

Significance of Durûd Sharîf

Salât and Salâm Upon
Sayyidunâ Hadrat Nabî
Muhammad ﷺ

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Dedication

*This booklet is dedicated for the Isâl-e-Thawâb
of Marhum Hadrat Qâri Ismail Eshaq Sâhib
ﷺ who typed this booklet prior to his sojourn
to the Âkhirah.*

*Readers are requested to kindly pass as much
thawab as possible to Qari Sahib ﷺ*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده و نصلی علی رسولہ الکریم حامداً و مصلياً و مسلماً -
اللهم ربنا لك الحمد حمداً متواتراً و الصلوة و السلام علی نبیک و رسولک سلاماً
متکاثراً و الرضوان علی آله و اصحابه متواتراً -
الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَمُّ الصَّالِحَاتُ وَ الصَّلَاةُ وَ السَّلَامُ عَلَى سَيِّدِ الْمَوْجُودَاتِ الَّذِي
قَالَ أَنَا سَيِّدُ أَدَمَ وَ لَا فَخْرَ وَ عَلَى آلِهِ وَ أَصْحَابِهِ
وَ اتَّبَاعِهِ إِلَى يَوْمِ الْحَشْرِ

The Meaning of Salât and Salâm

Allâh ﷻ mentions in the Qur'ân-e-Karîm :-

إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا
Verily Allâh ﷻ and His Angels shower their special blessings upon
Nabî ﷺ. O you who believe! (You too) convey salât (blessings) and
salâm (salutations) upon Nabî ﷺ in abundance (Sûrah Ahzâb, Verse 56)

Hadrat Hakîmul Ummah Moulânâ Ashraf Alî Thânwî رحمة الله عليه writes
in his kitâb Zâdus-Sa'îd :-

"In Arabic, the term صلوة (salât) has several meanings viz.
rahmat (mercy), du'â (supplication) and madah (praise). When
the word صلوة (salât) is attributed to Allâh ﷻ, it means the
bestowal of His rahmah (mercy). The salât of the Angels means
their du'â for Rasûlullâh ﷺ. When salât is recited upon
Rasûlullâh ﷺ by the muminîn (believers), it means the
invocation of praises upon Rasûlullâh ﷺ.

The word salâm, which is commonly translated as peace,
blessings or salutations, actually means as-sâlamah, which in
turn means to be kept safe from defects and calamities. Thus

the meaning of السَّلَامُ عَلَيْكَ is "May you be kept safe from all defects and calamities". The word salât is commonly translated as "durûd".

Hadrat Muftî Muhammad Shafî Saheb رَحْمَةُ اللهِ عَلَيْهِ writes, "The word salâh when attributed to Allâh ﷻ, gives the meaning of honouring and elevating, together with the bestowal of mercy and compassion. The meaning of the Angel's durûd, is that they make du'â to Allâh ﷻ to increase His showering of mercy and blessings upon Nabî ﷺ. The Muslims conveying of salât upon Nabî ﷺ also has this meaning i.e. du'â to Allâh ﷻ to increase His mercy upon Nabî ﷺ as well as elevate his honour."



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْكَرِیْمِ وَ عَلٰی آلِهِ وَ اصْحَابِهٖ وَ اتْبَاعِهٖ
اَجْمَعِیْنَ

Chapter One Rewards and Benefits of Durûd Sharîf

Hadrat Shaikhul-Hadîth Maulânâ Muhammad Zakariyyâ Kândehlawî رحمۃ اللہ علیہ has written the following regarding the rewards and benefits of conveying durûd and salâm upon Nabî ﷺ, "There are so many favours of Nabî ﷺ upon this Ummah which cannot be enumerated, and whose rights can never be fulfilled. Based on this, irrespective of how much a person engages in durûd sharîf, it will always be insufficient. Despite this, Allâh ﷻ through His infinite grace and favour, bestows great rewards and favours upon this person." Allâmah Sakhâwî رحمۃ اللہ علیہ has briefly enumerated the benefits and rewards of conveying durûd sharîf as follows:-

- Allâh ﷻ blesses the reciter of durûd sharîf with His special mercy.
- The Angels also make du'â on behalf of the reciter of durûd sharîf.
- Nabî ﷺ himself conveys durûd upon the reciter.
- It is a means of acquiring forgiveness for one's sins.
- Durûd purifies one's actions.
- It elevates one's rank in the hereafter.
- The reciter will receive the reward of one qîrât, which is equivalent to that of Mount Uhud.
- His actions will be weighed on a huge scale.
- One who makes his entire du'â comprise of durûd sharîf, such a du'â will suffice for all his needs in this world and the hereafter.

- A person is saved from harms and dangers.
- Nabî ﷺ will be a witness for him on the Day of Qiyâmah.
- The intercession of Nabî ﷺ will become incumbent on him.
- He will acquire the pleasure of Allâh ﷻ.
- He will be saved from the wrath and anger of Allâh ﷻ.
- On the Day of Qiyâmah, he will be under the shade of the throne of Allâh ﷻ.
- At the time of weighing of actions, his scale of good actions will tilt (in his favour).
- He will be granted the opportunity of being present at Haudhe-Kauthar.
- He will be saved from thirst on the Day of Qiyâmah.
- He will be granted freedom from Jahannum.
- He will cross the bridge of Sirât with ease.
- He will be blessed with many wives in Jannah.
- Durûd serves as a substitute for charity for a poor person (who cannot afford to give charity).
- It serves as a purifier and cleanser, due to which blessings in one's wealth is created.
- It is a great form of ibâdah.
- It is a beloved action in the sight of Allâh ﷻ.
- It brings beauty to any gathering.
- It removes poverty and financial distress.
- It attracts goodness (in one's life).
- On the Day of Qiyâmah, the reciter of durûd sharîf will be closest to Nabî ﷺ.
- Due to its blessings, one's children and grandchildren will benefit, as well as those people to whom the reward of durûd sharîf is conveyed.
- He will acquire closeness in the court of Allâh ﷻ and His Rasûl ﷺ.

- Durûd sharîf is a source of nûr (light).
- It is a means of acquiring victory over one's enemies.
- It removes hypocrisy and rust from the heart.
- It creates love for one in the hearts of people.
- It is a means of acquiring a vision of Nabî ﷺ in one's dreams.
- It is amongst the most blessed and virtuous of actions.
- It is the most beneficial action for one's worldly and religious matters.

Besides the aforementioned virtues, it also creates the urge and desire for further acts of virtue for people of intelligence, such people who are desirous of gathering treasures of good actions, and who aspire to acquire the fruits of these actions.

After mentioning the benefits of durûd sharîf in brief, Allâmah Sakhâwî رحمه الله mentions the narrations of these virtues in detail. Thereafter he writes, "In these ahadîth, there is clear evidence of the nobility of this form of ibâdah, that Allâh ﷻ blesses the reciter of durûd sharîf manifold, (through which) his virtues are increased, his sins are wiped away, and his status in the hereafter is elevated. Thus, as much as possible, convey durûd in abundance upon the leader of leaders, for it is a means of acquiring happiness and an abundance of favours, as well a means of being saved from calamities and harms. For every durûd recited, the one reciting durûd will be acquiring ten special mercies from the Master of the Heavens and the Earth, as well as du'â from the Angels etc."

In another place he quotes the statement of Uqlîshî رحمه الله, "What means is more effective in acquiring intercession in the (hereafter), and which action can benefit one more than sending durûd upon that pure being (Nabî ﷺ) upon whom not only Allâh ﷻ himself conveys durûd, but also the Angels, that

being (Nabîﷺ) whom Allâhﷻ has granted such close proximity in this world and the hereafter. This is a source of great nûr (light), and such a trade in which no loss can be suffered. The recitation of durûd sharîf remained the special practice of the Auliya (pious servants of Allâhﷻ) morning and evening. Thus, as much as possible, endeavour to remain in the constant recitation of durûd sharîf. By means of durûd sharîf, you will come out of misguidance, your actions will become pure and clean, your hopes and aspirations will be fulfilled, your heart will become illuminated, you will attain the pleasure of Allâhﷻ and you will be granted safety on the most terrifying and fearful day i.e. the Day of Qiyâmah." (*Fadhâil Durûd Sharîf, Pg. 51-55*)

1.) The Bestowal of the Special Mercy and Salutations of Allâhﷻ Upon the Reciter of Durûd Sharîf, Forgiveness of Sins, and Elevation of One's Rank in the Hereafter

(١,١) عن ابى هريرة ؓ قال قال رسول الله ﷺ من صلى عليّ واحداً صلى الله عليه عشراً (رواه مسلم) و عنه ايضا عن النبي قال من صلى على عشرة صلى الله عليه مئة و من صلى على مئة صلى الله عليه الفا و من زاد صباية و شوقا كنت له شفيعا و شهيدا يوم القيامة (اخرجه ابو موسى المدني بسند قال الشيخ مغلطى لا باس به)

- 1.1) Hadrat Abû Hurairah ؓ narrates that Rasûlullâh ﷺ said, "Whoever recites durûd upon me once, Allâhﷻ shall bless him with ten measures of mercy." He also narrates that Rasûlullâh ﷺ said, "Whoever recites durûd upon me ten times, Allâhﷻ shall bless him with one hundred measures of mercy. Whoever recites durûd upon me one hundred times, Allâhﷻ shall bless him with one thousand measures of mercy, and whoever recites more with love

and enthusiasm, I will intercede and testify for him on the Day of Judgement.”

(٢, ١) عن أنس ؓ قال قال رسول الله ﷺ مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ (رواه النسائي)

- 1.2) Hadrat Anas ؓ narrates that Rasûlullâh ﷺ said, “Whoever recites durûd upon me once, Allâh ﷻ shall bestow ten measures of mercy upon him, ten of his sins will be forgiven, and his status in the hereafter will be elevated by ten ranks.”

(٣, ١) و عن ابى طلحة الانصارى ؓ ان رسول الله ﷺ جاء ذات يوم و البشرى فى وجهه فقال انه جاءنى جبرئيل ؑ فقال ان ربك يقول اما يرضيك يا محمد ان لا يصلّى عليك احدٌ من اُمتك الا صليتُ عليه عَشْرًا و لا يُسَلِّمُ عليك احدٌ من اُمتك الا سلّمْتُ عليه عَشْرًا (رواه النسائي و الدارمي)

- 1.3) Hadrat Abû Talhah ؓ narrates that Rasûlullâh ﷺ came out one day, his blessed face radiating with happiness. He said, “Jibra’îl ؑ has come to me and said, “ Verily Your Rabb has said, ‘Does this not please you, O Muhammad ﷺ, that whoever from amongst your followers conveys one durûd unto you, I will shower him with ten mercies, and whoever conveys one salâm upon you, I will confer ten salâms upon him.’ ”

(٤, ١) و عن عبد الرحمن بن عوف ؓ قال خَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى دَخَلَ نَحْلًا فَسَجَدَ فَاطَالَ السُّجُودَ حَتَّى خَشِيَتْ أَنْ يَكُونَ اللَّهُ تَعَالَى قَدْ تَوَفَّاهُ قَالَ فَجِئْتُ أَنْظُرُ فَرَفَعَ رَأْسَهُ فَقَالَ مَا لَكَ فَذَكَرْتُ لَهُ ذَلِكَ قَالَ فَقَالَ إِنَّ جِبْرَائِيلَ ؑ قَالَ لِي أَلَا أُبَشِّرُكَ أَنَّ اللَّهَ ﷻ يَقُولُ لَكَ مَنْ صَلَّى عَلَيْكَ صَلَوَةً صَلَّيْتُ عَلَيْهِ وَ مَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ (رواه احمد)

- 1.4) Hadrat Abdur-Rahmân Ibn Aufؓ narrates, that once Nabîؐ went out (of our company), whereupon he entered a date orchard and fell into prostration (sajdah) before Allâhؑ. Nabîؐ prolonged the sajdah to such an extent, that I feared that perhaps Allâhؑ had taken the life of Nabîؐ away. I went forward to see what was the matter. Nabîؐ raised his blessed head and said, "What is the matter?" I mentioned to Nabîؐ the frightening thought that had just crossed my mind. Nabîؐ said, "Jibra'îlؑ has just said to me, 'Should I not convey to you the glad tidings which Allâhؑ has sent to you, that the one who conveys one durûd unto you, I (Allâhؑ) will bless him with my special mercy and the one who conveys salâm to you, I will confer salutations upon him.' "

(٥، ١) عن البراء بن عازب ؓ انَّ النَّبِيَّ ﷺ قَالَ مَنْ صَلَّى عَلَيَّ مَرَّةً كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَ رَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ وَ كُنَّ لَهُ عَدْلُ عَشْرِ رِقَابٍ (رواه ابن ابى عاصم فى كتاب الصلوة عن مولى للبراء لم يسمه عنه)

- 1.5) Hadrat Barâ Ibn 'Âzibؓ narrates that Nabîؐ said, "Whoever conveys one durûd unto me, Allâhؑ will record for him ten righteous deeds, obliterate ten sins, and will raise his rank (in the hereafter) by ten stages, and he will receive the reward of freeing ten slaves."

