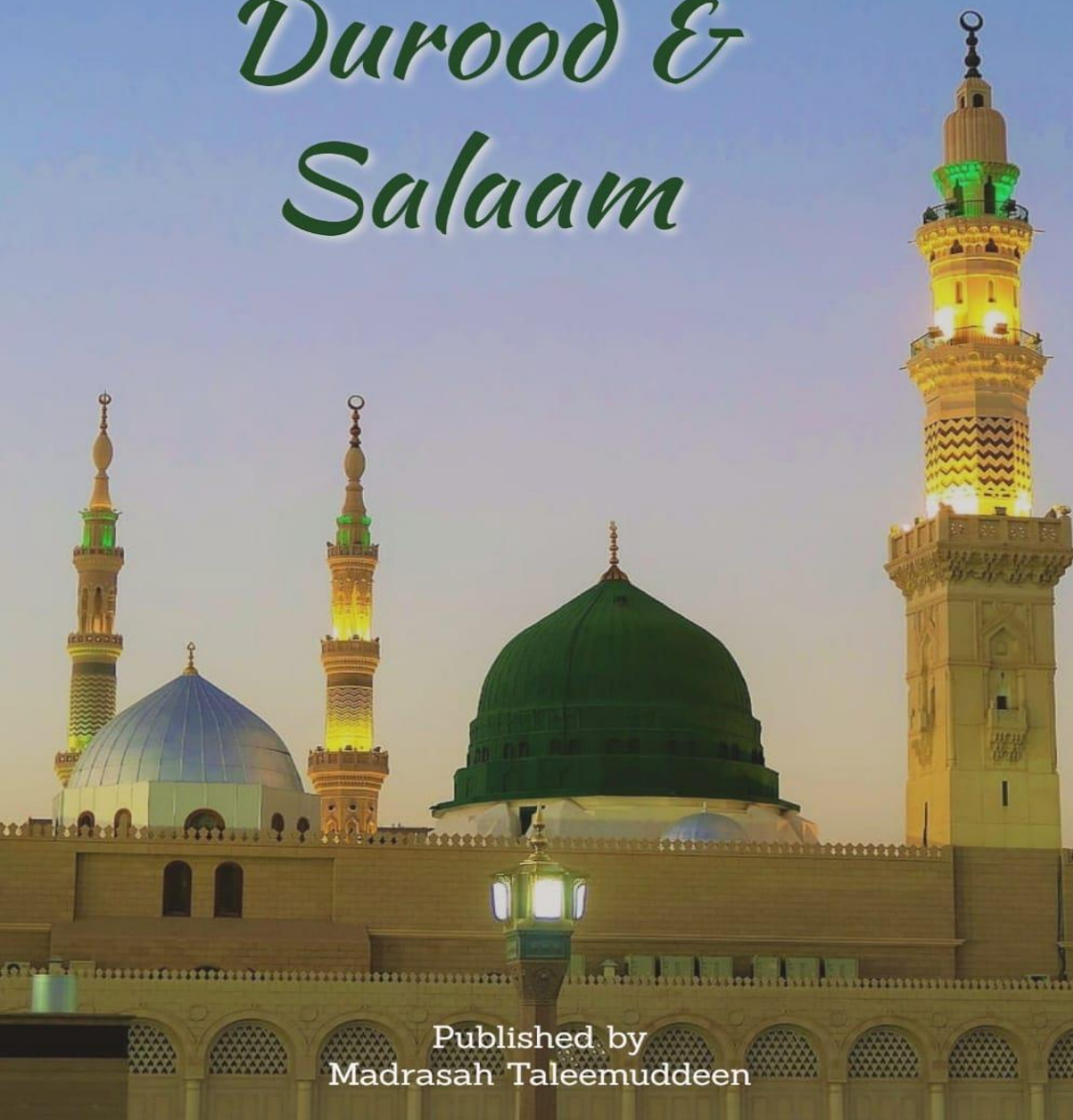


The Gift of Durood & Salaam



Published by
Madrasah Taleemuddeen

THE GIFT OF DUROOD AND SALAAM

*Virtues of Durood and incidents regarding love for
Rasulullah ﷺ*

PUBLISHED BY

MADRASAH TA'LEEMUDDEEN, ISIPINGO BEACH,

DURBAN, SOUTH AFRICA

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INTRODUCTION

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين
سيدنا ومولانا محمد وآله وصحبه أجمعين وبعد

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, the highest in rank and status is Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Not only was Rasulullah 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 nubuwwat of every Rasul and Nabi of the past was subject to accepting Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as his leader

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

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

Furthermore, when 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 *maqam-e-mahmood* to intercede for the entire humanity, his distinct position will be envied by all the Ambiyaa and Rasuls and their nations.

The blessings and virtues of 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 اللَّهُ عَنْهُمَا reports that a group of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were once sitting (in Masjid Nabawi) when Rasulullah ﷺ emerged (from his home) and came towards them. As he drew closer, he

¹ وَإِذَا أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتَقُولُنَّ بِهِ وَكُلْتُمْ بِمَا أَفْرَزْتُمْ وَأَخَذْتُمْ عَلَىٰ ذُلِّكُمْ إِعْرَاضًا قَالُوا أَفَرَأَيْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿١٠٠﴾ فَسَن تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْغَافِقُونَ (سورة آل

heard them engaged in a discussion among themselves. One of them said, “Indeed Allah تَبَارَكَ وَتَعَالَى chose Hazrat Ebrahim عَلَيْهِ السَّلَامُ as His khaleel (special friend).” Another said, “Hazrat Moosa عَلَيْهِ السَّلَامُ had the honour of conversing directly with Allah تَبَارَكَ وَتَعَالَى. A third said, “Hazrat 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 Hazrat 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. Certainly, Hazrat Ebrahim عَلَيْهِ السَّلَامُ is the khaleel of Allah تَبَارَكَ وَتَعَالَى, and there is no doubt in that. Hazrat Moosa عَلَيْهِ السَّلَامُ had the honour of conversing directly with Allah تَبَارَكَ وَتَعَالَى - this is an established fact. Hazrat Isa عَلَيْهِ السَّلَامُ is the kalimah and rooh of Allah تَبَارَكَ وَتَعَالَى, and this is certainly true. Hazrat 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 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, Rasulullah ﷺ is the greatest human being and the pinnacle of Allah’s تَبَارَكَ وَتَعَالَى creation. It is the ultimate honour for every ummati of Rasulullah ﷺ to be linked to Rasulullah ﷺ, the Imaam of all the Ambiyaa of Allah تَبَارَكَ وَتَعَالَى.

Rasulullah ﷺ is the source of hidaayat (guidance) for humanity at large, for it was none other than Rasulullah ﷺ 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 Rasulullah ﷺ.

Apart from this, when we study the mubaarak life of Rasulullah ﷺ, we begin to comprehend and appreciate the intense love that Rasulullah ﷺ possessed, not only for his family and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, but for every ummati until the day of

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: عجباً إن الله عز وجل اتخذ من خلقه خليلاً، اتخذ من إبراهيم خليلاً، وقال آخر: ماذا بأعجب من كلام موسى كلمه تكليماً، 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 يحرك حلق الجنة فيفتح الله لي فيدخلنيها ومعى فقراء المؤمنين ولا فخر، وأنا أكرم الأولين والآخرين ولا فخر (سنن الترمذي، الرقم: ٣٦١٦)

Qiyaamah. The perpetual concern and overwhelming anxiety that Nabi 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 Ta'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 Holy Qur'aan saying:

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾

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

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

﴿التوبة: ١٢٨﴾

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.

Thus, when Nabi 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 Rasulullah 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 Qur'aan Majeed:

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

Allah and His angels send blessings upon the Nabi ﷺ. O you who believe! Send Durood and salaam upon him.

Lamentably, on account of our busy schedules and preoccupation with commitments and mundane activities, we have drifted far away from Rasulullah ﷺ and lost track of our main objectives and priorities in life. In view of the present situation, the need was felt to once again rekindle the love of Rasulullah ﷺ within our hearts, thereby enabling us to understand and follow the way of his mubaarak sunnah and reach Allah تَبَارَكَ وَتَعَالَى.

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 Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the day of Qiyaamah.

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

(Mufti) Zakariyya Makada

CHAPTER ONE

The Command of Durood in the Qur'aan Majeed

The Qur'aan 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 Qur'aan 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 Qur'aan 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

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

In this verse, Allah تَبَارَكَ وَتَعَالَى has honoured Rasulallah صَلَّى اللَّهُ 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 السَّلَام, Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

After examining the verse, one will find that Allah تَبَارَكَ وَتَعَالَى first mentions salaah alan Nabi coming from Himself, and then from the angels, and lastly, He commands the believers that they too should recite salaah alan Nabi صَلَّى اللَّهُ 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 salaah upon Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at all times. What greater honour can there be for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the believers are commanded to join Allah تَبَارَكَ وَتَعَالَى and the angels in this blessed act!³

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

³ Al-Qawlul Badee pg. 85 ; Fazaail-e-Durood-Urdu pg.9

It is also mentioned that the great honour granted to Rasulullah ﷺ far exceeds the honour that was granted to Nabi Aadam عَلَيْهِ السَّلَام through the angels making sajdah before him.

The reason is that in the case of Nabi Aadam عَلَيْهِ السَّلَام, only the angels were commanded to make sajdah to him, whereas in the case of Rasulullah ﷺ, Allah تَبَارَكَ وَتَعَالَى Himself also sends salaam upon Nabi ﷺ, together with the believers and the angels.

THE MEANING OF SALAAT AND SALAAM

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

The Ulama state that the meaning of salaam upon Nabi ﷺ 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 salaam.

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

is from the side of the angels and believers, then it would refer to a different type of praise, honour and mercy.

Hazrat Sheikhul Hadith, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ 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 also sends salaah on Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In other words, He honours Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with loving kindness and special affection. The angels also recite salaah, but with a different type of affection, according to their own position and rank. Thereafter, the believers are ordered to recite salaah upon Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in accordance with their position.”⁴

The author of Rooh-ul-Bayaan writes:

According to some Ulama, the meaning of Allah's تَبَارَكَ وَتَعَالَى mercy on Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 salaah alan Nabi by

⁴ Fazaail-e-Durood-Urdu pg.11

the angels refers to their dua in favour of 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 by reciting Durood and salaam upon him.⁵

Hazrat Moulana Fadhl-ur-Rahmaan Ganj Muraadabaadi رَحْمَةُ اللَّهِ has translated Durood as the shower of Allah's تَبَارَكَ وَتَعَالَى love upon Rasulullah ﷺ.⁶

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 Rasulullah ﷺ.⁷

THE GREATEST DUROOD

Allaamah Sakhaawi رَحْمَةُ اللَّهِ has mentioned that when the following verse of the Qur'aan Majeed was revealed:

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

Allah and His angels send blessings upon the Nabi ﷺ. O you who believe! Send Durood and salaam upon him.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ came to Rasulullah ﷺ and asked, “O Rasul of Allah ﷺ! We know the manner of sending salaam

⁵ Roohul Bayaan 7/222

⁶ Mawaaz of Hazrat Mufti Mahmood Hasan Gangohi (English) vol.1 pg. 157

⁷ Mawaaz of Hazrat Mufti Mahmood Hasan Gangohi (English) vol.1 pg. 158

upon you, as you have taught us how to recite salaam in the Tashahhud of salaah. However, we want to know how to recite salaah upon you, as Allah تَبَارَكَ وَتَعَالَى has commanded us in the Qur'aan Majeed to send salaah upon you.”⁸

In reply to this question, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ the Durood-e-Ebrahim.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ اللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ

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

The narration of Bukhaari Shareef reported by Hazrat Abdur Rahmaan bin Abi Layla رَحِمَهُ اللَّهُ sheds light upon the manner in which Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ the

⁸ وفي بعض طرق الحديث عند سعيد بن منصور وأحمد والترمذي وإسماعيل القاضي والسخري وأبي عوانة والبيهقي والخلفي 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)

Durood-e-Ebrahim and the great importance and significance that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ showed towards the Durood-e-Ebrahim.⁹

Hazrat Abdur Rahmaan bin Abi Layla رَحِمَهُ اللَّهُ 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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" I replied, "Yes indeed! Please give it to me!" He then said, "Once, we asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! How should we recite salaah upon you? Surely Allah تَبَارَكَ وَتَعَالَى has already taught us how to send salaam upon you.' Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed, You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, 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

⁹ Saheeh Bukhaari #3370

عَلَيْهِ السَّلَامُ and the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ. Indeed, You are praiseworthy and most glorious.” (Saheeh Bukhaari #3370)

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya Kandhelwi رَحِمَهُ اللَّهُ 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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or his mubaarak Ahaadith. Such things were much more precious in their sight, 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.¹⁰

Allaamah Sakhaawi رَحِمَهُ اللَّهُ states that the most virtuous Durood is the Durood-e-Ebrahim reported in the Hadith of Hazrat Ka'b bin Ujrah رَضِيَ اللَّهُ عَنْهُ in view of the fact that Rasulullah 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 Qur'aan Majeed.¹¹

Allaamah Nawawi رَحِمَهُ اللَّهُ has mentioned in his kitaab “Rawdah” that if a person takes an oath that he will recite the most

¹⁰ Fazaail-e-Durood-Urdu pg. 56

¹¹ Al-Qawlul Badee pg. 142

virtuous salaah upon Rasulullah ﷺ, he will be considered to have fulfilled the oath if he recites the Durood-e-Ebrahim.¹²

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 salaah upon Rasulullah ﷺ?" He replied by dictating the words mentioned in Durood-e-Ebrahim.¹³

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.



There are numerous versions of Durood that are narrated from various Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who learnt these Durood directly from Rasulullah ﷺ. 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 Rasulullah ﷺ taught different versions to different Sahaabah رَضِيَ اللَّهُ عَنْهُمْ so that no specific form of Durood can be considered obligatory.¹⁴

¹² Rawdatut Taalibeen 11/65

¹³ Shaami 1/512

¹⁴ Fazaail-e-Durood-Urdu pg. 58



It should be borne in mind that the duty of reciting Durood is a separate matter and the recitation of a specific version of Durood which has been reported from Rasulullah ﷺ is a different matter. Hence, if one recites a Durood which is not reported from Rasulullah ﷺ, it will be permissible, though reciting the version reported from Rasulullah ﷺ is more virtuous and rewarding.

CHAPTER TWO

The Rights of Rasulullah ﷺ

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

السلام اے سید اولاد آدم السلام اے باعث ایجاد عالم السلام

“Salaam be upon you, O leader of the children of Aadam ﷺ. Salaam be upon you, O means of the existence of the universe.”¹⁵

Rasulullah ﷺ was the means for us receiving the Qur’aan 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 تبارک وتعالى. Therefore, he is the means of us receiving every deeni bounty bestowed upon us from Allah تبارک وتعالى in this world and the next. Hence, Rasulullah ﷺ enjoys more rights over us than any other person.

¹⁵ Mawaaziz of Hazrat Mufti Mahmood Hasan Gangohi (English) vol.1 pg. 160

The obligations we owe to Rasulullah 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 Rasulullah ﷺ for the favours that one has received from him, and one will be fulfilling the rights that he owes to Rasulullah ﷺ.

The Obligation of Love

The first obligation is that we inculcate true love for Rasulullah ﷺ. It is reported in the Hadith that one's Imaan will not be perfect unless one loves Rasulullah ﷺ more than he loves himself, his parents, children and all the creation.¹⁶

On one occasion, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ addressed Rasulullah ﷺ saying, “O Rasul of Allah ﷺ! I love you more than everyone, besides myself!” Rasulullah ﷺ said, “O Umar! One cannot be a perfect believer until he loves me more than everything, including himself.” Thereafter, Hazrat Umar

¹⁶ صحيح البخاري ، الرقم: ١٥

ﷺ mentioned, “O Rasul of Allah ﷺ! I now love you more than everything, including myself.” Rasulullah ﷺ then said, “Now your imaan is perfect.”¹⁷

Without us developing our love for Rasulullah 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.

The Obligation of Firm Belief and Confidence

The second obligation is that we have firm belief in Rasulullah ﷺ and wholeheartedly accept whatever he informs us of. There were many people of the Quraish who truly loved Rasulullah 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 Rasulullah ﷺ, one should believe in Rasulullah 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 Rasulullah ﷺ should assume the form of ‘aqeedat’. Aqeedat is for one to believe that Rasulullah ﷺ is his greatest benefactor and that everything which Rasulullah ﷺ

¹⁷ صحيح البخاري ، الرقم: ٦٦٣٢

mentioned is the absolute truth and the only path to success. Similarly, he should not equate any person's command to the command of Rasulullah ﷺ.

The Obligation of Obedience

The third right that Rasullullah ﷺ enjoys over us is the right of obedience. Together with having the greatest love and aqeedat (believing in Rasulullah 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 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 Rasulullah ﷺ.

The Advice of Rasulullah ﷺ to Hazrat Faatimah رَضِيَ اللَّهُ عَنْهَا

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

The proof of her love for Rasulullah ﷺ can be understood from the Hadith in which Rasulullah ﷺ mentioned, “Faatimah رَضِيَ اللَّهُ عَنْهَا is part of me. Whoever harms her, harms me.”¹⁸ Similarly, the proof of her aqeedat can be understood from the Hadith wherein Rasulullah ﷺ said, “Faatimah رَضِيَ اللَّهُ عَنْهَا is the leader of the women in Jannah.”¹⁹

However, despite the high level of her love and aqeedat for Rasulullah ﷺ, Rasulullah ﷺ gave her the following advice, “O Faatimah! 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).”²⁰

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

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

On one occasion, Rasulullah 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

¹⁸ صحيح البخاري ، الرقم: ٣٧١٤

¹⁹ سنن الترمذي ، الرقم: ٣٧٨١

²⁰ صحيح البخاري ، الرقم: ٢٧٥٣

the masjid. However, on account of the instruction of Rasulullah ﷺ, he immediately sat where he was, without entering the masjid. In other words, he did not think to himself that this instruction only applied to those in the masjid.²¹

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ always kept death before them. Hence, Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ thought to himself, "If I die before entering the masjid, then tomorrow, on the Day of Qiyaamah, if Allah تَبَارَكَ وَتَعَالَى has to ask me, 'When you heard the instruction of My Nabi ﷺ to sit, then why did you not obey?' then what reply will I have?" Hence, he immediately sat down.

Rasulullah ﷺ 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 Rasulullah ﷺ, 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 Rasulullah ﷺ, he must similarly fulfil the obligation of sending Durood and salaam upon Rasulullah ﷺ.

²¹ سنن أبي داود، الرقم: ١٠٩١

Rasulullah 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.”

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

Hazrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah 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).”²²

The Statement of Hafiz Izzuddeen bin Abdus Salaam رَحِمَهُ اللَّهُ

Hafiz Izzuddeen bin Abdus Salaam رَحِمَهُ اللَّهُ says, “Our Durood upon Rasulullah 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. 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 ﷺ. 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 Rasulullah ﷺ, and that is by reciting Durood upon him. Since we are unable to

²² الترغيب و الترهيب الرقم ٢٥٨٣

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 اللَّهُ عَلَيْهِ وَسَلَّمَ according to His (Allah تَبَارَكَ وَتَعَالَى) majesty and exalted position.”²³

The Statement of Allaamah Zarqaani رَحْمَةُ اللَّهِ

Allaamah Zarqaani رَحْمَةُ اللَّهِ 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 Qur’aan Majeed regarding reciting Durood upon Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), as well as fulfilling some of the rights we owe to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.²⁴

²³ Fazaail-e-Durood (Urdu) pg. 15

²⁴ Fazaail-e-Durood (Urdu) pg. 15

CHAPTER THREE

THE VARIOUS MASAAIL PERTAINING TO DUROOD

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

1. The Ulama are unanimous on the view that reciting Durood upon Rasulullah ﷺ once in a lifetime is fardh-e-ain (obligatory) upon every individual. This is due to the injunction of the Qur'aan Majeed that commands the believers to recite Durood upon Rasulullah ﷺ.
2. Whenever one hears the mubaarak name of Rasulullah ﷺ in any gathering, then it is waajib upon him to recite Durood upon Rasulullah ﷺ.
3. There are two views of the Fuqahaa in regard to the law of reciting Durood when the blessed name of Rasulullah ﷺ is repeated several times in a gathering. Is it compulsory to recite Durood every time one hears the mubaarak name of 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 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 Rasulullah ﷺ in the gathering.



Hazrat Mufti Mahmood Hasan Gangohi رَحْمَةُ اللهِ عَلَيْهِ mentioned that there is leniency in the first view, while there is caution in the second view. However, the dictates of love and reverence to Rasulullah ﷺ demand that one should recite Durood every time one hears the mubaarak name of Rasulullah ﷺ.²⁵

Rasulullah ﷺ said, “That person is a miser who hears my blessed name and does not recite Durood upon me.”²⁶

4. Apart from this, reciting Durood upon Rasulullah ﷺ in salaah is sunnah (i.e. after the tashahhud, before one completes the salaah).

²⁵ Mawaaiz of Hazrat Mufti Mahmood Hasan Gangohi (English) vol.1 pg. 157

²⁶ سنن الترمذي الرقم: ٣٥٤٦

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5. In salaah, reciting Durood upon Rasulullah ﷺ in any other posture besides tashahhud is makrooh.
 6. During the khutbah, when the blessed name of Rasulullah ﷺ is mentioned, then one should not verbally recite Durood, but rather one should recite Durood in one's heart.
 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.
 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

اللهم صل على آل محمد

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

ﷺ!

Rather, he should say:

اللهم صل على محمد وعلى آل محمد

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

9. It is forbidden to recite Durood for worldly motives e.g. to promote one's merchandise before the customer.

10. When the blessed name of Rasulullah ﷺ is written, Durood and salaam should also be written in full. One should not abbreviate the Durood and salaam by writing s.a.w, PBUH or in Arabic, صلعم. This is regarded as disrespectful.

Hazrat 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 Rasulullah ﷺ. 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 Thaanwi رَحْمَةُ اللَّهِ has also mentioned that Sheikh ibnu Hajar Makki رَحْمَةُ اللَّهِ stated that a man would only write صلى الله عليه without writing وسلم. Once, he had seen Rasulullah ﷺ in a dream and Rasulullah ﷺ 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.²⁷

11. It is mustahab and an act of great reward to add the word ‘sayyiduna’ to the blessed name of Rasulullah ﷺ when mentioning the blessed name of Rasulullah ﷺ.

²⁷ Zaadus Sa'eed pg.22

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

13. The Ulama explain that there are many occasions when reciting Durood upon Rasulullah ﷺ 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 Rasulullah ﷺ.
- When commencing with the writing of a kitaab.
- At the beginning of a khutbah
- When awakening for Tahajjud
- When faced with difficulties.²⁸

CHAPTER FOUR

Virtues of Durood

Hazrat Sheikhul Hadith, Moulana Muhammad Zakariyya 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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had done to the Ummah can never be counted, let alone repaid.

