

FORTY AHADITH

Durud & Salam

Ziyarah Faza'il & Aadaab

Al-Madinah Al-Munawwara

Hazrat Shaikh Muhammad Iqbal

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Forty Ahadith

Durud & Salam

Salat & Salam

&

Ziyarah of

Al-Madinah Al-Munawwara

By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 حَامِداً وَ مَصلِياً وَ مَسلِماً

ALLAH ﷻ made His *Habib*¹, *Fakhr-e-Alam*², Muhammad ﷺ, A Mercy for All The Worlds (*Rahmat-ul-lil-Alamin*), and declared that he ﷺ is Compassionate and Merciful, especially towards the believers.

The Master of Both Worlds³, the Final of all The Prophets, Muhammad ﷺ related that he ﷺ is *Habibullah* (The Beloved of Allah ﷻ). The Ulema have explained that *Habibullah* is the topmost of all titles of honour. Its meanings are

1 The Beloved of Allah

2 Pride of the Universe

3 *Sayyed-al-Kawnain: (Master of Dunya & Akhirah)*

so comprehensive that it encompasses all titles (of great prophets) such as *Khalilullah*, *Kalimullah*, *Safiyullah*, etc., and it has additional distinctions and dimensions that are not proven for other Prophets عليهم السلام. The title signifies being **The Beloved of Allah** ﷺ with special love that is exclusively for Rasulullah ﷺ.

Yet another honour for The Master of Both Worlds ﷺ is that in The Plains of Intercession⁴, he ﷺ will be given a place on the right side of the Great Throne of Allah ﷻ, which will be most

4 Maidaan-e-Shifa'at: The location, where on the Day of Resurrection Rasulullah ﷺ will intercede with Allah ﷻ for all.

envious for all the former and latter generations.

هو الحبيب الذي ترجى شفاعته
 لكل هول من الأهوال مقتحم
 يا رب صل و سلم دائما أبداً
 على حبيبك خير الخلق كلهم
 يصلي عليه الله جل جلاله
 بهذا بدأ للعالمين كماله

لَا يُمَكِّنُ الشَّيْءَ كَمَا كَانَ حَقَّهُ
 بَعْدَ زُخْرٍ بَرِّكَ تَوْنِي قَصَّةٍ مُخْتَصِرٍ

Only Rasulullah ﷺ is *Habib of The Lord of the Universe* and only he ﷺ is *Rehmat-ul-lil-Alimeen*.

We who are full of shortcomings are absolutely unable to fulfil the rights or repay the immense favours of our Greatest Muhsin of such Glorious Status. Having mercy on our utter helplessness, our Generous, Most Compassionate Lord has prescribed a great, but very easy deed, in the following impressive and important manner. Allah ﷻ, Most Merciful has said:

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

“Surely, Allah and His Angels bless the Prophet. O believers, bless him and offer your Salām to him in abundance.”

(Holy Quran 33:56)

In the Holy Quran, Allah ﷻ has revealed many commandments such as Prayers, Fasting, Zakat, Haj, etc., and has also praised many Prophets عليهم السلام. However, in none of these orders of worship or in none of the praise about the Prophets عليهم السلام, has Allah ﷻ ever said that we should do something because He ﷻ does it also.

Rasulullah ﷺ, The Master of Both The Worlds, The Pride of The Universe, is the only one to be ever crowned with this supreme honour that Allah ﷻ has first related an action with Himself, then with His angels, and has finally commanded all the believers to bless Rasulallah ﷺ. What greater virtue can there be than participating in the action performed by Allah ﷻ and His angels!

يُصَلِّي عَلَيْهِ اللَّهُ جَل جَلالَهُ

بِهَذَا بَدَأَ لِلْعَالَمِينَ كَمالَهُ

*Allah ﷺ Himself blesses Rasulallah ﷺ
The excellence of Rasulallah ﷺ thus
became known to the entire creation.*

This is a great merit of *Durud* and *Salam* and shows Rasulallah's special status of his being The Beloved of Allah ﷻ.

The importance of *Durud* ^{Shareef} and how much Allah ﷻ likes it is

5 The word *Durud* or *Salat* when used for Allah ﷻ, means that Allah Honors Rasulallah ﷺ, and Praises him ﷺ in front of the Angels. The *Salat* of the Angels means their asking Allah ﷻ for further increase in the rank of Rasulallah ﷺ and the *Salat* of the Believers means their following the *Sunnah* of Rasulallah ﷺ, expressing their love for him ﷺ, and recalling and praising his ﷺ Graceful Qualities.

obvious from the extraordinary wordings and glorious style of this injunction for believers to offer *Durud* and *Salam*.

The following *Ahadith* reveal the great benefits and blessings of this noble deed for the believers.

Hadith: According to Hazrat Abu Huraira ؓ, Rasulullah ﷺ said, "Allah

Note continued from previous page:

Allah ﷻ revealed to His servants, the high rank and dignity of His Beloved Prophet ﷺ, who is praised by Him ﷻ and by His High Ranking Angels in the Court of Heavens. He ﷻ then ordered the recitation of *Salat* in the lower regions so that the whole Universe (*the upper and lower regions*) may echo with the Praises and Glory of Rasulullah ﷺ. (Ref: *Tafseer Ibn Katheer, Rooh-ul Bayan, Abu Al Aalia's quote by Imam Bukhari, Ma'Arif al Quran and Fazail-e-Durud Shareef.* _____ *Translator*

blesses the person ten times who blesses me once.”

Benefit: Ten blessings are indeed very great, especially when even a single blessing and mercy of Allah ﷻ is sufficient for salvation of the entire Universe. Fortunate are the righteous who recite *Durud* 125,000 times daily!

Rasulullah ﷺ said, “My Lord has sent me the message that if any of my followers blesses me once, Allah ﷻ blesses him ten times; and whosoever sends one *Salam* to me, Allah ﷻ reciprocates with ten *Salams*.”

Hadith: According to Hazrat Anas رضي الله عنه, Rasulullah ﷺ said, “The person who offers *Durud* to me generously, will indeed be closest to me on all occasions on the Day of Judgement.”

Hadith: In a *hadith*, Hazrat Ubayy

Ibn Kaa'b رضي الله عنه asked Rasulullah صلى الله عليه وسلم about spending all the time (he had allocated for *dua*) in blessing him صلى الله عليه وسلم. Rasulullah صلى الله عليه وسلم replied:

إذا تكفى همك ويكفر لك ذنبك

“Then you will be freed from your worries (of this world and the hereafter) and your sins will be forgiven.” (*Tirmidhi transmitted it*)

The Ulema have explained that when someone gives priority to what Allah صلى الله عليه وسلم likes (e.g. Blessing Rasulullah صلى الله عليه وسلم) over his personal desire (to remain engaged in *dua*), and gives preference to the pleasure of Allah صلى الله عليه وسلم over his own objectives and needs, then Allah صلى الله عليه وسلم fulfills all his needs even without his asking.

