

VIRTUES OF
INVOKING
BLESSINGS
& PEACE
on the Noble Prophet

Salawat

فضائل
طاروق
شریف

Translated into
English by Muhammad Taqi Usmani
Durr-e-Rasul

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي
أَنْزَلَ هَذِهِ السُّورَةَ
وَهُوَ أَعْلَمُ بِالْمُعْتَمِرِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَعَلَى
آلِهِ وَارْحَمْهُمْ
وَجْعَلْ لِكُلِّ أَحَدٍ
مِنْهُمْ مِنْكَ رَجُلًا
يُحِبُّهُمْ وَيُحِبُّونَهُمْ
وَيُحِبُّونَكَ بِحَبْلِ
مَنْطِقِهِمْ

Virtues of
INVOKING BLESSINGS
& PEACE

on the Noble Prophet ﷺ

A Translation of *Faḍā'il-i-Durūd Sharīf*

Shaykh al-Ḥadīth
Mawlānā Muḥammad Zakariyyā Kāndhalawī ﷺ

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

Verily, Allah and His angels confer blessings on the Prophet. O you who believe! Invoke blessings on him, and greet him with a goodly salutation.

(Qur'ān 33:56)

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TRANSLITERATION KEY

ا	ل
ا, ā	l
ب	م
b	m
ت	ن
t	n
ث	و
th	w, ū, u
ج	ه
j	h
ح	ي
h	y, ī, i
خ	<p>☞ Used following the mention of the Prophet Muḥammad, translated as, "May Allāh send blessings and peace upon him".</p>
د	<p>☞ Used after mention of a Companion (ṣaḥābī), translated as, "May Allāh be pleased with him."</p>
d	<p>☞ Used after mention of a female Companion (ṣaḥābiyya), translated as, "May Allāh be pleased with her."</p>
ذ	<p>☞ Used after mention of two Companions (ṣaḥābī), translated as, "May Allāh be pleased with them both."</p>
ḏh	<p>☞ Used after mention of more than one Companion, "May Allāh be pleased with them."</p>
ر	<p>☞ Used after mention of an angel or prophet, translated as "upon him be peace."</p>
r	<p>☞ Used after mention of a scholar or saint, translated as, "May Allāh have mercy on him."</p>
ز	
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TRANSLATION NOTE

The Urdu word "*durūd*" has been generally translated as "blessings" and in some places, the words "*ṣalāt* (blessings)" and "*salām* (peace)" have been used where there has been a need to differentiate between the two.

May Allāh grace this translation with divine acceptance and forgive any errors or shortcomings it contains. May Allāh bless and reward all those who assisted in its publication. May Allāh send blessings and peace upon His beloved Messenger Muḥammad, his family, his Companions, and those who follow them in excellence until the Day of Requital. Āmīn.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ ، حَامِدًا وَمُصَلِّيًا وَمُسَلِّمًا
أَحْمَدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَبَيَّنَ الصَّالِحَاتُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمَوْجُودَاتِ الَّذِي قَالَ أَنَا
سَيِّدُ وُلْدِ آدَمَ وَلَا قَمَحَرَ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ إِلَى يَوْمِ الْحِسْرِ ،
أَمَّا بَعْدُ

Through the benevolence and favour of Allāh Most Exalted, solely by His grace, and through the affection of His pious servants, this sinful worthless servant has written a number of books regarding virtues [of certain deeds], which are also included in the syllabus of the *Tablīghī Jamā'at* in Nizamuddin. Hundreds of letters from friends have indicated that these books have been very beneficial.

This sinful servant has no part to play in this. Firstly, only by the grace of Allāh Most High; secondly, through the blessings of the Prophetic sayings that have been translated in these books; and thirdly, the blessings of the friends of Allāh upon whose order these books have been written has this been possible. It is only through the grace of Allāh that the faults of this sinful servant were not an obstacle in the path of these blessings. *O Allāh, all praise is for You and all gratitude is for You. O Allāh, I cannot fully praise You. You are as You have praised Yourself.*

The first book of this series, *Faḍā'il-i-Qur'ān* (*Virtues of the Qur'ān*), was written in 1348 AH under the instruction of respected Shāh Muḥammad Yāsīn Nagīnwī رحمته الله, a disciple (*khalīfa*) of Quṭb al-'Ālam, shaykh of all shaykhs, Mawlānā Rashīd Aḥmad Gangohī (may Allāh sanctify his secret), as stated in detail in the preface to the book. Shāh Muḥammad Yāsīn رحمته الله passed away on the night of Thursday 30th Shawwāl 1360 AH. May Allāh illuminate his grave and elevate his ranks. Shāh Muḥammad Yāsīn رحمته الله made a request at the time of his demise, conveyed to me through his eminent disciple (*khalīfa*) Mawlānā Al-Ḥāj 'Abdul 'Azīz Du'ājaw, that he desired a book be written regarding the virtues of invoking blessings (*ṣalāt*) and peace (*ṣalām*) in the same manner as *Faḍā'il-i-Qur'ān*.

¹ He was born in Rabī al-Awwal 1285 AH. Thus, he passed away at the age of 75. He was extremely pious, humble, quiet-natured, and endowed with visions (*kashf*) and spiritual efficacy (*taṣarruf*). He expressed great affection towards this humble servant. He always attended the annual gatherings of the madraṣa and would stay with me for many days after the gathering. He would also attend this humble servant's hadīth lectures. It was my habit to take pān with me to my lesson. Shāh Yāsīn once said, "I do not prohibit pān (betel) but it should not be eaten in hadīth lessons." Thirty-five years have passed since that day. Lessons have lasted for five to six hours continuously at times, but never has the thought of pān (betel) crossed my mind. This is only through Shāh Yāsīn's spiritual efficacy (*taṣarruf*). I have heard many other stories of his miracles. May Allāh elevate his ranks.

After the demise of Shāh Yāsīn ﷺ, Mawlānā ‘Abdul ‘Azīz repeatedly reminded me of this request and insisted that I fulfil it, and this humble servant was also desirous of attaining this great fortune, despite his shortcomings. Many elders besides Shāh Yāsīn ﷺ were also insistent upon this. However, this sinful servant was so overawed by the glorious status of the Leader of both worlds, Pride of the Prophets ﷺ, that whenever I intended to write, I feared lest I write something inappropriate to the lofty status of the Messenger ﷺ.

Whilst in this state of avoidance, I was blessed with my third visit to Hijāz last year upon the insistence of beloved Mawlānā Muḥammad Yūsuf and I performed my fourth pilgrimage by the grace of Allāh. On arriving in the holy city of Madīna after finishing the pilgrimage, the question as to why I had not written *Faḍā’il-i-Durūd Sharīf* (*Virtues of Invoking Blessings and Peace*) constantly crossed my mind. I made excuses for myself on more than one occasion. However, due to this persistent questioning in my mind, I resolved to try to complete this blessed book after returning home, if Allāh wishes. However, “one of bad habits makes many excuses” and so this task continued to be procrastinated even after returning. This desire has returned once again in this holy month, and so I finally begin writing in the name of Allāh on 25th Ramaḍān 1384 AH after the last Friday prayer of the month. May Allāh through His infinite grace and mercy enable me to complete this book and may He, out of His mercy, overlook all the shortcomings in this book, the books I have previously written and my Arabic works. I intend writing a few chapters and a conclusion in this book: Chapter One on the virtues of invoking blessings (*ṣalāt*) and peace (*salām*); Chapter Two on the specific virtues of certain invocations of blessings and peace; Chapter Three on the warnings narrated for not invoking blessings and peace upon the Prophet ﷺ; Chapter Four on miscellaneous points; and Chapter Five on stories. May Allāh Most High enable people to invoke blessings and peace abundantly. By reading this book, every person will realise how valuable the act of invoking blessings and peace is, and how those who are negligent therein are deprived of such an immense fortune.

CHAPTER ONE:
Virtues of Invoking
Blessings & Peace

ONE

The most important and foremost virtue is the command and order of Allāh Most Exalted. Allāh says in the Qur'ān:

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

Verily, Allah and His angels confer blessings on the Prophet. O you who believe! Invoke blessings on him, and greet him with a goodly salutation. (Qur'ān 33:56)

Allāh has given many different commands in the Qur'ān, such as prayer (*ṣalāh*), fasting, pilgrimage (*ḥajj*) etc. He has also described and praised many noble prophets, and greatly honoured them. After creating Sayyidunā Ādam ﷺ, He ordered the angels to prostrate to him. However, nowhere has Allāh stated in any command or in any act of honouring that He is also a participant and that the believers should follow suit. This honour is solely for the Leader of the creation, the Pride of the World ﷺ, where Allāh first attributes the act of conferring blessings towards Himself, and after attributing it towards His angels, finally orders the believers that they should also invoke blessings upon him.

What virtue could be greater than the believers participating in this act with Allāh and His angels? Furthermore, those who understand Arabic know that the verse begins with the particle *inna* which adds great emphasis to its meaning, and the imperfect tense (*muḍāri'*) has been used which indicates continuity. In other words, it is firmly established that Allāh and His angels are constantly conferring blessings upon the Noble Prophet ﷺ.

'Allāma Sakhāwī ﷺ writes, "The verse, being in the imperfect tense which denotes continuity and permanence, establishes that Allāh and His angels are always conferring blessings upon the Noble Prophet ﷺ."

The author of *Rūḥ al-Bayān* writes, "Some scholars state that the meaning of Allāh conferring His blessings is raising the Noble Prophet ﷺ to the Praised Station (*Al-Maqām al-Maḥmūd*), which is the station of intercession. The blessings (*ṣalāt*) of the angels are to pray for the Noble Prophet's ﷺ status to be elevated and to seek forgiveness for the Noble Prophet's ﷺ followers. The meaning of the believers invoking blessings is to follow the Noble Prophet ﷺ, love him, and to mention and praise his sublime qualities.

Moreover, this honour which Allāh granted the Noble Prophet ﷺ is far greater than the respect shown to Sayyidunā Ādam ؑ by ordering the angels to prostrate before him, because Allāh is personally engaged in this act of honouring the Noble Prophet ﷺ, whereas only the angels were ordered to prostrate before Sayyidunā Ādam ؑ.

عقل دور اندیش میدانند که تشریفے چنین
 بچ دیں پرور ندید و بچ تنبیر نیافت

The wise person will realise that such an honour has not been bestowed upon any other prophet or his followers.

يُصَلِّيَ عَلَيْهِ اللهُ جَلَّ جَلَالُهُ بِهَذَا بَدَأَ لِلْعَالَمِينَ كَمَالَهُ

Allāh Most Exalted confers blessings upon him, whereby his perfection is manifest to the whole creation."

Scholars have noted that the Noble Prophet ﷺ is referred to as *nabī* in this verse rather than being mentioned by his name Muḥammad ﷺ, as in the case of other prophets who have been mentioned by name. This is out of extreme respect and esteem of the Noble Prophet ﷺ.

In one place where the Noble Prophet ﷺ and Sayyidunā Ibrāhīm ؑ have been mentioned together, Sayyidunā Ibrāhīm ؑ is mentioned by name whilst the Noble Prophet ﷺ is referred to as *nabī*.

Allāh says:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا
 وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ○

Surely the nearest of mankind to Ibrāhīm are those who followed him and this Prophet and those who believe. And Allāh is the patron of the believers. (Qur'ān 3:68)

Wherever the Noble Prophet ﷺ has been mentioned by name, he has been mentioned so for a specific reason. 'Allāma Sakhāwī ؒ discusses this point in detail.

It is worth noting here that the word *ṣalāt* mentioned in the verse, and which has been attributed towards Allāh, His angels and the believers,

is a homonymous (*mushtarak*) word [which is a word] used for different meanings and whereby various objectives are achieved, as stated earlier from *Rūḥ al-Bayān*.

Scholars have written many meanings for the word *ṣalāt* in this verse. In each place, the most appropriate meaning with respect to Allāh, His angels and the believers will be meant. Some scholars have written that *ṣalāt* upon the Prophet ﷺ means to praise and respect the Noble Prophet ﷺ with mercy and affection.

Furthermore, this praise and respect will be according to the rank and status of whoever the act of invoking *ṣalāt* is attributed to. For example, it is said that a father is kind to his son and that a son is kind to his father, or that brothers are kind to one another. Here, it is obvious that the kindness shown by a father to his son will differ to that shown by a son to his father, and the kindness brothers show one another will be totally different.

Likewise, Allāh is conferring *ṣalāt* upon the Noble Prophet ﷺ, which means He is praising and honouring him with mercy and kindness. The angels are also sending *ṣalāt*. However, the *ṣalāt*, mercy and honouring of each one is according to their own respective status. Thereafter, the believers have also been ordered to invoke blessings.

Imām Bukhārī رحمه الله narrates from Abū 'l-'Āliya رحمه الله that the meaning of Allāh conferring *ṣalāt* is praising the Noble Prophet ﷺ in the presence of the angels and the blessings of the angels are their prayers. Sayyidunā Ibn 'Abbās رحمه الله has interpreted *yusallūna* [in the verse] as praying for blessings (*yubarrikūna*). Ḥāfiẓ Ibn Ḥajar رحمه الله says that this meaning complies with Abū 'l-'Āliya's opinion, except that it is more specific in context. Elsewhere after mentioning the various meanings of *ṣalāt*, Ḥāfiẓ Ibn Ḥajar says that Abū 'l-'Āliya's opinion is the most appropriate according to him i.e. Allāh's *ṣalāt* is to praise the Noble Prophet ﷺ and the *ṣalāt* of the angels and others is requesting Allāh to confer *ṣalāt*. Furthermore, this request is for an increase in the blessings [already being conferred], not for the act of invoking blessings to be initiated.

It is mentioned in a ḥadīth that when this verse was revealed, the Companions رحمه الله said, "O Messenger of Allāh, we know how to convey peace (*salām*) (i.e. in *al-taḥiyyāt*: *As-salāmu 'alayka ayyuha 'n-nabiyyu wa raḥmatu 'Llāhi wa barakātuhū*). Teach us how to invoke blessings (*ṣalāt*)."

The Noble Prophet ﷺ then taught the following: *Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammad*. This will be discussed in detail under the first ḥadīth of Chapter Two.

In other words, Allāh ordered the believers to invoke blessings upon the Noble Prophet ﷺ. The Noble Prophet ﷺ taught the method thereof: request Allāh to confer His infinite mercies upon him forever, as Allāh's blessings and mercies are boundless.

It is also through Allāh's mercy that the further blessings He confers upon the Noble Prophet ﷺ due to our request are attributed to us worthless servants, as though we had conferred them, when in reality it is Allāh alone who is conferring blessings in every case. Otherwise, who is able to present the Noble Prophet ﷺ with blessings befitting his lofty status?

Shāh 'Abd al-Qādir ؒ writes, "Requesting Allāh to shower His mercy and blessings upon His Noble Prophet ﷺ and his household is an act of great acceptance. Mercy befitting him ﷺ descends upon him, and by invoking once, ten blessings descend upon the invoker. Thus, it is at a person's discretion to acquire as much as he wants." The ḥadīth Shāh 'Abd al-Qādir is indicating to will be mentioned under ḥadīth three.

From this, we also realise the absurdity of the objection raised by some ignorant people who say that the verse is ordering the believers to invoke blessings upon the Noble Prophet ﷺ, whereas the believers say, "O Allāh, confer blessings upon the Noble Prophet ﷺ". Their objection is that the very action Allāh ordained upon the believers is being sent back by the believers to Allāh.

Firstly, when the Companions ؓ asked the Noble Prophet ﷺ how to implement the Qur'ānic order after this verse was revealed, this was the method taught by the Noble Prophet ﷺ, as mentioned above (and as will be explained in detail under ḥadīth one of Chapter Two). Secondly, our requesting Allāh to confer His choicest blessings is much greater than anything we ourselves could present to the Noble Prophet ﷺ.

'Allāma Sakhāwī ؒ writes in *Al-Qawl al-Badī'*, "It is written in Amīr Muṣṭafā Turkamānī Ḥanafī's book that if one asks what wisdom there is in Allāh ordering us to invoke blessings whereas by saying, 'O Allāh, confer blessings upon Muḥammad ﷺ,' we are asking Allāh instead to invoke His blessings (i.e. in prayer we say, 'O Allāh confer blessings upon Muḥammad', instead of 'I invoke blessings upon Muḥammad'), the answer is that the Noble Prophet ﷺ is faultless. On the contrary, we are full of faults and defects from head to toe. So, how is it possible for one full of defects to rightfully praise he who is pure from all blemishes? Therefore, we request Allāh to personally confer blessings upon the Noble Prophet ﷺ, so that the blessings upon our pure Prophet ﷺ come from the Lord Most Pure."

Likewise, it is narrated from ‘Allāma Nayshāpūrī ؒ in his book *Al-Laṭā’if wa ‘l-Ḥikam* that a person should not say “I invoke blessings upon Muḥammad” in his prayer, as the servant is unworthy of this. Instead, he should request his Lord to confer blessings upon the Noble Prophet ﷺ, in which case, Allāh is in reality conferring blessings upon the Noble Prophet ﷺ; metaphorically, it is attributed towards us as an invocation.

Ibn Abī Ḥajala ؒ also states something to the same effect. He says that when Allāh ordered us to invoke blessings but our blessings could not reach the due right, we made this request to Allāh as He alone truly knows what befits the status of the Prophet ﷺ. This is the same as in the supplication of the Noble Prophet ﷺ: “O Allāh, I cannot truly praise You. You are as You have praised Yourself.”

‘Allāma Sakhāwī ؒ says, “Once this point has been established, your blessings upon the Noble Prophet ﷺ should be invoked in the manner taught by the Noble Prophet ﷺ. This is how your status will be elevated. Invoke blessings abundantly, giving this act its due importance and invoking with steadfastness, as invoking blessings abundantly is from the signs of love [for the Noble Prophet ﷺ]. Whoever loves something mentions it frequently.” (Abridged)

‘Allāma Sakhāwī ؒ narrates from Imām Zayn al-‘Ābidīn ؒ that abundantly invoking blessings upon the Noble Prophet ﷺ is a sign of the People of the Sunna (*Ahl al-Sunna*).

‘Allāma Zurqānī ؒ writes in *Sharḥ al-Mawāhib*, “The purpose of invoking blessings is to gain proximity with Allāh by obeying His order, and to fulfil part of the Noble Prophet’s ﷺ rights binding upon us.”

Ḥāfiẓ ‘Izz al-Dīn ibn ‘Abd al-Salām ؒ states, “Our invoking of blessings is not an act of interceding for the Noble Prophet ﷺ, for how can we possibly intercede on his behalf? The fact is that Allāh has ordered us to repay a benefactor for his favours, and there is no greater benefactor than our beloved Prophet ﷺ. As we were incapable of repaying the Noble Prophet ﷺ for his favours, Allāh pitied our incapacity and taught us how to repay the Noble Prophet ﷺ by invoking blessings. Since we were incompetent of this too, we beseeched Allāh that He Himself should reward the Noble Prophet ﷺ in a manner that befits His majesty.” (Abridged)

As the aforementioned verse of the Qur’ān orders the believers to invoke blessings, the scholars have deemed the invoking of blessings to be compulsory. This will be discussed in detail in Chapter Four under the first point.

In *Al-Tafsīr al-Kabīr*, ‘Allāma Rāzī ؒ mentions an objection which may arise at this point: When Allāh and His angels confer blessings upon the Noble Prophet ﷺ, what need is there for our blessings? The answer to this is that our invoking blessings upon the Noble Prophet ﷺ is not because he is in need of them in any way. If this were the case, there would be no need for the angels’ blessings after Allāh’s blessings. Rather, our invoking of blessings is to express our reverence for the Noble Prophet ﷺ. Similarly, Allāh has commanded the believers to remember Him, when Allāh is in no need of this remembrance. (Abridged from *Al-Tafsīr al-Kabīr*)

Hāfiz Ibn Ḥajar ؒ writes that some people asked him why in the Qur’ānic verse, the word *ṣalāt* has been attributed to Allāh but not *salām*. He replied that it is possibly because *salām* has two meanings: (i) supplication (ii) to follow and obey. Both meanings are correct with respect to the believers, and thus they have been given this order. However, the latter meaning is incorrect with respect to Allāh and His angels, and hence *salām* has not been attributed to them.

‘Allāma Sakhāwī ؒ mentions a very frightening incident related to this verse. He narrates from Aḥmad Yamānī who says, “I was in Sana’a. I saw that a large gathering was surrounding a person. Upon enquiring, people told me that this person used to recite the Qur’ān in a most melodious voice. When he came to the verse *yusallūna ‘ala ‘l-nabī*, he read *yusallūna ‘alā ‘aliyyi ‘l-nabī*, which translates as Allāh and His angels invoke blessings upon the prophet ‘Alī ؑ. (This person was most probably a *rāfiḍī*) [members of a sect who excessively praise Sayyidunā ‘Alī ؑ and insult the Companions ؓ]. No sooner had he read this that he became dumb, afflicted by leprosy, and was left blind and paralysed.”

We need to take great heed from this. May Allāh protect us from disrespecting Him, His Holy Book and His noble prophets. Out of our ignorance and disregard, we are totally careless of what we utter. May Allāh save us from His wrath.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۝

Say: Praise be to Allah, and peace on His servants whom He has chosen (for His Message). (Qur'an 27:59)

Scholars state that this verse serves as a sermon for the subject that follows. In this verse, the Noble Prophet ﷺ has been ordered to praise Allāh and send peace upon His chosen people.

Hāfiẓ Ibn Kathīr رحمه الله writes in his Qur'ānic exegesis (*tafsīr*) that Allāh has commanded His Prophet ﷺ to send peace (*salām*) upon His chosen servants. They are His messengers and prophets ﷺ, as narrated on the authority of 'Abd al-Rahmān ibn Zayd ibn Aslam that "His chosen servants" are the prophets, just as Allāh says elsewhere:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

Glorified be your Lord, the Lord of Majesty, from what they associate to Him. And peace be upon the sent ones. And all praise to Allāh, Lord of the worlds. (Qur'an 37: 180-182)

Imām Sufyān Thawrī, Suddī and others say it refers to the Companions رضي الله عنهم, and this has also been narrated on the authority of Sayyidunā Ibn 'Abbās رضي الله عنه. There is no discrepancy between these two opinions, because the noble prophets ﷺ will be included with greater reason if the Companions رضي الله عنهم are intended.

THREE

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً
صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

رواه مسلم وابوداؤد وابن حبان في صحيحه وغيرهم كذا في الترغيب

Sayyidunā Abū Hurayra رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever invokes one blessing upon me, Allāh will confer ten blessings upon him."

One blessing and mercy from Allāh is sufficient for the whole creation, let alone ten of Allāh's blessings in return for invoking blessings once. What virtue for invoking blessings is there which is greater than being granted ten blessings for invoking once? How fortunate are those pious elders whose daily practice was to invoke blessings and peace one hundred and twenty-five thousand times, just as I have heard regarding some of the pious elders of my family.

'Allāma Sakhāwī رَضِيَ اللَّهُ عَنْهُ has narrated on the authority of Sayyidunā 'Āmir ibn Rab'ī'a رَضِيَ اللَّهُ عَنْهُ that the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever invokes one blessing upon me, Allāh confers ten blessings upon him. It is at a person's discretion to invoke as less or as much as he wishes." A ḥadīth to the same effect has been narrated on the authority of Sayyidunā 'Abdullāh ibn 'Amr رَضِيَ اللَّهُ عَنْهُ with the addition that Allāh and His angels confer ten blessings

'Allāma Sakhāwī رَضِيَ اللَّهُ عَنْهُ has narrated similar ḥadīths on the authority of a number of Companions رَضِيَ اللَّهُ عَنْهُمْ. In one place he writes, "In the same manner Allāh has mentioned the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ name alongside His own name in the testimony of faith (*shahāda*), and stated obedience and love for the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to be His obedience and love, He has also coupled invoking blessings upon him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with His own blessings upon him. Thus, just as Allāh says, 'Remember me, I shall remember you' (*Qur'ān* 2:152), He says regarding invoking blessings that He confers ten blessings upon the person who invokes once."

It is narrated in *Al-Targhib* on the authority of Sayyidunā 'Abdullāh ibn 'Amr رَضِيَ اللَّهُ عَنْهُ that whoever invokes one blessing upon the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allāh and His angels confer seventy blessings upon him.

One should understand at this point that if different rewards are mentioned for a certain action, as in this case where ten rewards are promised in one ḥadīth and seventy in another, some scholars are of the opinion that because Allāh's favours on the umma of Muḥammad increased on a daily basis, the narrations which mention greater reward are the latter ḥadīths. Thus, it is as though Allāh initially promised ten rewards and then increased this to seventy. Other scholars have interpreted this difference with respect to different people, times and conditions.

This topic has already passed in *Faḍā'il-i-Namāz* (Virtues of Prayer) under the discussion on the reward of congregational prayer being multiplied by twenty-five or twenty-seven.

Regarding the ḥadīth which mentions seventyfold reward, Mullā 'Alī Qārī ؒ writes that this may be particular to invoking blessings on Friday, because in another ḥadīth it is narrated that the reward for good actions increases seventyfold on Friday.

FOUR

عَنْ أَنَسٍ ؓ أَنَّ النَّبِيَّ ﷺ قَالَ مَنْ ذُكِرْتُ عِنْدَهُ فَلْيَصِلْ عَلَيَّ وَمَنْ صَلَّى عَلَيَّ مَرَّةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا وَفِي رِوَايَةٍ مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحَطَّ عَنْهُ عَشْرَ سَيِّئَاتٍ وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ

رواه أحمد والنسائي واللفظ له وابن حبان في صحيحه كذا في الترغيب

Sayyidunā Anas ؓ narrates that the Noble Prophet ﷺ said, "The person in whose presence I am mentioned should invoke blessings upon me. Whoever invokes one blessing upon me, Allāh confers ten blessings upon him." In one narration, "Whoever invokes one blessing upon me, Allāh confers ten blessings upon him, forgives ten of his sins and elevates his status tenfold thereby."

'Allāma Mundhirī ؒ has also narrated the same ḥadīth in *Al-Tarḡīb* on the authority of Sayyidunā Barā' ؓ, with the addition that the invoker receives the reward of freeing ten slaves. In a ḥadīth recorded by Ṭabarānī,

it is narrated, “Whoever invokes one blessing upon me, Allāh confers ten blessings upon him. Whoever invokes ten blessings upon me, Allāh confers one hundred blessings upon him. Whoever invokes one hundred blessings upon me, Allāh writes ‘freedom from hypocrisy and freedom from Hellfire’ on the invoker’s forehead. On the Day of Judgment, this person will be resurrected with the martyrs.”

‘Allāma Sakhāwī ؒ has narrated on the authority of Sayyidunā Abū Hurayra ؓ that the Noble Prophet ﷺ said, “Whoever invokes ten blessings upon me, Allāh confers one hundred blessings upon him. Whoever invokes one hundred blessings upon me, Allāh confers one thousand blessings upon him, and whoever invokes more out of love and devotion, I shall be an intercessor and witness for him on the Day of Judgment.”

This has also been narrated on the authority of Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf ؓ with varying wording. He says, “From amongst four or five of us, at least one of us would always remain with the Noble Prophet ﷺ to attend to his needs. One day the Noble Prophet ﷺ went into a garden and I followed him. The Noble Prophet ﷺ performed prayers therein and prostrated for such a long time that I feared the Noble Prophet ﷺ had passed away. I began crying due to this fear and went close to the Noble Prophet ﷺ to observe him. After the Noble Prophet ﷺ arose from prostration, he asked, ‘O ‘Abd al-Raḥmān, what is the matter?’

I replied, ‘O Messenger of Allāh, you prostrated for so long that I feared you had passed away.’

The Noble Prophet ﷺ replied, ‘Allāh has favoured me with regard to my umma. In gratitude for this favour, I prostrated (for so long); This favour is that Allāh has informed me that whoever invokes one blessing upon me, He will record ten good deeds for him and forgive ten of his sins.”

In a narration of the same incident, the Noble Prophet ﷺ asked, “O ‘Abd al-Raḥmān, what is the matter?” Sayyidunā ‘Abd al-Raḥmān ؓ expressed his fear. The Noble Prophet ﷺ replied, “Jibrīl ؑ came to me a short while ago and said, ‘Would it not please you that Allāh says that whoever invokes blessings upon you, Allāh will confer blessings upon him, and whoever sends peace upon you, Allāh shall send peace upon him?’” (*Al-Targhīb*). ‘Allāma Sakhāwī ؒ has also narrated the same on the authority of Sayyidunā ‘Umar ؓ.

Sayyidunā Abū Ṭalḥa Anṣārī ؓ narrates, “Once the Noble Prophet ﷺ came to us and he was extremely happy. His happiness was apparent from his countenance. The Companions ؓ said, ‘O Messenger of Allāh, we see that you are very happy today.’ The Noble Prophet ﷺ replied, ‘Yes, indeed.

I have received a message from my Lord. Allāh has said that whoever from my umma invokes one blessing upon me, Allāh shall record ten good deeds for him, forgive ten of his sins and raise his status tenfold.”

In another narration of the same incident, it is narrated: “Whoever from your umma invokes one blessing, I [i.e. Allāh] will confer ten blessings upon him. Whoever sends peace once, I will send peace upon him ten times.”

Another narration of the same incident states, “One day the Noble Prophet ﷺ was extremely happy, his happiness being quite noticeable. The Companions رضى الله عنهم said, ‘O Messenger of Allāh, the happiness apparent on your face today has never been seen before.’

The Noble Prophet ﷺ replied, ‘Why should it not be so? Jibrīl ؑ just left a few moments ago and he was saying, ‘Whoever from your umma invokes one blessing upon you, Allāh in return shall record ten good deeds in his book of deeds, forgive ten of his sins, raise his status tenfold and an angel shall repeat the same to him.’”

The Noble Prophet ﷺ said, ‘I asked Jibrīl ؑ regarding this angel.’ Jibrīl ؑ replied, “Allāh has appointed an angel whose duty until the Day of Judgment is to pray for whoever invokes blessings upon you by saying: ‘May Allāh confer blessings upon you too.’” (*Al-Targhīb*)

‘Allāma Sakhāwī رضى الله عنه has questioned that when according to the Qur’ānic verse: ‘Whosoever will come with a virtue, for him there shall be ten like thereof’ (Qur’ān 6:160), the reward for every good deed is tenfold, what distinction does invoking blessings hold?

According to this humble servant, the answer is quite simple. The ten rewards one receives as promised by the Qur’ānic verse are separate to the ten blessings from Allāh as an additional favour.

‘Allāma Sakhāwī رضى الله عنه answers by saying that Allāh’s ten blessings upon the invoker are much greater than the tenfold reward for his action. Besides this, one’s status being elevated tenfold, ten sins being forgiven, ten good deeds being recorded in one’s account, and reward equivalent to that of freeing ten slaves, are all additional rewards.

Ḥakīm al-Umma Mawlānā Ashraf ‘Alī Thānawī رضى الله عنه writes in *Zād al-Sa’id*, “In the same way we learn from the explicit text of the ḥadīth that ten mercies descend by invoking blessings once, the Qur’ān indicates that disregarding the lofty status of the Noble Prophet ﷺ once (we seek Allāh’s protection therefrom) earns a person ten curses from Allāh. Thus, Allāh said the following ten words regarding Walīd ibn Mughīra in punishment for his mockery; *Ḥallāf* (swearer), *maḥīn* (dishonourable), *hammāz*

(defamer), *mash-shā' bi'l-namīm* (spreader of slander), *mannā' li'l-khayr* (hinderer of good), *mu'tad* (trespasser), *athīm* (sinner), *'utull* (harsh), *zanīm* (ignoble), *mukadh-dhīb li'l-āyāt* (belier of the Qur'ānic verses). (The latter meaning 'belier of the Qur'ānic verses' is understood from the following words: And thus, because he is owner of riches and children, when Our revelations are rehearsed to him he says, "Fables of the ancient").

The ten words which **Hakīm al-Umma Mawlānā Ashraf 'Alī Thānawī** رحمته has mentioned are all in Sura Nūn in the twenty ninth juz of the Qur'an:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ۝ هَمَّازٍ مَشَّاءٍ ۝ بِنَمِيمٍ ۝ مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝ عُتْلٌ يَّبْعُدُ
ذَلِكَ رَبِّهِمْ ۝ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ۝ إِذَا تَتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝

And do not obey any dishonourable swearer, defamer, spreader abroad of slander, hinderer of good, trespasser, sinner. Harsh and moreover ignoble, and thus, because he is owner of riches and children, when Our revelations are rehearsed to him he says, "Fables of the ancient."

(Qur'an 68:10-15)

FIVE.

عَنِ ابْنِ مَسْعُودٍ رضي عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ
أَكثَرُهُمْ عَلَيَّ صَلَوةً

رواه الترمذي وابن حبان في صحيحه كلاهما من رواية موسى بن يعقوب كذا في الترغيب ووسط
السخاوي في القول البديع الكلام على تحريمه

Sayyidunā 'Abdullāh ibn Mas'ūd رضي عنه narrates that the Messenger of Allāh ﷺ said, "Indeed, the closest to me on the Day of Judgment are those who invoke blessings upon me most abundantly."

'Allāma **Sakhāwī** رحمته narrates in *Al-Qawl al-Badī'* from *Al-Durr al-Munazzam* that the Noble Prophet ﷺ said, "He amongst you who invokes blessings upon me abundantly shall be closest to me tomorrow (on the Day of Judgment)."

In a ḥadīth of Sayyidunā Anas ؓ, it is narrated that at every stage on the Day of Judgment, the closest person to the Noble Prophet ﷺ shall be one who invokes blessings upon him abundantly. This topic will be discussed in Chapter two under the third ḥadīth.

It has also been narrated that the Noble Prophet ﷺ said, “Invoke blessings upon me abundantly, for you shall first be questioned regarding me in the grave.”

In another ḥadīth, it is narrated: “Invoking blessings upon me shall be a light on the Day of Judgment in the darkness of the Bridge. Whoever wishes for his deeds to be weighed in a very large scale should invoke blessings upon me abundantly.” A ḥadīth on the authority of Sayyidunā Anas ؓ states that the person most protected from the horrors of the Day of Judgment and the various stages therein will be the person who invokes the most blessings upon the Noble Prophet ﷺ in this life.

In *Zād al-Sa’id*, it is narrated on the authority of Sayyidunā Anas ؓ that the Noble Prophet ﷺ said, “Whoever invokes blessings upon me abundantly shall be in the shade of the Throne.”

‘Allāma Sakhāwī ؒ narrates a ḥadīth of the Noble Prophet ﷺ wherein three people are promised the shade of Allāh’s Throne on the Day of Judgment, the day when there will be no shade except for His shade. The first is the person who alleviates the difficulty of a person in distress. The second is he who revives a sunna of the Noble Prophet ﷺ. The third is the person who invokes blessings upon the Noble Prophet ﷺ abundantly.

In another ḥadīth, ‘Allāma Sakhāwī ؒ narrates on the authority of Sayyidunā Ibn ‘Umar ؓ that the Noble Prophet ﷺ said, “Beautify your gatherings by invoking blessings, for invoking blessings upon me shall be a light for you on the Day of Judgment.”

Allāma Sakhāwī ؒ narrates from *Qūt al-Qulūb* that invoking in abundance means at least three hundred times. Respected Mawlānā Rashīd Aḥmad Gangohī (may Allāh sanctify his secret) would instruct his disciples to invoke blessings at least three hundred times, as we shall mention in Chapter Three under the third ḥadīth.

Under the abovementioned ḥadīth, ‘Allāma Sakhāwī ؒ writes that Ibn Ḥibbān ؒ states in his *Ṣaḥīḥ* that this ḥadīth clearly proves that those closest to the Noble Prophet ﷺ on the Day of Judgment will be the ḥadīth scholars (*muḥaddithūn*), because they invoke the most blessings.

Abū ‘Ubayda ؓ also said this virtue is exclusive to the ḥadīth scholars (*muḥaddithūn*). This is because whenever they narrate or write ḥadīths, they invoke blessings with the Noble Prophet’s ﷺ auspicious name.

Khatīb رحمته also narrates from Abū Nu'aym رحمته that this virtue is specifically for the ḥadīth scholars (*muhaddithūn*). Scholars have written that the reason behind this is that whilst reading, writing or narrating ḥadīths, they have the opportunity to abundantly invoke or write blessings with the auspicious name of the Noble Prophet ﷺ. *Muhaddithūn* does not only mean the imāms of ḥadīth, but rather it includes anyone who studies or teaches the books of ḥadīth, irrespective of whether these books are in Arabic or Urdu [or any other language].

In *Zād al-Sa'ūd*, it is mentioned that Ṭabarānī has narrated that the Noble Prophet ﷺ said, "Whoever invokes blessings upon me in a book (i.e. in writing), the angels shall continue invoking blessings upon him as long as my name remains in this book." Ṭabarānī also narrates that the Noble Prophet ﷺ said, "Whoever invokes ten blessings upon me in the morning and ten blessings in the evening shall receive my intercession on the Day of Judgment."

It is narrated from Imām Mustaghfirī رحمته that the Noble Prophet ﷺ said, "The person who invokes one hundred blessings upon me daily, one hundred of his needs shall be fulfilled: thirty in this world and the rest in the Hereafter."

SIX

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ لَهِ مَلَائِكَةَ سَيَّاحِينَ يَبْلُغُونِي عَنْ
أُمَّتِي السَّلَامَ

رواه النسائي وابن حبان في صحيحه كذا في الترغيب زاد في القول البديع أحمد والحاكم وغيرهما
وقال الحاكم صحيح الإسناد

Sayyidunā 'Abdullāh ibn Mas'ūd رضي الله عنه narrates that the Noble Prophet ﷺ said, "Allāh has certain angels who roam the earth and convey the greetings of my followers to me."

This has also been narrated on the authority of many other Companions رضي الله عنهم. 'Allāma Sakhāwī رحمته has narrated on the authority of Sayyidunā 'Alī رضي الله عنه that some of Allāh's angels travel the earth and convey the blessings of the Noble Prophet's ﷺ followers to him.

In *Al-Targhib*, a ḥadīth is narrated on the authority of Sayyidunā Ḥasan رضي الله عنه in which the Noble Prophet صلى الله عليه وسلم said, "Invoke blessings upon me wherever you are. Indeed, your blessings reach me." On the authority of Sayyidunā Anas رضي الله عنه the Noble Prophet صلى الله عليه وسلم is reported to have said, "Whoever invokes blessings upon me, these blessings reach me and in return, I invoke blessings upon that person and ten good deeds are written for him." In *Mishkāt al-Maṣābiḥ*, it is narrated on the authority of Sayyidunā Abū Hurayra رضي الله عنه that the Noble Prophet صلى الله عليه وسلم said, "Invoke blessings upon me, because your blessings reach me."

SEVEN

عَنْ عَمَّارِ بْنِ يَاسِرٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنَّ اللَّهَ وَكَلَّ بِقَبْرِي مَلَكًا
أَعْطَاهُ أَسْمَاعَ الْخَلَائِقِ فَلَا يُصَلِّي عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَبْلَغَنِي بِاسْمِهِ
وَاسْمِ أَبِيهِ هَذَا فُلَانُ بْنُ فُلَانٍ قَدْ صَلَّى عَلَيْكَ

رواه البزار كذا في الترغيب وذكر تخريج السخاوي في القول البدع

Sayyidunā 'Ammār ibn Yāsir رضي الله عنه narrates that the Messenger of Allāh صلى الله عليه وسلم said, "Verily, Allāh has appointed an angel at my grave whom he has granted the ability to hear the whole creation. Thus, until the Day of Judgment there is nobody who invokes blessings upon me except that this angel conveys to me the blessings of this person with his name and his father's name, saying, 'This is such and such, son of such and such, who has invoked blessings upon you.'"

