

بِسْمِ تَعَالَى

زَادُ السَّعِيدِ

ZADUS- SAEED

(CAPITAL OF THE FORTUNATE)

by

Hakimul Ummat

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(rahmatullahi alaihi)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا وَسَلِّمُوا

زَادُ السَّعِيدِ *

فِي الصَّلَاةِ

عَلَى النَّبِيِّ الْوَحِيدِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Capital of the Fortunate
in Salāt on
the unique Nabi (*sallallāhu alaihi wasallam*)

* *Zaad* literally means the provisions (food, money, etc.) which a traveller takes along for his journey.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION (BY THE AUTHOR)

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ حَمْدًا اِمْتَوَافِرًا، وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّكَ وَرَسُولِكَ سَلَامًا مُتَكَثِرًا وَالرِّضْوَانُ عَلَى آلِهِ وَأَصْحَابِهِ مُتَوَاتِرًا.

***O Allah! Our Rab, for You alone are all praises – praises in profusion.
Salāt and Salām in abundance on Your Nabi and Rasool And (Your) Pleasure on his Family and his Companions perpetually.***

Once while on a journey, I met Hafiz Saeed Ahmed in Keranah. He expressed the wish for the compilation of a treatise on Durood Shareef. Although I explained that the books extant on this topic by other authors are adequate, he insisted on the compilation in view of the special style which he had in mind – a style differing from that of the others.

Even though there was no incumbency to compile such a book (in view of the existence of several books on the subject), I thought that there is no doubt in its merit. Also it will be in fulfillment of the wish of a pious servant of Allah. Readers will certainly benefit.

I therefore commenced this booklet in The Name of Allah Ta'ala. Durood Shareef is the capital of the one who seeks the happiness of the Ākhira. Bearing this in mind and the request of Hafiz Sahib, I am naming this treatise *Zāduṣ Sa'eed* (Capital of the Fortunate).

May Allah accept it and make it for me a capital of happiness.

At the end of this treatise has been added a Durood Shareef in poetic form which will serve the purpose of increasing enthusiasm.

THE MEANING OF SALĀT AND SALĀM

(By the Translator)

Allah Ta'Aala commands in The Quran Shareef:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"O People of Imān! Send Salāt (Durood) and Salām (salutation) in abundance on him (i.e. Rasūlullāh sallallāhu alaihi wasallam)."

According to The Quran Majeed even Allah Ta'ala and the Malaai-ikah engage in Salāt (Durood) on the Nabi *sallallāhu alaihi wasallam*.

In Arabic the term *صلاة* (Salāt) has several meanings, viz. *rahmat* (mercy), *dua* (supplication), and *madah* (praise). When the word is related to Allah Ta'ala it means the bestowal of His Rahmat. The *Salāt* of the Malaai-ikah means their dua for Rasūlullāh *sallallāhu alaihi wasallam*. When *Salāt* is recited on Rasūlullāh *sallallāhu alaihi wasallam* by the Mumineen, it means the invocation of praises on Rasūlullāh *sallallāhu alaihi wasallam*.

The word *Salām* commonly translated as peace or blessings or salutation, means '*as-salāmah*', which in turn means to be kept safe from defects and calamities. Thus, the meaning of *السلام عليك* is:

"May you be kept safe from all defects and calamities."
The word *Salāt* is popularly translated as Durood.

Reciting Durood Shareef

1. Allah Ta'ala said:
"O people who have accepted Imān! Recite Durood on Rasūlullāh sallallāhu alaihi wasallam."
(Surah Ahzaab)
2. Rasūlullāh sallallāhu alaihi wasallam said:
"Recite Durood on me in abundance on Fridays, for Durood is presented to me (on Fridays)."
(Abu Dawood, Nasāi, Ibni Majah and Ibni Hibbān)
3. Rasūlullāh sallallāhu alaihi wasallam said:
"Recite Durood on me in abundance, for it is a purifier for you."
(Abu Ya'la Mūsali)
4. Rasūlullāh sallallāhu alaihi wasallam said:
"When I am mentioned in the presence of someone, he should recite Durood on me."
(Nasāi, Tibrāni, Abu Ya'la, Ahmad)
5. Rasūlullāh sallallāhu alaihi wasallam said:
"Whoever speaks of me should recite Durood on me."
(Abu Ya'la Mūsali)
6. Rasūlullāh sallallāhu alaihi wasallam said:
"Continue reciting Durood on me. Your Durood reaches me from wherever you are."
(Nasāi)

Warning for those who refrain from reciting Durood

1. Rasūlullāh *sallallāhu alaihi wasallam* said:
"A gathering devoid of the mention of Allah Ta'ala and Durood for Rasūlullāh *sallallāhu alaihi wasallam* will be a cause of regret on the Day of Qiyāmah even though they will enter Jannat."
(Ibni Hibbān, Abu Dāwood, Tirmizhi, Nasāi)
2. Rasūlullāh *sallallāhu alaihi wasallam* said:
"A great miser is he in whose presence I am mentioned and he refrains from reciting Durood on me."
(Tirmizhi, Ibni Hibbān, Mustadrak)
3. Rasūlullāh *sallallāhu alaihi wasallam* said:
"May that person be destroyed who refrains from reciting Durood on me when I am mentioned in his presence."
(Tirmizhi)
4. Rasūlullāh *sallallāhu alaihi wasallam* said:
"Whoever forgets to recite Durood on me, has lost the way of Jannat."
(Ibni Mājah, Hulyah)

Significance and virtues of Durood

1. The greatest virtue is that Allah Ta'ala has related *Salāt* (Durood) to Himself and the Malā-ikah. He thus says in The Qurān-e-Kareem:
"Verily, Allah and His Malā-ikah send *Salāt* (Durood) on the Nabi."
2. Rasūlullāh *sallallāhu alaihi wasallam* said:
"The Durood which a person recites for me on a Friday is presented to me."
(Mustadrak Hākim)
3. Rasūlullāh *sallallāhu alaihi wasallam* said:
"On the Day of Qiyāmah the person closest to me will be the one who sends Durood to me in abundance."
(Tirmizhi, Ibni Hibbān)
4. Rasūlullāh *sallallāhu alaihi wasallam* said:
"Allah Ta'ala has appointed numerous Angels who wander around. They deliver to me the *Salāms* of members of my Ummat (of those who recite Durood and *Salām*)"
5. Rasūlullāh *sallallāhu alaihi wasallam* said:
"I met Jibreel alaihis *salām* who gave me the good tidings of Allah's mercy for those who send Durood on me, and whoever sends *Salāms* on me, Allah will grant him safety. On hearing this I prostrated in gratitude."
(Mustadrak of Hākim)
6. Hazrat Ubay bin Ka'b narrates that he said:
"O Rasūlullāh! I recite *Salāt* on you in abundance. To what extent should I adopt this practice?"
Rasūlullāh *sallallāhu alaihi wasallam* replied:
"As much as you desire."
I said:

"One quarter (i.e. one quarter of the time he had set aside for nafl ibādāt)?"

Rasūlullāh *sallallāhu alaihi wasallam*:

"As much as you desire, and if you increase it, it will be better for you."

Ubay bin Ka'b: "One half?"

Rasūlullāh *sallallāhu alaihi wasallam*:

"As much as you wish. If you increase it, it is better for you."

Ubay bin Ka'b: "Then I shall recite only Durood (i.e. all extra time will be devoted to Durood)."

Rasūlullāh *sallallāhu alaihi wasallam* then said:

"Then it will also suffice for all your worries and your sins too will be forgiven."

(Tirmizhi, Mustadrak)

7. Rasūlullāh *sallallāhu alaihi wasallam* said:

"Allah bestows ten measures of mercy to the one who recites Durood on me once; ten of his sins are forgiven; he is elevated ten ranks and ten virtuous deeds are written in his book of deeds."

(Nasāi and Tibrānī)

8. In another narration it is said that Allah bestows seventy mercies and the Malā-ikah make dua seventy times for the person who recites Durood once.

9. Ka'b Al-Ahbār *radhiyallāhu anhu* narrates that Allah Ta'ala said to Hazrat Mūsa *alaihis salām*:

"Do you desire protection against thirst on the day of Qiyāmah?"

