

VIRTUES OF
INVOKING
BLESSINGS
& PEACE
on the Noble Prophet

فضائل عروود شربف شربف

Shaykh al-Haffth

Massiani Alchanesa di Zelaviya

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Virtues of **INVOKING BLESSINGS** & PEACE

on the Noble Prophet 🏨



A Translation of Faḍā'il-i-Durūd Sharīf

Shaykh al-Hadīth Mawlānā Muḥammad Zakariyyā Kāndhalawī 🙈 © Copyright: 1430/2009, First Edition September 2009 Second Edition September 2014

Published by: Azhar Academy Ltd 54-68 Little Ilford Lane London E12 5QA (+44) 208 911 9797 www.azharacademy.com

Darul Uloom Al-Arabiya Al-Islamiya Holcombe Hall, Holcombe, Bury, BL8 4NG

Printed in India

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British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

ISBN: 978-1-84828-114-1

Distributors:

Azhar Academy Ltd
54-68 Little Ilford Lane
London E12 5QA | Tel: (+44) 208 911 9797
E: sales@azharacademy.com | W: www.azharacademy.com

Jamiatul Ulama South Africa P.O. Box. 42863, Fordsburg, 2033, Johannesburg

إن الله وملكَّنه يصلون على النبي يأيها الذين آمنوا صلوا عليه وسلموا تسليمًا

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

1	', a, ā
ب	b
ت	t
ا و و و د د د د د د د د د د د د د د د د	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	Ş
ض	d
ط	ţ
ظ	Ż.
ع	ʻ, ʻā, ʻī, ʻū
غ	gh
ف	f
ق	q
ك	k

J	1
٢	m
ن	n
و	w, ū, u
٥	h
ی	y, ī, i

- Used following the mention of the Prophet Muḥammad, translated as, "May Allāh send blessings and peace upon him".
- Used after mention of a Companion $(sah\bar{a}b\bar{i})$, translated as, "May Allāh be pleased with him."
- Used after mention of a female Companion (ṣaḥābīyya), translated as, "May Allāh be pleased with her."
- Used after mention of two Companions $(sah\bar{a}b\bar{i})$, translated as, "May Allāh be pleased with them both."
- Used after mention of more than one Companion, "May Allāh be pleased with them"
- used after mention of an angel or prophet, translated as "upon him be peace."
- Used after mention of a scholar or saint, translated as, "May Allāh have mercy on him."

TRANSLATION NOTE

The Urdu word " $dur\bar{u}d$ " has been generally translated as "blessings" and in some places, the words " $sal\bar{u}t$ (blessings)" and " $sal\bar{u}m$ (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 اللهِ الرَّحْمٰنِ الرَّحِيْمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُوْلِهِ الْكَرِيْمِ ، حَامِدًا وَّمُصَلِّيَا وَّمُسَلِّما نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُوْلِهِ الْكَرِيْمِ ، حَامِدًا وَّمُصَلِّيَا وَّمُسَلِّما الْخَمْدُ لِلهِ اللّذِيْ بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ وَالصَّلُوةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمَوْجُوْدَاتِ الَّذِي قَالَ أَنَا سَيِّدُ وُلْدِ آدَمَ وَلا فَخْرَ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِه إِلَى يَوْمِ الْخَشْرِ ، أَمَّا رَعْدُ

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 , a disciple (khalīfa) of Quṭb al-ʿĀlam, 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 ʿAbdul ʿAzīz Duʿājaw, that he desired a book be written regarding the virtues of invoking blessings (ṣalāt) and peace (salām) in the same manner as Faḍā'il-i-Qur'ān.

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 madrasa 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 Allah elevate his ranks.

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 inappropriate to the lofty status of the Messenger .

Whilst in this state of avoidance, I was blessed with my third visit to Hijāz last year upon the insistence of beloved Mawlānā Muhammad Yūsuf and I performed my fourth pilgrimage by the grace of Allāh. On arriving in the holy city of Madina after finishing the pilgrimage, the question as to why I had not written Fadā'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 Allah 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 Ramadān 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 (salāt) 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 : 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:

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 , 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 , 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 .

'Allāma Sakhāwī 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 ."

The author of $R\bar{u}h$ al-Bayān writes, "Some scholars state that the meaning of Allāh conferring His blessings is raising the Noble Prophet to the Praised Station (Al-Maqām al-Mahmūd), which is the station of intercession. The blessings ($sal\bar{a}t$) of the angels are to pray for the Noble Prophet's status to be elevated and to seek forgiveness for the Noble Prophet's followers. The meaning of the believers invoking blessings is to follow the Noble Prophet , love him, and to mention and praise his sublime qualities.

Moreover, this honour which Allāh granted the Noble Prophet 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, whereas only the angels were ordered to prostrate before Sayyidunā Ādam.

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

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

Scholars have noted that the Noble Prophet is referred to as $nab\bar{\imath}$ in this verse rather than being mentioned by his name Muḥammad , 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 .

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

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 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 $R\bar{u}h$ al- $Bay\bar{a}n$.

Scholars have written many meanings for the word salat 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 salat upon the Prophet means to praise and respect the Noble Prophet 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 , 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 an arrates from Abū 'l-ʿĀliya that the meaning of Allāh conferring ṣalāt is praising the Noble Prophet in the presence of the angels and the blessings of the angels are their prayers. Sayyidunā Ibn ʿAbbās has interpreted yuṣallūna [in the verse] as praying for blessings (yubarrikūna). Ḥāfiz Ibn Ḥajar says that this meaning complies with Abū 'l-ʿĀliya's opinion, except that it is more specific in context. Elsewhere after mentioning the various meanings of ṣalāt, Ḥāfiz Ibn Ḥajar says that Abū 'l-ʿĀliya's opinion is the most appropriate according to him i.e. Allāh's ṣalāt is to praise the Noble Prophet 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 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 (salāt)."

The Noble Prophet then taught the following: Allāhumma ṣalli ʿalā Muḥammadinw wa ʿalā 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 . The Noble Prophet 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 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 with blessings befitting his lofty status?

Shāh 'Abd al-Qādir writes, "Requesting Allāh to shower His mercy and blessings upon His Noble Prophet and his household is an act of great acceptance. Mercy befitting him 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 , whereas the believers say, "O Allāh, confer blessings upon the Noble Prophet ". 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 how to implement the Qur'ānic order after this verse was revealed, this was the method taught by the Noble Prophet as mentioned above (and as will be explained in detail under hadīth 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.

'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 , 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 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 , so that the blessings upon our pure Prophet 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 in which case, Allāh is in reality conferring blessings upon the Noble Prophet in the stributed towards us as an invocation.

Ibn Abī Ḥajala as 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 . This is the same as in the supplication of the Noble Prophet : "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 should be invoked in the manner taught by the Noble Prophet . 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]. Whoever loves something mentions it frequently." (Abridged)

'Allāma Sakhāwī an arrates from Imām Zayn al-'Ābidīn that abundantly invoking blessings upon the Noble Prophet 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 rights binding upon us."

Hāfiz 'Izz al-Dīn ibn 'Abd al-Salām states, "Our invoking of blessings is not an act of interceding for the Noble Prophet, 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. As we were incapable of repaying the Noble Prophet for his favours, Allāh pitied our incapacity and taught us how to repay the Noble Prophet by invoking blessings. Since we were incompetent of this too, we beseeched Allāh that He Himself should reward the Noble Prophet 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, what need is there for our blessings? The answer to this is that our invoking blessings upon the Noble Prophet 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. Similarly, Allāh has commanded the believers to remember Him, when Allāh is in no need of this remembrance. (Abridged from Al-Tafsīr al-Kabīr)

Ḥāfiz 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 yuṣallūna 'ala 'l-nabī, he read yuṣallūna '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 I. 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.

TWO

قُل الْحَمْدُ للهِ وَسَلْمٌ عَلَى عِبَادِهِ الَّذِيْنَ اصْطَفَى ٥

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

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

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

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'ān 37: 180-182)

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

THREE

عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ مَنْ صَلِّى عَلَيَّ صَلُوةً وَّاحِدَةً صَلَىَّ اللهُ عَلَيهِ عَشْرًا رواه مسلم وابوداؤد وابن حبان في صحيحه وغيرهم كذا في الترغيب

Sayyidunā Abū Hurayra anarrates that the Messenger of Allāh 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 has narrated on the authority of Sayyidunā 'Āmir ibn Rabī'a that the Noble Prophet 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 with the addition that Allāh and His angels confer ten blessings

'Allāma Sakhāwī has narrated similar ḥadīths on the authority of a number of Companions in the prophet's in the same manner Allāh has mentioned the Prophet's in the alongside His own name in the testimony of faith (shahāda), and stated obedience and love for the Noble Prophet in to be His obedience and love, He has also coupled invoking blessings upon him 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-Targhīb on the authority of Sayyidunā 'Abdullāh ibn 'Amr that whoever invokes one blessing upon the Noble Prophet , 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 ʿAlī Qārī a 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 أَنَسِ هَ أَنَّ النَّبِيَ قَالَ مَنْ ذُكِرْتُ عِنْدَهُ فَلْيُصَلِّ عَلَيَّ وَمَنْ صَلَّى عَلَيَّ مَرَّةً صَلَّى اللهُ عَلَيْ صَلُوةً وَّاحِدَةً صَلَّى عَلَيَّ صَلُوةً وَّاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَّحَطَّ عَنْهُ عَشْرَ سَيِّنَاتٍ وَّرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ اللهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَّحَطَّ عَنْهُ عَشْرَ سَيِّنَاتٍ وَّرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ الله عَلَيْهِ عَشْرَ صَلَوَاتٍ وَّحَطَّ عَنْهُ عَشْرَ سَيِّنَاتٍ وَّرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ رَوَاه أَحْد والنسائي واللفظ له وابن حبان في صحيحه كذا في الترغيب

Sayyidunā Anas anarrates that the Noble Prophet 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-Targhīb* on the authority of Sayyidunā Barā' has, 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 said, "Whoever invokes ten blessings pon 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 to attend to his needs. One day the Noble Prophet went into a garden and I followed him. The Noble Prophet performed prayers therein and prostrated for such a long time that I feared the Noble Prophet had passed away. I began crying due to this fear and went close to the Noble Prophet to observe him. After the Noble Prophet 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 preplied, '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 asked, "O 'Abd al-Raḥmān, what is the matter?" Sayyidunā 'Abd al-Raḥmān as expressed his fear. The Noble Prophet replied, "Jibrīl as 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 anarrates, "Once the Noble Prophet 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 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 was extremely happy, his happiness being quite noticeable. The Companions said, 'O Messenger of Allāh, the happiness apparent on your face today has never been seen before.'

The Noble Prophet 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 is sins, raise his status tenfold and an angel shall repeat the same to him."

The Noble Prophet said, 'I asked Jibrīl negarding this angel.'

Jibrīl neglied, "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 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 an additional favour.

'Allāma Sakhāwī 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 ʿAlī Thānawī writes in Zād al-Saʿīd, "In the same way we learn from the explicit text of the ḥadīth that ten mercies descend by invoking blessings once, the Qurʾān indicates that disregarding the lofty status of the Noble Prophet once (we seek Allāhʾs 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), mahīn (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-dhib 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 Ḥakīm al-Umma Mawlānā Ashraf 'Alī Thānawī & has mentioned are all in Sura Nūn in the twenty ninth juz of the Qur'ān:

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'ān 68:10-15)

FIVE

عَنِ ابْنِ مَسْعُوْدٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ إِنَّ أَوْلَى النَّاسِ بِيْ يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَىَّ صَلُوةً

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

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

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

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

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

In another hadīth, 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 hadīth 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 in this life.

In Zād al-Saʿīd, it is narrated on the authority of Sayyidunā Anas that the Noble Prophet said, "Whoever invokes blessings upon me abundantly shall be in the shade of the Throne."

'Allāma Sakhāwī narrates a ḥadīth of the Noble Prophet 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 . The third is the person who invokes blessings upon the Noble Prophet abundantly.

In another hadīth, 'Allāma Sakhāwī an arrates on the authority of Sayyidunā Ibn 'Umar that the Noble Prophet 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 anarrates 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 we writes that Ibn Ḥibbān states in his Ṣaḥīḥ that this ḥadīth clearly proves that those closest to the Noble Prophet 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 hadīth scholars (muhaddithūn). This is because whenever they narrate or write hadīths, they invoke blessings with the Noble Prophet's auspicious name.

Khaṭīb also narrates from Abū Nuʿaym that this virtue is specifically for the ḥadīth scholars (muḥaddithūn). 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. Muḥaddithūn 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-Saʿīd, it is mentioned that Ṭabarānī has narrated that the Noble Prophet 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 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 that the Noble Prophet 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 مَسْعُوْدٍ ﴿ مَنْ عَنِ النَّبِيِّ ﴾ قَالَ إِنَّ لِلهِ مَلَائِكَةً سَيَّاحِيْنَ يُبَلِّغُوْنِيْ عَنْ أُمَّتِيَ 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 anarrates that the Noble Prophet and, "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 ... 'Allāma Sakhāwī & has narrated on the authority of Sayyidunā 'Alī that some of Allāh's angels travel the earth and convey the blessings of the Noble Prophet's & followers to him.

In Al-Targhīb, a ḥadīth is narrated on the authority of Sayyidunā Ḥasan in which the Noble Prophet said, "Invoke blessings upon me wherever you are. Indeed, your blessings reach me." On the authority of Sayyidunā Anas the Noble Prophet 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-Maṣābīḥ, it is narrated on the authority of Sayyidunā Abū Hurayra that the Noble Prophet said, "Invoke blessings upon me, because your blessings reach me."

SEVEN

عَنْ عَبَّارٍ بْنِ يَاسِ ﴿ قَالَ قَالَ رَسُوْلُ اللهِ ﴿ إِنَّ اللهَ وَكَّلَ بِقَبْرِيْ مَلَكًا أَعْطَاهُ أَسْمَاعَ الْخَلَائِقِ فَلَا يُصَلِّيْ عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَبْلَغَنِيْ بِاسْمِهِ وَعُطَاهُ أَسْمَاعَ الْخَلَائِقِ فَلَا يُصلِّي عَلَيْكِ وَاسْمِ أَبِيْهِ هٰذَا فُلَانُ بْنُ فُلَانٍ قَدْ صَلَّى عَلَيْكِ وَاسْمِ أَبِيْهِ هٰذَا فُلَانُ بْنُ فُلَانٍ قَدْ صَلَّى عَلَيْكِ وَاسْمِ أَبِيْهِ هٰذَا فُلَانُ بْنُ فُلَانٍ قَدْ صَلَّى عَلَيْكِ وَاسْمِ أَبِيْهِ هٰذَا فُلَانُ بْنُ فُلَانٍ قَدْ صَلَّى عَلَيْكِ وَاسْمِ أَبِيهِ فَي القول البديع

Sayyidunā 'Ammār ibn Yāsir narrates that the Messenger of Allāh 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 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 then said that in reward for every blessing, Allāh confers ten mercies upon him.

Another hadīth 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 grave until the Day of Judgment, and whenever someone invokes blessings upon the Noble Prophet grant gra

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

In another hadīth which mentions this angel, the Noble Prophet 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 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 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."

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 ? Therefore, however many angels convey blessings, it will be totally appropriate.

EIGHT

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِيْ سَمِعْتُهُ وَمَنْ صَلَّى عَلَيَّ نَائِيًا أَبْلِغْتُهُ

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

Sayyidunā Abū Hurayra an arrates that the Messenger of Allāh 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 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 has and the blessings invoked upon him from near are heard by the Noble Prophet 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 . The second point mentioned in this ḥadīth - that the blessings invoked close to the blessed grave are heard by the Noble Prophet himself - is a matter of great pride, honour and pleasure for the invoker.

'Allāma Sakhāwī anarrates in Al-Qawl al-Badī that Sulaymān ibn Suḥaym said, "I saw the Noble Prophet 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 replied, "Yes, I hear and I also 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 . 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 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 Maṣāhir-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 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.

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 ..."

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

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

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 personally hearing the blessings, as mentioned in this narration, because the prophets are alive in their graves.