In view of this, even if any amount of people remain perpetually occupied and engaged in reciting Durood, it will fall far short of fulfilling the rights owed to 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.



Allaamah Sakhaawi رَحْمَةُ اللَّهِ has briefly stated the various virtues acquired through reciting Durood.²⁹ These virtues are listed below:

²⁹ القول البدیع ص ۲۳۵



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- Allah تَبَارَكَ وَتَعَالَى confers Durood upon the reciter
 - The angels confer Durood upon the reciter
 - Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself confers Durood upon the reciter
 - Durood expiates sins
 - 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, Durood causes sins to be forgiven and secures the reward of setting slaves free
 - Durood secures safety from dangers
 - It causes one to benefit from the intercession and testimony of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Qiyaamah
 - It secures the pleasure of Allah تَبَارَكَ وَتَعَالَى and His mercies



- 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 the good deeds to outweigh the evil deeds on the scale
- It will guarantee one a place by the pond of Kowthar
- It will save one from thirst on the Day of Qiyaamah
- It will secure salvation from Jahannam
- It will assist one to cross easily over the bridge of Siraat
- 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

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- It dispels poverty and neediness
 - All means of good can be sought through it
 - It will cause the reciter to be close to Rasulallah ﷺ on the Day of Qiyaamah and his family, children and grandchildren will all benefit from this
 - Even the person on whose behalf Durood is recited will benefit likewise and will be brought closer to Rasulallah ﷺ.
 - 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 Rasulallah ﷺ in his dreams
 - It causes the reciter to remain safe from the sin of gheebah (backbiting)

Durood is an extremely blessed act. It is, in fact, the best of all good deeds and the most beneficial of all deeds, which intelligent people are inclined towards. These will be the people who wish to amass the treasures of the Akhirah and wish to reap the most benefit from permissible actions.



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

After mentioning the narrations, Allaamah Sakhaawi رَحِمَهُ اللهُ states 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 Iqlishi 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.³⁰

³⁰ This article has been extracted from Fazaa'il-e-Durood of Hazrat Sheikh, Moulana Muhammad Zakariyya رَحْمَةُ اللهِ عَلَيْهِ. (Urdu, pg. 50-53)

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, Rasulallah 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) Hazrat 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.’””³¹

³¹ عن عبد الرحمن بن عوف رضي الله عنه قال خرج رسول الله صلى الله عليه وسلم فاتبعته حتى دخل نخلا فسجد 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

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).’”³²

قال الحاكم: هذا حديث صحيح الإسناد، ولم يخرجاه وأقره الذهبي (المستدرک للحاکم الرقم ٢٠١٩)

^{٣٢} عن أبي طلحة الأنصاري رضي الله عنه قال أصبح رسول الله صلى الله عليه وسلم يوما 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 عشر حسنات ومحا عنه عشر سيئات ورفع له عشر درجات ورد عليه مثلها (مسند أحمد الرقم ١٦٣٥٢ ، سنن النسائي الرقم ١٢٨٣)

وعن أبي طلحة الأنصاري رضي الله عنه قال أصبح رسول الله صلى الله عليه وسلم يوما 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 رواه أحمد والنسائي

وفي رواية لا أحد أن رسول الله صلى الله عليه وسلم جاء ذات يوم السرور يرى في وجهه فقالوا يا رسول الله إنا لنرى السرور في وجهك فقال إنه أتاني الملك فقال يا محمد أما يرضيك أن ربك عز وجل يقول إنه لا يصلي عليك أحد من أمتك إلا صليت عليه عشرا ولا يسلم عليك أحد من أمتك إلا سلمت عليه عشرا قال بلى

ورواه ابن حبان في صحيحه بنحو هذه ورواه الطبراني ولفظه قال دخلت على رسول الله صلى الله عليه وسلم وأسأله وجهه تبرق فقلت يا رسول الله ما رأيتك أطيب نفسا ولا أظهر بشرا من يومك هذا قال وما لي لا تطيب نفسي ويظهر بشري وإنما فارقت جبريل عليه السلام الساعة فقال يا محمد من صلى عليك من أمتك صلاة كتب الله له بها عشر حسنات ومحا عنه عشر سيئات ورفع بهما عشر درجات وقال له الملك مثل ما قال لك فقلت يا جبريل وما ذاك الملك قال إن الله عز وجل وكل ملكا من لدن خلقك إلى أن يعينك لا يصلي عليك أحد من أمتك إلا قال وأنت صلى الله عليك (الترغيب والترهيب الرقم ٢٥٦٧)

Virtue Two – Receiving Ten Mercies

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ 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.”³³

Virtue Three – Receiving Ten Blessings

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sends salutations upon me once, Allah تَبَارَكَ وَتَعَالَى will write for him ten virtues (in his book of deeds).”³⁴

Virtue Four – Ten Ranks Raised

Hazrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sends salutations upon me once, Allah تَبَارَكَ وَتَعَالَى will send ten blessings upon him, ten of his sins will be erased and his rank will be raised by ten stages.”³⁵

Virtue Five – Sins being Expiated

Hazrat Abu Burdah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Whoever from my Ummah conveys one Durood upon me sincerely from

³³ عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال من صلى علي واحدة صلى الله عليه عشرا (صحيح مسلم الرقم ٤٠٨)

³⁴ عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من صلى علي مرة واحدة كتب الله عز وجل له بها عشر حسنات (مسند أحمد الرقم ٧٥٦١)

قال الهيثمي في مجمع الزوائد: رواه أحمد، ورجاله رجال الصحيح غير ربيعة بن إبراهيم، وهو ثقة مأمون. (مجمع الزوائد الرقم ١٧٢٨٢)

³⁵ 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)

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.”³⁶

Virtue Six - Earning the Immense Mercy of Allah تَبَارَكَ وَتَعَالَى

Hazrat ‘Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ and Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrate that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Send salutations upon me, Allah تَبَارَكَ وَتَعَالَى will shower mercy upon you.”³⁷

Virtue Seven – Earning the Reward of Freeing Ten Slaves

Hazrat Baraa’ bin ‘Aazib رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites Durood upon me once, then in lieu of 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 ”.³⁸

Virtue Eight – Receiving Seventy Rewards

Hazrat ‘Abdullah bin ‘Amr bin ‘Aas رَضِيَ اللَّهُ عَنْهُ 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

³⁶ عن أبي بردة بن نيار رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صلى علي من أمني صلاة مخلصا من قلبه صلى الله عليه بما عشر صلوات ورفع به عشر درجات وكتب له بها عشر حسنات ومحا عنه عشر سيئات (السنن الكبرى للنسائي الرقم ٩٨٠٩)

³⁷ عن ابن عمر وأبي هريرة رضي الله عنهم قالوا قال رسول الله صلى الله عليه وسلم صلوا علي صلى الله عليكم أخرجه ابن عدي في الكامل والتميزي من طريقه (القول البدیع ص ١٠٠ ، كنز العمال الرقم ٢١٦٨)

³⁸ عن البراء بن عازب رضي الله عنه أن النبي صلى الله عليه وسلم قال من صلى علي مرة كتب الله له عشر حسنات ومحا عنه عشر سيئات ورفع به عشر درجات وكن له عدل عشر رقاب رواه ابن أبي عاصم في كتاب الصلاة عن مولى للبراء لم يسمه عنه (الترغيب والترهيب الرقم ٢٥٦٣ ، القول البدیع ص ٢٤٥)

*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)."*³⁹

Virtue Nine – Earning One Qeeraat of Reward

*Hazrat ‘Ali bin Abi Taalib رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ 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.”*⁴⁰

³⁹ عن عبد الله بن عمرو بن العاص رضي الله عنهما قال من صلى على النبي صلى الله عليه وسلم واحدة صلى الله تعالى عليه وملائكته بها سبعين صلاة فليقل عبد من ذلك أو ليكثر رواه أحمد وابن زنجويه في ترغيبه بإسناد حسن وحكمه الرفع إذ لا مجال للإجتهد فيه (القول البدیع ص ۲۳۷)

عبد الله بن عمرو، يقول: «من صلى على رسول الله صلى الله عليه وسلم صلاة صلى الله عليه، وملائكته سبعين صلاة فليقل عبد من ذلك أو ليكثر» (مسند أحمد الرقم ۶۶۰۵)

وعنه رضي الله عنه قال من صلى على النبي صلى الله عليه وسلم واحدة صلى الله عليه وملائكته سبعين صلاة رواه أحمد بإسناد حسن (الترغيب والترهيب الرقم ۲۵۶۶)

وعن عبد الله بن عمرو قال: من صلى على النبي - صلى الله عليه وسلم - واحدة، صلى الله عليه وملائكته سبعين صلاة. رواه أحمد، وإسناده حسن. (مجمع الزوائد الرقم ۱۷۲۸۳)

⁴⁰ عن علي بن أبي طالب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : من صلى علي صلاة كتب الله له قيراطا والقيراط مثل أحد أخرجه عبد الرزاق بسند ضعيف (القول البدیع ص ۲۶۵)

مصنف عبد الرزاق الرقم ۱۵۳

عن علي قال: "قلت يا رسول الله أي الليل أفضل؟" قال: "جوف الليل الآخر، ثم الصلاة مقبولة إلى صلاة الفجر، ثم لا صلاة إلى طلوع الشمس ثم الصلاة مقبولة إلى صلاة العصر، ثم لا صلاة حتى تغرب الشمس"، قلت: "يا رسول الله كيف صلاة الليل؟" قال: "مثنى مثنى"، قلت: "كيف صلاة النهار؟" قال: "أربعاً أربعاً"، قال: "ومن صلى على صلاة كتب الله له قيراطا والقيراط مثل أحد، وإن العبد إذا قام يتوضأ فغسل كففيه خرجت ذنوبه من كففيه، ثم إذا مضمض واستنشق خرجت ذنوبه من خياشيمه، ثم إذا غسل وجهه خرجت ذنوبه من وجهه وسمعته وبصره ثم إذا غسل ذراعيه خرجت ذنوبه من ذراعيه، ثم إذا مسح برأسه خرجت ذنوبه من رأسه، ثم إذا غسل رجله خرجت ذنوبه من رجله، ثم إذا قام إلى الصلاة خرج من ذنوبه كيوم ولدته أمه". "عب وسنده حسن". (كنز العمال الرقم ۲۲۴۷۷)

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

Hazrat ‘Abdullah bin Mas‘ood رَضِيَ اللهُ عَنْهُ reports that 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.”⁴¹

Hazrat Abu Umaamah رَضِيَ اللهُ عَنْهُ reports that 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).”⁴²

⁴¹ 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)

وعن ابن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أولى الناس بي يوم القيامة أكثرهم علي صلاة رواه الترمذي وقال حسن غريب وصححه ابن حبان وذكره ابن السكن في صحاحه وقال فيه دليل على أن أولى الناس برسول الله صلى الله عليه وسلم أصحاب الحديث إذ ليس من هذه الأمة قوم أكثر منهم علي صلاة علي عليه وسلم (تحفة المحتاج إلى أدلة المنهاج لابن الملقن الرقم ٦٦٥)

⁴² عن أبي أمامة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أكثروا علي من الصلاة في كل يوم الجمعة فإن صلاة أمتي تعرض علي في كل يوم جمعة فمن كان أكثرهم علي صلاة كان أقربهم مني منزلة رواه البيهقي بإسناد حسن إلا أن مكحولاً قيل لم يسمع من أبي أمامة (الترغيب والترهيب الرقم ٢٥٨٣)

يكره أن يفرد الصلاة ولا يسلم أصلاً أما لو صلى في وقت وسلم في وقت آخر فإنه يكون ممثلاً واستدل به علي فضيلة الصلاة علي النبي صلى الله عليه وسلم من جهة ورود الأمر بها واعتناء الصحابة بالسؤال عن كيفيةها وقد ورد في التصريح بفضلها أحاديث قوية لم يخرج البخاري منها شيئاً منها ما أخرجه مسلم من حديث أبي هريرة رفعه من صلى علي واحدة صلى الله عليه عشراً وله شاهد عن أنس عند أحمد والنسائي وصححه بن حبان وعن أبي بردة بن نيار وأبي طلحة كلاهما عند النسائي ورواهما ثقات ولفظ أبي بردة من صلى علي من أمتي صلاة مخلصاً من قلبه صلى الله عليه بها عشر صلوات ورفعها بها عشر درجات وكتب له بها عشر حسنات ومحا عنه عشر سيئات ولفظ أبي طلحة عنده نحوه وصححه بن حبان ومنها حديث بن مسعود رفعه إن أولى الناس بي يوم القيامة أكثرهم علي صلاة وحسنه الترمذي وصححه بن حبان وله شاهد عند البيهقي عن أبي أمامة بلفظ صلاة أمتي تعرض علي في كل يوم جمعة فمن كان أكثرهم علي صلاة كان أقربهم مني منزلة ولا بأس بسنده (فتح الباري ١٦٧/١)

Virtue Eleven - A Means of Purification from Sins

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 person, and I hope that I am blessed with this honour and position."⁴³

Virtue Twelve - Securing the Pleasure of Allah تَبَارَكَ وَتَعَالَى

Hazrat 'Aa'ishah رَضِيَ اللهُ عَنْهَا reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever wishes to meet Allah تَبَارَكَ وَتَعَالَى while Allah تَبَارَكَ وَتَعَالَى is pleased with him then he should recite abundant Durood upon me."⁴⁴

Virtue Thirteen - Securing the Dua of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hazrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever sends salutations upon me once, his salutations reach me (via

⁴³ عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال صلوا علي فإنها زكاة لكم واسألوا الله لي الوسيلة فإنها درجة في أعلى الجنة لا ينالها إلا رجل وأرجو أن أكون أنا هو (مسند أحمد الرقم ٨٧٧٠)

وعن أبي هريرة قال: قال رسول الله - صلى الله عليه وسلم -: «صلوا علي فإنها زكاة لكم، وسلوا لي الوسيلة من الجنة» فسألناه أو أخبرنا، فقال: "هي درجة في أعلى الجنة، وهي لرجل أرجو أن أكون ذلك الرجل". رواه البزار، وفيه داود بن علبه، ضعفه ابن معين والنسائي وغيرهما، ووثقه ابن غير، وقال موسى بن داود الضبي: حدثنا ذؤاد بن علبه وأثنى عليه خيرا، وقال ابن عدي: هو في جملة الضعفاء ممن يكتب حديثه. (مجمع الزوائد الرقم ١٨٢٧)

⁴⁴ عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: من سره أن يلقي الله راضيا (وفي لفظ وهو عنه راض) فليكثر من الصلاة علي (القول البدیع ص ٢٦٧)

أخرجه الديلمي في مسند الفردوس له ولبن عدي في الكامل أبو سعد في جرف المصطفى له وسنده ضعيف. (القول البدیع)

the angels) and I make dua for him. Over and above that, ten virtues are recorded for him.”⁴⁵

Virtue Fourteen - Assistance on the Bridge of Siraat

Hazrat ‘Abur Rahmaan bin Samurah رَضِيَ اللهُ عَنْهُ reports, “On one occasion, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to us and said, ‘Last night, I saw something extraordinary in a dream. I saw a man from my Ummah who was crossing the pul-siraat (the bridge over Jahannum). At times, he was crawling, at other times, he was dragging himself on his behind, and sometimes, 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.”⁴⁶

⁴⁵ عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم من صلى علي صلاة واحدة بلغتني صلاته وصليت عليه وكتب له سوى ذلك عشر حسنات (رواه الطبراني في الأوسط، وفيه راو لم أعرفه، وبقي رجاله ثقات. مجمع الزوائد الرقم ١٧٢٩٧، القول البديع ص ٢٣٩)

⁴⁶ عن عبد الرحمن بن سمرة رضي الله عنه قال: خرج علينا رسول الله صلى الله عليه وسلم فقال: إني رأيت البارحة عجبا رأيت رجلا من أمي يزحف على الصراط مرة ويحبو مرة ويتعلق مرة فجاءته صلاته علي فأخذت بيده فأقامته على الصراط حتى جاوز (القول البديع ص ٢٧٠) وعن عبد الرحمن بن سمرة قال: خرج رسول الله - صلى الله عليه وسلم - فقال: «إني رأيت البارحة عجبا، رأيت رجلا من أمي قد احتوشته ملائكة، فجاءه وضوءه فاستنقذه من ذلك. ورأيت رجلا من أمي قد سلط عليه عذاب القبر، فجاءته صلاته فاستنقذته من ذلك. ورأيت رجلا من أمي قد احتوشته الشياطين، فجاءه ذكر الله فخلصه منهم. ورأيت رجلا من أمي يلهث من العطش، فجاءه صيام رمضان فسقاه. ورأيت رجلا من أمي من 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 رجلا من أمي جاءه ملك الموت ليقبض روحه، فجاءته صلة الرحم، فقالت: إن هذا كان واصلًا لرحمه فكلهم، وكلموه وصار معهم. ورأيت رجلا من أمي يتقي وهج النار عن وجهه، فجاءته صدقة، فصارت ظلا على رأسه وسترا عن وجهه. ورأيت رجلا من أمي جاءته زبانية العذاب، فجاءه أمره بالمعروف ونهي عن المنكر، فاستنقذه من ذلك. ورأيت رجلا من أمي هوى في النار، فجاءته دموعه التي بكى من خشية الله فأخرجته من النار. ورأيت رجلا من أمي قد هوت صحيفته إلى شماله، فجاءه خوفه من الله فأخذ صحيفته في يمينه. ورأيت رجلا من أمي قد خف ميزانه، فجاءه إقراضه فنقل ميزانه. ورأيت رجلا من أمي يردد كما تردع الزعفة، فجاءه حسن ظنه بالله فسكن رعدته. ورأيت رجلا من أمي انتهى إلى أبواب الجنة فغلقت الأبواب دونه، فجاءته شهادة أن لا إله إلا الله فأخذت بيده فأدخلته الصراط حتى جاوز. ورأيت رجلا من أمي انتهى إلى أبواب الجنة فغلقت الأبواب دونه، فجاءته شهادة أن لا إله إلا الله فأخذت بيده فأدخلته

Virtue Fifteen - Seeking Goodness from its Source

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The one who recites the Qur’aan Majeed, praises Allah تَبَارَكَ وَتَعَالَى, recites Durood upon Rasulallah صَلَّى اللَّهُ 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).” ⁴⁷

Virtue Sixteen - Reward for the One who recites Durood when Hearing the Blessed Name of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The person in whose presence my name is taken should send salutations upon me, and whoever sends salutations upon me once, Allah تَبَارَكَ وَتَعَالَى will send ten blessings upon him.” ⁴⁸

الجنة». رواه الطبراني بإسنادين، في أحدهما سليمان بن أحمد الواسطي، وفي الآخر خالد بن عبد الرحمن المخزومي، وكلاهما ضعيف. (جمع الزوائد الرقم ١١٧٦٤)

⁴⁷ عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: من قرأ القرآن وحمد الرب وصلى على النبي صلى الله عليه وسلم ويستغفر ربه فقد طلب الخير مكانه (شعب الإيمان الرقم ٢٠٨٤)

وعن حسن، أظنه البصري رضي الله عنه قال قال رسول الله - صلى الله عليه وسلم - من قرأ القرآن وحمد ربه وصلى على النبي - صلى الله عليه وسلم - فقد التمس الخير من مظانه وأخرجه النعماني هكذا وهو في شعب الإيمان للبيهقي من حديث أبي هريرة رضي الله عنه مرفوعاً من قرأ القرآن وحمد الرب وصلى على النبي صلى الله عليه وسلم واستغفر ربه فقد طلب الخير من مظانه وسنده ضعيف. (القول البديع)

⁴⁸ عن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وسلم قال من ذكرت عنده فليصل علي ومن صلى علي مرة صلى الله عليه عشرة أخرجه أحمد وأبو نعيم والبخاري في الأدب المفرد وهو عند الطبراني في الأوسط بدون قوله ومن صلى علي مرة إلى آخره ورجاله رجال الصحيح (القول البديع ص ٢٣٧)

Virtue Seventeen - Earning the Special Dua of the Angels

Hazrat Aamir bin Rabee'ah رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites Durood upon me, the angels continuously send salaah 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."⁴⁹

Virtue Eighteen - Special Reward for Reciting One Hundred Durood

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever sends salutations upon me ten times, Allah تَبَارَكَ وَتَعَالَى will send salutations upon him one hundred times, and whoever sends salutations upon me one hundred times, Allah تَبَارَكَ وَتَعَالَى will send salutations upon him one thousand times, and whoever increases (salutations upon me) out of love (for me) and eagerness (for gaining reward), I will intercede and testify for him on the Day of Qiyaamah."⁵⁰

⁴⁹ 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 (ابن ماجة الرقم ٩٠٧)

هذا إسناده ضعيف عاصم بن عبيد الله وإن روى عنه شعبة ومالك وابن عيينة فقد قال فيه البخاري وأبو حاتم وغيرهما منكر الحديث ورواه الإمام أحمد وأبو بكر بن أبي شيبة في مسنديهما من طريق عاصم بن عبيد الله قال الحافظ عبد العظيم المنذري وعاصم وإن كان واهي الحديث فقد مشاه بعضهم وصححه له الترمذي قال وهذا الحديث حسن في المتابعة قلت ورواه أبو داود الطيالسي في مسنده عن شعبة به ورواه مسدد في مسنده عن يحيى بن سعيد عن شعبة به ورواه عبد بن حميد في مسنده حدثنا زيد بن الحباب عن شعبة به وأبو يعلى الموصلي في مسنده من طريق شعبة به (مصباح الزجاجة في زوائد ابن ماجة)

⁵⁰ عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال من صلى علي عشرا صلى الله عليه مئة ومن صلى علي مئة صلى الله عليه ألفا ومن زاد صباغة وشوقا كنت له شفيعا وشهيدا يوم القيامة (القول البدیع ص ٢٣٦: قال: أخرجه أبو موسى المديني بسند قال الشيخ مغلطى لا بأس به)

Virtue Nineteen – One Hundred Needs Being Fulfilled

Hazrat Jaabir رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites Durood upon me one hundred times daily, Allah تَبَارَكَ وَتَعَالَى will fulfil one hundred of his needs, seventy of the hereafter and thirty of this world.”⁵¹

Virtue Twenty – All Worldly and Deeni Needs being Sufficed

Hazrat Habbaan bin Munqiz رَحِمَهُ اللَّهُ reports that a certain Sahaabi once asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, should I devote one-third of the time I have allocated for dua to recite Durood upon you?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Yes, if you wish.” The Sahaabi then asked, “Should I devote two-thirds of that time for reciting Durood upon you?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again replied, “Yes, if you wish.” The Sahaabi then asked, “Should I devote all of that time for reciting Durood upon you?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.”⁵²

⁵¹ عن جابر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صلى علي في كل يوم مائة مرة قضى الله له مائة حاجة سبعين منها لآخرته و ثلاثين منها لدنياه (القول البديع ص ٢٧٧)

وعند ابن منده من وجه آخر عن جابر يرفعه: من صلى علي في كل يوم مائة مرة قضى الله له مائة حاجة: سبعين منها لآخرته وثلاثين منها لدنياه. وقال الحافظ أبو موسى المديني: إنه غريب. وله شاهد عن أنس لكن بغير يوم الجمعة وليلتها، وقد أوردته بجميع ألفاظه في كتابي "القول البديع". (الأجوبة المرضية فيما سئل السخاوي عنه من الأحاديث ٢٦٧)

⁵² عن محمد بن يحيى بن حبان عن أبيه عن جده رضي الله عنه أن رجلا قال يا رسول الله صلى الله عليه وسلم أجعل ثلث صلاتي عليك قال نعم إن شئت قال الثلثين قال نعم إن شئت قال فصلاتي كلها قال رسول الله صلى الله عليه وسلم إذا يكفئك الله ما أمهلك من أمر دنياك وآخرتك رواه الطبراني بإسناد حسن (الترغيب والترهيب الرقم ٢٥٧٨)

Virtue Twenty One– Being relieved of all Worries

Hazrat Ubayy bin Ka'b رَضِيَ اللهُ عَنْهُ reports: I once asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, “O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “As much as you desire.” I asked, “One quarter (i.e. one quarter of the time)?” Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “If you so wish, and if you increase it, it will be better for you.” I then asked, “One half?” Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “As much as you desire, and if you increase it, it will be better for you.” I then asked, “Two thirds?” Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “If you so wish, and if you increase it, it will be better for you.” I finally said, “O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, in that case, I resolve to devote all my time to conveying Durood upon you.” Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned, “Allah تَبَارَكَ وَتَعَالَى will make it a means of relieving you from all your worries and problems, and a means of atonement for your sins.”⁵³

Hazrat Habbaan bin Munqiz رَضِيَ اللهُ عَنْهُ reports that a certain Sahaabi once asked Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, “O Rasul of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, should I devote one-third of the time I have allocated for dua to recite Durood upon you?” Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “Yes, if you wish.” The Sahaabi then asked, “Should I devote two-thirds of that time for reciting Durood upon you?” Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again replied, “Yes, if you wish.” The Sahaabi then asked, “Should I devote all of that time for

⁵³ 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 لك قلت فالثلاثين قال ما شئت فإن زدت فهو خير لك قلت أجعل لك صلاتي كلها قال إذا تكفي هك ويغفر لك ذنبك (سنن الترمذي الرقم ٢٤٥٧ : وقال هذا حديث حسن)

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.”⁵⁴

Note: In this Hadith, the Sahaabi explained to Rasulallah ﷺ that he had reserved some time during the day or night to engage in making special dua. He further asked Rasulallah ﷺ whether it would be better for him to dedicate that entire time to reciting Durood, to which 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 Rasulallah ﷺ if he could recite Durood during a separate time that he had allocated for dua.