Hazrat Mūsa *alaihis salām* said: "Yes."

Allah Ta'ala said:

*"Recite Durood abundantly on Muhammad *sallallāhu alaihi wasallam*."*

(Isbahāni and Hāshiyatul Hizb)

10. Anas *radhiyallāhu anhu* narrates that Rasūlullāh *sallallāhu alaihi wasallam* said:

"He who recites Durood on me in abundance, will be under the shade of Allah's Throne."

(Dailami and Hāshiyatul Hizb)

11. Rasūlullāh *sallallāhu alaihi wasallam* said:

"I personally hear the person who recites Durood on me by my Qabr (Grave). The Durood which is recited on me from a distance is delivered to me (by the Angels)."

(Baihaqi in Shu'abul Imān)

12. In Durre Mukhtār it is narrated on the authority of Isbahāni, that Rasūlullāh *sallallāhu alaihi wasallam* said:

"When the Durood recited by a person is accepted, 80 years of sin is effaced."

13. It is narrated in Shifaa that Rasūlullāh *sallallāhu alaihi wasallam* said:

"The Durood recited by a Muslim is delivered to me by an angel who mentions the name of the person and the words he recited."

(Fazāil-e-Durood)

14. Abu Ya'la narrates that Rasūlullāh *sallallāhu alaihi wasallam* said:

"Recite Durood on me in abundance, for verily it is a purity for you."

Durood eliminates sins and is the medium for the acquisition of spiritual and physical purity.

(Fazāil-e-Durood)

15. Imām Ahmad and Ibni Mājah narrate that Rasūlullāh *sallallāhu alaihi wasallam* said:

"The Angels recite Durood for the one who recites Durood for me."

In other words, the Angels supplicate for rahmat (mercy) for the one who recites Durood. As long as a person recites Durood, the Angels engage in Dua-e-Rahmat for him. Rasūlullāh *sallallāhu alaihi wasallam* added:

"Now you have the choice of reciting less Durood or in abundance."

This comment means that Durood should be recited in abundance.

16. In Ausat, Tibrāni narrates that Rasūlullāh (*sallallāhu alaihi wasallam*) said:

"When a person recites Durood on me from a kitāb, the Angels perpetually recite Durood on him as long as my name remains in that kitāb."

(Fazāil-e-Durood)

17. Imām Mustaghfiri (*rahmatullahi alaihi*) narrates that Rasūlullāh (*sallallāhu alaihi wasallam*) said:

"Whoever recites 100 times Durood on me daily, 100 of his needs will be fulfilled – 30 worldly needs and 70 pertaining to the Ākhirah."

(Fazāil-e-Durood)

18. Tibrāni narrates that Rasūlullāh (*sallallāhu alaihi wasallam*) said:

"My Shafā-at (intercession) will be for him who recites daily ten times Durood on me during the morning and ten times during the evening."

(Fazāil-e-Durood)

This is a reference to the special intercession of Rasūlullāh (*sallallāhu alaihi wasallam*).

19. Abu Hafs ibni Shāheen narrates that Rasūlullāh (*sallallāhu alaihi wasallam*) said:

"He who recited 1000 times Durood on me will not die as long as he has not seen his abode in Jannat."

(Si-āyah)

His abode will be shown to him in a dream.

Peculiarities of Durood

1. Hazrat Ali Murtadha (*Karramallahu wajhah*) said:
"All Duās remain in suspension until Durood has been recited on Muhammad Rasūlullāh (*sallallāhu alaihi wasallam*) and his family."
(*Ausat of Tibrāni*)

2. Hazrat Umar Farooq (*radhiyallāhu anhu*) said:
"Duās remain suspended between heaven and earth. It does not proceed upwards as long as Durood on Nabi (*sallallāhu alaihi wasallam*) has not been recited."
(*Tirmizhi*)

3. Hazrat Abu Saeed (*radhiyallāhu anhu*) narrates:
"Whoever wishes for an increase in his wealth should always recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ
وَعَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَعَلَى الْمُسْلِمِينَ وَالْمُسْلِمَاتِ

4. The foot of a man who was sitting by Hazrat Ibni Abbās (*radhiyallāhu anhu*) became numb. Ibni Abbās (*radhiyallāhu anhu*) said:

"Take the name of the person you love most."

The man said:

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The numbness disappeared instantaneously.

5. Once when the foot of Hazrat Abdullah bin Umar *radhiyallāhu anhu* became numb, he recited the name of Rasūlullāh *sallallāhu alaihi wasallam* (as mentioned above in no.4). The numbness disappeared instantaneously.

(*Hāshiyah Hisān*)

6. According to the Ahādith, Salātul Hājat should be performed for all needs. In this act too, Durood Shareef is recited after the Salāt. Thus Durood Shareef has a bearing in the fulfilment of needs.

7. The Dua in the Hadith for memorizing The Quran is also accompanied by Durood Shareef.

8. Abu Mūsā Madeeni narrates that Rasūlullāh *sallallāhu alaihi wasallam* said:

"When you forget something, recite Durood on me and you will, Insha-Allah, remember it."

9. The most pleasurable and sweetest effect of Durood Shareef for the *Ush-shāq* (those whose love for Nabi-e-Kareem *sallallāhu alaihi wasallam* is intense) is the vision of Rasūlullāh *sallallāhu alaihi wasallam* in dreams. Some Auliya have, in fact, tested the efficacy of certain Duroods in this regard.

Sheikh Abdul Haq Dehlawi *rahmatullahi alaihi* writes in his kitab *Targheeb-e-ahle Sa'adat* that whoever performs two raka'ts nafl on Friday night, reciting in each raka't 11 times Āyatul Kursi and 11 times Surah Ikhlās, and after Salām recites the undermentioned Durood Shareef 100 times, will be blessed with the *ziyārat* (in a dream) of Rasūlullāh *sallallāhu alaihi wasallam* before three Fridays have passed.

The relevant Durood is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَإِلَيْهِ وَأَصْحَابِهِ وَسَلَّمَ.

Sheikh Abdul Haq Dehlawi *rahmatullahi alaihi* also mentions the following practices for the obtainment of the treasure of Rasūlullāh's (*sallallāhu alaihi wasallam*) vision in a dream:

a) Perform two raka'ts salāt. In each raka't after Surah Fātiha recite Surah Ikhlās 25 times. After Salām recite the following Durood Shareef 1000 times:

صَلَّى اللهُ عَلَى النَّبِيِّ الْأُمِّيِّ -

b) At the time of sleeping recite the following Durood 70 times:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بِحُرِّ

أَنْوَارِكَ وَمَعْدِنِ أَسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَعُرْوَسِ مَهْلِكَتِكَ وَإِمَامِ
حَضْرَتِكَ وَطِرَازِ مُلْكِكَ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيقِ شَرِيعَتِكَ الْمُتَلَدِّ فِي
بِتَوْجِيدِكَ إِنْسَانَ عَيْنِ الْوُجُودِ وَالسَّبَبِ فِي كُلِّ مَوْجُودٍ عَيْنِ أَعْيَانِ خَلْقِكَ
الْمُتَقَدِّمِ مِنْ تَوْضِيئَاتِكَ صَلَوَةً تَدُومُ رَيْدًا وَإِمَامِكَ وَتَبْقَى بِبِقَائِكَ لِأَمْنَتِهِ
لِهَادُونَ عَلَيْكَ صَلَوَةً تُرْضِيكَ وَتُرْضِيهِ وَتُرْضِي بِهَا عَنَّا يَا رَبَّ الْعَالَمِينَ -

c) Recite the following Durood several times before sleeping:

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

However, the essential condition for the acquisition of this wealth is to recite the Durood with love and enthusiasm, and to abstain from both zāhiri (external/physical) and bātini (internal/spiritual) acts of sin.

Anecdotes pertaining to Durood Shareef

1. The following episode which will be enacted in Qiyāmah, is recorded in *Mawāhibil-Ludunni*:

In Qiyāmah, the virtuous deeds of a Mu'min will be found to be insufficient on the Meezān (Scale). Rasūlullāh *sallallāhu alaihi wasallam* will produce a tiny piece of paper the size of the tip of the finger and place it on the Scale which will then weigh heavy in favour of the Mu'min. The Mu'min will exclaim: "May my parents be sacrificed for you! Who are you? How wonderful are your appearance and character!"