'Allāma Sakhāwī writes in Al-Qawl al-Badī, "We believe and affirm that the Noble Prophet 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 . Sayyidunā Anas narrates in a ḥadīth that the prophers

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

After the Noble Prophet's demise, Sayyidunā Abū Bakr came close to the Noble Prophet freen, removed the cloth covering his blessed face, and then addressed the Noble Prophet 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 has written a book discussing the life [after death] of the prophets . This topic will also be discussed under the third hadīth of Chapter Three, wherein it will be explained that Allāh has forbidden the earth from decomposing the bodies of the prophets .

'Allāma Sakhāwī writes in Al-Qawl al-Badī', "It is laudable (mustaḥab) 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 and Sayyidunā Mīkā'īl frequented this place, and its blessed soil contains the Leader of Mankind frequented this place, and its blessed soil contains the Leader of Mankind frequented this place, and its blessed soil contains the Leader of Mankind frequented this place, and its blessed soil contains the Leader of Mankind frequented this place, and its blessed soil contains the Leader of Mankind frequented this place, and its blessed soil contains the Leader of Mankind frequented this place, and its blessed soil contains the Leader of Mankind frequented this place, and its blessed soil contains the Leader of Mankind frequented this place, and its blessed soil contains the Leader of Mankind frequented this place, and its blessed soil contains the Noble Prophet frequented this place, and 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 for it is definite that the Noble Prophet frequented the Noble Prophet for it is definite that the Noble Prophet for it is definite that the Noble Prophet frequented this place, and its 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:

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ ، اَلسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ ، اَلسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ ، اَلسَّلَامُ عَلَيْكَ يَاخَيْرَ خَلْقِ اللهِ ، اَلسَّلَامُ عَلَيْكَ يَاخَيْرَ خَلْقِ اللهِ ، اَلسَّلَامُ عَلَيْكَ يَاسَيِّدَ الْمُرْسَلِيْنَ ، اَلسَّلَامُ عَلَيْكَ يَاسَيِّدَ الْمُرْسَلِيْنَ ، اَلسَّلَامُ عَلَيْكَ يَاسَيِّدَ الْمُرْسَلِيْنَ ، اَلسَّلَامُ

عَلَيْكَ يَاخَاتَمَ النَّبِيِّنَ ، اَلسَّلامُ عَلَيْكَ يَا رَسُوْلَ رَبِّ الْعَالَمِينَ ، ٱلسَّلَامُ عَلَيْكَ يَاقَائِدَ الْغُرِّ الْمُحَجِّلِيْنَ ، ٱلسَّلَامُ عَلَيْكَ يَابَشِيرُ ، اَلسَّلَامُ عَلَيْكَ يَانَذِيْرُ ، اَلسَّلَامُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِيْنَ ، اَلسَّلَامُ عَلَيْكَ وَعَلَى أَزْوَاجِكَ الطَّاهِرَاتِ أُمَّهَاتِ الْمُؤْمِنِيْنَ ، ٱلسَّلَامُ عَلَيْكَ وَعَلَى أَصْحَابِكَ أَجْمَعِيْنَ ، ٱلسَّلَامُ عَلَيْكَ وَعَلَى سَائِرِ الأَنْبِيَاءُ وَالْمُرْسَلَيْنَ وَسَائِرِ عِبَادِ اللهِ الصَّالِحِيْنَ جَزَاكَ اللهُ عَنَّا يَا رَسُوْلَ اللهِ أَفْضَلَ مَا جَزٰى نَبيًّا عَنْ قَوْمِهِ وَرَسُوْلًا عَنْ أُمَّتِهِ وَصَلَّى اللهُ عَلَيْكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُوْنَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِكَ الْغَافِلُوْنَ ، وَصَلَّى عَلَيْكَ فِي الْأَوَّلِيْنَ وَصَلَّى عَلَيْكَ فِي الْأَخِرِيْنَ أَفْضَلَ وَأَكْمَلَ وَأَطْيَبَ مَا صَلَّى عَلَى أَحَدٍ مِّنَ الْخَلْقِ أَجْمَعِيْنَ كَمَا اسْتَنْقَذَنَا بِكَ مِنَ الضَّلَالَةِ وَبَصَّرَنَا بِكَ مِنَ الْعَمْى وَالْجَهَالَةِ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُوْلُهُ وَأَمِيْنُهُ وَخَبْرَتُهُ مِنْ خَلْقِهِ وَأَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ وَجَاهَدْتَّ فِي اللهِ حَقَّ جِهَادِهِ ، ٱللَّهُمَّ آتِهِ نَهَايَةَ مَا يَنْبَغِيْ أَنْ يَّأْمَلَهُ الْآملُوْنَ

(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 a has mentioned this in his $Man\bar{a}sik$ 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 and Sayyidunā 'Umar and pray for them too. Beseech Allāh to grant them the best reward and recompense for their efforts in assisting the Noble Prophet and their endeavour to fulfil his rights.

Know that sending peace at the Noble Prophet's 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:

'Allāma Sakhāwī as is indicating towards the ḥadīth recorded by Abū Dāwūd and others on the authority of Sayyidunā Abū Hurayra that the Noble Prophet 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 salat is also mentioned in numerous narrations. Hadith eight mentions that the Noble Prophet hears the blessings (salat) of the person who invokes blessings close to his grave, and this has been narrated in many other hadiths. Thus, my opinion is that it is preferable to invoke both blessings (salat) and peace (salam) 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 ʾl-salāmu ʿalayka yā rasūlallāh, as-ṣalātu wa ʾl-salāmu ʿalayka yā nabiyyallāh)," instead of just, "Peace be upon you, O Messenger of Allāh. Peace be upon you, O Prophet of Allāh (as-salāmu ʿalayka yā rasūlallāh, as-salāmu ʿalayka yā nabiyyallāh)."

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 ʿAbdullāh Muḥammad ibn ʿAbdullāh ibn Ḥusayn Sāmurī Ḥanbalī writes in Al-Mustaw'ib after stating the etiquette in the chapter on visiting the Prophet's grave, "Come close to the blessed grave and face it, keeping the pulpit to your left." Thereafter, ʿAllāma Sāmurī explains the method of sending peace and supplicating.

He writes that one should say:

اَللّٰهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ لِنَبِيِّكَ عَلَيْهِ السَّلَامُ ﴿ وَلَوْ اَنَّهُمْ إِذْ ظَّلَمُوْا اللهُ مَّ السَّلَامُ ﴿ وَلَوْ اَنَّهُمْ إِذْ ظَّلَمُوْا اللهُ تَوَّابًا انْفُسَهُمْ جَاءُوْكَ فَاسْتَغْفَرُوا اللهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللهَ تَوَّابًا رَّغُسُمُ مُ اللّٰهُمُ الرَّسُولُ لَوَجَدُوا اللهَ تَوَّابًا رَّخِيمًا ﴾ وَإِنِّيْ قَدْ أَتَيْتُ نَبِيَّكَ مُسْتَغْفِرًا فأَسْأَلُكَ أَنْ تُوْجِبَ لِيَ الْمَغْفِرَةَ كَمَا أَوْجَبْتَهَا لِمَنْ أَتَاهُ فِي حَيَاتِهِ ، اَللّٰهُمَّ إِنِيْ أَتَوَجَهُ إِلَيْكَ بِنَبِيِّكَ عَلَى اللهُ وَلَهُ اللّٰهُمَ إِنِي أَتَوجَهُ إِلَيْكَ بِنَبِيِّكَ اللهُ اللّٰهُ اللهُ اللّٰهُ اللهُ اللّٰهُ اللّٰ اللّٰهُ اللللللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰ

O Allāh, You said to Your Prophet 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 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 in his lifetime. O Allāh, I turn to You through the intermediacy of Your Prophet.

(Thereafter, he has mentioned other lengthy supplications)

عَنْ أُبِيِّ بْنِ كَعْبِ هُ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ إِنِّيْ أُكْثِرُ الصَّلُوةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلُوتِيْ فَقَالَ مَا شِئْتَ ، قُلْتُ الرُّبْعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُو خَيْرٌ لَّكَ ، قُلْتُ الْقُبْعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُو خَيْرٌ لَّكَ ، قُلْتُ فَهُو خَيْرٌ لَّكَ ، قُلْتُ فَالثَّلْيَنِ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُو خَيْرٌ لَّكَ ، قُلْتُ النَّكُ مَلُوتِيْ فَالتَّالُيْنِ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُو خَيْرٌ لَكَ ، قُلْتُ أَجْعَلُ لَكَ صَلُوتِيْ فَالتَّالُيْنِ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُو خَيْرٌ لَكَ ، قُلْتُ أَجْعَلُ لَكَ صَلُوتِيْ فَالتَّالُونَ فَاللَّهُ اللَّهُ اللْعَلَالَةُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْعُلُولُ اللَّهُ اللْمُ اللْمُولِلَةُ الللْمُ اللَّهُ اللَّهُ اللَّلْمُ الللْمُولُولُولُولُ الللْمُ ا

رواه الترمذي زاد المنذري في الترغيب أحمد والحاكم وقال صححه وبسط السخاوي في تخريجه

Sayyidunā Ubayy ibn Ka'b 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 replied, 'As much as you like.'

I asked, 'One quarter?'

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

I further enquired, 'One half?'

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

I asked, 'Two thirds?'

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

The meaning of the hadīth is apparent. Sayyidunā Ubayy 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 an arrates 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 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, it is in reality similar to the ḥadīth wherein the Noble Prophet 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 the 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 the bid farewell to Shaykh 'Abd al-Ḥaqq the 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. 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 hadīth proves it is more beneficial to invoke blessings in place of all other supplications and litanies. Firstly, there is a clear indication in this hadīth 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 hadīths. This difference revolves around differences in individuals and

situations, as mentioned in *Mazāhir-i-Ḥaqq* that Shaykh 'Abd al-Ḥaqq 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-Targhīb*, 'Allāma Mundhirī has narrated additional wording before the abovementioned narration of Sayyidunā Ubayy : "After a quarter of the night would pass, the Noble Prophet 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 (he used to repeat this too)."

The words $r\bar{a}jifa$ and $r\bar{a}difa$ are an indication towards the verses in Sura al-Nāziʿāt, wherein Allāh says after swearing by a number of things:

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

Sayyidunā Abū 'l-Dardā' an arrates that the Messenger of Allāh 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 a quotes many ḥadīths containing glad tidings of the Noble Prophet's intercession for one who invokes blessings. Sayyidunā Abū Bakr a narrates that the Noble Prophet said, "Whoever invokes blessings upon me, I shall intercede for him on the Day of Judgment."

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

Sayyidunā Abū Hurayra an arrates 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 an arrates from the Noble Prophet that whoever invokes the following blessings, his intercession will become assured:

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

'Allāma Sakhāwī an arrates on the authority of Sayyidunā Abū Hurayra that the Noble Prophet 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 shall be a witness for some and shall intercede for others. For example, the Noble Prophet 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 has mentioned.

ELEVEN

عَنْ عَائِشَةً ﴿ قَالَتْ قَالَ رَسُولُ اللهِ ﴿ مَا مِنْ عَبْدٍ صَلَّى عَلَيَّ صَلُوةً إِلَّا عَرْجَ بِهَا مَلَكُ حَتَّى يُحَيِّي بِهَا وَجْهَ الرَّ مَٰنِ عَزَّ وَجَلَّ فَيَقُولُ رَبُّنَا تَبَارَكَ وَرَجَ بِهَا مَلَكُ حَتَّى يُحَيِّي بِهَا وَجْهَ الرَّ مَٰنِ عَزَّ وَجَلَّ فَيَقُولُ رَبُّنَا تَبَارَكَ وَتَعَالَى إِذْهَبُوا بِهَا إِلَى قَبْرِ عَبْدِيْ تَسْتَغْفِرُ لِقَائِلِهَا وَتَقَرُّ بِهَا عَيْنُهُ وَتَعَالَى إِذْهَبُوا بِهَا إِلَى قَبْرِ عَبْدِيْ تَسْتَغْفِرُ لِقَائِلِهَا وَتَقَرُّ بِهَا عَيْنُهُ أَخْرَجه أبو على بن البناء والديلمي في مسند الفردوس وفي سنده عمر بن خبيب ضعفه النسائي أخرجه أبو على بن البناء والديلمي في مسند الفردوس وفي سنده عمر بن خبيب ضعفه النسائي

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-Saʿīd, 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 hadīth 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.

TWELVE

عَنْ أَبِيْ سَعِيْدِ الْخُدْرِيِّ ﴿ عَنْ رَّسُوْلِ اللهِ ﴿ أَلَّهُمْ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيَقُلْ فِي دُعَائِهِ ﴿ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيَقُلْ فِي دُعَائِهِ ﴿ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ ﴾ فَإِنَّهَا زَكُوةٌ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ ﴾ فَإِنَّهَا زَكُوةٌ وَصَلِّ عَلَى الْمُؤْمِنُ خَيْرًا حَتَّى يَكُوْنَ مُنْتَهَاهُ الْجَنَّة

رواه ابن حبان في صحيحه كذا في الترغيب وبسط السخاوي في تخريجه وعزاه السيوطي في الدر إلى الأدب المفرد للبخاري

Sayyidunā Abū Saʿīd Khudrī anarrates that the Messenger of Allāh anarrates 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 & writes that Ḥāfiz Ibn Ḥibbān & 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. Some scholars say that invoking blessings upon the Noble Prophet 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. 'Allāma Sakhāwī differs with this view.

'Allāma Sakhāwī anarrates on the authority of Sayyidunā Abū Hurayra that the Noble Prophet 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 ʿAlī that the Noble Prophet 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 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 hadīth: "the believer does not become satiated", the author of <code>Mishkāt al-Maṣābīḥ</code> narrates this under the virtues of knowledge, and the author of <code>Mirqāt al-Mafātīḥ</code> and others have interpreted <code>khayr</code> (good) to mean knowledge, despite the word <code>khayr</code> 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-Mafātīḥ* 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'ān 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 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 in brief. He writes, "Chapter Two pertaining to the reward of blessings on the Prophet .: Allah's blessings upon the invoker, invoking of blessings by the angels and the Noble Prophet 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 girāt (equivalent to Mount Uhud) 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 hadīth 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 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-Hawd), protection from thirst on the Day of Judgment, freedom from Hellfire, swift crossing over the Bridge (Sirāt), 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 Allah. 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 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 . 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 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 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 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 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, 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 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 الرَّحْنِ بْنِ أَبِيْ لَيْلَى قَالَ لَقِيَنِيْ كَعْبٌ بْنُ عُجْرَةَ ﴿ فَقَالَ سَأَلْنَا رَسُوْلَ لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ ﴿ فَقُلْتُ بَلَى فَأَهْدِهَا لِيْ فَقَالَ سَأَلْنَا رَسُوْلَ اللهِ ﴿ فَقُلْتُ بَلَى فَأَهْدِهَا لِيْ فَقَالَ سَأَلْنَا رَسُوْلَ اللهِ ﴿ فَقُلْنَا يَارَسُوْلَ اللهِ كَيْفَ الصَّلُوةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللهَ قَدْ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ الله قَدْ عَلَيْكُمْ عَلَيْكُمْ قَالَ قُولُوا ﴿ اللّهُمَّ صَلِّ عَلَى مُحَيِّدٌ وَعَلَى آلِ عَلَى مُعَيِّدٌ مَعِيْدٌ مَعِيْدٌ مَعْيِدٌ ، اللّهُمَّ مَلَا عَلَى مُحِيدٌ مَعْ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ وَعَلَى آلَ لِهُ عَمْدُ وَعَلَى آلَ إِبْرَاهِيْمَ وَعَلَى آلَ لِعُمْدَ وَعَلَى آلَ لَا عُمْدُ وَعَلَى آلَ لَا عُمْدُ وَعَلَى آلَ لَا عَلَى مُعْتَدِ وَعَلَى آلَ لَا عُمْ عَلَى مُؤْلُوا اللهِ عُمْدُولُ عَلَى عَلَيْهُ عَلَيْ عَلَى عَلَا عَلَى عَل

رواه البخاري وبسط السخاوي في تخريجه واختلاف لفظه وقال هكذا لفظ البخاري على إبراهيم وعلى آل إبراهيم في الموضعين

'Abd al-Rahmān ibn Abī Laylā Anarrates, "Sayyidunā Ka'b ibn 'Ujra Anet me and said, 'Shall I not give you a gift which I heard from the Prophet ?"

