

# The Drink of Pure People

In Sending Blessings on the Chosen Nabi ﷺ

*A practical guide on how to read Salawaat • Du'ood  
to attain barakah and the best of both worlds*



اللهم صل على سيدنا محمد وآله

*By Arif Billah*

**Shaykh Abu Abdillah Muhammad  
bin al-Qaasim al-Qandusi** ﷺ

Translated by: Mufti Muinuddeen Hassem

شَرَابُ أَهْلِ الصَّفِّ فِي الصَّلَاةِ عَلَى النَّبِيِّ الْمُصْطَفَى

# *The Drink of Pure People*

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to attain barakah and the best of both worlds*

**By Arif Billah Shaykh Abu Abdillah Muhammad**

**bin al-Qaasim al-Qandusi** ﷺ

**1278 AH – 1861 CE**

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## A Word from the Publisher

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي بَعَثَنَاهُ فِي جَلَالِهِ  
وَبِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتِ، اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقُ وَالْخَاتِمِ  
لِمَا سَبَقَ نَاصِرِ الْحَقِّ بِالْحَقِّ وَالْهَادِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَعَلَى آلِهِ حَقٌّ  
قَدْرَهُ وَ مِقْدَارَهُ الْعَظِيمِ

**O** Reader, this book before you is a most valuable and precious treasure and could very likely change your life. Practice on each of its its advices, with feelings of immense love and gratitude to Rasulullah ﷺ. Sincerely and only for Allah's pleasure *recite Salawaat / Durood Shareef in all your moments* and drink, and continue drinking the pure drink of salawaat on Sayyidina Rasulullah ﷺ and insha Allah your vices will leave you and your heart and soul will come alive. Drink, and you will see wonders! You will become from the *Ahl as-Safah — The Pure People*, purified by Allah by virtue of their abundant salawaat on Sayyidina Rasulullah ﷺ.”

Alhamdulillah through the rahmah and fadl of Allah Ta'ala this very beneficial work is being published. At the outset we say that although an English translation of this book does exist, it is very difficult to obtain and is also very costly when available and for a long period it has been out of print. Due to the request of a number of lovers of durood, we have now also undertaken a translation of this book so that the ummah may benefit from its contents, and thus by the abundance of recitation of durood, they thereby increase their nisbat and love for Sayyidina wa Mawlana Rasulullah ﷺ.

In this book the author, Imam Qandusi ؒ teaches us his unique practical method of taking our beloved Rasulullah ﷺ and durood on him ﷺ as a waseelah and means to having our needs fulfilled, our aims and objectives in life achieved and to having our worries, problems, hardships and difficulties relieved. The special methods in this book have been tried and

tested by many and from experience has proven to be effective.

Although it may seem overwhelming and challenging at first, as the author advises, the reader should persist and slowly and steadily do what he can manage and try to put the methods in this book into practice as this path is light (nur) and he will keep attaining illumination. Even if it means that in the beginning he buys a loaf of bread for R20 and then recites 20 durood thereafter, having yaqeen that Allah Ta'ala will compensate him for what he spent. Like this he should progress to other bigger aspects. In this way all his actions will begin and end with durood, his entire day and night will be durood and most of his moments will be filled with durood and the remembrance of Sayyidina Rasulullah ﷺ and endless salawaat on him. This is in addition to the immense barakah he will experience in his life. What an honour for the reciter, who then becomes the lover who at every moment remembers his beloved, Sayyidina Rasulullah ﷺ !

In conclusion, we offer thanks by asking Allah Ta'ala to reward with His Blessed Countenance, all those who assisted in any way in making this book possible, even if it was just by their duas and advice, especially Mufti Muinuddeen Hassem, (Hafizahullah) who expertly translated this book in a very short time and added valuable footnotes and explanations to further explain the text. *Tagabballahu minna wa minkum- May Allah accept from us and from you!*

ربنا تقبل منا إنك أنت السميع العليم ، وتب علينا إنك أنت التواب  
الرحيم بجرمة نبي الكريم عليه الصلاة والسلام

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## Translator's Introduction & Notes

The rewards and virtues of sending Durood on Rasulallah ﷺ are so numerous that such is mentioned regarding its value which is not mentioned for any other good deed. In a hadith narrated by Imams Tirmidhi and Ahmad from Ubayy bin K'ab رضي الله عنه who narrates:

