

## CHAPTER TWO: VIRTUE OF CERTAIN FORMS OF BLESSINGS AND SALUTATIONS

(1)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ لَقِينِي كَعْبُ بْنُ عُجْرَةَ رضي الله عنه فَقَالَ  
أَلَا أَهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ بَلَى فَأَهْدِيهَا لِي  
فَقَالَ سَأَلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكُمْ  
أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكُمْ قَالَ قُولُوا اللَّهُمَّ  
صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ  
مَجِيدٌ

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

□ Abdurrahmān bin Abī Laylā (*raḥimahullāh*) narrates, "I met Sayyidunā Kaḥ b ibn `Ujrah رضي الله عنه who said to me, 'Shall I not give you a gift which I heard from the Prophet صلى الله عليه وسلم?'"

I replied, 'Indeed.' He thus bestowed me with this gift.

He said, 'We asked the Messenger of Allāh صلى الله عليه وسلم, 'O Messenger of Allāh, how do we confer blessings upon you and your household, for Allāh has already taught us the method of conferring salutations?'"

The Noble Prophet صلى الله عليه وسلم said, 'Say O Allāh confer your blessings upon Muḥammad صلى الله عليه وسلم and the family of Muḥammad صلى الله عليه وسلم just as you conferred blessings upon Ibrāhīm عليه السلام and the family of Ibrāhīm عليه السلام. Verily, You are the Praiseworthy, Majestic. O Allāh, bless Muḥammad صلى الله عليه وسلم and the family of Muḥammad صلى الله عليه وسلم just as you blessed Ibrāhīm عليه السلام and the family of Ibrāhīm عليه السلام. Indeed You are the Praiseworthy, Majestic.'"

The meaning of giving a gift is that the Companions ﷺ considered the blessed remembrance of the Noble Prophet ﷺ, his sayings and making mention of him to be the greatest gifts and presents for guests and friends rather than different food items. Their lives bear witness to the fact that they held these in much greater esteem than any material item. This is why Sayyidunā Ka'ab ﷺ referred to this as a gift. This blessed ḥadīth is renowned and is recorded in all the books of ḥadīths on the authority of many Companions ﷺ, both with abridged and lengthy wording.

□ Allāma Sakhāwī has narrated its many chains of narrations and differing wording in *Al-Qawl al-Badī* □. He narrates on the authority of Ḥasan (may Allāh have mercy on him) through a *mursal* chain [a chain without mention of the Companion] that when the verse ordaining blessings and salutations was revealed, the Companions ﷺ asked, ‘O Messenger of Allāh! We know the method of conferring salutations but how do we confer blessings?’

The Noble Prophet ﷺ taught the following:

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ الْخَيْرَ

In another ḥadīth, Sayyidunā Abū Mas'ūd Badrī ﷺ narrates, ‘We were seated in the gathering of Sa'd bin Ubāda ﷺ when the Prophet ﷺ came. Bashīr ﷺ said to the Noble Prophet ﷺ, ‘O Messenger of Allāh, Allāh has instructed us to confer blessings; teach us its method.’

The Noble Prophet ﷺ remained silent until we began wishing that he had not asked this question. The Noble Prophet ﷺ then said, ‘Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ الْخَيْرَ

Muslim, Abū Dāwūd and others have recorded this ḥadīth. The reason why they wished he had not asked this question was that the Companions ﷺ, intense in their love and

reverence for the Noble Prophet ﷺ, would fear that their question was against the Noble Prophet's ﷺ approval whenever he remained silent in reply or hesitated in answering.

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

Ibn Ḥibbān, Aḥmad in his *Musnad* and others have narrated that a Companion ﷺ came to the Noble Prophet ﷺ and sat in his presence. The narrator of the incident says, “We were seated in the gathering. This person asked, ‘O Messenger of Allāh! We know the method of salutations, but how should we confer blessings upon you in our prayer (*ṣalāh*)?’ The Noble Prophet ﷺ remained silent until we began wishing he had not asked this question. The Noble Prophet ﷺ then said, ‘When you perform your prayer read the following:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ الْخ

In another narration, Sayyidunā □ Abdurrahmān bin Bashīr ﷺ narrates that a person said, “O Messenger of Allāh, Allāh has ordered us to confer blessings and salutations. We know the method of salutations, but how should we confer blessings?”

The Noble Prophet ﷺ said, “Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ.

In the narrations of the *Musnad* of Aḥmad, in Tirmidhī and Bayhaqī, it is mentioned that when the verse of blessings and salutations was revealed, a Companion ﷺ asked, “O Messenger of Allāh, we know how to confer salutations upon you, but what is the method of conferring blessings upon you?” The Noble Prophet ﷺ then taught the method of conferring blessings.

Many other ḥadīths also narrate the same subject with different forms of blessings, as is common in different narrations. There are many reasons for these differences. In this instance, it is obvious that the Noble Prophet ﷺ taught different Companions ﷺ various forms of blessings to ensure that no particular wording becomes obligatory. The incumbency of conferring blessings itself (as will be discussed in Chapter Four) and that of a certain wording of blessings are two separate issues, thus no specific wording is incumbent. The wording in the ḥadīth at the beginning of this chapter is has been recorded by Imām Bukhārī (may Allāh have mercy on him) and is the most authentic wording. According to the Ḥanafī school, it is preferred to confer this wording in prayer. □ Allāma Shāmī writes that Imām Muḥammad (may Allāh have mercy on him) was asked how one should confer blessings upon the Noble Prophet ﷺ, and he taught this very wording (in the first ḥadīth of the chapter) and it is also in accordance with the narrations of the *Ṣaḥīḥayn* (Bukhārī and Muslim). □ Allāma Shāmī has taken this from *Sharḥ Munya al-Muṣallī* wherein it is stated, “This is in accordance with what is narrated on the authority of Sayyidunā Kaḥ b bin Ḥ Ujraؓ in the *Ṣaḥīḥayn* (the narration at the beginning of the chapter).”

□ Allāma Sakhāwī (may Allāh have mercy on him) writes, “Through the ḥadīth of Sayyidunā Kaḥ b ؓ and others, we determine the blessings the Prophet ﷺ taught to the Companions ﷺ in fulfilling the Qur’ānic command and many scholars have narrated this to be the best form.” In another place, he writes that this was what the Noble Prophet ﷺ taught when the Companions ؓ said they knew the method of salutations and requested to be taught the method of conferring blessings, proving this the best form of blessings.

In *Rawḍa al-Ṭālibīn*, Imām Nawawī (may Allāh have mercy on him) has gone to the extent of saying that if a person was to take an oath to confer the best form of blessings, he will be absolved of his oath by reading this wording.

It is written in the footnotes of *Al-Ḥiṣn al-Ḥaṣīn* from *Al-Ḥirz al-Thamīn* that this is the most authentic and best wording of blessings, and one should confer it both in prayer and out of prayer.

It is important to note that in some copies of *Zād al-Saḥīḥ* the scribe has erred in ascribing this text of *Al-Ḥirz al-Thamīn* to a different wording of blessings and not under the relevant wording.

This ḥadīth contains a few points worthy of discussion:

Firstly, the Companions رضي الله عنهم expressing their knowledge of the method of conferring salutations is referring to the salutations in the final sitting. □ Allāma Sakhāwī (may Allāh have mercy on him) writes that this was the most apparent meaning according to his teacher, Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him). This same opinion has also been narrated in *Awjaz al-Masālik* on the authority of Imām Bayhaqī (may Allāh have mercy on him) 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 would indicate that Ḥātim is more generous. Thus in this ḥadīth, the blessings conferred upon Sayyidunā Ibrāhīm عليه السلام would seem greater [than those conferred upon the Noble Prophet صلى الله عليه وسلم].

Various answers haven been given to this in *Awjaz al-Masālik* and Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) has given ten answers to this in *Fatḥ al-Bārī*. Scholars can refer to this themselves and 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 defied at times due to other reasons. For example, Allāh says regarding His light in *Surah al-Nūr*:

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ

**The likeness of His light is as a niche wherein is a lamp. (Al-Nūr 24:35)**

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

Thirdly, another common question is why specific mention is made of the blessings upon Sayyidunā Ibrāhīm ﷺ from amongst all the other Prophets and Messengers (blessings and salutations be upon them). This too has been answered in *Awjaz al-Masālik*.