I replied, 'Yes, grant me it.'

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

The Noble Prophet 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 and the family of Muḥammad just as you blessed Ibrāhīm and the family of Ibrāhīm. Verily, You are Most Praiseworthy and Noble."

The Companions considered the blessed remembrance of the Noble Prophet, 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 areferred to this as a gift. This blessed hadīth is well-known and is recorded in all the major books of hadīths on the authority of many Companions, 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 through a mursal chain [a chain missing the link of a Companion] that when the verse ordaining blessings and peace was revealed, the Companions asked, 'O Messenger of Allāh, we know the method of sending peace, but how do we invoke blessings?'

The Noble Prophet 🏶 taught the following:

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

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

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

Ibn Ḥibbān, Aḥmad in his Musnad, and others have narrated that a Companion came to the Noble Prophet 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 remained silent until we wished he had not asked this question. The Noble Prophet then said, 'When you perform your prayers, read:

In another narration, Sayyidunā 'Abd al-Raḥmān ibn Bishr anarrates 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 said, "Say:

In the narrations of Aḥmad, Tirmidhī and Bayhaqī, it is related that when the verse ordaining blessings and peace was revealed, a Companion 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 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 taught different Companions 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 $\S a h \bar{\imath} h$ al-Bukhār $\bar{\imath}$, 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 was asked how one should invoke blessings upon the Noble Prophet . 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 Munyat al-Muṣallī wherein it is stated, "This

is in accordance with what is narrated on the authority of Sayyidunā Kaʿb ibn ʿUjra ﷺ in the Ṣaḥīḥayn." Sayyidunā Kaʿb ibn ʿUjra's ﷺ narration is the first ḥadīth of this chapter.

'Allāma Sakhāwī writes, "Through the ḥadith of Sayyidunā Ka'b and others, we determine the blessings which the Prophet 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 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 $Z\bar{a}d$ al-Sa' $\bar{i}d$, the scribe has erred in ascribing this text of Al-Hirz al- $Tham\bar{i}n$ to a different invocation of blessings instead of this particular version.

This hadīth 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, Ḥāfiz 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].

Many answers have been given to this in *Awjaz al-Masālik* and Ḥāfiẓ Ibn Ḥajar has given ten answers to this in *Fatḥ 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:

The likeness of His light is as a niche wherein is a lamp. (Qur'ān 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 amongst all the prophets and messengers. Numerous answers to this too have been stated in Awjaz al-Masālik.

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

Thus, the blessings Allāh confers upon Sayyidunā Ibrāhīm 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 to be His beloved ($hab\bar{b}b$) and the beloved of Allāh ($hab\bar{b}bull\bar{a}h$), which is why the blessings upon both [i.e. Sayyidunā Ibrāhīm and the Noble Prophet are similar to one another.

A hadīth on the authority of Sayyidunā Ibn 'Abbās 🚵 in Mishkāt al-Maṣābīḥ narrates that a few Companions were sitting and mentioning the prophets 🕸. They said that Allāh had chosen Ibrāhīm 🕸 as His intimate friend (khalīl). He spoke to Mūsā a, and ssā was the Word of Allāh (kalima) and His spirit (rūh). Ādam 🕸 was the chosen one (safī) of Allāh. The Noble Prophet a came and said, "I heard your conversation. Indeed, Ibrāhīm 🛳 was the intimate friend (khalīl) of Allāh, Mūsā 🛳 was the interlocutor (najī i.e. kalīm) of Allāh and likewise, Īsā 🙈 was the word of Allāh and His spirit. Ādam 🕸 was the chosen one (safī) of Allāh. Listen carefully! I am the beloved (habīb) of Allāh and I do not boast about this. On the Day of Judgment, the Banner of Praise (liwa' al-hamd) shall be in my hand, and beneath this flag shall be Adam 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 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 and resemblance with one's forefathers is praiseworthy (من اشبه اباه فها ظلم).

A noteworthy point is mentioned in the footnotes of $Mishk\bar{a}t$ $al-Maṣ\bar{a}b\bar{i}h$ with reference to $Lam\dot{a}t$ i.e. that "beloved of Allāh ($hab\bar{i}bull\bar{a}h$)" is the greatest title. It states, "The title $hab\bar{i}bull\bar{a}h$ is comprehensive to intimate friendship (khulla), to being the interlocutor ($kal\bar{i}m$) of Allāh and the chosen one ($saf\bar{i}$) of Allāh, rather to more favours not granted to other prophets allah. It is being loved by Allāh with a degree of love exclusive to him."

TWO

عَنْ أَبِي هُرَيْرَةَ ﴿ قَالَ قَالَ رَسُولُ اللهِ ﴿ مَنْ سَرَّهُ أَنْ يُكْتَالَ بِالْمِكْيَالِ اللهِ ﴿ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدِ نِ النَّبِيِّ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلِ الْبَيْتِ فَلْيَقُلْ ﴿ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدِ نِ النَّبِيِّ الْأُمْقِي وَأَوْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى الْأُمِّيِّ وَأَوْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى الْأُمِّيِّ وَأَوْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى الْأُمِّي وَأَوْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى الْأُمِّي وَأَوْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى اللَّهُمْ وَالْمَالِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى اللَّهُمْ وَالْمَالِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى اللَّهُ اللّ

رواه أبو داود وذكره السخاوي بطرق عديدة

Sayyidunā Abū Hurayra anarrates that the Messenger of Allāh 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 , 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 and has been mentioned in the Bible, Torah and all the divine books. (Mazāhir)

Why is the Noble Prophet acalled 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.

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

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-Ḥirz al-Thamīn, "My father told me to invoke blessings in the following words:

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

When I read these blessings to the Noble Prophet in my dream, he approved of them." (Al-Ḥirz 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 hadīth means that if a person wishes for his blessings upon the Noble Prophet 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 hadīth above.

Mullā ʿAlī Qārī and ʿAllāma Sakhāwī 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 anarrates the same ḥadīth of the Noble Prophet on the authority of Sayyidunā Abū Mas'ūd and he also narrates on the authority of Sayyidunā 'Alī that the Noble Prophet 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:

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 . Indeed, You are Most Praiseworthy and Noble."

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

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 Qādī 'Iyād 🙈 in Al-Shifā)

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا آبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

THREE

عَنْ أَبِي الدَّرْدَاءِ ﴿ قَالَ قَالَ رَسُولُ اللهِ ﴿ أَكْثِرُوْا مِنَ الصَّلُوةِ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ يَوْمٌ مَّشْهُوْدٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنَّ أَحَدًا لَنْ يُصَلِّي عَلَيَّ إِلا عُرِضَتْ عَلَيَّ صَلَوَاتُهُ حَتَّى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ إِنَّ اللهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلُوةُ وَالسَّلَامُ رَواه ابن ماجة بإسناد جيد كذا في الترغيب زاد السخاوي في آخر الحديث فَنَبِيُّ اللهِ حَيِّ يُرْزَقُ وبسط في تخريجه وأخرج معناه عن عدة من الصحابة وقال القاري وله طرق كثيرة بألفاظ وبسط في تخريجه وأخرج معناه عن عدة من الصحابة وقال القاري وله طرق كثيرة بألفاظ

Sayyidunā Abū 'l-Dardā' anarrates that the Messenger of Allāh 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' asked, "O Messenger of Allāh, even after your death?" The Noble Prophet 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 ʿAlī Qārī says, "Allāh has forbidden the earth from decomposing the bodies of the prophets . 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 . The Prophet's saying: 'The prophet of Allāh is alive and is granted sustenance' may be referring to the Noble Prophet himself, but what is more apparent is that every prophet is intended, because the Noble Prophet saw Sayyidunā Mūsā standing in prayer in his grave and likewise, he saw Sayyidunā Ibrāhīm as 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 said, "The best of your days is Friday. On this day Ādam has 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 said, "Allāh has forbidden the earth from decomposing the bodies of the prophets (peace be upon them)."

Sayyidunā Abū Umāma anarrates that the Noble Prophet 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 on the Day of Judgment has already been discussed under the fifth hadīth of Chapter One.

It is narrated from Sayyidunā Abū Masʿūd Anṣārī that the Noble Prophet 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 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 said, "Invoke blessings upon me abundantly on Friday."

Sulaymān ibn Suḥaym & says, "I saw the Noble Prophet 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 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 . 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 says, "The increased merit of invoking blessings on Friday is because Friday is the leader of all days and the Noble Prophet is the leader of all the creation. Thus, this day enjoys a relationship with invoking blessings upon the Noble Prophet that no other day does." Some people have also said that the Noble Prophet 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 , Anas , Aws ibn Aws , Abū Umāma , Abū 'l-Dardā' , Abū Mas'ūd , 'Umar , Ibn 'Umar , and others. He has then narrated their hadīths.

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبِسَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

FOUR

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ الصَّلُوةُ عَلَيَّ نُوْرٌ عَلَى الصِّرَاطِ
وَمَنْ صَلِّى عَلَيَّ يَوْمَ الْجُمُعَةِ ثَمَانِيْنَ مَرَّةً خُفِرَتْ لَهُ ذُنُوْبُ ثَمَانِيْنَ عَامًا
ذكره السخاوي من عدة روايات ضعيفة بألفاظ مختلفة

Sayyidunā Abū Hurayra anarrates that the Messenger of Allāh 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 has quoted this ḥadīth through many different narrations that have been declared weak (da'if). The author of Ithāf (a commentary of Ihyā' 'ulum al-Din) 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-Ṣaghīr. Mullā Alī Qārī has also narrated this ḥadīth in his commentary of Al-Shifā, with reference to Al-Jāmi al-Ṣaghīr 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:

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

In a hadīth 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 neplied:

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 hadīths 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 hadīth 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 ʿIrāqī & has declared this ḥadīth of Dāraquṭnī sound (ḥasan).

On the authority of Sayyidunā 'Alī the Noble Prophet 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 at that whoever invokes the following blessings eighty times after 'aṣr prayers on Friday, eighty years of his sins will be forgiven:

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

'Allāma Sakhāwī has quoted elsewhere on the authority of Sayyidunā Anas that the Noble Prophet said, "Whoever invokes one blessing upon me which is accepted, eighty years of his sins will be forgiven." In Zād al-Saʿīd, 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 are always accepted.

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

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا آبِدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

FIVE

عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ الْأَنْصَارِيِّ ﴿ قَالَ قَالَ رَسُوْلُ اللهِ ﴿ مَنْ قَالَ ﴿ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ ﴾ وَجَبَتْ ﴿ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ ﴾ وَجَبَتْ لَا لَهُ مَنْ فَاعَتِيْ

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

Sayyidunā Ruwayfiʻibn Thābit Ansārī narrates that the Messenger of Allāh 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 says it could possibly mean the wasīla, the Praised Station (Al-Maqām al-Maḥmūd), the Noble Prophet's 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 , being seated upon the Chair (kursī) has also been mentioned.

Mullā ʿAlī Qārī says that Al-Maqʿad 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 ʿindaka fī ʾl-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 . 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 hadīth in Ṣaḥīḥ al-Bukhārī which relates the Noble Prophet's lengthy dream wherein he saw Paradise, Hellfire, and the abodes of the adulterers, usurers and others, the Noble Prophet 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 hadīths 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 , 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 , one would reap countless benefits.

عَنِ ابْنِ عَبَّاسِ هَ قَالَ قَالَ رَسُوْلُ اللهِ هَ مَنْ قَالَ ﴿ جَزَى اللهُ عَنَّا كُمُ مَنْ قَالَ ﴿ جَزَى اللهُ عَنَّا مُعَمِّدًا مَّا هُوَ أَهْلُهُ ﴾ أَتْعَبَ سَبْعِيْنَ كَاتِبًا أَلْفَ صَبَاحٍ رواه الطبراني في الكبير والأوسط كذا في الترغيب وبسط السخاوي في تخريجه ولفظه أتعب سبعين ملكا ألف صباح

Sayyidunā Ibn ʿAbbās anarrates that the Messenger of Allāh said, "Whoever says: 'May Allāh reward Muḥammad and 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 that the Noble Prophet 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:

O Allāh, Lord of Muḥammad, confer blessings upon Muḥammad and the family of Muḥammad, and reward Muḥammad 🏶 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 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 will be limitless.

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

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 intercession is assured for him:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلْوةً تَكُوْنُ لَكَ رِضًا وَّلِحَقِّهِ أَدَاءً وَّأَعْطِهِ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَدْتَهُ وَاجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِهِ عَنَّا مِنْ النَّبِيِّيْنَ وَالصَّالِحِيْنَ أَفْضَلِ مَا جَزَيْتَ نَبِيًّا عَنْ أُمَّتِهِ وَصَلِّ عَلَى جَمِيْعِ إِخْوَانِهِ مِنَ النَّبِيِّيْنَ وَالصَّالِحِيْنَ أَفْضَلِ مَا جَزَيْتَ نَبِيًّا عَنْ أُمَّتِهِ وَصَلِّ عَلَى جَمِيْعِ إِخْوَانِهِ مِنَ النَّبِيِّيْنَ وَالصَّالِحِيْنَ أَفْضَلِ مَا جَزَيْتَ نَبِيًّا عَنْ أُمَّتِهِ وَصَلِّ عَلَى جَمِيْعٍ إِخْوَانِهِ مِنَ النَّبِيِّيْنَ وَالصَّالِحِيْنَ النَّامِيْنَ

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 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 blessings better than all blessings ever invoked on him, and he also wishes to be seech Allāh for the best anyone has ever asked of Him, he should say the following:

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

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

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

Abū 'l-Faḍl Qawmānī says, "This person swore that before the Noble Prophet 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 (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.

SEVEN

عَنْ عَبْدِ اللهِ بْنِ عَمْرِ و بْنِ الْعَاصِ ﴿ أَنَّهُ سَمِعَ النَّبِيَ ﴿ يَقُولُ إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلِّى عَلَيَّ صَلُوةً صَلَّى الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا اللهَ لِي الْوَسِيْلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِيْ إِلَّا اللهُ عَلَيْهِ عَشْرًا ثُمَّ سَلُوا اللهَ لِي الْوَسِيْلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِيْ إِلَّا لِعَبْدِ مِنْ عِبَادِ اللهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ لِعَبْدِ مِنْ عِبَادِ اللهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ الشَّالَ لِي الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ اللهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ اللهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ اللهِ اللهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُو فَمَنْ سَأَلَ لِي الْوَسِيْلَةَ وَلَا أَنْ أَكُونَ أَنَا هُو أَوْنَ أَنَا هُو أَنْ أَنَا هُو أَنْ أَنَّ لَا عَلَيْهِ عَلْمَا لَاللهِ وَأَرْجُوا أَنْ أَكُونَ أَنَا هُو فَمَنْ سَأَلَ لِي الْوَسِيْلَةَ مَلَاهُ عَلَيْهِ اللّهُ لَيْ الْوَلَوْلَ أَنْ أَنَّا هُو أَنْ أَنَا هُو أَنْ أَنَا هُو أَنْ أَنَا هُو اللّهُ لَا لَيْ الْوَلِي اللّهُ إِلَا لَيْ الْوَلَالَةُ لَيْ إِلّٰ اللّهُ لَا لَيْ اللّهُ اللّهُ اللّهُ اللّهُ إِلَى الْوَلِيلَةِ اللّهُ الْوَاللّهُ الْوَلَالْمُ لَوْ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ اللّهُ الللللّهُ الللللّهُ الللّهُ الللّهُ اللللّهُ الللهُ الللّهُ الللّهُ اللّهُ الللللّهُ ا

رواه مسلم وأبو داود والترمذي كذا في الترغيب

'Abdullāh ibn 'Amr ibn al-'Ās narrates that he heard the Noble Prophet 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 hadīth is that intercession is guaranteed for this person, as mentioned in other hadīths. In a narration of $\hat{S}ah\bar{h}h$ al-Bukhārī, it is narrated that the intercession of the Noble Prophet becomes assured for the person who hears the call to prayer $(adh\bar{a}n)$ and then says:

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' an arrates that the Noble Prophet 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:

O Allāh, Lord of this perfect call and prayer being established, send blessings upon Muhammad 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 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 preplied, "It is a lofty station in Paradise that will be granted to one person only, and I hope I am that person."