قُلْتُ : يَا رَسُولَ اللَّهِ إِنِّي أَكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ فَقَالَ : مَا شِئْتَ . قَالَ قُلْتُ الرُّبْعَ؟ قَالَ : مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ . قُلْتُ التَّصْفَ؟ قَالَ : مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ . قَالَ قُلْتُ فَالثُّلُثَيْنِ؟ قَالَ : مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ . قُلْتُ أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ : إِذَا تَكْفَى هَمَّكَ وَيُغْفِرُ لَكَ ذَنْبَكَ

“I said ‘O Rasulallah, I send a lot of salaah on you. How much time of my time dedicated to dua should I make for you (your durood)?’ He ﷺ replied “As much as you want”, so I asked “one quarter”? He ﷺ replied “As much as you want, but if you do more it is better for you”, so I asked “Half” He ﷺ replied “As much as you want, but if you do more it is better for you”, so I asked “two thirds?”, He ﷺ replied “As much as you want, but if you do more it is better for you”, so I asked must I dedicate all the time of dua to you? He ﷺ replied “In that case you will be sufficed of your concerns and your sins will be forgiven”.

This book in front of you is like a detailed explanation of this hadith. It gives detailed practical guidelines on how to apply the barakah of salaah and salaam on Rasulallah ﷺ to every moment of our lives and every aspect of our needs. It practically shows how to use the goodness of this great act to assist us in Dunya and Akhirah. All of this is a wonderful road map to the path of Akhirah. *Its true value will only be truly appreciated by one who practices on it* and sees the benefit of it in his daily life for himself. May Allah Ta'ala enable us to take the benefit that this book has to offer. Ameen.

Translating from one language to another is never a fully accurate representation of the original. Words can be translated but connotations of words and beauty of the rhythmic nature of Arabic cannot. Nevertheless, this translation is from the copy published in Arabic from Darul Huda in Algeria (دار الهدى - الجزائر). Our approach in translating this can be summarised in the following points:

- Trying to translate as literally as possible.
- Using simple and easy to understand English words and vocabulary.
- Trying to include the intrinsic connotation of words in the translation.
- I have added chapter headings to make it more understandable to the modern reader. The original Arabic work does not have them.
- I added footnotes for further clarity where necessary. Sometimes the footnotes are paraphrased from the footnotes of the original Arabic.
- At times, I've added brackets in the text, in the midst of the sentence to aid in understanding.
- We hope that this work is of benefit. May Allah Ta'ala accept from the Author, the original publisher as well as Aliyah Publications and make it a means of salvation for us all in Aakhirah.

## **About the Translator**

Muinuddeen Hassem grew up in Johannesburg, South Africa where he finished schooling and began his Aalimiyya studies in 2011. He graduated in 2016 from Darul Uloom Madrassatus Saadiqeen in Robertsham under the tutorship and guidance of his Ustaadh and Principal Ml Hassen Dockrat Saheb.

He received Ijaazat for Qiraat Sab'ah in 2017 and for Iftaa in 2021.

He has been teaching at his Alma Mater since graduation and runs a local Maktab in the afternoon.

## Biography of the Author ﷺ

The book in front of you is the translation of the original Arabic text compiled by the Wali of Allah Ta'ala Abu Abdillah, Muhammad bin al-Qaasim al-Qandusi ﷺ. Qandus is a place located to the South-West of the desert of Algiers in Algeria. The author, ﷺ moved from his native land to the fabled land of Fes, located in modern day Morocco.

He was described as being a man of humility who lived nicely with others. His complexion was dark brown. His livelihood came from his meagre income from selling herbs in the marketplace in Fes. Throughout his life he was not famous, and his status was concealed. Barely anyone would know him as a Wali of Allah Ta'ala except those close to him who often mixed with him and knew him well.

Out of the mercy of Allah Ta'ala some of the secrets of this friend of Allah were shown towards the end of his life such that the books which he compiled shows his strong grounding and capability in knowledge. He also used to teach the book "ar-Risalah" in one of the large masajid between Maghrib and Esha. Additionally, he penned a beautiful script of the Qur'aan in the amazing African/Moroccan Kufic script in a total of twelve volumes. It is said regarding this mushaf "Very rarely is the like of it found in the Dunya". In addition to all of this, he also took part in advising the rulers of the Muslims and the masses as is very clear from his recorded letters and lectures.