Shaykh Ashraf □ Alī Thānawī (may Allāh have mercy on him) has given many answers to this in *Zād al-Sa□īd*. The best answer according to this humble servant is that Allāh has declared Sayyidunā Ibrāhīm ﷺ as His close friend (*khalīl*):

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

A ḥadīth on the authority of Sayyidunā Ibn □ Abbāsؓ in *Mishkāṭ al-Maṣābīḥ* narrates that a few Companions ؓ were seated and mentioning the Prophets (blessings and salutations be upon them). They said that Allāh had chosen Ibrāhīm ﷺ as His *khalīl* (friend). He spoke to Mūsā ؑ, and □ Īsāؑ was the Word of Allāh and His spirit. Ādam ؑ was the *ṣaḥfī* (chosen) of Allāh. The Noble Prophet ﷺ came and said, “I heard your conversation. Indeed, Ibrāhīm ﷺ was the *khalīl* of Allāh, Mūsā ؑ was the *najī* (one granted salvation) of Allāh and likewise, □ Īsāؑ was the Word of Allāh

and His Spirit. Ādam ﷺ was the *ṣaḥī* of Allāh. Listen carefully! I am the *ḥabīb* (beloved) of Allāh and I do not boast about it. On the Day of Judgement, the Banner of Praise shall be in my hand and beneath this flag will be Ādam ﷺ and all the Prophets, and I do not boast about it. On the Day of Judgement, 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 amongst my followers will enter Paradise first and I do not boast about this. I am the most dignified with Allāh from amongst all who have passed and all who are yet to come and I do not boast about this.”

Many other narrations elucidate the Noble Prophet’s ﷺ being the beloved of Allāh. The association between close friendship (*khulla*) and love (*maḥabba*) is obvious, and this is why the blessings upon one are compared with the other. Furthermore, Sayyidunā Ibrāhīm عليه السلام is the forefather of the Prophet ﷺ and resemblance with one’s forefathers is praiseworthy (*man ashbaha abāhu famā zalama*).

It is written in the footnotes of *Mishkāṭ al-Maṣābīḥ* from *Lamḥāt* that the title Beloved of Allāh (*ḥabībullāh*) is the greatest title. The author says, “The title *ḥabībullāh* is comprehensive to close friendship (*khulla*), to being the *kalīm* of Allāh and the *ṣaḥīyy* of Allāh, rather to more favours not granted to other Prophets (blessings and salutations be upon them). This quality is the Noble Prophet’s ﷺ being loved by Allāh with a level of love exclusive to him.”

## (2)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَرَّهُ أَنْ يُكْتَالَ  
بِالْمِكْيَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلْ اللَّهُمَّ صَلِّ عَلَى

مُحَمَّدِنَ النَّبِيِّ الْأُمِّيِّ وَعَلَىٰ أَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ  
وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

رواه أبو داود وذكره السخاوي بطرق عديدة

Sayyidunā Abū Hurayrah ؓ narrates that the Messenger of Allāh ﷺ said, "Whoever desires that the reward for his *ṣalāt* upon me and my household be measured in the fullest measure should confer the following blessings; *O Allāh, confer blessings upon Muḥammad ؓ the unlettered Prophet and upon his wives, the Mothers of the Believers, upon his progeny and his household just as you conferred blessings upon Ibrāhīm ؑ. Verily, You are the Praiseworthy, Majestic.*"

The title 'unlettered prophet' (*ummiyy*) is a specific appellation of the Noble Prophet ﷺ and has been mentioned in the Bible, Torah and all the divine books. (*Mazāhir*)

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

یتیمے کہ نا کردہ قرآن درست  
کتب خانہ چند ملت بشت

*The orphan who was unable to read, brought a book which abrogated all the books of other religions.*

نگار من کہ بملکت نہ رفت و خط نہ نوشت  
بغمزہ مسئلہ آموز صد مدرس شد

*The mere indication of my beloved who neither studied in any school nor learnt how to write made him the teacher of hundreds.*

The Shaykh of all shaykhs Shāh Waliyyullāh (may Allāh have mercy on him) writes in *Al-Ḥirz al-Thamīn*, “My father taught me to confer blessings with the following words:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّ الْأُمِّيِّ وَآلِهِ وَبَارِكْ وَسَلِّمْ

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

When I read these blessings to the Noble Prophet ﷺ in my dream, he approved of them.”

It was customary amongst the Arabs to measure dates, grain and other foods 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, and so the ḥadīth means that if a person wishes for his blessings upon the Noble Prophet ﷺ to be weighed in a large scale (it is obvious that only items of substantial weight are measured in a large scale), he should confer the abovementioned blessings.

Mullā □ Alī Qārī (may Allāh have mercy on him) and □ Allāma Sakhāwī (may Allāh have mercy on him) have both written 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 (may Allāh have mercy on him) has narrated the same ḥadīth of the Noble Prophet ﷺ on the authority of Sayyidunā Abū Mas'ūd. It is also narrated on the authority of Sayyidunā □ Alī that the Noble Prophet ﷺ said, “Whoever wishes for his blessings to be measured in the fullest measure (i.e. large container) when he confers blessings upon me and my household should say:

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ  
 أُمَّهَاتِ الْمُؤْمِنِينَ وَدُرِّيَّتِهِمْ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ  
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

*O Allāh, confer your ṣalāt and blessings upon Muḥammad the unlettered Prophet, his wives who are the Mothers of the Believers, his progeny and his household just as you conferred your blessings upon the family of Ibrāhīm. Indeed, You are the Praiseworthy, Majestic.”*

Ḥasan Baṣrī (may Allāh have mercy on him) has narrated that whoever wishes to drink to his fill from the Pool of the Prophet ﷺ should confer the following blessings:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَوْلَادِهِ وَأَزْوَاجِهِ وَدُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ وَأَصْنَهَارِهِ وَأَنْصَارِهِ وَأَشْيَاعِهِ وَمَحْبِيَّتِهِ وَأُمَّتِهِ وَعَلَى  
 بَيْنَا مَعَهُمْ أَجْمَعِينَ

*O Allāh, confer your blessings upon Muḥammad, his family, his Companions, his children, his wives, his progeny, his household, his relations by marriage, his helpers, those who love him, his followers and upon us with all of them, O Most Merciful of those who show mercy.”*

(This has also been narrated by Qāḍī □ Iyāḍ (may Allāh have mercy on him) in *Al-Shifā*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

### (3)

عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَكْثَرُوْا مِنِ الصَّلَاةِ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ يَوْمٌ مَّشْهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنَّ أَحَدًا لَنْ يُصَلِّيَ عَلَيَّ إِلَّا عُرِضَتْ عَلَيَّ صَلَوَاتُهُ حَتَّى يَقْرُعَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

رواه ابن ماجة بإسناد جيد كذا في الترغيب زاد السخاوي في آخر الحديث فنبى الله حي يرزق وبسط السخاوي في تخريجه وأخرج معناه عن عدة من الصحابة وقال القاري وله طرق كثيرة بألفاظ مختلفة

Sayyidunā Abū Dardā رضي الله عنه narrates that the Messenger of Allāh ﷺ said, "Confer blessings upon me abundantly on Friday, for it is a day in which the angels are present. Nobody confers blessings upon me except that his blessings are presented to me as soon as he has conferred them."

Abū Dardā رضي الله عنه asked, "O Messenger of Allāh, will this happen after you have passed away too?"

The Noble Prophet ﷺ replied, "Verily, Allāh has forbidden the earth from decomposing the bodies of the Prophets." In another narration, there is an addition of the wording, "The Prophet of Allāh is alive and granted sustenance."

