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A penetrating and solving look at all of these issues, which have been turned into contentious issues for no valid reason.

Taking Wasila of the Holy Prophet (Sallallahu alaihi wa sallam)

Praying through the Holy Prophet (Sallallahu alaihi wa sallam) i.e. through His Wasila and requesting Him for help is the strongest way to Maghfirah and to get our wishes fulfilled. As given in Shifa As Saqam by Allama Taquiuddin Subki, Pg No. 37.

The Wasila of the Holy Prophet (Sallallahu alaihi wa sallam) before His birth, in His earthly life and after it is well established by the canonic sources of Islam (Nusus). The incidents of the Companions, their successors (Tabi'een) and their successors (Tabe' Tabi'een), the Imams and the Muhaddithin (Hadith experts) are witness to it. As given in Fatawa Ramli, Pg No. 382 and in Fatawa Jamia Nizamia, Pg No. 447.

The People of the Book (Ahle Kitab) would pray through His Wasila before His birth and would be granted victory over their enemies. As given in the Holy Quran:

And when there comes to them a Book from Allah, confirming what is with them. —although from of old they had prayed for victory against those without faith. Surah Baqarah (2:89)

Even Hadhrat Adam (Peace be upon him) prayed with the Wasila of the Holy Prophet (Sallallahu alaihi wa sallam). This is mentioned indirectly in the Holy

Quran and directly in Hadith respectively. It is given in the Holy Quran:

Then learnt Adam from his Lord words of inspiration and his Lord turned toward him; for He is Oft-Returning Most Merciful. Surah Baqarah (2:37)

About the aforementioned words which were taught to Hadhrat Adam (Peace be upon him) and Allah Ta'ala accepted His Tauba (repentance), a Hadith is given in the following books:

Mustadrak 'Alas Sahihain, Hadith No: 4194

Mo'jam Sagheer Tabarani, Hadith No: 989

Mo'jam Ausat Tabarani, Hadith No: 6690

Dalaail Un Nabuwwah Lil Baihaqui, Hadith No: 2243

Majma Uz Zawaa'id, Vol. 8, Pg No. 198, Hadith No: 13917

Jame' Ul Ahadith Wal Maraseel, Hadith No: 33457

Kanz Ul Ummal, 32138

Tafseer Durre Manthur, Surah Baqarah-37

Tafseer Kahsful Bayan Li Tha'labi, Surah Baqarah-37

Tafseer Ruh Al Bayan, Vol. 2, Pg No. 376, Surah Maidah-16

Ash Shariah Li Abi Bakr Muhammad Bin Al Husain
Bin Abdullah Al Ajuri Al Baghdadi, Hadith No: 938
Kitabul Iman Wat Tasdeeq

Al Mawahib Ladunniya, Vol. 1, Pg No. 82

Sharh Mawahib Liz Zurqani, Vol. 1, Pg No. 119

Khasais Kubra, Babi Khususiya Sallallahu alaihi wa
sallam

Subul Ul Huda War Rashad, Vol. 1, Pg No. 85

As Seeratah An Nabwiyya Li Ibn Kathir, Vol. Pg No.
320

Khulasatul Wafa Bi Akhbari Darul Mustafa Sallallahu
alaihi wa sallam, Al Fasl Ath Thani

Bidayah wan Nihayah Li Ibn Kathir, Babu Khalqi
Adam

Hujjatullahi 'Alal A'alameen FI Mu'jizati Sayyidil
Mursaleen Sallallahu alaihi wa sallam, Pg No. 23

Al Fatawa Al Hadeethiya Li Ibn Hajr Haitami,
Matlabun Fi Jama'atin Yusalluna 'Alan Nabiyyi

