مسند أبي داود الطيالسي، الرقم: ١٨٦٣، ورواه ثقات كما في إتحاف الخيرة المهرة، الرقم: ٦٠٦٢)

The Unfortunate Person

Hazrat Jaabir رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one in whose presence my name is mentioned, and he does not send salutations upon me, he is certainly unfortunate.”¹¹⁴

¹¹⁴ جابر بن عبد الله رضي الله عنهما يقول: قال رسول الله صلى الله عليه وسلم: من ذكرت عنده فلم يصل علي فقد شقي (عمل اليوم والليلة

لابن السني، الرقم: ٣٨١)

CHAPTER EIGHT

Occasions for Reciting Durood and Salaam

1. RECITING DUROOD IN THE MORNING AND EVENING

Reciting Ten Durood in the Morning and Evening

Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites ten Durood upon me in the morning and ten Durood upon me in the evening, he will receive my intercession on the day of Qiyaamah.”¹¹⁵

Reciting One Hundred Durood after Fajr and Maghrib

Hazrat Jaabir رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The one who recites one hundred Durood upon me immediately after performing the Fajr Salaah, before speaking, Allah تَبَارَكَ وَتَعَالَى will fulfill

¹¹⁵ عن أبي الدرداء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صلى علي حين يصبح عشرا وحين يمسي عشرا أدركته شفاعتي يوم القيامة (رواه الطبراني بإسنادين وإسناد أحدهما جيد ورجاله وثقوا كذا في مجمع الزوائد، الرقم: ١٧٠٢٢)

one hundred of his needs. Allah تَبَارَكَ وَتَعَالَى will hasten the fulfillment of thirty needs (in this world), and Allah تَبَارَكَ وَتَعَالَى will keep the fulfillment of seventy in store for the Hereafter, and similar will be the case if one recites the Durood after the Maghrib Salaah (i.e. one will receive the same virtue).” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ enquired, “How should we recite Durood upon you, O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?” Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited the following ayat:

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

Allah and His angels send Durood (blessings) upon the Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
O you who believe! Send Durood and Salaam upon him.

thereafter Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned the following Durood and said recite it one hundred times:¹¹⁶

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

¹¹⁶ عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صلى علي مائة صلاة حين يصلي الصبح قبل أن يتكلم قضي الله تعالى له مائة حاجة يعجل له منها ثلاثين ويدخر له سبعين وفي المغرب مثل ذلك قالوا: وكيف الصلاة عليك يا رسول الله قال: إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما اللهم صل على محمد حتى تعد مائة (رواه أحمد بن موسى الحافظ بسند ضعيف كذا في القول البديع ص ٣٦٤)

2. RECITING DUROOD WHEN ENTERING AND EXITING THE MUSJID

Hazrat Faatimah رَضِيَ اللهُ عَنْهَا reports that when Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would enter the masjid, he would first recite Durood and thereafter recite the following dua:

رَبِّ اغْفِرْ لِي ذُنُوبِي وَاْفْتَحْ لِي اَبْوَابَ رَحْمَتِكَ

O my Rabb, forgive my sins and open for me the doors of Your mercy.

When Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would leave the masjid, he would recite Durood and thereafter recite the following dua:

رَبِّ اغْفِرْ لِي ذُنُوبِي وَاْفْتَحْ لِي اَبْوَابَ فَضْلِكَ

O my Rabb, forgive my sins and open for me the doors of Your bounties.¹¹⁷

Hazrat Abu Humaid or Abu Usaid رَضِيَ اللهُ عَنْهُمَا reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whenever anyone enters the masjid, he should recite Durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and then recite the following dua:

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

O Allah, open for me the doors of Your mercy.

¹¹⁷ عن فاطمة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم إذا دخل المسجد صلى على محمد وسلم وقال رب اغفر لي ذنوبي وافتح لي أبواب رحمتك وإذا خرج صلى على محمد وسلم وقال رب اغفر لي ذنوبي وافتح لي أبواب فضلك (سنن الترمذي، الرقم: ٤٣١٤، وحسنه)

And when he leaves the masjid, he should recite Durood upon
Rasulullah ﷺ and then recite the following dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

O Allah, I ask You for Your bounties.¹¹⁸

3. RECITING DUROOD IN SALAAH AND AFTER SALAAH

Hazrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُمَا reports, “Rasulullah ﷺ would teach us the dua of tashahhud of salaah, and thereafter, Rasulallah ﷺ said that (after one completes the tashahhud of salaah,) one should recite Durood.”¹¹⁹

Hazrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah ﷺ said, “Whoever recites the following words after every fardh salaah, my intercession becomes incumbent upon him on the day of Qiyaamah:

¹¹⁸ عن أبي حميد أو أبي أسيد الأنصاري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إذا دخل أحدكم المسجد فليسلم على النبي صلى الله عليه وسلم ثم ليقل اللهم افتح لي أبواب رحمتك فإذا خرج فليقل اللهم إني أسألك من فضلك (سنن أبي داود، الرقم: ٤٦٥، وسكت عليه هو والمنذري في مختصره، الرقم: ٤٦٥)

¹¹⁹ عن ابن عمر رضي الله عنهما قال: كان رسول الله صلى الله عليه وسلم يعلمنا التشهد الطيبات الزاكيات لله السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وحده لا شريك له وأن محمدا عبده ورسوله ثم يصلي على النبي صلى الله عليه وسلم (سنن الدارقطني، الرقم: ١٣٣٠، وفيه موسى بن عبيدة الرندي وهو ضعيف كما في القول البديع ص ٣٦٥، وفي شرح ابن ماجة للمغلطاي ص ١٥٢٣: وفي حديث موسى بن عبيدة وخارجة وهما ضعيفان: كان رسول الله صلى الله عليه وسلم يعلمنا التشهد الطيبات الزاكيات لله السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وحده لا شريك له وأن محمدا عبده ورسوله ثم يصلي على النبي صلى الله عليه وسلم وفي العلل الكبير للترمذي: سألت محمدا عن هذا الحديث فقال: روى شعبة عن أبي بشر عن مجاهد عن ابن عمر وروى سفيان عن مجاهد عن أبي معمر عن أبي مسعود وهو المحفوظ عندي)

اللَّهُمَّ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَاجْعَلْ فِي الْمُصْطَفَيْنِ مَحَبَّتَهُ وَفِي الْعَالِينَ دَرَجَتَهُ وَفِي الْمُقَرَّبِينَ دَارَهُ

O Allah ﷺ waseelah (the right of intercession on the day of Qiyaamah), and place his love in the (hearts of) your chosen ones, and place him among the high ranking people, and make his abode among the beloved and close servants.¹²⁰

4. RECITING DUROOD WHEN AWAKENING FOR TAHAJJUD SALAAH

Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ mentioned, “Allah تَبَارَكَ وَتَعَالَى becomes pleased with two people. The first is the person who encounters the enemy while mounted on the best of horses among his companions. His companions are then defeated while he remains firm and he perseveres. If he is killed then he attains martyrdom, and if he survives then he is the person with whom Allah تَبَارَكَ وَتَعَالَى is pleased. The second is the person who stands during the night (before Allah تَبَارَكَ وَتَعَالَى to perform tahajjud salaah) without anyone aware of him awakening to perform salaah. He performs a complete and perfect wudhu and thereafter praises Allah تَبَارَكَ وَتَعَالَى and glorifies Him, and recites Durood upon Rasulullah

¹²⁰ عن أبي أمامة رضي الله عنه عن النبي صلى الله عليه وسلم قال: من دعا بجلاء الدعوات في دبر كل صلاة مكتوبة حلت له الشفاعة مني يوم القيامة اللهم أعط محمدًا الوسيلة واجعل في المصطفين محبته، وفي العالين درجته وفي المقربين داره (المعجم الكبير للطبراني، الرقم: ٧٩٢٦، وفيه مطرح بن يزيد وهو ضعيف كما في مجمع الزوائد، الرقم: ١٦٩٨١، وقد تحرفت كلمة العالين إلى العالمين في المعجم الكبير ومجمع الزوائد كما نبه عليه الشيخ محمد عوامة في حاشيته على القول البديع ص ٣٦٣)

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He then commences the recitation of the Quraan Majeed. This is the person with whom Allah تَبَارَكَ وَتَعَالَى becomes pleased. Allah تَبَارَكَ وَتَعَالَى says regarding him, ‘Look at My servant who is standing (in salaah) while nobody is seeing him (perform salaah) besides Me.’”¹²¹

5. RECITING DUROOD ON THE NIGHT AND DAY OF JUMUAH

Increasing the Recitation of Durood on a Jumuah

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Increase the recitation of Durood upon me on the illuminated night of Jumuah and the radiant day of Jumuah, as your Durood is presented to me.”¹²²

Hazrat Aws bin Aws رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The most virtuous of days is the day of Jumuah. Therefore, recite abundant Durood upon me on this day, for indeed your Durood are presented to me. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “How will our Durood be presented to you after your demise when your bones would have decayed?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Certainly Allah تَبَارَكَ وَتَعَالَى has

¹²¹ عن عبد الله بن مسعود رضي الله عنه قال: يضحك الله إلى رجلين رجل لقي العدو وهو على فرس من أمثل خيل أصحابه فانهزموا وثبت فإن قتل استشهد وإن بقي فذلك الذي يضحك الله إليه ورجل قام في جوف الليل لا يعلم به أحد فتوضأ فأسبغ الوضوء ثم حمد الله ومجده وصلى على النبي صلى الله عليه وسلم واستفتح القرآن فذلك الذي يضحك الله إليه يقول انظروا إلى عبدى قائما لا يراه أحد غيري (عمل اليوم والليلة للنسائي، الرقم: ٨٦٧، وسنده صحيح كما في القول البديع ص ٣٧٦)

¹²² عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: أكثروا الصلاة علي في الليلة الزهراء واليوم الأغر فإن صلاتكم تعرض علي (المعجم الأوسط للطبراني وسنده ضعيف لكن يتقوى بشواهد كما في القول البديع ص ٣٢٥)

prohibited the earth from consuming the bodies of the Ambiyaa

عَلَيْهِمُ السَّلَامُ”¹²³.

The Great Virtue of Reciting Durood on a Jumuah

Hazrat Aws bin Aws رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Among the best of your days is the day of Friday. On Friday, Aadam عَلَيْهِ السَّلَامُ, was created, on Friday, he passed away, on Friday, the trumpet will be blown, and on Friday, the creation will fall unconscious, so increase your Durood upon me on the day of Friday as your Durood is presented to me.” The Sahaabah رَضِيَ اللهُ عَنْهُمْ enquired, ‘O Rasul of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! How will our Durood be presented to you, whereas your body will have decomposed in the grave?’ Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, ‘Indeed, Allah تَبَارَكَ وَتَعَالَى has prohibited the earth from consuming the bodies of the Ambiyaa عَلَيْهِمُ السَّلَامُ.”¹²⁴

From ‘Qoot-ul-Quloob’, Allaamah Sakhaawi رَحِمَهُ اللهُ quotes that ‘abundant Durood’ mentioned in the above Hadith, refers to reciting Durood at least three hundred times daily.¹²⁵ Hazrat Moulana Rashid Ahmad Gangohi رَحِمَهُ اللهُ also instructed his

¹²³ عن أوس بن أوس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن من أفضل أيامكم يوم الجمعة فآتوا علي من الصلاة فيه فإن صلاتكم معروضة علي قال: فقالوا: يا رسول الله: وكيف تعرض صلاتنا عليك، وقد أومت قال: يقولون بليت قال: إن الله تبارك وتعالى حرم على الأرض أجساد الأنبياء صلى الله عليهم (سنن أبي داود، الرقم: ١٥٣١، وإسناده صحيح كما في خلاصة الأحكام للنووي ٤٤١/١)

¹²⁴ عن أوس بن أوس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن من أفضل أيامكم يوم الجمعة فيه خلق آدم وفيه قبض وفيه النسخة وفيه الصعقة فآتوا علي من الصلاة فيه فإن صلاتكم معروضة علي قال: قالوا: يا رسول الله وكيف تعرض صلاتنا عليك وقد أومت يقولون بليت فقال: إن الله عز وجل حرم على الأرض أجساد الأنبياء (سنن أبي داود، الرقم: ١٠٤٧، وقال الحاكم في مستدرکه، الرقم:

١٠٢٩: هذا حديث صحيح على شرط البخاري ولم يخرجاه وأقره الذهبي)

¹²⁵ القول البديع ص ٤٦

followers to recite Durood upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ three hundred times daily.¹²⁶

Hazrat Zainul Aabideen, Ali bin Husain رَضِيَ اللهُ عَنْهُ, once said, “The salient feature of those affiliated to the Ahlus Sunnah wal Jamaa’ah is the recitation of abundant Durood upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”¹²⁷

Earning the Dua of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through Reciting Durood on a Jumuah

Hazrat ‘Umar bin Khattaab رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Increase your recitation of Durood upon me on the illuminated night and radiant day of Jumuah as your Durood is presented to me. I then make dua for you and ask Allah تَبَارَكَ وَتَعَالَى to forgive your sins.”¹²⁸

Reciting Durood One Thousand times on Friday

Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who recites Durood upon me one thousand times on the day of Friday, will not pass away until he is shown his abode in Paradise.”¹²⁹

¹²⁶ فضائل درود ص ٢٧

¹²⁷ الترغيب والترهيب لقوام السنة ٢/٣٣٣، القول البديع ص ١٣٢

¹²⁸ عن عمر بن الخطاب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: أكثروا الصلاة علي في الليلة الزهراء واليوم الأغر فإن صلاتكم تعرض علي فأدعو لكم وأستغفر (القرية لابن بشكوال، الرقم: ١٠٧، وسنده ضعيف كما في القول البديع ص ٣٣٥)

¹²⁹ عن أنس بن مالك رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صلى علي في يوم الجمعة ألف مرة لم يمت حتى يرى

مقعده من الجنة (أخرجه ابن شاهين بسند ضعيف كذا في القول البديع ص ٣٩٧)

The Durood Being Written by the Angels in Scrolls of Light

Hazrat Ali رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Allah تَبَارَكَ وَتَعَالَى has a certain group of angels who are created from light. These angels do not descend (to the earth) except on the night and the day of Jumuah. In their hands are pens of gold, inkpots of silver and scrolls of light. They do not record anything (in their scrolls) besides the Durood that is recited upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”¹³⁰

Eighty Years of Sins Forgiven, and Eighty Years of Ibaadah Recorded through Reciting Durood Eighty Times on a Friday

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who performs Asr Salaah on Friday and thereafter recites the following Durood eighty times before standing up from his place, eighty years of sins are forgiven for him and eighty years of (nafl) ibaadah are recorded for him:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

O Allah, shower your choicest Durood and abundant peace upon

¹³⁰ وعن علي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن الله ملائكة خلقوا من النور، لا يهبطون إلا ليلة الجمعة ويوم الجمعة، بأيديهم أقلام من ذهب، ودوي من فضة، وقراطيس من نور، لا يكتبون إلا الصلاة على النبي صلى الله عليه وسلم أخرجوه الديلمي وسنده ضعيف (القول البديع ص 398)

*Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the unlettered Nabi, and on his family.*¹³¹

It is reported by Hazrat Sahl bin Abdullah رَضِيَ اللهُ عَنْهُ, “Whosoever recites the following Durood eighty times after Asr Salaah on Friday, his sins of eighty years will be forgiven

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلَّمَ

O Allah, shower your choicest Durood and peace upon Muhammad

*صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the unlettered Nabi, and on his family.*¹³²

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Reciting Durood upon me will be a light on the Bridge (Pul-Siraat), and whoever recites Durood upon me eighty times on Friday, eighty years of his sins are forgiven.”^{133 and 134}

¹³¹ عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صلى صلاة العصر من يوم الجمعة فقال قبل أن يقوم من مكانه اللهم صل على محمد النبي الأمي وعلى آله وسلم تسليماً ثمانين مرة غفرت له ذنوب ثمانين عاماً وكتبت له عبادة ثمانين سنة (القول البدیع ص ۳۹۹)

¹³² وعن سهل بن عبد الله رضي الله عنه قال: من قال في يوم الجمعة بعد العصر: اللهم صل على محمد النبي الأمي وعلى آله وسلم ثمانين مرة غفرت له ذنوب ثمانين عاماً أخرجه ابن بشكوال وقد تقدم قريباً في حديث أبي هريرة معناه (القول البدیع ص ۴۰۰)

¹³³ عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: الصلاة علي نور على الصراط ومن صلى علي يوم الجمعة ثمانين مرة غفرت له ذنوب ثمانين عاماً أخرجه ابن شاهين في الأفراد وغيرها وابن بشكوال من طريقه وأبو الشيخ والضياء من طريق الدارقطني في الأفراد أيضاً والدليلي في مسند الفردوس وأبو نعيم وسنده ضعيف وهو عند الأزدي في الضعفاء من حديث أبي هريرة أيضاً لكنه من وجه آخر ضعيف أيضاً وأخرجه أبو سعيد في شرف المصطفى من حديث أنس والله أعلم (القول البدیع ص ۳۹۸)

¹³⁴ The Practice of Eighty Durood after Asr on Friday

Q: Is the eighty Durood that is recited after Asr on Friday a practice which is established in Deen? Does it have a source in the Hadith of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?

A: The practice of reciting eighty Durood after Asr on Friday is established in Deen. This practice is established from the following Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ:

وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صلى صلاة العصر من يوم الجمعة فقال قبل أن يقوم من مكانه اللهم صل على محمد النبي الأمي وعلى آله وسلم تسليماً ثمانين مرة غفرت له ذنوب ثمانين عاماً وكتبت له عبادة ثمانين سنة (القول البدیع عن ابن بشكوال ص ۳۹۹)

Hazrat Abu Hurairah رضي الله عنه reports that Rasulullah صلی اللہ علیہ وسلم said, “The one who performs Asr Salaah on Friday and thereafter recites eighty times before standing up from his place,

اللهم صل على محمد النبي الأمي وعلى آله وسلم تسليماً

eighty years of sins are forgiven for him and eighty years of (nafl) ibaadat are written for him.”

Allaamah Sakhaawi رحمہ اللہ quoted this Hadith in his famous book القول البدیع and did not declare it to be unworthy for practise, (as is his style in his book regarding Ahaadith which are not worthy for practise). Therefore, we understand that this Hadith is worthy for practise as Allaamah Sakhaawi رحمہ اللہ clearly mentioned in the introduction of his book القول البدیع that he will only include such Ahaadith in his book which are worthy for practise

Allaamah Sakhaawi رحمہ اللہ mentioned at the end of his book that he had personally examined the chains of the Ahaadith which he had quoted from Allaamah Ibnu Bashkuwaal رحمہ اللہ in his book, (and among these Ahaadith is the Hadith which establishes the practice of eighty Durood after Asr on Friday). Therefore, when this great Muhaddith, who was an expert in the science of authenticating Ahaadith, included this Hadith in his book on Durood and regarded it worthy of practise, one may practise upon it.

Many of our Akaabir and Buzrugaaan-e-Deen used to diligently recite the eighty Durood after Asr on Friday. Among them were the likes of Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رحمہ اللہ, Hazrat Mufti Mahmood Hasan Gangohi Saheb رحمہ اللہ and Hazrat Moulana Yusuf Motala Saheb رحمہ اللہ.

In reply to a query regarding the practice of eighty Durood after Asr on Friday, Hazrat Moulana Aaqil Saheb (a senior Muhaddith of India) had prepared a detailed response, establishing the practice of eighty Durood after Asr on Friday.

Shaikh Muhammad Awwaamah حفظہ اللہ, a senior ranking Muhaddith of this era, has also approved of this practice and regarded it to be established.

From among the senior ranking Muhadditheen and Ulama of the past and present who encouraged this practice or included it in their compilations are:

1. Allaamah Ibnu Bashkuwaal, a Muhaddith of the sixth century (d.578) رحمہ اللہ, mentioned the above practice in his book, القرية إلى رب العالمين بالصلاة على سيد العالمين صلى الله عليه وعلى آله وصحبه أجمعين
2. Allaamah Abu Muhammad Jabr bin Muhammad bin Jabr bin Hishaam Al-Qurtubei, an Aalim and Faqeeh of the seventh century (d.630) رحمہ اللہ, the student of Allaamah Ibnu Bashkuwaal, mentioned the above practice in his book, مطالع الأنوار ومسالك الأبرار في فضائل الصلاة على النبي المختار
3. The author of Al-Qamus, Allaamah Majdud-Deen Fayruz-Aabaadee, a Muhaddith of the ninth century (d.817) رحمہ اللہ, mentioned the above practice in his book, الصلوات والبشر على خير البشر ص ١٣٠
4. Allaamah Alamud-Deen Saalih bin Umar Al-Bulqenee, a Muhaddith of the ninth century (d.868) رحمہ اللہ mentioned the above practice in his book, التذكرة البلقينية ص ٤٤
5. Allaamah Sakhaawi, a Muhaddith of the tenth century (d.902) رحمہ اللہ, mentioned the above practice in his book, القول البدیع ص ٣٩٩
6. Allaamah Ibnu Hajar Makki, a Muhaddith of the tenth century (d.974) رحمہ اللہ mentioned the above practice in his book, الدر المنضود في الصلاة والسلام على صاحب المقام المحمود ص ٢١٣

6. RECITING DUROOD WHEN IN A GATHERING

Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا reports that Hazrat Rasululllah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Beautify your gatherings by reciting Durood upon me, for your Durood upon me will be a noor for you on the day of Qiyaamah.”¹³⁵

7. Allaamah Muhammad Khalil Al-Muraadee رَضِيَ اللهُ عَنْهُ mentioned in his book, ٨٠ ص. سلك الدرر في أعيان القرن الثاني عشر ص. ٨٠, regarding Allaamah Ahmad Al-Jibaali (d. 1147) رَضِيَ اللهُ عَنْهُ that he would advise his disciples to recite the eighty Durood after Asr on Friday.

8. Allaamah Yusuf bin Isma'eel Nabhaani, an Aalim of the fourteenth century (d.1350) رَضِيَ اللهُ عَنْهُ mentioned the above practice in his book, أفضل الصلوات على سيد السادات ص ٢٥, أفضل الصلوات على سيد السادات ص ٢٥

9. Shaikhul Hadith Moulana Muhammad Zakariyya Kandhelwi (d.1402) رَضِيَ اللهُ عَنْهُ mentioned the above practice in his book, فضائل درود ص 70

10. Mufti Mahmood Hasan Gangohi Saheb (d.1417) رَضِيَ اللهُ عَنْهُ. Hazrat Mufti Saheb would recite the eighty Durood after Asr on Friday and encourage others to do so as recorded in Hayaat-e-Mahmood 1/411 .

11. Moulana Yusuf Motala Saheb (d.1441) رَضِيَ اللهُ عَنْهُ. Hazrat Moulana would encourage people to practise on this and he himself remained committed to it until the end of his life.

12. Shaikh Muhammad Awwaamah حفظه الله a senior ranking Muhaddith of this era, has also approved of this practice.

13 Hazrat Moulana Aaqil Saheb, a senior Muhaddith of India, had prepared a detailed response, establishing the practice of eighty Durood after Asr on Friday.

Alhamdulillah, with the grace of Allah تَبَارَكَ وَتَعَالَى, we have prepared a book on this topic titled “The Practice of Eighty Durood After Asr on Friday.”

The kitaab provides insight into this issue and expels the doubts that people have regarding the practice of reciting eighty Durood after Asr on Friday being an innovation in Deen.

The kitaab may be may be downloaded from: <http://ihyaauddeen.co.za/?p=10118>
<http://muftionline.co.za/node/23786>

¹³⁵ عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: زينوا مجالسكم بالصلاة علي فإن صلاتكم علي نور لكم يوم

القيامة (الفردوس بمأثور الخطاب، الرقم: ٣٣٣٠، وإسناده ضعيف كما في القول البديع ص ٢٧٨)

7. RECITING DUROOD AFTER HEARING THE AZAAN

- After the azaan, one should recite Durood upon Hazrat Rasulallah ﷺ and thereafter recite the following dua:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ
وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

O Allah تَبَارَكَ وَتَعَالَى, Rabb of this perfect call and of the established salaah, bestow upon Muhammad ﷺ the ‘waseelah’ (an extremely high stage in Jannah) and ‘fadheelah’ (a lofty position that is above all the creation), and grant him the “Maqaam-e-Mahmood” (i.e the honour of interceding to Allah تَبَارَكَ وَتَعَالَى to commence the reckoning for the entire creation on the day of Qiyaamah) which You have promised him, indeed You do not go against Your promise.

Hazrat Abdullah bin Amr bin Aas رَضِيَ اللَّهُ عَنْهُمَا reports that he heard Hazrat Rasulallah ﷺ saying, “When you hear the muazzin call out the azaan, then repeat the words of the azaan after him and thereafter recite Durood upon me (before reciting the dua of azaan). Verily, whoever recites Durood upon me once, Allah تَبَارَكَ وَتَعَالَى sends ten blessings on him. Then (recite the dua after the azaan in which you) supplicate to Allah تَبَارَكَ وَتَعَالَى to bless me with the honour of ‘waseelah’ which is a lofty position and rank in Jannah which will be exclusively granted to one of Allah’s تَبَارَكَ وَتَعَالَى special servants. I earnestly hope that I am granted that

position, and whoever supplicates to Allah تَبَارَكَ وَتَعَالَى to grant me the ‘waseelah’, he will receive my intercession on the day of Qiyaamah.”¹³⁶

Hazrat Jaabir رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whosoever recites the following dua after azaan, he will receive my intercession on the day of Qiyaamah.”¹³⁷

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةَ التَّامَّةِ وَالصَّلَاةَ الْقَائِمَةَ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ
وَابْعَثْهُ مَقَامًا مُحَمَّدًا الَّذِي وَعَدْتَهُ (إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ)

- The following duas of azaan may also be recited:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةِ وَالصَّلَاةَ الْقَائِمَةَ صَلَّى عَلَيَّ مُحَمَّدٍ وَأَعْطِهِ سُؤْلَهُ يَوْمَ
الْقِيَامَةِ

O Allah تَبَارَكَ وَتَعَالَى Rabb of this perfect call and established salaah! Send salutations upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (shower Your mercy upon him) and grant him his request (of interceding for all the creation) on the day of Qiyaamah.¹³⁸

¹³⁶ عن عبد الله بن عمرو بن العاص رضي الله عنهما أنه سمع النبي صلى الله عليه وسلم يقول: إذا سمعتم المؤذن فقولوا: مثل ما يقول ثم صلوا علي فإنه من صلى علي صلاة صلى الله عليه بها عشرا ثم سلوا الله لي الوسيلة فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله وأرجو أن أكون أنا هو فمن سأل لي الوسيلة حلت له الشفاعة (صحيح مسلم، الرقم: 384)

¹³⁷ عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من قال حين يسمع النداء: اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمدا الوسيلة والفضيلة وابعه مقاما محمودا الذي وعدته حلت له شفاعتي يوم القيامة (صحيح البخاري، الرقم: 614، وأما زيادة إنك لا تخلف الميعاد فقد ذكرها البيهقي في السنن الكبرى، الرقم: 1933، وقال عنها السخاوي في المقاصد الحسنة ص 343: وهو عند البيهقي في سننه فزاد في آخره مما ثبت عند الكشميهني في البخاري نفسه إنك لا تخلف الميعاد)

¹³⁸ عن أبي الدرداء رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يقول إذا سمع المؤذن اللهم رب هذه الدعوة التامة والصلاة القائمة صل علي محمد وأعطه سُؤْلَهُ يَوْمَ الْقِيَامَةِ وكان يسمعهما من حوله ويجب أن يقولوا مثل ذلك إذا سمعوا المؤذن قال ومن قال مثل ذلك إذا سمع المؤذن

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ صَلِّ عَلَى عَبْدِكَ وَرَسُولِكَ وَاجْعَلْنَا فِي شَفَاعَتِهِ يَوْمَ الْقِيَامَةِ

*O Allah رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ صَلِّ عَلَى عَبْدِكَ وَرَسُولِكَ وَاجْعَلْنَا فِي شَفَاعَتِهِ يَوْمَ الْقِيَامَةِ! Rabb of this perfect call and established salaah! Send salutations upon Your slave and Your Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (shower Your mercy upon him), and make us among those who will receive his intercession on the day of Qiyaamah.*¹³⁹

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الْقَائِمَةُ وَالصَّلَاةُ النَّافِعَةُ صَلِّ عَلَى مُحَمَّدٍ وَأَرْضِ عَنِّي رِضَاءً لَا سَخَطَ بَعْدَهُ

*O Allah رَبِّ هَذِهِ الدَّعْوَةُ الْقَائِمَةُ وَالصَّلَاةُ النَّافِعَةُ صَلِّ عَلَى مُحَمَّدٍ وَأَرْضِ عَنِّي رِضَاءً لَا سَخَطَ بَعْدَهُ! Rabb of this established call and beneficial salaah! Send salutations (shower Your mercy) upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and grant me Your pleasure after which You will never be displeased with me.*¹⁴⁰

It is reported in the Hadith that if one recites the above dua and thereafter makes dua to Allah تَبَارَكَ وَتَعَالَى, his dua will be accepted.

