

CHAPTER FIVE: STORIES PERTAINING TO CONFERRING BLESSINGS AND SALUTATIONS

After discussing the order of Allāh to confer blessings and salutations and the ḥadīths of the Noble Prophets ﷺ, stories are not of much significance. However, people tend to be more encouraged by the stories of the pious elders. Thus, it has also remained the practice of the elders to mention relevant stories. Shaykh Thānawī (may Allāh have mercy on him) has dedicated a whole chapter to stories in *Zād al-Saīd*, which I am relating exactly in this book too. Thereafter, I shall narrate other stories, and many stories have been narrated in the *Virtues of Ḥajj*, authored by this humble servant.

1. It is narrated in *al-Mawāhib al-Ladunniyya* from *Tafsīr al-Qushayrī* that on the Day of Judgement, the good deeds of a certain believer will weigh less in the Scales. The Messenger of Allāh ﷺ will take out a parchment the size of a fingertip and place it in the pan of good deeds, causing it to outweigh the bad deeds of this believer. The believer will exclaim, “May my parents be sacrificed for your sake. Who are you? How beautiful you are in countenance and in character!” The Noble Prophet ﷺ will reply, “I am your prophet and this is your conferring of blessings and salutations upon me. I have repaid it in this time of need.” (Footnotes of *Al-Ḥiṣn al-ḥaṣīn*. This story has previously been mentioned with more discussion in Chapter One under the eleventh ḥadīth)
2. □ Umar bin □ Abdul □ Azīz (may Allāh have mercy on him) was a prominent Follower (*tābi □ ī*) and a rightly-guided caliph. He would send a special messenger from Syria to Madīna to convey his salutations at the grave of the Noble Prophet ﷺ. (Footnotes of *Al-Ḥiṣn al-ḥaṣīn* from *Fatḥ al-Qadīr*)
3. It is related in *Rawḍa al-Aḥbāb* that Imām Isma □ īl bin Ibrāhīm Muzanī (may Allāh have mercy on him), one of the prominent students of Imām Shafī □ ī (may Allāh have mercy on him) said, “I saw Imām Shafī □ ī (may Allāh have mercy on him) in my dream after he had passed away. I asked him, ‘How did Allāh treat you?’ He replied, ‘Allāh pardoned me and ordered that I be taken to Paradise with great honour and dignity. This was all in reward for a certain form of blessings I used to confer.’ I asked, ‘What was it?’ Imām Shafī □ ī (may Allāh have mercy on him) said:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الدَّاكِرُونَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِهِ ال
غَافِلُونَ

O Allāh, confer blessings upon Muḥammad ﷺ whenever those engaged in his remembrance remember him and whenever those who are negligent of his remembrance are in their neglect. (Footnotes of Al-Ḥiṣn al-ḥaṣīn)

4. It is related in *Manāhij al-Ḥasanāt* from Ibn Fākihāni's (may Allāh have mercy on him) *Al-Fajr al-Munīr*, "There was a saint called Musā Ḍarīr (may Allāh have mercy on him) who related his personal experience to me. He said, 'I was travelling in a boat which began to sink. Suddenly, I was overcome by drowsiness and in this state, I saw the Messenger of Allāh ﷺ. He taught me these blessings and then instructed that all aboard the boat should confer them one thousand times. We barely recited it three hundred times that the boat was saved from sinking.'"

The ṣalāt is as follows:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُنْحِينَا بِهَا مِنْ جَمِيعِ
الْأَهْوَالِ وَالْآفَاتِ وَتَقْضِي لِنَايَها جَمِيعَ الْحَاجَاتِ وَتُطَهِّرُ
رُؤُسَنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا أَعْلَى الدَّرَجَاتِ
تُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ
وَبَعْدَ الْمَمَاتِ

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

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allāh, confer blessings upon our leader Muḥammad ﷺ, blessings whereby You will save us from all worries and calamities, whereby You will fulfil all our needs, purify us from all sins, raise our ranks to the most lofty of stations, convey us to the furthest heights in all acts of goodness in this life and the Hereafter. (Verily you have power over everything).

The author of *Al-Qāmūs*, Shaykh Majduddīn (may Allāh have mercy on him), has also narrated this story through his own chain of narration.

5. It is related in some books that □ Ubaydullāh bin □ Umar Qawārīrī (may Allāh have mercy on him) said, "A neighbour of mine, who was a scribe, passed away. I saw him in a dream and asked him how Allāh had treated him. He told me that Allāh had pardoned him. I asked him the reason thereto. He said, 'It was my habit that whenever I wrote the blessed name of the Messenger of Allāh ﷺ, I would add

(ﷺ). Allāh granted me bounties that no eye has ever seen, no ear has ever heard and the thought of which has never crossed the mind of any person.” (*Gulshane Jannat*)

6. The incident which inspired the author of *Dalā'il al-Khayrāt* to write his book is famous. The author was in need of water for ablution whilst traveling but was perturbed as he had no rope or bucket [to draw water with from the well]. A girl who was observing all this came and inquired of the Shaykh and then spat in the well. As a result, the water brimmed to the top of the well. The author was shocked upon seeing this and asked how she had done this. The girl replied that this was the blessing of conferring blessings and salutations. The Shaykh then compiled *Dalā'il al-Khayrāt*.
7. Shaykh Zarrūq (may Allāh have mercy on him) writes that the grave of the author of *Dalā'il al-Khayrāt* emanates with the fragrance of amber and musk and this is all due to the conferring of blessings and salutations.
8. A reliable friend of mine informed me regarding a scribe of Lucknow. He would begin his daily work after writing blessings on a sheet of paper he had reserved for this very purpose. At the time of his death, he was overcome with fear of the Hereaftersaying, “What will become of me after I depart this world?” On saying this, a *majdhūb* (saint constantly engaged in the remembrance of Allāh) appeared and said, “Why are you so worried? The sheet of paper [upon which blessings were written] is with the Noble Prophet ﷺ and is being adorned.”
9. The son-in-law of Mawlānā Fayḍ al-Ḥasan Saharanpuri (may Allāh have mercy on him) narrated to me that the house wherein the respected Mawlānā passed away emanated with fragrance for one month after his demise. This was related to Mawlānā Qāsim Nānawtwī (may Allāh have mercy on him) who said, “This is due to the blessings of conferring blessings and salutations. The Mawlānā would stay awake on the night of Friday and confer blessings and salutations upon the Noble Prophet ﷺ.”
10. Abū Zurqān (may Allāh have mercy on him) saw a person in his dream who was performing prayer with the angels in the heavens. He asked him how he achieved this status. He replied, “I have written one million ḥadīths. Whenever I came across the blessed name of the Prophet ﷺ, I would write blessings. I achieved this status through this action.”

This story has been narrated likewise in *Zād al-Sa'ād* This humble servant thinks that the scribe has made a mistake in writing this story and that the correct account is that a person saw Abū Zurqān (may Allāh have mercy on him) in a dream, as will be mentioned in story twenty-nine.

11. Another story regarding Imām Shafī rahimahillāhu (may Allāh have mercy on him) is that someone saw him in a dream after his demise and asked him how he was forgiven. Imām Shafī rahimahillāhu (may Allāh have mercy on him) replied, “I used to confer the following five blessings on the night of Friday:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بِعَدَدِ مَنْ صَلَّى عَلَيْهِ وَصَلِّ عَلَى
 مُحَمَّدٍ بِعَدَدِ مَنْ لَمْ يُصَلِّ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرَ
 رَبِّي بِالصَّلَاةِ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ أَنْ يَصَلِّيَ
 عَلَيْكَ

O Allāh, confer blessings upon Muḥammad ﷺ as the number of people who confer blessings upon him. Confer as many blessings upon Muḥammad ﷺ as the number of people who fail to confer blessings upon him. Confer blessings upon Muḥammad ﷺ as You have ordained that blessings should be conferred upon him. Confer blessings upon Muḥammad as You like that blessings should be conferred upon him. Confer blessings upon him as is the right of blessings to be conferred upon him.

These are referred to as the *Five Blessings (al-Ṣalawāt al-khamsa)*.

(Other stories regarding Imām Shafī rahimahillāhu (may Allāh have mercy on him) will be discussed under the thirtieth story).

12. Shaykh Ibn Ḥajar Makkī (may Allāh have mercy on him) narrates that a person saw a righteous man in his dream and asked him how he was. He said, “Allāh had mercy on me, forgave me and entered me into Paradise.” When he was asked the reason thereto, he replied, “The angels counted my sins and my blessings, and the blessings outnumbered the sins. Allāh said, ‘That is enough. Do not continue his reckoning and take him to Paradise.’” (This story will also be narrated from *Al-Qawl al-Badī* under the nineteenth story).