Tarikh Dimashq Li Ibn Abi Asaker, Harful Alif

Mausu'a Fiqhiya Kuwaitiyyah, At Tawassul

Translation of Hadith: It has been narrated on the authority of Hadhrat Umar Bin Khattab (May Allah be well pleased with him), he said that the Holy Prophet (Sallallahu alaihi wa sallam) said: When Hadhrat Adam (Peace be upon him) committed an oversight, he supplicated to Allah Ta'ala: O my Lord! I pray with the Wasila of Hadhrat Muhammad (Sallallahu alaihi wa sallam), you forgive me. Allah Ta'ala said: O Adam! How do you know Hadhrat Muhammad (Sallallahu alaihi wa sallam). He has not yet arrived in the world. Hadhrat Adam (Peace be upon him) said: O my Lord! When you created me with your power and blew your Ruh (soul) into me, I raised my head and saw written on the supports of the 'Arsh:

"La Ilaha Illallah Muhammadur Rasulallah"

I understood that you had joined Your blessed name with His pure name who is the most beloved to you in the whole creation.

Allah Ta'ala said: O Adam! You have spoken the truth. Indeed! In the whole creation, He is the dearest to me. You supplicate to Me through His Wasila and I will surely grant you Maghfirah (forgiveness). If Hadhrat Muhammad (Sallallahu alaihi wa sallam) was not to be, I would not have created you.

There are many Traditions and incidents in this regard. The Dua taught by the Holy Prophet (Sallallahu alaihi wa sallam) to the blind Sahabi explains Tawassul (Wasila):

Translation of Dua: O Allah (Subhanahu Wa Ta'ala)! I supplicate to you and I turn to you with the Wasila of your Prophet of Mercy. O personification of praise (Sallallahu alaihi wa sallam), I have turned to my Lord with your Wasila, so that my need is fulfilled. O Allah (Subhanahu Wa Ta'ala)! Accept His intercession for me.

This Hadith, with a slight change in wording, is present in Sunan Ibn Majah, Jame' Tirmidhi, Musnad Imam Ahmed, Mustadrak Al Hakim, Baihaqi, Tarikh Ul Kabir Lil Bukhari. Imam Tirmidhi has declared this Hadith to be "Hasan-Sahih" (well-authenticated)

After the passing away of the Holy Prophet (Sallallahu alaihi wa sallam) also, the Companions would take the Wasila of the Holy Prophet (Sallallahu alaihi wa sallam). In the caliphate of Hadhrat Umar Farooq (May Allah be well pleased with him), when people were in a famine, Hadhrat Bilal Bin Harith (May Allah be well pleased with him) went to the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam) and requested:

O Prophet of Allah (Sallallahu alaihi wa sallam)! Pray for rain for your Ummah, the Ummah is dying. The Holy Prophet (Sallallahu alaihi wa sallam) came in his dream and said: You convey My Salaam to Umar and tell him that it will rain and tell him to be soft (on people).

This Sahabi conveyed this to Hadhrat Umar (May Allah be well pleased with him). Hadhrat Umar (May Allah be well pleased with him) started crying and said: O Prophet of Allah (Sallallahu alaihi wa sallam), I will not make a mistake except in a matter in which I am utterly helpless.

(Sunan Baihaqui; Ibn Abi Shaiba; Wafa Ul Wafa; Injahul Hajah; Ibn Abdul Barr; Fath Ul Bari, Vol. 2, Pg No. 451)



Islamic rulings about graves

Making graves elevated

Making a grave (*Qabar* in Urdu) higher than a hand-breadth is Mustahab (commendable). Hadhrat Abdullah bin Abu Bakr (May Allah Ta'ala be well pleased with them) says:

Translation of Hadith: I have seen the grave of Hadhrat Uthman bin Maz'oon. It was (i.e. elevated) (Musannaf Ibn Abi Shaiba, Vol. 3, Kitab Ul Janaaiz, Pg. No: 216)

Also, the graves of Hadhrat Abdullah Bin Umar and the martyrs of Uhud were high, as given in various Hadith in Kanz Ul Ummal. There is a Hadith in Musannaf Ibn Abi Shaiba:

Translation of Hadith: I have seen the graves of the martyrs of Uhud high like the hump of a camel. (Musannaf Ibn Abi Shaiba, Vol. 7, Pg. No: 342, Hadith No. 11858).