(٦، ١) و عن ابى بردة بن نيار ؓ قال قال رسول الله ﷺ مَنْ صَلَّى عَلَيَّ مِنْ أُمَّتِي صَلَوةً مُخْلِصاً مِنْ قَلْبِهِ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرَ صَلَواتٍ وَ رَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ وَ كَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ بِهَا عَشْرَ سَيِّئَاتٍ (رواه النسائ و الطبرانى و البزار)

- 1.6) Hadrat Abu Burdah Ibn Niyarؓ narrates that Rasûlullâhؐ said, "Whoever from my ummat conveys one durûd unto me, with the sincerity of his heart, Allâhؑ will bless him

with ten mercies, elevate his status in the hereafter by ten ranks, record ten righteous deeds in his favour and obliterate ten of his sins.”

(٧، ١) و عن ابى طلحة الانصارى ؓ قال اصبح رسول الله ﷺ يوماً طيب النفس يرى في وجهه البشر قالوا يا رسول الله اصبحت اليوم طيب النفس يرى في وجهك البشر قال اجل اتانى آت من ربي ﷻ فقال من صلى عليك من امتك صلوة كتب الله له بها عشر حسنات و محاً عنه عشر سيئات و رفع له عشر درجات و رد عليه مثلها (رواه احمد و النسائي)

رواه الطبراني و لفظه - قال دخلت على رسول الله ﷺ و اسأريته وجهه تبرق فقلت يا رسول الله ما رأيتك اطيب نفساً و لا أظهر بشرًا من يومك هذا قال و مالي لا يطيب نفسي و يظهر بشري و انما فارقتي جبريل (عليه السلام) الساعة فقال يا محمد من صلى عليك من امتك صلوة كتب الله له بها عشر حسنات و محاً عنه عشر سيئات و رفعه بها عشر درجات و قال له المملك مثل ما قال لك قلت يا جبريل و ما ذاك المملك قال ان الله ﷻ وكل ملكاً من لدن خلقك الى ان يبعثك لا يصلني عليك احد من امتك الا قال و انت صلى الله عليك

- 1.7) Hadrat Abû Talhah ؓ narrates, “One morning, Nabî ﷺ came to us in a very pleasant and cheerful mood, (so much so that) the happiness beaming from the blessed face of Nabî ﷺ was clearly apparent. Some people enquired, “O Rasûlullâh ﷺ! You seem very pleased today. Happiness can be witnessed on your blessed face.” Rasûlullâh ﷺ replied, “Yes indeed! A messenger came to me from My Lord conveying the following message, ‘Whoever from amongst your ummah will recite durûd upon you once, Allâh ﷻ will record for him ten righteous deeds, wipe out and pardon ten faults, raise his rank in the hereafter by ten stages, and will reply to him in a like manner.” Tabrânî has also narrated this hadîth in the

following words, "I once went to Rasûlullâh ﷺ and found him in the condition that his blessed face was shining." I said, "O Rasûlullâh ﷺ I have not seen you more joyous, nor have I seen more pleasure on your face than today." Rasûlullâh ﷺ said, "Why should I not be joyous and why should my face not exhibit such pleasure, whereas Jibra'îl عليه السلام has just left me, having said to me, 'O Muhammad ﷺ, whoever of your ummah recites one durûd upon you, Allâh ﷻ shall record for him the reward of ten righteous deeds, forgive ten sins, and raise his status in the hereafter by ten ranks, and an Angel will convey to him the like of which he has conveyed to you.'" Rasûlullâh ﷺ continued, "I said, 'O Jibra'îl عليه السلام, who is this Angel?" He replied, "Verily Allâh ﷻ has appointed an Angel, who from the time Allâh ﷻ created you until the day Allâh ﷻ resurrects you (on the Day of Qiyâmah), says to those people of your ummah who confer durûd upon you وَأَنْتَ صَلَّى اللهُ عَلَيْكَ "And may Allâh ﷻ bestow his choicest blessings upon you too."

2.) The Du'âs of the Angels

(١,٢) عن عبد الله بن عمرو بن العاص رضي الله عنه قال من صلى على النبي ﷺ واحدة صَلَّى اللهُ عَلَيْهِ وَ مَلَائِكَتُهُ سَبْعِينَ صَلَاةً (رواه احمد باسناد حسن)

2.1) Hadrat Abdullâh Ibn Amr رضي الله عنه narrates, "The one who conveys one durûd upon Nabî ﷺ, Allâh ﷻ blesses him with seventy mercies and the Angels make du'â for him seventy times."

(٢,٢) عن عامر بن ربيعة عن ابيه رضي الله عنه قال سمعتُ رسولَ الله ﷺ يَخْطُبُ و يَقُولُ مَنْ صَلَّى عَلَيَّ صَلَاةً لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّيْ عَلَيْهِ مَا صَلَّى عَلَيَّ فَلْيُقِلَّ عَبْدٌ مِّنْ ذَلِكَ أَوْ لِيُكْتَبَ (رواه احمد و ابو بكر بن شيبه و ابن ماجه كلهم عن عاصم بن عبيد الله عن عبد

الله بن عامر عن ابيه و عاصم و ان كان واهى الحديث فقد مشاه بعضهم و صحح له الترمذى و هذا الحديث حسن فى المتابعات قاله المنذرى والله اعلم)

- 2.2) Hadrat Âmir Ibn Rabî'ah narrates from his father ﷺ who mentions, "I heard Rasûlullâh ﷺ giving a khutbah in which he mentioned, 'Whoever sends durûd upon me, the Angels continue to send salât (make du'â) for him as long as he is engaged in durûd. Therefore, the choice is up to one whether to recite a little or a lot.' "

3.) Freedom from Hypocrisy, Emancipation from the Fire of Jahannam, and Resurrection with the Martyrs on the Day of Qiyâmah

٣,١) عن انس بن مالك ﷺ قال رسول الله ﷺ مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا وَ مَنْ صَلَّى عَلَيَّ عَشْرًا صَلَّى اللَّهُ عَلَيْهِ مِائَةً وَ مَنْ صَلَّى عَلَيَّ مِائَةً كَتَبَ اللَّهُ بَيْنَ عَيْنَيْهِ بَرَاءَةً مِّنَ النَّفَاقِ وَ بَرَاءَةً مِّنَ النَّارِ وَ أَسْكَنَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ الشُّهَدَاءِ (رواه الطبرانى فى الصغير و الاوسط قال المنذرى و فى اسناده ابراهيم بن سالم بن شبل الهجيمى لا اعرفه بالجرح و لا عدالة و قال الهيثمى نحوه)

- 3.1) Hadrat Anas ﷺ narrates that Rasûlullâh ﷺ is reported to have said, "Whoever conveys one durûd unto me, Allâh ﷻ will bless him with ten mercies, whoever conveys ten durûds unto me, Allâh ﷻ will bless him with one hundred mercies, and whoever conveys one hundred durûds unto me, Allâh ﷻ will write between his eyes 'Freedom from nifaq (hypocrisy)' and 'Freedom from the fire (of Jahannam)' and Allâh ﷻ will make him reside amongst the martyrs on the Day of Qiyâmah."

4.) Proximity to Nabî ﷺ on the Day of Qiyâmah

١,٤) و عن ابن مسعود ؓ قال قال رسول الله ﷺ انَّ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَوةً (رواه الترمذی)

4.1) Hadrat Abdullâh Ibn Masûd ؓ narrates that Rasûlullâh ﷺ said, "Verily the closest of people to me on the Day of Qiyâmah will be those who recited the greatest amount of durûd on me."

5.) Removal of Worries in this World and the Hereafter

٥,١) عن أبي بن كعب ؓ قال قلت يا رسول الله انني أكثرُ الصلوةَ فكم أجعلُ لك من صلوتي فقال ما شئتَ قلتُ الرُّبْعَ قال ما شئتَ فإن زدتَ فهو خيرٌ لك قلتُ النصفَ قال ما شئتَ فإن زدتَ فهو خيرٌ لك قلتُ الثلثينِ قال ما شئتَ فإن زدتَ فهو خيرٌ لك قلتُ أجعلُ لك صلوتي كلها قال اذا يُكْفِي هَمَّكَ و يُكْفِرُ لك ذنبك (رواه الترمذی) و في روايةٍ لاحمد عنه قال قال رجلٌ يا رسولَ الله أُرأيتَ ان جعلتُ صلوتي كلها عليك؟ قال اذا يُكْفِيكَ اللهُ ﷻ ما أهتمك من دنياك و آخرتك (و اسناد هذه جيد)

5.1) Hadrat Ubay Ibn K'ab ؓ reports that, "I once asked, "O Rasûlullâh ﷺ! I convey salât unto you in abundance. To what extent should I adopt this practice?" Rasûlullâh ﷺ replied, "As much as you desire." I said, "One quarter" (i.e. ¼ of the time he had set aside for nafl ibâdat?) Rasûlullâh ﷺ said, "As much as you desire, and if you increase it, it will be better for you." I asked, "One half?" Rasûlullâh ﷺ said, "As much as you wish. If you increase it, it will be better for you." I asked once again, "Two-thirds." Rasûlullâh ﷺ said, "As much as you wish. If you increase it, it will be better for you." I finally said, "Then I shall devote all my (free) time to conveying durûd upon you." Rasûlullâh ﷺ consequently said, "Then it will suffice for all your worries and your sins will also be forgiven." In a

narration of Imâm Ahmad رحمته اللطيف, a man once enquired, “O Rasûlullâh ﷺ! What do you think if I were to devote all my time for the recitation of salâh upon you?” Rasûlullâh ﷺ replied, “In that case, Allâh ﷻ shall alleviate all your worries, in this world and the hereafter.”

6.) Seeing Ones Place in Jannah

(٦,١) و روى عن انس رضي الله عنه قال قال رسول الله ﷺ مَنْ صَلَّى عَلَيَّ فِي يَوْمِ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ (رواه ابو حفص بن شاهين كذا فى الترغيب و القول البديع)

6.1) Hadrat Anas رضي الله عنه mentions that Rasûlullâh ﷺ once said, “The one who conveys durûd unto me one thousand (1000) times daily, he will not pass away until he sees his place in Jannah.” Abul Hasan al Baghdadi ad Darimi saw Abdullah bin Hamid a number of times after his demise. He asked him, “How did Allâh Ta’ala deal with you?” Abdullah replied, “He forgave me and had mercy upon me.” He then asked him what action should he do to enter Jannah.” Abdullah replied, “Recite one thousand rakats and in every rikat recite Surah Ikhlas one thousand times.” Darimi remarked, “I do not have the strength to do so.” Abdullah then said, “Recite durûd on Nabî ﷺ one thousand times every night.” Darimi states that thereafter he used to recite one thousand durûds every night.” (*Alqowlul Badi page 254*)

7.) Forgiveness of Sins committed during that Day and Night

(٧,١) روى عن ابى كاهل رضي الله عنه قال قال لى رسول الله ﷺ يا ابا كاهلٍ مَنْ صَلَّى عَلَيَّ كُلَّ يَوْمٍ ثَلَاثَ مَرَّاتٍ وَ كُلَّ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ حُبًّا وَ شَوْقًا إِلَى كَانِ حَقًّا عَلَيَّ اللهُ أَنْ يَغْفِرَ لَهُ ذُنُوبَهُ تِلْكَ اللَّيْلَةَ وَ ذَلِكَ الْيَوْمَ (رواه ابن ابى عاصم و الطبرانى فى حديث طويل)

- 7.1) Hadrat Abû Kâhilؓ mentions, “Rasûlullâhؐ once said to me, ‘O Abû Kâhil! Whoever recites durûd upon me three times, every day and every night, with love and enthusiasm for me, Allâhؑ has made it binding upon Himself that He will forgive the sins of that person for that day and night.”