13. Shaykh Ibn Ḥajar Makkī (may Allāh have mercy on him) has written that a certain righteous person had made a habit of conferring a fixed number of blessings at bedtime. He saw in a dream one night that the Messenger of Allāh ﷺ came to his house, causing the whole house to become illuminated. The Noble Prophet ﷺ said, “Bring forward that mouth which confers blessings and salutations upon me, so that I may kiss it.” Overcome with shyness he put his cheek forward. The Noble Prophet ﷺ kissed his cheek. He then awoke to find that his house was filled with the fragrance of musk. (This story will be mentioned with more detail under the thirty-eighth story).

14. Shaykh □ AbdulḤaqq Muḥaddith Dihlawī (may Allāh have mercy on him) has written in *Madārij al-Nubuwwa* that when Sayyidatunā Ḥawwā was created, Sayyidunā Ādam ﷺ moved towards her. The angels said, “Be patient until you are married and paid the dowry.” He asked, “What is the dowry?” The angels replied, “To confer blessings and salutations upon the Noble Prophet ﷺ three times.” In another narration, twenty times is mentioned.

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

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

15. □ AllāmaSakhāwī (may Allāh have mercy on him) writes on the authority of Rashid □ Aṭṭar who said, “There lived in Egypt a saint called Abū Sa□ īd Khayyāḍ (may Allāh have mercy on him). He led a life of solitude and remained totally aloof from people. He suddenly began attending the gatherings of Ibn Rashīq (may Allāh have mercy on him) very frequently and with punctuality. People were quite amazed at this and asked him the reason behind this change. The Shaykh replied, “I saw the Noble Prophet ﷺ in my dream who told me to attend his gatherings, because he confers abundant blessings and salutations upon him ﷺ in his gatherings.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

16. When Abū □ Abbās Aḥmad bin Manṣūr (may Allāh have mercy on him) passed away, one of the residents of Shiraz saw in a dream that he was standing in the niche (*miḥrāb*) of the main mosque of the city, wearing a beautiful garment and a crown laden with jewels and pearls. The person seeing the dream asked him about this. He replied, “Allāh pardoned me and treated me with great dignity. He granted me this crown. This was all in reward for conferring blessings and salutations upon the Noble Prophet ﷺ abundantly.” (*Al-Qawl al-Badī□*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

17. A saint from amongst the *ṣūfis* says, “In my dream, I saw a man named Miṣṭaḥ who had passed away and who did not pay any attention to acting upon the Dīn i.e. he was a very sinful person. I asked him, ‘How did Allāh treat you?’ He said, ‘Allāh pardoned me.’

I asked, ‘Upon which action?’

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

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

This incident has been narrated in *Rawḍ al-Fā’iq* with more detail. It is mentioned that a saint from the *ṣūfīs* said, “I had a very sinful neighbour who always remained intoxicated from drinking and could not even differentiate between day and night. I would counsel him but he would not take heed, and I would ask him to repent but he would not listen. After his demise, I saw him in a dream in an exalted position in Paradise and wearing the most beautiful of garments. He had been honoured greatly. I asked him how he had attained this.” The answer was the same as in the previous story.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

18. Abū ’l-Ḥasan Baghdādī Dāramī (may Allāh have mercy on him) says, “I saw Abū □ Abdullāh bin Ḥāmid (may Allāh have mercy on him) many times in my dreams after he had passed away. I asked, ‘What happened to you in the Hereafter?’ He replied, ‘Allāh pardoned me and had mercy on me.’ I asked, ‘Inform me of an action whereby I can gain direct entry into Paradise.’ He said, ‘Perform one thousand *rak* □ *āt* of prayer, reciting *Surah Ikhlāṣ* a thousand times in each *rak* □ *āt*’ I said, ‘This is a difficult task.’ He said, ‘Then confer blessings a thousand times every night.’ I thus made it my daily practice.” (*Al-Qawl al-Badī* □)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

19. A person once saw Abū Ḥafṣ Kāghidhī (may Allāh have mercy on him) in a dream after his demise. He asked him, “What happened to you?”

Abū Ḥafṣ (may Allāh have mercy on him) said, “Allāh had mercy on me and pardoned me. He ordered that I be entered into Paradise.”

This person then asked, “How did this happen?”

Abū Ḥafṣ (may Allāh have mercy on him) replied, “When I was presented before Allāh, the angels were ordered to count the blessings I had conferred and to count my sins. The number of blessings I had conferred outnumbered my sins, so my Lord said, ‘O angels, stop! Do not continue with his reckoning. Take him to my Paradise.’” (*Al-Qawl al-Badī* □ - This has previously been narrated with brevity under the twelfth-story on the authority of Ibn Ḥajar Makkī (may Allāh have mercy on him))

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20. □ Allāma Sakhāwī (may Allāh have mercy on him) narrates from some books of history that there lived a very sinful person from the Banū Isrā’īl. When he passed away, people left him at the place of his death without tending to his burial. Allāh sent revelation to Sayyidunā Mūsā عليه السلام to bathe him and perform his funeral prayer, as He had forgiven this person. Sayyidunā Mūsā عليه السلام asked, “How was this person forgiven?”

Allāh Most High said, “He once opened the Torah and saw the name Muḥammad ﷺ therein. He conferred blessings upon reading his name and thus I forgave him.” (*Al-Qawl al-Badī* □)

There is no point of objection in these stories. Neither do these stories mean that by conferring blessings upon the Noble Prophet ﷺ once, all major sins and the rights of servants (*ḥuqūq al-ibād*) are forgiven nor do they contain any exaggeration or falsehood. It all depends on the Master accepting an action. If He decides to accept even the minutest of a person’s deeds such as the saying of the kalima once (as in ḥadīth eleven of Chapter One) it is sufficient for all sins to be pardoned.

Allāh says in the Qur’ān:

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

Surely Allah will not forgive that anyone be joined with Him, and He will forgive all else to whom He will (al-Nisā 4:48)

For this reason, there is no doubt in this story and others of a similar nature as to how Allāh can pardon all sins if He is pleased by the mere conferring of blessings once, as He has absolute power. If a person is owed thousands of pounds and he becomes pleased with an action of the recipient and thus decides to absolve the debt, or he does even without any reason, what objection can anybody else have? Likewise, if Allāh out of His infinite grace and mercy wants to pardon someone, what objection can there possibly be?

We certainly understand from these incidents that conferring blessings is instrumental in the pleasure of the Sovereign. Thus, confer blessings abundantly. Who knows which ṣalāt of his He becomes pleased with? If He becomes pleased with even one, it is enough for one's salvation.

بس ہے اپنا ایک ہی نالہ اگر پہنچے وہاں
گرچہ کرتے ہیں بہت سے نالہ و فریاد ہم

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

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

21. A saint once saw a very disfigured and ugly form in his dream. He asked, “Who are you?”
It replied, “I am your evil deeds.”
The saint asked, “How can I remain safe from you?”
It replied, “Confer blessings and salutations abundantly upon Muḥammad the Chosen One ﷺ.” (Al-Qawl al-Badī □)

Who is there amongst us who is not involved in sins day and night? Conferring blessings and salutations is the best means of atonement. One should confer blessings upon him as much as possible at all times and not lag behind for this is the greatest antidote.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

22. The Shaykh of all shakys Shiblī (may Allāh have mercy on him) says, “A neighbour of mine passed away. I saw him in a dream and asked, ‘What happened to you?’
He replied, ‘I faced severe difficulties and I was about to falter at the time of questioning in the grave. At that time, I thought to myself, ‘O Allāh, where have these hardships come from? Did I not die in the state of Islām?’
I heard a voice from the unseen saying, ‘This is the punishment for your carelessness in speech.’ When the two angels intended to inflict punishment on me, an extremely handsome person appeared and got in the way of the angels. His body was emanating with the best of fragrances. He told me what answer to give to the angels and I was thus able to answer their questions instantly. I asked this person, ‘May Allāh have mercy on you. Who are you?’

He replied, ‘I have been created from your abundance of conferring blessings. I have been ordered to help you in the face of every difficulty.’”

Good deeds and bad deeds will have their respective forms in the Hereafter. In the second part of *Virtues of Charity*, it is mentioned under the conditions faced after death that when the corpse is placed in the grave, prayer stands to the right, fasting to the left, the remembrance of Allāh and the recitation of the Qur’ān at the head side and so forth, and they defend the deceased from punishment from all sides.

