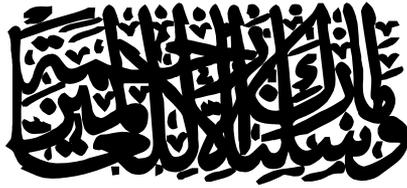


Blessings on the Prophet Muhammad ﷺ



*The veil is lifted from us and a moon shines out to those
who look on, banishing all illusions.*

*When our mounts reach Muhammad ﷺ, it is forbidden
for us to be found in our saddles.*

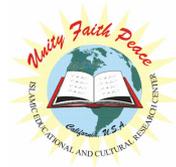
*We are drawing near to the best man ever to walk on the
earth, so we hold this ground in respect and honor*

— Recited by a certain visitor who looked onto the city of the
Messenger of Allah ﷺ

Blessings on the Prophet Muhammad ﷺ

AN IMPORTANT WORK ON THE MEANING, RELEVANCE
AND IMPORTANCE OF SENDING BLESSINGS AND
GREETINGS ON THE BEST OF CREATION ﷺ

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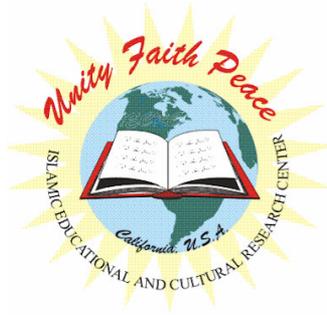
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The Islamic Education and Research Center (IECRC), based in Fremont, California is a continuation of the centuries old tradition of our ancestors and spiritual guides to bring peace and harmony in society by addressing the essential needs of people regardless of their cast, creed, color or religion. The role of this organization is to foster mutual understanding, tolerance and respect among the diverse population that makes up the United States of America in an effort to eliminate prejudice and discrimination; to provide counseling to help improve family relationships in times of stress or crises; and present Metaphysics as a science of spiritual guidance.

As a research based organization, IECRC is dedicated to publish research journals, books and monographs on issues related to multicultural groups in general, and spiritual knowledge in specific.

Management, IECRC

California, USA

INTRODUCTION TO THE BOOK

Allah in the Qur'an says that the Prophet Muhammad ﷺ was sent only as a "Mercy to the entire Universe." There is so much that each one of us owe him ﷺ that if we have to spend our lifetime attempting to describe his contribution to humankind and to Creation as a whole, we would exhaust ourselves and yet not be able to come close to doing any justice to his achievements. The least that each Muslim can do to repay our debt to the Prophet Muhammad ﷺ is to devote ourselves to his way (the *Sunnah*), to honor his status by praising him abundantly, to steer away from anyone who attempts to denigrate his supreme status, and to send abundant blessings and greetings on him ﷺ.

Sending blessings and greetings on the Prophet Muhammad ﷺ has been an essential practice of the Companions (*Sahaba*), the Followers (*Tabi'een*), and the rightly guided predecessors that followed them. To this day, it remains an essential practice of the believers, yet there remains those who are oblivious to the importance, relevance, and manner (*adab*) of sending blessings and greetings on the Best of Creation ﷺ.

Prof. Dr. Mohammed Ahmed Qadri in his lectures and discourses has always emphasized the importance of sending blessings and greetings on the Prophet ﷺ whenever his name or person is mentioned. In the time that I have spent with Dr. Qadri, I have come to appreciate and draw inspiration from his devoted and unconditional love for the Prophet ﷺ, his way and his teachings. In this monograph, Prof. Dr. Muhammad

Ahmed Qadri strives to shed light onto the countless bounties of Allah on the one who sends blessings and salutations on the Best of Creation ﷺ. In his work, Dr. Qadri illustrates his discourse with authentic texts and proof from the foundational sources and the earlier community bringing together some of the most beautiful works of poetry and sayings of the time and the time shortly thereafter.

The attempt to write and publish this work started in the sacred month of *Ramadan* when Dr. Qadri and Dr. Syeda Saiqa Zubeda were discussing the importance of making known the meaning and relevance of sending blessings and greetings on the Prophet ﷺ. The very next morning, I received a six-page article from Dr. Zubeda, dictated by Dr. Qadri outlining the main theme of this publication. Before I could start on it, I began receiving translations of the *Salaam of Raza* from Dr. Zubeda and translations of selections from the famous *Hanafi* text *Nur ul-Idah* detailing the manner (*adab*) of greeting the Prophet ﷺ when visiting his blessed shrine, from Ayyaz Yousaf. Slowly but surely this work started taking form and after going back and forth with Dr. Qadri numerous times, I was able to add more and more early and authentic sources to the compilation emphasizing the importance of sending blessings and greetings on the Prophet ﷺ. Finally, I received a two-hour tape from Dr. Qadri, sections of which I was able to transcribe detailing the subject matter, which eventually became part the main body of this publication. By the Grace of Allah and the *barakah* of His Messenger ﷺ, my meager contribution to this publication was to compile the different sources, to add *tafseer* (Quranic exegesis) to some of the *ayaat* (verses) of the Qur'an as described in authentic and

traditional exegeses, and translate small sections of the Arabic poetry into English.

The publishing of this title includes the efforts of Prof. Dr. Mohammed Ahmed Qadri who was responsible for the bulk of the subject matter and for the inspiration needed to continue this work; Prof. Dr. Abdullah Qadri, the eminent scholar of Karachi, Chairman Department of Political Science, University of Karachi, Pakistan, who was instrumental in producing many of the traditional and authentic sources; Dr. Syeda Saiqa Zubeda, former principal of the Canadian Institute of Islamic Sciences, Toronto, Canada, who helped in translating some of the poetry and producing additional sources from original texts; and Ayyaz Yousaf, Managing Director, IECRC who helped with the section on the *adaab* of presenting *Salaam* to the Prophet ﷺ and in pooling and organizing the resources needed to publish this title. Additional thanks go to the dedicated IECRC volunteers Shaanawaz Khan, Julie Minot Rehman and Fatima Rashid of Sacramento, California, for proofreading the finalized document and not to forget, Naveed Agboatwalla and Shagufta Ahmed Qadri for helping during the printing process.

I am thankful to Allah for allowing me the opportunity to work on such an honorable task with my teacher Dr. Mohammed Ahmed Qadri and I ask Allah, by the rank of His Beloved Prophet Muhammad ﷺ, to honor and raise the degrees of my teachers, especially that of my teacher Dr. Mohammed Ahmed Qadri, who showed me what it means to love the Beloved of Allah ﷺ, and all of those who dedicated their precious time for this work who I have and have not mentioned. Additionally, I am thankful to Allah for my honorable parents, Ahmed Khan

and Rahmat Khan who have guided me to be the person who I am today, and for my wife Fatima for supporting me throughout my spiritual journey and for raising our children in the love of the Prophet ﷺ.

**Maula ya salli wa sallim da'imann abadan
'Ala Habibika khayr al-khalqi kullihimi**

O Master, send blessings and peace forever and eternally
Upon Your Beloved, the Best of all of Creation ﷺ.

SHARAAZ KHAN QADRI

May 2003

PREFACE

Blessings and salutations on our Beloved Messenger ﷺ is a source of contentment and strength for the Muslim in distress as well as in better times. Today, Muslims have taken to fads and behavior foreign to Islamic cultural values, and as a result, the traditional ways and methods of our predecessors and elders have taken a back seat.

The purpose of this monograph is to help revive the traditional practice of sending abundant blessings and salutations on the Blessed Prophet ﷺ. In this publication, I have attempted to clarify the importance of this practice using primary texts and the sayings of renowned personalities. All of the *ahadith* used in this publication are *mustanad* (authentic), and the poetry included herein that sends blessings and salutations on the Prophet ﷺ are the very same ones that are used worldwide in gatherings of the remembrance of Allah and His Messenger ﷺ. In this regard, I feel that this compilation is one of a kind and has been presented in this form for the very first time.

I would like to express a deep sense of appreciation to all the contributors who have participated in this effort financially and academically. In listing my acknowledgement of indebtedness, pride and place goes to the Managing Director IECRC, Muhammad Ayyaz Yousaf who was by my side in providing support and inspiration to accomplish this research work. Special thanks goes to Prof. Dr. Abdullah Qadri for his scholarly contribution and to Dr. Syeda Saiqa Zubeda for her efforts in providing additional sources to the work.

I am fortunate that this scholarly effort is a result of teamwork of highly dedicated volunteers of IECRC. I express my appreciation and debt of gratitude, especially to Sharaaz Khan who helped in producing this work in the form of a book and providing supplemental textual support and translation, and to Khatija Jamal Locks who started on a separate but similar effort but chose to give up her publication in lieu of this one. Additional thanks go to the other volunteers who spent countless hours in supporting the manual tasks surrounding the publication of a book especially Naveed Agboatwalla, Saad Hameed Qadri, Syeda Shagufta Ahmed, Shaanawaz Khan, Shakeel Rehman and Julie Minot Rehman.

May Allah accept this service, which has been rendered to humanity – Ameen!

PROF. DR. MOHAMMED AHMED QADRI
May 27, 2003

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Part I

Blessings on the Prophet Muhammad ﷺ



All thanks and praises are due to Allah, Most High. May peace and blessings be upon the Prophet Muhammad ﷺ, his family, his Companions, and those who followed his tradition. It is only through the mercy of Allah and His great bounty on the Muslims that He has sent among us the Prophet ﷺ. If we were to spend our entire lifetime studying the books of Islam, we will not be able to understand the depth in which Allah loves and honors His Prophet ﷺ.

The goal of this paper is to help us understand the philosophy behind sending blessings (*Salawaat/Durood*) and salutations (*Salaam*) on the Prophet ﷺ, and the importance and relevance of doing so in our lives.

CHAPTER ONE

Sending Blessings on the Prophet ﷺ

In the Holy Quran, Allah Most High orders those who have faith to send blessings and salutations (greetings) upon His beloved Prophet Muhammad ﷺ.

The Holy Qur'an says:

” إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا “

'INNA 'ALLAAHA WA- MALAA'IKATA-HU
YUSALLOONA 'ALAA AN-NABEY YAA 'AYYUHA
'ALLADHENA 'AAMANOO SALLO 'ALAY-HI WA-
SALLIMO TASLEMA

*“Indeed Allah and His angels send blessings on the Prophet; O People who Believe! Send blessings and abundant salutations upon him. (Everlasting peace and unlimited blessings be upon the Holy Prophet Mohammed ﷺ.)”*¹

According to this commandment, Allah has made it evident that Allah and His Angels send blessings on the Prophet ﷺ; and those who believe, should send blessings and salute the Prophet ﷺ abundantly (وَسَلِّمُوا تَسْلِيمًا).

This verse (*ayat*) of the Qur'an indicates an action that is common between Allah, His angels (*mala'ika*) and the believers (*Mu'mineen*), and the action is to shower

¹ Al-Qur'an, Surat al-Ahزاب 33:56, Kanzul Iman (tr. Imam Ahmed Raza Khan)

blessings and greetings upon the Prophet ﷺ. The purpose of sending blessings and greetings on the Prophet Muhammad ﷺ is to attach oneself with he ﷺ who Allah Himself showers blessings upon. It is because of this that sending blessings (*Durood*) on the Prophet ﷺ is considered the best of worship.

Narrated Sahl ibn Abdullah (may Allah be pleased with him):

*“Prayer upon Muhammad ﷺ is the best of worship, because Allah partakes in it, He and His angels, then He commands it upon the believers; as thus, the remaining acts of worship are unlike it.”*²

Although there is no difference of opinion among the scholars of Islam that sending blessings (*Durood or Salawaat*) upon the Prophet ﷺ once in a lifetime is an obligation, they do differ about whether it is an obligatory or a recommended act to perform prayer upon the Prophet ﷺ each time he ﷺ is mentioned. The famous traditional scholar, Imam Zamkhshari, was of the opinion that, in fact, it is an obligation. Others were of the opinion that it should be performed at least once in a sitting in which he ﷺ is mentioned repeatedly³. There is a tradition of the Prophet ﷺ stating that he who mentions the Prophet ﷺ and does not send blessings upon him, enters the fire and is kept far away from Allah.