Mullā □ Alī Qārī (may Allāh have mercy on him) says, "Allāh has forbidden the earth from decomposing the bodies of the Prophets (blessings and salutations be upon them). Thus, there is no difference for them between the states of life and death. There is also indication in this ḥadīth that blessings are presented upon both the blessed soul and body of the Noble Prophet ﷺ. The Prophetic saying, 'The Prophet of Allāh is alive and is granted sustenance' may refer to the Noble Prophet ﷺ himself and it is evident that every prophet is intended, because the Noble Prophet ﷺ saw Sayyidunā Mūsā عليه السلام standing in prayer in his grave and likewise, he saw Sayyidunā Ibrāhīm عليه السلام as mentioned in the ḥadīth of Muslim. Furthermore, the ḥadīth narrating the Noble Prophets being alive in

their graves and their performing ṣalāh therein is authentic. Sustenance could be taken 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 (may Allāh have mercy on him) has narrated this ḥadīth through many different chains of transmission. He narrates on the authority of Sayyidunā Aws ؓ that the Noble Prophet ﷺ said, “The best amongst your days is Friday. On this day Ādam ؑ was born and on this day he passed away. It is on this day that both the first blowing and the second blowing of the Trumpet will take place. Thus, confer blessings upon me abundantly on this day, for your blessings are presented to me.”

The Companions ؓ asked, “How will our blessings be presented to you when you will have become decomposed by then?”

The Noble Prophet ﷺ said, “Allāh has forbidden the earth from decomposing the bodies of the Prophets (blessings and salutations be upon them).”

Sayyidunā Abū Umāma ؓ narrates that the Noble Prophet ﷺ said, “Confer blessings upon me abundantly on Friday, for the blessings of my followers are presented to me every Friday. Whoever confers the most blessings upon me the most shall be the closest to me on the Day of Judgement.” (The fact that the person who confers ṣalāt abundantly shall be closest to the Prophet ﷺ on the Day of Judgement has already been discussed under the fifth ḥadīth of Chapter One).

Sayyidunā Abū Mas'ūd Anṣārī ؓ narrates that the Noble Prophet ﷺ said, “Abundantly confer blessings upon me on Friday, for when a person confers blessings upon me on Friday, they are presented to me immediately.”

It has also been narrated on the authority of Sayyidunā □ Umar ؓ that the Noble Prophet ﷺ said, “Confer 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 ʿUmar رضي الله عنه, Ḥasan Baṣrī (may Allāh have mercy on him), Khālīd bin Maʿdān (may Allāh have mercy on him) and others that the Noble Prophet ﷺ said, “Confer blessings upon me abundantly on Friday.”

Sulaymān bin Suḥaym (may Allāh have mercy on him) says, “I saw the Noble Prophet ﷺ in my dream. I asked, ‘O Messenger of Allāh, are you aware of the people who present themselves before you and confer salutations upon you?’ The Noble Prophet ﷺ replied, ‘Yes, and I reply to their salutations.’”

Ibrāhīm bin Shaybān (may Allāh have mercy on him) says, “After completing the *ḥajj*, I travelled to Madīna Munawwara and went to the blessed grave of the Noble Prophet ﷺ. I conferred salutations and heard ‘Salutations upon you too (*wa ʿalayka 'l-salām*)’ from within the blessed chamber.”

It is related in *Bulūgh al-Masarrāt* that Ḥāfiẓ Ibn Qayyim (may Allāh have mercy on him) said, “The virtue of conferring blessings on Friday is because Friday is the leader of all days and the Noble Prophet ﷺ is the leader of all the Prophets (blessings and salutations be upon them). Thus, Friday has a strong bond with conferring blessings upon the Noble Prophet ﷺ which no day other has.” Some people have also said that the Noble Prophet ﷺ was conceived on this day.

□ Allāma Sakhāwī says that the virtue of conferring blessings on Friday has been narrated on the authority of Abū Hurayra رضي الله عنه, Anas رضي الله عنه, Aws bin Aws رضي الله عنه, Abū Umāma رضي الله عنه, Abū Dardā رضي الله عنه, Abū Masʿūd رضي الله عنه, ʿUmar رضي الله عنه, Ibn ʿUmar رضي الله عنه and others. He then narrates these ḥadīths.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا      عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

## (4)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلَاةُ عَلَيَّ نُورٌ  
عَلَى الصِّرَاطِ وَمَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ ثَمَانِينَ مَرَّةً غُفِرَتْ لَهُ  
دُئُوبُ ثَمَانِينَ عَامًا

ذكره السخاوي من عدة روايات ضعيفة بألفاظ مختلفة

**Sayyidunā Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh صلى الله عليه وسلم said, "Conferring blessings upon me will be a light on the Bridge. Whoever confers blessings upon me eighty times on Friday, eighty years of his sins are forgiven."**

□ AllāmaSakhāwī (may Allāh have mercy on him) has narrated this ḥadīth through many different chains of narration that have been declared weak (*ḍaʿīf*). The author of *Itḥāf* (a commentary of *Iḥyāʾ ʿulūm al-Dīn*) has also narrated this ḥadīth through different chains of narration. It is a principle of the ḥadīth scholars that a weak narration, especially when reported through varying chains of narrations, is acceptable when pertaining to virtues. It is most probably for this reason that this ḥadīth has been indicated as sound (*ḥasan*) in *Al-Jāmiʿ al-Ṣaghīr* on the authority of Sayyidunā Abū Hurayra رضي الله عنه. Mullā ʿAlī Qārī (may Allāh have mercy on him) has also narrated this ḥadīth from Ṭabrānī and Dāruquṭnī.

□ AllāmaSakhāwī (may Allāh have mercy on him) says that this ḥadīth has also been narrated on the authority of Sayyidunā Anas رضي الله عنه. In a ḥadīth of Sayyidunā Abū Hurayra رضي الله عنه, it is narrated that whoever confers the following blessings eighty times before getting up from his place after *ʿaṣr* prayers on Friday, eighty years of his sins will be forgiven and he will be granted the reward of eighty years of worship:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

*O Allāh, confer blessings upon Muḥammad ﷺ, the unlettered Prophet, and upon his family and confer salutations.*

Dāruquṭnī (may Allāh have mercy on him) has narrated in a ḥadīth that the Noble Prophet ﷺ said, “Whoever confers 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 confer blessings?”

The Noble Prophet ﷺ replied:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ  
النَّبِيِّ الْأُمِّيِّ

*O Allāh, confer blessings upon Muḥammad ﷺ, Your servant, Your prophet and Your Messenger, the unlettered Prophet.*

“Close one finger after saying this (count using your fingers).”

The ḥadīths encourage one to count using one’s fingers. The Noble Prophet ﷺ said, “Count using your fingers, as they shall be given the power to speak on the Day of Judgement and shall be questioned.” (This subject has been discussed in detail under ḥadīth eighteen of *Virtues of Dhikr*, Chapter Two).

We use our hands to commit hundreds of sins. On the Day of Judgement when the hands and fingers will enumerate the thousands 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 aid. Ḥāfiẓ □ Irāqī (may Allāh have mercy on him) has declared this ḥadīth *ḥasan* (a good chain of transmission).

Sayyidunā □ Alīؑ has narrated that the Noble Prophet ﷺ said, “Whoever confers one hundred blessings upon me on Friday will be accompanied by such light on the Day of

Judgement that it would suffice the whole creation were it to be distributed amongst them.”

It is narrated on the authority of Sayyidunā Sahl bin □ Abdullāh ﷺ that whoever confers the following blessings eighty times after □ *aṣr* ṣalāh on Friday will have eighty years of his sins forgiven:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلَّمَ

*O Allāh, confer blessings upon Muḥammad ﷺ, the unlettered Prophet, and upon his family and confer salutations.*

□ Allāma Sakhāwī (may Allāh have mercy on him) narrates elsewhere on the authority of Sayyidunā Anas ﷺ that the Noble Prophet ﷺ said, “Whoever confers blessings upon me once that are subsequently accepted, eighty years of his sins are forgiven.”