Similarly, sins will appear in the ugliest of forms. The Qur’ān and ḥadīths mention many times that if *zakāh* was not fulfilled, the outstanding money will take the form of a large serpent and be made into a shackle around the neck. May Allāh keep us in His protection from this.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

23. Sayyidunā □ Abdurrahmān bin Samura ؓ narrates that the Messenger of Allāh ﷺ once came out and said, “I saw a strange spectacle last night. I saw a person on the Bridge who at times was dragging himself across and at other times, he was crawling or unable to continue. In this state, his conferring of blessings upon me came to his assistance and helped him to his feet enabling him to cross with ease.” (*Al-Qawl al-Badī* □ from Ṭabrānī)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

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

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

25. Abū Sulaymān Muḥammad bin Ḥusayn Ḥarrānī (may Allāh have mercy on him) relates, “We had a neighbour called Faḍl. He spent most of his time engaged in prayer and would fast regularly. He told me that he used to write ḥadīths but fail to write blessings. He saw the Noble Prophet ﷺ in his dream, who said to him,

‘When you write or mention my name, why do you fail to confer blessings upon me?’ (Thereafter, he became punctual in acting upon this). A few days later, he saw the Noble Prophet ﷺ in his dream. The Noble Prophet ﷺ said, ‘Your blessings and salutations reach me. When you say my name, say ﷺ.’” (*Al-Qawl al-Badī*)

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26. Abū Sulaymān Ḥarrānī (may Allāh have mercy on him) narrates his own experience. He says, “I once saw the Noble Prophet ﷺ in my dream. He said, ‘O Abū Sulaymān! When you come across my name in ḥadīths and confer blessings upon me, why do you not say *wasallam*? This word consists of four letters and each letter carries ten rewards. By omitting this, you are losing forty rewards.’” (*Al-Qawl al-Badī* - A similar story has been narrated in the section on etiquettes in Chapter Four from *Zād al-Saīd*)

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27. Ibrāhīm Nasafī (may Allāh have mercy on him) says, “I once saw the Noble Prophet ﷺ in my dream but found him to be distant from me. Thus, I quickly went forward, kissed the Noble Prophet’s ﷺ hand and said, ‘O Messenger of Allāh, I am from the servants of the ḥadīths. I am from amongst the People of *Sunna* and I am a traveller.’

The Noble Prophet ﷺ smiled and asked, ‘When you confer blessings upon me, why do you not also confer salutations upon me?’ From this point onwards, I began writing h.” (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

28. Ibn Abī Sulaymān (may Allāh have mercy on him) says, “I saw my father in a dream after his demise. I asked, ‘How did Allāh deal with you?’

He replied, ‘Allāh forgave me.’

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

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

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

29. Jaḥfar ibn Abdullāh (may Allāh have mercy on him) says, “I saw Abū Zurā’a (the famous ḥadīth scholar) in my dream. He was in the heavens and leading the angels in prayer. I asked him, ‘How did you attain this lofty status?’

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

Thus, Allāh’s blessings and mercies equal one billion. Even one mercy from Allāh is sufficient, let alone one billion.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

30. A few stories were related regarding Imām Shafiʿī (may Allāh have mercy on him) from *Zād al-Saʿīd*. Many similar stories have been narrated regarding Imām Shafiʿī (may Allāh have mercy on him).

Allāma Sakhāwī (may Allāh have mercy on him) relates in *Al-Qawl al-Badī* that ʿAbdullāh bin ʿAbdulḤakam said, ‘I saw Imām Shafiʿī (may Allāh have mercy on him) in a dream and asked him how Allāh had treated him. He said, ‘Allāh had mercy on me, forgave me and Paradise was adorned for me in the same manner a bride is adorned. I was showered with bounties as a bride is showered (with money and presents, as is the custom in weddings with the bride and bridegroom).

I asked him, ‘How did you reach this status?’

Someone told me that he reached this status in reward for the blessings written in *Al-Risāla* [Imām Shafiʿī’s book]. I further enquired as to what these blessings were. I was told they are:

صَلَّى اللهُ عَلَى مُحَمَّدٍ عَدَدَ مَا ذَكَرَهُ الدَّاكِرُونَ وَعَدَدَ مَا
اَغْفَلَ عَنِ ذِكْرِهِ الْغَافِلُونَ

May Allāh confer blessings upon Muḥammad ﷺ as much as those who remember him make mention of him and as much as those who are negligent are in their negligence.

When I awoke in the morning, I saw that the blessings were exactly the same as in Imām Shafiʿī’s *Al-Risāla*.”

Numayrī (may Allāh have mercy on him) and others have narrated this story from Imām Muzanī (may Allāh have mercy on him) who says, ‘I saw Imām Shafiʿī (may Allāh have mercy on him) in my dream. I asked, ‘How did Allāh deal with you?’

He replied, ‘Allāh pardoned me in return for the blessings I wrote in my book *Al-Risāla*.’”

The blessings are:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الدَّاكِرُونَ وَصَلِّ عَلَى
مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ ذِكْرِهَا الْغَافِلُونَ

O Allāh, confer blessings upon Muḥammad ﷺ whenever those who remember him make mention him and confer blessings upon Muḥammad ﷺ whenever those who are negligent are in their negligence.

Bayhaqī (may Allāh have mercy on him) has narrated that Abū 'l-Ḥasan Shafī'ī's (may Allāh have mercy on him) said, "I saw the Noble Prophet ﷺ in a dream. I asked, 'O Messenger of Allāh, what reward have you given Imām Shafī'ī (may Allāh have mercy on him) for the blessings he has written in his *Al-Risāla*?"

The Noble Prophet ﷺ replied, 'My reward for him is that he will not be stopped on the Day of Judgement to account for his deeds.'

The blessings are:

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الدَّاكِرُونَ وَغَفَلَ عَنْ ذِ
كْرِهِ الْغَافِلُونَ

May Allāh confer blessings upon Muḥammad ﷺ whenever those who remember him make mention of him and whenever those who are negligent are in their negligence.

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

The Noble Prophet ﷺ replied, 'Yes. I have asked Allāh not to take him to account on the Day of Judgement.'

I asked, 'O Messenger of Allāh, through which action did he earn this privilege?'

The Noble Prophet ﷺ said, 'He conferred blessings and salutations upon me with words nobody had ever used before.'

I further enquired, 'What are those words, O Messenger of Allāh?'

The Noble Prophet ﷺ said,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الدَّاكِرُونَ وَصَلِّ عَلَى
مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ ذِكْرِهَا الْغَافِلُونَ

O Allāh, confer blessings upon Muḥammad ﷺ whenever those who remember him make mention of him and confer blessings upon Muḥammad ﷺ whenever those who are negligent are in their negligence.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

31. Abū Qāsim Marwazī (may Allāh have mercy on him) says, “My father and I would sit at night to study ḥadīths. It was seen in a dream that a pillar of light is extending from the place we used to sit in and study all the way to the heavens. Someone asked, ‘What is this pillar of light?’ The reply was, ‘These are the blessings they conferred when sitting to study the ḥadīths:’

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرَّفَ وَكَرَّمَ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

32. Abū Ishāq Nahshal (may Allāh have mercy on him) says, “I used to write ḥadīths in a book and I would write in this book,

“The Prophet ﷺ تَسْلِيمًا said....”

I saw in a dream that the Noble Prophet ﷺ looked at this book and said, ‘This is excellent (most probably indicating towards the addition of the word *taslīma*).’”

□ Allāma Sakhāwī (may Allāh have mercy on him) has narrated many dreams wherein people were seen in a pleasant state after their demise. When asked the reason for this honour, they all said it was due to writing blessings with the Noble Prophet’s ﷺ name in every ḥadīth. (*Al-Qawl al-Badī* □)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

33. Ḥasan bin Mūsā Ḥaḍramī (may Allāh have mercy on him), commonly known as Ibn □ Ujaynah, says, “I used to write ḥadīths but would omit the writing of blessings to save time. I saw the Noble Prophet ﷺ in my dream. He said to me, ‘Why do you not write blessings when you write ḥadīths in the same way Abū □ Amr Ṭabarī does?’ When I woke up, I was overcome with extreme anxiety. From that point onwards, I resolved to always write h when writing ḥadīths.” (*Al-Qawl al-Badī* □)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

34. Abū □ Alī Ḥasan bin □ Alī □ Aṭṭār (may Allāh have mercy on him) says, “Abū Ṭāhir gave me a few manuscripts of ḥadīths. I noticed that wherever the Noble Prophet’s ﷺ name was written, alongside it was written

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا كَثِيرًا

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

He said, ‘When I was young, I used to write ḥadīths but not write blessings alongside the Noble Prophet’s ﷺ name. I once saw the Noble Prophet ﷺ in my dream. I went into his noble presence and greeted him with salutations, but he turned his face away. I came to him from the other direction, but he turned his face away again. On the third occasion, I sat in front of him and asked, ‘O Messenger of Allāh, why are you turning your face away from me?’

The Noble Prophet ﷺ replied, ‘When you write my name in your book, you do not care to write blessings upon me.’