من كان لله كان الله له

The virtues of *Durud* and *Salam* are proven from every *hadith* on this subject. Ten blessings descend upon the person who blesses Rasulallah ﷺ once and he is elevated by ten ranks, ten of his sins are forgiven and ten good deeds are recorded in his account. He is blessed with special closeness to Rasulallah ﷺ on the Day of Resurrection, and the angels convey his blessings and *Salams* as a gift to Rasulallah ﷺ along with his and his father's name. The fact that Rasulallah ﷺ responds with *Salam* is also proven.

From these virtues it is obvious that all the worldly and eternal needs of the person offering *Salat* and *Salam* are fulfilled.

The most joyful outcome of *Durud Shareef* is that the faithful lovers are blessed with appearance of Rasulullah ﷺ in their dreams. The details of particular *Duruds* by which the pious had these visions and other virtues and *barakat* of *Durud Shareef* are found in *Fazail Durud Shareef* by Shaikhul Hadith Hazrat Maulana Muhammad Zakariya رَحِمَهُ اللهُ. These details are also a means of enhancing the love and a strong relationship with Rasulullah ﷺ which are essential for Iman and it also enhances the motivation to offer *Durud & Salam*.

يا رب صل و سلم دائما أبداً
على حببيك خير الخلق كلهم

The Best Duruds

The best *Duruds* are those that Allah's Beloved ﷺ taught at the request of his Companions رضي الله عنهم. Most of these *Duruds* known as *Durud-i-Ibrahimi* consist of various combinations of words and meanings that have reached us through authentic *Ahadith*.

Allah ﷻ took Hazrat Ibrahim عليه السلام as his *Khalil* (friend) and declared Rasulullah ﷺ as His *Habib* (Beloved). The blessings of Allah ﷻ on them are therefore based on special love. It is well known that things based on love are best and most delightful. The relationship between friendship and love is obvious, therefore blessings on

Rasulullah ﷺ are compared to the blessings on Hazrat Ibrahim ؑ. These *Duruds* are therefore most excellent, and result in maximum spiritual joy.

These *Duruds* are found in authentic *ahadith* with distinct meanings and slight variation of wordings. Hazrat Hakimul Ummat Maulana Ashraf Ali Thanwi رحمه الله has collected these as Forty Ahadith in his book, of which 25 are *Duruds* and 15 are *Salams*. This collection is quoted in the following pages (*the section of forty ahadith starts on page 107*).

Each of these *Duruds* & *Salams* is a *hadith* of Rasulullah ﷺ, therefore reading these personally or to others and publishing them merits the rewards of *hadith* recitation and the rewards of

conveying *forty ahadith* of Rasulullah ﷺ to the Ummah.

Rasulullah ﷺ has given the glad tidings, "Anyone who conveys forty *ahadith* about religion to my Ummah will be raised in the ranks of Ulema on the Day of Judgment, and I will be his *Shafee* (intercessor)."

The fact that *Durud Shareef* is a part of *Deen* is clear from the Divine Commandment (*Holy Quran 33:56*).

Hence, greater rewards are expected through the recitation of blessings and *Tabligh* of *Forty Ahadith*.

For *barakah*, two forms of *Salats* which are general in meaning are first quoted from the Holy Quran. When these 40 *Ahadith* are recited daily, the blessings and rewards associated with

each are earned. Consulting the specific virtues of each of these *Duruds* in *Fazail-i-Durud Shareef* (by Shaikhul Hadith Hazrat Maulana Muhammad Zakariya رَحْمَةُ اللَّهِ) motivates the reader to offer them with eagerness and firm belief, and this merits greater rewards.

The Joy of Recitation: The Ulema have commented that اللهم *Allahumma* represents all The Beautiful Names of Allah ﷻ. Likewise حميد مجيد (*Hameedum Majeed*) reflect all His Attributes of Grace and Majesty. Focusing on their meanings during recitation of *Durud-i-Ibrahimi* increases the spiritual joy.

Durud & Salām on Fridays

Rasulullah ﷺ said in the *hadith* narrated by Hazrat Abu Huraira ؓ that eighty years of sins are forgiven and the reward of eighty years of worship is granted to the person who before getting up from his place after Asr Salah recites eighty times:

اللَّهُمَّ صَلِّ عَلَى (سَيِّدِنَا) مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى
آلِهِ وَسَلِّمْ تَسْلِيمًا

O Allah, Bless (our Master) Muhammad, the Ummi⁶ Prophet and his family, and confer on them

⁶ *Ummi*: This title of great importance signifies the miracle of our Nabi ﷺ who had no human teacher but was divinely taught to the highest level. His teachings excelled and superseded all other teachings and he ﷺ became the ultimate teacher of all.

abundant Salam.

According to the narration in *Dar Qatni* this *Durud* is till: النَّبِيِّ الْأُمِّيِّ

Hafiz Iraqi says that its status is *hasan*. In *Jami-us-Sagheer* also, this *hadith* of Hazrat Abu Huraira رضي الله عنه is categorized as *hasan* (*Fazail-i-Durud Shareef*).

Hazrat Shaikhul Hadith Maulana Muhammad Zakariya رحمه الله used to recite it eighty times on Friday and emphasized its recitation to his attendants.

Blessing Rasulullah ﷺ generously on Fridays is emphasized in *Ahadith*. Hazrat Abu Darda رضي الله عنه reported that Rasulullah ﷺ said, "Bless me generously on Friday because it is such

a blessed day that it is marked by the presence of angels. The blessing is conveyed to me as soon as I am blessed". I asked, "Even after your death, O Rasulullah ﷺ?" He ﷺ replied, "Yes, even after my death. Allah has forbidden the earth to consume the bodies of the Prophets. So the Prophet of Allah is alive and is given sustenance." (*Ibn Majah*).

In another *hadith* Rasulullah ﷺ said, "Bless me generously on Friday, because the blessings of my Ummah are presented to me each Friday." (*i.e., they are conveyed as soon as the person has blessed Rasulullah ﷺ as noted above*).

In the *hadith* narrated by Hazrat Omar رضي الله عنه, Rasulullah ﷺ said, "Bless me generously during the *bright night* (the

night preceding Friday) and the *bright day* (Friday), because your blessings are presented to me ﷺ and I pray for you and seek forgiveness for you.”