'Allāma Sakhāwī رحمته الله has also narrated this ḥadīth in *Al-Qawl al-Badī* with the addition, "Such and such person who is the son of such and such has invoked blessings upon you." The Noble Prophet صلى الله عليه وسلم then said that in reward for every blessing, Allāh confers ten mercies upon him.

Another ḥadīth mentions the same point: Allāh has granted a certain angel the power to hear the speech of the whole creation. This angel will remain at the Noble Prophet's صلى الله عليه وسلم grave until the Day of Judgment, and whenever someone invokes blessings upon the Noble Prophet صلى الله عليه وسلم,

the angel mentions that person by his name and his father's name and informs the Noble Prophet ﷺ that this person has invoked blessings upon him. Allāh has promised the Noble Prophet ﷺ that He shall confer ten blessings upon the person who invokes one blessing upon him.

In another ḥadīth which mentions this angel, the Noble Prophet ﷺ is reported to have said, "I requested my Lord to confer ten blessings upon whomever invokes one blessing upon me. Allāh accepted my request." It is also narrated on the authority of Sayyidunā Abū Umāma ؓ that the Noble Prophet ﷺ said, "Allāh confers ten blessings upon the person who invokes one blessing upon me. An angel is assigned to this blessing and conveys it to me."

The Noble Prophet ﷺ is reported to have said on the authority of Sayyidunā Anas ؓ, "Whoever invokes blessings upon me on the day or night of Friday, Allāh will fulfil one hundred of his needs and appoint an angel to present the blessings to me in my grave, just as gifts are delivered to you."

No objection should arise as to why this ḥadīth indicates that only one angel is appointed upon the Noble Prophet's ﷺ blessed grave to convey every person's blessings and peace, whereas the previous ḥadīth stated that there are many angels of Allāh who travel the earth to convey the peace of the Noble Prophet's ﷺ umma. This is because the angel appointed at the blessed grave has the sole duty of conveying the peace of the Noble Prophet's ﷺ umma. The angels who travel the earth search for gatherings of remembrance, and wherever they come across blessings upon the Noble Prophet ﷺ, they convey these blessings to him.

If a message is to be conveyed to an elder and this message is openly mentioned in a gathering, each person present in this gathering considers it a privilege and honour that he convey this message. I have seen this many times in the gatherings of my seniors and pious elders. Then what can be said with regard to conveying blessings to the Leader of Both Worlds and Pride of the Prophets ﷺ? Therefore, however many angels convey blessings, it will be totally appropriate.

EIGHT

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ
وَمَنْ صَلَّى عَلَيَّ نَائِبًا أُبْلِغْتُهُ

رواه البيهقي في شعب الإيمان كذا في المشكوة وبسط السخاوي في تحريجه

Sayyidunā Abū Hurayra رضي الله عنه narrates that the Messenger of Allāh ﷺ said, "Whoever invokes blessings upon me near my grave, I hear his blessings, and whoever invokes blessings upon me from a distance, they are conveyed to me."

'Allāma Sakhāwī رحمته الله has highlighted this point in *Al-Qawl al-Badī* through many ḥadīths that when a person invokes blessings from a distance, an appointed angel conveys it to the Noble Prophet ﷺ, and the blessings invoked upon him from near are heard by the Noble Prophet ﷺ himself. Regarding the person who invokes blessings from a distance, the previous narrations discuss in detail that an angel is appointed to convey these blessings to the Noble Prophet ﷺ. The second point mentioned in this ḥadīth - that the blessings invoked close to the blessed grave are heard by the Noble Prophet ﷺ himself - is a matter of great pride, honour and pleasure for the invoker.

'Allāma Sakhāwī رحمته الله narrates in *Al-Qawl al-Badī* that Sulaymān ibn Suḥaym رضي الله عنه said, "I saw the Noble Prophet ﷺ in a dream. I asked, 'O Messenger of Allāh, do you hear the greetings of those who come to your grave and send peace upon you?' The Noble Prophet ﷺ replied, "Yes, I hear and I also reply to them."

Ibrāhīm ibn Shaybān رحمته الله says, "After completing the pilgrimage, I travelled to Madīna Munawwara and went to the blessed grave of the Noble Prophet ﷺ. I extended the greeting of peace to him, to which I heard 'Peace be upon you (*wa 'alayka l-salām*)' from within the blessed chamber."

Mullā 'Alī Qārī رحمته الله says that it is undoubtedly better to invoke blessings close to the blessed grave than invoking from a distance, because the humility and presence of mind and heart when invoking nearby are not found when invoking from a distance.

The author of *Maẓāhir-i-Ḥaqq* writes in explanation of this ḥadīth, "I personally hear the blessings of the person who is close without any in-

termediary, and the blessings of the distant invoker are conveyed through the travelling angels. Nonetheless, I reply in every case. From this we learn the virtue of sending peace upon the Noble Prophet ﷺ and the honour granted to the suppliant, especially one who sends peace abundantly. If one were to receive a reply to even one of the greetings invoked in a whole lifetime, one would be fortunate, let alone a response to every greeting.

بہر سلام مکن رنجہ در جواب آل لب کہ صد سلام مرا بس یکے جواب از تو

I do not expect a response for my every greeting of peace. Even one reply to a hundred greetings is sufficient."

'Allāma Sakhāwī ؒ has expressed this point by saying, "It is sufficient for a person's honour that his name be mentioned in a good manner in the presence of the Noble Prophet ﷺ.

In this regard, the following verse of poetry is mentioned:

وَمَنْ خَطَرَتْ مِنْهُ بِبَالِكَ خَطْرَةٌ حَقِيقٌ بِأَنْ يَسْمُوَ وَأَنْ يَتَقَدَّمَ

One who is blessed with as much as his thought crossing your mind has every right to be proud and to proceed in happiness."

ذکر میرا مجھ سے بہتر ہے کہ اس محفل میں ہے

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

There is no objection to the Noble Prophet ﷺ personally hearing the blessings, as mentioned in this narration, because the prophets ﷺ are alive in their graves.

'Allāma Sakhāwī writes in *Al-Qawl al-Badī*, "We believe and affirm that the Noble Prophet ﷺ is alive in his grave and that the earth cannot decompose his blessed body, and there is a consensus (*ijmā'*) on this point."

Imām Bayhaqī ؒ has written a book on the life [after death] of the noble prophets ﷺ. Sayyidunā Anas ؓ narrates in a ḥadīth that the proph-

ets ﷺ are alive in their graves and they perform prayers therein. ‘Allāma Sakhāwī ﷺ has narrated this through many different chains of transmission. Imām Muslim ﷺ narrates on the authority of Sayyidunā Anas ﷺ that the Noble Prophet ﷺ said, “On the Night of Ascension, I passed by Mūsā ﷺ who was standing in prayer in his grave.” Imām Muslim also narrates that the Noble Prophet ﷺ said, “I saw myself among a group of prophets ﷺ, and I saw ‘Īsā ﷺ and Ibrāhīm ﷺ standing in prayer.”

After the Noble Prophet’s ﷺ demise, Sayyidunā Abū Bakr ﷺ came close to the Noble Prophet ﷺ, removed the cloth covering his blessed face, and then addressed the Noble Prophet ﷺ saying, “May my mother and father be sacrificed for your sake, O Messenger of Allāh! May Allāh not gather two deaths upon you! The one death which was destined for you has passed.” (Bukhārī)

‘Allāma Suyūṭī ﷺ has written a book discussing the life [after death] of the prophets ﷺ. This topic will also be discussed under the third ḥadīth of Chapter Three, wherein it will be explained that Allāh has forbidden the earth from decomposing the bodies of the prophets ﷺ.

‘Allāma Sakhāwī ﷺ writes in *Al-Qawl al-Badī*, “It is laudable (*mustahab*) to invoke blessings abundantly when one sights the trees and buildings of Madīna Munawwara. The closer one draws to the blessed city, the more one should increase in invoking blessings. These are the places of revelation and wherein the Qur’ān was revealed. Sayyidunā Jibrīl ﷺ and Sayyidunā Mikā’il ﷺ frequented this place, and its blessed soil contains the Leader of Mankind ﷺ. From here the religion of Allāh and the way (*sunna*) of the Noble Prophet ﷺ spread. These are the places of virtues and good. One should fill the heart with respect and awe upon arrival, as though one is going to meet the Noble Prophet ﷺ, for it is definite that the Noble Prophet ﷺ will hear one’s greetings of peace. Arguments and futile talk should be avoided. Thereafter, one should approach the blessed grave from the direction of the *qibla*, stand at a distance of two yards from the grave whilst keeping one’s gaze lowered, and then invoke the following greetings of peace with utmost humility, respect and sincerity:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ ، السَّلَامُ
عَلَيْكَ يَا خَيْرَةَ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ ، السَّلَامُ
عَلَيْكَ يَا حَبِيبَ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ ، السَّلَامُ

عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ ، أَلْسَلَامٌ عَلَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ ،
 أَلْسَلَامٌ عَلَيْكَ يَا قَائِدَ الْعُرَى الْمُحَجَّجِينَ ، أَلْسَلَامٌ عَلَيْكَ يَا بَشِيرَ ،
 أَلْسَلَامٌ عَلَيْكَ يَا نَذِيرَ ، أَلْسَلَامٌ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ
 ، أَلْسَلَامٌ عَلَيْكَ وَعَلَى أَرْوَاجِكَ الطَّاهِرَاتِ أُمَّهَاتِ الْمُؤْمِنِينَ ،
 أَلْسَلَامٌ عَلَيْكَ وَعَلَى أَصْحَابِكَ أَجْمَعِينَ ، أَلْسَلَامٌ عَلَيْكَ وَعَلَى
 سَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَسَائِرِ عِبَادِ اللَّهِ الصَّالِحِينَ جَزَاكَ اللَّهُ
 عَنَّا يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا عَن قَوْمِهِ وَرَسُولًا عَن أُمَّتِهِ
 وَصَلَّى اللَّهُ عَلَيْكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُونَ وَكُلَّمَا غَفَلَ عَن ذِكْرِكَ
 الْغَافِلُونَ ، وَصَلَّى عَلَيْكَ فِي الْأَوَّلِينَ وَصَلَّى عَلَيْكَ فِي الْآخِرِينَ
 أَفْضَلَ وَأَكْمَلَ وَأَطْيَبَ مَا صَلَّى عَلَى أَحَدٍ مِّنَ الْخَلْقِ أَجْمَعِينَ كَمَا
 اسْتَنْقَدْنَا بِكَ مِنَ الضَّلَالَةِ وَبَصَّرَنَا بِكَ مِنَ الْعَمَى وَالْجَهَالَةِ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ وَأَمِينُهُ
 وَخَيْرُهُ مِمَّنْ خَلَقَهُ وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرِّسَالََةَ وَأَدَيْتَ الْأَمَانَةَ
 وَتَصَحَّتْ الْأُمَّةُ وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ ، اللَّهُمَّ آتِهِ نَهَايَةَ مَا
 يَتَّبِعُنِي أَنْ تَأْمَلَهُ الْأَمِلُونَ

(قلت وذكره النووي في مناسكه بأكثر منه)

Peace be upon you, O Messenger of Allāh.

Peace be upon you, O Prophet of Allāh.

Peace be upon you, O Allāh's chosen servant.

Peace be upon you, O best of Allāh's creation.

Peace be upon you, O beloved of Allāh.

Peace be upon you, O leader of all the messengers.

Peace be upon you, O seal of all the prophets.

Peace be upon you, O messenger of the Lord of all the worlds.

Peace be upon you, O leader of those with radiant faces, hands and feet (a distinguishing sign of the believers: the parts of the body washed in ablution shall be extremely radiant on the Day of Judgment).

Peace be upon you, O bearer of the glad tidings of Paradise.

Peace be upon you, O warner of Hell.

Peace be upon you and your most pure household.

Peace be upon you and your chaste wives, the mothers of the believers.

Peace be upon you and all your companions.

Peace be upon you and all the prophets, messengers and Allāh's pious servants.

O Messenger of Allāh, may Allāh reward you on our behalf with the best he granted any prophet on behalf of his people or any messenger on behalf of his umma.

May Allāh confer blessings upon you whenever those engaged in your remembrance remember you and whenever those who neglect your remembrance are in their negligence.

May Allāh confer blessings upon you amongst those who have passed and may Allāh confer blessings upon you amongst those who are to come, blessings better, more pure and perfect than those Allāh has ever conferred upon anyone in His whole creation, as He has saved us from deviation through you, and granted us the ability to see after blindness and ignorance through your guidance.

I testify that there is no deity besides Allāh and I testify that you are His servant, His Messenger, His trusted one and the most honoured from all His creation. I testify that you have conveyed the message, fulfilled the trust, truly fulfilled the right of wishing good for the umma, and you have rightfully strived in the path of Allāh.

O Allāh, grant him the most of what those who aspire can aspire for.

(Imām Nawawī ﷺ has mentioned this in his *Manāsik* with lengthier wording)

After this, supplicate for yourself and all believing men and women. Thereafter, send peace upon the two exalted shaykhs, Sayyidunā Abū Bakr ﷺ and Sayyidunā 'Umar ﷺ, and pray for them too. Beseech Allāh to grant them the best reward and recompense for their efforts in assisting the Noble Prophet ﷺ and their endeavour to fulfil his rights.

Know that sending peace at the Noble Prophet's ﷺ grave is better than invoking blessings (saying *as-salāmu* 'alayka yā rasūlallāh is better than saying *as-ṣalātu* 'alayka yā rasūlallāh). According to 'Allāma Bājī ؒ, invoking blessings at the grave is better."

'Allāma Sakhāwī ؒ says that the first opinion is more correct, as is the opinion of 'Allāma Majd al-Dīn ؒ the author of *Al-Qāmūs*, because the wording of the ḥadīth is:

مَا مِنْ مُسْلِمٍ يُسَلِّمُ عَلَيَّ عِنْدَ قَبْرِي

'Allāma Sakhāwī ؒ is indicating towards the ḥadīth recorded by Abū Dāwūd and others on the authority of Sayyidunā Abū Hurayra ؓ that the Noble Prophet ﷺ said, "No person sends peace upon me except that Allāh returns my soul to me, so that I may reply to him."

However, according to this humble servant the word *ṣalāt* is also mentioned in numerous narrations. Ḥadīth eight mentions that the Noble Prophet ﷺ hears the blessings (*ṣalāt*) of the person who invokes blessings close to his grave, and this has been narrated in many other ḥadīths. Thus, my opinion is that it is preferable to invoke both blessings (*ṣalāt*) and peace (*salām*) together.

In other words, say: "Blessings and peace be upon you, O Messenger of Allāh. Blessings and peace be upon you, O Prophet of Allāh (*as-ṣalātu wa 'l-salāmu* 'alayka yā rasūlallāh, *as-ṣalātu wa 'l-salāmu* 'alayka yā nabīyallāh)," instead of just, "Peace be upon you, O Messenger of Allāh. Peace be upon you, O Prophet of Allāh (*as-salāmu* 'alayka yā rasūlallāh, *as-salāmu* 'alayka yā nabīyallāh)."

Likewise, it is better to add the word *as-ṣalātu* with *as-salāmu* until the end. In this way, the opinions of both 'Allāma Sakhāwī and 'Allāma Bājī will be acted upon.

In *Wafā' al-Wafā'*, it states that Abū 'Abdullāh Muḥammad ibn 'Abdullāh ibn Ḥusayn Sāmūrī Ḥanbalī ؒ writes in *Al-Mustaw'ib* after stating the etiquette in the chapter on visiting the Prophet's ﷺ grave, "Come close to the blessed grave and face it, keeping the pulpit to your left." Thereafter, 'Allāma Sāmūrī ؒ explains the method of sending peace and supplicating.

He writes that one should say:

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ لِنَبِيِّكَ عَلَيْهِ السَّلَامُ ﴿ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا
رَّحِيمًا ﴿ وَإِنِّي قَدْ آتَيْتُ نَبِيَّكَ مُسْتَغْفِرًا فَأَسْأَلُكَ أَنْ تُوجِبَ لِي الْمَغْفِرَةَ كَمَا
أَوْجَبْتَهَا لِمَنْ آتَاهُ فِي حَيَاتِهِ ، اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ ﷺ

O Allāh, You said to Your Prophet ﷺ in the Qur'ān, 'If they, when they had wronged their souls, had come to you and begged the forgiveness of Allāh and the Messenger begged forgiveness for them, they would surely have found Allāh to be Relenting, Most Merciful' (Qur'ān 4:64). I have come to Your Prophet ﷺ seeking Your forgiveness, thus I beseech You to make Your forgiveness compulsory for me, just as you made it compulsory for whomever came to him ﷺ in his lifetime. O Allāh, I turn to You through the intermediacy of Your Prophet ﷺ.

(Thereafter, he has mentioned other lengthy supplications)

عَنْ أَبِي بِنِ كَعْبٍ رضي الله عنه قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي فَقَالَ مَا شِئْتَ ، قُلْتُ الرَّبْعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ، قُلْتُ النِّصْفَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ، قُلْتُ فَالثَّلَاثِينَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ، قُلْتُ أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا قَالَ إِذَا تَكْفَى هَمَّكَ وَيُكَفِّرُ لَكَ ذَنْبَكَ

رواه الترمذي زاد المنذري في الترغيب أحمد وإسحاق وقال صححه وسط السخاوي في تحريجه

Sayyidunā Ubayy ibn Ka'b رضي الله عنه says, "I asked, 'O Messenger of Allāh, I wish to invoke blessings upon you abundantly. How much of my time set aside for supplication should I devote to this purpose?'"

The Noble Prophet ﷺ replied, 'As much as you like.'

I asked, 'One quarter?'

The Noble Prophet ﷺ replied, 'If you like, but if you do more it shall be better for you.'

I further enquired, 'One half?'

The Noble Prophet ﷺ replied, 'If you like, but if you do more it shall be better for you.'

I asked, 'Two thirds?'

The Noble Prophet ﷺ replied, 'If you wish, but if you do more it shall be better for you.'

I said, 'I shall devote all my time to invoking blessings upon you.'

The Noble Prophet ﷺ said, 'In that case, all your worries will be taken care of and your sins will be forgiven.'"

The meaning of the ḥadīth is apparent. Sayyidunā Ubayy رضي الله عنه had set aside some time for supplication and he wished to invoke blessings in abundance, so he enquired as to how much of this time he should dedicate to invoking blessings. For example, out of two hours set aside for sup-

plications and litanies, how much time should be dedicated to invoking blessings and peace?

‘Allāma Sakhāwī ؒ narrates from Imām Aḥmad ؒ that a person asked, “O Messenger of Allāh, how would it be if I were to dedicate all my time to invoking blessings upon you?” The Noble Prophet ﷺ replied, “In that case, Allāh shall suffice you for all your needs in this life and the Hereafter.”

‘Allāma Sakhāwī ؒ has narrated the same request being made by a number of Companions ؓ, and there is no objection in many Companions ؓ having made this request.

‘Allāma Sakhāwī ؒ says that because invoking blessings and peace consists of both the remembrance of Allāh and honouring the Noble Prophet ﷺ, it is in reality similar to the ḥadīth wherein the Noble Prophet ﷺ says that Allāh says, “Whoever is unable to supplicate because of remembering me abundantly (i.e. he does not have time to supplicate due to abundant remembrance), I shall grant him more than I grant the supplicators.”

The author of *Mazāhir-i-Ḥaqq* ؒ writes that the reason for this is that when a person channels his desire into what pleases Allāh and gives Allāh’s pleasure precedence over his own objectives, Allāh suffices him for all his needs. Whoever becomes Allāh’s, Allāh becomes his (*man kāna li ‘l-lāhi kān ‘l-lāhu lahū*). When Shaykh ‘Abd al-Wahhāb Muttaqī ؒ bid farewell to Shaykh ‘Abd al-Ḥaqq ؒ before his visit to Madīna Munawwara, he advised, “Know that on this journey there is no worship after the completion of your compulsory duties greater than invoking blessings upon the Noble Prophet ﷺ. Try to spend all your time therein and do not engage in anything else.” Shaykh ‘Abd al-Ḥaqq asked him to fix an amount for him. The Shaykh replied, “It is not necessary to fix an amount. Invoke with such profusion that your tongue is always moist, and you become totally dyed in its colour and absorbed therein.”

One should not think that this ḥadīth proves it is more beneficial to invoke blessings in place of all other supplications and litanies. Firstly, there is a clear indication in this ḥadīth that he had fixed this time for himself as a time for supplication, and decided to allocate a time within this period for invoking blessings.

Secondly, this differs according to differences in people’s conditions, as discussed in *Faḍā’il-i-Dhikr* (in Chapter Two under the twentieth ḥadīth), wherein some narrations state that *alḥamdulillāh* is the best supplication whilst other narrations say it is seeking forgiveness (*istighfār*). Similarly, different actions have been described as the best of deeds in various ḥadīths. This difference revolves around differences in individuals and

situations, as mentioned in *Mazāhir-i-Haqq* that Shaykh 'Abd al-Haqq Muḥaddith Dihlawī's shaykh advised him on his visit to Madīna to devote all his time to invoking blessings. Our elders also stress the importance of invoking blessings whilst staying in Madīna Munawwara.

In *Al-Targhib*, 'Allāma Mundhirī ؒ has narrated additional wording before the abovementioned narration of Sayyidunā Ubayy ؒ: "After a quarter of the night would pass, the Noble Prophet ﷺ would stand and proclaim, 'O people, remember Allāh. Remember Allāh (i.e. he would repeatedly say this). The *rājifa* has come and the *rādifa* is coming. Death is coming with all that it accompanies. Death is coming with all that it accompanies (he used to repeat this too)."

The words *rājifa* and *rādifa* are an indication towards the verses in Sura al-Nāzi'āt, wherein Allāh says after swearing by a number of things:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝ تَتْبَعُهَا الرَّادِفَةُ ۝ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝ أَبْصُرُهَا خُشِعَةٌ ۝

A Day shall come when the quaking will quake. And there will follow it the next blast. Hearts that day will be throbbing. Their looks will be downcast. (Qur'ān 79:6-9)

TEN

عَنْ أَبِي الدَّرْدَاءِ ؓ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَلَّى عَلَيَّ حِينَ يُصْبِحُ
عَشْرًا وَحِينَ يُمْسِي عَشْرًا أَدْرَكْتُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

رواه الطبراني بإسنادين أحدهما جيد لكن فيه انقطاع كذا في القول البديع

Sayyidunā Abū 'l-Dardā' ؓ narrates that the Messenger of Allāh ﷺ said, "Whoever invokes blessings upon me ten times in the morning and ten times in the evening, my intercession will reach him on the Day of Judgment."

'Allāma Sakhāwī ؒ quotes many ḥadīths containing glad tidings of the Noble Prophet's ﷺ intercession for one who invokes blessings. Sayyidunā Abū Bakr ؓ narrates that the Noble Prophet ﷺ said, "Whoever invokes blessings upon me, I shall intercede for him on the Day of Judgment."

In this ḥadīth, the promise of intercession is not exclusive to a fixed number.

Sayyidunā Abū Hurayra رضي الله عنه narrates the following words after narrating the blessings invoked in prayer [in the final sitting]: “On the Day of Judgment, I shall be a witness for him and intercede for him.”

Sayyidunā Ruwayfi' ibn Thābit رضي الله عنه narrates from the Noble Prophet صلى الله عليه وسلم that whoever invokes the following blessings, his intercession will become assured:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allāh, confer blessings upon Muḥammad صلى الله عليه وسلم and grant him the seat of proximity with You on the Day of Judgment.

‘Allāma Sakhāwī رحمته الله narrates on the authority of Sayyidunā Abū Hurayra رضي الله عنه that the Noble Prophet صلى الله عليه وسلم said, “Whoever invokes blessings upon me by my grave, I hear his blessings, and whoever invokes blessings upon me from a distance, Allāh appoints an angel to convey his blessings to me. All the worldly needs of this person and needs of the Hereafter shall be taken care of, and I shall be a witness for him or intercede for him on the Day of Judgment.”

The meaning of “I shall be a witness for him or intercede” is that he صلى الله عليه وسلم shall be a witness for some and shall intercede for others. For example, the Noble Prophet صلى الله عليه وسلم shall be a witness for the residents of Madīna and an intercessor for others, or a witness for the obedient and an intercessor for the sinful, and so forth as ‘Allāma Sakhāwī رحمته الله has mentioned.

عَنْ عَائِشَةَ   قَالَتْ قَالَ رَسُولُ اللَّهِ   مَا مِنْ عَبْدٍ صَلَّى عَلَيَّ صَلَوةً إِلَّا
عَرَجَ بِهَا مَلَكٌ حَتَّى يُحْمِيَ بِهَا وَجْهَ الرَّحْمَنِ عَزَّ وَجَلَّ فَيَقُولُ رَبَّنَا تَبَارَكَ
وَتَعَالَى إِذْهَبُوا بِهَا إِلَى قَبْرِ عَبْدِي تَسْتَغْفِرُ لِقَائِهَا وَتَقْرَأُ بِهَا عَيْنُهُ

أخرجه أبو علي بن ابناء والديلمي في مسند الفردوس وفي سننه عمر بن حبيب ضعفه النسائي
وغيره كذا في القول البيهقي

Sayyida Ā'isha   narrates that the Messenger of Allāh   said, "No servant invokes blessings upon me except that an angel ascends with these blessings presenting them before the Most-Merciful, Most Exalted and Majestic. Our Lord Most Blessed and High then says, 'Take them to the grave of my servant. These blessings will seek forgiveness on behalf of the invoker and he will be pleased with them.'"

In *Zād al-Sa'īd*, it is narrated from *Al-Mawāhib al-Ladunniyya* that on the Day of Judgment, a certain believer will have less good deeds. The Noble Prophet   will place a parchment the size of a fingertip on the Scales. The pan of good deeds will become heavy. The believer will say, "May my parents be sacrificed for your sake. Who are you? How beautiful your appearance and character are!" The Noble Prophet   will reply, "I am your prophet and these are the blessings you invoked upon me. I have recompensed you in your time of need." One should not doubt that a parchment the size of a fingertip can weigh down the Scales, because it is sincerity which is of value to Allāh. The more sincerity in an action, the more it shall weigh. In the ḥadīth commonly known as *ḥadīth al-biṭāqa*, a piece of paper bearing the testimony of faith (*shahāda*) will outweigh ninety-nine books of bad deeds, each book so big that it covers the horizon.

The abovementioned ḥadīth has been discussed in detail in part three of the second chapter of *Faḍā'il-i-Dhikr* (the fourteenth ḥadīth), authored by this sinful servant; refer to it for more detail. Therein is the extra wording: "Nothing is heavier than Allāh's name." Other narrations in *Faḍā'il-i-Dhikr* all prove that it is sincerity which is valued by Allāh. In Chapter Five, this will be discussed in more detail under the twentieth story.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ أَيُّهَا رَجُلٌ مُسْلِمٌ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيَقُلْ فِي دُعَائِهِ ﴿اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ﴾ فَإِنَّهَا زَكَاةٌ وَقَالَ لَا يَشْبَعُ الْمُؤْمِنُ خَيْرًا حَتَّى يَكُونَ مُتْتَهَاهُ الْجَنَّةَ

رواه ابن حبان في صحيحه كذا في الترغيب وبسط السخاوي في ترجمته وعزاه السيوطي في الدرر إلى الأدب المفرد للبخاري

Sayyidunā Abū Sa‘īd Khudrī رضي الله عنه narrates that the Messenger of Allāh صلى الله عليه وسلم said, “Any Muslim who does not have anything to give in charity should say in his supplication: ‘O Allāh, confer blessings upon Muḥammad, Your servant and Your Messenger, and confer blessings upon believing men and believing women, and Muslim men and Muslim women.’ This is a charity.” He said, “The believer is never satiated with acts of righteousness until Paradise becomes his abode.”

‘Allāma Sakhāwī رحمته الله writes that Ḥāfiẓ Ibn ‘Uyayn رحمته الله has written the following chapter-heading on this ḥadīth: ‘Chapter regarding the invoking of blessings being equivalent to charity in the absence of money.’

There is a difference of opinion amongst scholars as to whether giving charity is more virtuous or invoking blessings upon the Noble Prophet صلى الله عليه وسلم. Some scholars say that invoking blessings upon the Noble Prophet صلى الله عليه وسلم holds more virtue than charity, because the obligation of charity is only binding upon people, whereas Allāh and His angels are also engaged in the act of conferring blessings on the Noble Prophet صلى الله عليه وسلم. ‘Allāma Sakhāwī differs with this view.

‘Allāma Sakhāwī رحمته الله narrates on the authority of Sayyidunā Abū Hurayra رضي الله عنه that the Noble Prophet صلى الله عليه وسلم said, “Invoke blessings upon me, for invoking blessings upon me is like giving charity.” In another ḥadīth, it is narrated, “Invoke blessings upon me abundantly, for it is a charity for you.”

Furthermore, it has been narrated on the authority of Sayyidunā ‘Alī ؑ that the Noble Prophet ﷺ said, “Your blessings upon me are a source of protection for your supplications, a means of pleasing your Lord and a charity for your deeds (i.e. a means to cleanse and increase them).” Sayyidunā Anas ؓ narrates that the Noble Prophet ﷺ said, “Invoke blessings upon me, for your blessings upon me are an expiation for your sins and an act of charity.”

As for the final portion of the ḥadīth: “the believer does not become satiated”, the author of *Mishkāt al-Maṣābīh* narrates this under the virtues of knowledge, and the author of *Mirqāt al-Mafātīh* and others have interpreted *khayr* (good) to mean knowledge, despite the word *khayr* holding a broader meaning which encompasses every good deed.

The meaning is clear. A true believer is never content with his good deeds. He always strives to perform righteous acts by employing every method possible. Thus, if he does not have any monetary charity, he will earn the virtue of charity by invoking blessings.

According to this humble servant, it is better to interpret *khayr* in its wider context, as it includes knowledge and other good deeds. However, the author of *Mazāhir-i-Ḥaqq* in conformance with the author of *Mirqāt al-Mafātīh* has taken *khayr* to mean knowledge. Thus he writes, “A believer is never satiated with *khayr* i.e. knowledge. In other words, he remains in search of knowledge until he dies and eventually enters Paradise as a result. This ḥadīth contains glad tidings for one who seeks knowledge that he shall depart this world with faith, if Allāh Most High wills. In trying to secure this virtue, some of the friends of Allāh continued seeking knowledge until the end of their lives, despite having already acquired a substantial amount of knowledge. Moreover, the field of knowledge is extensive. One may be engaged in teaching or writing but in reality, one will be earning the reward of seeking knowledge.”

APPENDIX

I am concluding this chapter briefly, having discussed two verses of the Qur'an and ten ḥadīths. The narrations on the virtues of invoking blessings and peace are numerous and to mention all of them in this concise book is an arduous task. Moreover, were there not to be a single virtue, the favours of the Noble Prophet ﷺ upon his followers are neither countable nor is it in our capacity to repay these favours. May Allāh confer blessings upon him, his family, his Companions, his followers, and may He bless them and send peace upon them. Thus, regardless of how much the invoker were to be engaged in this blessed act, it would still be less, let alone the fact that Allāh out of His grace grants countless rewards and favours for fulfilling this obligation.

Allāma Sakhāwī first mentions the rewards promised for invoking blessings upon the Noble Prophet ﷺ in brief. He writes, "Chapter Two pertaining to the reward of blessings on the Prophet ﷺ: Allāh's blessings upon the invoker, invoking of blessings by the angels and the Noble Prophet ﷺ himself, atonement of the invoker's sins, purification of his deeds, his status being raised, forgiveness for his sins, the blessing themselves seeking forgiveness on behalf of the invoker, reward equivalent to one *qirāt* (equivalent to Mount Uḥud) being recorded in his book of deeds, the invoker's deeds being weighed in an extremely large scale, all needs of one who invokes blessings in place of other supplications being taken care of (as narrated in ḥadīth nine on the authority of Sayyidunā Ubayy ؓ), the sins of the invoker being wiped out, reward greater than that of freeing slaves, being saved thereby from difficulty, the Noble Prophet's ﷺ being a witness for him on the Day of Judgment and his intercession being assured for the invoker, attainment of Allāh's pleasure, receiving His mercy, protection from His displeasure, being in the shade of His Throne on the Day of Judgment, the pan of good deeds weighing heavier, being present at the Watering Pool (*Al-Ḥawḍ*), protection from thirst on the Day of Judgment, freedom from Hellfire, swift crossing over the Bridge (*Ṣirāt*), seeing one's abode in Paradise before death, many wives in Paradise, more reward than performing *jihād* twenty times, and a substitute for charity on behalf of the poor. Invoking blessings is a charity, a means of purity, and one is granted blessings in wealth thereby. It is a means of fulfilling more than a hundred needs. It is indeed an act of worship and the most beloved of deeds to Allāh. It is the adornment of gatherings, removes poverty and hardships in one's livelihood, and is a means

whereby the sources of all excellence are sought. The invoker of blessings will be closest to the Noble Prophet ﷺ on the Day of Judgment. The invoker, along with his progeny, derives benefit, and likewise the person to whom the reward of blessings has been gifted. It is a means of proximity with Allāh and His Noble Prophet ﷺ. Indeed, it is a light and a means of overpowering one's enemies. It purifies the heart from hypocrisy and rust, instills love for the invoker in the hearts of others, and is a means of seeing the Prophet ﷺ in one's dream. The invoker is saved from people backbiting him. It is one of the most blessed and virtuous of deeds, and the most beneficial in both one's religious and worldly life. In addition, there are other virtues all of which encourage one of understanding to engage therein - one who is eager to make provision of good deeds and who seeks to enjoy the fruits of such provisions."

After writing these narrations, 'Allāma Sakhāwī ﷺ says, "In these ḥadīths, there is clear evidence for the excellence of this worship. Allāh's blessings upon the invoker are tenfold, the invoker's good deeds increase, his sins are atoned and his status is elevated. Thus, invoke blessings and peace as much as possible upon the Leader of all leaders and the Fountain of Prosperity ﷺ, for it is the means of attaining happiness and the best of bestowals, and a means of protection from all harm. In return for your every blessing upon him are ten blessings from the Almighty Lord of the earths and heavens, and blessings from His noble angels."

Elsewhere, he reports that Uqlīshī ﷺ said, "What could be a greater means of intercession and which deed could be more beneficial than invoking blessings and peace upon the Noble Prophet ﷺ, upon whom Allāh and His angels also confer blessings? Allāh has chosen him for His proximity in this life and the Hereafter. Blessings upon the Noble Prophet ﷺ are an immense light and a trade wherein there is no loss. Invoking blessings and peace has remained the daily practice of the friends of Allāh. Thus, be as steadfast as possible in invoking blessings and peace upon him. As a result, you will be freed from the path of deviation, your deeds will be purified, your hopes will be fulfilled, your heart will be illuminated, you will attain the pleasure of Allāh Most High and you will be at peace on the horrific and terrifying Day of Judgment."

CHAPTER TWO:
Virtues of Specific Invocations
of Blessings

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ لَقِيتُنِي كَعُثْبُ بْنُ عُمَيْرَةَ رضي الله عنه فَقَالَ أَلَا أَهْدِي
لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ فَقُلْتُ بَلَى فَأَهْدِهَا لِي فَقَالَ سَأَلْنَا رَسُولَ
اللَّهِ ﷺ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ
عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكُمْ قَالَ قُولُوا ﷻ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ . اَللّٰهُمَّ
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَّجِيدٌ ﷻ

رواه البخاري وسط السخاوي في تحريجه واختلاف لفظه وقال هكذا لفظ البخاري على إبراهيم
وعلى آل إبراهيم في الموضوعين

'Abd al-Rahmān ibn Abī Laylā رضي الله عنه narrates, "Sayyidunā Ka'b ibn
'Ujra رضي الله عنه met me and said, 'Shall I not give you a gift which I heard
from the Prophet ﷺ?'

I replied, 'Yes, grant me it.'

He said, 'We asked the Messenger of Allāh ﷺ, 'O Messenger of
Allāh, how should we invoke blessings upon you and your house-
hold, for Allāh has already taught us how to send peace on
you?'

The Noble Prophet ﷺ said, 'Say: O Allāh confer blessings upon
Muḥammad and the family of Muḥammad, just as you conferred
blessings upon Ibrāhīm and the family of Ibrāhīm. Verily, You are
Most Praiseworthy and Noble. O Allāh, bless Muḥammad ﷺ and
the family of Muḥammad ﷻ, just as you blessed Ibrāhīm رضي الله عنه and
the family of Ibrāhīm رضي الله عنهم. Verily, You are Most Praiseworthy and
Noble.'"

The Companions ﷺ considered the blessed remembrance of the Noble Prophet ﷺ, his sayings, and discussing his life to be the greatest gifts and presents for guests and friends, rather than different food items. They held such things in greater esteem than any material item, just as their lives bear witness to this.

This is why Sayyidunā Ka'b ﷺ referred to this as a gift. This blessed ḥadīth is well-known and is recorded in all the major books of ḥadīths on the authority of many Companions ﷺ, both with abridged and lengthy wording.

'Allāma Sakhāwī narrates its many chains of transmission and different wording in *Al-Qawl al-Badī*. He narrates on the authority of Ḥasan ﷺ through a *mursal* chain [a chain missing the link of a Companion] that when the verse ordaining blessings and peace was revealed, the Companions ﷺ asked, 'O Messenger of Allāh, we know the method of sending peace, but how do we invoke blessings?'

The Noble Prophet ﷺ taught the following:

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ الْخ

In another ḥadīth, Sayyidunā Abū Mas'ūd Badrī ﷺ narrates, 'We were sitting in the gathering of Sa'd ibn 'Ubāda ﷺ when the Prophet ﷺ came. Bashīr ﷺ said to the Noble Prophet ﷺ, 'O Messenger of Allāh, Allāh has instructed us to invoke blessings: teach us its method.' The Noble Prophet ﷺ remained silent until we began wishing that he had not asked this question. The Noble Prophet ﷺ then said, 'Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ الْخ

Muslim, Abū Dāwūd and others have recorded this ḥadīth. The reason why they wished he had not asked this question was that the Companions ﷺ, intense in their love and reverence for the Noble Prophet ﷺ, would fear that their question was against the Noble Prophet's ﷺ approval whenever he remained silent in reply or hesitated in answering.

It is also possible that the Noble Prophet ﷺ was unaware of the answer, due to which he paused before answering the question. Some narrations support this point. Ḥāfiẓ Ibn Ḥajar ﷺ narrates on the authority of Ṭabarī ﷺ that the Noble Prophet ﷺ remained silent until he received revelation.