Rasūlullāh *sallallāhu alaihi wasallam* will say:

"I am your Nabi and this (the tiny paper) is the Durood which you had recited on me. I have utilized it for you at your time of need."

(Hāshiyah Hisan)

2. The renowned and illustrious Tābi'ee and Khalifah, Hazrat Umar bin Abdul Azeez would despatch a special envoy from Shām (Syria) to Madinah Munowwara to deliver his Salāms at the Holy Grave of Rasūlullāh *sallallāhu alaihi wasallam*.

(Hāshiyah Hisan)

3. Imām Ismā-eel Bin Ibrāheem Muzani, a very senior and select student of Imām Shāfi *rahmatullahi alaihi* narrates that once when he saw Imām Shāfi *rahmatullahi alaihi* in a dream after his demise he (Imām Muzani) enquired of the treatment he received from Allah Ta'āla. Imām Shāfi replied:

"Allah forgave me and ordered that I be taken to Paradise with honour. This was due to a Durood which I used to recite."

When Imām Isma-eel asked about the Durood, Imām Shāfi said:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا ذَكَرَهُ النَّبِيُّ إِكْرَامًا وَكَلِّمْنَا غَفْلَةً عَنِ ذِكْرِهِ الْغَافِلُونَ

4. The following episode is recorded in *Manāhijul Hasanāt* which narrates it from Ibni Fākihāni's kitab *Fajre Muneer*:

A *Buzrug* by the name of Sālih Mūsā who was blind, narrating his own story, said:

"I was in a ship which was sinking. I lapsed into semi-consciousness. Rasūlullāh *sallallāhu alaihi wasallam* appeared to me in this state and taught me the following Durood which he said should be recited a thousand times by the passengers of the ship. The passengers had barely recited the Durood 300 times and the ship was saved (miraculously)."

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَاةً تُنَجِّنَابَهَا مِنْ جَمِيعِ
الْأَهْوَالِ وَالْأَفَاتِ وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتَطَهِّرُنَا بِهَا
مِنْ جَمِيعِ الشَّيْثَاتِ وَتَرْفَعُنَا بِهَا أَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا
أَقْصَى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ

Recitation of this Durood in abundance and hanging it up in the home is a cure for sickness and a protection against all forms of calamities and misfortunes.

5. Ubaidullah bin Qawāreer said:

"My neighbour who was a writer, had died. When I saw him in a dream, I asked him of his condition by Allah Ta'āla. He replied that Allah Ta'āla has forgiven him. Explaining the reason for his forgiveness, he said:

It was my practice to add *sallallāhu alaihi wasallam* whenever I wrote the name of Rasūlullāh *sallallāhu alaihi wasallam* in any book. Allah Ta'āla bestowed on me such treasures which no eye had seen, no ear had heard of, nor had ever crossed the heart of anyone." (*Gulshane Jannaḥ*)
Sheikh Mujaddidud Deen, the author of *Qāmoos* has also narrated this episode.

6. The cause for the compilation of *Dalā'ilul-Khairāt* is well known. The author, once on a journey, was in need of water for wudhu. However, without bucket and rope he could not draw water from a well. Seeing his plight a girl spat into the well. The water suddenly reached the mouth of the well. In astonishment, the author enquired about this event. The girl said:

“This is the barkat of Durood Shareef.”

Thereafter the author wrote the kitāb, *Dalā'ilul-Khairāt* .

7. Sheikh Zarrūq *rahmatullahi alaihi* narrates that on account of the blessings of Durood Shareef, the fragrance of musk and ambergris was being emitted from the grave of the author of *Dalā'ilul-Khairāt* .

8. A reliable friend narrated to the author the episode of a calligraphist in Lucknow (Northern India). It was the practice of the calligraphist every morning to write once Durood Shareef in a book specially kept for this purpose. Only then would he begin his work of writing. When the time for his death neared, fear of *Maut* dominated him. He would say: “What will happen there?” i.e. after death. A *majzūb* passed by him and said:

“Friend, why do you fear? That manuscript (of Durood) has already been presented in the Divine Court.”

9. Moulana Faidhul Hasan's son-in-law informed me of the fragrance of perfume which remained for a month in the house where the Moulana had passed away. When this was told to Hazrat Moulana Muhammad Qasim *rahmatullahi alaihi*, he commented:

“This is the barkat of Durood Shareef. It was the practice of Molvi sāhib to remain awake every Friday night and engage in Durood Shareef.”

10. Abu Zura'h *rahmatullahi alaihi*, in a dream saw a man performing Salāt in the heaven with the angels. When he was asked for the reason of this rank, he replied:

I wrote one million Ahādith. Whenever the name of Rasūlullāh *sallallāhu alaihi wasallam* appeared, I would write Durood Shareef. This is the reason for my attainment of this rank.”

(*Fazāil-e-Durood*)

11. In another narrative someone saw Hazrat Imām Shāfi *rahmatullahi alaihi* after his death in a dream. In the dream Imām Shāfi said that the reason for his forgiveness (*Maghfirah*) was his practice of reciting the following five Duroods every Friday night:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بَعْدَ مَنْ صَلَّى عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ
بَعْدَ مَنْ لَمْ يُصَلِّ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتُ بِالصَّلَاةِ عَلَيْهِ
وَصَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ أَنْ يُصَلَّى عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا
يَتَّبِعُنِي أَنْ يُصَلَّى عَلَيْهِ

12. Sheikh Ibni Hajar Makki *rahmatullahi alaihi* narrated that someone saw in dream a pious man who said:

“Allah Ta’āla was merciful to me, forgave me and granted me entry into Jannat.”

When he was asked the reason for his good fortune he replied:

“The Angels enumerated my sins and the Durood I had recited. When the number of my Durood was greater, Allah Ta’āla instructed them to stop the enumeration and take me to Jannat.”

(*Fazāil-e-A’māl*)

13. Sheikh Ibni Hajar Makki *rahmatullahi alaihi* narrating another episode said that a pious man had adopted the practice of reciting a fixed number of Durood every night. One night Rasūlullāh *sallallāhu alaihi wasallam* appeared in

his dream and he perceived his whole house had brightened up. Rasūlullāh *sallallāhu alaihi wasallam* said:

“Let me kiss the mouth which recites Durood in abundance.”

Bashfully the pious man presented his cheek which was kissed by Rasūlullāh *sallallāhu alaihi wasallam*. Thereupon his eyes opened and he discovered the entire house fragrant with the scent of musk.

(Fazāil-e-Durood)

14. In *Madārijun-Nubuwwah*, Sheikh Abdul Haq Muhaddith Dehlawi writes that after the creation of *Howwā alaihas salām*, Hazrat Adam *alaihis salām* desired to touch her. The Angels forbade him saying that touching her was not permissible as long as nikah had not taken place and the mehr not paid. When he enquired about the mehr, he was told that the mehr constituted the recital of Durood three times on Rasūlullāh *sallallāhu alaihi wasallam*. In one narration 20 times Durood is mentioned.

Masāil pertaining to Durood Shareef

1. It is Fardh (compulsory) to recite Durood at least once in a lifetime. This obligation is based on the Qurānic command:

صَلُّوا ("Recite Durood..."),

which was revealed in the month of Sha'bān 6 Hijri.

2. According to Tahāwi *rahmatullahi alaihi* if in a gathering the name of Rasūlullāh *sallallāhu alaihi wasallam* is repeatedly mentioned, then it is Wājib on both the one who mentions the blessed name and on the listener to recite Durood each time. However, the official verdict (*Muftā bihi*) is that it is Wājib once, and Mustahab each time.

3. In Salāt, besides Tashahhud it is Makrooh to recite Durood in the other Arkān. It should be recited only in Tashahhud.

(*Durre Mukhtār*)

4. When during the Khutba the name of Rasūlullāh *sallallāhu alaihi wasallam* is mentioned or the āyat:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

is recited, then recite صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ without lip or tongue movement.