'Allāma Sakhāwī ه 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 (mufassirūn) of the Qur'ān have two opinions regarding the verse: آلَا الله الْوَسِيْلَةُ 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 هم المناقبة المنا

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

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

'Allāma Sakhāwī as 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:

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 being a witness for his followers, the Banner of Praise (liwā'al-ḥamd) on the Day of Judgment, or the Noble Prophet's 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 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 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 anarrates on the authority of Sayyidunā Ka'b ibn Mālik that the Noble Prophet 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 as 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 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 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 , 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 $Mishk\bar{a}t$ al- $Mas\bar{a}b\bar{i}h$.

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 الرَّفِيْعَةُ are commonly read after وَالْفَصْيْلَةَ

The hadīth scholars ($muhaddith\bar{u}n$) say that this addition is unproven. However, the following addition has been recorded in Al-Hiṣn al-Haṣīn [at the end of the supplication]:

إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

Verily, You do not defy Your promise.

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيْبِكَ خَيْثِ الْخَلْقِ كُلِّهِم

EIGHT

عَنْ أَبِيْ مُحَيْدٍ أَوْ أَبِيْ أُسَيْدِ نِ السَّاعِدِيِّ ﴿ قَالَ قَالَ رَسُوْلُ اللهِ ﴿ إِذَا دَخَلَ أَحَدُكُمْ فِي الْمَسْجِدِ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﴾ ثُمَّ لْيَقُلْ ﴿ اَللَّهُمَّ افْتَحْ لِيْ أَبُوابَ رَحْمَتِكَ ﴾ وَإِذَا خَرَجَ مِنَ الْمَسْجِدِ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﴾ ثُمَّ لْيَقُلْ ﴿ اَللَّهُمَّ افْتَحْ لِيْ أَبُوابَ فَضْلِكَ ﴾ ﴿ اَللَّهُمَّ افْتَحْ لِيْ أَبُوابَ فَضْلِكَ ﴾

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

Sayyidunā Abū Ḥumayd (or Abū Usayd) narrates that the Messenger of Allāh said, "When one of you enters the masjid, he should invoke blessings upon the Prophet 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 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 *Maṣāhir-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'anic verse:

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

'Allāma Sakhāwī an arrates from the ḥadīth of Sayyidunā 'Alī that one should invoke blessings on the Noble Prophet on entering the

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

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:

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

Sayyidunā Anas an arrates that upon entering and leaving the masjid, the Noble Prophet would say:

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

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

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

For leaving the masjid, he taught the following supplication:

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

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

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

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

Sayyidunā Ka'b an arrates that Sayyidunā Abū Hurayra 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 and then say:

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

And when you leave the masjid say:

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

These supplications have been narrated on the authority of many Companions a and Followers ($T\bar{a}bi'\bar{u}n$).

The author of Al- $mathred{H}$ iṣn al- $mathred{H}$ aṣ $mathred{n}$ has quoted many supplications for entering and leaving the masjid from different $mathred{h}$ ad $mathred{n}$ ths. He quotes the following supplication for entering the masjid from $mathred{S}$ unan $mathred{A}$ b $mathred{D}$ aw $mathred{u}$ d:

In Al-Ḥiṣn al-Ḥaṣīn, the author has only recorded the supplication. However, the narration of Sunan $Ab\bar{\imath}$ Dāwūd mentions that the Noble Prophet \Re 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:

In another hadīth:

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

In another hadīth, the following supplication is narrated:

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

After entering the masjid read:

Peace be upon us and the pious servants of Allāh.

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

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

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

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

NINE

Which Muslim does not yearn to see the Noble Prophet 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 in their dreams.

'Allāma Sakhāwī has narrated in Al-Qawl al-Badī' that the Noble Prophet said, "Whoever invokes blessings upon the soul of Muḥammad 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 says that Abū Qāsim Sabtī 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 in his dream should invoke the following blessings:

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 in his dream."

The following words should be added too:

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-Saʿīd that the greatest and most pleasing speciality of invoking blessings is that the lovers have been granted the vision of the Luminous Prophet 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 *Targhīb Ahl al-Saʿāda* that whoever reads two rakʿāts of optional (*nafl*) prayers on the night of Friday, reading Āyat al-Kursī (2:255) eleven times and Sura Ikhlāṣ eleven times in each rakʿāt, 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 in his dream, if Allāh wills:

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 Ikhlāṣ 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 in his dream:

May Allah confer blessings upon the Unlettered Prophet.

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

اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بَحْرِ أَنْوَارِكَ وَمَعْدِنِ أَسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَعَرُوْسِ مَمْلَكَتِكَ وَإِمَامٍ حَضْرَتِكَ وَطِرَازِ مُلْكِكَ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيْقِ شَرِيْعَتِكَ، الْمُتَلَذِّذِبِتَوْحِيْدِكَ، إِنْسَانُ عَيْنِ الْوُجُوْدِ وَالسَّبَبُ فِي كُلِّ مَوْجُوْدٍ، عَيْنُ أَعْيَانِ خَلْقِكَ ، الْمُتَقَدِّمُ مِنْ نُوْرِ ضِيَاءِكَ ، صَلْوةً تَدُوْمُ بِدَوَامِكَ وَتَرْضَى وَتَرْضَى فَا دُوْنَ عِلْمِكَ ، صَلْوةً تُرْضِيْكَ وَتُرْضِيْهِ وَتَرْضَى بَهَا عَنَّا يَارَبَّ الْعَالَمِيْنَ

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 in one's dream:

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 [a]], 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 Khiḍr 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 Khiḍr to inform him of a deed he can perform at night. Sayyidunā Khiḍr 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 Ikhlāṣ 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 Ikhlāṣ seven times. After completing the prayer, go into prostration, read <code>istighfār</code> seven times, invoke blessings seven times and read the following seven times:

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:

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 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 and the Leader of Both Worlds, 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:

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-Ţīb:

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:

This fortune cannot be achieved through one's own strength, as long as Allãh 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:

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 ('ārif billāh) Sheyrāzi 🙈 says:

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 in one's dream if one is not pleasing him through obedience. Were there not countless people who physically saw the Noble Prophet, 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 all the time, but were still destined to Hellfire due to their disbelief and hypocrisy?

Uways Qarnī was a famous Follower ($t\bar{a}bi'\bar{\imath}$) and from the prominent ṣūfīs. He accepted Islam during the lifetime of the Noble Prophet but was unable to meet him since he was preoccupied in serving his mother. Despite this, the Noble Prophet 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 an narrates that the Noble Prophet said about Uways an, "If he takes an oath upon something, Allāh will definitely fulfil it. Ask him to seek forgiveness on your behalf." (Al-Iṣāba)

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

The second point to be noted is that whoever sees the Noble Prophet 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 in any way, eg. by saying that he is the Noble Prophet for the person seeing the dream being led to believe that Satan is (may Allāh forbid) the Messenger of Allāh . This is out of the question.

However, if despite this point the person seeing the Noble Prophet 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 saying something contrary to the sacred law (sharīa) in a dream, it will require correct interpretation. It will not be permissible to act accordingly in defiance of the sacred law (sharīa), irrespective of the fact that an eminent shaykh or leader has seen the dream.

For example, if a person sees the Noble Prophet $\stackrel{*}{\otimes}$ 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 $ta^ib\bar{v}r$ - is an intricate skill.

It is stated in *Taʿṭīr al-Anām fī Taʿbīr ʾl-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 (*taʿbīr*).

It is stated in Maṣāhir-i-Ḥaqq that Imām Nawawī says that the truth of the matter is that whoever sees the Noble Prophet in his dream has undoubtedly seen him, regardless of whether the Noble Prophet 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 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 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 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 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 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 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 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 (sarf) 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)

TEN

Ḥakīm al-Umma Mawlānā Thānawī has written forty ḥadīths of blessings and peace in Zād al-Saʿīd, 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 has mentioned.

He writes in $Z\bar{a}d$ al- $Sa'\bar{i}d$, "There are hundreds of different invocations narrated from the scholars. $Dal\bar{a}'il$ al- $Khayr\bar{a}t$ is an example of this. However, I am only writing forty invocations of blessings and peace that are narrated in hadīths that are $marf\bar{u}'$ haq $\bar{i}q\bar{i}$ [directly ascribed to the Prophet) or $marf\bar{u}'$ hukm \bar{i} [where a Companion) narrates something which he can only have heard from the Prophet). Twenty-five of them are of blessings and fifteen of peace.

This collection of blessings and peace is also a compilation of forty hadīths, regarding which there are glad tidings that whoever conveys forty hadīths on matters of Dīn to the umma of the Noble Prophet Allāh will resurrect him with the scholars on the Day of Judgment and the Noble Prophet 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 hadīths) is hoped for in this collection. Two verses of the Qur'ān, the general wording of which includes blessings upon the Prophet hadīths, will be written before the hadīths 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 Allah, the Most Beneficent, the Most Merciful

- (1) Peace be upon His chosen servants.
- (2) Peace be upon the messengers.

INVOCATIONS OF ŞALĀT

- (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 الرَّحْمٰنِ الرَّحِيْمِ

(١) سَلَامٌ عَلَى عِبَادِهِ الَّذِيْنَ اصْطَفَى

(٢) سَلَامٌ عَلَى النَّمُوْسَلِيْنَ

صيغ الصلوة

(١) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ وَّأَنْ زِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ

(٢) اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلُوةِ النَّافِعَةِ صَلِّ عَلَى مُحَمَّدٍ وَالصَّلُوةِ النَّافِعَةِ صَلَّ عَلَى مُحَمَّدٍ وَالصَّلُوةِ النَّافِعَةِ صَلَّ

(٣) اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنِيْنَ وَالْمُسْلِمَاتِ

(٤) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَّبَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ وَّارْحَمْ تُحَمَّدًا وَّآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحِمْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِبْنَرَاهِيْمَ إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ تَجِيْدٌ

(٥) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ مَيْدٌ تَجِيْدٌ ، اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ مَيْدٌ تَجِيْدٌ

- (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) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ عَيْدٌ مَّجِيْدٌ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

(٧) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ ، اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ إِنْكَ حَمِيْدٌ مَّجِيْدٌ ، اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

(٨) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى اَلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ مَمِيْدٌ عَجِيْدٌ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَمِيْدٌ عَجِيْدٌ

(٩) اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَعَلَى إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ تَجِيْدٌ

(١٠) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ تَجِيْدٌ، اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ تَجِيْدٌ

(١١) اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ فِي الْعَالَمِيْنَ إِنَّكَ حَمِيْدٌ تَّجِيْدٌ

¹ والفرق بين الخامس والسادس بلفظ اللهم قبل بارك كها يظهر من السعاية 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.

- (١٢) اَللَّهُمَّ صَلَّ عَلَى مُحَمَّدٍ قَازُواجِهِ وَذُرَّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيْمَ وَبَارِكُ عَلَى مُحَمِّدٍ وَأَزْوَاجِهِ وَذَرَّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِمْرَاهِيْمَ إِنَّكَ حَمَّدٌ تَجِيدً
- (١٣) ٱللَّهُمَّ صَلَّ عَلَى مُحَمِّدٍ وَعَلَى أَزُوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيتَ عَلَى آلِ إِبْرَاهِيْمَ وَبَارِكُ عَلَى مُحَمِّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدً
- (١٤) اَللَّهُمَّ صَلَّ عَلَى مُحَمَّدِ ذِ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ السُّمُؤْمِنِينَ وَذُرَّيْتِهِ وأهل بيته كما صليت على إبدراهيم إنك مجيد تجيد
- (١٥) اللَّهُمَّ صَلَّ عَلَى مُحَمِّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرُاهِيْمَ ، وَبَارِكُ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرُاهِيْمَ ، وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَهَّمْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ
- إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَيْدٌ عِيدٌ ، اللَّهُمَّ تَرَحَّمُ عَلَى مُحَمِّدٍ وَعَلَى آل مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ مَمِيلًا مِحِيلًا ، اللَّهُمَّ تَحَبَّنْ عَلَى (١١) اَللَّهُمَّ صَلَّ عَلَى مُحَمِّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِيرُاهِيْمَ وَعَلَى آلِ إِبْرُاهِيْمَ إِنَّكَ هِيْدٌ عِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَم مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّدْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ مَمِيدً مَجِيدٌ ،

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 hadith. It is stated in $Z\bar{a}d$ al- $Sa'\bar{i}d$ that this is the most authentic version. It is also important to note that the scribe has erred in $Z\bar{a}d$ al- $Sa'\bar{i}d$ by misplacing the references. Please bear this in mind.

اَللّٰهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ نَجِيْدٌ

(١٧) اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ، وَّبَارِكْ وَسَلِّمْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ وَ وَبَارَكْ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارَكْتَ وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ فِي الْعَالَمِيْنَ إِنَّكَ حَمِيْدٌ تَجِيْدٌ

(١٨) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ تَجِيْدٌ ، اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ تَجِيْدٌ

(١٩) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيْمَ ا

(٢٠) اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدِ ذِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ ، وَبَارِكْ عَلَى مُحَمَّدِ نِ النَّبِيِّ الْأُمِّيِّ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ تَجِيْدٌ

(٢١) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ صَلُوةً تَكُوْنُ لَكَ رِضَى وَّلَهُ جَزَآءً وَّلِحَمِّهُ أَدَآءً وَاللَّهُمَّ صَلَّ عَلَى مُحَمُوْدَ الَّذِيْ وَعَدْتَهُ وَالنَّهَ وَالنَّمَ النَّهُ مُوْدَ الَّذِيْ وَعَدْتَهُ

¹ زيد في نشر الطيب بعده انك حميد مجيد وليس هو في زاد السعيد وهو الصحيح لانه اخذه من الحصن وليست فيه هذه الزيادة

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 Muhammad.
- (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.