وجبت له شفاعته محمد صلى الله عليه وسلم يوم القيامة (رواه الطبراني في الكبير وفيه صدقة بن عبد الله السمين ضعفه أحمد والبخاري ومسلم وغيرهم ووثقه دحيم وأبو حاتم وأحمد بن صالح المصري كما في مجمع الزوائد، الرقم: ١٨٧٨)

¹³⁹ عن عبد الله بن ضمرة السلولي قال: سمعت أبا الدرداء يقول: كان رسول الله صلى الله عليه وسلم إذا سمع النداء قال: اللهم رب هذه الدعوة التامة والصلاة القائمة صل على محمد عبدك ورسولك واجعلنا في شفاعته يوم القيامة قال رسول الله صلى الله عليه وسلم: من قال هذا عند النداء جعله الله في شفاعتي يوم القيامة (المعجم الأوسط للطبراني، الرقم: ٣٦٦٢، وفيه صدقة بن عبد الله السمين ضعفه أحمد والبخاري ومسلم وغيرهم ووثقه دحيم وأبو حاتم وأحمد بن صالح المصري كما في مجمع الزوائد، الرقم: ١٨٧٩)

¹⁴⁰ عن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: من قال حين ينادي المنادي: اللهم رب هذه الدعوة القائمة والصلاة النافعة صل على محمد وارض عني رضاء لا سخط بعده استجاب الله له دعوته (رواه أحمد والطبراني في الأوسط وفيه ابن طيبة وفيه ضعف كذا في مجمع الزوائد، الرقم: ١٨٧٥)

Another Dua to be Recited after Azaan

Hazrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whichever Muslim hears the azaan being called out, and replies to the takbeer of the muazzin by reciting takbeer, and replies to the shahaadat of the muazzin by reciting shahaadat, and thereafter he recites the following dua, he will be granted the intercession of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the day of Qiyaamah:

اللَّهُمَّ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَاجْعَلْ فِيَّ عَلِيَيْنِ دَرَجَتَهُ وَفِي الْمُصْطَفَيْنِ مَحَبَّتَهُ وَفِي الْمُقَرَّبِينَ دَارَهُ

O Allah تَبَارَكَ وَتَعَالَى, bless Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with waseelah (the right of interceding for the entire creation on the day of Qiyaamah), and elevate his stage to the highest stage in illiyeen (in Paradise), and bless the hearts of Your chosen servants with his special love, and bless the extremely pious of Your servants with his companionship in the Hereafter.¹⁴¹

¹⁴¹ عن عبد الله بن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : ما من مسلم يقول إذا سمع النداء فيكبر المنادي فيكبر ثم يشهد أن لا إله إلا الله وأن محمدا رسول الله فيشهد على ذلك ثم يقول اللهم أعط محمدًا الوسيلة واجعل في عليين درجته وفي المصطفين محبته وفي المقربين داره إلا وحببت له شفاعته النبي صلى الله عليه وسلم يوم القيامة (شرح معاني الآثار، الرقم: ٨٩٤) يحيى النيسابوري شيخ البخاري ومسلم وأبو عمر البزار اسمه حفص ابن سليمان الأسدي ويعرف بحفص ضعيف جدا حتى كذبه بعضهم ولكن كان ثبتا في القراءة والبزار الباء الموحدة المفتوحة وتشديد الزاي المعجمة وفي آخره زاي معجمة وقيس بن مسلم الجدلي العدواني أحد مشايخ أبي حنيفة روى له الجماعة وطارق بن شهاب بن عبد شمس البجلي الأحمسي (نخب الأفكار ١٢٢/٣) وقال الإمام الترمذي - رحمه الله - : وحفص بن سليمان أبو عمر بزاز كوفي يضعف في الحديث (سنن الترمذي ١٧١/٥)

8. WRITING DUROOD WHEN WRITING THE BLESSED NAME OF HAZRAT RASULULLAH

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sends Durood upon me through writing the Durood in a kitaab, the angels continue seeking forgiveness on his behalf as long as my name remains in that kitaab.”¹⁴²

9. RECITING DUROOD BEFORE MAKING DUA

Hazrat Abdullah bin Mas’ood رَضِيَ اللَّهُ عَنْهُ has mentioned, “When any of you intends to make dua to Allah تَبَارَكَ وَتَعَالَى, then he should commence his dua by praising and glorifying Allah تَبَارَكَ وَتَعَالَى with praises that are befitting His majesty and honour. He should then send Durood (salutations) upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and he should thereafter make dua, as (through following this method of making dua,) it is more likely that he will be successful (in his dua being answered).”¹⁴³

¹⁴² عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صلى علي في كتاب لم تنزل الملائكة تستغفر له ما دام اسمي في ذلك الكتاب (المعجم الأوسط للطبراني، الرقم: ١٨٣٥، وسنده ضعيف كما في كشف الخفاء، الرقم: ٢٥١٨)

¹⁴³ عن عبد الله بن مسعود رضي الله عنه قال إذا أراد أحدكم أن يسأل فليبدأ بالمدحة والثناء على الله بما هو أهله ثم ليصل على النبي صلى الله عليه وسلم ثم ليسأل بعد فإنه أجدر أن ينجح (المعجم الكبير للطبراني، الرقم: ٨٧٨٠، ورجاله رجال الصحيح إلا أن أبا عبيدة لم يسمع من أبيه كما في مجمع الزوائد، الرقم: ١٧٢٥٥)

Duas are Suspended until Durood is Recited

Hazrat Umar رَضِيَ اللهُ عَنْهُ narrates, “Duas remain suspended between the heavens and the Earth. They do not proceed towards the heavens as long as Durood on Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has not been recited (i.e. there is no guarantee for their acceptance).”¹⁴⁴

Duas being Accepted when Durood is Recited before Making Dua

Hazrat Fadhaalah bin Ubaid رَضِيَ اللهُ عَنْهُ mentions that on one occasion, while Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was seated (in the masjid), a certain person entered and performed salaah. After performing salaah, the person made dua saying, “O Allah تَبَارَكَ وَتَعَالَى! Forgive me and shower Your mercy upon me!” Observing the manner in which this person had made dua, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressed him saying, “You have hastened (in asking Allah تَبَارَكَ وَتَعَالَى for your need), O musalli! After performing salaah, when you are seated to make dua, commence by first praising Allah تَبَارَكَ وَتَعَالَى as He is worthy of being praised. Thereafter, recite Durood upon me, and then present your need to Allah تَبَارَكَ وَتَعَالَى.” Thereafter, another person performed salaah. After performing salaah, he praised Allah

¹⁴⁴ عن عمر بن الخطاب رضي الله عنه قال: إن الدعاء موقوف بين السماء والأرض لا يصعد منه شيء حتى تصلي على نبيك صلى الله عليه وسلم (سنن الترمذي، الرقم: ٤٨٦)

ويتقوى ذلك بما أخرجه الترمذي عن عمر موقوفا الدعاء موقوف بين السماء والأرض لا يصعد منه شيء حتى يصلي على النبي صلى الله عليه وسلم (فتح الباري ١١/١٦٤، وقد التزم الحافظ في الفتح ألا تقل درجة الحديث عن الحسن فقال في مقدمته المسماة بجدي الساري (ص ٧): ثم أستخرج ثانيا ما يتعلق به غرض صحيح في ذلك الحديث من الفوائد المتينة والاسنادية من تتمات وزيادات وكشف غامض وتصريح مدلس بسماع ومتابعة سامع من شيخ اختلط قبل ذلك منتزعا كل ذلك من أهميات المسانيد والجوامع والمستخرجات والأجزاء والفوائد بشرط الصحة أو الحسن فيما أورده من ذلك)

تَبَارَكَ وَتَعَالَى, recited Durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (and then commenced making dua). Observing this person (and him adhering to the etiquettes of dua), Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, “O Musalli! Make dua, for your dua will be accepted!”¹⁴⁵

10. RECITING DUROOD WHEN MEETING

Hazrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When two muslims who love one another (for the sake of Allah تَبَارَكَ وَتَعَالَى) meet each other and send Durood (salutations) upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then before they depart from one another, their future and past (minor) sins are forgiven.”¹⁴⁶

11. RECITING DUROOD WHEN FORGETTING SOMETHING

Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “If you forget something, then recite Durood upon me, you will remember it if Allah تَبَارَكَ وَتَعَالَى wills.”¹⁴⁷

¹⁴⁵ عن فضالة بن عبيد رضي الله عنه قال: بينا رسول الله صلى الله عليه وسلم قاعد إذ دخل رجل فضلى فقال: اللهم اغفر لي وارحمي فقال رسول الله صلى الله عليه وسلم: عجلت أيها المصلي إذا صليت فاحمد الله بما هو أهله وصل علي ثم ادعه قال: ثم صلى رجل آخر بعد ذلك فحمد الله وصلى على النبي صلى الله عليه وسلم فقال له النبي صلى الله عليه وسلم: أيها المصلي ادع تجب (سنن الترمذي، الرقم: ٣٤٧٦ وقال: هذا حديث حسن)

¹⁴⁶ عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: ما من عبد من متحابين في الله يستقبل أحدهما صاحبه فيصافحه ويصليان على النبي صلى الله عليه وسلم إلا لم يفترقا حتى تغفر ذنوبهما ما تقدم منهما وما تأخر (مسند أبي يعلى الموصلي، الرقم: ٢٩٦٠، وفيه درست بن حمزة وهو ضعيف كما في مجمع الزوائد، الرقم: ١٧٩٨٧)

¹⁴⁷ عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إذا نسيتم شيئا فصلوا علي تذكره إن شاء الله تعالى (أخرجه أبو موسى المدني بسند ضعيف كما في القول البديع ص ٤٤٨)

12. RECITING DUROOD IN PLACES WHERE PEOPLE ARE NEGLIGENT

Hazrat Abu Waa'il رَضِيَ اللهُ عَنْهُ mentions, "I have not seen Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ attending any gathering or invitation, except that he would praise and glorify Allah تَبَارَكَ وَتَعَالَى and recite Durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If he had to go to the market place, where he found people negligent of the remembrance of Allah تَبَارَكَ وَتَعَالَى, he would praise Allah تَبَارَكَ وَتَعَالَى and recite Durood in those places."¹⁴⁸

¹⁴⁸ عن أبي وائل قال : ما شهد عبد الله مجمعا ولا مأدبة فيقوم حتى يحمده الله ويصلي على النبي صلى الله عليه وسلم وإن كان مما يتبع أغفل مكان في السوق فيجلس فيه فيحمد الله ويصلي على النبي صلى الله عليه وسلم (المصنف لابن أبي شيبه، الرقم: ٣٠٤٢٩، ورواه ثقات)

Summary of Occasions

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ has mentioned the following in his kitaab, Fazaail-e-Durood:

Allaamah Sakhaawi رَحْمَةُ اللَّهِ has dedicated a separate chapter in his book Al-Qawlul Badee' to explain the various Durood that should be recited on specific occasions. He has listed the following occasions:

- After wudhu
- After tayammum
- After the ghusl of janaabah
- After the ghusl of haidh
- During salaah and after completing salaah
- Before performing the fardh salaah
- After the Fajr Salaah
- After the Maghrib Salaah
- After reciting the tashahhud in salaah
- In the Dua-e-Qunoot
- When waking up for the Tahajjud Salaah
- After the Tahajjud Salaah
- When passing by a masjid and one sight falls on the masjid
- When entering the masjid

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- When leaving the masjid
- When replying to the azaan
- During the day on Fridays
- During the night on Fridays
- On Saturdays, Sundays, Monday nights and Tuesday nights
- 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 Rajab and the month of Sha'baan
- When seeing the Ka'bah Shareef
- When walking on Mount Safa and Marwah during Hajj
- After reciting the talbiyah
- When kissing the Hajar Aswad (Black Stone)
- When clinging on to the Multazam (the wall between the Hajar Aswad and door of the Ka'bah)
- During the evening at Arafah
- At the masjid in Mina

- When seeing the blessed city of Madinah Munawwarah before entering it
- When visiting the blessed grave of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- When leaving the blessed grave of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- When passing by the places where Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 having difficulty to fall asleep
- When undertaking a journey
- When mounting a conveyance
- When going to the marketplace
- When leaving the place where one is invited for a meal
- When entering the home
- When starting to write a book or letter
- After reciting Bismillah

- When in sorrow
- When feeling uneasy
- When faced with some difficulty
- When undergoing poverty or fear of facing it
- When one fears being 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 some noise in the ear
- When losing sensation in the foot
- When sneezing
- When forgetting something and one wants to remember it
- When something appears attractive to one
- When eating radish
- When hearing a donkey bray
- When repenting from a sin
- When overcome by some need
- In all situations and conditions (e.g. going to different gatherings and places or leaving the gatherings places, etc.)

- When one is falsely accused of something
- When meeting a friend
- When joining a gathering
- When dispersing from a gathering
- When completing the recitation of the Quraan Majeed
- When making dua to memorise the Quraan Majeed
- When joining any gathering in which Allah تَبَارَكَ وَتَعَالَى is remembered
- Before commencing a discussion
- When the name of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is taken
- When propagating or teaching deen in the beginning and end.
- When reciting the Ahaadith
- Upon commencing a bayaan (sermon).
- When issuing a fatwa
- At the time of passing judgement
- When writing the name of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Allaamah Sakhaawi رَحِمَهُ اللهُ has mentioned the various occasions for reciting Durood Shareef and then substantiated them with Ahaadith and statements of the Sahaabah رَضِيَ اللهُ 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 رَحْمَةُ اللَّهِ عَلَيْهِ 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 not be mustahab, rather makrooh to recite Durood on some of these occasions.

Allaamah Shaami رَحْمَةُ اللَّهِ عَلَيْهِ 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 Nafl Salaah (but not the Sunnah Muakkadah Salaah). Similarly, it is sunnah to recite Durood Shareef in the Janaazah Salaah.

He further writes that in whichever situation reciting Durood is mustahab, it will only be mustahab on condition that there is nothing to prevent its recitation. If there is something to prevent its recitation, it will not be mustahab.

Allamah Shaami رَحْمَةُ اللَّهِ عَلَيْهِ then mentioned that the (Hanafi) 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

- When walking on Mounts Safa and Marwah during Hajj
- During the Friday khutbah as well as the other khutbahs
- When replying to the azaan
- At the time of iqamah
- 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 some noise in the ear
- When forgetting something and one wants to remember it
- Upon commencing a bayaan (sermon)
- When propagating the knowledge of deen
- When commencing and completing the recital of Ahaadith
- Before asking for a fatwa
- Before issuing a fatwa
- Before writing a book or booklet
- Before learning
- Before teaching

- When delivering a khutbah
- Before proposing for marriage
- Before getting married
- Before conducting the marriage of another person
- When writing a letter
- When commencing important tasks
- After saying or hearing or writing the blessed name of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Allaamah Shaami رَحِمَهُ اللهُ further states that 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 one slips and falls
5. When being overcome by shock and surprise
6. When slaughtering an animal
7. When sneezing

Allaamah Shaami رَحِمَهُ اللهُ also mentioned that when the name of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is mentioned while one is reciting the Quraan Shareef, then Durood Shareef should not be recited while reciting the Quraan Majeed. However, after one completes the recitation, it is better for one to recite Durood Shareef.

CHAPTER NINE

Wordings of Durood and Salaam

WORDINGS OF DUROOD AND SALAAM ESTABLISHED IN THE AHAADITH

Durood-e-Ebrahim

Abdur Rahmaan ibnu Abi Layla رَضِيَ اللَّهُ عَنْهُ reports:

Hazrat Ka'b bin Ujrah رَضِيَ اللَّهُ عَنْهُ once met me and asked, "Should I not gift you with something that I acquired from Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" I replied, "Yes, indeed. Please do gift it to me." He said, "On one occasion, we asked Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, what is the manner of reciting Salaat upon you and your family, for indeed Allah تَبَارَكَ وَتَعَالَى has taught us (through you) how to recite Salaam upon you?'" Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Say,

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 صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ and shower Your mercy upon Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered Your mercy upon Ebrahim عَلَيْهِ السَّلَامُ and the family of Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah, shower Your blessings upon Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered Your blessings upon Ebrahim عَلَيْهِ السَّلَامُ and the family of Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious.’¹⁴⁹

The Special Durood of Hazrat Ibnu Mas’ood رَضِيَ اللَّهُ عَنْهُ

Hazrat Abdullah bin Mas’ood رَضِيَ اللَّهُ عَنْهُ reports, “When you recite Durood upon Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then recite Durood in the best of manners (i.e. with complete devotion, concentration, love and respect), for certainly you do not know that perhaps that Durood of yours will be presented before him.” The students of Hazrat Abdullah bin Mas’ood رَضِيَ اللَّهُ عَنْهُ asked, “Teach us how to recite Durood on Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” Hazrat Abdullah bin Mas’ood رَضِيَ اللَّهُ عَنْهُ replied, “Recite the following:

¹⁴⁹ عن عبد الرحمن بن أبي ليلى قال: لقيني كعب بن عجرة فقال ألا أهدي لك هدية سمعتها من النبي صلى الله عليه وسلم فقلت: بلى فأهدها لي فقال: سألتنا رسول الله صلى الله عليه وسلم فقلنا: يا رسول الله كيف الصلاة عليكم أهل البيت فإن الله قد علمنا كيف نسلم عليكم قال: قولوا: اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد (صحيح البخاري، الرقم: ۳۳۷۰)

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ اللَّهُمَّ ابْعَثْهُ مَقَامًا مَحْمُودًا يَغْبِطُهُ فِيهِ الْأَوْلُونَ وَالْآخِرُونَ 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 *تَبَارَكَ وَتَعَالَى*, shower your special blessings and mercies upon the leader of the Messengers, the Imaam of all the pious servants, and the seal of the Ambiyaa *عَلَيْهِمُ السَّلَامُ*, Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, Your servant and messenger, the Imaam of all good and virtue and the messenger of mercy. O Allah *تَبَارَكَ وَتَعَالَى*, elevate him to the position of Maqaam-e-Mahmood (i.e. the highest of position, and make him worthy of it), in such a way that the former and the latter of the entire creation will all envy him.

O Allah *تَبَارَكَ وَتَعَالَى*, shower Your mercy upon Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* and the family of Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, as You showered Your mercy upon Ebrahim *عَلَيْهِ السَّلَامُ* and the family of Ebrahim *عَلَيْهِ السَّلَامُ*. Indeed, You are praiseworthy and most glorious. O Allah, shower Your blessings upon Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* and the family of Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, as You showered Your blessings upon Ebrahim *عَلَيْهِ السَّلَامُ* and the family of Ebrahim *عَلَيْهِ السَّلَامُ*. Indeed, You are praiseworthy and most glorious.¹⁵⁰

¹⁵⁰ عن عبد الله بن مسعود رضي الله عنه قال: إذا صليتم على رسول الله صلى الله عليه وسلم فأحسنوا الصلاة عليه فإنكم لا تدرون لعل ذلك يعرض عليه قال: فقالوا له: فعلنا قال: قولوا: اللهم اجعل صلواتك ورحمتك وبركاتك على سيد المرسلين وإمام المتقين وخاتم النبيين محمد عبدك ورسولك إمام الخير وقائد الخير ورسول الرحمة اللهم ابعته مقاما محمودا يغبطه به الأولون والآخرون اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد (سنن ابن ماجه، الرقم: ٩٠٦، وإسناده حسن كما في الترغيب والترهيب، الرقم: ٢٥٨٨)

The Special Durood of Hazrat Ibnu Abbaas رَضِيَ اللهُ عَنْهُمَا

Hazrat Ibnu Abbaas رَضِيَ اللهُ عَنْهُمَا reports that when he used to recite Durood upon Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he would recite it in the following words:

اللَّهُمَّ تَقَبَّلْ شَفَاعَةَ مُحَمَّدٍ الْكَبْرَى وَارْفَعْ دَرَجَتَهُ الْعُلْيَا وَآتِهِ سُؤْلَهُ فِي الْآخِرَةِ وَالْأُولَى
كَمَا آتَيْتَ إِبْرَاهِيمَ وَمُوسَى

O Allah تَبَارَكَ وَتَعَالَى, accept the great intercession of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e. the intercession at the time when all the nations will be in difficulty on the plains of resurrection) and raise him to the highest rank, and grant him what he desires in the Aakhirah and this world, as You granted Ebrahim and Moosa عَلَيْهِمَا السَّلَامُ.¹⁵¹

A Special Durood upon Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites the following (Durood), I will bear testimony on his behalf on the day of Qiyaamah and I will intercede for him.”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

¹⁵¹ عن ابن عباس رضي الله عنهما أنه كان يقول: اللهم تقبل شفاعة محمد الكبرى وارفع درجته العليا وآته سؤله في الآخرة والأولى كما آتيت إبراهيم وموسى (مصنف عبد الرزاق، الرقم: ٣١٠٤، وإسناده جيد قوي صحيح كما في القول البديع ص ١٢٢)

O Allah تَبَارَكَ وَتَعَالَى! Send salutations upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You have sent salutations upon Ebrahim عَلَيْهِ السَّلَام and the family of Ebrahim عَلَيْهِ السَّلَام, and shower blessings upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You have showered blessings upon Ebrahim عَلَيْهِ السَّلَام and the family of Ebrahim عَلَيْهِ السَّلَام, and shower mercy upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You have showered mercy upon Ebrahim عَلَيْهِ السَّلَام and the family of Ebrahim عَلَيْهِ السَّلَام.¹⁵²

Sending Durood upon Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the other Ambiyaa عَلَيْهِمُ السَّلَام

Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When you send salutations upon the Ambiyaa عَلَيْهِمُ السَّلَام then send salutations upon me with them, as I am (also) a Rasul from among the Rasuls of Allah.”¹⁵³

In this Hadith, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has taught us that whenever we send salutations on the Ambiyaa عَلَيْهِمُ السَّلَام, we should send Durood and salutations on him as well. Hence, when

¹⁵² عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: من قال: اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وآل إبراهيم وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وآل إبراهيم وترحم على محمد وعلى آل محمد كما ترحمت على إبراهيم وآل إبراهيم شهدت له يوم القيامة بالشهادة وشفعت له (الأدب المفرد، الرقم: ٦٤١)، وهو حديث حسن ورجاله رجال الصحيح لكن فيهم سعيد بن عبد الرحمن مولى آل سعيد بن العاص الراوي له عن حنظلة، وهو مجهول لا نعرف فيه جرحا ولا تعديلا، نعم ذكره ابن حبان على قاعدته كما في القول البديع ص (١١٢)

¹⁵³ عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إذا صليتم علي المرسلين فصلوا علي معهم فإني رسول من المرسلين (الصلاة على النبي لابن أبي عاصم، الرقم: ٦٩، وإسناده حسن جيد لكنه مرسل كما في القول البديع ص (١٣٤))

we take the name of any Nabi, we should try to recite the following:

عَلَيْهِ وَعَلَى نَبِيِّنَا الصَّلَاةُ وَالسَّلَامُ

May peace and salutations descend upon him and upon our Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as well.

Sending Durood upon the other Ambiyaa عَلَيْهِمُ السَّلَامُ with Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Jibreel عَلَيْهِ السَّلَامُ just departed from me now. He had come to inform me that Allah تَبَارَكَ وَتَعَالَى said, ‘There is no Muslim on the earth who recites Durood upon you (i.e. on Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) once, except that I and My angels send Durood upon him ten times (i.e. I shower ten mercies on him and My angels seek forgiveness for him ten times).’ Thus, recite abundant Durood upon me on the day of Jumuah, and when you recite Durood upon me, then send salutations upon the Ambiyaa عَلَيْهِمُ السَّلَامُ, as I am a Nabi among the Ambiyaa عَلَيْهِمُ السَّلَامُ.”¹⁵⁴

In this Hadith, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has taught us that whenever we send Durood on him, we should send salutations on the Ambiyaa عَلَيْهِمُ السَّلَامُ as well. Hence, when we recite Durood on

¹⁵⁴ عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: خرج جبريل عليه السلام من عندي أنفاً يخبرني عن ربه عز وجل: ما على الأرض مسلم صلى عليك واحدة إلا صليت عليه أنا وملائكتي عشراً فأكثرنا علي من الصلاة يوم الجمعة وإذا صليتم علي فصلوا علي المرسلين، فإني رجل من المرسلين (فوائد أبي يعلى الصابوني كما في القول البديع ص ٢٥٠)

Hazrat Rasulallah ﷺ, we should add the following at the end:

وَعَلَى الْمُرْسَلِينَ

And on the Ambiyaa عَلَيْهِمُ السَّلَامُ as well.

WORDINGS OF DUROOD AND SALAAM FROM THE PIOUS

Drinking from the Howdh-e-Kawthar of Mustafa ﷺ with the cup of full measure

Hazrat Hasan Basri رَحِمَهُ اللهُ mentioned, “Whoever wishes to drink from the Howdh-e-Kawthar of Mustafa ﷺ with the cup of full measure, then he should recite the following Durood:

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

O Allah ﷻ! Send salutations upon Muhammad ﷺ, his family, his Sahaabah رَضِيَ اللهُ عَنْهُمْ, his children, his wives, his progeny, his household, his relatives through marriage, his helpers (the Ansaar رَضِيَ اللهُ عَنْهُمْ), his followers, those who love him, his Ummah, and upon us all with them, O Most Merciful of those who show mercy.¹⁵⁵

The Five Duroods of Imaam Shaafi'ee رَحِمَهُ اللهُ

It is mentioned that after the demise of Imaam Shaafi'ee رَحِمَهُ اللهُ, someone had seen him in a dream and asked him the reason for being pardoned by Allah ﷻ. Imaam Shaafi'ee رَحِمَهُ اللهُ replied, “It is because of these five Durood upon Rasulullah ﷺ that I used to recite every Friday night (i.e. the night preceding Friday).”

¹⁵⁵ الشفا بتعريف حقوق المصطفى صلى الله عليه وسلم ٧٢/٢

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَدَدَ مَنْ صَلَّى عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ بَعْدَ مَنْ لَمْ يُصَلِّ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتَ أَنْ يُصَلِّيَ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ أَنْ يُصَلِّيَ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا تَنْبَغِي الصَّلَاةُ عَلَيْهِ

O Allah *بَارِكْ وَتَعَالَى*, shower Your choicest mercy and blessings on the master of the worlds, Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, according to the number of people who recited Durood upon Nabi *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. And shower Your choicest mercy and blessings on the master of the worlds, Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, according to the number of people who did not recite Durood upon Nabi *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. And shower Your choicest mercy and blessings on the master of the worlds, Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, in the manner that You have commanded that Durood be recited upon him. And shower Your choicest mercy and blessings on the master of the worlds, Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, in the most befitting manner which pleases You. And shower Your choicest mercy and blessings on the master of the worlds, Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, in the manner he should be remembered and Durood be recited upon him.¹⁵⁶

The Special Durood of Imaam Shaafi'ee رَحْمَةُ اللَّهِ

Hazrat Ibnu Bunaan Asbahaani رَحْمَةُ اللَّهِ says:

I once saw Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* in a dream and asked him, “O Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, has any special honour been granted to Muhammad bin Idrees Shaafi'ee رَحْمَةُ اللَّهِ, who is the son of your ‘uncle’? (‘Uncle’ has been mentioned because Imaam Shaafi'ee’s

¹⁵⁶ ذكره الإمام البيهقي رحمه الله كما في القول البديع ص ٤٩١ ، فضائل درود ص ١٥٤

رَحْمَةُ اللَّهِ ancestry meets Hazrat Rasulullah’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ancestry at Abd Yazeed bin Hishaam, whose father, Hishaam, was the great-grandfather of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Yes indeed. I have supplicated to Allah تَبَارَكَ وَتَعَالَى for him to be saved from the reckoning on the day of Qiyaamah.” I then asked, “O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, on account of which deed did he become worthy of such a favour?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “It is because he has recited such a Durood upon me that no one else had ever recited.” I then enquired, “O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, what is that Durood?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الدَّاكِرُونَ وَصَلِّ عَلَى مُحَمَّدٍ كُلَّمَا غَفَلَ عَن ذِكْرِهِ
الْعَافِلُونَ

*O Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Bestow special mercy upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ equivalent to the number of times that all those remember him, and bestow special mercy upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ equivalent to the number of times that all those forget to remember him.*¹⁵⁷

The Great Honour which Imaam Shaafi’ee رَحْمَةُ اللَّهِ Received Through him Reciting the Special Durood

In “Rowdhatul Ahbaab”, it is reported that Imaam Isma’eel bin Ebrahim Muzani رَحْمَةُ اللَّهِ (one of the famous students of Imaam Shaafi’ee رَحْمَةُ اللَّهِ) had mentioned:

¹⁵⁷ طبقات الشافعية الكبرى للسبكي ١٨٨/١

I once saw Imaam Shaafi'ee رَحْمَةُ اللَّهِ in a dream after his death and asked him, “How did Allah تَبَارَكَ وَتَعَالَى treat you?” Imaam Shaafi'ee رَحْمَةُ اللَّهِ replied, “Allah تَبَارَكَ وَتَعَالَى has pardoned me and commanded that I be escorted into Paradise with honour and respect. I have acquired all this through the blessings of one particular Durood which I used to recite upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” I enquired, “Which Durood is that?” Imaam Shaafi'ee رَحْمَةُ اللَّهِ replied:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْعَافِلُونَ

*O Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Bestow mercy upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ equivalent to the number of times that people remember him, and bestow mercy upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ equivalent to the number of times that people forget to remember him.*¹⁵⁸

The Durood which is the cure for all diseases

The following story is related in “Nuzhah”:

There was once a pious person who had fallen seriously ill due to the inability to pass urine. One night, he had a dream in which he was complaining to Shaikh Shahaabuddeen bin Raslaan رَحْمَةُ اللَّهِ (who was a very famous saint and scholar) about the difficulty he was going through. In the dream, the Shaikh told him, “How is it that you are ignorant of the cure for all diseases? Commence reciting Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Allah تَبَارَكَ وَتَعَالَى will bless you with shifaa.” The Shaikh then told him to recite the following Durood:

¹⁵⁸ فضائل درود ص ۱۵۱، المنامات للبرداني كما في القول البدیع ص ۴۸۹

اللَّهُمَّ صَلِّ وَسَلِّمْ 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 *تَبَارَكَ وَتَعَالَى*, from all souls (You have created), bestow Your special
mercy, peace and blessings on the mubaarak soul of Sayyiduna
Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, and from all the hearts (You have created),
bestow Your special mercy and peace on the heart of Sayyiduna
Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, and from all the bodies (You have created),
bestow Your special mercy and peace upon the body of Sayyiduna
Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, and from all the graves (of the creation),
bestow Your special mercy and peace upon the grave of Sayyiduna
Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*.

Upon awakening, the man commenced reciting this Durood, and through reciting it abundantly, his illness had soon disappeared.¹⁵⁹

The Most Virtuous of Praises and Durood

It has been narrated that Abu Muhammad, Abdullah Al-Mowsili *رَحِمَهُ اللَّهُ*, who was well known by the title ‘Ibnul Mushtahir’ and was a pious person, mentioned the following:

“Whoever wishes to praise Allah *تَبَارَكَ وَتَعَالَى* in a manner more excellent than any creation of Allah *تَبَارَكَ وَتَعَالَى* has ever praised Him, from the people who came first and those who will come last, the

close angels and the dwellers of the heavens and the earth, and he wishes to send salutations upon Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a manner more excellent than anybody else has remembered him (and sent salutations upon him), and he wishes to ask Allah تَبَارَكَ وَتَعَالَى for something which is more excellent than anybody else from the creation has asked Allah تَبَارَكَ وَتَعَالَى, then he should recite the following:

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ فَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَنْتَ أَهْلُهُ وَأَفْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ فَإِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

*O Allah تَبَارَكَ وَتَعَالَى! To You alone belongs all praise as befits You, thus send salutations upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as befits You, and deal with us as befits You, as You are indeed the Lord who is most worthy of being feared and the Lord who is most worthy of forgiving His servants.*¹⁶⁰

The Durood of Shaikh Shibli رَحِمَهُ اللهُ after Every Salaah

Allaamah Sakhaawi رَحِمَهُ اللهُ relates the following incident. Abu Bakr bin Muhammad رَحِمَهُ اللهُ mentioned:

While I was once in the presence of Shaikh Abu Bakr bin Mujaahid رَحِمَهُ اللهُ, and it so happened that Shaikh Shibli رَحِمَهُ اللهُ arrived, Abu Bakr bin Mujaahid رَحِمَهُ اللهُ rose from his seat, stepped forward, embraced the saint and kissed his forehead in honour. I asked him, “How is it that you bestow such honour on Shaikh Shibli رَحِمَهُ اللهُ when you and all the Ulama of Baghdaad are of the

¹⁶⁰ الإعلام بفضل الصلاة على النبي صلى الله عليه وسلم ٥٧/١

The Durood for Safety – Durood Tunjeena

Hazrat Moosa Zareer رَحْمَةُ اللَّهِ was a great, saintly personality. He once related an incident regarding his personal experience. He says:

I was once travelling on a boat which was about to sink. At that crucial moment I was overcome with slumber. In a vision, I had seen Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who taught me the following Durood and instructed me to tell all the passengers of that boat to recite the Durood one thousand times. The passengers began reciting the Durood and had not yet reached three hundred times when the condition normalised and the boat was saved. This was all through the barakah of the Durood that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had taught me.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُنَجِّينَا بِهَا مِنْ جَمِيعِ
الْأَهْوَالِ وَالْآفَاتِ وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ
وَتَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا أَفْصَى الْعَالِيَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي
الْحَيَاةِ وَبَعْدَ الْمَمَاتِ (إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

O Allah تَبَارَكَ وَتَعَالَى, bestow Your special mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and upon his family, such mercy that will save us from all calamities and misfortunes, and that will be a means of fulfilling all our needs and requirements, and that will cleanse us from all evil and sin, and that will raise us to high, lofty positions by You (in the Hereafter),

and that will cause us to reach all our desired righteous aims and goals, in this world and the next. Certainly, You have power over everything.¹⁶²

The Durood of Abul Fadl Qoomasaani رَحْمَةُ اللَّهِ

Hazrat Abul Fadhl bin Zeerak Qoomasaani رَحْمَةُ اللَّهِ says:

A man from Khurasaan once came to me and said, "While I was in Madinah Munawwarah, I saw Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream and he said to me, 'When you go to Hamdaan, convey my salaams to Abul Fadhl bin Zeerak.' The man said, 'I then asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, what is the reason for this (Abul Fadhl bin Zeerak acquiring this honour of you conveying salaams to him)?" Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, 'It is because of the fact that he recites Durood upon me one hundred times daily.'