There is another Hadith in Musannaf Ibn Abi Shaiba:

Translation of Hadith: Hadhrat Khalid Bin Abu Uthman narrates from a person, who says: I saw a few days after the demise of Hadhrat Abdullah Bin Umar that his grave was built high.

This shows that keeping the grave high and elevated is Mustahab as per the Shariah.

There is a Hadith in Sahih Bukhari: Hadhrat Sufyan Tamaar (May Allah Ta'ala be well pleased with him) said: I have seen the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam) as elevated as the hump of a camel. (Sahih Bukhari, Kitab Ul Janaaiz, Hadith No. 1325)

Placing green twigs on the grave

What you have heard is correct. This Sahabi (companion of the Holy Prophet (Sallallahu alaihi wa sallam)) is Hadhrat Buraidah Aslami (May Allah Ta'ala be well pleased with him) who had willed that 2 green twigs be placed on his blessed grave. This Hadith is present in Sahih Bukhari, Vol. 1, Pg. No: 181.

Translation of Hadith: Hadhrat Buraidah Aslami (May Allah Ta'ala be well pleased with him) willed that 2 green twigs be placed on his grave.

Imam Bukhari (May Allah Ta'ala shower His mercy on him) has mentioned this Hadith in Kitab Ul Janaaiz and deduced the ruling on placing green twigs on the grave. Thus, he named this chapter "Babul Jareedi 'Alal Qabri" (placing (green) twigs on the grave)

It is well known among the Muhaddithin (the Hadith-experts) that the Ijtihad (deductions and/or opinion) of Imam Bukhari is expressed in the names of the chapters of Sahih Bukhari. The name of the chapter is his opinion and position on that issue and he makes deductions to prove/support the ruling on the particular issue.

Correct manner of visiting graves

Included among the manners of visiting graves is that one should enter from the feet side of the grave and stand in such a way that one's face should be before the deceased and the Qiblah at the back. Then one should greet the deceased with ""Salaam." In the light of the Hadith it is permissible to recite the Holy Quran at the grave and the Fatwa is on this only. Fatawa A'alamgiri, Vol. 5, Pg. No. 350.

Shaykh Ibn Ul Hummam has also said that if one recites Surah Ikhlaas (Qul Huwallahu Ahad) 11 times and gift the reward (Isaal-e-Sawab) to the deceased, then that person will get the reward equal to the number of the deceased. (Dara Qutni, Miraqil Falah Ma'a Haashiya Al Tahtahawi, Pg. No. 622, Nur Ul Masabeeh, Vol. 4, Pg. No. 201)

Performing Sajdah to the grave, performing Tawaf of them, etc. are not correct and it is highly objectionable to do things which are not allowed by the Shariah. (Hadhrat Muhaddith-e-Deccan (May Allah shower His mercy on him), Mawaaiz-e-Hasana)

Kissing the grave

The Fuqaha (Islamic Law experts) have ruled that kissing the graves of one's parents and that of

Saints is permissible (Jayaz), as given in Fatawa A'alamgiri, Al Fasl ul Ula, Al bab us Sadis `Ashr

Companions would kiss the grave of the Holy Prophet (Sallallahu alaihi wa sallam)

There is a Hadith in Musnad Imam Ahmed, Mustadrak `Alas Sahihain, Majma Uz Zawaaid, Subul Ul Huda War Rashad, etc.

Translation of Hadith: It is narrated on the authority of Hadhrat Dawood Bin Saleh (May Allah be well pleased with them), he said that once Marwan saw that a person had kept his face on the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam). Marwan asked: What are you doing? When he went forward, he saw that that person was Hadhrat Abu Ayyub Ansari (May Allah be well pleased with him). He said: Yes! I have come to pay my respects to the Holy Prophet (Sallallahu alaihi wa sallam), I have not come to any piece of stone. I have heard the Holy Prophet (Sallallahu alaihi wa sallam) saying: You don't cry over the Deen when a person fit for it rules over it, however, you may cry over Deen when somebody not fit for it rules over it.