In *Zād al-Sa□ id*, Shaykh Ashraf □ Alī Thānawī (may Allāh have mercy on him) has narrated this ḥadīth of Sayyidunā Anas ﷺ on the authority of *Al-Durr al-Mukhtār* from Iṣbahānī. □ Allāma Shāmī (may Allāh have mercy on him) has discussed at length whether blessings on the Noble Prophet ﷺ are always accepted or not. Shaykh Abū Sulaymān Dārānī (may Allāh have mercy on him) is reported to have said that acts of worship have the possibility of being either accepted or rejected. However, blessings upon the Noble Prophet ﷺ are always accepted. Other *ṣūfis* have also mentioned the same point.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا      عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

(5)

عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَالَ اللَّهُمَّ  
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الْمُقَرَّبِ الْمُقَرَّبِ عِنْدَكَ يَوْمَ  
الْقِيَامَةِ وَجَبَتْ لَهُ شَفَاعَتِي

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

**Sayyidunā Ruwayfi bin Thābit رضي الله عنه narrates that the Noble Prophet ﷺ said, “My intercession will become incumbent upon whoever confers the following *ṣalāt*: O Allah, confer blessings upon Muḥammad and bestow upon him the station of proximity to You on the Day of Judgement.”**

The scholars have differed regarding the meaning of *Al-Maqāḍ al-Muqarrab*. □ Allāma Sakhāwī (may Allāh have mercy on him) says it could possibly mean the *wasīla*, the Praised Station (*al-Maqām al-Maḥmūd*), the Noble Prophet’s ﷺ being seated upon the Throne or his lofty 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 declared *muqarrab*. Apart from the abovementioned meanings narrated by □ Allāma Sakhāwī (may Allāh have mercy on him), being seated upon the Chair (*Kursī*) has also been mentioned.

Mullā □ Alī Qārī (may Allāh have mercy on him) says that *Al-Maqāḍ al-Muqarrab* is the Praised Station, because ‘on the Day of Judgement’ has been mentioned in the narration. In other narrations, the wording is ‘the station of proximity with You in Paradise (*al-muqarraba □ indaka fī’ l-janna*)’. Based upon this it will mean the *wasīla*, the highest status in Paradise.

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

At the end of a lengthy ḥadīth in the *Ṣaḥīḥ* of Bukhārī relating the Noble Prophet's ﷺ lengthy dream wherein he saw Paradise, the Hellfire and the abodes of the adulterators, usurers and others, the Noble Prophet ﷺ said, “The two angels then took me to a house. I had not seen a house more beautiful before this point, and there were many elderly, 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 enquiry, 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 gaze. When I looked up, I saw something resembling a cloud. I asked to be shown that too. The two angels told me, ‘You are yet to live. When your age is complete, you will come here.’”

Intercession has been promised upon certain wording of blessings mentioned in different ḥadīths, a point already discussed and which will be discussed later on too. If a criminal or prisoner were to become aware of a certain person's influence with the leader and that his intercession is very effective, imagine how much trouble this person will undertake to flatter this interceder! Who amongst us is not a perpetrator of great sins? Who could be a greater interceder than the Noble Prophet ﷺ, the beloved of Allāh and Leader of all the Messengers and the entire creation, and how simple is that upon which he is promising his intercession, emphasising that his intercession will become incumbent? 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 time in pointless conversations and even in backbiting and other sins. If this time were utilised to confer blessings upon the Noble Prophet ﷺ, one would reap countless benefits.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا      عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

(6)

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَالَ جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ أَتَعَبَ سَبْعِينَ كَاتِبًا أَلْفَ صَبَاحٍ

رواه الطبراني في الكبير والأوسط كذا في الترغيب وبسط السخاوي في تخرجه ولفظه أتعب سبعين ملكًا ألف صباح

Sayyidunā Ibn □ Abbās narrates that the Messenger of Allāh ﷺ said, "Whoever says: *May Allāh reward Muḥammad ﷺ on our behalf with a reward befitting what he deserves*, will put seventy angels to trouble in writing its reward for one thousand days."

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

اللَّهُمَّ رَبَّ مُحَمَّدٍ صَلَّى عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَاجْزِ مُحَمَّدًا مَّا هُوَ أَهْلُهُ

*O Allāh, Lord of Muḥammad ﷺ, confer blessings upon Muḥammad ﷺ and upon the family of Muḥammad ﷺ and reward Muḥammad ﷺ with a reward he deserves.*

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

It is narrated under the wording of a lengthy form of blessings that Ḥasan Baṣri (may Allāh have mercy on him) would also say the following words:

وَاجْزِهِ عَنَّا خَيْرَ مَا جَزَيْتَ نَبِيًّا عَن أُمَّتِهِ

*Reward him on our behalf with the best reward You have ever granted a Prophet on behalf of his followers.*

In another ḥadīth, it is narrated that whoever confers the following blessings seven times for seven consecutive Fridays, the Noble Prophet's ﷺ intercession will become incumbent upon him:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَوةً تَكُونُ لَكَ رِضًا وَوَلِّحَ قَدْرَهُ أَدَاءً وَأَعْطِهِ الوَسِيلَةَ وَالْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ وَاجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِهِ عَنَّا مِنْ أَفْضَلِ مَا جَزَيْتَ نَبِيًّا عِنَّا وَمَا صَلَّيْتَ عَلَى جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ

*O Allāh, confer blessings upon Muḥammad and the family of Muḥammad, blessings which You are pleased with, which fulfil his rights, and grant him the wasīla and the Praised Station You have promised him. Reward him on our behalf with a reward he deserves. Reward him on our behalf with the best You have ever rewarded any prophet on behalf of his followers. Confer blessings upon him and all his brothers from amongst the Prophets and the pious, O Most Merciful of those who show mercy.*

Ibn Mushtahir (may Allāh have mercy on him) says, “Whoever wishes to praise Allāh better than anyone from His creation has ever praised Him from the first and the last, from the angels close to Allāh and the dwellers of the heavens and earth, and likewise he wishes to confer upon the Prophet ﷺ blessings better than all blessings ever conferred on him, and he also wishes to beseech Allāh for the best anyone has ever asked of Him should say the following:

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

*O Allāh, for You is all praise as is the right for You to be praised. Confer blessings upon Muḥammad ﷺ as befits Your exaltedness and behave with us in a manner most befitting Your greatness, for You are the One worthy of being feared and the Forgiver.”*

Abū Faḍl Qawmānī (may Allāh have mercy on him) narrates that a person came to him from Khurāsān and said, “I was in Madīna Munawwara. I saw the Noble Prophet ﷺ in my dream and he said to me, ‘When you go to Hamdān, convey my salutations to Abū Faḍl ibn Zayrak [i.e. Abū Faḍl Qawmānī].’ I asked the reason for this. The Noble Prophet ﷺ said, ‘He confers the following blessings upon me more than a hundred times daily:

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

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

Abū Faḍl Qawmānī (may Allāh have mercy on him) says, “This person swore that he neither knew me nor had he ever heard my name before the Noble Prophet ﷺ informed him in his dream. I tried to give him some food but he refused saying, ‘I am not going to sell the message of the Noble Prophet ﷺ (I am not going to take anything in exchange for conveying this message).’ I never saw this person after this.” (*Al-Qawl al-Badī* □ )  
(A similar story will be related under story thirty-nine of Chapter Five)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا      عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ إِذَا سَمِعْتُمُ الْمُؤَدِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ

رواه مسلم وأبو داود والترمذي كذا في الترغيب

□Abdullāh ibn □ Amr ibn al-□ Āṣ رضي الله عنه narrates that he heard the Noble Prophet صلى الله عليه وسلم saying, "When you hear the caller to prayer proclaiming *adhān*, repeat what he says. Then confer blessings upon me, for whoever confers blessings upon me, Allāh will confer ten blessings upon him. Then ask Allāh to grant me the *wasīlah*. It is a station in Paradise which is reserved for only one bondsman from the bondsmen of Allāh and I hope that I am this one bondsman. Whoever asks that I be granted *wasīlah*, my intercession will become incumbent upon him."

The meaning of the ḥadīth is that intercession will become incumbent for this person, as mentioned in other ḥadīths too.

In a narration of the *Ṣaḥīḥ* of Bukhārī, it is narrated that the intercession of the Noble Prophet صلى الله عليه وسلم becomes incumbent for the person who hears the call to prayer (*adhān*) and then says,

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

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

Sayyidunā Abū Dardā ؓ narrates that the Noble Prophet ﷺ would recite the following supplication after the *adhān*. He would read it so that it was audible to the person next to him.

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ صَلِّ عَلَى مُحَمَّدٍ وَآ  
تِهِ سُوْلهُ يَوْمِ الْقِيَامَةِ

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

□ AllāmaSakhāwī (may Allāh have mercy on him) has narrated this subject through many other narrations. He narrates on the authority of Sayyidunā Abū Hurayra ؓ that the Noble Prophet ﷺ said, “When you confer blessings upon me, supplicate that I be granted *wasīla* too.”