⁵⁴ عن محمد بن يحيى بن حبان عن أبيه عن جده رضي الله عنه أن رجلا قال يا رسول الله صلى الله عليه وسلم أجعل ثلث صلاتي عليك قال نعم إن شئت قال الثلاثين قال نعم إن شئت قال فصلاتي كلها قال رسول الله صلى الله عليه وسلم إذا يكفئك الله ما أهلك من أمر دنياك وأخرتك رواء الطبراني بإسناد حسن (الترغيب والترهيب الرقم ٢٥٧٨)

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

من شغله ذكرى عن مسألتي أعطيته أفضل ما أعطي السائلين

*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.*⁵⁵

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

It is reported that Rasulallah ﷺ said, “Whoever recites Durood upon me fifty times daily, I will make musaafahah (shake hands) with him on the day of Qiyaamah.”⁵⁶

Virtue Twenty Three – Seeing One’s Abode in Paradise

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah ﷺ said, “Whoever recites Durood upon me one thousand times daily, he will not die until he sees his abode in Paradise.”⁵⁷

⁵⁵ المصنف لابن أبي شيبه، الرقم: ٢٩٨٨٣

⁵⁶ قال النبي صلى الله عليه وسلم من صلى علي في يوم خمسين مرة صافحته يوم القيامة (ص ١٥) (القول البدیع ص ٢٨٩)

⁵⁷ روي عن انس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صلى علي في يوم الف مرة لم يمت حتى يرى مقعده من الجنة. (الترغيب والترهيب الرقم ٢٥٧٩ ، الترغيب في فضائل الأعمال لابن شاهين الرقم ١٩) ومنها: أن من صلى عليه صلى الله عليه وسلم في يوم ألف مرة.. لم يمت حتى يرى مقعده من الجنة. أخرج جمع- لكن مع ذلك هو حديث منكر-: أنه صلى الله عليه وسلم قال: «من صلى علي في يوم ألف مرة.. لم يمت حتى يرى مقعده من الجنة»، وفي لفظ: «لم يمت حتى يبشّر بالجنة» (الدر المنضود لابن حجر الهيتمي)

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

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ 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.”⁵⁸

Virtue Twenty Five - The Reward of Sadaqah through reciting Durood

Hazrat Abu Sa‘eed Khudri رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ 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.”

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

⁵⁸ عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: من صلى علي صلاة واحدة صلى الله عليه بها عشرة ومن صلى علي عشرة صلى الله عليه مائة ومن صلى علي مائة كتب الله له براءة من النفاق بين عينيه وبراءة من النار وأنزله الله يوم القيامة مع الشهداء (مجمع الزوائد الرقم ١٧٢٩٨). وقال: رواه الطبراني في الصغير والأوسط، وفيه إبراهيم بن سالم بن شبل المجيمي ولم أعرفه، وبقيته رجاله ثقات. وقال المنذري: وفي إسناده إبراهيم بن سالم بن شبل المجيمي لا أعرفه بجرح ولا عدالة (الترغيب والترهيب الرقم ٢٥٦٠)

O Allah تَبَارَكَ وَتَعَالَى! 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 muslimkeen, males and females.

Rasulullah 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."⁵⁹

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

Hazrat ibnu Umar رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulullah 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."⁶⁰

From 'Qoot-ul-Quloob', Allaamah Sakhaawi رَحِمَهُ اللَّهُ quotes that 'abundant Durood' mentioned in the above Hadith, refers to reciting Durood at least three hundred times daily. Hazrat Moulana Gangohi

⁵⁹ 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 فإنها زكاة وقال لا يشيع مؤمن خيراً حتى يكون منتهاه الجنة (صحيح ابن حبان الرقم ٩٠٣)

عن أبي سعيد الخدري أن رسول الله صلى الله عليه وسلم قال ربما كسب رجل مالا من حلال فأطعم نفسه ورجل يكون له مال يكون فيه الصدقة فقال اللهم صل على محمد عبدك ورسولك وصل على المؤمنين والمؤمنات والمسلمين والمسلمات فإنه له زكاة رواه أبو يعلى وإسناده حسن (مجمع الزوائد الرقم ١٧٣٢١)
(القول البديع ص ٢٧٤)

⁶⁰ 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 أخرجه الديلمي أيضاً بسند ضعيف (القول البديع ص ٢٧٨)

رَحْمَةُ اللَّهِ also instructed his followers to recite Durood upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ three hundred times daily.⁶¹

Virtue Twenty Seven – Increase in Sustenance

Hazrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ reports that on one occasion, a Sahaabi came to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and complained of poverty and difficulty in earning a livelihood. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 Ikhlās) once.” The Sahaabi did as instructed by Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Allah تَبَارَكَ وَتَعَالَى blessed him with such abundant sustenance that he even began to spend upon his neighbors and relatives.⁶²

Virtue Twenty Eight – Acceptance of Duas

Hazrat Umar رَضِيَ اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ has not been recited (i.e. there is no guarantee for their acceptance).”⁶³

⁶¹ Fazaail-e-Durood pg. 21

⁶² 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 وأقرأ قل هو الله أحد مرة واحدة ففعل الرجل فأدر الله عليه الرزق حتى أفاض على جيرانه وقراباته (القول البدیع ص ۲۷۹)

⁶³ عن عمر بن الخطاب قال: إن الدعاء موقوف بين السماء والأرض لا يصعد منه شيء حتى تصلي على نبيك صلى الله عليه وسلم (سنن الترمذي الرقم ۴۸۶)

Hazrat Anas (radhiyallahu ‘anhu) reports that Rasulullah (sallallahu ‘alaihi wasallam) said, “Every dua is suspended until Durood is recited upon Rasulullah (sallallahu ‘alaihi wasallam).”⁶⁴

Hazrat Ali (radhiyallahu ‘anhu) reports that Rasulullah (sallallahu ‘alaihi wasallam) said, “Your Durood is a means of securing your duas (i.e. a means of causing your duas to be accepted).”⁶⁵

Virtue Twenty Nine – Eradication of Poverty

Hazrat Samurah Suwaai رَضِيَ اللَّهُ عَنْهُ, the father of Hazrat Jaabir رَضِيَ اللَّهُ عَنْهُ, reports: We were once in the company of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when a man came to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked, “O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Which action is most pleasing to Allah تَبَارَكَ وَتَعَالَى?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Truthful speech and fulfilling of trusts.” I said, “O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Please give us further advice (regarding actions that are pleasing to Allah تَبَارَكَ وَتَعَالَى)” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Performing salaah during the night and fasting during hot days.” I

وعن عمر بن الخطاب - رضي الله عنه - قال ذكر لي أن الدعاء يكون بين السماء والأرض لا يصعد منه شيء حتى يصلي على النبي - صلى الله عليه وسلم - رواه إسحاق بن راهوية وهو عند الترمذي من طريقه وابن بشكوال بلفظ الدعاء موقوف بين السماء والأرض والباقي مثله. وفي سنده من لا يعرف وقد أخرجه الواحدي ومن طريقه عبد القادر الرهاوي في أربعين، وفي سنده من لا يعرف أيضاً. قلت والظاهر أن حكمه حكم المرفوع لأن مثل هذا لا يقال من قبل الرأي كما صرح به جماعة من أئمة أهل الحديث والأصول وأيضاً فإن حديث فضالة المشار إليه يدل على قوة رفعه لأنه بلفظه. وقد أخرجه الديلمي بلفظ الدعاء يحجب عن السماء ولا يصعد إلى السماء من الدعاء شيء حتى يصلي على النبي - صلى الله عليه وسلم - فإذا صلى على النبي - صلى الله عليه وسلم - صعد إلى السماء وهو في الشفا بلفظ الدعاء والصلاة معلق بين السماء والأرض ولا يصعد إلى الله منه شيء حتى يصلي على النبي - صلى الله عليه وسلم - (القول البدیع ص ٤٤٠)

⁶⁴ وعن أنس بن مالك - رضي الله عنه - عن النبي - صلى الله عليه وسلم - قال كل دعاء محجوب حتى يصلي على النبي - صلى الله عليه وسلم - أخرجه الديلمي في مسند الفردوس له. (القول البدیع ص ٤٤٠)

⁶⁵ وعن علي بن أبي طالب - رضي الله عنه - عن رسول الله - صلى الله عليه وسلم - أنه قال صلاتكم علي محررة لدعائكم الحديث (القول البدیع ص ٤٤٠)

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.”⁶⁶

Virtue Thirty – Earning the Intercession of Rasulullah ﷺ

Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ reports that 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.”⁶⁷

Hazrat Ruwafi’ bin Thaabit Al-Ansaari رَضِيَ اللَّهُ عَنْهُ narrates that 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

⁶⁶ 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 على تنفي الفقر قلت يا رسول الله زدنا قال من أم قوماً فليخفف فإن فيهم الكبير والعليل والصغير وذا الحاجة أخرجه أبو نعيم بسند وأخرجه القرطبي بلا إسناد من حديث أبي بكر الصديق وجابر بن عبد الله ويحتاج ذلك إلى تحرير (القول البديع ص ٢٧٨)

⁶⁷ عن أبي الدرداء قال: قال رسول الله صلى الله عليه وسلم: من صلى علي حين يصبح عشرا وحين يمسي عشرا أدركته شفاعة يوم القيامة رواه الطبراني بإسنادين وإسناد أحدهما جيد ورجالهم وثقوا (مجمع الزوائد الرقم ١٧٠٢٢)

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ! تَبَارَكَ وَتَعَالَى O Allah
and grant him the position of proximity to You on the Day of
Qiyaamah.⁶⁸

Note: According to some Muhadditheen, the “position of proximity” mentioned in this Hadeeth refers to the honour of interceding on behalf of the entire creation for the reckoning to commence on the Day of Qiyaamah (Al-Maqaam Al-Mahmood). According to other Muhadditheen, it refers to an extremely esteemed and exalted position in Jannah, according to the status of Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

Virtue Thirty One – Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ Making Dua for One’s Forgiveness

Hazrat Umar bin Khattaab رَضِيَ اللّٰهُ عَنْهُ reports that Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, “Increase your recitation of Durood upon me on the night and 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.”⁶⁹

⁶⁸ عن رويغ بن ثابت قال: قال رسول الله صلى الله عليه وسلم: من صلى على محمد وقال: اللهم أنزله المقعد المقرب عندك يوم القيامة، وجبت له شفاعتي رواه البزار، والطبراني في الأوسط والكبير، وأسانيدهم حسنة. (مجمع الزوائد الرقم ١٧٣٠٤)

رواه البزار وابن أبي عاصم وأحمد بن حنبل وإسماعيل القاضي والطبراني في معجمه الكبير والأوسط وابن بشكوال في القرية وابن أبي الدنيا في الدعاء (القول البديع ص ١١٥)

وورد بسند حسن: من قال: اللهم صل على محمد وأنزله المقعد المقرب عندك يوم القيامة وجبت له شفاعتي وفي رواية: عندك في الجنة (الدر المنضود لابن حجر الهيتمي ص ٩٠)

⁶⁹ عن عمر بن الخطاب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: أكثرُوا الصلاة علي في الليلة الزهراء واليوم الأغر فإن صلاتكم تعرض علي فادعوا لكم وأستغفر ذكره ابن بشكوال بسند ضعيف (القول البديع ص ٣٣٥)

قال رسول الله - صلى الله عليه وسلم - أكثرُوا الصلاة علي في الليلة الزهراء واليوم الأغر فإن صلاتكم تعرض علي أخرجه الطبراني في الأوسط بسند ضعيف لكن يتقوى بشواهده (القول البديع ص ٣٢٥)

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

Hazrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Aakhirah 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."⁷⁰

Note: Imaam Bayhaqi رَحِمَهُ اللهُ has reported this Hadith under the chapter of the Ambiyaa عَلَيْهِمُ السَّلَامُ being alive in their graves.

حديث: أكثرُوا الصلاة علي في الليلة الزهراء، واليوم الأغر، فإن صلاتكم تعرض علي، الطبراني في الأوسط من حديث أبي مودود عبد العزيز ابن أبي سليمان المدني، عن محمد بن كعب القرظي عن أبي هريرة رفعه بهذا، وقال: لا يروى عن محمد عن أبي هريرة إلا بهذا الإسناد، تفرد به بهذا أبو مودود، وله شواهد بينها في "القول البدیع"، منها ما رواه ابن بشكوال بسند ضعيف أيضا عن عمر بن الخطاب مرفوعا به بزيادة: فأدعو لكم وأستغفر، والليلة الزهراء ليلة الجمعة، واليوم الأغر يومها. (المقاصد الحسنة الرقم ١٤٨)

^{٧٠} عن أنس بن مالك رضي الله عنه قال: قال رسول الله 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 مئة حاجة سبعين من حوائج الآخرة وثلاثين من حوائج الدنيا ثم يوكل الله بذلك ملكا يدخله في قبري كما تدخل عليكم الهدايا يخبرني من صلى علي باسمه ونسبه إلى عشيرته فأثبته عندي في صحيفة يضاء رواه البيهقي في حياة الأنبياء في قبورهم به بسند ضعيف وكذا ابن بشكوال وأبو اليمن بن عساكر وهو عند التيمي في ترغيبه والدليمي في مسند الفردوس له وأبي عمرو بن منده في الأول من فوائد بلفظ من صلى علي يوم الجمعة وليلة الجمعة مائة من الصلاة قضى الله له مائة حاجة سبعين من حوائج الآخرة وثلاثين من حوائج الدنيا وكل الله بذلك ملكا يدخله علي قبري كما تدخل عليكم الهدايا، إن علمي بعد موتي كعلمي في الحياة وبعضه تقدم من حديث جابر في الباب الثاني (القول البدیع ص ٣٢٩)

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 فأثبته عندي في صحيفة يضاء (شعب الإيمان للبيهقي الرقم ٢٧٧٣)

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

Hazrat ibnu ‘Abbaas رَضِيَ اللهُ عَنْهُمَا narrates that Rasulullah 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 اللَّهُ عَنَّا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ أَهْلُهُ

May Allah reward Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on our behalf as he is worthy (i.e. a reward that befits his esteemed position).⁷¹

Virtue Thirty Four - Durood being weighed on the scale of full measure

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that Rasulullah 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 Ahl-ul-Bayt, then he should recite the following Durood:

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

⁷¹ عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم قال من قال جزى الله عنا محمدا صلى الله عليه وسلم بما هو أهله أتعب سبعين ملكا ألف صباح رواه أبو نعيم في الحلية وابن شاهين في الترغيب له وأبو الشيخ والخلعي في فوائده والطبراني في المعجم الكبير والأوسط وابن بشكوال والرشيد العطار (القول البديع ص ١١٦)

O Allah صَلِّ عَلَى النَّبِيِّ وَعَلَىٰ آلِهِ وَسَلَّمَ! تَبَارَكَ وَتَعَالَى Send salutations upon Nabi Muhammad, the unlettered Nabi, his wives, the Mothers of the Believers, his progeny and his household, as You sent salutations upon the family of Nabi Ebrahim عَلَيْهِ السَّلَام, indeed You are most worthy of praise, most exalted.⁷²

^{٧٢} عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من سره أن يكتال بالمكيال 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)

أخرجه أبو داود في سننه وعبد بن حميد في مسنده وأبو نعيم عن الطبراني كلهم من طريق نعيم المجرم عنه وكذا هو عندنا في حديث ابن علم الصفار عن أبي بكر بن أبي خيثمة (القول البديع ص ١١٧)

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 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.”⁷³ In one Hadith, Rasulullah ﷺ mentioned, “Whenever any person makes salaam to me (at my grave), then Allah تَبَارَكَ وَتَعَالَى allows my soul to be returned to my body until I reply to the salaam.”⁷⁴ In another Hadith, Rasulullah ﷺ said, “I reply to the Durood of my Ummah that is conveyed to me from afar.”⁷⁵

⁷³ القول البدیع ص ۳۲۵

⁷⁴ القول البدیع ص ۳۲۸

⁷⁵ القول البدیع ص ۳۲۵

Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ 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.”⁷⁶

In yet another Hadith, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who comes to my grave and conveys salaam, I will intercede for him on the Day of Qiyaamah.”⁷⁷

Apart from the group of angels collecting and conveying the Durood of the Ummah to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, it is also reported in some Ahaadith that Allah تَبَارَكَ وَتَعَالَى has appointed an angel to stand at the blessed grave of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and convey the Durood and salaam of the entire Ummah to Rasulullah صَلَّى اللهُ 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 Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, “O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! So-and-so, the son of so-and-so, has conveyed Durood and salaam upon you.”

Hazrat ‘Ammar bin Yaasir رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Indeed Allah تَبَارَكَ وَتَعَالَى has appointed an angel whom He has given

⁷⁶ عن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم من صلى علي بلغني صلاته وصليت عليه وكتبت له سوى ذلك عشر حسنات (القول البديع ص ٢٣٩ ، المعجم الأوسط الرقم ١٦٤٢)
وعن أنس بن مالك قال: قال رسول الله - صلى الله عليه وسلم: " «من صلى علي صلاة واحدة بلغني صلاته، وصليت عليه، وكتب له سوى ذلك عشر حسنات» ". رواه الطبراني في الأوسط، وفيه راو لم أعرفه، وفيه رجاله ثقات. (جمع الزوائد الرقم ١٧٢٩٧)
قال المنذري: رواه الطبراني في الأوسط بإسناد لا بأس به (الترغيب والترهيب الرقم ٢٥٧٢)

⁷⁷ القول البديع ص ٣٢٥

the ability to hear the voices of the entire creation. This angel remains standing at my blessed grave since the time I passed away. There is no person who recites Durood upon me once except that this angel says, “O Muhammad ﷺ! So-and-so, the son of so-and-so, has recited Durood upon you.” Allah تَبَارَكَ وَتَعَالَى then showers ten mercies upon that person in exchange of every Durood that he recites.”⁷⁸

Below are some Ahaadith regarding the Durood and salaam that are conveyed to Rasulullah ﷺ by the angels.