Since then, I have made it a practice to write

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا كَثِيرًا

whenever I write the Noble Prophet’s ﷺ name.” (*Al-Qawl al-Badī* □)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

35. Abū Ḥafṣ Samarqandī (may Allāh have mercy on him) writes in *Rawnaq al-Majālis* that there was once a wealthy tradesman in Balkh. He passed away and left behind two sons. His wealth was distributed equally between his sons. However, his inheritance also included three blessed hairs of the Noble Prophet ﷺ. Each brother took one hair. Regarding the third hair, the elder brother said that it should be halved too. The younger brother said, “Never, by Allāh! The blessed hair of the Noble Prophet ﷺ will never be cut.”

The elder brother said, “Are you pleased to give all your wealth to me in exchange for the three hairs?”

The younger brother readily accepted the offer. Thus, the elder brother took all the wealth and the younger brother took the three blessed hairs. He would keep these three blessed hairs in his pocket and every so often, look at them and confer blessings upon the Noble Prophet ﷺ.

Only a short period elapsed that the elder brother lost all his wealth and the younger brother became very affluent. When this younger brother passed away, one of the pious saints saw the Noble Prophet ﷺ in his dream saying, “Whoever is in need from amongst you should sit at the grave of this person and beseech Allāh.” (*Al-Qawl al-Badī* □)

This story has been mentioned briefly in *Nuzhat al-Majālis*. Therein, it is also mentioned that the elder brother who took all the wealth became poor. He saw the Noble Prophet ﷺ in a dream and complained to him of his poverty. The Noble Prophet said, “O deprived one! You were indifferent to my hairs and your brother has now taken them. Whenever he gazes upon them, he confers blessings upon me. Allāh has granted him prosperity in this life and the Hereafter.” When he woke up, he went and became a servant of his younger brother.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

36. A woman once came to Ḥasan Baṣrī (may Allāh have mercy on him) and said, “My daughter has passed away and I wish to see her in my dream.”

Ḥasan Baṣrī (may Allāh have mercy on him) said, “Perform four *rakʿāts* of supererogatory (*nafl*) prayers after *ʿishā* prayers and recite *Sura Takāthur* in each *rakʿāt* after *Sura Fātiḥa*. Thereafter, retire to bed and continue conferring blessings upon the Prophet ﷺ until you fall asleep.”

The woman did as instructed and saw in her dream that her daughter was being punished severely. She was wearing garments of pitch, both her hands were tied with shackles and her feet were bound with chains of fire. The woman returned to Ḥasan Baṣrī (may Allāh have mercy on him) in the morning and informed him of what she had seen.

Ḥasan Baṣrī (may Allāh have mercy on him) said, “Give charity on her behalf. Allāh may possibly forgive your daughter due to this charity.”

The next day, Ḥasan Baṣrī (may Allāh have mercy on him) saw a magnificent throne in one of the gardens of Paradise. Sitting on the throne was an extremely beautiful young girl wearing a crown of light.

She asked, “O Ḥasan, have you even recognised who I am?”

He said, “No, I have not recognised you.”

She said, “I am the same girl whose mother you instructed to confer blessings (after *ʿishā* until she falls asleep).”

Ḥasan Baṣrī (may Allāh have mercy on him) then said, “The condition your mother told me is totally different to what I am witnessing.”

She said, “I was in the very state my mother described to you.”

Ḥasan Baṣrī (may Allāh have mercy on him) asked, “Then how did you attain this status?”

The young girl replied, “Seventy thousand of us were being punished in the very same manner my mother described to you. It so happened that a pious person passed by the graveyard. He conferred blessings once and bestowed its reward to all the inhabitants of the graveyard. His conferring of blessings was so accepted by

Allāh that we were all freed from this punishment were granted this lofty status through the blessings of this pious saint.”

(*Al-Qawl al-Badī*)

A similar story has been narrated in *Rawḍ al-Fā'iq*. A woman had a son who was very sinful. His mother always gave him good counsel but he never took heed and died in this very state. Since he had died without repenting, his mother was grief-stricken and greatly wished to see her son in a dream. When she eventually saw him in her dream being punished, it only increased her grief and distress.

A short time passed before she saw her son once again in her dream, but this time in a most pleasant state. The mother asked, “How did this happen?”

He said, “A very sinful person passed by this graveyard. Seeing the graves caused him to stop and reflect, and he began crying upon his life of sin and sincerely repented. He recited a portion of the Qur’ān and conferred blessings twenty times, granting its reward to the deceased of the graveyard in which I am also buried. The pleasant state in which you are now seeing me is a result of the share I received from that reward. My dear mother, conferring blessings upon the Noble Messenger ﷺ is a light for the hearts, expiation for one’s sins and a mercy for both the living and the deceased.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

37. Kaḥ b Aḥbār (may Allāh have mercy on him), who was well-versed in the Torah, says that Allāh sent revelation to Sayyidunā Mūsā عليه السلام saying, “If there were not on the face of the earth people who praise and extol me, I would not send down a drop of water from the skies and no seed would grow from the earth.” He mentioned other things besides this.

Allāh then said, “O Mūsā عليه السلام, if you wish to be closer to me than the proximity of your speech with your tongue, more close than your heart is to its thoughts, than your body is to your soul and than your eyes are to your vision.”

Sayyidunā Mūsā عليه السلام quickly replied, “O Allāh, please do inform me.”

Allāh said, “Confer blessings upon the Messenger of Allāh ﷺ abundantly.” (*Al-Qawl al-Badī*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

38. A pious saint, Muḥammad bin Saḥīd bin Muṭarrif (may Allāh have mercy on him) says, “I had made it a habit to confer a fixed number of blessings upon the Noble Prophet ﷺ before retiring to bed at night. I once retired to bed in the upper chamber of my house after conferring my fixed number of blessings when I saw

the Noble Prophet ﷺ in a dream. He entered through the door of the upper chamber whereby the whole upper chamber instantly filled with light. The Noble Prophet ﷺ then came towards me and said, ‘Bring forward that mouth which confers blessings upon me in abundance so that I may kiss it.’ I felt ashamed to present my mouth before the blessed mouth of the Noble Prophet ﷺ and so I turned my cheek towards him. The Noble Prophet ﷺ then kissed me on my cheek. I suddenly woke up overcome with anxiety and this caused my wife who was lying next to me to suddenly awake too. The whole upper chamber was emanating with the beautiful fragrance of musk and this fragrance remained on my cheek for eight days.” (Al-Qawl al-Badī)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

39. Muḥammad bin Mālik (may Allāh have mercy on him) says, “I travelled to Baghdad to study under Qārī Abū Bakr bin Mujāhid (may Allāh have mercy on him). Some of us were present in his gathering and the Qur’ān was being recited when an elderly man joined the gathering, wearing an old turban, shirt and shawl. On seeing him, Shaykh Abū Bakr stood up and seated him in his own place. He asked him regarding his well-being and that of his family. The elderly man said, ‘A child was born to me last night and my wife has requested that I bring some ghee and honey.’

Shaykh Abū Bakr became very perturbed upon hearing this [as he had nothing to give to the elderly man] and fell asleep in this state of distress. He saw the Noble Prophet ﷺ in this state, who said to him, ‘Why are you so worried? Go to the minister, □ Alī bin □ Īsā, and convey my greetings to him. Then tell him that you know he does not retire to bed on Friday night until he confers one thousand blessings upon me. Last Friday night, he conferred blessings seven hundred times when the messenger of the king came to call him. He went to visit the King and completed the remaining number of blessings after having returned. After informing him of this sign, tell him to give the father of the newborn child one thousand coins so that he can spend it on his necessities.’

Qārī Abū Bakr (may Allāh have mercy on him) then left with the elderly man and they both arrived at the Minister’s residence. Qārī Abū Bakr (may Allāh have mercy on him) said, ‘The Noble Prophet ﷺ has sent this elderly man to you.’