8.) A Substitute for Charity If One Does Not Have the Means

(٨, ١) عن أَبِي سَعِيدٍ الْخُدْرِيِّؓ عن رسول الله ﷺ أَنَّهُ قَالَ أَيُّمَا رَجُلٍ مُسْلِمٍ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيَقُلْ فِي دُعَائِهِ اَللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَيَّ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ فَإِنَّهَا زَكَاةٌ وَ قَالَ لَا يَشْبَعُ مُؤْمِنٌ خَيْرًا حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةَ (رواه ابن حبان في صحيحه من طريق دراج عن ابى الهيثم)

- 8.1) Hadrat Abû Sa’eed Khudriؓ reports that Rasûlullâhؐ said, “Whenever a Muslim has no charity to give, let him recite in his du’â;

اَللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَيَّ الْمُؤْمِنِينَ وَ
الْمُؤْمِنَاتِ
وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ

for verily this du’â will suffice in place of charity. A true believer is never content with his righteous deeds until he enters Jannah (i.e. he continuously strives to excel in performing good deeds, and is never satisfied with what he has already achieved.)

9.) Fulfilment of One Hundred (100) Needs

٩، ١) عن جابر رضي الله عنه قال قال صلى الله عليه وسلم مَنْ صَلَّى عَلَيَّ فِي كُلِّ يَوْمٍ مِائَةً مَرَّةً قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ مِنْهَا لِآخِرَتِهِ وَ ثَلَاثِينَ مِنْهَا لِدُنْيَاهُ (اخرجه ابن منده و قال الحافظ ابو موسى المديني انه حديث غريب حسن كذا في القول البديع)

9.1) Hadrat Jâbir رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said, "Whoever sends durûd upon me one hundred times daily, Allâh صلى الله عليه وسلم will fulfil one hundred of his needs, seventy of which will suffice for the hereafter and thirty for this world."

10.) Musâfaha (Shaking Hands) with Nabî صلى الله عليه وسلم on the Day of Qiyâmah

١٠، ١) روى ابن بشكّوَال من طريق ابى المطرف عبد الرحمن بن عيسى قال قال النَّبِيُّ صلى الله عليه وسلم مَنْ صَلَّى عَلَيَّ فِي يَوْمِ خَمْسِينَ مَرَّةً صَافَحْتُهُ يَوْمَ الْقِيَامَةِ اَنْتَهَى (القول البديع)

10.1) Nabî صلى الله عليه وسلم said, "Whoever sends fifty durûd upon me daily, I will make musâfaha (shake hands) with him on the Day of Qiyâmah."

11.) A Source of Light on the Day of Qiyâmah

١١، ١) عن ابن عمر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم زَيْنُوا مَجَالِسَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّ صَلَاتِكُمْ عَلَيَّ نَوْرٌ يَوْمَ الْقِيَامَةِ (اخرجه الديلمي بسند ضعيف - كذا في القول البديع)

11.1) Hadrat Ibn Umar رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said, "Beautify your gatherings by conveying durûd upon me because your durûd upon me will be a source of light on the Day of Qiyâmah."

12.) Increase in Sustenance

١٢، ١) عن سهل بن سعد رضي الله عنه قال جاء رجلٌ الى النَّبِيِّ صلى الله عليه وسلم فَشَكَاَ اِلَيْهِ الْفَقْرَ وَ ضِيقَ الْعَيْشِ اَوْ الْمَعَاشِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم اِذَا دَخَلْتَ مَنْزِلَكَ فَسَلِّمْ اِنْ كَانَ فِيهِ اَحَدٌ اَوْ

لَمْ يَكُنْ فِيهِ أَحَدٌ ثُمَّ سَلَّمَ عَلَيَّ وَ أَفْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً وَاحِدَةً فَفَعَلَ الرَّجُلُ فَأَدْرَّ اللَّهُ عَلَيْهِ الرِّزْقَ حَتَّى أَفَاضَ عَلَيَّ جِيرَانِهِ وَ قَرَابَاتِهِ (رواه ابو موسى المديني بسند ضعيف)

- 12.1.) Hadrat Sahl Ibn Sa'd رضي الله عنه narrates, "A man came to Nabî ﷺ, complaining to him of poverty and straitened circumstances. Nabî ﷺ said to him, "When you enter your home, then make salâm, irrespective of whether anyone is there or not. Then send salâm upon me and recite Surah Ikhâlâs (i.e. قل هو الله احد till the end of the surah) once." The man practiced upon this due to which Allâh ﷻ granted him such abundance in his sustenance that (besides his own needs) he could also spend on his neighbours and close family members."

13.) Attainment of Goodness from its Very Source

(١٣, ١) و عن الحسن أظنه البصرى رضي الله عنه قال قال رسول الله ﷺ مَنْ قَرَأَ الْقُرْآنَ وَ حَمِدَ رَبَّهُ وَ صَلَّى عَلَيَّ النَّبِيِّ ﷺ فَقَدْ اِسْتَمَسَ الْخَيْرَ مِنْ مَطَانِهِ (اخرجه النميري هكذا) وهو في شعب الايمان للبيهقي من حديث ابى هريرة رضي الله عنه مرفوعاً مَنْ قَرَأَ الْقُرْآنَ وَ حَمِدَ الرَّبَّ وَ صَلَّى عَلَيَّ النَّبِيِّ ﷺ وَ اسْتَعْفَرَ رَبَّهُ فَقَدْ طَلَبَ الْخَيْرَ مِنْ مَطَانِهِ (و سنده ضعيف)

- 13.1.) Hadrat Hasan Basri رحمته الله عليه states that Nabî ﷺ said, "Whoever recites the Qur'ân, praises his Master (Allâh ﷻ), and sends durûd upon Nabî ﷺ then verily he has sought goodness from it's very source." Hadrat Abû Hurairah رضي الله عنه narrates the following from Nabî ﷺ, "Whoever recites the Qur'ân, praises his Master, sends durûd on Nabî ﷺ and seeks forgiveness from his Master, then verily he has sought goodness from its very source."

14.) Acceptance of Du'âs

١٤, ١) عن عليؑ قال كُلُّ دُعَاءٍ مَحْجُوبٌ حَتَّى يُصَلَّى عَلَي مُحَمَّدٍ ﷺ (رواه الطبراني في الاوسط موقوفاً و رواه ثقات رفعه بعضهم و الموقوف اصح) و رواه الترمذى عن ابى قُرَّة الاسدى عن سعيد بن المسيب عن عمر ابن الخطاب ﷺ موقوفاً قال إِنَّ الدُعَاءَ موقوفٌ بين السماءِ و الارضِ لا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلَّى عَلَي نَبِيِّكَ ﷺ

14.1) Hadrat Alî ﷺ narrates, "All du'âs remain in suspension until durûd has been recited on Muhammad ﷺ." Hadrat Umar Farûq ﷺ narrates, "Du'âs remain suspended between the heavens and the earth. It does not proceed towards the heavens as long as durûd on Nabî ﷺ has not been recited."

15) Eradication of Poverty

١٥, ١) عن سَمُرَةَ السُّوَأَى وِالدِّ جَابِرِ ﷺ قَالَ كُنَّا عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ ﷺ مَا أَقْرَبَ الْأَعْمَالِ إِلَى اللَّهِ ؟ قَالَ صَدَقَ الْحَدِيثُ وَ إِدَاءُ الْإِمَانَةِ قُلْتَ يَا رَسُولَ اللَّهِ ﷺ زِدْنَا قَالَ صَلَاةَ اللَّيْلِ وَ صَوْمَ الْهُوَاجِرِ قُلْتَ يَا رَسُولَ اللَّهِ ﷺ زِدْنَا قَالَ كَثْرَةَ الذِّكْرِ وَ الصَّلَاةَ عَلَيَّ تُنْفِي الْفَقْرَ قُلْتَ يَا رَسُولَ اللَّهِ ﷺ زِدْنَا قَالَ مِنْ أُمَّ قَوْمًا فَلِيخْفَ فَإِنَّ فِيهِمُ الْكَبِيرَ وَالْعَلِيلَ وَالصَّغِيرَ وَ ذَا الْحَاجَّةَ (اخرجه ابو نعيم بسند ضعيف)

15.1) Hadrat Samurah As-Suwâi, the father of Jâbir ﷺ states that we were in the company of Nabî ﷺ. A man came up to him ﷺ and asked, "O messenger of Allâh ﷻ, what action will lead a person closest to Allâh ﷻ?" Rasûlullâh ﷺ said, "Truthful speech and fulfilling of trusts." I said, O Rasûlullâh ﷺ tell us more!" Nabî ﷺ said, "Salah of the night and fasting on hot days." I reiterated, O Rasûlullâh ﷺ, tell us more!" Rasûlullâh ﷺ said, "Abundance of zikr and conveying Durûd upon me eradicates poverty." I once more asked, "O Rasûlullâh ﷺ, tell us more!" He ﷺ remarked, "Whoever leads the people in salah should

read a light salah, because in the congregation there are old, ill, young and people who have some need.”

16) Reward equal to Mount Uhud

(١٦,١) عن علي ابن ابي طالب رضي الله عنه ان رسول الله ﷺ قال من صلي علي صلاة كتب الله له قيراطا و القيراط مثل احد (اخرجه عبد الرزاق بسند ضعيف)

16.1) Hadrat Ali ﷺ narrates that Rasûlullâh ﷺ said, “Whoever sends one durûd upon me, Allâh ﷻ will write for him the reward of one Qirat, and a Qirat is equal to Mount Uhud.”

17) Beneath the Throne of Allâh

(١٧,١) يروي عنه ﷺ انه قال ثلاثة تحت ظل عرش الله يوم القيامة يوم لا ظل الا ظله قيل من هم يا رسول الله ﷺ قال من فرج علي مكروب من امتي و احيا سنتي و اكثر الصلاة علي (ذكره صاحب الدر المنظم و لم اقف له علي اصل معتمد الا ان صاحب الفردوس عزاه لانس بن مالك و لم يسنده ولده و عزاه غيره ل"فوائد الخلعي" من حديث ابي هريرة والله اعلم)

17.1) It has been narrated that Nabî ﷺ said, “Three people will be under the shade of the Throne of Allâh ﷻ on the day when there will be no shade besides His shade.” The Sahabah ﷺ enquired, “Who are these people, O Rasûlullâh ﷺ?” He ﷺ replied, “The one who assists a distressed person, the one who brings alive my sunnah and the one who recites an abundance of durûd upon me.”

18.) Destroyer of sins

(١٨,١) عن ابي بكر الصديق ﷺ قال الصلاة علي النبي ﷺ امحق للخطايا من الماء للنار والسلام علي النبي ﷺ افضل من عتق الرقاب و حب رسول الله ﷺ افضل من مهج الانفس — او قال من ضرب السيف في سبيل الله (راوه النميري وابن بشكول موقوفا وسنده ضعيف)

18.1) Hadrat Abu Bakr ﷺ has stated, “Durûd upon Nabî ﷺ distinguishes sins more than water does to fire, salaam upon Nabî ﷺ is more virtuous than freeing of slaves and love of

Rasûlullâh ﷺ is more virtuous than fighting in the path of Allâh Ta'ala (doubt of narrator)."

19.) Form of worship

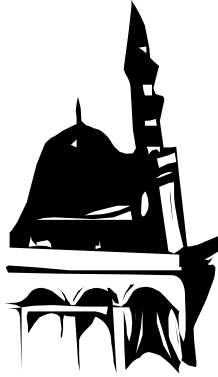
(١٩,١) و عن وهب بن منبه قال الصلاة علي النبي ﷺ عبادة (اخرجه التيمي في ترغيبه ايضا والنميري و ابن بشكوال) وقال ابو غسان المدني : من صلي علي رسول الله ﷺ مئة مرة في اليوم كان كمن داوم العبادة طول الليل و النهار

19.1) Hadrat Wahb ibn Munabbah رضي الله عنه has stated, "Durûd upon Nabî ﷺ is a form of worship." Abu Ghassan Al Madani said, "Whoever recites durûd upon Nabî ﷺ 100 times daily is like one who is in continuous worship day and night."