Angels Travelling the Earth to Collect Durood

Hazrat ibnu Mas'ood رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said, “There are certain angels deputed by Allah تَبَارَكَ وَتَعَالَى to travel the earth and collect the Durood recited upon me by my Ummah, and thereafter convey it to me on their behalf.”⁷⁹

⁷⁸ عن عمار بن ياسر رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : إن الله ملكاً أعطاه أسماع 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 عشرة

قال الميشتي: 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. (مجمع الزوائد الرقم ١٧٢٩٢)

عن أبي هريرة رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم - من صلى علي عند قبري سمعته ومن صلى علي نائياً وكل الله به ملكاً يلغني وكفى أمر دنياه وآخرته وكنت له يوم القيامة شهيداً أو شافعاً أخرجه العشاري وفي سنده محمد بن موسى وهو الكدني متروك الحديث، وهو عند ابن أبي شيبه والتميمي في ترغيبه والبيهقي في حياة الأنبياء له باختصار من صلى علي عند قبري سمعته ومن صلى علي نائياً أبلغته، وأخرجه في الشعب بلفظ ما من عبد يسلم علي عند قبري إلا وكل الله بها ملكاً يلغني والباقي سواء، وأورده ابن الجوزي من طريق الخطيب وأتمه به محمد بن مروان السدي نقل عن العقيلي، أنه قال لا أصل لهذا الحديث من حديث الأعمش وليس بمحفوظ انتهى وقال ابن كثير في إسناده نظر (القول البديع ص ٣٢٥)

⁷⁹ وعن ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال إن الله ملائكة سياحين يبلغوني عن أمتي السلام رواه أبو الشيبه ابن حبان وأبو القاسم التميمي في ترغيبه والحاarith في مسنده وابن أبي عاصم في كتابه (القول البديع ص ٢٥١)

رواه النسائي وابن حبان في صحيحه (الترغيب و الترهيب الرقم ٢٥٧٠)

Hazrat ‘Abdullah bin Mas’ood رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Indeed Allah تَبَارَكَ وَتَعَالَى has a group of angels that roam (throughout the earth so that they may search for the gatherings of Durood) and convey the Durood of my Ummah to me.”⁸⁰

The Angel that Stands at the Blessed Grave of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Convey the Durood of the Ummah

Hazrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 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.’”⁸¹

Salaat and Salaam Being Conveyed to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ via the Angels

Hazrat Ibnu ‘Abbaas رَضِيَ اللَّهُ عَنْهُمَا once mentioned the following, “There is no person from the Ummah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who recites salaam or salaam upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ except that it is conveyed to him

⁸⁰ عن ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: إن لله ملائكة سياحين يبلغوني عن أمتي السلام رواه أحمد والنسائي والدارمي وأبو نعيم والبيهقي والخلفي وابن حبان والحاكم في صحيحهما وقال: صحيح الإسناد (القول البدع ص ٣٢٣)

⁸¹ 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 (الترغيب و الترهيب الرقم ٢٥٧٤) قال الهيثمي: رواه البزار، وفيه ابن الحميري، واسمه عمران، يأتي الكلام عليه بعده (قال البخاري: لا يتابع على حديثه. وقال صاحب الميزان: لا يعرف)، ونعيم بن ضمضم ضعفه بعضهم، وبقية رجاله رجال الصحيح. (مجمع الزوائد الرقم ١٧٢٩١)

(via the angels) and he is told, ‘So-and-so has recited salaah upon you, and so-and-so has recited salaam upon you.’”⁸²

The Durood of the Ummah reaching Rasulallah ﷺ

Hazrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulallah ﷺ said, “Recite Durood upon me wherever you may be, as your Durood is conveyed to me (via the angels).”⁸³

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah ﷺ said, “Do not make your homes into graveyards (i.e. enliven your homes with righteous a’maal e.g. salaah, reciting the Qur’aan Majeed, etc, so that your homes do not become like the graveyard which is void of a’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.”⁸⁴

⁸² عن ابن عباس رضي الله عنهما قال : ليس أحد من أمة محمد صلى الله عليه وسلم يصلي على محمد أو يسلم عليه إلا بُلِّغه : يصلي عليك فلان ويسلم عليك فلان رواه إسحاق بن راهويه في مسنده هكذا موقوفا والبيهقي والفظه ليس أحد من أمة محمد يصلي عليه صلاة إلا وهي تبلغه يقول الملك فلان يصلي عليك كذا وكذا صلاة (القول البدیع ص ۳۲۴)

⁸³ عن الحسن بن علي رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال حيثما كنتم فصلوا علي فإن صلاتكم تبلغني رواه الطبراني في الكبير بإسناد حسن (الترغيب و الترهب الرقم ۲۵۷۱)

⁸⁴ عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا تجعلوا بيوتكم قبورا ولا تجعلوا قبري عيداً وصلوا علي فإن صلاتكم تبلغني حيث كنتم (سنن أبي داود الرقم ۲۰۴۲)

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 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 favors 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 Aakhirah 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.”⁸⁵

⁸⁵ عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: إن لله سيارة من الملائكة يطلبون خلق الذكر فإذا أتوا عليهم حفوا بهم ثم بعثوا رائداهم إلى السماء إلى رب العزة تبارك وتعالى فيقولون: ربنا أتينا على عباد من عبادك يعظمون آلاءك ويتلون كتابك ويصلون على نبيك محمد صلى الله عليه وسلم ويسألونك لاخرتهم ودنياهم فيقول تبارك وتعالى: غشوهم رحمتي فيقولون: يا رب إن فيه فلانا الخطاء إما اغتبتهم اغتباقا فيقول تبارك وتعالى: غشوهم رحمتي فهم الجلساء لا يشقى بهم جليسهم رواه البزار وسنده حسن (القول البديع ص ٢٦٧)

Angels Joining in the Gatherings of Durood and Zikr

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Indeed Allah تَبَارَكَ وَتَعَالَى has certain angels which roam throughout the earth. When they pass by the gatherings of zikr, the angels say to one another, ‘Let us sit in this gathering.’ Thereafter, when the people of the gathering make dua, the angels say ‘Aameen’ to their dua, and when they recite Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the angels recite Durood with them, until their gathering of zikr terminates. At that point, the angels say to one another, ‘Glad tidings to these people, they are returning with all their (minor) sins forgiven!’”⁸⁶

Angels Thronging to Gatherings of Zikr

Hazrat ‘Uqbah bin ‘Aamir رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Indeed the Masaajid 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 Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

⁸⁶ عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : إن لله سيارة من الملائكة إذا مروا بحلق الذكر قال بعضهم لبعض : اقعبدوا فإذا دعا القوم أمموا على دعائهم فإذا صلوا على النبي صلى الله عليه وسلم صلوا معهم حتى يفرغوا ثم يقول بعضهم لبعض : طوبى هؤلاء يرجعون مغفوراً لهم رواه أبو القاسم التيمي في ترغيبه (القول البديع ص ٢٥٨)

(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 musjid, the angels rise and search for the gatherings of zikr.”⁸⁷



⁸⁷ عن عقبه بن عامر رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : إن للمساجد أوتادا جلسواهم الملائكة إن غابوا فقدوهم وإن مرضوا عادوهم وإن رأوهم رحبوا بهم وإن طلبوا حاجة أعانوهم فإذا جلسوا حفت بهم الملائكة من لدن أقدامهم إلى عنان السماء بأيديهم قرطيس 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 رواه أبو القاسم ابن بشكوال بسند ضعيف وذكره صاحب الدر المنظم (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 Rasulullah 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 Rasulullah ﷺ, we can never repay him for his favour upon us.

Apart from this, Allah تَبَارَكَ وَتَعَالَى has blessed Rasulullah ﷺ with the highest rank from the creation, and has commanded us to send Durood upon Rasulullah ﷺ and show gratitude to him for the favors 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 Rasulullah 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 Rasulullah ﷺ is taken with the name of Allah تَبَارَكَ وَتَعَالَى

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

Hazrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said, "People do not sit in any gathering in which they do not recite Durood upon Rasulullah 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)." ⁸⁸

⁸⁸ عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: لا يجلس قوم مجلساً لا يصلون فيه على رسول الله صلى الله عليه وسلم إلا كان عليهم حسرة وإن دخلوا الجنة لما يرون من الثواب أخرجه الدينوري في المجالسة والتميمي في الترغيب والبيهقي في الشعب وسعيد بن منصور في السنن إسماعيل القاضي وابن شاهين في بعض اجزائه ومن طريقه ابن بشكوال وساقه الضياء في المختارة من طريق أبي بكر الشافعي مرفوعاً ومن طريق أبي بكر بن أبي عاصم موقوفاً وكذا رواه النسائي في عمل اليوم والليلة والبيهقي في الجعديات وهو حديث صحيح (القول البدیع ص ۳۱۷)

عن أبي هريرة «عن النبي - صلى الله عليه وسلم - قال: " ما قعد قوم مقعداً لم يذكروا فيه الله - عز وجل - ويصلوا على النبي - صلى الله عليه وسلم - إلا كان عليهم حسرة يوم القيامة، وإن دخلوا الجنة للثواب »". قلت: رواه الترمذي باختصار. رواه أحمد، ورجاله رجال الصحيح.

(مجمع الزوائد الرقم ۱۶۷۸۶)

The Real Miser

Hazrat Husain رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The real miser is the one in whose presence my name is mentioned, yet he does not recite Durood upon me.”⁸⁹

A Sign of being Ill-Mannered and Ungrateful

Hazrat Qataadah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ 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.”⁹⁰

Leaving out an action leading one to Jannah

Hazrat Husain bin ‘Ali رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulullah صَلَّى اللَّهُ 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.”⁹¹

⁸⁹ 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)

⁹⁰ عن قتادة مرسلًا قال: قال رسول الله صلى الله عليه وسلم: من الجفاء أن أذكر عند رجل فلا يصلي علي صلى الله عليه وسلم أخرجه النميري هكذا من وجهين من طريق عبد الرزاق وهو في جامعه ورواته ثقات (القول البديع ص ٣١١)

⁹¹ عن حسين بن علي رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من ذكرت عنده فخطى الصلاة علي خطى طريق الجنة (الترغيب والترهيب الرقم ٢٥٩٧)

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من نسي الصلاة علي خطى طريق الجنة رواه ابن ماجه والطبراني وغيرهما عن جبارة بن المغلس وهو مختلف في الاحتجاج به وقد عد هذا الحديث من مأكبره (الترغيب والترهيب الرقم ٢٥٩٩)

The Curse of Hazrat Jibreel and Rasulullah ﷺ

Hazrat Ka'b bin 'Ujrah رَضِيَ اللَّهُ عَنْهُ reports the following: On one occasion, Rasulullah ﷺ called out to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, "Come to the mimbar." When we assembled around the mimbar, Rasulullah ﷺ ascended the first step and said, "Ameen." He then ascended the second step and said, "Ameen." Then, Rasulullah ﷺ ascended the third step and said, "Ameen." After delivering the khutbah, when Rasulullah ﷺ descended from the mimbar, we asked, "O Rasul of Allah ﷺ! We heard you say something today that we did not hear you say before (i.e. saying ameen thrice while ascending the mimbar)." Rasulullah ﷺ replied, "(When I ascended the first step,) Hazrat 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 ameen 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 ameen 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 ameen to this dua'".⁹²

⁹² عن كعب بن عجرة قال: قال رسول الله صلى الله عليه وسلم: احضروا المنبر فحضرتنا 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 يصل عليك قلت: آمين فلما رقيت الثالثة قال: بعدا لمن أدرك أبواه الكبر عنده أو أحدهما فلم يدخله الجنة قلت: آمين (المستدرک للحاكم الرقم ٧٢٥٦: هذا حديث صحيح الإسناد ولم يخرجاه وأقره الذهبي)

The Outcome of a Gathering Devoid of Zikr and Durood

Hazrat Jaabir رَضِيَ اللهُ عَنْهُ reports that 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)."

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⁹³ عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ما اجتمع قوم ثم تفرقوا عن غير ذكر الله عز وجل وصلاة على النبي صلى الله عليه وسلم إلا قاموا عن أنتن جيفة (القول البدیع ص ۳۱۸)

قال أبو داود الطيالسي: ثنا يزيد بن إبراهيم الأسدي، عن أبي الزبير، 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 أنتن جيفة". قلت: رواه النسائي في عمل اليوم والليلة من طريق الطيالسي به. هذا إسناد رواه ثقات، وله شاهد من حديث أبي هريرة رواه البزار في مسنده وأبو داود والترمذي وصححه، وابن حبان في صحيحه. (تحف الخيرة المهرة بزوائد المسانيد العشرة الرقم ۶۰۶۲)

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 Rasulullah 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.”⁹⁴

Reciting One Hundred Durood after Fajr and Maghrib

Hazrat Jaabir رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah 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 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

⁹⁴ عن أبي الدرداء قال: قال رسول الله صلى الله عليه وسلم: من صلى علي حين يصبح عشرا وحين يمسي عشرا أدركته شفاعة يوم القيامة رواه الطبراني بإسنادين وإسناد أحدهما جيد ورجالهم وثقوا (مجمع الزوائد الرقم ١٧٠٢٢)

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 instructed the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to recite the following Durood one hundred times⁹⁵:

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

2. RECITING DUROOD WHEN ENTERING AND EXITING THE MUSJID

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

رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

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

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

رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

⁹⁵ عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صلى علي مائة صلاة حين يصلي الصبح قبل أن يتكلم قضى 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 (القول البدیع ص ۳۶۴)

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

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

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

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

And When he leaves the masjid, he should recite Durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and then recite the following dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

O Allah, I ask You for Your bounties.⁹⁷

⁹⁶ 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 ٣١٤)
عن فاطمة بنت رسول الله صلى الله عليه وسلم، قالت: كان رسول الله صلى الله عليه وسلم، إذا دخل المسجد يقول: «بسم الله، والسلام على رسول الله، اللهم اغفر لي ذنوبي وافتح لي أبواب رحمتك»، وإذا خرج قال: «بسم الله، والسلام على رسول الله، اللهم اغفر لي ذنوبي، وافتح لي أبواب فضلك» (سنن ابن ماجه الرقم ٧٧١)

⁹⁷ 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)

3. RECITING DUROOD IN SALAAH AND AFTER SALAAH

Hazrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُمَا reports, “Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would teach us the dua of tashahhud of salaah, and thereafter, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that (after one completes the tashahhud of salaah,) one should recite Durood.”⁹⁸

Hazrat Abu Ummamah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites the following words after every fardh salaah, my intercession becomes incumbent upon him on the Day of Qiyaamah:

اَللّٰهُمَّ اَعْطِ مُحَمَّدًا الْوَسِيْلَةَ وَاَجْعَلْهُ فِي الْمِصْطَفَيْنِ مَحَبَّتُهُ وَفِي الْعَالِيْنَ دَرَجَتَهُ وَفِي الْمُقَرَّبِيْنَ دَارُهُ

O Allah! Grant Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.⁹⁹

⁹⁸ القول البدیع ص ۳۶۵

⁹⁹ المعجم الكبير الرقم: ۷۹۲۶

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He then commences the recitation of the Qur’aan 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.”¹⁰⁰

¹⁰⁰ عن ابن مسعود رضي الله عنه قال: يضحك الله إلى رجلين رجل لقي العدو وهو على فرس من أمثل خيل أصحابه فاهزموا وثبت فإن قتل استشهد وإن بقي فذاك 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 فذاك الذي يضحك الله إليه يقول: انظروا إلى عبيدي قائما لا يراه أحد غيري أخرجه النسائي في عمل اليوم والليلة وعبد الرواق بسند صحيح (القول البديع ص ٣٧٦)

5. RECITING DUROOD ON THE NIGHT AND DAY OF JUMUAH

Increasing the Recitation of Durood on a Jumuah

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Increase the recitation of Durood upon me on the night of jumuah and the day of jumuah, as your Durood is presented to me.”¹⁰¹

Hazrat Aws bin Aws رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ 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.”¹⁰²

The Great Virtue of reciting Durood on a Jumuah

Hazrat Aws bin Aws رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Among the best of your days is the day of Friday. On Friday, Hazrat 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

¹⁰¹ عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : أكثرُوا الصلاة علي في الليلة الزهراء واليوم الآخر فإن صلاتكم تعرض علي أخرجه الطبراني في الأوسط بسند ضعيف لكن يتقوى بشواهد (القول البديع ص ٣٥)

¹⁰² عن أوس بن أوس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن من أفضل أيامكم يوم الجمعة فأكثروا علي من الصلاة فيه فإن صلاتكم معروضة علي (سنن أبي داود الرقم ١٠٤٧)

replied, “Indeed Allah تَبَارَكَ وَتَعَالَى has prohibited the earth from consuming the bodies of the Ambiyaa عَلَيْهِمُ السَّلَامُ.”¹⁰³

Earning the Dua of Rasulallah ﷺ through reciting Durood on a Jumuah

Hazrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah ﷺ said, “Increase your recitation of Durood upon me on the night and 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.”¹⁰⁴

Reciting Durood One Thousand times on Friday

Hazrat Abu Musa Al-Madeeni رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah ﷺ said, “The one who recites Durood upon me one thousand times on the

¹⁰³ عن أوس بن أوس رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : من أفضل أيامكم يوم الجمعة فيه خلق آدم وفيه قبض وفيه النفخة وفيه الصعقة فأكثروا علي من الصلاة فيه فإن صلاتكم معروضة علي قالوا : يا رسول الله وكيف تعرض صلاتنا عليك وقد أرمت يعني بليت قال : إن الله تعالى حرم على الأرض أن تأكل أجساد الأنبياء (سنن أبي داود الرقم ١٠٤٧)

¹⁰⁴ 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 ذكره ابن بشكوال بسند ضعيف (القول البديع ص ٣٥)

قال رسول الله - صلى الله عليه وسلم - أكثروا الصلاة علي في الليلة الزهراء واليوم الأغر فإن صلاتكم تعرض علي أخرجه الطبراني في الأوسط بسند ضعيف لكن يتقوى بشواهده (القول البديع ص ٣٥)

حديث: أكثروا الصلاة علي في الليلة الزهراء، واليوم الأغر، فإن صلاتكم تعرض علي، الطبراني في الأوسط من حديث أبي مودود عبد العزيز ابن أبي سليمان المدني، عن محمد بن كعب القرظي عن أبي هريرة رفعه بهذا، وقال: لا يروى عن محمد عن أبي هريرة إلا بهذا الإسناد، تفرد به بهذا أبو مودود، وله شواهد بينها في "القول البديع"، منها ما رواه ابن بشكوال بسند ضعيف أيضا عن عمر بن الخطاب مرفوعا به بزيادة: فأدعو لكم وأستغفر، واللييلة الزهراء ليلة الجمعة، واليوم الأغر يومها. (المقاصد الحسنة الرقم ١٤٨)

day of Friday, will not pass away until he is shown his abode in
Paradise.”¹⁰⁵

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 Rasulullah 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”¹⁰⁶:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

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 وَسَلِّمْ

O Allah, shower your choicest Durood and peace upon Hazrat
Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the unlettered Nabi, and on his family.¹⁰⁷

¹⁰⁵ عن أبي موسى المدني رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: من صلى علي يوم الجمعة ألف مرة لم يمض حتى يرى مقعده من الجنة أخرجه ابن شاهين بسند ضعيف وقد تقدم في الباب الثاني بدون ذكر يوم الجمعة وعزاه صاحب مسند الفردوس للنسائي بهذا اللفظ فوههم. (القول البديع ص ٣٩٧)

¹⁰⁶ 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 غفرت له ذنوب ثمانين عاماً وكتبت له عبادة ثمانين سنة (القول البديع ص ٣٩٩)

¹⁰⁷ وعن سهل بن عبد الله 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 البديع ص ٤٠٠)

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulallah صَلَّى اللَّهُ 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.” ¹⁰⁸

6. RECITING DUROOD WHEN IN A GATHERING

Hazrat ‘Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulallah صَلَّى اللَّهُ 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.” ¹⁰⁹

¹⁰⁸ 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 والديلمي 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 البديع ص ٣٩٨)

¹⁰⁹ 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 أخرجه الديلمي أيضاً بسند ضعيف (القول البديع ص ٢٧٨)

حديث: زينوا مجالسكم بالصلاة علي، فإن صلاتكم علي نور لكم يوم القيامة، الديلمي بسند ضعيف عن عائشة به مرفوعاً، وله شاهد عند الميمري عن عائشة من قولها: زينوا مجالسكم بالصلاة على النبي صلى الله عليه وسلم، وبذكر عمر بن الخطاب، واقتصر الديلمي على الجملة الثانية منه بلا سند. (المقاصد الحسنة الرقم ٥٤٨)

(زينوا مجالسكم بالصلاة علي فإن صلاتكم علي نور لكم يوم القيامة) رواه الديلمي بسند ضعيف عن عائشة مرفوعاً، وله شاهد عند الميمري عن عائشة من قولها زينوا مجالسكم بالصلاة على النبي صلى الله عليه وسلم وبذكر عمر بن الخطاب، واقتصر الديلمي على الجملة الثانية بلا سند، ولغظه كما في الديلمي زينوا مجالسكم بذكر عمر واقتصر الخطيب في تاريخه على الأولى عن أبي هريرة رضي الله عنه، وقال ابن حجر الهيثمي في فتاواه الحديثية هو حديث ضعيف، وقال وأما حديث زينوا مجالسكم بالصلاة علي فإن صلاتكم تعرض علي أو تبلغني فمقطعة من حديث آخر ثابت قوي. (كشف الخفاء الرقم ١٤٤٣)

7. RECITING DUROOD AFTER HEARING THE AZAAN

- After the azaan, one should recite Durood upon Hazrat Rasulullah ﷺ and thereafter recite the following dua:¹¹⁰

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

O Allah ﷻ, Rabb of this perfect call and of the established salaah, bestow upon Hazrat 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 Mahmood” (i.e the honour of interceding to Allah ﷻ 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 Rasulullah ﷺ saying, “When you hear the muazzin call out the azaan, then repeat the words of the azaan after him and thereafter

¹¹⁰ ويدعو عند فراغه بالوسيلة لرسول الله صلى الله عليه وسلم

قال العلامة ابن عابدين رحمه الله (قوله ويدعو إلخ) أي بعد أن يصلي على النبي لما رواه مسلم وغيره إذا سمعتم المؤذن فقولوا مثل ما يقول ثم صلوا علي فإنه من صلى علي صلاة صلى الله عليه بها عشرا ثم سلوا لي الوسيلة فإنها منزلة في الجنة لا تنبغي إلا لعبد مؤمن من عباد الله وأرجو أن أكون أنا هو فمن سأل الله لي الوسيلة حلت له الشفاعة وروى البخاري وغيره من قال حين يسمع النداء اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمدًا الوسيلة والفضيلة وابعثه مقاما محمودا الذي وعدته حلت له شفاعتي يوم القيامة وزاد البيهقي في آخره إنك لا تخلف الميعاد وتماه في الإمداد والفتح قال ابن حجر في شرح المنهاج وزيادة والدرجة الرفيعة وختمه بيا أرحم الراحمين لا أصل لهما اهـ (رد المحتار

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.”¹¹¹

Hazrat Jaabir رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whosoever recites the following dua after azaan, he will receive my intercession on the Day of Qiyaamah.”¹¹²

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ
وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ (إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ)

- The following duas of azaan may also be recited:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ صَلِّ عَلَى مُحَمَّدٍ وَأَعْطِهِ سُؤْلُهُ يَوْمَ
الْقِيَامَةِ¹¹³

¹¹¹ عن عبد الله بن عمرو بن العاص رضي الله عنهما أنه سمع النبي صلى الله عليه وسلم يقول إذا سمعتم المأذون فقولوا مثل ما يقول ثم صلوا علي فإنه من صلى علي صلاة صلى الله عليه بها عشرا ثم سلوا الله لي الوسيلة فأنا بمنزلة 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)

¹¹² 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 وابعثه 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، 1/410)

O Allah رَبِّهِ الدَّعْوَةُ النَّامَةُ وَالصَّلَاةُ الْقَائِمَةُ صَلِّ عَلَى عَبْدِكَ وَرَسُولِكَ وَاجْعَلْنَا
on the Day of Qiyaamah.

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ النَّامَةُ وَالصَّلَاةُ الْقَائِمَةُ صَلِّ عَلَى عَبْدِكَ وَرَسُولِكَ وَاجْعَلْنَا
فِي شَفَاعَتِهِ يَوْمَ الْقِيَامَةِ^{١١٤}

O Allah رَبِّ هَذِهِ الدَّعْوَةُ النَّامَةُ وَالصَّلَاةُ الْقَائِمَةُ صَلِّ عَلَى عَبْدِكَ وَرَسُولِكَ وَاجْعَلْنَا
intercession on the Day of Qiyaamah.