A person asked, “What is *wasīla*?”

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

□ AllāmaSakhāwī (may Allāh have mercy on him) says, “The lexical meaning of *wasīla* is 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 says it is a rank in Paradise. The commentators of the Qur’ān have two opinions regarding the verse,

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

**And seek approach to Him (Al-Mā’idah 5:35)**

One opinion is that it is the same proximity mentioned above. This has been narrated from Ibn □ Abbās ؓ, Mujāhid, □ Aṭā and others. Qatādah says, ‘Gain proximity to Allāh by that which pleases Him.’ Wāḥidī, Baghawī and Zamakhsharī have all said that *wasīla* is every such thing through which one gains proximity, regardless of whether

it is a tie of relation or a good deed. To gain proximity through the means of the Prophet ﷺ is also included in this.”

□ Allāma Jazrī (may Allāh have mercy on him) writes in *Al-Ḥiṣn al-Ḥaṣīn* under the etiquettes of supplication:

وَأَنْ يَتَوَسَّلَ إِلَى اللَّهِ تَعَالَى بِأَنْبِيَاءِهِ (خ و مص) وَالصَّالِحِينَ مِنْ  
عِبَادِهِ (خ)

(From amongst the etiquettes) is to supplicate unto Allāh through the intermediary of His Prophets (according to the narrations of Bukhārī, the *Musnad* of Bazzār and Ḥākim) and His pious servants (according to the narration of Bukhārī).

□ Allāma Sakhāwī (may Allāh have mercy on him) says, “The other meaning of the word *wasīla* in this verse is love i.e. become beloved to Allāh, just as Māwardī (may Allāh have mercy on him) and others have narrated on the authority of Abū Zayd (may Allāh have mercy on him). The meaning of *faḍīla* is the rank greater than that of the whole creation. It may also mean a different position or a clarification of the word *wasīla*.”

The Praised Station (*Al-Maqām al-Maḥmūd*) is that which has been mentioned in *Sura Banī Isrā’īl*:

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا

**Perchance your Lord will raise you up in a station praised (al-Isrā 17:79)**

The scholars hold various opinions on the meaning of the Praised Station; the Noble Prophet’s ﷺ being a witness for his followers, the Banner of Praise (*liwā al-ḥamd*) on the Day of Judgement, the Noble Prophet’s being seated on the Throne or the Chair (Ibn Jawzī (may Allāh have mercy on him) has narrated the latter two opinions from a

multitude of scholars), and some say it is the Noble Prophet's ﷺ intercession, as the first and last will praise him on this station.

In conformance with the opinion of his teacher Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him), □ Allāma Sakhāwī (may Allāh have mercy on him) says, “There is no **discrepancy** between all these narrations. It is possible that the Noble Prophet's ﷺ being seated on the Throne or Chair is a sign of permission to intercede and thereafter, he will be granted the Banner of Praise and he will then proceed to bear witness for his followers.”

Ibn Ḥibbān (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Kaḏīb bin Mālik ؓ that the Noble Prophet ﷺ said, “Allāh will resurrect mankind on the Day of Judgement. He will then clothe me in a pair of green garments and I will say that which Allāh wishes for me to say. This is the Praised Station.”

Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) says that the meaning of the ‘I shall say that which Allāh wishes for me to say’ is the praise and glorification of Allāh by the Noble Prophet ﷺ before the Intercession and Praised Station is a collective name for all the stages which will take place at the time.

The explanation of ‘I shall say that which Allāh wishes for me to say’ has been narrated by Bukhārī, Muslim and others in the lengthy narration regarding the Intercession. It is narrated on the authority of Sayyidunā Anas ؓ that the Noble Prophet ﷺ said, “When I meet Allāh, I shall fall into prostration. I will remain in prostration for as long as Allāh wishes. Thereafter, Allāh will say, ‘O Muḥammad ﷺ, lift your head. Ask, for you shall be granted. Intercede, for your intercession shall be accepted. Supplicate, for your supplication shall be answered.’ I will lift my head thereafter and praise Allāh in words with which He will inspire me. I shall then intercede for mankind.” This lengthy narration is also in *Mishkāt al-Maṣābiḥ*.

ہاں ہاں اجازت ہے تجھے آ آج عزت ہے تجھے  
زیبا شفاعت ہے تجھے بے شک یہ ہے حصہ تیرا

*Yes, you have been granted permission. Come forward, for honour is for you today. Intercession befits you well. Verily, this is your rightful share.*

It is worth noting that the words: وَالذَّرَجَةَ الرَّفِيعَةَ are commonly read after وَالْفَضِيلَةَ

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

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

*Verily, You do not go against Your promise.*

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

(8)

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

أَخْرَجَهُ أَبُو عَوَانَةَ فِي صَحِيحِهِ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ خَزِيمَةَ وَابْنُ حَبَانَ فِي صَحِيحِهِمَا كَذَا  
فِي الْبَدِيعِ

Sayyidunā Abū Ḥumayd رضي الله عنه (or Abū Usayd رضي الله عنه) narrates that the Messenger of Allāh ﷺ said, "When a person from amongst you enters the *masjid*, he should confer blessings upon the Prophet ﷺ and then say, 'O Allāh, open for me the

**doors of Your mercy.’ When he leaves the masjid, he should confer blessings upon the Prophet ﷺ and say, ‘O Allāh, open for me the doors of Your grace.’”**

The reason why the doors of mercy are opened when entering the *masjid* is because one is about to worship Allāh, and thus one is more in need of Allāh’s mercy so that He grants one the ability to worship Him and then accept it. The author of *Maḏāhira Ḥaqq* writes, “Open the doors of mercy due to the blessing of this auspicious place, or by granting the ability to perform prayer or by unveiling the reality of prayer. The meaning of grace (*faḍl*) is pure income, for this person will leave the *masjid* after ṣalāh to earn his living.”

This is an indication towards the Qur’ānic verse:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

**Then when the prayer is ended, disperse on the land and seek of the grace of Allāh. (al-Jumu’ah 62:10)**

□ Allāma Sakhāwī (may Allāh have mercy on him) narrates from the ḥadīth of Sayyidunā □ Alī ﷺ that one should confer blessings on the Noble Prophet ﷺ when entering the *masjid*. Sayyidatunā Fāṭima ﷺ narrates that the Noble Prophet ﷺ would confer blessings upon himself when entering the *masjid* and then say,

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

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

When leaving the *masjid*, he would confer blessings upon himself once again and then say,

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

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

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

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

*I begin in the name of Allāh. O Allāh, confer blessings upon Muḥammad ﷺ.*

Sayyidunā Ibn ʿUmar ؓ narrates that the Noble Prophet ﷺ taught his grandson Sayyidunā Ḥasan ؓ to confer blessings upon him and then to read the following supplication when entering the *masjid*:

اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا وَافْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ

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

For leaving the *masjid*, he taught the following supplication:

اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا وَافْتَحْ لَنَا أَبْوَابَ فَضْلِكَ

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

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

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

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

When leaving the *masjid*, he should confer blessings and then say,

اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

*O Allāh, protect me from the accursed devil.*

Sayyidunā Kaḥbā narrates that Sayyidunā Abū Hurayra said to him, “I am going to inform you of two things; do not forget them. When you enter the *masjid*, confer blessings upon the Prophet and then say,

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

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

When you leave the *masjid*, confer blessings upon the Noble Prophet and say,

اللَّهُمَّ اغْفِرْ لِي وَاحْفَظْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

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

These supplications have been narrated on the authority of many Companions and Followers (*tābiqūn*). The author of *Al-Ḥiṣn al-Ḥaṣīn* has narrated many supplications for entering and leaving the *masjid* from different ḥadīths. He has narrated the following supplication from the *Sunan* of Abū Dāwūd:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَيُوجِّهَهُ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ ال  
رَّجِيمِ

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

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

The author of *Al-Ḥiṣn al-Ḥaṣīn* continues to narrate the following supplications:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

*I begin in the name of Allāh. Peace be upon the Messenger of Allāh ﷺ.*

In one ḥadīth:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ  
وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

*And (I enter) upon the sunnah of the Messenger of Allāh ﷺ.*

In another ḥadīth, the following supplication is narrated:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

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

After entering the *masjid* read:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

*Peace be upon us and upon the pious servants of Allāh.*

When leaving the *masjid*, confer blessings upon the Prophet ﷺ and say,

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

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

In another ḥadīth, the following supplication has been narrated [when leaving the *masjid*]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ  
ن الرَّحِيمِ

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

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

## (9)

Which Muslim is there who does not yearn to see the Noble Prophet ﷺ in his dream? Every Muslim has this desire. However, this desire increases according to one's level of love and intense devotion. The elders and saints have written their own experiences regarding many different deeds and blessings, whereby they were fortunate to see the Leader of both worlds ﷺ in their dreams.