Hafiz Ibn Qayyem comments that the special virtues of blessings on this day are due to the fact that Friday is the Master of all days of the week and Rasulallah ﷺ is the Master of the entire creation. Friday therefore has a special co-relationship with blessing Rasulallah ﷺ that is not shared by the other days of the week.

Warning for Negligence

(Summary from Fazail Durud Shareef)

Besides elaborate details of the glorious manner in which believers are instructed to offer *Durud Shareef* and in addition to its many virtues, serious warnings are also given for negligence in blessing Rasulullah ﷺ.

Rasulullah ﷺ has said, "May he be disgraced in whose presence I am mentioned but he does not bless me." In another *hadith* Rasulullah ﷺ has called such a person "a big miser".

It is stated in a *hadith* that when the Master of All the Prophets ﷺ was stepping on the pulpit, Hazrat Jibrael said three curses and Rasulullah ﷺ, *The Shafee* (Intercessor) of Sinners, said "Ameen" to those curses.

About the second of the three curses, Rasulullah ﷺ said, "When I stepped on the second step of the pulpit, Jibrael ؑ said: May the person be ruined in whose presence your name is mentioned but he does not bless you. I said, *Ameen*."

The dreadful curse

The curse of the great angel Jibrael ؑ was dreadful enough and the *Ameen* said by Rasulullah ﷺ made it even more serious.

Allamah Sakhawi has summarized the warnings stated for not blessing Rasulullah ﷺ upon hearing his ﷺ name. The curse of ruin is on such person, and he gets the news of ill-fate and of having lost the path of Paradise and of landing in Hell. This person is unjust and the biggest miser."

Similarly, there are severe warnings for not blessing Rasulallah ﷺ in meetings and gatherings. Allama Sakhawi رحمه الله writes that the *Deen* of the person who does not bless Rasulallah ﷺ has perished and on the Day of Judgement he will not be able to see the glorious face of Rasulallah ﷺ. Allamah Sakhawi رحمه الله has then quoted various narrations on this subject.

يا رب صل و سلم دائما أبداً

على حبيبك خير الخلق كلهم

There are so many favours of Rasulallah ﷺ on the Ummah. Hazrat Ayesha رضي الله عنها says that Rasulallah ﷺ, The Intercessor of The Sinners, remained awake throughout the night

reciting a Quranic verse. According to Hazrat Abu Dharr رضي الله عنه the verse was:

﴿ إِن تَعَذَّبْتَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرَ لَهُمْ
فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾

“If You punish them, they are Your slaves. And if You forgive them, You are The Mighty, The Wise.” (*Holy Quran* 5:118)
(*Mishkat V.1 p.250*)

Many narrations show the deep concern and passionate *duas* of Rasulullah ﷺ for the forgiveness of the Ummah. Allah ﷻ has revealed in the Holy Quran:

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا
عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

“Surely, there has come to you, from your midst, a Messenger who feels it very hard on him if you face a hardship, who is very anxious for your welfare, and for the believers he is very kind, very merciful.” (*Holy Quran 9:128*)

Therefore, it is sheer ingratitude and shamelessness to be negligent or miserly in blessing our Greatest *Muhsin*, The Prophet of Mercy ﷺ.

Allah ﷻ does not tolerate even a small disrespect towards His Beloved Prophet ﷺ. Therefore, any oversight in honouring Rasulullah ﷺ can have dreadful consequences as clearly stated in the verse:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ
صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ

بَعْضُكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا
تَشْعُرُونَ ﴿

“O you who believe, do not raise your voices above the voice of the Prophet, nor speak aloud to him in discourse, as you may speak aloud to one another, lest your works be rendered vain while you perceive not.” (*Holy Quran: 49:2*)

Note: The threat of nullification of good deeds is extremely serious because cancellation of good deeds is the punishment given to those who leave the faith.

﴿ وَاللَّهُ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾

*Graceful Features
of The Beloved of
The Creator of the Universe*



*The Wish of The
Dear Grandson of Rasulullah ﷺ*

Hazrat Hasan رضي الله عنه, the dear grandson of Rasulullah صلى الله عليه وسلم, expressed his eagerness to learn about the graceful appearance of Rasulullah صلى الله عليه وسلم, so that he could imprint the sacred features in his heart and soul. (*Shamail-i-Tirmidhi*)

The Reasons of The Sahabi's Eagerness

Imagining the features of the beloved is a natural tendency of love and the means of its enhancement. The love of Rasulullah ﷺ is an essential part of faith which motivates the believer to follow his *Sunnah*. Consequently, Allah loves this believer and forgives his sins. Allah ﷻ has said:

“Say (O Prophet): If you love Allah, follow me; Allah will love you and forgive you your sins.”

(Holy Quran 3:31).

Hazrat Anas ؓ says that: “Allah did not send any prophet who was not good looking and good voiced. Of all the

Prophets عليهم السلام, your Prophet ﷺ was the best in speech and the most beautiful and perfect in form.”

(*Shamail-i-Tirmidhi*)

Allamah Munawi رحمه الله says that it is obligatory for all to believe that no one can match the beautiful bodily features and graceful qualities of Rasulallah ﷺ.

(*Sheem-al-Habib*)

Allah made the *Nur* of His Beloved ﷺ from the *Faez* of His Own *Nur* Except Allah's Divinity, Oneness and Majesty, all other perfect attributes that could be granted to a human being, were put in the Purest Form of Rasulallah ﷺ, and by thus making him the complete manifestation of His Grace, Allah ﷻ made the Master of all the Prophets and Messengers ﷺ, the Final of all

Messengers ﷺ and His Beloved ﷺ a combination and meeting point of all goodness and perfections.

Therefore, the Master of all created beings, Rasulullah ﷺ personally said, "I am *Sayyed*⁷ of the progeny of Adam, and I do boast of it."

Hazrat Hassaan ؓ the Poet of Rasulullah ﷺ said:

خلقت مبرءاً من كل عيب

كأنك قد خلقت كما تشاء

The following is from Qaseeda Burdah:

فهو الذي تم معناه و صورته

ثم اصطفاه حبيبا باري النسم

7 Master and Most Pre-Eminent

متره عن شريك في محاسنه
 فجوهر الحسن فيه غير منقسم
 يا رب صل و سلم دائما أبداً
 على حبيبك خير الخلق كلهم
 (من القصيدة البردة)

“You have attained perfection in virtues revealed or hidden. The Creator of the Universe has chosen you as His Beloved. None else shares your Qualities. Your Beauty is unmatched and not shared by anyone and it is exclusively for you.” (Itr Al-Warda)

Hazrat Ayesha رضى الله عنها remarked, "Had Zulaikha's friends seen the beautiful face of Rasulallah ﷺ, they would have slashed their hearts instead of cutting their hands." (*Sharh Shamail*)

Allamah Qurtubi رحمه الله says that Allah ﷻ did not reveal the full beauty of Rasulallah ﷺ, otherwise no human would have been able to look at him ﷺ.