(*Durre Mukhtār*)

5. It is permissible to recite Durood Shareef even without wudhu. It is of greater merit to recite it in the state of wudhu.

6. Besides the Ambiyā and the Malā-ikah (*alā jamee-ihimis-salām*) Durood Shareef should not be recited primarily on any

one. However, it could be recited on others secondarily, e.g. one should not say:

اللَّهُمَّ صَلِّ عَلَيَّ أَيْ آلِ مُحَمَّدٍ

One should say:

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
(*Durre Mukhtār*)

7. According to *Durre Mukhtār* it is forbidden to recite Durood Shareef purely for worldly motives, e.g. for business purposes, the intention here being only worldly gain, not Durood on Rasūlullāh *sallallāhu alaihi wasallam*.

8. It is said in *Durre Mukhtār* that to sway the body and raise the voice when reciting Durood Shareef are acts of ignorance. It is clear from this that the practice of forming *halqās* (circles) after Salāt and reciting Durood at the top of the voice should be abandoned.

The Occasions of Durood Shareef

1. Durood Shareef should be recited when one mentions the Mubārak (blessed) name or when one hears it as has been explained in the masāil.
2. When about to get up and depart from any session first recite Durood Shareef.
3. Recite Durood Shareef at the beginning and end of Dua.
4. It is mentioned in the Hadith Shareef that when proceeding to the Musjid and when coming out, the following should be recited:

بِسْمِ اللَّهِ وَالسَّلَامِ عَلَي رَسُولِ اللَّهِ
(Fazāil-e-Durood)

5. In Muslim and Tirmizhi it is said that after the Athān one should recite Durood Shareef, and after the Durood one should make dua for the *Waseelah* (medium of intercession) of Rasūlullāh *sallallāhu alaihi wasallam*, i.e. the Masnoon dua for this occasion should be recited after the Durood Shareef.

6. Rasūlullāh *sallallāhu alaihi wasallam* said:
"There is no wudhu for the one who does not recite Durood on the Nabi sallallāhu alaihi wasallam."

(Ibni Mājah)

The meaning of this hadith is that one who refrains from reciting Durood Shareef during wudhu is deprived of the full thawāb of the wudhu.

7. Durood should be recited when visiting the Holy Qabr of Rasūlullāh *sallallāhu alaihi wasallam*, who said:
"I hear the one who recites Durood by my Qabr."
(Baihaqi)

8. Writing Durood Shareef in the beginning of books after Bismillah and Hamd, according to Ibni Hajar Makki *rahmatullahi alaihi* was initiated during the time of Hazrat Abubakr *radhiyallāhu anhu* who himself had written so in his letters.

(*Fazāil-e-Durood*)

9. Durood should be recited when rising in the night for Tahajjud Salāt. In a lengthy Hadith narrated by *Nasāi* in Sunan-e-Kabeer it is said that Allah Ta'āla loves a man who wakes up in the middle of the night without anyone being aware thereof. He then makes wudhu, recites Hamd (praises) of Allah and Durood. He then commences to recite the Quran Shareef.

(*Fazāil-e-Durood*)

10. Durood should be recited to ward off calamities such as epidemics, earthquakes, etc. Jalālud-Din Suyūti *rahmatullahi alaihi* and other Muhadditheen have made this claim on the basis of Ahādith. (Fazāil-e-Durood)

Miscellaneous Aadaab (etiquettes) of Durood Shareef

1. When the mubāarak name is written, Salāt and Salām, i.e.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

should be written in full. One should not be lacking in this. Do not be contented with abbreviations such as:

صلعم ، ص ، or S.A.W.
(Fazāil-e-Durood)

2. A man on account of his miserliness tried to save on paper. He would not write Durood after the name of Rasūlullāh *sallallāhu alaihi wasallam*. In consequence he developed gangrene in his right hand.

3. Sheikh Ibni Hajar Makki *rahmatullahi alaihi* narrates that there was a man who would write only صَلَّى اللهُ عَلَيْهِ . He would not add وَسَلَّمَ . In a dream Rasūlullāh *sallallāhu alaihi wasallam* told him:

“Why do you deprive yourself of 40 virtues.”

In صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ there are 4 huroof (letters). Each harf (letter) results in 10 virtues. Recitation or writing of صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ therefore adds up to 40 virtues.

(Fazāile-e-Durood)

4. It is required of the person who recites Durood Shareef to maintain his body and clothes clean and pure.

5. It is Mustahab and of greater merit to add سَيِّدِنَا (Sayyidina) to the mubāarak name of Rasūlullāh *sallallāhu alaihi wasallam*.

Some subtleties of Durood Shareef

1. In the Durood which is recited during Salāt in Tashahhud the words **كماصليت** appear. The meaning is: "as You (O Allah!) Had sent Salāt (Durood)" i.e. on Ibrāheem *alaihis salām*. In this Durood the Salāt invoked for Rasūlullāh *sallallāhu alaihi wasallam* is compared with the Salāt for Ibrāheem *alaihis salām*. As a rule the one with whom the comparison is made (known in Arabic as *Mushabbah bihi*) is superior to the one compared (known as the *Mushabbah*) This leads to the conclusion that the Salāt (Durood) of Muhammad *sallallāhu alaihi wasallam* is inferior in relation to Durood of Ibrāheem.

The answer to this doubt is that there is no incumbency for the *Mushabbah bihi* to be superior to the *Mushabbah*. However, the *Mushabbah bihi* needs to be more popular and have a greater recognition. Precisely for this reason is it termed *Mushabbah bihi* (or the one with whom the comparison is made).

2. In spite of Salāt and Salām having been related to all the Ambiyā, why has the Salāt and Salām of Hazrat Ibrāheem *alaihis salām* been singled out to be the *Mushabbah bihi*?

There are several reasons for this:

a) There is a great resemblance between the Shariat of Hazrat Ibrāheem *alaihis salām* and the Shariat of our Nabi *sallallāhu alaihi wasallam*. On the other hand, the Shariat of our Nabi *sallallāhu alaihi wasallam* conforms with only the *Usool* (Principles) of the Shariats of other Ambiyā *alaihimus salām*. Even in the *Furoo'* (details), the Shariat of Rasūlullāh *sallallāhu alaihi wasallam* has a striking resemblance with the Shariat of Hazrat Ibrāheem *alaihis salām*. The Quran Majeed says:

"Verily, the closest of mankind to Ibrāheem are those who followed him and this Nabi and those who have Īman."

b) On the night of Mi'rāj, Hazrat Ibrāheem *alaihis salām* requested Rasūlullāh *sallallāhu alaihi wasallam* to convey his Salāms to his (Muhammad's - *sallallāhu alaihi wa-sallam*) Ummat. This Ummat has therefore been commanded to include in its Salāt the Durood of Ibrāheem and to also recite it at other times.

c) Hazrat Ibrāheem *alaihis salām* had displayed great love for this Ummat. He had thus made dua for the *Nubuwwat* of our Nabi *sallallāhu alaihi wasallam*. He made the following dua:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا

"O Our Rabb! Raise among them a Rasool...."

Hazrat Ibrāheem *alaihis salām* designated this Ummat as *Ummatun Muslimatun*, hence the āyat says:

وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ

"And from our progeny an Ummatun Muslimatun unto You (i.e. a community of people who will totally submit to Allah Ta'ala)"

It is precisely for this reason that the Qurān says:

هُوَ سَمَّاكُمْ الْمُسْلِمِينَ

"He (i.e. Ibrāheem) designated you Muslimeen."

3. What is the wisdom underlying Allah's command for us to recite Durood? The āyat *صَلُّوا عَلَيْهِ* is a command directed to us. It would therefore have been appropriate for us to respond by saying:

نُصَلِّيْ عَلَى مُحَمَّدٍ

"We invoke Salāt on Muhammad."

In spite of this, we have been taught to say:

اللَّهُمَّ صَلِّ

which means: O Allah! Send Salāt.....

In other words we are requesting Allah Ta'ala to send Durood. The wisdom in this method is that Rasūlullāh *sallallāhu alaihi wasallam* is absolutely pure while we are impure. Our Salāt does not measure up to his lofty rank. By implication we are thus saying:

“O Allah! Our recital of Durood does not befit the lofty rank of Rasūlullāh *sallallāhu alaihi wasallam*. We therefore, supplicate for You to bestow Your Salāt on him so that the Salāt from the Pure Rabb reaches the Pure Nabi.