□ Allāma Sakhāwī (may Allāh have mercy on him) has narrated in *Al-Qawl al-Badī* □ that the Noble Prophet ﷺ said, “Whoever confers blessings upon the soul of Muḥammad ﷺ amongst all souls, upon his body amongst all bodies and upon his blessed grave amongst all graves shall see me in his dream. Whoever sees me in his dream shall see me on the Day of Judgement and I shall intercede on behalf of whoever sees me on the Day of Judgement. Whoever I intercede for will drink from my Pool and Allāh will make his body forbidden on the Hellfire.” □ Allāma Sakhāwī (may Allāh have mercy on him) says that Abū Qāsim Bastī (may Allāh have mercy on him) has narrated this ḥadīth in his book but that he was unable to trace its source of origin. Elsewhere, he writes, “Whoever wishes to see the Noble Prophet ﷺ in his dream should confer the following blessings:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْهِ اللَّهُمَّ صَلِّ عَلَى  
مُحَمَّدٍ كَمَا هُوَ أَهْلُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا نُحِبُّ وَتَرْضَى

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

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

The following words should be added to:

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

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

Ḥakīm al-Umma Mawlānā Thānawī (may Allāh have mercy on him) writes in *Zād al-Saʿād* that the greatest and most pleasing speciality of conferring blessings is that the lovers have been granted the vision of the Luminous Prophet ﷺ in their dreams thereby. The saints have proven some forms of blessings very effective for this purpose.

Shaykh □ AbdulḤaqq Muḥaddith Dihlawī (may Allāh have mercy on him) writes in his book *Targhīb Ahl al-Saʿāda* that whoever reads two *rakʿāts* of supererogatory prayers on the night of Friday and reads *Āyat al-Kursī* (2:255) eleven times and *Sura Ikhlāṣ* eleven times in each *rakʿāt*, and then confers the following blessings one hundred

times after completing the prayer, three Fridays will not pass except that he will see the Noble Prophet ﷺ in his dream:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَآلِهِ وَأَصْحَابِهِ وَسَلِّمْ

*O Allāh, confer blessings and salutations upon Muḥammad, the unlettered Prophet ﷺ and upon his family and his Companions ﷺ.*

He also writes that whoever reads two *rakāʿat* of prayer and reads *Sura Ikhlaṣ* twenty five times after *Sura Fātiḥa* and then confers the following blessings one thousand times after the prayer will be honoured with seeing the Noble Prophet ﷺ in his dream:

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ

*Allāh confer blessings upon the unlettered Prophet ﷺ.*

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

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بَحْرٍ أَنْوَارِكَ وَمَعْدِنِ أَسْرَارِكَ وَلِسَانَ حُجَّتِكَ وَعُرْوَسِ مَمْلَكَتِكَ وَإِمَامِ حَضْرَتِكَ وَطِرَازِ مُلْكِكَ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيقِ شَرِيعَتِكَ الْمُتَلَدِّ بِتَوْحِيدِكَ إِنْسَانُ عَيْنَالِوَجُودٍ وَال سَبَبُ فِي كُلِّ مَوْجُودٍ عَيْنُ أَعْيَانِ خَلْقِكَ الْمُتَقَدِّمُ مِنْ نُورِ ضِيَاءِكَ صَلَوَةٌ تَدُومُ بِدَوَامِكَ وَتَبْقَى بِبِقَاءِكَ لَا مُنْتَهَى لَهَا دُونَ عِلْمِكَ صَلَوَةٌ تُرْضِيكَ وَ تُرْضِيهِ وَتَرْضَى بِهَا عَنَّا يَا رَبَّ الْعَالَمِينَ

*O Allāh, confer blessings upon our leader Muḥammad, the ocean of Your light, the mine of Your secrets, the spokesman of Your ḥujjah, the beauty of Your kingdom, the leader of*

*Your assembly, the adornment of Your sovereignty, the treasure of Your mercy, the path of Your religion, the one who derives pleasure in solely worshipping You, the epicentre of all life and the cause of the entire creation, the greatest of all leaders, the foremost from Your light. Confer such blessings which remain as long as You exist and for as long as You preside, blessings which have 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 universe.*

Shaykh □ AbdulḤaqq (may Allāh have mercy on him) has written that one should also confer the following blessings a number of times before sleeping in order to see the Prophet ﷺ in one's dream:

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

*O Allāh, Lord of the Sacred Haram and the land beyond the Haram, Lord of the Sacred House, Lord of the Pillar and the Station [of Ibrāhīm ؑ], convey our blessings and salutations upon the soul of our Leader and Master Muḥammad ﷺ.*

However, the greatest requirement to attain this immense blessing is for the heart to be brimming with yearning, and to refrain from all inner and outer sins.

In *Al-Nawādir*, the Shaykh of all shaykhs *Quṭb al-Irshād* Shāh Waliyullāh Dihlawī (may Allāh have mercy on him) has written many different practices of Sayyidunā Khidr ؑ from numerous shaykhs of *taṣawwuf* and the *Abdāl*. Although these practices are disputed through the ḥadīth perspective, they are not a matter of jurisprudence wherein proof or evidence is needed; they are merely glad-tidings and dreams.

From amongst these, he writes that one of the *Abdāl* requested Sayyidunā Khidr ؑ to inform him of a practice he can perform at night. Sayyidunā Khidr ؑ told this saint,

“Remain engaged in supererogatory prayers between *maghrib* and *ishā* prayers and do not talk to anyone during this time. Perform these prayers in sets of two *rakāts*, reciting *Surah Fātiḥa* once and *Surah Ikhlāṣ* three times in each *rakāṭ*. Return home after *ishā* prayers without talking to anyone and perform two *rakāts* at home. In each *rakāṭ*, read *Surah Fātiḥah* once and *Surah Ikhlāṣ* seven times. After completing the prayer, go into prostration, read *istighfār* seven times, confer blessings seven times and read the following seven times:

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

*Glory be to Allāh, all praises are due to Allāh. There is none worthy of worship besides Allāh. Allāh is the greatest, and there is neither power to do good nor strength to refrain from evil except through Allāh Most Great.*

Then lift your head from prostration, raise your hands in supplication and then say:

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

*O Ever-Living, Self-Subsistent, O Owner of Majesty and Nobility! 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. Lie on your right side facing the *qibla* and continue conferring blessings until you fall asleep. Whoever is steadfast on this practice with conviction and sincerity will surely see the Noble Prophet ﷺ in his dream before death.”

Some people have found this to be very effective. They have seen themselves entering Paradise and seeing the Noble Prophets (blessings and salutations be upon them) and the Leader of Both Worlds ﷺ, being fortunate enough to converse with them too.

This practice has many other virtues, which we will not mention for the sake of brevity. Various other practices have been narrated from Pīrane Pīr [Shaykh □ Abdul Qādir Jīlānī] (may Allāh have mercy on him).

□ Allāma Damīrī (may Allāh have mercy on him) 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 at the time of sunrise daily whilst conferring blessings at the same time, he will see the Noble Prophet ﷺ in his dream frequently.

مُحَمَّدٌ رَسُوْلُ اللهِ أَحْمَدُ رَسُوْلُ اللهِ

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

**Two important points:** Seeing the Noble Prophet ﷺ in one's dream is undeniably an immense fortune. However, two important points must be borne in mind. The first is that which Shaykh Thānawī (may Allāh have mercy on him) has mentioned in *Nashr al-Ṭīb*.