The man then asked me to teach him the Durood which I was reciting one hundred times daily upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I said to him, "I recite the following Durood one hundred times or more daily:"

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ جَزَى اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنَّا مَا هُوَ أَهْلُهُ

O Allah صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ جَزَى اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, shower Salaat upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the unlettered Nabi, and upon the family of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. May

¹⁶² الفجر المنير للفاكهاني ص ٧٧ ، الجملة الأخيرة: "إنك على كل شيء قدير" مذكورة في فضائل درود ص ١٥١

Allah تَبَارَكَ وَتَعَالَى reward Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on our behalf such a reward of which he is worthy and deserving.

Hazrat Abul Fadhl bin Zeerak رَحِمَهُ اللهُ further states, “The man swore by Allah تَبَارَكَ وَتَعَالَى that he never knew me before the time that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave him the message. I then wanted to give him some grain, but he refused to accept it saying, ‘It is not my intention to sell the message that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave me.’ The man then departed and I never saw him again.”¹⁶³

Durood taught by Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a dream

Kamaal Ad-Dameeri رَحِمَهُ اللهُ has narrated in Sharhul-Minhaaj that Shaikh Abu Abdillah bin Nu'maan رَحِمَهُ اللهُ was blessed to see Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his dream one hundred times. During the last dream in which he saw Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he asked, “O Rasul of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Which Durood is virtuous for me to recite upon you?”

Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied by instructing him to recite the following Durood:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي مَلَأْتَ قَلْبَهُ مِنْ جَلَالِكَ وَعَيْنَهُ مِنْ جَمَالِكَ
فَأَصْبَحَ فَرِحًا مَسْرُورًا مُؤَيَّدًا مَنْصُورًا

O Allah تَبَارَكَ وَتَعَالَى! Send salutations upon our master, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the one whose heart You filled with Your grandeur, and

¹⁶³ الدر المنضود ١/١٨٤، القول البديع ص ٣٣٩

whose eye You filled with Your beauty, he thus became happy and delighted, helped and assisted.¹⁶⁴

The Words of Praise which Pleased Hazrat Rasulallah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Imaam Tabraani رَحِمَهُ اللَّهُ has mentioned in his kitaab of dua that he was once blessed to see Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream. In the dream, the blessed appearance of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was exactly as described to us (in the numerous narrations discussing the blessed appearance of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Imaam Tabraani رَحِمَهُ اللَّهُ (in the dream) greeted Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with Salaam and then said, “O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! تَبَارَكَ وَتَعَالَى Allah has inspired me to recite a few words.” Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, “What are these words?”

Imaam Tabraani رَحِمَهُ اللَّهُ replied by reciting the following:

اللَّهُمَّ لَكَ الْحَمْدُ بِعَدَدِ مَنْ حَمَدَكَ وَلَكَ الْحَمْدُ بِعَدَدِ مَنْ لَمْ يُحْمَدِكَ وَلَكَ الْحَمْدُ
كَمَا تُحِبُّ أَنْ تُحْمَدَ اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ بِعَدَدِ مَنْ صَلَّى عَلَيْهِ وَصَلَّى عَلَى مُحَمَّدٍ
بِعَدَدِ مَنْ لَمْ يُصَلِّ عَلَيْهِ وَصَلَّى عَلَى مُحَمَّدٍ كَمَا تُحِبُّ أَنْ يُصَلَّى عَلَيْهِ

O Allah تَبَارَكَ وَتَعَالَى All praise is due to You alone, equal to the number of all those who praise You, and all praise is due to You alone, equal to the number of all those who do not praise You, and all praise is due to You alone, as You like to be praised. O Allah! Send salutations upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ equal to the number of all those who send

¹⁶⁴ النجم الوهاج في شرح المنهاج ٤٨٧/٨، القول البدیع ص ١٤٧

salutations upon him, and send salutations upon him equal to all those who do not send salutations upon him, and send salutations upon him as You like salutations to be sent upon him.

On hearing the unique praise of Allah تَبَارَكَ وَتَعَالَى and Durood that Imaam Tabraani رَحِمَهُ اللهُ had recited, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ smiled, until his blessed front teeth could be seen and the noor (divine radiance) that would emit from the gap between his blessed front teeth was apparent.¹⁶⁵

Durood for Seeing Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a Dream

Allaamah Sakhaawi رَحِمَهُ اللهُ reports that if a person wishes to see Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his dream, then he should recite the following Durood an odd number of times:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا هُوَ أَهْلُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ، اللَّهُمَّ صَلِّ عَلَى رُوحِ مُحَمَّدٍ فِي الْأَرْوَاحِ اللَّهُمَّ صَلِّ عَلَى جَسَدِ مُحَمَّدٍ فِي الْأَجْسَادِ اللَّهُمَّ صَلِّ عَلَى قَبْرِ مُحَمَّدٍ فِي الْقُبُورِ

O Allah تَبَارَكَ وَتَعَالَى! Send salutations upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the manner which You have commanded us to send salutations upon him. O Allah تَبَارَكَ وَتَعَالَى! Send salutations upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as he is worthy (i.e. that which befits his esteemed position). O Allah تَبَارَكَ وَتَعَالَى! Send salutations upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the manner You love and You are pleased with. O Allah تَبَارَكَ وَتَعَالَى! Send special salutations

¹⁶⁵ القول البديع ص ۱۳۰

upon the soul of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from among the souls. O Allah
تَبَارَكَ وَتَعَالَى! Send special salutations upon the body of Muhammad
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from among the bodies. O Allah تَبَارَكَ وَتَعَالَى! Send special
salutations upon the grave of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from among the
graves.¹⁶⁶

¹⁶⁶ ويروى: أنه من أراد أن يرى النبي صلى الله عليه وسلم في المنام فليقل: اللهم صل على محمد كما أمرتنا أن نصلي عليه اللهم صل على محمد كما هو أهله، اللهم صل على محمد كما تحب وترضى له، فمن صلى عليه بهذه الصلاة عدداً وتراً رآه في منامه ويزيد معها اللهم صل على روح محمد في الأرواح اللهم صل على جسد محمد في الأجساد اللهم صل على قبر محمد في القبور. (القول البديع ص ٢٨٨)

اللَّهُ يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ مُحَمَّدٍ

CHAPTER TEN

Beautiful Incidents regarding the Blessings of Durood and Salaam

Incident One - The Mahr of Hazrat Aadam عَلَيْهِ السَّلَامُ

Shaikh Abdul Haq Dehlawi رَحِمَهُ اللَّهُ writes in “Madaarijun Nubuwwah” that when Hazrat Hawwaa رَضِيَ اللَّهُ عَنْهَا was created, Hazrat Aadam عَلَيْهِ السَّلَامُ wanted to stretch forth his hands towards her. The angels then said, “Be patient until the nikaah is performed and you give her the mahr.” Hazrat Aadam عَلَيْهِ السَّلَامُ then inquired, “What is the mahr?” The angels replied, “The recitation of Durood upon Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” (According to another report, the mahr was twenty Durood upon Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.)¹⁶⁷

¹⁶⁷ فضائل درود ص ۱۵۵، القول البدیع ص ۱۳۲، شرح الزرقانی علی المواهب ۱/۱۰۱

Incident Two - Glad Tidings from the Side of Hazrat Rasulallah ﷺ

Hazrat Muhammad Utbi رَحِمَهُ اللهُ relates:

I entered Madinah Munawwarah, and presented myself before the mubaarak grave of Hazrat Nabi ﷺ. Subsequently, I had seen a villager arrive. He seated his camel at the door of the Masjid and presented himself before the mubaarak grave of Rasulallah ﷺ. He offered his Salaam with utmost humility and love, and supplicated to Allah تَبَارَكَ وَتَعَالَى in dua in a beautiful way.

He then said, “O Rasulallah ﷺ, may my parents be sacrificed for you! Indeed, Allah تَبَارَكَ وَتَعَالَى had divinely selected you as his Final Messenger and revealed wahi (revelation of the Quraan Majeed) to you. He revealed to you such a unique book (the Quraan Majeed), that encompasses the knowledge of the former and the latter Ambiyaa and Rasuls عَلَيْهِمُ السَّلَامُ. Allah تَبَارَكَ وَتَعَالَى has stated in the Quraan Majeed, and His word is the truth:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿١٣٠﴾

And if, they (the servants of Allah تَبَارَكَ وَتَعَالَى) after wronging themselves (through committing sins), had come to you, [O Muhammad ﷺ], and begged Allah's تَبَارَكَ وَتَعَالَى forgiveness, and the Messenger

*had sought forgiveness on their behalf, they would have surely found Allah تَبَارَكَ وَتَعَالَى Most Forgiving, Most Merciful.*¹⁶⁸

The villager then said, “O Nabi of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I have come to your grave in compliance with the verse of Allah تَبَارَكَ وَتَعَالَى. I admit that I have wronged myself by committing excessive sins and I beg you to intercede on my behalf before Allah تَبَارَكَ وَتَعَالَى.” He then turned to the mubaarak grave and poured out his heart reciting the following couplets:

يَا حَيِّرْ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظَمُهُ
فَطَابَ مِنْ طَيِّبِهِنَّ الْقَاعُ وَالْأَكْمُ

O the greatest from all those who are buried beneath the earth! From the splendid fragrance emitting from your mubaarak limbs, the mountains and plains become fragranced.

نَفْسِي الْفِدَاءُ لِقَبْرِ أَنْتَ سَاكِنُهُ
فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ

May my life be sacrificed for that grave wherein you are residing, in it is buried the embodiment of purity, nobility and generosity.

أَنْتَ النَّبِيُّ الَّذِي تُرْجَى شَفَاعَتُهُ
عِنْدَ الصِّرَاطِ إِذَا مَا زَلَّتِ الْقَدَمُ

You are that Nabi whose intercession is hoped for at the crucial moment when the feet will slip on the bridge over Jahannum (i.e. the pul siraat)

¹⁶⁸سورة النساء: ٦٤

وَصَاحِبَاكَ لَا أَنْسَاهُمَا أَبَدًا

مِثِّي السَّلَامُ عَلَيْكُمْ مَا جَرَى الْقَلَمُ

I will never forget your two illustrious companions (Hazrat Abu Bakr and Hazrat Umar رَضِيَ اللَّهُ عَنْهُمَا) as long as the pen (of taqdeer) continues writing. May salutations and salaams be conveyed to you all from my side.

After reciting these beautiful words in praise and honour of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the villager mounted his conveyance and began to leave. Muhammad Utbi (the narrator of the incident) says, “I was overcome by sleep, and in a vision, I was blessed with the vision of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed me saying, ‘O Utbi! Hasten towards the villager and give him the glad tidings from my side that Allah تَبَارَكَ وَتَعَالَى has forgiven his sins.’”¹⁶⁹

Incident Three - Reciting One Thousand Durood Daily

Hazrat Abul Hasan Baghdaadi Ad-Daarimi رَحِمَهُ اللَّهُ says:

I had often seen Abu Abdillah Haamid رَحِمَهُ اللَّهُ in a dream after his death. I asked him what had transpired with him and he said, “Allah تَبَارَكَ وَتَعَالَى forgave me and had mercy on me.” I then asked him, “Please inform me of one such deed, which will admit me directly into Paradise.” He replied, “Perform one thousand nafl rakaats, and in each rakaat, recite Surah Ikhlāas one thousand times.” I replied, “But this is indeed an extremely difficult deed

¹⁶⁹ الإيضاح في مناسك الحج والعمرة ص ٤٥٥، الأذكار للنووي ص ٣٠٤، القول البدیع ص ٣٤٢

to fulfil.” He said, “In that case, recite Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ one thousand times every night.” Abul Hasan further says, “This has been my routine since then.”¹⁷⁰

Incident Four - Salvation through the Abundant Recitation of Durood

A person once saw Abu Hafs Al-Kaaghazi رَحْمَةُ اللهِ، who was a very pious person, in a dream after his demise. On seeing Abu Hafs رَحْمَةُ اللهِ، he asked him, “How did Allah تَبَارَكَ وَتَعَالَى deal with you?” Abu Hafs رَحْمَةُ اللهِ replied, “Allah تَبَارَكَ وَتَعَالَى had mercy on me, forgave me and admitted me into Jannah.” When Abu Hafs رَحْمَةُ اللهِ was asked the reason for him being honoured and blessed in this manner, he said, “When I stood before Allah تَبَارَكَ وَتَعَالَى، He commanded the angels to commence counting my deeds. They thus counted my sins and counted my Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، and found that my Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ outnumbered my sins. Allah تَبَارَكَ وَتَعَالَى then said to the angels, ‘O My angels! This is sufficient! Do not take him to account for his sins and enter him into my Jannah!’”¹⁷¹

Incident Five - Reciting a Fixed Amount of Durood before Retiring to Sleep

Shaikh Ibnu Hajar Makki رَحْمَةُ اللهِ relates an incident about a saintly person who committed himself to reciting a fixed number of

¹⁷⁰ القرية لابن بشكوال ص ١٣٠، القول البديع ص ٢٥٩

¹⁷¹ ابن بشكوال كما في القول البديع ص ٢٥٩

Durood upon Nabi ﷺ before retiring to bed. One night, he had seen Nabi ﷺ in a dream. Nabi ﷺ entered his home and the entire home became illuminated with the noor of Rasulallah ﷺ. Rasulallah ﷺ said to him, “Bring forth towards me that mouth that recites Durood upon me and allow me to kiss it.” Out of shyness, he offered his cheek and Rasulallah ﷺ kissed it. Upon awakening, he found that his entire home was fragrant with the smell of musk, and the smell of musk had remained on his cheek for eight days from the kiss of Rasulallah ﷺ.¹⁷²

Incident Six - An Incident of a Face Changing Colour

In Ihyaa Uloomiddeen, Imaam Ghazaali رَحْمَةُ اللَّهِ relates this incident as narrated by Abdul Waahid bin Zaid Basri رَحْمَةُ اللَّهِ who says:

I once went on a journey to perform hajj. With me, a certain person travelled as my companion. All the time, whether walking, sitting or standing, he continued to recite Durood upon Nabi ﷺ. I therefore asked him the reason for his abundant recitation of Durood. He replied:

When I performed my first hajj, my father accompanied me. On our return, we reached one of the resting places and slept there. While we were there, I had seen a dream in which someone was telling me, “Wake up, your father has passed away and his face has turned black.” I awoke in great distress, and when I removed

the cloth from the face of my father, I discovered that he had indeed passed away and that his face was turning black. This filled me with great sorrow and I was overcome with fear.

I fell asleep and again dreamt that four dark skinned men with iron rods, about to torment him, were sitting by his head. At that point, a handsome man dressed in two green sheets passed by and chased these four men away. He then stroked the face of my father with his hands and said to me, “Rise up (and rejoice), for Allah تَبَارَكَ وَتَعَالَى has changed the colour of your father’s face. It is now white.” I said to him in great joy and happiness, “May my father and mother be sacrificed for you, who are you?” He replied, “My name is Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.” Since then, I never stopped reciting Durood upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.¹⁷³

Incident Seven - Face Transformed to a Swine

In Nuzhatul Majaalis, the following incident is recorded:

A man and his son were on a journey. On the way, the father passed away and his face was transformed to that of a swine. The son, seeing this, cried bitterly and made dua to Allah تَبَارَكَ وَتَعَالَى for the welfare of his father.

The son soon fell asleep and saw a man telling him, “Your father used to consume interest, and it is for this reason that you now see his face in this condition. But rejoice, for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has interceded on his behalf, for whenever he heard the blessed name of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he recited Durood

¹⁷³ إحياء علوم الدين ٤/٥٠٧

upon him. Through the intercession of Rasulullah ﷺ, his face has now been restored to its original form.”¹⁷⁴

Incident Eight - Safe from the Discomfort of Death due to Abundant Durood

In “Nuzhatul Majaalis”, the following incident is related:

Once, a man went to visit a seriously ill person at the time when he was in the throes of death. He asked the sick man, “How do you find the bitter pangs of death at this moment of departure?” He replied, “I do not feel any discomfort at all. I heard the Ulama mention that the one who recites abundant Durood upon Rasulullah ﷺ will find himself safe from the discomfort of death at the moment of passing away.”¹⁷⁵

Incident Nine - The Incident of Hazrat Ebrahim bin Khawaas رَحْمَةُ اللَّهِ

It is reported from “Nuzhatul Basaateen (the translation of Raudhul Rayyaaheen)” that Hazrat Ebrahim bin Khawaas رَحْمَةُ اللَّهِ says:

Once, while on a journey, I felt such extreme thirst that I fell down unconscious. While I lay there, I felt someone sprinkling water on my face. When I opened my eyes, I saw a handsome young man on horseback near me. He gave me water to drink

¹⁷⁴ مفيد العلوم ومبيد المهوم ص ١٨٤، نزهة المجالس ٨٢/٢

¹⁷⁵ فضائل درود ص ١٨١

and begged me to accompany him. After having travelled for a little while, he asked me, “What do you see?” I replied, “This is Madinah Tayyibah.” He then said, “You may descend here. Go to the mubaarak grave of Rasulallah ﷺ and convey to him my salaams. Tell him that his brother, Khidar, has conveyed salaams to him.”¹⁷⁶

Incident Ten - The Experience of Shaikh Abul Khair Aqtaa رَحْمَةُ اللَّهِ

Shaikh Abul Khair Aqta' رَحْمَةُ اللَّهِ says:

When I came to Madinah Tayyibah and had spent five days there, I experienced poverty and difficulty. I therefore went to the mubaarak grave of Rasulallah ﷺ and greeted him, and also to the graves of Abu Bakr and Umar رَضِيَ اللَّهُ عَنْهُمَا. I then said to Rasulallah ﷺ, “O Rasulallah ﷺ, today I want to be your guest.”

Thereafter, I left that spot and went to sleep behind the mimbar. In a dream, I had seen Rasulallah ﷺ with Abu Bakr رَضِيَ اللَّهُ عَنْهُ on his right, and Umar رَضِيَ اللَّهُ عَنْهُ on his left, and Ali رَضِيَ اللَّهُ عَنْهُ in front of him. Ali رَضِيَ اللَّهُ عَنْهُ came to me and said, “Rise up, Rasulallah ﷺ has come.” I hastily rose from my resting place and kissed Rasulallah ﷺ between his eyes. He gave me some bread, from which I ate one half and kept the other half. When I

¹⁷⁶ روض الريحين ص ٦٣ ، فضائل درود ص ١٨٧

awoke from the dream, the other half of the bread was still in my hand.¹⁷⁷

Incident Eleven - Durood Coming to One's Aid after Demise

The following incident is recorded in Al-Raudhul Faa'iq. Hazrat Sufyaan Thauri رَحْمَةُ اللَّهِ mentioned:

Once, while performing tawaaf, I saw a man also engaged in tawaaf. Throughout his entire tawaaf, he was only reciting Durood upon Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, at every step, and did not recite any tasbeeh, tahleel etc.

When I asked him the reason, he replied, "And who are you?" I replied, "I am Sufyaan Thauri." He then said:

"Had you not been the only scholar of your calibre, I would not have revealed something which is my secret. My father and I went for hajj. Enroute, my father fell ill. While I was doing my utmost to treat him, he suddenly passed away, and his entire face turned black. This distressed me greatly and (recognizing this to be a bad sign,) I said, 'Innaa lillah.'

"I then covered his face with a cloth. Soon thereafter, my eyes closed and I fell off to sleep in this sorrow. In a vision, I saw a man approaching. I had never seen a man as handsome as he, clothes as clean as his, and a fragrance as sweet as his. He approached in haste, removed the cloth from my father's face,

¹⁷⁷ طبقات الصوفية ص ٢٨١، القول البدیع ص ٣٣٨

and put his hand over his face. Immediately, the face of my father turned white.

“As he was about to depart, I held onto him and asked, ‘May Allah تَبَارَكَ وَتَعَالَى have mercy upon you. Please tell me who are you, for Allah تَبَارَكَ وَتَعَالَى has shown mercy to my father in his great need because of you.’ He replied, ‘Do you not recognize me? I am Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the son of Abdullah, the person of the Quraan Majeed. Your father was a very great sinner, but he always recited Durood upon me abundantly. Hence, when through his sins, evils descended on him, I saw his great need and hastened to assist him, as I do for all those who recite Durood upon me.’”¹⁷⁸

Incident Twelve - Forgiven through the Blessing of Durood

A certain pious person narrated the following incident:

I once saw the person who was known by the title ‘Mistah’ in a dream after he passed away. He was a sinful person during his lifetime. On seeing him in the dream, I asked him, “How did Allah تَبَارَكَ وَتَعَالَى deal with you?” He replied, “Allah تَبَارَكَ وَتَعَالَى forgave me”. I asked him, “On account of which action?” He answered, “On one occasion, I asked a certain Muhaddith to recite a Hadith to me with its chain to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On taking the blessed name of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Muhaddith recited Durood upon him. I also recited Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a

loud tone. Hearing me recite Durood aloud, all the people who were present in the gathering also recited Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. At that moment, Allah تَبَارَكَ وَتَعَالَى forgave the sins of each and every one of us.”¹⁷⁹

Incident Thirteen - Honoured by Allah تَبَارَكَ وَتَعَالَى due to Reciting Abundant Durood

It is reported regarding Abul Abbaas, Ahmad bin Mansoor رَحِمَهُ اللهُ، that after he passed away, a man from the inhabitants of Sheeraaz saw him in a dream. In the dream, Ahmad bin Mansoor was standing in the mihraab of the Jaami' Masjid of Sheeraaz. He was adorned in a set of (beautiful) clothing and had a crown on his head which was decorated with precious stones.

The man asked him, “How did Allah تَبَارَكَ وَتَعَالَى deal with you?” He replied, “Allah تَبَارَكَ وَتَعَالَى forgave my sins, granted me honour, crowned me with the crown of Paradise and blessed me with entry into Jannah.” The man then asked, “On account of which action did Allah تَبَارَكَ وَتَعَالَى honour you with this lofty position?” He replied, “On account of the abundant Durood that I would recite on Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”¹⁸⁰

Incident Fourteen - Durood Coming to One's Assistance at the Time of Need

Shaikh Shibli رَحِمَهُ اللهُ reports the following incident:

¹⁷⁹ القرية لابن بشكوال ص ١٢٦، القول البدیع ص ٢٥٩

¹⁸⁰ القرية لابن بشكوال ص ١٢٢، القول البدیع ص ٢٥٩

On one occasion, one of my neighbors passed away. Sometime later, I saw him in a dream. I asked him, “How did Allah تَبَارَكَ وَتَعَالَى deal with you?” He replied:

“O Shibli! I underwent great distress and difficulty, as I was unable to reply to the questions of the angels in the grave! When I found that I was unable to speak and reply, I thought to myself, ‘Why am I undergoing such hardship? Did I not pass away with imaan?’ As soon as this thought crossed my mind, a voice called out to me, ‘This is the punishment for you being negligent regarding the use of your tongue in the dunya.’

“Thereafter, when the two angels wished to punish me, a man who was most handsome and had an extremely exquisite fragrance emitting from him intervened between me and the angels and assisted me to give the correct answer. After giving the correct answer to the angels and being saved from the punishment, I asked the man, ‘Who are you? May Allah تَبَارَكَ وَتَعَالَى have mercy on you!’ The man answered, ‘I am a man who has been created by Allah تَبَارَكَ وَتَعَالَى through the abundant Durood that you recited on Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I have been sent and commanded to assist you at the time of your difficulty.’”¹⁸¹

Incident Fifteen – Saved from Punishment through Reciting Abundant Durood

A man once saw a person in his dream in the most horrific and dreadful form. Upon enquiry from the person as to who he was,

¹⁸¹ ابن بشكوال كما في القول البدیع ص ۲۶۵

the man replied, “I am your evil deeds.” The man then asked, “And how can I be saved from you?” He replied, “By continuously reciting abundant Durood upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”¹⁸²

Incident Sixteen - Abundant Durood Brings the Forgiveness of Allah تَبَارَكَ وَتَعَالَى

Shaikh Ibnu Hajar Makki رَحْمَةُ اللهِ reports that a saintly person was once seen in a dream after his demise. He was questioned regarding his condition in the Hereafter. The saintly person replied, “Allah تَبَارَكَ وَتَعَالَى had mercy upon me, pardoned my sins and admitted me into Paradise.” When asked the reason for this he replied, “The angels were commanded to count my sins and the number of Durood I had recited upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When it was seen that the number of my Durood exceeded the number of my sins, Allah تَبَارَكَ وَتَعَالَى addressed the angels and said, ‘This is sufficient (for his forgiveness). Let no further reckoning take place. Usher him into Paradise.’”¹⁸³

Incident Seventeen - Reciting Durood before Sleeping

Hazrat Muhammad bin Sa’eed bin Mutarrif رَحْمَةُ اللهِ was a righteous and pious person. He narrated the following incident:

¹⁸² الدر المنضود ص ١٨٣، القول البديع ص ٢٦٠

¹⁸³ الدر المنضود ص ١٨٣

I had made it my ma'mool (fixed daily ibaadah) to recite a certain amount of Durood upon Rasulallah ﷺ every night on retiring to bed.

One night, when I was in my room, I completed reciting the Durood and fell asleep. As I fell asleep, I had a dream in which I saw that Rasulallah ﷺ entered my room through the door. As he entered, the entire room was illuminated with his mubaarak noor.

Rasulallah ﷺ then turned towards me and said, "Present to me this mouth with which you recite abundant Durood upon me so that I can kiss it." I felt shy to present my mouth to Rasulallah ﷺ, so I presented my cheek to him. Rasulallah ﷺ then placed his mubaarak mouth on my cheek and kissed it.

Immediately thereafter, I awoke from the dream in a state of great excitement and also awoke my wife who was asleep at my side. On awakening, we found that the entire room was filled with the smell of musk on account of the fragrance emanating from the mubaarak body of Rasulallah ﷺ. The fragrance of musk from the mubaarak kiss of Rasulallah ﷺ remained on my cheek for eight days. For every day of the eight days, my wife would smell this fragrance on my cheek.¹⁸⁴

¹⁸⁴ القول البديع ص ٢٨٨

Incident Eighteen - Incident of Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ

In Pakistan, a certain Aalim had once seen Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream. He asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as to who was the most beloved to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the entire Ummah at that time. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya Kandhelwi رَحْمَةُ اللَّهِ is the most beloved to me.”

The Aalim then enquired, “On account of which special action did Hazrat Shaikh رَحْمَةُ اللَّهِ receive this position?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, “It is on account of a particular Durood that he is punctual on reciting for the last fifty years.” The Aalim then asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the dream regarding the Durood. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited the Durood. When the Aalim awoke from the dream, he wrote the Durood he heard from Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and placed it in his pocket.

After performing hajj, the Aalim visited Madinah Tayyibah and subsequently met Hazrat Shaikh رَحْمَةُ اللَّهِ. Upon meeting Hazrat Shaikh رَحْمَةُ اللَّهِ, he asked Hazrat Shaikh رَحْمَةُ اللَّهِ as to which Durood he was punctual in reciting for the last fifty years. Hazrat Shaikh رَحْمَةُ اللَّهِ initially became disturbed by this person wishing to know Hazrat’s personal ma’moolaat. Hence Hazrat Shaikh رَحْمَةُ اللَّهِ asked him, “What is the reason that you wish to know, and how does this concern you?” The Aalim then removed the piece of paper from his pocket and showed it to Hazrat Shaikh رَحْمَةُ اللَّهِ. Contained

in it was the following Durood which he heard from Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

O Allah, shower your choicest Durood and abundant peace upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the unlettered Nabi, and on his family.

The Aalim addressed Hazrat Shaikh رَحْمَةُ اللهِ saying, “Perhaps this is the Durood you have been reciting for the last fifty years.” Hazrat Shaikh رَحْمَةُ اللهِ was surprised and asked the Aalim how he had come to know of this. The Aalim thereafter related the dream to Hazrat Shaikh رَحْمَةُ اللهِ.

When Hazrat Shaikh رَحْمَةُ اللهِ heard the dream, his facial expression changed and he began to weep uncontrollably out of humility and happiness. After weeping for some while, Hazrat Shaikh رَحْمَةُ اللهِ mentioned, “Who am I, and what worth does my Durood have? This is nothing but the kindness of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his affection upon me.”¹⁸⁵

Note: The Durood which Hazrat Shaikh رَحْمَةُ اللهِ used to punctually recite every Friday is the Durood which is mentioned in the Hadith of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ:

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who performs Asr Salaah on Friday and thereafter recites eighty times before standing up from his place,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

O Allah, shower your choicest Durood and abundant peace upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the unlettered Nabi, and on his family.

eighty years of sins are forgiven for him and eighty years of (nafl) ibaadat are written for him.”

Incident Nineteen - Durood is a Source of Mercy for Both the Living and the Dead

In Raudhul Faa’iq, the following story is related:

There was once a woman who had a very evil son. In spite of the fact that she admonished him on numerous occasions, he paid no attention to her advice and never heeded her warnings. In this state, without repenting for his evil, he passed away. His mother felt great sorrow and suffered much grief that he had died without having repented. She therefore had a great wish to be able to see him in a dream. However, when she did see him in a dream, she was even more distressed as she saw him suffering great punishment.

After some time, it so happened that she saw him in a dream again. However, on this occasion, she saw him in great ease and

comfort and extremely happy. When she asked him the reason for the change in his condition, he replied:

“A great sinner passed our graveyard. When he saw our graves, he was greatly affected and took heed that he should change his life and become obedient to Allah تَبَارَكَ وَتَعَالَى before it is too late. He began to cry bitterly over his past sins, and with a sincere heart, he repented for his sins. He then recited some verses of the Quraan Majeed and recited Durood on Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ twenty times, and conveyed the rewards thereof to the inmates of the graves. I was one of the recipients, and the portion that came to me had such an effect that it lifted me from my previous condition to what you now see.

“O mother, Durood on Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the light of the hearts, a means of forgiveness of sins, and a source of mercy for both the living and the dead.”¹⁸⁶

Incident Twenty - Reciting Durood while in Pain

Hazrat Abdur Raheem bin Abdur Rahman رَحْمَةُ اللهِ says:

Once, my arm was injured because of a fall in the bathroom, and it was badly swollen. That night, the pain caused me great discomfort. At last, my eyes closed and I slumbered a little. In a vision, I saw Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and all I could say was, “Ya Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

¹⁸⁶ الروض الفائق ص ٤

Rasulullah ﷺ replied, “The numerous recitations of Durood by you because of the pain in your hand have greatly concerned and worried me.” When I awoke, I found that the pain had subsided completely and the swelling had disappeared.¹⁸⁷

Incident Twenty One - Glad Tidings for Durood Recited

Hazrat Muhammad bin Maalik رَحْمَةُ اللَّهِ says:

I travelled to Baghdaad in order to study under Qaari Abu Bakr bin Mujaahid رَحْمَةُ اللَّهِ. While we were seated in a circle around him and reciting, an old man entered with a very old turban on his head, wearing an old tattered shirt and a very old shawl over his shoulders. When Qaari Abu Bakr رَحْمَةُ اللَّهِ saw him enter, he stood up in honour and respect. He rose from his seat, seated the old man in his place and enquired about his health and the welfare of his family.

