

## CLASS 9

## DUROOD

## SENDING SALAAT &amp; SALAAM ON PROPHET ﷺ

Sending blessings upon the Prophet ﷺ is one of the greatest acts of worship encouraged in Islam, and it is one of the most beneficial supplications for a person in this world and the hereafter, and it is one of the requirements of loving, venerating and respecting the Prophet ﷺ and giving him his rights. Allah, may He be exalted, says (interpretation of the meaning):

*“Allah sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salât on (ask Allah to bless him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salâmu 'Alaikum)”* [Al-Ahzaab 33:56].

The Prophet ﷺ also urged us to do that and explained that it brings a multiple reward and that it is a means of attaining forgiveness of sins and having one's needs met. He ﷺ said: *“Whoever sends blessings upon me once, Allah will send blessings upon him tenfold and will erase from him ten misdeeds and raise him ten degrees in status.”* Narrated by an-Nasaa'i (1297); classed as saheeh by al-Albaani in Saheeh Sunan an-Nasaa'i.

The virtue of sending blessings upon the Prophet ﷺ does not benefit the Prophet ﷺ only; rather it also benefits the one who sends blessings on him. The virtue mentioned in the hadiths quoted above and in other hadiths benefits the one who sends blessings upon the Prophet ﷺ.

## Durood and its meaning.

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

***“Allaahumma salli ‘ala Muhammad wa ‘ala Aali Muhammad kama salayta ‘ala aali Ibraaheem, wa baarik ‘ala Muhammad wa ‘ala aali Muhammad kama baarakta ‘ala aali Ibraaheem innaka hameedun majeed***

*O Allaah, send prayers upon Muhammad and upon the family of Muhammad as You sent prayers upon the family of Ibraaheem, and send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon the family of Ibraaheem, You are indeed Worthy of Praise, Full of Glory.*

(BUKHARI & MUSLIM)

“*Salli ‘ala Muhammad* (send prayers upon Muhammad).” The prayers of Allaah upon Muhammad means His praising him before the higher assembly, i.e., the angels who are close to Him.

“*Wa ‘ala aali Muhammad* (and upon the family of Muhammad)” means and send blessings upon the family of Muhammad. It was said that the family of Muhammad are his followers who follow his religion; or it was said that the family of the Prophet (peace and blessings of Allaah be upon him) are his relatives who believed.

“*Kama salayta ‘ala Ibraaheem* (as You sent prayers upon the family of Ibraaheem).” Some of the scholars said that what this means is: as You previously bestowed Your bounty upon the family of Ibraaheem, then bestow Your bounty upon Muhammad and His family.

“*Baarik ‘ala Muhammad wa ‘ala aali Muhammad*, means send down blessings. Blessings means a lot of good things on a continuous and ongoing basis.

“*Kama baarakta ‘ala aali Ibraaheem* (as You sent blessings upon the family of Ibraaheem)” i.e., O Lord, You bestowed Your favour upon the family of Ibraaheem and blessed them, so send blessings upon the family of Muhammad.

“*Innaka hameedun majeed* (You are indeed Worthy of Praise, Full of Glory). Hameed means praising and praiseworthy, praising His slaves and close friends who obey His commands, and praiseworthy, to be praised for His attributes of perfection and great blessings.

Majeed means Owner of Majesty. Majesty means greatness and perfect power.

### Another Sahih Durood

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

**“Allaahumma salli ‘ala Muhammadin wa ‘ala azwaajih wa dhurriyyatihi kama salayta ‘ala aali Ibraaheem, wa baarik ‘ala Muhammadin wa ‘ala azwaajih wa dhurriyyatihi kama baarakta ‘ala aali Ibraaheem, innaka hameedun majeed**

*O Allaah, send Your salaah (grace, honour and mercy) upon Muhammad and upon his wives and offspring, as You sent Your salaah upon the family of Ibraaheem, and send Your blessings upon Muhammad and upon his wives and offspring, as You sent Your blessings upon the family of Ibraaheem. You are indeed Praiseworthy, Most Glorious.”*

(BUKHARI & MUSLIM)

It is better to vary the phrases used, switching between the versions that have been narrated, sometimes reciting one and sometimes reciting another, so as to follow the Sunnah and sharee‘ah, and so that always reciting one version does not lead to neglecting another which is also proven, and because there are many other benefits in doing so which will not be attained by always reciting only one and not the other.

But we should point out that it is not prescribed to combine and mix these phrases so as to produce a combination of all of them in one; rather that is contrary to the Sunnah, as was stated by a number of scholars.

## Shortening Durood

Al-Haafiz ibn Hajar stated in Fath al-Baari (11/166) that the majority of scholars think that any wording that fulfills the purpose of sending blessings upon him is acceptable, but in the prayer one should keep to the wording that has been narrated and not omit any part of it, so as to be sure of following the Sunnah and what is narrated from the Prophet ﷺ.