The Minister stood up, seated them in his place and requested them to relate the whole story. Qārī Abū Bakr (may Allāh have mercy on him) explained the whole series of events to the Minister. The Minister was delighted to hear this story and ordered his servant to bring a bag containing ten thousand coins. From this bag, he took out one hundred coins and gave it to the father of the newborn child. He then

took out a further one hundred coins to give to Qārī Abū Bakr (may Allāh have mercy on him) but he refused to accept them. The Minister insisted that he take this amount, for it was in return for the great glad tiding he gave him regarding this incident, as this practice of his was a secret which only Allāh knew. He took out a further one hundred coins to give to the Shaykh for giving him the glad tiding that the Noble Prophet ﷺ was also aware of his practice. He then took out another one hundred coins and offered it to the Shaykh in return for the great trouble he underwent in coming to meet him. In this manner, he continued until he had taken out a thousand coins but the Shaykh was adamant in refusing to take any more than the initial hundred coins the Noble Prophet ﷺ had ordered them to take.” (Al-Qawl al-Badī)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

40. □ Abdurrahmān bin □ Abdurrahīm (may Allāh have mercy on him) says, “I once fell in the bathroom, hurting my arm quite seriously and causing it to swell. I spent the night in great unease. When I eventually fell asleep, I saw the Noble Prophet ﷺ in my dream. I just said, ‘O Messenger of Allāh...’ when the Noble Prophet ﷺ said, ‘Your abundance of conferring blessings has made me distressed [i.e. upon seeing you in this state].’ I woke up to find that there was no pain and the swelling had also disappeared.” (Al-Qawl al-Badī)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

41. □ Allāma Sakhāwī (may Allāh have mercy on him) says, “A reliable student of Shaykh Aḥmad bin Raslān (may Allāh have mercy on him) told me that he saw the Noble Prophet ﷺ in his dream. This book *Al-Qawl al-Badī fī ‘-Ṣalāti al-ā al-ḥabīb al-shafī* (the famous work of Sakhāwī (may Allāh have mercy on him) regarding blessings and salutations and which is the source for most of the content of this book) was presented to the Noble Prophet ﷺ and he accepted it. It was a very long dream, which was a source of great happiness for me. I am hopeful from Allāh and His Noble Prophet ﷺ that it is accepted and I hope for utmost reward in both worlds, if Allāh wills. Thus, constantly remember the Prophet’s ﷺ noble characteristics and abundantly confer blessings upon him with your heart and tongue, because your blessings upon him reach his blessed grave and are presented to the Noble Prophet ﷺ with your name.” (Al-Qawl al-Badī)

صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَأَتْبَاعِهِ وَسَلَّمَ تَسْلِيمًا
 كَثِيرًا كَثِيرًا كَثِيرًا كَثِيرًا كَثِيرًا كَثِيرًا كَثِيرًا كَثِيرًا كَثِيرًا كَثِيرًا
 ذِكْرِهِ الْغَافِلُونَ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

42. □ Allāma Sakhāwī (may Allāh have mercy on him) relates that Abū Bakr bin Muḥammad (may Allāh have mercy on him) said, “I was seated with Abū Bakr ibn Mujāhid (may Allāh have mercy on him) when the Shaykh of all shaykhs, Shiblī (may Allāh have mercy on him) came. On seeing him, Abū Bakr ibn Mujāhid (may Allāh have mercy on him) stood up, embraced him and kissed him on his forehead. I asked, ‘O my master, you behave in this manner with Shiblī whilst on the other hand, you and the scholars of Baghdad consider him a madman.’

Abū Bakr (may Allāh have mercy on him) said, ‘I only did what I saw the Noble Prophet ﷺ doing.’

He then related his dream to me, saying, ‘I saw Shiblī (may Allāh have mercy on him) attending the blessed gathering of the Noble Prophet ﷺ. The Noble Prophet ﷺ stood and kissed him on the forehead. When I asked the Noble Prophet ﷺ regarding this, he told me, ‘He recites the following verse after every prayer and confers blessings upon me thereafter.’ (In another narration, he would recite this verse after every obligatory (*farḍ*) prayer and the following blessings three times thereafter)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ الْخ

(Tawbah 9:128-129)

صَلَّى اللهُ عَلَيْكَ يَا مُحَمَّدُ صَلَّى اللهُ عَلَيْكَ يَا مُحَمَّدُ صَلَّى اللهُ
 عَلَيْكَ يَا مُحَمَّدُ
 اللهُ عَلَيْكَ يَا مُحَمَّدُ

Abū Bakr (may Allāh have mercy on him) said, ‘After seeing this dream, I asked Shiblī (may Allāh have mercy on him) which blessings he confers after prayers and he told me the very same blessings.’”

A similar incident has been narrated by another person. Abū Qāsim Khaffāf (may Allāh have mercy on him) says, “Shiblī once went to the mosque of Abū Bakr bin

Mujāhid (may Allāh have mercy on him). Abū Bakr (may Allāh have mercy on him) stood up on seeing him. News of this spread amongst Abū Bakr's (may Allāh have mercy on him) students. They asked their teacher, 'You did not stand when the king came to you yet you stood for the sake of Shiblī (may Allāh have mercy on him)?'

Abū Bakr (may Allāh have mercy on him) replied, 'Should I not stand in honour of that person whom the Noble Prophet ﷺ respects?' Thereafter, he related his dream saying, 'I saw the Noble Messenger ﷺ in my dream. He told me that a person of Paradise will come to me tomorrow and that I should honour him.' A few days later, I saw the Noble Prophet ﷺ again. He said, 'May Allāh honour you in the same way you honoured a resident of Paradise.' I asked, 'O Messenger of Allāh, how did Shiblī (may Allāh have mercy on him) gain this privilege?'

The Noble Prophet ﷺ replied, 'He reads this verse after all five daily prayers and this has been his practice for eighty years.'" (*Al-Qawl al-Badī* □)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

43. Imām Ghazālī (may Allāh have mercy on him) narrates in his *Iḥyā* that □ Abdul Wāḥid ibn Zayd Baṣrī (may Allāh have mercy on him) said, "I was travelling for the pilgrimage (*ḥajj*). Another person joined me as a travel companion and he would confer blessings upon the Noble Prophet ﷺ all the time. I asked him the reason for his abundant conferring of blessings. He replied, 'I was with my father on my first journey for pilgrimage (*ḥajj*). On our return, we stopped at a certain place to sleep. In my dream, I saw someone saying to me, 'Wake up. Your father has passed away and his face has turned black.' I woke up in alarm and saw that my father had really passed away and his face was slowly turning black. This whole series of events made me extremely worried and frightened. I fell asleep again and saw that four black men with clubs in their hands were standing by my father's head when suddenly an extremely handsome saint wearing two green garments came and moved these men out of the way. He then passed his hand over my father's face and said to me, 'Wake up. Allāh has illuminated your father's face.'

I said, 'May my parents be sacrificed for your sake. Who are you?'

He replied, 'I am Muḥammad ﷺ.'

I have never been negligent in conferring blessings upon the Noble Prophet ﷺ since that day."

A similar incident has been narrated in *Nuzhat al-Majālis* by Abū Ḥāmid Qazwaynī (may Allāh have mercy on him) who says, "A father and son were on a journey. The father passed away and his face began to resemble that of a swine. The son cried profusely and implored Allāh with great humbleness. He fell asleep and saw in his dream that someone is saying to him, 'Your father used to deal in

usury, which is why his face has become disfigured. However, the Noble Prophet ﷺ has interceded on his behalf, as he would always confer blessings upon him on hearing his name. His original appearance has been restored due to the Prophet's ﷺ intercession.”

Another similar story has been narrated in *Rawḍ al-Fā'iq*. Sufyān Thawrī (may Allāh have mercy on him) says, “I was performing *ṭawāf* when I saw a person conferring blessings only upon his every step and not any other form of dhikr. I asked him the reason behind this.

He asked me, ‘Who are you?’

I replied, ‘Sufyān Thawrī.’

He answered, ‘Were you not the unique personality of this age, I would not disclose my secret to you. I was travelling with my father on the pilgrimage (*ḥajj*). On arriving at a certain place, my father became ill. I was seeing to my father's treatment when suddenly he passed away and his face became black. Seeing this caused me great distress, and I read *innā lillāhi wa innā ilayhi raji'un* and covered his face with a cloth. I fell asleep and saw in my dream the most handsome of all men I have ever seen, wearing extremely clean clothes and whose body was emanating with the most pleasant fragrance I have ever smelt. He quickly came forward, removed the cloth and passed his blessed hand over my father's face, causing it to become radiant. He began to head back towards where he had come from but I grabbed onto him and said, ‘May Allāh have mercy on you. Who are you? Allāh has favoured my father through you in this journey.’

He replied, ‘Do you not recognise me? I am Muḥammad bin ﷺ Abdullāh ﷺ, upon whom the Qur'ān was revealed. Your father was very sinful but he would confer blessings upon me abundantly. When this hardship befell him, I came to his assistance and likewise, I am of assistance to every person who abundantly confers blessings upon me.’”