Ibn Hibbān, Aḥmad in his Musnad, and others have narrated that a Companion ﷺ came to the Noble Prophet ﷺ and sat down in front of him. The narrator of the incident says, “We were seated in the gathering. This person asked, ‘O Messenger of Allāh, we know the method of sending peace, but how should we invoke blessings upon you in our prayers?’ The Noble Prophet ﷺ remained silent until we wished he had not asked this question. The Noble Prophet ﷺ then said, ‘When you perform your prayers, read:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّخ

In another narration, Sayyidunā ‘Abd al-Raḥmān ibn Bishr ﷺ narrates that a person said, “O Messenger of Allāh, Allāh has ordered us to invoke blessings and peace. We know the method of sending peace, but how should we invoke blessings?” The Noble Prophet ﷺ said, “Say:

اللَّهُمَّ صَلِّ عَلَى آلِ مُحَمَّدٍ النَّخ

In the narrations of Aḥmad, Tirmidhī and Bayhaqī, it is related that when the verse ordaining blessings and peace was revealed, a Companion ﷺ asked, “O Messenger of Allāh, we know how to send peace upon you, but what is the method of invoking blessings upon you?” The Noble Prophet ﷺ then taught the method of invoking blessings.

Many other ḥadīths narrate the same topic with different wording as is common in different narrations, and there are many reasons for these differences. In this instance, it is obvious that the Noble Prophet ﷺ taught different Companions ﷺ various invocations of blessings to ensure that no particular version becomes obligatory. The incumbency of invoking blessings (as will be discussed in Chapter Four) and that of a certain invocation of blessings are two separate issues. Thus, no specific invocation is incumbent.

The invocation of blessings at the beginning of this chapter has been recorded in *Ṣaḥīḥ al-Bukhārī*, and it is the most authentic version. According to the Ḥanafī school, it is preferable to invoke this particular version in prayer.

Allāma Shāmī writes that Imām Muḥammad ﷺ was asked how one should invoke blessings upon the Noble Prophet ﷺ. He taught this very invocation (in the first ḥadīth of the chapter), which is also in accordance with the narrations of the *Ṣaḥīḥayn* (Bukhārī and Muslim). ‘Allāma Shāmī has taken this text from *Sharḥ Muntay al-Muṣallī* wherein it is stated, “This

is in accordance with what is narrated on the authority of Sayyidunā Ka'b ibn 'Ujra ؓ in the *Ṣaḥīḥayn*." Sayyidunā Ka'b ibn 'Ujra's ؓ narration is the first ḥadīth of this chapter.

'Allāma Sakhāwī ؒ writes, "Through the ḥadīth of Sayyidunā Ka'b ؓ and others, we determine the blessings which the Prophet ﷺ taught the Companions ؓ in fulfilling the Qur'ānic command." Many scholars have narrated this to be the best invocation. Elsewhere, he writes that this was what the Noble Prophet ﷺ taught when the Companions ؓ said they knew the method of sending peace but requested to be taught the method of invoking blessings, proving that this is the best invocation of blessings.

In *Rawḍat al-Ṭālibīn*, Imām Nawawī ؒ has gone to the extent of saying that if a person takes an oath to invoke the best invocation of blessings, his oath will be fulfilled by reading this version. It is stated in the footnotes of *Al-Ḥiṣn al-Ḥaṣīn* quoting from *Al-Ḥirz al-Thamīn* that this is the most authentic and excellent invocation of blessings, and one should invoke it both in prayer and out of prayer.

It is important to note that in some copies of *Zād al-Sa'īd*, the scribe has erred in ascribing this text of *Al-Ḥirz al-Thamīn* to a different invocation of blessings instead of this particular version.

This ḥadīth contains a few points worthy of discussion:

Firstly, the Companions ؓ expressing their knowledge of the method of sending peace is referring to *As-salāmu 'alayka ayyuha 'n-nabiyyu wa raḥmatu 'Llāhi wa barakātuhū* in *al-taḥiyyāt*.

'Allāma Sakhāwī ؒ writes that this was the most apparent meaning according to his teacher, Ḥāfiẓ Ibn Ḥajar ؒ. The same opinion has also been quoted in *Awjaz al-Masālik* from Imām Bayhaqī ؒ and many other scholars.

Secondly, a common question is that when comparing one thing to another, the item one is comparing to is usually better. For example, saying that such and such person is as generous as Ḥātim Ṭā'ī shows that Ḥātim is more generous. Thus in this ḥadīth, the blessings invoked upon Sayyidunā Ibrāhīm ؓ would seem greater [than those invoked upon the Noble Prophet ﷺ].

Many answers have been given to this in *Awjaz al-Masālik* and Ḥāfiẓ Ibn Ḥajar ؒ has given ten answers to this in *Fath al-Bārī*. Scholars can check this themselves; others may ask a scholar if they wish to know the answer. The simplest answer is that the general principle is as mentioned above. However, this principle is opposed at times under certain circumstances.

For example, Allāh says regarding His light in Sura al-Nūr:

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ

The likeness of His light is as a niche wherein is a lamp. (Qur'an 24:35)

In this case, how can the light of a lamp possibly compare to Allāh's light?

Thirdly, another common question is why specific mention is made of the blessings upon Sayyidunā Ibrāhīm ﷺ amongst all the prophets and messengers ﷺ. Numerous answers to this too have been stated in *Awjaz al-Masālik*.

Mawlānā Ashraf 'Alī Thānawī ﷺ has given a number of answers to this in *Zād al-Sa'īd*. The best answer according to this humble servant is that Allāh declared Sayyidunā Ibrāhīm ﷺ to be His intimate friend (*khalīl*): "And Allāh did take Ibrāhīm as an intimate friend" (Qur'an 4:125).

Thus, the blessings Allāh confers upon Sayyidunā Ibrāhīm ﷺ are with great love, and everything that emanates from love is of the most sublime standard. Hence, the blessings conferred with love will surely be most pleasing and most exalted. Allāh declared the Noble Prophet ﷺ to be His beloved (*ḥabīb*) and the beloved of Allāh (*ḥabībullāh*), which is why the blessings upon both [i.e. Sayyidunā Ibrāhīm ﷺ and the Noble Prophet ﷺ] are similar to one another.

A ḥadīth on the authority of Sayyidunā Ibn 'Abbās ﷺ in *Mishkāt al-Maṣābīḥ* narrates that a few Companions ﷺ were sitting and mentioning the prophets ﷺ. They said that Allāh had chosen Ibrāhīm ﷺ as His intimate friend (*khalīl*). He spoke to Mūsā ﷺ, and 'Īsā ﷺ was the Word of Allāh (*kalima*) and His spirit (*rūḥ*). Ādam ﷺ was the chosen one (*ṣaḥfī*) of Allāh. The Noble Prophet ﷺ came and said, "I heard your conversation. Indeed, Ibrāhīm ﷺ was the intimate friend (*khalīl*) of Allāh, Mūsā ﷺ was the interlocutor (*najī* i.e. *kalīm*) of Allāh and likewise, 'Īsā ﷺ was the word of Allāh and His spirit. Ādam ﷺ was the chosen one (*ṣaḥfī*) of Allāh. Listen carefully! I am the beloved (*ḥabīb*) of Allāh and I do not boast about this. On the Day of Judgment, the Banner of Praise (*liwā' al-ḥamd*) shall be in my hand, and beneath this flag shall be Ādam ﷺ and all the prophets, and I do not boast about this. On the Day of Judgment, I shall be the first to intercede and the first whose intercession shall be accepted, and I do not boast about this. I shall be the first for whom the door of Paradise will be opened, and I along with the destitute from my umma will be the first to

enter Paradise and I do not boast about this. I am the most dignified with Allāh amongst the first and the last, and I do not boast about this.”

Many narrations show that the Noble Prophet ﷺ was the beloved of Allāh. The association between intimate friendship (*khulla*) and love (*maḥabba*) is obvious, and this is why the blessings upon one are compared with the other. Moreover, Sayyidunā Ibrāhīm ؑ is the Prophet's forefather ﷺ and resemblance with one's forefathers is praiseworthy (من اشبه اباه فما ظلم).

A noteworthy point is mentioned in the footnotes of *Mishkāṭ al-Maṣābiḥ* with reference to *Lam'āt* i.e. that “beloved of Allāh (*ḥabībullāh*)” is the greatest title. It states, “The title *ḥabībullāh* is comprehensive to intimate friendship (*khulla*), to being the interlocutor (*kalīm*) of Allāh and the chosen one (*ṣafī*) of Allāh, rather to more favours not granted to other prophets ﷺ. It is being loved by Allāh with a degree of love exclusive to him.”

TWO

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَرَّهُ أَنْ يُكْتَالَ بِالْمِكْيَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلْ ﴿اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآزْوَاجِهِ وَأُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ﴾

رواه أبو داود وذكره البخاري بطرق عديدة

Sayyidunā Abū Hurayra رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allāh ﷺ said, “Whoever is pleased that his reward be measured in the fullest measure when he sends blessings upon us, the people of the house, should say: ‘O Allāh, confer blessings upon the Unlettered Prophet Muḥammad ﷺ, his wives - the mothers of the believers - his children and his household, just as You conferred blessings upon Ibrāhīm ؑ.

Verily, You are Most Praiseworthy and Noble.’”

“Unlettered prophet” (*ummī*) is a special appellation of the Noble Prophet ﷺ and has been mentioned in the Bible, Torah and all the divine books. (*Mazāhir*)

Why is the Noble Prophet ﷺ called *ummī*? Scholars have many different opinions regarding this, which are mentioned in detail in *Mirqāt* and other commentaries of the *ḥadīth* texts. The most common answer is that *ummī* means illiterate, and it was a remarkable miracle that an illiterate person taught mankind a message as eloquent and articulate as the Qur’ān. It is most probably for this reason that this title is mentioned in the previous divine books.

قیچی که ناکرده قرآن درست
کتب خانه چند ملت بهشت

The orphan who was unable to read abrogated the books of other religions.

نگار من که بکتب ندرفت و خط نه نوشت
بغمزه مسئله آموز صد مدرس شد

My beloved, who neither studied in any school nor learnt how to write, became the teacher of hundreds merely through his gestures.

The shaykh of all shaykhs, Shāh Waliyyullāh ؒ writes in *Al-Hirz al-Thamīn*, “My father told me to invoke blessings in the following words:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ وَآلِهِ وَبَارِكْ وَسَلِّمْ

O Allāh, confer blessings upon the Unlettered Prophet Muḥammad ﷺ and upon his family, and bless him and send peace on him.

When I read these blessings to the Noble Prophet ﷺ in my dream, he approved of them.” (*Al-Hirz al-Thamīn*, 13)

The Arabs used to buy and sell by measuring dates, grain and other food items in containers of fixed measure, just as we commonly buy and sell these items by weight in our country. Thus, the meaning of “full measure” is a very large scale.

Hence, the ḥadīth means that if a person wishes for his blessings upon the Noble Prophet ﷺ to be weighed in a large scale - because it is obvious that only items of substantial weight are measured in a large scale, as small items cannot be weighed in scales used to weigh bulky items - he should invoke the blessings mentioned in the ḥadīth above.

Mullā 'Alī Qārī رَحِمَهُ اللهُ and 'Allāma Sakhāwī رَحِمَهُ اللهُ state that items of little weight are usually weighed on a scale and heavier items are usually measured in containers, as it is difficult to measure them on a scale.

'Allāma Sakhāwī رَحِمَهُ اللهُ narrates the same ḥadīth of the Noble Prophet ﷺ on the authority of Sayyidunā Abū Mas'ūd رَضِيَ اللهُ عَنْهُ, and he also narrates on the authority of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ that the Noble Prophet ﷺ said, "Whoever wishes for his blessings to be measured in the fullest measure (i.e. large container) when he invokes blessings upon me and my household should say:

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ
الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allāh, confer your mercy and blessings upon the Unlettered Prophet Muḥammad, his wives who are the mothers of the believers, his children and his household, just as You conferred Your blessings upon the family of Ibrāhīm رَحِمَهُ اللهُ. Indeed, You are Most Praiseworthy and Noble."

Ḥasan Baṣrī رَحِمَهُ اللهُ has narrated that whoever wishes to drink to his fill from the Watering Pool (*Al-Ḥawḍ*) of the Prophet ﷺ should invoke the following blessings:

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

الرَّاحِمِينَ

O Allāh, confer blessings upon Muḥammad, his family, his Companions, his children, his wives, his progeny, his household, his relations by marriage, his helpers, his supporters, his lovers, his followers, and upon us with all of them, O Most Merciful of the merciful."

(This has also been narrated by Qāḍī 'Iyāḍ رَحِمَهُ اللهُ in *Al-Shifā*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

THREE

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَكْثَرُوا مِنِ الصَّلَاةِ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ يَوْمٌ مَشْهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنْ أَحَدًا لَنْ يُصَلِّيَ عَلَيَّ إِلَّا عَرِضَتْ عَلَيَّ صَلَوَاتُهُ حَتَّى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ إِنْ اللَّهُ حَرَّمَ عَلَيَّ الْأَرْضَ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

رواه ابن ماجه بإسناد جيد كذا في الترغيب زاد السخاوي في آخر الحديث فتبني الله حتى يوزق ويسط في تحريجه وأخرج معناه عن عدة من الصحابة وقال القاري وله طرق كثيرة بالفاظ مختلفة

Sayyidunā Abū 'l-Dardā' رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allāh ﷺ said, "Invoke blessings upon me abundantly on Friday, for it is a day in which the angels are present. Nobody sends blessings upon me except that his blessings are presented to me as soon as he has invoked them." Abū 'l-Dardā' رَضِيَ اللَّهُ عَنْهُ asked, "O Messenger of Allāh, even after your death?" The Noble Prophet ﷺ replied, "Verily, Allāh has forbidden the earth from decomposing the bodies of the prophets (upon them be peace)." Sakhāwī has narrated the addition: "The prophet of Allāh is alive and is granted sustenance."

Mullā 'Alī Qārī رَضِيَ اللَّهُ عَنْهُ says, "Allāh has forbidden the earth from decomposing the bodies of the prophets ﷺ. Thus, there is no difference for them between life and death. There is also an indication in this ḥadīth that blessings are presented upon both the blessed soul and body of the Noble Prophet ﷺ. The Prophet's ﷺ saying: 'The prophet of Allāh is alive and is granted sustenance' may be referring to the Noble Prophet ﷺ himself, but what is more apparent is that every prophet is intended, because the Noble Prophet ﷺ saw Sayyidunā Mūsā عَلَيْهِ السَّلَامُ standing in prayer in his grave and likewise, he saw Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ as mentioned in the ḥadīth of Muslim. Furthermore, the ḥadīth narrating the noble prophets being

alive in their graves and their performing prayer therein is authentic. Sustenance could be in the figurative sense and there is no objection in taking it to mean physical sustenance, and it is this which seems to be the most apparent meaning.”

‘Allāma Sakhāwī ؒ has narrated this ḥadīth through many different chains of transmission. He narrates on the authority of Sayyidunā Aws ؓ that the Noble Prophet ﷺ said, “The best of your days is Friday. On this day Ādam ؑ was born and on this day he passed away. It is on this day that both the first blowing and the swooning of the Trumpet will take place. Thus, invoke blessings upon me abundantly on this day, for your blessings are presented to me.”

The Companions ؓ asked, “O Messenger of Allāh, how will our blessings be presented to you when you will have become decomposed (in the grave)?” The Noble Prophet ﷺ said, “Allāh has forbidden the earth from decomposing the bodies of the prophets (peace be upon them).”

Sayyidunā Abū Umāma ؓ narrates that the Noble Prophet ﷺ said, “Invoke blessings upon me abundantly on Friday, for the blessings of my umma are presented to me every Friday. Whoever invokes blessings upon me abundantly shall be closest to me on the Day of Judgment.” That the person who invokes blessings abundantly shall be closest to the Prophet ﷺ on the Day of Judgment has already been discussed under the fifth ḥadīth of Chapter One.

It is narrated from Sayyidunā Abū Mas‘ūd Anṣārī ؓ that the Noble Prophet ﷺ said, “Invoke blessings upon me abundantly on Friday, for when a person invokes blessings upon me on Friday they are presented to me immediately.”

It has also been narrated on the authority of Sayyidunā ‘Umar ؓ that the Noble Prophet ﷺ said, “Invoke blessings upon me abundantly on the luminous night and the luminous day (the night and day of Friday), for your blessings are presented to me, and I supplicate and seek forgiveness on your behalf.” Likewise, it has been narrated on the authority of Ibn ‘Umar ؓ, Ḥasan al-Baṣrī, Khālid ibn Ma’dān and others that the Noble Prophet ﷺ said, “Invoke blessings upon me abundantly on Friday.”

Sulaymān ibn Suḥaym ؓ says, “I saw the Noble Prophet ﷺ in my dream. I asked, ‘O Messenger of Allāh, are you aware of the people who present themselves before you and greet you?’ The Noble Prophet ﷺ replied, ‘Yes, and I reply to them.’”

Ibrāhīm ibn Shaybān ؓ says, “After completing the pilgrimage, I travelled to Madīna Munawwara and went to the blessed grave of the Noble

Prophet ﷺ. I extended the greeting of peace to him, to which I heard the reply 'Peace be upon you (wa 'alayka 'l-salām)' from within the blessed chamber."

It is quoted in *Bulūgh al-Masarrāt* that Ḥāfiẓ Ibn al-Qayyim رحمه الله says, "The increased merit of invoking blessings on Friday is because Friday is the leader of all days and the Noble Prophet ﷺ is the leader of all the creation. Thus, this day enjoys a relationship with invoking blessings upon the Noble Prophet ﷺ that no other day does." Some people have also said that the Noble Prophet ﷺ was conceived on this day.

'Allāma Sakhāwī says that the virtue of invoking blessings on Friday has been narrated on the authority of Abū Hurayra رضي الله عنه, Anas رضي الله عنه, Aws ibn Aws رضي الله عنه, Abū Umāma رضي الله عنه, Abū 'l-Dardā' رضي الله عنه, Abū Mas'ūd رضي الله عنه, 'Umar رضي الله عنه, Ibn 'Umar رضي الله عنه and others. He has then narrated their ḥadīths.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

FOUR

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الصَّلَاةُ عَلَيَّ نُورٌ عَلَى الصِّرَاطِ
وَمَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ ثَمَانِينَ مَرَّةً غُفِرَتْ لَهُ ذُنُوبُ ثَمَانِينَ عَامًا

ذكره السخاوي من عدة روايات ضعيفة بألفاظ مختلفة

Sayyidunā Abū Hurayra رضي الله عنه narrates that the Messenger of Allāh ﷺ said, "Invoking blessings upon me shall be a light on the Bridge. Whoever invokes blessings upon me eighty times on Friday, eighty years of his sins will be forgiven."

'Allāma Sakhāwī رحمه الله has quoted this ḥadīth through many different narrations that have been declared weak (*ḍa'īf*). The author of *Itḥāf* (a commentary of *Iḥyā' 'ulūm al-Dīn*) has also quoted this ḥadīth through different chains of transmission. It is a principle of ḥadīth scholars that a weak narration is acceptable when it pertains to virtues, especially when reported through numerous chains of transmission. It is most probably

for this reason that this ḥadīth of Sayyidunā Abū Hurayra ؓ has been indicated as sound (*ḥasan*) in *Al-Jāmi' al-Ṣaḡhīr*. Mullā 'Alī Qārī ؓ has also narrated this ḥadīth in his commentary of *Al-Shifā*, with reference to *Al-Jāmi' al-Ṣaḡhīr* from Ṭabarānī and Dāraquṭnī.

'Allāma Sakhāwī ؓ says that this ḥadīth has also been narrated on the authority of Sayyidunā Anas ؓ. In a ḥadīth of Sayyidunā Abū Hurayra ؓ, it is narrated that whoever invokes the following blessings eighty times before getting up from his place after 'aṣr prayers on Friday, eighty years of his sins will be forgiven and he will be granted the reward of eighty years of worship:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

O Allāh, confer blessings upon the Unlettered Prophet Muḥammad ؓ and upon his family, and send peace upon him.

In a ḥadīth narrated by Dāraquṭnī, the Noble Prophet ؓ is reported to have said, “Whoever invokes blessings upon me eighty times on Friday, eighty years of his sins will be forgiven.”

A person asked, “O Messenger of Allāh, how should we invoke blessings?”

The Noble Prophet ؓ replied:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ
النَّبِيِّ الْأُمِّيِّ

O Allāh, confer blessings upon Muḥammad ؓ, Your servant, Your Prophet and Your Messenger, the Unlettered Prophet.
“Close one finger after saying this.”

In other words, count using your fingers. The ḥadīths encourage one to count using one's fingers. The Noble Prophet ؓ said, “Count using your fingers, as they shall be given the power to speak on the Day of Judgment and they shall be questioned.” (This subject has been discussed in detail under ḥadīth eighteen of *Faḍā'il-i-Dhikr*, Chapter Two).

We commit hundreds of sins with our hands. On the Day of Judgment, when the hands and fingers will enumerate thousands of sins committed during one's life, they should also be able to enumerate some good deeds

carried out by them or that were counted with their help. Ḥāfiẓ 'Irāqī ؒ has declared this ḥadīth of Dāraquṭnī sound (*ḥasan*).

On the authority of Sayyidunā 'Alī ؑ the Noble Prophet ﷺ is reported to have said, "Whoever invokes one hundred blessings upon me on Friday shall be accompanied by such light on the Day of Judgment that it would suffice the whole creation if it were to be distributed amongst them."

It is narrated on the authority of Sayyidunā Sahl ibn 'Abdullāh ؑ that whoever invokes the following blessings eighty times after 'aṣr prayers on Friday, eighty years of his sins will be forgiven:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ

O Allāh, confer blessings upon the Unlettered Prophet Muḥammad ﷺ and upon his family, and send peace on him.

'Allāma Sakhāwī ؒ has quoted elsewhere on the authority of Sayyidunā Anas ؑ that the Noble Prophet ﷺ said, "Whoever invokes one blessing upon me which is accepted, eighty years of his sins will be forgiven." In *Zād al-Sa'īd*, Mawlānā Ashraf 'Alī Thānawī ؒ has quoted this ḥadīth of Sayyidunā Anas ؑ from Iṣbahānī with reference to *Al-Durr al-Mukhtār*. 'Allāma Shāmī ؒ discusses at length whether or not blessings on the Noble Prophet ﷺ are always accepted.

Shaykh Abū Sulaymān Dārānī ؒ is reported to have said that all acts of worship have the potential of being accepted or rejected. However, blessings upon the Noble Prophet ﷺ are always accepted. Other ṣūfis have also mentioned the same point.

يَا رَبِّ صَلِّ وَسَلِّمْ ذَاتِنَا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

FIVE

عَنْ زُوَيْفِعِ بْنِ ثَابِتِ الْأَنْصَارِيِّ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَالَ
 ﴿اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ﴾ وَجَبَتْ
 لَهُ شَفَاعَتِي

رواه البزار والطبراني في الكبير والأوسط وبعض أسانيدهم حسن كذا في الترغيب

Sayyidunā Ruwayfi' ibn Thābit رضي الله عنه Ansārī narrates that the Messenger of Allāh ﷺ said, "Whoever says: 'O Allāh, confer blessings upon Muḥammad and grant him the seat of proximity with You on the Day of Judgment', my intercession is assured for him."

Scholars differ regarding the meaning of *Al-Maq'ad al-Muqarrab*. 'Allāma Sakhāwī رحمته الله says it could possibly mean the *wasīla*, the Praised Station (*Al-Maqām al-Maḥmūd*), the Noble Prophet's ﷺ being seated upon the Throne, or his rank that is greater than all other ranks. It is written in *Al-Ḥirz al-Thamīn* that this position has been described as *muqarrab*, as whoever is granted this position is *muqarrab* [in proximity with Allāh]. For this reason, this position itself is called *muqarrab*. Apart from the abovementioned meanings stated by 'Allāma Sakhāwī رحمته الله, being seated upon the Chair (*kursī*) has also been mentioned.

Mullā 'Alī Qārī رحمته الله says that *Al-Maq'ad al-Muqarrab* is the Praised Station, because 'on the Day of Judgment' has been mentioned in the narration. In other narrations, the wording is 'the seat of proximity with You in Paradise (*al-muqarraba 'indaka fi 'l-janna*)'. Based upon this it will mean the *wasīla*, the highest status in Paradise.

Some scholars note that there are two distinct positions for the Noble Prophet ﷺ. One is his station to the right of the Throne at the time of intercession, upon which the whole creation will be envious. The other is his station in Paradise, above which there is no station.

At the end of a lengthy ḥadīth in *Ṣaḥīḥ al-Bukhārī* which relates the Noble Prophet's ﷺ lengthy dream wherein he saw Paradise, Hellfire, and the abodes of the adulterers, usurers and others, the Noble Prophet ﷺ said, "The two angels then took me to a house. I had not seen a house more beautiful before this point, and there were many elderly people, young women and children

inside. After leaving this place, I was taken to a tree where there was a house more beautiful than the first one. Upon enquiring, the angels told me that the first house was that of the common believers, and that this was the house of the martyrs. I was then told to lift my head. When I looked up, I saw something resembling a cloud. I asked to be shown that too. The two angels told me, "You still have time to live. When you complete your age, you will enter this house."

The promise of intercession for different invocations of blessings narrated in different ḥadīths has already passed and will be discussed at a later stage too.

If a criminal or prisoner comes to know of a certain person's influence with the leader and that his intercession is very effective, imagine how much trouble this person undertakes to flatter this interceder! Who amongst us is not a perpetrator of great sins? And who could be a greater interceder than the Noble Prophet ﷺ, the beloved of Allāh and leader of all the messengers and the entire creation? Moreover, how simple is that upon which he is promising his intercession, emphasising that his intercession is assured? If despite this a person does not take benefit, what greater loss can there be?

We waste our time in futile issues and destroy our precious moments in pointless conversations, and even in backbiting and other sins. If this time were to be spent in invoking blessings upon the Noble Prophet ﷺ, one would reap countless benefits.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَالَ ﴿ جَزَىٰ اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ ﴾ أَتَعَبَ سَبْعِينَ كَاتِبًا أَلْفَ صَبَاحٍ
رواه الطبراني في الكبير والأوسط كذا في الترغيب وبسط السخاوي في تحريمه ولفظه أنتعب
سبعين ملكا ألف صباح

Sayyidunā Ibn 'Abbās رضي الله عنه narrates that the Messenger of Allāh ﷺ said, "Whoever says: 'May Allāh reward Muḥammad ﷺ on our behalf as he deserves' will put seventy angels to trouble (in writing its reward) for one thousand days."

In *Nuzhat al-Majālis*, it is narrated from Ṭabarānī on the authority of Sayyidunā Jābir رضي الله عنه that the Noble Prophet ﷺ said that whoever invokes the following blessings ten times morning and evening will put the angels who write its reward to difficulty for one thousand days:

اللَّهُمَّ رَبَّ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَاجْزِ مُحَمَّدًا ﷺ مَا هُوَ أَهْلُهُ

O Allāh, Lord of Muḥammad, confer blessings upon Muḥammad and the family of Muḥammad, and reward Muḥammad ﷺ as he deserves."

"Put them to difficulty" means they will become tired of writing its reward over a period of a thousand days. Some have narrated "the reward which befits the greatness of Allāh" instead of "the reward which the Prophet ﷺ deserves." In other words, grant him reward befitting Your grace. It is evident how reward befitting Allāh's grace with respect to His beloved Prophet ﷺ will be limitless.

It is narrated from Ḥasan al-Baṣrī رضي الله عنه under a lengthy invocation of blessings that he would also add the following words:

وَاجْزِهِ عَنَّا خَيْرَ مَا جَزَيْتَ نَبِيًّا عَن أُمَّتِهِ

Reward him on our behalf with the best reward You have ever granted a prophet on behalf of his umma.

In another hadīth, it is narrated that whoever invokes the following blessings seven times for seven consecutive Fridays, the Noble Prophet's ﷺ intercession is assured for him:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَوةً تُكُونُ لَكَ رِضًا وَحَقَّهُ أَدَاءً وَأَعْطِهِ
 الوَسِيْلَةَ وَالْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ وَأَجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَأَجْزِهِ عَنَّا مِنْ
 أَفْضَلِ مَا جَزَيْتَ نَبِيًّا عَنْ أُمَّتِهِ وَصَلِّ عَلَى جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ
 يَا أَرْحَمَ الرَّاحِمِينَ

O Allāh, confer blessings on Muḥammad and the family of Muḥammad, blessings which please You and fulfil his rights. Grant him the *wasīla* and the Praised Station You have promised him. Reward him on our behalf as he deserves. Reward him on our behalf with the best You have ever rewarded any prophet on behalf of his *umma*. Confer blessings upon him and all his brethren amongst the prophets and the righteous, O Most Merciful of the merciful.

Ibn Mushtahir ر.ا. says, "Whoever wishes to praise Allāh more than anyone from His creation has ever praised Him from the first and the last, from the intimate angels to the residents of the heavens and the earth, and likewise he wishes to invoke upon the Prophet ﷺ blessings better than all blessings ever invoked on him, and he also wishes to beseech Allah for the best anyone has ever asked of Him, he should say the following:

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

O Allāh, for You is all praise as is the right for You to be praised. Confer blessings upon Muḥammad as it befits You, and deal with us as it befits You, for You are the one worthy of being feared and worthy of granting forgiveness."

Abū 'l-Faḍl Qawmānī ر.ا. narrates that a person came to him from Khurāsān and said, "I was in Madīna Munawwara. I saw the Noble Prophet ﷺ in my dream and he said to me, 'When you go to Hamdān, convey my greetings to Abu 'l-Faḍl ibn Zayrak [i.e. Abū 'l-Faḍl Qawmānī]'. I asked the reason for this.

The Noble Prophet ﷺ said, 'He invokes the following blessings upon me a hundred times or more daily:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ ، جَزَى اللَّهُ مُحَمَّدًا ﷺ
عَنَّا مَا هُوَ أَهْلُهُ

O Allāh, confer blessings upon the Unlettered Prophet Muḥammad and upon the family of Muḥammad. May Allāh reward Muḥammad ﷺ on our behalf as he deserves."

Abū 'l-Faḍl Qawmānī ؒ says, "This person swore that before the Noble Prophet ﷺ came to him in his dream, he neither knew me nor had he ever heard of me. I tried to give him some food, but he refused saying, 'I am not going to sell the message of the Noble Prophet ﷺ (i.e. I will not take anything in exchange for conveying this message).'" Abū 'l-Faḍl ؒ says that he never saw this person after this (*Al-Qawl al-Badī*). A similar story will be related under story thirty-nine of Chapter Five.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلٰى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

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

رواه مسلم وأبو داود والترمذي وكذا في الترغيب

'Abdullāh ibn 'Amr ibn al-Ās رَضِيَ اللَّهُ عَنْهُ narrates that he heard the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "When you hear the mu'addhin, say as he says, then invoke blessings upon me. Whoever invokes blessings upon me, Allāh will confer ten blessings upon him. Then ask Allāh to grant me the *wasīla*, for it is a station in Paradise which is reserved for only one servant of Allāh, and I hope that I am this servant. Thus, whoever asks that I be granted the *wasīla*, my intercession is assured for him."

The meaning of the ḥadīth is that intercession is guaranteed for this person, as mentioned in other ḥadīths. In a narration of *Ṣaḥīḥ al-Bukhārī*, it is narrated that the intercession of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ becomes assured for the person who hears the call to prayer (*adhān*) and then says:

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا نِ الْوَسِيْلَةَ
 وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مِّمُّوَدَّ نِ الَّذِي وَعَدْتَهُ

O Allāh, Lord of this perfect call and the prayer being established, grant Muḥammad the *wasīla* and virtue, and raise him to the Praised Station that You have promised him.

Sayyidunā Abū 'l-Dardā' ؓ narrates that the Noble Prophet ﷺ would also recite the following supplication after the call to prayer. He would read it loud enough that it was audible to the person next to him:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ النَّامَةِ وَالصَّلَاةِ الْقَائِمَةِ صَلِّ عَلَى مُحَمَّدٍ وَآتِهِ سُؤْلَهُ
يَوْمَ الْقِيَامَةِ

O Allāh, Lord of this perfect call and prayer being established, send blessings upon Muḥammad and grant him his prayers on the Day of Judgment.

'Allāma Sakhāwī ؓ has highlighted this point through a number of narrations. He narrates on the authority of Sayyidunā Abū Hurayra ؓ that the Noble Prophet ﷺ said, "When you invoke blessings upon me, supplicate that I be granted the *wasīla* too."

A person asked, "What is the *wasīla*?"

The Noble Prophet ﷺ replied, "It is a lofty station in Paradise that will be granted to one person only, and I hope I am that person."

'Allāma Sakhāwī ؓ says, "*Wasīla* is linguistically that whereby a person gains proximity in the court of a king or someone of standing, but here it means a lofty rank, as the ḥadīth itself states it to be a rank in Paradise. The exegetes (*mufasssīrūn*) of the Qur'ān have two opinions regarding the verse: *وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ* And seek approach to Him (Qur'ān 5:35). One opinion is that it is proximity as mentioned above. This has been narrated from Ibn 'Abbās ؓ, Mujāhid, 'Aṭā' and others. Qatāda says, 'Gain proximity with Allāh by that which pleases Him.' Wāḥidī, Baghawī and Zamakhsharī all say that *wasīla* is every such thing whereby one gains proximity, regardless of whether it is kinship or a righteous deed. To gain proximity through the intermediary of the Prophet ﷺ is also included in this."

'Allāma Jazrī ؓ writes in *Al-Ḥiṣn al-Ḥaṣīn* under the etiquettes of supplication:

وَأَنْ يَتَوَسَّلَ إِلَى اللَّهِ تَعَالَى بِأَنْبِيَاءِهِ (خ ر مس) وَالصَّالِحِينَ مِنْ عِبَادِهِ (خ)

To beseech Allāh through the intermediary of His prophets (Bukhārī, Musnad al-Bazzār, and Ḥākīm) and His pious servants (Bukhārī)

'Allāma Sakhāwī ؓ says that the other meaning of *wasīla* in this verse is love i.e. become beloved to Allāh, just as Māwardī ؓ and others have narrated on the authority of Abū Zayd ؓ. The meaning of *faḍīla* mentioned in the ḥadīth is the status higher than that of the whole creation. It may also

mean a different position or be a further explanation of the word *wasīla*. The Praised Station (*Al-Maqām al-Maḥmūd*) is what Allāh mentioned in Sura Banī Isrā'īl:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝

Perchance your Lord will raise you up in a station praised. (Qur'ān 17:79)

Scholars hold various opinions on the meaning of the Praised Station (*Al-Maqām al-Maḥmūd*): the Noble Prophet's ﷺ being a witness for his followers, the Banner of Praise (*liwā' al-ḥamd*) on the Day of Judgment, or the Noble Prophet's ﷺ being seated on the Throne ('*arsh*) or the Chair (*kursī*). Ibn al-Jawzī ؒ has quoted the latter two opinions from many scholars. Some say it is the Noble Prophet's ﷺ intercession, as the first and last will praise him due to this position.

Allāma Sakhāwī ؒ says in conformance with the opinion of his teacher Ḥāfiẓ Ibn Ḥajar ؒ, "There is no discrepancy between all these narrations. It is possible that the Noble Prophet's ﷺ being seated on the Throne ('*arsh*) or the Chair (*kursī*) is a sign of permission to intercede and then he will be granted the Banner of Praise (*liwā' al-ḥamd*), whereafter he will proceed to testify for his umma."

Ibn Ḥibbān ؒ narrates on the authority of Sayyidunā Ka'b ibn Mālik ؒ that the Noble Prophet ﷺ said, "Allāh will resurrect mankind on the Day of Judgment. He will then clothe me in a pair of green garments, and I will say what Allāh wants me to say. This is the Praised Station (*Al-Maqām al-Maḥmūd*)."

Ḥāfiẓ Ibn Ḥajar ؒ says that the meaning of "I shall say [what Allāh wants me to say]" is the praise and glorification of Allāh which the Noble Prophet ﷺ will say before interceding, and the Praised Station (*Al-Maqām al-Maḥmūd*) is a collective name for all the stages that will take place at the time.

The explanation of "I shall say what Allāh wants me to say" has been narrated by Bukhārī, Muslim and others in a lengthy narration regarding the Intercession. It is narrated on the authority of Sayyidunā Anas ؒ that the Noble Prophet ﷺ said, "When I meet Allāh, I shall fall into prostration. I will remain in prostration for as long as Allāh wishes. Thereafter, Allāh will say, 'O Muḥammad ﷺ, lift your head. Ask, for you shall be answered. Intercede, for your intercession shall be accepted. Supplicate, for your supplication shall be answered.' I will lift my head thereafter and

praise Allāh with words He will inspire me with. I shall then intercede for mankind." This lengthy narration on the Intercession is in *Mishkāt al-Maṣābiḥ*.

ہاں ہاں اجازت ہے تجھے آ آج عزت ہے تجھے
زیادہ شفاعت ہے تجھے ہے شک یہ ہے حصہ میرا

Yes, you have been granted permission. Come forward, as honour is for you today. It befits you to intercede. Verily, this is your due share.

It is worth noting that the words: *وَالدَّرَجَةَ الرَّبِيعَةَ* are commonly read after *وَالْفَضِيلَةَ*

The ḥadīth scholars (*muḥaddithūn*) say that this addition is unproven. However, the following addition has been recorded in *Al-Ḥiṣn al-Ḥaṣīn* [at the end of the supplication]:

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Verily, You do not defy Your promise.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

عَنْ أَبِي مُحَمَّدٍ أَوْ أَبِي أُسَيْدٍ بْنِ السَّاعِدِيِّ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا
 دَخَلَ أَحَدُكُمْ فِي الْمَسْجِدِ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ ثُمَّ لِيَقُلْ ﴿اللَّهُمَّ افْتَحْ لِي
 أَبْوَابَ رَحْمَتِكَ﴾ وَإِذَا خَرَجَ مِنَ الْمَسْجِدِ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ ثُمَّ لِيَقُلْ
 ﴿اللَّهُمَّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ﴾

أخرجه أبو عوانة في صحيحه وأبو داود والنسائي وابن خزيمة وابن حبان في صحيحهما
 كذا في البديع

Sayyidunā Abū Ḥumayd رضي الله عنه (or Abū Usayd رضي الله عنه) narrates that the Messenger of Allāh ﷺ said, "When one of you enters the masjid, he should invoke blessings upon the Prophet ﷺ and then say, 'O Allāh, open for me the doors of Your mercy.' When he leaves the masjid, he should invoke blessings upon the Prophet ﷺ and say, 'O Allāh, open for me the doors of Your grace.'"

The reason why the doors of mercy are opened on entering the masjid is because this person enters to engage in Allāh's worship. Hence, he is in greater need of Allāh's mercy, so that He first enables him to worship and then accepts it.

It is stated in *Mazāhir-i-Ḥaqq*: "[The meaning is] open the doors of mercy due to the blessing of this auspicious place, or by granting the ability to perform prayer therein, or by unveiling the reality of prayer. The meaning of grace (*faḍl*) is pure income, as this person will leave after prayers to earn his living."

This is an indication towards the Qur'ānic verse:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

Then when the prayer is ended, disperse on the land and seek of the grace of Allāh. (Qur'an 62:10)

'Allāma Sakhāwī رحمته الله narrates from the ḥadīth of Sayyidunā 'Alī رضي الله عنه that one should invoke blessings on the Noble Prophet ﷺ on entering the

masjid. Sayyida Fāṭima ﷺ narrates that the Noble Prophet ﷺ would invoke blessings upon Muḥammad ﷺ (i.e. upon himself) when entering the masjid and then say:

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَاَفْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

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

When leaving the masjid, he would invoke blessings upon himself once again and then say:

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَاَفْتَحْ لِيْ اَبْوَابَ فَضْلِكَ

O Allāh, forgive my sins and open for me the doors of Your grace.