So for example as part of the Morning & Evening we read a smaller version:-

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ

**Allaahumma salli wa sallim 'alaa Nabiyyinaa Muhammadin.**

*O Allah, we ask for your peace and blessings upon our Prophet Muhammad.*

## DUA

The Prophet ﷺ said: *“When any one of you prays, let him begin by praising Allaah, then let him send blessings upon the Prophet ﷺ, then let him ask for whatever he wants.”* (Tirmidhi, classed as saheeh by al-Albaani).

‘Umar ibn al-Khattaab (may Allaah be pleased with him) who said: *“Du’aa’ is suspended between heaven and earth and none of it is taken up until you send blessings upon your Prophet (peace and blessings of Allaah be upon him).”* (Tirmidhi, Ibn Katheer said: Its isnaad is jayyid. Classed as hasan by al-Albaani).

This hadeeth indicates that it is mustahabb to send blessings upon the Prophet ﷺ when making du’aa’.

Ubayy ibn Ka’b (may Allah be pleased with him) said: I said: O Messenger of Allah, I want to send more blessings upon you (before offering supplication); how much of my supplication should I allocate to that? He ﷺ said: *“Whatever you wish.”* I said: One quarter? He ﷺ said *“Whatever you wish, but if you do more, it will be better for you.”* I said: Half? He ﷺ said: *“Whatever you wish but if you do more, it will be better for you.”* I said: Two thirds? He ﷺ said: *“Whatever you wish, but if you do more, it will be better for you.”* I said: Shall I make all of my supplication for that? He ﷺ said: *“Then your worries will be taken care of and your sin will be forgiven.”* (Tirmidhi, classed as hasan by al-Albaani).

What this hadith means is to encourage people to send a great deal of blessings and peace upon the Prophet ﷺ because of what there is in that of great reward.

You should understand that the hadith does not mean that a person should not offer du’aa’ for himself at all, and only send blessings upon the Prophet ﷺ. This is contrary to his own practice and his teaching of various du’aa’s in various situations, such as the du’aa’s during the prayer, those that are recited morning and afternoon, istikhaarah, and so on. One should offer a lot of du’aa’ of all

kinds, in prayer and otherwise, whether that du'aa' is not connected to any time or situation, or is connected to a time or situation. The companions, and those who came after them did not abandon offering du'aa', in prayer or otherwise, asking for what they needed of good in this world and the hereafter, and was content only to send a great deal of blessings upon the Prophet ﷺ.

## Intercession of the Prophet ﷺ

The Prophet ﷺ said: *“When you hear the muezzin, say what he says, then send blessings upon me, for whoever sends blessings upon me, Allaah will send blessings upon him tenfold. Then ask Allaah to grant me al-waseelah, for it is a station in Paradise which only one of the slaves of Allaah will attain, and I hope that I will be the one. Whoever asks for al-waseelah for me, intercession will be permissible for him.”* Narrated by Muslim

### Dua after Adhan

***Allaahumma Rabba haadhihi'l-da'wat il-taammah wa'l-salaat il-qaa'imah, aati Muhammadan al-waseelata wa'l-fadeelah, wab'athhu maqaaman mahmoodan alladhi wa'adtahu. Innaka la tukhlif al-mi'aad***

*O Allaah, Lord of this perfect Call and the Prayer to be offered, grant Muhammad the privilege and also the eminence, and resurrect him to the praised position that You have promised. Verily You never break Your promise*

## The Three Ameen

### IMPORTANCE OF SENDING BLESSINGS

Kaab Ibn Ujrah (radhi Allaahu anhu) relates that Rasulullah ﷺ said *“Come near to the mimbar”* and we came near the mimbar. When He ﷺ climbed the first step of the mimbar, He ﷺ said *“Aameen”*, When He ﷺ ascended the second step, He ﷺ said *“Aameen”*, When He ﷺ climbed the third step, He ﷺ said *“Aameen”* When He ﷺ came down, We said *“O Rasool Allah ﷺ, we have heard from you today something which we never heard before”* He ﷺ said: *When I climbed the first step, the angel Jibraeel (alaihi as-salam) appeared before me and said*

*“Destruction to him who found the blessed month of Ramdhan and let it pass by without gaining forgiveness” upon that I said ‘Aameen’.*

*When I climbed the second step, he said, “Destruction to him before whom thy name is taken and then he does not make Dua for Allah’s blessing on me (by saying, for example, Sallallaahu alaihi wa sallam).” I replied ‘Aameen’.*

*When I climbed the third step, he said "Destruction unto him in whose lifetime his parents or either one of them reaches old age, and (through failure to serve them) he is not allowed to enter Jannah". I said 'Aameen'. (Hakim, Baihaqi)*

Note In this Hadith, it appears that Jibraeel (alaihi as-salam) gave expression to three curses, upon which Rasulallah ﷺ said Aameen every time. In al-Durr al-Mansoor it is reported that Jibraeel (alaihi as-salam) advised Rasulallah ﷺ to say Aameen. Being an angel of such high mark, Jibraeel 's giving these curses is sure to be accepted. May Allah (Subhanahu wa Taala) in His infinite mercy grant us His help and save us from these three dangers.