A portion of the Hadith from *Shamail-i-Tirmidhi* about the beautiful face of Rasulallah ﷺ, is now quoted to enable the reader to imagine and fix the graceful features in the mind. A fascinating effect is associated with beauty, therefore focus on these features and offer the gift of *Durud* with love and respect.

It is impossible to describe the one

who is *Nur-e-Mujassam* (embodiment of Nur⁸). However, the summary of what the Sahabah ﷺ have reported about Rasulallah's graceful looks and features is that :

1. Rasulallah ﷺ was exceedingly graceful, medium in height but most outstanding among all.

2. The beautiful face of The Greatest in Rank, the Beloved of Allah ﷺ was magnificent and bright like the full moon. The fair complexion of his perfect face had a tinge of reddish glow which imparted extraordinary beauty. His blessed cheeks were clear, smooth and fine.

⁸ Ref: *Tafseer Jalalain, Tibri, Qurthi, Durr Mansur of Suyuti, Ruh al Ma'anee.*

3. The hair of Rasulullah ﷺ, The Guide of the Universe, was slightly curly, parted in the middle and reached his ear lobes.

4. The forehead of the Pride of the Universe ﷺ was wide and his eyebrows arched, dense and spaced apart. Between the eyebrows was a vein that became visible when angry.

Rasulullah ﷺ never became angry in worldly affairs. Hazrat Ayesha رضي الله عنها reports that he ﷺ never took revenge in personal matters. He ﷺ became annoyed only when the orders of Allah were broken and delivered justice for such disobedience, solely for the sake of Allah. *Mishkat Al Masabih*.

5. The eyes of the Greatest *Muhsin* ﷺ were wide. Their colour was beautiful

and their pupils were dark. The whites had reddish streaks and the eyelashes were long.

6. There was a shine and *Nur* on the blessed nose of the Chief of the entire creation ☞ which gave the impression it was raised.

7. The blessed mouth of the Mercy of the Universe ☞ was moderately wide with slender teeth like pearls. A *Nur* emitted from the small spaces between the frontal teeth when he ☞ spoke or smiled.

8. The beard of our Great Master ☞ was full and dense.

9. The neck of The Imam of All Prophets ☞ was slender and beautiful as of a finely carved image and was like silver in neatness and shine.

10. Hazrat Ali ؓ says that between the shoulders of Rasulullah ﷺ was the Seal of Prophethood and with him concluded the succession of the prophets. (*Shamail-i-Tirmidhi*)

Rasulullah ﷺ also declared: "I am the last Prophet. There is no prophet after me."

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ بِقَدْرِ حَسَنِهِ وَجَمَالِهِ
 بِعَدَاةِ عَدَائِهِ بَرِّكَ تَوَنُّيْ تَهْمَةَ تَهْمَتِهِ
 اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ رَسُولِكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ
 يَبْلُغُنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبَّهُ عِنْدَكَ - أَمِينَ

Muhammad Iqbal
Madinah al Munawwara
 11 Moharram 1407 H

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Virtues of Ziyarah of Madinah Munawwara

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي اصطفى المدينة لحبيه سكناً و الصلوة و
السلام علي سيدنا محمد الذي نورها بقدمه و حبسها الي
النفوس بدعائه و علي اله و صحبه اجمعين

The holiness of Madinah Munawwara is obvious because it was the home of The Master of all Messengers ﷺ and is now his resting place. No other place enjoys this honour.

When Allah's Beloved Prophet ﷺ, (for whose sake the Almighty ﷻ created

the Universe) migrated from Makkah, he ﷺ prayed:

اللهم انهم اخرجوني من احب البلاد الي فاسكني في احب
البلاد اليك (رواه حاكم)

“O Allah! These *mushriks* (polytheists) have forced me to leave the city most loved by me, so make my home in the city most loved by You.”

What greater honour could there be for Madinah Munawwara than its being chosen by Allah ﷻ as home of His Beloved ﷺ.

Ibn Asakir, Qazi Ayaz and others have stated the consensus (*Ijma*) of the Ummah, that the portion of the earth that is touching the holy body of Rasulullah ﷺ is more sacred than the Holy Kabah.

It is stated in *Mawahib-al-Ladunniah* that this ruling is unanimous. It is noted from Ibn Aqeeli Hanbali رحمه الله, that it is nobler than the *Arsh* (Throne).

The reward of a single prayer said in the Prophet's Masjid in this blessed city is a thousand times more (and according to another narration, fifty thousand times more) than the reward of prayers said in common masjids.

A portion of this masjid is one of the gardens of Paradise (*Riyaz-ul-Jannah*). It has the pulpit of Rasulullah ﷺ which will be placed at *Hauz Kausar* on the Day of Resurrection.

The Ulema have counted more than a hundred names of this holy city related to its special virtues. For example, *Madinah al Mahbubah* (The Beloved

City), *Al-Muhibba* (The Most Loved), *Al-Shaafia* (The Interceder), *Al-Taba* (The Good City), *Al-Teeba* (The Excellent City), etc. This subject is so vast that many volumes would be necessary for a thorough discussion of these names.

The superiority of this city is summarized by the fact that Allah ﷻ chose it for His beloved Prophet ﷺ, and this city was loved by Rasulullah ﷺ.

Therefore, when returning from a journey, Rasulullah ﷺ used to make the camel go faster at the first sight of Madinah. He ﷺ declared this city as Inviolable (*Haram*), and prayed for *barakah* therein. Rasulullah ﷺ gave the good news of his *Special Shafa'at* (intercession) for its residents, who

patiently endure the difficulties in this city, and for those who die in it.

Rasulullah ﷺ remarked that no place besides Madinah was more loved by him as his final resting place.

*Adaab of
Madinah Munawwara*

طُرُقُ الْعَشَقِ كُلُّهَا آدَابُ

أَدَّبُوا نَفْسَ أَيُّهَا الْأَصْحَابُ

*All paths of love are based on Adaab.
So teach yourself Adaab. O friends!*

Who can fully describe or practice all the *Adaab*⁹ related to Madinah, in whose areas Rasulullah ﷺ used to walk, and which developed with Divine Revelation and where the Holy Quran was revealed; and whose locations echoed with the praises of Allah ﷻ, and whose earth is spread over the sacred

9 Good manners, rules, actions and decent appearance for due respect and politeness.

body of Rasulullah ﷺ and where the Deen of Allah ﷻ and the *Sunnah* of Rasulullah ﷺ was practised to the fullest.