Sayyidunā Anas ﷺ narrates that upon entering and leaving the masjid, the Noble Prophet ﷺ would say:

بِسْمِ اللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

In the name of Allāh. O Allāh, confer blessings upon Muḥammad.

Sayyidunā Ibn ‘Umar ﷺ narrates that the Noble Prophet ﷺ taught his grandson Sayyidunā Ḥasan ﷺ to invoke blessings upon him and to read the following supplication when entering the masjid:

اَللّٰهُمَّ اغْفِرْ لَنَا ذُنُوْبَنَا وَاَفْتَحْ لَنَا اَبْوَابَ رَحْمَتِكَ

O Allāh, forgive our sins and open the doors of Your mercy for us.

For leaving the masjid, he taught the following supplication:

اَللّٰهُمَّ اغْفِرْ لَنَا ذُنُوْبَنَا وَاَفْتَحْ لَنَا اَبْوَابَ فَضْلِكَ

O Allāh, forgive our sins and open the doors of Your grace for us.

Sayyidunā Abū Hurayra ﷺ narrates that the Noble Prophet ﷺ said, “Whenever one of you enters the masjid, he should invoke blessings upon the Prophet ﷺ and say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

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

When leaving the masjid, one should invoke blessings and then say:

اللَّهُمَّ اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

O Allāh, protect me from the accursed devil.”

Sayyidunā Ka'b رضي الله عنه narrates that Sayyidunā Abū Hurayra رضي الله عنه said to him, “I am going to teach you two things; do not forget them. When you enter the masjid, invoke blessings upon the Noble Prophet ﷺ and then say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

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

And when you leave the masjid say:

اللَّهُمَّ اغْفِرْ لِي وَاحْفَظْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

O Allāh, forgive me and protect me from the accursed devil.”

These supplications have been narrated on the authority of many Companions رضي الله عنهم and Followers (*Tābī'ūn*).

The author of *Al-Ḥiṣn al-Ḥaṣīn* has quoted many supplications for entering and leaving the masjid from different ḥadīths. He quotes the following supplication for entering the masjid from *Sunan Abī Dāwūd*:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allāh Most Great, and by His blessed countenance and His eternal kingdom from the accursed devil.

In *Al-Ḥiṣn al-Ḥaṣīn*, the author has only recorded the supplication. However, the narration of *Sunan Abī Dāwūd* mentions that the Noble Prophet ﷺ said, “When a person says this supplication, the devil says, ‘This person shall be protected from me till evening.’”

Thereafter, the author of *Al-Ḥiṣn al-Ḥaṣīn* continues by narrating from different ḥadīths that when one enters the masjid one should read:

بِسْمِ اللَّهِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ

In the name of Allāh. Peace be upon the Messenger of Allāh ﷺ.

In another ḥadīth:

وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

and (I enter) upon the sunna of the Messenger of Allāh ﷺ

In another ḥadīth, the following supplication is narrated:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

○ Allāh, confer blessings upon Muḥammad and the family of Muḥammad.

After entering the masjid read:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon us and the pious servants of Allāh.

When leaving the masjid, invoke blessings upon the Prophet ﷺ by saying:

بِسْمِ اللَّهِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ

In the name of Allāh. Peace be upon the Messenger of Allāh ﷺ.

In another ḥadīth, the following supplication [when leaving the masjid]:

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

○ Allāh, confer blessings upon Muḥammad and the family of Muḥammad. ○ Allāh, protect me from the accursed devil.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلَى خَيْرِ الْخَلْقِ كُلِّهِمْ

NINE

Which Muslim does not yearn to see the Noble Prophet ﷺ in his dream? However, this desire increases according to the intensity of love and devotion. The pious elders and saints have stated their own experiences regarding numerous practices and invocations of blessings, whereby they were blessed with seeing the Leader of Both Worlds ﷺ in their dreams.

‘Allāma Sakhāwī رحمه الله has narrated in *Al-Qawl al-Badī* that the Noble Prophet ﷺ said, “Whoever invokes blessings upon the soul of Muḥammad ﷺ amongst all souls, upon his body amongst all bodies and upon his blessed grave amongst all graves shall see me in his dream. Whoever sees me in his dream shall see me on the Day of Judgment, and I shall intercede on behalf of whoever sees me on the Day of Judgment. Whomever I intercede for will drink from my Watering Pool, and Allāh will make his body forbidden on Hellfire.” ‘Allāma Sakhāwī رحمه الله says that Abū Qāsim Sabtī رحمه الله has narrated this ḥadīth in his book, but that he [i.e. Sakhāwī] was unable to trace its source.

Elsewhere, he writes, “Whoever wishes to see the Noble Prophet ﷺ in his dream should invoke the following blessings:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نَصَلِّيَ عَلَيْهِ ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا
هُوَ أَهْلُهُ ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى

O Allāh, confer blessings upon Muḥammad just as You have commanded us to invoke blessings upon him. O Allāh, confer blessings upon Muḥammad as he deserves. O Allāh, confer blessings upon Muḥammad as You love and as pleases You.

Whoever reads this an odd number of times will see the Noble Prophet ﷺ in his dream.”

The following words should be added too:

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

O Allāh, confer blessings upon the soul of Muḥammad amongst all souls, O Allāh, confer blessings upon the body of Muḥammad amongst all bodies. O Allāh, confer blessings upon the grave of Muḥammad amongst all graves.

Ḥakīm al-Umma Mawlānā Thānawī ؒ writes in *Zād al-Sa'īd* that the greatest and most pleasing speciality of invoking blessings is that the lovers have been granted the vision of the Luminous Prophet ﷺ in their dreams thereby. The saints have proven some invocations of blessings to be very effective for this purpose.

Shaykh 'Abd al-Ḥaqq Muḥaddith Dihlawī ؒ writes in his book *Targhib Ahl al-Sa'āda* that whoever reads two rak'āts of optional (*nafl*) prayers on the night of Friday, reading Āyat al-Kursī (2:255) eleven times and Sura Iklāṣ eleven times in each rak'āt, and then invokes the following blessings one hundred times after completing the prayer, three Fridays will not pass except that he will have seen the Noble Prophet ﷺ in his dream, if Allāh wills:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ وَآلِهِ وَأَصْحَابِهِ وَسَلِّمْ

O Allāh, confer blessings and peace upon the Unlettered Prophet Muḥammad, his family and his Companions.

He also writes that whoever reads two rak'āts of prayer and reads Sura Iklāṣ twenty-five times after Sura Fātiḥa, and then invokes the following blessings one thousand times after the prayer will be honoured with seeing the Noble Prophet ﷺ in his dream:

صَلَّى اللهُ عَلَى النَّبِيِّ الْأُمِّيِّ

May Allāh confer blessings upon the Unlettered Prophet.

He says that invoking the following blessings seventy times before retiring to bed is also very effective:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بِخَيْرِ أَنْوَارِكَ وَمَعْدِنِ أَسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَعَرُوسِ مَمْلَكَتِكَ وَإِمَامِ خَضْرَتِكَ وَطِرَازِ مُلْكِكَ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيقِ شَرِيعَتِكَ، الْمُتَلَدِّذِ بِنَوْحِيْدِكَ، إِنْسَانِ عَيْنِ الْوُجُودِ وَالسَّبَبِ فِي كُلِّ مَوْجُودٍ،

عَيْنُ أَعْيَانِ خَلْقِكَ ، الْمُتَقَدِّمُ مِنْ نُورِ ضِيَاءِكَ ، صَلَوةٌ تَدْوُمُ بِدَوَامِكَ
 وَتَبْقَى بِبَقَائِكَ لَا مُنْتَهَى لَهَا دُونَ عِلْمِكَ ، صَلَوةٌ تُرَضِيكَ وَتُرَضِيهِ وَتَرْضَى
 بِهَا عَنَّا يَا رَبَّ الْعَالَمِينَ

O Allāh, confer blessings upon our leader Muḥammad, the ocean of Your lights, the mine of Your secrets, the spokesman of Your proof, the beauty of Your kingdom, the leader of Your assembly, the adornment of Your dominion, the treasure of Your mercy, the path of Your religion, he who derives pleasure in Your divine oneness, the epicentre of all life and the cause of the entire creation, the greatest of all leaders in your creation, the foremost to proceed with Your light, blessings which remain as long as You remain and exist for as long as You exist, blessings with no bounds except in Your knowledge, blessings which please You and please him, and which cause You to become pleased with us, O Lord of the worlds.

Shaykh ‘Abd al-Ḥaqq ؒ has written that one should also invoke the following blessings a number of times before sleeping, to see the Noble Prophet ﷺ in one’s dream:

اللَّهُمَّ رَبَّ الْحِلِّ وَالْحَرَامِ وَرَبَّ الْبَيْتِ الْحَرَامِ وَرَبَّ الرُّكْنِ وَالْمَقَامِ ، أْبْلُغْ
 لِرُوحِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مِنَّا السَّلَامَ

O Allāh, Lord of the Sacred Ḥaram and the land beyond the Ḥaram, Lord of the Sacred House, Lord of the Rukn and the Station [of Ibrāhīm ؑ], convey our peace upon the soul of our leader and master Muḥammad.

However, the greatest requirement to attain this immense fortune is for the heart to be filled with yearning, and to refrain from all esoteric and exoteric sins.

In *Al-Nawādir*, the shaykh of all shaykhs Quṭb al-‘Irshād Shāh Waliyullāh Dihlawī ؒ has noted numerous practices of Sayyidunā Khidr ؑ from numerous shaykhs of taṣawwuf and the Abdāl. Although these practices are debatable from the perspective of ḥadīth, they are not a matter of jurisprudence wherein proof or evidence is needed. On the contrary, they are merely glad tidings and dreams.

From amongst these, he writes that one of the Abdāl requested Sayyidunā Khidr ؑ to inform him of a deed he can perform at night. Sayyidunā Khidr ؑ told this saint, “Remain engaged in optional prayers between maghrib and ‘ishā prayers, and do not talk to anyone during this time. Perform these prayers in sets of two rak’āts, reciting Sura Fātiḥa once and Sura Ikhḷāṣ three times in each rak’āt. Return home after ‘ishā prayers without talking to anyone and perform two rak’āts at home. In each rak’āt, read Sura Fātiḥa once and Sura Ikhḷāṣ seven times. After completing the prayer, go into prostration, read *istighfār* seven times, invoke blessings seven times and read the following seven times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Glory be to Allāh. All praise is for to Allāh. There is no deity besides Allāh. Allāh is the greatest, and there is neither power nor strength except through Allāh Most High, Most Great.

Lift your head from prostration, raise your hands in supplication and say:

يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا إِلَهَ الْأَوَّلِينَ وَالْآخِرِينَ يَا رَحْمَنَ الدُّنْيَا
وَالْآخِرَةِ وَرَحِيمَهُمَا يَا رَبَّ يَا رَبَّ يَا رَبَّ يَا رَبَّ يَا رَبَّ يَا رَبَّ يَا رَبَّ

O Ever-Living, Self-Subsistent, O Lord of Majesty and Honour! O Deity of the first and last! O Most Beneficent and Most Merciful in this life and the Hereafter! O my Lord, O my Lord, O my Lord! O Allāh, O Allāh, O Allāh!

Thereafter, stand up whilst having your hands still raised and repeat this supplication. Return to prostration and say this supplication once more. Then, lie on your right side, facing the *qibla*, and continue invoking blessings until you fall asleep. Whoever is steadfast on this practice with conviction and sincerity will surely see the Noble Prophet ﷺ in his dream before death.”

Some people have found this to be very effective. They have seen themselves entering Paradise and seeing the noble prophets ﷺ and the Leader of Both Worlds ﷺ, being fortunate enough to converse with them too.

This practice has many other virtues, which we will not mention for the sake of brevity. Various other practices have been narrated from Pīrane Pīr [shaykh of all shaykhs ‘Abd al-Qādir Jīlānī] ؒ.

‘Allāma Damīrī ؒ writes in *Ḥayāt al-Ḥaywān* that whoever writes the following on a piece of paper thirty-five times after Friday prayers in the state of ablution and keeps this paper with him, Allāh will grant him the ability to do good, aid him with blessings and save him from the whisperings of the devil. If he looks carefully at this piece of paper daily at the time of sunrise whilst invoking blessings at the same time, he will see the Noble Prophet ؐ in his dream frequently:

مُحَمَّدٌ رَسُوْلُ اللهِ أَحْمَدُ رَسُوْلُ اللهِ

Muḥammad ؐ is the Messenger of Allāh. Aḥmad ؐ is the Messenger of Allāh.

IMPORTANT NOTE

Seeing the Noble Prophet ؐ in one’s dream is undeniably an immense blessing. However, two important points must be borne in mind. The first is that which Mawlānā Thānawī ؒ has written in *Nashr al-Ṭīb*:

Know that for the person not privileged to have seen the Prophet ؐ in the state of being awake, seeing him in a dream instead is a source of solace from Allāh, and this in itself is a great favour and immense treasure. One’s own effort has no part to play in attaining this fortune; it is purely a gift. How beautifully it has been said:

اِيْنَ سَعَادَتِ بَزُوْرٍ بَارُوْ نِيْسْتِ تَانِهٖ نَشْخَدُ خَدَائِے بَنْشَدِهٖ

This fortune cannot be achieved through one’s own strength, as long as Allāh does not bestow this favour.

Thousands of lives ended with this aspiration. However, in most cases it does usually transpire through invoking blessings abundantly, complete emulation of the Sunna and overwhelming love. On the other hand, as it is not guaranteed or definite, one should not become upset or grief-stricken if one does not see him. Wisdom for some lies in not seeing him. The lover is only concerned with the beloved’s pleasure, irrespective of communion [with the beloved] or separation.

The poet says:

أُرِيدُ وَصَالَهٖ وَيُرِيدُ هَجْرِي فَأَنْتَرُكَ مَا أُرِيدُ لِمَا يُرِيدُ

I seek communion with the beloved whilst he wants to remain distant from me. Thus, I leave my desire for what my beloved desires.

The knower of Allāh (*ʿarif billāh*) Sheyrāzi ؒ says:

فراق دوصل چه باشد رضا، دوست طلب
که حیف باشد ازوغیر او تمنائے

Of what importance are communion and separation when it is the pleasure of the beloved you seek? It is unjust to seek anything besides the beloved's pleasure.

It should also be understood from this that it is insufficient to see the Noble Prophet ﷺ in one's dream if one is not pleasing him through obedience. Were there not countless people who physically saw the Noble Prophet ﷺ, but who were in reality far removed from him, whereas others like Uways Qarnī ؒ were physically distant but spiritually close? How many people used to see the Noble Prophet ﷺ all the time, but were still destined to Hellfire due to their disbelief and hypocrisy?

Uways Qarnī ؒ was a famous Follower (*tābīʿī*) and from the prominent *sūfis*. He accepted Islam during the lifetime of the Noble Prophet ﷺ, but was unable to meet him since he was preoccupied in serving his mother. Despite this, the Noble Prophet ﷺ made mention of him to his Companions ؓ and instructed that whoever meets him should request him to seek forgiveness on his behalf.

In one narration, Sayyidunā 'Umar ؓ narrates that the Noble Prophet ﷺ said about Uways ؒ, "If he takes an oath upon something, Allāh will definitely fulfil it. Ask him to seek forgiveness on your behalf." (*Al-iṣāba*)

گو تھے اولیس دور مگر ہو گئے قریب
بو جہل تھا قریب مگر دور ہو گیا

Although Uways was distant, he became close to the Prophet ﷺ.
Abu Jahl was physically close but became distant.

The second point to be noted is that whoever sees the Noble Prophet ﷺ in his dream has most certainly and definitely seen him. It is established through authentic narrations that Allāh has not given Satan the ability to make himself appear in a dream as the Noble Prophet ﷺ in any way, eg. by saying that he is the Noble Prophet ﷺ, or the person seeing the dream being led to believe that Satan is (may Allāh forbid) the Messenger of Allāh ﷺ. This is out of the question.

However, if despite this point the person seeing the Noble Prophet ﷺ does not see him in his original appearance but in a state unbefitting his auspicious status, this is a defect of the person seeing the dream.

If a person wears glasses of red, green or black-coloured lenses, everything seen through the glasses will appear in the respective colour. Likewise, a person who is cross-eyed will see everything as double. If a person looks at his reflection in something distorted, his face will seem extremely long or extremely wide, to the extent that he will laugh at his own reflection.

Similarly, if one hears the Noble Prophet ﷺ saying something contrary to the sacred law (*sharī'a*) in a dream, it will require correct interpretation. It will not be permissible to act accordingly in defiance of the sacred law (*sharī'a*), irrespective of the fact that an eminent shaykh or leader has seen the dream.

For example, if a person sees the Noble Prophet ﷺ instructing or consenting to an impermissible action, it is in reality a reprimand and not an order, just as a father prevents his child from a wrong action when the child does not take heed by saying: "Carry on doing it." In other words, the child shall be punished [if he persists]. Moreover, understanding the meaning of dreams - known as *ta'bīr* - is an intricate skill.

It is stated in *Ta'ṭīr al-Anām fī Ta'bīr 'l-Manām*, "A person saw in his dream that an angel was telling him, 'Your wife is attempting to poison you with the help of such and such friend of yours.' Someone interpreted the dream to mean his wife was committing adultery with his friend, and this turned out to be true." Many similar incidents are mentioned in the books of the science of dream interpretation (*ta'bīr*).

It is stated in *Mazāhir-i-Ḥaqq* that Imām Nawawī رحمه الله says that the truth of the matter is that whoever sees the Noble Prophet ﷺ in his dream has undoubtedly seen him, regardless of whether the Noble Prophet ﷺ is seen in his original appearance or otherwise. The difference in his appearance will be according to the perfection or deficiency of the person seeing the dream. Whoever sees the Noble Prophet ﷺ in a pleasant form

has seen so due to the perfection of his faith. Whoever sees the opposite has seen so due to the deficiency in his faith. Likewise, seeing him as old, young, pleased or unhappy all depend on the condition of the person seeing the dream. Thus, seeing the Noble Prophet ﷺ is a gauge to determine the condition of the observer.

This contains an invaluable principle for the seekers (*sāliks*) whereby they can discern their inner condition and seek treatment thereafter. On this basis, some scholars say that whatever one hears the Noble Prophet ﷺ saying in one's dream should be weighed against the established Sunna. If it complies with the Sunna, it is correct. If it contradicts the Sunna, it is due to a deficiency in this person's hearing. Thus, seeing the Noble Prophet ﷺ in one's dream and all that one hears or sees is true. Any inconsistency therein is from you.

Shaykh 'Alī Muttaqī ؒ narrates that a ṣūfī from Morocco saw in his dream that the Noble Prophet ﷺ is ordering him to consume alcohol. In order to clarify this, he consulted many scholars to ascertain the reality of the matter. Every scholar explained a possible meaning to the dream. There was a scholar in Madina Munawwara, Shaykh Muḥammad 'Arāt ؒ, who was very observant of the Sunna. When this question was posed to him, he said, "It is not as he has heard. The Noble Prophet ﷺ said to him, 'Do not drink alcohol.' He misheard this as: 'Drink.'" Shaykh 'Abd al-Ḥaqq has written this in detail whereas I have mentioned it briefly. (Abridged with some changes)

Just as it is possible that the person seeing the dream misheard "do not drink" as "drink" as suggested by Shaykh 'Abd al-Ḥaqq, it is also quite possible if the Noble Prophet ﷺ did actually say "drink alcohol" that this was a reprimand (as I previously mentioned), and such a difference can occur due to a change in tone of speech. On the railway line between Saharanpur and Delhi, the eighth station is Khatawli. I clearly recall that when I used to pass this station as a child when I was studying etymology (*ṣarf*) and syntax (*naḥw*), the many possible meanings to this name would occupy my thoughts for a long time.

(This has previously been mentioned briefly in *Faḍā'il-i-Ḥajj* and *Khaṣā'il-i-Nabawī*, the Urdu commentary of *Shamā'il al-Tirmidhī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Ḥakīm al-Umma Mawlānā Thānawī ﷺ has written forty ḥadīths of blessings and peace in *Zād al-Sa'īd*, and he has copied them into *Nashr al-Ṭīb* but without references. These ḥadīths are being related in this book with their translation, in order to attain the virtues which Ḥakīm al-Umma ﷺ has mentioned.

He writes in *Zād al-Sa'īd*, "There are hundreds of different invocations narrated from the scholars. *Dalā'il al-Khayrāt* is an example of this. However, I am only writing forty invocations of blessings and peace that are narrated in ḥadīths that are *marfū' ḥaqīqī* [directly ascribed to the Prophet ﷺ] or *marfū' ḥukmī* [where a Companion ﷺ narrates something which he can only have heard from the Prophet ﷺ]. Twenty-five of them are of blessings and fifteen of peace.

This collection of blessings and peace is also a compilation of forty ḥadīths, regarding which there are glad tidings that whoever conveys forty ḥadīths on matters of Dīn to the umma of the Noble Prophet ﷺ, Allāh will resurrect him with the scholars on the Day of Judgment and the Noble Prophet ﷺ will intercede on his behalf. It is evident that invoking blessings and peace is a matter of Dīn, due to it being ordained by Allāh. Thus, twofold reward (reward for invoking blessings and peace, and reward for propagating forty ḥadīths) is hoped for in this collection. Two verses of the Qur'ān, the general wording of which includes blessings upon the Prophet ﷺ, will be written before the ḥadīths in order to attain the blessings of the Qur'ān too. If one reads these daily, one shall receive all the virtues and blessings narrated regarding each individual invocation of blessings and peace."

40 Invocations of
BLESSINGS
& PEACE



In the name of Allāh, the Most Beneficent, the Most Merciful

(1) Peace be upon His chosen servants.

(2) Peace be upon the messengers.

INVOCATIONS OF ṢALĀT

(1) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad and grant him the seat of proximity with You.

(2) O Allāh, Lord of this lasting call and beneficial prayer, confer blessings upon Muḥammad and become pleased with me, such that You are never displeased with me thereafter.

(3) O Allāh, confer blessings upon Muḥammad, Your servant and Your Messenger, and confer blessings upon believing men and women, and Muslim men and women.

(4) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, and bless Muḥammad and the family of Muḥammad, and have mercy upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings, blessed, and had mercy upon Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(5) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings upon the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble. O Allāh, bless Muḥammad and the family of Muḥammad, in the manner You blessed the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) سَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ

(٢) سَلَامٌ عَلَىٰ الْمُرْسَلِينَ

صبيغ الصلوة

(١) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ

(٢) اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلَاةِ النَّافِعَةِ صَلِّ عَلَى مُحَمَّدٍ
وَأَرْضْ عَنِّي رِضًا لَا تَسْخَطُ بَعْدَهُ أَبَدًا

(٣) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

(٤) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ وَأَرْحَمْ
مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحَّمْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

(٥) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

(6) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings upon the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble. And bless Muḥammad and the family of Muḥammad, in the manner You blessed the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(7) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings upon Ibrāhīm. Verily, You are Most Praiseworthy and Noble. O Allāh, bless Muḥammad and the family of Muḥammad, in the manner You blessed Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(8) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings upon Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble. And bless Muḥammad and the family of Muḥammad, in the manner You blessed Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(9) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings upon Ibrāhīm. And bless Muḥammad and the family of Muḥammad, in the manner You blessed Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(10) O Allāh, confer blessings on Muḥammad and the family of Muḥammad, in the manner You conferred blessings upon Ibrāhīm. Verily, You are Most Praiseworthy and Noble. O Allāh, bless Muḥammad and the family of Muḥammad in the manner You blessed the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(11) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings upon the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad, in the manner You blessed the family of Ibrāhīm in all the worlds. Verily, You are Most Praiseworthy and Noble.

(٦) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ ، وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ

(٧) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ ، اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ

(٨) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ ، وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ

(٩) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ

(١٠) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ ، اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ

(١١) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اٰلِ اِبْرٰهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اٰلِ اِبْرٰهِيْمَ فِي السَّعٰلِيْنِ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ

1 والفرق بين الخامس والسادس بلفظ اللهم قبل بارك كما يظهر من السعابة ومنها اخذهما في زاد السعيد

(12) O Allāh, confer blessings upon Muḥammad, his wives and his children, in the manner You conferred blessings upon the family of Ibrāhīm. And bless Muḥammad, his wives and his children, in the manner You blessed the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(13) O Allāh, confer blessings upon Muḥammad and upon his wives and his children, in the manner You conferred blessings upon the family of Ibrāhīm. And bless Muḥammad, his wives and his children, in the manner You blessed the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(14) O Allāh, confer blessings upon the Prophet Muḥammad, his wives, the mothers of the believers, his children and his household, in the manner You conferred blessings on Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(15) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings upon Ibrāhīm and the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad, in the manner You blessed Ibrāhīm. And have mercy upon Muḥammad and the family of Muḥammad, in the manner you had mercy on Ibrāhīm and the family of Ibrāhīm.

(16) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad in the manner You conferred blessings on Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble. O Allāh, bless Muḥammad and the family of Muḥammad, in the manner You blessed Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble. O Allāh, have mercy on Muḥammad and the family of Muḥammad, in the manner You had mercy on Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble. O Allāh, shower Your compassion on Muḥammad and the family of Muḥammad, in the manner You showered Your compassion on Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(١٢٢) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَوَدَّعِيهِمْ كَمَا صَلَّيْتَ عَلَى آلِ إِسْرَائِيلَ
وَبَارَكْتَ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَوَدَّعِيهِمْ كَمَا بَارَكْتَ عَلَى آلِ إِسْرَائِيلَ إِنَّكَ عَجِيزٌ عَجِيزٌ

(١٢٣) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَوَدَّعِيهِمْ كَمَا صَلَّيْتَ عَلَى آلِ إِسْرَائِيلَ
وَبَارَكْتَ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَوَدَّعِيهِمْ كَمَا بَارَكْتَ عَلَى آلِ إِسْرَائِيلَ إِنَّكَ عَجِيزٌ
عَجِيزٌ

(١٢٤) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ - وَوَدَّعِيهِمْ وَأَزْوَاجِهِمْ أَهْلَهُمْ الْمُتَمَوِّمِينَ وَوَدَّعِيهِمْ
وَأَهْلِي بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِسْرَائِيلَ إِنَّكَ عَجِيزٌ عَجِيزٌ

(١٢٥) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِسْرَائِيلَ وَعَلَى آلِ
إِسْرَائِيلَ - وَبَارَكْتَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِسْرَائِيلَ - وَتَرَحَّمْتَ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِسْرَائِيلَ وَعَلَى آلِ إِسْرَائِيلَ

(١٢٦) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِسْرَائِيلَ وَعَلَى آلِ
إِسْرَائِيلَ إِنَّكَ عَجِيزٌ عَجِيزٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِسْرَائِيلَ وَعَلَى آلِ إِسْرَائِيلَ إِنَّكَ عَجِيزٌ عَجِيزٌ ، اللَّهُمَّ تَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِسْرَائِيلَ وَعَلَى آلِ إِسْرَائِيلَ إِنَّكَ عَجِيزٌ عَجِيزٌ ، اللَّهُمَّ تَحَنَّنْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلَى إِسْرَائِيلَ وَعَلَى آلِ إِسْرَائِيلَ إِنَّكَ عَجِيزٌ عَجِيزٌ ،

O Allāh, bestow peace upon Muḥammad and the family of Muḥammad, in the manner You bestowed peace upon Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(17) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, and bless and bestow peace upon Muḥammad and the family of Muḥammad. And have mercy upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings, blessed and had mercy upon Ibrāhīm and the family of Ibrāhīm in all the worlds. Verily, You are Most Praiseworthy and Noble.

(18) O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings on Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble. O Allāh, bless Muḥammad and the family of Muḥammad, in the manner You blessed the family of Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(19) O Allāh, confer blessings upon Muḥammad Your servant and Your Messenger, in the manner You conferred blessings upon the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad, in the manner You blessed the family of Ibrāhīm.

(20) O Allāh, confer blessings upon the Unlettered Prophet Muḥammad and the family of Muḥammad, in the manner You conferred blessings upon Ibrāhīm. And bless the Unlettered Prophet Muḥammad, in the manner You blessed Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(21) O Allāh, confer blessings upon Muḥammad, Your servant and Your Messenger, the Unlettered Prophet, and the family of Muḥammad. O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, blessings which please You and are a reward for him, and which truly fulfil his rights. And grant him the *wasīla* and virtue, and the Praised Station You have promised him.

Note: Ḥadīth Eighteen is the well-known invocation of blessings read in prayer, which was discussed in Chapter Two under the first ḥadīth. It is stated in *Zād al-Sa'īd* that this is the most authentic version. It is also important to note that the scribe has erred in *Zād al-Sa'īd* by misplacing the references. Please bear this in mind.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَيِّدٌ مُجِيدٌ

(١٧) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ، وَبَارِكْ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ وَأَزْوَاجِهِمْ تُحَمِّدًا وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَيِّدٌ مُجِيدٌ

(١٨) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَيِّدٌ مُجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيِّدٌ مُجِيدٌ

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

(٢٠) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
، وَبَارِكْ عَلَى مُحَمَّدٍ نَبِيِّ الْأُمِّيِّ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَيِّدٌ مُجِيدٌ

(٢١) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ ،
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَوةً تَكُونُ لَكَ رِضَى وَلَهُ جَزَاءٌ وَلِحَقُّهُ أَذَاءٌ
وَأَعْطِهِ التَّوَسُّلَةَ وَالْفَضِيلَةَ وَالْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ

١- في نسخة أخرى: صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

Reward him on our behalf as he deserves, and reward him with the best You have ever rewarded a prophet on behalf of his people or a messenger on behalf of his followers. And confer blessings upon all his brethren amongst the prophets and righteous, O Most Merciful of the merciful.

(22) O Allāh, confer blessings upon the Unlettered Prophet Muḥammad and the family of Muḥammad, in the manner You conferred blessings upon Ibrāhīm and upon the family of Ibrāhīm. And bless the Unlettered Prophet Muḥammad and the family of Muḥammad, in the manner You blessed Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(23) O Allāh, confer blessings upon Muḥammad and upon the people of his house, in the manner You conferred blessings upon Ibrāhīm. Verily, You are Most Praiseworthy and Noble. O Allāh, confer blessings upon us with them. O Allāh, bless Muḥammad and the people of his house, in the manner You blessed Ibrāhīm. Verily, You are Most Praiseworthy and Noble. O Allāh, bless us with them. May the blessings of Allāh and the blessings of the believers be upon the Unlettered Prophet Muḥammad.

(24) O Allāh, bestow your blessings, mercy and favours upon Muḥammad and the family of Muḥammad, in the manner you bestowed upon the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble. And bless Muḥammad and the family of Muḥammad, in the manner You blessed Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble.

(25) May Allāh confer blessings upon the Unlettered Prophet.

وَاجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِهِ أَفْضَلَ مَا جَارَيْتَ نَبِيًّا عَنْ قَوْمِهِ وَرَسُولًا عَنْ أُمَّتِهِ
وَصَلِّ عَلَى جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ

(٢٢) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

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

(٢٤) اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
جَعَلْتَهَا عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

(٢٥) وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ

INVOCATIONS OF SALĀM

(26) All salutations are for Allāh, and all blessings and pure worship. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. I testify that there is no deity besides Allāh and I testify that Muḥammad is His servant and His Messenger.

(27) All salutations, pure worship and all blessings are for Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. I testify that there is no deity besides Allāh and I testify that Muḥammad is His servant and His Messenger.

(28) All salutations are for Allāh, and pure worship and all blessings are for Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. I testify that there is no deity besides Allāh, alone without any partner, and I testify that Muḥammad is His servant and His Messenger.

(29) All salutations, most blessed, and all blessings and pure worship are for Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. I testify that there is no deity besides Allāh and I testify that Muḥammad is His servant and His Messenger.

(30) In the name of Allāh and with Allāh's assistance. All salutations, all blessings and pure worship are for Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. I testify that there is no deity besides Allāh and I testify that Muḥammad is His servant and His Messenger. I ask Allāh for Paradise and I seek Allāh's refuge from Hellfire.

صيغ السلام

(٢٦) التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(٢٧) التَّحِيَّاتُ 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

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

(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

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

(31) All salutations and righteous actions are for Allāh. All blessings and pure worship are for Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. I testify that there is no deity besides Allāh and I testify that Muḥammad is His servant and His Messenger.

(32) In the name of Allāh and with the assistance of Allāh, the best of names. All salutations, pure worship and all blessings are for Allāh. I testify that there is no deity besides Allāh, alone without any partner, and I testify that Muḥammad is His servant and His Messenger. He has sent him with the truth as a bearer of glad tidings and as a warner, and that the Final Hour is coming without a doubt. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. O Allāh, forgive me and guide me.

(33) All salutations, pure worship, all blessings and total dominion belong to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings.

(34) In the name of Allāh. All salutations are for Allāh, all blessings are for Allāh, and all righteous actions are for Allāh. Peace be upon the Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. I have testified that there is no deity besides Allāh and I have testified that Muḥammad is the Messenger of Allāh.

(35) All salutations, pure worship, all blessings and all righteous actions are for Allāh. I testify that there is no deity besides Allāh, alone without any partner, and that Muḥammad is His servant and His Messenger. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh.

(٣١٧) آلَ الْجِنِّينَ الرَّاجِيَاتِ فِيهِ الطَّوْبَاتِ الْمَعْلُومَاتِ النَّجْوَاتِ عَيْنِكَ أَيْعُهَا النَّجِيَّةُ وَرَحْمَةُ اللَّهِ وَبِرَّكَاتِهِ ، أَسْلَمْتُمْ عَلَيْنَا وَعَمِلَ جِهَادَ اللَّهِ الْمَصَالِحِينَ ، أَسْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(٣١٨) بِسْمِ اللَّهِ وَبِهِ هُوَ خَيْرُ الْأَسْمَاءِ ، الْمَشْرُوحَاتِ الْعَلِيَّاتِ الْعَمُورَاتِ هُوَ ، أَسْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَسْلَمْتُمْ بِمَاتَلَقَ بِبَيْتِيهَا فِي قَدِيمِهَا ، وَأَنَّ الْمَسْجِدَ آيَةُ آيَةٍ لَا رَيْبَ فِيهَا ، أَسْلَمْتُمْ عَلَيْنِكَ أَيْعُهَا النَّجِيَّةُ وَرَحْمَةُ اللَّهِ وَبِرَّكَاتِهِ ، أَسْلَمْتُمْ عَلَيْنَا وَعَمِلَ جِهَادَ اللَّهِ الْمَصَالِحِينَ ، أَللَّهُمَّ اضْمُرْنِي وَالْمُهَيَّبِي

(٣١٩) النَّجِيَّاتِ الْمَطْلُوبَاتِ وَالْمَعْلُومَاتِ وَالْمَعْلُوكَاتِ فِيهِ ، أَسْلَمْتُمْ عَلَيْنِكَ أَيْعُهَا النَّجِيَّةُ وَرَحْمَةُ اللَّهِ وَبِرَّكَاتِهِ

(٣٢٠) بِسْمِ اللَّهِ ، النَّجِيَّةُ هِيَ الْمَضْمُونَاتِ فِيهِ الرَّاجِيَاتِ فِيهِ ، أَسْلَمْتُمْ عَلَيَّ النَّجِيَّةُ وَرَحْمَةُ اللَّهِ وَبِرَّكَاتِهِ ، أَسْلَمْتُمْ عَلَيْنَا وَعَمِلَ جِهَادَ اللَّهِ الْمَصَالِحِينَ ، شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(٣٢١) النَّجِيَّاتِ الْمَطْلُوبَاتِ الْعَمُورَاتِ الرَّاجِيَاتِ هُوَ ، أَسْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَسْلَمْتُمْ عَلَيْنِكَ أَيْعُهَا النَّجِيَّةُ وَرَحْمَةُ اللَّهِ وَبِرَّكَاتِهِ ، أَسْلَمْتُمْ عَلَيْنَا وَعَمِلَ جِهَادَ اللَّهِ الْمَصَالِحِينَ

(36) All salutations, pure worship, all blessings and righteous actions are for Allāh. I testify that there is no deity besides Allāh and I testify that Muḥammad is the servant of Allāh and His Messenger. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh.

(37) All salutations and all blessings are for Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh.

(38) All salutations are for Allāh, and all blessings and righteous actions. Peace be upon you, O Prophet, and the mercy of Allāh. Peace be upon us and the righteous servants of Allāh. I testify that there is no deity besides Allāh and I testify that Muḥammad is His servant and His Messenger.

(39) All salutations, most blessed, and all blessings and pure worship are for Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. I testify that there is no deity besides Allāh and I testify that Muḥammad is the Messenger of Allāh.

(40) In the name of Allāh, and peace be upon the Messenger of Allāh.

(٣٦) اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكِيَّاتُ اللهُ ، اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ وَ اَشْهَدُ
اَنْ مُحَمَّدًا عَبْدُ اللهِ وَرَسُوْلُهُ ، اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ اَلسَّلَامُ
عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ

(٣٧) اَلتَّحِيَّاتُ الصَّلَوَاتُ لِلَّهِ ، اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ
اَلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ

(٣٨) اَلتَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ ، اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ ،
اَلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ وَ اَشْهَدُ اَنْ مُحَمَّدًا
عَبْدُهُ وَرَسُوْلُهُ

(٣٩) اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ ، اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ
وَ رَحْمَةُ اللهِ وَبَرَكَاتُهُ ، اَلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا
اللهُ وَ اَشْهَدُ اَنْ مُحَمَّدًا رَسُوْلُ اللهِ

(٤٠) بِسْمِ اللهِ وَالسَّلَامُ عَلَى رَسُوْلِ اللهِ

APPENDIX

In *Al-Qawl al-Badī*, 'Allāma Sakhāwī ﷺ has written a chapter specifically on the invocations of blessings to be invoked on certain occasions. He has enumerated the following occasions:

- After completing ablution, tayammum, and the obligatory bath,
- in prayer, after prayer, when the prayer is about to begin, and it is more emphasised after fajr and maghrib prayers, in the final sitting (*qa'da akhīra*), in *qunūt*, and before and after the voluntary night prayers (*tahajjud*),
- when passing by, seeing, entering and leaving the masjid, and after responding to the *adhān*,
- on the day and night of Friday, on Saturday, Sunday, Monday, Tuesday, in the sermons (*khuṭbas*) of Friday, *Īd*, *istisqā* [seeking rain] and eclipse (*kusūf* or *khusūf*) prayers, between the *takbīrs* of the *Īd* and funeral prayers, when lowering the deceased into the grave, and in the month of Sha'bān,
- upon seeing the Ka'ba, when ascending the mountains of Ṣafā and Marwā during the pilgrimage, after saying the *talbiya*, when kissing the Black Stone (*al-ḥajar al-aswad*), when clinging to the *Multazam* [area between the door of the Ka'ba and the Black Stone], on the eve of 'Arafa (the 9th of Dhū 'l-Ḥijja), and in the masjid of Minā,
- when seeing Madīna Munawwara, when visiting the Noble Prophet's ﷺ blessed grave, when leaving therefrom, when seeing the Noble Prophet's ﷺ relics, the places he passed by or resided in, such as Badr etc.
- when slaughtering an animal,
- when trading,
- when writing a will,
- in the marriage sermon,
- at the beginning and end of the day, and when retiring to sleep,
- whilst on a journey, and when mounting one's transport,
- for one suffering from insomnia,
- when going to the market, and when accepting an invitation,
- when entering the house,
- before writing a book,
- after *tasmiya* (*bismillāh*),
- at times of distress, when feeling anxious, in hardship, in impoverish-

- ment, if one is about to drown, and at the time of plague,
- in the beginning, middle and end of supplications,
- when one's ear rings (tinnitus), when one's foot goes numb, and when sneezing,
- when misplacing something,
- when one is pleased with something,
- when eating radish,
- when hearing a donkey bray,
- when repenting from sins, when in need, and in every state,
- for a person who has been wrongly accused of something,
- when meeting friends, and when a congregation assembles and disperses,
- on the completion of the Qur'ān, in the supplication for the memorisation of the Qur'ān, when getting up from a gathering, in every place where people gather for the remembrance of Allāh, when disseminating knowledge, when the Prophet ﷺ is mentioned, when ḥadīths are read, when issuing a religious ruling (*fatwā*), when lecturing, and when writing the Prophet's ﷺ name.