This tradition is related by the great jurisprudent (*faqih*), judge (*qadi*) and memorizer of the Qur’an (*hafiz*), Qadi Iyad ibn Musa al-Yahsubi (may the mercy of Allah be

² Tafseer al-Qurtabi; Abu Abdullah al-Qurtabi

³ Tafseer al-Qurtabi; Abu Abdullah al-Qurtabi

upon him), in his famous biography of the Prophet ﷺ, the famous *Ash-Shifa*:

“The Prophet ﷺ climbed the pulpit (mimbar) and said “Amen.” Then he climbed it again and said “Amen.” Then he did it a third time. Mu’adh (may Allah be pleased with him) questioned him about this and the Prophet ﷺ said “Jibril (peace be upon him) came and said to me, “Muhammad ﷺ, whenever you are mentioned by name in front of a person, and he does not bless you, and subsequently dies, he will enter the fire. Allah will put him far away. Say “Amen.” So I said “Amen.” He said, “When Ramadan comes and it is not accepted from him and he dies, it is the same. If someone has two parents – or one of them – and he does not show devotion and goodness to them and he dies, it is the same.”⁴

Thus, the gravity of not blessing the Prophet ﷺ when he is mentioned is equated to disregarding the sanctity of *Ramadan* and being disobedient and wicked to parents. Additionally, the Prophet ﷺ had been commanded to confirm the seriousness of the inaction by saying “Amen” which means “may it be so” each time Gabriel (Jibril - peace be upon him) conveyed the message of Allah.

In a well-known tradition related by Ali ibn Abi-Talib (may Allah ennoble his countenance), the Prophet ﷺ said:

“A miser is someone who does not bless me when I am mentioned in his presence.”⁵

From this tradition, it is clear that holding ones tongue from sending blessings when he is mentioned is plain stinginess and miserliness because it is his ﷺ due right over us. This practice is especially important when

⁴ Ash-Shifa of Qadi ‘Iyad Musa al-Yahsubi

⁵ Ash-Shifa , At-Tarmidhi, al-Bayhaqi, an-Nisa’i.

visiting the blessed place of burial of the Prophet ﷺ. about which Qadi Iyad (may the mercy of Allah be upon him) says:

“As for the prayer and asking for peace on the Prophet ﷺ, which Allah has commanded His slaves to do, Qadi Abu Bakr ibn Bukayr (may the mercy of Allah be upon him) said, “This ayat ⁶ was sent down on to the Prophet ﷺ and Allah commanded his Companions to ask for peace on him. Similarly, those after him were commanded to ask for peace on the Prophet ﷺ when they are present at his grave and when he is mentioned.”⁷

In another tradition, Anas ibn Malik (may Allah be pleased with him) relates that the Prophet ﷺ said:

“Whoever blesses me once, Allah blesses him with ten prayers and ten wrong actions fall away from him and he is raised by ten degrees.” One variant adds, “and ten good actions are written for him.”⁸

In the light of the preceding traditions, it has become clear that by discarding the wonderful gift of prayer or blessings on the Prophet ﷺ, one loses the benefit of gaining righteous actions, risks being driven away from Allah, and subsequently risks entering the fire. One also loses hope for the intercession of the Beloved Prophet ﷺ on a day when people will be up to their necks in their own sweat. Thus, out of caution, it only follows that prayer or blessings on the Prophet ﷺ should be sent each time he is mentioned. At the same time, one should try to distance oneself as much as possible from being called a miser on the *Day of Standing*. The formula to achieve this is to send as much blessings as possible upon the

⁶ See footnote 1

⁷ Ash-Shifa

⁸ Ash-Shifa

Prophet Muhammad ﷺ whenever his name or person is mentioned or whenever with oneself.

Allahumma sali 'ala Muhammadin wa 'ala aalihi
O Allah! Send blessings on Muhammad ﷺ and on his
progeny.

CHAPTER TWO

Sending Greetings (Salaam) on the Prophet ﷺ

The word *Salaam* has various meanings including soundness, unimpaired, peace, greeting and salutation. In the Holy Qur'an, Allah sends His greetings upon various Prophets and Messengers (peace be upon all of them):

“سَلَّمَ عَلَيَّ نُوحٍ فِي الْعَالَمِينَ”

SALAAMUN 'ALAA NUH. FE AL-'AALAMEEN

*Peace be upon Nuh (Noah) among the entire people!*⁹

“سَلَّمَ عَلَيَّ إِبْرَاهِيمَ”

SALAAMUN 'ALAA 'IBRAAHEEM

Peace be upon Ibraheem (Abraham)!¹⁰

“سَلَّمَ عَلَيَّ مُوسَىٰ وَهَارُونَ”

SALAAMUN 'ALAA MOOSAA WA-HAARON

Peace be upon Musa (Moses) and Haroon (Aaron)!¹¹

“سَلَّمَ عَلَيَّ إِلْيَاسِينَ”

SALAAMUN 'ALAA 'ILYAASEEN

Peace be upon Ilyas (Elias)!¹²

⁹ Al-Qur'an, Surat as-Saffat 37:79, Kanzul Iman

¹⁰ Al-Qur'an, Surat as-Saffat 37:109, Kanzul Iman

¹¹ Al-Qur'an, Surat as-Saffat 37:120, Kanzul Iman

¹² Al-Qur'an, Surat as-Saffat 37:130, Kanzul Iman

”وَسَلَامٌ عَلَى الْمُرْسَلِينَ“

WA SALAAMUN ‘ALAA AL-MURSALEEN

Peace be upon the Noble Messengers ¹³

In another place in the Qur’an, Allah Most High sends greetings upon Yahya (John the Baptist, peace be upon him):

”وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا“

WA-SALAAMUN ‘ALAY-HI YAWMA WULIDA WA-YAWMA YAMOOTU WA-YAWMA YUB’ATHU HAYYA

And peace is upon him the day he was born, and the day he will taste death, and the day he will be raised alive. ¹⁴

In the same chapter (*Surah*), Isa (Jesus, peace be upon him) sends greetings upon himself:

”وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا“

WA AS-SALAAMU ‘ALAY-YA YAWMA WULIDTU WA-YAWMA AMOOTU WA-YAWM UB’ATH HAYYA

And peace is upon me the day I was born, and on the day I shall taste death, and on the day I will be raised alive. ¹⁵

In the preceding verses of the Qur’an, Allah honors the various Messengers with peace and greetings according to their respective degrees, yet no prophet has been honored in the Qur’an the way Allah has honored his last and most beloved Prophet ﷺ. At the end of the verse in

¹³ Al-Qur’an, Surat as-Saffat 37:181, Kanzul Iman

¹⁴ Al-Qur’an, Surah Maryam 19:15, Kanzul Iman

¹⁵ Al-Qur’an, Surah Maryam 19:33, Kanzul Iman

Surat al-Ahzab ¹⁶, the believers are enjoined to send salutations upon the Prophet ﷺ worthy of his status with Allah:

“and salute him with a worthy salutation” وَسَلُّوْا تَسْلِيْمًا

The root of the word *sallim*, which is the form used in the verse, is *S-L-M* س ل م. The first form of this root is *Salima*, which means sound, unimpaired, blameless, or faultless. The meaning of the root in its second form *Sallima* means to greet, to salute, to grant salvation. The verbal noun of *Sallima* is *Tasleem*, which is also used at the end of the verse. *Tasleem* may be translated as salutation, greeting or unquestionable recognition ¹⁷.

If used in the form of a command *Sallim*, the exact form used in the verse, it means to give the best of ones regard; to send the best of one’s salutations which implies to greet and salute in the most sound, unimpaired, and abundant manner. When *Sallim* and *Tasleem* are used together as in the verse, it implies to greet and salute in the best possible manner with unquestionable recognition and honor.

Thus, the Qur’an enjoins the believers to send the best of their salutations in the most sound, unimpaired, and abundant manner, recognizing the unquestionable status of the Beloved Prophet ﷺ; an honor only worthy of his status. This has been clarified in the exegesis (*Tafseer*) of Qadi Abu Bakr bin Bukayr (may the mercy of Allah be upon him) in which he explains the revelation of this verse: “This verse ¹⁸ was revealed upon the Prophet ﷺ to

¹⁶ See footnote 1

¹⁷ Hans Wher: A Dictionary of Modern Written Arabic

¹⁸ See footnote 1

command the Companions (may Allah be pleased with them) to greet and salute the Prophet ﷺ in the best possible manner. Likewise, those after them are commanded to greet and salute him in the best possible manner at his shrine and when he is mentioned.”¹⁹

In another verse of the Holy Qur’an that implies the honor and degree of the Prophet ﷺ, we are commanded to praise Allah and send salutations on the chosen bondsmen of Allah:

”قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مَّا يُشْرِكُونَ“

QUL IL-HAMDU LI-LLAAH WA- SALAAMUN
‘ALAA ‘IBAAD-HI ALLADHEENA ISTAFAA
AALLAAHU KHAYRUN AMMAA YUSHRIKoon

Say (O dear Prophet Mohammed ﷺ), All praise is to Allah, and peace upon His chosen bondmen; is Allah better or what they ascribe as His partners?²⁰

The scholars of Islam have said that this verse commands us to send salutations on those who were chosen (*Istapha*). They were the Messengers and Prophets (peace be upon them all). If Allah has blessed all of His Messengers and Prophets by ordering us to send greetings on all of them, then it should be even clearer to us the degree of salutation and love that should be sent on His Beloved Prophet Muhammad ﷺ. This is a degree that, even if attempted, we cannot assess the boundaries of.

¹⁹ Tafseer al-Qurtabi

²⁰ Al-Qur’an, Surat al-Naml 27:59

Another point that is worth noting in the Qur’anic verse in *Surat al-Ahzab* (33:56) is that the Prophet ﷺ has been mentioned as a prophet (*Nabi*) and not with his name by itself. All other Messengers in the Qur’an have been mentioned by their respective names (peace be upon them all).

Likewise, the Prophet ﷺ is not mentioned by name in the following verse:

”إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ
وَالَّذِينَ ءَامَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ“

INNA AWLAA AN-NAASI BI- IBRAAHEEMA LA-
'ALLADHENA ITTABA'UO-HU WA- HAADHA AN-
NABEY WA-ALLADHENA 'AAMANOO WA-
ALLAHU WALEY UL- MU'MINEEN

*Undoubtedly among all mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Mohammed ﷺ) and the believers; and Allah is the Guardian of the believers.*²¹

From this verse, the scholars of Islam have concluded that the reason Allah Most High does not mention the Prophet ﷺ by name (Muhammad or Ahmad ﷺ) and mentions Ibraheem (peace be upon him) by his name is because of the favor and love of Allah for the Beloved Prophet Muhammad ﷺ. This verse was revealed to show the Jews at that time that the Prophet ﷺ was more rightful of the pure faith (*Deen Haneef*) of Ibraheem

²¹ Al Quran Surah Aal-Imran 3:68, Kanzul Iman

(peace be upon him), than the Jews who were wrongfully claiming the inheritance of the faith of Ibraheem (peace be upon him).²²

The importance of greeting the Prophet ﷺ (sending to *Salaam* him) can be grasped by the fact that *Salaam* itself is a part of the daily five prayers when the following is recited by the one devoted to Allah:

As-salamu 'alaika ayyuha an-Nabiy wa rahmat Allahi
wa barakatu-hu

Salutations to you, O Prophet ﷺ, and the mercy and
grace of Allah (be upon you).

Salaam in itself is made up of blessings or prayers upon the Holy Prophet Muhammad ﷺ. It becomes a source of inspiration and mental satisfaction in which the one who sends it expresses openly his or her true love for the noble personality of the Prophet ﷺ, the personality who is the actual cause and reason behind the creation of the universe.

Salam has been a tradition practiced since the lifetime of the Prophet ﷺ and the rightly guided Caliphs (*Khulafa ar-Rashideen*). Early sources of Islamic history and biography (*Seerah*) of the Beloved Prophet ﷺ indicate that the *Khulafa ar-Rashideen* along with other Companions of the Holy Prophet ﷺ had been following the tradition of *Salaam*²³.