يَا مَنْ يُجِيبُ دُعَا الْمُضْطَّرِّ فِي الظُّلْمِ	يَا كَاشِفَ الضَّرِّ وَالبُلُوِي مَعَ السَّقَمِ
شَفِّعْ نَبِيَّكَ فِي ذُلِّي وَمَسْكَتِي	وَاسْتُرْ فَإِنَّكَ ذُو فَضْلٍ وَذُو كَرَمٍ
وَاعْفِرْ ذُنُوبِي وَسَامِحْنِي بِهَا كَرَمًا	تَفَضُّلاً مِنْكَ يَا ذَا الْفَضْلِ وَالنِّعَمِ
إِنَّ لَمْ تُغْنِنِي بِعَفْوِ مِنْكَ يَا أُمَّلِي	خَجَلْتِي وَأَحْيَايَ مِنْكَ وَأَنْدَمِي
يَا رَبِّ صَلِّ عَلَيَّ الْهَادِي الشَّيْرِ وَمَنْ	لَهُ الشَّفَاعَةُ فِي الْعَاصِي فِي النَّدَمِ
يَا رَبِّ صَلِّ عَلَيَّ الْمُخْتَارِ مِنْ مُضِرِّ	أَزْكَى الْخَلَائِقِ مِنْ عَرَبٍ وَمِنْ عَجَمِ
يَا رَبِّ صَلِّ عَلَيَّ خَيْرِ الْأَنَامِ وَمَنْ	سَادَ الْقَبَائِلَ فِي الْأَنْسَابِ وَالشَّيَمِ
صَلَّى عَلَيْهِ الَّذِي أُعْطَاهُ مَنزِلَةً	عَلَيَاءَ إِذْ كَانَ حَقًّا أَفْضَلَ الْأُمَّمِ
صَلَّى عَلَيْهِ الَّذِي أُعْلَاهُ مَرْتَبَةً	ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِي التَّسْمِ
صَلَّى عَلَيْهِ صَلَوةً لَا انْقِطَاعَ لَهَا	مَوْلَاهُ ثُمَّ عَلَيَّ صَحْبٍ وَذِي رَحْمِ

O Ye who accepts the prayers of the distressed in the darkest of times, Remover of all calamities and illnesses.

Accept the intercession of Your Prophet ﷺ on behalf of my weakness and humbleness and conceal my faults, for indeed You are the bountiful Lord, Most Graceful.

Forgive and pardon my sins out of Your Grace and Your favour, O Lord of Bounty and favours.

If you do not assist me with your pardon, O my source of hope, how ashamed I shall feel and how regretful I shall be!

O My Lord, send your blessings upon the Guide, Bearer of Glad-tidings, he who shall intercede for the sinful and the remorseful.

O My Lord, send blessings upon the chosen one from the tribe of *Muḍar*, most pure from amongst all the creation, be they Arab or non-Arab.

O My Lord, send blessings upon the best of the creation, leader of all nations in lineage and virtue.

May the being who granted Muḥammad ﷺ the highest station send blessings upon him, for he is indeed the best of all people.

May He who elevated his status send blessings upon him, who the Creator of all has chosen as His beloved.

May his Lord send infinite blessings upon him, upon his Companions and his family.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

44. It is written in *Nuzhat al-Majālis* that a person went to visit someone in the final moments before death. He asked him, “How are you finding the bitterness of death?”

He replied, “I cannot feel anything, because I heard the scholars say that whoever abundantly confers blessings and salutations upon the Noble Prophet ﷺ will be saved from the pangs of death.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

45. It is written in *Nuzhat al-Majālis* that a certain saint was suffering from urine retention. He saw the knower of Allāh (□*ārif billāh*) Shaykh Shihābuddīn bin Raslān (may Allāh have mercy on him), a great ascetic and scholar, in his dream. He complained about his illness to the Shaykh. The Shaykh said, “How is it that you are oblivious to the tried and tested antidote? Recite the following:

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى رُوحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ وَصَلِّ وَسَلِّمْ عَلَى قَلْبِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُلُوبِ وَصَلِّ وَسَلِّمْ عَلَى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَجْسَادِ وَصَلِّ وَسَلِّمْ عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ

O Allāh, confer blessings and salutations upon, and bless the soul of our leader Muḥammad from amongst all souls. Confer blessings and salutations upon the heart of our leader Muḥammad amongst all hearts. Confer blessings and salutations upon the body of our leader Muḥammad amongst all bodies. Confer blessings and salutations upon the grave of our leader Muḥammad amongst all graves.”

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

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

46. Ḥāfiẓ Abū Nuṣaym (may Allāh have mercy on him) relates that Sufyān Thawrī (may Allāh have mercy on him) said, “I was once leaving my house when my gaze fell upon a youth who was reading

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

with every step he took. I asked him, ‘Is there any proof for your action (or is it just based on your own opinion)?’

He asked, ‘Who are you?’

I replied, ‘Sufyān Thawrī.’

‘Sufyān of Iraq?’ he asked. I replied in the affirmative.

He asked, ‘Do you have the cognisance (*maʿrifa*) of Allāh?’

I replied in the affirmative.

He asked, ‘How did you attain it?’

I said, ‘He takes the night out of the day and the day out of the night, and He fashions the child in the mother’s womb.’

He said, ‘You have not truly recognized Him.’

I asked him, ‘So how have you come to recognize Him?’

He replied, ‘I firmly decide on doing something, but I end up having to cancel it. I resolve to do something but find that I am unable to fulfill it. Through this, I have realised that there is another being who is governing my affairs.’

I asked him regarding his conferring of blessings. He said, ‘I went for the Pilgrimage (*ḥajj*) with my mother. My mother passed away during the journey. Her face turned black and her stomach bloated whereby I realised that she had

committed a grave sin. As I lifted my hands towards the sky to beseech Allāh, I saw a cloud coming from Tihāma (Hijāz) from which a man appeared. He passed his hand over my mother's face making it luminous and over her stomach, causing the swelling to disappear. I asked him, 'Who are you? You have allieviated me and my mother of this great affliction.'

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

(Nuzhat al-Majālis)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

47. The author of *Iḥyā* has written that after the demise of the Messenger of Allāh ﷺ, Sayyidunā □ Umar was crying and he was saying, "O Messenger of Allāh, may my parents be sacrificed for your sake. The trunk of the date tree you would lean upon and deliver the sermon (*khuṭba*) before the erection of the pulpit cried after you ascended the pulpit, saddened by your separation. You passed your hand over it and comforted it (This is a famous ḥadīth). O Messenger of Allāh, your followers have more reason to cry over your separation than this date tree (They are more in need of your attention and comforting upon your separation).

O Messenger of Allāh, may my parents be sacrificed for your sake. Your status with Allāh is so exalted that your obedience has been declared obedience to Him. Allāh says, "**He who obeys the Messenger has indeed obeyed Allāh.**" (al-Nisā 4:80)

O Messenger of Allāh, may my parents be sacrificed for your sake. You are so great in the eyes of Allāh that your mistakes were excused before you even requested forgiveness. Hence, Allāh says, "**Allāh pardon you! Why did you give them leave?**" (al-Tawbah 11:43)

O Messenger of Allāh, may my parents be sacrificed for your sake. Your lofty rank with Allāh is such that you have been mentioned foremost in the covenant taken from the Prophets (blessings and salutations be upon them), even though you are the last Prophet to be sent. Allāh says, "**And recall when we took a bond from the Prophets and from you, and from Nūḥ and Ibrāhīm and Mūsā and `Īsā, son of Maryam. And we took from them a solemn bond.**" (al-Aḥzāb 33:7)

O Messenger of Allāh, may my parents be sacrificed for your sake. You are so great in the eyes of Allāh that the unbelievers in the Hellfire will be regretful for

not obeying you, saying, **“Ah! That we had obeyed Allāh and the Messenger.”**
(al-Aḥzāb33:66)

O Messenger of Allāh, may my parents be sacrificed for your sake. Indeed, Allāh granted Sayyidunā Mūsā ؑ the miracle of making rivers flow from stone but it is no more extraordinary than Allāh making water gush forth from your fingers.

O Messenger of Allāh, may my parents be sacrificed for your sake. If the wind was subjected to Sayyidunā Sulaymān ؑ and would transport him in the morning over a distance covered in one month and likewise in the evening, it is not more amazing than your surpassing the seven heavens on the *Burāq* and returning to Makkah by morning. May Allāh confer blessings upon you.

O Messenger of Allāh, may my parents be sacrificed for your sake. If Sayyidunā □ Īsā ؑ was granted the miracle of bringing the dead back to life, it is not more amazing than a goat cut into many pieces and roasted, speaking to you and telling you not to eat it because it has been poisoned.

O Messenger of Allāh, may my parents be sacrificed for your sake. Sayyidunā Nūḥ ؑ supplicated against his people, **“My Lord! Leave not of the infidels any inhabitant upon the earth.”** (Nūḥ 71:26)

Had you supplicated against us, nobody from amongst us would have survived. The unbelievers placed the intestines of a camel on your back whilst you were in prostration. In the Battle of Uḥud, they caused your face to be covered in blood and broke your tooth. Despite this, you did not curse them. Instead, you supplicated, “O Allāh, forgive my people for they know not.”