The old man replied, “Last night, a son was born to me, and my wife asked me for butter and honey, but I did not possess any wealth to purchase them.” After hearing what hard times the old man was passing through in poverty, the Shaikh became very sad, and in this state, his eyes closed and he saw Rasulullah ﷺ in a dream.

Rasulullah ﷺ said, “O Abu Bakr! Why this sadness and sorrow? Go to the wazeer, Ali bin Isa, and convey to him my salaams, and say to him, ‘You are a man who never sleeps on Friday nights until you have recited one thousand Durood, but

¹⁸⁷ القول البدیع ص ۳۴۱

this Friday, you only recited seven hundred Durood because the messenger of the king interrupted your recitation as he came to call you to the king's presence. You went there, and upon returning, you completed the rest of your Durood. Having told him that, tell him to give a hundred dinars (gold coins) to the father of the newly born child for his necessities.”

Qaari Abu Bakr bin Mujaahid رَحْمَةُ اللَّهِ rose immediately and took the old man with him to the wazeer. Arriving there, he said, “Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has sent this old man to you.” When the wazeer heard this, he rose from his seat and made the old man sit there. Qaari Abu Bakr bin Mujaahid رَحْمَةُ اللَّهِ then related to him the entire incident.

The wazeer became extremely happy and full of joy. He commanded his slave to bring the money bag, and from the bag, he handed over one hundred dinars to the old man. He took another hundred dinars to give Qaari Abu Bakr bin Mujaahid رَحْمَةُ اللَّهِ, but he refused to accept it. The wazeer insisted saying, “Do take it because of the glad tidings that you have brought me. This was a practice between Allah تَبَارَكَ وَتَعَالَى and myself about which you have brought me good news. No one else knew about it. Here, take another hundred. This is for the good news you have brought me. You have made me happy to know that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is aware of my Durood recited upon him. Take another hundred for the trouble you underwent to come here.”

In this manner, he took out one hundred after another, till an entire thousand had been given. However, Qaari Abu Bakr Mujaahid رَحْمَةُ اللَّهِ refused to take any of it saying, “Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded us to take only one hundred dinaars, thus we shall not take anything more than that.”¹⁸⁸

Incident Twenty Two - Durood Recited as Esaal-e-Thawaab

Once, a woman came to Hasan Basri رَحْمَةُ اللَّهِ and said to him, “O Imaam, my daughter has passed away and I desire to see her in a dream. (Is there any way for me to see her?)”

Hasan Basri رَحْمَةُ اللَّهِ told her, “After completing your Esha Salaah, perform four rakaats of nafl salaah. In each of the rakaats, recite Surah Faatihah and Surah Takaathur. Thereafter, as you lie down, continue reciting Durood on Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ until sleep overtakes you.”

The woman did as she was advised, and that very night, she saw her daughter in a dream. She saw her undergoing torture on account of the sins she committed. She was covered in tar, her hands were bound, and her feet were tied in hot, burning chains of fire. The woman was greatly distressed and saddened to see her daughter in this condition. When she awoke the next morning, she hastened to Hasan Basri رَحْمَةُ اللَّهِ, and in great distress, told him what she had seen. He told her, “Give charity on her behalf. Perhaps Allah تَبَارَكَ وَتَعَالَى will pardon her through your sadaqah.”

¹⁸⁸ القول البدیع ص ۳۴۰

The following day, Hasan Basri رَحْمَةُ اللَّهِ saw the girl in a dream. He saw her in a beautiful garden while she was seated on a throne with a crown of honour on her head. He asked her, “Who are you?” She replied saying, “O Hasan, do you not recognize me?” He replied in the negative. She then said, “I am the daughter of the woman who spoke to you.” Hasan Basri رَحْمَةُ اللَّهِ replied, “How is it that I see you in ease and comfort, whereas your mother told me of your pitiful condition?”

The girl replied, “All that my mother had told you was true. Certainly, that was my previous condition, and like me, there were seventy thousand people undergoing the same torment. However, we all were forgiven by Allah تَبَارَكَ وَتَعَالَى on account of the Durood of a saintly man. The saintly man, while passing by our graveyard, recited Durood upon Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once and conveyed the reward of the Durood to the inmates of the graves. That Durood was so beloved and appreciated by Allah تَبَارَكَ وَتَعَالَى that He emancipated us all from the torment and punishment of the grave. It is through the blessings of that saintly man’s Durood that you find me in this condition.”¹⁸⁹

Incident Twenty Three - A Means of Gaining Closeness to Allah تَبَارَكَ وَتَعَالَى

Ka'b Ahbaar رَحْمَةُ اللَّهِ (a Taab'iee who was among the learned Jewish scholars prior to accepting Islam) reports:

¹⁸⁹ الدر المنضود ص ١٨٥، القول البدیع ص ٢٨١

Allah تَبَارَكَ وَتَعَالَى addressed Moosa عَلَيْهِ السَّلَامُ saying, “O Moosa, do you desire to be close to Me, even closer than your speech is to your tongue, or your inner feelings are to your heart, or closer than your soul is to your body, or your eyesight is to your eyes?” Moosa عَلَيْهِ السَّلَامُ replied in the affirmative. Allah تَبَارَكَ وَتَعَالَى then said, “Then recite Salaat in abundance upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”¹⁹⁰

Incident Twenty Four - The Light of the Durood upon Hazrat Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Abul Qasim Marwazi رَحْمَةُ اللَّهِ relates:

My father and I used to study Ahaadith at night. It was seen in a dream that on the spot where we sat, a brilliant light had appeared which stretched right to the heavens. Someone then enquired as to what this beam of light was. It was explained that this was the light of the Durood upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which these two scholars had recited while they were studying Ahaadith.¹⁹¹

Incident Twenty Five - Fragrant Smell Due to Abundant Durood

The son-in-law of Moulana Faizul Hasan Sahaaranpuri رَحْمَةُ اللَّهِ once mentioned to Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ that upon the demise of Moulana Faizul Hasan

¹⁹⁰ الترغيب والترهيب لقوام السنة ٢/٣٣٢، القول البديع ص ٢٧٠

¹⁹¹ القرية لابن بشكوال ص ١٢٢، القول البديع ص ٤٩١

رَحْمَةُ اللَّهِ، a fragrant, sweet smell used to spread forth from his room. This continued for an entire month after his demise.

When this condition was related to Moulana Qaasim Naanotwi رَحْمَةُ اللَّهِ، he remarked, “This is the blessing of the Durood he used to recite upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” During his lifetime, Moulana Faizul Hasan Saheb رَحْمَةُ اللَّهِ had accustomed himself to recite abundant Durood upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, particularly on a Friday night (i.e. the night preceding Friday).¹⁹²

Incident Twenty Six – Gaining the Special Proximity of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Qaadhi Iyaadh رَحْمَةُ اللَّهِ was a leading Muhaddith of his time. He had prepared a kitaab on the rights of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and sending Durood upon him called Al-Shifaa.

It is reported that the nephew of Qaadhi Iyaadh رَحْمَةُ اللَّهِ had once seen in a dream that his uncle, Qaadhi Iyaadh رَحْمَةُ اللَّهِ، was seated with Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on a throne of gold. On seeing the great position of honour and proximity that his uncle enjoyed with Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، he was deeply affected and surprised.

When Qaadhi Iyaadh رَحْمَةُ اللَّهِ came to know of his nephew’s dream as well as his surprise, he addressed him saying, “O my nephew! Hold firmly to my kitaab, Al-Shifaa, and use it as a means to gain acceptance by Allah تَبَارَكَ وَتَعَالَى!”

¹⁹² فضائل درود ص ۱۵۳

In this manner, Qaadhi Iyaadh رَحْمَةُ اللَّهِ explained to his nephew that the cause for him being blessed with the special proximity of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was his kitaab, Al-Shifaa, which was filled with Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and incidents of the love of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.¹⁹³

Incident Twenty Seven - Remaining in the Company of Those who Recite Durood

Hazrat Sa'd Zanjaani رَحْمَةُ اللَّهِ once mentioned the following:

There was an ascetic man who lived among us in Egypt. His name was Abu Sa'eed Al-Khayyaat رَحْمَةُ اللَّهِ. He would neither mix and socialize with people, nor would he participate in any of the gatherings and majaalis that would be held. However, after some time, he began to punctually attend the majlis (gathering) of Ibnu Rasheeq رَحْمَةُ اللَّهِ.

When the people noticed this, they were surprised and asked him why he was attending the majlis of Ibnu Rasheeq رَحْمَةُ اللَّهِ. Abu Sa'eed Al-Khayyaat رَحْمَةُ اللَّهِ replied, "I saw Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream and he said to me, 'Attend the majlis of Ibnu Rasheeq, as he sends abundant salutations upon me.'"¹⁹⁴

¹⁹³ بستان الحديثين ص ٣٤٤

¹⁹⁴ الترغيب للتيمة كما في القول البديع ص ١٣١

Incident Twenty Eight - The Name of Hazrat Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the Taurah

Allaamah Sakhaawi رَحِمَهُ اللهُ relates:

There was once an evil person from amongst the Bani Israa'eel. When he passed away, the people did not afford him any respect and merely left his body on the ground. Allah تَبَارَكَ وَتَعَالَى then revealed to Moosa عَلَيْهِ السَّلَامُ, “O Moosa, wash him and perform his janaazah, for I have forgiven his sins and pardoned him.”

Moosa عَلَيْهِ السَّلَامُ asked, “O Allah تَبَارَكَ وَتَعَالَى, what is the reason for this?” Allah تَبَارَكَ وَتَعَالَى replied, “Once, his sight fell on the name of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the Taurah and he recited Durood upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On account of this action, I have forgiven him.”¹⁹⁵

Incident Twenty Nine - Adding ‘wasallam’ in the Durood

Hazrat Ebrahim Nasafi رَحِمَهُ اللهُ relates:

On one occasion, I had seen Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a dream. In the dream, I was unsure as to whether he was displeased with me. I stretched forth my hand, took hold of the hands of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and kissed them.

I asked in great anxiety, “O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I am indeed one of the servants of Hadith. I belong to the Ahlus Sunnah (those who follow your way) and I am a traveller from afar. Have

¹⁹⁵ القول البديع ص ٢٦٠

compassion on me. Have I displeased you?” Rasulullah ﷺ smiled and said, “Whenever you recite Salaat, why do you not recite Salaam?” Thereafter, it became a fixed habit of mine to recite ‘wasallam’ as well.¹⁹⁶

Incident Thirty - The Love of Rasulullah ﷺ for his Ummah

It has been recorded in “Mawaahib Ladunniyah” from “Tafseer Qushairy” that on the day of Judgement, a believer shall appear for reckoning with a small measure of righteous deeds. Rasulullah ﷺ shall appear, and place on the side of the righteous deeds, a small piece of paper that will be the size of the tip of one’s finger. The result will be that the scale of good deeds will far outweigh the evil deeds.

Seeing this, the believer will exclaim, “May my mother and father be sacrificed for your sake, who are you? How beautiful is your physical appearance, and how sublime is your conduct!” Rasulullah ﷺ shall answer, “Verily I am your Nabi ﷺ. This which I have placed on your scale is the Salaat and Salaam that you used to recite upon me during your lifetime. Now I have come to your aid and assistance at your time of need.”¹⁹⁷

¹⁹⁶ القول البديع ص ٤٨٨

¹⁹⁷ شرح الزرقاني على المواهب ٣٦٠/١٢

Incident Thirty One - The Stone that Would Make Salaam to Hazrat Rasulallah ﷺ

Hazrat Jaabir bin Samurah رَضِيَ اللهُ عَنْهُ reports that Rasulallah ﷺ said, “Indeed, I recognize a stone in Makkah Mukarramah that would make Salaam to me before I received nubuwwah. Indeed, I recognize that stone even now.”¹⁹⁸

Incident Thirty Two - The Tree that made Salaam to Hazrat Rasulallah ﷺ

Hazrat Ya’laa bin Murrah Thaqafee رَضِيَ اللهُ عَنْهُ reports:

We were once travelling with Rasulallah ﷺ when we halted at a certain place. After halting, Rasulallah ﷺ went to sleep. Thereafter, a tree came, forging its way through the earth, until it covered Rasulallah ﷺ, after which it left and returned to its place.

When Rasulallah ﷺ awoke, I mentioned to him what had transpired. Rasulallah ﷺ said, “It is a tree that asked its Rabb for permission to (come to me and) make Salaam to me. Allah تَبَارَكَ وَتَعَالَى granted permission to this tree.”¹⁹⁹

¹⁹⁸ صحيح مسلم، الرقم: ٢٢٧٧

¹⁹⁹ مسند أحمد، الرقم: ١٧٥٦٥، القول البدیع ص ١٦٢

Incident Thirty Three - Saved from Wild Animals through Reciting Durood

It has been reported regarding Shaikh Abul Hasan Shaazili رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ that on one occasion, he was in the wilderness when wild animals began to approach him. Fearing that these animals would harm him, he immediately resorted to reciting Durood and Salaat upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The reason for him doing this is that it is reported in the authentic Ahaadith that when a person sends one Salaat upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah تَبَارَكَ وَتَعَالَى sends ten Salaat (i.e. mercies) upon him, and the one upon whom Allah تَبَارَكَ وَتَعَالَى showers His mercy, Allah تَبَارَكَ وَتَعَالَى suffices him for all the worries and difficulties that he faces. Hence, through reciting Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Shaikh Shaazili رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ was saved from the wild animals.²⁰⁰

Incident Thirty Four - A Means of Earning the Intercession of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Qutb Al-Halabi رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ mentions:

I once met Abu Ishaq, Ebrahim bin Ali bin Atiyyah At-Taleedami رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ. He said to me, “I was blessed with the mubaarak vision of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream. On seeing him, I said to him, ‘O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! I request you to intercede for me on the

²⁰⁰ الدر المنضود ص ١٨٤، القول البديع ص ٢٦٥

day of Qiyaamah!' Rasulallah ﷺ replied, 'Recite abundant Durood upon me.'²⁰¹

Incident Thirty Five - The Blessing of the Mubaarak Ahaadith of Hazrat Rasulallah ﷺ

Hazrat Abu Ahmad, Abdullah bin Bakr bin Muhammad رَحْمَةُ اللَّهِ، once mentioned, "The knowledge which has the most blessing, which is the greatest knowledge, and is most beneficial in this world and the next, after the knowledge of the kitaab of Allah تَبَارَكَ وَتَعَالَى، is the knowledge of the Mubaarak Ahaadith of Rasulallah ﷺ. One acquires most blessings through the Mubaarak Ahaadith on account of the abundant Durood that he recites on Rasulallah ﷺ when reading the Mubaarak Ahaadith. The Mubaarak Ahaadith of Rasulallah ﷺ are like orchards and gardens in which you will find every form of goodness, righteousness, virtue and zikr."²⁰²

Incident Thirty Six - Engaging in Durood at the Time of an Epidemic

Hazrat Moulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللَّهِ mentioned the following:

Hazrat Moulana Ashraf Ali Thaanwi رَحْمَةُ اللَّهِ had prepared a kitaab named "Nashrut-Teeb" in regard to the love of Rasulallah

²⁰¹ القول البديع ص ٢٦٧

²⁰² الترغيب والترهيب لقوام السنة ٢/٣٣٤، القول البديع ص ٢٨٧

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The entire kitaab revolves around love for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and through reading this kitaab, one can gauge the deep love within the heart of the author for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

During the time when Hazrat Moulana Ashraf Ali Thaanwi رَحِمَهُ اللَّهُ was engaged in the compilation of Nashrut-Teeb, Thanabowan (the town in which Hazrat Thaanwi رَحِمَهُ اللَّهُ resided) was afflicted by a plague. It was noticed that on the day when Hazrat Thaanwi رَحِمَهُ اللَّهُ wrote any portion of this kitaab, there would be no reports of people passing away due to the plague. However, on the day when Hazrat Thaanwi رَحِمَهُ اللَّهُ did not write any portion of the kitaab, reports of many people passing away would be heard.

When this observation reached Hazrat Thaanwi رَحِمَهُ اللَّهُ via many people, he would not leave out writing this kitaab on any day. It was through the barakah (blessings) of writing about the great virtues and esteemed position of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during that time that Allah تَبَارَكَ وَتَعَالَى caused the plague to come to an end.

After mentioning the above incident, Hazrat Moulana Hakeem Muhammad Akhtar Saheb رَحِمَهُ اللَّهُ concluded:

The recitation of abundant Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is extremely beneficial in repelling calamities and disasters. Through reciting a single Durood, one's rank is elevated by ten stages, ten good deeds are recorded in one's account, and ten

sins are forgiven. Additionally, through reciting abundant Durood, one is trying to fulfill the right of love which he owes to Rasulullah ﷺ.²⁰³

Incident Thirty Seven - Benefit of Reciting One Thousand Durood on Friday

Hazrat Abu Abdir Rahmaan Al-Muqri رَحِمَهُ اللهُ relates that Khallaad bin Katheer رَحِمَهُ اللهُ was in the throes of death. Under his pillow, a piece of paper was found wherein it was written:

هُدِيَهُ بَرَاءَةٌ مِّنَ النَّارِ لِخَلَّادِ بْنِ كَثِيرٍ

This is a certificate of freedom from the fire of Jahannum for Khallaad bin Katheer

The people then enquired from his wife as to the reason for him receiving this good fortune. She replied that it was his practice to recite the following Durood one thousand times every Friday:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ

*O Allah, shower your choicest Durood on Muhammad ﷺ
the unlettered Nabi.*²⁰⁴

²⁰³ آداب عشق الرسول صلى الله عليه وسلم ص ۱۱

²⁰⁴ القول البديع ص ۴۰۰ ، طبقات المحدثين بأصبهان لابن حيان ۳۴۵/۲

Incident Thirty Eight - The Author of Dalaa'ilul Khairaat

It is mentioned regarding the author of Dalaa'ilul Khairaat that he once set out on a journey. During the journey, he required water to perform wudhu. Subsequently, he came across a well, but due to not having a bucket and rope, he could not draw out the water from the well. Out of concern for his salaah, he became extremely worried.

While in this state, a young girl (who was not yet baaligh) saw him and came to him. She asked him what the matter was, and he explained to her the problem. She immediately spat into the well whereupon the water rose to the top of the well by itself.

Witnessing this miracle performed by the young girl, he was overcome by surprise and thus asked the girl, "How did you perform this miracle?" The girl replied, "This was through the blessings of the Durood which I have recited upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ." It was this miracle that motivated him to write the book Dalaa'ilul Khairaat.²⁰⁵

Allaamah Zardaق رَحْمَةُ اللهِ reports that upon the demise of the author of Dalaa'ilul Khairaat, the fragrant smell of musk and amber used to spread forth from the grave. This was due to the blessings of the Durood.²⁰⁶

²⁰⁵ مقدمة دلائل الخيرات ص ١٤

²⁰⁶ فضائل درود ص ١٥٣

Incident Thirty Nine - Al-Qawlul Badee'

Allaamah Sakhaawi رَحْمَةُ اللَّهِ says:

A very reliable student from among the students of Shaikh Raslaan رَحْمَةُ اللَّهِ told me that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appeared in his dream and the kitaab 'Al-Qawlul Badee' (a detailed kitaab concerning Durood written by Allaamah Sakhaawi رَحْمَةُ اللَّهِ) was presented to him, and Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted it.

This pleased me very much, and I therefore hope that Allah تَبَارَكَ وَتَعَالَى and Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accept it, and that I will be greatly rewarded in both the worlds. I therefore urge you all to continue reciting Salaat on Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in all sincerity, for indeed your Salaat reaches Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his mubaarak grave, and your name is mentioned in his presence.²⁰⁷

Incident Forty - Qaseedah Burdah

Allaamah Busairi رَحْمَةُ اللَّهِ was a scholar of Deen and a saintly personality. During his life, he was afflicted with a stroke. He prepared his poetry (the Qaseedah Burdah) with the hope that these poems of the praise and love of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would become a means for him seeking the mercy of Allah تَبَارَكَ وَتَعَالَى and curing him from his affliction.

²⁰⁷ القول البديع ص ٣٤٧

One night, he saw Rasulallah ﷺ in a dream and presented before Rasulallah ﷺ the poetry he composed out of the love of Rasulallah ﷺ. Rasulallah ﷺ placed his mubaarak hand on him, and when he awoke in the morning, he was cured and was able to walk.²⁰⁸

Incident Forty One – The Incident of Sayyid Ahmad Rifaa’ee رَحْمَةُ اللَّهِ

Sayyid Ahmad Rifaa’ee رَحْمَةُ اللَّهِ is very well known as one of the foremost saints of Islam. In the year 555 A.H., he proceeded for hajj. Thereafter, he visited Madinah Munawwarah, and while standing before the blessed grave of Rasulallah ﷺ, he recited the following couplets:

فِي حَالَةِ الْبُعْدِ رُوحِي كُنْتُ أَرْسَلُهَا

تُقْبَلُ الْأَرْضَ عَنِّي فَهِيَ نَائِيِي

From far off to you did I send my soul

On my behalf to greet you in your resting place

وَلِهَذِهِ نَوْبُهُ الْأَشْبَاحِ قَدْ حَضَرْتُ

فَأَمْدُدُ يَمِينَكَ كَيْ تَخْطِي بِهَا شَفْعِي

Here now, O Rasulallah ﷺ is my body to greet you

Stretch forth your hand that my lips can kiss you

On reciting these couplets, the blessed hand of Rasulullah ﷺ extended from the grave, and in the presence of an estimated 90 000 visitors, Sayyid Ahmad Rifaa'ee رَحْمَةُ اللَّهِ كَسَبَتْ it. They all had the good fortune of seeing the blessed hand of Rasulullah ﷺ, and among those present was Shaikh Abdul Qadir Jeelaani رَحْمَةُ اللَّهِ. ²⁰⁹

Incident Forty Two - Reward of Writing 'Sallallahu Alaihi Wasallam'

Hasan bin Muhammad رَحْمَةُ اللَّهِ says:

I once saw Imaam Ahmad ibn Hambal رَحْمَةُ اللَّهِ in a dream. He said to me, "O Ali, if you could only witness and see our Durood upon Rasulullah ﷺ which we have written in the books of Hadith, how the Durood (and it's great rewards) now shines before us."²¹⁰

Note: When writing the name of Hazrat Rasulullah ﷺ, then one should write the complete ﷺ in Arabic or 'sallallahu 'alaihi wasallam' in English. One should not suffice upon the abbreviations such as 'SAW' or PBUH etc. as this is not in keeping with the demands of respect that should be shown to Rasulullah ﷺ.

²⁰⁹ الحاوي للفتاوي ٢/٣١٤، فضائل مدينة ص ١٣١

²¹⁰ الدر المنضود ص ٢٥٦، القول البدیع ص ٤٨٦

Incident Forty Three - Writing صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when Copying Down Ahaadith

Hazrat Abul Hasan Maimooni رَحِمَهُ اللَّهُ says:

I once saw my ustaaz, Abu Ali رَحِمَهُ اللَّهُ, in a dream. I noticed that something was written on his fingers in gold or saffron. I asked him, “O Abu Ali, what is this?” He replied, “Whenever I came across the name of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while copying down Ahaadith, I used to write صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (and this is the reward for writing the Durood).”²¹¹

Incident Forty Four - Writing ‘صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’ in Full

Hazrat Ubaidullaah bin Umar Qawaareeri رَحِمَهُ اللَّهُ said:

I had a close companion who was a scribe by profession. After his demise, I once saw him in a dream and enquired from him as to how Allah تَبَارَكَ وَتَعَالَى had dealt with him. He replied that Allah تَبَارَكَ وَتَعَالَى had forgiven him.

When I asked him the reason, he said, “It was my habit during my lifetime that whenever I wrote the blessed name of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I always wrote ‘صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’ after the mubaarak name. Allah تَبَارَكَ وَتَعَالَى loved this action so much that He has granted me bounties which no eye has ever seen, nor has any ear ever heard, and neither did the thought of such boons and bounties ever cross the mind of any person.”²¹²

²¹¹ الترغيب والترهيب لقوام السنة ٣٣٣/٢، القول البديع ص ٤٨٧

²¹² الصلة في تاريخ أئمة الأندلس لابن بشكوال ٣٠٨/١، القول البديع ص ٤٨٩، فضائل درود ص ١٥٢

Incident Forty Five - Taking Precaution in Writing Durood

Hazrat Abu Sulaimaan, Muhammad bin Husain رَحْمَةُ اللَّهِ، says:

Amongst my neighbours, there was a man by the name of Fadhl who would engross himself in performing nafl salaah and observing nafl fasts.

He once mentioned to me, “I used to copy the Ahaadith of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but was never in the habit of writing the Durood after the name of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then appeared in a dream and told me, ‘Why is it that you fail to recite Durood upon me whenever my name is spoken or written?’”

Fadhl then took great precaution in reciting Durood upon Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whenever the name of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was mentioned. A few days later, he saw Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again in a vision and Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him, “Continue reciting Durood upon me whenever my name is mentioned for verily your Durood reaches me.”²¹³

Incident Forty Six - Failing to Write Durood upon Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Hasan bin Moosa Al-Hadrami رَحْمَةُ اللَّهِ، who is well known as Ibnu Ujainah رَحْمَةُ اللَّهِ، relates:

²¹³ الترغيب والترهيب لقوام السنة ٢/٣٢٨، القول البديع ص ٤٨٧

I used to write Ahaadith, and in my haste, I used to forget to write Salaat on Rasulallah ﷺ at the places where the name of Rasulallah ﷺ appeared. Thereafter, I saw Rasulallah ﷺ in a dream. He said to me, “How is it that you fail to write Salaat with my name in the manner that Abu Amr Tabari رَحْمَةُ اللَّهِ does?”

When I awoke, I felt greatly distressed and filled with anguish, and there and then I made a resolution that in future, whenever I write down any Hadith, I shall certainly write “ﷺ”.²¹⁴

Incident Forty Seven - Reaching Lofty Positions through Writing Abundant Duood

Hazrat Ja'far bin Abdullah رَحْمَةُ اللَّهِ relates:

On one occasion, I saw Imaam Abu Zur'ah رَحْمَةُ اللَّهِ (a famous scholar of Hadith) in a dream. I saw him in the heavens leading the angels in salaah.

I asked him, “O Abu Zur'ah, how did you reach this high position of honour?” He replied, “With this hand of mine, I have written one million Ahaadith, and whenever I wrote the blessed name of Rasulallah ﷺ, I also wrote Salaat and Salaam, and Rasulallah ﷺ said, ‘Whoever recites Salaat on me once, Allah تَبَارَكَ وَتَعَالَى bestows ten mercies upon him.’”

²¹⁴ القرية لابن بشكوال ص ١٢٤، القول البديع ص ٤٩٢

According to this calculation, it would mean that (through him writing the Durood one million times), the mercies from Allah تَبَارَكَ وَتَعَالَى would amount to ten million upon him. One can well imagine that when only one mercy from the side of Allah تَبَارَكَ وَتَعَالَى is more valuable than everything on earth, then how fortunate will be the person upon whom ten million mercies of Allah تَبَارَكَ وَتَعَالَى rain upon!²¹⁵

Incident Forty Eight - Writing Durood in a Unique Form

Hazrat Abu Ali, Hasan bin Ali At-Taar رَحِمَهُ اللهُ، says:

Abu Taahir رَحِمَهُ اللهُ once gave me a few scripts of Ahaadith. I saw therein that whenever the name of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was mentioned, Salaat was written in these words:

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا كَثِيرًا

I then asked Abu Taahir, “Why do you write Durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this manner?”

He replied:

In my youth, I used to write Ahaadith and I did not write Salaat with the name of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I then saw Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a dream and greeted him, but Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ turned his blessed face away from me. I then came to him from

²¹⁵ الدر المنضود ص ٢٥٧، القول البدیع ص ٤٨٩

the other side and again greeted him, but once again he turned his blessed face away from me. Once again, for the third time, I approached him from the front and enquired, “O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, why do you turn your blessed face away from me?” Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “The reason is that whenever you write my name in your kitaab, you do not offer Salaat upon me.” Since that time, it has become my habit that whenever I write the name of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I also write:

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا كَثِيرًا²¹⁶

Incident Forty Nine - Adding ‘Tasleema’ in the Durood

Hazrat Abu Ishaq, Nahshal رَحِمَهُ اللهُ, says:

I used to write books on Ahaadith, and whenever I wrote the name of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then I used to write it in this manner:

قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا

Thereafter, I had a dream in which I saw Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with this book in his hands, looking through it. After looking through the book, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “This is excellent.”²¹⁷

²¹⁶ القرية لابن بشكوال ص ۱۲۳، القول البدیع ص ۴۹۳

²¹⁷ تاریخ بغداد ۶/۶۹، القول البدیع ص ۴۹۲

Note: Hazrat Shaikh Moulana Zakariyya رَحْمَةُ اللَّهِ mentions that it seems that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was pleased with him adding the word ‘tasleema’ in the Durood.²¹⁸

Incident Fifty - Adding ‘Salaam’ in the Durood

Hazrat Abu Sulaimaan Harraani رَحْمَةُ اللَّهِ says:

I once saw Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream and he said to me, “O Abu Sulaimaan, when you copy Ahaadith and my name is mentioned, I notice that you suffice on ‘Salaat’ and you do not send ‘Salaam’ upon me. Salaam (i.e. Wasallam) is a four-letter word, and for every letter, one will receive a tenfold reward (amounting to forty additional rewards). Why then do you throw away forty rewards?”²¹⁹

Incident Fifty One – The Incident of Mulla Jaami رَحْمَةُ اللَّهِ

It is related that Mulla Jaami رَحْمَةُ اللَّهِ, having composed a qaseedah on the love of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, decided to proceed for hajj. His further intention was to stand before the Raudhah Mubaarak and recite his poem before Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

After performing hajj, when he intended to leave for Madinah Munawwarah, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appeared in the dream of the governor of Makkah Mukarramah and told him that he should not allow Mulla Jaami to enter Madinah Munawwarah. The

²¹⁸ فضائل درود ص ١٦٧

²¹⁹ القول البديع ص ٤٨٨

governor prohibited him from leaving for Madinah Munawwarah, however his love and longing for Rasulallah ﷺ was such that inspite of the order, he secretly set off for Madinah Munawwarah.

Once again, the governor saw a dream in which Rasulallah ﷺ was telling him that Mulla Jaami had left Makkah, and he should not allow him to come to Madinah Munawwarah.

This time, the governor sent a few men after him to bring him back. They caught up with him and treated him most harshly as they arrested him, and thereafter cast him into jail.

For a third time, Rasulallah ﷺ appeared in the dream of the governor, scolding him and reprimanding him. Rasulallah ﷺ said to him that Mulla Jaami was not a criminal (hence, he should not be treated harshly). However, all that he had done was that out of his love for Rasulallah ﷺ, he had composed poetry which he intended to recite in the presence of Rasulallah ﷺ. Rasulallah ﷺ said to the governor that if he recited the poetry, then Rasulallah ﷺ would have to extend his hand to shake the hand of Mulla Jaami, and this would cause great confusion among the people.

Thereafter, the governor set him free and treated him with the greatest honour and respect.²²⁰

Incident Fifty Two – The Scribe of Durood

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

A reliable friend of mine informed me regarding a scribe of Lucknow. He would commence his daily work after writing Durood on a sheet of paper which he had reserved for this very purpose.