Know that for the person not privileged to have seen the Prophet ﷺ 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 aptly does the poet say:

اين سعادت بزور بازو نيست تانه بخشد خدائے بخشده

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

The lives of thousands ended in this pity. However, in most cases this does occur through abundantly conferring blessings, complete emulation of the *Sunna* and overwhelming love. On the other hand, because it is not guaranteed one should not become upset or aggrieved if one does not see him. Wisdom for some lies in not seeing him. The lover is only concerned with the pleasure of the beloved, irrespective of whether this in communion with the beloved or in . The poet says:

أُرِيدُ وَصَالَهُ وَيُرِيدُ هَجْرِي فَأَتْرُكُ مَا أُرِيدُ لِمَا يُرِيدُ

*I seek his communion whereas the beloved wishes to remain distant from me. Thus, I leave my desire for what my beloved desires.*

The knower of Allāh, Sheyrāzi (may Allāh have mercy on him) says:

فراق و وصل چه باشد رضا دوست طلب  
که حيف باشد ازو غير او تمنائے

*What 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.*

This also clarifies that it is insufficient to see the Noble Prophet ﷺ in one's dream if one is not pleasing him through obedience. Were there not countless people who physically saw the Noble Prophet ﷺ but who were in reality separated whereas others like Uways Qarnī (may Allāh have mercy on him) were physically distant but spiritually close? Many

people used to see the Noble Prophet ﷺ all the time but were destined to the Hellfire due to their disbelief and hypocrisy.

Uways Qarnī (may Allāh have mercy on him) was a famous Follower and from the prominent *ṣūfīs*. He accepted Islam during the era of the Noble Prophet ﷺ but was unable to meet him since he was preoccupied in serving his mother. Despite this, the Noble Prophet ﷺ made mention of him to his Companions ﷺ and instructed that they request him to seek forgiveness on their behalf were they to meet him.

In one narration, Sayyidunā □ Umar ﷺ narrates that the Noble Prophet ﷺ said regarding Uways (may Allāh have mercy on him), “If he takes an oath upon something, Allāh will definitely fulfil it. Ask him to seek forgiveness on your behalf.”

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

*Although Uways (may Allāh have mercy on him) was distant, he became near to the Prophet ﷺ.*

*Abū Jahl was physically close but became distant from the Prophet’s ﷺ proximity.*

The second point to be noted is that whoever sees the Noble Prophet ﷺ in his dream has most certainly and without doubt seen him. It is established through authentic narrations that Allāh has not given Satan the ability to make himself appear in a person’s dream as the Noble Prophet ﷺ in any way, neither by saying that he is the Noble Prophet ﷺ nor can the person seeing the dream be led to believe that Satan is (Allāh forbid) the Messenger of Allāh ﷺ. This is out of the question.

However, if the person seeing the Noble Prophet ﷺ does not see him in original appearance but rather sees him in a state unbecoming his auspicious status, this is a defect

on the part of the person seeing the dream. If a person wears glasses of red, green or black-coloured lenses, everything seen through will appear in the same colour. Likewise, a person who has cross-vision 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 this person will laugh at his own reflection.

In the same way, if one hears the Noble Prophet ﷺ saying something contrary to the *Shari'ah* in a dream, it will need correct interpretation. It is impermissible to act accordingly in defiance of the *Shari'ah* regardless of how great a shaykh and leader has seen the dream.

If a person sees the Noble Prophet ﷺ instructing or consenting to an impermissible action, it is in reality a reprimand and not an order, just as a father prevents his child from a wrong action when the child does not take heed by saying, "Carry on doing it." In other words, the child shall be reprimanded if he persists. Understanding this i.e. the science of dream interpretation (*ta'bir*) is an intricate skill.

It is written in *Ta'bir al-Anām fī Ta'bir al-Manām*, "A person saw an angel in his dream who was telling him, 'Your wife is attempting to poison you with the help of one of your friends.' Someone interpreted the dream to mean his wife was committing adultery with his friend and it turned out to be true." Many incidents are mentioned in the books of this science.

It is written in *Mazāhire Ḥaqq* that Imām Nawawī (may Allāh have mercy on him) has said that the truth is that the one who sees the Noble Prophet ﷺ in his dream has undoubtedly seen him, regardless of whether the Noble Prophet ﷺ is seen in his original appearance or otherwise. The difference in his appearance will be according to the perfection or deficiency of the person seeing the dream. Whoever sees the Noble Prophet ﷺ in a pleasant form has seen so due to his perfection in faith. Whoever sees the

opposite is defective in his faith. Likewise, seeing him as old, young, pleased or unhappy all depend upon the condition of the person seeing the dream. Thus, seeing the Noble Prophet ﷺ is a measure to determine the state of the person seeing the dream.

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

Shaykh □ Alī Muttaqī (may Allāh have mercy on him) narrates that a *Ṣūfī* from Morocco saw the Noble Prophet ﷺ in his dream instructing him to consume alcohol. In order to dispel this objection, he consulted many scholars to ascertain the reality of the matter. Every scholar explained a possible meaning to the dream.

Shaykh Muḥammad □ Arāt (may Allāh have mercy on him) was a scholar of Madīna who meticulously acted upon the *sunna*. When this question was posed to him, he said, "It is not as he has heard. The Noble Prophet ﷺ said to him, 'Do not drink alcohol.' He mistook this as an order to drink." (I have written this with conciseness).

Just as it is possible that the person seeing the dream misheard the Noble Prophet ﷺ and took his prohibition to be an order, it is also quite possible (as I previously mentioned) that the Noble Prophet ﷺ did actually say, "Drink alcohol," and that this was a reprimand. This kind of difference due to a change in tone of speech is quite common.

The eighth station on the railway line between Saharanpur and Delhi is Khatawli. I vividly remember that when I used to pass this station during my initial studies of syntax

(*naḥw*) and etymology (*ṣarf*) as a child, the many possible meanings to this name would occupy my thoughts for a long time.

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

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا      عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

## (10)

Ḥakīm al-Umma Shaykh Thānawī (may Allāh have mercy on him) has written forty ḥadīths of blessings and salutations in *Zād al-Saḥīd*, and he has also written them in *Nashr al-Ṭīb* without reference to their source of origin. These ḥadīths are being related in this book with their translation, in order to attain the blessings which Shaykh Thānawī (may Allāh have mercy on him) has mentioned.

He writes in *Zād al-Saḥīd*, “There are hundreds of different wordings narrated from the scholars. *Dalā'il al-Khayrāt* is an example of this. However, I am only writing forty of those that are narrated in the *marfū'* ḥadīths (directly ascribed to the Prophet ﷺ), be they the direct words of the Noble Prophet ﷺ or those of a Companion ﷺ [which will still be considered as *marfū'* where it is inconceivable that a Companion related it on his own part]. Twenty-five of them are of blessings and fifteen of salutations. Thus, this collection of blessings and salutations is also a compilation of forty ḥadīths. There are glad-tidings for a person who conveys forty ḥadīths on matters of religion to the followers of the Noble Prophet ﷺ that this person shall be resurrected with the scholars on the Day of Judgement and the Noble Prophet ﷺ will intercede on his behalf.

It is evident that conferring blessings and salutations is a matter of religion since it is an order of Allāh. Thus, twofold reward is hoped for in this collection; reward for blessings and salutations and reward for propagating the ḥadīths. Two verses of the Qur'ān, the

general wording of which comprises blessings upon the Prophet ﷺ, shall be written before the ḥadīths in order to gain the blessings of the Qur’ān. If a person reads these daily, he shall receive all the virtues and blessings that are narrated for each individual blessing and salutation.”