Explanation About Adaab

Proper respect of Madinah Munawwara is essential for achieving the above virtues and real benefits of this Holy City, otherwise there is a great risk of accountability.

There are many books in various languages about *Adaab* of the Holy Cities of Madinah Munawwara and Makkah Mukarramah. The scholars express their inability in doing full justice to such an important subject. These books usually include instructions about common rules and desirable *Adaab* known as *mustahabaat* and liked

actions. This proves that when there is so much emphasis and instructions to practice even the small *Adaab*, how necessary it must be to fulfil the *Adaab* that are obligatory (*Wajib*)!

Even small things are important in the line of love and respect. For example one can achieve nearness of Allah ﷻ through optional worship and *mustahabbat*, but optional worship comes next to and is taken into account only after the performance of obligatory acts of worship (*fara'ez*).

The essence of *Adab* is to do what is liked by the beloved and to ensure his comfort and to keep the physical and spiritual purity of the place associated with the beloved. Conversely, the definition of disrespect is to do what is disliked by the beloved.

Despite taking a bath before entering Madinah Munawwara; wearing new clothes; using perfume; dismounting from the conveyance at the boundary of this holy city; reciting *Durud* eagerly and in abundance with dignity and calmness, and even after practicing other hundreds of physical and spiritual *Adaab*, full justice cannot be done to the *Adaab* of this sacred place.

All these *Adaab* are *Mustahabbaat* so there is no fear of the displeasure of Allah ﷻ and of His Beloved ﷺ if anyone unintentionally makes mistakes or falls short in these desirable but optional practices. It is not good to neglect them but there is no warning about their omission.

Some people are very particular about these optional *Adaab* but do not

pay attention to the actions that are a sure cause of annoyance and curse. This carelessness is because these mandatory *Adaab* are a burden on the nafs. The devil also resists and by inducing neglect does not let the person attend to these essential matters.

The Displeasing Actions

The person whose actions cause suffering to Rasulullah ﷺ will obviously be ruined. As revealed in the Holy Quran, the curse of Allah is on those who knowingly cause anguish to Allah ﷻ and Rasulullah ﷺ (which becomes the reason of their being removed from the mercy of Allahﷻ). A humiliating punishment has been prepared for them.

Among the painful actions is to adopt the resemblance of those who have lost

the way and those who have earned the wrath of Allah ﷻ, namely the Christians and Jews.

After narrating the *hadith* which instructs the Muslims to act opposite to the Jews and Christians, Shaikhul Islam Ibn Taimiyya has commented that doing the opposite of these nations is required in *Shariah*, because physical resemblance cultivates love and friendship with them, just as experience proves that love influences the person in adopting physical resemblance.

Hazrat Ibn Umar ؓ says that whosoever adopts resemblance with disbelievers and dies in this condition will be raised with them on the Day of Judgement.

So, for the sake of Allah ﷻ, if you do not have the courage to make Rasulullah

ﷺ happy, at least do not cause him ﷺ grief. The men and women who visit *Roza Shareef* (the Resting Place of Rasulullah ﷺ) in appearances and dresses contrary to *Sunnah* and *Shariah* are in great danger.

Similarly there are frightful warnings for injustice, cruelty, deceit and for scaring the residents of Madinah Munawwara. In brief, one must observe all *Adaab* that are compulsory, and avoid what is forbidden in *Shariah*. Negligence about these is a source of complete loss.

The visitors must respect the rights of the inhabitants of this holy city, and remorsefully beg forgiveness from Allah ﷻ for all open and secret sins, whether major or minor and no matter how numerous. Allah's forgiveness

should be sought for all past disobedience, promising that Insha-Allah, the *Shariah* will never again be violated in any matter.

Asking forgiveness in this manner is known as *Tawbah*. This brief action does not even require verbal declaration. Feeling remorseful and making a firm resolve not to repeat the disobedience is sufficient. Occasionally, offering two *Rakah nafl salah* followed by thorough repentance ensures that all sins are completely wiped out as if one had never sinned.

It is assured in *hadith*: "The one who repents for his sins is like the one who never sinned."

The big sinner who wonders how major sins could be forgiven by such a simple act should remember that

disbelief is more serious than any sin, yet the lifelong disbeliever is forgiven by a single recitation of the Kalima with sincerity. This simple act wipes out all past sins. The Forgiver of sins has declared in the Holy Quran:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

“Say (on My behalf): O servants of Mine who have acted recklessly against their own selves, do not despair of Allah's Mercy. Surely, Allah will forgive all sins. Surely, He is the One Who is the Most-Forgiving, the Very-Merciful.” (*Holy Quran 39:53*)

Hazrat Shaikhul Hadith Maulana Muhammad Zakariya رحمه الله has listed sixty *Adaab* that must be observed in Madinah Munawwara. The last of these *Adaab* is quoted here as a concluding remark.

Imam Nawvi رحمه الله has commented that it is among the *Adaab* to remember throughout the stay in Madinah Munawwara, its glory, greatness and sacredness, and that Allah chose this city for migration of His beloved Prophet ﷺ, and selected it as his home. One should also remain conscious that Rasulullah ﷺ walked in its alleys and pathways.

Imam Ghazali رحمه الله advises the faithful that upon first sight of Madinah Munawwara, remember that Allah ﷻ

chose this city as home of His Prophet ﷺ and selected it for his migration. It is where Allah ﷻ revealed the orders of his *Shariah*, where Rasulullah ﷺ established his *Sunnah*, and it is the same city where he ﷺ passed away and which has his tomb and those of his two select *Khulafa*.

It is the City where Rasulullah ﷺ used to walk, so be mindful that the holy steps of Rasulullah ﷺ must once surely have stepped on the same spot where you are now walking, so place your steps with extreme dignity and respect, being fearful that you are walking over the place where he ﷺ once walked. So walk keeping in mind the pace and style of his walking reported in *Ahadith*.

At the same time remain conscious of the great, glorious and majestic status

of Rasulullah ﷺ with whose name Allah has attached His Own Name, and remain fearful of the possibility that any disrespect might result in the nullification of good deeds. This remark of Imam Ghazali رحمه الله is in reference to the following verse of the Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ
صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا
تَشْعُرُونَ﴾

“O you who believe, do not raise your voices above the voice of the Prophet, and be not loud when speaking to him, as you are loud when speaking to one

another, lest your good deeds become void while you are not aware.” (*Holy Quran: 49:2*)

Imam Ghazali رحمه الله then asks the visitor to imagine the times when the Sahabah ؓ were present here and were blessed to behold Rasulullah ﷺ and to listen to his great teachings. When recalling this, feel sorrowful for not having met Rasulullah ﷺ and his Noble Sahabah ؓ.