O Messenger of Allāh, may my parents be sacrificed for your sake. Within a short period of your life (twenty three years as a prophet), more people accepted Islām than those who accepted during the lengthy lifetime (approximately one thousand years) of Sayyidunā Nūḥ ؑ (At the time of the Farewell Pilgrimage (*ḥajja al-widā* □), one hundred and twenty four thousand Companions ؓ were present. Only Allāh knows how many had entered the fold of Islām and were unable to attend).

The number of people who brought faith upon you is great (In the ḥadīth narrated by Bukhārī in his *Saḥīḥ*, the Noble Prophet ﷺ says that he saw his followers in such a great number that they had covered the horizon). Very few people brought faith upon Sayyidunā Nuh ؑ. Allāh says in the Qur’ān, **“And these had not believed with him save a few.”** (Hūd 11:40)

O Messenger of Allāh, may my parents be sacrificed for your sake. If you were only to entertain and meet those of the same standing as you, you would never have sat with us. If you were not to marry except a woman of the same status as yourself, never would you have married any of our women. If you were to feed only those who were as exalted as you, never would you have fed anyone amongst us. Indeed, you sat with us, married our women, allowed us sit and eat with you, wore clothes made of hair, mounted a donkey and sat on the floor and ate. You would lick your fingers after eating and all this was out of humility. Allāh confer blessings upon you.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

48. It is narrated in *Nuzhat al-Basātīn* that Ibrāhīm Khawwāṣ (may Allāh have mercy on him) said, “I experienced extreme thirst once whilst travelling, so much so that I fell unconscious. Someone sprinkled water on my face. I woke up to see a most handsome man on horseback. He gave me some water to drink and told me to stay with him. A short while passed before he asked me, ‘Look, what do you see?’ I replied, ‘This is Madīna.’ He said, ‘Dismount. Convey my salutations to the Messenger of Allāh ﷺ and inform him that his brother Khidr ؑ conveyed salutations.’”

Shaykh Abūl Khayr Aqṭa (may Allāh have mercy on him) says, “I went to Madīna Munawwara. I stayed there for five days but did not experience any enjoyment or pleasure. I went to the blessed grave and conferred salutations to the Noble Prophet ﷺ, Sayyidunā Abū Bakr and Sayyidunā () Umar ؓ and then said, ‘O Messenger of Allāh, I am your guest.’ Thereafter, I went to sleep behind the pulpit. In my dream, I saw the Noble Messenger ﷺ. Sayyidunā Abū Bakr ؓ was standing to his right and Sayyidunā () Alī ؓ was standing at the front. Sayyidunā () Alī ؓ nudged me saying, ‘Stand up. The Messenger of Allāh ﷺ is coming.’ I stood and kissed the Noble Prophet ﷺ on his forehead. The Noble Prophet ﷺ granted me a piece of bread. I ate one half in my dream and found the other half in my hand when I woke up.”

This story of Abūl Khayr (may Allāh have mercy on him) has also been narrated in *Al-Qawl al-Badī* (). However, the wording of *Al-Qawl al-Badī* () shows that there is a mistake in the translation of *Nuzhat al-Majālis*. The wording of *Al-Qawl al-Badī* () *isaqamtu khamsata ayyāmin mā dhuqtu dhawāqan* (I stayed in Madīna for five days and did not taste anything). To translate this as not experiencing any pleasure or enjoyment is inaccurate.

This story has previously been narrated in the *Virtues of Hajj* under the eighth story and a similar story has been narrated by Ibn Jalā on the authority of *Wafā al-*

Wafā under the twenty-third story. Numerous similar incidents were experienced by the pious elders as narrated in *Wafā al-Wafā*.

The Shaykh of all shaykhs Leader of the Believers in the science of ḥadīth (*Amīr al-muḥimmīn fī al-ḥadīth*) Shāh Waliyullāh (may Allāh have mercy on him) wrote *Al-Ḥirz al-Thamīn fī mubashirāt al-Nabiyy al-Amīn*, a short treatise in which he has recorded forty dreams or manifestations in wherein he or his father saw the Noble Prophet ﷺ.

He writes, “I was once extremely hungry (only Allāh knows how many days passed in this state). I implored Allāh and thus saw that the blessed soul of the Noble Prophet ﷺ has come down from the heavens and he was carrying a piece of bread. It seemed that Allāh had instructed the Noble Prophet ﷺ to give me this bread.” (Number twelve)

He further writes, “I did not have anything to eat to eat one night. A friend of mine gave me a glass of milk, which I drank and then went to sleep. I saw the Noble Prophet ﷺ in my dream. He said, ‘I was the one who sent you this milk (I directed my attention towards your friend and as a result, it came into his heart that he should give you this glass of milk).’”

When the effect of the spiritual attention of the saints is accepted and well known, what question could arise in respect to the power of the Noble Prophet’s ﷺ spiritual attention?

Shāh Waliyullāh (may Allāh have mercy on him) writes under number fifteen, “My father told me that he once became ill and in this illness, he was blessed with seeing the Noble Prophet ﷺ in his dream. The Noble Prophet ﷺ asked, ‘How are you feeling, my son?’ Thereafter, the Noble Prophet ﷺ ensured him that he will recover and granted him two hairs from his blessed beard. When my father woke up, he found both hairs in his hand and he granted me one of these hairs.”

Shāh Waliyullāh (may Allāh have mercy on him) writes under number eighteen that his father told him, “When I was in the early days of my education, I considered fasting everyday but was uncertain due to the differing opinions of scholars regarding its permissibility. I saw the Noble Prophet ﷺ in my dream. He granted me a piece of bread. Sayyidunā Abū Bakr ﷺ, Sayyidunā Umar ﷺ and other Companions ﷺ were also present. Sayyidunā Abū Bakr ﷺ said to me, ‘*Al-hadāyā mushtaraka* (Gifts are to be shared).’ I thus placed the bread in front of him and he tore some off. Sayyidunā Umar ﷺ said the same. I placed the bread before him too, and he tore a portion off. When Sayyidunā Uthmān ﷺ said the same thing, I replied, ‘If this continues on the basis of *Al-hadāyā mushtaraka*, this

piece of bread will finish in this manner. What will this destitute one be left with?”

In *Al-Ḥīrz al-Thāmīn*, this story is as above. In another book of Shāh Waliyullāh (may Allāh have mercy on him), *Anfās al-Ārifīn*, more detail has been mentioned. His father said, “When I woke up, I pondered as to why I presented the bread to the Shaykhayn ﷺ upon their request but did not do the same for Sayyidunā □ Uthmān ﷺ. I concluded that my *Naqshbandiyya* connection meets Sayyidunā Abū Bakr ﷺ and I am a descendant of Sayyidunā □ Umar ﷺ, so I was unable to refuse them. As for Sayyidunā □ Uthman ﷺ, I am neither related to him in *taṣawwuf* nor in lineage, and thus I plucked up enough courage to speak up.”

The authenticity of the ḥadīth ‘*Al-hadāyā mushtaraka*’ has been criticised by the ḥadīth scholars. I have mentioned two stories regarding this at the end of the *Virtues of Ḥajj*; one story is regarding a pious elder and the other regarding the Jurist of the Umma (*Faqīh al-umma*) Imām Abū Yūsuf (may Allāh have mercy on him). A discussion on this ḥadīth is not the purpose at this point. The point to be clarified is how materialistic blessings are also showered upon the followers of the most generous from amongst humankind, the Leader of both worlds, Muḥammad ﷺ.

Shāh Waliyullāh (may Allāh have mercy on him) writes in *Al-Ḥīrz al-Thāmīn* under number nineteen that his father related, “I was travelling in the blessed month of Ramaḍān. It was extremely hot and I was undergoing great difficulty. I fell asleep and saw the Noble Prophet ﷺ. The Noble Prophet granted me a most delicious sweet dish containing rice, saffron, sugar and ghee. I ate to my fill. Thereafter, the Noble Prophet ﷺ gave me some water. My thirst and hunger were totally quenched and when I woke up, I could smell the fragrance of saffron on my fingers.”

One should not question such stories, for the basis of these stories is present in the *ḥadīths* of continuous fasting in which the Noble Prophet ﷺ said, “My Lord feeds me and gives me to drink.”

As for the Noble Prophet’s ﷺ saying, “I am not the same as you”, this will be in reference to the common people. Otherwise, if someone is fortunate to be given this as a miracle, there is no reason to object. It is the creed of the *Ahl al-Sunna wa ’l-Jamā’* □ *athat* the miracles of the friends of Allāh are true.