²² Tafseer al-Qurtabi, Tafseer Ibn Abbas

²³ See poetry of various Companions ﷺ at the end of the booklet

In a famous tradition related by Abdur Rahman ibn Awf (may Allah be pleased with him) and mentioned in various sources, the Prophet ﷺ said:

"I met Jibril (peace be upon him) who said, "Will you not be pleased that Allah has said that the one who greets you, Allah sends greetings on him, and the one who sends blessings on you, Allah sends blessings on him."²⁴

What is evident from this tradition is that Allah, through His infinite bounty, has bestowed upon the believers the enormous gift of blessings and salutations on the Prophet ﷺ, by showering blessings and salutations on the one doing so. If we were to receive a letter from a king, we would be excessively pleased and feel greatly honored. We would probably end up framing the letter and passing it down from generation to generation. What then, about the one who receives blessings from the One who is the Creator and Maker of kings and the King of all kings? Such is the extent of honor granted to the one who sends his blessings and salutations on the Prophet ﷺ. He who sends blessings on the Prophet ﷺ is honored with blessings from Allah, but he who will send greetings as well to the Prophet ﷺ, Allah will honor him with ever-increasing blessings. These are granted to him in the form of forgiveness of wrong actions and in the form of peace and contentment. Is there anyone among us who can deny the need of forgiveness, peace and contentment in our lives?

Allamah Sakhawi (may the mercy of Allah be upon him) mentions a tradition from Umar (may Allah be pleased

²⁴ Targheeb, Ash-Shifa, Al-Hakim, Al-Bayhaqi

with him) which many other scholars have related, that the Prophet ﷺ said:

“He, from the Ummah, who sends a single blessing on me, I will send ten blessings on him and the one who salutes me once, I will salute him ten times.”²⁵

What a distinction the Muslim nation (*Ummah*) has received through our Beloved Prophet ﷺ! No other nation has been given this distinction because the Prophet ﷺ was chosen for a great mission, and likewise, his nation has been chosen for a great mission. The purpose of relating these stories and traditions about the Prophet ﷺ is to make us realize that there are many bounties of Allah on this nation and often due to our own ignorance and shortsightedness, we overlook and ignore these blessings. Many great men in the past have explained the numerous benefits received by way of the noble action of sending blessings and salutations on the Prophet ﷺ in their books and this should be even more reason for us to consult their books and learn the benefits as they have related.

²⁵ Fazail-e-Durood Shareef; Maulana Muhammad Zakariyya

CHAPTER THREE

Which has a Higher Status? Blessings or Greetings

Some are of the opinion that the status of sending blessings (*Salawaat or Durood*) is higher because of it being read within the daily prayers (after the *Tashahhud*). This is true that it is part of the prayer, however, when we present blessings, we are asking Allah to send blessings on the Prophet ﷺ which is nothing more or less than the expression of our love for the Prophet ﷺ.

On the other hand, greetings (*Salaam*) on the Prophet ﷺ, whether by simply saying *assalam-u-alayka ya Rasul-Allah* or by way of poetry or eulogy, the bounties of Allah are remembered as well as the love for the Prophet ﷺ expressed. What is common between the two is that both praise Allah and express adoration for the Prophet ﷺ.

One may wonder how is it possible that simply greeting the Messenger ﷺ equates to praising Allah? It is important to know that when a believer greets the Prophet ﷺ, he is in fact praising Allah and affirming the bounty of Allah Most High, whether it is explicitly part of the greeting or not.

The following verses of the Qur'an illustrates this point:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

وَسَلَامٌ عَلَى الْمُرْسَلِينَ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

SUBHANA RABBIKA RABBIL ‘IZZATI ‘AMMAA
YASIFUN WA SALAAMUN ‘ALA AL-MURSALEEN
WA AL-HAMDU LILLAHI RABBIL ‘AALAMEEN

*Purity is to your Lord, the Lord of Honour, from all what they say. And peace is upon the Noble Messengers. And all praise is to Allah, the Lord of Creation.*²⁶

In verse 180, Allah is praised above everything and everyone that the idolaters associate with His Existence. Immediately following it, in verse 181, Allah Most High sends greetings on the Messengers, after which Allah is praised again as the Lord of the universe in verse 182. These verses imply that sending greetings on the Messengers of Allah is part and parcel of, and not any different from praising Allah Most High.

We should send blessings and greetings on the Prophet ﷺ as much as possible, for in doing so, we openly and silently express our sincere adoration of the Beloved Prophet ﷺ of Allah which is an action that Allah loves greatly. Our minds should not waver from the fact that for the one who is loved the most, is mentioned the most as described in the tradition *fa man ahabba shay’an akthara min dhikrihi* (the one who is loved the most is mentioned the most). If there is anyone in the Universe that Allah loves most and mentions the most, he is our Beloved Prophet Muhammad ﷺ.

²⁶ Al-Qur’an Surat as-Saaffat 37:180-182, Kanzul Iman

CHAPTER FOUR

Sending Blessings and Greetings through Poetry

The first *Salaam* to be recorded in Islamic history was the one presented to the Beloved Prophet ﷺ by the girls of the tribe of Najjar (*Bani Najjar*) at the historical occasion of the Migration (*Hijrah*) from *Makkah* to *Madinat al-Munawwara* ²⁷.

Another famous poem about the love of the Prophet Muhammad ﷺ is the famous “Poem of the Cloak,” the *Qasida Burda* of Imam Sharaf ad-Din al-Busiri (may the mercy of Allah be upon him) ²⁸. The poem was composed around 1260-1268 C.E. and praises the Prophet ﷺ in a most beautiful way.

Numerous are the benefits of this poem as have been witnessed and experienced by many pious believers since it was composed by the noble Imam Busiri (may the mercy of Allah be upon him). The Imam himself had recovered from paralysis, through the blessings (*barakah*) of the poem, one night while reciting it. In his dream, he was honored with a visit from the Prophet ﷺ and on awakening found the cloak of the Prophet ﷺ on his body and the return of his health.

If you read the *Qasida Burda* you will find verses that praise the Prophet ﷺ, verses that send greetings, and others that send blessings on the Prophet ﷺ. Poetry is a

²⁷ See the complete poem towards the end of the book

²⁸ See the end of the book for selections of the *Qasida Burda*

means by which those who love their Messenger ﷺ, praise him and open their heart to their Beloved Prophet ﷺ, expressing the status of their Beloved Prophet ﷺ, his birth, his life, his kindness, and his blessed degree. Without doubt, through this method of expression Allah raises those who love His Beloved ﷺ by degrees unattained by other means. The example of Imam Busiri (may the mercy of Allah be upon him) is clear proof of this. He received the blessed cloak (*Burda*) of the Prophet ﷺ only out of his heartfelt love as expressed in his poem.

Apart from the *Qasida Burda*, there are numerous other examples that our pious predecessors have related. A well-known Companion of the Prophet ﷺ, Hassaan ibn Thabit (may Allah be pleased with him) used to recite poetry to the Prophet ﷺ during the time when the Hypocrites (*Munafiqeen*) and the disbelievers used to hurl insults and accusations against the Prophet ﷺ. He recited poetry praising the Prophet ﷺ in the most beautiful manner so that the Prophet ﷺ would be pleased with him and so that the faith of the believers would be renewed. In return, the Prophet ﷺ used to supplicate and pray for him. Poetry used for praising the Prophet ﷺ (*Qasa'id/Na'at*) is therefore, recommended for the renewal of faith and in doing so, the Prophet ﷺ supplicates for the one who eulogizes him by poetry or by any other manner.

The following has been related about Hasssan ibn Thabit (may Allah be pleased with him) and the honor that he

received when he recited poetry praising the Prophet Muhammad ﷺ whom he unconditionally loved:

“Sa’id bin Al-Musaiyab (may Allah be pleased with him) narrated: “Umar (may Allah be pleased with him) came to the masjid while Hassaan (may Allah be pleased with him) was reciting a poem. (Umar disapproved of that). On that Hassaan said: “I used to recite poetry in this very masjid in the presence of one who was better than you (that is the Prophet ﷺ).” Then he (Hassan) turned towards Abu Huraira (may Allah be pleased with him) and said (to him), “I ask you by Allah, did you hear the Apostle of Allah ﷺ saying (to me), “Retort on my behalf. O Allah! Support him (i.e. Hassan) with the Holy Spirit?” Abu Huraira replied: “Yes.”²⁹

Following in the same tradition of the Companions of the Prophet ﷺ, the Followers, and our pious Predecessors (may Allah be pleased with all of them and may his mercy descend upon them), Imam Ahmed Raza Khan (may the mercy of Allah be upon him) of Bareilly, India, also composed a comprehensive poem of *Salaam* dedicated to the Holy Prophet ﷺ. In his poem, known as *Salaam-e-Raza* (The *Salaam* of Raza) ³⁰, he eulogizes (praises) the life of our Noble Messenger ﷺ.

²⁹ Sahih al-Bukhari

³⁰ For the benefit of the greater Muslim community, selections from *Salaam-e-Raza* have been compiled towards the end of this booklet.

CHAPTER FIVE

The Spiritual and Physical Benefits

The past has recorded many scholars who have, through traditions and stories, clarified to us the importance of blessings and salutations on the Noble Prophet ﷺ. In fact, the one who presents the most blessings on the Prophet ﷺ is the one raised highest in the sight of Allah.

Some scholars have said that when a Complete (*Kamil*) Shaikh cannot be found, the seeker must recite abundant blessings on the Prophet ﷺ as an obligation upon himself. This will be sufficient means of guidance for him.

Shaykh ul-Mashaikh Shibli (may the mercy of Allah be upon him) relates:

“A man amongst my neighbors passed away who appeared in my dream shortly thereafter. I asked him how did Allah, Most High, address his affair. He responded by saying, “I have seen extremely terrifying things. Munkir and Nakir (the angels who visit the grave after death) confronted me and their interrogation of me was unbearable, so much that I was certain that my end was devoid of belief. Then a voice proclaimed that this punishment had come upon me because I had not made proper use of my speech when I was alive and the moment the angels of torment approached to punish me, a handsome man with the sweetest perfume interjected. I asked him who he was and he replied by saying that he was created from the abundant blessings that I used to send on the Prophet Muhammad ﷺ and that he was ordered to help you in every distress and anxiety.”³¹

³¹ Madhkur and Misbah ad-Dhulaam

Abu Hafis Umar bin Abdul Majeed al-Mubanshi relates a story about *Khidr* and *Ilyas* (may Allah be pleased with both of them), which Sheikh Mujaddid ad-Din Fairozabaadi (may Allah be pleased with him) relates from a sound chain of transmission that Abu Muzaffar Muhammad bin Abdullah Khiyaam Samarqandi (may Allah be pleased with him) said:

One day on my way to the Kaa'ba, I mistakenly lost my way and met a man who asked me to accompany him. When I joined him it occurred to me that perhaps he was Khidr (may Allah be pleased with him). I asked him about his name and he replied "Khidr bin Isha' Abul-Abbass." With him was another person who, when asked, replied that he was "Ilyas." I wished the mercy of Allah upon both of them and asked them if they had ever seen the Prophet Muhammad ﷺ to which they replied, "Yes." I then asked them to relate from the Prophet ﷺ what he ﷺ had said about the Omnipotence (Qudrah) of Allah, which they have heard from him ﷺ so I can relate that to others. They replied, "Yes, we have heard from the Messenger of Allah ﷺ that the one who says "sall-Allahu 'alayhi wasallam," his heart will be purified from hypocrisy in the same way that water purifies clothes.

From the same chain, the following is related that the Prophet ﷺ said:

Whoever says "sall-Allahu 'Alaa Muhammad sall-Allahu alayhe wasallam," seventy doors of mercy (rahmat) are opened for him.

The one who sits in a gathering and says, "Bismillah ir-Rahmaan ir-Rahim wa sall-Allahu 'alaa Muhammad" Allah appoints an angel to protect him from backbiting others, and when that person leaves the gathering saying "Bismillah ir-Rahmaan ir-Rahim wa sall-Allahu 'alaa Muhammad," Allah Most High protects him from the backbiting of others.