He was also an individual of Jadhb. This refers to those pious individuals from the friends of Allah Ta'ala who at times get overcome in their spiritual conditions to the extent that the outside observer might consider their actions to be those of crazy people.

### Some Books and Letters of the Author ﷺ:

- A total of ten books and letters are attributed to the author ﷺ. Amongst them are:
- Al-Ta'sees fi Masawi al-Dunya wa Mahawi Iblees, completed in 1254 AH.
- Al-Bawariq al-Ahmadiyya fil Haraka was Sukooniyya.



- As-Salaat al-Waafiya min al-Ahwaal al-Dhalmaaniyya.
- Al-Talween wa al-Tamkin fi Matla' as-Salaat ala Saahib al-Wahy al-Mubeen completed in the year 1269 AH
- Sharab Ahl al-Safa fis Salaat ala an-Nabi al-Mustafa completed at the end of 1254 AH, this book in front of you is the translation of it.
- An abridged book which contains discussion regarding the names of Allah Ta'ala.
- A compilation of Duas and Salawaat, completed in 1244 AH.
- Al-Fath al-Quddosiy fi ma Afadha bihi Sayyidi Muhammad al-Qandusi, compiled by one of the Author's ﷺ students regarding the teachings of his Ustadh, the Author ﷺ of this book.
- A commentary on the Hamziyya of Busiri is attributed to him but no manuscript of it is known.
- The 12 Volume Mushaf of Qur'aan referred to previously.

### Some Karaamaat Attributed to the Author ﷺ

It has been mentioned that Shaykh Muhammad al-Qandusi that Rasulullah ﷺ said to him: "You are truly my son, if you want to then say it and if you don't want to then remain silent," and on another occasion "Indeed I love you and I love those who love you." Another time Rasulullah ﷺ said to him "I am your guarantor, so don't fear anything."

In the book Salawaat al-Anfaas it is mentioned that when Shaykh Muhammad Abdul Waahid al-Kattaani who was from the well known Shurafaa of Fez met with Shaykh Muhammad al-Qandusi, the Shaykh took him to the (spiritual) presence of Rasulullah ﷺ in a wakeful vision on their very first meeting one night in the Qarawiyeen Masjid in Fez.

Among his miracles is also what he mentioned in his book at-Ta'sees, wherein he mentioned about his meeting with the esteemed Shamharush al-Jinni as-Sahaabi,<sup>1</sup> who was a Sahaabi of Rasulullah ﷺ from among

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1. Shamharush was a King and Judge from among the Jinn that heard the Qur'an directly from Rasulullah ﷺ Although his name appears in Hadith narrations, those

the Jinn. Shamharush said to him, “I wish to share something with you, something unique that I have not shared with anyone else except Shaykh at-Tawudi bin Sudah and it is this – I was talking<sup>2</sup> to Rasulallah ﷺ one day regarding the magnitude of sending salaah on him and he ﷺ said to me; ‘If it is written for a person to be from the wretched in his mother’s womb, is there for him a cure from his wretchedness or not?’ I said: Allah and His Rasul know best. He, ﷺ, said to me: If it is written for a person in his mother’s womb to be from among the wretched but when he goes out to the abode of the world he preoccupies himself with sending salaah on me, his salaah upon me will turn his wretchedness into success (salvation).” This is how it was narrated on the authority of Rasulallah ﷺ,<sup>3</sup> and I said to him ‘Praise be to Allah for this beautiful bounty that no other bounty equals.’

### **Death:**

The Author ﷺ passed away during forenoon on Saturday, the 12th Jumaadal Ula in 1278 AH / 1861 CE and is buried in Fes, Morocco. May Allah Taala shower upon him abundant mercy and forgiveness and allow us to benefit from his works.

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reports can only be mentioned for their virtues.

2. In a dream or wakeful vision

3. It should be noted that such visions do not count as authentic Ahadith of Rasulallah ﷺ but as is the case of weak Ahadith, they can be mentioned for their virtues.

