

The Blessings and Virtues of

Durood Upon Nabi-e-Kareem ﷺ

A Path to the Love of Nabi-e-Kareem ﷺ

Hazrat Maulana Dawood Seedat Saheb

دامت برکاته



نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ○ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send salutations upon him and greet him with worthy greetings of peace.

As believers, we know that our Imaan is founded upon believing in La ilaha illallah and accepting Muhammadur Rasulullah ﷺ.

Our hearts must be attached to Allah Ta'ala, together with deep love for our beloved Nabi ﷺ.

Our late Sheikh, Hazrat Maulana Yunus Patel Saheb رحمه الله عليه, would often remind us that a person may recite the Kalimah, La ilaha illallah, a million times or even more during his life. However, If he does not accept Muhammadur Rasulullah ﷺ in his life, he will not die as a believer.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ

As Mu'mineen, as believers, it is therefore fardh and compulsory upon us to believe in the finality of the Nubuwwat of Nabi-e-Kareem ﷺ and to have a deep, heartfelt love for Nabi-e-Kareem ﷺ. There is no Mu'min, no believer, whose heart is completely empty of this love.

Every believer has some degree of love for Rasulullah ﷺ within the heart. However, this precious love must be nurtured and strengthened so that it continues to grow and deepen within our hearts.

There are many ways through which this love can be increased. One of the signs of true love for Nabi-e-Kareem ﷺ is that a person strives to follow and emulate his beautiful example and way of life.

To develop and attain this precious love, there is a prescription, just as there is a prescription for developing and increasing the love of Allah Ta'ala within our hearts.

How, then, do we develop this love for Allah Ta'ala?

Hazrat Maulana Ashraf Ali Thanwi Saheb رحمه الله عليه mentioned in Behishti Zewar that for a person to develop love for Allah Ta'ala, he should repeatedly take the name of Allah Ta'ala.

The blessed name of Allah Ta'ala has such special qualities that when a person takes His name frequently, the love of Allah Ta'ala gradually grows and develops within the heart.

The other is to contemplate over the greatness of Allah Ta'ala and to reflect upon the countless bounties that Allah Ta'ala has blessed us with.

Contemplate how Allah Ta'ala, through His infinite power, is running and controlling this entire universe.

By reflecting upon His greatness and bounties, and by frequently taking His blessed name, the love of Allah Ta'ala will continue to grow within our hearts.

Sometimes, a doctor prescribes different types of medication. He may say, “This capsule is for the infection in your body. This one is for the pain you are experiencing, while this one is a multivitamin to give you strength.”

When we look at these capsules, they may all appear similar. However, each one has its own special properties and produces a different effect within the body.

If Insaan can make capsules that appear identical in size and colour, and each one of these capsules has a different effect within the body, then why should it be difficult to believe that frequently taking the blessed name of Allah Ta'ala will cause His love to grow within our hearts?

As mentioned earlier. When it comes to developing the love of Allah Ta'ala, we should frequently take His blessed name and contemplate and ponder over His greatness.

If we do this then In Sha Allah slowly but surely, and sometimes very quickly, we will find the love of Allah Ta'ala developing and growing within our hearts.

The rate at which this love grows depends upon how much yearning, talab (desire) and ikhlas (sincerity) we have for Allah Ta'ala.

Just as the love of Allah Ta'ala grows within the heart by frequently taking His blessed name, similarly, by reciting Durood upon Nabi-e-Kareem ﷺ, the love for Nabi-e-Kareem ﷺ will grow within our hearts.

When this love for Nabi-e-Kareem ﷺ grows and becomes strong within the heart, practising upon the Sunnah will not only become easy for us, it will become enjoyable and beloved to us.

Every aspect of the Sunnah will become a source of joy. In fact, a person will make it a mission in life to adopt, practise and bring more and more Sunnats into his or her life.

Some people will not sleep without Wudhu. No matter how tired they may be, they will still make Wudhu before sleeping because they know that this is a Sunnah.

Nabi-e-Kareem ﷺ would make Wudhu before sleeping, so out of their love for Nabi-e-Kareem ﷺ and his Sunnah, they do not want to sleep without Wudhu.

However, there are also many lazy people, like myself. When our Wudhu breaks, we may think, “I already made Wudhu for Esha. Must I really make Wudhu again?”

At such times, we suddenly become very conscious about conserving water.

We may tell ourselves, “There is a shortage of water. Do I really need to make Wudhu again?”

In this manner, Shaitaan deceives us, and we end up depriving ourselves of the blessing of practising upon the Sunnah.