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ النَّامَةُ وَالصَّلَاةُ النَّافِعَةُ صَلِّ عَلَى مُحَمَّدٍ وَارْضَ عَنِّي رِضَاءً
لَا سَخَطَ بَعْدَهُ^{١١٥}

O Allah رَبِّ هَذِهِ الدَّعْوَةُ النَّامَةُ وَالصَّلَاةُ النَّافِعَةُ صَلِّ عَلَى مُحَمَّدٍ وَارْضَ عَنِّي رِضَاءً
salutations (shower Your mercy) upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

^{١١٣} 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 على محمد وأعظمه سؤله يوم القيامة وكان يسمعها من حوله ويحب أن يقولوا مثل ذلك إذا سمعوا المؤذن قال ومن قال مثل ذلك إذا سمع المؤذن 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 (مجمع الزوائد، الرقم: ١٨٧٨)

^{١١٤} عن أبي الدرداء رضي الله عنه قال كان رسول الله صلى الله عليه وسلم إذا سمع النداء قال اللهم رب هذه الدعوة التامة والصلاة القائمة صل على 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 رواه الطبراني في الأوسط وفيه صدقة المذكور قبل هذا الحديث (مجمع الزوائد، الرقم: ١٨٧٩)

^{١١٥} 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 لهيعة وفيه ضعف (مجمع الزوائد، الرقم: ١٨٧٥)

and grant me Your pleasure after which You will never be displeased with me.

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.

Another Dua to be recited after azaan

Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah صَلَّى اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Qiyaamah:

اللَّهُمَّ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَاجْعَلْ فِي عِلِّيَّينَ دَرَجَتَهُ وَفِي الْمُصْطَفَيْنَ مَحَبَّتَهُ وَفِي الْمُقَرَّبِينَ دَارَهُ

O Allah تَبَارَكَ وَتَعَالَى, bless Hazrat Muhammad صَلَّى اللَّهُ 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.¹¹⁶

¹¹⁶ عن عبد الله بن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : ما من مسلم يقول إذا سمع النداء فيكبر المنادى فيكبر ثم يشهد أن لا إله إلا الله وأن محمدا رسول الله فيشهد على ذلك ثم يقول اللهم أعط محمدا الوسيلة واجعل في عليين درجته وفي المصطفين محبته وفي المقربين داره إلا وجبت له شفاعته النبي صلى الله عليه وسلم يوم القيامة (شرح معاني الآثار الرقم ٨١٤)

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

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Rasulallah ﷺ 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.”¹¹⁷

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 ﷺ, 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).”¹¹⁸

¹¹⁷ عن أبي هريرة رضي الله عنه قال قال رسول الله : من صلى علي في كتاب لم تزل الملائكة تستغفر له ما دام اسمي في ذلك الكتاب رواه الطبراني وغيره وروي من كلام جعفر بن محمد موقوفا عليه وهو أشبهه و قال في كشف الخفاء رواه الطبراني في الأوسط وابن أبي شيبة والمستغفري في الدعوات بسند ضعيف (الترغيب و الترهيب الرقم ١٥٧)

¹¹⁸ عن عبد الله بن مسعود 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 رواه الطبراني، ورجاله رجال الصحيح إلا أن أبا عبيدة لم يسمع من أبيه (مجمع الزوائد الرقم ١٧٢٥٥)

Duas are Suspended until Durood is Recited

Hazrat Umar رَضِيَ اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ has not been recited (i.e. there is no guarantee for their acceptance).”¹¹⁹

Reciting Durood before Making Dua

Hazrat Fadhaalah bin ‘Ubaid رَضِيَ اللَّهُ عَنْهُ mentions that on one occasion, while Rasulallah صَلَّى اللَّهُ 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 اللَّهُ 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

¹¹⁹ عن عمر بن الخطاب قال: إن الدعاء موقوف بين السماء والأرض لا يصعد منه شيء حتى تصلي على نبيك صلى الله عليه وسلم (سنن الترمذي الرقم ٤٨٦)

وعن عمر بن الخطاب رضي الله عنه قال ذكر لي أن الدعاء يكون بين السماء والأرض لا يصعد منه شيء حتى يصلي على النبي - صلى الله عليه وسلم - رواه إسحاق بن راهوية وهو عند الترمذي من طريقه وابن بشكوال بلفظ الدعاء موقوف بين السماء والأرض والباقي مثله. وفي سننه من لا يعرف وقد أخرجه الواحدي ومن طريقه عبد القادر الرهاوي في أربعين، وفي سننه من لا يعرف أيضاً. قلت والظاهر أن حكمه حكم المرفوع لأن مثل هذا لا يقال من قبل الرأي كما صرح به جماعة من أئمة أهل الحديث والأصول وأيضاً فإن حديث فضالة المشار إليه يدل على قوة رفعه لأنه بلفظه، وقد أخرجه الديلمي بلفظ الدعاء يحجب عن السماء ولا يصعد إلى السماء من الدعاء شيء حتى يصلي على النبي صلى الله عليه وسلم فإذا صلى على النبي صلى الله عليه وسلم صعد إلى السماء وهو في الشفا بلفظ الدعاء والصلاة معلق بين السماء والأرض ولا يصعد إلى الله منه شيء حتى يصلي على النبي صلى الله عليه وسلم (القول البدیع ص ٤٠)

تَبَارَكَ وَتَعَالَى, recited Durood upon Rasulullah ﷺ (and then commenced making dua). Observing this person (and him adhering to the etiquettes of dua), Rasulullah ﷺ said to him, "O Musalli! Make dua, for your dua will be accepted!"¹²⁰

10. RECITING DUROOD WHEN MEETING

Hazrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said, "When two muslims who love one another (for the sake of Allah تَبَارَكَ وَتَعَالَى) meet each other and send Durood (salutations) upon Rasulullah ﷺ, then before they depart from one another, their future and past (minor) sins are forgiven."¹²¹

¹²⁰ عن فضالة بن عبيد قال: بينا رسول الله صلى الله عليه وسلم قاعد إذ دخل رجل فصلى فقال: اللهم اغفر لي وارحمني فقال رسول الله صلى الله عليه وسلم: عجلت أيها المصلي إذا صليت ففعدت فأحمد 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 هذا حديث حسن (سنن الترمذي الرقم: ٣٤٧٦)

¹²¹ عن أنس بن مالك رضي الله عنه عن رسول الله صلى الله عليه وسلم قال ما من عبيدين متحابين يستقبل أحدهما صاحبه ويصليا على النبي صلى الله عليه وسلم لم يتفرقا حتى يغفر لهما ذنوبهما ما تقدم منهما وما تأخر (التزغيب والتزهيب الرقم ٢٥٨٦) عن أنس، عن النبي - صلى الله عليه وسلم - قال: " «ما من عبيدين تحابا في الله يستقبل أحدهما صاحبه فيصافحه، ويصليا على النبي - صلى الله عليه وسلم - إلا لم يتفرقا حتى يغفر لهما ذنوبهما، ما تقدم منها وما تأخر» ". رواه أبو يعلى، وفيه درست بن حمزة، وهو ضعيف. (جمع الزوائد الرقم ١٧٩٨٧)

11. RECITING DUROOD WHEN FORGETTING SOMETHING

Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “If you forget something, then recite Durood upon me, you will remember it if Allah تَبَارَكَ وَتَعَالَى wills.”¹²²

12. RECITING DUROOD IN PLACES WHERE PEOPLE ARE NEGLIGENT

Hazrat Abu Waa'il رَضِيَ اللهُ عَنْهُ mentions, “I have not seen Hazrat 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.”¹²³

¹²² القول البدیع ص ۴۲۷

¹²³ المصنف لابن أبي شیبة الرقم: ۲۹۸۱۰

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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" I replied, "Yes, indeed. Please do gift it to me." He said, "On one occasion, we asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'Ya Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, what is the manner of reciting salaam upon you and your family, for indeed Allah تَبَارَكَ وَتَعَالَى has taught us (through you) how to recite salaam upon you?'" Rasulullah 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 تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ 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, shower Your blessings upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed You are praiseworthy and most glorious.” ¹²⁴

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 Rasulullah ﷺ, 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 Rasulullah ﷺ.” Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ replied, “Recite the following:

اَللّٰهُمَّ اجْعَلْ صَلَاتِكَ وَرَحْمَتَكَ عَلَى سَيِّدِ الْمُرْسَلِيْنَ وَاِمَامِ الْمُتَّقِيْنَ وَخَاتَمِ
النَّبِيِّنَ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ اِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ اللّٰهُمَّ ابْعَثْهُ
مَقَامًا مَّحْمُودًا يَغِيْطُهُ فِيْهِ الْاَوَّلُوْنَ وَالْآخِرُوْنَ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

¹²⁴ 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 فأهدتها 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 ٣٣٧٠)

O Allah تَبَارَكَ وَتَعَالَى, shower your special blessings and mercies and upon the leader of the Messengers, the Imaam of all the pious servants, and the seal of the Ambiyaa, Hazrat 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 highest of positions, and make him worthy of the position of Maqaam Mahmood, 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 Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ 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, 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.¹²⁵

¹²⁵ وعن ابن مسعود رضي الله عنه قال إذا صليتم على رسول الله صلى الله عليه وسلم فأحسنوا الصلاة 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 ابعثه مقاماً محموداً يغبطه فيه 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 رواه ابن ماجه موقوفاً بإسناد حسن (الترغيب والترهيب الرقم ٢٥٨٨)

The Special Durood of Hazrat ibnu Abbaas رَضِيَ اللهُ عَنْهُ

Hazrat ibnu Abbaas رَضِيَ اللهُ عَنْهُ reports that when he used to recite Durood upon Rasulullah 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 بَارِكْ وَتَعَالَى, accept the intercession of Hazrat 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 Hazrat Ebrahim and Hazrat Moosa عَلَيْهِمَا السَّلَامُ ¹²⁶

A Special Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that Rasulullah 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

¹²⁶ وعن ابن عباس رضي الله عنهما أنه كان إذا صلى على النبي صلى الله عليه وسلم قال اللهم تقبل شفاعته محمد الكبرى وأرفع درجته العليا وأعظمه سؤله في الآخرة والأولى كما آتيت إبراهيم وموسى رواه عبد بن حميد في مسنده وعبد الرزاق وإسماعيل القاضي وإسناده جيد، قوي صحيح. (القول البدیع ص ۱۲۲)

O Allah صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ! تَبَارَكَ وَتَعَالَى! Send salutations upon Nabi Muhammad صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ and the family of Nabi Muhammad صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ, as You have sent salutations upon Nabi Ebrahim عَلَيْهِ السَّلَام and the family of Nabi Ebrahim عَلَيْهِ السَّلَام, and shower blessings upon Nabi Muhammad صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ and the family of Nabi Muhammad صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ, as You have showered blessings upon Nabi Ebrahim عَلَيْهِ السَّلَام and the family of Nabi Ebrahim عَلَيْهِ السَّلَام, and shower mercy upon Nabi Muhammad صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ and the family of Nabi Muhammad صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ, as You have showered mercy upon Nabi Ebrahim عَلَيْهِ السَّلَام and the family of Nabi Ebrahim عَلَيْهِ السَّلَام. ¹²⁷

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ اللَّهُمَّ تَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ اللَّهُمَّ تَخَنَّسْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَخَنَّسْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ اللَّهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى, bestow mercy upon Hazrat Muhammad صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ, as You bestowed mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family

¹²⁷ عن أبي هريرة عن النبي صلى الله عليه وسلم قال من قال 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 وترحم على محمد وعلى آل محمد كما ترحم على إبراهيم وعلى آل إبراهيم شهدت له يوم القيامة بشهادة وشفعت له بشفاعته أخرجه البخاري في الأدب المفرد وأبو جعفر الطبري في تهذيبه والعقيلي (القول البدیع ص ۱۱۲)

أخرج البخاري في الأدب المفرد وابن جرير والعقيلي أنه 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 ترحم على إبراهيم وآل إبراهيم شهدت له يوم القيامة بالشهادة وشفعت له وهو حديث حسن ورجاله رجال الصحيح إلا واحدا لكن ذكره ابن حبان في الثقات على قاعدته (الدر المنضود لابن حجر الهيتمي ص ۹۰)

of Hazrat Ebrahim عَلَيْهِ السَّلَام. Verily, You are praiseworthy and all glorious. O Allah تَبَارَكَ وَتَعَالَى, shower blessings upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Verily, You are praiseworthy and all glorious. O Allah تَبَارَكَ وَتَعَالَى, shower mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Verily, You are praiseworthy and all glorious. O Allah تَبَارَكَ وَتَعَالَى, show special compassion to Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showed special compassion to Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Verily, You are praiseworthy and all glorious. O Allah تَبَارَكَ وَتَعَالَى, descend peace upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You caused peace to descend upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Verily, You are praiseworthy and all glorious.

Sending Durood upon Rasulullah ﷺ with the other Ambiyaa عَلَيْهِمُ السَّلَامُ

Hazrat Qataadah رَحِمَهُ اللَّهُ reports that Rasulullah ﷺ said, “When you send salutations upon the Ambiyaa عَلَيْهِمُ السَّلَامُ then send salutations upon me with them, as I am (also) a Rasul from among the Rasuls of Allah.”¹²⁸

In this Hadith, Rasulullah ﷺ has taught us that whenever we send salutations on the Ambiyaa عَلَيْهِمُ السَّلَامُ, we should send Durood and salutations on him as well. Hence, when 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 ﷺ as well.

Sending Durood upon the other Ambiyaa عَلَيْهِمُ السَّلَامُ with Rasulullah ﷺ

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said, “Hazrat 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 Rasulullah ﷺ) once, except that I and My angels send Durood upon him (i.e. I shower ten mercies on him and My angels seek forgiveness for him ten times).’ Thus, recite abundant

¹²⁸ عن قتادة عن النبي صلى الله عليه وسلم أنه قال إذا صليتم على المرسلين فصلوا علي معهم فإني رسول من المرسلين رواه ابن أبي عاصم وإسناده حسن جيد لكنه مرسل (القول البدیع ص ۱۳۴)

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.”¹²⁹

In this Hadith, Rasulullah صَلَّى اللَّهُ 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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we should add the following at the end:

وَعَلَى الْمُرْسَلِينَ

And on the Ambiyaa عَلَيْهِمُ السَّلَامُ as well

¹²⁹ عن أنس رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : خرج جبريل عليه السلام من عندي آنفا يخبرني عن ربه عز وجل : ما على الأرض مسلم صلى عليك واحدة إلا صليت عليه أنا وملائكتي عشرا، فأكثرُوا علي من الصلاة يوم الجمعة، وإذا صليتم علي فصلوا على المرسلين، فإني رجل من المرسلين (القول البديع ص ٢٥٠)

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 رَحْمَةُ اللَّهِ 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
وَأَصْهَارِهِ وَأَنْصَارِهِ وَأَشْيَاعِهِ وَحُبِّيهِ وَأُمَّتِهِ وَعَلَيْنَا مَعَهُمْ أَجْمَعِينَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah صَلِّ عَلَى مُحَمَّدٍ ﷺ! Send salutations upon Muhammad ﷺ, his family, his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, his children, his wives, his progeny, his household, his relatives through marriage, his helpers (the Ansaar رَضِيَ اللَّهُ عَنْهُمْ), his followers, those who love him, his Ummah, and upon us all with them, O Most Merciful of those who show mercy. ¹³⁰

The Five Duroods of Imaam Shaafi'ee رَحْمَةُ اللَّهِ

It is mentioned that after the demise of Imaam Shaafi'ee رَحْمَةُ اللَّهِ, someone had seen him in a dream and asked him the reason for being pardoned by Allah تَبَارَكَ وَتَعَالَى. Imaam Shaafi'ee رَحْمَةُ اللَّهِ replied, “It is because of these five Durood upon Rasulullah ﷺ

¹³⁰ عن الحسن البصري قال من أراد أن يشرب بالكأس الأوفى من حوض المصطفى فليقل اللهم صل على محمد وعلى آلِهِ وأصحابه وأولاده وأزواجه وذريته وأهل بيته وأصهاره وأنصاره وأشْيَاعِهِ وحُبِّيهِ وأُمَّتِهِ وعَلَيْنَا مَعَهُمْ أَجْمَعِينَ يَا أَرْحَمَ الرَّاحِمِينَ ذكره القاضي عياض في الشفاء (القول البديع ص ١٢٣)

that I used to recite every Friday night (i.e. the night preceding Friday)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بِعَدَدِ مَنْ صَلَّى عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ بِعَدَدِ مَنْ لَمْ يُصَلِّ
عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتَ بِالصَّلَاةِ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ أَنْ
يُصَلِّيَ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا يَنْبَغِي أَنْ يُصَلِّيَ عَلَيْهِ

O Allah تَبَارَكَ وَتَعَالَى , shower Your choicest mercy and blessings on the master of the worlds, Hazrat 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, Hazrat 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, Hazrat 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, Hazrat 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, Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , in the manner he should be remembered and Durood be recited upon him.¹³¹

The Special Durood of Imaam Shaafi'ee رَحِمَهُ اللَّهُ

Ibnu Bunaan Asbahaani رَحِمَهُ اللَّهُ says: I once saw Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream and asked him, “O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ,

¹³¹ Fazaail-e-Durood – Urdu pg.154

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 رَحْمَةُ اللَّهِ ancestry meets Rasulullah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ancestry at Abd Yazeed bin Hishaam, whose father, Hishaam, was the great-grandfather of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.)” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Yes indeed. I have supplicated to Allah تَبَارَكَ وَتَعَالَى that he 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 الذَّاكِرُونَ وَصَلِّ عَلَى مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ ذِكْرِهِ
الْعَافِلُونَ

*O Allah تَبَارَكَ وَتَعَالَى! Bestow special mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ equivalent to the number of times that all those remember him, and bestow special mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ equivalent to the number of times that all those forget to remember him.*¹³²

Another Special Durood of Imaam Shaafi'ee رَحْمَةُ اللَّهِ

In “Rowdhatul Ahbaab”, Imaam Isma'eel bin Ebrahim Muzani رَحْمَةُ اللَّهِ (one of Imaam Shaafi'ee's رَحْمَةُ اللَّهِ famous students) reports: I

¹³² Fazaail-e-Durood – Urdu pg.166

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 عَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

*O Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Bestow mercy upon Hazrat Muhammad equivalent to the number of times that people remember him, and bestow mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ equivalent to the number of times that people forget to remember him.*¹³³

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 that he was complaining to Sheikh Shahaabuddeen bin Raslaan رَحْمَةُ اللَّهِ (who was a very famous saint and scholar) about the difficulty he was going through. In the dream, the sheikh 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 Sheikh then told him to recite the following Durood:

¹³³ Fazaail-e-Durood – Urdu pg.151

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى رُوحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ وَصَلِّ وَسَلِّمْ عَلَى قَلْبِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُلُوبِ وَصَلِّ وَسَلِّمْ عَلَى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَجْسَادِ وَصَلِّ وَسَلِّمْ عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ

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

Upon awakening, the man commenced reciting this Durood, and through reciting it abundantly, his illness had soon disappeared.¹³⁴

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

¹³⁴ Fazaail-e-Durood – Urdu pg. 45

the dwellers of the heavens and the earth, and he wishes to send salutations upon Nabi Muhammad ﷺ 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:

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا اَنْتَ اَهْلُهُ فَصَلِّ عَلٰى مُحَمَّدٍ كَمَا اَنْتَ اَهْلُهُ وَاَفْعَلْ بِنَا مَا
اَنْتَ اَهْلُهُ فَاِنَّكَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ

O Allah تَبَارَكَ وَتَعَالَى To You alone belongs all praise as befits You, thus send salutations upon Muhammad ﷺ 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 servants¹³⁵.

The Durood of Sheikh Shibli رَحِمَهُ اللهُ after Every Salaah

Allaamah Sakhaawi رَحِمَهُ اللهُ reports from Abu Bakr bin Muhammad رَحِمَهُ اللهُ: While I was once in the presence of Sheikh Abu Bakr bin Mujaahid رَحِمَهُ اللهُ, and it so happened that Sheikh 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 Sheikh

¹³⁵ عن أبي محمد عبد الله الموصلي المعروف بابن المشتهر — وكان فاضلاً — أنه قال من أحب أن يحمده الله تعالى بأفضل ما حمده أحد من خلقه من الأولين والآخرين والملائكة المقربين وأهل السماوات والأرضين ويصلي على محمد صلى الله عليه وسلم أفضل ما صلى عليه أحد ممن ذكره غيره ويسأل الله أفضل ما سأله أحد من خلقه فليقل اللهم لك الحمد كما أنت أهل فضل على محمد كما أنت أهل وأفعَل بنا ما أنت أهل فإِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ¹³⁵ أخرجه النعمري (القول البديع ص ١٢٦)

Shibli رَحْمَةُ اللَّهِ when you and all the Ulama of Baghdad are of the opinion that he is a mad man?” Abu Bakr bin Mujaahid رَحْمَةُ اللَّهِ replied, “I have only done that which I saw Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do to him.”

He then related the following dream: I had seen Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream and Sheikh Shibli رَحْمَةُ اللَّهِ appeared. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ rose and kissed him on his forehead. When I asked the reason for this great honour, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “After every salaah, this man used to recite the following verse:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

Verily the Messenger has come to you from among yourselves, it greatly causes him pain that you fall into distress and hardship, who is extremely anxious for your welfare, for the believers he is full of compassion and mercy.

He would thereafter recite the following Durood:

صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدَ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدَ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدَ

Abu Bakr رَحْمَةُ اللَّهِ continues: After having seen this dream, I met Shibli رَحْمَةُ اللَّهِ and asked him, “What Durood do you recite upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after salaah?” When he told me the durood then it was the exact durood that I had been informed of in the dream.”¹³⁶

¹³⁶ Fazaail-e-Durood – Urdu pg.176

The Durood for Safety – Durood Tunjeenaa

Musa 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 Rasulullah 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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had taught me.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْاَهْوَالِ وَ الْاَفَاتِ
وَتَقْضِيْ لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا اَعْلٰى
الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا اَقْصٰى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ
(اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ)

O Allah تَبَارَكَ وَتَعَالٰى, bestow Your mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 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 (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.¹³⁷

The Durood of Abul Fadl Qoomasaani رَحْمَةُ اللَّهِ

Hazrat Abul Fadl 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 Fadl Zeeruk.’ I then asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, what is the reason for this?’ Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, ‘It is because of the fact that he recites these words of Durood upon me 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 وَسَلَّمَ, shower salaam upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the unlettered Nabi, and upon the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. May Allah صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَسَلَّمَ reward Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on our behalf such a reward of which he is worthy and deserving.

Abul Fadl رَحْمَةُ اللَّهِ further states, “The man swore by Allah تَبَارَكَ وَتَعَالَى that he never knew me before the time that Rasulullah صَلَّى اللَّهُ 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

¹³⁷ Fazaail-e-Durood – Urdu pg.151

message that Rasulullah ﷺ gave me.’ The man then departed and I never saw him again.”¹³⁸

Durood taught by Rasulullah ﷺ in a dream

Kamaal Ad-Dameeri رَحِمَهُ اللهُ has narrated in diyaat of Shar-hul-Minhaaj that Sheikh Abu ‘Abdillah bin Nu’mān رَحِمَهُ اللهُ was blessed to see Rasulullah ﷺ in his dream one hundred times. During the last dream in which he saw Rasulullah ﷺ, he asked, “O Rasul of Allah ﷺ! Which Durood is virtuous for me to recite upon you?”