## Author's Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ

All praise is due to Allah who favours His slaves with the gifts of His Ladunni secrets<sup>4</sup>, who split open the talisman of their spring from the dome of the being of his beloved, the best of creation ﷺ whilst they were in the folds of non-existence. He selected from them whoever He selected and distributed the shares of degrees of each amongst the elite and the layman. He decreed regarding that whatever He willed and judged. He made from them the wretched and the fortunate, ***“One group in Jannah and one group in the blazing fire.”***<sup>5</sup> The pen of distribution dried with what was willed from that. The pages of writing were folded up away from that which was still to come of the decree. Everything that will be will be, and will only be in its being that which will be. As a favour from Allah and blessing upon those who He exclusively selected with the fortune of His eternity, and out of justice and wisdom on those who He has made wretched with His trial. Thus no wretched one can become fortunate, and no fortunate one can become wretched. No speck of dust will disappear nor will its opposite become more, not with anything that they do nor with any good deed which they present. All are restricted within the chains of Allah's favour and assisted from the Muhammadi Circle.

أما بعد<sup>6</sup>

The weakest of creation towards Allah, the one most little in degree, the one most in need of Allah in terms of mercy, the sinful slave of his Lord who hopes for the forgiveness of his master, Muhammad bin al-Qasim al-Qandusi, (May Allah be his ally and master) says:

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4. Ladunni is from the Arabic لَدُنِّي which means “from Allah”, referring to knowledge which Allah Ta'ala grants directly and specially to His selected slaves and friends.

5. From Surah as-Shura, Ayah 7.

6. This phrase is said as a formal transition out of the traditional and Sunnah praise of Allah Ta'ala and Salaat upon Rasulullah ﷺ when starting some writing or speech. It is said as you transition to your main topic and subject matter.

When I looked at the preferences of the different Tariqas<sup>7</sup> and their staircases which the seeker ascends upon to the abode of Allah's presence and the spring of their drinks, I found all of them to be hollowed out and opened from the element of Salaat upon our master, Rasulullāh ﷺ.

So anyone who treads on His greatest staircase, he treads on the staircases of all of them. Whoever abandons it and adheres to the subsidiary staircases, travelling then on it will become difficult. And the amount of distraction, far distance, deviation, madness and weightiness that it contains is not hidden. An authentic guide is absolutely necessary, be it from a perfect nurturing Shaykh or from a truthful close friend who knows the fundamentals of attainment. After that a person will not see anyone who will guide him except after great toil. — As opposed to the staircase of Salaat upon the beloved ﷺ because it stands on its own for its seeker, surrounded by its brilliant lights, supported all around in its traversing. A person will see no disliked thing such as robber or anything else, until this staircase makes him reach the abode of Allah's presence in the quickest way. For that I named this staircase: *The Drink of Pure People in Sending Blessings on the Chosen Nabi* ﷺ

Or you can say: “The Road of Ascension to the Presence of the Owner of the Crown” or “The Buraq of Hearts to the Carpet of the Beloved” or “The Treatment of the Doctor to Join the Lover and the Beloved”<sup>8</sup>

This is the greatest path which is necessary to conceal from the unworthy and it is not permissible for the one who takes it to give it to anyone except those worthy of it<sup>9</sup> from amongst those who are the leaders in the love of Nabi ﷺ because it is the red sulphur<sup>10</sup> and the greatest antidote for

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7. The different orders of tasawwuf such as the Qaadiriyya, Shaadhiliyya, etc.

8. Different names given by the Author for his book. In Arabic: “طريق المعراج إلى حضرة” or “علاج الطبيب في جمع المحبوب و المحبيب” or “صاحب التاج” or “براق القلوب إلى بساط المحبوب”

9. We believe that in these times of corruption this suffering Ummah is more than ever in need of this method of Durood to attain a connection with Rasulullāh ﷺ and to strengthen their Imaan and most importantly to leave this world with Imaan- (publisher)

10. The term red sulphur was used as a proverb for something extremely rare, taken from the rumoured red-sulphur which was alleged by alchemists to be the key ingredient to change “lower metals” into pure gold.

those whom Allah enables to use its drink. So it is from the good fortune of a person to benefit from this antidote after he hears about it and from his misfortune is to not benefit from it after he hears about it. For indeed Allah Ta'ala has addressed those who are ahead (in good deeds) in His noble book by saying:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ<sup>11</sup>

*Indeed, those for whom the best [reward] has preceded from Us - they are from it (Jahannam) far removed.*

And like that He guided them to the best form of business by saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ<sup>12</sup>

*O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?*

So when we look at the secrets of prophethood we find it based upon the foundation of Imaan and Islam and we find the foundation of all to be upon salaah upon the beloved ﷺ. And there is no business greater than it as is established in the authentic narrations from him ﷺ; one (salaah) will bring ten rewards, ten will bring one hundred, one hundred will bring one thousand, one thousand is emancipation one's neck from the fire and any more is a bounty. So whoever does more Allah Ta'ala will increase for him and Allah Ta'ala will not get bored from rewarding until you become bored (of practicing).