Consider, on the other hand, personalities such as Hazrat Maulana Ashraf Ali Thanwi Saheb رحمه الله عليه and Hazratjee Hazrat Maulana Maseehullah Khan Saheb رحمه الله عليه.

It is mentioned that during a period of illness, despite suffering from a running stomach and being extremely weak, he had to wake up several times during the night.

Each time he relieved himself, he would make Wudhu again before returning to bed. His feeling was, “My Nabi ﷺ slept with Wudhu, so I too will sleep with Wudhu.”

We must have this deep love for the Sunnah. When we read about the Sahabah رضي الله عنهم and the Akaabireen, our elders of the past, we see how closely they followed the Sunnah of Nabi-e-Kareem ﷺ.

Then we look at our own lives. We may have brought a few Sunnats into our lives, yet with regard to so many others, we find ourselves drifting further and further away.

Sometimes, when a Sunnah is in accordance with our nafs, we become very firm and act upon it.

Yet when another Sunnah requires us to go against our nafs and make some sacrifice, we easily overlook it and do not give it the same importance.

At times, we may even use the word “Sunnah” to satisfy ourselves, when in reality, it is not the Sunnah that we are concerned about, rather we are merely following what suits our own nafs (desires).

A person may receive a dawat, an invitation, but the environment in which the dawat is taking place may not be suitable for that person or even for a believer.

He may then say, “It is the Sunnah of Nabi-e-Kareem ﷺ that one should not refuse an invitation.”

He uses the Sunnah of Nabi-e-Kareem ﷺ as his reason, but in reality, it may be, a matter of the stomach (pet ka mamala).

His stomach and tongue are looking forward to the delicious meal he has heard will be served.

In reality, he is trying to satisfy his nafs, while using the banner of the Sunnah to justify it.

May Allah Ta'ala protect us from this. May Allah Ta'ala protect us from the evils of our nafs and from the whisperings of Shaitaan.

We can become derailed and deceived so easily. We may think that we are rightly guided, when in reality we may be among those who are **ضَلُّوا وَأَضَلُّوا**, those who went astray and led others astray.

We ourselves may have gone astray, and then we begin leading others astray as well.

When we read about the lives of our Akaabireen and see how sincerely they followed the Sunnah of Nabi-e-Kareem ﷺ, without any desire to satisfy their nafs, we realise the depth of their love and devotion.

When we compare their lives to our own, the heart can only yearn, “If only I could also have that kind of love. If only I could also have that drive and desire to follow the Sunnah of Nabi-e-Kareem ﷺ.”

One of the ways to develop this love and create that drive within ourselves is to recite Durood abundantly upon Nabi-e-Kareem ﷺ.

Through the abundant recitation of Durood, love for Nabi-e-Kareem ﷺ will grow within the heart.

Once love enters the heart, everything begins to change. Love is one of the strongest emotions. As they say in English, “Love moves mountains.”

Once a person has true love, making sacrifices for the beloved becomes easy.

In the same way, when the love of Nabi-e-Kareem ﷺ grows within our hearts, following his blessed Sunnah becomes easier and more beloved to us.

We should therefore make an effort to recite Durood abundantly. At the very least, each one of us should try to recite a minimum of three hundred Durood Shareef daily.

When we first hear the number three hundred, it may sound like a lot. However, when a person applies himself and makes a little effort, then, as they say in English, “play, play,” the three hundred will easily get done.

We should also make dua, “Allah Paak, grant me the tawfeeq to recite Durood abundantly.”

I always take inspiration from this. Haji Bhai Padia Saheb رحمه الله عليه had a remarkable habit whenever he went to Madinah Munawwarah. His daily ma'mool was to recite a minimum of ten thousand Durood Shareef.

How would he accomplish this?

After every fardh Salaah, he would remain in the Haram until he had completed two thousand Durood Shareef.

Only after completing them would he get up and attend to whatever work he had.

In this way, ten thousand Durood Shareef would be completed every day in Madinah Munawwarah.

We should also make a start. Those who are already reciting more, Alhamdulillah. Those who are not, should try to begin with at least three hundred Durood Shareef every day.

We can make a simple routine for ourselves: “After every fardh Salaah, I will recite sixty Durood Shareef, and I will not move until I have completed them.”

If we cannot manage a lengthy Durood, we can recite a short Durood like صلى الله عليه وسلم

By reciting sixty after each of the five daily Salaahs, three hundred Durood Shareef will be completed for the day. Whatever Durood Shareef we manage to recite at other times will then be extra.

