

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ ، حَامِدًا وَمُصَلِّيًّا وَمُسَلِّمًا ،
الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ وَالصَّلَوَةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمَوْجُودَاتِ ا
لَّذِي قَالَ أَنَا سَيِّدُ وُلْدِ آدَمَ وَلَا فَخْرَ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ إِلَى يَوْمِ الْحَشْرِ
,

أَمَّا بَعْدُ

Through the benevolence and favour of Allāh and solely by His grace, and through the affection of His pious servants, this humble and sinful servant has written many books regarding virtues [of certain actions], which have also been incorporated into the programme of the tablīghī movement in Nizamuddin. Hundreds of letters from friends indicate that they have proven very beneficial.

This sinful servant has no part to play in this. Firstly, only by the grace of Allāh has it been possible. Secondly, the blessings of the Prophetic sayings that have been translated in these books and thirdly, the blessings of the pious elders upon whose order these books have been written, has this book transpired. It is only through the grace of Allāh that the defects of this sinful servant were not an obstacle in the path of these blessings. O Allāh, all praise is due to You and all gratitude is due to You. O Allāh, I cannot enumerate your praises. You are as You have praised Yourself.

The first book of this series, *Virtues of the Qur'ān*, was written in 1348 AH under the instruction of respected Shāh Muḥammad Yāsīn Nagīnwī (may Allāh have mercy on him), a representative (*khalīfa*) of *Quṭb al-Ālam*, shaykh of all shaykhs, Mawlānā Rashīd Aḥmad Gangohī (may Allāh have mercy on him), as stated in detail in the preface to the book. Shāh Muḥammad Yāsīn (may Allāh have mercy on him) passed away on the night of Thursday 30th Shawwāl 1360 AH. May Allāh illuminate his grave and elevate his ranks.

The Shaykh made a request at the time of his death, conveyed to me through his eminent representative (*khalīfa*) Mawlānā Al-Ḥāj □ Abdul □ Azīz Du □ ājaw, that a book regarding the virtues of blessings (*ṣalāt*) and salutations (*salām*) should be written, in the same manner the *Virtues of the Qur'ān* was written. After the demise of the Shaykh, Mawlānā □ Abdul □ Azīz constantly reminded me and pressed upon me the need to fulfil this request and this humble servant was desirous of attaining this great fortune too, despite his shortcomings. Other elders besides Shāh Yāsīn (may Allāh have mercy on him) were also insistent upon this. However, this humble servant was so overawed by the most glorious status of the Leader of both worlds, Pride of the Prophets ﷺ, that whenever I intended to write, I feared I might write something inappropriate to the lofty status of the Messenger ﷺ.

Whilst still in this state of evasion, I visited Ḥijāz last year upon the insistence of beloved Mawlānā Muḥammad Yūsuf (may Allāh have mercy on him) and by the grace of Allāh, I performed my fourth ḥajj. Upon arriving in Madīna after completing the pilgrimage, it constantly crossed my mind as to why I had not written regarding the virtues of *ṣalāt*. I made excuses for myself on more than one occasion. However, this persistent questioning of my heart led me resolve to complete this book upon my return, Allāh willing.

However, “one of bad habits makes many excuses” and so this task was evaded further after my return. This desire has returned once again in this auspicious month and so I finally begin writing on 25th Ramaḍān 1384 AH after the last Friday prayer of the month. May Allāh, through His infinite grace, grant me the ability to complete this book and out of His mercy, overlook all the shortcomings in this book, the books I have previously written and my Arabic works.

I intend to compile this book upon a few chapters, finishing with a conclusion. The first chapter will discuss the virtues of ṣalāt and salām, the second chapter will discuss the specific virtues of certain forms of ṣalāt and salām, the third chapter will mention the

warnings for not conferring salutations and blessings upon the Prophet ﷺ, the fourth chapter will be on miscellaneous points and the fifth chapter will consist of stories. May Allāh grant people the ability to confer ṣalāt and salām abundantly. By reading this book, every reader will realise how great a treasure ṣalāt and salām is and how those who are negligent therein deprive themselves of such an immense fortune.

CHAPTER ONE: VIRTUES OF BLESSINGS AND SALUTATIONS

The most important and foremost virtue is the command and order of Allāh Himself. Allāh says in the Qur’ān:

(1)

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

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

Allāh has ordained many different commands in the Qur’ān such as prayer (*ṣalāh*), fasting, pilgrimage (*ḥajj*) etc. He has also described the noble characteristics of many blessed Prophets and honoured them. After creating Sayyidunā Ādam عليه السلام, He ordered the angels to prostrate towards him. However, nowhere has Allāh stated in any command or in any honour that He is also a participant in this act and that the believers should follow suit. This respect is solely for the Leader of both worlds, the Pride of the World ﷺ. Allāh first attributes the act of conferring ṣalāt towards Himself and after attributing it towards His angels, finally orders the believers that they too should also confer ṣalāt upon him.

What virtue could be greater than Allāh and His angels also participating with the believers in this act? Furthermore, those with knowledge of Arabic know that the verse begins with the particle *inna* adding great emphasis to its meaning and the future and present tenses have also been used, indicative of continuity. In other words, it is most certain that Allāh and His angels are constantly conferring blessings upon the Noble Prophet ﷺ.

□ Allāma Sakhāwī (may Allāh have mercy on him) writes, “The verse, being in the present and future tenses which denote continuity and permanence, establishes that Allāh and His angels are always conferring blessings upon the Noble Prophet ﷺ.”

The author of *Rūḥ al-Bayān* writes, “Some scholars have written that the meaning of Allāh conferring His blessings is raising the Noble Prophet ﷺ to the Praised Station (*Al-Maqām al-Maḥmūd*), which is the station of intercession, and the ṣalāt of the angels is praying for the Noble Prophet’s ﷺ status to be elevated and seeking forgiveness for the Noble Prophet’s ﷺ followers. The meaning of the believers conferring blessings is following the Noble Prophet ﷺ, having love for him and mentioning his beautiful qualities. This honour granted by Allāh to the Noble Prophet ﷺ is much greater than the respect shown to Sayyidunā Ādam ؑ by means of ordering the angels to prostrate before him, because Allāh Himself is engaged in this honour of the Noble Prophet ﷺ, whereas only the angels were ordered to prostrate before Sayyidunā Ādam ؑ.”

عقل دور اندیش میدانند کہ تشریفے چین
ہیج دیں پرور ندید وہیج پنمبر نیافت

The intelligent will realize that such an honour has been bestowed upon neither any other Prophet, nor his followers.

يُصَلِّي عَلَيْهِ اللَّهُ جَلَّ جَلَالُهُ بِهِدَا بَدَا لِلْعَالَمِينَ كَمَالُهُ

Allāh the Exalted confers blessings upon him. Thereby, his excellence is manifest to all the creation.

The scholars have noted that the Noble Prophet ﷺ is being addressed with *nabī* in this verse rather than with his name Muḥammad ﷺ, as in the case of other Prophets who have been mentioned by name. This is out of paramount respect and esteem of the Noble Prophet ﷺ. In one place where the Noble Prophet ﷺ and Sayyidunā Ibrāhīm ؑ have been mentioned together, the Noble Prophet ﷺ is mentioned by *nabī* and Sayyidunā Ibrāhīm ؑ is mentioned by name. Allāh says,

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

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

Wherever the Noble Prophet ﷺ has been mentioned by name, it is for a specific reason.
□ Allāma Sakhāwī (may Allāh have mercy on him) has discussed this point in detail.

It is worth noting at this point that the word *ṣalāt* which has been attributed towards Allāh, His angels and the believers simultaneously is a synonymous word with many different meanings and used for various purposes, as already mentioned by the author of *Rūḥ al-Bayān*.

The scholars have expounded many meanings for the word *ṣalāt* in this verse, and in each place the most appropriate meaning in relation to Allāh, His angels and the believers will

be meant. Some scholars have written that Ṣalāt upon the Prophet ﷺ means praise and respect of the Noble Prophet ﷺ with mercy and affection. Furthermore, this praise and respect will be according to the rank and status of whoever the act of conferring Ṣalāt is attributed to. For example, it is said that the father is kind to his son and that the son is kind to his father, or that the brothers are kind to one another. Now it is obvious that the kindness shown by the father to his son will differ to that shown by the son to his father and that of the brothers to one another.

Likewise, Allāh's conferring Ṣalāt upon the Noble Prophet ﷺ means Allāh is praising and honouring him with mercy and kindness. The angels are also conferring Ṣalāt but their Ṣalāt, blessings and respect will be according to their own position. Thereafter, the believers are ordered to confer blessings [which is also in accordance to their own status].