'Allāma Sakhāwī رحمه الله has listed these occasions in the chapter mentioning specific times [for invoking blessings], and then brought narrations to substantiate them. Only the occasions are mentioned here for sake of brevity. Some of these narrations have already been mentioned in this chapter. However, it is important to note that 'Allāma Sakhāwī رحمه الله is of the Shāfi'i school, and all these occasions are laudable (*mustaḥab*) according to Shāfi'īs. On the other hand, some of these occasions are reprehensible (*makrūh*) according to Ḥanafīs.

'Allāma Shāmī رحمه الله writes that invoking blessings is a sunna in the final sitting (*qa'da akhīra*) in all prayers, in the first sitting (*qa'da ulā*) of all voluntary prayers besides the sunan, and in the funeral prayers.

It is laudable (*mustaḥab*) to invoke blessings whenever possible, provided there is no preventative factor. Scholars have clearly stated it to be laudable (*mustaḥab*):

- on the day and night of Friday, on Saturday, Sunday and Thursday, and every morning and evening,
- when entering and leaving the masjid,
- when visiting the grave of the Noble Prophet ﷺ, and on Ṣafā and Marwa,
- in the sermon of the Friday prayers and other prayers,

- when responding to the adhān,
- when prayer is about to begin, in the beginning, middle and end of supplications, in the *qunūt* supplication, on completing the *talbiya*,
- when assembling and dispersing,
- at the time of ablution,
- when one's ear rings (tinnitus), and when one forgets something,
- when delivering a lecture, when disseminating Islamic knowledge, at the beginning and end of the recitation of ḥadīths, when issuing or seeking a religious ruling (*fatwā*), for every author, student and teacher, and for the orator (*khaṭīb*),
- for a person making a marriage proposal, the person getting married and one who conducts the marriage,
- in books [i.e. when writing],
- before beginning an important task,
- and when mentioning, hearing or writing the Prophet's ﷺ name.

There are seven occasions when it is reprehensible (*makrūh*) to invoke blessings: during sexual intercourse, when relieving oneself, when advertising one's merchandise, when stumbling, at the time of amazement, when slaughtering an animal, and when sneezing. Similarly, one should not invoke blessings if the Noble Prophet's ﷺ name appears during the recitation of the Qur'ān.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

CHAPTER THREE:
Warnings narrated
for not Invoking Blessings

عَنْ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَحْضَرُوا الْمُنْبَرَ فَحَضَرْنَا فَلَمَّا ارْتَفَى دَرَجَةً قَالَ آمِينَ ثُمَّ ارْتَفَى الثَّانِيَةَ فَقَالَ آمِينَ ثُمَّ ارْتَفَى الثَّالِثَةَ فَقَالَ آمِينَ فَلَمَّا نَزَلَ قُلْنَا يَا رَسُولَ اللَّهِ قَدْ سَمِعْنَا مِنْكَ الْيَوْمَ شَيْئًا مَا كُنَّا نَسْمَعُهُ فَقَالَ إِنَّ جِبْرِيلَ عَرَّضَ لِي فَقَالَ بَعْدَ مَنْ أَدْرَكَ رَمَضَانَ فَلَمْ يُعْفَرْ لَهُ قُلْتُ آمِينَ فَلَمَّا رَقِيتُ الثَّانِيَةَ قَالَ بَعْدَ مَنْ ذُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ فَقُلْتُ آمِينَ فَلَمَّا رَقِيتُ الثَّالِثَةَ قَالَ بَعْدَ مَنْ أَدْرَكَ أَبَوَيْهِ الْكَبِيرُ عِنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ قُلْتُ آمِينَ

رواه الحاكم وقال صحيح الإسناد والبخاري في بر الوالدين وابن حبان في صحيحه وغيرهم وذكرهم النسائي

Sayyidunā Ka'b ibn 'Ujra رضي الله عنه says, "The Messenger of Allāh ﷺ once said, 'Come close to the pulpit,' and so we came close.

When he ﷺ ascended the first step, he said, 'Āmīn.'

He then ascended the second step and said, 'Āmīn.' He then ascended the third step and said, 'Āmīn.' After he came down [after the sermon], we said, 'O Messenger of Allāh ﷺ, we heard you say something today which we have never heard you say before.'

He ﷺ said, 'Jibrīl عليه السلام came to me and said, 'May that person be destroyed who witnesses the month of Ramaḍān but is not forgiven.' I said, 'Āmīn.'

When I ascended the second step, he said, 'May that person be destroyed in whose presence you are mentioned but does not invoke blessings upon you.' I said, 'Āmīn.'

When I ascended the third step, Jibrīl عليه السلام said, 'May that person be destroyed who finds both or one of his parents in old age, but they do not enter him into Paradise.' I said, 'Āmīn.'"

This narration has been discussed in *Faḍā'il-i-Ramaḍān* (Virtues of Ramaḍān). Therein, it was stated that Sayyidunā Jibrīl ﷺ said three curses and the Noble Prophet ﷺ said *āmīn* upon all three curses. Firstly, the curse of an angel as great as Sayyidunā Jibrīl ﷺ was sufficient in itself, and the intensity the curse gained through the Noble Prophet's ﷺ *āmīn* is quite evident. May Allāh, by His grace, grant us the ability to refrain from all three actions and protect us from these sins, for what uncertainty can there possibly be in destruction [through these actions]? Some narrations of *Al-Durr al-Manthūr* state that Sayyidunā Jibrīl ﷺ instructed the Noble Prophet ﷺ to say *āmīn* - to which he ﷺ then said *āmīn* - showing even more emphasis.

'Allāma Sakhāwī ﷺ has narrated numerous ḥadīths of the same subject. Sayyidunā Mālik ibn Ḥuwayrith ﷺ narrates that the Noble Messenger ﷺ once ascended the pulpit. When he placed his foot on the first step of the pulpit, he said *āmīn*. On the second step, he repeated *āmīn* and on the third step, he said *āmīn* once again. He then said, "Jibrīl ﷺ came to me and said, 'O Muḥammad ﷺ! May Allāh destroy the person who witnesses the month of Ramaḍān but is not forgiven.'

I said, 'Āmīn.'

Jibrīl ﷺ then said, 'May Allāh destroy the person who finds both or one of his parents in old age but still enters Hellfire (by displeasing them).'

I said, 'Āmīn.'

He then said, 'May Allāh destroy the person in whose presence you are mentioned but does not invoke blessings upon you.'

I said, 'Āmīn.'"

This has also been narrated on the authority of Sayyidunā Anas ﷺ. He narrates that the Noble Prophet ﷺ ascended the first step of the pulpit and said *āmīn*. He then ascended the second step and said *āmīn*. On the third step, he said *āmīn* once again.

The Companions ﷺ asked, "O Messenger of Allāh, why did you say *āmīn*?"

The Noble Prophet ﷺ replied, "Jibrīl ﷺ came to me and said, 'May that person be disgraced [literally 'may his nose rub in soil'] who finds both or one of his parents in old age but they do not enter him into Paradise.'

I said, 'Āmīn.'

Jibrīl ﷺ said, 'May that person be disgraced who witnesses the month of Ramaḍān but is not forgiven.'

I said, 'Āmīn.'

He said, 'May that person be disgraced in whose presence you are men-

tioned but does not invoke blessings upon you.’

I said, ‘*Āmīn*.’”

The same incident has also been narrated on the authority of Sayyidunā Jabir ؓ. After the Noble Prophet ﷺ said *āmīn* thrice on the pulpit and the Companions ؓ enquired regarding this action, the Noble Prophet ﷺ said, “When I ascended the first step, Jibrīl ؑ came to me and said, ‘May that person be struck with misfortune who witnesses the month of Ramaḍān but is not forgiven by the end of the month.’

I said, ‘*Āmīn*.’

He then said, ‘May that person be struck with misfortune who finds both or one of his parents in old age but they are unable to enter him into Paradise.’

I said, ‘*Āmīn*.’

He went on to say, ‘May that person be struck with misfortune in whose presence you are mentioned but does not invoke blessings upon you.’

I said, ‘*Āmīn*.’”

Sayyidunā ‘Ammār ibn Yāsir ؓ also narrates the same ḥadīth except that after every curse, Sayyidunā Jibrīl ؑ instructed the Noble Prophet ﷺ to say *āmīn*. Sayyidunā Ibn Mas‘ūd ؓ also narrates the same ḥadīth.

Sayyidunā Ibn ‘Abbās ؓ also narrates the same incident with more severe wording. The Noble Prophet ﷺ said, “Jibrīl ؑ came to me and said, ‘He in whose presence you are mentioned but fails to invoke blessings upon you shall enter Hellfire. May Allāh destroy and annihilate such a person.’

I said, ‘*Āmīn*.’”

The same is reported regarding displeasing one’s parents and not attaining forgiveness in Ramaḍān. Abū Dharr, Burayda and Abū Hurayra ؓ also narrate ḥadīths on the same subject. The narration of Sayyidunā Abū Hurayra ؓ also states that the Noble Prophet ﷺ said, “Jibrīl ؑ ordered me to say *āmīn*, so I said *āmīn*.”

This has also been narrated on the authority of Sayyidunā Jābir ibn Samura ؓ. Sayyidunā ‘Abdullāh ibn Ḥārith ؓ also narrates the same ḥadīth in which this curse is repeated. Sayyidunā Jibrīl ؑ said therein, “May Allāh destroy the person in whose presence you are mentioned but does not invoke blessings upon you. May Allāh destroy such a person.”

Sayyidunā Jābir ؓ narrates in another ḥadīth that the Noble Prophet ﷺ said, “Whoever hears me being mentioned but does not invoke blessings upon me is most wretched.” Many similar grave warnings have also been narrated.

'Allāma Sakhāwī رحمته has summarised the ḥadīths warning those who fail to invoke blessings upon the Noble Prophet ﷺ when he is mentioned. He says, "Such a person has been cursed with destruction, and forewarned of misfortune, having strayed from the path to Paradise, and entry into Hellfire. This person is also an oppressor and the most miserly of people. Many warnings have been mentioned for gatherings in which blessings are not invoked upon the Noble Prophet ﷺ. The person who does not invoke blessings upon the Noble Prophet ﷺ is of unsound faith and will not be able to see the luminous face of the Noble Messenger ﷺ." Thereafter, he narrates all the ḥadīths containing these warnings.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

TWO

عَنْ عَلِيٍّ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ اَلْبَخِيْلُ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

رواه النسائي والبخاري في تاريخه والترمذي وغيرهم بسط طرقه السخاوي

Sayyidunā 'Alī رضي الله عنه narrates that the Prophet ﷺ said, "The miser is he in whose presence I am mentioned but does not invoke blessings upon me."

How beautiful a couplet has been quoted by 'Allāma Sakhāwī رحمته:

مَنْ لَمْ يُصَلِّ عَلَيْهِ اِنْ ذُكِرَ اسْمُهُ فَهُوَ الْبَخِيْلُ وَزِدْهُ وَصَفَ جَبَانَ

He who fails to invoke blessings upon him when his blessed name is mentioned is surely a miser, and add to this that he is a coward.

The subject of the aforementioned ḥadīth has been narrated on the authority of many Companions رضي الله عنهم in many ḥadīths. 'Allāma Sakhāwī رحمته narrates on the authority of Sayyidunā Ḥasan رضي الله عنه that the Noble Messenger ﷺ said, "It is sufficient proof of a person's miserliness that he does not invoke blessings upon me when I am mentioned in his presence."

Sayyidunā Ḥusayn ؑ narrates that the Noble Messenger ﷺ said, “The miser is he in whose presence I am mentioned but does not invoke blessings upon me.”

The same ḥadīth has been narrated on the authority of Sayyidunā Abū Hurayra ؓ wherein it is stated: “The absolute miser is he in whose presence I am mentioned but does not invoke blessings upon me.” Sayyidunā Anas ؓ also narrates that the Noble Prophet ﷺ said, “The miser is he who does not invoke blessings upon me when my name is mentioned.”

In another ḥadīth, the Noble Prophet ﷺ is reported to have said, “Shall I inform you of the greatest miser? Shall I inform you of the most helpless person? It is the person in whose presence I am mentioned but does not invoke blessings upon me.”

Sayyida ‘Ā’isha ؓ narrates an incident, at the end of which the Noble Prophet ﷺ is reported to have said, “Destruction is for the person who will not see me on the Day of Judgment.”

She enquired, “Who will not see you on the Day of Judgment?”

The Noble Prophet ﷺ replied, “The miser.”

She further asked, “Who is the miser?”

The Noble Prophet ﷺ said, “He who hears my name but does not invoke blessings upon me.”

Sayyidunā Jābir ؓ also narrates that the Noble Prophet ﷺ said, “It is sufficient proof of a person’s miserliness that I am mentioned in his presence yet he does not invoke blessings upon me.” Ḥasan Baṣrī ؓ also narrates that the Noble Prophet ﷺ said, “It is sufficient proof of a person’s miserliness that I am mentioned in his presence yet he does not invoke blessings upon me.”

Sayyidunā Abū Dharr Ghifārī ؓ narrates, “I was once present in the gathering of the Noble Prophet ﷺ. The Noble Prophet ﷺ asked the Companions ؓ, ‘Shall I inform you of the stingiest amongst people?’

The Companions ؓ replied, ‘Yes, indeed.’

The Noble Prophet ﷺ said, ‘A person in whose presence I am mentioned but does not invoke blessings upon me is the stingiest of all people.’”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

THREE

عَنْ قَتَادَةَ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنِ الْجَفَاءِ أَنْ أذْكَرَ عِنْدَ رَجُلٍ
فَلَا يُصَلِّي عَلَيَّ

أخرجه الترمذي ورواه ثقات قاله السخاوي

Qatāda رضي الله عنه narrates that the Messenger of Allāh ﷺ said, "It is an act of disloyalty that I am mentioned in a person's presence but he does not invoke blessings upon me."

What doubt is there regarding the injustice of one who does not invoke blessings upon the Noble Prophet ﷺ, in spite of his countless favours? It is written in *Tadhkirat al-Rashīd* - the biography of Quṭb al-Aqṭāb Mawlānā Gangohī رحمته الله - that he would usually instruct his disciples to invoke blessings upon the Noble Prophet ﷺ at least three hundred times daily, but no less than one hundred times if this was not possible. He would say, "The favour of the Noble Messenger of Allāh ﷺ is immense. It is then truly an act of disloyalty that a person be miserly in invoking blessings upon him."

He [i.e. Mawlānā Gangohī] most preferred the blessings invoked in prayer, followed by the invocations of blessings and peace narrated in the ḥadīths. He did not generally approve of those written by others, such as *durūd tāj*, *durūd lakkhī* etc. He even declared some of them to be impermissible, since the wording could possibly imply an incorrect meaning.

'Allāma Sakhāwī رحمته الله says that the meaning of *jafā'* [in the ḥadīth] is to disregard keeping good relations, callousness, and it is also used to denote distance from the Noble Prophet ﷺ.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ مَا جَلَسَ قَوْمٌ مُجْتَمِعًا لَمْ يَذْكُرُوا اللَّهَ تَعَالَى فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ مِنَ اللَّهِ تِرَةٌ يَوْمَ الْقِيَامَةِ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

رواه أحمد وأبو داود وغيرهما بسطه السخاوي

Sayyidunā Abū Hurayra رضي الله عنه narrates that the Noble Prophet صلى الله عليه وسلم said, "No people assemble in a gathering, wherein they do not remember Allāh and invoke blessings upon their Prophet, except that it will be a burden for them on the Day of Judgment. If Allāh wills He will punish them, and if He wills He will forgive them."

In another ḥadīth, Sayyidunā Abū Hurayra رضي الله عنه narrates that whenever people assemble but end their gathering without remembering Allāh and invoking blessings upon the Noble Prophet صلى الله عليه وسلم, it shall be a source of regret for them until the Day of Judgment. In another ḥadīth, it is narrated that whenever people sit in a gathering wherein blessings are not invoked upon the Noble Prophet صلى الله عليه وسلم, this gathering shall be a burden for them.

Sayyidunā Abū Umāma رضي الله عنه narrates that the Noble Prophet صلى الله عليه وسلم said, "Whenever people congregate but arise from their gathering without remembering Allāh and invoking blessings upon the Messenger صلى الله عليه وسلم, this gathering will be a burden on the Day of Judgment."

Sayyidunā Abū Saʿīd Khudrī رضي الله عنه also narrates that the Noble Prophet صلى الله عليه وسلم said, "Whenever people sit in a gathering but end their gathering without invoking blessings upon the Prophet صلى الله عليه وسلم, they shall be remorseful on seeing the reward of these blessings, even though they may enter Paradise (as a result of their other good deeds)." In other words, even though they may enter Paradise through their other good actions, they shall regret not having invoked blessings in this gathering upon seeing the reward thereof.

Sayyidunā Jābir رضي الله عنه narrates that the Noble Prophet صلى الله عليه وسلم said, "When people arise from a gathering without remembering Allāh and invoking blessings upon the Prophet صلى الله عليه وسلم, it is as though they have stood up after

having sat around a putrid animal (i.e. they shall experience something similar to the nauseous stench of a decaying animal)."

بَارَبَّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

FIVE

عَنْ فَصَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجِلْتَ أَيُّهَا الْمُصَلِّيُ فَإِذَا صَلَّيْتَ فَتَعَدَّتْ فَاحْمَدِ اللَّهَ بِهَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ قَالَ ثُمَّ صَلَّى رَجُلٌ آخَرَ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّهَا الْمُصَلِّيُ ادْعُ تُجِبُ

رواه الترمذي وروى أبو داود والنسائي نحوه كذا في المشكوة

Sayyidunā Faḍāla ibn 'Ubayd رَضِيَ اللَّهُ عَنْهُ says, "Whilst the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sitting [in the masjid], a man entered and performed prayer. He then said, 'O Allāh, forgive me and have mercy on me.'

The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'You have been hasty, O person performing prayer! When you have performed your prayer, praise Allāh in a manner that befits Him, then invoke blessings upon me, and finally supplicate Him.' Then another man performed prayer thereafter. He praised Allāh and invoked blessings upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, 'O person performing prayer! Supplicate, for you will be answered.'"

This subject has also been narrated in many ḥadīths. 'Allāma Sakhāwī رَضِيَ اللَّهُ عَنْهُ says that blessings should be invoked at the beginning, middle and end of one's supplications. Scholars have unanimously declared it laudable

(*mustahab*) that one's supplications be preceded by praising and glorifying Allāh as befits Him, followed by invoking blessings upon the Noble Messenger ﷺ, and that the supplication end in the same fashion.

Uqlīshī ؒ writes, "When you beseech Allāh, begin by praising Him, and then invoke blessings upon the Noble Prophet ﷺ. Invoke blessings upon him in the beginning, middle and end. When you invoke blessings upon him, mention his excellent virtues. As a result, you will become such that every supplication is accepted and the veil between you and Allāh will be lifted. May Allāh send blessings and peace upon him abundantly."

Sayyidunā Jābir ؒ narrates that the Noble Messenger ﷺ said, "Do not treat me like a traveller's bowl."

The Companions ؓ asked, "What do you mean by a traveller's bowl, O Messenger of Allāh?"

The Noble Prophet ﷺ replied, "The traveller fills his bowl with water. If he needs to drink or perform ablution, he uses the water. Otherwise, he throws the water away. Remember me in the beginning, middle and end of your supplications."

'Allāma Sakhāwī ؒ says that the similitude to a traveller's bowl is because a traveller hangs his bowl at the back of his mount. The Noble Messenger ﷺ is saying that he should not be remembered only at the very end of the supplication. The author of *Ithāf* (the commentary of *Ihyā'*) has also mentioned the same meaning: the traveller hangs his bowl at the back of the mount i.e. the Noble Prophet ﷺ should not only be mentioned at the very end of the supplication.

Sayyidunā Ibn Mas'ūd ؒ says, "When a person intends to ask Allāh for something, he should first begin by praising and glorifying Allāh in a manner which befits His greatness. Thereafter, he should invoke blessings upon the Prophet ﷺ, and then supplicate Allāh. It is likely that he will be successful and will attain his goal."

Sayyidunā 'Abdullāh ibn Yusr ؒ narrates that the Messenger of Allāh ﷺ said, "All supplications remain suspended unless they are preceded with the praise of Allāh and blessings upon the Prophet ﷺ. If the supplication is done thereafter, it will be accepted."

Sayyidunā Anas ؒ narrates that the Noble Prophet ﷺ said, "Every supplication remains suspended unless blessings are invoked upon the Prophet ﷺ." Sayyidunā 'Alī ؒ narrates that the Noble Prophet said ﷺ, "Your invoking of blessings upon me is a protection for your supplications and a means of your Lord's pleasure."

Sayyidunā ‘Umar ؓ says, “I have been informed that supplications remain suspended between the heavens and the earth, and they do not ascend to the heavens, unless blessings are invoked upon the Prophet ﷺ.” In another ḥadīth, the same point has been narrated in the following words: “Supplications are stopped from reaching the heavens, and no supplication can ever reach the heavens, unless blessings are invoked upon the Prophet ﷺ. When blessings are invoked upon the Prophet ﷺ, the supplication then reaches the heavens.”

Sayyidunā ‘Abdullāh ibn ‘Abbās ؓ says, “When you supplicate, invoke blessings upon the Prophet ﷺ, for your blessings are definitely accepted. It is inconceivable that Allāh will accept one portion [i.e. blessings] and reject the other [i.e. the supplication].”

Sayyidunā ‘Alī ؓ narrates that the Noble Prophet ﷺ said, “There is no supplication except that there is a veil between it and Allāh, as long as blessings are not invoked upon the Prophet ﷺ. Once blessings are invoked upon him, this veil splits and the supplication enters the place of acceptance. Otherwise, it is rejected.”

Ibn ‘Aṭā ؓ says, “Supplication has pillars, wings, means and moments. If it complies with its pillars, it becomes strong. If it complies with its wings, it rises to the heavens. If it complies with its times, it is accepted. If it is complies with its means, it is successful. The pillars of supplication are presence of the mind, softness of the heart, humility, serenity, and a strong connection of the heart with Allāh. Its wings are sincerity. Its moments are in the final part of the night. Its means are invoking blessings upon the Prophet ﷺ.” Many other ḥadīths highlight the same point: supplications remain suspended unless blessings are invoked upon the Noble Prophet ﷺ.

Sayyidunā ‘Abdullāh ibn Abī Awfā ؓ narrates that the Noble Messenger ﷺ once came out of his house and said, “Whoever has a need from Allāh or from any person should perform ablution in the best manner possible, perform two rak’āts of prayer and then praise and glorify Allāh, invoke blessings upon the Prophet ﷺ and then say:

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

There is no deity besides Allāh, Most Clement, Most Kind. Glory be to Allāh, Lord of the Great Throne. All praise is for Allāh, Lord of the worlds. I beseech You for that which assures Your mercy, those actions which secure Your forgiveness, a share of every act of virtue and protection from every sin. Do not leave any sin of mine except that You forgive it, no worry except that You remove it, and no need in which Your pleasure lies except that You fulfil it, O Most Merciful of the merciful."

يَا رَبِّ صَلِّ وَسَلِّمْ وَسَلِّمْ عَلَيْهَا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

CHAPTER FOUR:
Miscellaneous
Points

ONE

In Chapter One, Allāh's command to invoke blessings and peace has already passed. An order necessitates obligation and hence, according to the majority of scholars, it is compulsory to invoke blessings at least once in a lifetime. Some scholars have even narrated a consensus (*ijmā'*) on this point. However, due to the warnings mentioned in Chapter Three for failing to invoke blessings upon the Noble Prophet ﷺ i.e. the person who does not invoke blessings when the Noble Prophet ﷺ is mentioned is a miser, an oppressor and misfortunate, and Jibrīl's and the Noble Prophet's ﷺ curse of destruction etc. some scholars are of the opinion that it is compulsory to invoke blessings whenever the Noble Prophet's ﷺ auspicious name is mentioned.

Hāfiẓ Ibn Ḥajar رحمه الله has quoted ten different views on this point in *Fath al-Bārī*, and this point has been discussed in more detail in *Awjaz al-Masālik*. Therein, it is stated that some scholars have narrated a consensus on it being obligatory upon every Muslim to invoke blessings at least once in his or her lifetime, and that there is a difference of opinion thereafter.

Within the Ḥanafī school, there are two opinions. According to Imām Ṭaḥāwī رحمه الله and others, it is compulsory to invoke blessings whenever the Noble Prophet's ﷺ name is mentioned, on the basis of the narrations mentioned in Chapter Three. Imām Karkhī رحمه الله and others say it is compulsory only once and thereafter, it is laudable (*mustaḥab*) [whenever one hears the Noble Prophet's ﷺ name].

TWO

Adding the title *sayyidunā* before the Noble Prophet's ﷺ name is laudable (*mustaḥab*). It is stated in *Al-Durr al-Mukhtār* that adding *sayyidunā* is laudable, because adding that which is a reality is an act of sheer respect, as stated by Ramalī Shafī' رحمه الله.

The Noble Prophet's being a *sayyid* (leader) is an established reality. Hence, there is nothing wrong in adding this, rather it is true respect. However, some people disallow this, most probably due to a misconception arising from a ḥadīth recorded in *Sunan Abī Dāwūd*. It is narrated therein on the authority of Sayyidunā Abū Muṭarrif رحمه الله who says, "I came with a delegation to visit the Prophet ﷺ. We said, 'You are our leader (*sayyid*).'"

The Prophet ﷺ replied, ‘The leader (*sayyid*) is Allāh.’”

This statement is completely true. In reality, true and absolute leadership is for Allāh. However, this does not mean it is impermissible to add *sayyidunā* to the Noble Prophet’s ﷺ name, especially when in the ḥadīth of Bukhārī and Muslim in *Mishkāt al-Maṣābīḥ* on the authority of Sayyidunā Abū Hurayra ؓ, the Noble Prophet ﷺ said, “I will be the leader of mankind on the Day of Judgment.” In another ḥadīth of Muslim, “I will be the leader of the children of Ādam ؑ on the Day of Judgment.” Tirmidhī narrates on the authority of Sayyidunā Abū Sa’īd Khudrī ؓ that the Noble Prophet ﷺ said, “I will be the leader of the children of Ādam ؑ on the Day of Judgment, and I do not boast about this.”

The meaning intended by the Noble Prophet ﷺ in the abovementioned ḥadīth of Abū Dāwūd is absolute leadership. Similarly, it is narrated in *Ṣaḥīḥ al-Bukhārī* on the authority of Sayyidunā Abū Hurayra ؓ that the Noble Prophet ﷺ said, “The destitute person is not he who begs from door to door for the sake of one morsel, rather the destitute one is he who neither has any provision nor does he beg off people.”

Likewise, in *Ṣaḥīḥ Muslim* on the authority of Sayyidunā ‘Abdullāh ibn Mas’ūd ؓ, the Noble Prophet ﷺ is reported to have asked, “Who do you regard as a strong person?”

The Companions ؓ replied, “O Messenger of Allāh, one who cannot be overthrown by another person.”

The Noble Prophet ﷺ replied, “He is not a strong person, rather the strong person is he who controls himself at the time of anger.”

In this same ḥadīth, the Noble Prophet ﷺ is reported to have asked, “Who do you consider a *raqūb* (one who has no offspring)?”

The Companions ؓ said, “A person who has no children.”

The Noble Prophet ﷺ replied, “He is not a *raqūb*. The true *raqūb* is he who has not made any of his young children a provision for the Hereafter (i.e. a person whose prepubescent child has not passed away).”

It is obvious that nobody will consider it impermissible to refer to the person who begs as a beggar. Likewise, a wrestler who defeats his opponents but cannot control his anger will be nonetheless considered a wrestler. Similarly, it is narrated in *Sunan Abī Dāwūd* that a Companion ؓ, upon seeing the Seal of Prophethood on the Noble Prophet’s ﷺ back, requested that he be allowed to examine this protruding piece of flesh and cure it, as he was a doctor. The Noble Prophet ﷺ replied, “The doctor (*ṭabīb*) is Allāh alone who created this.”

Who will consider it impermissible to refer to those who treat illnesses as doctors? Moreover, the author of *Majma'* has written that *ṭabīb* is not of one of Allāh's names. Similarly, you will find in many ḥadīths that the Noble Prophet ﷺ negated the meaning of absoluteness, but not the very essence.

'Allāma Sakhāwī رحمه الله narrates that the author of *Al-Qamūs* 'Allāma Majd al-Dīn رحمه الله writes - the summary of which is - that many people say, 'O Allāh, confer blessings upon our leader (*sayyidunā*) Muḥammad ﷺ'. There is a difference of opinion regarding this. It is evident that one should not say this in prayer. Outside of prayer, the Noble Prophet ﷺ reproached the person who addressed him as *sayyidunā* as narrated in the well-known ḥadīth (of Abū Dāwūd mentioned above).

However, the Prophet's ﷺ rebuking him could possibly be due to his humbleness, because he disapproved of flattery, because this was a pre-Islamic practice or due to this person's exaggeration. This person said, "You are our leader. You are our father, you have excelled us in virtue, you are the greatest of those who bestow upon us, and you are *jafnat al-gharrā* (this was also a famous title from pre-Islamic times used for generous leaders who would feed people meat in large dishes and ghee-filled utensils) and you are such and such." The Noble Prophet ﷺ disapproved of all these things and said, "Do not let the devil make you exceed the limits."

In contrast, it is established in an authentic ḥadīth that the Noble Prophet ﷺ said, "I am the leader of the children of Ādam ﷺ." Furthermore, the Noble Prophet said regarding his grandson Sayyidunā Ḥasan رحمه الله, "This son of mine is a leader (*sayyid*)." The Noble Prophet ﷺ said to the people of Sa'd رحمه الله, "Stand for your leader (*sayyidikum*)." Imām Nasa'ī رحمه الله has reported in his book *'Amal al-Yawm wa 'l-Layla* that Sayyidunā Sahl ibn Ḥunayf رحمه الله addressed the Noble Prophet ﷺ as *sayyidī* (my leader). Furthermore, the wording of Sayyidunā 'Abdullāh ibn Mas'ūd's رحمه الله blessings upon the Prophet ﷺ is:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِ الْمُرْسَلِينَ

O Allāh, confer blessings upon our leader Muḥammad ﷺ.

All these points contain clear proof that it is permissible to use this word, and whoever refutes this must provide evidence other than the abovementioned ḥadīth. It cannot be used as evidence due to the many possibilities mentioned. [End of 'Allāma Majd al-Dīn's text]

As previously mentioned, it is evident that absolute leadership is solely for Allāh, but there is nothing to substantiate the impermissibility of using this word for someone besides Allāh. The Qur’ān (3:39) says regarding Sayyidunā Yaḥyā : سَيِّدًا وَحَصْرًا

It is narrated in *Ṣaḥīḥ al-Bukhārī* that Sayyidunā ‘Umar ؓ said, “Abū Bakr ؓ is our leader (*sayyid*) and he freed our leader i.e. Bilāl ؓ.”

‘Allāma ‘Aynī ؓ writes in the commentary of *Ṣaḥīḥ al-Bukhārī* that the Noble Prophet’s ؓ command to the Helpers (*Anṣār*) to stand for Sayyidunā Sa’d ؓ (*qūmū ilā sayyidikum*) can be used to prove that a person cannot be prohibited from saying “my leader (*sayyidī*)” or “my master (*mawlāya*)”.

The meaning of leadership (*siyāda*) is superiority over one’s subjects and taking care of their affairs. Thus, the husband is also called *sayyid* in the Qur’ān (12:25): وَأَلْفِيَا سَيِّدَهَا

A person asked Imām Mālik ؓ whether anyone in Madīna [from the scholars] considered it reprehensible to address one’s leader with: “O my leader (*yā sayyidī*)”. He replied in the negative.

Imām Bukhārī ؓ has used the Noble Prophet’s ؓ saying: “Who is your leader (*man sayyidukum*)?”, part of a longer ḥadīth he has narrated in *Al-Adab al-Mufrad*, as proof for its permissibility.

The Noble Prophet ؓ asked the tribe of Banū Salama, “Who is your leader?”

They replied, “Jadd ibn Qays.”

The Noble Prophet ؓ said, “Rather your leader (*sayyidukum*) is ‘Amr ibn Jamūh.”

Likewise, many Companions ؓ have narrated the well-known ḥadīth recorded in most ḥadīth books, including *Ṣaḥīḥ al-Bukhārī* and others:

إِذَا نَصَحَ الْعَبْدُ سَيِّدَهُ، الخ

It is also narrated on the authority of Sayyidunā Abū Hurayra ؓ in *Ṣaḥīḥ al-Bukhārī* that the Noble Prophet ؓ forbade the usage of the word *rabb* for one’s master and said, “Say ‘my leader’ and ‘my master’ (*wa ’l yaqul sayyidī wa mawlāya*).” This is an explicit command to say *sayyid* and *mawlā*.

THREE

Likewise, some people disapprove of the title *mawlānā* for the Noble Prophet ﷺ. To date, this sinful servant has not found any evidence which would prove its impermissibility, despite having researched. However, in the battle of Uḥud the Noble Prophet ﷺ is reported to have said in reply to Abū Sufyān, “Allāh is our patron but you have no patron (*Allāhu mawlānā wa lā mawlā lakum*).”

In Sura Muḥammad, Allāh says,

○ ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلٰى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ

That is because Allah is the Patron of those who believe, and the infidels! No patron is theirs! (Qur’ān 47:11)

However, this does not prove the usage of this word impermissible for others besides Allāh. Absolute patronage is meant here too. He alone is the true guardian. Allāh says,

○ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ

And for you there is, besides Allāh, no guardian or helper. (Qur’ān 2:107)

In another place, Allāh says,

○ وَاللّٰهُ وَّلِيُّ الْمُؤْمِنِيْنَ

And Allāh is the patron of the believers. (Qur’ān 3:68)

In *Ṣaḥīḥ al-Bukhārī*, the Noble Prophet ﷺ is reported to have said:

○ مَنْ تَرَكَ كَلًّا أَوْ ضِيَاعًا فَآنَا وَوَلِيُّهُ

The Noble Prophet ﷺ has referred to himself as *walī* in this ḥadīth. The Prophet’s ﷺ saying: “Say ‘my leader’ and ‘my master’ (*wa ʿl yaqul sayyidi wa mawlāya*)” in *Ṣaḥīḥ al-Bukhārī* has already been mentioned. The Noble Prophet’s ﷺ saying: “The freed slave (*mawlā*) of a people is from them” is well-known. Allāh says in the Qur’ān (4:33):

○ وَلِكُلِّ جَعَلْنَا مَوَالِيَّ مِمَّا تَرَكَ الْوَالِدَانِ وَالنَّج

Furthermore, the books of ḥadīth and jurisprudence all contain chapters regarding *awliyā'* under the sections on marriage.

The ḥadīth of Bukhārī and Muslim in *Mishkāt al-Maṣābīh* reports that the Noble Prophet ﷺ said to Sayyidunā Zayd ibn Ḥāritha ؓ, "You are our brother and our *mawlā*." In Musnad Aḥmad, and in Tirmidhī, on the authority of Sayyidunā Zayd ibn Arqam ؓ, the Noble Prophet ﷺ is also reported to have said: "For whomever I am a helper (*mawlā*), 'Alī ؓ is also his helper (*mawlā*)." This ḥadīth is well-known (*mash-hūr*) and is narrated on the authority of many Companions.

In commentary of this ḥadīth, Mullā 'Alī Qārī ؒ narrates from *Al-Nihāya* that *mawlā* is used for many different meanings: lord (*rabb*), owner (*mālik*), leader (*sayyid*), benefactor (*mun'im*), one who frees slaves (*mu'tiq*), helper (*nāṣir*), lover (*muḥibb*), follower (*tābī'*), neighbour, paternal cousin and ally, alongside many other meanings he enumerated. Thus, in each place the most appropriate meaning will be taken. In "*Allāhu mawlānā wa lā mawlā lakum*", lord (*rabb*) will be meant, and when referring to the Noble Prophet ﷺ as in the ḥadīth: "For whomever I am a helper (*mawlā*), 'Alī ؓ is also his helper (*mawlā*)" helper and assistant will be meant. Regarding the circumstances behind this ḥadīth, Mullā 'Alī Qārī ؒ writes that Sayyidunā Usāma ibn Zayd ؓ said to Sayyidunā 'Alī ؓ, "You are not my helper (*mawlā*). My helper (*mawlā*) is the Prophet ﷺ." Upon hearing this, the Noble Prophet ﷺ said, "For whomever I am a helper (*mawlā*), 'Alī ؓ is also his helper (*mawlā*)."

'Allāma Sakhāwī ؒ in *Al-Qawl al-Badī'*, and 'Allāma Qaṣṭalānī ؒ in *Al-Mawāhib al-Ladunniyya*, have included *mawlā* amongst the blessed names of the Noble Prophet ﷺ.

'Allāma Zurqānī ؒ writes, "*Mawlā* i.e. leader (*sayyid*), benefactor (*mun'im*), helper and beloved, and it is one of Allāh's names, and shortly, the author (i.e. Qaṣṭalānī) will substantiate this name through the ḥadīth: I am the closest to every believer (*ana awlā bi kulli mu'min*):"

Thereafter, 'Allāma Zurqānī ؒ in explaining 'Allāma Qaṣṭalānī's ؒ text discusses the names of the Noble Prophet ﷺ saying, "*Walī* and *mawlā* are both names of Allāh and both of them mean helper. The Prophet ﷺ has said as reported by Bukhārī on the authority of Sayyidunā Abū Hurayra ؓ, 'I am the helper of every believer.' In another narration reported by Bukhārī, the Noble Prophet ﷺ said, 'There is no believer except that I am

١ قال صاحب تحفة الأحرفي حديث الترمذي أخرجه أحمد والنسائي والقباء وفي الباب عن بريدة أخرجه أحمد وعن أنس بن عازب أخرجه أحمد وابن ماجه وعن سعد بن أبي وقاص أخرجه ابن ماجه وعن علي أخرجه أحمد وأقال الثعالي بعد ذكره تحريمه والخاص ان هذا الحديث صحيح لا مرة فيه بل بعض الحفاظ عده متواترا ان في رواية لأحمد أنه سمعه من النبي ثلاثون صحابيا وشهدوا به لعلي ما نوزع في خلافته

the closest to him in this life and in the Hereafter. Thus, whoever leaves any wealth, it should be given to his heirs, and whoever leaves a debt or poor children, then they [i.e. the creditors] should come to me. I am his *mawlā*.' The Noble Prophet ﷺ has also said, 'For whomever I am a helper (*mawlā*), 'Alī ؑ is also his helper (*mawlā*).' Imām Tirmidhī ؒ has narrated this and declared it sound (*ḥasan*)."