This Hadith is mentioned in the following books:

Musnad Imam Ahmed, Hadith No. 24302,
Mustadrak `Alas Sahihain, Hadith No. 8717,
Majma Uz Zawaaid, Hadith No. 5845,
Subul Ul Huda War Rashad, Vol. 12, Pg. No. 398)

Is Ziyarah of graves permissible

Visiting graves is Mustahab (commendable) by consensus. It softens the heart. It is given in the Hadith:

Profusely reflect on death, which dissipates the pleasures (of the flesh). This is carried out by visiting graves and visiting graves becomes a means of Du'a and prayers of forgiveness. The Holy Prophet (Sallallahu alaihi wa sallam) has ordered the Ummah to visit graves as given in the Hadith of Sahih Muslim:

It has been narrated on the authority of Hadhrat Ibn Buraidah (May Allah Ta'ala be well pleased with him) and he narrates on the authority of his father that the Holy Prophet (Sallallahu alaihi wa sallam) said: I had forbidden you to visit graves. Now you visit them.

(Sahih Muslim, Hadith No. 2305; Sunan Abu Dawood, Hadith No. 2816, 3212; Sunan Nasai, Hadith No. 558, 2005, 5559; Mustadrak 'Alas Sahihain, Hadith No. 1334; Musannaf Abdur Razzaq, Hadith No. 6708; Musnad Imam Ahmad Bin Hambal, Hadith No. 21974, 4092, 21880, 21925, 21939; Sunan Sughra Lil Baihaqui, Hadith No. 1177; Sunan Kubra Lin Nasai, Hadith No. 2159, 4518, 5162; Sunan Kubra Lil Baihaqui, Kitab Ul Janaaiz, Hadith No. 7444, 7460; Musannaf Ibn Abi Shaiba, Hadith No. 145; Al Matalib Ul A'aliyya, Hadith No. 922; M'ojam Ausat Tabarani, Hadith No. 2812, 3083, 6583, 880; M'ojam Kabeer Tabarani Hadith No.

1403, 11487; Sh'uabul Iman of Imam Baihaqi, Hadith No. 8981; Sahih Ibn Hibban, Hadith No. 5391, 5400, 5390; Majma Uz Zawaaid, Vol. 3, Pg. No. 58; Kanz Ul Ummal, Hadith No. 12264)

The command of visiting graves included both men and women without any limitation of time period, place, etc. The word "Visit them" abrogates the earlier command of it being forbidden. As related by Hadhrat Shaykh Abdul Haq Muhaddith Dehlwi (May Allah Ta'ala shower His mercy on him) in Ash'atul Lam'iaat, Vol. 1, Pg. No. 764.

There is a Hadith:

It has been narrated on the authority of Hadhrat Abdullah Ibn Mas'ud (May Allah Ta'ala be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: I had forbidden you to visit graves, now visit them as they make you pious in this world and remind you of the hereafter. (Jame' Tirmidhi, Hadith No. 974, Sunan Ibn Majah, Vol. 1, Pg. No. 112)

It has been narrated on the authority of Hadhrat Abu Hurairah (May Allah Ta'ala be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) visited the grave of His mother..... He (Sallallahu alaihi wa sallam) said: Visit graves, as they remind you of death. (Sahih Muslim, Vol. 1, Pg. No. 314; Sunan Ibn Majah, Vol. 1, Pg. No. 112)

It is narrated on the authority of Hadhrat Abu Sa'eed Khudri (May Allah Ta'ala be well pleased with

him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: I had forbidden you to visit graves. Now visit them, as there is warning and admonition in it. (At Targhib Wat Tarhib, Vol. 4, Pg. No. 357)

In the mentioned Hadith, 4 benefits of visiting graves have been mentioned:

1. Remind one of death.
2. Remind one of the hereafter.
3. Serve as a warning.
4. Make one pious.

Be it the graves of the common people or the graves of the Auliya, as per what the Holy Prophet (Sallallahu alaihi wa sallam) has said these 4 benefits are gained from all of them, but through visiting the graves of Auliya and the elders, the human being acquire piety, as benefits of the world and the hereafter are gained through them. For this reason, the Fuqaha (jurists) have clarified this in their works.