At the time of his death, he was overcome with fear of the Hereafter saying, “What will become of me after I depart this world?” On saying this, a majzoob (saint constantly engaged in the remembrance of Allah تَبَارَكَ وَتَعَالَى) appeared and said, “Why are you so worried? The sheet of paper (upon which you would write Durood) is with Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and is being adorned.”²²¹

Incident Fifty Three – Reciting Durood in a Gathering

The author of Nuzhatul Majaalis narrates the following incident from a certain saint:

²²⁰ Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned this incident in Fazaail-e-Durood (pg. 197) and thereafter said that he had heard this incident during his childhood. However, due to old age and ill health, he was unable to search for the source of the incident at the time he prepared the kitaab Fazaail-e-Durood.

²²¹ فضائل درود ص ۱۵۳

I had a neighbour who was very sinful. I always urged him to repent, but he would not listen. After he passed away, I saw him in Jannah. When I enquired as to how he had reached Jannah, he said, “I was once present in the gathering of a Muhaddith (Hadith scholar) who said, ‘The one who recites Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ aloud will be guaranteed Jannah.’ I thus recited Durood aloud, and others did so as well. Hence, we were all pardoned by Allah تَبَارَكَ وَتَعَالَى.”²²²

Incident Fifty Four – Being Blessed with the Clothes of Jannah

Hazrat Sufyaan bin Uyainah رَحِمَهُ اللهُ نARRATES that Khalaf رَحِمَهُ اللهُ said:

I had a friend with whom I used to study Hadith. After he passed away, I saw in a dream that he was wandering freely, wearing a new pair of green clothes. I asked him, “We used to study Hadith together, so how then did you reach this high station of honour and dignity?” He replied, “Yes, we did write Hadith together, but whenever I came across the blessed name of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I would write صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ underneath. In return for this deed, Allah تَبَارَكَ وَتَعَالَى granted me this honour that you see.”²²³

²²² نهضة المجالس ٨٧/٢

²²³ القرية لابن بشكوال ص ١٢١، القول البدیع ص ٤٨٦

Incident Fifty Five – Acquiring Forgiveness through Writing Durood

Hazrat Ibnu Abi Sulaimaan رَحِمَهُ اللهُ mentions:

I saw my father in a dream after his demise. I asked, “How did Allah تَبَارَكَ وَتَعَالَى deal with you?” He replied, “Allah تَبَارَكَ وَتَعَالَى forgave me.” I asked, “Due to which deed did He forgive you?” He answered, “I used to write Durood after the name of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in every Hadith.”²²⁴

Incident Fifty Six – Reciting Durood in Abundance

Haafiz Abu Nu’aim رَحِمَهُ اللهُ relates that Hazrat Sufyaan Thauri رَحِمَهُ اللهُ mentioned:

I was once leaving my house when my gaze fell upon a youth who was reading صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with every step he took. I asked him, “Is there any proof for your practice (or is it based on your own opinion)?” He asked, “Who are you?” I replied, “Sufyaan Thauri.” He asked me, “Sufyaan of Iraq?” I replied in the affirmative.

He then asked, “Do you have the cognisance (recognition) of Allah تَبَارَكَ وَتَعَالَى?” I replied in the affirmative. He asked, “How did you attain it?” I said, “He takes the night out of the day and the

day out of the night, and He fashions the child in the mother's womb." He said, "You have not truly recognized Him."

I thus asked him, "So how have you come to recognize Him?" He replied, "I firmly decide on doing something, but I end up having to cancel it. I resolve to do something, but find that I am unable to fulfill it. Through this, I have realised that there is another being who is governing my affairs."

I then asked him regarding his recitation of Durood with every step. He said, "I was traveling for hajj with my mother, but she passed away during the journey. After passing away, her face turned black and her stomach bloated, through which I realised that she had committed a grave sin.

"As I lifted my hands towards the sky to make dua to Allah تَبَارَكَ وَتَعَالَى, I saw a cloud coming from Tihaamah (Hijaaz) from which a man appeared. He passed his hand over my mother's face making it luminous, and over her stomach causing the swelling to disappear.

"I asked him, 'Who are you? You have alleviated this great tragedy from my mother and I.' He replied, 'I am your prophet, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.'

"I then asked him for some advice, to which Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed, 'Whenever you take a step, read,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ²²⁵

Incident Fifty Seven – Hazrat Umar رَضِيَ اللهُ عَنْهُ Praising Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The author of Ihyaa has written that after the demise of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Hazrat Umar رَضِيَ اللهُ عَنْهُ was weeping and saying the following:

O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my parents be sacrificed for you! The trunk of the date tree on which you would lean and deliver the khutbah before the erection of the mimbar cried after you ascended the mimbar, saddened by your separation. You then passed your hand over it and comforted it. O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Your followers have more reason to cry over your separation than this date tree (i.e. they are more in need of your consoling and comforting upon your separation).

O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my parents be sacrificed for you! Your status with Allah تَبَارَكَ وَتَعَالَى is so exalted that your obedience has been declared obedience to Him. Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed, “He who obeys the Messenger has indeed obeyed Allah.”

O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my parents be sacrificed for you! You are so great in the sight of Allah تَبَارَكَ وَتَعَالَى that your mistakes were excused before you even requested forgiveness. Hence, Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed, “Allah pardon you! Why did you give them leave?”

O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my parents be sacrificed for you! Your lofty rank with Allah تَبَارَكَ وَتَعَالَى is such that you have been mentioned foremost in the covenant taken from the Ambiyaa عَلَيْهِمُ السَّلَامُ, even though you are the last Nabi to be sent. Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed, “And recall when we took a pledge from the Ambiyaa and from you, and from Nooh, and Ebrahim, and Moosa, and Isa عَلَيْهِمُ السَّلَامُ, the son of Maryam رَضِيَ اللهُ عَنْهَا. And we took from them a solemn bond.”

O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my parents be sacrificed for you! You are so great in the sight of Allah تَبَارَكَ وَتَعَالَى that the disbelievers in Jahannum will be regretful for not obeying you and will say, “Ah! If only we had obeyed Allah and the Messenger.”

O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my parents be sacrificed for you! Indeed, Allah تَبَارَكَ وَتَعَالَى granted Moosa عَلَيْهِ السَّلَامُ the miracle of making rivers flow from stone, but it is not as extraordinary as Allah تَبَارَكَ وَتَعَالَى making water gush forth from your fingers.

O Messenger of Allah تَبَارَكَ وَتَعَالَى, may my parents be sacrificed for you! If the wind was subservient to Sulaimaan عَلَيْهِ السَّلَامُ and would transport him in the morning over a distance covered in one month and likewise in the evening, it is not more amazing than your transcending the seven heavens on the Buraaq and returning to Makkah Mukaramah by morning. May Allah تَبَارَكَ وَتَعَالَى confer blessings upon you!

O Messenger of Allah ﷺ, may my parents be sacrificed for you! If Isa عَلَيْهِ السَّلَامُ was granted the miracle of bringing the dead back to life, it is not more amazing than a goat being cut into many pieces and being roasted, and then speaking to you and telling you not to eat it because it had been poisoned.

O Messenger of Allah ﷺ, may my parents be sacrificed for you! Nooh عَلَيْهِ السَّلَامُ made dua against his people saying, “My Lord! Leave not of the infidels any inhabitant upon the earth.” Had you made dua against us, none from among us would have survived. The disbelievers placed the intestines of a camel on your back while you were in sajdah. In the Battle of Uhud, they caused your face to be covered in blood and broke your tooth. Despite this, you did not curse them. Instead, you supplicated, “O Allah, forgive my people for they know not.”

O Messenger of Allah ﷺ, may my parents be sacrificed for you! Within a short period of your life (twenty three years as a Rasul), more people accepted Islam than those who accepted during the lengthy lifetime (approximately one thousand years) of Nooh عَلَيْهِ السَّلَامُ (at the time of the Farewell Hajj, one hundred and twenty four thousand Sahaabah were present, and only Allah تَبَارَكَ وَتَعَالَى knows how many had entered the fold of Islam but were unable to attend). The number of people who brought imaan upon you is great (in the Hadith narrated in Saheeh Bukhaari, Hazrat Rasulullah ﷺ said that he saw his followers in such a great number that they had covered the horizon). Very

few people brought imaan upon Nooh عَلَيْهِ السَّلَامُ. Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed, “And these had not believed with him save a few.”

O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my parents be sacrificed for you! If you were only to entertain and meet those of the same standing as you, you would never have sat with us. If you were not to marry except a woman of the same status as yourself, never would you have married any of our women. If you were to feed only those who were as exalted as you, never would you have fed anyone amongst us. Indeed, you sat with us, married our women, allowed us sit and eat with you, wore clothes made of hair, mounted a donkey and sat on the floor and ate. You would lick your fingers after eating and all this was out of humility. May Allah تَبَارَكَ وَتَعَالَى confer blessings upon you.²²⁶

Incident Fifty Eight – Receiving Special Food

Shah Waliyullah رَحْمَةُ اللهِ writes in Al-Hirzuth Thameen (under number nineteen) that his father related the following:

I was once travelling in the blessed month of Ramaadhaan. It was extremely hot at the time and I was undergoing great difficulty. In that state, I fell asleep and saw Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave me a most delicious sweet dish containing rice, saffron, sugar and ghee, and I ate to my fill.

Thereafter, Rasulallah ﷺ gave me some water. Thus, my thirst and hunger were totally satiated, and when I awoke, I could smell the fragrance of saffron on my fingers.²²⁷

Note: The father of Shah Waliyullah رَحْمَةُ اللَّهِ and his family were ardent lovers of Hazrat Rasulallah ﷺ and would recite abundant Durood.

Incident Fifty Nine – Who is the Miser?

It is reported in Sharaful Mustafa that on one occasion, at the time of sehri, Hazrat Aaishah رَضِيَ اللَّهُ عَنْهَا was engaged in sewing something. While sewing, she lost her needle and the lamp became extinguished. It was at that time that Rasulallah ﷺ had entered the room, and through his mubaarak radiance, the entire room was illuminated. Thus, she was able to find the needle. She then addressed Rasulallah ﷺ saying, “O Rasulallah ﷺ! How radiant is your (mubaarak) face!” Rasulallah ﷺ replied, “Woe to the person who will not see me on the Day of Qiyaamah (i.e. he will not see me as he will be sent to Jahannum for not fulfilling my rights)!” Hazrat Aaishah رَضِيَ اللَّهُ عَنْهَا asked, “Who is the person who will not be able to see you?” Rasulallah ﷺ replied, “The miser.” Hazrat Aaishah رَضِيَ اللَّهُ عَنْهَا then asked, “Who is the miser?” Rasulallah ﷺ replied, “The (miser is the) one who does not recite Durood upon me when he hears my name (i.e. he does not show

²²⁷ فضائل درود ص ۱۹۱

respect to his Nabi and does not follow him, nor recite Durood upon him when hearing his name).”²²⁸

Incident Sixty – A Means of Earning the Happiness of Allah تَبَارَكَ وَتَعَالَى

It is mentioned that once, a great Aalim who was also a khalifah of Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ، came to Shaikh Yunus Jonpuri رَحْمَةُ اللَّهِ and said to him, “Hazrat! I feel that Allah تَبَارَكَ وَتَعَالَى is displeased with me. Please show me a way that Allah تَبَارَكَ وَتَعَالَى will become pleased with me.”

Shaikh Yunus Jonpuri رَحْمَةُ اللَّهِ replied, “Who am I? I am the lowest servant of Allah تَبَارَكَ وَتَعَالَى! How can I show you a way to mend your relationship with Allah تَبَارَكَ وَتَعَالَى?” The Aalim responded, “Please show me a way! You are well versed in the Ahaadith of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Allah تَبَارَكَ وَتَعَالَى has blessed you with great knowledge and taqwa.”

Shaikh Yunus Jonpuri رَحْمَةُ اللَّهِ replied, “From what I understand, if you make the one who is resting in Madinah Munawwarah happy (i.e. you make Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ happy), then Allah تَبَارَكَ وَتَعَالَى will become happy with you.”

The person asked Shaikh Yunus رَحْمَةُ اللَّهِ to explain further how he would be able to make Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ happy. Shaikh Yunus Jonpuri رَحْمَةُ اللَّهِ explained, “You will need to do two things:

1. Recite abundant Durood upon Rasulullah ﷺ
2. Make a concerted effort to find the different sunnats of Rasulullah ﷺ and practice upon them. Even if there is no need to engage in a certain sunnah action, still practice on the sunnah. For example, you do not have a need to drink water, still intentionally sit down and drink water, so that you will be practicing upon the sunnah of Rasulullah ﷺ. Insha Allah, through practicing on these two things, Allah تَبَارَكَ وَتَعَالَى will be happy with you.

The reason for this is that Allah تَبَارَكَ وَتَعَالَى has mentioned in the Quraan Majeed:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٦﴾

“Say (O Muhammad ﷺ)! If you possess love for Allah تَبَارَكَ وَتَعَالَى, then follow me (Rasulullah ﷺ), Allah تَبَارَكَ وَتَعَالَى will love you and forgive your sins.”

One month later, the Aalim came again to Shaikh Yunus Jonpuri رَحِمَهُ اللَّهُ and kissed his hands saying, “Allah تَبَارَكَ وَتَعَالَى is now pleased with me!”

Shaikh Yunus Jonpuri رَحِمَهُ اللَّهُ enquired, “How is it that you now know that Allah تَبَارَكَ وَتَعَالَى is pleased with you, and previously, how did you know that Allah تَبَارَكَ وَتَعَالَى was displeased with you?”

The person replied, “Previously, I would not find the motivation and enthusiasm to perform salaah, and would not find any

enjoyment when making zikr. My heart would not be inclined towards zikr and my heart would remain in a state of restlessness. Now that Allah تَبَارَكَ وَتَعَالَى is happy with me, I find the spirit and motivation pulling me towards salaah and I perceive enjoyment when making zikr. Similarly, an extremely great and happy sign which shows that Allah تَبَارَكَ وَتَعَالَى is happy with me is that a few days ago, I had seen Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a dream, and he said to me, “I am now pleased with you.”²²⁹

Incident Sixty One – The Superiority of the Night over the Day

In Nuzhatul Majaalis, an amazing story has been narrated regarding a debate that took place between night and day, each one of them trying to prove its virtue over the other.

Day said to night, “I am greater than you. Three obligatory prayers are performed in me while only two take place in you. I contain the moment of acceptance on a Friday wherein no person asks Allah تَبَارَكَ وَتَعَالَى for anything except that it is granted to him. The fasts of Ramadhaan are observed in me too. You are just a time for sleep and a time wherein people are absentminded. I am accompanied by wakefulness and activity, and there are great blessings in being active. The sun also rises in me and brings light to the whole world.”

²²⁹ ماهنامه اشرف الجرائد جون ۲۰۲۳ ص ۴۶

Night replied by saying, “If you pride yourself over the sun, then I consider the hearts of those who stand in prayer at night and the hearts of those who ponder over the wisdom behind Allah’s تَبَارَكَ وَتَعَالَى creation much greater than the sun. How can you ever reach the pinnacle of ecstasy which the lovers experience when they are in solitude with me? How can you compare yourself to the Night of Mi’raaj? What reply do you have to the order of Allah تَبَارَكَ وَتَعَالَى to His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when He said, ‘And from (part of) the night, perform salaah therein as an additional act of worship for you.’ Allah تَبَارَكَ وَتَعَالَى created me before you. I contain the Night of Decree in which Allah تَبَارَكَ وَتَعَالَى bestows countless favours. Allah تَبَارَكَ وَتَعَالَى calls out in the latter portion of the night, ‘Is there anyone who asks of Me that I may bestow upon him? Is there anyone seeking forgiveness so that I may forgive him?’ Are you not aware that Allah تَبَارَكَ وَتَعَالَى has said ‘O the one who wraps himself (in a shawl)! Stand (to perform salaah) throughout the night, except for a little!’ Have you not heard Allah تَبَارَكَ وَتَعَالَى say, ‘Glorified be He who took His servant by night from Musjidul Haraam to the Musjidul Aqsa.’?”²³⁰

After quoting this incident in his kitaab, Fazaail-e-Durood, Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya رَحِمَهُ اللهُ mentioned:

Without doubt, the Mi’raaj of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is one of the most important miracles of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Qaadhi Iyaadh

²³⁰ نزهة المجالس ٩٠/٢

رَحْمَةُ اللَّهِ writes that the miracle of Mi'raaj holds special importance consisting of many' fazaail. Some of these are his personal communication with Allah تَبَارَكَ وَتَعَالَى, being in Allah's تَبَارَكَ وَتَعَالَى presence, leading all the Ambiyaa in salaah and reaching the Sidratul Muntahaa and whatever he saw of Allah's تَبَارَكَ وَتَعَالَى great signs. Further the Quraan Majeed and Hadith throws much light on these events. The journey of Mi'raaj was exclusive for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The author of the Qasidah Burdah has briefly described this journey. We shall quote it as Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ has written it in his Nashrut Teeb.

(1)

سَرَيْتُ مِنْ حَرَمٍ نَيْلًا إِلَى حَرَمٍ
كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِنَ الظُّلَمِ

Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ travelled by night from one Haram (Musjidul Haraam) to another (Musjidul 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 تَرْفَى إِلَى أَنْ نِلْتَ مَنْزِلَةً
مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَمَ تَرَمِ

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)

وَقَدَّمْتِكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا

وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ

All the Ambiyaa and Rusul placed you ahead in Musjidul Aqsa (to lead the salaah) just as servants place their masters ahead.

(4)

وَأَنْتِ تَخْتَرِقِ السَّبْعَ الطَّبَاقِ 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)

حَتَّىٰ إِذَا لَمْ تَدَعْ شَأْوًا لِمُسْتَبِقِ

مِنَ الدُّنْيَا وَلَا مَرْقًا لِمُسْتَتِمِ

(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 بِالْإِضَافَةِ إِذْ

نُودِيتِ 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)

كَيْمًا تَفُوزُ بِوَصْلِ أَيِّ مُسْتَتِرٍ
عَنِ الْعُيُونِ وَسِرِّ أَيِّ مُكْتَبِمٍ

*All of this was so that you may succeed to accomplish a feat of secrecy
which was concealed from all eyes.*

This incident of Mi'raaj has been quoted in Qasidah Burdah in a concise manner and Hazrat Moulana Thaanwi رَحْمَةُ اللَّهِ has included it in his kitaab, Nashrut Teeb, with the translation of the poetry which was done by Moulana Zulfikaar Saheb رَحْمَةُ اللَّهِ, (who is the father of Moulana Shaikhul Hind Mahmoodul Hasan Deobandi رَحْمَةُ اللَّهِ).

After quoting this incident of M'iraaj in Nashrut Teeb, Hazrat Moulana Thaanwi رَحْمَةُ اللَّهِ wrote:

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Thereafter, Hazrat Moulana Thaanwi رَحْمَةُ اللَّهِ added these lines of poetry from his side:

وَلِنَحْنِمِ الْكَلَامَ عَلَى وَفَعَةِ الْإِسْرَاءِ
بِالصَّلَاةِ عَلَى سَيِّدِ أَهْلِ الْإِصْطِفَاءِ

*And now let us end this discussion on the ascension with the recitation
of Durood on the leader of the chosen one*

وَالِيهِ وَأَصْحَابِهِ أَهْلِ الْإِجْتِبَاءِ

مَا دَامَتِ الْأَرْضُ وَالسَّمَاءُ

As well as upon his family and his companions, the chosen ones. And may these blessings continue to descend as long as the heavens and the earth remain.

اللَّهُ يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ مُحَمَّدٍ

CHAPTER ELEVEN

Inspirational Incidents regarding Love and Sacrifice for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

THE LOVE AND SACRIFICE OF THE SAHAABAH FOR RASULULLAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Incident One - The Love of Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ for Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ set out for the hijrah early at night. During the journey, at times Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ walked ahead of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and at times behind. At times, he walked on the right of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and at times, on the left.

When Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ noticed this peculiar behaviour, he asked, “O Abu Bakr! I see you moving in front of me or behind me at times and beside me at times. What prompts

you to behave in this way?” Hazrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ replied, “Whenever the thought of the enemy pursuing you from the back occurs to me, I move swiftly towards the back, and whenever the fear overcomes me of the enemy waiting ahead in ambush, then I rush ahead of you. Likewise, when the thought crosses my mind of the enemy attacking from the right or left, then I move in that direction.”

Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “O Abu Bakr! Do you prefer that your life be sacrificed for me?” Hazrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ replied, “Most definitely O Messenger of Allah, I swear by the Being who has sent you with the truth of Islam!”²³¹

Incident Two - Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ Serving Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Giving him Milk to Drink

Hazrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ relates the following regarding the journey of hijrah with Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ :

We travelled hastily the entire night and part of the following day until the afternoon heat became intense. I then found the road to be empty with no one walking on it. I looked ahead to see whether I could find any shade so that we could take shelter in it. I then spotted a large rock under which there was some shade in which we could take refuge and seek shelter from the heat.

We stopped by the rock (to rest in its shade), and I used my hands to make the ground flat so that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ could

²³¹ المستدرک علی الصحیحین للحاکم، الرقم: ۴۲۶۸، وقال: هذا حديث صحيح الإسناد على شرط الشيخين لولا إرسال فيه ولم يخرجاه

وقال الذهبي: صحيح مرسل

lie down and rest. I then spread out a leather skin and said to him, “Rest, O Rasul of Allah ﷺ, and I will keep watch on the area around you.”

Once Rasulullah ﷺ lay down to rest, I went to see whether I could spot anyone who was searching for us. I then caught sight of a slave shepherd coming towards the rock so that he may also rest in the shade, as we were resting.

I asked him who his owner was, and he named a man from Makkah whom I knew.

Hazrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ says:

I asked the shepherd, “Do any of the goats have milk?”

The shepherd replied, “Yes.” I then asked him, “Will you milk a goat for me?” (Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ asked him for the milk of a goat as it was a prevalent custom at that time that people would allow travellers and wayfarers to benefit from the milk of their flock).

The shepherd agreed to milk a goat for me, but before he could milk the goat, I said to him, “Ensure that you first dust the goat’s udders and clean them from dust, hair and other dirt.”

“The shepherd then milked the goat and poured the milk into my container. I added some water to the milk to cool the hot milk. I then took the milk to present it to Rasulullah ﷺ. I did not wish to disturb the sleep of Rasulullah ﷺ by waking him up, but when I reached, I found him awake.

I then presented the milk to him saying, “Partake of this, O Rasulallah ﷺ.” The sight of Rasulallah ﷺ drinking the milk and relishing it brought extreme joy and happiness to my heart.

From this incident, we see the great love which Hazrat Abu Bakr رضي الله عنه had for Rasulallah ﷺ, that the sight of Rasulallah ﷺ relishing the milk brought great happiness to his heart, whereas he was not the one enjoying the milk.

This can be resembled to the love of a mother for her child when she sees the child relishing food – the sight itself brings joy to her heart.²³²

Incident Three - Hazrat Abu Bakr Siddeeq رضي الله عنه in the cave of Thaur

While in the cave on the journey of hijrah, it is reported that Hazrat Abu Bakr Siddeeq رضي الله عنه was concerned that no creature should come out from any hole in the cave and harm Hazrat Rasulallah ﷺ. Thus, he began closing all the holes inside the cave with pieces of his lower garment. However, there were still two holes which he was unable to close (due to insufficient clothing), so Hazrat Abu Bakr Siddeeq رضي الله عنه placed both his feet in those holes. Thereafter, Hazrat Rasulallah ﷺ placed his mubaarak head on the lap of Hazrat Abu Bakr Siddeeq رضي الله عنه and fell asleep.

²³² صحيح البخاري، الرقم: ٣٦١٥، صحيح مسلم، الرقم: ٣٠١٤

While Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asleep, Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ perceived a bite under his foot by a snake in the hole. Not wishing to inconvenience and disturb the sleep of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the least, Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ bore the pain and did not move an inch. However, being in excruciating pain and not being able to withstand the effects, tears began to uncontrollably roll down the face of Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ and fell on the mubaarak countenance of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ suddenly awoke and asked, “What has happened, O Abu Bakr?” Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ replied, “I have been bitten, may my parents be sacrificed for you, O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed his mubaarak saliva on the affected area, and the pain immediately subsided.²³³

Incident Four – The Love of Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Conforming to the Love of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

After Hazrat Abu Bakr’s رَضِيَ اللَّهُ عَنْهُ father had embraced Islam, Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ addressed Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying:

“I take an oath by that Being who deputed you with the truth! Though I am extremely happy that my father has embraced Islam, the happiness I would have experienced had your uncle, Abu Taalib, embraced Islam, would have been far greater than

²³³ مشکوة المصابيح عن رزين، الرقم: ٦٠٣٤، شرح البخاري للسفيري ١/١٣٩

the happiness I am experiencing now. The reason is that if your uncle, Abu Taalib, embraced Islam, this would have brought greater happiness to you (than the happiness you experience over my father's Islam).”

Hearing this, Rasulullah ﷺ became extremely pleased with Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ and testified to his true love for Rasulullah ﷺ. Rasulullah ﷺ said, “Indeed, you have spoken the truth.”²³⁴

Incident Five - The Life and Wealth of Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ being Sacrificed for Hazrat Rasulullah ﷺ

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that once Hazrat Rasulullah ﷺ said, “No person's wealth benefitted me as much as the wealth of Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ.” Upon hearing this, Hazrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ wept profusely and said, “O Rasulullah ﷺ, certainly my entire life and wealth belongs to you.”²³⁵

In the narration of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ in Musnad Ahmad, Rasulullah ﷺ mentioned, “No wealth (of any person) benefitted me as much as the wealth of Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ.”

Hearing this, Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ began to weep, and then exclaimed thrice, “O Rasulullah ﷺ! In reality, it was

²³⁴ مسند البزار، الرقم: ٦١٣١

²³⁵ سنن ابن ماجه، الرقم: ٩٤، وهذا إسناد رجاله ثقات كما في مصباح الزجاجه ١٦/١

through you that Allah تَبَارَكَ وَتَعَالَى had blessed me with everything!”²³⁶

Incident Six - Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ being Prepared to Sacrifice Everything for Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

During the battle of Badr, Hazrat Abu Bakr Siddeeq's رَضِيَ اللَّهُ عَنْهُ son, Hazrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ, fought on the side of the disbelievers as he had not yet accepted Islam.

Later, after embracing Islam, whilst seated with his father, Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ, he exclaimed, “O my beloved father, during the battle of Badr, you came under my sword a few times. However, considering you being my father, I spared you.”

Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ spontaneously retorted, “Had you come under my sword during the battle, I would have never spared you, as you were fighting against Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”²³⁷

Incident Seven - The Respect and Love of Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Rasulallah's رَضِيَ اللَّهُ عَنْهُ Love for Him

On the occasion of Fat-he-Makkah Mukarramah (the Conquest of Makkah Mukarramah), Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ brought his father, Abu Quhaafah, to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to embrace Islam.

²³⁶ مسند أحمد، الرقم: ٨٧٩٠

²³⁷ تاريخ الخلفاء ٣٣/١

At that time, Abu Quhaafah was over 90 years old and had lost his sight.

When they came to Rasulallah ﷺ, Rasulallah ﷺ addressed Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ and said, “Why did you not leave the sheikh (old man – referring to Abu Quhaafah) so that I could have come to him (at his home)?”

Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ replied, “No, it is more rightful that he should come to you (i.e. though he is my father, you are the Rasul of Allah ﷺ and you are worthy of more respect, hence it is only right for us to come to you).”

In one narration, Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ explained another reason for him wanting his father to come to Rasulallah ﷺ, instead of Rasulallah ﷺ coming to him.

He said, “O Rasul of Allah ﷺ! I wished that my father come to you so that this may be a means for Allah تَبَارَكَ وَتَعَالَى to reward him (for taking the trouble to come to you, despite his blindness and old age).”

Hearing this, Rasulallah ﷺ said, “We will go out of our way to take care of him (i.e. Hazrat Abu Quhaafah رَضِيَ اللهُ عَنْهُ) and show him special consideration on account of the abundant good that we have received from his son (i.e. Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ).”

Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ then made his father sit before Rasulallah ﷺ, after which Rasulallah ﷺ passed his blessed

hand over his chest saying, “Accept Islam, and you will be blessed with salvation.” Abu Quhaafah accepted the invitation of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and there and then, he embraced Islam.²³⁸

Incident Eight - Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Defending Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

On one occasion, while Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was engaged in performing salaah by the Ka’bah Shareef, Uqbah bin Abi Mu’ait, one of the most evil leaders of the Quraish, approached him with the sinister intention of harming him.

On coming to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Uqbah removed his shawl, placed it around his neck and began to ruthlessly strangle him with it.

No sooner did Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ learn about this, he rushed to the scene to defend and protect Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He immediately grabbed Uqbah by his shoulder and pushed him away from Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ then reproachingly addressed Uqbah in the following words:

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ

Do you intend killing a man merely because he proclaims that my Rabb

²³⁸ للمستدرک علی الصحیحین للحاکم، الرقم: ۴۳۶۳، مجمع الزوائد، الرقم: ۱۴۳۹

*is Allah تَبَارَكَ وَتَعَالَى; whilst he has brought to you clear signs from your Lord?*²³⁹

From this incident, we see the special love which Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ had for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he was prepared to sacrifice his life for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Incident Nine - Hazrat Ali رَضِيَ اللهُ عَنْهُ Testifying to the Love of Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

On one occasion, while Hazrat ‘Ali رَضِيَ اللهُ عَنْهُ was delivering a khutbah to the people, he asked them, “Tell me, who is the most brave and courageous person?” The people replied, “You are the most brave and courageous.”

Hazrat ‘Ali رَضِيَ اللهُ عَنْهُ responded, “My condition is such that anyone who challenged me, I was able to combat him. However, I feel that the most brave and courageous person was Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ. The reason for this is that I once saw the Quraish beating Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while saying:

أَنْتَ الَّذِي جَعَلْتَ الْآلِهَةَ إِهَاءًا وَوَاحِدًا

So, you are the one who has united all the gods into a single deity!

“While they were beating him, none of us had the courage to go close and defend him from the enemy.

Coincidentally, Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ arrived, plunged into the mob, punching one person and delivering a blow to another.

Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ then said to the disbelievers, ‘Woe unto you! Do you wish to kill a man simply because he says, ‘Allah is my Lord?’”

Hazrat Ali رَضِيَ اللهُ عَنْهُ explained that Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ defended Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ using the same words as the man from the family of Fir’aun who was concealing his imaan had used when addressing Fir’aun and Haamaan, while trying to defend Musa عَلَيْهِ السَّلَام. He said to them,

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِآيَاتٍ بَيِّنَاتٍ مِنْ رَبِّكُمْ

Do you intend killing a man merely because he proclaims that my Rabb is Allah تَبَارَكَ وَتَعَالَى; whilst he has brought to you clear signs from your Lord?

After mentioning this incident, Hazrat ‘Ali رَضِيَ اللهُ عَنْهُ began to weep and said, “I entreat you in the name of Allah – was Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ superior or was the believing man from the people of Fir’aun who was concealing his imaan superior?”