4. Sheikh Abu Sulaimān Dārāni *rahmatullahi alaihi* said: “Recite Durood before and after Dua because Allah Ta’āla most assuredly accepts the Durood on both extremities of the Dua. It is not expected of His Grace to reject what is in between the Durood.”

5. According to the explicit mention of the hadith, ten mercies descend when Durood is recited once. The Quran Majeed on the other hand implies that ten curses of Allah Ta’āla descend on the person who utters one disrespectful statement (*nauthubillah!*) with regard to the elevated rank of Rasūlullāh *sallallāhu alaihi wasallam*. Thus, Allah Ta’āla mentions ten words of curse for Walid bin Mughirah as a punishment for his mockery of Rasūlullāh *sallallāhu alaihi wasallam*. These curses, viz.

حَلَّافٍ - مَهَيِّنٍ - هَمَّازٍ - مَشَّاءٍ بِنْهَيْمٍ -
مُتَّعٍ لِلْخَيْرِ - مُعْتَدٍ - آثِيمٍ - عُتْلٍ - زَنِيمٍ - مُكْذِبٍ لِلآيَاتِ

are mentioned in The Quran in reply to Walid bin Mughirah’s statement of disrespect, viz. “These are fables of old (or fairy tales), to which the Quran refers in the following āyat:

قَوْلَهُ تَعَالَى إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ○

“When Our āyāt are recited to him, he (sarcastically) says: “These are fables of former people.”

The forms of Durood Shareef

Innumerable forms of Durood have been narrated by the Mashā-ikh. The book, *Dalā'ilul-khairāt* is a classical example of this. However, here we shall mention only forty forms which appear in the *Marfoo' Ahādith*.¹ Twenty five of these pertain to Salāt and fifteen to Salām.

These forty could be classified as forty Ahādith. In this regard, the following glad tidings have been given by Rasūlullāh *sallallāhu alaihi wasallam*:

"Whoever delivers to my Ummat 40 Ahādith regarding a Deeni issue, Allah Ta'āla will raise him in the gathering of the Ulemā and I will be his intercessor."

Durood Shareef being a Deeni issue by virtue of it having been commanded, is quite obvious. In the compilation of these Ahādith is the hope of the thawāb being doubled – the thawāb of the Durood and the thawāb of the tabligh (i.e. of propagation).

Before mentioning these 40 Ahādith, two forms will be cited from the Qurān Majeed by way of barkat (blessings). After the Ahādith, another three forms will be mentioned – two of the Sahābah and one of a Tābi'ee. This makes a total of forty five forms.

Should anyone recite these 45 forms daily, he will acquire the combined benefits attributed to the various Duroods separately.

¹ *Marfoo'* are such Ahādith the transmission of which link up directly with Rasūlullāh *sallallāhu alaihi wasallam*.

THE QURANIC FORMS

1 سَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ

May Salām be upon those servants whom Allah has chosen

2 سَلَامٌ عَلَى الْمُرْسَلِينَ

May Salām be upon the Messengers

THE FORTY HADITH FORMS

(1) The Forms of Salāt

1 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ
الْمُقَرَّبَ عِنْدَكَ -

O Allah! Bestow Salāt (Durood) on Muhammad and on the family of Muhammad, and deliver him to your closest Proximity.

2 اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلَاةِ النَّافِعَةِ
صَلِّ عَلَى مُحَمَّدٍ وَارْضَ عَنِّي رِضًا لَا تَسْخَطُ بَعْدَهُ أَبَدًا

O Allah! Rab of this everlasting call (i.e. the Athān) and beneficial Salāt (i.e. the Namāz)! Bestow Durood on Muhammad and become pleased with me in such a manner that You will never ever become displeased.

3 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ .:

O Allah! Bestow Durood on Muhammad, Your servant and Your Rasool. Bestow Durood on the Mu'mineen and Mu'minaat and on the Muslimeen and Muslimaas.

4 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَأَوْلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحِمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۞

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad. Send Blessings on Muhammad and on the family of Muhammad. Have mercy on Muhammad and on the Family of Muhammad, as You had bestowed Durood, sent Blessings and mercy on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

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

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on the family of Ibrāheem. Verily, You are most praiseworthy and venerable.

O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

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

إِنَّكَ حَبِيدٌ مَّجِيدٌ ۞

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. And, send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

7

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّجِيدٌ اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ
حَبِيدٌ مَّجِيدٌ ۞

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem. Verily, You are most praiseworthy and venerable.

8

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّجِيدٌ وَ
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّجِيدٌ ۞

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. And send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

9

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۞

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed Durood on Ibrāheem. And, send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem. Verily, You are most praiseworthy and venerable.

10

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

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

11

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

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on the Family of Ibrāheem. And, send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibrāheem among all the worlds. Verily, You are most praiseworthy and venerable.

12

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ كَمَا صَلَّيْتَ عَلَى
إِلِإِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ
كَمَا بَارَكْتَ عَلَى إِلِإِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۞

O Allah! Bestow Durood on Muhammad, his wives and his progeny as You had bestowed Durood on the Family of Ibrāheem. And send blessings on Muhammad, his wives and his progeny as You had sent blessings on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

13

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّاتِهِ كَمَا
صَلَّيْتَ عَلَى إِلِإِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ
وَذُرِّيَّاتِهِ كَمَا بَارَكْتَ عَلَى إِلِإِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ ۞

O Allah! Bestow Durood on Muhammad and on his wives and his progeny as You had bestowed Durood on Ibrāheem. And send blessings on Muhammad and on his wives and his progeny as You had sent blessings on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

14

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ
الْمُؤْمِنِينَ وَذُرِّيَّاتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۞

O Allah! Bestow Durood on Muhammad, the Nabi, his wives the Mothers of the Mu'mineen, on his progeny and the People of his home as You had bestowed Durood on Ibrāheem. Verily, You are most praiseworthy and venerable.

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

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed Durood on Ibrāheem and on the Family of Ibrāheem. And, send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem. And have mercy on Muhammad and on the Family of Muhammad as You had mercy on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيِّدٌ مَجِيدٌ اللَّهُمَّ
 بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيِّدٌ مَجِيدٌ اللَّهُمَّ
 تَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيِّدٌ مَجِيدٌ
 اللَّهُمَّ تَحَنَّنْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ
 عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيِّدٌ مَجِيدٌ

اللَّهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed Durood on Ibrāheem and on the Family of Ibrāheem. Verily, You are the most praiseworthy and venerable. O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Have mercy on Muhammad and on the Family of Muhammad as You had mercy on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Direct love on Muhammad and on the family of Muhammad as You had directed love on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Send Salām on Muhammad and on the Family of Muhammad as You had sent Salām on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

17 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ
 عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ
 مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ
 وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad. And send blessings and Salām on Muhammad and on the Family of Muhammad. And have mercy on Muhammad and on the Family of Muhammad as You had bestowed Durood, sent blessings and had mercy on Ibrāheem and on the Family of Ibrāheem among all the worlds. Verily, You are most praiseworthy and venerable.

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

وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ۝

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed Durood on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem and the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.²

19 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ۝

O Allah! Bestow Durood on Muhammad, Your servant and Your Rasool as You had bestowed Durood on Ibrāheem. And send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem. Verily, You are most praiseworthy and venerable.

20 اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَبَارِكْ عَلَىٰ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ۝

O Allah! Bestow Durood on Muhammad, the Nabi who is the Ummi (unlettered) and on the Family of Muhammad as You had bestowed Durood on Ibrāheem. And send blessings on Muhammad, the Nabi who is the Ummi as You had sent blessings on Ibrāheem. Verily, You are most praiseworthy and venerable.

21 اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ وَعَلَىٰ آلِ مُحَمَّدٍ اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ صَلَواتُكَ تَكُونُ لَكَ رِضًا وَكَهُ جَزَاءً وَرِيحَةً

² This is the well known Durood which is recited in Salāt.