وَاجْزِهٖ عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِهٖ أَفْضَلَ مَا جَازَيْتَ نَبِيًّا عَنْ قَوْمِهِ وَرَسُوْلًا عَنْ أُمَّتِهِ وَصَلِّ عَلَى جَمِيْعِ إِخْوَانِهِ مِنَ النَّبِيِّيْنَ وَالصَّالِحِيْنَ يَاأَرْحَمَ الرَّاحِيْنَ

(٢٢) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ فِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ ، وَبَارِكْ عَلَى مُحَمَّدِ فِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ تَمِيْدٌ تَجِيْدٌ

(٢٣) اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَهَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَيْدٌ جَيْدٌ ، اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَهَا بَارَكْتَ جَيْدٌ ، اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَهَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ إِنَّكَ حَيْدٌ جَيْدٌ ، اَللَّهُمَّ بَارِكْ عَلَيْنَا مَعَهُمْ ، صَلَوَاتُ اللهِ وَصَلَوَاتُ عَلَى اللهِ وَصَلَوَاتُ اللهُ وَاللّهُ مُنْ مِنْ مَنْ عَلَى ثُعَلَى عَلَى اللهِ عَلَى اللهُولَ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللّهُ عَلَيْنَا مَعَهُمْ ، صَلَوَاتُ اللهِ وَصَلَوَاتُ اللهُ عَلَى اللهُ عَلَيْمَ عَلَى اللهُ عَلَيْنَا مَعَهُمْ ، صَلَوَاتُ اللهِ وَصَلَواتُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَيْنَا مَعَهُمْ ، صَلَوَاتُ اللهُ وَلَا اللهُ عَلَيْنَا مَعَهُمْ ، صَلَوَاتُ اللهُ وَكُولَ اللّهُ عَلَيْنَا مَعَهُمْ ، صَلَوَاتُ اللهُ وَلَا اللهُ عَلَيْ عَلَيْنَا مَعَهُمْ ، صَلَوَاتُ اللهُ وَصَلَوَاتُ اللهُ عَلَيْنَا مَعَالَى اللهُ عَلَيْنَا مَعْهُمْ ، صَلَوَاتُ اللهُ عَلَيْنَا مَعْهُمْ ، صَلَواتُ اللهُ عَلَيْنَا مَعْهُمْ مَا عَلَيْنَا مَعْلَا عَلَيْنَا مَعْلَوْلَا اللهُ عَلَى اللّهُ عَلَيْنَا عَلَى اللّهُ عَلَيْنَا عَلَى اللّهُ عَلَيْنَا مَا عَلَيْنَا مَا عَلَيْنَا مَا عَلَيْنَا اللّهُ عَلَيْنَا مَا عَلَيْنَا مَا عَلَيْنَا مَا عَلَيْنَا مَا عَالْمَالِهُ عَلَى اللّهُ عَلَى الللّهُ اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَيْنَا مَا عَلَيْنَا مَا عَلَيْنَا مَا عَلَيْنَا مَا عَلَيْنَا مَا عَلَيْنَا مَا عَلَى اللّهُ عَلَيْنَا مَا عَلَيْنَا مَا عَلَيْنَا مَا عَلَا عَلَيْنَا مَا عَلَيْنَا مَا عَلَيْنَا مَا عَلَيْنَا مَا عَلَا عَلَى الللّهُ عَا

(٢٤) اَللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى اللهُمَّ اجْعَلْ آلِ اللهُمَّدِ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى اللهِ اللهُ عَلَى الللهُ عَلَى اللهُ ع

(٢٥) وَصَلَى َّاللهُ 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) اَلتَّحِيَّاتُ لِلهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، اَلسَّلَامُ عَلَيْكَ أَيسُهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَركَاتُهُ ، اَلسَّلامُ عَلَيْكَ أَيسُهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَركَاتُهُ ، اَلسَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ كُمَّمَّدًا عَبْدُهُ وَرَسُوْلُهُ

(٢٧) اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلهِ ، اَلسَّلَامُ عَلَيْكَ أَيتُهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَركَاتُهُ ، اَلسَّلاَمُ عَلَيْكَ أَيتُهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَركَاتُهُ ، اَلسَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

(٢٨) اَلتَّحِيَّاتُ لِلهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلهِ ، اَلسَّلَامُ عَلَيْكَ أَيهُهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَركَاتُهُ ، اَلسَّلاَمُ عَلَيْكَ أَيهُ إِلٰهَ إِلَّا اللهُ وَحْدَهُ وَبَركَاتُهُ ، اَلسَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لاَّ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ لُمُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(٢٩) اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلهِ ، سَلَامٌ عَلَيْكَ أَيتُهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّهَ اللهِ وَبَرَكَاتُهُ ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّهَ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(٣٠) بِسْمِ اللهِ وَبِاللهِ ، التَّحِيَّاتُ لِلهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، اَلسَّلَامُ عَلَيْكَ أَيْتُهَ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، اَلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَيسُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ، اَلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَسْفَالُ اللهَ الْجَنَّةُ وَأَعُودُ أَشْهَدُ أَنْ لَمُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَسْأَلُ اللهَ الْجَنَّةُ وَأَعُودُ بِاللهِ 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.

(١٦) اَلتَّحِيَّاتُ الزَّاكِيَاتُ لِلهِ الطِّيِّيَاتُ الصَّلَوَاتُ لِلهِ ، اَلسَّلامُ عَلَيْكَ أَيهُمَا النَّبِيُّ وَرَحْمَهُ اللهِ وَبَرَكَاتُهُ ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنْ عَدَّمَدًا عَبُدُهُ وَرَسُولُهُ

وَرَجْمَةُ اللهِ وَبَرَكَاتُهُ ، اَلسَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، اَللَّهُمَّ اغْفِرْلِيْ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ، وَأَنَّ السَّاعَةُ آتِيَّهُ لَا رَيْبَ فِيْهَا ، السَّلَامُ عَلَيْكَ أَيكُما النَّبِي أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَرْسَلُهُ (٣٢) بِسُمِ اللهِ وَبِاللهِ خَيْرِ الْأَسْهَاءِ ، التَّحِيَّاتُ الطِّيِّبَاتُ الصَّلَوَاتُ لِلهِ ، أَشْهَارُ

(٣٣) اَلتَّحِيَّاتُ الطِّيِّبَاتُ وَالصَّلَوَاتُ وَالنَّهُلُكُ لِلهِ ، اَلسَّلَامُ عَلَيْكَ أَيسُهَا النَّبِيّ ورجمة الله وبركاته

الله وبركاته ، السَّلام علينًا وعلى عباد الله الصَّالحين ، شهدْتُ أَنْ لَا إِلَهَ إِلَّا اللهُ (٢٤) بِسْم اللهِ ، التَّحِيَّاتُ لِلهِ الصَّلُوَاتُ لِلهِ الزَّاكِيَاتُ لِلهِ ، اَلسَّلَامُ عَلَى النَّبِي وَرَحْمَهُ شهدت أن محمدًا رسول الله

لَا شَرِيْكَ لَهُ وَأَنَّ مُحَمَّلُهَا عَبْدُهُ وَرَسُولُهُ ، اَلسَّلَامُ عَلَيْكَ أَيُّتُهَا النَّبِيُّ وَرَحُمُهُ اللهِ (٣٥) التّحتياتُ الطّيباتُ الصّلواتُ الزّاكيَاتُ لله ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ وَحُدَهُ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ

- (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 الطَّيِيَاتُ الصَّلَوَاتُ الزَّاكِيَاتُ لللهِ ، أَشْهَدُ أَنْ لاَّ إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ كُمَّ اللهِ وَرَسُوْلُهُ ، اَلِسَّلَامُ عَلَيْكَ أَيكُهاَ النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْكَ أَيكُهاَ النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْكَ أَيكُهاَ النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ

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

(٣٨) اَلتَّحِيَّاتُ شِهِ الصَّلَوَاتُ الطَّيِّبَاتُ ، اَلسَّلَامُ عَلَيْكَ أَيـُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ ، اَلسَّلَامُ عَلَيْكَ أَيـُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ ، اَلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

(٣٩) اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلهِ ، اَلسَّلَامُ عَلَيْكَ أَيتُهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ، اَلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

(٤٠) بِسْم اللهِ وَالسَّلَامُ عَلَى رَسُوْلِ اللهِ

APPENDIX

In Al-Qawl al-Badī, 'Allāma Sakhāwī 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 Shaʿbān,
- upon seeing the Kaʿba, 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 Kaʿba and the Black Stone], on the eve of ʿArafa (the 9th of Dhū ʾl-Ḥijja), and in the masjid of Minā,
- when seeing Madīna Munawwara, when visiting the Noble Prophet's blessed grave, when leaving therefrom, when seeing the Noble Prophet's 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 is mentioned, when hadīths are read, when issuing a religious ruling (fatwā), when lecturing, and when writing the Prophet's aname.

'Allāma Sakhāwī 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 is of the Shāfi'ī 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 writes that invoking blessings is a sunna in the final sitting $(qa\dot{}da\ akh\bar{i}ra)$ in all prayers, in the first sitting $(qa\dot{}da\ \bar{u}l\bar{a})$ 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, 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 dissemanating Islamic knowledge, at the beginning and end of the recitation of hadīths, when issuing or seeking a religious ruling (fatwā), for every author, student and teacher, and for the orator (khatīb),
- 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 mame.

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 name appears during the recitation of the Qur'ān.

CHAPTER THREE: Warnings narrated for not Invoking Blessings



عَنْ كَعْبِ بْنِ عُجْرَةَ ﴿ قَالَ آمِيْنَ ثُمَّ ارْتَقَى الثَّانِيَةَ فَقَالَ آمِيْنَ ثُمَّ ارْتَقَى الثَّالِثَةَ فَقَالَ آمِيْنَ فُلَمَّ ارْتَقَى الثَّالِثَةَ فَقَالَ آمِيْنَ فَلَمَّ انْ مَنْكَ الْيَوْمَ شَيْئًا مَّا كُنَّا نَسْمَعُهُ أَمِيْنَ فَلَمَّ الْمَوْلَ اللهِ قَدْ سَمِعْنَا مِنْكَ الْيَوْمَ شَيْئًا مَّا كُنَّا نَسْمَعُهُ فَقَالَ إِنَّ جِبْرِيْلَ عَرَضَ لِيْ فَقَالَ بَعُدَ مَنْ أَدْرَكَ رَمَضَانَ فَلَمْ يُعْفَرْ لَهُ قُلْتُ آمِيْنَ فَلَمَّ الثَّانِيَةَ قَالَ بَعُدَ مَنْ ذُكِرْتَ عِنْدَهُ فَلَمْ يُصلِّ عَلَيْكَ فَقُلْتُ آمِيْنَ فَلَمَّ يُعْفَرْ لَهُ قُلْتُ الثَّالِثَةَ قَالَ بَعُدَ مَنْ ذُكِرْتَ عِنْدَهُ فَلَمْ يُعَدَ أَوْ أَحَدَهُمَا فَلَمْ آمِيْنَ فَلَكَ رَقِيْتُ الثَّالِثَةَ قَالَ بَعُدَ مَنْ أَدْرَكَ أَبُويْهِ الْكِبَرُ عِنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يُعْدَ مَنْ أَدْرَكَ أَبُويْهِ الْكِبَرُ عِنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يُعْدَ مَنْ أَدْرَكَ أَبُويْهِ الْكِبَرُ عِنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يُصِلَّ عَلَيْكَ فَقُلْتُ آمِيْنَ فَلَكًا رَقِيْتُ الثَّالِثَةَ قَالَ بَعُدَ مَنْ أَدْرَكَ أَبُويْهِ الْكِبَرُ عِنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يُعْدَدُ أَوْ أَحَدَهُمَا فَلَمْ يُعْدَدُ أَوْ أَحَدَهُمَا فَلَمْ يُعَرِّلُونَ عَنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يُعْمَلُونَ اللَّهُ لِلْتُ الْمَالُ فَيْ الْتُلَاثُ عَلَى اللَّهُ الْمُ اللَّهُ عَلَى اللَّهُ الْمُ اللَّهُ الْمُعْلَى اللَّهُ الْمُ لَعْلَى اللَّهُ الْمُ لَعْمَى اللَّهُ اللَّهُ الْمُ اللَّهُ الْكَالِقَةُ اللَّهُ الْمُعْلِلَهُ اللْمُ اللَّهُ الْمُلْ اللَّهُ الْمُ اللَّهُ الْمُ اللَّهُ اللَّهُ الْمُ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ الْمُ اللَّهُ اللَّهُ اللَّهُ الْمُ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْمَا اللَّهُ اللَّهُ اللَّهُ الْمُلْعُلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُولِلُ اللَّهُ الْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُوالِمُ اللَّهُ اللَّهُ الْمُعْلَمُ اللَّهُ اللَّهُ الْمُعُلِمُ اللَّهُ الْمُ اللَّهُ اللَّهُ اللَّهُ الْمُعَ

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

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

When he 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 , we heard you say something today which we have never heard you say before.'

He said, 'Jibrīl acame to me and said, 'May that person be destroyed who witnesses the month of Ramadān 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 as 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 said three curses and the Noble Prophet said āmīn upon all three curses. Firstly, the curse of an angel as great as Sayyidunā Jibrīl swas sufficient in itself, and the intensity the curse gained through the Noble Prophet's 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 swainstructed the Noble Prophet to say āmīn - to which he then said āmīn - showing even more emphasis.

'Allāma Sakhāwī has narrated numerous ḥadīths of the same subject. Sayyidunā Mālik ibn Ḥuwayrith narrates that the Noble Messenger nonce 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 came to me and said, 'O Muḥammad May! May Allāh destroy the person who witnesses the month of Ramaḍān but is not forgiven.'

I said, 'Āmīn.'

Jibrīl \implies 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. ' $\bar{A}m\bar{n}n$.'

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 a. He narrates that the Noble Prophet a ascended the first step of the pulpit and said $\bar{a}m\bar{n}n$. He then ascended the second step and said $\bar{a}m\bar{n}n$. On the third step, he said $\bar{a}m\bar{n}n$ once again.

The Companions a asked, "O Messenger of Allāh, why did you say $\bar{a}m\bar{n}$?"

The Noble Prophet * replied, "Jibrīl a 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 🛳 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 said āmīn thrice on the pulpit and the Companions enquired regarding this action, the Noble Prophet 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, ' $\bar{A}m\bar{i}n$.''

Sayyidunā 'Ammār ibn Yāsir also narrates the same ḥadīth except that after every curse, Sayyidunā Jibrīl instructed the Noble Prophet 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 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 said, "Jibrīl ordered me to say $\bar{a}m\bar{n}n$, so I said $\bar{a}m\bar{n}n$."

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 anarrates in another ḥadīth that the Noble Prophet 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 has summarised the ḥadīths warning those who fail to invoke blessings upon the Noble Prophet 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. The person who does not invoke blessings upon the Noble Prophet is of unsound faith and will not be able to see the luminous face of the Noble Messenger." Thereafter, he narrates all the ḥadīths containing these warnings.

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

TWO

Sayyidunā ʿAlī an arrates that the Prophet 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 ...:

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 hadīth has been narrated on the authority of many Companions in many hadīths. Allāma Sakhāwī narrates on the authority of Sayyidunā Hasan that the Noble Messenger 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 anarrates that the Noble Messenger 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 said, "The miser is he who does not invoke blessings upon me when my name is mentioned."

In another hadīth, the Noble Prophet 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 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 merelied, "The miser."

She further asked, "Who is the miser?"

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

Sayyidunā Jābir also narrates that the Noble Prophet 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 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 anarrates, "I was once present in the gathering of the Noble Prophet . The Noble Prophet asked the Companions and, 'Shall I inform you of the stingiest amongst people?' The Companions replied, 'Yes, indeed.'

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

THREE

عَنْ قَتَادَةَ مُرْسَلاً قَالَ قَالَ رَسُوْلُ اللهِ ﴿ مِنَ الْجَفَاءِ أَنْ أُذْكَرَ عِنْدَ رَجُلٍ فَ فَتَادَةَ مُرْسَلاً قَالَ وَسُولُ اللهِ عَلَيَّ مَلَى عَلَيَّ

أخرجه النميري ورواته ثقات قاله السخاوي

Qatāda an arrates that the Messenger of Allāh 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 , in spite of his countless favours? It is written in Tadhkirat al-Rashīd - the biography of Quṭb al-Aqṭāb Mawlānā Gangohī - that he would usually instruct his disciples to invoke blessings upon the Noble Prophet 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 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 hadīths. He did not generally approve of those written by others, such as $dur\bar{u}dt\bar{a}j$, $dur\bar{u}dt\bar{a}kh\bar{b}$ etc. He even declared some of them to be impermissible, since the wording could possibly imply an incorrect meaning.

'Allāma Sakhāwī as 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 .

FOUR

عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ مَا جَلَسَ قَوْمٌ تَجْلِسًا لَمْ يَذْكُرُوا اللهَ تَعَالَى فِيهِ وَلَمْ يُصَلُّوْا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ مِّنَ اللهِ تِرَةً يَّوْمَ الْقِيَامَةِ فَإِنْ تَعَالَى فِيهِ وَلَمْ يُصَلُّوْا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ مِّنَ اللهِ تِرَةً يَوْمَ الْقِيَامَةِ فَإِنْ تَعَالَى فِيهِ وَلَمْ مُنَ اللهِ تِرَةً يَوْمَ الْقِيَامَةِ فَإِنْ شَاءَ غَفَرَ لَمُمْ وَإِنْ شَاءَ غَفَرَ لَمُمْ وَإِنْ شَاءَ غَفَرَ لَمُمْ وواه أحمد وأبو داود وغيرهما بسطه السخاوي

Sayyidunā Abū Hurayra anarrates that the Noble Prophet 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 anarrates that whenever people assemble but end their gathering without remembering Allāh and invoking blessings upon the Noble Prophet, 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, this gathering shall be a burden for them.

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

Sayyidunā Abū Saʿīd Khudrī also narrates that the Noble Prophet said, "Whenever people sit in a gathering but end their gathering without invoking blessings upon the Prophet they 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 an arrates that the Noble Prophet said, "When people arise from a gathering without remembering Allāh and invoking blessings upon the Prophet 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)."