Imām Bukhārī (may Allāh have mercy on him) has narrated from Abū □ Āliya (may Allāh have mercy on him) that the meaning of Allāh conferring Ṣalāt is to praise the Noble Prophet ﷺ in the presence of the angels and the blessings of the angels are their prayers. Sayyidunā Ibn □ Abbāsؓ has interpreted *yuṢallūna* [in the verse] as *yubarrikūna*, meaning they pray for blessings.

Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) states that this meaning complies with Abū □ Āliya's opinion, except it is more specific in context. Elsewhere, after mentioning the various meanings of Ṣalāt, he mentions that Abū □ Āliya's (may Allāh have mercy on him) opinion is the most preferred, namely that Allāh's Ṣalāt is praising the Noble Prophet ﷺ and that the Ṣalāt of the angels and others is requesting Allāh to confer Ṣalāt. Furthermore, this request is for an increase in the blessings already being conferred, not for the conferring of blessings to be initiated.

It is mentioned in a narration that when this verse was revealed, the Companions ؓ said, "O Messenger of Allāh ﷺ, we know how to convey salām (the salām in the *al-*

taḥīyyāt [in the five daily prayers]: *As-salāmu* □ *alayka ayyuhan nabiyyu wa raḥmatullāhi wa barakātuhu*). Teach us how to confer Ṣalāt.”

The Noble Prophet ﷺ then taught the following: *Allāhumma Ṣalli* □ *alā Muḥammadin wa* □ *alā āli Muḥammad*.

(This will be discussed in detail under the first ḥadīth of Chapter Two).

Allāh ordered the believers to confer Ṣalāt upon the Noble Prophet ﷺ. The Noble Prophet ﷺ taught the method thereto; request Allāh to eternally confer his infinite mercies upon him, for the blessings and mercies of Allāh are boundless. This is also from the mercy of Allāh that the further blessings he confers upon the Noble Prophet ﷺ due to our request are attributed to us, as though we had conferred them, when in reality Allāh alone is conferring Ṣalāt. Who possibly had the ability to present the Noble Prophet ﷺ with the gift of blessings, befitting his lofty status?

Shāh □ Abdul Qādir (may Allāh have mercy on him) writes, “Requesting Allāh to shower His mercy and blessings upon His Noble Prophet ﷺ and his household is a great act of virtue. Mercy befitting the Noble Prophet’s ﷺ descends upon him and by conferring once, tenfold blessings are conferred upon the suppliant. It is now the choice of the suppliant how much he wishes to acquire.” (The ḥadīth Shāh □ Abdul Qādir (may Allāh have mercy on him) is referring to will be mentioned under ḥadīth three).

We also understand from this that the objection some ignorant people raise that the verse is ordering the believers to confer blessings upon the Noble Prophet ﷺ, whilst the believers say, “O Allāh, confer blessings upon the Noble Prophet ﷺ,” is ridiculous. [Their objection is that] the very action Allāh ordained upon the believers was returned by the believers to Allāh.

Firstly, when the Companions ﷺ asked the Noble Prophet ﷺ how to implement the Qur’ānic order after this verse was revealed, this was the method taught by the Noble

Prophet ﷺ, as mentioned above. Secondly, our requesting Allāh to confer His choicest blessings is much greater than anything we could present to the Noble Prophet ﷺ on our own part.

□ Allāma Sakhāwī (may Allāh have mercy on him) writes in *Al-Qawl al-Badī*□, “It is written in the book of Amīr Muṣṭafā Turkamānī Ḥanafī (may Allāh have mercy on him) that if one asks what wisdom is there in Allāh ordering us to confer ṣalāt when we counter this order by saying, ‘O Allāh, confer ṣalāt upon Muḥammad ﷺ,’ asking Allāh instead to confer His ṣalāt (In *ṣalāh* we say, ‘O Allāh confer blessings upon Muḥammad’, instead of ‘I confer blessings upon Muḥammad’), the answer is that the Noble Prophet ﷺ is faultless. On the contrary, we are full of faults and defects from head to toe. So how is it possible for one full of defects to rightfully praise he who is pure from all blemishes? Hence, we request Almighty Allāh that He personally confers ṣalāt upon the Noble Prophet ﷺ, so that the ṣalāt upon our pure Prophet ﷺ emanates from the Lord most pure.”

Likewise, it is narrated from □ Allāma Nayshāpūrī (may Allāh have mercy on him) in his book *Al-Laṭā’if wa al-Ḥikam* that a person should not say “I confer blessings upon Muḥammad” in his *ṣalāh*, as the person is not worthy of this. Instead, he should request his Lord to confer blessings upon the Noble Prophet ﷺ, in which case, Allāh is in reality conferring blessings upon the Noble Prophet ﷺ and allegorically, it is attributed towards us as a supplication.

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

□ Allāma Sakhāwī (may Allāh have mercy on him) says, “Once this point has been established, one’s ṣalāt upon the Noble Prophet ﷺ should be conferred in the manner taught to us by the Noble Prophet ﷺ. This is how one’s ranks will be elevated. Confer blessings abundantly, giving this act its due importance and with steadfastness, for an abundance of ṣalāt is from amongst the signs of love for the Noble Prophet ﷺ. Whoever loves something mentions it frequently.”

□ Allāma Sakhāwī (may Allāh have mercy on him) has also narrated from Imām Zayn al-
□ Ābidīn (may Allāh have mercy on him) that conferring ṣalāt upon the Noble Prophet ﷺ abundantly is a sign of the People of Sunna (*ahl al-sunna*).

□ Allāma Zurqānī (may Allāh have mercy on him) writes in *Sharḥ al-Mawāhib*, “The purpose of conferring ṣalāt is to gain proximity with Allāh by obeying His order, and to fulfil a portion of the rights of the Noble Prophet ﷺ binding upon us.”

Ḥāfiẓ □ Izzuddin Ibn □ Abdus Salām (may Allāh have mercy on him) says, “Our conferring of ṣalāt is not an intercession for the Noble Prophet ﷺ, for how can we possibly intercede on his behalf? The fact is that Allāh has ordered us to repay a benefactor for his favours, and there is no greater benefactor than our beloved Prophet ﷺ. As we were incapable of repaying the Noble Prophet ﷺ for his favours, Allāh pitied our weakness and taught us how to repay the Noble Prophet ﷺ by ordaining the conferring of ṣalāt. Since we were incompetent of this too, we beseeched Allāh that He Himself should reward the Noble Prophet ﷺ in a manner that befits His majesty.”

The aforementioned verse of the Qur’ān orders the believers to confer ṣalāt, whereby the scholars have deemed the conferring of ṣalāt to be compulsory.

(This will be discussed in detail in Chapter Four under the first point).

□ Allāma Rāzī (may Allāh have mercy on him), in his *Al-Tafsīr al-Kabīr*, has discussed an objection which may arise at this point; When Allāh and His angels confer Ṣalāt upon the Noble Prophet ﷺ, what need is there for us to do so? The answer to this is that our conferring of Ṣalāt upon the Noble Prophet ﷺ is not because he is in need of it in any way. If this were the case, then the angels would not need to confer Ṣalāt after Allāh had conferred it. Our conferring of Ṣalāt is rather an expression of reverence for the Noble Prophet ﷺ. Similarly, Allāh has commanded the believers to remember Him, when Allāh is in no need of this remembrance.

Ḥāfiẓ Ibn Ḥajar (may Allāh have mercy on him) has written that some people questioned him as to why the word Ṣalāt has been attributed to Allāh in the Qur’ānic verse and not the word salām. He replied that it maybe because salām has two meanings: (i) supplication (ii) to follow and obey. Both meanings are correct with respect to the believers, and thus they have been given this order. However, the latter meaning is improper with respect to Allāh and His angels and for this reason, salām has not been attributed to them.

□ Allāma Sakhāwī (may Allāh have mercy on him) has mentioned a very frightening incident regarding this verse. He narrates that Aḥmad Yamāni (may Allāh have mercy on him) said, “I was in San’ā. I saw that a large gathering was surrounding a person. Upon enquiring, people told me that this person used to recite the Qur’ān in a most melodious voice. When he came to the verse *yuṣallūna ‘alā ‘l-nabiyy*, he read *yuṣallūna ‘alā ‘l-aliyy ‘l-nabiyy*, which means Allāh and His angels confer blessings upon ‘Alīؑ, the prophet. (This person was most probably a *rāfiḍī*) [members of a sect which insults the Companions ﷺ and excessively praises Sayyidunā ‘Alīؑ]. No sooner had he read this that he became dumb, was struck with leprosy and was left blind and paralysed.”

This story contains a severe warning. May Allāh protect us from disrespecting Him, His Holy Book and His Noble Prophets. Out of our ignorance and disregard, we are oblivious to what we utter. May Allāh save us from His wrath.