Besides this loss in this world, the condition in which the meeting with Rasulullah ﷺ will take place in the hereafter is not known; whether it will take place with eagerness or with fear of being removed from his Holy Court due to a life full of wrongs that may obstruct such a meeting.

Rasulullah ﷺ said, “Some people will be separated from me on the Day of Judgement. When I will claim they are my followers, I will be told that I am unaware of what they did after me.”

Therefore, if you ever show disrespect or violate the sacred faith and *Shariah* of Rasulallah ﷺ, don't take it lightly, as this blunder may become a barrier between you and Rasulallah ﷺ.

Along with these thoughts, one should also have hopes in the Generosity of Allah ﷻ. Just as He ﷻ has made us fortunate to reach this Holy Court from our distant homelands, likewise we should hope that the Generous and Beneficent Lord will not deprive us of meeting Rasulallah ﷺ in the hereafter.

The author prays that may Allah ﷻ, Most Exalted grant such bliss to this humble one through the *Waseelah* of the Master of all the Prophets ﷺ. (*Ameen*).

Due to my limitations, I could not state all the *Adaab* of *Ziyarah*. The task is so big, that what I have written is only a sampling from which the importance of this matter can be imagined. While remaining within the limits of the Sacred *Shariah*, those who arrive for *Ziyarah* must do their maximum to offer respect and increase their devotion.

An indication of the acceptance of your Haj or Umrah is to become reformed, so that anyone can tell that he is returning from the pilgrimage with the real souvenir of that place, namely the obedience to the *Sunnah* in all aspects of life, such as in appearance, way of

dressing, way of talking, *Adaab* of eating, manners of dealings with people, etc. The face of the pilgrim should reflect the *Nur* of the pilgrimage, the *Nur* of the *Sunnah*.

There is no place for reformation beyond Makkah and Madinah. It is a sorry situation to return in the same appearance as before. The next destination is the grave, and that is not the place for reformation. May no one ever return empty handed from the Courts of Allah ﷻ and Rasulullah ﷺ, and may no one come back with wishful thinking that is not based on facts. One should return from the *Ziyarah* with true signs of blessings.

One should not hope for something for which there is no proof or basis. On

the contrary one should return from the pilgrimage with signs of acceptance.

In our everyday lives too, all of us who hope for *Shafa'at* (intercession) of Rasulullah ﷺ, must make full efforts to adopt the *Sunnah* of Rasulullah ﷺ in everything. Practicing the *Sunnah* is a sure indication of love of Allah ﷻ and Rasulullah ﷺ.

Those who claim they love Rasulullah ﷺ should remember that their deeds are presented to him ﷺ, and we are also destined to meet him ﷺ in the grave.

After summarizing the *Adaab* of visiting the Holy Court of Rasulullah ﷺ, remember that the matter of Rights is more serious and more essential than *Adaab*, and that *Durud* and *Salam* are among the major Rights of Rasulullah ﷺ

and these are the means of fulfilling his other rights. Therefore, the following pages contain Forty *Ahadith* for daily recitation, and for their generous recitation during the stay in Madinah Munawwara.

O Allah! Grant Your pleasure and forgiveness to the writer, and cause him to breathe his last in the state of Iman in Madinah Munawwara and grant him burial in Baqeea. "Amen."

Muhammad Iqbal

Madinah Munawwara 1407 A.H.

Offering Salams to Rasulullah ﷺ

At Mawajah (Roza)Shareef,

In addition to the generous recitation of *Durud* and *Salam* in Madinah Munawwara, it is important to frequent *Roza Shareef* (resting place) of Rasulullah ﷺ and not be careless about these visits that should be filled with feelings of love and respect and with firm belief that Rasulullah ﷺ is alive in *Roza Shareef*, listening and answering to the *Salam* and is praying for the forgiveness of the visitor. There is evidence of all these things in *ahadith*. Reciting the following brief *Salam* is a practice that dates back to earlier times:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The lengthy *salams* written by the pious elders are suitable for those who can observe the *Adaab*, keep their attention intact, understand the meanings of the text and feel an increase in eagerness. Otherwise, one may recite the following brief form seventy times:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Other brief forms of greetings are:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ وَعَلَى
 آلِكَ وَأَصْحَابِكَ أَجْمَعِينَ

Now offer *Salams* to Hazrat Abu Bakr ؓ and Hazrat Umar ؓ resting next to Rasulullah ﷺ:

***Salam* for Hazrat Abu Bakr ؓ**

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ سَيِّدَنَا
أَبَا بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ تَعَالَى عَنْكَ وَأَرْضَاكَ

***Salam* for Hazrat Umar ؓ**

السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا عُمَرَ بْنَ الْخَطَّابِ
رَضِيَ اللَّهُ عَنْكَ وَأَرْضَاكَ جَزَاكُمْ اللَّهُ عَنَّا خَيْرًا

Now return to Rasulullah ﷺ, and offer as much *Salams* as you wish. You may offer the *Salams* said in prayers, pray for yourself and the Ummah.

Comprehensive Dua

Hazrat Abu Umamah رضي الله عنه mentioned to Rasulullah صلى الله عليه وسلم: You have taught us many duas that I cannot remember. Teach me a short dua that includes all duas. So Rasulullah صلى الله عليه وسلم taught this dua.

اللَّهُمَّ إِنَّا نَسَأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ
 مِنْهُ نَبِيُّكَ (سَيِّدُنَا) مُحَمَّدٌ صَلَّى اللَّهُ
 تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ وَنَعُوذُ بِكَ
 مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ (سَيِّدُنَا)
 مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا
 حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

O Allah, We ask You for all good which was asked by Your Prophet, our Master Muhammad ﷺ; May Allah, Most High, bless him ﷺ and his ﷺ family and confer on them His *Salam*. And in You we take refuge from all evil from which Your protection was asked by Your Prophet, our Master Muhammad ﷺ; May Allah, Most High, bless him and his family and confer on them His *Salam*. You are the One Who is asked for help and it is on You to make us reach our goals. Nobody has any power to do good or to avoid evil except with the help of Allah.