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا آبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

FIVE

عَنْ فَضَالَةَ بْنِ عُبَيْدٍ ﴿ قَالَ بَيْنَمَا رَسُوْلُ اللهِ ﴿ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ اللهِ ﴿ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ اللهِ ﴿ عَجِلْتَ أَيُّهَا الْمُصَلِّى فَقَالَ اللهِ ﴿ عَجِلْتَ أَيُّهَا الْمُصَلِّى فَقَالَ اللهِ اللهِ عَجِلْتَ أَيُّهَا الْمُصَلِّى فَقَالَ اللهُ عَلَى اللهِ عَلَى النَّبِي اللهُ عَلَى النَّبِي اللهُ وَصَلِّى عَلَى النَّبِي اللهُ وَصَلَّى عَلَى النَّبِي اللهُ النَّبِي اللهُ وَصَلَّى عَلَى النَّبِي اللهُ وَعَلَى اللهُ اللهُ عَلَى النَّبِي اللهُ وَصَلَّى عَلَى النَّبِي اللهُ وَصَلَّى عَلَى النَّبِي اللهُ وَصَلَّى عَلَى النَّبِي اللهُ النَّبِي اللهُ النَّبِي اللهُ النَّبِي اللهُ وَصَلَّى عَلَى النَّبِي اللهُ وَاللهُ وَاللَّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ وَاللّهُ وَلَا اللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَالللّهُ وَاللّهُ الللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ ا

رواه الترمذي وروى أبو داود والنسائي نحوه كذا في المشكوة

Sayyidunā Faḍāla ibn 'Ubayd says, "Whilst the Messenger of Allāh 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 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. The Prophet said to him, 'O person performing prayer! Supplicate, for you will be answered."

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

(mustaḥab) that one's supplications be preceded by praising and glorifying Allāh as befits Him, followed by invoking blessings upon the Noble Messenger , 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 . 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 an narrates that the Noble Messenger 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 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 is saying that he should not be remembered only at the very end of the supplication. The author of Ithaf (the commentary of Ihya)' has also mentioned the same meaning: the traveller hangs his bowl at the back of the mount i.e. the Noble Prophet 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 , and then supplicate Allāh. It is likely that he will be successful and will attain his goal."

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

Sayyidunā Anas an arrates that the Noble Prophet said, "Every supplication remains suspended unless blessings are invoked upon the Prophet ." Sayyidunā 'Alī an arrates that the Noble Prophet said , "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 "." 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 . When blessings are invoked upon the Prophet , the supplication then reaches the heavens."

Sayyidunā 'Abdullāh ibn 'Abbās says, "When you supplicate, invoke blessings upon the Prophet , 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 ʿAlī an arrates that the Noble Prophet 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 . 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 ." Many other ḥadīths highlight the same point: supplications remain suspended unless blessings are invoked upon the Noble Prophet.

Sayyidunā ʿAbdullāh ibn Abī Awfā anarrates that the Noble Messenger 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 and then say:

لَا إِلٰهَ إِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ ، سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيْمِ ، وَالْحَمْدُ لِلهِ رَبِّ الْعَرْشِ الْعَظِيْمِ ، وَالْحَمْدُ لِلهِ رَبِّ الْعَالَمِيْنَ ، أَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَاءِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ رَبِّ الْعَالَمِيْنَ ، أَسْأَلُكَ مُوْجَبَاتِ رَحْمَتِكَ وَعَزَاءِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ وَلَا اللهَ اللهَ اللهُ وَلَا عَلَى إِلَّا غَفَرْتَهُ وَلَا هَمَّا إِلَّا فَرَّجْتَهُ وَلَا عَلَى مِثَا إِلَّا فَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِيْنَ كَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِيْنَ كَا اللهَ اللهُ اللهِ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ

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."



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 ($ijm\bar{a}$) on this point. However, due to the warnings mentioned in Chapter Three for failing to invoke blessings upon the Noble Prophet i.e. the person who does not invoke blessings when the Noble Prophet is mentioned is a miser, an oppressor and misfortunate, and Jibrīl's and the Noble Prophet's curse of destruction etc. some scholars are of the opinion that it is compulsory to invoke blessings whenever the Noble Prophet's auspicious name is mentioned.

Hair Ibn Hai has quoted ten different views on this point in Fath al-Bar, and this point has been discussed in more detail in Awjaz al-Masalik. 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 and others, it is compulsory to invoke blessings whenever the Noble Prophet's name is mentioned, on the basis of the narrations mentioned in Chapter Three. Imām Karkhī and others say it is compulsory only once and thereafter, it is laudable (mustaḥab) [whenever one hears the Noble Prophet's name].

TWO

Adding the title sayyidunā before the Noble Prophet's mame 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 Shafi'ī

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 hadīth recorded in Sunan Abī Dāwūd. It is narrated therein on the authority of Sayyidunā Abū Muṭarrif who says, "I came with a delegation to visit the Prophet . We said, 'You are our leader (sayyid).'

The Prophet 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 name, especially when in the hadīth of Bukhārī and Muslim in Mishkāt al-Maṣābīḥ on the authority of Sayyidunā Abū Hurayra, the Noble Prophet said, "I will be the leader of mankind on the Day of Judgment." In another hadīth 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 Saʿīd Khudrī that the Noble Prophet 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 in the abovementioned hadīth 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 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 ʿAbdullāh ibn Masʿūd ఈ, the Noble Prophet 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 preplied, "He is not a strong person, rather the strong person is he who controls himself at the time of anger."

In this same hadīth, the Noble Prophet is reported to have asked, "Who do you consider a raqūb (one who has no offspring)?"

The Companions as said, "A person who has no children."

The Noble Prophet ** replied, "He is not a $raq\bar{u}b$. The true $raq\bar{u}b$ 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)."

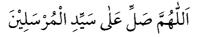
It is obvious that nobody will consider it impermissible to refer to the person who begs as a beggar. Likewise, a wrestler who defeats his opponents but cannot control his anger will be nonetheless considered a wrestler. Similarly, it is narrated in *Sunan Abī Dāwūd* that a Companion , upon seeing the Seal of Prophethood on the Noble Prophet's back, requested that he be allowed to examine this protruding piece of flesh and cure it, as he was a doctor. The Noble Prophet replied, "The doctor (†abīb) 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 $tab\bar{t}b$ is not of one of Allāh's names. Similarly, you will find in many table tabl

'Allāma Sakhāwī anarrates that the author of *Al-Qamūs* 'Allāma Majd al-Dīn writes - the summary of which is - that many people say, 'O Allāh, confer blessings upon our leader (sayyidunā) Muḥammad '. 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 reproached the person who addressed him as sayyidunā as narrated in the well-known ḥadīth (of Abū Dāwūd mentioned above).

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



O Allāh, confer blessings upon our leader Muḥammad \circledast .

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 hadīth. 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: اتَّحَامُوْرَا

It is narrated in Ṣaḥīḥ al-Bukhārī that Sayyidunā 'Umar as 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 ($siy\bar{a}da$) 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): وَٱلْفَيَا سَيِّدَهَا

A person asked Imām Mālik a whether anyone in Madīna [from the scholars] considered it reprehensible to address one's leader with: "O my leader ($y\bar{a}$ sayyidī)". He replied in the negative.

Imām Bukhārī has used the Noble Prophet's having: "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 Jamūḥ."

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

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 . 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 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,

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,

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

In another place, Allāh says,

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

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

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

Furthermore, the books of hadīth and jurispudence all contain chapters regarding *awliyā* under the sections on marriage.

The ḥadīth of Bukhārī and Muslim in *Mishkāt al-Maṣābīḥ* reports that the Noble Prophet 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 is also reported to have said: "For whomever I am a helper (*mawlā*), 'Alī is 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 ʿAlī Qārī narrates from Al-Nihāya that mawlā is used for many different meanings: lord (rabb), owner (mālik), leader (sayyid), benefactor (munʿim), one who frees slaves (muʿtiq), helper (nāṣir), lover (muḥibb), follower (tābiʿ), 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 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 ʿAlī Qārī writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā Usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā usāma ibn Zayd said to Sayyidunā 'Alī for writes that Sayyidunā usāma ibn Zayd said to Sayyidunā usāma ibn Zayd said to Sayyidunā that writes that Sayyidunā usāma ibn Zayd said to Sayyidunā usāma ibn Zayd said to Sayyidunā usāma ib

'Allāma Sakhāwī hin Al-Qawl al-Badī', and 'Allāma Qasṭalānī hin Al-Mawāhib al-Ladunniyya, have included mawlā amongst the blessed names of the Noble Prophet .

'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. Qasṭalānī) 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 Qasṭalānī's text discusses the names of the Noble Prophet saying, "Walī and mawlā are both names of Allāh and both of them mean helper. The Prophet 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 said, 'There is no believer except that I am

¹ قال صاحب تحفة الاحوذي لحديث الترمذي اخرجه احمد والنسائي والضياء وفي الباب عن بريدة اخرجه احمد وعن البراء بن عازب اخرجه احمد وابن ماجة وعن سعد بن ابي وقاص اخرجه ابن ماجة وعن علي اخرجه احمد اه وقال القاري بعد ذكر تخريجه والحاصل ان هذا الحديث صحيح لا مرية فيه بل بعض الحفاظ عده متواترا اذ في رواية لاحمد انه سمعه من النبي ثلاثون صحابيا وشهدوا به لعلي لما 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 $mawl\bar{a}$. The Noble Prophet has also said, 'For whomever I am a helper $(mawl\bar{a})$, 'Alī is also his helper $(mawl\bar{a})$.' Imām Tirmidhī has narrated this and declared it sound (hasan)."

'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 $mawl\bar{a}$ is used in the meaning of lord (rabb) and owner $(m\bar{a}lik)$, 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 but can be used for any elder. The ḥadīth in which the Noble Prophet instructed servants to address their masters as sayyid and saylia was discussed in the previous section.

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

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

They replied, 'We heard the Prophet * 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."

Ḥāfiz 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."

FOUR

It is part of etiquette that blessings be written wherever the Noble Prophet's name is written. When writing hadīths, the hadīth 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 ʿAllāma 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 hadīths have been narrated regarding this. Although these hadīths are questionable, some of them even being declared fabricated ($mawd\bar{u}$), 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 hadīths attain success. Scholars say it is laudable (mustaḥab) to write blessings whenever the Prophet's name is mentioned, writing them completely and not sufficing upon abbreviations such as sal'am [or SAW or PBUH] like lazy and ignorant people."

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

Sayyidunā Abū Bakr also narrates that the Noble Prophet 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 that the Noble Prophet 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 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 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 ."

'Allāma Nawawī writes in Al-Taqrīb and 'Allāma Suyūṭī writes in its commentary that it is important to pay attention to writing blessings whenever the Noble Prophet's 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 (muḥaddithūn), because they invoke blessings abundantly. They have also mentioned the following ḥadīth of the Noble Prophet under this point, wherein the Noble Prophet 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 hadīth is weak (daʿīf), it is appropriate to mention it at this point. One should not pay attention to Ibn al-Jawzī declaring this hadīth a fabrication, because this hadīth has many chains of transmission that remove it from the category of fabrication and show that this hadīth does have some basis. Ṭabrānī has narrated it on the authority of Sayyidunā Abū Hurayra , Ibn ʿAdī on the authority of Sayyidunā Abū Bakr , Iṣbahānī on the authority of Sayyidunā Ibn ʿAbbās , and Abū Nuʿaym on the authority of Sayyida ʿĀʾisha .

The author of <code>Ithaf</code> has also discussed its chains of transmission. He says that 'Allāma Sakhāwī as said this hadīth has been narrated on the authority of <code>Ja</code> far Ṣādiq as a <code>mawqūf</code> narration [which only traces back to a Companion]. Ibn al-Qayyim says that this is more correct. The author of <code>Ithāf</code> says that students of hadīth 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 as 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 会 name, I would write 差. I was forgiven because of this.'"

Abū 'l-Ḥasan Maymūnī & says, "I saw my teacher Abū ʿAlī & 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 鑑 upon the ḥadīths.'"

Ḥasan ibn Muḥammad anarrates, "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 appears to us!" (Al-Qawl al-Badī)

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

FIVE

Ḥakim al-Umma Mawlānā Thānawī has written a chapter in Zād al-Saʿīd 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 ame, blessings and peace should also be written i.e. . Disregard should not be shown in this. One should not suffice upon writing sad or sal'am.
- 2) A certain person used to write hadīths but would not write blessings with the Noble Prophet's an ame out of miserliness. As a result, his hand was afflicted by an illness, causing it to become paralysed.
- 3) Shaykh Ibn Ḥajar Makkī anarrates that a certain person would only write ṣallallāhu 'alayh without writing wasallam. The Noble Prophet 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 ****** blessed name is laudable and more virtuous.

The abovementioned stories (two and three) have been narrated by 'Allāma Sakhāwī and in Al-Qawl al-Badī'. Mawlānā Thānawī and has also written a chapter on the rulings of blessings upon the Noble Prophet and 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 Shaʿbān 2 AH.
- 2) If the Noble Prophet's mame 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 (mustahab).
- 3) It is reprehensible $(makr\bar{u}h)$ to invoke blessings in any posture of prayer besides the final sitting. $(Al-Durr\ al-Mukht\bar{a}r)$

- 4) When the Noble Prophet's mame is mentioned in the sermon (khuṭba), 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 , 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 Muhammad." (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 , 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 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 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 ($t\bar{a}bi'\bar{i}$) 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 @]. (Footnotes of $Al-Hi\bar{s}n$ $al-Ha\bar{s}n$ from Fath $al-Qad\bar{i}r$)
- 3. It is related in *Rawḍat al-Aḥbāb* that Imām Ismaʿīl ibn Ibrāhīm Muzanī , one of the eminent students of Imām Shafiʿī said, "I saw Imām Shafiʿī 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:

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)

[The invocation of blessings is]:

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلْوةً تُنْجِيْنَا بِهَا مِنْ جَمِيْعِ الْأَهْوَالِ وَالْأَفَاتِ
وَتَقْضِيْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّنَاتِ وَتَرْفَعُنَا بِهَا
أَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ الْخَيْرَاتِ فِي الْحَيُوةِ وَبَعْدَ
الْمَمَات

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:

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 , 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 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 and is receiving divine acceptance."
- 9. The son-in-law of Mawlānā Fayḍ al-Ḥasan Saharanpuri anarrated 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 Zurʿa 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 , I would write blessings. I achieved this status through this action." This story has been narrated likewise in Zād al-Saʿīd. This humble servant thinks that the scribe has made a mistake and that the correct account is that a person saw Abū Zurʿa in a dream, as in story twenty-nine.
- 11. Another story regarding Imām Shafiʿī that someone saw him in a dream after his demise and asked him how he was forgiven. Imām Shafiʿī the replied, "I used to invoke the following five invocations of blessings on the night of Friday:

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 Shafiʿī & will be discussed under the thirtieth story.

12. Shaykh Ibn Ḥajar Makkī 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 came to his house, causing the whole house to become illuminated. The Noble Prophet 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 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-Nubuwa 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 ." In another narration, twenty times is mentioned.

These stories have been narrated in $Z\bar{a}d$ al- $Sa'\bar{i}d$. 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 $Z\bar{a}d$ al- $Sa'\bar{i}d$.

15. 'Allāma Sakhāwī writes on the authority of Rashid 'Aṭṭār who said, "There lived in Egypt a saint called Abū Saʿīd 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 in my dream telling me to attend his gatherings, because he abundantly invokes blessings upon him therein."

16. When Abū ʿAbbās Aḥmad ibn Manṣūr 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 ." (Al-Qawl al-Badī)

17. A saint from the ṣūfīs says, "In my dream, I saw a man named Misṭaḥ who had passed away, and who had been disregardful 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 hadīths in the gathering of a hadīth 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 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.

18. Abū 'l-Ḥasan Baghdādī Dāramī as says, "I saw Abū 'Abdillāh ibn Ḥāmid as 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')

19. A person once saw Abū Ḥafṣ Kāghidhī a 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 a)

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 Muḥammad 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 and once, all major sins and the rights of servants (huqūq 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 kalima once (as mentioned under ḥadīth eleven of Chapter One), it is sufficient for all sins to be pardoned. Allāh says in the Qur'ān:

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.

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

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 ." (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.

22. The shaykh of all shakyhs 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 extremelyhandsome 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.