(2)

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ

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

The scholars have written that this verse is like a sermon for the subject that follows. In this verse, the Noble Prophet ﷺ has been ordered to praise Allāh and confer salutations upon His chosen people.

Ḥāfiẓ Ibn Kathīr (may Allāh have mercy on him) writes in his Qur'ānic exegesis that Allāh has commanded His Prophet ﷺ to confersalām upon His chosen servants. They are His Messengers and Prophets (may Allāh's peace and blessings be upon them), as narrated on the authority of □ Abdurrahmān bin Zayd bin Aslam that “His chosen servants” are the Prophets, as substantiated by the Qur'ānic verses:

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

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

Imām Sufyān Thawrī, Suddī and others say it refers to the Companions ﷺ and this has also been narrated on the authority of Sayyidunā Ibn ʿAbbāsؓ. There is no discrepancy between these two viewpoints, because the Noble Prophets (ﷺ *alayhimus salām*) will most definitely be included if the Companions ﷺ are intended.

(3)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ صَلَّى عَلَيَّ صَلَاةً
وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا
رواه مسلم و ابوداؤد وابن حبان في صحيحه وغيرهم كذا في الترغيب

Sayyidunā Abū Hurayra ؓ that the Messenger of Allāh ﷺ said, “Whoever confers one blessing upon me, Allāh confers ten blessings upon him.”

One blessing and mercy from Allāh is sufficient for the whole world, let alone ten blessings in return for conferring ṣalāt once. What could be a greater virtue of ṣalāt that one is granted ten blessings from Allāh for conferring one blessing? How fortunate are those elders who confer one hundred and twenty five thousand blessings upon the Noble Prophet ﷺ on a daily basis, just as I have heard regarding some of the elders of my family.

□ Allāma Sakhāwī (may Allāh have mercy on him) has narrated on the authority of Sayyidunā □ Āmir bin Rabī□ ؓ that the Noble Prophet ﷺ said, “Whoever confers ṣalāt upon me once, Allāh confers ten mercies upon him. It is at your discretion to confer as little or as much as you wish.” A ḥadīth to the same effect has been narrated on the

authority of Sayyidunā □ Abdullāh bin □ Amrؓ, with the addition that Allāh and His angels confer ten blessings.

□ Allāma Sakhāwī (may Allāh have mercy on him) has narrated ḥadīths of the same subject on the authority of a number of Companionsؓ. Elsewhere, he writes, “In the same manner Allāh has mentioned the Prophet’s ﷺ name alongside His own name in the declaration of faith (*shahāda*), and stated obedience and love of the Noble Prophet ﷺ to be His obedience and love, He has also coupled conferring blessings upon him ﷺ with His own blessings upon him. Thus, just as Allāh has said, ‘Remember me, I shall remember you’, with regards to Ṣalāt upon the Noble Prophet ﷺ, the person who confers one blessing upon the Prophet ﷺ, Allāh in return confers ten blessings.”

In *Al-Targhīb*, it is narrated on the authority of Sayyidunā □ Abdullāh bin □ Amrؓ that whoever confers Ṣalāt upon the Noble Prophet ﷺ once, Allāh and His angels confer seventy blessings upon him.

One should understand at this point that if differing amounts of reward are mentioned for a particular deed (eg. ten rewards are promised in one ḥadīth and seventy in another), some scholars are of the opinion that because Allāh’s favours on the followers of Muḥammad ﷺ increased on a daily basis, the narrations which mention greater reward are the latter ḥadīths. Thus, it is as though Allāh initially promised ten rewards and then increased this to seventy. Other scholars have interpreted this difference with respect to various people, times and conditions. (This topic has already been discussed in the *Virtues of Ṣalāh* under the difference narrated in the reward of twenty five or twenty seven for congregational Ṣalāh). Regarding the ḥadīth which mentions seventyfold reward, Mullā □ Alī Qārī (may Allāh have mercy on him) writes that this maybe specific to conferring blessings on Friday, because in another ḥadīth it is narrated that the reward for good deeds increases seventyfold on Friday.

(4)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ مَنْ دُكِرْتُ عِنْدَهُ فَلْيُصَلِّ عَلَيَّ وَمَنْ صَلَّى عَلَيَّ مَرَّةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا وَفِي رِوَايَةٍ مِنْ صَلَّى

عَلَى صَلَاةٍ وَاحِدَةٍ صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحَطَّ عَنْهُ عَشْرَ
سَيِّئَاتٍ وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ
رواه أحمد والنسائي واللفظ له وابن حبان في صحيحه كذا في الترغيب

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

□ Allāma Mundhirī (may Allāh have mercy on him) has also narrated a similar ḥadīth on the authority of Sayyidunā Barā ؓ in *Al-Targhīb* with the addition that the suppliant receives the reward of freeing ten slaves. In a ḥadīth recorded by Ṭabrānī, it is narrated, “Whoever confers one blessing upon me, Allāh confers ten blessings upon him. Whoever confers ten blessings upon me, Allāh confers one hundred blessings upon him. Whoever confers one hundred blessings upon me, Allāh writes ‘Freedom from hypocrisy and freedom from the Hellfire’ on the suppliant’s forehead. On the Day of Judgement, this person will be resurrected with the martyrs.”

□ Allāma Sakhāwī (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Abū Hurayra ؓ that the Noble Prophet ﷺ said, “Whoever confers ten blessings upon me, Allāh will confer one hundred blessings upon him. Whoever confers one hundred blessings upon me, Allāh will confer one thousand blessings upon him, and whoever confers more due to love and devotion, I shall intercede for him on the Day of Judgement and be a witness for him.”

This has also been narrated on the authority of Sayyidunā □ Abdurrahmān bin □ Awf ؓ with different wording. He says, “From amongst four or five of us, at least one of us would always remain with the Noble Prophet ﷺ to attend to his needs. One day the Noble Prophet ﷺ went into a garden and I followed him. The Noble Prophet ﷺ performed

ṣalāh therein and prostrated for such a long time that I feared the Noble Prophet ﷺ had passed away. I began crying due to this fear and went close to the Noble Prophet ﷺ to observe him. After the Noble Prophet ﷺ arose from prostration, he asked, ‘O □ Abdurrahmān, what is the matter?’

I replied, ‘O Messenger of Allāh, you performed such a long prostration that I feared you had passed away.’

The Noble Prophet ﷺ replied, ‘Allāh has bestowed a favour upon me with regards to my followers. In gratitude for this favour, I prostrated for so long. Allāh has informed me that whoever confers one blessing upon me, He will record ten good deeds for him and forgive ten of his sins.’”

In a narration of the same incident, the Noble Prophet ﷺ asked, “O □ Abdurrahmān, what is the matter?” Sayyidunā □ Abdurrahmān ؓ expressed his fear.

The Noble Prophet ﷺ replied, “Jibrīl ؑ came to me a short while ago and said, ‘Would it not please you that Allāh has said that whoever confers blessings upon you, Allāh will confer blessings upon him and whoever confers salutations upon you, Allāh shall confer salutations upon him?’” (*Al-Targhīb*)

□ Allāma Sakhāwī (may Allāh have mercy on him) has also narrated a similar ḥadīth on the authority of Sayyidunā □ Umar ؓ.

Sayyidunā Abū Ṭalḥa Anṣārī ؓ narrates, “Once the Noble Prophet ﷺ came to us and he was extremely happy.

The Companions ؓ said, ‘O Messenger of Allāh, we see that you are very happy today.’

The Noble Prophet ﷺ replied, ‘Yes, indeed. I have received a message from my Lord. Allāh has said that whoever from amongst my followers confers one blessing upon me, Allāh shall record ten good deeds for him, forgive ten of his sins and raise his status tenfold.’”

In another narration of the same incident it is narrated, “Whoever from amongst your followers confers one blessing, I shall confer ten blessings upon him. Whoever confers salutations once, I shall confer salutations upon him ten times.”

Another narration of the same incident says, “One day the Noble Prophet’s ﷺ blessed face was radiant with happiness and his pleasure was quite noticeable.

The Companions ﷺ said, ‘O Messenger of Allāh, the happiness apparent on your face today has never been seen before.’

The Noble Prophet ﷺ replied, ‘Why should it not be so? A few moments earlier, Jibrīl ﷺ came to me and informed me, ‘Whoever from amongst your followers confers one blessing upon you, Allāh in return will write ten good deeds in his book of deeds, forgive ten of his sins, raise his status tenfold and an angel shall repeat to him what he said.’

The Noble Prophet ﷺ said, ‘I asked Jibrīl ﷺ regarding this angel.’