Rasulullah ﷺ 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 صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ! تَبَارَكَ وَتَعَالَى! Send salutations upon our master, Muhammad ﷺ, the one whose heart You filled with Your grandeur, and whose eye You filled with Your beauty, he thus became happy and delighted, helped and assisted.*¹³⁹

¹³⁸ القول البديع ص ٣٣٩

¹³⁹ حكي الكمال الدميري في الديات من شرح المنهاج عن الشيخ أبي عبد الله بن النعمان أنه رأى رسول الله صلى الله عليه وسلم في منامه مئة مرة وقال له في الأخيرة منها يا رسول الله أي الصلاة عليك أفضل فقال قل اللهم صل على سيدنا محمد الذي ملأت قلبه من جلالك وعينه من جمالك فأصبح فرحاً مسروراً مؤيداً منصوراً (القول البديع ص ١٤٧)

The Words of Praise which Pleased Rasulullah ﷺ

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

Imaam Tabraani رَحِمَهُ اللهُ replied by reciting the following:

اللَّهُمَّ لَكَ الْحَمْدُ بِعَدَدِ مَنْ حَمَدَكَ وَلَكَ الْحَمْدُ بِعَدَدِ مَنْ لَمْ يَحْمَدَكَ وَلَكَ الْحَمْدُ
كَمَا تُحِبُّ أَنْ تُحَمَّدَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بِعَدَدِ مَنْ صَلَّى عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ
بِعَدَدِ مَنْ لَمْ يُصَلِّ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ أَنْ يُصَلِّيَ 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 ﷺ equal to the number of all those who send 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, Rasulullah ﷺ 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.¹⁴⁰

¹⁴⁰ عن الطبراني في الدعاء له أنه رأى النبي صلى الله عليه وسلم في المنام في صفته التي اتصلت بنا فقال له السلام عليك أيها النبي ورحمة الله وبركاته يا رسول الله قد ألهمني الله تعالى كلمات أقولهن قال وما هن قال اللهم لك الحمد بعدد من حمدك ولك الحمد بعدد من لم يحمدك ولك الحمد كما تحب أن تحمد اللهم صل على محمد بعدد من صلى عليه وصل على محمد بعدد من لم يصل عليه وصل على محمد كما تحب أن يصلى عليه فتبسم رسول الله صلى الله عليه وسلم حتى بدت ثناياه ورئي النور يخرج من التفليج الذي بين ثناياه في منام طويل اقتصرت على المراد منه هنا (القول البديع ص ١٣٠)

CHAPTER TEN

Beautiful Incidents regarding the Blessings of Durood and Salaam

Incident One - The Mahr of Hazrat Aadam عَلَيْهِ السَّلَام

Sheikh Abdul Haq Dehlawi رَحِمَهُ اللهُ writes in “Madaarijun Nubuwwah” that when Hazrat Hawwaa رَضِيَ اللهُ عَنْهَا was created, Hazrat Aadam عَلَيْهِ السَّلَام 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 السَّلَام then inquired, “What is the mahr?” The angels replied, “The recitation of Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.” (According to another report, the mahr was twenty Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).¹⁴¹

Incident Two - Glad Tidings from the Side of Rasulullah

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hazrat Muhammad ‘Utbi رَحِمَهُ اللهُ relates: I entered Madinah Munawwarah, and presented myself before the mubaarak grave of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Subsequently, I had seen a villager arrive. He seated his camel at the door of the Musjid and presented himself before the mubaarak grave of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He offered

¹⁴¹ Fazaail-e-Durood – Urdu pg.155

his salaam with utmost humility and love, and supplicated to Allah تَبَارَكَ وَتَعَالَى in Dua in a beautiful way.

He then said: “O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 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 Qur’aan Majeed) to you. He revealed to you such a unique book (the Qur’aan Majeed), that encompasses the knowledge of the former and the latter Ambiyaa and Rasuls عَلَيْهِمُ السَّلَام. Allah تَبَارَكَ وَتَعَالَى has stated in the Qur’aan Majeed, and His word is the truth:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا
اللَّهُ تَوَّابًا رَحِيمًا ﴿النساء: ٦٤﴾

And if, they (the servants of Allah تَبَارَكَ وَتَعَالَى) after wronging themselves (through committing sins), had come to you, [O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ], 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.

The villager then said: “O Nabi of Allah صَلَّى اللَّهُ 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 حَيْرَ مَنْ دُفِنْتَ بِالْقَاعِ أَعْظَمُهُ * فَطَابَ مِنْ طِينِهِنَّ الْقَاعُ وَالْأَكَمُ

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.

أَنْتَ النَّبِيُّ الَّذِي تُرَجَّى 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)

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.

وَ صَاحِبَاكَ لَا أَنْسَاهُمَا أَبَدًا ** مِنِّي 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 Rasulullah ﷺ, the villager mounted his conveyance and began to leave. Muhammad Al 'Utbi (the narrator of the incident) says, "I was overcome by sleep, and in a vision, I was blessed with the vision of Rasulullah ﷺ. Rasulullah ﷺ 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.¹⁴²

Incident Three - Reciting one thousand Durood daily

Abul Hasan Baghdaadi Ad-Daarimi رَحِمَهُ اللهُ says:

I had often seen Abu Abdillah Haamid رَحِمَهُ اللهُ 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." Abul Hasan said, "But this is indeed an extremely difficult deed to fulfil." He replied, "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."¹⁴³

Incident Four - Salvation through the Abundant Recitation of Durood

A person once saw Abu Hafs Al-Kaaghazi رَحِمَهُ اللهُ, who was a very pious person, in a dream after his demise. On seeing Abu Hafs رَحِمَهُ اللهُ, he asked him, "How did Allah تَبَارَكَ وَتَعَالَى deal with you?" Abu Hafs رَحِمَهُ اللهُ replied, "Allah تَبَارَكَ وَتَعَالَى had mercy on me, forgave me and admitted me into Jannah." When Abu Hafs رَحِمَهُ اللهُ 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

¹⁴² القول البدیع ص ۳۴۲

¹⁴³ Fazaail-e-Durood - Urdu pg.157

angels to commence counting my deeds. They thus counted my sins and counted my Durood upon Rasulullah ﷺ, and found that my Durood upon Rasulullah ﷺ 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!’”¹⁴⁴

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

Sheikh ibnu Hajar Makki رَحِمَهُ اللهُ 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 ﷺ. 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.””¹⁴⁵

¹⁴⁴ وعند ابن بشكوال : رأى بعض الناس أبا حفص الكاغدي بعد وفاته في المنام وكان سيذا كبيرا فقال له : ما فعل الله بك قال : رحمني وغفر لي وأدخلني الجنة فقيل له : بماذا قال : لما وقفت بين يديه أمر الملائكة فحسبوا ذنوبي وحسبوا صلاتي على المصطفى صلى الله عليه وسلم فوجدوها أكثر فقال لهم المولى جلت قدره : حسبكم يا ملائكتي لا تحاسبوه وأذهبوا به إلى جنتي (القول البدیع ص ۲۵۹-۲۶۰)

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. 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 ﷺ.” Since then, I never stopped reciting Durood upon Nabi ﷺ.¹⁴⁶

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 ﷺ has interceded on his behalf, for whenever he heard the blessed name of Rasulallah ﷺ, he recited Durood upon him. Through the intercession of Rasulallah ﷺ, his face has now been restored to its original form.”¹⁴⁷

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

¹⁴⁶ Fazaail-e-Durood – Urdu pg.178

¹⁴⁷ Fazaail-e-Durood – Urdu pg.178

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.”¹⁴⁸

Incident Nine - The incident of Ebrahim bin Khawaas رَحْمَةُ اللَّهِ

It is reported from “Nuzhatul Basaateen” that 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 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 Rasulullah ﷺ and convey to him my salaams. Tell him that his brother, Khidar, has conveyed salaams to him.”¹⁴⁹

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

Sheikh Abul Khair Aqtaa 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 Rasulullah ﷺ and greeted him, and also to the graves of Hazrat Abu Bakr and Hazrat Umar رَضِيَ اللَّهُ عَنْهُمَا. I

¹⁴⁸ Fazaail-e-Durood – Urdu pg.181

¹⁴⁹ Fazaail-e-Durood – Urdu pg.187

then said to Rasulullah ﷺ, “O Rasulullah 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 Rasulullah ﷺ with Hazrat Abu Bakr رَضِيَ اللّٰهُ عَنْهُ on his right, and Hazrat Umar رَضِيَ اللّٰهُ عَنْهُ on his left, and Hazrat Ali رَضِيَ اللّٰهُ عَنْهُ in front of him. Hazrat Ali رَضِيَ اللّٰهُ عَنْهُ came to me and said, “Rise up, Rasulullah ﷺ is coming.” I hastily rose from my resting place and kissed Rasulullah ﷺ between his eyes. He gave me some bread, from which I ate one half and kept the other half. When I awoke from the dream, the other half of the bread was still in my hand.¹⁵⁰

Incident Eleven - Durood coming to one's aid after demise

In Raudhul Faa'iq, Hazrat Sufyaan Thauri رَحِمَهُ اللّٰهُ relates:

Once, while performing tawaaf, I saw a man also engaged in tawaaf. Throughout his entire tawaaf, he was only reciting Durood upon Rasulullah ﷺ, 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 رَحِمَهُ اللّٰهُ.” 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.

¹⁵⁰ Fazaail-e-Durood - Urdu pg.187

This distressed me greatly and (recognizing this to be a bad sign,) I said, “Inna 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, 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 ﷺ, the son of Abdullah, the person of the Qur’aan 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.”¹⁵¹

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

¹⁵¹ Fazaail-e-Durood – Urdu pg.179

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 ﷺ. On taking the blessed name of Rasulullah ﷺ, the Muhaddith recited Durood upon him. I also recited Durood upon Rasulullah ﷺ in a loud tone. Hearing me recite Durood aloud, all the people who were present in the gathering also recited Durood upon Rasulullah ﷺ. At that moment, Allah تَبَارَكَ وَتَعَالَى forgave the sins of each and every one of us.”¹⁵²

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

It is reported regarding Abul ‘Abbaas, Ahmed bin Mansoor رَحْمَةُ اللَّهِ، that after he passed away, a man from the inhabitants of Sheeraaz saw him in a dream. In the dream, Ahmed bin Mansoor was standing in the mihraab of the Jaami’ Musjid 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

¹⁵² عن رجل من الصوفية قال : رأيت الملقب بمسطح بعد وفاته وكان ماجنا في حياته فقلت له : ما فعل الله بك قال : غفر لي فقلت : بأي شيء قال : استملت على بعض المحدثين حديثا مسندا فضلى الشيخ على النبي صلى الله عليه وسلم فضليت أنا معه ورفعت صوتي بالصلاة على النبي صلى الله عليه وسلم فسمع أهل المجلس فصلوا عليه فغفر لنا في ذلك اليوم كلنا أخرجه ابن بشكوال (القول البديع

entry into Jannah.” The man thus 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 اللَّهُ عَلَيْهِ وَسَلَّمَ.”¹⁵³

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

Sheikh Shibli رَحِمَهُ اللَّهُ reports the following incident: 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

¹⁵³ يحكى أن أبا العباس أحمد بن منصور لما مات رآه رجل من أهل شيراز وهو واقف في المحراب بجامع شيراز وعليه حلة وعلى رأسه تاج مكلل بالجواهر فقال له : ما فعل الله بك؟ قال : غفر لي وأكرمني وتوجني وأدخلني الجنة فقال له : بماذا؟ قال : بكثرة صلاتي على رسول الله صلى الله عليه وسلم رواها النميري وكذا ابن بشكوال في القرية وفي ترجمة جواهر من كتاب الصلة له أيضا (القول البديع ص ٢٥٩)

been created by Allah تَبَارَكَ وَتَعَالَى through the abundant Durood that you recited on Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I have been sent and commanded to assist you at the time of your difficulty.”¹⁵⁴

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, 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 Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”¹⁵⁵

Incident Sixteen - Reciting a Fixed Amount of Durood Before Retiring to Sleep

Sheikh ibnu Hajar Makki رَحِمَهُ اللَّهُ relates an incident about a saintly person who committed himself to reciting a fixed number of Durood upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ before retiring to bed. One night he had seen Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered his home and the entire home became illuminated with the noor of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me, “Bring forth towards me that mouth that recites Durood upon me and

¹⁵⁴ يحكى عن الشبلي رحمه الله قال : مات رجل من جيراني فأريته في المنام فقلت : ما فعل الله بك فقال : يا شبلي مرت بي أهوال عظيمة وذلك أنه أرتج علي عند السؤال فقلت في نفسي : من أين أتى علي ألم أمت على الإسلام فنوديت : هذه عقوبة إهمالك للسانك في الدنيا فلما هم بي الملكان حال بيني وبينهما رجل جميل الشخص طيب الرائحة فلذكرني حجتني فلذكرتها فقلت : من أنت يرحمك الله قال : أنا شخص خلقت من كثرة صلاتك على النبي صلى الله عليه وسلم وأمرت أن أنصرك في كل كرب ذكره ابن بشكوال (القول البديع ص ٢٦٥)

¹⁵⁵ القول البديع ص ٢٦٠

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.¹⁵⁶

Incident Seventeen - Reciting Durood before Sleeping

Muhammad bin Sa'eed bin Mutarrif رَحِمَهُ اللهُ was a righteous and pious person. He narrated the following incident:

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

¹⁵⁶ Fazaail-e-Durood – Urdu pg.154

remained on my cheek for eight days. For every day of the eight days, my wife would smell this fragrance on my cheek.¹⁵⁷



Incident Eighteen - Incident of Hazrat Sheikh 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 Sheikh-ul-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 Sheikh رَحْمَةُ اللَّهِ receive this position?” Hazrat 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 Sheikh رَحْمَةُ اللَّهِ. Upon meeting Hazrat Sheikh, he asked Hazrat Sheikh رَحْمَةُ اللَّهِ as to which Durood he was punctual in reciting for the last fifty years. Hazrat Sheikh رَحْمَةُ اللَّهِ initially became disturbed by this person wishing to know Hazrat’s personal ma’moolaat. Hence Hazrat Sheikh رَحْمَةُ اللَّهِ asked

¹⁵⁷ Al Qawlul-Badee pg. 288



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 Sheikh رَحْمَةُ اللَّهِ. Contained in it was the Durood which he heard from Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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

When Hazrat Sheikh رَحْمَةُ اللَّهِ heard the dream, his facial expression changed and he began to weep uncontrollably out of humility and happiness. After weeping for some while, Hazrat Sheikh رَحْمَةُ اللَّهِ mentioned, “Who am I, and what worth does my Durood have? This is nothing but the kindness of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his affection upon me.” (Durood Shareef ke Fazaail, fawaaid aur thamaraat)

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 Qur’aan Majeed and recited Durood on Rasulullah صَلَّى اللَّهُ 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 Rasulullah صَلَّى اللَّهُ 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.”¹⁵⁸

Incident Twenty- Reciting Durood while in Pain

Abdur Raheem bin Abdur Rahmaan رَحْمَةُ اللَّهِ 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

¹⁵⁸ Fazaail-e-Durood – Urdu pg.171

vision, I saw Rasulullah ﷺ and all I could say was, “Ya Rasulullah ﷺ.”

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.¹⁵⁹



Incident Twenty One- Glad Tidings For Durood Recited

Muhammad bin Maalik رَحْمَةُ اللَّهِ says:

I travelled to Baghdad 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 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.” After hearing what hard times the old man was passing through in poverty, the Sheikh became very sad, and in this state, his eyes closed and he saw Rasulullah ﷺ in a dream. Rasulullah ﷺ said, “O Abu Bakr رَحْمَةُ اللَّهِ, why this sadness and sorrow? Go to the wazeer, Ali bin Isa رَحْمَةُ اللَّهِ, and convey to him my salaams, and say to him, ‘You are a man who never sleeps on Friday nights until you have

¹⁵⁹ Fazaail-e-Durood – Urdu pg.175



recited one thousand duroods, but 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 gold dinars 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 arose 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.”¹⁶⁰

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.”

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

¹⁶⁰ Fazaail-e-Durood – Urdu pg.173

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 رَحِمَهُ اللهُ 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 Rasulullah صَلَّى اللهُ 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.”¹⁶¹

Incident Twenty Three - A means of Gaining closeness to Allah تَبَارَكَ وَتَعَالَى

Ka’ab Ahbaar رَحِمَهُ اللهُ (a Taab’iee who was among the learned Jewish scholars prior to accepting Islam) reports:

Allah تَبَارَكَ وَتَعَالَى addressed Hazrat 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

¹⁶¹ Fazaail-e-Durood – Urdu pg.170

than your soul is to your body, or your eyesight is to your eyes?" Hazrat Moosa عَلَيْهِ السَّلَام replied in the affirmative. Allah تَبَارَكَ وَتَعَالَى then said, "Then recite salaah in abundance upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."¹⁶²

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

Abul Qaasim 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.¹⁶³

Incident Twenty Five - Fragrant Smell Due to Abundant Durood

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

¹⁶² Fazaail-e-Durood - Urdu pg.172

¹⁶³ Fazaail-e-Durood - Urdu pg.166

to recite upon Nabi ﷺ.” During his lifetime, Moulana Faizul Hasan Saheb رَحْمَةُ اللَّهِ had accustomed himself to recite abundant Durood upon Nabi ﷺ, particularly on a Friday night (i.e. the night preceding Friday).¹⁶⁴

Incident Twenty Six - The Distinguishing Feature of the Ahlus Sunnah wal Jamaa'ah

Hazrat Zainul Aabideen, Husain bin Ali رَحْمَةُ اللَّهِ, once said, “The salient feature of those affiliated to the Ahlus Sunnah wal Jamaa'ah is the recitation of abundant Durood upon Nabi ﷺ.”¹⁶⁵

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

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-Khayyat رَحْمَةُ اللَّهِ. He would neither mix and socialize with people, nor would he participate in any of the gatherings and majalis 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-Khayyat رَحْمَةُ اللَّهِ replied, “I saw Rasulullah ﷺ in

¹⁶⁴ Fazaail-e-Durood – Urdu pg.153

¹⁶⁵ القول البديع ص ۱۳۲

a dream and he said to me, ‘Attend the majlis of ibnu Rasheeq رَحْمَةُ اللَّهِ, as he sends abundant salutations upon me.’”¹⁶⁶

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

Allaamah Sakhaawi رَحْمَةُ اللَّهِ 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 Hazrat Moosa عَلَيْهِ السَّلَامُ, “O Moosa, wash him and perform his janaazah, for I have forgiven his sins and pardoned him.” Hazrat 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 اللَّهُ عَلَيْهِ وَسَلَّمَ in the Tourah and he recited Durood upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. On account of this action, I have forgiven him.”¹⁶⁷

Incident Twenty Nine - Adding ‘wasallam’ in the Durood

Ibrahim Nasafi رَحْمَةُ اللَّهِ relates:

On one occasion, I had seen Rasulallah صَلَّى اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ and kissed them.

¹⁶⁶ Al-Qawlul-Badee’ pg. 131, Fazaail-e-Durood – Urdu pg.155

¹⁶⁷ Fazaail-e-Durood – Urdu pg.158 , Al-Qawlul Badee’ 260

I asked in great anxiety, “O Rasulullah ﷺ, 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 compassion on me. Have I displeased you?” Rasulullah ﷺ smiled and said, “Whenever you recite salaam, why do you not recite salaam?” Thereafter, it became a fixed habit of mine to recite ‘wasallam’ as well.¹⁶⁸

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 salaam 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.”¹⁶⁹

¹⁶⁸ Fazaail-e-Durood – Urdu pg.163

¹⁶⁹ Fazaail-e-Durood -Urdu pg.150

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

Hazrat Jaabir bin Samurah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah 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.”¹⁷⁰

Incident Thirty Two - The Tree that made Salaam to Rasulullah ﷺ

Hazrat Ya'laa bin Murrah Thaqafei رَضِيَ اللَّهُ عَنْهُ reports, “We were once travelling with Rasulullah ﷺ when we halted at a certain place. After halting, Rasulullah ﷺ went to sleep. Thereafter, a tree came, forging its way through the earth, until it covered Rasulullah ﷺ, after which it left and returned to its place. When Rasulullah ﷺ awoke, I mentioned to him what had transpired. Rasulullah 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.’”¹⁷¹

Incident Thirty Three - Saved from Wild Animals through Reciting Durood

¹⁷⁰ عن جابر بن سمرة قال قال رسول الله صلى الله عليه وسلم إني لأعرف حجرا بمكة كان يسلم علي قبل أن أبعث إني لأعرفه الآن (صحيح مسلم الرقم ٢٢٧٧)

¹⁷¹ عن يعلى بن مرة الثقفي قال بينما نحن نسير مع رسول الله صلى الله عليه وسلم ونزلنا منزلا فنام رسول الله صلى الله عليه وسلم فجاءت شجرة تشق الأرض حتى غشيتهم ثم رجعت إلى مكانها فلما استيقظ النبي صلى الله عليه وسلم ذكرت ذلك له فقال له هي شجرة استأذنت ربها عز وجل في أن تسلم علي فأذن لها (القول البديع ص ١٦٢)

It has been reported regarding Sheikh Abul Hasan Shaazili رَحْمَةُ اللَّهِ 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 salaah 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 salaah upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah تَبَارَكَ وَتَعَالَى sends ten salaah (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, Sheikh Shaazili رَحْمَةُ اللَّهِ was saved from the wild animals.¹⁷²

Incident Thirty Four - A means of earning the intercession of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Qutb Al-Halabi رَحْمَةُ اللَّهِ mentions, "I once met Abu Ishaaq, Ebrahim bin 'Ali bin 'Atiyyah Al-Taleedami رَحْمَةُ اللَّهِ. 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 Day of Qiyaamah!' Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, 'Recite abundant Durood upon me.'"¹⁷³

¹⁷² يحكى عن الشيخ أبي الحسن الشاذلي رحمه الله أنه كان ببعض المقازات فأتته السباع فخافهم على نفسه ففرع إلى الصلاة على النبي صلى الله عليه وسلم مستندا إلى ما صح من أنه من صلى عليه صلى الله عليه عشرة وأن الصلاة من الله رحمة ومن رحمه الله كفاه كل مهمة فنجا بذلك صلى الله عليه وسلم تسليما كثيرا (القول البدیع ص ٢٦٥)

¹⁷³ قال القطب الحلبي: رأيت أبا إسحاق إبراهيم بن علي بن عطية التليدمي وقال لي: رأيت النبي صلى الله عليه وسلم في المنام فقلت: يا رسول الله أسألك شفاعتك فقال: أكثر من الصلاة علي صلى الله عليه وسلم (القول البدیع ص ٢٦٧)

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

Abu Ahmed, ‘Abdullah bin Bakr bin Muhammad رَحِمَهُ اللهُ, 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 will acquire the most blessings through the Mubaarak Ahaadith on account of the abundant Durood that he will recite 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.”¹⁷⁴

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

Hazrat Moulana Hakeem Akhtar Saheb رَحِمَهُ اللهُ mentioned the following:

Hazrat Moulana Ashraf Ali Thaanwi رَحِمَهُ اللهُ had prepared a kitaab named “Nashr-ut-Teeb” in regard to the love of Rasulallah ﷺ. The entire kitaab revolves around love for Rasulallah ﷺ, and through reading this kitaab, one can gauge the

¹⁷⁴ روى أبو القاسم التيمي في ترغيبه قال: أنبأنا أبو الحسن الروياني قال: أنبأنا أبو محمد الخبازي سمعت أبا أحمد عبد الله بن بكر بن محمد العالم الزاهد بالشام في جبل لبنان يقول: أبرك العلوم وأفضلها وأكثرها نفعا في الدين والدنيا بعد كتاب الله عز وجل أحاديث رسول الله صلى الله عليه وسلم لما فيها من كثرة الصلاة عليه وأعمالها الرياض والبساتين تجد فيها كل خير وبر وفضل وذكر (القول البديع ص ٢٨٧-٢٨٨)

deep love within the heart of the author for Rasulallah ﷺ.