A man came from Damascus (Shaam) to visit the Prophet ﷺ and said, "O Messenger of Allah ﷺ, my father is very old, weak, and blind. It is his heartfelt wish to be honored with your

presence, but he doesn't have the strength to travel. The Blessed Prophet ﷺ replied, "Tell your father that for seven weeks, before retiring to bed, he should recite "sall-Allahu 'alaa Muhammad." He will see me in a dream then tell him to relate what I have just said to others." He did exactly that and saw the Beloved Prophet ﷺ in a dream, and related this to others.³²

Imam Darami (may Allah have mercy on him) relates from Hudhaifa (may Allah be pleased with him):

For any person who sends blessings on the Messenger of Allah ﷺ, his reward will reach his son, his grandson, and great grandson as well (three generations of grandchildren).³³

A person was once known to read blessings only on the Prophet ﷺ during the *Sai* and *Tawaaf* without any other supplication. The people asked him why did he not read the *Dua Maathewrah* during these rituals. He replied that I have vowed not to include any *dua* with the sending of blessings on the Prophet ﷺ because when my father passed away I saw that his face had turned into that of a mule. This grieved me immensely. When I slept, I saw the Messenger of Allah ﷺ in a dream and clamped onto the seams of his ﷺ garment and asked for his ﷺ intercession inquiring about the reason of my fathers face turning into that of a mule. The Beloved Prophet ﷺ replied by saying that this person used to consume usury, and the one who does so will see consequences in this world and the hereafter, but because your father used to send blessings on me one hundred times before sleeping, I will intercede on his behalf. When I awoke, I looked at my father's face and found that his face was glowing like

³² Majlis al-Makiyyah

³³ Kitab ar-Raad and Ibn Bishkol

the full moon. When I buried him, I heard a voice from the unseen say, “The favor that Allah has bestowed on your father is a direct result of his sending blessings on the Beloved Prophet ﷺ.”³⁴

The believer, on uttering, *ya Nabi salaam alayka, ya Shafi al-Wara salamun alayk, ya Nabi al-Huda salamun alayk* and other similar salutations benefits physically and spiritually. In a tradition related by Allamah Sakhawi who said that Abu Bakr bin Muhammad (may the mercy of Allah be upon both of them) who said:

“I was with Abu Bakr bin Mujahid (may the mercy of Allah be upon him), when Shaykh ul-Mashaikh Shibli (may the mercy of Allah be upon him) visited. Abu Bakr bin Mujahid arose, embraced him and kissed his forehead. I saw this and exclaimed, “You and all the scholars of Baghdad know that this is an insane person!” He replied, “I only did what I saw the Prophet ﷺ do.” He then related his dream; “The Prophet ﷺ visited me (in a dream), after which Shibli (may the mercy of Allah be upon him) entered in the presence of the Prophet ﷺ and I saw the Prophet ﷺ raise and kiss his forehead. When I asked the Prophet ﷺ about the reason he kissed his forehead, he ﷺ replied, “After every prayer, he recites repeatedly from the Qur’an

” لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ“

LA-QAD JAA'A-KUM RASUL UM-MIN ANFUSI-KUM 'AZIZUN 'ALAY-HI MAA 'ANITTUM

³⁴ Al-Jawhar ath-Thameen - Shaikh Abdul Haqq Muhaddith Dehlvi (may Allah have mercy on him)

HAREESUN. ‘ALAY-KUM BIL-MU’MINEEN RA’UF UR-RAHEEM

*Indeed there has come to you a Noble Messenger from among you - your falling into hardship aggrieves him, most concerned for your well being, for the Muslims most compassionate, most merciful.*³⁵

“Thereafter, he sends blessings on me.” In another tradition it was related that he recites this verse repeatedly after each obligatory prayer and says three times sal-Allahu alayka ya Muhammad ﷺ.” Abu Bakr bin Mujahid (may the mercy of Allah be upon him) relates that after this when he met Shibli (may the mercy of Allah be upon him), he asked him, “What do you read after your prayers?” He then said, “I read sal-Allahu alayka ya Muhammad ﷺ three times.”³⁶

What a remarkable degree given by Allah to those who send salutations on His Beloved ﷺ! In fact, the various poems that are recited about the Prophet ﷺ all include blessings on the Prophet ﷺ. Whether they are poems eulogizing the birth of the Prophet ﷺ, or poems about his life, or about the blessings of Allah, all become the means and ways of loving the Prophet ﷺ.

In the *Nuzhat-ul-Majalis* and as related by the famous Master of Hadith (*Shaikh ul-Hadith*) Maulana Muhammad Zakariyya in his book *Fadaile-e-Durood Shareef*, Hafiz Abu Na'im (may the mercy of Allah be upon him) relates from Hadrat Sufya Suri (may the mercy of Allah be upon him) who said: *“I once met a young man who, upon every step, recited “Allahumma sali ‘ala Muhammadin wa ‘ala aali Muhammad.” I asked him if it was*

³⁵ Al-Qur'an Surat at-Taubah (9:128), Kanzul Iman

³⁶ Fazail-e-Durood Shareef

out of his own intellectual deduction that he was doing so or did he have any proof for such an action (in the Sunnah). He inquired about me and I said "I am Sufya Suri." He then said "Are you the famous Sufya Suri of Iraq?" So I replied to the affirmation. He then asked me if I knew Allah (the station of Ma'rifat). So I replied "Yes," after which he asked me how did I make such a claim. I replied that I know that Allah folds the day into the night and the night into the day and that Allah forms the child in the womb of the mother. He replied to me, "Forget it! You do not know Allah yet." So I asked him how did he know Allah. He replied, "When I intend to do something, I make sure that I try to complete it, and after I attempt to complete it and am unable to do so, I realize that there is another Existence that brings events into completion." I then asked him about the meaning of sending blessings and salutations on the Prophet ﷺ. He replied by relating a story. He said "When I went to Hajj with my mother, she became ill and died on the way. Her face turned dark and her stomach swelled, so I asked Allah by raising my hands and as I did so I noticed a cloud appear from the Hijaz and in the cloud was a man who came down and passed his blessed hand over her face. On this her face started to glow. Then he placed his hand on her belly after which it began to settle. So I asked him who he was and he replied that I am your Prophet ﷺ. I then asked him "Ya Rasul Allah ﷺ, please give me some advice. He replied, "When you take any step, recite "Allahumma salli 'ala Muhammadin wa 'ala aali Muhammad."³⁷

There are many other texts that have conveyed to us the importance of sending blessings and greetings on the Prophet ﷺ and his ﷺ response to them. Shaikh Abu al-Khayr Aqta (may the mercy of Allah be upon him) said:

"I came to Medinat-ul-Munawwara and I stayed for five days and did not get anything out of it. So I presented myself at the

³⁷ Fazail-e-Durood Shareef

shrine of the Prophet ﷺ and greeted him ﷺ, Abu Bakr (may Allah be pleased with him), and Umar (may Allah be pleased with him). Thereafter, I said "O Messenger of Allah ﷺ, today I am your guest" and then slept a small distance from the pulpit (mimbar) of the Prophet ﷺ. In my sleep, I dreamed of the Prophet ﷺ and saw that Abu Bakr (may Allah be pleased with him) was at the right of the Prophet ﷺ, Umar (may Allah be pleased with him) was on his left, and Ali (may Allah ennoble his countenance) was in front of the Prophet ﷺ who awoke me (in the dream). I arose and kissed the Prophet ﷺ between his blessed eyes. The Prophet ﷺ then gave me some bread and in the dream I ate half of the bread after which I awoke. On awaking, I found the other half of the bread in my hand."

This incident was a direct result of Shaikh Abu al-Khayr Aqta (may the mercy of Allah be upon him) greeting the Prophet ﷺ. Thus, if a believer sends his greetings or salutations in a heartfelt manner with love and compassion, the Prophet ﷺ not only listens and answers the greeting, but also gifts those who believe and love him with a cloak; as in the case of Imam Busiri (may the mercy of Allah be upon him), bread; as in the case of the Shaikh al-Aqta (may the mercy of Allah be upon him), and other blessed items.

Among those who immensely loved the Prophet ﷺ was the father of Shah Waliullah Muhaddith Dehlvi (may the mercy of Allah be upon him), Shah 'Abd ur-Rahim (may the mercy of Allah be upon him), who writes about an experience that is worth mentioning because it renews the faith of the adorers of the Prophet ﷺ. Shah Waliullah Muhaddith Dehlvi (may the mercy of Allah be upon him), in his treatise *Hirs Thamin fee Mubashiratil al-Ameen* relates fourty openings (*mukashifaat*) as experienced by

his father. In each of the openings, Shah ‘Abd ur-Rahim (may the mercy of Allah be upon him) was visited by the Prophet ﷺ. He writes that my father told me that once he was sick and was visited by the Prophet ﷺ in his dream. The Prophet ﷺ asked him, “My Son, how is your health?” after which the Prophet ﷺ gave him the good news of health. Thereafter, the Prophet ﷺ honored him with two hairs from his beard. ‘Abd ur-Rahim (may the mercy of Allah be upon him) awoke completely healed from his illness and found the two hairs in his hands. Shah Waliullah Muhaddith Dehlvi (may the mercy of Allah be upon him) relates that his father later gave him one of the blessed hairs as a gift.

The father of Shah Waliullah Muhaddith Dehlvi (may the mercy of Allah be upon him) was a great scholar and adored the Prophet ﷺ. To this day the devout slaves of Allah and His Messenger ﷺ that are blessed with the honor of loving the Prophet ﷺ experience the continuous miracles of the Prophet ﷺ, who bestows blessed gifts on them. Anyone who thinks that sending blessings and greetings on the Prophet ﷺ are actions in vain is mistaken. The father of Shah Waliullah Muhaddith Dehlvi (may the mercy of Allah be upon him) was honored with the hair of the Prophet ﷺ and Shah Waliullah Muhaddith Dehlvi (may the mercy of Allah be upon him) mentions in the treatise the reason why his father received the hairs. If it were not for his love of the Prophet ﷺ then how would he have received such an honorable gift?

Shah Abd ur-Rahim (may the mercy of Allah be upon him) relates, “One day I did not have any food, and a

friend of mine brought me a glass of milk. I drank the milk and that night, in my dream I was honored with a visit from the blessed Prophet ﷺ. In the dream, the Prophet ﷺ said, “I was the one who had the milk sent to you. With much care I put in his heart the inclination to deliver the milk to you.”

What is worth noting in this incident is the fact that those who adore the Prophet ﷺ and give the honor that is due to him ﷺ, when in trouble and difficulty, are not let down by the Prophet ﷺ whose gaze remains upon them and they are helped by the Prophet ﷺ. Incidents like these in which the Prophet ﷺ gazes upon the hearts of the believers are not only limited to the blessed city of *Medinat al-Munawwara*, but as far away as the land of India where Shah Abd ur-Rahim (may the mercy of Allah be upon him) and his friend who delivered the milk, resided.³⁸

The Prophet ﷺ is an enormous aid for those who are in sorrow. For such aid reaches those in sorrow who call out to him ﷺ as a result of his ﷺ intercession and his ﷺ supplication. Therefore, reciting poetry in the praise of the Prophet ﷺ and greeting him in a poetic manner is a way out of sorrow and our pitiful state. Only by expressing our love for him ﷺ, offering him his due honor, sending blessings and greetings on him ﷺ and seeking his help (through his ﷺ intercession) can we attain the grace (*Barakah*) of the Prophet ﷺ in the form

³⁸ Fazail-e-Durood Shareef

of Mercy from Allah descending upon us as life-giving rain and relieving us from our sorrow and humiliation.

Finally, one more reason to present blessings and greetings to the Prophet ﷺ is to prove our faith. The Prophet ﷺ is a witness for the believers on the Day of Judgement. When the Prophet ﷺ listens to our praise and returns our greeting, he ﷺ also becomes a witness for us testifying that so and so is a believer because he or she adored me and praised me abundantly.

The following verse of the Qur'an confirms the witnessing of the Prophet ﷺ:

”يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا“

YAA 'AYYUHAA AN-NABEYYU 'INNA
ARSALNAA-KA SHAAHID (AN) WA-MUBASHSHIR
(AN) WA- NADHEER (AN) WA- DAA IY (AN) 'ILA
'ALLAAHI BI- 'IDHN-HI WA SIRAAJ (AN)
MUNEERAA

*O Herald of the Hidden! We have indeed sent you as an observing present witness and a herald of glad tidings and warning. And as a caller towards Allah, by His command, and as a sun that enlightens. (The Prophet ﷺ is a light from Allah.)*³⁹

³⁹ Al-Qur'an Surat al-Ahzab 33: 45 and 46, Kanzul Iman

CHAPTER SIX

How to See the Prophet ﷺ in a Dream

The one who longs to see the Prophet ﷺ in his dream should make it a practice to recite the following on the Prophet ﷺ in the state of purification (*Wudu*):

**Allahumma salli 'alaa Muhammadin wa aalihi wa
sallim kamaa tuhibbu wa tardaa lahu**

O Allah, send blessings on Muhammad ﷺ and his progeny by the same degree in which you love him and are pleased with him.