Jibrīl ﷺ replied, “Allāh has appointed an angel until the Day of Judgement whose duty it is to pray for whoever confers blessings upon you by saying ‘May Allāh confer blessings upon you too.’” (*Al-Targhīb*)

□ Allāma Sakhāwī (may Allāh have mercy on him) has questioned that when according to the Qur’ānic verse ‘**Whosoever will come with a virtue, for him there shall be ten like thereof**’ (*Al-An‘ām 6:160*) the reward of every good deed is tenfold, what then is the special virtue of *ṣalāt*?

According to this humble servant, the answer is quite simple; the ten deeds received as promised by the Qur’ānic verse are separate to the ten blessings from Allāh as an additional favour. □ Allāma Sakhāwī (may Allāh have mercy on him) has answered his own question by saying that Allāh’s ten blessings upon the suppliant are much greater than the ten blessings the suppliant conferred upon the Noble Prophet ﷺ. Furthermore, one’s status being elevated tenfold, forgiveness of ten sins, ten good deeds in the book of

good deeds and the reward equivalent to that of freeing ten slaves are all additional rewards.

Ḥakīm al-Umma Shaykh Ashraf □ Alī Thānawī (may Allāh have mercy on him) has written in *Zād al-Sa□īd* “In the same way we understand from the explicit wording of the ḥadīth that by conferring one blessing ten mercies are revealed, the Qur’ān indicates that disregarding the most lofty status of the Noble Prophet ﷺ (We seek Allāh’s protection therefrom) earns a person ten curses from Allāh. Thus, Allāh said the following ten words regarding Walīd bin Mughīra in punishment for his mockery; *Hallāf* (swearer), *mahīn* (dishonourable), *hammāz* (defamer), *masshā’in bi namīm* (spreader of slander), *mannā□il lil khayr* (hinderer of good), *mu□tad* (trespasser), *athīm* (sinner), *□utull* (gross), *zanīm* (ignoble), *mukadhib lil āyāt* (believer of the Qur’ānic verses) (The latter meaning ‘believer of the Qur’ānic verses’ is understood from the following words: And thus, because he is owner of riches and children, when Our revelations are rehearsed to him he says, “Fables of the ancient”).

The ten words which Ḥakīm al-Umma Shaykh Ashraf □ Alī Thānawī (may Allāh have mercy on him) has mentioned are all in *Surah Nūn* of the twenty ninth *juz* of the Qur’ān:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَنِيْمٍ
عُتْلٌ بَعْدَ ذَلِكَ زَنِيْمٍ أُنْ كَانَ ذَا مَالٍ وَبَنِيْنٍ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ
أَسَاطِيْرُ الْأَوَّلِيْنَ

And do not obey any dishonourable swearer, defamer, spreader abroad of slander, hinderer of the good, trespasser, sinner. Gross and moreover ignoble, and thus, because he is owner of riches and children, when Our revelations are rehearsed to him he says, “Fables of the ancient.” (Al-Qalam 68:10-15)

(5)

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَوْلَى النَّاسِ بِي
يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَوةً

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

Sayyidunā □ Abdullāh ibn Mas□ ūd رضي الله عنه narrates that the Messenger of Allāh ﷺ said, “Indeed, those closest to me on the Day of Judgement will be those who confer blessings upon me the most.”

□ Allāma Sakhāwī (may Allāh have mercy on him) narrates in *Al-Qawl al-Badī* □ □ from *Al-Durr al-Munazzam* that the Noble Prophet ﷺ said, “He who confers blessings upon abundantly from amongst you will be the closest to me on the Day of Judgement.”

In a ḥadīth of Sayyidunā Anas رضي الله عنه, it is narrated that at every stage on the Day of Judgement, the closest person to the Noble Prophet ﷺ shall be that person who confers the most blessings upon him.

(This topic will be discussed in Chapter two under the third ḥadīth).

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

In another ḥadīth, it is narrated, “Conferring blessings upon me shall be a source of light on the Day of Judgement in the darkness of the Bridge. Whoever wishes for his deeds to be weighed in a very large scale should abundantly confer blessings upon me.” A ḥadīth on the authority of Sayyidunā Anas رضي الله عنه narrates that the person most protected from the horrors of the Day of Judgement and the various stages therein will be the person who confers the most blessings upon the Noble Prophet ﷺ in this life.

In *Zād al-Saīd* it is narrated on the authority of Sayyidunā Anas رضي الله عنه that the Noble Prophet صلى الله عليه وسلم said, “Whoever confers blessings upon me abundantly shall be in the shade of the Throne.”

□ Allāma Sakhāwī (may Allāh have mercy on him) narrates a ḥadīth of the Noble Prophet صلى الله عليه وسلم wherein three people are promised the shade of Allāh’s Throne on the Day of Judgement, the day on which there will be no shade except for His shade. The first is the person who removes a difficulty from a person in affliction. The second is he who revives a practice of the Noble Prophet صلى الله عليه وسلم. The third is the person who abundantly confers blessings upon the Prophet صلى الله عليه وسلم.

In another ḥadīth, □ Alāma Sakhāwī (may Allāh have mercy on him) narrates on the authority of Sayyidunā □ Umar رضي الله عنه that the Noble Prophet صلى الله عليه وسلم said, “Beautify your gatherings with *ṣalāt*, for conferring blessings upon me shall be a light for you on the Day of Judgement.”

Allāma Sakhāwī (may Allāh have mercy on him) narrates from *Qūt al-Qulūb* that conferring in abundance means at least three hundred times. The exalted Mawlānā Rashīd Aḥmad Gangawhī (may Allāh have mercy on him) would also instruct his disciples to confer blessings at least three hundred times, as we shall mention in Chapter Three under the third ḥadīth.

Under the abovementioned ḥadīth, □ Allāma Sakhāwī (may Allāh have mercy on him) writes that Ibn Ḥibbān (may Allāh have mercy on him) has mentioned in his *Ṣaḥīḥ* that this ḥadīth is evident proof that those closest to the Noble Prophet صلى الله عليه وسلم on the Day of Judgement will be the ḥadīth scholars (*muḥaddithūn*), since they confer the most blessings.

Abū □ Ubaydah (may Allāh have mercy on him) has also said that this virtue is reserved for the ḥadīth scholars. The reason for this is that when they narrate or write ḥadīths, they always confer blessings with the Noble Prophet’s ﷺ auspicious name.

Khaṭīb (may Allāh have mercy on him) has also narrated from Abū Nu□ aym (may Allāh have mercy on him) that this virtue is specifically for the ḥadīth scholars. The scholars have written that the reason behind this is that whilst reading, writing or narrating ḥadīths, they have the opportunity to confer or write blessings with the auspicious name of the Noble Prophet ﷺ abundantly. *Muḥaddithūn* does not only mean the imāms of ḥadīth, but rather it includes all who study or teach the books of ḥadīth, irrespective of whether these books are in Arabic or Urdu [or any other language].

In *Zād al-Sa□ id*, it is mentioned that Ṭabrāni has narrated that the Noble Prophet ﷺ said, “Whoever confers blessings upon me in a book (i.e. in writing), the angels shall continue conferring blessings upon him as long as my name remains in this book.” Ṭabrāni also narrates that the Noble Prophet ﷺ said, “Whoever confers ten blessings upon me in the morning and ten blessings in the evening shall be blessed with my intercession on the Day of Judgement.”

It is narrated from Imām Mustaghfirī (may Allāh have mercy on him) that the Noble Prophet ﷺ said, “The person who confers one hundred blessings upon me daily, one hundred of his needs shall be fulfilled; thirty in this world and the rest in the Hereafter.”

(6)

عَنْ ابْنِ مَسْعُودٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ
يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ

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

Sayyidunā □ Abdullāh bin Mas □ ūd ﷺ narrates that the Noble Prophet ﷺ said, “Allāh has certain angels who roam the earth and convey the salutations of my followers to me.”

This has also been narrated on the authority of many other Companions ﷺ. □ Allāma Sakhāwī (may Allāh have mercy on him) has narrated on the authority of Sayyidunā □ Alī ﷺ that some of the angels of Allāh travel the Earth and convey the blessings of the Noble Prophet’s ﷺ followers to him.

In *Al-Targhīb*, a ḥadīth is narrated on the authority of Sayyidunā Ḥasan ﷺ that the Noble Prophet ﷺ said, “Confer blessings upon me wherever you are. Indeed, your blessings reach me.” On the authority of Sayyidunā Anas ﷺ the Noble Prophet ﷺ is reported to have said, “Whoever confers blessings upon me, then indeed these blessings reach me and in return, I confer blessings upon that person. Furthermore, ten good deeds are written for him.”

In *Mishkāṭ al-Maṣābīḥ* it is narrated on the authority of Sayyidunā Abū Hurayra ﷺ that the Noble Prophet ﷺ said, “Confer blessings upon me, as your blessings reach me.”