'Allāma Rāzī ؒ writes under the aforementioned verse of Sura Muḥammad (47:11), "If it is asked how it is possible to reconcile between this verse and "Then they shall all be taken back to Allāh their true Master (*mawlāhum 'l-ḥaqq*)" (Qur'ān 6:62), the answer is that *mawlā* has many meanings eg. leader, lord and helper. Thus, the first verse will mean that they have no helper and the word *mawlā* in the second verse will mean their lord and owner."

The author of *Tafsīr al-Jalālayn* has explained the word *mawlā* in "*mawlāhum 'l-ḥaqq*" (Qur'ān 6:62) to mean owner (*mālik*). The author of *Jamal* adds that the word *mawlā* is interpreted as owner (*mālik*), because this verse is regarding both believers and unbelievers. In the verse of Sura Muḥammad, Allāh says, "The unbelievers have no helper" (Qur'ān 47:11). Both verses are reconciled by taking the word *mawlā* in the first verse to mean owner, creator and deity, and to mean helper in the second verse. Thus, there remains no incongruity.

Besides this point, there are many other points which prove that when *mawlā* is used in the meaning of lord (*rabb*) and owner (*mālik*), it will be specific to Allāh, and when used in the meaning of leader and similar meanings, it will not be exclusive to the Noble Prophet ﷺ but can be used for any elder. The ḥadīth in which the Noble Prophet ﷺ instructed servants to address their masters as *sayyid* and *mawlā* was discussed in the previous section.

Mullā 'Alī Qārī ؒ narrates from Aḥmad on the authority of Rabāḥ ؒ: "A group of people came to Sayyidunā 'Alī ؑ in Kufa. They said, 'Peace be upon you, O *mawlānā*.'

Sayyidunā 'Alī ؑ replied, 'How can I be your *mawlā* when you are Arabs?'

They replied, 'We heard the Prophet ﷺ saying, 'For whomever I am a *mawlā*, 'Alī is his *mawlā*.'

When these people departed, I followed them and asked, 'Who are these people?' I was told that they are a group of Helpers (*Anṣār*), and Sayyidunā Abū Ayyūb Anṣārī ؑ is also amongst them."

Hāfiẓ Ibn Ḥajar ؒ writes in *Fatḥ al-Bārī*, “The word *mawlā* is closer to not being reprehensible than the word *sayyid*. This is because the word *sayyid* is only used for one of higher standing, whereas the word *mawlā* is used for one of both higher and lower standing.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

FOUR

It is part of etiquette that blessings be written wherever the Noble Prophet’s ؐ name is written. When writing ḥadīths, the ḥadīth scholars (*muḥaddithūn*) - may Allāh be pleased with all of them - are extremely strict in ensuring no such word is written which they did not hear from the teacher. Even if the teacher were to have made a mistake in a word, they still consider it necessary to write it exactly as it was heard from the teacher, not allowing for it to be corrected. Likewise, if they think it necessary to add an extra word to clarify the words of the teacher, they consider it imperative to distinguish this from the teacher’s words, so there is no misconception that the teacher said this too.

Despite this, all the ḥadīth scholars (*muḥaddithūn*) clearly state that blessings should be written when the name of the Noble Prophet ؐ is mentioned, even though it is not in the original text of the teacher. Imām Nawawī ؒ has written this point in the foreword to his commentary on *Ṣaḥīḥ Muslim*. Likewise, Imām Nawawī ؒ writes in *Al-Taqrīb*, and ‘Allāma Suyūṭī ؒ writes in its commentary, “It is important when the Noble Prophet’s ؐ name is mentioned that the tongue and hands collectively invoke blessings i.e. the tongue should invoke blessings verbally and the hand by writing. Do not adhere to the original book in this aspect, albeit some scholars have said that the original text should be followed in this too.”

Many ḥadīths have been narrated regarding this. Although these ḥadīths are questionable, some of them even being declared fabricated (*mawḍū’*), the sheer number of narrations on this subject, agreement of all the scholars and their acting upon this, all prove that there is some substance to these narrations.

‘Allāma Sakhāwī ؒ writes in *Al-Qawl al-Badī’*, “In the same way you invoke blessings verbally when mentioning the Noble Prophet’s ؐ

blessed name, write blessings with your hands too. Therein lies great reward for you, and it is a virtue whereby those who write ḥadīths attain success. Scholars say it is laudable (*mustaḥab*) to write blessings whenever the Prophet’s ﷺ name is mentioned, writing them completely and not sufficing upon abbreviations such as *ṣal’am* [or SAW or PBUH] like lazy and ignorant people.”

‘Allāma Sakhāwī ﷺ then narrates some ḥadīths on this subject. He writes that Sayyidunā Abū Hurayra ﷺ narrates that the Noble Prophet ﷺ said, “Whoever writes my name in a book, the angels continue invoking blessings upon him for as long as my name remains therein.”

Sayyidunā Abū Bakr ﷺ also narrates that the Noble Prophet ﷺ said, “He who conveys any matter of knowledge from me in writing and also writes blessings alongside it shall continue receiving its reward for as long as this book is read.” It is also narrated on the authority of Sayyidunā Ibn ‘Abbās ﷺ that the Noble Prophet ﷺ said, “He who writes blessings upon me in a book shall continue receiving reward for as long as my name remains in this book.”

‘Allāma Sakhāwī ﷺ also narrates from a number of ḥadīths that on the Day of Judgment, the ḥadīth scholars will come carrying inkpots in their hands (with which they used to write ḥadīths). Allāh will order Sayyidunā Jibrīl ﷺ to ask them who they are and what they desire. They will reply, “We were those who used to read and write ḥadīths.” They shall receive a reply from Allāh: “Enter Paradise, for you invoked blessings abundantly upon my Prophet ﷺ.”

‘Allāma Nawawī ﷺ writes in *Al-Taqrīb* and ‘Allāma Suyūṭī ﷺ writes in its commentary that it is important to pay attention to writing blessings whenever the Noble Prophet’s ﷺ name is mentioned. One should not become tired of writing it time and time again, as it contains many benefits. Whoever displays indolence in this regard is deprived of great virtue.

Scholars say that the ḥadīth: “Indeed, those closest to me on the Day of Judgment will be those who invoke blessings upon me most abundantly” (fifth ḥadīth of Chapter One) is referring to the ḥadīth scholars (*muhaddithūn*), because they invoke blessings abundantly. They have also mentioned the following ḥadīth of the Noble Prophet ﷺ under this point, wherein the Noble Prophet ﷺ said, “Whoever writes blessings upon me in a book, the angels continue to seek forgiveness on his behalf for as long as my name remains in this book.”

Even though this ḥadīth is weak (*da'if*), it is appropriate to mention it at this point. One should not pay attention to Ibn al-Jawzī ؒ declaring this ḥadīth a fabrication, because this ḥadīth has many chains of transmission that remove it from the category of fabrication and show that this ḥadīth does have some basis. Ṭabrānī has narrated it on the authority of Sayyidunā Abū Hurayra ؓ, Ibn 'Adī on the authority of Sayyidunā Abū Bakr ؓ, Iṣbahānī on the authority of Sayyidunā Ibn 'Abbās ؓ, and Abū Nu'aym on the authority of Sayyida 'Ā'isha ؓ.

The author of *Ithāf* has also discussed its chains of transmission. He says that 'Allāma Sakhāwī ؒ said this ḥadīth has been narrated on the authority of Ja'far Ṣādiq ؓ as a *mawqūf* narration [which only traces back to a Companion]. Ibn al-Qayyim ؒ says that this is more correct. The author of *Ithāf* says that students of ḥadīth should not omit the writing of blessings out of haste. He then says that he has seen many blessed dreams regarding this, and he subsequently narrates many dreams related to this point:

Sufyān ibn 'Uyayna ؓ says, "A friend of mine passed away. I saw him in a dream and asked him, 'What happened to you?'

He replied, 'Allāh forgave me.'

I asked him, 'Due to which action?'

He said, 'I used to write ḥadīths and whenever I used to come across the Noble Prophet's ﷺ name, I would write ﷺ. I was forgiven because of this.'"

Abū 'l-Ḥasan Maymūnī ؓ says, "I saw my teacher Abū 'Alī ؓ in a dream. There was something written on his fingers in gold or saffron. I asked him, 'What is this?'

He replied, 'I used to write ﷺ upon the ḥadīths.'"

Ḥasan ibn Muḥammad ؓ narrates, "I saw Imām Aḥmad ibn Ḥanbal ؓ in a dream. He said to me, 'If only you were to see how illuminated and radiant our writing of blessings upon the Noble Prophet ﷺ appears to us!'" (*Al-Qawl al-Badī*)

Many similar dreams have been narrated. More will be narrated in Chapter Five.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

FIVE

Ḥakim al-Umma Mawlānā Thānawī ؒ has written a chapter in *Zād al-Sa'īd* on miscellaneous points of etiquette. Although a number of points have been mentioned before, they are being written here together due to their importance. He says:

1) When writing the Noble Prophet's ﷺ name, blessings and peace should also be written i.e. ﷺ. Disregard should not be shown in this. One should not suffice upon writing *ṣād* or *ṣal'am*.

2) A certain person used to write ḥadīths but would not write blessings with the Noble Prophet's ﷺ name out of miserliness. As a result, his hand was afflicted by an illness, causing it to become paralysed.

3) Shaykh Ibn Ḥajar Makkī ؒ narrates that a certain person would only write *ṣallallāhu 'alayh* without writing *wasallam*. The Noble Prophet ﷺ said to him in a dream, "Why do you deprive yourself of forty virtues?" In other words, the word *wasallam* is made up of four letters and upon every letter, a person receives ten rewards. *Wasallam* thus comprises forty rewards. A similar story will be narrated in Chapter Five under the twenty-sixth story

4) It is appropriate that the person invoking blessings keep his body and clothes pure and clean.

5) Adding the title *sayyidunā* before the Noble Prophet's ﷺ blessed name is laudable and more virtuous.

The abovementioned stories (two and three) have been narrated by 'Allāma Sakhāwī ؒ in *Al-Qawl al-Badī*. Mawlānā Thānawī ؒ has also written a chapter on the rulings of blessings upon the Noble Prophet ﷺ. It is appropriate to add this chapter here. He writes:

1) Invoking blessings once in a lifetime is obligatory, due to the [Qur'ānic] order of "invoke blessings" that was revealed in Sha'bān 2 AH.

2) If the Noble Prophet's ﷺ name is repeatedly mentioned in one gathering, Imām Ṭaḥāwī's ؒ opinion is that it is necessary upon both the person mentioning his blessed name and the listener to invoke blessings each time. However, the accepted verdict is that it is only necessary once and thereafter it is laudable (*mustaḥab*).

3) It is reprehensible (*makrūh*) to invoke blessings in any posture of prayer besides the final sitting. (*Al-Durr al-Mukhtār*)

4) When the Noble Prophet's ﷺ name is mentioned in the sermon (*khutba*), or the orator recites the verse ordaining blessings, invoke blessings in your mind without saying it verbally. (*Al-Durr al-Mukhtār*)

5) It is permissible to invoke blessings when not in the state of ablution, but invoking blessings whilst in the state of ablution is a "light upon light" [i.e. a means of increasing the benefits attained through invoking blessings].

6) Besides the prophets and angels ﷺ, blessings should not be invoked upon anyone individually. However, there is no harm in invoking blessings upon someone alongside them. For example, one should not say, "O Allāh, confer blessings upon the family of Muḥammad," rather one should say, "O Allāh, confer blessings upon Muḥammad and the family of Muḥammad." (*Al-Durr al-Mukhtār*)

CHAPTER FIVE:
Stories Pertaining to
Invoking Blessings

After discussing Allāh's command to invoke blessings and peace and the ḥadīths of the Noble Prophet ﷺ, stories are not so important. However, people tend to be encouraged more by stories of the pious. Thus, it has also been the practice of the elders to mention relevant stories. Mawlānā Thānawī ؒ dedicated a whole chapter to stories in *Zād al-Sa'īd*, which I am relating here verbatim, and then I shall narrate other stories. Many related stories have been narrated in *Faḍā'il-i-Ḥajj*, authored by this sinful servant. Mawlānā ؒ writes:

1. It is narrated in *Al-Mawāhib al-Ladunniyya* from *Tafsīr al-Qushayrī* that on the Day of Judgment, the good deeds of a certain believer will weigh less in the Scales. The Messenger of Allāh ﷺ will take out a parchment the size of a fingertip and place it in the pan of good deeds, causing it to outweigh the bad deeds. The believer will exclaim, "May my parents be sacrificed for your sake. Who are you? How beautiful you are in countenance and character!"

The Noble Prophet ﷺ will reply, "I am your prophet and these are the blessings and peace you invoked upon me. I have repaid them in this time of need."

(Footnotes of *Al-Ḥiṣn al-Ḥaṣīn*. This story has previously been mentioned with more detail in Chapter One under the eleventh ḥadīth)

2. 'Umar ibn 'Abd al-'Azīz ؒ was a prominent Follower (*tābi'ī*) and a rightly-guided caliph. He would send a special messenger from Syria to Madīna to convey his peace at the blessed grave [of the Prophet ﷺ]. (Footnotes of *Al-Ḥiṣn al-Ḥaṣīn* from *Fath al-Qadīr*)

3. It is related in *Rawḍat al-Aḥbāb* that Imām Isma'īl ibn Ibrāhīm Muzanī ؒ, one of the eminent students of Imām Shafi'ī ؒ said, "I saw Imām Shafi'ī in a dream after he had passed away. I asked him, 'How did Allāh treat you?'"

He replied, 'Allāh pardoned me and ordered that I be taken to Paradise with great honour and dignity. This was all in reward for a certain invocation of blessings I used to invoke.'

I asked, 'What was it?'

Imām Shafi'ī ؒ replied:

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

O Allāh, confer blessings upon Muḥammad whenever those who remember him remember him and whenever those who are neglectful of his remembrance neglect to remember him. (Footnotes of *Al-Ḥiṣn al-Ḥaṣīn*)

4. It is related in *Manāḥij al-Ḥasanāt* from Ibn Fākihānī's *Al-Fajr al-Munīr*: "There was a pious saint called Musā Ḍarīr ؓ. He related his own experience to me. He said, 'I was travelling on a boat which began to sink. Suddenly, I was overcome by slumber and in this state, I saw the Messenger of Allāh ؐ. He taught me this invocation of blessings and then instructed that all aboard the boat should invoke it one thousand times. We had barely recited it three hundred times that the boat was saved from sinking.'"

[The invocation of blessings is]:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلٰوةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْاَهْوَالِ وَالْاَفَاتِ
وَتَقْضِيْ لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا
اَعْلٰى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا اَقْصٰى الْعَالَمَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ
الْمَمَاتِ

O Allāh, confer blessings upon our leader Muḥammad, blessings whereby You will save us from all dangers and calamities, whereby You will fulfil all our needs, purify us from all sins, raise us to the highest of ranks, and convey us to the furthest limits in all acts of good, in this life and the Hereafter.

It is also desirable to add the following words at the end:

اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Verily, you are All-powerful over everything.

The author of *Al-Qāmūs*, Shaykh Majd al-Dīn ؓ has also narrated this story through his own chain of transmission.

5. It is related in some books that ‘Ubaydullāh ibn ‘Umar Qawārīrī ؓ said, “A neighbour of mine who was a scribe passed away. I saw him in a dream and asked him how Allāh had treated him. He told me that Allāh had pardoned him. I asked him the reason thereof. He said, ‘It was my habit that whenever I wrote the blessed name of the Messenger of Allāh ﷺ, I would add: ؎. Allāh granted me bounties no eye has ever seen, no ear has ever heard and the thought of which has never crossed anyone’s mind.” (Gulshan-i-Jannat)

6. The incident which inspired the author of *Dalā’il al-Khayrāt* to write his book is well-known: the author was in need of water for ablution whilst travelling, but was perturbed as he had no rope or bucket [to extract the water with]. A girl who was observing all this came and inquired of the Shaykh, and then spat in the well. The water brimmed to the top of the well. The author was shocked upon seeing this and asked how she had done this. The girl replied that this was the *baraka* of invoking blessings and peace. The Shaykh then compiled *Dalā’il al-Khayrāt*.

7. Shaykh Zarrūq ؓ has written that the the fragrance of amber and musk emanates from the grave of the author of *Dalā’il al-Khayrāt*, and this is all through the *baraka* of invoking of blessings and peace.

8. A reliable friend of mine informed me regarding a scribe of Lucknow. He would begin his daily work after writing blessings on a sheet of paper he had reserved for this very purpose. At the time of his death, he was overcome with fear of the Hereafter saying, “What will become of me after I go there [i.e. to the Hereafter]?” On saying this, a *majdhūb* [saint constantly engaged in the remembrance of Allāh] appeared and said, “Why are you so worried? The sheet of paper is with the Noble Prophet ﷺ and is receiving divine acceptance.”

9. The son-in-law of Mawlānā Fayḍ al-Ḥasan Saharanpuri ؓ narrated to me that fragrance emanated from the house wherein the respected Mawlānā passed away for one month after his demise. This was related to Mawlānā Qāsim Nānawtawī ؓ who said, “This is all due to invoking blessings and peace. Mawlānā would stay awake every Friday night and engage in invoking blessings and peace.”

10. Abū Zur'a رضي الله عنه saw a person in his dream performing prayer with the angels in the heavens. He asked him how he achieved this status. He replied, "I have written one million ḥadīths. Whenever I came across the blessed name of the Prophet صلى الله عليه وسلم, I would write blessings. I achieved this status through this action." This story has been narrated likewise in *Zād al-Sa'īd*. This humble servant thinks that the scribe has made a mistake and that the correct account is that a person saw Abū Zur'a رضي الله عنه in a dream, as in story twenty-nine.

11. Another story regarding Imām Shafi'ī رضي الله عنه is that someone saw him in a dream after his demise and asked him how he was forgiven. Imām Shafi'ī رضي الله عنه replied, "I used to invoke the following five invocations of blessings on the night of Friday:

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

O Allāh, confer blessings upon Muḥammad according to the number of those who invoke blessings upon him. Confer blessings upon Muḥammad according to the number of those who fail to invoke blessings upon him. Confer blessings upon Muḥammad as You have ordained that blessings should be invoked upon him. Confer blessings upon Muḥammad as You like blessings to be invoked upon him. Confer blessings upon Muḥammad as is the right of blessings to be invoked upon him."

This invocation of blessings is referred to as *Durūd-i-Khamsa*. Other stories about Imām Shafi'ī رضي الله عنه will be discussed under the thirtieth story.

12. Shaykh Ibn Ḥajar Makkī رضي الله عنه narrates that a person saw a righteous man in a dream and asked him his condition. He said, "Allāh had mercy on me, forgave me and entered me into Paradise." When he was asked the reason thereof, he replied, "The angels counted my sins against the blessings I had invoked. The blessings outnumbered the sins. Allāh said, 'That is enough. Do not bring him to account. Take him to Paradise.'" This story will also be narrated from *Al-Qawl al-Badī* under the nineteenth story.

13. Shaykh Ibn Ḥajar Makkī ؒ has written that a certain righteous person had made it a practice to invoke a fixed number of blessings at bedtime. He saw in a dream one night that the Messenger of Allāh ﷺ came to his house, causing the whole house to become illuminated. The Noble Prophet ﷺ said, “Bring forward that mouth which invokes blessings and peace upon me so that I may kiss it.” Overcome with shyness, he put his cheek forward instead. The Noble Prophet ﷺ kissed his cheek. He then awoke to find that his house was filled with the fragrance of musk.

This story will be mentioned with more detail under the thirty-eighth story.

14. Shaykh ‘Abd al-Ḥaqq Muḥaddith Dihlawī ؒ has written in *Madārij al-Nubuwwa* that when Sayyida Ḥawwā was created, Sayyidunā Ādam ؑ intended to move towards her. The angels said, “Be patient until you are married and have paid the dowry.”

He asked, “What is the dowry?”

The angels replied, “To invoke blessings and peace three times upon the Accepted Prophet ﷺ.” In another narration, twenty times is mentioned.

These stories have been narrated in *Zād al-Sa‘īd*. Other scholars have narrated some of these stories too. Besides these, the pious elders have written many incidents and dreams regarding this topic. A number of them are being narrated in this book, in addition to the stories mentioned in *Zād al-Sa‘īd*.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

15. ‘Allāma Sakhāwī ؒ writes on the authority of Rashid ‘Aṭṭār who said, “There lived in Egypt a saint called Abū Sa‘īd Khayyāṭ ؒ. He led a life of solitude and never mixed with other people. He suddenly began attending the gatherings of Ibn Rashīq ؒ very frequently and with punctuality. People were quite surprised by this and asked him the reason behind this change. The Shaykh replied, ‘I saw the Noble Prophet ﷺ in my dream telling me to attend his gatherings, because he abundantly invokes blessings upon him ﷺ therein.’”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

16. When Abū ‘Abbās Aḥmad ibn Maṣṣūr ﷺ passed away, one of the residents of Shirāz saw in a dream that he was standing in the niche (*miḥrāb*) of the main masjid of the city, wearing a beautiful garment and a crown laden with jewels and pearls. The person seeing the dream asked him about this. He replied, “Allāh pardoned me and treated me with great dignity. He granted me this crown. This was all in reward for invoking blessings and peace abundantly upon the Noble Prophet ﷺ.” (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

17. A saint from the ṣūfīs says, “In my dream, I saw a man named Miṣṭaḥ who had passed away, and who had been disregarding of Islām during his life i.e. he did not care to abstain from committing sins. I asked him, ‘How did Allāh treat you?’

He said, ‘Allāh pardoned me.’

I asked, ‘Due to which action?’

He said, ‘I was narrating ḥadīths in the gathering of a ḥadīth scholar (*muḥaddith*) who invoked blessings, and so I too invoked blessings loudly. On hearing me, everyone present in the gathering also invoked blessings. At that moment, Allāh forgave everyone present in the gathering.’” (*Al-Qawl al-Badī*)

A similar story in *Nuzhat al-Majālis* states that a certain saint said, “I had a neighbour who was very sinful. I always pressed upon him the need to repent but he would not listen. After he passed away, I saw him in Paradise. I enquired as to how he had reached this status. He said, ‘I was present in the gathering of a ḥadīth scholar (*muḥaddith*) who said, ‘Whoever invokes blessings upon the Noble Prophet ﷺ loudly will be guaranteed Paradise.’ I invoked blessings loudly due to which others followed too. Thus, we were all pardoned by Allāh.’”

This incident has been narrated in *Al-Rawḍ al-Fā’iq* with more detail. It is mentioned that a saint from the ṣūfīs said, “I had a very sinful neighbour who was always intoxicated from drinking, to the extent that he could not tell day and night apart. I would advise him but he would not take heed, and I would ask him to repent but he would not listen. After his demise, I saw him in my dream on an extremely high rank and wearing the most elegant garments of Paradise. He was enjoying great honour. I asked him how he had attained this.” The answer was the same as in the previous story.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

18. Abū 'l-Ḥasan Baghdādī Dāramī ؒ says, "I saw Abū 'Abdillāh ibn Hāmid ؒ many times in my dreams after he had passed away. I asked, 'What happened to you?'

He replied, 'Allāh pardoned me and had mercy on me.'

I asked, 'Inform me of an action whereby I can gain direct entry into Paradise.'

He said, 'Perform one thousand rak'āts of prayer, reciting Sura Ikhlāṣ a thousand times in each rak'āt.'

I said, 'This is a difficult task.'

He said, 'Then invoke blessings one thousand times every night.' I thus made it my daily practice." (Al-Qawl al-Badī)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

19. A person once saw Abū Ḥafṣ Kāghidhī ؒ in a dream after his demise. He asked him, "What happened to you?"

Abū Ḥafṣ ؒ said, "Allāh had mercy on me and pardoned me. He ordered that I be entered into Paradise."

This person then asked, "How did this happen?"

Abū Ḥafṣ ؒ replied, "When I was presented before Allāh, the angels were ordered to count the blessings I had invoked and to count my sins too. The number of blessings I had invoked outnumbered my sins, so my Lord said, 'O angels, stop! Do not continue with his reckoning. Take him to my Paradise.'"

(Al-Qawl al-Badī - This has briefly been narrated previously under the twelfth story on the authority of Ibn Ḥajar Makkī ؒ)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

20. 'Allāma Sakhāwī ؒ narrates from a book of history that there lived a very sinful person amongst the Banū Isrā'īl. When he passed away, people just left him on the ground [without tending to his burial]. Allāh sent revelation to Sayyidunā Mūsā ؑ to bathe him and perform his funeral prayer, as He had forgiven this person. Sayyidunā Mūsā ؑ asked, "How was this person forgiven?"

Allāh Most High said, "He once opened the Torah and saw the name Muhammad ﷺ therein. He invoked blessings upon reading his name, and so I forgave him for this reason." (*Al-Qawl al-Badī*)

These stories do not contain any point to object to. They do not mean that by invoking blessings upon the Noble Prophet ﷺ once, all major sins and the rights of servants (*ḥuqūq al-'ibād*) are forgiven, nor do they contain any exaggeration or falsehood. It all depends on the Master accepting an action. If He decides to accept even the minutest of a person's deeds, such as reading the *kalīma* once (as mentioned under ḥadīth eleven of Chapter One), it is sufficient for all sins to be pardoned. Allāh says in the Qur'ān:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۝

Surely Allah will not forgive that anyone be joined with Him, and He will forgive all else to whom He will. (Qur'ān 4:48)

Thus, there is no doubt in this story and others of a similar nature, as Allāh has full power to pardon all sins if He is pleased by someone invoking blessings once. If a person who is owed thousands of rupees becomes pleased with an action of the borrower and thus decides to absolve the debt, or he does so without any reason, what right does anybody else have to object? Likewise, if Allāh out of His infinite grace and mercy wants to pardon someone, what objection can there possibly be?

We definitely learn from these incidents that invoking blessings is instrumental in attaining the pleasure of the Sovereign. Thus, continue invoking blessings abundantly. Who knows which blessings, invoked with love, become accepted? If He becomes pleased with even one, it is enough for one's salvation.

بس ہے اپنا ایک ہی نالہ اگر پہنچے وہاں

گرچہ کرتے ہیں بہت سے نالہ و فریاد ہم

Even one of our pleas is enough if it is accepted by Him,
Although we may plead and call out to Him in abundance

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلَى حَبِيبِكَ خَيْرِ اَخْلَقِ كُلِّهِمْ

21. A saint once saw a very disfigured and ugly form in his dream. He asked, "Who are you?"

It replied, "I am your evil deeds."

The saint asked, "How can I remain safe from you?"

It replied, "Invoke blessings and peace abundantly upon Muḥammad the Chosen One ﷺ." (*Al-Qawl al-Badī*)

Who is there amongst us who is not engrossed in sinning day and night? To compensate this, invoking blessings and peace is an excellent action. One should invoke blessings upon him as much as possible at all times and not lag behind, for this is the greatest antidote.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

22. The shaykh of all shaykhs Shiblī ؒ says, "A neighbour of mine passed away. I saw him in a dream and asked, 'What happened?'"

He replied, 'Shiblī! I faced severe difficulties and I was about to falter at the time of questioning in the grave. At that time, I thought to myself, 'O Allāh, where is this difficulty coming from? Did I not die in the state of Islām?'

I heard a voice saying, 'This is the punishment for your carelessness in speech.' When the two angels intended to inflict punishment on me, an extremely handsome person suddenly appeared and came in between me and the angels. The best of fragrances was emanating from him. He told me what answer to give to the angels and I thus answered their questions instantly. I asked this person, 'May Allāh have mercy on you. Who are you?'

He replied, 'I have been created from your abundance of invoking blessings. I have been ordered to help you in the face of every difficulty.'" (*Al-Qawl al-Badī*)

In the Hereafter, good deeds will be given beautiful forms and bad deeds will be given ugly forms. In the second part of *Faḍā'il-i-Ṣadaqāt* (*Virtues of Charity*), it is mentioned in detail under the conditions faced after death that when the corpse is placed in the grave, prayer stands to the right, fasting to the left, the remembrance of Allāh and the recitation of the Qur'ān at the head side, and so forth, and they defend the deceased against punishment from all sides. Similarly, sins will appear in the ugliest of forms. In the case of not giving the obligatory charity (*zakāh*), it has been frequently mentioned in the Qur'ān and ḥadīths that

the outstanding money will take the form of a large serpent and be made into a shackle around his neck. May Allāh protect us from this.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

23. Sayyidunā ‘Abd al-Raḥmān ibn Samura ؓ narrates that Allāh’s Messenger ﷺ once came out and said, “I saw a strange spectacle last night. I saw a person on the Bridge who was at times dragging himself across and at other times, he was crawling or becoming stuck. Suddenly, his invoking of blessings upon me came to his assistance and helped him to his feet, enabling him to cross with ease.” (*Al-Qawl al-Badī* from Ṭabarānī and others)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

24. Sufyān ibn ‘Uyayna ؓ narrates that Khalaf ؓ said, “I had a friend with whom I used to study ḥadīths. He passed away. I saw in a dream that he was wandering freely, wearing a new pair of green clothes. I asked him, ‘We used to study ḥadīths together, so how then did you reach this high station of honour and dignity?’ He replied, ‘Yes, we wrote ḥadīths together but whenever I came across the blessed name of the Noble Prophet ﷺ, I would write ؓ underneath. In return for this action, Allāh granted me this honour that you are witnessing.’” (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

25. Abū Sulaymān Muḥammad ibn Ḥusayn Ḥarrānī ؓ relates, “I had a neighbour called Faḍl. He spent most of his time engaged in prayer and he would fast regularly. He told me that he used to write ḥadīths but not write blessings with them. He saw the Noble Prophet ﷺ in his dream, who said to him, ‘When you write or mention my name, why do you fail to invoke blessings upon me?’ (Thereafter, he became punctual in invoking blessings). A few days later, he saw the Noble Prophet ﷺ in his dream. The Noble Prophet ﷺ said, ‘Your blessings and peace reach me. When you say my name, say: ؓ.’” (*Al-Qawl al-Badī*).

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

26. Abū Sulaymān Ḥarrānī ؓ narrates his own experience. He says, "I once saw the Noble Prophet ﷺ in my dream. He said, 'O Abū Sulaymān! When you come across my name in ḥadīths and invoke blessings upon me, why do you not say *wasallam*? This word consists of four letters and each letter carries ten rewards. Thus, you are losing forty rewards.'"

(*Al-Qawl al-Badī* - A similar story has already been narrated from Zād al-Sa'id in the section on points of etiquette in Chapter Four)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

27. Ibrāhīm Nasafī ؓ says, "I once saw the Noble Prophet ﷺ in my dream, but found him to be distant from me. Thus, I quickly went forward, kissed the Noble Prophet's ﷺ hand and said, 'O Messenger of Allāh, I am from those who are engaged in the science of ḥadīth. I am from the People of the Sunna (*Ahl al-Sunna*), and I am also a traveller.'

The Noble Prophet ﷺ smiled and asked, 'When you invoke blessings upon me, why do you not invoke peace?' From this point onwards, I began writing: ﷺ." (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

28. Ibn Abī Sulaymān ؓ says, "I saw my father in a dream after his demise. I asked, 'How did Allāh deal with you?'

He replied, 'Allāh forgave me.'

I asked, 'Due to which deed did He forgive you?'

He answered, 'I used to write blessings after the Noble Prophet's ﷺ name in every ḥadīth.'" (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

29. Ja'far ibn 'Abdullāh ؓ says, "I saw Abū Zur'a (the famous ḥadīth scholar) in my dream. He was in the heavens and leading the angels in

prayer. I asked him, 'How did you attain this lofty status?'

He replied, 'I have written one million ḥadīths with this hand. Whenever I wrote the Noble Prophet's ﷺ name, I also wrote blessings and peace, and the Noble Prophet ﷺ has said, 'Whoever invokes blessings upon me once, Allāh confers ten blessings (mercies) upon him.'" (*Al-Qawl al-Badī*)

Thus, Allāh's blessings and mercies amount to ten million. Even one mercy from Allāh is sufficient, let alone ten million.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

30. A few stories regarding Imām Shafī'ī رحمه الله were related from Zād al-Sa'īd. Many similar stories have been narrated regarding him.

'Allāma Sakhāwī رحمه الله relates in *Al-Qawl al-Badī* that 'Abdullāh ibn 'Abd al-Ḥakam said, "I saw Imām Shafī'ī رحمه الله in a dream. I asked him how Allāh had treated him. He said, 'Allāh had mercy on me, forgave me, and Paradise was adorned for me in the same manner a bride is adorned. I was showered with bounties as a bride is showered (as is the custom in weddings when the bride and bridegroom are showered with money and presents).

I asked him, 'How did you reach this status?'

Someone told me that he reached this status in reward for the invocation of blessings written in *Al-Risāla*. I further enquired as to what this invocation of blessings was. I was told that it is:

صَلَّى اللهُ عَلَى مُحَمَّدٍ عَدَدَ مَا ذَكَرَهُ الذَّاكِرُونَ وَعَدَدَ مَا غَفَلَ عَنْ ذِكْرِهِ
الْغَافِلُونَ

May Allāh invoke blessings upon Muḥammad ﷺ as much as the remembrance of those who remember him and as much as the negligence of those who are negligent of his remembrance.

When I awoke in the morning, I found the invocation of blessings to be the very same as that in Imām Shafī'ī's *Al-Risāla*."

Numayrī رحمه الله and others have narrated this story from Imām Muzanī رحمه الله who says, "I saw Imām Shafī'ī رحمه الله in my dream. I asked, 'How did Allāh deal with you?'

He replied, 'Allāh pardoned me in return for the invocation of blessings I wrote in my book *Al-Risāla*."

The invocation of blessings is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَصَلِّ عَلَى مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ
ذِكْرِهِ الْغَافِلُونَ

O Allāh, confer blessings on Muḥammad whenever those who remember him remember him, and confer blessings on Muḥammad whenever those who are neglectful of remembering him neglect to remember him.

Bayhaqī رحمه الله has narrated that Abū 'I-Ḥasan Shafi'ī رحمه الله said, "I saw the Noble Prophet ﷺ in a dream. I asked, 'O Messenger of Allāh, what reward have you given Imām Shafi'ī رحمه الله for the blessings he has written in his *Al-Risāla*?"

The Noble Prophet ﷺ replied, 'My reward for him is that he will not be brought to account for his deeds on the Day of Judgment.'

The invocation of blessings is:

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَغَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

May Allāh confer blessings on Muḥammad whenever those who remember him remember him and whenever those who are neglectful of remembering him neglect to remember him.

Ibn Banān Iṣbahānī رحمه الله says, "I saw the Noble Prophet ﷺ in my dream. I asked, 'O Messenger of Allāh, Muḥammad ibn Idrīs (Imām Shafi'ī) is from your paternal-uncle's progeny (his lineage meets the Noble Prophet's ﷺ lineage at Hāshim, one of the forefathers of the Noble Prophet ﷺ). Imām Shafi'ī رحمه الله is a descendant of 'Abd Yazīd, son of Hāshim). Have you reserved any special privilege for him?"

The Noble Prophet ﷺ replied, 'Yes. I have asked Allāh not to bring him to account on the Day of Judgment.'

I asked, 'O Messenger of Allāh, through which action did he earn this privilege?"

The Noble Prophet ﷺ said, 'He invoked blessings and peace upon me with words nobody had ever used before.'

I further enquired, 'What are those words, O Messenger of Allāh?"

The Noble Prophet ﷺ said,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَصَلِّ عَلَى مُحَمَّدٍ كُلَّمَا غَفَلَ
عَنْ ذِكْرِهِ الْغَافِلُونَ

O Allāh, confer blessings on Muḥammad whenever those who remember him remember him, and confer blessings on Muḥammad whenever those who are neglectful of remembering him neglect to remember him.

(*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

31. Abū 'l Qāsīm Marwazī ؑ says, "My father and I would sit at night to read ḥadīths to one another. It was seen in a dream that where we used to sit and study, there is a pillar of light so high that it reached the heavens. Someone asked, 'What is this pillar of light?' The reply was, 'These are the blessings they invoked when sitting to read ḥadīths to one another:'

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرَّفَ وَكَرَّمَ

(*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

32. Abū Ishāq Nahshal ؑ says, "I used to write ḥadīths in a book and I would write the Prophet's ﷺ name in the following way:

"The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسَلَّمَ..."

I saw in a dream that the Noble Prophet ﷺ looked at this book and said, "This is excellent (probably indicating towards the addition of the word تَسَلَّمَ)." (تَسَلَّمَ)."

'Allāma Sakhāwī ؑ has narrated many dreams wherein people were seen in a pleasant state after their demise. When asked the reason for this honour, they all said it was due to writing blessings with the Noble Prophet's ﷺ name in every ḥadīth. (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

33. Ḥasan ibn Mūsā Ḥadramī ؓ, commonly known as Ibn 'Ujayna, says, "I used to write ḥadīths, but would not writing blessings in order to save time. I saw the Noble Prophet ﷺ in my dream. He said to me, 'When you write ḥadīths, why do you not invoke blessings like Abū 'Amr Ṭabarī does?' When I woke up, I was overcome with extreme anxiety. I instantly resolved to always write ؓ when writing ḥadīths." (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

34. Abū 'Alī Ḥasan ibn 'Alī 'Aṭṭār ؓ says, "Abū Ṭāhir gave me a few manuscripts of ḥadīths. I noticed that wherever the Noble Prophet's ﷺ name was written, alongside it was written:

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا كَثِيرًا

I asked him, 'Why do you write blessings in this manner?'

He said, 'When I was young, I used to write ḥadīths but not write blessings alongside the Noble Prophet's ﷺ name. I once saw the Noble Prophet ﷺ in my dream. I presented myself before him and greeted him with peace, but he turned his face away. I came to him from the other direction, but he turned his face away again. On the third occasion, I sat in front of him and asked, 'O Messenger of Allāh, why are you turning your face away from me?'

The Noble Prophet ﷺ replied, 'When you write my name in your book, you do not write blessings upon me.' Since then, I have made it my practice to write:

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا كَثِيرًا

whenever I write the Noble Prophet's ﷺ name." (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

35. Abū Ḥafṣ Samarqandī ؒ writes in *Rawnaq al-Majālis* that there was once a wealthy tradesman in Balkh. He passed away and left behind two sons. His wealth was distributed equally between his sons. However, his inheritance also included three blessed hairs of the Noble Prophet ﷺ. Each brother took one hair. Regarding the third hair, the elder brother said that it should be halved too. The younger brother said, “Never, by Allāh! The blessed hair of the Noble Prophet ﷺ cannot be cut.” The elder brother said, “Are you pleased to give all your wealth to me in exchange for the three hairs?”

The younger brother readily accepted the offer. Thus, the elder brother took all the wealth and the younger brother took the three blessed hairs. He would keep the blessed hairs in his pocket and every so often, take them out, look at them and invoke blessings upon the Noble Prophet ﷺ. Only a short period of time passed before the elder brother lost all his wealth and the younger brother became very affluent. When the younger brother passed away, a saint saw the Noble Prophet ﷺ in a dream saying, “Whoever has any need should sit by his grave and supplicate Allāh.” (*Al-Qawl al-Badī*)

This story has been briefly mentioned in *Nuzhat al-Majālis* with the addition that the elder brother who took all the wealth became poor. He saw the Noble Prophet ﷺ in a dream and complained to him of his poverty. The Noble Prophet said, “O deprived one! You were indifferent to my hairs and your brother has now taken them. Whenever he gazes upon them, he invokes blessings upon me. Allāh has granted him prosperity in this life and the Hereafter.” When he woke up, he went and became a servant of his younger brother.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

36. A woman once came to Ḥasan Baṣṛī ؒ and said, “My daughter has passed away and I wish to see her in my dream.”

Ḥasan Baṣṛī ؒ said, “Perform four rak’āts of optional prayers after ‘ishā prayers and recite Sura Takāthur in each rak’āt after Sura Fātiḥa. Thereafter, retire to bed and continue invoking blessings upon the Prophet ﷺ until you fall asleep.”