Can women visit graves

In the light of Hadith, the scholars of the Ummah have permitted women to visit graves with a few conditions. The women should be in Hijab, there should not be any mixing of men and women and no fear of moral corruption, as it is established that

Hadhrat Aisha Siddiqua (May Allah be well pleased with her) visited graves.

Translation of Hadith: It has been narrated on the authority of Hadhrat Abdullah (May Allah be well pleased with him) that once Hadhrat Aisha Siddiqua (May Allah be well pleased with her) was coming back from a graveyard. I asked her: O mother of the believers! Where are you returning from? She said: From the grave of my brother Abdur Rahman Bin Abu Bakr (May Allah be well pleased with him). I asked: Didn't the Holy Prophet (Sallallahu alaihi wa sallam) prohibit visiting graves? She said: The Holy Prophet (Sallallahu alaihi wa sallam) had prohibited, but later ordered it. (Mustadrak 'Alas Saihain, Vol. 1, Pg. No. 533, Hadith No. 1341)

The jurists and the Hadith-Experts have deduced from the word "Zuru" in Arabic that visiting of graves is Mustahab (commendable) for both men and women. They have declared this Hadith as abrogating those in which the women who visit graves have been cursed. The words: "...but later ordered it" of the aforementioned Hadith also support this opinion that visiting of graves is Mustahab (commendable).

Hadhrat Mulla Ali Qari (May Allah shower His mercy on him) writes:

Translation: Now as far as the Hadith, which has been narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) has

cursed those women who visit graves frequently, some scholars are of the opinion that this is before the command of visiting graves had been given. When general permission was given, women also were included in this. I say about this that this issue is dependent on history, as the command of prohibition is for both men and women. In the same way, the command of "*Fazuruha*" includes women as well. (Mirqaat, Vol. 2, Pg. No. 406)

Imam Tirmidhi says in Jame' Tirmidhi, Vol. 1, Pg. No. 203:

Translation: Some scholars hold the view that this command is before the Holy Prophet (Sallallahu alaihi wa sallam) permitted visiting graves. When He (Sallallahu alaihi wa sallam) gave the permission, both men and women are included in it.

The leader of the women in Jannah, Hadhrat Fatima Zahra (May Allah be well pleased with her) would visit the blessed grave of Hadhrat Ameer Hamza, offer Salaat and make moving supplications. (Mustadrak 'Alas Saihain, Vol. 1, Pg. No. 533, Kitab Ul Janaaiz)

Hadhrat Imam Ahmed Bin Ismail Tahtahawi (Dec. 1231) says:

Translation: To summarize, the permission for women is when the visitation is performed in such a way that there is no fear of moral corruption and most authoritative opinion is that the permission of visiting is established for both men and women, as

Hadhrat Fatima (May Allah be well pleased with her) would visit the grave of Hadhrat Ameer Hamza (May Allah be well pleased with him) every Friday and Hadhrat Aisha Siddiqua (May Allah be well pleased with her) would visit the grave of her brother Hadhrat Abdur Rahman Bin Abu Bakr (May Allah be well pleased with him) in Makkah. (Haashiya Tahtahawi `Ala Miraqil Falah, Pg. No. 620)

Doing Sajdah to the grave

Visiting graves (Ziyarat-e-Quboor) is a Sunnah. Visiting graves of the Auliya (saints) leads to even more blessings. However, Sajdah (prostration) is only for the Lord Almighty Allah Ta'ala. Prostrating before the creation is forbidden (Haraam). If someone really prostrates to the graves, they should stop doing so. We should not ever do anything which is forbidden by the Shariah. The Auliya don't like it as well.