صَلْوَةٌ تَنْجِيْنَا

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ
 وَعَلَىٰ آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلْوَةً
 تَنْجِيْنَا بِهَا مِنْ جَمِيعِ الْأَهْوَالِ وَالْأَفَاتِ
 وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتُطَهِّرُنَا
 بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا أَعْلَى
 الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ
 مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ
 الْمَمَاتِ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Durud Habibiyah

Those who wish to recite a brief *Durud* all the time can select the following *Durud* narrated in *hadith* found in *Zirayatul Wasul Ila Jenab al Rasul*:

صَلَّى اللهُ عَلَى حَبِيبِهِ
سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

May The Blessings of Allah be on His Beloved, Sayyidna Muhammad and his family and on them be Salam

This brief but comprehensive form has *Salam* for Rasulullah ﷺ, his family and includes his blessed name, which has its importance (as detailed in *Jazbul Qulub*). The scholars have added the words *Habibihe* and *Sayyedna* which increases spiritual feelings.

The Author's Invitation

Hazrat Ibn Abbasؓ narrated that Rasulullah ﷺ said: The person who writes *Durud* on me in any book, keeps earning its rewards till my name remains in that book. According to the narration of Hazrat Abu Huraira, the Angels continue to bless this person and according to another narration, the Angels continue their *Istighfaar* (prayers seeking forgiveness) for him.

Publishing this collection of 40 Ahadith as much as possible is therefore recommended. The more it is read as a result of its distribution and *Tabligh*, the more the person will Insha-Allah earn the rewards and

acceptance of **Rehmat-ul-lil-Alimeen** ٭. It will be Sadaqa Jaria¹⁰ and the person will continue to earn the same rewards as earned by those who recite it. The Author gives his permission to everyone to reprint this booklet.

Muhammad Iqbal

The CD of this publication can be obtained from:

darulnashralsunnah@windowslive.com

¹⁰ The good deed that continues to earn rewards even after death

*Forty Ahadith
of
Durud & Salam*

Start on page 107
reads from right to
left.

الصَّالِحِينَ أَشْهَدُ أَنَّ لَا إِلَهَ
إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ - (مسلم شریف)



بِسْمِ اللَّهِ وَ السَّلَامُ عَلَيَّ
رَسُولِ اللَّهِ - (المستدرک للحاکم)



کتاب تفسیر سوره اعراف از علامہ ابن کثیر

أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ، أَلْسَلَامُ
 عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
 وَ رَسُولُهُ.

(البرذون)



التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ
 الطَّيِّبَاتُ لِلَّهِ، أَلْسَلَامُ عَلَيْكَ
 أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
 أَلْسَلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ - (مُرْتَقَا)



التَّحِيَّاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا
وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
(طهراوي)



التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ
الطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ

وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
 أَلَسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
 وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَلَسَّلَامُ
 عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ ﴿٣٥﴾

﴿٣٥﴾

أَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ
 الزَّكَايَاتُ لِلَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ
 وَرَسُولُهُ، أَلَسَّلَامُ عَلَيْكَ أَيُّهَا
 النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

الضَّلَوَاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ
 السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ
 اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا
 وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
 شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ



التَّحِيَّاتُ الطَّيِّبَاتُ الضَّلَوَاتُ
 الزَّكَايَاتُ لِلَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ
 إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ
 عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
 اللَّهُمَّ اغْفِرْ لِي وَ اِهْدِنِي - (بسم الله)



التَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوَاتُ
 وَالْمَلِكُ لِلَّهِ، السَّلَامُ عَلَيْكَ
 أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ
 وَ بَرَكَاتُهُ - (البروفاد)



بِسْمِ اللَّهِ، التَّحِيَّاتُ لِلَّهِ

عَبْدُهُ وَرَسُولُهُ - (مُرْتَلِّقًا)



بِسْمِ اللَّهِ وَ بِاللَّهِ خَيْرِ الْأَسْمَاءِ
 التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ
 لِلَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ
 أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
 أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا،
 وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا،
 السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

عَبْدُهُ وَرَسُولُهُ، أَسْأَلُ اللَّهَ
الْجَنَّةَ وَ أَعُوذُ بِاللَّهِ مِنَ النَّارِ
(ثَانِي)



التَّحِيَّاتُ لِلَّهِ الزَّائِكِيَّاتُ لِلَّهِ
الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ
اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَأَنَّ رَسُولَهُ -

(نصائى شريف)



بِسْمِ اللَّهِ وَ بِاللَّهِ ، أَلْتَحِيَّاتُ
بِلِلَّهِ وَ الصَّلَوَاتُ وَ الطَّيِّبَاتُ
أَلْسَلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ،
أَلْسَلَامُ عَلَيْنَا وَ عَلَى عِبَادِ
اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنَّ لَّا
إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
 لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - (سنة)



التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ
 الطَّيِّبَاتُ لِلَّهِ ، سَلَامٌ عَلَيْكَ
 أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
 وَبَرَكَاتُهُ ، سَلَامٌ عَلَيْنَا
 وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

أَلْسَلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
 الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ
 إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا
 عَبْدُهُ وَ رَسُولُهُ - (سُلم. نثاني)



أَلْتَحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ
 الصَّلَوَاتُ لِلَّهِ، أَلْسَلَامُ عَلَيْكَ
 أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ
 وَ بَرَكَاتُهُ. أَلْسَلَامُ عَلَيْنَا
 وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
 وَبَرَكَاتُهُ، أَسْلَامٌ عَلَيْنَا
 وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
 وَرَسُولُهُ -

(بخاری شریف، سنن)



التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ
 لِلَّهِ، أَسْلَامٌ عَلَيْكَ أَيُّهَا
 النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
 وَآلِ إِبْرَاهِيمَ إِنَّكَ
 حَمِيدٌ مَجِيدٌ
 (ابن أبي عاصم)

﴿حديث 25﴾

وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ
 (نائب)

صَيْغُ السَّلَامِ

﴿حديث 26﴾

الْتِحِيَاتُ لِلَّهِ وَالصَّلَوَاتُ
 وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ

اللَّهُمَّ بَارِكْ عَلَيْنَا مَعَهُمْ،
 صَلَوَاتُ اللَّهِ وَصَلَوَاتُ
 الْمُؤْمِنِينَ عَلَى مُحَمَّدٍ النَّبِيِّ
 الْأَمِينِ

(دارقطني)

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اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ
 وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ وَ
 عَلَى آلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا
 عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مُجِيدٌ، وَبَارِكْ

إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مَّجِيدٌ
 (بیستی)
 (سند احمد متفقہ علیہ)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَعَلَىٰ أَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ
 عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ
 اللَّهُمَّ صَلِّ عَلَيْنَا مَعَهُمْ
 اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ
 وَعَلَىٰ أَهْلِ بَيْتِهِ كَمَا بَارَكْتَ
 عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

أُمَّتِهِ، وَصَلِّ عَلَى جَمِيعِ
 إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ
 يَا أَرْحَمَ الرَّاحِمِينَ - (اقتل البدع)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ
 الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا
 صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
 آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى
 مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى
 آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى



(1)
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى
 آلِ مُحَمَّدٍ صَلَاةً تَكُونُ لَكَ
 رِضَىٰ وَ لِحَقِّهِ أَدَاءٌ، وَ أَعْطِهِ
 الْوَسِيلَةَ وَ الْمَقَامَ الْمَحْمُودَ
 الَّذِي وَعَدْتَهُ وَ اجْزِهِ عَنَّا
 مَا هُوَ أَهْلُهُ وَ اجْزِهِ عَنَّا مِنْ
 أَفْضَلِ مَا جَزَيْتَ نَبِيًّا عَن

1: Hazrat Ibn Abi Asim ؓ narrated that Rasulallah ﷺ said: "It is wajib for me to intercede for the person who recites this blessing seven times on seven successive Fridays" (*Al-Qawl-al-Badee*).