20.) Beloved in the sight of Allâh ﷻ

(٢٠,١) عن علي ابن ابي طالب رضي الله عنه قال قال رسول الله ﷺ قلت لجبريل اي الاعمال احب الي الله عز و جل ؟ قال الصلاة عليك يا محمد و حب علي ابن ابي طالب (رواه الديلمي في مسند الفردوس له و سنده ضعيف)

20.1) Hadrat Ali narrates that Rasûlullâh ﷺ said, "I asked Jibrail ﷺ, "Which action is most beloved to Allâh ﷻ" He replied, "Durûd upon you, O Muhammad ﷺ and the love of Hadrat Ali ibn Abi Talib رضي الله عنه."



Chapter Two Durûd on Fridays

1.) Command for the Excessive Recital of Durûd on Fridays

(١,١) و عن انس ؓ قال قال رسول الله ﷺ أَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ
آتَانِي جِبْرِيلُ أَنْفَاءً عَنْ رَبِّهِ ﷻ فَقَالَ مَا عَلَى الْأَرْضِ مِنْ مُسْلِمٍ يُصَلِّيَ عَلَيْكَ مَرَّةً
وَاحِدَةً إِلَّا صَلَّيْتُ أَنَا وَ مَلَائِكَتِي عَلَيْهِ عَشْرًا (رواه الطبرانی عن ابى ظلال عنه و
ابو ظلال وثَّق و لا يضر فى المتابعات)

- 1.1) Hadrat Anas ؓ has narrated that Rasûlullâh ﷺ said, "Convey excessive durûd to me on the day of Jumu'ah, because Jibra'il ؑ has just come to me now from his Sustainer who conveyed the following message, "There is no Muslim on the face of the earth who confers durûd upon you once, except that both Myself (Allâh ﷻ) and My Angels send salât (blessings) upon him ten times."

(١,٢) عن ابى الدرداء ؓ قال قال رسول الله ﷺ أَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ كُلَّ يَوْمِ
الْجُمُعَةِ فَإِنَّهُ مَشْهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَ إِنَّ أَحَدًا لَنْ يُصَلِّيَ عَلَيَّ إِلَّا غُرِضَتْ عَلَيَّ
صَلَاتُهُ حَتَّى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَ بَعْدَ الْمَوْتِ قَالَ إِنَّ اللَّهَ حَرَّمَ عَلَيَّ الْأَرْضَ أَنْ
تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ (رواه ابن ماجه باسناد جيد)

- 1.2) Hadrat Abû Dardâ ؓ reports that Rasûlullâh ﷺ said, "Recite much durûd on me on the day of Jumu'ah (Fridays) for verily this is such a (blessed) day wherein the angels are present. Whenever anyone recites durûd upon me, it is continuously presented to me until he stops reciting durûd. Hadrat Abû Dardâ ؓ asked, "And what about after your death?" Rasûlullâh ﷺ replied, "Verily

Allâh ﷺ has prohibited the earth from decomposing the bodies of the Ambiyâ' عليه السلام.“

زاد السخاوى فى آخر الحديث فَنَبِيُّ اللَّهِ حَيٌّ يُرْزَقُ (و بسط فى تخريجه)

Allâmah Sakhâwî رحمته الله narrates an additional portion at the end of this hadîth, “The Nabî of Allâh ﷺ is alive (in his grave), where he receives sustenance.”

١,٣) عن ابى أَمَامَةَ رضي الله عنه قال قال رسول الله ﷺ أَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِي كُلِّ يَوْمِ الْجُمُعَةِ فَإِنَّ صَلَاةَ أُمَّتِي تُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمِ جُمُعَةٍ فَمَنْ كَانَ أَكْثَرَهُمْ عَلَيَّ صَلَاةً كَانَ أَقْرَبَهُمْ مِنِّي مَنْزِلَةً (رواه البيهقي باسناد حسنٍ إلا أنَّ مكحولاً قيل لم يسمع من ابى امامة)

1.3) Hadrat Abû Umâmah رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said, “Recite durûd upon me in abundance every Jumu’ah (Friday) because the durûd of my ummah is presented to me every Friday (Jumu’ah). The one who recites the most durûd upon me, will be closest to me in rank (in the hereafter).”

١,٤) و عن أَوْسِ بْنِ أَوْسٍ رضي الله عنه قال قال رسول الله ﷺ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَ فِيهِ قُبِضَ وَ فِيهِ النَّفْحَةُ وَ فِيهِ الصَّعَقَةُ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ قَالُوا يَا رَسُولَ اللَّهِ وَ كَيْفَ تَعْرَضُ صَلَاتُنَا عَلَيْكَ وَ قَدْ أَرَمْتَ يَعْنِي بَلِيَّتْ؟ فَقَالَ إِنَّ اللَّهَ تعالى حَرَّمَ عَلَيَّ الْأَرْضَ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ (رواه احمد و ابو داود و ابن ماجه و ابن حبان فى صحيحه و الحاكم و صحيحه)

1.4) Hadrat Aus رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said, “From amongst the days of the week, the most virtuous is the day of Jumu’ah. On this day Hadrat Âdam عليه السلام was created, and on this day he passed away. On this day the trumpet will be blown (for Qiyâmah). The second trumpet will also be blown on this day. So convey much durûd upon me on this day because it is on this day that your durûd are

presented to me.” The Sahâbah ﷺ then asked, “O Rasûlullâh ﷺ! How shall our durûd be presented to you when your blessed body would have been decomposed by then?” Rasûlullâh ﷺ replied, “Verily Allâh ﷻ has prohibited the earth from consuming the bodies of the Ambiya ﷺ.”

2.) Forgiveness of Eighty (80) Years Sins and Reward of (80) Years Worship

٢,١) عن ابى هريرة ﷺ قال قال رسول الله ﷺ الصَّلوةُ عَلَيَّ نَوْزٌ عَلَي الصِّرَاطِ وَمَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ ثَمَانِينَ مَرَّةً غُفِرَتْ لَهُ ذُنُوبٌ ثَمَانِينَ عَامًا (ذكر السخاوى من عدة روايات ضعيفة بالفاظ مختلفة كذا فى فضائل الصلوة على النبى ﷺ للشيخ زكريا)

- 2.1) Hadrat Abû Hurairah ﷺ narrates that Rasûlullâh ﷺ said, “The recitation of durûd upon me will be a source of light (for the reciter) on the sirât (bridge over Jahannam). The one who sends durûd on me eighty times on Friday, eighty years of his sins will be forgiven.”

٢,٢) و فى لفظ عند ابن بشكوال من حديث ابى هريرة ﷺ ايضا مَنْ صَلَّى صَلَوةَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَكَانِهِ - اَللّٰهُمَّ صَلِّ عَلَيَّ مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَ عَلَيَّ اَلِهٖ وَ سَلِّمْ تَسْلِيْمًا ثَمَانِيْنَ مَرَّةً غُفِرَتْ لَهُ ذُنُوبٌ ثَمَانِيْنَ عَامًا وَ كُتِبَتْ لَهُ عِبَادَةٌ ثَمَانِيْنَ سَنَةً (و نحوه عن سهل ﷺ كذا فى القول البديع)

- 2.2) Hadrat Abû Hurairah ﷺ narrates that Nabî ﷺ said, “Whoever performs his Asr Salâh on the Day of Jumu’ah, and recites the following (durûd) eighty (80) times before rising from his place, then eighty (80) years of his sins will be forgiven, and the worship of eighty (80) years will be written for him.”

اَللّٰهُمَّ صَلِّ عَلَيَّ مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَ عَلَيَّ اَلِهٖ وَ سَلِّمْ تَسْلِيْمًا

(٢,٣) وعند الدارقطني مرفوعاً: " مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ ثَمَانِينَ مَرَّةً غُفِرَ لَهُ ذُنُوبُ ثَمَانِينَ سَنَةً " قيل: " يا رسول الله كيف الصلوة عليك؟ " قال تقول: " اَللّٰهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ " و تعتقد واحدة (قال السخاوى: و حسنه العراقي ومن قبله ابو عبد الله بن نعمان و يحتاج الى نظر)

Nabîﷺ said, "Whoever sends durûd upon me on the day of Jumu'ah eighty times, Allâh will forgive him eighty years of sins." The sahabah asked, "O Rasûlullâhﷺ, how should we send durûd unto you?" Nabîﷺ replied, "You should say, اَللّٰهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ and you should count on your fingers."

3.) Fulfilment of Needs

(٣,١) عن انس بن مالكﷺ قال قال رسول الله ﷺ إِنَّ أَقْرَبَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ فِي كُلِّ مَوْطِنٍ أَكْتَرُكُمْ عَلَيَّ صَلَوَةً فِي الدُّنْيَا مَنْ صَلَّى عَلَيَّ فِي يَوْمِ الْجُمُعَةِ وَ لَيْلَةِ الْجُمُعَةِ قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ مِنْ حَوَائِجِ الْآخِرَةِ وَ ثَلَاثِينَ مِنْ حَوَائِجِ الدُّنْيَا ثُمَّ يُؤَكِّلُ اللَّهُ بِذَلِكَ مَلَكًا يُدْخِلُهُ فِي قَبْرِي كَمَا تُدْخَلُ عَلَيْكُمْ الْهَدَايَا يُخْبِرُنِي مَنْ صَلَّى عَلَيَّ بِاسْمِهِ وَ نَسَبِهِ إِلَى عَشِيرَتِهِ فَأَثَبْتُهُ عِنْدِي فِي صَحِيفَةٍ بَيْضَاءَ (رواه البيهقي في حياة الانبياء في قبورهم بسند ضعيف)

3.1) Hadrat Anas Ibn Mâlikﷺ narrates that Rasûlullâhﷺ said, "Verily, the one closest to me on the Day of Qiyâmah at every place, will be the one who conveyed the most amount of durûd unto me (during his life) in this world. Whoever recites durûd upon me during the day and night of Jumu'ah (Friday), Allâhﷻ will fulfill one hundred (100) of his needs, seventy (70) pertaining to the hereafter and thirty (30) pertaining to this world. Thereafter, Allâhﷻ appoints an Angel to convey this durûd to my grave just as how gifts are brought to you. He informs me of those

who have sent durûd unto me mentioning both his name as well as his lineage. I record this in a white register which I keep with me.”

4.) Seeing Ones Place in Jannah

(٤, ١) و روى عن انس ؓ قال قال رسول الله ﷺ مَنْ صَلَّى عَلَيَّ فِي يَوْمِ الْجُمُعَةِ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ (رواه ابو حفص بن شاهين بسند ضعيف كذا في القول البديع)

4.1) Hadrat Anas ؓ mentions that Rasûlullâh ﷺ once said, “The one who conveys durûd unto me one thousand (1000) times on Jumu’ah (Friday), he will not pass away until he sees his place in Jannah.”

Hadrat Abdullah Ibn Masud said to Zaid Ibn Wahb, “O Zaid, on the Day of Jumu’ah (Friday), do not abstain from reciting durûd one thousand times. You should say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ

(رواه التيمي في الترغيب و في سنده لين)

Hadrat Abu Abdur Rahman Almuqri states, “This information has reached me that Khallad Ibn Kathir was in the throes of death. Under his head a piece of paper was found in which was written, ‘This is freedom from the Fire for Khallad Ibn Kathir. People enquired from his wife, “What was his special practice?” She replied, “He used to recite the following durûd on Nabî 1000 times every Friday,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ

Chapter Three

Warnings and Admonition for Neglecting the Recitation of Durûd Sharîf

1.) Curse of Nabî ﷺ

(١،١) و عن ابى هريرة ؓ قال قال رسول الله ﷺ رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عَنْدهِ فَلَمْ يُصَلِّ عَلَيَّ وَ رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانَ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ وَ رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عَنْدهِ أَبَوَاهُ الْكَبِيرَ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ (رواه الترمذى و قال: حديث حسن غريب)

- 1.1) Hadrat Abû Hurairah ؓ narrates that Rasûlullâh ﷺ said, "Woe (destruction) unto that person in whose presence my name is mentioned and he fails to recite durûd upon me. And woe (destruction) unto that person upon whom Ramadhân comes and goes before he has acquired forgiveness from Allâh ﷻ. And woe (destruction) unto that person who finds one or both of his parents in old age, yet they do not become a means of him entering Jannah."