Fatiha – Making sense of the conundrum

Fatiha is nothing but a compendium of various virtuous acts. It consists of feeding others, recitation of the Holy Quran and the reward is gifted to others (Isaal-e-Sawab). The Hadith describe the excellence of these acts. For this reason, Fatiha itself is Mustahab (commendable) as well as Mustahsan (established by the Sunnah). On the occasion of the Battle of the Trench (Ghazwa-e-Khandaq), the Holy Prophet (Sallallahu alaihi wa sallam) said a prayer when the food was placed before Him. The whole Hadith is in Sahih Bukhari. Please look at a part of the Hadith:

Translation of Hadith: The wife of Hadhrat Jabir (May Allah be well pleased with them) presented kneaded flour to the Holy Prophet (Sallallahu alaihi wa sallam). The Holy Prophet (Sallallahu alaihi wa sallam) put His blessed saliva in it and said a prayer for Barakah (blessings). Then He (Sallallahu alaihi wa sallam) again put His blessed saliva and said a prayer. (Sahih Bukhari, Vol. 2, Hadith No. 3793)

There is a Hadith in Sunan Nasai, Jame' Tirmidhi, Sunan Abu Dawood, Shu'abul Iman Lil Baihaqui, Musnad 'Abd Bin Humaid, Al Jame' Ul Kabeer Lis Suyuti and Ma'arifatis Companions Li Abi Nu'aim, etc.:

Translation of Hadith: Hadhrat Mua'dh Bin Jabal (May Allah be well pleased with him) narrates on the authority of his father:The Holy Prophet (Sallallahu alaihi wa sallam) said: Recite

the Surah "Qul Huwallahu Ahad," "Qul A'udhu Bi Rabbil Falaq," and "Qul A'udhu Bi Rabbin Naas" thrice (i.e. 3 times) every morning and evening. It will save you from everything.

Sunan Nasai, Hadith No. 5445
Jame' Tirmidhi, Hadith No. 3924
Musnad Iman Ahmed bin Hambal, Hadith No. 23332
Shu'abul Iman Lil Baihaqui, Hadith No. 2467
Musnad 'Abd Bin Humaid, Hadith No. 496
Al Jame' Ul Kabeer Lis Suyuti, Hadith No. 375
Ma'arifatis Companions Li Abi Nu'aim, Hadith No. 2267

The Surah of the Holy Quran, which are recited in Fatiha, the above given Hadith instruct us to recite the same Surah every morning and evening. Also there is a Hadith in Sahih Bukhari, Jame' Tirmidhi, Sunan Abu Dawood, Musnad Imam Ahmad Bin Hambal, Sahih Ibn Hibban, Shu'abul Iman Lil Baihaqui, Kanz Ul Ummal, etc.:

Translation of Hadith: It has been narrated on the authority of Hadhrat Aisha Siddiqua (May Allah Ta'ala be well pleased with her) that whenever the Holy Prophet (Sallallahu alaihi wa sallam) would retire to the bed, He (Sallallahu alaihi wa sallam) would bring His palms together, recite Surah Ikhlas, Surah Falaq, Surah Naas, blow upon His hands and then He (Sallallahu alaihi wa sallam) would rub His hands on His blessed body as much as possible. He (Sallallahu alaihi wa sallam) would start from His blessed head and face and would rub the front of

His blessed body completely. He (Sallallahu alaihi wa sallam) would do this thrice.

This Hadith is present in the following books:

Sahih Bukhari, Hadith No. 5017,

Jame' Tirmidhi, Hadith No. 3730,

Sunan Abu Dawood, Hadith No. 5058,

Musnad Imam Ahmad Bin Hambal, Hadith No. 25595,

Shu'abul Iman Lil Baihaqui, Hadith No. 2570,

Sahih Ibn Hibban, Hadith No. 5544

Kanz Ul Ummal, Hadith No. 41998

Allah Ta'ala has ordered the believers to send Durud on the Holy Prophet (Sallallahu alaihi wa sallam). It is given in the Holy Quran:

Surely Allah and (all) His angels invoke blessings and greetings on the Holy Prophet [blessings and peace be upon him]. O Believers! You (also) send blessings on him and salute him with a worthy salutation of peace abundantly (and fervently). Surah Ahzaab (33:56)

The Hadith give glad tidings to those who present Salaam to the Holy Prophet (Sallallahu alaihi wa

sallam). The Holy Prophet (Sallallahu alaihi wa sallam) said:

Translation of Hadith: Jibraeel (May peace be upon him) met me and said: I give you glad tidings that Allah Ta'ala says: Whoever presents Salaam to you, I will send Salaam on that person and whoever sends Durud on you, I will send down mercy on him.