The Qur’ān relates the story of Maryam as follows:

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا

Whenever Zakariyya entered the apartment to see her, he found provision by her. He said, “O Maryam! Whence have you this?” She said, “This is from Allāh.” Surely, Allāh provides for whom He wills without stint. (Āl  Imrān 3:37)

In the narrations of *Al-Durr al-Manthūr*, this sustenance is said to be baskets filled with grapes out of season. In the winter, one would find fruits only available in summer months and vice versa.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

49. In *Nuzhat al-Majālis*, an amazing story has been narrated regarding a debate that took place between Night and Day, each one of them trying to prove its virtue over the other.

Day said to Night, “I am greater than you. Three obligatory prayers take place performed in me whilst only two take place in you. I contain the moment of acceptance on the Friday wherein no person asks Allāh for anything except that it is granted (as mentioned in an authentic ḥadīth). The fasts of Ramaḍān are observed in me too. You are just a time for sleep and wherein people are absentminded. I am accompanied by wakefulness and being active, and there are great blessings in being active. The sun also rises in me and brings light to the whole world.”

Night replied by saying, “If you pride yourself over the sun, then I consider the hearts of those who stand in prayer at night and the hearts of those who ponder over the wisdom behind Allāh’s creation much greater than the sun. How can you ever reach the pinnacle of ecstasy the lovers experience when they are in solitude with me? How can you compare yourself to the Night of Ascension? What reply do you have to Allāh’s order to His Messenger ﷺ, when He the Almighty said, ‘**And of the night keep the vigil therein as an act of supererogation for you.**’ (al-Isrā 17:79)

Allāh created me before you. I contain the Night of Decree in which the Sovereign bestows countless favours. Allāh calls out in the latter portion of the night, ‘Is there anyone who asks of me that I may bestow upon him? Is there anyone seeking forgiveness so that I may forgive him?’ Are you not aware that Allāh has said ‘**O you enwrapped! Keep vigil all night save a little?**’ (al-Muzammil 73: 1-2)

Have you not heard Allāh say, ‘**Hallowed be He who took for a journey His bondsman in a night from the Sacred Mosque to the Farthest Mosque.**’? (al-Isrā 17:1)”

Indeed, the *Mi^{ra}aj* holds a distinguished and focal point in the miracles of the Noble Prophet ﷺ. Qād}ī }Iyād} (may Allāh have mercy on him) writes in *Al-Shifā* that the miracle of the *Mi^{ra}aj* is one of the great virtues of the Noble Prophet ﷺ and holds numerous points of virtue; conversing with the Almighty, seeing Allāh, leading all the Prophets in prayer and visiting the Lote Tree of the Utmost Boundary. **“Assuredly, he beheld of the greatest signs of his Lord.” (al-Najm 53:18)**

The story of *Mi^{ra}aj* and the lofty stations mentioned in the Qur’ān and authentic ḥadīths regarding this incident are all from amongst the virtues specific to the Noble Prophet ﷺ.

This story has been briefly narrated in the *Qaṣīda Burdah* (poem of the scarf) and Shaykh Thānawī (may Allāh have mercy on him) has noted this with its translation in *Nashr al-Ṭīb*. We present this story here:

سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ
كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِّنَ الظُّلَمِ

You travelled by night from the *Masjid Harām* to the *Masjid Aqṣā* (despite the fact that the distance between the two normally takes forty days to travel) just as the full moon pierces the veil of darkness at night with its light.

وَبِتَّ تَرْقَى إِلَى أَنْ نِلْتَ مَنْزِلَةً
مِّنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرَمَّ

You spent the night continually ascending until you reached such proximity to the Almighty that none of His chosen servants have ever attained. So lofty was this station that nobody has ever sought to reach it.

وَقَدَّمَكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا

وَالرُّسُلَ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمٍ

All the Noble Prophets appointed you as their leader and guide at the *Masjid Aqṣā*, in the same manner the master is preferred over his attendants.

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ

فِي مَوْكَبٍ أَنْتَ فِيهِ صَاحِبُ الْعَلَمِ

You surpassed the seven heavens, one above the other, accompanied by a large group of angels (out of your great honour and esteem), you being the leader and standard bearer amongst them.

حَتَّىٰ إِذَا لَمْ تَدَعْ شَأوًا لِمُسْتَتِيقٍ

مِنَ الدُّنُوِّ وَلَا مَرَقًا لِمُسْتَنِمٍ

You continued ascending towards your lofty rank, passing through the heavens until you reached the pinnacle of proximity, beyond which nobody seeking closeness can strive for, nor can anyone wishing to advance exceed.

خَفَضْتَ كُلَّ مَكَانٍ بِالْإِضَافَةِ إِذْ

نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

You made the station of everyone inferior in comparison to the status bestowed upon you by the Almighty (when your ascension reached its utmost limit) and when He said to you, “Come close,”

كَيْمًا تَفُوزُ يَوْصَلُ أَيَّ مُسْتَتْرٍ
عَنِ الْعُيُونِ وَسِرٌّ أَيَّ مُكْتَمِّ

This was so that you succeed in your meeting with Him, totally hidden from any of His creation, and that you are successful in the secret concealed from all.

Mawlānā Thānawī (may Allāh have mercy on him) has taken the story of Mi[□]rāj from the *Qaṣīda Burdah* and the Urdu translation was taken from □*Iṭr al-Wardah*, written by Mawlānā Zulfaqār □Alī, father of Shaykhul Hind Mawlānā Maḥmudul Ḥasan Deobandī (*raḥimahumallāh*). Thereafter, the honourable Shaykh wrote the last verse and followed it with his own verse:

ولنختم الكلام على وقعة الإسراء بالصلوة على سيد أهل
اصطفاء

وآله وأصحابه أهل الإجتباء ما دامت الأرض والسماء

We finish our discussion with the story of Isrā, by conferring ṣalāt upon the Leader of all the chosen ones,

And upon his family, his Companions ﷺ who were selected for his company, for as long as the heavens and earth exist.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

50. Whilst writing these series of books regarding the virtues of certain deeds, this humble servant as well as others saw many glad-tidings and good dreams. Whilst in the process of writing this book, I once saw in a dream that I was being ordered to write a poem in this book. The poem was not specified. However, whilst this humble servant was awake between the two dreams (I saw this dream

twice) or in my dream, it crossed my mind that the famous *qaṣīda* of Mawlānā Jāmī (may Allāh have mercy on him) was being referred to, which is in the beginning of *Yūsuf Zulaykhā*.

I was around ten or eleven years of age when I studied this book by my father in Gangoh. At that time, I heard my father relate a story regarding the *qaṣīda* and it was this story which led my attention to be drawn towards this *qaṣīda* in my dream.

The story was that Mawlānā Jāmī (may Allāh have mercy on him) went for the Ḥajj pilgrimage after composing this poem and intended to stand at the blessed grave and recite this poem. Upon completing the Ḥajj and before heading towards Madīna, the Governor of Makkah saw the Noble Prophet ﷺ in his dream. The Noble Prophet ﷺ told him in his dream, “Do not let him go to Madīna.” The Governor of Makkah stopped him from proceeding to Madīna. However, his intense love and yearning for the Noble Prophet ﷺ was so intense that he secretly left for Madīna.

The Governor of Makkah saw the same dream. The Noble Prophet ﷺ said, “He is heading towards Madīna. Do not let him come.” The Governor of Makkah sent two men in his pursuit and he punished and imprisoned him.

The Governor saw the Noble Prophet ﷺ for a third time in his dream. The Noble Prophet ﷺ said to him, “He is not a criminal that he should be imprisoned. He has composed a few verses of poetry which he intends to read at my grave. If he does so, my hand will come out of my grave to shake his hand and this will become a means of people falling into tribulation.” Thus, he was released from prison and treated with great respect and dignity.

I have no doubt as to having heard this story and I clearly remember its details. However, due to weak eyesight and illness, I am unable to search the books for its source of origin.

If any of the readers find it in any book in the lifetime of this humble servant, I will be most grateful if you would inform me. If it is after my demise, then it should be added to the footnotes. It was due to this very story that my mind went towards this *qaṣ̣īda* and it has been in my mind since, and there is nothing far-fetched about this.

Sayyid Aḥmad Rifāī (may Allāh have mercy on him) is amongst the famous saints of the *Ṣūfiyā* and his story is famous. In 555 AH, he presented himself at the blessed grave of the Noble Prophet ﷺ and as he neared the grave, recited two verses of poetry. The blessed hand of the Noble Prophet ﷺ came out of the grave and Sayyid Aḥmad Rifāī (may Allāh have mercy on him) kissed it.

The *Virtues of Ḥajj*, compiled by this humble servant, contains this story under the chapter of visiting Madīna under story number twelve. It has been discussed in detail on the authority of Allāma Suyūṭī's (may Allāh have mercy on him) book, *Al-Ḥāwī*. Many other stories in the *Virtues of Ḥajj* narrate how people received a reply to their salutations at the blessed grave.