أَدَاءً وَأَعْطَاهِ الْوَسِيلَةَ وَالْفَضِيلَةَ وَالْمَقَامَ الْمَحْمُودَ
 الَّذِي وَعَدْتَهُ وَأَجْرَهُ عَتَمًا مَاهُوا أَهْلُهُ وَأَجْرَهُ أَفْضَلَ
 مَا جَازَيْتَ نَبِيًّا عَنْ قَوْمِهِ وَرَسُولًا عَنْ أُمَّتِهِ وَصَلِّ
 عَلَى جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ يَا
 أَرْحَمَ الرَّحِيمِينَ ۞

O Allah! Bestow Durood on Muhammad, Your servant and Your Rasool, the Nabi who is the Ummi and on the Family of Muhammad. O Allah! Bestow Durood on Muhammad and on the Family of Muhammad, such Durood which will be a medium for Your Pleasure, and for him a full compensation, and a discharge of his right. Grant him Waseelah (Agency), the lofty station and the praiseworthy platform which You have promised him. Grant him from our side such a reward which he most deserves. Grant him the best of rewards which You had granted any Nabi on behalf of his nation, and any Rasool on behalf of his Ummah. Bestow Durood on all his Brethren among the Ambiyā and Sāliheen, O Most Merciful of the merciful ones.

22 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ
 كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ
 عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
 عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۞

O Allah! Bestow Durood on Muhammad, the Nabi, the Ummi, and on the Family of Muhammad as You had bestowed Durood on Ibrāheem and on the Family of Ibrāheem. And send blessings on Muhammad, the Nabi, the Ummi, and on the Family of Muhammad as You had sent blessings on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

23 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ صَلِّ عَلَيْنَا مَعَهُم

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَيْنَا
مَعَهُمْ صَلَوَاتُ اللَّهِ وَصَلَوَاتُ الْمُؤْمِنِينَ عَلَى مُحَمَّدٍ
وَالنَّبِيِّ الْأُمِّيِّ +

O Allah! Bestow Durood on Muhammad and on the People of his Home (i.e. the Ahle Bait) as You had bestowed Durood on Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Bestow Durood on us with them. O Allah! Send blessings on the Family of Muhammad and on his Ahle Bait as You had sent blessings on Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Send blessings on us with them. May the Durood of Allah and the Durood of the Mu'mineen descend in abundance on Muhammad, the Nabi, the Ummi.

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ +

O Allah! Bestow Your Salāt, Your Rahmat and Your Barakāt on Muhammad and on the Family of Muhammad as You had bestowed it on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. And send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem and on the family of Ibrāheem. Verily, You are most praiseworthy and venerable.

وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ +

May Allah bestow Durood on the Nabi, the Ummi.

(2) The Forms of Salām

26

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

All verbal ibādat, all bodily ibādat, and all monetary ibādat are for Allah. Salām upon you, O Nabi, and the Rahmat of Allah and His Barakāt (blessings). Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool.

27

التَّحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ
أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۝

All verbal ibādat is for Allah, and all monetary ibādat and bodily ibādat are for Allah. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool.

28

التَّحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ

عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۞

All verbal, monetary, and bodily ibādāt are for Allah. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, The One Who has no partner. And, I bear testimony that verily, Muhammad is His servant and His Rasool.

29

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۞

All blessed verbal ibādāt and all bodily and monetary ibādāt are for Allah. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool.

30

بِسْمِ اللَّهِ وَبِاللَّهِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَ الطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۞ أَسْأَلُ اللَّهَ الْجَنَّةَ وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ ۞

(I begin) with the Name of Allah and with (the taufeeq of) Allah. All verbal ibādat is for Allah, and all bodily ibādat and all monetary ibādat. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool. I ask Allah for Jannat and I seek the protection of Allah from the Fire.

31

التَّحِيَّاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

All pure verbal ibādat, monetary ibādat, and bodily ibādat are for Allah. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool.

32

بِسْمِ اللَّهِ وَبِاللَّهِ خَيْرِ الْأَسْمَاءِ التَّحِيَّاتُ الطَّيِّبَاتُ
الصَّلَوَاتُ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ
بِالْحَقِّ بِشِيرًا وَنَذِيرًا وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ
فِيهَا السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ اللَّهُمَّ
اغْفِرْ لِي وَاهْدِنِي .

In The name of Allah and with (the taufeeq of) Allah Which is the best of names. All verbal, monetary, and bodily ibādat are for Allah. I bear testimony that there is no deity but Allah, The One Who has no partner. And I bear testimony that verily, Muhammad is His servant and His Rasool. He sent him with the truth as a bringer of glad tidings and as a Warner. Verily, (I testify that) The Hour (Qiyāmah) is approaching. There is no doubt in it. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. O Allah! Forgive me and guide me.

33

التَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوَاتُ وَالْمُلْكُ لِلَّهِ السَّلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ؕ

All verbal, monetary, and bodily ibādat, and all dominion are for Allah. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt.

34

بِسْمِ اللَّهِ التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ
السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ؕ

I begin in the name of Allah. All verbal ibādat is for Allah, all bodily ibādat is for Allah, and all pure ibādat is for Allah. Salām on the O Nabi and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I have borne testimony that there is no deity but Allah. I have borne testimony that verily, Muhammad is the Rasool of Allah.

35

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكَايَاتُ لِلَّهِ أَشْهَدُ
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا

عَبْدُهُ وَرَسُولُهُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

All verbal ibādat, all monetary ibādat, all bodily ibādat and all purities are for Allah. I bear testimony that there is no deity but Allah, The One Who has no partner, and verily, Muhammad is His servant and His Rasool. Salām on you O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah.

36 التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكَايَاتُ لِلَّهِ أَشْهَدُ
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَ
رَسُولُهُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ *

All verbal, monetary, and bodily ibādat, and all purities are for Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool. Salām on you O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah.

37 التَّحِيَّاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ *

All verbal and all bodily ibādat are for Allah. Salām on you O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah.

38 التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ السَّلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ

اللَّهُ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۞

All verbal ibādat is for Allah. (Also) all bodily ibādat and all monetary ibādat (are for Allah). Salām on you O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and that verily, Muhammad is His servant and His Rasool.

39

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ۞

All blessed verbal ibādat, all bodily ibādat and all monetary ibādat are for Allah. Salām on you O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool.

40

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ۞

I begin with the Name of Allah and Salām on Rasūlullāh.

*Forms of Durood Shareef related to the
Sahābah and Tabi-een*

1 اللَّهُمَّ دَاخِي الْمَدْحُوتَاتِ وَبَارِي السُّهُوكَاتِ وَ
جِبَارِ الْقُلُوبِ عَلَى فِطْرَتِهَا شَقِيَّهَا وَسَعِيدِهَا اجْعَلْ
شَرَّائِفَ صَلَوَاتِكَ وَنَوَامِي بَرَكَاتِكَ وَرَأْفَةَ تَحَنُّنِكَ
عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الْخَاتِمِ لِمَاسْبِقِ وَالْفَاتِحِ
لِمَا أُغْلِقَ وَالْمُعَلِّمِ الْحَقِّ بِالْحَقِّ وَالِدَّامِغِ بِحِشَاتِ
الْأَبَاطِيلِ كَمَا حِمَّلَ فَاضْطَلَعَ بِأَمْرِكَ بِطَاعَتِكَ
مُسْتَوْفِرًا فِي مَرْضَاتِكَ بِغَيْرِ نَجَلٍ عَنْ قَدَمٍ وَلَا وَهْنٍ
فِي عَزْمٍ وَاجِبًا لَوْحِيكَ حَافِظًا لِعَهْدِكَ مَا ضِيًّا عَلَى نَقَازِ
أَمْرِكَ حَتَّى أَوْرَى قَبَسًا لِقَابِسِ الْأَعْمَاءِ اللَّهُ تَصِلُ بِأَهْلِهِ
أَسْبَابَهُ بِهِ هُدِيَّتِ الْقُلُوبُ بَعْدَ خَوْضَاتِ الْفِتَنِ
وَالِإِثْمِ وَأَبْهَجَ مَوْضِعَاتِ الْأَعْلَامِ وَمُنِيرَاتِ الْإِسْلَامِ
وَنَائِرَاتِ الْأَحْكَامِ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَخَازِنُ عَمَلِكَ