23. Sayyidunā 'Abd al-Raḥmān ibn Samura an narrates that Allāh's Messenger 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)

24. Sufyān ibn 'Uyayna an narrates that Khalaf said, "I had a friend with whom I used to study hadīths. 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 hadīths together, so how then did you reach this high station of honour and dignity?'

He replied, 'Yes, we wrote hadīths together but whenever I came across the blessed name of the Noble Prophet , I would write underneath. In return for this action, Allāh granted me this honour that you are witnessing." (Al-Qawl al-Badī)

25. Abū Sulaymān Muḥammad ibn Ḥusayn Ḥarrānī arelates, "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 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 in his dream. The Noble Prophet said, 'Your blessings and peace reach me. When you say my name, say: ..." (Al-Qawl al-Badī).

26. Abū Sulaymān Ḥarrānī an narrates his own experience. He says, "I once saw the Noble Prophet 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 $Z\bar{a}d$ al-Saʿīd in the section on points of etiquette in Chapter Four)

27. Ibrāhīm Nasafī says, "I once saw the Noble Prophet in my dream, but found him to be distant from me. Thus, I quickly went forward, kissed the Noble Prophet's 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 smiled and asked, 'When you invoke blessings upon me, why do you not invoke peace?' From this point onwards, I began writing: "(Al-Qawl al-Badī)

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 🏶 name in every ḥadīth.'" (Al-Qawl al-Badī')

29. Jaʿfar ibn ʿAbdullāh as says, "I saw Abū Zurʿa (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 hadīths with this hand. Whenever I wrote the Noble Prophet's mame, I also wrote blessings and peace, and the Noble Prophet 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.

30. A few stories regarding Imām Shafi'ī a were related from $Z\bar{a}d$ al-Sa' $\bar{i}d$. Many similar stories have been narrated regarding him.

'Allāma Sakhāwī relates in Al-Qawl al-Badī that 'Abdullāh ibn 'Abd al-Ḥakam said, "I saw Imām Shafiʿī 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:

May Allāh invoke blessings upon Muḥammad 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 Shafi'ī's Al-Risāla."

Numayrī and others have narrated this story from Imām Muzanī who says, "I saw Imām Shafi'ī 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:

O Allāh, conferblessings on Muḥammad whenever those who remember him remember him, and conferblessings on Muḥammad whenever those who are neglectful of remembering him neglect to remember him.

Bayhaqī has narrated that Abū 'l-Ḥasan Shafiʿī said, "I saw the Noble Prophet in a dream. I asked, 'O Messenger of Allāh, what reward have you given Imām Shafiʿī for the blessings he has written in his Al-Risāla?'

The Noble Prophet preplied, '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:

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 says, "I saw the Noble Prophet in my dream. I asked, 'O Messenger of Allāh, Muḥammad ibn Idrīs (Imām Shafiʿī) is from your paternal-uncle's progeny (his lineage meets the Noble Prophet's lineage at Hāshim, one of the forefathers of the Noble Prophet . Imām Shafiʿī is a descendant of 'Abd Yazīd, son of Hāshim). Have you reserved any special privilege for him?'

The Noble Prophet 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 a 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 said,

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّهَا ذَكَرَهُ الذَّاكِرُوْنَ وَصَلِّ عَلَى مُحَمَّدٍ كُلَّهَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْنَ

O Allāh, confer blessings on Muḥammad whenever those who rememberhim remember him, and confer blessings on Muḥammad whenever those who are neglectful of remembering him neglect to remember him.

(Al-Qawl al-Badī')

31. Abū 'l Qāsim Marwazī as 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 hādīths to one another:'

32. Abū Isḥāq Nahshal as says, "I used to write ḥadīths in a book and I would write the Prophet's an name in the following way:

"....said صَلَى الله عَلَيْهِ وَسَلَّمَ تَسْلِيْها said....

I saw in a dream that the Noble Prophet المه looked at this book and said, 'This is excellent (probably indicating towards the addition of the word اتَسْلِيّا).'''

'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 an name in every hadīth. (Al-Qawl al-Badī')

33. Ḥasan ibn Mūsā Ḥaḍramī , 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 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)

34. Abū 'Alī Ḥasan ibn 'Alī 'Aṭṭār as says, "Abū Ṭāhir gave me a few manuscripts of ḥadīths. I noticed that wherever the Noble Prophet's ame was written, alongside it was written:

I asked him, 'Why do you write blessings in this manner?'

He said, 'When I was young, I used to write hadīths but not write blessings alongside the Noble Prophet's name. I once saw the Noble Prophet 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 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:

whenever I write the Noble Prophet's mame." (Al-Qawl al-Badī)

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 . 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 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 . 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 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 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.

36. A woman once came to Ḥasan Baṣrī and said, "My daughter has passed away and I wish to see her in my dream."

Ḥasan Baṣrī said, "Perform four rakʿāts of optional prayers after 'ishā prayers and recite Sura Takāthur in each rakʿāt after Sura Fātiḥa. Thereafter, retire to bed and continue invoking blessings upon the Prophet 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 is 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 is a light for the hearts, an expiation for one's sins, and a mercy for both the living and the deceased."

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا آبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

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 & abundantly." (Al-Qawl al-Badī)

38. A pious saint, Muḥammad ibn Saʿīd ibn Muṭarrif says, "I had made it a habit to invoke a fixed number of blessings upon the Noble Prophet 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 in a dream. He entered through the door of the upper chamber, whereby the whole upper chamber instantly became radiant. The Noble Prophet 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 so I turned my cheek towards him. The Noble Prophet 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)

39. Muḥammad ibn Mālik asays, "I travelled to Baghdad to study by Qārī Abū Bakr ibn Mujāhid s. 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 in this state, who said to him, 'Why are you so worried? Go to the minister, 'Alī ibn 'Īsā, 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 then left with the elderly man and they both arrived at the minister's residence. Qārī Abū Bakr said, 'The Noble Prophet 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 🙈 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 🙈 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 Allah 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 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 48 had ordered them to take." (Al-Qawl al-Badī)

40. 'Abd al-Raḥīm ibn 'Abd al-Raḥmān 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 in my dream. I had barely said, 'O Messenger of Allāh' when the Noble Prophet 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)

41. 'Allāma Sakhāwī says, "A reliable student of Shaykh Aḥmad ibn Raslān told me that he saw the Noble Prophet 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 . He 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, and I hope for utmost reward in both worlds, with Allāh's will. Thus, constantly remember the Prophet's 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 ." (Al-Qawl al-Badī)

42. 'Allāma Sakhāwī arelates 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 doing.' He then related his dream to me saying, 'I saw Shiblī attend the blessed gathering of the Noble Prophet . The Noble Prophet stood and kissed him on the forehead. When I asked the Noble Prophet 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 (farḍ) prayer and the following invocation of blessings three times thereafter).

Verily, a messenger has come to you from amongst yourselves. (Qur'an 9:128-129)

Allāh confer blessings upon you, O Muḥammad. Allāh confer blessings upon you, O Muḥammad. Allāh confer blessings upon you, O Muhammad.

Abū Bakr as said, 'After seeing this dream, I asked Shiblī as 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 respects?' Thereafter, he related his dream saying, 'I saw the Noble Messenger 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 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 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 حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

Imām Ghazālī & narrates in Ihyā' al-'Ulūm that 'Abd al-Wāhid ibn Zayd Başrī 🙈 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 awestruck. 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. Allah has illuminated your father's face.'

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 lilāhi wa innā ilayhi rajiʿūn* 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."

يَامَنْ يُجِيْبُ دُعَا الْمُصْطَرِّ فِي الظَّلَمَ يَا كَاشِفَ الضَّرِّ وَالنَّبَلُوى مَعَ السَّقَمَ شَفِّعْ نَبِيَّكَ فَي ذُلِي وَمَسْكَنتِي وَاسْتُرْ فَإِنَّكَ ذُوْ فَضْلِ وَذُوْ كَرَم وَاغْفِرْ ذُنُوْنِ وَسَاعِنِي بِهَا كَرَمًا تَفَضُّلاً مِّنْكَ يَا ذَا الْفَضْلِ وَالنِّعَم وَاغْفِرْ ذُنُوْنِ وَسَاعِنِي بِهَا كَرَمًا تَفَضُّلاً مِّنْكَ يَا ذَا الْفَضْلِ وَالنِّعَم إِنْ لَمْ تُغِشِي بِعَفْو مِنْكَ يَا أَمَلِيْ وَاخَجْلَتِيْ وَاحَيَائِيْ مِنْكَ وَانَدَمِي إِنْ لَمْ تُغِشِي بِعَفْو مِنْكَ يَا أَمَلِيْ وَاخَجْلَتِيْ وَاحَيَائِيْ مِنْكَ وَانَدَمِي إِنْ لَمْ الشَّفَاعَةُ فِي النَّعَاصِيْ فِي النَّدَم يَا رَبِّ صَلِّ عَلَى الْمُهُ خَتَارِ مِنْ مُضَهِ أَزْكَى الْثَخَلائِقِ مِنْ عَرَبٍ وَمِنْ عَجَم يَا رَبِّ صَلِّ عَلَى الْمُخْتَارِ مِنْ مُضَهِ أَزْكَى الْخَلائِقِ مِنْ عَرَبٍ وَمِنْ عَجَم يَا رَبِّ صَلِّ عَلَى الْمُخْتَارِ مِنْ مُضَهِ أَزْكَى الْخَلائِقِ مِنْ عَرَبٍ وَمِنْ عَجَم يَا رَبِّ صَلِّ عَلَى الْمُنْسَابِ وَالشِّيَم وَمَنْ سَادَ النَّقَبَائِلَ فِي الْأَنْسَابِ وَالشِّيَم وَمُنْ سَادَ النَّقَبَائِلَ فِي الْأَنْسَابِ وَالشِّيَم وَمُنْ عَلَيْهِ الَّذِيْ أَعْطَاهُ مَنْ لَكَ عَلَيْهِ الْذِيْ أَعْطَاهُ مَنْ لِلَهُ عَلَيْهَ إِذْ كَانَ حَقًا أَفْضَلَ الْأُمُم وَلَيْهُ مَلْ عَلَيْهِ الَّذِيْ أَعْطَاهُ مَوْلَاهُ ثُمَّ عَلَيْهِ وَلَا الْفَطَلَ الْمُعَمِ وَذِيْ رَحِم صَلَّى عَلَيْهِ طَلُوهُ لَا انْقِطَاعَ لَمَا مَوْلَاهُ ثُمَّ عَلَى صَحْبٍ وَذِيْ رَحِم وَلَيْهُ مَلُوهً لَا انْقِطَاعَ لَمَا مَوْلَاهُ ثُمَّ عَلَى صَحْبٍ وَذِيْ رَحِم

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 and 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.

(Rawd al-Fā'iq)

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 will be saved from the pangs of death."

45. It is stated in *Nuzhat al-Majālis* that a certain saint was suffering from urine retention. He saw the knower of Allāh ('ārif 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:

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى وَسَلِّمْ وَبَارِكْ عَلَى رُوْحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ وَصَلِّ وَسَلِّمْ عَلَى جَسَدِ وَسَلِّمْ عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُوْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُوْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُوْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُوْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ صَلِّ وَسَلِّمْ عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ وَصَلِّ وَسَلِّمْ عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ وَصَلِ وَسَلِّمْ عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ وَصَلِ وَسَلِمْ وَسَلِمْ وَسَلِمْ وَسَلِمْ وَسِلِمْ وَسِيْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ وَصَلِ وَسَلِمْ وَسِلِمْ وَسِيْرِ مِنْ وَسَلِمْ وَسَلَمْ وَسَلِمُ وَسِيْرِ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسِيْرِهِ مِنْ وَسَلِمُ وَسَلِمُ وَسِلِمُ وَسَلِمُ وَسَلِمُ وَسِلِمُ وَسِلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسِلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسُلِمُ وَسِلْمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسُلَمْ وَسَلِمُ وَسِمُ وَسَلِمُ وَسَلِمُ وَسُلِمُ وَسَلِمُ وَسُولُمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسَلِمُ وَسُولِمُ وَسُولِمُ وَسَلِمُ وَسُولِمُ وَسَلِمُ

After seeing this dream, he began invoking these blessings in abundance and thus his illness was cured.

46. Ḥāfiẓ Abū Nuʻaym اللهُمَّ relates that Sufyān Thawrī اللهُمَّ مَلَ عَلَى عُمَد وَعَلَى آلِ مُحَمَّد وَعَلَى آلِ مُحَمِّد وَعَلَى آلِ مُعَلَى آلِ مُعَلِّم وَعَلَى آلِ مُحَمِّد وَعَلَى آلِ مُعَلِيقٍ وَعَلَى آلِ مُعَلَى اللهُ وَعَلَى آلِ مُعَلَى آلِ مُعَلَى آلِ مُعَلَى آلِ مُعَلَى اللهُ وَعِلَى آلِ مُعَلَى اللهُ عَلَى اللهُ عَ

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 (Ḥijāz) 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 allieviated this great affliction from me and my mother.'

He replied, 'I am your Prophet Muḥammad .' I asked him for some advice. The Prophet instructed, 'Whenever you take a step, read:

(Nuzhat al-Majālis)

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا آبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

47. The author of *Iḥyā*' has written that after the demise of the Messenger of Allāh , 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 (*khutba*) 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 hadīth). 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 , 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).

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 'Īsā 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" (Qur'ān 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 (approximately one thousand years). (At the time of the Farewell Pilgrimage (ḥajjat al-wadā), one hundred and twenty-four thousand Companions 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 hadīth narrated in Ṣaḥīḥ al-Bukhārī, the Noble Prophet says that he saw his followers in such great numbers that they had covered the horizon). Very few people brought faith upon Sayyidunā Nuh . Allāh says in the Qur'ān, "And these had not believed with him save a few" (Qur'ān 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."

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا آبِتَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

48. It is narrated in *Nuzhat al-Basātīn* that Ibrāhīm Khawwāṣ 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 and tell him that his brother Khiḍr agreeted 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, 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. 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 is coming.' I stood and kissed the Noble Prophet on his forehead. The Noble Prophet 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 tran lation of Nuzhat al-Majālis. The wording mentioned in Al-Qawl al-Badī' is: اقمت خسة 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 hadīth (amīr al-mu'minīn fī 'l-ḥadīth) Musnid al-Hind Shāh Waliyullāh has written Al-Ḥirz 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 ...

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 acame down from the sky. He was carrying a piece of bread, as though Allāh had instructed him 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 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-Hirz 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 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 in a dream. The Noble Prophet asked, 'How are you feeling, my son?' The Noble Prophet 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 airs 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 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-ʿĀrifīn, 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 questoned 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. 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-Ḥirz al-Thamīn that his father related, "I was travelling in the blessed month of Ramaḍan. 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-Ḥirz 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 as aid, "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'an relates the story of Maryam thus:

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.

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا آبَدًا عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِم

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 Ramaḍan 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, 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 $(mi'r\bar{a}j)$ holds a distinguished and focal point amongst the miracles of the Noble Prophet . Qāḍī 'Iyāḍ writes in Al-Shifā that the miracle of the Ascension $(mi'r\bar{a}j)$ is one of the greatest virtues of the Noble Prophet 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 ($sidrat\ al-muntah\bar{a}$). "Assuredly, he beheld of the greatest signs of his Lord" (Qur'ān 53:18).

The story of the Ascension $(mi^*r\bar{a}j)$ 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 \ref{abs} .

This story has been narrated briefly in the Poem of the Mantle (Qaṣīdat al-Burda), and Ḥakīm al-Umma Mawlānā Thānawī has written it with its translation in Nashr al-Tīb.

We present this story here:

[مِنَ الْقَصِيْدَة] [Qaṣīdat al-Burda]

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.

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.

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.

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.

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.

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.

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.

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 Maḥmud al-Ḥasan Deobandī . After writing the last verse i.e. yā rabbī ṣalli wa sallim, he concluded it with the following addition from himself:

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.

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 occured 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 in his dream. The Noble Prophet 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 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 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 Roble Prophet 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.