When the people remained silent and did not answer, Hazrat ‘Ali رَضِيَ اللهُ عَنْهُ proclaimed, “By Allah! One moment in the life of Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ was far superior to the entire life of that believing man. That man concealed his imaan while Hazrat Abu

Bakr رَضِيَ اللهُ عَنْهُ exposed his imaan. Furthermore, that man sufficed on merely giving verbal advice, while Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ gave verbal advice and also physically defended and assisted Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.²⁴⁰

Incident Ten - Happiness of Hazrat Umar رَضِيَ اللهُ عَنْهُ

Hazrat Umar رَضِيَ اللهُ عَنْهُ once said to Hazrat Abbaas رَضِيَ اللهُ عَنْهُ (the uncle of Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “I was more pleased with your Islam than the Islam of my father, as your Islam brought more happiness to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ than the Islam of my father.”²⁴¹

Incident Eleven - Hazrat Umar's رَضِيَ اللهُ عَنْهُ Deep Love and Memories of Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

One night, Hazrat Umar رَضِيَ اللهُ عَنْهُ was on his security patrol when he saw a light and heard a sound coming from a house. He found an old lady in it spinning wool and singing the following couplets:

عَلَى مُحَمَّدٍ صَلَاةُ الْأَبْرَارِ
صَلَّى عَلَيْكَ الْمُصْطَفُونَ الْأَخْيَارِ

“May Allah تَبَارَكَ وَتَعَالَى accept the prayers of the pious and the elect, seeking blessings for Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

²⁴⁰ سيرة المصطفى ٢٠٥/١

²⁴¹ شرح معاني الآثار ٣٢١/٣

فَدُكُنْتُ قَوَّامًا بِكَيِّ الْأَسْحَارِ

“O messenger of Allah ﷺ, you worshipped each night, and you wept before the dawning of each day.

يَا لَيْتَ شِعْرِي وَالْمَنَايَا أَطْوَارِ

هَلْ بَجُمُعِي وَحَبِيْبِي الدَّارِ

“I wish to know if I could be together with my beloved ﷺ, for death comes in different states (of mind) And I do not know how I shall die.”

On hearing these couplets, Hazrat Umar رَضِيَ اللهُ عَنْهُ sat down, weeping in love and memory of Hazrat Rasulallah ﷺ. ²⁴²

Incident Twelve - Hazrat Umar's رَضِيَ اللهُ عَنْهُ Desire to be Buried with Rasulallah ﷺ

During the final moments after Hazrat Umar رَضِيَ اللهُ عَنْهُ was fatally stabbed, he sent his son, Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا, to the home of Hazrat Aaishah رَضِيَ اللهُ عَنْهَا.

Hazrat Umar رَضِيَ اللهُ عَنْهُ instructed him saying, “Say to her that Umar conveys salaam. Do not say that Ameerul Mu'mineen conveys salaam, as today I am no longer Ameerul Mu'mineen (as I am about to pass away). Tell her that Umar bin Khattaab requests permission to be buried alongside his two companions, (Rasulallah ﷺ and Abu Bakr رَضِيَ اللهُ عَنْهُ).”

²⁴² كتاب الزهد والرفائق لابن المبارك، الرقم: ١٠٢٤

Following the instruction of his father, Hazrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهَا proceeded to the home of Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا where he found her sitting and weeping (over this great tragedy and the loss that the ummah would suffer through the demise of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ).

He conveyed the salaam of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ to her and then said, “Umar requests permission to be buried with his two companions.” Hearing the request, Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا said, “I was hoping to be buried there (near Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and my father, Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ). However, today I will give preference to Hazrat Umar رَضِيَ اللَّهُ عَنْهُ over myself.”

When Hazrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهَا returned, and mentioned to Hazrat Umar رَضِيَ اللَّهُ عَنْهُ that Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا had given permission for him to be buried alongside Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ was greatly pleased and said, “This was the greatest concern I had throughout my life that I be buried next to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ”.

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ then further instructed his son, Hazrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهَا saying, “After I pass away, when you carry my body for the burial, then once again ask Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا for permission on my behalf saying, “Umar requests permission to be buried with his two companions.” If she again

grants permission, then bury me there. If not, then bury me in the cemetery of the general Muslims.”²⁴³

Incident Thirteen - Love of Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ for Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

On the occasion of Hidaybiyah, when the disbelievers prevented the Muslims from entering Makkah Mukarramah to perform Umrah, Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ was commissioned by Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to negotiate with the Quraish in Makkah Mukarramah.

While Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ was in Makkah Mukarramah, one Sahaabi رَضِيَ اللهُ عَنْهُ who was present with Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ out of Makkah Mukarramah said, “How fortunate is Uthmaan! He must be performing tawaaf of the Kabah Shareef in Makkah Mukarramah.” When Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard this statement, he said, “No, Uthmaan will not perform tawaaf before the Nabi of Allah تَبَارَكَ وَتَعَالَى, even if he stays in Makkah Mukarramah for an entire year, he will not perform tawaaf before me.”

When Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ entered Makkah Mukarramah, his cousin Abaan bin Sa'eed took him into his protection and said to him, “You may move around freely wherever you wish. Nobody here can touch you.”

Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ carried out his negotiations with Abu Sufyaan and the other chiefs of Makkah Mukarramah on behalf

²⁴³ صحيح البخاري، الرقم: ۳۷۰۰

of Hazrat Rasulullah ﷺ, and when he was about to return, the Quraish themselves said to him, “Now when you are here in Makkah Mukarramah, you can perform tawaaf before you return.” However, Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ replied, “How can it ever be possible for me to perform tawaaf (before Hazrat Rasulullah ﷺ)?”

This reply was most unpalatable for the Quraish and they decided to detain Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ in Makkah Mukarramah. News then reached the Muslims that Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ had been martyred.

Upon this news reaching Hazrat Rasulullah ﷺ, he took the oath of allegiance from all the Sahaabah رَضِيَ اللهُ عَنْهُمْ to fight till the last drop of their blood.

When the Quraish learnt of this, they were overcome by fear and immediately released Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ.²⁴⁴

Incident Fourteen - The Love of Hazrat Ali رَضِيَ اللهُ عَنْهُ for Rasulullah ﷺ

On the night when Rasulullah ﷺ was departing to perform hijrah to Madinah Munawwarah, the disbelievers had surrounded his home in order to kill him.

Before departing, Rasulullah ﷺ instructed Hazrat ‘Ali رَضِيَ اللهُ عَنْهُ to spend the night in his home so that the disbelievers

²⁴⁴ مسند أحمد، الرقم: ١٨٩١٠، كنز العمال، الرقم: ٣٠١٥٢، المصنف لابن أبي شيبة، الرقم: ٣٨٠٠٧

would think that Rasulullah ﷺ is still inside and will not realize that he had left.

Rasulullah ﷺ had informed Hazrat Ali رَضِيَ اللهُ عَنْهُ that Allah تَبَارَكَ وَتَعَالَى will protect him from the disbelievers.

At this time, despite the great danger that he faced, Hazrat Ali رَضِيَ اللهُ عَنْهُ wholeheartedly submitted and fulfilled the instruction of Rasulullah ﷺ.

In this manner, Hazrat 'Ali رَضِيَ اللهُ عَنْهُ was prepared to sacrifice his own life for the sake of saving the blessed life of Rasulullah ﷺ.

Regarding this, Hazrat 'Ali رَضِيَ اللهُ عَنْهُ would recite the following poetry:

وَقَبَيْتُ بِنَفْسِي حَيْرَ مَنْ وَطِئَ التُّرَى
وَمَنْ طَافَ بِالْبَيْتِ الْعَتِيقِ وَبِالْحَجْرِ

I offered my life to protect the life of the best person to ever set foot on the surface of the earth, and the best person who performed tawaaf of the Ka'bah and the Hajar-e-Aswad

رَسُولَ إِلَهٍ خَافَ أَنْ يَمْكُرُوا بِهِ
فَنَجَّاهُ ذُو الطُّوْلِ الْإِلَهِ مِنَ الْمَكْرِ

(This is none other than) the Rasul of Allah ﷺ, who feared the plot of his enemies against him. So Allah, the One who is the source of all grace, saved him from their evil plot

وَبَاتَ رَسُولُ اللَّهِ فِي الْغَارِ آمِنًا

مُوقَىٰ وَفِي حِفْظِ الْإِلَهِ وَفِي سِتْرٍ

The Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spent the night in the cave safe and secure, enjoying the divine protection of Allah تَبَارَكَ وَتَعَالَى and concealment

وَبِتُّ أُرَاعِيهِمْ وَمَا يَتَّهِمُونَنِي

وَقَدْ وَطَّئْتُ نَفْسِي عَلَى الْقَتْلِ وَالْأَسْرِ

*I spent the night observing the disbelievers while they did not expect the person (in the home of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to be me (sleeping in his place), and I had prepared myself to either suffer death or capture.*²⁴⁵

Incident Fifteen - Hazrat Ali's رَضِيَ اللَّهُ عَنْهُ Valour in Uhud

During the Battle of Uhud, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were attacked by the kuffaar and many were killed. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was surrounded by the enemy and sustained several injuries. At that time, the rumour began to spread that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had been killed. Hearing this false rumour, most of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ lost their composure and were overcome by grief and panic.

Hazrat Ali رَضِيَ اللَّهُ عَنْهُ says: “We were surrounded by the enemy, and I could not see Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I first searched for him among the living and then among the dead, but I could not find him. I said to myself, ‘It is impossible for him to flee from the

battle-field. It seems that Allah is angry with us due to our sins, and He has raised him up to the heavens. There is nothing better for me than to throw myself into the enemy lines and fight until I am killed.'

"I therefore attacked the enemy, until they began dispersing. Thereafter my sight had fallen on Rasulullah ﷺ in the battlefield. On seeing him, I was overcome with happiness and I understood that Allah had been protecting him through His angels. I approached him and stood by his side. Just then, a group of the enemy advanced to attack the Rasulullah ﷺ. Rasulullah ﷺ said to me, 'O Ali, go and repel them!' I fought and repulsed them single-handed, killing some of them. After this, yet another group came to attack him. He again called out, 'O Ali, go and repel them!' I fought that group again, single-handed, until I repulsed them, causing them to flee."

It was on this occasion that Hazrat Jibrail عَلَيْهِ السَّلَامُ came to Rasulullah ﷺ and praised Hazrat Ali رَضِيَ اللَّهُ عَنْهُ for his valour and devotion to Rasulullah ﷺ. Rasulullah ﷺ said:

إِنَّهُ مِنِّي وَأَنَا مِنْهُ

"Ali is part of me and I am part of him (i.e. we are from the same family and our bond of brotherhood is extremely close)."

At this, Hazrat Jibrail عَلَيْهِ السَّلَامُ remarked:

وَأَنَا مِنْكُمْ

“I am part of you both.”²⁴⁶

Look at the valour of Hazrat Ali رَضِيَ اللَّهُ عَنْهُ! At the time when Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed him to repel the enemy, he threw himself into the enemy lines and fought single-handed with such valour in order to prevent the enemy from harming Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This shows his extreme love and devotion to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Incident Sixteen – Hazrat Ali رَضِيَ اللَّهُ عَنْهُ Explains the love of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ for Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Somebody once asked Hazrat Ali رَضِيَ اللَّهُ عَنْهُ, “How much love did the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ really possess for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?”

Hazrat Ali رَضِيَ اللَّهُ عَنْهُ replied, “I take a qasm on Allah تَبَارَكَ وَتَعَالَى, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was more beloved and dearer to us than our riches, our children and our mothers, and his company was more cherished than a drink of cool water at the time of severest thirst.”²⁴⁷

Incident Seventeen - The Love of Hazrat Zaid bin Dathinah رَضِيَ اللَّهُ عَنْهُ for Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

When the disbelievers were about to execute the great Sahaabi, Hazrat Zaid bin Dathinah رَضِيَ اللَّهُ عَنْهُ, they asked him, “Would you be

²⁴⁶ مسند أبي يعلى الموصلي، الرقم: ٥٤٦، تاريخ الطبري ٥١٤/٢، فضائل اعمال ص ١١٤

²⁴⁷ الشفاء بتعريف حقوق المصطفى صلى الله عليه وسلم ٥٢/٢

happier if Muhammad ﷺ was in your place and you were left free to be with your family?”

His spontaneous response was, “By Allah تَبَارَكَ وَتَعَالَى, I cannot even bear that I be sitting comfortably with my family while even a thorn is pricking Rasulullah ﷺ.” On hearing this, Abu Sufyaan (who was a non-Muslim at that time but later on accepted Islam) remarked, “There is no parallel anywhere in the world for the love which the companions of Muhammad ﷺ have for him.”²⁴⁸

Incident Eighteen – The Love of a Sahaabi for Hazrat Rasulullah ﷺ

A Sahaabi once came to Hazrat Rasulullah ﷺ and asked, “O Rasulullah ﷺ, when is the day of Qiyaamah?” Hazrat Rasulullah ﷺ replied, “What preparations have you made for that day?” The Sahaabi said, “O Rasulullah ﷺ, I do not claim to have much salaah, fasts and sadaqah to my credit, but I do have the love of Allah تَبَارَكَ وَتَعَالَى and His Messenger ﷺ in my heart.” Hazrat Rasulullah ﷺ then said, “Surely on the day of Qiyaamah, you will be with those whom you love.”

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ says, “Nothing made the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ happier than these words of Rasulullah ﷺ (as they all knew that they possessed true love for Rasulullah ﷺ in their hearts).”²⁴⁹

²⁴⁸ سيرة ابن هشام ١٧٢/٢

²⁴⁹ صحيح البخاري، الرقم: ٦١٧١، ٣٦٨٨

Incident Nineteen - Hazrat Ummu Sulaym رَضِيَ اللهُ عَنْهَا and the Mubaarak Perspiration of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hazrat Ummu Sulaym رَضِيَ اللهُ عَنْهَا (who was a mahram of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) narrates that once, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ visited her, and took his afternoon rest (qayloolah) at her home. Whilst sleeping, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began perspiring.

She narrates that she took a small bottle and began collecting his blessed perspiration. When Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ awoke and asked her what she was doing, she informed Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that she was collecting his blessed perspiration, as there was no fragrance sweeter than it. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ permitted her to do so and did not disapprove of this action.²⁵⁰

Incident Twenty - Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ Remaining Committed to the Company of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ is a famous Sahaabi of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. No other Sahaabi has narrated as many Ahaadith as he has done. He embraced Islam in 7 A.H. and since Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away in 11 A.H., he had been with him for only four years. People used to marvel at how he could remember so many Ahaadith in such a short period.

He explains this himself saying:

People wonder how I narrate so many Ahaadith. The fact is that my Muhaajir brothers remained busy in trade and my Ansaar brothers did their farming, while I was always with Rasulallah ﷺ. I was among the people of Suffah. I was not concerned with earning a livelihood, and constantly remained with Rasulallah ﷺ, being content with whatever little food I received. I would be with Rasulallah ﷺ at times when no one else was there.

I once complained to Rasulallah ﷺ about my poor memory. He said to me, “Spread out your shawl.” I immediately did so. He thereafter made some signs with his mubaarak hands on my shawl and said, “Now wrap this shawl around you.” I wrapped it around my chest. Since then, I have not forgotten anything that I have wished to remember.²⁵¹

Incident Twenty One - Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ loses His Teeth

During the battle of Uhud, Rasulallah ﷺ was severely attacked by the enemy and two links of his helmet penetrated his mubaarak face.

Hazrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ and Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ immediately ran to assist Rasulallah ﷺ. Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ began pulling out the links with his teeth. By the

²⁵¹ صحيح البخاري، الرقم: ٢٠٤٧

time one of the links was removed, he had lost one of his teeth. Not regretting the loss of his tooth, he again used his teeth to pull out the other link as well. He succeeded in removing the other link, however in the process, he lost another tooth.

When the links were drawn out, the blood began to ooze out from the body of Rasulullah ﷺ. Hazrat Malik bin Sinaan رَضِيَ اللهُ عَنْهُ, the father of Hazrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ, licked the blood with his lips. At this, Rasulullah ﷺ remarked, "The fire of Hell cannot touch the person who has my blood mixed with his."²⁵²

Incident Twenty Two - Hazrat Talhah رَضِيَ اللهُ عَنْهُ in the Battle of Uhud

Hazrat Zubair bin Awwaam رَضِيَ اللهُ عَنْهُ reports that on the occasion of Uhud, Hazrat Rasulullah ﷺ wore a double armour.

During the battle, Hazrat Rasulullah ﷺ intended climbing onto a rock but due to the weight of the double armour, he was unable to do so. He therefore requested Hazrat Talhah رَضِيَ اللهُ عَنْهُ to sit down so that he could take support from him and climb onto the rock. Hazrat Talhah رَضِيَ اللهُ عَنْهُ immediately sat down and assisted Rasulullah ﷺ to ascend the rock.

²⁵² مسند أبي داود الطيالسي، الرقم: ٦، فتح الباري ٧/٣٦٦، الأحاد والمثاني لابن أبي عاصم، الرقم: ٢٠٩٧

Hazrat Zubair رَضِيَ اللهُ عَنْهُ says that he heard Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying at that time, “It has become waajib for Talhah (i.e. Jannah has become waajib for Talhah).”

In the battle of Uhud, Hazrat Talhah رَضِيَ اللهُ عَنْهُ bravely accompanied Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and protected him. Whenever the Sahaabah رَضِيَ اللهُ عَنْهُمْ discussed the battle of Uhud, they would say that this day (the day of Uhud) belonged to Hazrat Talhah رَضِيَ اللهُ عَنْهُ. Hazrat Talhah رَضِيَ اللهُ عَنْهُ had shielded Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with his body. He received more than eighty wounds on his body, yet he did not leave the side of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, even though his hand had become paralyzed due to the severe wounds.²⁵³

Incident Twenty Three – Hazrat Anas bin Nadhr’s رَضِيَ اللهُ عَنْهُ Love for Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Martyrdom in Uhud

When the Muslims were facing defeat in Uhud, the rumour began spreading that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been killed. This news caused many of the Sahaabah رَضِيَ اللهُ عَنْهُمْ to despair and lose heart.

Hazrat Anas bin Nadhr رَضِيَ اللهُ عَنْهُ happened to see Hazrat Umar and Hazrat Talhah رَضِيَ اللهُ عَنْهُمَا with a group of Sahaabah رَضِيَ اللهُ عَنْهُمْ in a state

²⁵³ مسند أبي داود الطيالسي، الرقم: ٦، وقال الحافظ: الحديث بهذا الاسناد ضعيف كما في المطالب العلية ٣٨٢/١٧، صحيح البخاري،

of utter grief and despondency. He said to them, “Why am I seeing you all so despondent and grieved?” They replied, “Rasulullah ﷺ has been slain.”

Hazrat Anas رَضِيَ اللهُ عَنْهُ exclaimed, “Then who would like to live after him? Come, let us go forward with our swords and join our beloved, the Messenger ﷺ!” No sooner did he utter these words than he plunged into the enemy lines and fought bravely till he was martyred.

Hazrat Anas رَضِيَ اللهُ عَنْهُ had such extreme love for Hazrat Rasulallah ﷺ that he did not consider this life worth living without him.²⁵⁴

Incident Twenty Four – The Message of Hazrat Sa’d رَضِيَ اللهُ عَنْهُ for The Muslims.

During the battle of Uhud, Hazrat Rasulallah ﷺ inquired, “Where is Sa’d bin Rabee? I do not know of his condition.” Thereafter, one of the Sahaabah رَضِيَ اللهُ عَنْهُمْ was sent to search for him. He went to the spot where the bodies of the martyrs were laying.

He shouted Hazrat Sa’d’s رَضِيَ اللهُ عَنْهُ name to see if he was alive. At one place, while he was announcing that he was deputed by Hazrat Rasulallah ﷺ to enquire about Hazrat Sa’d bin Rabee رَضِيَ اللهُ عَنْهُ, he heard a feeble voice coming from one direction. He turned to that direction and found that Hazrat Sa’d رَضِيَ اللهُ عَنْهُ was lying among the martyrs and was about to breathe his last.

Hazrat Sa'd رَضِيَ اللهُ عَنْهُ was heard saying, “Convey my salaam to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the following message, ‘O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may Allah تَبَارَكَ وَتَعَالَى grant you, on my behalf, a reward more exalted and more handsome than any reward that Allah تَبَارَكَ وَتَعَالَى has ever granted a Messenger on behalf of any of his followers.’”

Thereafter, he said to the one who was sent to search for him, “Inform my Muslim brothers that nothing will absolve them from blame on the day of Qiyaamah if the enemy succeeds in reaching Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and killing him before all of them die.” With these words, Hazrat Sa'd رَضِيَ اللهُ عَنْهُ breathed his last and departed from the world.²⁵⁵

The Sahaabah رَضِيَ اللهُ عَنْهُمْ have given a true proof of their devotion to Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. While they suffered wound after wound and were on their last breath, they had no complaint nor wish on their lips and could not think of anything else except the safety and welfare of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. May we be blessed with an atom of the true love that the Sahaabah رَضِيَ اللهُ عَنْهُمْ bore for Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.²⁵⁶

²⁵⁵ موطأ الإمام مالك، الرقم: ١٦٩١، تاريخ الطبري ٥٢٨/٢

²⁵⁶ فضائل اعمال ص ١٧٠

Incident Twenty Five – Sahaabah رَضِيَ اللهُ عَنْهُمْ Emulating the Mubaarak Sunnah of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Everything

Once, a person said to Hazrat Ibnu Umar رَضِيَ اللهُ عَنْهُمَا, “Allah تَبَارَكَ وَتَعَالَى has made mention in the Quraan regarding salaah in peace and salaah in fear, but He has not made mention regarding salaah during a journey.”

Hazrat Ibnu Umar رَضِيَ اللهُ عَنْهُمَا replied, “O my nephew! Allah تَبَارَكَ وَتَعَالَى sent Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as His Messenger to us when we were ignorant and knew nothing. We should follow him in everything he did.”²⁵⁷

Note: Hazrat Shaikh Moulana Muhammad Zakariyya Kandhelwi رَحِمَهُ اللهُ mentioned, “This shows that it is not necessary that each and every law be explicitly found in the Quraan Majeed. The life of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his actions are a guide for us to follow. Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “I have been given the Quraan Majeed and also other commandments. Beware of the time which is coming shortly when carefree people sitting on their couches will say, ‘Stick to the Quraan Majeed only. Carry out only the commandments contained therein.’”²⁵⁸

²⁵⁷ صحيح ابن حبان، الرقم: ٢٧٣٥

²⁵⁸ فضائل اعمال ص ١٠٦

Incident Twenty Six - An Ansaari Woman's Anxiety about Hazrat Rasulallah ﷺ

In the battle of Uhud, the Muslims suffered heavy losses and quite a large number of them were killed. When the news of their heavy casualties reached Madinah Munawwarah, the women came out of their homes eager to know the details of the war.

On seeing the large crowd of people gathered at a certain place, a woman of the Ansaar anxiously inquired, “How is Rasulallah ﷺ?” When she was told that her father was killed in the battle, she uttered ‘Inna lillahi wa inna ilaihi raaji’oon’ and impatiently repeated the same question about Hazrat Rasulallah ﷺ.

This time, she was told that her husband was no more, her brother was dead and that her son too was slain. With ever-growing anxiety, she repeated the same question about the welfare of Hazrat Rasulallah ﷺ.

She was told that he was safe and sound, but she would not rest contented, and insisted on seeing him herself. When at last she had satisfied her eyes with his sight, she said:

كُلُّ مُصِيبَةٍ بَعْدَكَ جَلَاءٌ

“O Rasulallah ﷺ, with the blessing of seeing you, every affliction is eased and every worry is removed.”²⁵⁹

Incident Twenty Seven - Hazrat Abdullah bin Amr رضي الله عنه Burns His Sheet

Hazrat Abdullah bin Amr bin Aas رضي الله عنه says:

Once, we were accompanying Rasulallah صلى الله عليه وسلم on a journey. I went to see him and I was wearing a saffron coloured sheet. He asked me, “What is this that you are wearing?” I felt that he did not like my wearing a cloth of that colour. Hence, when I reached home and found a fire burning, I threw my garment into the fire.

The next day, when I went to Hazrat Rasulallah صلى الله عليه وسلم, he inquired, “Where is that sheet?” On informing him of what I had done with it, he remarked, “You could have given it to one of the ladies in your house. Women are permitted to wear clothes of that colour.”²⁶⁰

Hazrat Abdullah bin Amr bin Aas رضي الله عنه was so perturbed at Hazrat Rasulallah’s صلى الله عليه وسلم displeasure that he did not hesitate to avail of the first opportunity of doing away with the sheet that caused the displeasure. He did not even think of finding any other use for that garment. If we had been in his place, we would have thought of some excuse or the other for keeping it, or at least finding some other use for it.

²⁶⁰ سنن أبي داود، الرقم: ٤٠٦٦

Incident Twenty Eight - An Ansaari razes a building to the ground

Hazrat Rasulallah ﷺ was once passing through a street of Madinah Munawwarah when he saw a building with a dome. He inquired from the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, “What is this?” They informed him that it was a new building built by one of the Ansaar. Hazrat Rasulallah ﷺ remained silent.

At another time, the Ansaari who had built that house came to Hazrat Rasulallah ﷺ and greeted him with salaam. However, Hazrat Rasulallah ﷺ turned his face away from him. He repeated the Salaam, but Hazrat Rasulallah ﷺ again did not respond. This Sahaabi رَضِيَ اللَّهُ عَنْهُ was extremely concerned on account of Hazrat Rasulallah ﷺ not responding to his salaam.

When he enquired from the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, he was informed that Hazrat Rasulallah ﷺ passed by the new building that he had constructed and inquired about it. He immediately went and razed the new building to the ground, and did not even inform Hazrat Rasulallah ﷺ about his action.

Sometime later, Hazrat Rasulallah ﷺ happened to pass that way again. He inquired, “Where is that building with a dome that I remember seeing the last time we passed by this spot?” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ informed him of the Ansaari razing it to the ground, as he felt that it was the cause of Rasulallah’s ﷺ displeasure. At that juncture, Hazrat Rasulallah ﷺ remarked, “Every structure (which is constructed

without a real need) will be a burden for one, except that structure which is absolutely essential.”

The conduct of the Sahaabi exhibited true love and devotion. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ could not bear the displeasure of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and no sooner did they sense the displeasure of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through any action, they immediately abandoned that action at all costs.²⁶¹

Incident Twenty Nine - Sahaabah's رَضِيَ اللَّهُ عَنْهُمْ Deep Love for Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

When the treaty of Hdaybiyah was being negotiated, Urwah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, an envoy of the Quraish (who at the time of the treaty of Hdaybiyah had not yet embraced Islam), had an opportunity of witnessing the conduct of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ with Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When he returned to his people, he said to them:

I have been to the courts of great kings and monarchs as an envoy. I have met the Emperors of Persia, Rome and Abyssinia. Nowhere have I seen people around a sovereign so respectful to him as I saw the companions of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

When he spits, his mubaarak saliva is not allowed to fall on the ground. It is taken by somebody in his hands to anoint his face and body therewith (in order to acquire blessings). When he issues some order, every person hastens to carry it out. When he

²⁶¹ سنن أبي داود، الرقم: ٥٢٣٧، وإسناده جيد كما قال العراقي في المعنى عن حمل الأسفار في الأسفار ١١١٥/٢

makes wudhu, his companions race with one another to snatch the water trickling down from his limbs, in such a way that an observer would think they are going to fight over that water. When he speaks, everybody is silent (out of respect). Nobody raises his eyes to look at him, out of respect for him.²⁶²

Incident Thirty - Hazrat Waa'il رَضِيَ اللهُ عَنْهُ Has His Hair Cut

Hazrat Waa'il bin Hujar رَضِيَ اللهُ عَنْهُ says:

I once visited Rasulullah ﷺ when the hair on my head was extremely long. While I was sitting with him, he uttered the words, “Zubaab, Zubaab” (meaning something evil). I thought that he was referring to my hair. I returned home and immediately had my hair cut.

The next day, when I went to visit him again, he said, “I was not referring to your hair when I uttered those words yesterday. Anyway, it is good that you had your hair cut.”²⁶³

This action of this Sahaabi رَضِيَ اللهُ عَنْهُ reflects the true love he possessed for Hazrat Rasulullah ﷺ within his heart. No sooner did he doubt that Hazrat Rasulullah ﷺ was displeased with him on account of his long hair, he immediately had his hair cut. One can well imagine that if this was the level of the love they possessed, where just a mere doubt of Hazrat Rasulullah's ﷺ displeasure would make them uneasy,

²⁶² صحيح البخاري، الرقم: ٢٧٣١

²⁶³ سنن أبي داود، الرقم: ٤١٩٠، وفي إسناده عاصم بن كليب الجرمي وقد احتج به مسلم في صحيحه كما في مختصر سنن أبي داود

للمنذري، الرقم: ٤١٩٠

then could it have been possible for them to disobey the command of Hazrat Rasulullah ﷺ or go against his mubaarak sunnah?

Incident Thirty One - Wearing the Pants above the Ankles

Suhail bin Hanzalah رَضِيَ اللهُ عَنْهُ once mentioned:

On one occasion, Rasulullah ﷺ made mention of Khuraim Asadi رَضِيَ اللهُ عَنْهُ and said, “He is a good man except for two habits viz. he keeps the hair of his head too long and he allows his izaar (lower garment) to go below his ankles.”

When Khuraim رَضِيَ اللهُ عَنْهُ learnt of this, he immediately cut his hair up to his ears and began to keep his izaar up to the middle of the calf of his leg.²⁶⁴

Incident Thirty Two - Hazrat Hakeem bin Hizaam رَضِيَ اللهُ عَنْهُ Gives up Begging

Hazrat Hakeem bin Hizaam رَضِيَ اللهُ عَنْهُ once came to Hazrat Rasulullah ﷺ and begged him for some assistance. Hazrat Rasulullah ﷺ gave him something. Thereafter, he again came and asked for something from Hazrat Rasulullah ﷺ, and Hazrat Rasulullah ﷺ gave him something on this occasion as well.

²⁶⁴ سنن أبي داود، الرقم: ٤٠٨٩، وإسناده حسن كما في رياض الصالحين ص ٢٦٠

When he came to beg for the third time, Hazrat Rasulallah ﷺ gave him something and then said, “O Hakeem! Money has a deceptive appearance. It appears to be very sweet (but it is really not so). It is a blessing when earned with contentment of heart, but there is no satisfaction in it when it is acquired with greed (begging etc).” Hazrat Hakeem رَضِيَ اللهُ عَنْهُ said, “O Rasulallah ﷺ, I will not beg again from anyone after this.”²⁶⁵

Incident Thirty Three - Hazrat Bilaal رَضِيَ اللهُ عَنْهُ returns to Madinah Tayyibah

After Hazrat Rasulallah ﷺ passed away, it became extremely difficult for Hazrat Bilaal رَضِيَ اللهُ عَنْهُ to remain in Madinah Tayyibah. This was on account of the deep love that he possessed for Hazrat Rasulallah ﷺ. Remaining in Madinah Munawwara caused him to remember Hazrat Rasulallah ﷺ at every step and every corner. He therefore left Madinah Tayyibah and decided to pass the rest of his life striving in the path of Allah تَبَارَكَ وَتَعَالَى.

Once he saw Hazrat Rasulallah ﷺ in his dream saying to him, “O Bilaal, why is it that you have become estranged from me (i.e. you do not visit me)?” He immediately set out for Madinah Tayyibah.

On reaching there, Hazrat Hasan and Hazrat Husain رَضِيَ اللهُ عَنْهُمَا, the grandchildren of Hazrat Rasulallah ﷺ, requested him to

²⁶⁵ صحيح البخاري، الرقم: ١٤٧٢

call out the azaan. He could not refuse them, for they were very dear and beloved to him.