In the same manner, you will also benefit from the practice of the following prescription:

**Allahumma salli 'alaa ruhi Muhammadin fil arwaah
Allahumma salli 'alaa jasakihi fil ajsaad
Allahumma salli 'alaa qabrihi fil qaboor**

O Allah, of all spirits, send special blessings on the blessed spirit of Muhammad ﷺ

O Allah, of all bodies send special blessings on the blessed body of Muhammad ﷺ

O Allah, of all tombs send special blessings on the blessed resting place of Muhammad ﷺ

The practice of reciting abundant blessings on the Holy Prophet ﷺ during the Day of Congregation (*yawn al-jumu'ah*) was the practice of the Companions (may Allah be pleased with them all). Thus, it is related in the *Shifa* of Qadi 'Iyad and in the various authentic (*sahih*) books

of *hadith* that by the authority of Aws (may Allah be pleased with him), the Prophet ﷺ said:

“Do a lot of prayer on me at Jumu’ah. Your prayer is shown to me.”⁴⁰

In keeping to this practice, the prestigious scholars of our *ummah* have said that the one who recites the following prescription of sending blessings one thousand (1000) times on *jumu’ah* will see the Beloved Prophet ﷺ in his dream or will see his future home in paradise:

**Allahumma salli ‘alaa Muhammadin an-nabiyyil
ummiyy**

OAllah, send blessings on Muhammad ﷺ the
Messenger of the unlettered

If such a person is unable to see the Blessed Prophet ﷺ in his or her dream and persists with this practice for five consecutive *jumu’ahs*, then Allah Willing (*insha-Allah*), he will see a very pleasing dream.

If, on the night of *jumu’ah* (eve of Friday), one recites two cycles of prayer (*salaat*) performing the following in each cycle after *surat al-Fatihah*, *such a person will be rewarded* with a dream of the Best of Creation ﷺ:

1. Recite *Ayat ul-kursi* 11 times
2. Recite the entire *Surat ul-Ikhlāas (Qul Huw-Allahu Ahad...)* 11 times

⁴⁰ Abu Dawud, at-Tarmidhi, an-Nisa’i and Ibn Majah

3. Send the following blessings on the Holy Prophet Muhammad ﷺ 100 times after the prayer is complete:

Allahumma salli 'alaa Muhammadin an-nabiyyil ummiyy wa aalihi wa sallim

OAllah, send blessings on Muhammad ﷺ the Messenger of the unlettered, and on his family

Insha-Allah, if it is in his allotted share, he will be honored with the blessed vision of the Prophet ﷺ after no more than three Fridays.

As related from Saeed bin 'Ataa (may the mercy of Allah be upon him), who said that the one who retires to a clean and pure bed and reads the following supplication using his right hand as a pillow, will see the Prophet ﷺ in his dream:

Allahumma inni as-aluka bi jalali Wajhik-al-Kareem ann turiyani fee manaami wajha nabiyyika Muhammadin sall-Allahu alayhe wasallam ru'yatan tuqarribuha 'ayni wa tashrahu biha sadri wa tajma'u biha shamli wa tafriju biha kurbati wa tajma'u biha bayni wa baynahu yawm al-qiyaamati fid-darajaat-il-'ulaa thumma laa tafruqu bayni wa baynahu abadan Ya Arham ar-Rahimeen

O Allah, I ask of Thee, by the Splendour of Your Generous Essence, to show me in my dream the blessed countenance of your Prophet Muhammad ﷺ by which my eyes are cooled, and my chest is expanded (with knowledge). By which my character becomes collective, and my sorrow is removed. And

by which, on the Day of Judgment, there remains no distance between my beloved ﷺ and I, in the highest degrees of Paradise. And let there never again be a distance between my beloved ﷺ and I.

The summary of all of this is that you must be detached from all that is open and hidden (distractions) while maintaining your practice of abundant blessings on the Prophet ﷺ. And it is Allah Alone Who gives *tawfeeq*.

Acknowledgements:

This advice was taken from the Urdu translation by Dr. Muhammad Yunus Qadri of the Targhib Ahl as-Sa'aadaat 'Alaa Taktheer Salaat 'alaa Sayyid al-Kainaat of the great Muhaddith of the Sub-Continent Shaykh Abdul Haqq Muhaddith Dehlvi.

CHAPTER SEVEN

The Prophet ﷺ Hears Our Greetings

Maulana Muhammad Zakarraiyya, the Master of Hadith (*Shaykh ul-Hadith*), says that there is no difference of opinion regarding the Prophet ﷺ listening because the Prophets (peace be upon them all) are alive in their graves. Accordingly, in the *Risala* of Imam Bayhaqi, Imam Bayhaqi (may the mercy of Allah be upon him) relates that Anas (may Allah be pleased with him) related that the Prophets (peace be upon them all) are alive in their graves and they offer prayers in their graves.

Anas (may Allah be pleased with him) relates that the Prophet ﷺ said:

“On the Night of Miraaj I passed the grave of Musa (peace be upon him) and found him standing in his grave and performing salaah.” ⁴¹

Furthermore, the Prophet ﷺ said:

“I found myself praying in congregation with the Prophets (peace be upon them all) and found that Isa (peace be upon him) and Ibraheem (peace be upon him) were standing and praying.” ⁴²

Imam Suyuti (may the mercy of Allah be upon him) also relates a complete treatise on the life of the Prophets (peace be upon them all) in their graves. In the second chapter and the third tradition, he relates that Allah has

⁴¹ As-Sakhawi, Sahih Muslim

⁴² Sahih Muslim

prohibited the consumption of the bodies of the Prophets (peace be upon them all) by the Earth.

These traditions clarify that the Prophet ﷺ is alive in his grave and he listens to our blessings and greetings. In some traditions it is related that there is an angel at the grave of the Prophet ﷺ who has been given the power to hear and collect the greetings on the Prophet ﷺ wherever it is performed and presented by the angel to the Prophet ﷺ who then answers the greetings. Some people have misinterpreted these traditions by insinuating that the Prophet ﷺ is incapable of hearing and is only capable of listening to the greeting and responds only when the angels present the greetings. This is not the case. The truth of the matter is that the Prophet ﷺ can hear the greeting from close and far. The angel that is assigned to the shrine of the Prophet ﷺ is given (according to the tradition) the power and capability to hear and gather all the greetings from the entire universe and present it to the Prophet ﷺ. The question that arises is why is it not then possible for the Prophet ﷺ, the best of creation, to hear from far and near, those who greet him, if an ordinary angel can? The reason for the angels to be present at the shrine of the Prophet ﷺ is because of the degree of the Beloved Prophet ﷺ. It is similar to the way in which a corporate officer does not approve an issue or takes notice of it until it is presented to his immediate subordinates. This does not mean that the officer is not aware of the issues in an organization. If the officer wanted, he could have addressed the issue directly. Just like his subordinates are meant to serve the officer, likewise the angels are assigned to serve the Prophet ﷺ.

This does not mean that he ﷺ is deficient in his listening capability as granted to him by Allah Most High. The Qur'an itself testifies to the fact that angels present greetings upon the Prophet ﷺ.

Maulana Zakariyya says that there was a man who did not have many commendable actions to his name and when he died the man appeared in his dream. Someone in the dream asked the man that he did not perform many good actions, so how is it that he was in Paradise. The man replied, "It so happened that my teacher, *Shaikh ul-Hadeeth*, during a lesson once mentioned the name of the Prophet ﷺ and related a tradition. As I heard the name of the Prophet ﷺ, I responded aloud by sending blessings on the Prophet ﷺ. On this all those who were present responded aloud as well and presented their blessings to the Prophet ﷺ. Allah loved this action so much that He granted me Paradise just on the basis of this action and the blessedness of sending blessings on the Prophet ﷺ." ⁴³

Thus, when the name of the Prophet ﷺ is mentioned, bless the Prophet ﷺ aloud, whether in a group or by yourself. You never know, Allah may forgive you just for doing so. Never feel that you shouldn't recite blessings or greet the Prophet ﷺ in a group. Allah may grant you salvation through the blessedness of one sincere utterance. Allah may forgive your past actions and on the Day of Judgement you may be granted closeness to the Prophet ﷺ. Which one of us can claim that we do not need his closeness on that day?

⁴³ Fazail-e-Durood Shareef

Syed Ahmad Kabir ar-Rifai (may the mercy of Allah be upon him) in the year 555 of the Islamic Calendar (*Hijri*) visited the Prophet ﷺ and started reciting blessings at the shrine of the Prophet ﷺ. At the blessed shrine of the Prophet ﷺ Syed Ahmad ar-Rifai (may the mercy of Allah be upon him) recited two verses of greeting (*Salaam*) to the Prophet ﷺ. On doing so, many became witnesses to the fact that the blessed hand of the Prophet ﷺ appeared from the shrine and Shaikh Syed Ahmed Kabir ar-Rifai (may the mercy of Allah be upon him) kissed his ﷺ blessed hand. ⁴⁴

The Prophet ﷺ was so pleased with his recital that he allowed his blessed hand to be kissed by the Shaikh. In another book called the *Tazkara*, Syed Ahmed ar-Rifai (may the mercy of Allah be upon him) relates that over one hundred thousand were blessed with witnessing this awesome act. They also observed that light emerged from blessed hand of the Prophet ﷺ that spread throughout *Medinat-ul-Munawwara*. It is said that this Shaykh was known to recite blessings and salutations on the Prophet ﷺ abundantly.

There have been numerous incidents where people were literally answered by the Prophet ﷺ after they presented greetings to the Prophet ﷺ.⁴⁵ The Prophet ﷺ indeed listens to the greeting of the one near and far.

Maulana Jami (may the mercy of Allah be upon him) used to present abundant blessings and greetings on the

⁴⁴ Fazail-e-Durood Shareef

⁴⁵ Fazail-e-Hajj; Maulana Muhammad Zakariyya

Prophet ﷺ and it was famous about him that his eyes were always moist from the adoration of the Prophet ﷺ. He used to say that he always lives in *Medinat-ul-Munawwara* even though he physically lived very far from there. Maulana Jami (may the mercy of Allah be upon him) wrote a poem praising the Prophet ﷺ and wanted to present it to the Prophet ﷺ near his blessed shrine. When Maulana Jami (may the mercy of Allah be upon him) intended to leave for *Medinat-ul-Munawwara* after completing his *Hajj* rites, the Prophet ﷺ appeared in the dream of the commander (*Ameer*) of *Makkah*. In his dream the Prophet ﷺ admonished the *Ameer* to stop Maulana Jami (may the mercy of Allah be upon him) from entering *Medinah Tayyabah*. The *Ameer* of *Makkah* put an order out to prevent Maulana Jami (may the mercy of Allah be upon him) from leaving for *Medinah Tayyabah*. But Maulana Jami (may the mercy of Allah be upon him) was so fond of visiting the Prophet ﷺ that he somehow managed to slip through the guards. Again the *Ameer* witnessed the Prophet ﷺ in his dream in which the Prophet ﷺ said, “Jami is coming here! Don’t allow him to come here.” The *Ameer* sent men to stop him who became harsh to Maulana Jami (may the mercy of Allah be upon him) and imprisoned him. For the third time the *Ameer* had a vision of the Prophet ﷺ in which the Prophet ﷺ said, “Jami is not a criminal. He had recited such beautiful verses in his poem that if he came to my shrine and recited them, I would have been compelled to offer my hand to him (to show the honor that he deserves). That is why I wanted him to be stopped.”

After this vision, he was removed from prison immediately and honorably discharged.⁴⁶

It was only from the love that Maulana Jami (may the mercy of Allah be upon him) expressed in his poem and his honorable and beautiful words, which he wrote that gave such a status with the Beloved Prophet ﷺ. Those who write poetry and send their greetings with love to the Prophet ﷺ are given such a wonderful status.