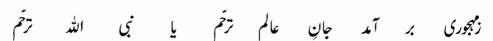
Sayyid Aḥmad Rifāʿī is amongst the great ṣūfīs and his story is famous. When in 555 AH, he presented himself at the blessed grave of the Noble Prophet and recited two verses of poetry near the grave, the hand of the Noble Prophet appeared and Sayyid Aḥmad Rifāʿī kissed it. Faḍāʿil-i-Ḥajj, compiled by this humble servant, relates this story in detail in the chapter on visiting Madīna under story number thirteen, from ʿAllāma Suyūṭīʾs 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 (miˈrāj). 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 Qaṣā'id-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-Ḥāj As'adullāh 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 been 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 <code>Qaṣā'id-i-Qāsimī</code>.

Mathnawī of Mawlānā Jāmī 🕮





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.

Indeed, you are a mercy to the worlds; how can you ignore us misfortunate ones who are suffering from ill-fate?

O beautiful flower, grace the world with your vibrant fragrance, and awake from your restful sleep to illuminate our hearts in need of guidance.

(O ye who rests in his grave in Madīna! Awake, for the whole earth has become corrupt)

Uncover your blessed countenance from your Yemeni shroud, because indeed your luminous face is the dawn of all life.

Bring daylight upon our long nights of grief, and make our days blossom with success and prosperity through your beauty.

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.

Let your amber-fragrant locks of hair flow, shedding shade upon your blessed feet (an indication towards the fact that the Noble Prophet did not have a shadow, thus let your dark hair cast its shadow).

Wear the sandals of Tā'if as you once did wear, and let their laces be made of our deep heartfelt connection with you.

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.

Come forth from your blessed chamber into the courtyard of the Ḥaram. Place your feet on the heads of those lying in your path, desirous of kissing the dust you tread on.

Take the helpless by the hand and assist the indigent. Console the hearts of your sincere lovers.

Indeed, we are drowning in the ocean of our sins, but we are waiting on your path for our thirst to be quenched.

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 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 Asʿadullāh al.].

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 doorstep)

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!

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.

We would shower tears from the clouds of our sleepless eyes and sprinkle them over the threshold of your haram and radiant chamber!

At times, I would gain the honour of sweeping the dust of the haram and on occasion, I would earn the pleasure of removing the leaves therefrom.

ולוט יפוב ישוב הענה כונא פנית אונא אונא פנית האיס האונא ולוט יפוב ישוב האונא פנית האיס אונא ולוט וענה האיס האונא 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

بسوئے منبرت رہ بر گرفتیم زچبرہ پاپیہ اش در زر گرفتیم
We would proceed towards your blessed pulpit, rubbing thereupon our faces pale out of longing for you, turning our faces gold.

hearts.

زمحرابت بسجده کام جستیم قدم گابت بخون دیده شستیم In your exalted miḥrāb and where you stood in prayer would we pray continuously, fulfilling the desires of our hearts and succeeding in all

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.

باے ہر ستوں قدر است کردیم مقامِ راستان 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 بهر قندیل آتش

Out of extreme pleasure, the great desires and yearning in our hearts will brightly light every candle on earth.

كنول كرتن نه خاكِ آل حريم است جمرالله كه جال آل جا مقيم است

I may not be physically present in your luminous and sacred Ḥaram, but all gratitude is due to Allāh, that my soul is most certainly there.

بخود درمانده ام از نفس خودرائے بہیں ورماندهٔ 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 لطفت دست یارے زدستِ مانیاید ہے 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 درخواه 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 یقیں اوّل حیاتے دہد آنگہ بکار دیں 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 ہولِ روزِ رُستا خیز خیزد بآتش 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 باای همه گمرایی ما ترا اذن شفاعت خواهی 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 فکندہ آوری روئے بمیدانِ 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 اہتمام**ت ک**ارِ **جامی** طفیلِ دیگراں یا بدتمامی

Through your relentless effort and the intermediary of the chosen servants of Allāh is the needy Jāmī 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 Haḍrat Shaykh, this translation has been completed on the morning of 26 Dhū 'l Qaʿda 1384 ан.

(Haḍrat Mawlānā Asʿadullāh

(A)

[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 .

Qaṣā'id-i-Qāsimī



- نہووے نغمہ سرا کس طرح سے بلبلِ زار کہ آئی ہے نئے سر سے چمن جمن میں بہار Why should the nightingale of the garden not sing, When every garden blossoms anew with spring?
- ہر اِک کو حب لیات دیتی ہے کئی کو بُرگ کئی کو گُل اور کئی کو بار

 It gives everything its due share;

 To some a leaf, to some a flower, and to others it bears fruit.
- نوثی سے مرغ چمن ناچ ناچ گاتے ہیں کھنِ ورق سے بجاتے ہیں تالیاں اشجار In happiness do the birds of the garden dance and sing. The trees are applauding with their leaves.
- بجُمانی ہے دلِ 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 قدرِ خاک ہے ہیں باغ باغ وہ عاشق مسمجھی رہے تھا سدا جن کے دل کے پچ 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 زار کا رتبہ ہے شجرۂ موی بنا ہے خاص تحبیّی کا مطلع انوار This is the status of the meadow, the tree of Mūsā هجم, Chosen to be the beacon of the lights of Your special manifestation.
- اسی لئے چمنستاں میں رنگِ مہندی نے کیا ظہور ورق ہائے سبزہ میں ناچار Thus, the colour of henna is evident in the garden, Even though the leaves are green.
- ر اغيار کو کب پنچ مسکن اغيار د کتام يار کو کب پنچ مسکن اغيار د کتام يار کو کب پنچ مسکن اغيار د کتاب کنچ مسکن اغيار د د کتاب د کتاب کنچ مسکن اغيار د کتاب د کتاب کنچ د کتاب د کتا
- زمین و چرخ میں ہو کیوں نہ فرق چرخ و زمیں ہے سب کا بار اٹھائے وہ سب کے سمر 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?
- اکرے ہے ذریّ ہ کوئے مخمدی سے خجل فلک کے محمس و قمر کو زمین کیل و نہار Indeed, a mere particle of dust from the path of Muḥammad has belittled The sun and stars of the sky, putting the night and day to shame.

- قلک په عیسی و اورلیس بیں تو خیر بهی زمیں په جلوه نما بیں محمد مختار Indeed, 'Isā and Idrīs are present in the heavens. But the majesty of Muḥammad athe Chosen One shines upon the earth.
- فلک په سب کی پر ہے نہ کانی احمد زمیں په پکھ نہ ہو پر ہے محمدی سرکار The heavens may contain everything, but no second is there to Aḥmad ... The earth may have nothing, but Muḥammad is present therein.
- ثنا کر اس کی فقط قاسم اور سب کو چھوڑ کہاں کا سبزہ کہاں کا جمن 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?
- المی کس سے بیاں ہو سکے ثنا اس کی کہ جس پہر ایبا تری ذاتِ خاص کا ہو پیار O Lord, who can possibly praise him rightfully, He who is showered with your special affection?
- جو تو اس کو نه بناتا تو سارے عالم کو نصیب ہوتی نه دولت وجود کی زنہار Had you not created him, Never would this universe have been blessed with existence.
- کہاں وہ رتبہ کہاں عقلِ نارسا اپنی کہاں وہ نورِ خدا اور کہاں سے 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 عمّل ہے گُل اس کے نور کے آگے زباں کا منھ نہیں جو بدح 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 جلتے ہوں پر عقلِ گُل کے بھی پھر کیا ۔ لگی ہے جان جو پینچیں وہاں مرے افکار If even the wings of Jibrīl اللہ begin to burn at such heights, How possibly can my thoughts reach such loftiness?
- مگر کرے مری روح القدی 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 جرکیل مدہ پر ہو فکر کی میرے تو آگے بڑھ کے کہوں اے جہاں کے سردار

 If Jibrīl ش comes to aid my thoughts, I shall step forward

 Saying "O Leader of the Universe!

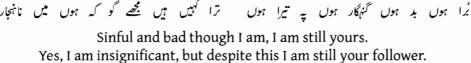
- تو فحر کون و مکال زبدهٔ زمین و زمال امیر لشکرِ پینیبرال شه ابرار
- You are the pride of all existence, the essence of this world and for all time, Leader of the caravan of the messengers, king of the righteous.
- تو ہوئے گل ہے اگر مثلِ گُل ہیں اور نبی تو نور منس گر اور انبیاء ہیں منس و نہار You are 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 جان جہاں تو نور 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.
- طفیل آپ کے ہے کا نئات کی ہتی بجا ہے کہئے اگر تم کو مبدء الآثار

 Through your blessing was the universe created.

 We are correct in calling you the beginning of all life.
- جلو میں تیرے سب آئے عدم ہے تا بوجود قیامت آپ کی متمی دیکھتے تو اِک رفار Everything was granted life from non-existence due to you. Indeed your rank and spiritual progress were unparalleled.
- جہاں کے سارے کمالات ایک تجھ میں ہیں ترے کمال کسی میں نہیں گر دو چار All perfection has been placed in your being. Your noble qualities are but a few in others.
- بی کی ترے رتبہ تلک نہ کوئی نبی 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 یانی اقرار All the prophets on seeing your prophethood, Attest to being followers, O Prophet of Allāh.
- رگاتا ہاتھ نہ پتلے کو بوالبشر کے خدا اگر ظہور نہ ہوتا تمہارا آثر کار The Hand of the Lord would not have touched the form of Ādam If your coming was not destined at the end.
- خدا کے طالبِ دیدار حضرتِ موی تمہارا لیٰجِ، خدا آپ طالبِ دیدار Sayyidunā Mūsā requested the vision of Allāh, But in your case, Allāh Himself desired your coming to His presence.

تموار	بھی	آسان	ز مین	ئيں	ہوئے	کہیں	معراج	تری	كہال	اور	طور	بلندئ	كہاں
Cant	he p	innac	le of Ț	ūrp	ossibly	com	pare with	the h	ieight	sof	your	Ascen	sion?
		Has	the ea	arth	ever b	een c	omparabl	e wit	h the	hea	vens	?	

تمبارے حرفِ شفاعت پہ عفو ہے عاشق اگر گناہ کو ہے خوفِ نحصہ قبّار If sins are apprehensive of the wrath of the Almighty, Then pardon itself is in love with your intercession.
یہ سن کے آپ شفیع گناہ گاراں ہیں کئے ہیں میں نے اکٹھے گناہ 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 ہوگئی تخفیف بشر گناہ کریں اور ملائک استغفار Through your existence there is so much concession, that mankind commit sins whilst the angels seek forgiveness on their behalf.
یہ ہے اجابتِ حق کو تری دعا کا لحاظ قضائے مبرم و مشروط کی سنیں نہ پکار Allāh holds your supplication in such esteem, That for your prayers does He change the affairs decreed by fate.
یرا ہوں بد ہوں گنہگار ہوں پہ تیرا ہوں ترا کہیں ہیں مجھے گو کہ ہوں میں نانججار Sinful and bad though I am, I am still yours.



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.

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.

For many days have I yearned to express my feelings to you, If I could possibly find a way to your blessed presence.

How can the destitute Qāsim even pass by there?

جو تو ہی ہم کو نہ پوچھے تو کون پوچھے گا بے گا کون ہمارا ترے ہوا غم خوار

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 ابلیس 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 جو سگانِ مدینہ میں میرا نام شار

 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.
- جیوں تو ساتھ سگانِ حرم کے تیرے پھروں مروں تو کھاکیں 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 باد مری مشتِ خاک کو پسِ مرگ کرے حضور کے روضہ کے آس پاس ثار May the wind blow my ashes after I die, And scatter them around the blessed chamber of the Prophet ...
- ولے یہ رتبہ کہاں مشتِ خاکِ قاسم کا کہ جائے کوچہ اطہر 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 ہے بھی کچھ رہی لیکن خدا کی اور تری الفت سے میرا سینہ فگار

 No hope does there remain for this either;

 I solely desire that my heart burns with the love of Allāh and in your love.
- لگے وہ تیرِ غم 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.

- لگے 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.
- تمہارے عشق میں رو رو کے ہوں نحیف اتنا کہ آئکھیں چشمہ آبی ہے 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 شخ المشائخی کی طلب نہ جی کو بھائے ہی 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 ککڑے 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 تیکن حد سے پانہ دَھر باھر سنجال اپنے تیکیں اور سنجال کے کر گفتار Stay within your bounds and do not cross the limits. Control yourself and think carefully before you speak.

اوب کی جا ہے ہے چپ ہو تو اور زبان بند کر وہ جانے چپھوڑ 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 عمرت اطہار Just invoke blessings upon him and his family, Pleasing him and his pure household thereby.

البی اس پر اور اس کی تمام آل پہ بھیج وہ رخمتیں کہ عدد کر سکے نہ ان کو شار

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 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 .

Muḥammad Zakariyyā Kāndhalawī Madrasa Maẓāhir-i-ʿUlūm

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 FADA'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 Imam of his era, Qutb al-Aqtab, Shaykh al-Ḥadīth 'Allāma Muhammad Zakariyyā (may Allāh sanctify his secret), who lectured on hadīth 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 Saḥīḥ 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 Hijāz and other parts of the Arab world have professed to the deep knowledge this Hanafī scholar possessed. In Urdu, he wrote the books contained in the Tablīghī Nisāb for the sake of the general public and other books for scholars, totalling over one hundred in number.

THE AUTHOR'S AGE WHEN WRITING FAPA'IL-I- DURŪD SHARĪF

When writing this book, the author was sixty-nine years of age and was still engaged in teaching hadīth. 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 Maẓāhir-i-ʿUlūm, Mawlānā ʿĀqil (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 and 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 $Z\bar{a}d$ al- $Sa'\bar{i}d$ 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 .

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 <code>Ḥikāyāt-i-Ṣaḥāba</code> 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 <code>Ḥajjat al-Wadā</code> (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, <code>Faḍā'il-i-Durūd Sharīf</code> 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 jamāʿat 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, a disciple (khalīfa) of Quṭb al-ʿĀlam, 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 ʿAbdul ʿAzīz Duʿājaw, that he desired that a book regarding the virtues of invoking blessings (salāt) and peace (salām) be written in the same manner as Faḍā'il-i-Qur'ān. After the demise of Shāh Yāsīn , Mawlānā ʿAbdul ʿAzīz 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 ...

Whilst in this state of avoidance, I was blessed with my third visit to Hijāz last year upon the insistence of beloved Mawlānā Muhammad 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 Fadā'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 Ramadān 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 (\$\sigma al\ta t\$) and peace (\$\sal\ta m\$); 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 ; Chapter Four on miscellaneous points; and Chapter Five on stories. May All\ta h 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 [....]

The reason behind this fear and caution is obvious: fear is proprotionate 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 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 $Z\bar{a}d$ al-Sa $\dot{i}d$ 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 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 tiding, a dream of Mawlānā Doctor Mājid 'Alī of Aligarh, which the author himself noted in his autobiography $\bar{A}p$ $B\bar{\imath}t\bar{\imath}$:

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 raḥmatullāhi wa barakātuh,

I hope you are well. During i'tikāf (seclusion) in the holy month of Ramaḍan, I was blessed with a glad tiding from the Noble Prophet his, which I was unable to relate to you at the time. The glad tiding is that the Prophet 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 hadrat has taken precedence over others in this aspect. Furthermore, I also received another glad tiding from the Prophet had a long time ago wherein the Prophet hexpressed 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 Shawwal)

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 in one's dreams and the authenticity of such dreams is established through authentic hadīths...It has remained my habit to invoke the following blessings eighty times after 'aṣr prayers on Friday for twenty-five to thirty years:

After having written Faḍā'il-i-Durūd Sharīf, I occasionally get the opportunity to listen to the two qaṣīdas of Mullā Jāmī and Ḥaḍrat Nanawtwī which are at the end of the book."

May Allah reward the author as much as He loves His beloved Prophet 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 🏟 said, "Verily, Allāh is beautiful and He loves beauty."

And he said, "Know that I am the beloved of Allah."

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 Tablīghī 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 , author of Iṭāʿat-i-Rasūl (Obedience to the Messenger), Ḥaḍrat Shaykh Muhammad Yusuf Motala, principal of Darul Uloom Al-Arabiyya Al-Islamiyya, Bury, and disciple of Ḥaḍrat Shaykh al-Ḥadīth , 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. $\bar{A}m\bar{n}$]

Devotees of the Chosen Prophet and lovers of the Beloved of Allāh 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.