Mustadrak 'Alas Sahihain, Hadith No. 770,
Musnad Imam Ahmad Bin Hambal, Hadith No. 1574,
Ash Shifa Bi Ta'areefi Huquqil Mustafa, Vol. 2, Pg.
No. 75.

It is given in Mustadrak 'Alas Sahihain:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abu Talha Ansari (May Allah Ta'ala be well pleased with him), who narrates on the authority of his father that one day the Holy Prophet (Sallallahu alaihi wa sallam) came to us and happiness was evident from His blessed face. We told: O Prophet of Allah (Sallallahu alaihi wa sallam)! We see signs of happiness on your face. The Holy Prophet (Sallallahu alaihi wa sallam) said: The reason is that just now an angel came to me and said: O Personification of Praise (Sallallahu alaihi wa sallam)! Indeed your Lord says: Are you not happy with this that when any of your Ummati sends Durud on you, I will send mercy on him 10 times and if anyone sends Salaam to you, I will send Salaam on him 10 times. The Holy Prophet

(Sallallahu alaihi wa sallam) said: Yes! I am happy.

Mustadrak 'Alas Sahihain, Hadith No. 3534,
Musannaf Ibn Abi Shaiba, Vol. 2, Pg. No. 398,
Sunan Kubra, Hadith No. 9888,

In M'ojam Kabeer of Imam Tabarani, the following words are added:

Translation of Hadith: If any of your Ummati sends Durud on you, I will send mercy on him 10 times, my angels will pray for his forgiveness and if anyone sends Salaam on you, then Me and my angels send Salaam on him 10 times.

It has been narrated on the authority of Hadhrat Abdullah Bin Mas'ud:

Translation of Hadith: Indeed! There are some angels of Allah Ta'ala who roam the earth, who bring the Salaam of my Ummah to me. (Musnad Imam Ahmad Bin Hambal, Hadith No. 3484; Sunan Nasai, Hadith No. 1265; Mustadrak 'Alas Sahihain, Hadith No. 3535; Kitab Ush Shifa, Vol. 2, Pg. No. 79)

It is mentioned in another Hadith:

Translation of Hadith: It has been narrated on the authority of Hadhrat Ibn Wahb (May Allah Ta'ala be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Whoever sends

Salaam unto me has as if freed a slave. (Kitab Ush Shifa, Vol. 2, Pg. No. 77)

It has been narrated on the authority of Hadhrat Abu Bakr Siddiq (May Allah Ta'ala be well pleased with him) that reciting Durud on the Holy Prophet (Sallallahu alaihi wa sallam) is more effective in wiping out sins than cold water is for dousing fire and sending Salaam on Him is better than freeing slaves. (Kitab Ush Shifa, Vol. 2, Pg. No. 77)

It has been narrated on the authority of Hadhrat Abdullah Bin Umar (May Allah Ta'ala be well pleased with them):

Translation of Hadith: You send Durud profusely on the Holy Prophet (Sallallahu alaihi wa sallam) on Friday, as every Friday it is presented before Him on your behalf. (Kitab Ush Shifa, Vol. 2, Pg. No. 79)

It is established by the Hadith of Sahih Bukhari that placing food in front of us and praying is permissible. On the contrary, there is no Hadith/Tradition, which forbids placing food in front of us and praying. The Hadith also mention the excellence ad benefits of reciting Surah Fatiha, Surah Ikhlaas, Surah Falaq, Surah Naas, etc. In Fatiha also the same are recited and Durud in sent on the Holy Prophet (Sallallahu alaihi wa sallam). The reward of all this is gifted to someone else. In light of the Shariah, all these acts are permissible and valued.