⁴⁶ Fazail-e-Durood Shareef

CHAPTER EIGHT

The Proper Adab (Manner) of Salaam

The famous text of the Hanafi School of Thought, *Nur ul-Idah*, by Allama Sharanblali (may the mercy of Allah be upon him), comprehensively describes in the section on *Hajj*, the proper manner of presenting greetings to the Blessed Prophet ﷺ when visiting his blessed sanctuary:

“And when we saw many people unaware of the rights that a visitation requires and its details, which are the traditions (Sunnan) for the visitors, we wanted to write the manners for visiting (Adaab az-ziyarat) after completing the topic on Hajj to complete the usefulness of this book. So we say that the one who intends to visit the Prophet ﷺ should send blessings in abundance as a gift to Prophet ﷺ because he listens to them and they are conveyed to him; and the benefits (Fazail) of sending blessings are so famous that they don’t need to be mentioned here.

“On seeing the walls of Medina, one should start reciting salutations and say the following supplication:

“O Allah! This is the blessed sanctuary (Haram Mubarak) of your Prophet ﷺ and the place of descent of your revelation so favor me that I can enter into it; make it the means of safety for me from the fire and punishment, and make me among those who will be awarded the intercession of the Noble Prophet ﷺ on the Day of Reckoning (Yawm al-Qiyamah).”

“Before entering the perfect city (Medinah Tayyabah) or after, but before the visit (Ziyarah), if possible, take a bath, adorn some perfume, and wear nice clothes. This you should do out of respect of your appearance in the presence of the Noble Messenger ﷺ. After this when your companions are settled at one place and you are free from your family and your luggage, and likewise, keeping in mind the awe (Jalalah) of the place, with calmness and dignity, if possible, enter the city walking

while reading “In the name of Allah Most High, entering the sanctuary of the generous Prophet ﷺ, O my Lord! Have me enter with a good entrance, and exit with good, and bless me with helping authority from You. O Allah! Send blessings on our leader, Muhammad the Chosen (Mustapha) ﷺ, and his family, as You have blessed Ibraheem (peace be upon him) and his family. Surely You are All Laudable, Glorious. Forgive my sins and open for me the doors of Your mercy and Your bounty.”

“Then, after entering the Masjid pray two cycles (Raka’atayn) of greeting the masjid (Tahiyat-ul-Masjid) near the blessed pulpit (Mimbar Shareef) and stand there such that the handle of the blessed pulpit is next to you right shoulder. The Prophet ﷺ used to stand here.

“And there are gardens of Paradise between the resting place and the blessed pulpit, filled with spiritual light (Nur), as the Holy Prophet ﷺ has informed us:

“My pulpit is on my drinking place (Hawdh).”

Read two cycles of non-obligatory prayers (Nafil) of thankfulness other than the Tahiyat-ul-Masjid, which Allah Most High has given you the divine benefit (Taufeeq) to do so and has favored you by bringing you here. Then supplicate whatever you like. Then bend (out of reverence) facing towards the enlightened resting place. Stand at four arms spans from enlightened shrine (Maqsoora Shareef), your back towards the Qibla, in front of the enlightened head (Anwar) and the blessed face (Aqdas) of the Prophet ﷺ, and think that the gaze (Nazr-Mubarak) of the Holy Prophet ﷺ is towards you and he listens to you, answers your greeting, and says “May it be so” (Ameen) on your supplication. Then say this:

Peace be upon you O my master, O Messenger of Allah, peace be upon you O Prophet of Allah, peace be upon you O Beloved of Allah, peace be upon you O Prophet of Mercy, Peace be upon you O Intercessor of the Ummah (Nation) of Islam, peace be upon you O Master of all the Prophets, peace be upon you O Seal of Prophethood, peace be upon you O one wrapped up (in the blessed cloak), peace be upon you O one clothed (in the blessed shawl), peace be upon you, upon

*your pious generation and upon your noble family who Allah Most High has kept pure and has cleansed well. May Allah Most High reward you better than any Prophet or Messenger have ever been honored by his nation. I bear witness that you are the Prophet ﷺ of Allah and undoubtedly you have delivered the message of our Lord.*⁴⁷

Another great scholar, as-Sakhawi (may the mercy of Allah be upon him), in his book *Qaul-al-Badi'* says:

"When you approach the city of light (Medinat-ul-Munawwara), fill your hearts with complete humility and awe because you are visiting the Blessed Prophet ﷺ and the Prophet ﷺ hears when you send your blessings and greetings to him. Avoid disputation and argumentation here." He further says, the following greeting should be recited at the shrine of the Prophet ﷺ."

*"Assalam alayka ya Rasul Allah, assalam alayka ya Nabi Allah, assalam alayka ya Khayrat Allah, assalam alayka ya Khayr Khalq Allah, assalam alayka ya Habib Allah, assalam alayka ya Sayyad al-Mursaleen, assalam alayka ya Khaatam an-Nabiyyeen, assalam alayka ya Rasula Rabil-'Aalameen, assalam alayka ya Qaid al-Ghuril-Mu'ajjaleen, assalam alayka ya Basheeru, assalam alayka ya Nadheeru, assalam alayka wa ala ahl baitika at-tahireen, assalam alayka wa ala azwajika at-tahiraat, ummaatil-mumineen, assalam alayka wa ala as-habika-ajma'een, assalam alayka wa ala saairil-anbiyya wa al-Mursaleen, wa sairi ibaad Allah as-saaliheen, jazak Allahu 'Anna ya Rasul Allah ﷺ, afzala ma jaza nabiiyyun 'an qaumihi Rasulan 'an ummatihi, wa sal-Allahu alaika kullama zakaraka zaakirun, Wa kullama ghafala 'an zikr al-ghafiloon, wa salla alayka fil awwaleen wa salla alayka fil aakhiroon, wa afdal, wa akmal, wa atyab ma salla 'ala ahadim-minal khali 'ajma'een, sal-Allahu alayka ya Rasul-Allah."*⁴⁸

⁴⁷ For the complete text of this supplication consult the *Nur ul-Idah*

⁴⁸ Fazail-e-Durood Shareef

This is quite a lengthy greeting addressing the Best of Creation ﷺ in the second person using terms like *ya Rasul-Allah*, *assalam alayka*, *jazak Allah*. Therefore, saying *ya Rasul-Allah* when greeting the Prophet ﷺ is a righteous deed. This is the profit that one gains from the court of our Beloved Prophet ﷺ and is reserved for only those who are fortunate. The more you greet the Prophet ﷺ and send blessings on him, whether in a group or alone, the more you gain the favor of Allah. It is the pinnacle of happiness and the manner of those who adored the Prophet ﷺ among his Companions (*Sahaba* – may Allah be pleased with them all). It is the way (*Sunnah*) of the Companions and we should not ask why should we follow their example in this action, rather we should concentrate on how we can best perform it.

The majority of scholars of the Islamic community (*Jamhoor al-Ulema*) have recommended the following manner of presenting *Salaam* to the Prophet ﷺ:

1. Perform minor ritual purification (*Wudu*).
2. Respect the status of the Prophet ﷺ by rising (standing up) before sending blessings and salutations upon him.

Commentary: Common human courtesy compels us to stand up when greeting another person. If a President of a country walks into a gathering, none have the nerve to remain sitting in front of him. As such, you most probably will be held under contempt of the law for not standing. If you remain seated in any court of the world upon the appearance of the judge, you will be held for contempt in court. If we cannot dare to be disrespectful to men of power and

simple traffic judges, why is it that we have the audacity to disrespect the master of kings and judges ﷺ? Is it fair to the Prophet ﷺ that we cannot so much as stand up to honor him? Rising for elders and those who are honored amongst people is not only common courtesy but there is enough evidence from the life of the Prophet ﷺ that it was also the way of the Prophet ﷺ (*Sunnah*). The following traditions prove this fact:

Abu Sa'id al-Khudri (may Allah be pleased with him) narrates:

"The people of Quraiza surrendered accepting the decision of Sa'd ibn Mu'adh (may Allah be pleased with him) about them. Accordingly, the Messenger of Allah ﷺ sent for Sa'd ibn Mu'adh (may Allah be pleased with him) who came to him riding a donkey. When he approached the mosque, the Messenger of Allah ﷺ said to the Ansar, "Stand up to receive your chieftain." Then he said (to Sa'd), "These people have surrendered accepting your decision." He replied, "You will kill their fighters and capture their women and children." (Hearing this), the Prophet ﷺ said, "You have been adjudged by the command of God." The narrator is reported to have said, "Perhaps he said "You have adjudged by the decision of a king."⁴⁹

In another narration Abu Sa'id al-Khudri (may Allah be pleased with him) says:

The people of (the tribe of) Quraiza agreed upon to accept the verdict of Sa'd. The Prophet ﷺ sent for him (Sa'd ibn Mu'adh – may Allah be pleased with him) and he came. The Prophet ﷺ said, "Get up for your Chief or the best

⁴⁹ Sahih al-Bukhari

among you!" Sa'd (may Allah be pleased with him) sat beside the Prophet ﷺ and the Prophet ﷺ said, "These people have agreed to accept your verdict." Sa'd (may Allah be pleased with him) replied, "So I give my judgement that their warriors should be killed and their women and children should be taken as captives." The Prophet ﷺ said: "You have judged according to the King's judgement."⁵⁰

3. Present *Salaam* with love and respect towards the Holy Prophet ﷺ.
4. Perform *Salaam* individually or collectively.

It is quite obvious that the Prophet ﷺ is the most important messenger of Allah and to do justice to his status and his importance, believers should send *salaam* to him showing the proper respect and honor. As such, it is only better to adopt the traditional *adab* of presenting *salaam* (as described earlier).

⁵⁰ Sahih al-Bukhari 26:6262

CONCLUSION

Part I

Allamah Muhammad Iqbal (may the mercy of Allah be upon him) also known as the poet of the East, who truly loved the Prophet ﷺ once said:

Ki Muhammad ﷺ say wafaa tu ney to hum terey hein
Yeh jahan cheez hey kya, Loh-o-Qalam terey hein

Surender loyalty to Muhammad ﷺ, and We are your's
Not only (will you) gain the world, but the Tablet and the
Pen will be your's ⁵¹

If you really want to have the angels say “may it be so (*Ameen*)” with your *Ameen*, then recite as much blessings and greetings as possible on the Prophet ﷺ. Do so in whichever method you please with love and faith, respecting the status of the Prophet ﷺ, or use some of the poems or *Qasidahs* given at the end of this book. In doing so, you will draw closer to the Prophet ﷺ and in turn Allah will draw you closer to Him. By it, the gaze of the Prophet of Allah ﷺ will be upon you. You will increase in your faith and you will be rightful of his ﷺ intercession (*Shafa'at*) on the day of Judgement and in the world, because those who love the Prophet ﷺ dislike worldliness and through their love gain both the world and the hereafter. If you love the Prophet ﷺ, Allah will love you and when Allah loves you, than great things begin to happen.

⁵¹ Jawaab-e-Shikwa

O Allah! Grant us the honor of loving the blessed sandals of the Prophet ﷺ and give us the *tawfiq* to present greetings to Your Beloved Prophet ﷺ. Remove all kinds of evil whisperings of *Shaytan* (the Devil) whispered in our hearts and followed by our intellects. Honor us to present blessings and greetings in the way those of Your pious friends did and continue to do to this day. O Allah! Show us the way to love your Prophet ﷺ the way Hassaan (may Allah be pleased with him), Bilaal (may Allah be pleased with him), the close Companions(may Allah be pleased with them all), Jami (may the mercy of Allah be upon him), Maulana Ahmed Raza Khan (may the mercy of Allah be upon him), and the way others did and make us be the slaves of Your Beloved so that we can say:

Jo sar pey rakhnay ko mil jaey, naal-e-pak-e-huzoor
To phir kahein gein key Haan! taajdaar hum bhee hein

Would that I be honored to wear his ﷺ blessed sandals on
my head
So then I can proclaim, “Yes! I am also the bearer of a
crown.”

**Allahumma salli ‘ala Muhammadin wa ‘ala aali
Muhammad kama sallayta ‘ala Ibraheema wa ‘ala aali
Ibraheema innaka Hameed um-Majeed**

**Allahumma baarik ‘ala Muhammadin wa ‘ala aali
Muhammad Kama barakta ‘ala Ibraheema wa ‘ala aali
Ibraheema innaka Hameed um-Majeed**

O Allah! Bless Muhammad ﷺ and the family of
Muhammad ﷺ, the way you had blessed Ibraheem

(peace be upon him) and the family of Ibraheem (peace be upon him). Certainly, You are Most Praiseworthy, Most Admirable.