As soon as the azaan was called, the people of Madinah Tayyibah cried openly in remembrance of the time of Hazrat Rasulullah ﷺ. Hazrat Bilaal رَضِيَ اللهُ عَنْهُ left Madinah Tayyibah again after a few days and passed away in Damascus in the year 20 A.H.²⁶⁶

²⁶⁶ عن أبي الدرداء رضي الله عنه قال: لما دخل عمر بن الخطاب من فتح بيت المقدس فصار إلى الجابية سأل بلالاً أن يقره بالشام ففعل ذلك قال: وأخي أبو رويحة الذي أبا بني وبينه رسول الله صلى الله عليه وسلم فنزل داريا في خولان فأقبل هو وأخوه إلى قوم من خولان فقال لهم قد أتيناكم خاطبين وقد كنا كافرين فهدانا الله وملوكنا فاعتقنا الله وفقيرين فأغنانا الله فإن تزوجونا فالحمد لله وإن تردونا فلا حول ولا قوة إلا بالله فزوجهما ثم إن بلالاً رأى في منامه رسول الله صلى الله عليه وسلم وهو يقول له: ما هذه الجفوة يا بلال أما أن لك أن تزورني يا بلال؟ فانقبته حزناً وجلاً خائفاً فركب رحلته وقصد المدينة فأتى قبر النبي صلى الله عليه وسلم ففعل يبكي عنده ويمرغ وجهه عليه فأقبل الحسن والحسين رضي الله عنهما ففعل بضمتها وبقبلها فقالا له: نشتهي نسمع أذانك الذي كنت تؤذن به لرسول الله صلى الله عليه وسلم في المسجد ففعل فعلاً سطح المسجد فوقف موقفه الذي كان يقف فيه فلما أن قال: الله أكبر الله أكبر ارتجت المدينة فلما أن قال: أشهد أن لا إله إلا الله ازداد رجتها فلما أن قال: أشهد أن محمداً رسول الله خرجت العواتق من خدورهن وقالوا: أبعث رسول الله فما رأي يوماً أكبر باكياً ولا باكياً بالمدينة بعد رسول الله من ذلك اليوم. رواه ابن عساکر وقال التقي السبكي في شفاء السقام: إسناده جيد. قال الشيخ المحدث حبيب أحمد الكيرانوي رحمه الله: وهذا الحديث مما تعارض فيه رأياً المحافظين: الحافظ تقي الدين السبكي، فجود إسناده واحتج به في شفاء السقام، والحافظ ابن حجر، وهو من تلامذة أصحاب السبكي، فإنه قد حكم على هذه القصة بالوضع، حيث قال في اللسان ١ / ١٠٨ في ترجمة (إبراهيم بن محمد بن سليمان بن بلال بن أبي الدرداء): ترجم له ابن عساکر، ثم ساق من روايته عن أبيه عن جده عن أم الدرداء عن أبي الدرداء في قصة رحيل بلال إلى الشام، وفي قصة مجيئه إلى المدينة، وأذانه بما وارتجح بالبكاء لذلك، وهي قصة بيّنة الوضع. وتبعه السيوطي في ذيل اللآلئ ص ١٠٤، وتبعه علي القاري في موضوعاته ص ٨٨.

تأييد السبكي: ويُؤيد السبكي قول الحافظ أبي محمد عبد الغني المقدسي رحمه الله في الكمال في ترجمة بلال: ولم يؤذن لأحد بعد رسول الله صلى الله عليه وسلم فيما زُوي إلا مرة واحدة في قدمه قدمها المدينة لزيارة قبر النبي صلى الله عليه وسلم، طلب إليه الصحابة ذلك، فأذن ولم يتم الأذان.

وذكره أيضاً الحافظ أبو الحجاج المزني في شفاء السقام ص ٣٩. وذكره الحافظ ابن الأثير في أسد الغابة جازماً به، فقال: (وروى أبو الدرداء أن عمر بن الخطاب لما رحل من فتح بيت المقدس)، ولم يتعقبه بشيء ١ / ٢٠٨. وجود إسناده القاضي الشوكاني في نيل أيضاً ٤ / ٣٢٧. وقدّمنا أن له معرفة بالموضوعات جيدة.

ولم يحكم عليها الذهبي بالوضع مع تعنته وتقصفه؛ بل اكتفى بقوله في (إبراهيم بن محمد بن سليمان): في جهالة، روى عنه محمد بن فيض الغساني. من الميزان ٣٠/١. والمراد بما جهالة الحال، لا جهالة العين، فإن جهالة العين قد ارتفعت بتحديث محمد بن فيض الغساني عنه، وهو من أجلّة المحدثين في زمانه، روى عنه أحمد ابن عدي وأبو أحمد الحاكم وأبو بكر بن المقرئ، وهو كناه لهم بـ (أبي إسحاق)، وأُخِّ وفاته سنة اثنين وثلاثين ومئتين. والراوي إذا عُرف باسمه وكنيته واسم أبيه وجده وتاريخ وفاته، لا يبقى مجهول العين قطعاً، وإنما هو مستور، وإذا وثقه أحد من أهل الفن ولو مبهماً، كأن صحّح الإسناد الذي هو فيه، أو جوده أو حسنه، فهو ثقة عند المحدثين، كما ذكرناه في المقدمة من قول الحافظ نفسه. ولم يجود السبكي إسناده الحديث إلا بعد البحث عن رجاله واحد بعد واحد، كما في شفاء السقام ص ٤٠.

Incident Thirty Four - The Sacrifice of the Sahaabah

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Faatimah's رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ house was a distance away from the house of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said to her, "It is my desire that you live near me." Hazrat Faatimah رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Haarithah's house is close to your house. If you ask him to exchange his house with mine, he will happily accept." Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "He has already exchanged once on my request. I feel shy to request him a second time."

However, Hazrat Haarithah رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ somehow came to know that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was desirous that Hazrat Faatimah رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ live close to him. He at once came to Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I have come to know that you wish for Faatimah رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to live near you. Here are my houses at your disposal. No other house is closer to yours than these houses of mine. Faatimah رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ can have her house exchanged with any of my houses. O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, what you accept from me is dearer to me than what you leave for me."

Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted the offer saying, "I know that you are sincere in what you say", and Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made dua for him.²⁶⁷

وأما الحافظ ابن حجر فالظاهر من صنعته أنه إنما حكم عليه بالوضع بمجرد ذوقه ؛ لأنه لم يعين من وضعه ، ولم يتهم أحدا من رواته ، ومثله لا يكون حجة إلا على من شهد ذوقه بمثل ما شهد به (الإيضاح ص ٥١٤-٥١٦)

²⁶⁷ الطبقات الكبرى ١٩/٨

Incident Thirty Five - The Overwhelming love of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ for Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Once, a person came to Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, my love for you is such that when I think of you, I am overwhelmed by your love, to the extent that I do not find any satisfaction until I see you. O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the thought crosses my heart that if Allah تَبَارَكَ وَتَعَالَى has to bless me with Paradise, it will be very difficult for me to see you, for you will be in a lofty position where I will not be able to reach you (so how will I be able to stay without you?).”

Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consoled him by reciting the following verses in his reply.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالضَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٦٩﴾

*All those who obey Allah تَبَارَكَ وَتَعَالَى and the Messenger are in the company of those on whom is the Grace of Allah تَبَارَكَ وَتَعَالَى; the Ambiyaa عَلَيْهِمُ السَّلَامُ, the Siddeeqeen, the martyrs, and the righteous.*²⁶⁸

Incident Thirty Six - Longing for the Companionship of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Once, a Sahaabi رَضِيَ اللَّهُ عَنْهُ came to Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, you are dearer to me than my life,

²⁶⁸ المعجم الكبير للطبراني، الرقم: ١٢٥٥٩، وفيه عطاء بن السائب وقد اختلط كما في مجمع الزوائد، الرقم: ١٠٩٣٦

my wealth and my family. While I am within the confines of my home, I begin to think of you and become restless. My restlessness does not end until my sight falls upon you. O Rasulullah ﷺ, death is inevitable. After death, you will be in a high, exalted position as you are a Nabi and Rasul of Allah ﷻ, whilst I will be distant from you. O Rasulullah ﷺ, perhaps I may not be blessed with the honour of seeing you. Whenever I think of this separation between us which will be caused through death, I become extremely saddened and grieved.”

Hazrat Rasulullah ﷺ observed silence over this until Hazrat Jibreel عَلَيْهِ السَّلَامُ descended with the following verse of the Quraan Majeed:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

*All those who obey Allah ﷻ and the Messenger are in the company of those on whom is the Grace of Allah ﷻ; the Ambiyaa عَلَيْهِمُ السَّلَامُ, the Siddeeqeen, the martyrs, and the righteous.*²⁶⁹

²⁶⁹ المعجم الأوسط للطبراني، الرقم: ٤٧٧، ورجاله رجال الصحيح غير عبد الله بن عمران العبادي وهو ثقة كما في مجمع الوائد، الرقم:

Incident Thirty Seven - Hazrat Bilaal رضي الله عنه on his Deathbed

When Hazrat Bilaal رضي الله عنه was about to pass away, his wife began to say, “Ah, how sad! You are departing from this world.”

Hazrat Bilaal رضي الله عنه replied, “How pleasant and joyful it is that tomorrow, we will meet our friends, we will meet Muhammad صلى الله عليه وسلم and his companions.”²⁷⁰

THE LOVE AND OBEDIENCE DISPLAYED BY THE PIOUS FOR RASULULLAH ﷺ

Incident One - The Respect of Imaam Maalik رَحْمَةُ اللَّهِ

Imaam Maalik رَحْمَةُ اللَّهِ possessed great love for the land of Madinah Munawwarah. This love was on account of the love he had for Hazrat Rasulallah ﷺ.

Allaamah Ibnu Khallikaan رَحْمَةُ اللَّهِ writes:

Imaam Maalik رَحْمَةُ اللَّهِ never rode a conveyance in the blessed city of Madinah Munawwarah. Even at the time when he grew old and became extremely weak, he preferred to walk rather than being transported by a conveyance. When Imaam Maalik رَحْمَةُ اللَّهِ was asked the reason, he mentioned, “I feel extremely difficult to ride on a conveyance in the mubaarak city of Madinah Munawwarah, whereas Rasulallah ﷺ is buried beneath the ground.”²⁷¹

Incident Two - Giving Preference to the neighbours of Hazrat Rasulallah ﷺ

Imaam Maalik رَحْمَةُ اللَّهِ used to commence teaching the students of Hadith and those residing in Madinah Munawwarah before teaching others. When he was asked the reason for showing preference to the students of Hadith and the people of Madinah,

²⁷¹ وفيات الأعيان ١٣٦/٤

he exclaimed: “These are the neighbours of Rasulullah ﷺ.”²⁷²

Incident Three - Travelling for a Single Hadith

Hazrat Kathir bin Qais رَحِمَهُ اللهُ narrates:

I was once sitting with Hazrat Abu Dardaa رَضِيَ اللهُ عَنْهُ in a masjid in Damascus, when a person came to him and said, “O Abu Dardaa رَضِيَ اللهُ عَنْهُ, I have travelled all the way from Madinah Tayyibah to acquire one Hadith from you, as I have learnt that you have heard it directly from Rasulullah ﷺ.”

Hazrat Abu Dardaa رَضِيَ اللهُ عَنْهُ asked, “Do you have any other work in Damascus?” The person replied, “No (i.e. I have only come to Damascus to acquire the Hadith).” Hazrat Abu Dardaa رَضِيَ اللهُ عَنْهُ asked again, “Are you sure that you have no other work in Damascus?” The person again replied, “I have come to this place with the sole purpose of learning this Hadith.”

Hazrat Abu Dardaa رَضِيَ اللهُ عَنْهُ then said, “Listen, I have heard Rasulullah ﷺ saying, ‘Allah تَبَارَكَ وَتَعَالَى eases the way to Paradise for the one who traverses some distance to seek knowledge. The angels spread their wings under his feet, and everything in the heavens and the earth (even the fish in the water) make dua to Allah تَبَارَكَ وَتَعَالَى for his forgiveness. The superiority and high rank of a person possessing Deeni knowledge over a person engaged in worship (without having Deeni knowledge) is like the superiority of the moon over the

stars. The Ulama are the inheritors of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The legacy of Ambiyaa عَلَيْهِمُ السَّلَامُ is neither gold nor silver. Rather, their legacy is the knowledge of Deen. A person who acquires Deeni knowledge has certainly acquired great wealth.”²⁷³

Incident Four - Giving up Sins through the Dua of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Ja'far As-Saa'igh رَحْمَةُ اللَّهِ relates:

In the neighbourhood of Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ, there was a person who was leading a life of sin and vice. One day, he attended the discourse of Imaam Ahmad رَحْمَةُ اللَّهِ. Upon entering the majlis of Imaam Ahmad رَحْمَةُ اللَّهِ, he greeted the Imaam with salaam. Though Imaam Ahmad رَحْمَةُ اللَّهِ answered his salaam, the man perceived that the Imaam had shown some disinclination towards him.

He addressed Imaam Ahmad رَحْمَةُ اللَّهِ saying, “O Abu Abdillah, I notice that you are feeling uncomfortable with my presence. (Perceiving that the Imaam’s natural aversion towards him was on account of the sins and transgression he was involved in, he said,) I wish to inform you that I have given up my life of sin and have resolved to lead a life of obedience and submission.”

He further explained to Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ, “Last night, I had a dream of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to me and asked, ‘Why do you not request me to

²⁷³ سنن أبي داود، الرقم: ٣٦٤١

make dua for you?’ I replied, ‘O Rasulallah ﷺ, due to my excessive sinning and leading a life of transgression, I feel extremely ashamed to come in your presence.’ Rasulallah ﷺ said, ‘Do not worry, even though you feel ashamed, stand up and I will make dua to Allah تَبَارَكَ وَتَعَالَى on your behalf.’”

He then says, “I stood up and Rasulallah ﷺ made dua for me. Once I awoke, I found that Allah تَبَارَكَ وَتَعَالَى had placed natural aversion and resentment within my heart for all the sins I was involved in.”²⁷⁴

Incident Five - Ayyoob Sakhtiyaani رَحِمَهُ اللهُ in Madinah Tayyibah

Hazrat Abdullah bin Mubaarak رَحِمَهُ اللهُ says:

I heard Imaam Abu Hanifah رَحِمَهُ اللهُ say, “When Ayyoob Sakhtiyaani رَحِمَهُ اللهُ was in Madinah Tayyibah, I was also present and I watched to see how he was going to present his Salaam to Rasulallah ﷺ. I saw him facing the grave with his back towards the qiblah. He was standing there without saying a word. Rather, he just cried and cried.”²⁷⁵

²⁷⁴ كتاب التوابين ص ٢٦٤

²⁷⁵ خلاصة الوفا ١/٤٢٨

Incident Six - A Bedouin by the Grave of Hazrat Rasulullah ﷺ

Once, a bedouin visited the grave of Hazrat Rasulullah ﷺ and said, “O Allah تَبَارَكَ وَتَعَالَى, You have commanded that slaves be set free. Here lies Your most beloved Messenger and here stands Your slave at the final resting place of Your Messenger. I beseech You, set free this humble slave from the fire of Hell.” From the unseen, a voice was heard saying, “For yourself alone did you ask freedom, why not on behalf of all mankind? We have set you free from the fire of Jahannum.”²⁷⁶

Hazrat Isma'ee رَحْمَةُ اللَّهِ narrates:

Once, a bedouin stood in front of the grave of Hazrat Rasulullah ﷺ saying, “O Allah تَبَارَكَ وَتَعَالَى, here lies Your beloved. I am Your slave and Shaitaan is Your enemy. If You forgive me, Your beloved here shall be pleased, Your slave shall be successful and the heart of Your enemy will be displeased. O my Sustainer, if You do not forgive me, the heart of Your beloved will grieve, Your enemy will be overjoyed and this slave of Yours will be defeated. O Allah تَبَارَكَ وَتَعَالَى, it is a custom among the Arabs that whenever a great ruler among them passes away, they used to set free slaves besides his grave. O Allah تَبَارَكَ وَتَعَالَى, here lies the master among all the leaders and rulers, and here I stand as Your slave. O Allah تَبَارَكَ وَتَعَالَى, set me free from the fire of Jahannum.”

Hazrat Isma'ee رَحْمَةُ اللَّهِ says further, “Hearing the supplication of this bedouin, I said to him, ‘O Arab, for that most appropriate supplication and manner of asking, Allah تَبَارَكَ وَتَعَالَى will definitely forgive your sins.’”²⁷⁷

Incident Seven - The Cure of Allaamah Qastallani رَحْمَةُ اللَّهِ

Allaamah Qastallani رَحْمَةُ اللَّهِ, the famous scholar of Hadith, writes in his kitaab ‘Mawaahib Ladunniyah’:

Once, I became so ill that the doctors despaired for my health, and I remained in this condition for many years. Then, one day, on the 28th of Jumaadul Ulaa 893 A.H. while in Makkah Mukarramah, I made dua to Allah تَبَارَكَ وَتَعَالَى through the waseelah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, that Allah تَبَارَكَ وَتَعَالَى heals me of my affliction.

While I was asleep, I saw a vision in which I saw a man with a piece of paper in his hand on which was written, “Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has commanded that this medicine be given to Ahmad bin Qastallani.” When I awoke, I found that no sign of my illness had remained.²⁷⁸

Incident Eight - The incident of Abu Imraan Waasity رَحْمَةُ اللَّهِ

Hazrat Abu Imraan Waasity رَحْمَةُ اللَّهِ narrates:

²⁷⁷ خلاصة الوفا ٤٥١/١

²⁷⁸ المواهب اللدنية ٦٠٦/٣

Once, I was on a journey towards Madinah Tayyibah, when along the way, I felt such extreme thirst that I feared for my life. Fearing that death was about to overtake me, I sat down under a thorn tree.

Suddenly a rider appeared before me on a green horse, with green reins and a green saddle. In his hand was a green glass with a greenish drink. I drank three times from that glass and not a drop decreased from it. He then asked me where I was going, to which I replied that I was proceeding to Madinah Munawwarah to convey my Salaam to Nabi ﷺ and his two companions.

He then replied, “When you have reached Madinah Munawwarah and you have greeted them, then convey my Salaam as well to Nabi ﷺ and his two companions. Tell them that Ridwaan has conveyed his Salaams. (Ridwaan is the angel who is the gatekeeper of Paradise).”²⁷⁹

Incident Nine - Honour and Respect for the Blessed Hair of Hazrat Rasulallah ﷺ

Hazrat Abu Hafs, Umar bin Hasan Samarqandi رَحِمَهُ اللهُ، narrates the following incident in his kitaab, Rownaqul Majaalis:

There was once a wealthy businessman who resided in the city of Balkh and had two sons. After his demise, his two sons divided his estate between them equally.

Included in the estate were three strands of the blessed hair of Rasulullah ﷺ. In winding up the estate, each son took one strand, leaving the third strand belonging to both of them. Hence, the elder brother suggested, “Let us cut the third strand into half so that we can each take our share from the strand.” However, the younger brother did not agree to this saying, “No! By Allah تَبَارَكَ وَتَعَالَى, the respect and honour that we are supposed to show to Rasulullah ﷺ is such that it is inappropriate for us to cut the strand of his blessed hair.”

When the elder brother witnessed the love and respect that his younger brother had for the blessed hair of Rasulullah ﷺ, he proposed, “Why don’t you take all three strands of hair in exchange of your share of the inheritance?” Out of love for Rasulullah ﷺ, the younger brother agreed. Accordingly, the elder brother took all the wealth of the estate while the younger brother took the three strands of hair.

The younger brother placed them in his pocket with utmost respect. Thereafter, he would continuously take them out of his pocket, gaze at them with love and recite Durood upon Rasulullah ﷺ. He would then return them to his pocket.

After some period of time had passed, all the wealth of the elder brother had depleted, whereas the younger brother was granted abundant wealth by Allah تَبَارَكَ وَتَعَالَى. After some time, however, the younger brother passed away.

After he left this world, a pious person had a dream in which he saw the younger brother together with Rasulullah ﷺ.

Rasulullah ﷺ addressed the pious person and said, “Tell the people that if anyone has a need from Allah تَبَارَكَ وَتَعَالَى, he should go to the grave of this person (referring to the younger brother) and make dua to Allah تَبَارَكَ وَتَعَالَى to fulfill his need. His needs will be fulfilled.”

People would thereafter come to the grave of this brother in order to make dua, until even those who would be passing by on their conveyances would dismount and walk on foot out of respect before reaching the grave.²⁸⁰

Incident Ten - Conveying Durood on behalf of Someone at the Grave of Hazrat Rasulallah ﷺ

Hazrat Yazeed bin Abi Sa'eed Al-Madani رَحْمَةُ اللَّهِ mentions:

On one occasion (when intending to travel to Madinah Munawwarah), I bid farewell to Umar bin Abdil Azeed رَحْمَةُ اللَّهِ. Umar رَحْمَةُ اللَّهِ said to me, “I have a wish which I need you to fulfill for me.” I replied, “O Ameerul Mu'mineen! What wish do you need me to fulfill?”

He answered, “When you reach Madinah Munawwarah and you see the blessed grave of Rasulallah ﷺ, then convey my Salaams to Rasulallah ﷺ.”²⁸¹

²⁸⁰ رونق المجالس كما في القول البديع ص ٢٧٦

²⁸¹ شعب الإيمان، الرقم: ٣٨٧٠، القول البديع ص ٤٢١

CHAPTER TWELVE

Virtues of Visiting the Raudhah Mubaarak of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The famous muhaddith of the Hanafi mazhab, Mulla Ali Qaari رَحْمَةُ اللَّهِ، has written that there is consensus that to visit the grave of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is an important act of virtue and piety, and a very desirable form of ibaadah. It is also a successful way to attain spiritual elevation and a cause for gaining the intercession of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Some Ulama have mentioned that visiting the blessed grave of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is waajib (obligatory) upon the person who has the means to reach Madinah Munawwarah. The renowned jurist, Allaamah Shaami رَحْمَةُ اللَّهِ، has quoted this view from Haafiz Ibnu Hajar رَحْمَةُ اللَّهِ.

In view of the countless favours of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the ummah, it is the right that we owe Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that we

visit his mubaarak raudhah if we have the means to do so. It is indeed unfortunate if one travels for haj or umrah, and despite having the means, he does not visit the raudah mubaarak.

There is consensus among the four mazhabs that it is mustahab to visit the grave of Rasulallah ﷺ.²⁸²

Gaining the Intercession of Hazrat Rasulallah ﷺ

Hazrat Ibnu Umar رَضِيَ اللهُ عَنْهُمَا reports that Hazrat Rasulallah ﷺ said, “Whoever visits my grave, my intercession becomes necessary for him (i.e. I will definitely intercede with Allah تَبَارَكَ وَتَعَالَى on the day of Qiyaamah to forgive that person).”²⁸³

Blessed to Visit Hazrat Rasulallah ﷺ

Hazrat Ibnu Umar رَضِيَ اللهُ عَنْهُمَا reports that Hazrat Rasulallah ﷺ said, “The one who visits me after my death is like the one who visited me during my life.”²⁸⁴

²⁸² فضائل حج ص ١٧٩-١٨٠

²⁸³ عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: من زار قبري وجبت له شفاعتي (سنن الدارقطني، الرقم: ٢٦٩٥) رواه البزار والدارقطني قاله النووي وقال ابن حجر في شرح المناسك: رواه ابن خزيمة في صحيحه وصححه جماعة كعبد الحق والنقي السبكي وقال القاري في شرح الشفا: صححه جماعة من أئمة الحديث (فضائل حج ص ١٨٢)

²⁸⁴ عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: من زار قبري بعد موتي كان كمن زارني في حياتي (المعجم الأوسط، الرقم: ٢٨٧) رواه الطبراني والدارقطني والبيهقي وضعفه كذا في الإتحاف وفي المشكوة برواية البيهقي في الشعب بلفظ: من حج فزار قبري بعد موتي كان كمن زارني في حياتي واستدل به الموفق في المغني على استحباب الزيارة (فضائل حج ص ١٨٤)

Being the Neighbour of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Qiyaamah

Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The one who undertakes a journey specifically to visit my grave will be my neighbour on the day of Qiyaamah, and the one who lives in Madinah Munawwarah and patiently bears its hardships and difficulties, for him I will be a witness and intercessor on the day of Qiyaamah, and the one who passes away in either of the Haramain (Makkah Mukarramah or Madinah Munawwarah) will be raised on the day of Qiyaamah with those who have been granted safety.”²⁸⁵

Needs Being Fulfilled

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a person stands at my grave reciting Durood upon me, I hear it, and whoever sends Salaam upon me in any other place, his every need in this world and in the

²⁸⁵ عن رجل من آل الخطاب عن النبي صلى الله عليه وسلم قال: من زارني متعمدا كان في جوارى يوم القيامة ومن سكن المدينة وصبر على بلاتها كنت له شهيدا وشفيعا يوم القيامة ومن مات في أحد الحرمين بعثه الله من الأمنين يوم القيامة (شعب الإيمان، الرقم: 3806) رواه البيهقي في الشعب كذا في المشكوة وفي الإتحاف برواية الطيالسي بسنده إلى ابن عمر عن عمر ثم قال: وعن رجل من آل خطاب رفعه من زارني متعمدا كان في جوارى يوم القيامة... الحديث أخرجه البيهقي وهو مرسل والرجل المذكور مجهول وبسط الكلام على طريقه السبكي وقال:

هو مرسل جيد (فضائل حج ص 185)

Hereafter gets fulfilled, and on the day of Qiyaamah, I shall be his witness and intercessor.”²⁸⁶

Hazrat Rasulallah ﷺ Replying to the Salaam

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah ﷺ said, “Whenever anyone makes Salaam to me at my grave, Allah تَبَارَكَ وَتَعَالَى returns my soul to my body so that I reply to his greetings.”²⁸⁷

In Sharh-e-Manaasik, Haafiz Ibnu Hajar رَحْمَةُ اللهِ writes that the meaning of the return of the soul is that Allah تَبَارَكَ وَتَعَالَى grants Rasulallah ﷺ the ability to speak. Hazrat Qaadhi Iyaz رَحْمَةُ اللهِ writes that the soul of Rasulallah ﷺ remains absorbed in the presence of Allah تَبَارَكَ وَتَعَالَى, and on being greeted with Salaam, inclines towards the greeting.

The majority of the Ulama (as mentioned by Haafiz Ibnu Hajar رَحْمَةُ اللهِ and Allaamah Zurqaani رَحْمَةُ اللهِ) are of the opinion that the meaning of the return of the soul is not that the body of Hazrat Rasulallah ﷺ was without a soul, but has now been given a soul. The reason is that the soul of Hazrat Rasulallah ﷺ

²⁸⁶ وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صلى علي عند قبري سمعته ومن صلى علي نائياً كفى أمر دنياه وآخرته وكننت له شهيداً وشفيحاً يوم القيامة رواه البيهقي في الشعب والخطيب وابن عساکر كذا في الدر وبسط طرقه السبكي في شفاء الأسقام وفي المواهب وشرحه عزاه إلى ابن أبي شيبة وعبد الرزاق (فضائل حج ص ١٩٢)

²⁸⁷ عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: ما من أحد يسلم علي إلا رد الله علي روحي حتى أرد عليه السلام (سنن أبي داود، الرقم: ٢٠٤١، وسنده جيد كما قال العراقي في المغني عن حمل الأسفار في الأسفار ص ٣٦٧) رواه أحمد في رواية عبد الله كذا في المغني للموفق وأخرجه أبو داود بدون لفظ عند قبري لكن رواه في باب زيارة القبور بعد أبواب المدينة من

كتاب الحج (فضائل حج ص ١٨٩)

had been returned to his body after his demise. Hence, the meaning of this Hadith is that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returns the greetings.

The Dua of the Angels

It is reported that when a person stands at the grave of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and recites the following ayah:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

and he thereafter recites the following Durood seventy times:

صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ

an angel says, “May Allah’s تَبَارَكَ وَتَعَالَى blessings be on you too”, and then Allah تَبَارَكَ وَتَعَالَى fulfils his every need.²⁸⁸

Mullah Ali Qaari رَحِمَهُ اللَّهُ is of the view that if in place of ‘Ya Muhammad’, one says ‘Ya Rasulallah’ it will be better. Allaamah Qastallaani رَحِمَهُ اللَّهُ has reported a similar view from Hazrat Shaikh Zainud-deen Maraaghi رَحِمَهُ اللَّهُ and others as well.

Allaamah Zurqaani رَحِمَهُ اللَّهُ mentioned that the reason for this is that we have been prohibited from calling Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

²⁸⁸ قال ابن أبي فديك: سمعت بعض من أدركت يقول: بلغنا أنه من وقف عند قبر النبي صلى الله عليه وسلم فتلا هذه الآية: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾ ثم يقول: صلى الله عليك يا محمد. من يقوله سبعين مرة ناداه ملك صلى الله عليك يا فلان ولم تسقط له حاجة. كذا في الشفا قال القاري في شرحه: رواه البيهقي وابن أبي فديك ووثقه جماعة واحتج به أصحاب الكتب الستة ومعنى قوله بلغنا أي في الحديث (فضائل حج ص ١٩٠)

by his name. However, if in the Hadith quoted, the wording is ‘Ya Muhammad’, then this should be taken into consideration and it then does not remain prohibited.

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned:

I personally feel that a visitor to the grave of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ should not recite the words of salaam from a page in a parrot fashion, without understanding the meaning, as some people do. Rather, at every visit, one should recite the following seventy times with complete humility:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Sunnats and Aadaab of Madinah Munawwarah

1. After performing hajj or umrah, ensure that you proceed to Madinah Munawwarah and visit the Raudhah Mubaarak. Hazrat Rasulullah ﷺ mentioned in the Hadith, “The one who performs hajj and does not come to visit me has indeed shown ill-conduct and disrespect towards me.”²⁸⁹
2. When visiting the Raudhah Mubaarak, keep in mind the Hadith, “Whoever visits my qabr (grave), my intercession becomes binding for him.”²⁹⁰
3. Take ghusl, wear your best clothing and apply itr before going to make Salaam at the Raudhah Mubaarak.²⁹¹
4. Our Ulama mention that it is good for one to recite Surah Kausar 1000 times before entering Madinah Munawwarah and convey the reward to Hazrat Rasulullah ﷺ. This is a means of Rasulullah ﷺ becoming pleased.
5. One should give sadaqah before going to the Raudhah Mubaarak.
6. After entering Musjid Nabawi, perform two rakaats Tahiyatul Musjid, make istighfaar and dua, and thereafter

²⁸⁹ الدرر المنتثرة، الرقم: ٤١١، الاختيار ١٧٥/١

²⁹⁰ المقاصد الحسنة، الرقم: ١١٢٥

²⁹¹ الفتاوى الهندية ٢٦٥/١

proceed to confer Salaam upon our Master, Hazrat Rasulullah ﷺ. It is better to read a short Salaam that you understand rather than reading a Salaam that you do not understand from a book or card etc.²⁹²

7. Recite once *إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ*, then read *الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ* 70 times. Thereafter, seek intercession in these words:

يَا رَسُولَ اللَّهِ أَسْأَلُكَ الشَّفَاعَةَ وَأَتَوَسَّلُ بِكَ إِلَى اللَّهِ فِي أَنْ أَمُوتَ مُسْلِمًا عَلَى
مِلَّتِكَ وَسُنَّتِكَ

*O Rasul of Allah ﷺ! I beg you to intercede for me (on the Day of Qiyaamah), and I ask Allah تَبَارَكَ وَتَعَالَى, through your waseela (medium), to bless me to pass away as a Muslim and upon your Deen and sunnah.*²⁹³

8. Thereafter, convey the Salaams of anyone who requested you to do so in these words: *السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ جَمِيعِ مَنْ أَوْصَانِي بِالسَّلَامِ عَلَيْكَ* (Salaam upon you O Rasulullah ﷺ from all those who have requested me to convey Salaams)²⁹⁴
9. Go to the Raudhah Mubaarak at least twice a day to convey Salaams. Thereafter, convey Salaams to Hazrat Rasulullah ﷺ after every salaah, from wherever you are in the Haram.