(7)

عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ وَكَلَّ
بِقَبْرِي مَلَكًا أَعْطَاهُ أَسْمَاعَ الْخَلَائِقِ فَلَا يُصَلِّي عَلَيَّ أَحَدٌ إِلَى يَوْمِ
الْقِيَامَةِ إِلَّا أَبْلَغَنِي بِاسْمِهِ وَأَسْمِ أَبِيهِ هَذَا فَلَانُ بْنُ فُلَانٍ قَدْ صَلَّى
عَلَيْكَ

رواه البزار كذا في الترغيب وذكر تخريجه السخاوي في القول البديع

Sayyidunā □ Ammār ibn Yāsir ﷺ narrates that the Messenger of Allāh ﷺ said, “Verily, Allāh has appointed an angel at my grave to whom he has granted the

ability to hear the whole creation. Thus, until the Day of Judgment there is no person who confers blessings upon me except that this angel conveys to me the blessings of this person with his name and his father's name, saying, 'The son of so-and-so person has conferred blessings upon you.'"

Allāma Sakhāwī (may Allāh have mercy on him) has also narrated this ḥadīth in *Al-Qawl al-Badī* □□ with the addition, "Such and such a person who is the son of such and such has conferred blessings upon you." The Noble Prophet ﷺ then said, "In reward for every blessing, Allāh confers ten mercies upon him."

Another ḥadīth narrates something similar; Allāh has granted one of the angels the power to hear the speech of the whole creation. This angel will remain at the Noble Prophet's ﷺ grave until the Day of Judgement and whenever someone confers blessings upon the Noble Prophet ﷺ, the angel mentions that person by his name and his father's name and informs the Noble Prophet ﷺ that this person has conferred blessings upon him. Allāh has promised the Noble Prophet ﷺ that He shall confer ten blessings upon the person who confers one blessing upon him.

In another ḥadīth wherein this angel is mentioned, the Noble Prophet ﷺ is reported to have said, "I requested my Lord to confer ten blessings upon whoever confers one blessing upon me. Allāh accepted my request."

It is also narrated on the authority of Sayyidunā Abū Umāma ؓ that the Noble Prophet ﷺ said, "Allāh confers ten blessings upon the person who confers one blessing upon me. An angel is assigned to this blessing who then conveys it to me."

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

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

It is common knowledge that if a message is sent to a senior (pious person) and this message is mentioned in a gathering, each person present considers it a privilege and honour that he should convey this message. I have witnessed this many a time in the gatherings of my seniors and pious elders. Then what can be said regarding the conveying of blessings to the Leader of Both Worlds and Pride of the Prophets ﷺ? Thus, however many angels convey the blessings, it will be considered adequate.

(8)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ وَمَنْ صَلَّى عَلَيَّ نَائِيًا أُبْلِغْتُهُ
رواه البيهقي في شعب الإيمان كذا في المشكوة وبسط السخاوي في تخريجه

Sayyidunā Abū Hurayra رضي الله عنه narrates that the Messenger of Allāh ﷺ said, “Whoever confers blessings upon me by my grave, I hear his blessings and whenever blessings are conferred upon me from a distance, they are conveyed to me.”

□ Allāma Sakhāwī (may Allāh have mercy on him) has narrated numerous ḥadīths to the same effect in *Al-Qawl al-Badī* □ that when a person confers blessings from a distance, an appointed angel conveys it to the Noble Prophet ﷺ, and the blessings conferred upon him

from near are heard by the Noble Prophet himself ﷺ. Regarding the person who confers blessings from a distance, the previous narrations discuss in detail that an angel is appointed to convey these blessings to the Noble Prophet ﷺ. The second point mentioned in this ḥadīth, that the blessings conferred close to the blessed grave are heard by the Noble Prophet ﷺ himself, is a matter of great pride, honour and pleasure for the suppliant.

□ Allāma Sakhāwī (may Allāh have mercy on him) narrates in *Al-Qawl al-Badī* □ that Sulaymān bin Suḥaym (may Allāh have mercy on him) said, “I saw the Noble Prophet ﷺ in a dream. I asked, ‘O Messenger of Allāh, do you understand the salutations of those who come to your grave and confer salutations upon you?’

The Noble Prophet ﷺ replied, “Yes, I understand and I also 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 □alayka 'l-salām*)’ from within the blessed chamber.”

Mullā □ Alī Qārī (may Allāh have mercy on him) says that without a doubt, it is better to confer blessings close to the blessed grave than conferring from a distance, as the humility and presence of mind and heart when conferring at close proximity is not found at a distance.

The author of *Maṣāhira Ḥaqq* (may Allāh have mercy on him) commenting on this ḥadīth says, “I ﷺ personally hear the blessings of the person who is close [to the grave] without any intermediary and the blessings of the distant suppliant conveyed through the traveling angels. However, I reply in every case. From this, we learn the virtue of conferring salutations upon the Noble Prophet ﷺ and the honour granted to the suppliant, especially one who confers salutations abundantly. If a person were to receive a reply to

even one of the salutations conferred in a whole lifetime, it would be sufficient privilege, let alone a response to every salutations.

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

I do not expect a response for my every salutation. Even one reply to a hundred salutations is sufficient.”

□ AllāmaSakhāwī (may Allāh have mercy on him) has expressed this point by saying, “It is sufficient for the honour of any person that his name be mentioned with goodness in the presence of the Noble Prophet ﷺ.”

The following verse of poetry has been said regarding this point:

وَمَنْ خَطَرَتْ مِنْهُ بِبَالِكَ خَطْرَةٌ حَقِيقٌ يَأْنُ يَسْمُوَ وَأَنْ يَتَقَدَّمَ

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

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

The fact that the Noble Prophet ﷺ hears the blessings personally is not a point of question, as the Prophets (blessings and salutations be upon them) are alive in their graves.

□ AllāmaSakhāwī has written in *Al-Qawl al-Badī*□, “We believe and confirm that the Noble Prophet ﷺ is alive in his grave and that the earth cannot decompose his blessed body, and there is a consensus (*ijmā*□) on this point.”

Imām Bayhaqī (may Allāh have mercy on him) has written a book in discussion on the life of the Noble Prophets (blessings and salutations be upon them) [after death]. Sayyidunā Anas ؓ narrates in a ḥadīth that the Prophets (blessings and salutations be upon them) are alive in their graves and they perform ṣalāh therein. □ Allāma Sakhāwī (may Allāh have mercy on him) has narrated this through many different chains of narration. Imām Muslim (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Anas ؓ that the Noble Prophet ﷺ said, “On the Night of Ascension, I passed by Mūsā ؑ who was standing in prayer in his grave.” Imām Muslim also narrates that the Noble Prophet ﷺ said, “I saw myself amongst a group of Prophets (blessings and salutations be upon them), and I saw □ Īsā ؑ and Ibrāhīm ؑ standing in prayer.”

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

□ Allāma Suyūṭī (may Allāh have mercy on him) has written a book discussing the life of the Prophets (blessings and salutations be upon them) [after death]. (This topic will also be discussed under the third ḥadīth of Chapter Three, wherein it will be explained that Allāh has forbidden the earth from decomposing the bodies of the Prophets (blessings and salutations be upon them)).

□ Allāma Sakhāwī (may Allāh have mercy on him) writes in *Al-Qawl al-Badī* □, “It is commendable to confer blessings abundantly when one sights the trees and buildings of Madīna Munawwara. As one approaches nearer the blessed city, so should one increase the conferring of blessings, for these are the places of revelation and wherein the Qur’ān was revealed. Sayyidunā Jibrīl ؑ and Sayyidunā Mikā’īl ؑ frequented this place and the blessed soil of Madīna contains the Leader of Mankind ﷺ. From here the