## (صِيغَ قِرَانِي)

[١] سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

[٢] سَلَامٌ عَلَى الْمُرْسَلِينَ

## (صِيغَ صَلَاة)

[١] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ [٢] اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلَاةِ النَّافِعَةِ صَلِّ عَلَى مُحَمَّدٍ وَأَرْضَ عَنِّي رِضًا لَا تَسْخَطُ بَعْدَهُ أَبَدًا

[٣] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

[٤] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَأَرْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحِمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

[٥] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ



[١٦] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ تَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ تَحَنَّنْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

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

[١٨] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

[١٩] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ

[٢٠] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

[٢١] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَوةً تَكُونُ لَكَ رِضَى وَلَهُ جِزَاءٌ وَلِحَقِّهِ أَدَاءٌ وَاعْطِهِ الْوَسِيلَةَ وَالْقَضِيَّةَ وَالْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ وَاجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِهِ أَفْضَلَ مَا جَازَيْتَ نَبِيًّا عَن قَوْمِهِ وَرَسُولًا عَن أُمَّتِهِ، وَصَلِّ عَلَى جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَ الصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ

[٢٢] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

[٢٣] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ صَلِّ عَلَيْنَا مَعَهُمْ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا بَارَكْتَ عَلَى

إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَيْنَا مَعَهُمْ، صَلَّوَاتُ اللَّهِ وَصَلَّوَاتُ الْمُؤْمِنِينَ  
عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ

[٢٤] اللَّهُمَّ اجْعَلْ صَلَّوَاتِكَ وَرَحْمَتَكَ وَبَارَكَاتِكَ 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

[٢٥] وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ

## (صيغ السلام)

[٦٢] التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، 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

[٦٧] التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، 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

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

[٦٩] التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، سَلَامٌ عَلَيْكَ أَيُّهَا  
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ  
إِلَهَ إِلَّا اللَّهَ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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

[٣١] التَّحِيَّاتُ 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

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

[٣٣] التَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوَاتُ وَالْمُلُكُ لِلَّهِ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

[٣٤] 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

[٣٥] التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكَايَاتُ لِلَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا  
شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،  
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

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

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

[٣٨] التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ، السَّلَامُ  
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ

[٣٩] 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

## FORTY ṢĀLĀT AND SALĀM TRANSLATION

### (التاسع Qur'ānic Verses)

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

### (Aḥādīth of Ṣalāt)

- (1) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad and grant him the station of proximity with You.
- (2) O Allāh, Lord of this lasting call and this beneficial prayer, confer blessings upon Muḥammad and become pleased with me so that You are never displeased with me thereafter.
- (3) O Allāh, confer blessings upon Muḥammad, Your bondsman and Your messenger and confer blessings upon the believing men and women, and the Muslim men and women.
- (4) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad, and bless Muḥammad and the family of Muḥammad, and shower Your mercy upon Muḥammad and the family of Muḥammad, in the manner You conferred blessings, blessed and showered mercy upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.
- (5) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bless Muḥammad and the

family of Muḥammad in the manner You blessed the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

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

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

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

**(9)** O Allāh, confer blessings upon Muḥammad and upon 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 the Praiseworthy, the Majestic.

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

**(11)** O Allāh, confer blessings upon Muḥammad and upon 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 the Praiseworthy, the Majestic.

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

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

**(14)** O Allāh, confer blessings upon the Prophet Muḥammad, his wives who are the Mothers of the Believers, his offspring and the people of his household in the manner you conferred blessings upon Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

**(15)** O Allāh, confer blessings upon Muḥammad and upon 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 shower Your mercy upon Muḥammad and the family of Muḥammad in the manner You showered mercy upon Ibrāhīm and the family of Ibrāhīm.

**(16)** O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bless Muḥammad and the family of Muḥammad in the manner You blessed Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, shower Your mercy upon Muḥammad and upon the family of Muḥammad in the manner You showered mercy upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, shower Your compassion upon Muḥammad and upon the family of Muḥammad in the manner You showered Your compassion upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bestow peace upon Muḥammad and upon the family of Muḥammad in the manner You bestowed peace upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.

(17) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad and bless and bestow peace upon Muḥammad and upon the family of Muḥammad. And shower Your mercy upon Muḥammad and the family of Muḥammad in the manner You conferred blessings, blessed and showered mercy upon Ibrāhīm and upon the family of Ibrāhīm in all the worlds. Verily, You are the Praiseworthy, the Majestic.

(18) O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. 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 the Praiseworthy, the Majestic.

(19) O Allāh, confer blessings upon Muḥammad, Your bondsman 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 upon 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 the Praiseworthy, the Majestic.

(21) O Allāh, confer blessings upon Muḥammad, Your bondsman and Your messenger, the unlettered Prophet and upon the family of Muḥammad. O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad, blessings which please You and which are a reward for him and which truly fulfil his rights. And grant him *al-Wasīla* and *al-Faḍīla* and *al-Maqām al-Maḥmūd* which You have promised him. Reward him on our behalf with a reward he is deserving of and reward him with the best You have ever rewarded a prophet on behalf of his people and a messenger on behalf of his followers. Confer blessings upon all his brothers from amongst the Prophets and the righteous, O Most Merciful of those who show mercy.

(22) O Allāh, confer blessings upon the unlettered Prophet Muḥammad and upon 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 the Praiseworthy, the Majestic.

**(23)** O Allāh, confer blessings upon Muḥammad and upon the people of his household in the manner You conferred blessings upon Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, confer blessings upon us together with them. O Allāh, bless Muḥammad and the people of his household in the manner You blessed Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bless us together with them. May the blessings of Allāh and the blessings of the believers be upon the unlettered Prophet Muḥammad.

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

**(25)** May Allāh confer blessings upon the unlettered Prophet.

### □ *Aḥādīth of Salām*

**(26)** All verbal forms of worship are for Allāh, and all bodily worship and all monetary devotions. Peace be upon you, O Prophet and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger.

**(27)** All verbal forms of worship, all monetary devotions and all bodily forms of 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 bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger.

**(28)** All verbal forms of worship are for Allāh, and all monetary devotions and all bodily forms of 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 bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh, Alone without partner, and I bear witness that Muḥammad is His bondsman and His messenger.

**(29)** All verbal forms of worship, most blessed, all bodily worship and all monetary devotions are for Allāh. Peace be upon you, O Prophet and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger.

**(30)** I begin with Allāh's name and with Allāh's assistance. All verbal forms of worship, all bodily worship and all monetary devotions are for Allāh. Peace be upon you, O Prophet and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger. I ask Allāh for Paradise and I seek His refuge from the Hellfire.

**(31)** All verbal forms of worship and all pure actions are for Allāh. All bodily worship and all monetary devotions are for Allāh. Peace be upon you, O Prophet and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger.

**(32)** I begin with the name of Allāh and with Allāh's assistance, whose name is the best of all names. All verbal forms of worship, all monetary devotions and all forms of bodily worship are for Allāh. I bear witness that there is none worthy of worship besides Allāh, Alone without partner, and I bear witness that Muḥammad is His bondsman and His messenger. He has sent him with the truth as a bearer of glad-tidings and as a Warner. And I bear witness that the Final Hour is coming without a doubt. Peace be upon you, O Prophet and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. O Allāh, forgive me and guide me.

**(33)** All verbal forms of worship and all monetary devotions are for Allāh. And all bodily worship and total dominion belongs to Allāh. Peace be upon you, O Prophet and the mercy of Allāh and His blessings.

**(34)** I begin in the name of Allāh. All verbal forms of worship are for Allāh, all bodily worship is for Allāh, and all pure actions are for Allāh. Peace be upon the Prophet, and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I have borne witness that there is none worthy of

worship besides Allāh and I have borne witness that Muḥammad is the Messenger of Allāh.

**(35)** All verbal forms of worship, all monetary devotions, all bodily worship and all pure actions are for Allāh. I bear witness that there is none worthy of worship besides Allāh, Alone without partner, and that Muḥammad is His bondsman and His messenger. Peace be upon you, O Prophet and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh.

**(36)** All verbal forms of worship, all monetary devotions, all bodily worship and all pure actions are for Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is the bondsman 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 bondsmen of Allāh.

**(37)** All verbal forms of worship and all forms of bodily 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 bondsmen of Allāh.

**(38)** All verbal forms of worship are for Allāh, and all forms of bodily worship and monetary devotions are for Allāh. Peace be upon you, O Prophet and the mercy of Allāh. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is His bondsman and His messenger.

**(39)** All verbal forms of worship, most blessed, all bodily worship and all monetary devotions are for Allāh. Peace be upon you, O Prophet and the mercy of Allāh and His blessings. Peace be upon us and the righteous bondsmen of Allāh. I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muḥammad is the Messenger of Allāh.

**(40)** I begin in the name of Allāh, and peace be upon the Messenger of Allāh.