(٢،١) عن كعب بن عجرة ؓ قال قال رسول الله ﷺ أُحْضِرُوا الْمِنْبَرَ فَحَضَرْنَا فَلَمَّا ارْتَقَى دَرَجَةً قَالَ آمِينَ فَلَمَّا ارْتَقَى الدَّرَجَةَ الثَّانِيَةَ قَالَ آمِينَ فَلَمَّا ارْتَقَى الدَّرَجَةَ الثَّلَاثَةَ قَالَ آمِينَ فَلَمَّا نَزَلَ قُلْنَا يَا رَسُولَ اللَّهِ قَدْ سَمِعْنَا مِنْكَ الْيَوْمَ شَيْئًا مَا كُنَّا نَسْمَعُهُ قَالَ إِنَّ جِبْرِيْلَ عَرَضَ لِي فَقَالَ بَعْدَ مَنْ أَدْرَكَ رَمَضَانَ فَلَمْ يُغْفَرَ لَهُ قُلْتُ آمِينَ فَلَمَّا رَقِيتُ الثَّانِيَةَ قَالَ بَعْدَ مَنْ ذُكِرْتُ عَنْدهِ فَلَمْ يُصَلِّ عَلَيْكَ فَقُلْتُ آمِينَ فَلَمَّا رَقِيتُ الثَّلَاثَةَ قَالَ بَعْدَ مَنْ أَدْرَكَ أَبَوَيْهِ الْكَبِيرَ عَنْدهِ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ قُلْتُ آمِينَ (رواه الحاكم و قال صحيح الاسناد)

- 1.2) Hadrat Ka'b Ibn Ujrah ؓ narrates that Rasûlullâh ﷺ said, "Come close to the mimbar (pulpit)." We came closer.

When Rasûlullâh ﷺ ascended the first step, he said, "Âmîn." When he ﷺ ascended the second step, he said, "Âmîn." When Rasûlullâh ﷺ ascended the third step, he said Âmîn. When Rasûlullâh ﷺ descended the mimbar, we remarked, "O Rasûlullâh ﷺ! We heard such a thing from you today which we never heard before." Rasûlullâh ﷺ said, "Jibrâ'il ﷺ came to me and said, 'Woe and destruction unto that person who finds the month of Ramadhân and is not forgiven.' I said Âmîn. When I ascended the second step he said, 'Woe and destruction unto that person in whose presence you are mentioned and he does not send durûd unto you.' I said Âmîn. When I ascended the third step, he said, 'Woe and destruction unto that person who either one or both of his parents have attained old-age, and yet they do not become a means of him entering Jannah.' I said Âmîn."

2.) Losing the Way to Jannah

(٢, ١) عن حسين بن عليّ ﷺ قال قال رسول الله ﷺ مَنْ ذُكِرْتُ عنده فَحَطِيءٌ الصَّلَاةُ عَلَيَّ حَطِيءٌ طَرِيقَ الْجَنَّةِ (رواه الطبراني و روى مرسلًا عن محمد بن الحنفية و غيره وقال المنذري وهو اشبهه)

- 2.1) Hadrat Husain Ibn Alî ﷺ narrates that Rasûlullâh ﷺ said, "The one in whose presence my name is taken, and he intentionally does not send durûd upon me, has surely lost the way to Jannah."

3.) Act of Injustice

(٣, ١) عن قَتَادَةَ مُرْسَلًا قال قال رسول الله ﷺ مِنَ الْجَفَاءِ أَنْ أُذْكَرَ عِنْدَ رَجُلٍ فَلَا يُصَلِّي عَلَيَّ ﷺ (اخرجه النيميرى و رواه ثقات قاله السخاوى)

- 3.1) Hadrat Qatâdah رضي الله عنه reports that Rasûlullâh ﷺ said, "It is indeed an act of injustice that my name be mentioned before a person, yet he fails to send durûd upon me."

4.) Loss on the Day of Qiyâmah

(٤, ١) عن ابي هريرة رضي الله عنه عن النبي ﷺ قال ما جلس قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللهَ فِيهِ و لَمْ يُصَلُّوا عَلَيَّ نَبِيِّهِمْ ﷺ اِلَّا كَانَ عَلَيْهِمْ مِنَ الله تَرَةٌ يَوْمَ الْقِيَامَةِ فَاِنْ شَاءَ عَذَّبَهُمْ و ان شاء غَفَرَ لَهُمْ (رواه احمد و ابو داود و الترمذي واللفظ له و قال حسن)

- 4.1) Hadrat Abû Hurairah رضي الله عنه narrates that Nabî ﷺ said, "Such gatherings in which people do not remember Allâh ﷻ, nor do they send durûd upon their Nabî ﷺ, will be a cause of loss for them on the Day of Qiyâmah. If Allâh ﷻ wills, He may punish them and if He so wishes, He may forgive them."

5.) Most Miserly Person

(٥, ١) و عن عليّ رضي الله عنه قال قال رسول الله ﷺ البخيلُ مَنْ ذَكَرْتُ عنده فَلَمْ يُصَلِّ عَلَيَّ (رواه الترمذي و رواه احمد عن حسين ابن عليّ و قال الترمذي هذا حديث حسن صحيح غريب)

- 5.1) Hadrat Alî رضي الله عنه narrates that Rasûlullâh ﷺ said, "A true miser is one in whose presence I am mentioned, yet he fails to recite durûd upon me."



Chapter Four Conveyance of Salâm

1.) Angel at the Grave of Nabî ﷺ Conveying Durûd

(١,١) عن عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ وَكَلَّ بِقَبْرِى مَلَكًا أَعْطَاهُ اللَّهُ أَسْمَاعَ الْخَلَائِقِ فَلَا يُصَلِّى عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَبْلَغَنِى بِاسْمِهِ وَاسْمِ أَبِيهِ هَذَا فَلَانُ بْنُ فَلَانٍ قَدْ صَلَّى عَلَيْكَ (رواه البزار و ابو الشيخ بن حبان و لفظه) قال رسول الله ﷺ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مَلَكًا أَعْطَاهُ أَسْمَاعَ الْخَلَائِقِ فَهُوَ قَائِمٌ عَلَى قَبْرِى إِذَا مِتُّ فَلَيْسَ أَحَدٌ يُصَلِّى عَلَيَّ صَلَوةً إِلَّا قَالَ يَا مُحَمَّدُ صَلَّى عَلَيْكَ فَلَانُ بْنُ فَلَانٍ قَالَ فَيُصَلِّى الرَّبُّ تَبَارَكَ وَتَعَالَى عَلَيَّ ذَلِكَ الرَّجُلُ بِكُلِّ وَاحِدَةٍ عَشْرًا (رواه الطبرانى فى الكبير بنحوه) قال الحافظ المنذرى ورواه كلهم من نعيم بن ضمضم و فيه خلاف عن عمران بن الحميرى و لا يعرف و قال السنخاوى بل هو معروف لینه البخارى وقال لا يتابع عليه وذكره ابن حبان فى ثقات التابعين)

1.1) Hadrat Ammâr Ibn Yâsir رَضِيَ اللَّهُ عَنْهُ narrates that Rasûlullâh ﷺ said, "Verily Allâh ﷻ has appointed over my grave an Angel to whom He has granted the gift of hearing the speech of all the creation. Until the Day of Qiyâmah, whoever sends durûd upon me, this Angel will convey it to me together with the person's name as well as his father's name. 'This is so-and-so, son of so-and-so who has recited durûd on you.' In another narration, Rasûlullâh ﷺ said, "Verily Allâh ﷻ has appointed a certain angel to whom He has granted the gift of hearing the speech of all creation. He will stand at my grave when I pass away. Whenever anyone sends durûd upon me, he will say to me, "O Muhammad! So-and-so, the son of so-and-so has sent durûd upon you." Thereafter Rasûlullâh ﷺ further mentioned, "In recompense for every one durûd, Allâh ﷻ blesses that person with ten mercies."

2.) Angels Moving Around the World Conveying Durûd

(٢, ١) و عن عبد الله بن مسعود ؓ قال قال رسول الله ﷺ إِنَّ لَهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ (رواه احمد و النسائ و الدارمي)

- 2.1) Hadrat Abdullâh Ibn Mas'ûd ؓ narrates that Rasûlullâh ﷺ said, "Allâh ﷻ has appointed various Angels who traverse the limits of the earth and convey to me the salâms of the followers of my ummah."

3.) The Reply of Nabî ﷺ

(٣, ١) عن ابى هريرة ؓ قال قال رسول الله ﷺ مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أُرَدَّ عَلَيْهِ السَّلَامَ (رواه ابو داود و البيهقي فى الدعوات و احمد)

- 3.1) Hadrat Abû Hurairah ؓ narrates that Rasûlullâh ﷺ said, "Whenever a person recites salâm on me (at my grave) Allâh ﷻ returns my soul to my body and I reply to his greeting."

4.) Durûd Definitely Reaches Nabî ﷺ

(١, ٤) و عن ابى هريرة ؓ قال سمعتُ رسولَ الله ﷺ يقول : لا تجعلوا بيوتكم قبوراً و لا تجعلوا قبرى عيداً و صَلُّوا عَلَيَّ فَإِنَّ صَلَّوتَكُمْ تُبَلِّغُنِي حَيْثُ كُنْتُمْ (رواه النسائ و ابو داود)

- 4.1) Hadrat Abû Hurairah ؓ says, "I heard Rasûlullâh ﷺ saying, "Do not make your houses graveyards, do not make my grave a place of festivity; and continuously recite durûd upon me, for verily your durûd reaches me, irrespective of where you are."

(٤, ٢) و عنه ؓ ايضاً قال قال رسول الله ﷺ مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِى سَمِعْتُهُ و مَنْ صَلَّى عَلَيَّ نَائِباً أُبَلِّغْتُهُ (رواه البيهقي فى شعب الايمان)

- 4.2) Hadrat Abû Hurairah ؓ narrates that Rasûlullâh ﷺ said, "I personally listen to the one who recites durûd upon me at my graveside. As for the one who recited durûd upon me from a distance, it is conveyed to me (by the angels)".

Chapter Five Durûd on Specific Occasions

1.) Durûd After Azân

(١,١) و عن عبد الله بن عمرو بن العاص رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول إذا سمعتم المؤذن فقولوا مثل ما يقول ثم صلوا علي فإنه من صلى علي صلوة صلي الله عليه بها عشراً ثم سلوا الله تعالي لي الوسيلة فانها منزلة في الجنة لا تنبغي الا لعبد من عباد الله و ارجوا ان اكون هو انا فمن سأل الله لي الوسيلة حلت له الشفاعة (رواه مسلم و ابو داود و الترمذی)

1.1.) Hadrat Abdullâh Ibn Amr Ibn Al Aas رضي الله عنه narrates that he heard Rasûlullâh صلى الله عليه وسلم say, "When you hear the muazzin giving azân, then repeat the same words, as uttered by the muazzin. Thereafter, convey durûd upon me, for verily the one who recites one durûd upon me, Allâh صلى الله عليه وسلم will bless him with ten mercies. They beg of Allâh صلى الله عليه وسلم to grant me 'wasîlah', for it is a position of special rank in Jannah which will only be granted to one special servant of Allâh صلى الله عليه وسلم. It is my earnest hope that I shall be that bondsman. Whoever begs for wasîlah on my behalf, my intercession (شفاعة) on his behalf will become binding upon me."

Du'â of Wasîlah (Intercession)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدَنَ
الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودَنَ الَّذِي وَعَدْتَهُ إِنَّكَ لَا
تُخْلِفُ الْمِيعَادَ

(البيهقي في السنن الكبرى)

'O Allâh! Lord of this perfect call and this everlasting Salâh, grant Muhammad صلى الله عليه وسلم wasilah (the right of intercession) and honour and raise him to the laudable position which You have promised him. Surely, You do not break promises.'

2.) Durûd at the Time of Making Du'â

١,٢) عن عمر بن الخطاب ؓ قال إِنَّ الدَّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَ الْاَرْضِ لَا يَصْعَدُ مِنْهَا شَيْءٌ حَتَّى تُصَلَّى عَلَى نَبِيِّكَ (رواه الترمذى)

- 2.1) Hadrat Umar ؓ mentions, "Verily du'âs remain suspended between the heavens and the earth. It does not proceed upwards as long as you do not send durûd on your Nabî ؓ."