religion of Allāh and the way (*sunna*) of the Noble Prophet ﷺ spread. This is the home of all good and virtue. One should fill one's hearts with respect and awe upon arrival, as though you are going to meet the Noble Prophet ﷺ, for it is definite that the Noble Prophet ﷺ will hear one's salutations. Arguments and futile talk should be avoided. Thereafter, one should approach the blessed grave from the direction of the *qibla*, stand at a distance of four arm's length from the grave keeping one's gaze lowered and then confer the following salutations with utmost humility, respect and sincerity:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامُ عَلَيَّ
كَ يَا خَيْرَةَ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا حَبِ
يْبَ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ ، السَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّ
يْنَ ، السَّلَامُ عَلَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ ، السَّلَامُ عَلَيْكَ يَا قَائِدَ الْ
عُرِّ الْمُحَجَّلِينَ ، السَّلَامُ عَلَيْكَ يَا بَشِيرُ ، السَّلَامُ عَلَيْكَ يَا نَذِيرُ ، السَّ
لَامُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ ، السَّلَامُ عَلَيْكَ وَعَلَى أَزْوَاجِ
كَ الطَّاهِرَاتِ أُمَّهَاتِ الْمُؤْمِنِينَ ، السَّلَامُ عَلَيْكَ وَعَلَى أَصْحَابِكَ أَجْ
مَعِينَ ، السَّلَامُ عَلَيْكَ وَعَلَى سَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَسَائِرِ عِبَادِ
اللَّهِ الصَّالِحِينَ ، جَزَاكَ اللَّهُ عَنَّا يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا
عَنْ قَوْمِهِ وَرَسُولًا عَنْ أُمَّتِهِ وَصَلَّى اللَّهُ عَلَيْكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُونَ
وَكَلَّمَا غَفَلَ عَنْ ذِكْرِكَ الْغَافِلُونَ ، وَصَلَّى عَلَيْكَ فِي الْأَوَّلِينَ وَ
صَلَّى عَلَيْكَ فِي الْآخِرِينَ أَفْضَلَ وَأَكْمَلَ وَأَطْيَبَ مَا صَلَّى عَلَى أَحَدٍ
مِّنَ الْخَلْقِ أَجْمَعِينَ كَمَا اسْتَنْقَدْنَا بِكَ مِنَ الضَّلَالَةِ وَبَصَّرْنَا بِكَ مِنَ الْ
عَمَى وَالْجَهَالَةِ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ
وَأَمِينُهُ وَخَيْرُهُ مِنْ خَلْقِهِ وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرِّسَالََةَ وَأَدَّيْتَ الْأَمَّ
انَةَ وَنَصَحْتَ الْأُمَّةَ وَجَاهَدْتَنِي اللَّهُ حَقَّ جِهَادِهِ ، اللَّهُمَّ آتِهِ نَهَايَةَ مَا
يَنْبَغِي أَنْ يَأْمَلَهُ الْأَمَلُونَ

(قلت وذكره النووي في مناسكه بأكثر منه)

Salutations upon you, O Messenger of Allāh.

Salutations upon you, O Prophet of Allāh.

Salutations upon you, O Allāh's chosen servant.

Salutations upon you, O Best of Allāh's creation.

Salutations upon you, O Beloved of Allāh.

Salutations upon you, O Leader of all the Messengers.

Salutations upon you, O Seal of all Prophets.

Salutations upon you, O Messenger of the Lord of all the worlds.

Salutations upon you, O Leader of those of radiant faces, hands and feet (a distinguishing sign of the believers; the parts of the body washed in ablution shall be extremely radiant on the Day of Judgement).

Salutations upon you, O Bearer of the glad-tidings of Paradise.

Salutations upon you, O He who warned of the Hellfire.

Salutations upon you and your most virtuous household.

Salutations upon you and your chaste wives, the Mothers of the Believers.

Salutations upon you and all your Companions.

Salutations upon you and all the Prophets, all the Messengers and all of Allāh's pious bondsmen.

O Messenger of Allāh, may Allāh reward you on our behalf, greater than the reward he bestowed upon any prophet on behalf of his people and any messenger on behalf of his followers.

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

May Allāh confer blessings upon you amongst those who have already passed.

May Allāh confer blessings upon you amongst those who are yet to come, blessings better, more pure and perfect than that Allāh has ever conferred

upon anyone in His whole creation, just as He saved us from deviation through you and granted us the ability to see after blindness and ignorance, through your guidance. I bear witness that there is none worthy of worship besides Allāh and I bear witness that you are the servant of Allāh, His Messenger, His Trusted One and the most honoured from amongst all His creation. I bear witness that you have conveyed the message, fulfilled the trust, truly fulfilled the right of wishing good for your followers, and you have strived in the path of Allāh as is the right to do so.

O Allāh, grant him more than anything those who aspire should wish for.

(Imām Nawawī (may Allāh have mercy on him) has mentioned this with more wording in his *Manāsik*).

After this, supplicate for yourself and all believing men and women. Thereafter, confer salutations upon the two respected *Shaykhs*, Sayyidunā Abū Bakr ﷺ and Sayyidunā □ Umar ﷺ and pray for them too. Beseech Allāh to grant them the best reward and recompense for their efforts in assisting the Noble Prophet ﷺ, and their endeavour in fulfilling his rights.

Know that conveying salutations at the Noble Prophet's ﷺ grave is more virtuous than conferring blessings (saying *as-salāmu □ alayka yā rasūlallāh* is better than saying *aṣ-ṣalātu □ alayka yā rasūlallāh*) According to □ AllāmaBājī (may Allāh have mercy on him), conferring blessings at the grave is more virtuous.”

□ AllāmaSakhāwī (may Allāh have mercy on him) says that the first opinion is more correct, as is the opinion of □ AllāmaMajduddīn (may Allāh have mercy on him) the author of *Al-Qāmūs*, because the wording of the ḥadīth is:

ما من مسلم يسلم علي عند قبوري

□ Allāma Sakhāwī (may Allāh have mercy on him) is indicating towards the ḥadīth recorded by Abū Dāwūd and others on the authority of Sayyidunā Abū Hurayra ؓ that the Noble Prophet ﷺ said, “When a person confers salutations upon me, Allāh returns my soul to me, so that I may reply to the salutations.”

However, according to this humble servant the word *ṣalāt* (blessing) has also been mentioned in numerous narrations. Ḥadīth eight mentions that the Noble Prophet ﷺ hears the blessings (*ṣalāt*) of the person who confers blessings close to his grave, and this has been narrated in many other ḥadīths.

Thus, my opinion is that it is preferable to confer both blessings (*ṣalāt*) and salutations (*salām*) together. In other words say, “May blessings and salutations be upon you O Messenger of Allāh, May blessings and salutations be upon you O Prophet of Allāh (*aṣ-ṣalātu wa ’s-salāmu □ alayka yā rasūlallāh, aṣ-ṣalātu wa ’s-salāmu □ alayka yā nabīyallāh*),” instead of just, “May salutations be upon you O Messenger of Allāh, May salutations be upon you O Prophet of Allāh (*as-salāmu □ alayka yā rasūlallāh, as-salāmu □ alayka yā nabīyallāh*).” Likewise, it is better to add the word *aṣ-ṣalātu* with *as-salāmu* throughout. In this manner, the opinions of □ Allāma Sakhāwī (may Allāh have mercy on him) and □ Allāma Bājī (may Allāh have mercy on him) will be acted upon at once.

In *Wafā al-Wafā*, it is mentioned that Abū □ Abdullāh Muḥammad bin □ Abdullāh bin Ḥusayn Sāmurī Ḥanbalī (may Allāh have mercy on him) wrote in *Al-Mustawāba* after mentioning the etiquettes under the chapter on visiting the Prophet’s ﷺ grave, “Come close to the blessed grave and face it, keeping the pulpit to your left side.” Thereafter, □ Allāma Sāmurī Ḥanbalī (may Allāh have mercy on him) explains the method of salutations and supplication and writes that one should say:

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ لِنَبِيِّكَ عَلَيْهِ السَّلَامُ **م** وَإِنِّي قَدْ أَتَيْتُ نَبِيَّكَ مُسْتَعْفِرًا فَاسْأَلُكَ أَنْ تُوجِبَ لِي الْمَعْفِرَةَ كَمَا أَوْجَبْتَهَا لِمَنْ أَتَاهُ فِي حَيَاتِهِ ، اللَّهُمَّ إِنِّي أَتُوجِّهُ إِلَيْكَ بِنَبِيِّكَ ﷺ

“O Allāh, You have said to Your Prophet ﷺ in the Qur’ān, ‘If they, when they had wronged their souls, had come to you and begged the forgiveness of Allāh and the Messenger had begged forgiveness for them, they would surely have found Allāh to be Relenting, Most Merciful.’ (Al-Nisā 4:64) I have come to Your Prophet ﷺ seeking Your forgiveness, thus I beseech You that You make Your forgiveness compulsory for me, just as you made it compulsory for he who came to the Noble Prophet ﷺ in his lifetime. O Allāh, I turn to You through the intermediary of Your Prophet ﷺ.”

(9)

عَنْ أَبِي بَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَوَاتِي فَقَالَ مَا شِئْتَ ، قُلْتُ الرَّبْعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ، قُلْتُ النِّصْفَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ، قُلْتُ فَالثَّلَاثِينَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ، قُلْتُ أَجْعَلُ لَكَ صَلَوَاتِي كُلَّهَا قَالَ إِذَا تُكْفَى هَمُّكَ وَ يُكْفَرُ لَكَ دَنْبُكَ

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

Sayyidunā Ubayy ibn Kaʿb رَضِيَ اللَّهُ عَنْهُ says, “I asked, ‘O Messenger of Allāh, I wish to confer blessings upon you in abundance. How much of my time set aside for supplication should I devote to this purpose?’