²⁹² الاختيار ١٧٥/١

²⁹³ مجمع الأخر ٣١٣/١

²⁹⁴ الاختيار ١٧٦/١

10. Try to recite Durood Shareef 1000 times or more daily.²⁹⁵
11. Do not engage in any conversations in Musjid Nabawi.²⁹⁶
12. Perform two rakaats of Shukr Salaah often, and thank Allah
تَبَارَكَ وَتَعَالَى for blessing you to come to this blessed place.²⁹⁷
13. Make the dua of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ:
*“O Allah! Grant me martyrdom in Your path, and allow my death to take
 place in the city of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!”*²⁹⁸
14. In Madinah Munawwarah, make ta’leem of the kitaab Fazaail-e-Hajj (read the section on Madinah Munawwarah).
15. Visit Uhud on a Thursday as this is mustahab. Recite a portion of the Quraan Majeed and convey the rewards to the martyrs of Uhud.²⁹⁹
16. Visit Musjid Quba on a Saturday as this is mustahab. It is mustahab to walk and also to go by conveyance.³⁰⁰
17. Take sadaqah monies to distribute among the poor in Madinah Munawwarah.

²⁹⁵ الفتاوى الهندية ٢٦٦/١

²⁹⁶ الفتاوى الهندية ٣٢١/١

²⁹⁷ مراقي الفلاح ص ٢٨٣

²⁹⁸ صحيح البخاري، الرقم: ١٨٩٠

²⁹⁹ مراقي الفلاح ص ٢٨٥

³⁰⁰ صحيح مسلم، الرقم: ١٣٩٩، مراقي الفلاح ص ٢٨٥

18. Make at least one khatam of the Quraan Majeed in Makkah Mukarramah and one in Madinah Munawwarah.
19. Try to visit the cemetery of Jannatul Mu'alla in Makkah Mukarramah, and Jannatul Baqee in Madinah Munawwarah often (a good time is after the Ishraaq Salaah). Make dua for Allah تَبَارَكَ وَتَعَالَى to reserve a place for you to be buried in Jannatul Baqee.³⁰¹

³⁰¹ الاختيار ١/١٧٧، المسلك المتقسط ص ٥٠١

اللَّهُ يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ مُحَمَّدٍ

CHAPTER THIRTEEN

Poems in Praise of our Beloved Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyyah رَحْمَةُ اللَّهِ mentioned the following in his kitaab, Fazaail-e-Durood:

During the course of writing this series about the fazaail, I personally experienced some dreams and glad tiding 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, that the Qasidah being referred to was the famous work of Moulana Jaami رَحْمَةُ اللَّهِ, which began with the story of Hazrat Yusuf عَلَيْهِ السَّلَامُ and Zulaikha. When I was only ten or eleven years of age, I had read a book of my father's 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 رَحْمَةُ اللَّهِ had written the Qasidah he went for Hajj with the intention of reciting it whilst standing in front of the blessed grave of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, when he was about to go to Madinah Shareef after Hajj, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appeared before the governor of Makkah in a dream and instructed him to stop Moulana Jaami رَحْمَةُ اللَّهِ 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. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, his hand would have to come out of the grave to congratulate Moulana and this would then lead to chaos in the Musjid. Moulana Jaami رَحْمَةُ اللَّهِ 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 رَحْمَةُ اللَّهِ who visited the Raudha Mubarak of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 رَحْمَةُ اللَّهِ in his Kitaabul Haawi. There are still many more incidents concerning replies from within the blessed grave of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Because some of my friends felt that the dream could refer to the Qasidah Burdah, I have included some part of it when discussing the Miraaj earlier. There are also some of my friends who felt that the dream could refer to one of the Qasidahs of Hazrat Moulana Qasim Nanotwi رَحْمَةُ اللَّهِ. I have therefore decided to include some couplets from his Qasidah-e-Qaasimi in this book as well.

Because Hazrat Moulana Jaami's Qasidah is written in Persian, I have requested the principal of our Madrasah, Moulana Asadullaah Saahib رَحْمَةُ اللَّهِ to translate it into Urdu since together with him specialising in Persian, he also has a mastery over poetry. He is also one of the senior Khulafaa of Hazrat Moulana Ashraf Ali Thaanwi رَحْمَةُ اللَّهِ and due to his relationship with Hazrat Moulana Ashraf Ali Thaanwi رَحْمَةُ اللَّهِ, he has been blessed with great love for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

MASNAWI OF MULLA JAAMI' رَحْمَةُ اللَّهِ

زمجوری برآمد جان عالم
ترحم یابی اللہ ترحم

O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the seal of Prophethood, bestow your generous attention (upon us), for greatly bereaved is the world since your demise.

نه آخر رحمة للعالمین
ز محروماں پر اغافل نشین

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 pitiable plight?

ز خاک اے لاله سیراب برخیز چون گس
خواب چند از خواب برخیز

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 تَبَارَكَ وَتَعَالَى) filling us with guiding light.

بروں آور سراز بردیمانی
کہ روے تست صبح زندگانی

Lift your blessed countenance from within your Yemeni shroud, for your blessed face is the beginning of life and is the light of the day.

شب اندوہ مار روز گرداں
ز رویت روز ما فیروز گرداں

Turn the darkness of our sorrowful night into the radiance of a bright day, and crown this day of ours with success.

بہ تن درپوش عنبر بوے جامہ
بسر بر بند کا فوری عمامہ

(O Rasul of Allah ﷺ) Don your fragrant garments, and place on your blessed head the white turban

فرد آویزاں سر گیسواں را
قلن سایہ پیا سر درواں 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
شراک از رشتہ جانہائے ماکن

Wrap your feet in your shoes from the hills of Taaif and make your straps bind our souls.

جہانے دیدہ کردہ فرش راہ اند
چو فرش اقبال پا بوس تو خواہند

This entire universe desires to be spread at your feet, and sincerely wishes for your honourable steps.

زحجرہ پائے در صحنِ حرم نہ
بفرق خاک رہ بوساں قدم نہ

Come forth from your Raudhah Mubaarak into Masjid Nabawi, so that we may kiss and lay our heads on the dust under your feet where you tread.

بدہ دستی ز پافنادگاں را
بکن دلدار بیے دلدادگاں را

O Rasulallah ﷺ, grant refuge and help to the needy and console the hearts of those filled with love for you.

اگرچہ غرق دریائے گناہم
فتادہ خشک لب بر خاک راہم

Indeed, we are sinners, drowned in the sea of our sins. Yet great is the thirst of our endeavour to follow your way.

تو ابر رحمتی آں بہ کہ گاہے
کئی بر حال لب خشکان نگاہے

You are the rain cloud of mercy and your generosity demands that help be granted to the thirsty seeker in search of you.

خوشا کز گزیده سویت رسیدیم
بدیده گرد از کویت کشیدیم

How wonderful would be that day when to your abode I shall come and blacken my eyes with the dust of Madinah. (May Allah تَبَارَكَ وَتَعَالَى hasten that day of my arrival in Madinah, to refresh my eyes with the dust of Madinah).

بمسجد سجده شکرانه کردیم
چراغت راز جاں پروانه کردیم

How wonderful would be that day, when after performing the salaah of thanks and the sajdah of thanks, my soul shall fly into the midst of the sacred Raudhah?

بگرد روضه ات گشتیم گستاخ
دلم چوں پنجره سوراخ سوراخ

When in loving madness, overjoyed heart and overflowing yearning, I shall walk amidst your grave and the Green Dome.

زدیم از اشک ابر چشم بے خواب
دلم چوں پنجره سوراخ سوراخ

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.

گے رقتیم زان ساحت غبارے
گے چیدیم زو خاشاک و خارے

*When in joyful bliss I shall feel blessed to sweep away the dust of your
Haram in ecstasy, to remove all the dust from around you.*

ازان نور سوادیدہ دادیم
وزیں برریش 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 برگرقتیم
زچہرہ پایہ اش درزرگرقتیم

*To your honoured mimbar shall I go and rubbing thereupon my face,
which will 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).*

ہمیں ہر ستون قدر است کر دیم
مقام راستاں در خواست کر دیم

Then to every pillar of your Musjid I will stand in utmost humbleness.
Begging of Allah تَبَارَكَ وَتَعَالَى for faith and the ranks of the Siddeeq.

زداغ آرزویت بادل خوش
زدیم ازل 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 گرتن نہ خاک آں حریم است
بجہ اللہ کہ جاں آں جا مقیم است

Though my body does not appear in your presence as yet, grateful am I
to Allah تَبَارَكَ وَتَعَالَى that my soul is there for me.

مخود در ماندہ ام از نفس خود راے
ہیں در ماندہ چندیں بہشتاے

O Rasulallah 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 ما نیاید تیغ کارے

If your loving kindness is not showered upon us, paralysis would
overtake us and defeated shall we be.

قضای اقلند از راه مارا

خدا را از خدا در خواہ مارا

Our ill-fate has turned us from Allah's تَبَارَكَ وَتَعَالَى path of righteousness.

You make dua to Him on our behalf for complete guidance.

کہ بخشد 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 ستا خیز خیزد

بآتش آبردے ما زیزد

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 این ہمہ گمراہی ما

ترا اذن شفاعت خواہی ما

In spite of our numerous heinous sins, Allah تَبَارَكَ وَتَعَالَى shall grant Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the power to intercede for us, without which we will be lost.

چو چوگاں سر فگندہ آدری روے
بمیدانِ شفاعت امتی گوے

*You shall arrive on the plains of reckoning, while we, encircled 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 یابد تمنامی

*And may through your glorious efforts and the blessings of the pious,
this Jaami’ also be included amongst the accepted and pardoned ones.
Aameen.*

URDU QASEEDAH OF HAZRAT MOULANA QAASIM NANOTWI رَحْمَةُ اللَّهِ

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 in accordance with 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 یارب
کرم میں آپ کو دشمن سے بھی نہیں انکار

*O You 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 تھاسدا، جن کے دل کے بیچِ غبار

So great Your reward for the lowliest of Your lovers, now jubilant, even though with heavy hearts their days they have passed.

یہ سبزہ زارِ کارِ تہ ہے شجرہٴ موسیٰ
بنا ہے خاص تجلی کا مطلعِ انوار

The green meadows the rank of Moosa's ﷺ tree have attained. And now the radiance of a special light of Allah تَبَارَكَ وَتَعَالَى reflect.

اسی لئے چمنستان میں رنگد مہندی نے
کیا ظہورِ 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 شجرِ طور کو کہیں طوبے
مقامِ 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 فرقِ 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 ذرّہ کوئے محمدی سے نخل
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 و ادریس ہیں تو خیر سہی
زمین پہ جلوہ نما ہیں محمد مختار

In the heavens Isa عَلَيْهِ السَّلَامُ and Idrees عَلَيْهِ السَّلَامُ are found, it is true, but here on earth do shine the splendour of Muhammad ﷺ the great.

فلک پہ سب سہی پر ہے نہ ثانی احمد
زمین 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 ﷺ 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 indeed with adequacy 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 زہنہار

Had you not created him then in truth, not this world nor anything in it would have enjoyed the joy of existence.

کہاں وہ رتبہ کہاں عقلِ نارسا اپنی

کہاں وہ نورِ خدا اور کہاں یہ دیدہ زار

How can my intellect perceive his exalted rank? How can my limited eyes perceive the light of Allah تَبَارَكَ وَتَعَالَى?

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 spirit do guide me, then in humbleness I too in
his praise would pen down these lines.

جو جبرئیل مدد پر ہو فکر کی میرے
تو آگے بڑھ کے کہوں اے جہان کے سردار

And while Jibreel's عَلَيْهِ السَّلَامُ helps to stir my thoughts, I shall say unto
him, "O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, chosen from amongst all men."

تو فخر کون و مکاں زبدۂ زمین و زماں
امیر لشکر پیغمبر اہل شہ ابرار

You are the pride of space and time, the glory of this earth, and you are
the leader of the host of Ambiyaa, those truly saintly beings.

تو بوئے گل ہے اگر مثل گل ہیں اور نبی
تو نورِ شمس گراور انبیاء ہیں شمس و نہار

If we compare the Ambiyaa 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 جانِ جہاں
تو نورِ دیدہ ہے گر ہیں وہ دیدہ 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

بجائے کیسے اگر تم کو مبداء الآثار

*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 وجود

قیامت آپ کی تھی دیکھئے تو اک رفقا

*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 دوچار

*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 تلک نہ کوئی نبی

ہوئے ہیں معجزہ والے بھی اس جگہ ناچار

*Not one Nabi could ever reach to 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.*

لگاتار تھ نہ پتلے کو بوالبشر کے خدا

اگر ظہور نہ ہوتا تمہارا آخر کار

Never would Allah تَبَارَكَ وَتَعَالَى have looked upon Aadam عَلَيْهِ السَّلَامُ had your appearance not been made at last.

خدا کے طالب دیدار حضرت موسیٰ

تمہارا لیجے، خدا آپ طالب دیدار

Moosa was indeed desirous of seeing Allah تَبَارَكَ وَتَعَالَى, and behold with you, Allah تَبَارَكَ وَتَعَالَى Himself was desirous of meeting you.

کہاں بلند می 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 Mi'raaj (ascension), has the heavens and the earth ever been traversed as with you?

جمال کو ترے کب پہنچے حسن یوسف کا

وہ دلرباے زلیخا تو شاہد ستار

Never will the beauty of Yusuf عَلَيْهِ السَّلَامُ approach your shining countenance, 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 تَبَارَكَ وَتَعَالَى could discern your total reality.

سما سکے تری خلوت میں کب نبی و ملک

خدا غیور تو اُس کا حبیب اور اغیار

Neither Nabi nor angel could intrude into your seclusion with Allah
تَبَارَكَ وَتَعَالَى, 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 attain to 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 دو سرا شہِ ابرار

Never can the sum 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 ہو ویں 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.

بکلیں گے آپ کی امت کے جرم ایسے گراں
کہ لاکھوں مغفرتیں کم سے کم پہ ہوں گی نثار

So high will the sins of your Ummah be valued that tons of pardon be lavishly 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 بہتار

When sinners fear the wrath of Allah تَبَارَكَ وَتَعَالَى, Most Great, a mere word of intercession from you brings forgiveness and pardon.

یہ سن کے آپ شفیع 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
بشر گناہ کریں اور ملائکہ 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 تَبَارَكَ وَتَعَالَى disposed to your prayers that even conditional
fates voice is stilled.

برا ہوں، بد ہوں، گنہگار ہوں پہ تیرا ہوں

ترا کہیں ہیں مجھے گو کہ ہوں میں ناہنجار

Sinful even though I am, yet I remain yours, so am I known, though
worthless I am.

لگے ہے تیرے سگ کو کو میرے نام سے عیب

پہ تیرے نام کا لگنا مجھے ہے عزت 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 خلّاق، میں بدترین جہاں

تو سرورِ دو جہاں، میں کمینہ خد متنگار

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 Raudhah.

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 تَبَارَكَ وَتَعَالَى graciously grant unto you, and to be chief over all has He elevated you.

جو تو ہی ہم کو نہ پوچھے تو کون پوچھے گا

بنے گا کون ہمارا ترے سوا نعم خوار

If you do not care for us, then who shall? And who besides you, can truly console us all?

لیا ہے سگ نرطابلیس نے مرا پیچھا

ہوا ہے نفس مواسانپ سا گلے کا ہار

Indeed does Shaitaan constantly pursue me like a dog, and my nafs (carnal self) 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 مورومار

I hope that among the dogs of your sacred Haram I shall roam, till the end of my days, and that I be eaten by the ants and snakes of Madinah.

اڑا کے بادمیری مُشتِ خاک کو پس 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 Raudhah Mubaarak.

ولے یہ رتبہ کہاں مُشتِ خاکِ قاسم کا
کہ جائے کوچہ 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 تَبَارَكَ وَتَعَالَى 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

جلادے 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 چشمہ 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 aspiration will remain in me to spiritual heights, and for me the
adornment 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 gesture to cleave our hearts.*

تو تھام اپنے تئیں حد سے پانہ دھر باہر

سنجبال 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 جاہے یہ چُپ ہو تو اور زبان بند کر
وہ جانے چھوڑا سے پر نہ کر تو کچھ اصرار

For this is a spot that silence and respect demands, so silence do give.

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 Salaat on him (Durood) and his descendants, that he and his
progeny 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 Rasulallah ﷺ and all his family such
blessings that cannot be counted.*

SALAAM IN THE COURT OF THE BEST OF HUMANITY صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Prepared by Faqeehul Ummat, Hazrat Mufti Mahmood Hasan
Gangohi رَحْمَةُ اللهِ

بڑھا پا ہے چلا ہوں سوئے طیبہ

لرز لڑ کھڑا تا سر جھکائے

*In my old age I am walking towards Yasrib. Trembling, staggering with my
head stooping low*

گناہوں کا ہے سر پر بوجھ بھاری

پریشاں ہوں اسے اب کون اٹھائے

*My head is heavy with the burden of my sins. I am worried, now who will
carry this load of mine*

کبھی آیا جو آنکھوں میں اندھیرا

تو چکرا کر قدم بھی ڈگمگائے

*Sometimes darkness veils my eyes all of a sudden. Drowsiness renders my
weak legs unstable*

کبھی لاٹھی کبھی دیوار پکڑی

کبھی پھر بھی قدم جمنے نہ پائے

*Sometimes a stick I hold and sometimes a wall. Then too my feet do not
become steady at all*

نہ بیٹا ہے نہ پوتا ہے نہ بھائی
کوئی گھر میں نہی جو ساتھ جائے

I have no son, no grandson and no brother. There's no one at home to go with me yonder

نہی کچھ آرزو اب واپسی کی
وہیں رکھے خدا واپس نہ لائے

I have no desire to return home. May Allah تَبَارَكَ وَتَعَالَى keep me there never to return

مگر چلتا ہوں گادھیرے دھیرے
دیوالامیری نیا ترائے

But I would carry on walking step by step. O Merciful One! Let my boat stay afloat

وہاں جا کر کہوں گا گڑ گڑا کر
سلام اس پر جو گرتوں کو اٹھائے

I would go there and cry profusely and say. Salaam upon him who raises the fallen

سلام اُس پر جو سوتوں کو جگانے
سلام اس پر جو روتوں کو ہنسانے

Salaam upon him who awakens the sleeping. Salaam upon him who makes those who are crying laugh

سلام اس پر جو اجڑوں کو بسائے
سلام اس پر جو بھوکوں کو کھلائے

Salaam upon him who shelters the homeless. Salaam upon him who feeds the hungry

سلام اس پر جو پیاسوں کو پلائے
سلام اس پر جو گریوں کو سجائے

Salaam upon him who quenches the thirsty . Salaam upon him who adorns the times

NAAT OF HAZRAT QARI SIDDEEQ AHMAD

BANDWI رَحْمَةُ اللَّهِ

تمنا ہے کہ گلزارِ مدینہ اب وطن ہوتا
وہاں کے گلشنوں میں کوئی اپنا بھی چمن ہوتا

*How I wish Madinah was my home, and that I had my own little garden
in the gardens of Madinah.*

بسرابِ زندگی اپنی دیارِ قدس میں ہوتی
وہیں جیتا وہیں مرتا وہیں گور و کفن ہوتا

*I wish I could pass my life in the sacred land of Madinah, wherein I will
live, die and be buried.*

میسرِ بالِ و پر ہوتے تو میں اڑ کر پہنچ جاتا
زہے قسمت کہ اپنا آسیاں ان کا چمن ہوتا

*I wish I had wings, then I would fly to Madinah, And I wish I had the
good fortune of having my nest in that garden.*

یہی ہے آرزوِ ثاقب یہی اپنی تمنا ہے
کہ پیوندِ بقیعِ پاک اپنا بھی بدن ہوتا

*This is my desire, this is my wish that my body be attached to the
blessed land of Baqee.*

اللَّهُ يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِ مُحَمَّدٍ

CHAPTER FOURTEEN

Forty Durood upon Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

سَلَامٌ عَلَى الْمُرْسَلِينَ

(١) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ

O Allah تَبَارَكَ وَتَعَالَى, shower your choicest Durood (blessings) on Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and upon the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and grant him the lofty position of Maqaam-e-Mahmood on the day of Qiyaamah

(٢) اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الْقَائِمَةُ وَالصَّلَاةُ النَّافِعَةُ صَلِّ عَلَى مُحَمَّدٍ وَأَرْضَ عَنِّي رِضًا لَا تَسْخَطُ بَعْدَهُ أَبَدًا

O Allah تَبَارَكَ وَتَعَالَى, Rabb of this lasting call and this beneficial dua, confer Your special blessings upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and bless

me with Your everlasting pleasure after which You would never be displeased with me.

(۳) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

O Allah صَلِّ عَلَى مُحَمَّدٍ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ, send your choicest blessings upon Hazrat Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ your slave and messenger, and descend blessings upon the believing men and women.

(۴) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah صَلِّ عَلَى مُحَمَّدٍ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ, bestow Your special mercy upon Hazrat Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ, and shower Your choicest blessings upon Hazrat Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ and shower Your special mercy upon Hazrat Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ, as You bestowed Your mercy, showered Your blessings, and showered Your special mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed, You are praiseworthy and most glorious.

(۵) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your mercy upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your blessings upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your blessings upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious.

٦) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your mercy upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your blessings upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your blessings upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious.

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

O Allah تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are

praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your blessings upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious.

۸) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your blessings upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious.

۹) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ, and shower Your blessings upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat

Muhammad ﷺ, as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed, You are praiseworthy and most glorious.

(١٠) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your blessings upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your blessings upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed, You are praiseworthy and most glorious.

(١١) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your mercy upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَام, and shower Your blessings upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your blessings upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَام in both the worlds. Indeed, You are praiseworthy and most glorious.

(١٢) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah *بَارِكْ وَتَعَالَى*, shower Your mercy upon Hazrat Muhammad *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* and his wives and his offspring, as You showered Your mercy upon the family of Hazrat Ebrahim *عَلَيْهِ السَّلَامُ*, and shower Your blessings upon Hazrat Muhammad *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* and his wives and his offspring, as You showered Your blessings upon the family of Hazrat Ebrahim *عَلَيْهِ السَّلَامُ*. Indeed, You are praiseworthy and most glorious.

(۱۳) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلٰى آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allah, shower Your mercy upon Hazrat Muhammad *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* and his wives and his offspring, as You showered Your mercy upon the family of Hazrat Ebrahim *عَلَيْهِ السَّلَامُ*, and shower Your blessings upon Hazrat Muhammad *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* and his wives and his offspring, as You showered Your blessings upon the family of Hazrat Ebrahim *عَلَيْهِ السَّلَامُ*.

Indeed, You are praiseworthy and most glorious.

(۱۴) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ وَاَزْوَاجِهِ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهِ وَاَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allah *بَارِكْ وَتَعَالَى*, shower Your mercy upon Hazrat Muhammad *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* and his wives who are the mothers of the believers, his offspring, and his household as You showered Your mercy upon Hazrat Ebrahim *عَلَيْهِ السَّلَامُ*. Indeed, You are praiseworthy and most glorious.

۱۵) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَتَرَحَّمْتَ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

O Allah ﷻ, shower Your mercy upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ, and shower Your blessings upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ, and shower Your compassion upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your compassion upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ.

۱۶) 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، اللَّهُمَّ تَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ تَحَنَّنْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ
سَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَجِيدٌ

O Allah ﷻ, shower Your mercy upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ, and shower Your blessings upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ, and shower Your compassion upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your compassion upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ.

Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your blessings upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your compassion upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You showered Your compassion upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your special mercy upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You showered Your special mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your peace upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You showered Your peace upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious.

(١٧) 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 تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and shower Your blessings and peace upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

and the family of Hazrat Muhammad ﷺ, and shower Your compassion upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your mercy, blessings, and compassion upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ in all the worlds. Indeed, You are praiseworthy and most glorious.

(١٨) 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 ﷻ, shower Your mercy upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah ﷻ, shower Your blessings upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious.

(١٩) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah ﷻ, shower Your mercy upon Hazrat Muhammad ﷺ and Messenger, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ, and shower Your blessings upon Hazrat

Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You showered Your blessings upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed, You are praiseworthy and most glorious.

(٢٠) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَبَارِكْ عَلَى مُحَمَّدِ النَّبِيِّ الْأُمِّيِّ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the unlettered Nabi, and upon the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَام, and shower Your blessings upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the unlettered Nabi, as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed, You are praiseworthy and most glorious.

(٢١) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَوةً تَكُونُ لَكَ رِضًى وَلَهُ جَزَاءٌ وَلِحَقِّهِ أَدَاءٌ وَ أَعْطِهِ
الْوَسِيلَةَ وَالْفَضِيلَةَ وَالْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ وَاجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِهِ
أَفْضَلَ مَا جَازَيْتَ نَبِيًّا عَن قَوْمِهِ وَرَسُولًا عَن أُمَّتِهِ، وَصَلِّ عَلَى جَمِيعِ إِخْوَانِهِ مِنْ
النَّبِيِّينَ وَالصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah تَبَارَكَ وَتَعَالَى, shower your special mercy upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Your slave and Your messenger, the unlettered messenger, and upon the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. O Allah تَبَارَكَ وَتَعَالَى, shower your special mercy upon Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and upon the family of Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, such mercy which would please You and which is a reward for him, and which truly fulfils

his rights. And grant him Al-Waseelah and Al-Fadeelah (Your special Grace) and Al-Maqaam al-Mahmood (the honour of interceding to Allah ﷻ to commence the reckoning on the day of Qiyaamah) which You have promised him. Reward him on our behalf with a reward he is deserving of and reward him with the best You have ever rewarded a Nabi on behalf of his people and a messenger on behalf of his followers.

And shower Your mercy upon all his brothers from amongst the Ambiyaa and the righteous servants, O Most Merciful of those who show mercy.

(۲۲) 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 ﷻ, shower Your mercy upon Hazrat Muhammad ﷺ, the unlettered Nabi, and upon the family of Hazrat Muhammad ﷺ, as You showered Your mercy upon Hazrat Ebrahim ﷺ, and the family of Hazrat Ebrahim ﷺ, and shower Your blessings upon Hazrat Muhammad ﷺ, the unlettered Nabi, and upon the family of Hazrat Muhammad ﷺ, as You showered Your blessings upon Hazrat Ebrahim ﷺ and the family of Hazrat Ebrahim ﷺ. Indeed, You are praiseworthy and most glorious.

(۲۳) 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 مَّجِيدٌ، اللَّهُمَّ بَارِكْ عَلَيْنَا مَعَهُمْ، صَلَوَاتُ اللَّهِ وَصَلَوَاتُ الْمُؤْمِنِينَ
عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ

O Allah تَبَارَكَ وَتَعَالَى, shower your special mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and upon the people of his household as You showered mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your mercy upon us together with them. O Allah تَبَارَكَ وَتَعَالَى, shower Your blessings upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the people of his household in the manner You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your blessings upon us together with them.

(٢٤) اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى, shower Your special mercy, compassion and blessings upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as You showered upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious. And shower Your blessings upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious.

(٢٥) وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ

May Allah تَبَارَكَ وَتَعَالَى shower His special mercy upon Hazrat Muhammad
ﷺ, the unlettered Nabi.

(صِيغُ السَّلَامِ)

٢٦) اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All verbal praises, physical praises and monetary praises be for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Allah's choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity except Allah تَبَارَكَ وَتَعَالَى and I bear witness that Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

٢٧) اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All verbal praises, monetary praises and physical praises are for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Allah's choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity except Allah تَبَارَكَ وَتَعَالَى and I bear witness that Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

٢٨) اَلتَّحِيَّاتُ لِلّٰهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All verbal praises are for Allah تَبَارَكَ وَتَعَالَى, and all monetary praises and physical praises are for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Allah's choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity except Allah تَبَارَكَ وَتَعَالَى who is alone and has no partner, and I bear witness that Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

(٢٩) اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All verbal praises which are full of blessings, all physical praises and all monetary praises are for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Allah's choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity except Allah تَبَارَكَ وَتَعَالَى, and I bear witness that Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

(٣٠) بِسْمِ اللَّهِ وَبِاللَّهِ ، اَلتَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ 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 تَبَارَكَ وَتَعَالَى and with the assistance of Allah تَبَارَكَ وَتَعَالَى. All verbal praises, physical praises and monetary praises be for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you,

O Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Allah's choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى.

I bear witness that there is no deity except Allah تَبَارَكَ وَتَعَالَى and I bear witness that Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger. I ask Allah تَبَارَكَ وَتَعَالَى for Paradise and I seek His refuge from Jahannum.

(٣١) التَّحِيَّاتُ الرَّكَائِيَةُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All verbal praises and all pure actions are for Allah تَبَارَكَ وَتَعَالَى, and all monetary praises and all physical praises are for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Allah's choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity except Allah تَبَارَكَ وَتَعَالَى, and I bear witness that Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

(٣٢) بِسْمِ اللَّهِ وَبِاللَّهِ خَيْرِ الْأَسْمَاءِ، التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أُرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا، وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، اَللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي

I begin with the name of Allah and with the assistance of Allah تَبَارَكَ وَتَعَالَى, whose name is the best of all names. All verbal praises, all monetary devotions and all physical praises are for Allah تَبَارَكَ وَتَعَالَى. I bear witness

that there is no deity except Allah تَبَارَكَ وَتَعَالَى, who is alone and has no partner, and I bear witness that Hazrat Muhammad ﷺ is His servant and His messenger. He sent him with the truth as a bearer of glad-tidings and as a warner. (And I bear witness) that the Final Hour is coming without any doubt. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi ﷺ, and Allah's choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى. O Allah, forgive me and guide me.

(۳۳) التَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَاةُ وَالْمُلْكُ لِلَّهِ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

All verbal praises, all monetary devotions, all physical praises, and the entire kingdom belongs to Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi ﷺ, and Allah's choicest mercies and blessings.

(۳۴) بِسْمِ اللَّهِ، التَّحِيَّاتُ لِلَّهِ الصَّلَاةُ لِلَّهِ الرَّزَاكِيَّاتُ 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 in the name of Allah تَبَارَكَ وَتَعَالَى. All verbal praises, all physical praises and all pure actions are for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi ﷺ, and Allah's choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity

except Allah تَبَارَكَ وَتَعَالَى, and I bear witness that Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

(٣٥) التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الرَّكِيَّاتُ 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 praises, monetary devotions, physical praises and pure actions are for Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity except Allah تَبَارَكَ وَتَعَالَى, who is alone and has no partner, and I bear witness that Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Allah's choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى.

(٣٦) التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الرَّكِيَّاتُ 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 praises, monetary devotions, physical praises and pure actions are for Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity except Allah تَبَارَكَ وَتَعَالَى, and I bear witness that Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Allah's choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى.

(۳۷) التَّحِيَّاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

All verbal praises and physical forms of worship are for Allah تَبَارَكَ وَتَعَالَى.

May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Allah's تَبَارَكَ وَتَعَالَى choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى.

(۳۸) 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 praises, physical praises and monetary devotions are for Allah

تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Allah's تَبَارَكَ وَتَعَالَى choicest mercies. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity except Allah تَبَارَكَ وَتَعَالَى, and I bear witness that Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

(۳۹) 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 verbal praises that are full of blessings, physical praises and monetary devotions are for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Allah's تَبَارَكَ وَتَعَالَى choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity

except Allah تَبَارَكَ وَتَعَالَى, and I bear witness that Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

(٤٠) بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

I begin in the name of Allah تَبَارَكَ وَتَعَالَى, and may peace descend upon the Messenger of Allah تَبَارَكَ وَتَعَالَى.

يا رب صل وسلم دائماً أبداً على حبيبك خير المخلوق كلهم