O Allah! Grace Muhammad ﷺ and the family of Muhammad ﷺ, the way you had graced Ibraheem (peace be upon him) and the family of Ibraheem (peace be upon him). Certainly, You are Most Praiseworthy, Most Admirable.



Part II

A Collection of Selected Famous Poetry in Praise of the Prophet Muhammad ﷺ



*“The prayer of good be upon Muhammad ﷺ
May the blessed bless him!
I was standing in tears before dawn. If only I knew,
When death gives us different forms,
Whether the Abode will join us to my beloved?”*

— Recited by an old women and overheard by Umar (may Allah be pleased with him) on one of his nightly rounds, after which he sat down and wept

The Poem of Bani an-Najjar

This is a famous poem recited often in the Muslim world especially by children. It was written around the time of the *Hijrah* (migration) of the Prophet ﷺ from *Makkah* to *Madinat-ul-Munawwara* and was recited beautifully by the little girls of *Bani an-Najjar* as the news broke that the Beloved of Allah ﷺ was soon to enter the city.

Tala 'al badru 'alayna

The full moon has risen over us

Min thani yatil wada

After the parting from the mountain slope

Wajaba-sh-shukru 'alayna

Gratitude has become obligatory for us

Mada'a lillah hi da'

For what the caller has called for from Allah

Ayyuha al-mab'uthu fina

O you who were raised amongst us

Ji'ta bil-amri al-muta'

Who brought the command that must be obeyed

Ji'ta sharrafta al-Madinah

Who came and blessed the City⁵² with nobleness

marhaban ya khayra da'

Most welcome! O best caller (to God's way)

⁵² Madinat-ul-Munawwara (The City of Light)

Introduction to the Qasida Burda

Imam Sharaf ud-Din al-Busairi (may the mercy of Allah be upon him) used to write poems praising kings. Due to this he became very famous. One day he fell ill which left him paralyzed. Slowly, he lost his fame and with it, his friends. At this stage, he realized that he had written poetry praising the kings of this world, so why not write for the King of kings ﷺ and wrote this poem and other well-known poems praising the beloved Prophet ﷺ. One night while lying broken-hearted in his bed, he started reciting the *Qasida Burda* and in doing so fell asleep and saw the Prophet ﷺ in his dream. The Prophet ﷺ was so pleased with him that he put his cloak (*Burda*) on Imam al-Busairi (may the mercy of Allah be upon him). When he awoke, he found the cloak of the Prophet ﷺ on his body and through its *barakah* (grace) was healed from his sickness instantly.

A short while after this incident, he went to the marketplace to buy some items for his needs. In the marketplace, he found a *dervish* (a wandering seeker of wisdom) who asked him to recite the poem he had read for the Prophet ﷺ. Imam al-Busairi (may the mercy of Allah be upon him) asked him about which poem he was referring to as he had written quite a few poems praising the Prophet ﷺ. The *dervish* replied saying “The one that starts with *amin tadhakurin jeeraanin bi dhi salamin...*” This amazed the Imam as he knew that none had any knowledge about this poem so he asked the *dervish* about how he came to know about the poem. The *dervish* related that the night before, he was in the company of the Prophet ﷺ and some of the other pious predecessors.

On hearing his *qasida*, the Prophet ﷺ left their company and went to Imam al-Busairi (may the mercy of Allah be upon him). It was through this *dervish* that the *qasida* became famous especially among the people who dearly love the Prophet ﷺ.

Selections of the *qasida* from the section on praising the Prophet ﷺ and other often-quoted verses have been translated ⁵³ below for the benefit of those interested to memorize and recite them.

⁵³ Taken partially and modified based on the original Arabic text by Sharaaz Khan (Sacramento, California) from the translation of Kanaqah-e-Sheikh Zakariyya, Lenasia, South Africa.

Selections of the Qasida Burda Shareef



**Maula ya salli wa sallim da'imann abadan
'Ala Habibika khayr al-khalqi kullihimi**

O Master, send blessings and peace forever and eternally
Upon Your Beloved, the Best of all of Creation ﷺ.

**Muhammadun Sayyid ul-kawnayni wa al-thaqalayni
Wa al-Fariqayni min 'urbin wa min 'ajamin**

Muhammad is the master of the two worlds and two beings
(the Human and the Jinn)
And the master of the two groups, those who are Arab and
those who are not

**Maula ya salli wa sallim da'imann abadan
'Ala Habibika khayr al-khalqi kullihimi**

O Master, send blessings and peace forever and eternally
Upon Your Beloved, the Best of all of Creation ﷺ.

**Nabiyunal aamirun naahi fa la ahadun
Abarra fee qawli laa minhu wa laa na'ami**

There is none like our Prophet, he who commands (to truth),
and he who rejects (falsehood)
Neither is there one more devoted to affirmation (of truth) nor
one more rejecting (of falsehood)

**Maula ya salli wa sallim da'imann abadan
'Ala Habibika khayr al-khalqi kullihimi**

O Master, send blessings and peace forever and eternally
Upon Your Beloved, the Best of all of Creation ﷺ.

**Huwal habib ul-ladhi turja shafa'atuhu
Likulli hawlim min al-ahwaali muq'tahami**

He is the beloved whose intercession one hopes for
From every form of distress that one falls into

**Maula ya salli wa sallim da'imann abadan
'Ala Habibika khayr al-khalqi kullihimi**

O Master, send blessings and peace forever and eternally
Upon Your Beloved, the Best of all of Creation ﷺ.

**Da'aa ila-Allahi fal mustamsikoona bihi
Mustamsikoona bi hablin ghayri munfasimi**

His only invited to Allah, so be among those who cling to him
Among those who cling to a rope that is unbreakable

**Maula ya salli wa sallim da'imann abadan
'Ala Habibika khayr al-khalqi kullihimi**

O Master, send blessings and peace forever and eternally
Upon Your Beloved, the Best of all of Creation ﷺ.

**Faaqan nabiyyeena fi khalqin wa fi khuluqin
Wa lam yudaanuhu fi 'ilmin wa laa karami**

Above all he was, in external beauty and in noble character
And there were none who excelled him in knowledge and in
generosity

Maula ya salli wa sallim da'imann abadan
'Ala Habibika khayr al-khalqi kullihimi

O Master, send blessings and peace forever and eternally
Upon Your Beloved, the Best of all of Creation ﷺ.

Kazzahri fi tarafin wal badri fi sharafin
Wal bahri fi karamin wa ad-dahri fi himami

Like a flower in it's full-bloom, like the full moon at its zenith
Like the ocean in its magnanimity, like time in its resolution

Maula ya salli wa sallim da'imann abadan
'Ala Habibika khayr al-khalqi kullihimi

O Master, send blessings and peace forever and eternally
Upon Your Beloved, the Best of all of Creation ﷺ.

Wa' dhal lisuhbi salaatin minka daimatin
'Ala an-Nabiyyi bi munhalli wa munsajimi

And send clouds of blessings, from Your bounty, perpetually
Raining abundantly and harmoniously, upon the Prophet

Maula ya salli wa sallim da'imann abadan
'Ala Habibika khayr al-khalqi kullihimi

O Master, send blessings and peace forever and eternally
Upon Your Beloved, the Best of all of Creation ﷺ.

Ya Rabbi bil Mustapha balligh maqasidana
Waghfir lana ma madha Ya Wasi' al-Karami

O my Lord! By the rank of the Chosen One, have us reach our
goals
And forgive that which has past, O Exceedingly Generous One

Selected Pearls of Poetry from the Sahaba[ؓ]



Wa anta lamma wulitta ashraqatil ardhu

And when you were born, the entire earth was illuminated

wadhaa' at bi noorikal uffuq

And the skies were illuminated too by your light

**Fa nahnu fi zalika dhiyaai wa fin nur subul ar-rishadi
nakhtariq**

Now we are in the illumination of that same light of yours,
traveling along the correct path of guidance

—Sayyaduna Abbas (may Allah be pleased with him
Uncle of the Messenger of Allah ﷺ)

Khuliqta Mubarra' an min Kulli aibin

(O Prophet ﷺ!) Created free from all defects have you

Ka-anna-ka qad khuliqta kama tasha'u

Indeed it is as if created just as wished you

Wa ahsanu minka lam tara qattu aini

And I have never seen one more strikingly handsome than you

Wa ajmalu minka lam talidin nissa'u

And no woman ever gave birth to anyone nobler than you

—Hasan ibn abu-Talib (may Allah be pleased with him
Grandson of the Messenger of Allah ﷺ)

ala anna khayra an-nasi fi al-ardi kullihimi

Verily, the best of all humankind on the earth is

nabiyyun jala 'anna shukuka al-tarajjumi

A prophet who removed from us the doubts of skepticism

nabiyyun ata wa an-nasu fi ' unjuhiyyatin

A prophet who came while people were wrapped in
haughtiness

wa fi sadafin fi zulmati al-kufri mu' timi

And in the pitch-black darkness of the night of disbelief

fa aqsha' a bi an-nuri al-mudi'i zalamahu

Whereupon he dispelled this darkness with abundant light

wa sa' adahu fi amrihi kullu muslimi

And in this matter he was helped by each of those who
submitted.⁵⁴

—Abd al-Rahman ibn Awf (may Allah be pleased with him)

tarahhala 'an qawmin faddalat 'uqulahum

wa halla 'ala qawmin bi nurin mujaddadi

He left a people who preferred their minds over him
And he dawned on a people with a light made new

mata yabdu fi ad-daji al-bahimi jabinuhu

yaluhu mithla misbahi al-duja al-mutawaqqidi

Whenever his forehead emerged in pitch-black darkness
It would shine like the blazing luminary of dark night⁵⁵

—Hasan ibn Thabit (may Allah be pleased with him)

⁵⁴ The Light of the Prophet ﷺ by G.F. Haddad

⁵⁵ See 48

O Prophet ﷺ! Greetings Unto You

طلع البدر علينا من ثنيات الوداع
وجب الشكر علينا ما دعا الله داع
أيها المبعوث فينا جئت بالأمر المطاع

Ya Nabi salam alaika

O Prophet! Peace be upon you

Ya Rasul salam alaika

O Messenger! Peace be upon you

Ya Habib salam alaika

O Beloved! Peace be upon you

(Repeat twice)

Salawaat-u-Allah alaika

Prayers of Allah be upon you

Tala 'al badru 'alayna

The full moon has risen over us

Min thaniyat al-wada

After the parting from the mountain slope

Wajaba-sh-shukru 'alayna

Gratitude has become obligatory for us

Mada'a lillah hi da'

For what the caller has called for from Allah

Ya Nabi salam alaika
O Prophet! Peace be upon you

Ya Rasul salam alaika
O Messenger! Peace be upon you

Ya Habib salam alaika
O Beloved! Peace be upon you

(Repeat twice)

Salawaat-u-Allah alaika
Prayers of Allah be upon you

Anta shamsun anta badr'un
You are the sun; you are the moon

Anta nurun fawqa nurin
You are *nur* (light) above *nur* (light)

Anta ikseerun wa ghaali
You are an elixir, held most precious

Anta misbah us-suduri
You are the lamp in every breast

Ya Nabi salam alaika
O Prophet! Peace be upon you

Ya Rasul salam alaika
O Messenger! Peace be upon you

Ya Habib salam alaika
O Beloved! Peace be upon you

(Repeat twice)

Salawaat-u-Allah alaika
Prayers of Allah be upon you

Ya habibi ya Muhammad
O my Beloved, One Immensely Praised!

Ya 'arus al-khafiqayni
O Bridegroom of the two horizons!

Ya mu'ayyad ya mumajjad
O One vindicated and exalted (by Allah)!

Ya imam al-qiblatayni
O Leader of the two directions (of prayer)!