The Noble Prophet ﷺ replied, ‘As much as you wish.’

I asked, ‘A fourth?’

The Noble Prophet ﷺ replied, ‘As much as you wish, and if you make an increase therein it shall be better for you.’

I further enquired, ‘A half?’

The Noble Prophet ﷺ again said, ‘As much as you wish, and if you make an increase therein it shall be better for you.’

I asked, ‘Two thirds?’

The Noble Prophet ﷺ replied, ‘As much as you wish, and if you make an increase therein it shall be better for you.’

I said, ‘I shall devote all my time to conferring blessings upon you.’

The Noble Prophet ﷺ said, ‘In that case, all your worries will be removed and your sins will be forgiven.’”

The meaning of the ḥadīth is apparent. Sayyidunā Ubayy ؓ had set aside some time for supplication and he wished to confer blessings in abundance, so he enquired as to how much of this time he should dedicate to conferring blessings (for example, out of two hours set aside for supplications and litanies, how much time should be dedicated to conferring blessings and salutations?)

□ AllāmaSakhāwī (may Allāh have mercy on him) narrates from Imām Aḥmad (may Allāh have mercy on him) that a person asked, “O Messenger of Allāh, how would it be if I were to dedicate all my time to conferring blessings upon you?”

The Noble Prophet ﷺ replied, “In that case, Allāh shall suffice you for all your needs in this life and the Hereafter.”

□ AllāmaSakhāwī (may Allāh have mercy on him) has narrated the same request being made by a number of Companions ؓ, and there is no objection in many Companions ؓ making this request.

□ AllāmaSakhāwī (may Allāh have mercy on him) says that because conferring blessings and salutations consists of the remembrance of Allāh and honouring the Noble Prophet ﷺ, it is in reality similar to the ḥadīth wherein the Noble Prophet ﷺ says that Allāh says, “Whoever is unable to supplicate because of remembering me excessively

(i.e. he does not have time to supplicate as he is constantly remembering Allāh), I shall grant him more than I grant the supplicators.”

The author of *Mazāhire Ḥaqq* (may Allāh have mercy on him) has written that the reason behind this is that when a person channels his desire into what pleases Allāh and gives Allāh’s pleasure precedence over his own pleasure, Allāh suffices for him in all his needs. Whoever is for Allāh, then Allāh is his (*man kāna lillāhi kān ’ allāhu lahū*). When Shaykh □ Abdul Wahhāb Muttaqī (may Allāh have mercy on him) bid farewell to Shaykh □ AbdulḤaqq (may Allāh have mercy on him) before his visit to Madīna Munawwara, he advised, “Know that on this journey there is no worship after the completion of your compulsory duties greater than conferring blessings upon the Noble Prophet ﷺ. Try to spend all your time therein and do not engage in anything else.” Shaykh □ AbdulḤaqq (may Allāh have mercy on him) asked him to fix a number for him. The Shaykh replied, “It is not necessary to fix an amount; confer with such profusion that your tongue is always moist, and you become totally dyed in its colour and absorbed therein.”

One should not think that this ḥadīth proves that it is more beneficial to confer blessings instead of all other supplications and litanies. Firstly, there is a clear indication in the ḥadīth that he [Sayyidunā Ubayy ؓ] had fixed this time for himself as a time for supplication and decided to allocate a time within this period for conferring blessings. Secondly, this differs according to varying times and conditions as discussed in the *Virtues of Remembrance* (in Chapter Two under the twentieth ḥadīth), wherein some narrations stated that *Alḥamdulillāh* is the best supplication whilst other narrations elucidate that seeking forgiveness (*istighfār*) is the best supplication. Similarly, different deeds have been described as the best of deeds in other ḥadīths. This difference revolves around difference in individuals and situations, as mentioned in *Mazāhire Ḥaqq* that Shaykh □ AbdulḤaqq Muḥaddith Dihlawī’s shaykh advised him on his visit to Madīna to devote all his time to conferring blessings. Our elders also stress upon the importance of conferring blessings whilst staying in Madīna Munawwara.

In *Al-Targhīb*, □ AllāmaMundhirī (may Allāh have mercy on him) has narrated additional wording before the abovementioned narration of Sayyidunā Ubayy ؓ; When a quarter of the night would pass, the Noble Prophet ﷺ would stand and proclaim, ‘O people, remember Allāh. Remember Allāh (He would repeatedly say this). The *rājifa* has come and the *rādifa* is coming. Death is coming with all that it accompanies. Death is coming with all that it accompanies. (He used to say this twice also).” The words *rājifa* and *rādifa* are an indication towards the verses in *Surah al-Nāzi* □ *āt* wherein Allāh says:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ أَبْصَارُهَا خَاشِعَةٌ

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

(10)

عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَلَّى عَلَيَّ حِينَ يُصْبِحُ عَشْرًا وَحِينَ يُمَسِّي عَشْرًا أَدْرَكْتُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ
رواه الطبراني بإسنادين أحدهما جيد لكن فيه انقطاع كذا في القول البديع

Sayyidunā Abū Dardā ؓ narrates that the Messenger of Allāh ﷺ said, “Whoever confers blessings upon me ten times in the morning and ten times in the evening will gain my intercession on the Day of Judgement.”

□ AllāmaSakhāwī (may Allāh have mercy on him) has narrated many ḥadīths containing the glad-tidings of the Noble Prophet’s ﷺ intercession for one who confers blessings. Sayyidunā Abū Bakr ؓ narrates that the Noble Prophet ﷺ said, “Whoever confers

blessings upon me, I shall intercede for him on the Day of Judgement.” In this ḥadīth, the promise of intercession is not exclusive to a fixed number of blessings.

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

Sayyidunā Ruwayfi □ bin Thābit ؓ narrates that the Noble Prophet ﷺ said, “My intercession will become incumbent upon whoever confers the following blessings:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allāh, confer blessings upon Muḥammad ﷺ and bestow upon him the station of proximity with You on the Day of Judgement.”

□ Allāma Sakhāwī (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Abū Hurayra ؓ that the Noble Prophet ﷺ said, “Whoever confers blessings upon me by my grave, I hear his blessings, and whenever blessings are conferred upon me from a distance, Allāh appoints an angel to convey these blessings to me. All the worldly needs of this person and all needs of the Hereafter shall be sufficed for, and I shall be a witness for him or intercede for him on the Day of Judgement.”

This ḥadīth shows that the Noble Prophet ﷺ shall be a witness for some and intercede for others. For example, the Noble Prophet ﷺ shall be a witness for the residents of Madīna and intercede for others, or be a witness for the obedient and intercede for the sinful, as

□ Allāma Sakhāwī (may Allāh have mercy on him) has mentioned.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ عَبْدٍ صَلَّى عَلَيَّ
 صَلَوةً إِلَّا عَرَجَ بِهَا مَلَكٌ حَتَّى يُحْيِيَ بِهَا وَجْهَ الرَّحْمَنِ عَزَّ وَجَلَّ
 فَيَقُولُ رَبُّنَا تَبَارَكَ وَتَعَالَى إِذْهَبُوا بِهَا إِلَى قَبْرِ عَبْدِي تَسْتَغْفِرُ
 لِقَائِلِهَا وَتَقْرَأُ بِهَا عَيْتُهُ

أخرجه أبو علي بن البناء والديلمي في مسند الفردوس وفي سننه عمر بن خبيب ضعفه النسائي
 وغيره كذا في القول البديع

Sayyidatunā Ā`ishah رضي الله عنها narrates that the Prophet ﷺ said, “No servant confers blessings upon me except that an angel ascends with these blessings presenting them before Allāh. Our Lord most Exalted then orders, ‘Take these blessings to the grave of my servant, who shall seek forgiveness on behalf of the suppliant and who shall be pleased with this.’”

In *Zād al-Sa`ād*, it is narrated from *Al-Mawāhib al-Ladunniyya* that on the Day of Judgement, a certain believer will have less good deeds. The Noble Prophet ﷺ will place a small piece of paper the size of a fingertip on the scale, whereby the pan of good deeds will become heavy. The believer will say, “May my parents be sacrificed for your sake. Who are you? How beautiful your appearance and character are!”

The Noble Prophet ﷺ will reply, “I am your prophet and these are the blessings you conferred upon me. I have recompensed them in your time of need.”

One should not question how a parchment the size of a fingertip can weigh down the scale, because sincerity is of significance to Allāh. The more sincerity in one’s action, the more it shall weigh. In the ḥadīth commonly known as *ḥadīth al-biṭāqa*, a piece of paper with the declaration of faith (*shahāda*) written upon it will outweigh ninety nine books of bad deeds, each book so big that it stretches out as far as the eye can see.