On the day of Jumu'ah, we should make an effort to recite at least one thousand Durood Shareef.

On other days, we may recite three hundred, but on Jumu'ah we should try to increase this to at least one thousand.

In reality, the recitation of Durood Shareef is for our own benefit. If we do not have love for Nabi-e-Kareem ﷺ, then we ourselves are at a loss.

By developing and increasing our love for Nabi-e-Kareem ﷺ, it is not Nabi-e-Kareem ﷺ who benefits. We are the ones who benefit from this love.

It was mentioned that if the entire world were to come together and decide that no one would worship Allah Ta'ala or take the name of Allah Ta'ala anymore, this would not decrease the majesty and glory of Allah Ta'ala by even the slightest amount.

Similarly, if the entire world were to become believers and spend every moment engaged in Ibadat, this would not increase the majesty and glory of Allah Ta'ala in the least.

When we do not make Ibadat, we are only depriving ourselves. When we make Ibadat, we ourselves are the ones who benefit.

In the same way, if we do not develop love for Nabi-e-Kareem ﷺ, then Nabi-e-Kareem ﷺ will not suffer any loss. We will be the ones who lose out.

When we develop and increase our love for the beloved of Allah Nabi-e-Kareem ﷺ, it does not increase his greatness in any way.

Rather, we become closer to Nabi-e-Kareem ﷺ, and through this love and closeness, we become beloved in the sight of Allah Ta'ala.

Although the recitation of Durood Shareef is for our own benefit, there are certain Duroods with which Allah Ta'ala has blessed this Ummah through the Mubarak lips of Nabi-e-Kareem ﷺ.

Over and above developing and increasing our love for Nabi-e-Kareem ﷺ, these Duroods have many other special qualities and benefits as well.

Hafiz Saheb, Abdul Rahman, came from Darul Uloom and brought a short write-up on the virtues of Durood Shareef, mentioning a few Duroods that have special qualities and benefits.

I am a lazy reader, so even a small write-up like this is something which I did not get a chance to read.

I thought that since we have some time during the bayaan, let me read it here. In this way, I will benefit, and you will also benefit, InshaAllah.

One of these is a very well-known Durood Shareef which is mentioned in the Hadith:

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

Jazallahu 'anna Muhammadan ma huwa ahluhu.

“May Allah Ta'ala reward Muhammad ﷺ on our behalf with the reward that he is worthy of.”

Generally, when we recite this durood, we say:

جَزَى اللَّهُ عَنَّا مُحَمَّدًا ﷺ مَا هُوَ أَهْلُهُ

Jazallahu 'anna Muhammadan ﷺ ma huwa ahluhu.

Think about what we mentioned earlier regarding reciting three hundred Durood Shareef daily.

If you have a stopwatch, time how long it takes to recite this Durood once:

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

How long did that take? Just a few seconds.

How long, then, would it take to recite this three hundred times?

What is the reward for reciting this Durood Shareef?
Its meaning is: “May Allah Ta'ala reward Nabi-e-Kareem ﷺ on our behalf with such a reward as he is deserving of.”

What is the virtue of reciting this Durood?
It is mentioned that if a person recites this Durood Shareef, seventy angels will tire themselves for one thousand days writing down the reward of this Durood.

Then the Second Durood Shareef:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ،
وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

Allahumma salli 'ala Muhammadin 'abdika wa
rasulika, wa salli 'alal-mu'mineena wal-mu'minati,
wal-muslimeena wal-muslimat.

O Allah, shower Your special mercies upon
Muhammad ﷺ, Your servant and Your Messenger,
and shower Your special mercies upon the believing
men and women, and the Muslim men and women.

This Durood is also found among the 40 Durood which we recite regularly. It is short and easy to memorise.

Regarding the virtue of this durood, it is mentioned that when a Muslim has nothing to give in charity, the recitation of this beautiful Durood will earn him the reward of giving charity.

A person may not always have the means to give as much in charity as his heart desires. However, the doors of reward are still open.

By reciting this Durood Shareef, he can continue accumulating the reward of charity and building his bank balance for the Akhirah. What an easy opportunity to earn such valuable rewards.

Then we take the Third Durood:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ وَاَزْوَاجِهِ اُمَمَاتِ الْمُؤْمِنِيْنَ وَدُرِّيَّتِهِ وَاَهْلِ بَيْتِهِ كَمَا
صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَيُّدٌ مَّجِيْدٌ

Allahumma salli 'ala Muhammadin Nabiyyi wa azwajihi ummahatil-mu'mineena, wa dhurriyyatihi, wa ahli baytihi, kama sallaita 'ala Ibraheema, innaka Hameedum Majeed.