During the time when Hazrat Moulana Ashraf Ali Thaanwi رَحْمَةُ اللَّهِ was engaged in the compilation of Nashr-ut-Teef, Thanabowan (the town in which Hazrat Thaanwi رَحْمَةُ اللَّهِ resided) was afflicted by a plague. It was noticed that on the day when Hazrat Thaanwi رَحْمَةُ اللَّهِ 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 رَحْمَةُ اللَّهِ did not write any portion of the kitaab, reports of many people passing away would be heard. When this observation reached Hazrat Thaanwi رَحْمَةُ اللَّهِ 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 Rasulallah ﷺ during that time that Allah تَبَارَكَ وَتَعَالَى caused the plague to come to an end.

After mentioning the above incident, Hazrat Moulana Hakeem Akhtar Saheb رَحْمَةُ اللَّهِ concluded:

The recitation of abundant Durood upon Rasulallah ﷺ 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 Rasulallah ﷺ.¹⁷⁵

¹⁷⁵ Aadaab-e-Ishq-e-Rasul ﷺ pg. 11

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

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

هَذِهِ بَرَاءَةٌ مِنَ النَّارِ لِحَلَّادِ 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 Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the unlettered Nabi.¹⁷⁶

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.

¹⁷⁶ Al Qawlul Badee pg.400

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 Hazrat Nabi ﷺ." It was this miracle that motivated him to write the book Dalaa'ilul Khairaat.

Allaamah Zardaq رَحْمَةُ اللَّهِ 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.¹⁷⁷

Incident Thirty Nine - Al-Qawlul Badee'

Allaamah Sakhaawi رَحْمَةُ اللَّهِ says: "A very reliable student from among the students of Sheikh Raslaan رَحْمَةُ اللَّهِ told me that Rasulullah ﷺ 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 Rasulullah ﷺ accepted it." Allaamah Sakhaawi رَحْمَةُ اللَّهِ says, "This pleased me very much, and I therefore hope that Allah تَبَارَكَ وَتَعَالَى and Rasulullah ﷺ accept it, and that I will be greatly rewarded in both the worlds. I therefore urge you all to continue

¹⁷⁷ Fazaail-e-Durood - Urdu pg.152

reciting salaah on Rasulallah ﷺ in all sincerity, for indeed your salaah reaches Rasulallah ﷺ in his mubaarak grave, and your name is mentioned in his presence.”¹⁷⁸

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 ﷺ would become a means for him seeking the mercy of Allah تَبَارَكَ وَتَعَالَى and curing him from his affliction.

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.¹⁷⁹

Incident Forty One - The Incident of Sayyid Ahmed Rifaa'ee رَحْمَةُ اللَّهِ

Sayyid Ahmed Rifaa'ee رَحْمَةُ اللَّهِ is very well known as one of the foremost saints of Islam. In the year 555 AH, he proceeded for haj. Thereafter, he visited Madinah Munawwarah, and while

¹⁷⁸ Fazaail-e-Durood - Urdu pg.175

¹⁷⁹ كشف الظنون ١٣٣١/٢

standing before the blessed grave of Rasulullah ﷺ, he recited the following couplets:

في حالة البعد رحي كنت أرسلها تقبل الأرض عني فهي نائبتني
وهذه نوبة الأشباح قد حضرت فامدد يمينك كي تحظى بها شفتي

From far off to thee did I send my soul

On my behalf to greet you in your resting place

Here now, O Rasulullah 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 Ahmed Rifaa'ee رَحِمَهُ اللهُ kissed it. They all had the good fortune of seeing the blessed hand of Rasulullah ﷺ, and among those present was Sheikh Abdul Qadir Jeelaani رَحِمَهُ اللهُ. (Fazaail-e-Haj pg. 255-256)

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

Hasan bin Muhammad رَحِمَهُ اللهُ says: I once saw Imaam Ahmad bin Hambal رَحِمَهُ اللهُ in a dream. He said to me, "If only you could witness with your eyes the great rewards and blessings that shines before us in store for those who write Durood upon Rasulullah ﷺ in their books."¹⁸⁰

¹⁸⁰ Fazaail-e-Durood (Urdu) pg. 147

N.B: When writing the name of 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.

Incident Forty Three - Writing ﷺ when copying down Ahaadith

Abul Hasan Maymooni رَحْمَةُ اللَّهِ says, “I once saw my ustaad, Abu Ali رَحْمَةُ اللَّهِ, 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 ﷺ while copying down Ahaadith, I used to write ﷺ (and this is the reward for writing the Durood).”¹⁸¹

Incident Forty Four - Writing ‘ﷺ’ in Full

Ubaidullaah bin Umar Qawaareeri رَحْمَةُ اللَّهِ 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.

¹⁸¹ Fazaail-e-Durood (Urdu) pg. 146

When I asked him the reason, he said, ‘It was my habit during my lifetime that whenever I wrote the blessed name of Nabi ﷺ, I always wrote ‘ﷺ’ after the mubaarak name. Allah تبارك وتعالى 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.’”¹⁸²

Incident Forty Five - Taking Precaution in Writing Durood

Abu Sulaimaan, Muhammad ibnul 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 ﷺ, but was never in the habit of writing the Durood after the name of Rasulallah ﷺ. Rasulallah ﷺ 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 ﷺ whenever the name of Rasulallah ﷺ was mentioned. A few days later, he saw Rasulallah ﷺ again in a vision and Rasulallah ﷺ told him, “Continue

¹⁸² Fazaail-e-Durood (Urdu) pg.152

reciting Durood upon me whenever my name is mentioned for verily your Durood reaches me.”¹⁸³

Incident Forty Six - Failing to Write Durood upon Rasulallah

ﷺ

Hasan bin Musa Al Hadrami رَحِمَهُ اللهُ who is well known as ibnu Ujainah رَحِمَهُ اللهُ, relates:

I used to write Ahaadith, and in my haste, I used to forget to write salaah 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 salaah with my name in the manner that Abu Amr Tabari رَحِمَهُ اللهُ 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”.¹⁸⁴

Incident Forty Seven - Reaching Lofty Positions through Writing Abundant Durood

Ja'far bin Abdullah رَحِمَهُ اللهُ relates:

On one occasion, I saw Imaam Abu Zur'ah رَحِمَهُ اللهُ (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

¹⁸³ Fazaail-e-Durood – Urdu pg.162

¹⁸⁴ Fazaail-e-Durood – Urdu pg.168

of mine, I have written one million Ahaadith, and whenever I wrote the blessed name of Rasulullah ﷺ, I also wrote salaah and salaam, and Rasulullah ﷺ said, “Whoever recites salaah on me once, Allah تَبَارَكَ وَتَعَالَى bestows ten mercies upon him.””

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!¹⁸⁵

Incident Forty Eight - Writing Durood in a Unique Form

Abu Ali, Hasan bin Ali Attaar رَحْمَةُ اللَّهِ, says: Abu Taahir رَحْمَةُ اللَّهِ once gave me a few scripts of Ahaadith. I saw therein that whenever the name of Rasulullah ﷺ was mentioned, salaah was written in these words:

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا كَثِيرًا

I then asked Abu Taahir, “Why do you write Durood upon Rasulullah ﷺ in this manner?” He replied, “In my youth, I used to write Ahaadith and I did not write salaah with the name of Rasulullah ﷺ. I then saw Rasulullah ﷺ in a dream and greeted him, but Rasulullah ﷺ turned his

¹⁸⁵ Fazaail-e-Durood – Urdu pg.164

blessed face away from me. I then came to him from 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 ﷺ, why do you turn your blessed face away from me?” Rasulullah ﷺ replied, “The reason is that whenever you write my name in your kitaab, you do not offer salaah upon me.” Since that time, it has become my habit that whenever I write the name of Rasulullah ﷺ, I also write:

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا¹⁸⁶

Incident Forty Nine - Adding ‘Tasleema’ in the Durood

Abu Ishaq, Nahshal رَحِمَهُ اللَّهُ, says: I used to write books on Ahaadith, and whenever I wrote the name of Rasulullah ﷺ then I used to write it in this manner:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا

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

Note: Hazrat Sheikh Moulana Zakariyya رَحِمَهُ اللَّهُ mentions that it seems that Hazrat Rasulullah ﷺ was pleased with him adding the word ‘tasleema’ in the Durood.¹⁸⁷

¹⁸⁶ Fazaail-e-Durood – Urdu pg.168

¹⁸⁷ Fazaail-e-Durood – Urdu pg.167

Incident Fifty - Adding 'salaam' in the Durood

Abu Sulaimaan Hiraani رَحْمَةُ اللَّهِ says: I once saw Rasulullah 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?"¹⁸⁸

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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, decided to proceed for haj. His further intention was to stand before the rowdhah mubaarak and recite his poem before Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

After performing haj, when he intended to leave for Madinah Munawwarah, Rasulullah 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 governor prohibited him from leaving for Madinah Munawwarah, however his love and longing for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was such that inspite of the order, he secretly set off for Madinah Munawwarah.

¹⁸⁸ Fazaail-e-Durood - Urdu pg.163

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

Thereafter, the governor set him free and treated him with the greatest honour and respect.¹⁸⁹

¹⁸⁹ Hazrat Sheikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentioned this incident in Fazaail-e-Durood (pg. 195) 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.



CHAPTER ELEVEN

Inspirational Incidents regarding love and sacrifice for Rasulullah ﷺ

THE LOVE AND SACRIFICE OF THE SAHAABAH FOR RASULULLAH ﷺ

Incident One - The Love of Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ for Rasulullah ﷺ

Rasulullah ﷺ 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 Rasulullah ﷺ, and at times behind. At times, he walked on the right of Rasulullah ﷺ and at times, on the left. When Rasulullah ﷺ 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 اللَّهُ 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.”

Rasulullah ﷺ then said, “O Abu Bakr! Do you prefer that your life be sacrificed for me?” Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ replied, “Most definitely O Messenger of Allah, I swear by the Being who has sent you with the truth of Islam!”¹⁹⁰

Incident Two - Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Giving milk to Rasulullah ﷺ

Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ relates regarding the journey of Hijrah with Rasulullah ﷺ: We travelled hastily the entire day and night until the afternoon heat became intense. I then looked ahead to see whether I could find any shade so that we could take shelter in it. I then spotted a cave in which we could take refuge and seek shelter from the heat. I then said, “O Rasulullah ﷺ, remain outside the cave and allow me to enter so that if there is any harmful creature in the cave, it will harm me and not you.” After entering the cave, I began cleaning it and spread out a cloth upon which Rasulullah ﷺ could lie down. I then requested him to enter and take a rest and he acceded to my request. Once Rasulullah ﷺ lay down to rest, I went to see whether I could spot anyone who was searching for us. I then spotted a slave shepherd nearby and asked him who his owner was. He named a man from the Quraish whom I knew. (As it was a prevalent custom at that time that people would allow travellers and wayfarers to benefit from the milk from their flock, Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ requested for some milk and the following dialogue ensued):

¹⁹⁰ البداية والنهاية ١٩٢/٣

Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ: “Do any of the goats have milk?”

The shepherd: “Yes.”

Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ: “Will you milk some for me?”

He agreed, and milked one of the goats for me and poured it 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. As I approached Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I found him awake. I said, “Partake of this, O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” The sight of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ relishing the milk brought extreme joy and happiness to my heart.”¹⁹¹

Incident Three - Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ in the cave of Thaur

While in the cave on the journey of Hijrah, it is reported that Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ was concerned that no creature should come out from any hole in the cave and harm Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. 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 رَضِيَ اللَّهُ عَنْهُ placed both his feet in those holes. Thereafter, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed his mubaarak head on the lap of Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ and fell asleep. While Rasulullah 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 Rasulullah

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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullah 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 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed his mubaarak saliva on the affected area, and the pain immediately subsided.¹⁹²

Incident Four – The Love of Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Conforming to the Love of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once addressed Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Though I am happy that my father embraced Islam, the happiness I would have experienced with the Islam of your uncle, Abu Taalib, would have been far greater. The reason is that if your uncle, Abu Taalib, embraced Islam, it would have brought great happiness to you.”¹⁹³

Incident Five - The Life and Wealth of Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ being Sacrificed for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that once Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “No person’s wealth benefitted me as much as

¹⁹² مشكاة المصابيح عن رزين الرقم: ٦٠٣٤

¹⁹³ Hikaayaate Sahaabah pg. 174

the wealth of Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ.” Upon hearing this, Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ wept profusely and said, “O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, certainly my entire life and wealth belongs to you.”¹⁹⁴

Incident Six - Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ being Prepared to Sacrifice Everything for 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.”¹⁹⁵

Incident Seven - The love of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ for 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?”

¹⁹⁴ عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم ما نفعني مال قط ما نفعني مال أبو بكر قال فبكى أبو بكر وقال يا رسول الله هل أنا ومالي إلا لك يا رسول الله (سنن ابن ماجه ص ١٠)

¹⁹⁵ Taarikhul Khulafaa 1/33

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 cold water at the time of severest thirst."¹⁹⁶

Incident Eight - The Love of Hazrat Zaid bin Dathinah رَضِيَ اللَّهُ عَنْهُ for 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 happier if Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." On hearing this, Abu Sufyaan remarked, "There is no parallel anywhere in the world to the love which the companions of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have for him."¹⁹⁷

Incident Nine - Love of Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

On the occasion of Hudaibiyah, Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was commissioned by Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to negotiate with the Quraish in Makkah Mukarramah. When Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ had left for Makkah Mukarramah, some of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ envied Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ for being able to perform Tawaaf

¹⁹⁶ الشفاء بتعريف حقوق المصطفى ٥٢/٢

¹⁹⁷ Fazaail-e-A'maal (Urdu) pg. 62

of the House of Allah تَبَارَكَ وَتَعَالَى. On the other hand, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "I do not think he will ever desire to perform Tawaaf without me."

When Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ entered Makkah Mukarramah, 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 اللَّهُ عَنْهُ carried out his negotiations with Abu Sufyaan and the other chiefs of Makkah Mukarramah on behalf of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 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." Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ replied, "How can it ever be possible for me to perform Tawaaf (without Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?"

This reply was most unpalatable for the Quraish and they decided to detain Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ in Makkah Mukarramah. News had reached the Muslims that Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ had been martyred. On this news reaching Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he took the oath of allegiance from all the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to fight till the last drop of their blood. When the Quraish learnt of this, fear overcame them and they immediately released Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ.¹⁹⁸

Incident Ten – The Love of a Sahaabi for Rasulullah ﷺ

A Sahaabi once came to Rasulullah ﷺ and asked, “O Rasulullah ﷺ, when is the Day of Qiyaamah?” 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.” Rasulullah ﷺ then said, “Surely on the Day of Qiyaamah, you will be with those whom you love.”¹⁹⁹

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ says, “Nothing made the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ happier than these words of Rasulullah ﷺ.”²⁰⁰

Incident Eleven - Hazrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا and the Mubaarak Perspiration of Rasulullah ﷺ

Hazrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا (who was a mahram of Rasulullah ﷺ) narrates that once, Rasulullah ﷺ visited her, and took his afternoon rest (qayloolah) at her home. Whilst sleeping, Rasulullah ﷺ began perspiring. She narrates that she took a small bottle and began collecting his blessed perspiration. When Rasulullah ﷺ awoke and asked her what she was doing, she informed Rasulullah ﷺ that she was collecting his blessed perspiration, as there was no fragrance

¹⁹⁹ صحيح البخاري الرقم: ٣١٨١

²⁰⁰ سنن الترمذي الرقم: ٢٣٨٥

sweeter than it. Rasulallah ﷺ permitted her to do so and did not disapprove of this action.²⁰¹

Incident Twelve - Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ Remaining Committed to the Company of Rasulallah ﷺ

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ is a famous Sahaabi of Hazrat Rasulallah ﷺ. No other Sahaabi has narrated as many Ahaadith as he has done. He embraced Islam in 7 A.H. and since Hazrat Rasulallah ﷺ 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.”²⁰²

²⁰¹ صحيح مسلم الرقم: ٢٣٣٢

²⁰² حياة الصحابة ٣/ ٢٤٠

Incident Thirteen - Hazrat Abu Ubaidah رضي الله عنه loses His Teeth.

During the battle of Uhud, Rasulullah صلى الله عليه وسلم was severely attacked by the enemy and two links of his helmet penetrated his mubaarak face. Hazrat Abu Bakr Siddeeq رضي الله عنه and Hazrat Abu Ubaidah رضي الله عنه immediately ran to assist Rasulullah صلى الله عليه وسلم. Hazrat Abu Ubaidah رضي الله عنه began pulling out the links with his teeth. By the 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 صلى الله عليه وسلم. Hazrat Malik bin Sinaan رضي الله عنه, the father of Hazrat Abu Saeed Khudri رضي الله عنه, licked the blood with his lips. At this, Rasulullah صلى الله عليه وسلم remarked, "The fire of Hell cannot touch the person who has my blood mixed with his." ²⁰³

Incident Fourteen - Hazrat Talha رضي الله عنه in the Battle of Uhud

Hazrat Zubair bin Awwaam رضي الله عنه reports that Rasulullah صلى الله عليه وسلم wore two suits of armour on his mubaarak body in the battle of Uhud. Rasulullah صلى الله عليه وسلم intended climbing a rock during the battle, but was unable to do so. He therefore requested Hazrat Talha رضي الله عنه to sit, and with his assistance, he climbed the rock. Hazrat Zubair رضي الله عنه says that he heard

Rasulullah ﷺ say, “It has become waajib for Talha. (i.e. Jannah or the intercession of Rasulallah ﷺ is waajib for Talha).”

In the battle of Uhud, Hazrat Talha رَضِيَ اللَّهُ عَنْهُ very bravely accompanied and protected Sayyiduna Rasulallah ﷺ. Whenever the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ discussed the battle of Uhud, they would say that this day belonged to Hazrat Talha رَضِيَ اللَّهُ عَنْهُ. Hazrat Talha رَضِيَ اللَّهُ عَنْهُ shielded Sayyiduna Rasulallah ﷺ with his body. He received more than eighty wounds on his body, yet he did not leave the side of Sayyiduna Rasulallah ﷺ, even though his hand had become paralyzed.²⁰⁴

Incident Fifteen – Hazrat Anas bin Nadhr's رَضِيَ اللَّهُ عَنْهُ Love for Rasulallah ﷺ and his Martyrdom in Uhud.

When the Muslims were facing defeat in Uhud, the rumour began spreading that Rasulallah ﷺ had been killed. This news caused many of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to despair and lose heart. Hazrat Anas bin Nadhr رَضِيَ اللَّهُ عَنْهُ happened to see Hazrat Umar and Hazrat Talha رَضِيَ اللَّهُ عَنْهُمَا with a group of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in a state of utter grief and despondency. He said to them, “Why am I seeing you all so despondent and grieved?” They replied, “Rasulallah ﷺ has been slain.”

Hazrat Anas رَضِيَ اللَّهُ 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, did he plunged into the enemy lines and fought bravely till he was martyred.

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ had such extreme love for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he did not consider this life worth living without him.²⁰⁵

Incident Sixteen - Hazrat Sa'd's رَضِيَ اللَّهُ عَنْهُ Message For The Muslims.

During the battle of Uhud, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ inquired, "Where is Sa'd bin Rabee? I do not know of his condition." Thereafter one of the Sahaabah رَضِيَ اللَّهُ 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 اللَّهُ عَنْهُ name to see if he was alive. At one place, while he was announcing that he was deputed by Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to enquire about Hazrat Sa'd bin Rabee رَضِيَ اللَّهُ عَنْهُ, he heard a feeble voice coming from one direction. He turned to that direction and found that Hazrat Sa'd رَضِيَ اللَّهُ عَنْهُ was lying among the martyrs and was about to breathe his last.

Hazrat Sa'd رَضِيَ اللَّهُ عَنْهُ was heard saying, "Convey my salaam to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the following message, "O Rasulullah صَلَّى اللَّهُ 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 Rasulullah ﷺ and killing him before all of them die.” With these words, Hazrat Sa'd رَضِيَ اللّٰهُ عَنْهُ breathed his last and departed from the world.

The Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ have given a true proof of their devotion to Rasulullah ﷺ. 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 Rasulullah ﷺ. May we be blessed with an atom of the true love that the Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ bore for Rasulullah ﷺ.²⁰⁶

Incident Seventeen – Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ Emulating the Mubaarak Sunnah of Rasulullah ﷺ in Everything

Once a person said to Hazrat Ibnu Umar رَضِيَ اللّٰهُ عَنْهُمَا, “Allah تَبَارَكَ وَتَعَالَى has made mention in the Qur’aan regarding salaah in peace and salaah in fear, but He has not made mention regarding salaah during a journey.”

Hazrat Ibnu Umar رَضِيَ اللّٰهُ عَنْهُمَا replied, “O my nephew! Allah تَبَارَكَ وَتَعَالَى sent Hazrat Muhammad ﷺ as His Messenger to us when we were ignorant and knew nothing. We should follow him in everything he did.”

²⁰⁶ Fazaail-e-A'maal (Urdu) pg. 170

Note: Hazrat Sheikh Moulana Muhammad Zakariyya Kandhelwi رَحْمَةُ اللهِ mentioned, “This shows that it is not necessary that each and every law be explicitly found in the Qur’aan Majeed. The life of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his actions are a guide for us to follow. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “I have been given the Qur’aan 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 Qur’aan Majeed only. Carry out only the commandments contained therein.’”²⁰⁷

Incident Eighteen - An Ansaari Woman’s Anxiety about Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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 Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?” When she was told that her father was killed in the battle, she uttered ‘Inna lillahi wainna ilaihi raaji’oon’ and impatiently repeated the same question about Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. 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 Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She was told that he was safe and sound, but she would not rest contented, and insisted on

²⁰⁷ Fazaail-e-A’maal (Urdu) pg. 106

seeing him herself. When at last she had satisfied her eyes with his sight, she said:

كُلُّ مُصِيبَةٍ بَعْدَكَ جَلَلٌ

"O Rasulullah ﷺ, with the blessing of seeing you, every affliction is eased and every worry is removed."²⁰⁸

Incident Nineteen - Hazrat Abdullah bin Amr رَضِيَ اللَّهُ عَنْهُ Burns His Sheet

Hazrat Abdullah bin Amr ibnul Aas رَضِيَ اللَّهُ عَنْهُمَا says, "Once, we were accompanying Rasulullah ﷺ 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 Rasulullah ﷺ, 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.'"