The woman did as instructed and saw in her dream that her daughter was being punished severely. She was wearing garments of pitch, both her hands were bound and her feet were tied with chains of fire. The woman returned to Ḥasan Baṣrī ؓ in the morning and informed him of what she had seen. Ḥasan Baṣrī ؓ said, "Give charity on her behalf. Allāh may possibly forgive your daughter due to this charity."

The next day, Ḥasan Baṣrī ؓ saw a magnificent throne in one of the gardens of Paradise. Sitting on the throne was an extremely beautiful young girl wearing a crown of light.

She asked, "O Ḥasan, have you even recognised me?"

He said, "No, I have not recognised you."

She said, "I am the same girl whose mother you instructed to invoke blessings (after 'ishā until she falls asleep)."

Ḥasan Baṣrī ؓ then said, "The condition your mother explained to me is totally different to what I am witnessing."

She said, "I was in the very state my mother described to you."

Ḥasan Baṣrī ؓ asked, "Then how did you attain this status?"

The young girl replied, "Seventy thousand of us were being punished in the very manner my mother described to you. It so happened that a pious person passed by the graveyard. He invoked blessings once and gifted its reward to all of us. His invoking of blessings was so accepted by Allāh that we were all freed from this punishment and were granted this lofty status through the blessings of this pious saint." (*Al-Qawl al-Badī*)

A similar story has been narrated in *Rawḍ al-Fā'iq*. A woman had a son who was very sinful. She always advised him to do good, but he did not take heed and died in this very state. His mother was upset because he had died without repenting and she greatly wished to somehow see her son in a dream. When she eventually saw him in her dream being punished, she became more distressed.

A short time passed before she saw her son in her dream once again but this time in a most pleasant state. He was extremely pleased. The mother asked, "How did this happen?" He said, "A very sinful person passed by this graveyard. Seeing the graves caused him to take heed and he began to cry upon his own condition. He sincerely repented, recited a portion of the Qur'ān and invoked blessings twenty times, gifting its reward to the deceased of the graveyard in which I am also buried. The pleasant state in which you are now seeing me is a result of the share I received therefrom. My dear mother, invoking blessings upon the Noble Messenger ﷺ is a light for the hearts, an expiation for one's sins, and a mercy for both the living and the deceased."

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

37. Ka'b Aḥbār ؓ, a scholar well-versed in the Torah, says that Allāh sent revelation to Sayyidunā Mūsā ؑ saying, "If there were no people on the face of the earth to praise and extol me, I would not send down a single drop of water from the skies and no seed would I grow from the earth." He mentioned other things besides this. Allāh then said, "O Mūsā ؑ, if you wish to be closer to me than the proximity of your speech with your tongue, closer than your heart is to its thoughts, than your body is to your soul and than your eyes are to your vision."

Sayyidunā Mūsā ؑ said, "O Allāh, please do inform me."

Allāh said, "Invoke blessings upon the Messenger of Allāh ﷺ abundantly." (Al-Qawl al-Badī)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

38. A pious saint, Muḥammad ibn Sa'īd ibn Muṭarrif ؓ says, "I had made it a habit to invoke a fixed number of blessings upon the Noble Prophet ﷺ before retiring to bed at night. One night, I went to sleep in the upper chamber of my house after completing my routine. I saw the Noble Prophet ﷺ in a dream. He entered through the door of the upper chamber, whereby the whole upper chamber instantly became radiant. The Noble Prophet ﷺ then came towards me and said, 'Bring forward the mouth which invokes blessings upon me abundantly so that I may kiss it.' I felt ashamed to present my mouth before the blessed mouth of the Noble Prophet ﷺ so I turned my cheek towards him. The Noble Prophet ﷺ then kissed me on my cheek. I suddenly woke up, overcome with anxiety, and this caused my wife who was lying next to me to suddenly awake too. The whole upper chamber was fragrant with the beautiful scent of musk, and this fragrance remained on my cheek for eight days." (Al-Qawl al-Badī)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

39. Muḥammad ibn Mālik ؓ says, "I travelled to Baghdad to study by Qārī Abū Bakr ibn Mujāhid ؓ. Some of us were present in his gathering and the Qur'ān was being recited when an elderly man joined the gather-

ing, wearing an old turban, shirt and shawl. On seeing him, Qārī Abū Bakr stood up and seated him in his own place. He asked him how he and his family were keeping. The elderly man said, 'A child was born to me last night and my wife requested that I bring some ghee and honey.'

Shaykh Abū Bakr became very perturbed upon hearing this [as he had nothing to give to the elderly man] and fell asleep in this state of distress. He saw the Noble Prophet ﷺ in this state, who said to him, 'Why are you so worried? Go to the minister, 'Alī ibn ʿĪsā, and convey my greetings to him. As a sign, tell him that you know that he does not retire to bed on Friday night until he invokes one thousand blessings upon me. Last Friday night, he had invoked blessings seven hundred times when the king's messenger came to call him. He went to visit the king and completed the remaining number of blessings after returning. After informing him of this sign, tell him to give the father of the newborn child one hundred coins so that he can spend it on his necessities.'

Qārī Abū Bakr ﷺ then left with the elderly man and they both arrived at the minister's residence. Qārī Abū Bakr ﷺ said, 'The Noble Prophet ﷺ has sent this elderly man to you.'

The minister stood up, seated them in his place and requested them to relate the whole story. Qārī Abū Bakr ﷺ explained the whole series of events to the minister. The minister was delighted to hear this and asked his servant to bring a bag containing ten thousand coins. From this bag, he took out one hundred coins and gave it to the father of the newborn child. He then took out a further one hundred coins to give to Qārī Abū Bakr ﷺ but he refused to accept them. The minister insisted that he take this amount, for it was in return for the great glad tiding he gave him regarding this incident, as it was a secret which only Allāh and the minister were aware of. He took out a further one hundred coins to give to the Shaykh as a reward for delivering the glad tiding that the Noble Prophet ﷺ was also aware of his practice. He then took out another one hundred coins and offered it to the Shaykh in return for the great trouble he underwent in coming to meet him. He continued in this manner until he had taken out a thousand coins, but the Shaykh was adamant in refusing to take any more than the initial hundred coins the Noble Prophet ﷺ had ordered them to take." (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

40. 'Abd al-Rahīm ibn 'Abd al-Rahmān ؓ says, "I once fell in the bathroom, hurting my arm quite seriously and causing it to swell. I spent the night in great unease. When I eventually fell asleep, I saw the Noble Prophet ﷺ in my dream. I had barely said, 'O Messenger of Allāh' when the Noble Prophet ﷺ said, 'Your abundance of invoking blessings has made me distressed [i.e. upon seeing you in this state]. I woke up to find that there was no pain and the swelling had also disappeared." (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

41. 'Allāma Sakhāwī ؓ says, "A reliable student of Shaykh Aḥmad ibn Raslān ؓ told me that he saw the Noble Prophet ﷺ in his dream. This book *Al-Qawl al-Badī fī 'l-ṣalāti 'alā 'l-ḥabīb 'l-shafī* ('Allāma Sakhāwī's famous book on invoking blessings and peace, and the majority of this book's content has been taken therefrom) was presented to the Noble Prophet ﷺ. He ﷺ accepted it. It was a very long dream, which was a source of great happiness for me. I am hopeful for its acceptance from Allāh and His Noble Prophet ﷺ, and I hope for utmost reward in both worlds, with Allāh's will. Thus, constantly remember the Prophet's ﷺ noble characteristics and invoke blessings upon him abundantly with your heart and tongue, because your blessings upon him reach his blessed grave and your name is presented to the Noble Prophet ﷺ." (*Al-Qawl al-Badī*)

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَأَتْبَاعِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا
كَثِيرًا كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

42. 'Allāma Sakhāwī ؓ relates that Abū Bakr ibn Muḥammad said, "I was sitting with Abū Bakr ibn Mujāhid ؓ, when the shaykh of all shaykhs Shiblī ؓ came. On seeing him, Abū Bakr ibn Mujāhid stood up, embraced him and kissed him on his forehead. I asked, 'O my master, you behave in this manner with Shiblī whilst on the other hand, you and the scholars of Baghdad consider him a madman?'

Abū Bakr ؓ said, 'I only did what I saw the Noble Prophet ﷺ doing.' He then related his dream to me saying, 'I saw Shiblī ؓ attend the blessed gathering of the Noble Prophet ﷺ. The Noble Prophet ﷺ stood and kissed him on the forehead. When I asked the Noble Prophet ﷺ regarding this, he told me, 'He recites the following verse after every prayer and invokes blessings upon me thereafter.' (In another narration, he recites this verse after every obligatory (*fard*) prayer and the following invocation of blessings three times thereafter).

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمُ النَّح

Verily, a messenger has come to you from amongst yourselves.

(Qur'an 9:128-129)

صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ

Allāh confer blessings upon you, O Muḥammad. Allāh confer blessings upon you, O Muḥammad. Allāh confer blessings upon you, O Muḥammad.

Abū Bakr ؓ said, 'After seeing this dream, I asked Shiblī ؓ when he came which blessings he invokes after prayers. He told me the very same invocation.'

A similar incident has been narrated by another person. Abū 'l-Qāsim Khaffāf ؓ says, "Shiblī ؓ once went to the masjid of Abū Bakr ibn Mujāhid ؓ. Abū Bakr ؓ stood on seeing him. News of this spread amongst Abū Bakr's ؓ students. They asked their teacher, 'You did not stand when the king came to you, yet you stood for the sake of Shiblī?'

Abū Bakr ؓ replied, 'Why should I not stand in honour of one whom the Noble Prophet ﷺ respects?' Thereafter, he related his dream saying, 'I saw the Noble Messenger ﷺ in my dream last night. He told me that a person of Paradise will come to me tomorrow and that when he comes, I should honour him.' A few days later, I saw the Noble Prophet ﷺ again. He said, 'May Allāh honour you in the same way you honoured a resident of Paradise.'

I asked, 'O Messenger of Allāh, how did Shiblī ؓ gain this honour with you?'

The Noble Prophet ﷺ replied, 'He reads this verse after all five daily prayers and this has been his practice for eighty years.'" (Al-Qawl al-Badī)

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

43. Imām Ghazālī   narrates in *Iḥyā' al-'Ulūm* that 'Abd al-Wāḥid ibn Zayd Baṣrī   said, "I was on my way for the pilgrimage. Another person joined me on my journey and he was constantly invoking blessings upon the Noble Prophet  . I asked him the reason behind his abundance of invoking blessings. He replied, 'When I went for my first pilgrimage, my father accompanied me too. On our return, we stopped at a certain place to sleep. I saw in a dream that someone was saying to me, 'Wake up. Your father has passed away and his face has turned black.' I woke up in alarm and when I lifted the cloth off my father's face, I saw that my father had actually passed away and his face was slowly turning black. This incident made me so worried that I became extremely awe-struck. I fell asleep again and saw that four black men with metal clubs in their hands were standing by my father's head, when suddenly an extremely handsome person dressed in two green garments came and moved these men out of the way. He then passed his hand over my father's face and said to me, 'Wake up. Allāh has illuminated your father's face.'

I said, 'May my parents be sacrificed for your sake. Who are you?'
He replied, 'My name is Muḥammad  .'

I have never left invoking blessings upon the Noble Prophet   since then."

A similar incident has been narrated in *Nuzhat al-Majālis* from Abū Ḥāmid Qazwīnī   who says, "A father and son were travelling together. During the journey, the father passed away and his face turned into that of a swine. The son cried profusely and implored Allāh with great humbleness. He fell asleep and saw in his dream that someone is saying to him, 'Your father used to deal in interest, which is why his face has been disfigured. However, the Noble Prophet   has interceded on his behalf, as he would always invoke blessings upon him on hearing his name. His original appearance has been restored due to the Prophet's   intercession."

A similar story has been narrated in *Rawḍ al-Fā'iq* which narrates that Sufyān Thawrī   says, "As I was performing *ṭawāf*, I saw a person who with every step was only invoking blessings and no other form of remembrance. I asked him the reason behind this.

He asked me, 'Who are you?'

I replied, 'Sufyān Thawrī.'

He answered, 'Were you not the unique personality of your age, I would not disclose my secret to you. I was travelling with my father for the pilgrimage. On arriving at a certain place, my father became ill. I was seeing to my father's treatment when he suddenly passed away and his face became black. Seeing this caused me great distress, and I read *innā lillāhi wa innā ilayhi raji'ūn* and covered his face with a cloth. I fell asleep and in my dream saw the most handsome of all men I have ever seen, wearing the best of clothes and from whose body the most pleasant fragrance I have ever smelt was emanating. He was coming forward quickly. He removed the cloth and passed his hand over my father's face, causing it to become radiant. He began to return but I held onto his clothes and said, 'May Allāh have mercy on you. Who are you? Allāh has favoured my father through you in this journey.'

He replied, 'Do you not recognise me? I am Muḥammad ibn 'Abdullāh ﷺ, upon whom the Qur'ān was revealed. Your father was very sinful but he used to invoke blessings upon me abundantly. When this hardship befell him, I came to his assistance and likewise, I am of assistance to every person who abundantly invokes blessings upon me.'"

يَا مَنْ يُجِيبُ دُعَا النُّمُضَطَّرِّ فِي الظُّلَمِ يَا كَاشِفَ الضَّرِّ وَالتَّلَوِي مَعَ السَّقَمِ
 شَقَّعَ نَبِيكَ فِي ذُلِّي وَمَسَكَتِي وَاسْتُرَ فَإِنَّكَ ذُو فَضْلٍ وَذُو كَرَمٍ
 وَاعْفِرْ ذُنُوبِي وَسَاخِحِي بِهَا كَرَمًا تَفَضُّلاً مِنْكَ يَا ذَا الْفَضْلِ وَالتَّعَمِّ
 إِنَّ لَمْ تُغْنِنِي بِعَفْوِ مِنْكَ يَا أَمَلِي وَاحْجَلْتِي وَاحْيَاثِي مِنْكَ وَانْدَمِي
 يَا رَبِّ صَلِّ عَلَى الْهَادِي النَّبِيِّ وَمَنْ لَهُ الشَّفَاعَةُ فِي الْعَاصِي فِي النَّدَمِ
 يَا رَبِّ صَلِّ عَلَى الْمُخْتَارِ مِنْ مُصَرِّ أَرْكَى النَّحْلَاتِ مِنْ عَرَبٍ وَمِنْ عَجَمِ
 يَا رَبِّ صَلِّ عَلَى خَيْرِ الْأَنْسَامِ وَمَنْ سَادَ النَّقَبَاتِلَ فِي الْأَنْسَابِ وَالشَّيَمِ
 صَلَّى عَلَيْهِ الَّذِي أَعْطَاهُ مَنزِلَةً عَلَيَاءَ إِذْ كَانَ حَقًّا أَفْضَلَ الْأُمَمِ
 صَلَّى عَلَيْهِ الَّذِي أَعْلَاهُ مَرْتَبَةً ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِيئُ النَّسَمِ
 صَلَّى عَلَيْهِ صَلَوةٌ لَا انْقِطَاعَ هَا مَوْلَاهُ ثُمَّ عَلَى صَخْبٍ وَذِي رَحِمِ

O Ye who accepts the prayers of the distressed in the darkest of times, Remover of all calamities and illnesses.

Accept the intercession of Your Prophet ﷺ on behalf of my weakness and indigence, and conceal my faults. Indeed, You are the Bountiful Lord, Most Graceful.

Forgive and pardon my sins out of Your grace and Your favour, O Lord of Bounty and Favours.

If you do not assist me with your pardon, O my source of hope, how ashamed I shall feel and how regretful I shall be!

O My Lord, send your blessings upon the Guide, Bearer of glad tidings, who shall intercede for the remorseful sinners.

O My Lord, send blessings upon the chosen one from Muḍar, most pure amongst all the creation, Arabs and non-Arabs alike.

O My Lord, send blessings upon the best of the creation, leader of all nations in lineage and virtue.

May He who granted him the highest station send blessings upon him, for he is indeed the best of all people.

May He who elevated his status send blessings upon him, whom the Creator of all then chose as His beloved.

May his Lord send infinite blessings upon him, upon his Companions and his family.

(Rawḍ al-Fā'iq)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

44. It is stated in *Nuzhat al-Majālis* that a person went to visit someone who was ill (in the final moments before death). He asked him, “How are you finding the bitterness of death?” He replied, “I cannot feel anything, because I heard the scholars say that whoever abundantly invokes blessings and peace upon the Noble Prophet ﷺ will be saved from the pangs of death.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

45. It is stated in *Nuzhat al-Majālis* that a certain saint was suffering from urine retention. He saw the knower of Allāh (*‘arif billāh*), the great ascetic and scholar, Shaykh Shihāb al-Dīn ibn Raslān ؒ in his dream and complained to him regarding his illness. The Shaykh said, “How is it that you are oblivious to the tried and tested antidote? Read the following:

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 Allāh, confer blessings and peace upon, and bless the soul of our leader Muḥammad amongst all souls. Confer blessings and peace upon the heart of our leader Muḥammad amongst all hearts. Confer blessings and peace upon the body of our leader Muḥammad amongst all bodies. Confer blessings and peace upon the grave of our leader Muḥammad amongst all graves.”

After seeing this dream, he began invoking these blessings in abundance and thus his illness was cured.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

46. Hāfiẓ Abū Nu‘aym رحمه الله relates that Sufyān Thawrī رحمه الله said, “I was once leaving my house when my gaze fell upon a youth who was reading: **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ** with every step he took. I asked him, ‘Is there any proof for your action (or is it based on your own opinion)?’

He asked, ‘Who are you?’

I replied, ‘Sufyān Thawrī.’

‘Sufyān of Iraq?’ he asked. I replied in the affirmative.

He asked, ‘Do you have the cognisance (*ma‘rifa*) of Allāh?’

I replied in the affirmative.

He asked, ‘How have you recognised him?’

I said, ‘He takes night out of day and day out of night, and He fashions the child in the mother’s womb.’

He said, ‘You have not truly recognised Him.’

I asked him, ‘So how have you recognised Him?’

He replied, ‘I firmly decide on doing something, but I end up having to cancel it. I resolve to do something, but find that I am unable to fulfill it. Through this, I have realised that there is another being who governs my affairs.’

I asked him regarding his invoking of blessings. He said, ‘I went for the pilgrimage with my mother. My mother passed away during the journey. Her face turned black and her stomach bloated, whereby I realised that she had committed a grave sin. As I lifted my hands towards the sky to beseech Allāh, I saw a cloud coming from Tihāma (Hijāz) from which a man appeared. He passed his hand over my mother’s face making it luminous, and over her stomach, causing the swelling to disappear. I asked him, ‘Who are you? You have alleviated this great affliction from me and my mother.’

He replied, ‘I am your Prophet Muḥammad ﷺ.’ I asked him for some advice. The Prophet ﷺ instructed, ‘Whenever you take a step, read:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

(*Nuzhat al-Majālis*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

47. The author of *Ihyā'* has written that after the demise of the Messenger of Allāh ﷺ, Sayyidunā 'Umar was crying and he was saying, "O Messenger of Allāh, may my parents be sacrificed for your sake. The trunk of the date tree you would lean upon to deliver the sermon (*khuṭba*) before the erection of the pulpit cried after you ascended the pulpit, saddened by your separation. You passed your hand over it and comforted it (This is a famous ḥadīth). O Messenger of Allāh, your umma has more reason than this date tree to cry over your separation (i.e. your umma is more in need of your attention).

O Messenger of Allāh, may my parents be sacrificed for your sake. Your status with Allāh is so high that your obedience has been declared His obedience. Allāh says, "He who obeys the Messenger has indeed obeyed Allāh" (Qur'ān 4:80).

O Messenger of Allāh, may my parents be sacrificed for your sake. You are so great in the eyes of Allāh that your mistakes were excused before you even requested pardon. Hence, Allāh says, "Allāh pardon you! Why did you give them leave?" (Qur'ān 11:43)

O Messenger of Allāh, may my parents be sacrificed for your sake. Your exalted rank with Allāh is such that you have been mentioned foremost in the covenant taken from the prophets ﷺ, even though you are the last prophet to be sent. Allāh says, "And recall when we took a bond from the prophets and from you, and from Nūḥ and Ibrāhīm and Mūsā and 'Īsā, son of Maryam. And we took from them a solemn bond" (Qur'ān 33:7).

O Messenger of Allāh, may my parents be sacrificed for your sake. Your virtue with Allāh is such that the unbelievers in Hellfire will wish they had obeyed you, saying, "Ah! That we had obeyed Allāh and the Messenger" (Qur'ān 33:66).

O Messenger of Allāh, may my parents be sacrificed for your sake. Indeed, Allāh granted Sayyidunā Mūsā ؑ the miracle of making rivers flow from stone, but it is not more extraordinary than Allāh making water gush forth from your fingers (a famous miracle of the Prophet ﷺ).

O Messenger of Allāh, may my parents be sacrificed for your sake. If the wind was subjugated for Sayyidunā Sulaymān ؑ and transported him in the morning over a distance covered in one month and likewise in the evening, it is not more amazing than your surpassing the seven

heavens on the Burāq and returning to Makka by morning. May Allāh invoke blessings upon you.

O Messenger of Allāh, may my parents be sacrificed for your sake. If Sayyidunā ʿĪsā ﷺ was granted the miracle of bringing the dead back to life, it is not more amazing than a goat, cut into many pieces and roasted, speaking to you and telling you not to eat it because it has been poisoned.

O Messenger of Allāh, may my parents be sacrificed for your sake. Sayyidunā Nūḥ supplicated against his people, “My Lord! Leave not of the infidels any inhabitant upon the earth” (Qurʾān 71:26).

Had you supplicated against us, nobody amongst us would have survived. The unbelievers placed the intestines of a camel on your back whilst you were in prostration. In the Battle of Uḥud, they caused your face to be covered in blood and broke your tooth. Despite this, you did not curse them. Instead, you prayed, “O Allāh, forgive my people for they know not.”

O Messenger of Allāh, may my parents be sacrificed for your sake. Within a short period of your life (twenty three years as a prophet), more people embraced Islām than those who embraced during the lengthy lifetime of Sayyidunā Nūḥ ﷺ (approximately one thousand years). (At the time of the Farewell Pilgrimage (*ḥajjat al-wadāʿ*), one hundred and twenty-four thousand Companions ﷺ were present. Only Allāh knows how many had entered the fold of Islām and were unable to attend).

A great number of people brought faith in you (in the ḥadīth narrated in *Ṣaḥīḥ al-Bukhārī*, the Noble Prophet ﷺ says that he saw his followers in such great numbers that they had covered the horizon). Very few people brought faith upon Sayyidunā Nuh ﷺ. Allāh says in the Qurʾān, “And these had not believed with him save a few” (Qurʾān 11:40).

O Messenger of Allāh, may my parents be sacrificed for your sake. If you were only to entertain and meet those of the same standing as you, you would never have sat with us. If you were not to marry except a woman of the same status, never would you have married any of our women. If you were to feed only those who were as exalted as you, never would you have fed anyone amongst us. Indeed, you sat with us, married our women, allowed us to sit and eat with you, wore clothes made of wool, mounted a donkey, made others sit behind you, and sat on the floor to eat. You would lick your fingers after eating, and all this was out of humility. May Allāh invoke blessings upon you.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

48. It is narrated in *Nuzhat al-Basātīn* that Ibrāhīm Khawwās ؑ said, "I once experienced such extreme thirst whilst travelling that I fell unconscious. Someone sprinkled water on my face. I awoke to see a most handsome man on horseback. He gave me some water to drink and told me to stay with him. A short while passed before he asked me, 'Look, what do you see?'

I replied, 'This is Madīna.'

He said, 'Dismount. Extend my greetings of peace to the Messenger of Allāh ﷺ and tell him that his brother Khidr ؑ greeted him.'

Shaykh Abū 'l-Khayr Aqṭa' ؑ says, "I went to Madīna Munawwara. I stayed there for five days but did not experience any enjoyment or pleasure. I went to the blessed grave and invoked peace on the Noble Prophet ﷺ, Sayyidunā Abū Bakr and Sayyidunā 'Umar ؓ, and then said, 'O Messenger of Allāh, I am your guest.' Thereafter, I went to sleep behind the pulpit. In my dream, I saw the Noble Messenger ﷺ. Sayyidunā Abū Bakr ؓ was standing to his right, Sayyidunā 'Umar ؓ was standing to the left and Sayyidunā 'Alī ؓ was standing at the front. Sayyidunā 'Alī ؓ nudged me saying, 'Stand up. The Messenger of Allāh ﷺ is coming.' I stood and kissed the Noble Prophet ﷺ on his forehead. The Noble Prophet ﷺ granted me a piece of bread. I ate one half in my dream and found the other half in my hand when I woke up."

This story of Abū 'l-Khayr ؑ has also been narrated by 'Allāma Sakhāwī ؑ in *Al-Qawl al-Badī*, and it shows that there is a mistake in the translation of *Nuzhat al-Majālis*. The wording mentioned in *Al-Qawl al-Badī* is: اقممت خمسة ايام ما ذقت ذواقا (I stayed in Madīna for five days but did not taste anything). To translate this as not experiencing any pleasure or enjoyment is inaccurate.

This story has been narrated in *Faḍā'il-i-Ḥajj* under the eighth story from the stories on visiting Madīna, and a similar story has been narrated by Ibn al-Jalā' on the authority of *Wafā' al-Wafā'* under the twenty-third story. Numerous similar cases were experienced by the pious elders, as narrated in *Wafā' al-Wafā'*.

The shaykh of all shaykhs, leader of the believers in the science of ḥadīth (*amīr al-mu'minīn fī 'l-ḥadīth*) Musnid al-Hind Shāh Waliyullāh ؑ has written *Al-Ḥīrz al-Thamīn fī Mubashirāt 'l-Nabī 'l-Amīn*, a short treatise in which he has recorded forty dreams or manifestations wherein he or his father saw the Noble Prophet ﷺ.

He writes, "I was once extremely hungry (only Allāh knows how many days passed in this state) and so I supplicated Allāh. I saw that the blessed soul of the Noble Prophet ﷺ came down from the sky. He was carrying a piece of bread, as though Allāh had instructed him ﷺ to give me this bread." (*Al-Ḥirz al-Thamīn*, 12)

He further writes, "I did not have anything to eat one night. A friend of mine gave me a glass of milk that I drank and I then went to sleep. I saw the Noble Prophet ﷺ in my dream. He said, 'I was the one who sent you this milk.'" In other words, I directed my attention towards your friend and as a result, it came into his heart that he should give you this glass of milk. (*Al-Ḥirz al-Thamīn*, 13)

When the effect of the spiritual attention (*tawajjuh*) of the saints is accepted and well-known, what doubt could arise regarding the power of the Noble Prophet's ﷺ spiritual attention (*tawajjuh*)?

Shāh Waliyullāh ؒ writes, "My father told me that he became ill once. In this illness, he was blessed with seeing the Noble Prophet ﷺ in a dream. The Noble Prophet ﷺ asked, 'How are you feeling, my son?' The Noble Prophet ﷺ then ensured him that he will recover and gave him two hairs from his blessed beard. He recovered straight away and when he woke up, he found both hairs in his hand. He gave me one of these hairs." (*Al-Ḥirz al-Thamīn*, 15)

Shāh Waliyullāh ؒ writes that his father told him, "When I was in the early days of my education, it occurred to me that I should fast everyday but I was uncertain whether or not I should due to the difference of scholars therein. I saw the Noble Prophet ﷺ in my dream. He granted me a piece of bread. Sayyidunā Abū Bakr ؓ, Sayyidunā 'Umar ؓ and other Companions ؓ were also present. Sayyidunā Abū Bakr ؓ said to me, '*Al-hadāyā mushtaraka* (Gifts are to be shared).' I thus placed the bread in front of him and he broke some off. Sayyidunā 'Umar ؓ said the same. I placed the bread before him too, and he tore a portion off. When Sayyidunā 'Uthmān ؓ said the same thing, I replied, 'If this continues on the basis of *al-hadāyā mushtaraka*, this piece of bread will finish. What will this destitute one be left with?'" (*Al-Ḥirz al-Thamīn*, 18)

In *Al-Ḥirz al-Thamīn*, this story is as mentioned above. In another book of Shāh Waliyullāh ؒ, *Anfās al-Ārifīn*, this story is in more detail. His father said, "When I woke up, I pondered as to why I presented the bread to the Shaykhayn ؓ upon their request but refused Sayyidunā 'Uthmān's ؓ request. I concluded that my Naqshbandī connection is with Sayyidunā Abū Bakr ؓ and I am a descendant of Sayyidunā 'Umar ؓ, and so I was

unable to refuse them. As for Sayyidunā ‘Uthman ؓ, I am neither related to him in taṣawwuf nor in lineage, and thus I plucked up enough courage to speak up.”

The authenticity of the ḥadīth ‘*al-hadāyā mushtaraka*’ has been questioned by the ḥadīth scholars. I have mentioned two stories regarding this at the end of *Faḍā’il-i-Ḥajj*; one story is regarding a certain saint and the other regarding the Jurist of the Umma (*Faqīh al-umma*) Imām Abū Yūsuf ؓ. A discussion on this ḥadīth is not intended at this point. The point being clarified is how material blessings are also increasingly showered upon the umma of the most generous amongst humankind, the Leader of Both Worlds, Muḥammad ؐ.

Shāh Waliyullāh ؒ writes in *Al-Ḥīrz al-Thamīn*: that his father related, “I was travelling in the blessed month of Ramaḍān. It was extremely hot and I was undergoing great difficulty. I fell asleep in this state and saw the Noble Prophet ؐ. The Noble Prophet granted me a most delicious sweet dish containing rice, saffron, sugar and ghee. I ate to my fill. Thereafter, the Noble Prophet ؐ gave me some water. My thirst and hunger were totally quenched and when I woke up, I could smell saffron on my fingers.” (*Al-Ḥīrz al-Thamīn*, 19)

One should not doubt such stories, for the basis of these stories is present in the ḥadīths of continuous fasting (*ṣawm al-wiṣāl*) in which the Noble Prophet ؐ said, “My Lord feeds me and gives me to drink.”

The Noble Prophet’s ؐ saying: “I am not the same as you” is with respect to common people. Otherwise, if someone is fortunate to attain this miracle, there is no reason to object. It is the creed of the Ahl al-Sunna wa’l Jamā’a that the miracles of the friends of Allāh are a reality.

The Qur’ān relates the story of Maryam thus:

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا نَحِيًّا

Whenever Zakariyyā entered the apartment to see her, he found provision by her. He said, “O Maryam! Whence have you this?” She said, “This is from Allāh.” Surely, Allāh provides for whom He wills without measure. (Qur’ān 3:37)

The narrations of *Al-Durr al-Manthūr* detail this sustenance as being baskets filled with grapes out of season. In summer, one would find fruits only available in winter and vice versa.

49. In *Nuzhat al-Majālis*, an amazing story has been narrated regarding a debate that took place between Night and Day, each one of them trying to prove its virtue over the other. Day said to Night, "I am greater than you. Three obligatory prayers are performed in me whilst only two are performed in you. I contain the moment of acceptance on Friday wherein a person is granted what he seeks (as mentioned in an authentic and well-known ḥadīth). The fasts of Ramaḍān are observed in me. You are just a time for sleep and wherein people are absentminded. I am accompanied by wakefulness and activeness, and there are great blessings in being active. The sun also rises in me, bringing light to the whole world."

Night replied by saying, "If you pride yourself over the sun, then my suns are the hearts of Allāh's friends, who stand in prayer at night and ponder over the wisdom behind Allāh's creation. How can you ever reach the pinnacle of ecstasy the lovers experience when they are in solitude with me? How can you compare yourself to the Night of Ascension? What reply do you have to Allāh's order to His Messenger ﷺ, when He the Almighty said, 'And of the night pray therein as an additional prayer for you?' (Qur'ān 17:79).

Allāh created me before you. I contain the Night of Decree (*laylat al-qadr*) in which the Sovereign bestows countless favours. Allāh calls out in the final portion of the night, 'Is there anyone who asks of me so that I bestow upon him? Is there anyone seeking forgiveness so that I forgive him?'

Do you not know that Allah said: 'O you enwrapped! Stand to pray all night save a little?' (Qur'ān 73: 1-2). Did you not hear Allāh say, 'Glorified is He who took His servant by night from the Sacred Masjid to the Farthest Masjid?' (Qur'ān 17:1)"

Indeed, the Ascension (*mī'rāj*) holds a distinguished and focal point amongst the miracles of the Noble Prophet ﷺ. Qāḍī 'Iyāḍ ؒ writes in *Al-Shifā* that the miracle of the Ascension (*mī'rāj*) is one of the greatest virtues of the Noble Prophet ﷺ and holds numerous merits: conversing with the Almighty, seeing Allāh, leading all the prophets in prayer, his ascent to the Lote Tree of the Utmost Boundary (*sidrat al-muntahā*). "Assuredly, he beheld of the greatest signs of his Lord" (Qur'ān 53:18).

The story of the Ascension (*mī'rāj*) and all the lofty stations in this incident as explained by the Qur'ān and authentic ḥadīths are all exclusive virtues of the Noble Prophet ﷺ.

This story has been narrated briefly in the Poem of the Mantle (*Qaṣīdat al-Burda*), and Ḥakīm al-Umma Mawlānā Thānawī رَضِيَ اللهُ عَنْهُ has written it with its translation in *Nashr al-Ṭīb*.

We present this story here:

[مِنَ الْقَصِيدَةِ]
[Qaṣīdat al-Burda]

سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ
كَمَا سَرَى الْبَدْرُ فِي ذَا حِجْرِ مَنْ الظُّلَمِ

You travelled by night from the Sacred Masjid (*al-Masjid al-Ḥarām*) to the Furthest Masjid (*al-Masjid al-Aqṣā*) (despite the fact that the distance between the two normally takes forty days to travel) just as the full moon with its light pierces the veil of darkness at night.

وَبِتَّ تَرْفِي إِلَى أَنْ نِلْتَ مَنْزِلَةَ
مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تَرَمِ

You spent the night continually ascending until you reached such proximity with the Almighty that none of His chosen servants have ever attained. So lofty was this station that nobody has ever sought to reach it.

وَقَدَّمَكَ جَمِيعَ الْأَنْبِيَاءِ بِهَا
وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ

All the noble prophets appointed you as their leader and guide at the Furthest Masjid (*al-Masjid al-Aqṣā*), in the same manner the master is preferred over his attendants.

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ
فِي مَوْكَبٍ أَنْتَ فِيهِ صَاحِبُ الْعِلْمِ

You surpassed the seven heavens, one above the other, accompanied by a large group of angels (out of your honour and high esteem), you being the leader and standard-bearer amongst them.

حَتَّى إِذَا لَمْ تَدْعُ شَأْوًا مُسْتَبِقِ
مِنَ الدُّنُوِّ وَلَا مَرْقًا مُسْتَنِمِ

You continued ascending towards your lofty rank, passing through the heavens until you reached the pinnacle of proximity, beyond which nobody seeking closeness can strive for nor can anyone wishing to advance exceed.

خَفَضْتَ كُلَّ مَكَانٍ بِالْإِضَافَةِ إِذْ
نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

You made every position inferior in comparison to the status bestowed upon you by the Almighty (when your ascension reached its utmost limit), and when He called you by saying, "Come close," in order to raise your status most uniquely and distinctly.

كَيْمَا تَفُوزَ بِوَصْلِ أَيِّ مُسْتَرِّ
عَنِ الْعِيُونَ وَسِرِّ أَيِّ مُكْتَمِّ

This was so that you succeed in your meeting with Him, totally hidden from all His creation, and that you are successful in attaining the secret concealed from all.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ
O my Lord, confer blessings always and forever, Upon your beloved,
the best of all the creation.

Until this point, Mawlānā Thānawī ؒ has taken the story of the Ascension (*mi'rāj*) from the Poem of the Mantle (*Qaṣīdat al-Burda*) and the Urdu translation from '*Iṭr al-Warda*, its Urdu commentary written by respected Mawlānā Dhulfaqār 'Alī, father of Shaykh al-Hind Mawlānā Maḥmūd al-Ḥasan Deobandī ؒ. After writing the last verse i.e. *yā rabbī ṣalli wa sallim*, he concluded it with the following addition from himself:

ولنختم الكلام على وقعة الإسراء بالصلاة على سيد أهل الإصطفاء
وأله وأصحابه أهل الإجتباء ما دامت الأرض والسماء

We finish our discussion of the Night Journey (*isrā'*),
by invoking blessings upon the Leader of all the chosen ones,

And upon his family, his Companions ؒ who were selected for his
company, for as long as the heavens and earth exist.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

50. During the course of writing these books on virtues, this humble servant as well as others has seen many glad tidings and good dreams. Whilst I was writing *Faḍā'il-i-Durūd Sharīf*, I once saw a dream that I was being ordered to include a poem in this book but without the poem being specified. However, it occurred to this humble servant in this very dream or whilst awake between the two dreams (as I saw a similar dream again at the same time) that the famous poem of Mawlānā Jāmī ؒ was being referred to, which is in the beginning of *Yūsuf Zulaykhā*.

I was around ten or eleven years of age when I studied this book by my father in Gangoh. At that time, I heard my father relate a story regarding the poem and it was this very story which drew my attention towards it in the dream. The story I heard was that when Mawlānā Jāmī (may Allāh illuminate his grave and elevate his status) once went for the pilgrimage after composing this poem, he intended to stand at the blessed grave and recite it. When he set out towards Madīna after completing the pilgrimage, the governor of Makka saw the Noble Prophet ﷺ in his dream. The Noble Prophet ﷺ told him in his dream, "Do not let him go to Madīna." The governor of Makka stopped him. However, his love and yearning for the Noble Prophet ﷺ was so intense that he secretly left for the illuminated city of Madīna. The governor of Makka saw the same dream again. The Noble Prophet ﷺ said, "He is heading towards Madīna. Do not let him

come.” The governor of Makka sent men in his pursuit who captured him and brought him back. They treated him harshly and imprisoned him.


The governor saw the Noble Prophet ﷺ in his dream for a third time. The Noble Prophet ﷺ said to him, “He is not a criminal [that he be treated harshly] but he has composed a few verses of poetry that he intends to read at my grave. If he does so, my hand will come out of the grave to shake his hand, and this will become a cause of great confusion.” As a result, he was then released from prison and treated with great respect and dignity.

I have no doubt in having heard this story and I clearly remember it. However, due to weak eyesight and illness I am unable to refer back to books [to search for it]. If any of the readers find it in any book during the lifetime of this humble servant, I will be grateful if you would inform me. If you find it after my demise, it should be added to the footnotes. It was due to this story that my mind was drawn towards this poem and it has remained in my mind since, and there is nothing far-fetched about this.