O Allah, shower Your special mercies upon Muhammad ﷺ, upon his wives, the mothers of the believers, upon his offspring and upon his household, just as You showered Your special mercies upon Ibraheem عليه السلام. Indeed, You are Most Praiseworthy, Most Glorious.

The virtue of this Durood is that whoever desires that his deeds be weighed heavily on the scales on the Day of Qiyamah should recite this Durood upon Rasulullah ﷺ and his household.

This Durood will carry a very great weight on the scales on the Day of Qiyamah.

The Fourth Durood is also very short:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

Allahumma salli 'ala Muhammadin, wa anzilhul-maq'adal-muqarraba, 'indaka Yawmal-Qiyamah.

O Allah, shower Your special mercies upon Muhammad ﷺ and grant him a position of nearness to You on the Day of Qiyamah.

This honoured position has already been granted to Nabi-e-Kareem ﷺ. Yet, when we make this dua for Nabi-e-Kareem ﷺ, look at the tremendous virtue that Allah Ta'ala grants us in return.

The virtue of this Durood is that the intercession of Rasulullah ﷺ becomes definite for the one who recites it. Nabi-e-Kareem ﷺ will intercede on his behalf on the Day of Qiyamah.

Although Allah Ta'ala has already granted this honoured position to Nabi-e-Kareem ﷺ, by making this dua, we receive the tremendous blessing of his intercession on the Day of Qiyamah.

I remember the Sheikh-ul-Hadith, Hazrat Maulana Fazlur Rahman Azmi Saheb دامت برکاته.

One day, while addressing his former students, he spoke with great emotion, with tears streaming down his face.

Despite having taught Bukhari Shareef and Hadith for many years, he humbly asked his students, “What do I have to present before Allah Ta'ala on the Day of Qiyamah?”

He said, “On one side is Allah Ta'ala, who is Arhamur-Rahimeen, the Most Merciful of those who show mercy.

On the other side is the intercession of my Nabi-e-Kareem ﷺ, who is Rahmatul-lil-Aalameen. Then I have hope in the investment I have made in my students.”

When we look at ourselves, what do we have? We have only the mercy of Allah Ta'ala to place our hopes in, together with the hope that our beloved Nabi-e-Kareem ﷺ will intercede for us on the Day of Qiyamah.

By reciting this Durood Shareef, we can secure the blessed intercession of Nabi-e-Kareem ﷺ on the Day of Qiyamah.

Then we take the Fifth Durood:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ
اِبْرَاهِيْمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ، وَتَرَحَّمْ
عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا تَرَحَّمْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ

Allahumma salli 'ala Muhammadin wa 'ala aali Muhammad,
kama sallaita 'ala Ibraheema wa 'ala aali Ibraheem,
wa baarik 'ala Muhammadin wa 'ala aali Muhammad,
kama baarakta 'ala Ibraheem,
wa tarahham 'ala Muhammadin wa 'ala aali Muhammad,
kama tarahhamta 'ala Ibraheema wa 'ala aali Ibraheem.

Up to this point, the Durood is very similar to Durood-e-Ibraheem, which we already recite in Salaah, but there is only a small addition towards the end.

The main words we need to learn are
“tarahham” and “tarahhamta.”

Once we learn these few words, the Durood becomes easy because most of it is already familiar to us from the Durood-e-Ibraheem that we recite in Salaah.

The virtue of this Durood is that the person who recites it during his lifetime will receive two tremendous blessings on the Day of Qiyamah.

Rasulullah ﷺ will bear testimony to the Imaan of the one who used to recite this Durood, and Nabi-e-Kareem ﷺ will also intercede on his behalf.

These are just five of the Duroods that have been mentioned, each carrying its own special virtue.

When we reflect upon the tremendous rewards attached to such short and easy Duroods, it should encourage us to make Durood Shareef a regular and abundant part of our daily lives.

The Sixth short beautiful durood is:

رَضِيتُ بِاللّٰهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَّسُولًا وَنَبِيًّا

Raditu billahi Rabba, wa bil-Islami dina, wa bi
Muhammadin Rasulan wa Nabiyya.

These are the actual words mentioned in the Hadith. Normally, when we recite it and reach the words “wa bi Muhammadin,” we add ﷺ and then continue with “Rasulan wa Nabiyya.”