Ya Nabi salam alaika
O Prophet! Peace be upon you

Ya Rasul salam alaika
O Messenger! Peace be upon you

Ya Habib salam alaika
O Beloved! Peace be upon you

(Repeat twice)

Salawaat-u-Allah alaika
Prayers of Allah be upon you

Ayyuha al-mab'uthu fina
O you who were raised amongst us

Ji'ta bil-amri al-muta'
Who brought the command that must be obeyed

Ji'ta sharrafta al-Madinah
Who came and blessed the City ⁵⁶ with nobleness

marhaban ya khayra da'
Most welcome! O best caller (to God's way)

Ya Nabi salam alaika
O Prophet! Peace be upon you

Ya Rasul salam alaika
O Messenger! Peace be upon you

Ya Habib salam alaika
O Beloved! Peace be upon you

(Repeat twice)

Salawaat-u-Allah alaika
Prayers of Allah be upon you

⁵⁶ Madinat-ul-Munawwara (The City of Light)

Selections from the Salaam of Raza



The achievements of the great *Mujaddid* of the time, Maulana Ahmed Raza Khan Bareilvi (may the mercy of Allah be upon him) are too numerous to enumerate in the context of this booklet. However, if anything outshined his marvelous achievements, it would be his intense love for the Prophet ﷺ. For instance, in the latter stages of his life, even though he was quite ill, he would sit for hours with great respect in the gatherings of praise for the Prophet ﷺ (*Naat Mawafil*) and would shed tears in his love for the Prophet ﷺ. Every word of his poetry reflected his measureless love for the Holy Prophet ﷺ. About his love for the Beloved Prophet ﷺ, he once said, "If you desire my life, I will sacrifice it. If you desire my wealth I will give it, but there is one thing that I will never sacrifice, and that is, the love and reverence for the beloved, *Sayyiduna Rasulullah* ﷺ." Translated below are selections of his famous *Salaam-e-Raza*:

**Jis taraf uTh gayee dam mein dam aagya
Uss nigaah i 'inaayat pe laakhon salam**

Wheresoever it fell, Life itself was revived
Peace be upon that life-bestowing gaze

**Kis ko dekha yeh Musa se pooche ko'ii
Aankhon walon kii himmat pe laakhon salam**

Whom did he see? Let someone enquire of Moses
Peace be upon the courage of one with such eyes!

**Door o nazdeek kay sun-nay waalay woh kaan
Kaan e la'l e karaamat pe laakhon salam**

Those ears, which can hear from both near and from afar
Peace be upon that mine: rubies of charismata!

**Patli patli gul e quds ki patiyaaN
Un laboN ki nazaakat pe laakhon salam**

How delicate the petals of that holy rose!
Peace be upon the exquisiteness of those lips!

**Jinkay guchchay se lachchay jhaRein noor kay
Un sitaaroN kii nuzhat pe laakhoN salam**

From his clustered pearls, radiate those roots of light
Peace be upon the enchantment of those stars!

**Woh dahan jis kii har baat wahi e Khuda
Chasma e 'ilm o hikmat pe laakhon salam**

A mouth whose ev'ry word: divine revelation!
Peace be upon the fount of knowledge and wisdom

**Jiskay paani se shaadaab jaan o jinaan
Us dahan kii tarawaT pe laakhon salam**

Its water makes both spirits and gardens verdant
Peace be upon the moisture of such a mouth!

**Jis se khaaray kunwein sheerah-e-jaan banay
Uss zulaal halaawat pe laakhon salam**

From it saline wells became sweet like syrup
Peace be upon that sweet, clear, spring water!

**Voh zubaan jis ko sab kun kii kunji kehein
Uski nafiz hukumat pe laakhon salam**

A tongue, which is known to all as the key to 'Be!'
Peace be upon its effective commandments

**Uski pyaarii fas.aahat pe bayhad durood
Uski dilkash balaaghat pe laakhon salam**

Countless blessings upon his lov'ly oratory
Peace be upon his heart-enticing eloquence!

**Uski baaton kii lazzat pe laakhon durood
Uskay khutbay kii haybat pe laakhon salam!**

Countless blessings upon the pleasure of his words!
Peace be upon the majesty of his sermons

**Rîsh e khush mu'tadil marham rîsh e
Haala e maah i nudrat pe laakhon salam**

A beard of pleasant length, a salve for the heart's wounds
Peace be upon the halo around the rarest moon!

**Khat kii gird dahan who dil-aara phaban
Sabza i nahr e rahmat pe laakhon salam**

A beard around the mouth – striking loveliness!
Peace be upon that beard of the stream of mercy!

**Jis mein nehrein shîr o shakar kii rawaaN
Us galay kii naz.aarat pe laakhon salam**

From it are flowing streams of milk and honey
Peace be upon the freshness of such a throat!

**Dosh bar dosh hai jinkay shaan e sharaf
Aisay shaanon kii shawkat pe laakhon salam**

Lofty nobility from shoulder to shoulder
Peace be upon the majesty of such shoulders!

**Bay-saheem o qaseem o adeel o maseel
Johar e fard e izzat pe laakhon salam**

No partner, sum total, matchless, unparalleled!
Peace be upon this unique, solitary pearl!

**Jis ko baar e do aalam kii parwaa nahin
Aisay baazoo kii quwwat pe laakhon salam**

The arm oblivious to the weight of both worlds
Peace be upon the power of such an arm!

**Ka'aba e deen o imaan kay donon sutoon
Sa'idayn e Risaalat pe laakhon salam**

Two pillars of the Ka'aba of Faith, Religion
Peace be upon the two wrists of Prophethood

**HaaTh jis simt uThaa ghanii kardiya
Mawj e bahr e samaaHat pe laakhon salam**

Wherever his hand was raised he made others rich
Peace be upon the waves of this Sea of Bounty

**Jis kay har khat mein hai mawj e noor e karam
Is kaf e bahr e himmat pe laakhon salam**

Fountains of light do cascade, and rivers flow out
Peace be upon the miracle of the fingers!

**Eid e mushkil-kushaa'ii kay chamakay hilaal
Naakhunon kii bashaarat pe laakhon salaam**

The crescent moon of the Eid of Succour glimmered
Peace be upon the good news of the fingernails!

**Rafa' e zikr e jalalat pe arfa' durood
Sharh e sadr e sadaarat pe laakhon salam**

Loftiest blessings on his zikr's majestic glory!
Peace be upon the cleaving of leadership's chest!

**Dil samajh se waraa' hai magar yoon kahoon:
Ghuncha e raaz e wahdat pe laakhon salam**

Your heart is beyond my ken but I shall say this:
Peace be upon the bud holding secrets of Oneness!

**Jo ke 'azm e shafa'at pe khinchkar bandhii
Uss kamar kii hamaayat pe laakhon salam**

'Twas tightened with the intention of Intercession
Peace be upon the protection of that waist!

**Anbiya teh karein zaanoo Inkay huzoor
Zanoo'on kii wajaahat pe laakhon salam**

Messengers do bend their knees in their presence
Peace be upon the dignity of such knees!

**Saaq e asl e qadm, shaakh e nakhl e karam
Shama' e raah e isaabat pe laakhon salam**

Antiquity: his essence' stem; grace: his palm tree's branch
Peace be upon the candle of the Straight Path!

**Khaaii Qur'an ne khaak e guzar kii qasam
Uss kaf e paa kii hurmat pe laakhon salam**

The Qur'an gave an oath by the dust of thy path!
Peace be upon the reverence of such a foot!

**Qad e bay-saaya kay saaya-e-marhamat
Zill e mamdood o raafat pe laakhon salam**

The shadow of mercy of his shadowless stature
Peace be upon that extended, kindly shadow!

**T.aairaan e quds jis kii hain qumriyaan
Uss sahi sarw e qaamat pe laakhon salam**

He whose turtledoves are the birds of Paradise
Peace be upon his erect height and his stature

**Jis kay aagay sar e sarwaraan khum rahain
Us sar e taaj e rif'at pe laakhon salam**

The heads of the rulers remain bowed before it
Peace be upon the crown on his towering head!

**Shabnam-e-baagh e Haqq, ya'ani rukh kaa 'arq
Us kii sachchii baraaqat pe laakhon salam**

Dew from Truth's garden: beads of sweat from his face
Peace be upon his pure veracious brilliance!

**Bheenii bheenii mehak par mehaktii durood
Pyaarii pyaarii nafaasat pe lakhon salam**

Fragrant blessings be upon such delicate fragrance!
Peace be upon such lovely, lovely refinement!

Acknowledgements:

Selections of the Salaam-e-Raza presented above were taken from Al Dhikr al Jamil Fi Hilyatul Habib al Khalil [The Beautiful Remembrance: The Hilya of the Beloved of the Friend] better known as Zikr-e-Jamil by Shaykh Mufti Muhammad Shafi' Okarvi Sahib (may Allah have mercy on him) and translated and transliterated from Urdu by Asif Jehangir Naqshbandi.

Additional verses of the *Salaam-e-Raza* that follow, complement what has been translated in the preceding verses and indicate the method and flow in which this *salaam* is generally recited throughout the Sub-continent.

**Nur ke chashme lehrain darya bahen
Ungliyoun ki karamat pe lakhon salaam**

Fountains of spiritual light, like seas overflowing
Millions of salutations on the miracle of his fingers

**Fat'he baabe nubuwwat pe bay-had durood
Khatme daur-e- risaalat pe lakhon salaam**

Endless blessings on the First in Prophethood
Millions of salutations on the Seal of Messengers

**Jis ke maathey shafa'at ka sehra raha
Us Jabeen-e- sa'adat pe lakhon salaam**

He, on whose noble forehead is crowned the honor of
intercession
Millions of salutations on that immensely well-natured brow

**Hajr-e-Aswad Ka'ba-e-Jano Dil
Ya'nee Mohre Nubuwwat pe lakhon salaam**

Like the Black Stone of the Ka'aba, residing in each heart,
Millions of salutations on that Seal of Prophethood

**Kul jahan mil kar jo ki roti ghizaa
Us shikam ki qana'at pe lakhon salaam**

For the one who owned the world, yet fed on barley bread
alone
Millions of salutations on that most content self-restraint

**Jis suhanee gharee chamka Tayba ka chand
Us dil afroz sa'at pe lakhon salaam**

At that quaint moment when the moon of Tayba⁵⁷ shown alight
Millions of salutations on that most joyous instant⁵⁸

**Unke Maula ke un par karoron durood
Unke as'haab-o-'itrat pe lakhon salaam**

From His Lord on him are a billion salutations
Upon his Companions and offspring a million salutations

⁵⁷ Madinat-ul-Munawwara

⁵⁸ The birth of the beloved Prophet ﷺ

**Kaamilaan-e-Tariqat pe kaamil durood
Haamilaan-e- Shariat pe lakhon salaam**

Upon the ones who have tread the spiritual path are sound
blessings
On the ones who live by the Sacred Law, millions of
salutations

**Ek mera hee Rahmat pe da'wa naheen
Shah ki saari ummat pe lakhon salaam**

I do not claim to be the only one with pretense to his mercy
Millions of salutations on the entire community of that king

**Sayyidah Tayyibah 'Aabidah Zahidah
Ya'ni khaatoon-e-jannat pe laakhon salam**

Pure, Devoted, and Most Content ⁵⁹
Millions of salutations on that most honorable lady of Paradise

**Ghaus-e-'Aazam Imam-ut-Tuqa wan-Nuqa
Jalwa-e-Shaan-e-qudrat pe laakhon salaam**

The Great Pillar, the leader of the God-fearing and select
Millions of salutations to that splendid unveiling of Allah's
power

⁵⁹ These are names (attributes) by which the Prophet Muhammad ﷺ used to call Sayyidah Fatima (may Allah be pleased with her), his beloved daughter.

**Mujh se khidmat ke qudsi kahen haan Raza
Mustafa jan-e-Rahmat pe lakhon Salam**

When I am asked by the angels, “O Raza!(Recite *salaam*)”
(I will say) Millions of salutations on the Chosen One ﷺ, the
Essence of Mercy

**Mustafa jaan-e-rahmat pe lakhon salaam
Shama-e-bazme hidayat pe lakhon salaam**

Millions of salutations on the Chosen One ﷺ,
the Essence of Mercy
Millions of salutations on the Guiding Light



CONCLUSION

Part II

From the selections of poetry presented, we can not only arrive to the conclusion that the rightly guided predecessors praised, greeted and sent blessings on the Prophet ﷺ in the most beautiful forms of poetry, but also those of the Companions (may Allah be pleased with them) who lived during his lifetime. It is also evident that this has been the practice of the generations that came later and *insha-Allah* this should be our practice and the practice of our generations to follow.

This publication will truly serve its purpose if our children benefit from it. My advice to parents is to read this book and memorize the primary texts contained in it. Then pass it down to your children by sitting with them and having them memorize the various forms of *Salaam* presented in part II.

I ask Allah for acceptance of this effort and to shower blessings on our Beloved Prophet Muhammad ﷺ perpetually and without cessation – Ameen!

Additional publications of IECRC include:

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