Sayyid Aḥmad Rifāʿī ؒ is amongst the great ṣūfīs and his story is famous. When in 555 AH, he presented himself at the blessed grave of the Noble Prophet ﷺ and recited two verses of poetry near the grave, the hand of the Noble Prophet ﷺ appeared and Sayyid Aḥmad Rifāʿī ؒ kissed it. *Faḍāʾil-i-Ḥajj*, compiled by this humble servant, relates this story in detail in the chapter on visiting Madīna under story number thirteen, from ‘Allāma Suyūṭī’s ؒ book *Al-Ḥāwī*. Many other stories therein narrate how people received a reply to their greetings at the blessed grave.

Some of my friends think that my dream is referring to the Poem of the Mantle (*Qaṣīdat al-Burda*), which is why I first presented a few verses from the poem regarding the Ascension (*mīrāj*). Others think it is referring to one of the poems of Mawlānā Qāsim Nānawtawī ؒ. Hence, I thought it appropriate to also relate a few verses from *Qaṣāʾid-i-Qāsimī* after the poem of Mawlānā Jāmī, and thus conclude the book. “*And success in my task only comes from Allāh.*”

The poem of Mawlānā Jāmī ؒ is in Persian. The principal of our madrasa Mawlānā Al-Ḥajj Asʿadullāh is proficient in poetry, alongside his proficiency in Persian. He is also one of the eminent spiritual representatives of Ḥakīm al-Umma Mawlānā Ashraf ʿAlī Thānawī ؒ, making his love for the Noble Prophet ﷺ even more intense. For this reason, I requested the respected Mawlānā to translate these verses in the most befitting manner. He accepted the request. After these verses, the translation thereof will be presented, followed by a few verses from *Qaṣāʾid-i-Qāsimī*.

Mathnawī of
Mawlānā Jāmī 

زنجبوری بر آمد جان عالم ترّم یا نبی الله ترّم

Every particle of the universe is bereaved upon your parting.
Bestow us with your look of favour, O Messenger of Allah. Be merciful,
O Seal of all messengers.

نه آخر رحمة للعالمینی زحروماں چرا غافل نشینی

Indeed, you are a mercy to the worlds; how can you ignore us
misfortunate ones who are suffering from ill-fate?

زخاک اے لاله سیراب برخیز چو زگس خواب چند از خواب برخیز

O beautiful flower, grace the world with your vibrant fragrance, and
awake from your restful sleep to illuminate our hearts in need of guid-
ance.

(O ye who rests in his grave in Madīna! Awake, for the whole earth has
become corrupt)

بروں آور سراز برد یمانی کہ روئے تست صبح زندگانی

Uncover your blessed countenance from your Yemeni shroud, because
indeed your luminous face is the dawn of all life.

شب اندوه مارا روز گرداں زرویت روزی ما فیروز گرداں

Bring daylight upon our long nights of grief, and make our days blossom
with success and prosperity through your beauty.

به تن درپوش عبیر بوئے جامه بسر بر بند کافوری عمامه

Adorn your body with your fragrant amber-emanating garments as you
used to, and crown your head with your white turban, fragrant with the
scent of camphor.

فروود آویز از سر گیسواں را قلن سایہ پیا سرو رواں را
 Let your amber-fragrant locks of hair flow, shedding shade upon your
 blessed feet (an indication towards the fact that the Noble Prophet ﷺ
 did not have a shadow, thus let your dark hair cast its shadow).

ادیم طائفے نعلین پاکن شرک از رشہٴ جانہائے ما کن
 Wear the sandals of Tā'if as you once did wear, and let their laces be
 made of our deep heartfelt connection with you.

جہانے دیدہ کردہ فرشِ راہ اند چو فرشِ اقبال پا بوسے تو خوابند
 Each and everything in the world has spread out its heart and eyes
 before you, and like the earth, aspires to enjoy the honour of kissing
 your blessed feet.

زجرہ پائے در صحنِ حرم بہ بفرقِ خاک رہ بوساں قدم نہ
 Come forth from your blessed chamber into the courtyard of the Hāram.
 Place your feet on the heads of those lying in your path, desirous of
 kissing the dust you tread on.

بدہ دستی زپا افتاد گان را بکن دلدارے دلدادگان را
 Take the helpless by the hand and assist the indigent. Console the hearts
 of your sincere lovers.

اگرچہ غرق دریائے گناہم فقادہ خشک لب بر خاکِ راہم
 Indeed, we are drowning in the ocean of our sins, but we are waiting on
 your path for our thirst to be quenched.

تو بہرِ رحمتی آں پہ کہ گاہے کنی بر حال لب خشکاں نگاہے
 Verily, you are the cloud of mercy. It befits your compassion that you
 shower the thirsty-ones with your generosity; bless us with a glance
 full of mercy.

Before proceeding with the translation of the remaining verses, it is important to note that most people are of the opinion that Mawlānā Jāmī ﷺ is describing a previous visit. Others are of the opinion that he is imagining a future visit. Respected Shaykh al-Ḥadīth is of the latter opinion, and thus, this has been borne in mind in the translation that follows [Note by Mawlānā As'adullāh ﷺ].

خوشاکز گردِ ره سویت رسیدم بدیده گرد از کویت کشیدم

How wonderful would that moment be if we were to arrive in your presence and apply to our eyes collyrium made of the dust of your resting place!

(May Allāh bring the day we shall go to Madīna, and apply collyrium of the dust of the Prophet's ﷺ doorstep)

بمسجد سجده شکرانه کردیم چراغت را زجاں پروانه کردیم

And how beautiful would that time be when after performing two rak'āts in gratitude and prostrating thankfully, my grieving soul would go around the blazing lamp of your blessed chamber like a moth!

بگردِ روضه ات گشتیم گستاخِ دلم چون پنجره سوراخ سوراخ

Overwhelmed with love, and restlessly would I walk to and fro your blessed chamber and the green dome, my burning love for you tearing my heart into pieces.

زدیم از اشک ابر چشم بے خواب حریم آستانِ روضه ات آب

We would shower tears from the clouds of our sleepless eyes and sprinkle them over the threshold of your ḥaram and radiant chamber!

گه زرقم زال ساحت غبارے گه چیدیم زو خاشاک و خارے

At times, I would gain the honour of sweeping the dust of the ḥaram and on occasion, I would earn the pleasure of removing the leaves therefrom.

ازاں نور سواہ دیدہ دادیم وزیں برریش دل مرہم نہادیم
 Dust maybe harmful for our eyes, we know, but the dust of your city
 would be a light for our eyes. Although our wounds would be harmed
 by litter, it would be the only cure for the wounds of our distressed
 hearts.

بسوئے منبرت رہ بر گرہم زچہرہ پایہ اش در زر گرہم
 We would proceed towards your blessed pulpit, rubbing thereupon our
 faces pale out of longing for you, turning our faces gold.

زحرابت سجدہ کام جستیم قدم گاہت بخون دیدہ شستیم
 In your exalted mihrāb and where you stood in prayer would we pray
 continuously, fulfilling the desires of our hearts and succeeding in all
 our goals. The place your blessed feet touched would I bathe with tears
 of blood, shed in yearning for you.

پائے ہر ستوں قدر است کردیم مقام راستاں درخواست کردیم
 We would stand upright with humility before every pillar of your masjid,
 beseeching Allāh to elevate us to the ranks of the truthful.

زداغ آرزویت بادل خوش زدیم از دل بہر قدیل آتش
 Out of extreme pleasure, the great desires and yearning in our hearts
 will brightly light every candle on earth.

کنوں گرتن نہ خاک آں حریم است بحمد اللہ کہ جاں آں جا مقیم است
 I may not be physically present in your luminous and sacred Hāram,
 but all gratitude is due to Allāh, that my soul is most certainly there.

بخود درماندہ ام از نفس خودرانے نہیں درماندہ چندیں بخشائے
 Perturbed I am over the state of my selfish and stubborn lower self, so
 assist this helpless one in his despondency, and turn towards him your
 benevolent gaze.

اگر نبود چو لطف دست یارے ز دست مانیاید هیچ کارے

If your loving generosity does not come to our aid, we will remain no more than a paralysed limb, unable to continue our lives.

قضای افگند از راه مارا خدارا از خدا درخواہ مارا

Our wretchedness is diverting us from the straight path, the way of Allāh. We earnestly plead you to supplicate Allāh on our behalf.

کہ بخشد از یقین اول حیاتے دہد آنگہ بکار دین ثباتے

Pray that the Almighty makes our lives successful through strong faith and conviction, and that we always remain firm in implementing His divine commands.

چو ہول روز رستا خیز خیزد با آتش آبروئے ما نریزد

And that when the Day of Judgment arrives with its horrific terrors, the Owner of the Day of Retribution and the Most Merciful protects us from Hellfire, saving us from disgrace.

کند بایں ہمہ گمراہی ما ترا اذن شفاعت خواہی ما

Despite all our sins and wrongdoings, He should grant you permission to intercede on our behalf; for none can intercede except with His permission.

چو چوگاں سر گلندہ آدری روئے بمیدان شفاعت امتی گوئے

And pray that your head does not lower in shame due to our crimes, saying: "My own soul, my own soul" but that you arrive saying, "My umma, my umma."

بحسن اہتمامت کارے جامی طفیل دیگران یا بدنامی

Through your relentless effort and the intermediary of the chosen servants of Allāh is the needy jāmi hopeful of salvation.

(I have heard that on the Day of Judgment, Allāh will forgive the sinners through the intercession of the righteous)

All praise is due to Allah. Through the blessing of Ḥadrāt Shaykh, this translation has been completed on the morning of 26 Dhū 'l Qa'da 1384 AH.
(Ḥadrāt Mawlānā As'adullāh ؑ)

[Qaṣā'id-i-Qāsimī]

From *Qaṣā'id-i-Qāsimī* of Ḥujjat al-Islām Mawlānā Qāsim Nānawtawī (may Allāh illuminate his grave), the founder of Darul Uloom Deoband, I present before you a few verses of the famous *Qaṣīda Bahāriya*. It is very long, consisting of over one hundred and fifty verses. Hence, writing all of it would be too tedious. If you wish to read all of it, refer to the original poem. I will relate just over sixty couplets, which clearly display Mawlānā Qāsim Nānawtawī's (may Allāh sanctify his secret) profound and ecstatic love for the Noble Prophet ﷺ.

Qaṣā'id-i-Qāsimī

نبو سے نغمہ سرا کس طرح سے بلبل زاد کہ آئی ہے نئے سر سے چمن چمن میں بناد
 Why should the nightingale of the garden not sing,
 When every garden blossoms anew with spring?

ہر ایک کو حسبِ لیاقت دیتی ہے کسی کو نڈک کسی کو گل اور کسی کو باد
 It gives everything its due share;
 To some a leaf, to some a flower, and to others it bears fruit.

خوشی سے مرغ چمن ناچ ناچ گاتے ہیں کبِ درق سے بجاتے ہیں تالیاں اٹھاد
 In happiness do the birds of the garden dance and sing.
 The trees are applauding with their leaves.

بھائی ہے دل آتش کی بھی تپش یا رب کرم میں آپ کو دشمن سے بھی نہیں انکار
 You have extinguished the blazing heat of the fire, O Lord!
 Your benevolence You do not even deny Your enemy.

یہ قدر خاک ہے ہیں باغ باغ وہ عاشق کبھی رہے تھا سدا جن کے دل کے سچ غبار
 This is the value of clay [i.e. human]. The lovers are now rejoicing,
 Whose hearts were once always filled with the pain of separation!

یہ سبزہ زاد کا رتبہ ہے شجرۂ موسیٰ بنا ہے خاص تحفگی کا مطہر انوار
 This is the status of the meadow, the tree of Mūsā ﷺ,
 Chosen to be the beacon of the lights of Your special manifestation.

اسی لئے چمنستان میں رنگِ مہندی نے کیا نظیور درق ہائے سبزہ میں ناچار
 Thus, the colour of henna is evident in the garden,
 Even though the leaves are green.

پہنچ سکے شجر طور کو کہیں طوبے مقامِ یاد کو کب پہنچے مسکن افیاد
 Can Tūbā [tree of Paradise] ever reach the status of the tree of Tūr?
 Can the abode of a stranger ever equal the abode of the beloved?

زمین و چرخ میں ہو کیوں نہ فرق چرخ و زمین یہ سب کا بار اٹھائے وہ سب کے سر پر بار
 Why should there not be a world of difference between the earth and sky; the
 earth bears the weight of everything and the sky is a weight upon everything?

کرے ہے ذرۂ کوئے محمدی سے نجل لک کے شمس و قمر کو زمین لیل و نہار
 Indeed, a mere particle of dust from the path of Muḥammad ﷺ has belittled
 The sun and stars of the sky, putting the night and day to shame.

فلک پہ عیسیٰ و ادریس ہیں تو خیر کسی زمیں پہ جلوہ نما ہیں محمد مختار
Indeed, 'Īsā ﷺ and Idrīs ﷺ are present in the heavens.

But the majesty of Muḥammad ﷺ the Chosen One shines upon the earth.

فلک پہ سب کسی پر ہے نہ ثانی احمد زمیں پہ کچھ نہ ہو پر ہے محمدی سرکار
The heavens may contain everything, but no second is there to Aḥmad ﷺ.

The earth may have nothing, but Muḥammad ﷺ is present therein.

ٹا کر اس کی فقط قاسم اور سب کو چھوڑ کہاں کا ہبزہ کہناں کا چمن کہاں کی بہار
O Qāsim, praise him alone and leave the praise of all others.

Why look towards the greenery, the garden and the blossoming of spring?

الہی کس سے بیاں ہو سکے ٹا اس کی کہ جس پہ ایسا تری ذات خاص کا ہو عباد
O Lord, who can possibly praise him rightfully,

He who is showered with your special affection?

جو تو اس کو نہ بناتا تو سارے عالم کو نصیب ہوتی نہ دولت وجود کی زہوار
Had you not created him,

Never would this universe have been blessed with existence.

کہاں وہ رتبہ کہاں عقل زرسا اپنی کہاں وہ نور خدا اور کہناں یہ دیدہ زار
How can our limited minds possibly comprehend his status?

How is it possible for our eyes to truly perceive the light from Allāh?

چراغ عقل ہے کُل اس کے نور کے آگے زباں کا صفحہ نہیں جو مدح میں کرے گفتار
The light of our intellect is extinguished before the light of his splendour.

Our tongues are unable to duly express words in his praise.

جہاں کے چلتے ہوں پر عقل کُل کے بھی پھر گیا کئی ہے جان جو پہنچیں وہاں مرے افکار
If even the wings of Jibrīl ﷺ begin to burn at such heights,

How possibly can my thoughts reach such loftiness?

مگر کرے مری روح القدس مددگاری تو اس کی مدح میں میں بھی کروں رقم اشعار
But if the Holy Spirit ﷺ assists me,

I shall also pen down a few couplets in his praise.

جو جبرئیل مدد پہ ہو فکر کی میرے تو آگے بڑھ کے کہوں اے جہاں کے سردار
If Jibrīl ﷺ comes to aid my thoughts, I shall step forward

Saying "O Leader of the Universe!

تو فخر کون و مکان زبدۂ زمیں و زماں امیر لشکر پیغمبروں شہ ابدا
 You are the pride of all existence, the essence of this world and for all time,
 Leader of the caravan of the messengers, king of the righteous.

تو بوسے گل ہے اگر مثل گل ہیں اور نبی تو نورِ شمس گر اور انبیاء ہیں شمس و نہار
 You are the fragrance of the flower, if other prophets are like flowers.
 If they are compared to the sun, indeed you are the very light of the sun.

حیات جان ہے تو ہیں اگر وہ جانِ جہاں تو نورِ دیدہ ہے اگر ہیں وہ دیدہ بیدار
 You are the very spirit of life, if they are the life of all creation.
 Indeed, you are the pupil if they are likened to the eye.

ظہیل آپ کے ہے کائنات کی ہستی بجا ہے کہے اگر تم کو مبداء الآطار
 Through your blessing was the universe created.
 We are correct in calling you the beginning of all life.

جلو میں تیرے سب آئے عدم سے تا بوجود قیامت آپ کی تھی دیکھئے تو اک رفتار
 Everything was granted life from non-existence due to you.
 Indeed your rank and spiritual progress were unparalleled.

جہاں کے سارے کمالات ایک تمہ میں ہیں ترے کمال کسی میں نہیں مگر دو چار
 All perfection has been placed in your being.
 Your noble qualities are but a few in others.

پہنچے کا ترے رہتہ تلک نہ کوئی تھی ہوئے ہیں معجزہ والے بھی اس جگہ ناچار
 No prophet has ever reached your status.
 Even the prophets who worked miracles were unable to achieve your rank.

جو انبیاء ہیں وہ آگے تری نبوت کے کریں ہیں امتی ہونے کا یابی اقرار
 All the prophets on seeing your prophethood,
 Attest to being followers, O Prophet of Allāh.

گناہ ہاتھ نہ پٹے کو بوالبشر کے خدا اگر ظہور نہ ہوتا تمہارا آڑ کا
 The Hand of the Lord would not have touched the form of Ādam
 If your coming was not destined at the end.

خدا کے طالب دیدار حضرت موسیٰ تمہارا لیجے، خدا آپ طالب دیدار
 Sayyidunā Mūsā requested the vision of Allāh,
 But in your case, Allāh Himself desired your coming to His presence.

کہاں بلندیِ طود اور کہاں تری معراج کہیں ہوئے ہیں زمین آسمان بھی ہموار
 Can the pinnacle of Tūr possibly compare with the heights of your Ascension?
 Has the earth ever been comparable with the heavens?

جمال کو ترے کب پہنچے حسنِ یوسف کا وہ درہائے زلیخا تو شاہدِ ستار
 How can the beauty of Yūsuf reach your beauty? Zulaykhā was entranced
 by him whilst you witnessed the beauty of the Concealer (Sattār).

رہا جمال پہ ترے تجائبِ بشریتِ نجاتِ نون ہے تجھ بھی کسی نے نجرِ ستار
 Your true beauty was concealed in your human form.
 Nobody knows your reality besides Allāh alone.

ما سکتے تری غلوت میں کب نبی و ملک خدا غیور تو اس کا حبیب اور اذنیار
 No angel or prophet could possibly infringe your seclusion with Allāh, Allāh
 would never tolerate this. You are his beloved and others are outsiders.

نہ بن پڑا وہ جمالِ آپ کا سا ایک شب بھی قمر نے گو کہ کردڑوں کئے چڑھاؤ اتار
 The moon never attained your beauty even for one night,
 Even though it makes its appearance on countless occasions.

خوشا نصیب یہ نسبت کہاں نصیبِ برے تو جس قدر ہے بھلا میں بُرا اسی مقدر
 But how can I ever deserve this good fortune,
 For I am sinful as much as you are most perfect.

نہ پہنچیں سنتی میں ہر گز ترے کمالوں کی مرے بھی عیبِ شہِ دوسرا شہِ ابرار
 Even my countless sins cannot reach the number of your perfect qualities.
 O leader of both worlds, king of the righteous.

عجب نہیں تری خاطر سے تیری امت کے گناہ ہوویں قیامت کو حامتوں میں شمار
 It is not inconceivable that, due to your proximity with Allāh, the sins of
 your followers will be counted as virtues on the Day of Judgment.

کہیں گے آپ کی امت کے جرم ایسے گراں کہ لاکھوں مغفرتیں تم سے کم پہ ہوں گی شمار
 The wrongdoings of your followers will be such
 That forgiveness unlimited shall rain upon even the smallest of sins.

ترے بھروسہ پہ دکھتا ہے غرؤ طاعتِ گناؤِ قاسمِ برگشتہِ بختِ بد اطوار
 Relying upon you do I tread the path of obedience,
 For the sins of Qāsim are most heinous, and he is surely one of evil ways.

تمہارے ترسہ شفاعت پہ نحو ہے عاشق اُر گنہ کو ہے خوفِ غمضہ قہار
 If sins are apprehensive of the wrath of the Almighty,
 Then pardon itself is in love with your intercession.

یہ سن سکے آپ شفیع گنہ گاراں میں کئے ہیں میں نے اکٹھے گنہ کے انبار
 On hearing that you shall intercede on behalf of the sinful,
 I have gathered together heaps of my sins.

ترے لحاظ سے اتنی تو ہوئی تخفیف بشر گنہ کریں اور ملائکہ استغفار
 Through your existence there is so much concession, that mankind commit
 sins whilst the angels seek forgiveness on their behalf.

یہ ہے اہل حق کو تری دعا کا لحاظ قضائے مہرم ، مشروط کی سنیں نہ پکار
 Allāh holds your supplication in such esteem,
 That for your prayers does He change the affairs decreed by fate.

بُرا ہوں بد ہوں گنہگار ہوں پہ تیرا ہوں ترا کہیں ہیں مجھے و کہ ہوں میں ناخوار
 Sinful and bad though I am, I am still yours.
 Yes, I am insignificant, but despite this I am still your follower.

لگے ہے تیرے سب کو کو میرے نام سے عیب پہ تیرے نام کا لگانا مجھے ہے عز و وقار
 Indeed it is an insult that my name be attached to the dogs of your city,
 But honour for me lies in my being attributed to you.

تو بہترین خلقت میں بدترین جہاں تو سرور دو جہاں ، میں کمینہ خدمتگار
 You are the best of all creation, and indeed I am the worst. Whilst you are the
 leader of both worlds, I am nothing but a worthless servant.

بہت دنوں سے تمنا ہے کی جے عرضِ حال اگر ہو اپنا کسی طرح تیرے در تک پار
 For many days have I yearned to express my feelings to you,
 If I could possibly find a way to your blessed presence.

مگر جہاں ہو فلک آستان سے بھی نیچا وہاں ہو قاسم بے پال و پر کا کیونکہ گزار
 But where even the sky is lower than the doorstep,
 How can the destitute Qāsim even pass by there?

دیا ہے حق نے تجھے سب سے مرتبہ عال کیا ہے سارے بڑے چھوٹوں کا تجھے سردار
 Allāh has bestowed you with the most exalted status.
 Leader of all He has crowned you.

جو تو ہی ہم کو نہ پوچھے تو کون پوچھے گا جتنے گا کون ہمارا ترے ہوا غم خواہ

Who is there to care for us if even you do not give us your attention?
Who else can we turn to, to listen to our grief?

لیا ہے سگ نمط الہیوں نے مرا پیچھا ہوا ہے نفس موا سانپ سا گلے کا ہار

The dog of Satan pursues me,
My lowly desires hang around my neck like a snake.

رجاؤ خوف کی موجوں میں ہے امید کی ناؤ کہ ہو سگانِ مدینہ میں میرا نام شمار

Amidst the waves of faith and fear do I cling to the ship of hope,
That I also be counted amongst the dogs of Madīna.

ہیوں تو ساتھ سگانِ حرم کے تیرے پھردوں مروں تو کھائیں مدینہ کے مجھ کو مور و مار

If I live then I pray my life passes with the dogs of Madīna,
And if I die then let the insects of Madīna decompose my body.

اڑا کے ہار مری مشیتِ خاک کو ہاں مرگ کرے حضور کے روضہ کے آس پاس شمار

May the wind blow my ashes after I die,
And scatter them around the blessed chamber of the Prophet ﷺ.

ولے یہ رتبہ کہاں مشیتِ خاکِ قاسم کا کہ جائے کوچہِ اہلبہر میں تیرے بن کے غبار

But how can even the remains of Qāsim attain this rank,
That they reach your holy city, even in the form of dust?

غرض نہیں مجھے اس سے بھی کچھ رہی لیکن خدا کی اور تری الفت سے میرا سینہ ٹکار

No hope does there remain for this either;
I solely desire that my heart burns with the love of Allāh and in your love.

گئے وہ تیرے غمِ عشق کا مرے دل میں ہزار پارہ ہو دل خون دل میں ہو سرشار

May the arrow of your love pierce my heart,
Tearing it into countless pieces, drowning it in its own blood.

گئے وہ آتشِ عشق اپنی جان میں جس کا جلا دے چرخِ ستم گر کو ایک ہی جھونکار

May the burning fire of your love strike my soul,
That were its one spark to touch the sky, it would turn it to ashes.

تہذیبِ عشق میں رو رو کے ہوں تحیف اتنا کہ آنکھیں ہشمتِ آبی سے ہوں درونِ غبار

May I cry profusely in yearning for you, making me weak.
Let my eyes shed rivers of tears until my eyes remain no more.

رہے نہ منصب شیخ الشافعی کی طلب نہ جی کو بھائے یہ دنیا کا کچھ بناؤ سنگار
 Let not the desire of being the greatest of all shaykhs remain,
 Nor should my heart long for the adornment of this life.

ہوا اشارہ میں دو ٹکڑے جوں قمر کا جگر کوئی اشارہ ہمارے بھی دل کے ہو جا پار
 The moon was split into two by the gesture of your finger.
 May my heart also be cleft asunder in such a way.”

تو تھام اپنے تیش حد سے پانہ دھر باہر سنبھال اپنے تینیں اور سنبھیل کے کر گفتار
 Stay within your bounds and do not cross the limits.
 Control yourself and think carefully before you speak.

ادب کی جا ہے یہ چپ ہو تو اور زبان بند کر وہ جانے چھوڑ اسے پر نہ کر تو کچھ اصرار
 This is the place where utmost respect is to be upheld, so remain
 quiet. Leave it to him and don't persist in your request.

بس اب درود پڑھ اس پر اور اُس کی آل پہ تو جو خوش ہو تجھ سے وہ اور اس کی عترت اطہار
 Just invoke blessings upon him and his family,
 Pleasing him and his pure household thereby.

الہی اس پر اور اس کی تمام آل پہ بھیج وہ رحمتیں کہ عدد کر سکے نہ ان کو شمار
 My Lord, confer upon him and all his family
 Blessings that cannot be counted.

As mentioned in the beginning, I began writing this book on 25th Ramaḍān. Due to my commitments during the holy month, I was unable to pen down more than *bismillāh* and the first few lines. Even after this, I had very little time to write due to the great number of guests and the commitments of the new madrasa-term. Despite this, the work continued slowly.

When the leader of the Tablīghī Jamā'at, Al-Ḥāj Mawlānā Muḥammad Yūsuf ﷺ passed away last Friday, it crossed my mind that if this sinful one were to pass away suddenly, the few pages I have written until now will remain unfinished and go in vain. Thus, I decided to suffice on whatever little I have written, and so I finish this book on the morning of Friday 6th Dhū 'l-Ḥijja 1384 AH. May Allāh forgive any shortcomings therein through His infinite grace and through the intermediacy of His Prophet ﷺ.

Muḥammad Zakariyyā Kāndhalawī
 Madrasa Mazāhir-i-'Ulūm

THE IMPORTANCE OF THIS BOOK AND THE REASON BEHIND ITS SPECIAL PUBLICATION

[This epilogue is from the edition of *Faḍā'il-i-Durūd Sharīf* which was published under the supervision of Shaykh al-Ḥadīth Mawlānā Yusuf Motala (may Allāh preserve him)]

THE AUTHOR OF FAḌĀ'IL-I-DURŪD SHARĪF

Introducing the author is not the objective at this point: the sole purpose is to clarify a few points. The great Imām of his era, Quṭb al-Aqṭāb, Shaykh al-Ḥadīth 'Allāma Muḥammad Zakariyyā (may Allāh sanctify his secret), who lectured on ḥadīth for over half a century in *Mazāhir-i-'Ulūm* (Saharanpur, India), and in this same period wrote voluminous works such as *Awjaz al-Masālik* (a commentary of the *Muwattā* of Imām Mālik in fifteen volumes), *Lāmī al-Durārī* (a commentary of *Ṣaḥīḥ al-Bukhārī* in ten volumes), *Al-Kawkab al-Durrī* (a commentary of *Jāmī al-Tirmidhī* in four volumes) and also *Al-Abwāb wa 'l-Tarājim* [a discussion on the meanings intended in the chapter-headings of *Ṣaḥīḥ al-Bukhārī*]. *Awjaz al-Masālik* and *Lāmī al-Durārī* have been stated by the scholars to have reminded us of the works of the predecessors. Scholars of all four schools of thought in Ḥijāz and other parts of the Arab world have professed to the deep knowledge this Ḥanafī scholar possessed. In Urdu, he wrote the books contained in the *Tablīghī Niṣāb* for the sake of the general public and other books for scholars, totalling over one hundred in number.

THE AUTHOR'S AGE WHEN WRITING FAḌĀ'IL-I- DURŪD SHARĪF

When writing this book, the author was sixty-nine years of age and was still engaged in teaching ḥadīth. He was also busy annotating *Badhl al-Majhūd* (a commentary on *Sunan Abī Dawūd*) at the time. The manuscript of the book was written by the head-teacher of *Mazāhir-i-'Ulūm*, Mawlānā 'Āqil (may Allāh lengthen his life), as the author was suffering with cataract.

Many senior scholars and pious elders departed from this world after having attested to the author's expertise in knowledge and in the field of taṣawwuf, having imparted him with their affection and making him a living example of the ḥadīth wherein the Noble Prophet ﷺ said that when Allah loves a person, He places love for this person in the hearts

of mankind. Alongside this, the author reached such precedence in all inner and outer virtues, that nobody will hesitate in attesting to the fact that he was amongst the beloved servants of Allah whose every action was according to His pleasure. Furthermore, prominent scholars who had neither studied by him nor were they affiliated to him in *taṣawwuf* sought to benefit from him by gaining the authorisation (*ijāza*) to narrate ḥadīth from him and by pledging their spiritual allegiance to him. Great scholars of ḥadīth and muftis were amongst his students, and had been given the authority to critically review all his works. This service only increased his affection for them. The author lived for over eighteen years after the publication of this book, and it was included in *Tablīghī Niṣāb*, whereby it was circulated worldwide.

SIZE AND CONTENT OF THE BOOK

In book format, this publication consists of seventy pages [according to the edition possessed by the author of this epilogue], in which all three chapters of *Zād al-Sa'īd* authored by Ḥakīm al-Umma Mawlānā Thānawī (may Allāh sanctify his secret) have been included. Apart from this, the author has included many ḥadīths, as with his other books, and a few stories and famous poems. He has also very aptly established that the prophets are alive in their graves through authentic aḥādīth and explained the method of invoking blessings and peace at the blessed grave of the Noble Prophet ﷺ.

TIME EXPENDED IN WRITING THE BOOK

Writing this book was neither a difficult nor lengthy task for a such a great personality, especially when we consider that he wrote *Ḥikāyāt-i-Ṣaḥāba* when he was ill and advised by doctors to refrain from any mentally strenuous work. Likewise, some of his books were written on his journeys between Delhi and Saharanpur. His Arabic treatise *Ḥajjāt al-Wadā'* (to which 'Allāma Binnorī ؒ wrote a preface and which is an exemplary display of the author's profound knowledge and research) was completed in just over a day. However, *Faḍā'il-i-Durūd Sharīf* was written in two months. It had been his wish to write it approximately twenty-four years earlier, but despite many requests by his elders and his own aspiration for writing this book, he could not pluck up the courage to begin this task.

He writes in *Faḍā'il-i-Durūd Sharīf*, after praising Allāh and invoking blessings:

“Through the benevolence and favour of Allāh Most Exalted, solely by His grace, and through the affection of His pious servants, this sinful worthless servant has written a number of books regarding virtues [of certain deeds], which are also included in the syllabus of the *tablīghī jamā'at* in Nizamuddin. Hundreds of letters from friends have indicated that these books have been very beneficial.

This sinful servant has no part to play in this. Firstly, only by the grace of Allāh Most High; secondly, through the blessings of the Prophetic sayings that have been translated in these books; and thirdly, the blessings of the friends of Allāh upon whose order these books have been written has this been possible. It is only through the grace of Allāh that the faults of this sinful servant were not an obstacle in the path of these blessings. *O Allāh, all praise is for You and all gratitude is for You. O Allāh, I cannot fully praise You. You are as You have praised Yourself.*

The first book of this series, *Faḍā'il-i-Qur'ān*, was written in 1348 AH under the instruction of respected Shāh Muḥammad Yāsīn Nagīnwī ❁, a disciple (*khalīfa*) of Quṭb al-'Ālam, shaykh of all shaykhs Mawlānā Rashīd Aḥmad Gangohī (may Allāh sanctify his secret), as stated in detail in the preface to the book. Shāh Muḥammad Yāsīn ❁ passed away on the night of Thursday 30th Shawwāl 1360 AH. May Allāh illuminate his grave and elevate his ranks.

Shāh Muḥammad Yāsīn ❁ made a request at the time of his demise, conveyed to me through his eminent disciple (*khalīfa*) Mawlānā Al-Ḥāj 'Abdul 'Azīz Du'ājaw, that he desired that a book regarding the virtues of invoking blessings (*ṣalāt*) and peace (*salām*) be written in the same manner as *Faḍā'il-i-Qur'ān*. After the demise of Shāh Yāsīn ❁, Mawlānā 'Abdul 'Azīz repeatedly reminded me of this request and insisted that I fulfil it, and this humble servant was also desirous of attaining this great fortune, despite his shortcomings. Many elders besides Shāh Yāsīn ❁ were also insistent upon this. However, this sinful servant was so overawed by the glorious status of the Leader of both worlds, Pride of the Prophets ❁, that whenever I intended to write, I feared lest I write something inap-

propriate to the lofty status of the Messenger ﷺ.

Whilst in this state of avoidance, I was blessed with my third visit to Hijāz last year upon the insistence of beloved Mawlānā Muḥammad Yūsuf and I performed my fourth pilgrimage by the grace of Allāh. Upon arriving in the holy city of Madīna after completing the pilgrimage, the question as to why I had not written *Faḍā'il-i-Durūd Sharīf* constantly crossed my mind. I made excuses for myself on more than one occasion. However, due to this persistent questioning in my mind, I resolved to try and complete this blessed book after returning home, if Allāh wishes. However, "one of bad habits makes many excuses" and so this task continued to be procrastinated even after returning. This desire has returned once again in this auspicious month, and so I finally begin writing in the name of Allāh on 25th Ramaḍān 1384 AH after the last Friday prayer of the month. May Allāh, through His infinite grace and mercy, enable me to complete this book and may He, out of His mercy, overlook all the shortcomings in this book, the books I have previously written and my Arabic works.

I intend writing a few chapters and a conclusion in this book: Chapter One on the virtues of invoking blessings (*ṣalāt*) and peace (*salām*); Chapter Two on the specific virtues of certain invocations of blessings and peace; Chapter Three on the warnings for not invoking blessings and peace upon the Prophet ﷺ; Chapter Four on miscellaneous points; and Chapter Five on stories. May Allāh Most High enable people to invoke blessings and peace abundantly. By reading this book, every person will realise how valuable the act of invoking blessings and peace is, and how those who are negligent therein are deprived of such an immense fortune."

NOTE BY [SŪFĪ MUḤAMMAD] IQBĀL [ﷺ]

The reason behind this fear and caution is obvious: fear is proportionate to one's knowledge, and Shaykh al-Ḥadīth 'Allāma Muḥammad Zakariyyā being the leader of the gnostics is as clear as daylight. Another possible reason why so much time was taken in writing the book is that the topic of invoking blessings and peace is one of immense devotion and love, and it is possible that whenever he intended to write, love for the Prophet ﷺ would stir his oceanic knowledge and the sheer number of topics to discuss hindered his pen and tongue from continuing. It may be for this

reason that he was compelled to use *Zād al-Sa'īd* as a basis and add a few points.

CONCLUSION

The respected author's sincerity is embedded in every line and word of this book, making it a means whereby the beliefs of the readers were corrected in many different ways and the zeal for acting upon the Dīn was created. People progressed spiritually, and were generally encouraged and divinely enabled to invoke blessings upon the Noble Prophet ﷺ abundantly. Glad tidings were seen by many pious elders regarding the divine acceptance of the author and his work. We will relate just one glad tidings, a dream of Mawlānā Doctor Mājid 'Alī of Aligarh, which the author himself noted in his autobiography *Āp Bītī*:

Shaykh al-Ḥadīth 'Allāma Muḥammad Zakariyyā ؒ writes [relating the letter he received]:

Respected and most honoured Ḥaḍrat Aqdas (may Allah increase your blessings, and benefit the believers with your lengthy life)

Assalām 'alaykum wa rahmatullāhi wa barakātuh,

I hope you are well. During i'tikāf (seclusion) in the holy month of Ramaḍan, I was blessed with a glad tidings from the Noble Prophet ﷺ, which I was unable to relate to you at the time. The glad tidings is that the Prophet ﷺ said, "Zakariyyā has surpassed all his piers due to *Faḍā'il-i-Durūd Sharīf*." Initially, I was slightly surprised [as to why this book has been the means for such acceptance] when other services in the field of ḥadīths and Dīn are also very prominent. However, this question was eliminated afterwards and it came to mind that this book is a proof of Ḥaḍrat's deep love for the Prophet ﷺ, and Ḥaḍrat has taken precedence over others in this aspect. Furthermore, I also received another glad tidings from the Prophet ﷺ a long time ago wherein the Prophet ﷺ expressed his great fondness for a specific invocation of blessings or a poem (*qaṣīda*) which you recite on Friday. Please inform this humble servant of this too...

(Received and replied to on 28th Shawwāl)

May Allah make this dream a blessing for both of us. It is not necessary for an action to be seemingly big for it to gain acceptance. A prostitute's giving water to a dog can sometimes receive divine acceptance. Seeing

the Noble Prophet ﷺ in one's dreams and the authenticity of such dreams is established through authentic ḥadīths...It has remained my habit to invoke the following blessings eighty times after 'aṣr prayers on Friday for twenty-five to thirty years:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيمًا

After having written *Faḍā'il-i-Durūd Sharīf*, I occasionally get the opportunity to listen to the two qaṣīdas of Mullā Jāmī and Ḥaḍrat Nanawtawī which are at the end of the book."

May Allah reward the author as much as He loves His beloved Prophet ﷺ and continue increasing him in rank.

*My plea may not reach its destination, my sighs may be without effect,
But I have done everything in my capacity.*

The Messenger of Allāh ﷺ said, "Verily, Allāh is beautiful and He loves beauty."

And he ﷺ said, "Know that I am the beloved of Allāh."

GLAD TIDINGS

Through the above-mentioned explanation regarding *Faḍā'il-i-Durūd Sharīf*, the importance and status of this book will have become clear. This book has been published many times in *Tablighī Niṣāb* and also separately, and according to our knowledge, it has been translated into seven languages to date. However, this book on such a beautiful topic and which has received wide acceptance had not previously been published as it deserved. Now, a sincere lover of the Prophet ﷺ, author of *Iṭā'at-i-Rasūl* (Obedience to the Messenger ﷺ), Ḥaḍrat Shaykh Muhammad Yusuf Motala, principal of Darul Uloom Al-Arabiyya Al-Islamiyya, Bury, and disciple of Ḥaḍrat Shaykh al-Ḥadīth ر.ه., in his fervent love and with great generosity and effort, has had the book expertly handwritten in Madina Munawwara and published in Beirut on excellent quality paper in different colours, and in which special attention has been given to its design and correctness.

[This translation and its publication have also been carried out under his full supervision. May Allāh reward him greatly for his services to Islām and lengthen his shadow over us. Āmīn]

Devotees of the Chosen Prophet ﷺ and lovers of the Beloved of Allāh ﷺ should reap the rewards of both worlds by purchasing copies for the - selves and as presents for friends, with the intention of propagating the act of invoking blessings and peace on the Noble Prophet ﷺ.

صَلَّى اللهُ وَسَلَّمَ عَلَى حَبِيبِهِ بِقَدْرِ حُسْنِهِ وَجَمَالِهِ