٢,٢) عن ابن مسعود ؓ قال إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَسْأَلَ اللَّهَ شَيْئًا فَلْيَبْدَأْ بِحَمْدِهِ وَ الثَّنَاءِ عَلَيْهِ بِمَا أَهْلُهُ ثُمَّ يُصَلِّ عَلَى النَّبِيِّ ؓ ثُمَّ لِيَسْأَلَ بَعْدَ فَإِنَّهُ أَجْدَرُ أَنْ يَنْجَحَ أَوْ يُصِيبَ (رواه عبد الرزاق و الطبرانى فى الكبير من طريقه و رجاله رجال الصحيح)

- 2.2) Hadrat Abdullâh Ibn Mas'ûd ؓ mentions, "When one of you intends to ask Allâh ؓ for something, he should commence with His praises, then he should send durûd upon Nabî ؓ and thereafter he should ask (Allâh ؓ for whatever he requires) because (by him making du'â in this manner) it is more likely that he will be successful (in getting his request fulfilled)."

3.) Durûd When Entering and Passing the Masjid

٣,١) عَنْ أَبِي حُمَيْدٍ أَوْ أَبِي أُسَيْدٍ السَّاعِدِيِّ ؓ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ ثُمَّ لِيَقُلِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ إِذَا خَرَجَ مِنَ الْمَسْجِدِ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ ثُمَّ لِيَقُلِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ (اخرجه الطبرانى و ابو داود و النسائى و ابن ماجه و غيرهم)

- 3.1) Hadrat Abû Humaid or Abû Usaid ؓ narrates that Nabî ؓ said, "When one of you enters the masjid then he should (first) convey salâms to Nabî ؓ and thereafter he should recite the following :

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

"O Allâh ﷻ open for me the doors of Your mercy."

And when he emerges from the masjid, he should convey salâms to Nabî ﷺ and recite the following:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ

"O Allâh, open for me the doors of Your grace".

(٣, ٢) عن علي ابن طالب ﷺ قال إِذَا مَرَرْتُمْ بِالْمَسَاجِدِ فَصَلُّوا عَلَي النَّبِيِّ ﷺ

(اخرجه اسماعيل القاضي)

3.2) Hadrat Ali ﷺ stated, "When you pass by the masajid, then send durûd upon Nabî ﷺ."

4.) Durûd in and after Salâh

(٤, ١) عن عبد الرحمن بن ابي ليلى قال لَقِينِي كَعْبُ بْنُ عَجْرَةَ قَالَ أَلَا أَهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ فَقُلْتُ بَلَى فَأَهْدَاهَا لِي فَقَالَ سَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكَ قَالَ قُولُوا 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 (متفق عليه إلا مسلماً لم يذكر على إبراهيم في الموضوعين)

4.1) Hadrat Abdur-Rahmân Ibn Abî Laylâ mentions, "Ka'b Ibn Ujrah ﷺ met me and said to me, "Should I not bestow you with a gift which I heard from Nabî ﷺ?" I replied, "Why not? Give it to me." He said, "We once asked Rasûlullâh ﷺ, "O Rasûlullâh ﷺ! How should we convey durûd upon you the Ahle-bait, because Allâh ﷻ has only taught us how to send salâh upon you." Nabî ﷺ said, "Say (the following) :

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

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

(٤,٢) عن ابى أمامة رضي الله عنه عن النبي صلى الله عليه وسلم قال مَنْ دَعَا بِهِؤَلَاءِ الدَّعَوَاتِ فِي ذُبُرِ كُلِّ صَلَوةٍ مَكْتُوبَةٍ حَلَّتْ لَهُ الشَّفَاعَةُ مِنِّي يَوْمَ الْقِيَامَةِ اللَّهُمَّ اعْطِ مُحَمَّدًا الْوَسِيلَةَ وَاجْعَلْ فِي الْمُصْطَفَيْنِ مَحَبَّتَهُ وَ فِي الْعَالِينَ دَرَجَتَهُ وَ فِي الْمُقَرَّبِينَ دَارَهُ (رواه الطبراني في الكبير في سنده مطرح بن يزيد وهو ضعيف)

4.2) Hadrat Abû Umâmah رضي الله عنه narrates that Nabî صلى الله عليه وسلم said, "Whoever recites the following words after every fardh salâh, my intercession becomes incumbent upon him on the Day of Qiyâmah. These words are:

اللَّهُمَّ اعْطِ مُحَمَّدَ الْوَسِيلَةَ وَ اجْعَلْ فِي الْمُصْطَفَيْنِ مَحَبَّتَهُ
وَ فِي الْعَالِينَ دَرَجَتَهُ وَ فِي الْمُقَرَّبِينَ دَارَهُ

"O Allâh, grant Muhammad صلى الله عليه وسلم wasîlah (the right of intercession on the Day of Qiyâmah), and place his love in the (hearts of your) chosen ones, and place him amongst the high ranking people, and make his abode amongst the beloved and close servants."

5.) Durûd After Sinning

(٥,١) عن ابى هريرة رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَلُّوا عَلَيَّ فَإِنَّ الصَّلَوةَ زَكَاةٌ لَكُمْ (رواه ابن ابى شيبه و في سنده ضعف)

5.1) Hadrat Abu Hurairah رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said, "Send durûd upon me, because durûd is a purification for you."

6.) Durûd When Forgetting Something

(٦,١) عن انس رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم اِذَا نَسِيتُمْ شَيْئًا فَصَلُّوا عَلَيَّ تَذَكُّرُوهُ إِنَّ شَاءَ اللَّهُ تَعَالَى (اخرجه ابو موسى المدني بسند ضعيف)

6.1) Hadrat Anas ؓ narrates that Rasûlullâh ﷺ said, "If you forget something, then recite durûd upon me, you will remember it **إِنْ شَاءَ اللَّهُ تَعَالَى** (if Allâh ﷻ wills)."

(٢, ٦) عن ابي هريرة ؓ: مَنْ خَافَ عَلَي نَفْسِهِ النِّسْيَانَ فَلْيَكْثِرِ الصَّلَاةَ عَلَي النَّبِيِّ ﷺ
(اخرجه ابن بشكوال بسند منقطع)

6.2) Hadrat Abu Hurairah ؓ has stated, "Whoever fears forgetfulness for himself, then he should recite abundance of durûd upon Nabî ﷺ."

7.) Durûd When Meeting One for the Love of Allâh

(٧, ١) روى عن انس بن مالك ؓ عن رسول الله ﷺ قال ما من عبدَيْن مُتَحَابِّينِ
يَسْتَقْبِلُ أَحَدُهُمَا صَاحِبَهُ وَ يُصَلِّيَانِ عَلَي النَّبِيِّ ﷺ لَمْ يَتَفَرَّقَا حَتَّى يُغْفَرَ لَهُمَا
ذُنُوبُهُمَا مَا تَقَدَّمَ مِنْهُمَا وَ مَا تَأَخَّرَ (رواه ابو يعلى)

7.1) It has been narrated by Hadrat Anas Ibn Mâlik ؓ from Rasûlullâh ﷺ that he once said, "When any two people who have love for each other, face each other and send salâm upon Nabî ﷺ, then before they separate their previous and future sins (minor) will be forgiven."

8.) Durûd after Wudhu

(٨, ١) عن سهل بن سعد ؓ عن النبي ﷺ قال لا وضوء لمن لم يصل على النبي ﷺ (رواه ابن ماجه و سنده ضعيف)

8.1) Hadrat Sahl Ibn Sa'd ؓ narrates from Nabî ﷺ that he mentioned, "There is no (perfect) wudhu for the one who does not send durûd upon Nabî ﷺ."

9.) Durûd after Fajr and Maghrib

(٩, ١) عن جابر قال قال رسول الله ﷺ من صلى على مئة صلاة حين يصلي الصبح قبل ان يتكلم قضي الله تعالى له مئة حاجة يعجل له منها ثلاثين و يدخر له سبعين و في المغرب

مثل ذلك قالوا و كيف الصلاة عليك يا رسول الله قال إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا اللهم صل علي محمد حتي تعد منه
(رواه احمد بن موسى الحافظ بسند ضعيف)

9.1) Hadrat Jabir رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said, "Whoever sends one hundred durûds after performing Fajr salah before speaking, Allâh عز وجل will fulfil 100 of his needs, 30 in this worldly life and 70 in the hereafter. Similar is the reward after Maghrib salah." The Sahabah رضي الله عنهم enquired, "How should we send durûd upon you, O Rasûlullâh صلى الله عليه وسلم?" Nabî صلى الله عليه وسلم replied, "Say اللَّهُمَّ صَلِّ عَلَي مُحَمَّدٍ until you count one hundred."

10.) Durûd in all conditions and places more-so where people are negligent

(١٠, ١) عن ابي وائل قال ما رأيت عبد الله بن مسعود رضي الله عنه جلس في مأدبة و لا ختان - و في لفظ: و لا جنازة- و لا غير ذلك فيقوم حتي يحمد الله عز وجل عليه و يشني عليه و يصلي علي النبي صلى الله عليه وسلم و يدعو بدعوات و ان كان يخرج الي السوق فياتي اغفلها مكانا فيجلس و يحمد الله عز وجل عليه و يصلي علي النبي صلى الله عليه وسلم و يدعو بدعوات (اخرجه ابن ابي حاتم و ابن ابي شيبة و النميري)

10.1) Hadrat Abu Wa'il رضي الله عنه states, "I have not seen Abdullah Ibne Masood رضي الله عنه sitting for any invite, any circumcison,(any funeral according to some narrations) or any other occasion except that he would praise and glorify Allâh عز وجل, send durûd upon Nabî صلى الله عليه وسلم and recite some duas. If he had to go to the market-place, he would proceed to the section where people were most heedless, sit down there, praise Allâh عز وجل, send durood upon Nabî صلى الله عليه وسلم and recite some duas.

Chapter Six Gatherings of Durûd Sharîf

(١،١) عن انس رضي الله عنه عن النبي صلى الله عليه وسلم قال إنَّ لله سيارَةً مِنَ الْمَلَائِكَةِ يَطْلُبُونَ حَلَقَ الذِّكْرِ فَإِذَا أَتَوْا عَلَيْهِمْ حَفُّوا بِهِمْ ثُمَّ يَعْتَوُوا رَأْسَهُمْ إِلَى السَّمَاءِ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَتَعَالَى فَيَقُولُونَ رَبَّنَا أَتَيْنَا عَلَى عِبَادٍ مِنْ عِبَادِكَ يُعَظِّمُونَ آيَاتَكَ وَيَتْلُونَ كِتَابَكَ وَ يُصَلُّونَ عَلَى نَبِيِّكَ مُحَمَّدٍ صلى الله عليه وسلم وَيَسْأَلُونَكَ لِأَخْرَجْتَهُمْ وَ دُنْيَاهُمْ فَيَقُولُ تَبَارَكَ وَ تَعَالَى عَشُوهُمْ رَحْمَتِي فَيَقُولُونَ يَا رَبَّ إِنَّ فِيهِمْ فُلَانًا الْخَطَّاءَ إِنَّمَا اغْتَبَقَهُمْ اغْتِبَاقًا فَيَقُولُ تَبَارَكَ وَ تَعَالَى عَشُوهُمْ رَحْمَتِي فَهُمْ الْجُلَسَاءُ لَا يَشْتَقِي بِهِمْ جُلُوسُهُمْ (رواه البزار وسنده حسنٌ كذا في القول البديع)

- 1.1) Hadrat Anas رضي الله عنه narrates that Nabî صلى الله عليه وسلم said, “Verily Allâh صلى الله عليه وسلم has a group of Angels moving around seeking out the gatherings of zikr. When they come upon such gatherings, they surround it. Then they send their guide to the heavens to Allâh صلى الله عليه وسلم saying, “O Our Master! We have come across some of Your servants who are remembering and honouring your favours, making tilâwah of Your Book, sending durûd upon Your Nabî صلى الله عليه وسلم and seeking from You their needs of this world and the hereafter”. Allâh صلى الله عليه وسلم says, “Engulf all of them with My mercy.” They say, “O our Master! Verily amongst them is so-and-so, who is a great sinner. He only joined them in the ending.” Allâh صلى الله عليه وسلم says, “Engulf all of them with My mercy. They are such a gathering of people, that none who sits with them will be deprived.”