Hazrat Abdullah bin Amr ibnul Aas رَضِيَ اللَّهُ عَنْهُمَا was so perturbed at Rasulullah's ﷺ 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

²⁰⁸ Fazaail-e-A'maal (Urdu) pg. 164

have thought of some excuse or the other for keeping it, or at least finding some other use for it.²⁰⁹

Incident Twenty - An Ansaari razes a building to the ground.

Rasulullah 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. Rasulullah ﷺ remained silent.

At another time, the Ansaari who had built that house came to Rasulullah ﷺ and greeted him with salaam. However, Rasulullah ﷺ turned his face away from him. He repeated the salaam, but Rasulullah ﷺ again did not respond. This Sahaabi رَضِيَ اللَّهُ عَنْهُ was extremely concerned on account of Rasulullah ﷺ not responding to his salaam. When he enquired from the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, he was informed that Rasulullah 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 Rasulullah ﷺ about his action.

Sometime later, Rasulullah 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 Rasulullah’s ﷺ

²⁰⁹ Fazaail-e-A'maal (Urdu) pg. 103

displeasure. At that juncture, Rasulullah 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 Rasulullah ﷺ, and no sooner did they sense the displeasure of Rasulullah ﷺ through any action, they immediately abandoned that action at all costs.²¹⁰

Incident Twenty One - Sahaabah's رَضِيَ اللَّهُ عَنْهُمْ Deep Love for Rasulullah ﷺ

When the treaty of Hudaibiyah was being negotiated, Urwah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ an envoy of the Quraish (who at the time of the treaty of Hudaibiyah had not yet embraced Islam), had an opportunity of witnessing the conduct of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ with Rasulullah ﷺ. 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 Hazrat Muhammad ﷺ. 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

²¹⁰ Fazaail-e-A'maal (Urdu) pg. 103

issues some order, every person hastens to carry it out. When he 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.”²¹¹

Incident Twenty Two - Hazrat Waa'il رَضِيَ اللَّهُ عَنْهُ Has His Hair Cut

Hazrat Waa'il bin Hujar رَضِيَ اللَّهُ عَنْهُ says, “I once visited Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.’”²¹²

This action of this Sahaabi رَضِيَ اللَّهُ عَنْهُ reflects the true love he possessed for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ within his heart. No sooner did he doubt that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 Rasulullah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ displeasure would make them uneasy, then could it have been possible for them to disobey the command of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or go against his mubaarak sunnah?

²¹¹ تفسير ابن كثير ٣٥٣/٢

²¹² معالم السنن ٢١٠/٤

Incident Twenty Three - Wearing the Pants above the Ankles

Suhail bin Hanzalah رَضِيَ اللَّهُ عَنْهُ once mentioned: On one occasion, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made mention of Hazrat Khuraim Asadi رَضِيَ اللَّهُ 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 Hazrat Khuraim رَضِيَ اللَّهُ 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. ²¹³

Incident Twenty Four - Hazrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ Gives up Begging

Hazrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ once came to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and begged him for some assistance. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him something. Thereafter, he again came and asked for something from Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him something on this occasion as well. When he came to beg for the third time, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 اللَّهُ عَنْهُ said, “O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I will not beg again from anyone after this.” ²¹⁴

²¹³ أسد الغابة ۱۱۸/۳

²¹⁴ أسد الغابة ۴۵/۲

Incident Twenty Five - Hazrat Bilaal رَضِيَ اللهُ عَنْهُ returns to Madinah Tayyibah

After Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Remaining in Madinah Munawwara caused him to remember Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his dream saying to him, “O Bilaal, why is it that 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 Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, requested him to 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 Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Hazrat Bilaal رَضِيَ اللهُ عَنْهُ left Madinah Tayyibah again after a few days and passed away in Damascus in the year 20 A.H. ²¹⁵

Incident Twenty Six - The Sacrifice of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Faatimah's رَضِيَ اللَّهُ عَنْهَا house was a distance away from the house of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said to her, "It is my desire that you live near me." Hazrat Faatimah رَضِيَ اللَّهُ عَنْهَا replied, "Haarithah's house is close to your house. If you ask him to exchange his house with mine, he will happily accept." 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 رَضِيَ اللَّهُ عَنْهُ somehow came to know that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was desirous that Hazrat Faatimah رَضِيَ اللَّهُ عَنْهَا live close to him. He at once came to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I have come to know that you wish for Faatimah رَضِيَ اللَّهُ عَنْهَا to live near you. Here are my houses at your disposal. No other house is closer to yours than these houses of mine. Faatimah رَضِيَ اللَّهُ عَنْهَا 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." Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted the offer saying, "I know that you are sincere in what you say", and Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made dua for him. ²¹⁶

²¹⁶ Fazaail-e-A'maal (Urdu) pg. 172

Incident Twenty Seven - The Overwhelming love of the Sahaabah

ﷺ for Rasulullah ﷺ

Once, a person came to Rasulullah ﷺ and said, “O Rasulullah ﷺ, 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 Rasulullah ﷺ, 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.”

Rasulullah ﷺ consoled him by reciting the foregoing verses in his reply.

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ 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.*²¹⁷

Incident Twenty Eight - Longing for the Companionship of Rasulullah ﷺ

Once, a Sahaabi رَضِيَ اللَّهُ عَنْهُ came to Rasulullah ﷺ and said:

“O Rasulullah ﷺ, you are dearer to me than my life, my wealth and my family. While I am within the confines of my home, I begin to think of you and become restless. My

²¹⁷ Fazaail-e-A'maal (Urdu) pg. 173

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.”

Rasulullah ﷺ observed silence over this until Hazrat Jibreel عَلَيْهِ السَّلَام descended with the following verse of the Qur'aan Majeed:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ 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 السَّلَام, the Siddeeqeen, the martyrs, and the Righteous.*²¹⁸

Incident Twenty Nine - Hazrat Bilaal رَضِيَ اللَّهُ عَنْهُ on his Deathbed

When Hazrat Bilaal رَضِيَ اللَّهُ عَنْهُ was about to pass away, his wife began to say, “Ah, how sad! You are departing from this world.” Hazrat Bilaal رَضِيَ اللَّهُ عَنْهُ replied, “How pleasant and joyful it is that

tomorrow, we will meet our friends, we will meet Hazrat Muhammad ﷺ and his companions.”²¹⁹

Incident Thirty - Happiness of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ once said to Hazrat Abbaas رَضِيَ اللَّهُ عَنْهُ (the uncle of Rasulullah ﷺ), “I was more pleased with your Islam that the Islam of my father, for your Islam gave pleasure to Rasulullah ﷺ.”

Incident Thirty One - Hazrat Umar رَضِيَ اللَّهُ عَنْهُ hears poetry and thinks of Rasulullah ﷺ

One night, Hazrat Umar رَضِيَ اللَّهُ 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 a few couplets with the following meaning:

“May Allah تَبَارَكَ وَتَعَالَى accept the prayers of the pious and the elect, seeking blessings for Hazrat Muhammad ﷺ.

“O messenger of Allah ﷺ, you worshipped each night, and you wept before the dawning of each day.

“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 اللَّهُ عَنْهُ sat down, weeping in love and memory of Rasulullah ﷺ.²²⁰

²¹⁹ سير أعلام النبلاء ٢١٨/٣

²²⁰ كتاب الزهد والرفائق لابن المبارك، الرقم: ١٠٢٤

THE LOVE AND OBEDIENCE DISPLAYED BY THE PIOUS FOR RASULULLAH ﷺ

Incident One - The Respect of Imaam Maalik رحمه الله

Imaam Maalik رحمه الله possessed great love for the land of Madinah Munawwarah. This love was on account of the love he had for Rasulallah ﷺ. Allaamah ibnu Khalliqaan رحمه الله writes: "Imaam Maalik رحمه الله 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 رحمه الله 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."²²¹

Incident Two - Giving Preference to the neighbours of Rasulallah ﷺ

Imaam Maalik رحمه الله 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, he exclaimed: "These are the neighbours of Rasulallah ﷺ."²²²

²²¹ Muqaddamah of Awjaz pg. 83

²²² Muqaddamah of Awjaz pg. 78

Incident Three -Travelling for a Single Hadith

Kathir bin Qais رَضِيَ اللهُ عَنْهُ narrates: I was once sitting with Hazrat Abu Darda رَضِيَ اللهُ عَنْهُ in a masjid in Damascus, when a person came to him and said, “O Hazrat Abu Darda 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 Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

Hazrat Abu Darda 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 Darda 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 Darda رَضِيَ اللهُ عَنْهُ then said, “Listen, I have heard Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Sayyiduna Rasulallah صَلَّى اللهُ 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.”²²³

Incident Four -Giving up Sins through the Dua of Rasulullah

ﷺ

Hazrat Ja'far As-Saa'igh رَحِمَهُ اللهُ relates: In the neighbourhood of Imaam Ahmad bin Hambal رَحِمَهُ اللهُ, there was a person who was leading a life of sin and vice. One day, he attended the discourse of Imaam Ahmad رَحِمَهُ اللهُ. Upon entering the majlis of Imaam Ahmad رَحِمَهُ اللهُ, he greeted the Imaam with salaam. Though Imaam Ahmad رَحِمَهُ اللهُ answered his salaam, the man perceived that the Imaam had shown some disinclination towards him.

He addressed Imaam Ahmad رَحِمَهُ اللهُ 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 Imam Ahmad bin Hambal رَحِمَهُ اللهُ, “Last night, I had a dream of Rasulullah ﷺ. Rasulullah ﷺ came to me and asked, “Why do you not request me to make dua for you?”

“I replied, “O Rasulullah ﷺ, due to my excessive sinning and leading a life of transgression, I feel extremely ashamed to come in your presence.”

“Rasulullah 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 Rasulullah ﷺ made dua for me. Once I awakened, I had found that Allah تَبَارَكَ وَتَعَالَى had placed natural aversion and resentment within my heart for all the sins I was involved in.”²²⁴

Incident Five-Ayyoob Sakhtiyaani رَحِمَهُ اللَّهُ in Madinah Tayyibah

Hazrat Abdullah bin Mubaarak رَحِمَهُ اللَّهُ says, “I heard Imaam Abu Hanifah رَحِمَهُ اللَّهُ say, “When Ayyoob Sakhtiyaani رَحِمَهُ اللَّهُ was in Madinah Tayyibah, I was also present and I watched to see how he was going to present his salaam to Rasulullah 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.”²²⁵

Incident Six - A Bedouin by the grave of Rasulullah ﷺ

Once, one Bedouin visited the grave of 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.”²²⁶

Isma'ee رَحْمَةُ اللَّهِ narrates: Once, a Bedouin stood in front of the grave of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “O Allah تَبَارَكَ وَتَعَالَى, here lies Your beloved. I am Your slave and Shaytaan 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.”

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.’”²²⁷

Incident Seven -The cure of Allaamah Qastallani رَحْمَةُ اللَّهِ

Allaamah Qastallani رَحْمَةُ اللَّهِ, the famous scholar of Hadith, writes in his kitaab ‘Mawaahib Ladunni’: “Once, I became so ill that the doctors despaired for my health, and I remained in this condition

²²⁶ Fazaail Madinah – Urdu pg.126

²²⁷ Fazaail Madinah – Urdu pg.126

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.²²⁸

Incident Eight -The incident of Abu Imraan Waasity رَحْمَةُ اللَّهِ

Abu Imraan Waasity رَحْمَةُ اللَّهِ narrates: 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his two companions. Tell them that Ridwaan

has conveyed his salaams. (Ridwaan is the angel who is the gatekeeper of Paradise).” ²²⁹

Incident Nine - Honour and Respect for the Blessed Hair of Rasulallah ﷺ

Abu Hafs, Umar bin Hasan Samarqandi رَحْمَةُ اللَّهِ، narrates the following incident in his kitaab, Rownaq-ul-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 Rasulallah 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 Rasulallah 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 Rasulallah 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 Rasulallah ﷺ, the younger brother agreed. Accordingly,

²²⁹ Fazaail Madinah – Urdu pg.130

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.²³⁰

Incident Ten - Conveying Durood on behalf of someone at the Grave of Rasulullah ﷺ

Yazeed bin Abi Sa‘eed Al-Madani رَحِمَهُ اللَّهُ mentions, “On one occasion (when intending to travel to Madinah Munawwarah), I

²³⁰ Al Qawlul Badee pg. 276-277

bid farewell to Hazrat Umar bin ‘Abdil ‘Azeez رَحِمَهُ اللهُ. Hazrat Umar رَحِمَهُ اللهُ said to me, ‘I have a wish which I need you to fulfill for me.’ I replied, ‘O Ameer-ul-Mu’mineen! What wish do you need me to fulfill?’ He answered, ‘When you reach Madinah Munawwarah and you see the blessed grave of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then convey my salaams to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.’”²³¹

²³¹ عن يزيد بن أبي سعيد المدني مولى المهدي قال ودعت عمر بن عبد العزيز فقال إن لي إليك حاجة قال يا أمير المؤمنين كيف ترى حاجتك عندي قال إني أراك إذا أتيت المدينة سترى قبر النبي صلى الله عليه وسلم فأقرته مني السلام أخرجه ابن أبي الدنيا ومن طريقه البيهقي في الشعب وعن حاتم بن وردان قال كان عمر بن عبد العزيز يوجه البريد من الشام قاصدا المدينة ليقرئ النبي صلى الله عليه وسلم عنه السلام أخرجه البيهقي في الشعب (القول البدیع ص ٤٢١)

CHAPTER TWELVE

Forty Durood upon Rasulullah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

سَلَامٌ عَلَى الْمُرْسَلِينَ

(۱) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ

O Allah صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ, shower your choicest Durood (blessings) on Hazrat Muhammad صَلِّ اللّٰهُ عَلَيْهِ وَسَلَّمَ and upon the family of Hazrat Muhammad صَلِّ اللّٰهُ عَلَيْهِ وَسَلَّمَ, and grant him the lofty position of maqaam-e-mahmood on the day of Qiyaamah

(۲) اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلَاةِ النَّافِعَةِ صَلِّ عَلَى مُحَمَّدٍ وَأَرْضَ عَنِّي رِضًا لَا تَسْحَطُ بَعْدَهُ أَبَدًا

O Allah رَبِّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلَاةِ النَّافِعَةِ, Rabb of this lasting call and this beneficial dua, confer Your special blessings upon Hazrat Muhammad صَلِّ اللّٰهُ 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 وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ

O Allah تَبَارَكَ وَتَعَالَى, send your choicest blessings upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ your slave and messenger, and descend blessings upon the believing men and women.

٤) 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 تَبَارَكَ وَتَعَالَى, bestow Your special mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and shower Your choicest blessings upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and shower Your special mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى 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.

٥) 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered Your mercy upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, 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

the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed You are praiseworthy and most glorious.

٦) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

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

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

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

(۸) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ وَ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَجِيدٌ

O Allah صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ, shower Your mercy upon Hazrat Muhammad
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You
showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of
Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed You are praiseworthy and most
glorious. O Allah صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ, 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 السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed You are
praiseworthy and most glorious.

(۹) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ بَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ, shower Your mercy upon Hazrat Muhammad
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You
showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَام, 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 السَّلَام. Indeed You are praiseworthy and most glorious.

(۱۰) 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad عَلَيْهِ السَّلَام, 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad عَلَيْهِ السَّلَام, 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad عَلَيْهِ السَّلَام, as You showered Your mercy upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَام, and shower Your blessings upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad عَلَيْهِ السَّلَام, 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 تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his wives and his offspring, as You showered Your mercy upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَام, and shower Your blessings upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his wives and his offspring, as

You showered Your blessings upon the family of Hazrat Ebrahim
عَلَيْهِ السَّلَام. Indeed You are praiseworthy and most glorious.

(۱۳) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ
عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, shower Your mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and
his wives and his offspring, as You showered Your mercy upon the
family of Hazrat Ebrahim عَلَيْهِ السَّلَام, and shower Your blessings upon
Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his wives and his offspring, as You
showered Your blessings upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَام.
Indeed You are praiseworthy and most glorious.

(۱۴) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَ أَهْلِ بَيْتِهِ كَمَا
صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, صَلِّ عَلَى مُحَمَّدٍ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his wives who are the mother's of the believers, his
offspring, and his household as You showered Your mercy upon Hazrat
Ebrahim عَلَيْهِ السَّلَام. 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 وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

O Allah, صَلِّ عَلَى مُحَمَّدٍ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You
showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَام and 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 Hazrat Ebrahim عليه السلام, and shower Your compassion upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your compassion upon Hazrat Ebrahim عليه السلام and the family of Hazrat Ebrahim عليه السلام.

(١٦) 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 تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your mercy upon Hazrat Ebrahim عليه السلام and the family of Hazrat Ebrahim عليه السلام. 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 Hazrat Ebrahim عليه السلام and the family of Hazrat Ebrahim عليه السلام. Indeed You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your compassion upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ, as You showered Your compassion upon

Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your special mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered Your special mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed You are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your peace upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered Your peace upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام.

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 اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and shower Your blessings and peace upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and shower Your compassion upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered Your mercy, blessings, and compassion upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام in all the worlds. Indeed You are praiseworthy and most glorious.

(١٨) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى 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 عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ , shower Your mercy upon Hazrat Muhammad صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ and the family of Hazrat Muhammad صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ , 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 صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ and the family of Hazrat Muhammad صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ , 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 تَبَارَكَ وَتَعَالَى , shower Your mercy upon Hazrat Muhammad صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ , Your servant and Messenger, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ , and shower Your blessings upon Hazrat Muhammad صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ and the family of Hazrat Muhammad صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ , as You showered Your blessings upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَامُ . Indeed You are praiseworthy and most glorious.

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

O Allah تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the unlettered Nabi, and upon the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as You showered Your mercy upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ, and shower Your blessings upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the unlettered Nabi, as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَامُ. 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 وَاعْطِهِ الْوَسِيلَةَ وَالْقَضِيَّةَ وَالْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ وَاجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِهِ أَفْضَلَ مَا جَارَيْتَ نَبِيًّا عَنْ قَوْمِهِ وَرَسُولًا عَنْ أُمَّتِهِ، وَ صَلِّ عَلَى جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَ الصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah تَبَارَكَ وَتَعَالَى, shower your special mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Your slave and Your messenger, the unlettered messenger, and upon the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. O Allah تَبَارَكَ وَتَعَالَى, shower your special mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and upon the family of Hazrat Muhammad صَلَّى اللَّهُ 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-Waseela and Al-Fadeela (Your special Grace) and Al-Maqaam al-Mahmud (the honour of interceding to Allah تَبَارَكَ وَتَعَالَى 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.

(٢٢) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ وَتَبَارَكَ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى, shower Your mercy upon Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the unlettered Nabi, and upon the family of Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the unlettered Nabi, and upon 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.

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

O Allah 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 ﷺ and the people of his household in the manner
You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed You
are praiseworthy and most glorious. O Allah تَبَارَكَ وَتَعَالَى, shower Your
blessings upon us together with them.*

(٢٤) اَللّٰهُمَّ اجْعَلْ صَلَواتِكَ وَرَحْمَتَكَ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلٰى آلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ وَ بَارِكْ عَلٰى مُحَمَّدٍ وَ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى آلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

O Allah تَبَارَكَ وَتَعَالَى, shower Your special mercy, compassion and blessings upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ as You showered upon the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed You are Praiseworthy and most glorious. And shower Your blessings upon Hazrat Muhammad ﷺ and the family of Hazrat Muhammad ﷺ as You showered Your blessings upon Hazrat Ebrahim عَلَيْهِ السَّلَام and the family of Hazrat Ebrahim عَلَيْهِ السَّلَام. Indeed You are Praiseworthy and most glorious.

(۲۵) وَصَلَّى اللّٰهُ عَلَى النَّبِيِّ الْأُمَمِيِّ

May Allah تبارك وتعالى shower His special mercy upon Hazrat Muhammad
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the unlettered Nabi.

(صیغ السلام)

(٢٦) اَللّٰهُمَّ صَلِّ عَلَى الصَّالِحِيْنَ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
 أَسْأَلُكَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
 عَبْدُهُ وَرَسُولُهُ

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 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.

(٢٧) التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

All verbal praises, 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 and I bear witness that Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

(٢٨) التَّحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

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) التَّحِيَّاتُ 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، التَّحِيَّاتُ لِلَّهِ وَ الصَّلَوَاتُ 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 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. I ask Allah تَبَارَكَ وَتَعَالَى for Paradise and I seek His refuge from

Jahannum.

(۳۱) التَّحِيَّاتُ الرَّكِيَّاتُ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ descend upon you, O Nabi, 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.

(۳۲) بِسْمِ اللَّهِ وَبِاللَّهِ خَيْرِ الْأَسْمَاءِ، التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا، وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، اللَّهُمَّ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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, 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 وَالصَّلَوَاتُ وَالْمُلُكُ 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 صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ descend upon you, O Nabi , and Allah's choicest mercies and blessings.

(۳۴) بِسْمِ اللَّهِ ، التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ لِلَّهِ الرَّاكَيَّاتُ 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 صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ descend upon you, O Nabi , 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 صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

(۳۵) التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الرَّاكَيَّاتُ 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

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

(٣٧) التَّحِيَّاتُ الصَّلَوَاتُ لِلَّهِ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

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) اَللّٰحِيَّاتُ لِلهِ الصَّلَوَاتُ الطَّيِّبَاتُ، اَلسَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللهِ، اَلسَّلَامُ عَلَیْنَا
وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِیْنَ ، اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*All verbal praises, physical praises and monetary devotions are for Allah
تَبَارَكَ وَتَعَالَى. May the special peace of Allah صَلَّی اللّٰهُ عَلَیْهِ 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 صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ is His servant and messenger.*

(۳۹) اَللّٰحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلهِ ، اَلسَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللهِ
وَبَرَكَاتُهُ، اَلسَّلَامُ عَلَیْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِیْنَ ، اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ وَاَشْهَدُ
اَنَّ مُحَمَّدًا رَسُولُ اللهِ

*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 صَلَّی اللّٰهُ عَلَیْهِ 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
صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ is His servant and messenger.*

(۴۰) بِسْمِ اللهِ وَالسَّلَامُ عَلَى رَسُولِ اللهِ

*I begin in the name of Allah تَبَارَكَ وَتَعَالَى, and may peace descend upon the
Messenger of Allah تَبَارَكَ وَتَعَالَى.*

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