الْمَخْرُورِينَ وَشَهِيدُكَ يَوْمَ الدِّينِ وَبِعَيْتِكَ نِعْمَةً
 وَرَسُولِكَ بِالْحَقِّ رَحْمَةً اللَّهُمَّ افسَحْ لَهُ مَفْسَحًا فِي
 عَدْنِكَ وَاجْزِهِ مَضَاعِفَاتِ الْخَيْرِ مِنْ فَضْلِكَ مُهَنَاتٍ
 لَهُ غَيْرِ مُكَدَّرَاتٍ مِنْ وُقُورِ ثَوَابِكَ الْبَصُونِ وَجَزِيلِ
 عَطَائِكَ الْمَخْرُورِينَ اللَّهُمَّ اعلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ وَ
 الْكِرْمِ مَثْوَاهُ لَدَايِكَ وَنَزْلَهُ وَأَتِمِّمْ لَهُ نُورَهُ وَاجْزِهِ
 مِنْ انْبِعَاتِكَ لَهُ مَقْبُولِ الشَّهَادَةِ وَمَرْضِيَّ الْبِقَالَةِ
 ذَامِنِطِقِ عَدْلٍ وَخُطَّةِ فَصْلِ وَحُجَّةِ وَبُرْهَانِ عَظِيمٍ :

TRANSLATION:

O Allah - The One Who has spread the carpet of the earth; The Creator of the lofty heavens; The Binder of evil and pious hearts on their (respective) natures! Bestow Your best Durood, Your multiplying blessings and Your Exalted kindness on Muhammad, Your servant and Your Rasool who is the Terminator of what was before him and the Opener of things which are locked; who is the proclaimer of the truth with the Truth; who is the crusher of the armies of falsehood in the way in which this responsibility was imposed on him. Thus, he was ever ready with Your command; with Your obedience he was always swift in (the pursuit of) Your Pleasure without retreating and without any laxity in resolution; he was the one who guarded Your Revelation; the observer of your Pledge; the executor of Your command until he presented the Flame of Light to one who sought the Light. The Bounties of Allah unite the People of Allah with the agencies of Allah.

It was by virtue of him (Muhammad) that hearts were guided after being drowned in corruption and sin. He adorned the glittering signs, the beacons of Islam and the dazzling tenets (of Islam). He is Your trustee on whom is reposed reliance. He is the Treasure of Your hidden knowledge. He will be Your witness on the Day of Compensation. He is the Bounty sent by You and he is Your true Rasool who is the embodiment of Rahmat.

O Allah! Make spacious for him the abode in Your Paradise and multiply the rewards of virtue for him by Your Grace - such rewards which are pleasing to him from Your vast treasury of reward and bounties.

O Allah! Elevate his rank over the stations of others. Ennoble by You his place of rest and comfort. Complete for him his Nūr. Reward him for your raising him (for the propagation of the Deen) so that he becomes (by You) the one whose evidence is admissible and whose speech is pleasing; one who speaks with justice, resolution and absolute proof.

2 اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ عَلَى
 سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتِمِ النَّبِيِّينَ
 مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَإِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَ
 رَسُولِ الرَّحْمَةِ اللَّهُمَّ اَبْعَثْهُ مُقَامًا مَحْمُودًا اَيَّغِيظُهُ
 فِيهِ الْأَوْلُونَ وَالْآخِرُونَ ۞

O Allah! Bestow Your *Salawāt* (Durood), Your *Rahmat*, and Your *Barakāt* on the Chief of the *Mursaleen* (Messengers/Rasools), the Imām of the *Muttaqeen* (Pious) and the seal of the *Ambiyā*, Muhammad, Your servant and Your *Rasool* who is the Imām of goodness, the Leader of goodness and the Rasool of *Rahmat*.

O Allah! Raise him onto *Maqām-e-Mahmood* (the praiseworthy and exalted stage in the *Ākihrāh*) so that all former people and all latter people envy him.

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

O Allah! Bestow Durood on Muhammad and on his Family, his *Ashāb* (Companions), his children, his wives, his progeny, his *Ahle Balt*, his in-laws, his helpers, his followers, his lovers, his Ummat and along with them on us all, O Most Merciful of the merciful ones.

The Asāneed of the forty narrations

(Asāneed = Chains of narrators)

The *Asāneed* of the forty Ahādith recorded in this treatise are enlisted hereunder. The numbers mentioned here correspond to the numbers that appear with the Ahādith.

1. *Bazzār* and *Tibrāni* narrated this hadīth in *Sagheer* and *Ausat* and from *Ruwaifi'*, the chain linking with Rasūlullāh *sallallāhu alaihi wasallam* who said:

"Whoever recites this Durood, my Shafā'at (intercession) is incumbent for him."

(Si-āyah)

2. This hadīth is narrated in *Musnad-e-Ahmad*.

(Hisne Haseen)

3. *Ibni Hibbān* narrated this hadīth in his *Saheeh* from Hazrat Abu Saeed Khudri *radhiyallāhu anhu* who in turn narrates it from Rasūlullāh *sallallāhu alaihi wasallam* who said that whoever has no wealth to give in charity should recite this Durood in his dua. It will be a medium for his purification.

(Si-āyah)

4. *Baihaqi* narrates this Hadīth from Hazrat *Ibni Mas'ūd radhiyallāhu anhu* who narrates it from Rasūlullāh *sallallāhu alaihi wasallam* who said that after Tashahhud (in Salāt), this Durood should be recited.

(Si-āyah)

5. *Bukhāri*, *Muslim*, and *Nasāi* narrate this Hadīth from Ka'b bin Ujrah *radhiyallāhu anhu* who narrated it from Rasūlullāh *sallallāhu alaihi wasallam*.

(Si-āyah)

6. *Muslim* narrated this Hadīth.

(Si-āyah)

7. *Ibni Mājah* narrated this Hadīth.

(Si-āyah)

8. *Nasāi* narrated this Hadīth.

(Si-āyah)

9. *Abu Dawood* narrated this Hadīth.

(Si-āyah)

10. *Abu Dawood* narrated this Hadīth.

(Si-āyah)

11. This Hadīth is narrated by *Tirmizhi*, *Abu Dāwood*, and *Muslim* from Abu Masūd Ansāri *radhiyallāhu anhu*.

12. *Nasāi, Abu Dāwood and Ibni Mājah* narrate this Hadīth from Abu Sa-eed radhiyallāhu anhu. (Si-āyah)

13. *Muslim* narrated this Hadīth. (Si-āyah)

14. *Abu Dāwood* narrated this Hadīth from Hazrat Abu Hureira radhiyallāhu anhu who said that Rasūlullāh sallallāhu alaihi wasallam said:

“Whoever wishes to obtain in full measure the thawāb of reciting Durood on my Family, should recite this Durood.”

(Si-āyah)

15. *Tabari* narrated this Hadīth in his work, *Tahzheeb* from Abu Hureira radhiyallāhu anhu who narrated it from Rasūlullāh sallallāhu alaihi wasallam who said:

“Whoever recites this Durood, I will testify for him on the Day of Qiyāmah and intercede for him.”

(Si-āyah)

16. *Khairūbari* narrated this Hadīth in the kitāb, *As-salāt* from Hazrat Ali radhiyallāhu anhu who narrated it from Rasūlullāh sallallāhu alaihi wasallam.

(Si-āyah)

17. *Majdul A’immah Tarjumāni* narrated this Hadīth from Hazrat Ali, Ibni Mas’ūd and Jābir radhiyallāhu anhum who narrated it from Rasūlullāh sallallāhu alaihi wasallam.

(Si-āyah)

18. The *Sihāh-e-Sitta*³ narrate this Hadīth. Among all forms of Durood, this is the most authentic.

(Hirze Thameen)

19. Narrated by *Bukhāri, Nasāi, and Ibni Mājah*.

20. Narrated by *Nasāi and Hisne Haseen*.

21. *Bukhari* narrates this Hadīth in *Al-Qoulul-Badee’* from Ibni Āsim. The chain of narrators links with Rasūlullāh sallallāhu alaihi wasallam who said:

3 This means “the six authentic hadith books”, viz. *Bukhāri, Muslim, Tirmizhi, Nasāi, Mu-atta Imam Mālik and Abu Dāwood*.