(١،٢) عن عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنَّ لِلْمَسَاجِدِ أَوْلَادًا جُلَسَاءُوَهُمْ الْمَلَائِكَةُ إِنْ غَابُوا فَقَدُّوهُمْ وَ إِنْ مَرَضُوا عَادُوهُمْ وَ إِنْ رَأَوْهُمْ رَحِبُوا بِهِمْ وَ إِنْ طَلَبُوا حَاجَةً أَعَانُوهُمْ فَإِذَا جَلَسُوا حَفَّتْ بِهِمُ الْمَلَائِكَةُ مِنْ لَدُنْ أَقْدَامِهِمْ إِلَى عَنَانِ

السَّمَاءِ بِأَيْدِيهِمْ قَرَاطِيسُ الْفِضَّةِ وَ أَفْلاَمُ الذَّهَبِ يَكْتُبُونَ الصَّلَاةَ عَلَى النَّبِيِّ ﷺ وَ
يَقُولُونَ أَذْكُرُوا رَحْمَتُكَ اللَّهُ زِيدُوا زَادَكُمْ اللَّهُ فَإِذَا اسْتَفْتَحُوا الذِّكْرَ فَبِحَتِّ لَهُمْ أَبْوَابُ
السَّمَاءِ وَ اسْتَجِيبَ لَهُمُ الدُّعَاءُ وَ تَطَّلَعَ عَلَيْهِمُ الْخُورُ الْعَيْنُ وَ أَقْبَلَ اللَّهُ ﷻ عَلَيْهِمْ
بِوَجْهِهِ مَا لَمْ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَ يَتَفَرَّقُوا فَإِذَا تَفَرَّقُوا أَقَامَ الزُّوَارُ يَلْتَمِسُونَ
حَلَقَ الذِّكْرِ (رواه ابو القاسم ابن بشكوال بسند ضعيف و ذكره صاحب الدر
المنظم)

- 1.2) Hadrat Uqbah Ibn Amir ؓ narrates that Nabî ﷺ said, "Verily, for all the masâjid there are pegs (i.e. those who frequent it). Their companions are the angels. If they are absent, the angels look for them. If they fall sick, the angels visit them. When the Angels see them, they welcome them. If they seek any help, the Angels assist them. When they sit, the angels surround them from their feet to the heavens. In their hands are pages of silver and pens of gold. They record the durûd recited upon Nabî ﷺ, and they say to these people, "Make zikr, Allâh ﷻ will have mercy on you. Increase (the zikr of Allâh ﷻ), Allâh ﷻ will increase you." When the people commence zikr, the doors of the heavens are opened for them, their du'âs are accepted, the beautiful-eyed damsels (hûrs) look at them, and Allâh ﷻ devotes his attention to these people for as long as they do not engage in some other conversation and or the people do not disperse. Once they disperse, the Angels stand up and look for another gathering of zikr."

Chapter Seven Virtues of Writing Durûd Sharîf

(١,١) عن ابى هريرة ؓ انه قال قال رسول الله ﷺ مَنْ صَلَّى عَلَيَّ فِي كِتَابٍ لَمْ تَزَلِ الْمَلَائِكَةُ يَسْتَغْفِرُونَ لَهُ مَا دَامَ إِسْمِي فِي ذَلِكَ الْكِتَابِ (رواه الطبرانى فى الاوسط و غيره بسند ضعيف)

- 1.1) Hadrat Abû Hurairah ؓ narrates that Nabî ﷺ said, "Whoever sends durûd upon me in a book (i.e. he writes it), the Angels continue seeking forgiveness for him as long as my name remains in that book."

Chapter Eight Forms of Durûd Sharîf

(١.١) عن عبد الرحمن بن ابى ليلى قال لقينى كعب بن عجرة فقال ألا أهدي لك هدية سمعتها من النبى ﷺ فقلت بلى فأهدها لى فقال سألتنا رسول الله ﷺ فقلنا يا رسول الله ﷺ كيف الصلوة عليكم اهل البيت فإن الله قد علمنا كيف نُسَلِّم عليك قال قولوا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيمَ وَعَلَى آلِ اِبْرَاهِيمَ اِنَّكَ حَمِيدٌ مَّجِيدٌ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيمَ وَعَلَى آلِ اِبْرَاهِيمَ اِنَّكَ حَمِيدٌ مَّجِيدٌ (متفق عليه إلا مسلماً لم يذكر على ابراهيم فى الموضوعين)

- 1.1) Hadrat Abdur-Rahmân Ibn Abî Laylâ mentions, "Ka'b Ibn Ujrah ؓ met me and said to me, "Should I not bestow you with a gift which I heard from Nabî ﷺ?" I replied, "Why not? Give it to me." He ؓ said, "We once asked Rasûlullâh ﷺ, "O Rasûlullâh ﷺ! How should we convey durûd to you, the Ahle-bait, because Allâh ﷻ has only

taught us how to send salâm upon you.” Nabîﷺ said, “Say (the following) :

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

(١,٢) روى عن ابن عباس ؓ قال قال رسول الله ﷺ مَنْ قَالَ جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ
أَهْلُهُ أَتَعَبَ سَبْعِينَ كَاتِبًا الْفَصَّاحِ (رواه الطبرانی فی الكبير و الاوسط كذا فی الترغیب)

1.2) Hadrat Ibn Abbâs ؓ reports that Rasûlullâh ﷺ said,
“Whoever says (the following) :

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

'May Allâh ﷻ reward Muhammad ﷺ on our behalf, such a reward that he is deserving of,'

then indeed it will tire seventy angels for one thousand days (to record the reward).”

(١,٣) عن زُوَيْفِعِ بْنِ ثَابِتِ الْإِنصَارِيِّ ؓ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَالَ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ وَجَبَتْ لَهُ شَفَاعَتِي
(رواه البزار و الطبرانی فی الكبير و الاوسط و بعض اسانيدهم حسن)

1.3) Hadrat Ruwaifi' ؓ narrates that Rasûlullâh ﷺ said,
“Whoever says (the following) :

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ
الْقِيَامَةِ

'O Allâh ﷻ shower Your choicest blessings upon Muhammad ﷺ and grant him a position of nearness to You on the Day of Qiyâmah,'
then my intercession becomes wâjib (incumbent) upon him.”

٤, ١) عن ابن مسعود ؓ قال اذا صَلَّيْتُمْ على رسول الله ﷺ فَاحْسِنُوا الصَّلَاةَ فَإِنَّكُمْ لَأَ تَدْرُونَ لَعَلَّ ذَلِكَ يُعْرَضُ عَلَيْهِ قال فقالوا له فَعَلَّمَنَا قال قُولُوا اَللّٰهُمَّ اجْعَلْ صَلَوَاتِكَ وَ رَحْمَتِكَ وَ بَرَكَاتِكَ على سَيِّدِ الْمُرْسَلِينَ وَ اِمَامِ الْمُتَّقِينَ وَ خَاتِمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ اِمَامِ الْخَيْرِ وَ قَائِدِ الْخَيْرِ وَ رَسُولِ الرَّحْمَةِ اَللّٰهُمَّ اَبْعَثْهُ مَقَامًا مَّحْمُودًا يَغِيْطُهُ بِهٖ الْاَوَّلُوْنَ وَ الْاٰخِرُونَ اَللّٰهُمَّ صَلِّ على مُحَمَّدٍ وَ على آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ على اِبْرَاهِيْمَ وَ على آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ على مُحَمَّدٍ وَ على آلِ مُحَمَّدٍ كَمَا بَارَكْتَ على اِبْرَاهِيْمَ وَ على آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ (رواه ابن ماجه موقوفًا باسناد حسن)

1.4) Hadrat Abdullâh Ibn Mas'ûd ؓ mentions, "Whenever you convey durûd to Rasûlullâh ﷺ then convey it in a beautiful manner, because you do not know that perhaps it may be presented before him." His companions ؓ requested, "Then do teach us (how to convey durûd in a beautiful manner)." Abdullâh Ibn Mas'ûd ؓ then said, "Say (the following) :

اَللّٰهُمَّ اجْعَلْ صَلَوَاتِكَ وَ رَحْمَتِكَ وَ بَرَكَاتِكَ على سَيِّدِ الْمُرْسَلِينَ
 وَ اِمَامِ الْمُتَّقِينَ وَ خَاتِمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ اِمَامِ
 الْخَيْرِ وَ قَائِدِ الْخَيْرِ وَ رَسُولِ الرَّحْمَةِ اَللّٰهُمَّ اَبْعَثْهُ مَقَامًا
 مَّحْمُودًا يَغِيْطُهُ بِهٖ الْاَوَّلُوْنَ وَ الْاٰخِرُونَ اَللّٰهُمَّ صَلِّ على مُحَمَّدٍ
 وَ على آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ على اِبْرَاهِيْمَ وَ على آلِ اِبْرَاهِيْمَ
 اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ على مُحَمَّدٍ وَ على آلِ مُحَمَّدٍ كَمَا
 بَارَكْتَ على اِبْرَاهِيْمَ وَ على آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O Allâh ﷻ! Bestow Your salawât (durûd), Your infinite mercy and Your choicest blessings upon the chief of messengers, the leader of the pious, and the seal of the Ambiyâ, Muhammad ﷺ, Your servant and Your messenger, who is the leader of goodness, the guide towards goodness and the messenger of mercy. O Allâh ﷻ! Raise him to the level of Maqâm-e-Mahmûd (the exalted stages in the hereafter) through which both the latter and former nations will envy him. O Allâh ﷻ! Bestow special mercy upon Muhammad ﷺ and the

family of Muhammad ﷺ as You had bestowed Your special mercy upon Ibrâhîm ؑ and the family of Ibrâhîm ؑ. Verily You are the most praised, and most glorious. And O Allâh ﷻ! Shower blessings upon Muhammad ﷺ and the family of Muhammad ﷺ, as You had showered Your blessings upon Ibrâhîm ؑ and the family of Ibrâhîm ؑ. Verily You are the most praised, and most glorious.' ”

(١,٥) عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ ؓ أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ ﷺ كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ فُؤَلُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ (رواه البخاري والنسائي و ابو داؤد)

- 1.5) Hadrat Abu Humaid Sa'di ؓ narrates that the Sahabah ؓ asked, "O Nabî ﷺ, how should we send durûd unto you?" Rasûlullâh ﷺ replied, "Say

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

'O Allâh! Bestow special mercy upon Muhammad ﷺ, his wives and his progeny as You had bestowed your special mercy upon the family of Ibrâhîm ؑ, and shower blessings on Muhammad ﷺ, his wives and his progeny as You had showered Your blessings upon the family of Ibrâhîm ؑ. Verily you are most praised and most glorious.' ”

(٦,١) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ؓ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ أَيُّمَا رَجُلٍ مُسْلِمٍ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيَقُلْ فِي دُعَائِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ فَإِنَّهَا زَكَاةٌ وَ قَالَ لَا يَشْبَعُ مُؤْمِنٌ خَيْرًا حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةُ (رواه ابن حبان في صحيحه من طريق دراج عن ابى الهيثم)

- 1.6) Hadrat Abû Sa'îd Khudrîؓ narrates that Rasûlullâhؐ said, "Whenever a Muslim has no charity to give, let him recite (the following) in his du'â :

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

'O Allâh ﷻ, send durûd upon Muhammad ﷺ, Your servant and Your messenger, and send durûd on the believing (Mu'min) males and females, as well as the subservient (Muslim) males and females,'
This du'â will earn him the reward of giving charity. A believer is never satisfied with his good deeds until he enters Jannah."

(٧، ١) عن ابى أمانة ؓ عن النبىؐ قال من دعا بهؤلاء الدعوات فى ذبر كل صلوة مكتوبة خلّت له الشفاعة متى يوم القيامة اللهم أعط محمدًا الوسيلة و اجعل فى المصطفىين محبته و فى العالين درجته و فى المقرّبين داره (رواه الطبرانى فى الكبير و فى سنده مطرح بن يزيد وهو ضعيف)

- 1.7) Hadrat Abû Umâmah ؓ narrates that Nabîؐ said, "Whoever recites these words after every fardh salâh, my intercession becomes incumbent upon him on the Day of Qiyâmah.

These words are:

اللَّهُمَّ اعْطِ مُحَمَّدًا الْوَسِيلَةَ وَ اجْعَلْ فِي الْمُصْطَفِيِّينَ مَحَبَّةً وَ
فِي الْعَالِينَ دَرَجَتَهُ وَ فِي الْمُقَرَّبِينَ دَارَهُ

"O Allâh, grant Muhammad ﷺ 'wasîlah' (the right of intercession on the Day of Qiyâmah), and place his love in the (hearts of your) chosen ones, and place him amongst the high ranking people, and make his abode amongst the beloved and close servants."