## Benefits of sending Salaat upon the Prophet ﷺ

Imaam Ibnul-Qayyim -rahimahullaah, in his book "Jalaa-ul-Afhaam fee Fadlis-Salaati was-Salaam 'alaa khayril anaam (سلم و عليه الله صلى)", mentions benefits arising from sending salaam upon Allaah's Messenger ﷺ :

1. Compliance with the Command of Allaah-the Perfect and Most High. [i.e. in Aayah 65 of Sooratul-Ahzaab].
2. Conformity with Him- He the Perfect- in sending salaam upon him, even though the two forms of salaam are different. So our salaam upon him is a supplication and a request, whereas the salaam of Allaah-the Most High-upon him is extolling and ennobling....
3. Conformity with the Angels in it.
4. Attaining ten salawaat [[plural of salaam]] from Allaah by the person who sends salaam upon him once.
5. That he is raised by ten levels.
6. That he has ten good deeds written for him.
7. That ten sins are erased from him.
8. That it is to be hoped that his supplication will be responded to if he precedes it with that. So it causes the supplication to ascend to the Lord of creation, when prior to this it was suspended between the heavens and the earth.
9. It is a means to attain his (سلم و عليه الله صلى) Intercession, if it is accompanied by a request for alwaseelah (a singular station in Paradise) for him, or even if it is on its own...
10. It is a means for forgiveness of sins.
11. It is a cause for Allaah to suffice the servant with regard to whatever concerns him.
12. It is a means for the person to gain nearness to him (سلم و عليه الله صلى) on the Day of Resurrection...

13. It is a cause for the fulfillment of your needs.
14. It is a cause for Allaah to send salaah upon the person, and for the salaah of His Angels upon him.
15. It is a cleansing (zakaat) and purification for the person.
16. It is a cause for the Prophet (ﷺ) to respond to the one who sends salaah and salaam upon him.
17. It is a cause of good for the gathering, and for its not becoming a source of regret for its people on the Day of Resurrection.
18. It repels from the person the description of being a miser, if he sends salaah upon him whenever he (ﷺ) is mentioned.
19. He becomes saved from being supplicated against that his nose should be cleaved in dust, for abandoning it when he (ﷺ) was mentioned.
20. It puts its companion upon the path to Paradise, and it causes the one who abandons it to err with regard to it.
21. It saves from the stench of a gathering wherein Allaah and His Messenger are not mentioned, and where Allaah-the Most High- is not praised and extolled, and where salaah is not sent upon His Messenger (ﷺ).
22. It is a means for the completion of the speech which was begun with praise of Allaah and salaah upon His Messenger (ﷺ).
23. It takes the servant away from coarseness.
24. It is a cause for Allaah –the Perfect- to bestow favourable praise upon the one who sends salaah upon him, praising him to the inhabitants of the Heavens and the earth. This is because the one who sends salaah upon him is asking Allaah to extol His Messenger, and to honour, and ennoble him. So recompense conforms to the type of deed, so the one who sends salaah must in turn receive some form of this.
25. It is a cause of blessing for the one who sends salaah, in his self, his deeds, and his life, and the means of his welfare. This is because the one who sends salaah is supplicating to his Lord that He should bless him and his true followers; and this supplication will be answered; and recompense conforms to the deed.
26. It is a means for his attaining the Mercy of Allaah, since mercy is either the meaning of the salaah –upon the saying of some; or it is otherwise something necessitated by it, and required from it-upon the correct saying. So the one who sends salaah upon him must certainly receive Mercy.
27. It is a means to perpetuate his love of the Messenger (ﷺ), and to increase it, and to multiply it; and that is one of the essential fundamentals of Eemaan, which it will not be complete without; since the more a servant mentions the one he loves, and remembers him in his heart, and remembers his fine qualities, and those things which instill love of him, then his love of him will increase, and yearning for him will grow, and this will overcome his

whole heart. But if he turns away from mentioning him and from thinking of him and of his fine qualities in his heart, then love of him will be reduced in his heart. So there is nothing more pleasing to the one who loves than seeing the one whom he loves, and nothing gives greater pleasure to his heart than mentioning him, and thinking of him and of his fine qualities. So when this becomes strong in his heart, then his tongue will praise and extol him...

28. That salaah upon him (ﷺ) is a cause of his loving that person. So because it is a cause for the one who sends salaah upon him to increase in love of him, likewise it is a cause for him to love the one who sends salaah upon him (ﷺ).
29. It is a means for the guidance of the person and for his heart to have life...
30. That sending salaah upon him fulfils the slightest part of his right...
31. That it comprises remembrance of Allaah and thankfulness to Him, and recognition of His Favour upon His servants in sending him. So the one who sends salaah upon him (ﷺ) includes in his salaah upon him remembrance of Allaah and remembrance of His Messenger...
32. That salaah upon him from the person is supplication (du'aa), and the person's du'aa to his Lord.

*Blessings and peace of Allah be upon him, constantly, until the Day of Judgement, so long as night and day follow one another. Blessings and peace of Allah be upon him so long as righteous people remember him.*

*May Allah help us all to make the most of acts of obedience, and protect us from the evil of our own selves, for He is Most Munificent, Most Generous.*