The actual words of the Hadith are:

رَضِيتُ بِاللّٰهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَّسُولًا وَنَبِيًّا

Raditu billahi Rabba, wa bil-Islami dina, wa bi
Muhammadin Rasulan wa Nabiyya.

The meaning of this is that we are expressing our complete happiness and acceptance with Allah Ta'ala as our Rabb, with Islam as our Deen, and with Muhammad ﷺ as the Rasul and Nabi of Allah Ta'ala.

The tremendous virtue of this is that whoever recites these words once in the morning and once in the evening, Allah Ta'ala will please that person on the Day of Qiyamah, granting him or her such happiness and joy on a day when every person will be deeply concerned about his own condition.

It is also mentioned that whoever recites these words once in the morning will receive the great honour of Nabi-e-Kareem ﷺ taking him by the hand and leading him into Jannah.

When such a tremendous promise is attached to such a short and easy recitation, it should motivate us to make it a habit to become part of our daily ma'mool (Practice).

These are just five or six Duroods that have been mentioned here. The kitaabs are filled with many different Duroods and the special virtues attached to them.

We should take some time to study these Duroods and learn about their virtues.

Thereafter, we should choose a few that we can manage and make a sincere effort to bring them into our daily practice.

One benefit is that we will receive the special virtues attached to these Duroods.

Over and above that, the important benefit is that the love for Nabi-e-Kareem ﷺ will continue to grow within our hearts.

When this love grows and becomes stronger, practising upon the Sunnah will become easier for us and more beloved to our hearts.

As we have mentioned many times, the Sunnah is our adornment. The Sunnah is our jewellery.

If we want to become beautiful and attractive in the sight of Allah Ta'ala, then we must adorn our lives with the beautiful Sunnah of Nabi-e-Kareem ﷺ.

Whatever Nabi-e-Kareem ﷺ did and practised is beloved to Allah Ta'ala.

The way he dressed, ate, spoke, sat and slept, every aspect of his blessed way is beloved to Allah Ta'ala.

The Sunnah is therefore the adornment and jewellery of a believer. It is what beautifies our lives in the sight of Allah Ta'ala.

Without the Sunnah, what beauty do we really have?

In reality, what are we that we should ever feel proud of ourselves?

Our beginning was from an impure drop of blood.
At present, our bodies carry blood, waste and various impurities within them.

No matter how attractive or important a person may consider himself, this is the reality of the human body.

Our end is also before us. We will eventually become lifeless bodies that decay and return to the earth.

When we reflect upon our beginning, our present condition and our end, what is there really for us to be proud of?

What are we in reality?

By adorning ourselves with the Sunnah of Nabi-e-Kareem ﷺ, we become beloved to Allah Ta'ala.

By adorning our lives with the beautiful Sunnah of Nabi-e-Kareem ﷺ, we become beloved in the sight of Allah Ta'ala.

May Allah Ta'ala bless me and bless you. May Allah Ta'ala grant us the tawfeeq to follow the Sunnah of Nabi-e-Kareem ﷺ with sincerity and ikhlas, and may Allah Ta'ala protect us from the evils of our nafs.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



NB:

Every effort has been made to faithfully preserve the message and teachings of Hazrat Maulana Dawood Seedat Saheb (دامت برکاتہم), and to convey them with the accuracy and reverence they deserve.

Any errors, omissions, or shortcomings found in this publication are solely due to our own limitations and deficiencies.

We seek the forgiveness of Allah Ta'ala for any mistakes that may have occurred and ask Him to accept this humble effort, overlook its shortcomings, and make it beneficial for all who read it.

We humbly request your du'aas for all those who contributed towards the research, preparation, publication, and distribution of this book.

We also ask Allah Ta'ala to grant us sincerity (ikhlaas), steadfastness (istiqamah), beneficial knowledge, and acceptance (qubool) in all our efforts.

May Allah Ta'ala make this publication a means of guidance, benefit, and ongoing reward (sadaqah jaariyah) for all those who contributed towards its preparation and publication, as well as for our parents, teachers, and all its readers.

May He accept this humble effort, forgive our shortcomings, shower His mercy upon us, our parents, our teachers, and the entire Ummah of Prophet Muhammad ﷺ آمین يَا رَبَّ الْعَالَمِينَ

For any queries, corrections, or suggestions, please contact:

salaamatpublications@gmail.com

Salaamat Publications Team



The Blessings and Virtues of Durood Upon Nabi-e-Kareem ﷺ



A heartfelt reminder of the immense rewards and virtues of Durood upon Nabi-e-Kareem (ﷺ) and a gentle encouragement to increase our love, connection and closeness to him. ﷺ