٨،١) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَرَّهُ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيُثَلِّ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ (رواه ابو داؤد)

1.8) Hadrat Abû Hurairah رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said, "Whoever desires that his deeds be weighed to the fullest measure (on the Day of Qiyâmah), should convey durûd upon us, the Ahle-bait (in the following manner) :-

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

'O Allâh! Shower Your choicest blessings and mercy upon Nabî صلى الله عليه وسلم, and upon his wives, the mothers of the believers, and upon his offspring, and his household, as You have bestowed Your choicest blessings and mercy upon Ibrâhîm عليه السلام. Verily You are the Most Praiseworthy and Most Glorious.' "

٩،١) عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ مَنْ قَالَ 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 شَهِدْتَ لَهُ يَوْمَ الْقِيَامَةِ وَشَفَعْتَ لَهُ (رواه الطبري)

1.9) In a narration of Tabrî, on the authority of Hadrat Abû Hurairah رضي الله عنه, Nabî صلى الله عليه وسلم said, "Whoever recites (the following durûd) I will bear testimony for him on the Day of Qiyâmah, as well as intercede on his behalf :-

اللّٰهُمَّ 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 Allâh! Bestow special mercy upon Muhammad ﷺ and the family of Muhammad ﷺ, as You had bestowed your special mercy upon Ibrâhîm ؑ and the family of Ibrâhîm ؑ, shower blessings on Muhammad ﷺ and the family of Muhammad ﷺ as You had showered Your blessings upon Ibrâhîm ؑ, and have mercy on Muhammad ﷺ and the family of Muhammad ﷺ, as You had mercy on Ibrâhîm ؑ and the family of Ibrâhîm ؑ.

(١٠,١) عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ أَمَرَنَا اللَّهُ تَعَالَى أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّيَ عَلَيْكَ قَالَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَمَنَيْنَا أَنَّهُ لَمْ يَسْأَلْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُولُوا 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 وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ (رواه مسلم)

1.10) Hadrat Abû Mas'ûd Ansârî ؑ mentions, "Rasûlullâh ﷺ came to us whilst we were sitting in the company of Sa'd Ibn Ubâdah ؑ. Bushair Ibn Sa'd enquired from Nabî ﷺ, 'Allâh ﷻ has commanded us to send durûd upon you, O Rasûlullâh! How then should we send durûd upon you?' Nabî ﷺ remained silent for a period of time until we had all wished that he (Bushair ؑ) did not pose this question to Nabî ﷺ. After a while, Nabî ﷺ said, 'Say (the following) :-

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 Allâh ﷻ! Bestow special mercy upon Muhammad ﷺ and the family of Muhammad ﷺ as You had bestowed Your special mercy upon the family of Ibrâhîm ؑ. And shower blessings upon Muhammad ﷺ and the family of Muhammad ﷺ, as You had showered Your blessings

upon the family of Ibrâhîm عليه السلام in both the worlds. Verily You are the most praised, and most glorious.’ ”



Chapter Nine

The Benefits and Wisdoms of Durûd Sharîf

Allâh ﷻ alone, in His all-encompassing knowledge and infinite wisdom, knows best the true wisdom of conveying durûd sharîf (blessings) upon Nabî ﷺ. However, we will endeavour to mention a few possible wisdoms below.

1.) The Roots of Shirk (Polytheism) are Destroyed

After Allâh ﷻ, the most honourable personalities are the Ambiyâ' ﷺ. From amongst them, the most honourable and virtuous is Khâtamun-Nabiyîn (The Seal of all the Messengers), Rahmatul-lil-Âlamîn (A Mercy to all the Worlds), Sayyidunâ-wa-Habîbunâ Muhammad Mustaphâ ﷺ. When we are commanded to convey durûd and salâm upon Nabî ﷺ, we are in actual fact invoking the special mercy and protection of Allâh ﷻ upon Nabî ﷺ. From this we can deduce that Nabî ﷺ too is dependent on the mercy and special favours of Allâh ﷻ. Now, when a person sends durûd and salâm upon the Ambiyâ' ﷺ, more especially Nabî ﷺ, beseeching Allâh ﷻ to grant him the loftiest of ranks in the hereafter, how then can this person ever become a worshipper of any Nabî, let alone any other creation. In this manner, shirk is destroyed at root level.

2.) Showing Gratitude to Allâh ﷻ

By conveying durûd and salâm upon Nabî ﷺ, we are in actual fact expressing our gratitude to Allâh ﷻ for blessing us with the Dîn of Islâm, the Qur'ân and Sunnah of Nabî ﷺ. It is proof that we, as servants of Allâh ﷻ are pleased with the Dîn of Islâm, and we are actually acknowledging these favours of Allâh ﷻ. All these bounties were acquired via the means of Nabî ﷺ, hence we show appreciation by making du'â on his behalf.

3.) Proof of Loyalty to Allâh ﷻ

The recitation of durûd sharîf is a proof of loyalty to Allâh ﷻ and Rasûlullâh ﷺ. One who is offering durûd and salâm is, by virtue of his action, making it quite apparent the he is loyal to Allâh ﷻ and Rasûlullâh ﷺ. It is obvious that loyalty to Rasûlullâh ﷺ is in fact loyalty to Allâh ﷻ, and this is proof of true servitude to Allâh ﷻ.

4.) The Special Attention of Nabî ﷺ is Acquired

By reciting durûd and salâm, the attention of Nabî ﷺ increases towards the one who is reciting durûd and salâm. As it has been proven in the aforementioned ahâdîth, when durûd and salâm of the ummatis are presented to Nabî ﷺ, then Nabî ﷺ, with the permission of Allâh ﷻ directs his attention towards those reciting durûd and salâm and makes du'â for them. Let us ponder for a second, if Nabî ﷺ comes to know that so-and-so is making du'â for him all the time, and this is his beloved preoccupation, then one can well imagine how much love and value will be created in the heart of Nabî ﷺ for that person. Therefore, that person who recites durûd sharîf in abundance, with firm belief in Allâh, and with utmost sincerity, one can well imagine what will be the status of that person in front of Nabî ﷺ on the Day of Qiyâmah. The virtue of such a person has been mentioned clearly in the following hadîth of Nabî ﷺ :

إِنَّ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَوةً (ترمذى)

“Verily the person closest to me on the Day of Qiyâmah, will be the one who conveyed the most durûd upon me.”

5.) Love for Nabî ﷺ Increases Through the Recitation of Durûd Sharîf

By reciting durûd sharîf, one's relationship with Nabî ﷺ is strengthened and one's love for Nabî ﷺ increases. It has been

proven by experience and human nature, that when you make du'â for a person, the intensity of love for that person increases and the relationship with that person becomes stronger. In the light of the sharî'ah, to have intense love for Nabîﷺ is preferred.

6.) Through the Excessive Recitation of Durûd Sharîf, Noble and Praiseworthy Character is Acquired

The more intense one's love for Nabîﷺ is, the more one will be influenced by the sublime and noble character of Nabîﷺ, through which one will acquire immense benefit. It is a well known fact that every lover will eventually acquire the traits of his beloved.

7.) By Means of Durûd Sharîf, True Obedience is Attained

As one's love for Nabîﷺ increases through the excessive recitation of durûd sharîf, a person will accordingly receive the *taufiq* (divine ability bestowed by Allâhﷻ upon His servants) to truly and sincerely follow the commands of Nabîﷺ, both externally (through one's outward actions) as well as internally (with one's heart). Allâhﷻ will also grant that person the divine ability to adopt and follow the noble character of Nabîﷺ, who was the embodiment of mercy and sincerity. True obedience is in essence the key to success in this world and the hereafter.

8.) Through Durûd Sharîf, the Seeds of Hypocrisy are Destroyed

Conveying excessive durûd upon Nabîﷺ uproots and destroys the seeds of hypocrisy, because a hypocrite will never send durûd upon Nabîﷺ with sincerity. Thus that person who is particular in conveying an abundance of durûd and salâm, will be free from hypocrisy.

9.) Through the Excessive Recitation of Durûd Sharîf, Spiritual Development and Advancement in One's Level of Îmân Takes Place

One acquires spiritual development and advancement in one's level of Îmân through the recitation of durûd sharîf in abundance. This is due to the fact that durûd sharîf is one of the highest forms of zikr. In durûd sharîf, a slave turns to his Supreme Master, Allâhﷻ, and makes du'â for Nabîﷺ, who is the most beloved of Allâhﷻ, thereby fulfilling the command of Allâhﷻ. He will also be engaging in that act of worship which the Angels, the close servants of Allâhﷻ are also engaged. By doing this, one will gain great spiritual benefit, which will aid the progress and development of the level of one's Îmân, thereby acquiring close proximity to Allâhﷻ.

10.) By Means of Durûd Sharîf, One Will Acquire the Companionship of Nabîﷺ on the Day of Qiyâmah

It is an established fact that due to excessive recitation of durûd sharîf, love for Nabîﷺ is created within the heart. It is also an established fact from the teachings of Nabîﷺ, that on the Day of Qiyâmah, a person will be with that person whom he loved in this world. (الْمَرْءُ مَعَ مَنْ أَحَبَّ (ترمذی))

What can be a greater bounty than acquiring the closeness and companionship of Nabîﷺ on the Day of Qiyâmah? May Allâhﷻ grant us the companionship of Nabîﷺ in the hereafter, as well as gather us all in Jannatul-Firdous with Nabîﷺ. Âmîn.

Chapter Ten

Miscellaneous Masâil and Etiquettes Regarding Durûd Sharîf

(1) It is fardh (compulsory) to recite durûd at least once in a lifetime. This obligation is based on the Qurânic command صَلُّوا (recite durûd) which was revealed in the month of Shâ'bân during the sixth year of Hijrî.

(2) If in a gathering the name of Rasûlullâh ﷺ is repeatedly mentioned, then according to the preferred view (*muftâ-bihi*) it is wâjib (compulsory) on the one who recited the blessed name as well as the listener to recite durûd the first time, and thereafter it is mustahab. According to Imâm Tahâwi رَحِمَهُ اللهُ, it is wâjib on both every time the blessed name is taken.

(3) In salâh, it is makrûh to recite durûd in any other posture besides tashahhud. (*Ad-Durrul Mukhtâr*)

(4) During the khutba when the name of Rasûlullâh ﷺ is mentioned at the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

, then recite صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ without lip or tongue movement. (*Ibid*)

(5) It is permissible to recite durûd sharîf even without wudû. However, it is of greater merit to recite it in the state of wudû.

(6) It is required from a person who recites durûd sharîf to maintain his body and clothes clean and pure.

(7) Besides the Ambiyâh رَحِمَهُمُ اللهُ and Malâikah (angels) رَحِمَهُمُ اللهُ, durûd sharîf should not be recited primarily on any one. However, it could be recited secondarily e.g. one should not say....

اللَّهُمَّ صَلِّ عَلَى آلِ مُحَمَّدٍ

but one should say

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ (Ibid)

(8) According to Ad-Durrul Mukhtâr, it is forbidden to recite durûd sharîf purely for worldly motives e.g. for business purposes, the intention here being solely for worldly gain and not durûd upon Rasûlullâh ﷺ.

(9) It is stated in Ad-Durrul Mukhtâr that to sway the body and raise the voice when reciting durûd sharîf are acts of ignorance. It is clear from this that the practice of forming halqas (circles) after salâh and reciting durûd at the top of one's voice should be abandoned.

(10) When the blessed name of Nabî ﷺ is written, durûd and salâm i.e. صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ should be written in full. One should not be lacking in this. Do not be contented with abbreviations like صلعم, ص or S.A.W. A man on account of his miserliness tried to save on paper. He would not write durûd after the name of Rasûlullâh ﷺ. In consequence, he developed gangrene in his right hand.

Shaikh Ibn Hajar Makkî رحمه الله states that there was a man who would only write صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He would not add وَسَلَّمَ. In a dream Rasûlullâh ﷺ told him "Why do you deprive yourself of 40 virtues." In وَسَلَّمَ, there are four letters. Each letter results in ten virtues. Recitation or writing of وَسَلَّمَ adds up to 40 virtues.

(11) It is mustahab and an act of great merit to add سَيِّدَنَا to the blessed name of Rasûlullâh ﷺ. (Extracted and abridged from *Zâdus-Sa'îd*).