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ
 الْأَقْبَى وَعَلَى آلِ مُحَمَّدٍ كَمَا
 صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ
 عَلَى مُحَمَّدٍ النَّبِيِّ الْأَقْبَى
 كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مُجِيدٌ (سائِلٌ)

مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
 إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مُجِيدٌ (مطهری)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 عَبْدِكَ وَ رَسُولِكَ كَمَا صَلَّيْتَ
 عَلَى آلِ إِبْرَاهِيمَ وَ بَارِكْ عَلَى
 مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ
 كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مُجِيدٌ (نسائی - ابن ماجہ)

وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
 فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ
 مَجِيدٌ.

(سورة)



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

مُحَمَّدٍ وَ عَلِيٍّ آلِ مُحَمَّدٍ
 كَمَا سَلَّمْتَ عَلَىٰ إِبْرَاهِيمَ
 وَ عَلِيٍّ آلِ إِبْرَاهِيمَ إِنَّكَ
 حَمِيدٌ مُّجِيدٌ
 (سورة)



اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ
 وَ عَلِيٍّ آلِ مُحَمَّدٍ، وَ بَارِكْ
 وَسَلِّمْ عَلَىٰ مُحَمَّدٍ وَ عَلِيٍّ
 آلِ مُحَمَّدٍ، وَ ارْحَمْ مُحَمَّدًا
 وَ آلَ مُحَمَّدٍ كَمَا صَلَّيْتَ

إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مَّجِيدٌ، اللَّهُمَّ تَرَحَّمْ
 عَلَيَّ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ
 كَمَا تَرَحَّمْتَ عَلَىٰ إِبْرَاهِيمَ
 وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
 مَّجِيدٌ، اللَّهُمَّ تَحَنَّنْ عَلَيَّ
 مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ
 كَمَا تَحَنَّنْتَ عَلَىٰ إِبْرَاهِيمَ
 وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
 مَّجِيدٌ، اللَّهُمَّ سَلِّمْ عَلَيَّ

إِبْرَاهِيمَ، وَتَرَحَّمْ عَلَى مُحَمَّدٍ
 وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ
 عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
 (طبري)



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

وَذُرِّيَّتِهِ وَ أَهْلَ بَيْتِهِ كَمَا
 صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ
 حَمِيدٌ مَّجِيدٌ

(ابوداؤد)



اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ⁽¹⁾
 وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ
 وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ
 آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ

1: Hazrat Abu Huraira ؓ narrated that Rasulallah ﷺ said that he ؓ will bear witness and intercede for the person who recites this Durud Shareef.

كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ
وَبَارَكْتَ عَلَى مُحَمَّدٍ وَعَلَى
أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ
عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ

(أبو هريرة)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ⁽¹⁾
وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ

1: Hazrat Abu Hurairah ؓ narrates that Rasulullah ﷺ said, "Whoever desires that when he blesses Ahl-e-Bayt (the People of our household), its reward is measured full to the brim (of a very big measure) should say (the above) (Abu-Dawood)

﴿١٢﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ
عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى
مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ
كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ - (ابوداؤد شريف)

﴿١٣﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ

عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ

(البرادور)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَىٰ آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَىٰ
مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ
فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

(مسلم شريف)

وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَىٰ إِبْرَاهِيمَ وَبَارَكْتَ عَلَىٰ مُحَمَّدٍ
 وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
 عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ
 (ابوداؤد)

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اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ
 وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ
 اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ
 وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مُجِيدٌ وَبَارِكْ
 عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مُجِيدٌ (سنان)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ

(سُورَةُ شُرَيْبِ)



اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ
وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ
وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ

(ابن ماجه)

بِحَمْدِكَ، اللَّهُمَّ بَارِكْ عَلَى
 مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ بَهِيمٌ (مُحَمَّدِي شَرِيح)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
 بَهِيمٌ وَبَارِكْ عَلَى مُحَمَّدٍ
 وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ

عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 وَأَرْحَمَ مُحَمَّدًا وَآلَ مُحَمَّدٍ
 كَمَا صَلَّيْتَ وَبَارَكْتَ
 وَرَحِمْتَ عَلَى إِبْرَاهِيمَ
 وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
 حَمِيدٌ مُجِيدٌ

(بیتہ)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ



(1)
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 عَبْدِكَ وَرَسُولِكَ وَصَلِّ
 عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

(ابن حبان)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ

1: Hazrat Abu Saeed Khudree ؓ narrated that Rasulullah ﷺ said that when the person who does not possess anything for charity, recites this Durud in his dua, it becomes the means of purification for him.

Ibn Habban.

① حَدِيثٌ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَ أَنْزِلْهُ الْمَقْعَدَ الْمُقْرَبَ
عِنْدَكَ يَوْمَ الْقِيَامَةِ - (برهان)

② حَدِيثٌ

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ
الْقَائِمَةِ وَالضَّلْوَةِ النَّافِعَةِ
صَلِّ عَلَى مُحَمَّدٍ وَارْضَ
عَنِّي رِضَالًا تَسْخُطُ بَعْدَهُ أَبَدًا -
(مسند)

1: Rasulullah ﷺ said that his intercession is wajib for the person who recites this Durud. *Tabarani*

Forty Ahadith
of
Salat & Salām
(*Durud & Salam*)

Blessing Rasulullah ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ

سَلَامٌ عَلَىٰ الْمُرْسَلِينَ

(القرآن الكريم)

Forty Ahadith
Salat & Salam
(Durud & Salam)

&

Ziyarah of
Al-Madinah Al-Munawwara

Shaikh Muhammad Iqbal
Madinah al Munawwara



DURUD & SALAM



**ZIARAT
MADINAH MUNAWWARA**