"Whoever recites this Durood seven times on seven Fridays, my intercession is incumbent for him."

(Hāshiyah Dalāil)

22. Narrated by Ahmad. *Hākim* has authenticated the narration and *Baihaqi* narrated it in his Sunan from *Ibni Mas'ūd radhiyallāhu anhu*.

(Nuzulu-Abrār)

23. *Dār-e-Qutni* narrates this Hadīth in his Sunan from *Ibni Mas'ūd radhiyallāhu anhu* who narrates it from *Rasūlullāh sallallāhu alaihi wasallam*.

(Nuzulu-Abrār)

24. Ahmad narrated this Hadīth from *Bareedah radhiyallāhu anhā*.

(Nuzulul-Abrār)

25. Narrated by *Nasāi* and *Hisne Haseen*.

26. *Nasāi* narrated this Hadīth from *Hazrat Abdullah ibni Mas'ūd radhiyallāhu anhu*.

27. *Nasāi* narrated this Hadīth from *Hazrat Abū Mūsā Ash'ari radhiyallāhu anhu*.

28. This Hadīth is also narrated by *Nasāi* from *Hazrat Abū Mūsā Ash'ari radhiyallāhu anhu*.

29. *Nasāi* narrated this Hadīth from *Hazrat Abdullah bin Abbās radhiyallāhu anhu*.

30. *Nasāi* narrated it from *Hazrat Jābir radhiyallāhu anhu*.

31. *Hadīth Mauqoof - Mustadrak of Hākim, Muatta and Hisne Haseen*.

32. Narrated in *Muatta, Mu'jam Ausat of Tibrāni and Hisne Haseen*.

33. Narrated by *Abū Dāwood* and *Hisne Haseen*. This Durood has been narrated only until **الملك لله**

Apparently, the narrator has abbreviated the narration. I (i.e. *Hazrat Maulana Ashraf Ali Thanwi*) have, therefore, added the *Salām* to complete the Durood.

Apparently, the narrator has abbreviated the narration. I (i.e. Hazrat Maulana Ashraf Ali Thanwi) have, therefore, added the Salām to complete the Durood.

34. Imām Mālik *rahmatullahi alaihi* narrates this Hadīth in *Muatta*, stating that Hazrat Ibni Umar *radhiyallāhu anhu* used to recite this Durood. (Si-āyah)

35. Imām Mālik *rahmatullahi alaihi* narrated this Durood from Hazrat Aishah Siddīqah *radhiyallāhu anhaa* who used to recite it. (Si-āyah)

36. Also narrated from Hazrat Aishah Siddīqah *radhiyallāhu anhaa* by Imām Mālik *rahmatullahi alaihi*. (Si-āyah)

37. Narrated by *Tahāwi* from Hazrat Abū Mūsā Ash'ari *radhiyallāhu anhu*. (Si-āyah)

38. *AbūDāwood* narrated this Durood from Hazrat Abdullah bin Umar *radhiyallāhu anhu*. (Si-āyah)

39. *Muslim, Ibni Hibbān and Hisne Haseen.*

40. Narrated in *Musannaf Ibni Abi Shaibah* and *Hisne Haseen.*

REFERENCE FOR THE THREE FORMS OF DUROOD RELATED TO SAHĀBAH AND TĀBI'ĒEN

1. Salāmatul-Kindy narrates that Hazrat Ali *radhiyallāhu anhu* would teach this Durood to people.

(*Hāshiyah Dalā-il* from *Shifā* of *Qādhi Iyādh*)

2. *Ibni Mājah* narrated it from Hazrat Ibni Mas'ūd *radhiyallāhu anhu*. The Sanad is described as *Hasan Mauqoof*. (This is a technical designation for a category of Hadīth).

(Si-āyah)

3. This Durood has been narrated by Hasan Basri *rahmatullahi alaihi* who said:

"Whoever desires a full cup of drink from Hauz-e-Kauthar should recite this Durood."

(*Hāshiyah Dalā-il* from *Shifā*)

Conclusion: Du'ood in Poetic Form

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صَلِّ يَا رَبِّ عَلَى رَأْسِ قَرِيْقِ النَّاسِ
مِنْهُ لِلْخَلْقِ أَمَانٌ بِزَمَانِ الْبَاسِ

صَلِّ يَا رَبِّ عَلَى مَنْ هُوَ فِي حَرِّ غَدَا
كُلُّ مَنْ يَنْظُرُ يُسْقِيهِ رَحِيْقَ الْكَأْسِ

صَلِّ يَا رَبِّ عَلَى مَنْ بَرَجَاءِ الْكَرَمِ
خَصَّ مَنْ جَاءَ إِلَيْهِ لِعُؤْمَرِ النَّاسِ

صَلِّ يَا رَبِّ عَلَى مُوَيْسَ كُلِّ الْبَشَرِ
مُبْدِلِ الْوَحْشَةِ فِي الْقَبْرِ بِاسْتِيْنَابِ

صَلِّ يَا رَبِّ عَلَى رُوحِ رَيْسِ الرُّسُلِ
نَقْتَدِي نَحْنُ عَلَى أَمْرٍ جَلِيهِ بِالرَّأْسِ

صَلِّ يَا رَبِّ عَلَى ذِي نِعَمٍ دَائِمَةٍ
أَنْعَمَ الْيَوْمَ عَلَى الْخَيْرِ بِلَا مَقْيَاسٍ

صَلِّ يَا رَبِّ عَلَى صَاحِبِ شَرِّعٍ حَسَنٍ
فَرَّقَ النَّاسَ مَتَى جَاءَ مِنَ النَّسْنَاسِ

صَلِّ يَا رَبِّ عَلَى ذِي كَرَمٍ أُمَّتُهُ
تَدْخُلُ الْجَنَّةَ فِي الْحَشْرِ بِلَا وَسْوَاسِ

صَلِّ يَا رَبِّ عَلَى مَنْ هُوَ لَوْلَاهُ لِمَا
يَشْمَلُ النَّامِيَةَ الْكُونَ مَعَ الْحَسَّاسِ

صَلِّ يَا رَبِّ عَلَى مَنْ هُوَ مِنْ عِصْمَتِهِ
يَعِصِمُ الْحَقَّ مُجِيبِيهِ مِنَ الْخَنَاسِ

صَلِّ يَا رَبِّ عَلَى مَنْ هُوَ مِنْ عَازِيهِ
لَمْ تَصِلْ قَطُّ إِلَيْهِ يَدِي الْوَسْوَاسِ

صَلِّ يَا رَبِّ عَلَيَّ مَنْ هُوَ مِنْ بَارِقَةٍ
السَّيْفِ قَدْ أَذْهَبَ قَطْعًا بَصَرَ الشَّمْسِ

صَلِّ يَا رَبِّ عَلَيَّ صَاحِبِ نَوْعِ الشَّرَفِ
مَيِّزِ النَّاسِ بِهِ الْفُضْلَ مِنَ الْأَجْنَابِ

صَلِّ يَا رَبِّ عَلَيَّ مَنْ لِنَخِيلِ الْكَرَمِ
فِي رِيَاضِ الْأُمَمِ الْيَوْمَ لَنَا الْغَرَّاسِ

صَلِّ يَا رَبِّ عَلَيَّ مَنْ يُغْنِيَاءَ الْكَرَمِ
مِنْ بُيُوتِ الْفُقَرَاءِ يَذْهَبُ بِالْإِفْلَاسِ

صَلِّ يَا رَبِّ عَلَيَّ عِثْرَتِهِ الطَّاهِرَةِ
وَعَلَى الصَّحْبِ مَعَ الْحَمْرَةِ وَالْعَبَّاسِ

صَلِّ يَا رَبِّ عَلَيَّ مَنْ لِأُوَيْسٍ مِنْهُ
طَهَرَ الْقَالِبَ وَالْقَلْبُ مِنَ الْأَدْنَابِ

THE END

*These pages were compiled by Ashraf Ali in
the year 1360 Hijri.*