I have discussed the abovementioned ḥadīth in detail in Chapter Two of the *Virtues of Remembrance* [the fourteenth ḥadīth]; refer to it for more detail. Therein is the extra

wording, “Nothing can be heavier than Allāh’s name.” Other narrations in the *Virtues of Remembrance* all prove that sincerity is of weight in the eyes of Allāh.

(In Chapter Five, this will be discussed in more detail under the twentieth story).

(12)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ أَيُّمَا رَجُلٍ
مُسْلِمٍ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيَقُلْ فِي دُعَائِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ
وَالْمُسْلِمَاتِ فَإِنَّهَا زَكَاةٌ وَقَالَ لَا يَشْبَعُ الْمُؤْمِنُ خَيْرًا حَتَّى يَكُونَ
مُنْتَهَاهُ الْجَنَّةُ

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

Sayyidunā Abū Saq̄ id Khudrī رضي الله عنه narrates that the Messenger of Allāh ﷺ said, “Whichever Muslim does not have anything to give in charity should say, ‘O Allāh, confer blessings upon Muḥammad, your servant and your Messenger, and confer blessings upon the believing men and the believing women, the Muslim men and Muslim women.’ This shall be a charity for this person.” He further said, “The believer is never satiated with acts of righteousness until Paradise becomes his abode.”

□ Allāma Sakhāwī (may Allāh have mercy on him) has written that Ḥāfiẓ Ibn Ḥibbān (may Allāh have mercy on him) has written the following chapter-heading on this ḥadīth: ‘Chapter regarding the conferring of blessings being equivalent to charity when not having money in one’s possession.’

There is a difference of opinion amongst the scholars as to whether giving charity is more virtuous or conferring blessings upon the Noble Prophet ﷺ. Some scholars have said that conferring blessings upon the Noble Prophet ﷺ holds more virtue than charity, because

the obligation of charity is only binding upon people whereas Allāh and His angels are also engaged in the act of conferring blessings on the Noble Prophet ﷺ. □ AllāmaSakhāwī (may Allāh have mercy on him) differs with this view.

□ AllāmaSakhāwī (may Allāh have mercy on him) has narrated on the authority of Sayyidunā Abū Hurayra ؓ that the Noble Prophet ﷺ said, “Confer blessings upon me, for conferring blessings upon me is like giving charity.” In another ḥadīth, it is narrated, “Confer blessings upon me in abundance, for it is a charity for you.”

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

As for the final portion of the ḥadīth (the believer does not become satisfied...), the author of *Mishkāṭ al-Maṣābīḥ* has narrated this under the virtues of knowledge, and the author of *Mirqāt al-Mafātīḥ* and others have interpreted *khayr* (goodness) to mean knowledge, despite the word *khayr* holding a wider meaning which encompasses every good deed.

The meaning is clear. A true believer is never content with his good deeds. He is always striving to perform any act of virtue by employing any possible method. Thus, if he does not have any monetary charity, he will earn the virtue of charity by conferring blessings upon the Noble Prophet ﷺ.

According to this humble servant, it is better to interpret *khayr* in its wider context so as to include knowledge and other good deeds. However, the author of *Mazāhire Ḥaqq* in

following with the author of *Mirqāt al-Mafātīḥ* and has taken *khayr* to mean knowledge. Thus he writes, “A believer is never satiated with *khayr* i.e. knowledge. In other words, he remains in search of knowledge until he dies and eventually enters Paradise as a result. This ḥadīth contains glad-tidings for one who seeks knowledge that he shall depart this world with faith, if Allāh wills. In trying to secure this virtue, some of the friends of Allāh continued seeking knowledge until the end of their lives, despite having already learnt a substantial amount of knowledge. Furthermore, the field of knowledge is extensive. One may be engaged in teaching or writing but in reality, such a person will be earning the reward of seeking knowledge.”

CONCLUSION

I briefly conclude this chapter, having discussed two verses of the Qur’ān and ten ḥadīths. The narrations discussing the virtues of conferring blessings and salutations are many and to mention all of them in this concise book is an arduous task. Moreover, even if there were not a single virtue, the favours of the Noble Prophet (May Allāh confer blessings upon him, his family, his Companions, his followers, and may He bless them and send salutations upon them) upon his followers are such that they are neither countable nor is it in our capacity to fulfil these rights. Therefore, regardless of how much the suppliant were to be engaged in this blessed act it would still be less, let alone the fact that Allāh out of His grace grants countless rewards and favours for fulfilling this obligation.

To begin with, □ Allāma Sakhāwī briefly mentioned the rewards promised for conferring blessings upon the Noble Prophet ﷺ. He writes, “Chapter Two pertaining to the reward of blessings on the Prophet ﷺ: Allāh’s conferring of blessings upon the suppliant, conferring of blessings by the angels and by the Noble Prophet ﷺ himself, an atonement of the suppliant’s sins, purification of his deeds, increase in his status, forgiveness for his sins, the blessing itself seeking forgiveness on behalf of the suppliant, reward equivalent

to one carat (equivalent to Mount Uḥud) being recorded in his book of deeds, the deeds of the suppliant being weighed in an extremely large scale, all needs of the person who confers blessings in place of other supplications being sufficed for (as mentioned in the ninth ḥadīth narrated on the authority of Sayyidunā Ubayy ؓ), sins of the suppliant being wiped out, reward greater than that of freeing slaves, being saved thereby from difficulty, the Noble Prophet's ﷺ being a witness for him on the Day of Judgement and his intercession being incumbent for the suppliant, attainment of Allāh's pleasure, descending of His mercy, immunity from His displeasure, the shade of His Throne on the Day of Judgement, the pan of good deeds weighing heavier, being present at the Pool (*Al-Kawthar*), protection from the thirst of the Day of Judgement, freedom from the Hellfire, swift crossing over the Bridge (*al-Ṣirāṭ*), seeing one's abode in Paradise before death, many wives in Paradise, reward greater than engaging in *jihād* twenty times and a substitute for charity for the destitute. Conferring blessings is a charity, a means of purity, and one is granted blessings in wealth thereby. It is a means of fulfillment for more than a hundred needs. It is indeed an act of worship and the most beloved of deeds to Allāh. It is the adornment of all gatherings, removes poverty and a means whereby the sources of all goodness are sought. The suppliant of blessings will be the closest to the Noble Prophet ﷺ on the Day of Judgement and the suppliant along with his children and grandchildren derive benefit, and likewise the person to whom the reward of blessings has been gifted (*īṣal al-thawāb*). It is a means of proximity with Allāh and His Noble Prophet ﷺ. Indeed, it is a light and a means of overpowering one's enemies. It cleanses the hearts of hypocrisy and rust, instills one's love in the hearts of man and is a means of seeing the Prophet ﷺ in one's dream. The suppliant is saved from people backbiting about him. It is from the most blessed and virtuous of deeds and the most beneficial in one's religion and worldly life. In addition, there are other virtues all of which encourage one of understanding to engage therein, he who is eager to make provision of good deeds and who seeks to enjoy the fruit of such provisions.”

After briefly mentioning this at the beginning of the chapter, □ Allāma Sakhāwī (may Allāh have mercy on him) discusses the narrations of each point in detail, some of which have already passed in Chapter One and some of which will be discussed in Chapter Two.

After writing these narrations, □ Allāma Sakhāwī (may Allāh have mercy on him) says, “In these ḥadīths, there is clear evidence for the nobility of this worship. Allāh’s blessings upon the suppliant are tenfold and his good deeds increase, his sins are atoned and his status is elevated. Thus, confer as many blessings and salutations as possible upon the Leader of all Leaders and the Fountain of Prosperity ﷺ, for he ﷺ is the means of attaining happiness and the best of bestowals, and a means of protection from all harm. In return for your every blessing upon him are ten blessings from the Almighty Lord of the Earths and Heavens and blessings from His noble angels.”

Elsewhere, he reports that Iḥṣānī (may Allāh have mercy on him) said, “What could be a greater means of gaining the intercession [of the Noble Messenger ﷺ] and which deed could be more beneficial than conferring blessings and salutations upon the Noble Prophet ﷺ, upon whom Allāh and His angels also confer blessings? Allāh has chosen him for His proximity in this life and the Hereafter. Blessings upon the Noble Prophet ﷺ are an immense light and a trade wherein there is no loss. Conferring blessings and salutations has remained the daily practice of the friends of Allāh. Thus, be as steadfast as possible in conferring blessings and salutations upon him. As a result, you will be freed from the path of deviation, your deeds will be purified, your hopes will be fulfilled, your heart will be illuminated, you will attain the pleasure of Allāh and you will be at peace on the horrific and terrifying Day of Judgement.”