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11. Surah Anbiya, ayah 101

12. Surah Saff, ayah 10.

## Chapter 1: The value of the Name of Muhammad ﷺ and its link to Allah's Names.<sup>13</sup>

Also from the secret indications regarding the secrets of the soul's intimate invocations from this staircase is the statement of Allah Ta'ala:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا<sup>14</sup>

*And to Allah belong the best names, so invoke Him by them.*

When we think deeply about this majestic verse we find its ocean to be general, not exclusive to the ninety nine names from Allah's beautiful names which have been narrated. Rather, the virtue has spread to the name which is a completion of the one hundred; and that is the name of his beloved – Muhammad ﷺ because the name of His beloved is never separated from His (Allah Ta'aala) name. So regardless of whether there is one name, two, three, ten or ninety nine of Allah's Ta'ala names except that the name of the beloved is linked to it.

For that reason, whoever strips the name of the beloved from the name of Allah and makes Allah's remembrance separately he will not reach its secret. Because he did not bring the secret of the intercession of the beloveds name; whom Allah Ta'ala made the door to His presence and an intercessor for His slaves. So whoever leaves out his name from remembrance, he strips away the intercession of his secret from himself and he will get stuck on the path.

Perhaps some of us are from those who did not taste the secret of indication (الدلالة) and submissiveness (التذليل); as someone said:

بين التذلل والتدليل نقطة \* في فهمها يتحير الخبير

*Between التذلل (submissiveness) and التدليل (indication) there is only one dot.  
In understanding it the well-apprised are even confused*

13. Chapter headings do not appear in the original Arabic book and have been added by the translator to make the text more understandable to the modern reader.

14. Surah A'raaf, Ayah 180

هي نقطة الأكوان إن جاوزتها \* كنت مرادا و عندك الإكسير

*It is the dot of the universes and if you surpass it,  
You will be sought after and by you will be the elixir.*

So whoever knows the name of Muhammad ﷺ in its essence and not merely in its qualities he will indeed know the greatest name of Allah Ta'ala<sup>15</sup> because the name of the beloved is itself (connected to) the beautiful names of Allah which are pleasing by Him.

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15. Allah's greatest name being this is the personal opinion of the author ﷺ.

## Chapter 2: Making Dua using the Name of Muhammad ﷺ, not using our own tongues which are sinful.

So whoever makes dua to Allah Ta'ala using the name of His beloved ﷺ his dua will be accepted.<sup>16</sup> Except that people are of different types regarding their levels of knowledge regarding him ﷺ.

Some of them know him merely by *name*.

Some of them know him by his *qualities*.

And some of them know him by his *being*.

Similarly some of these levels supersede others, thus all are in accordance to their share from (knowing) him ﷺ.

For that as well the names of the prophets, noble angels, Sahabah, all awliya as well as those who will get their book of deeds in their right hands all of it are (metaphorically) the names of Allah Ta'ala. Dua will be made to Allah using their names and an answer will be given to those who supplicate using it.<sup>17</sup> Because they are attributed to the name of the beloved and derived from him so the all of their names is the name of the beloved and the name of the beloved is Allah's greatest name.

So one who knows the name of a wali of Allah, in his being not merely his qualities, he has indeed (metaphorically) known Allah's greatest name and the best of supplications is with it.

The outcome of these secrets will be in salaah upon him ﷺ as has come in the hadith qudsi on the tongue of the beloved: "ادعوني بلسان لم تعصوني به" "Make dua to Me with a tongue that you did not disobey me with."<sup>18</sup> So when we looked at the purest of tongues, the highest, most manifest, most perfect, most noble, most pure, whose secret is most great and who is closest to Allah in status and intercession we found it to be the tongue of

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16. For example he says "O Allah please grant me healing through the baraka of the name of Muhammad ﷺ" not making dua to Muhammad ﷺ directly.

17. For example "O Allah, through the barakah of the name of Jibraeel/Ibrahim grant me provisions". Obviously not making dua to them directly.

18. This hadith has no sanad that can be found and can't be authentically attributed to Rasulullah ﷺ.



the spring of existence whom Allah Ta'ala made an intercessor for all of His creation whether it be inanimate or moving. No one will be shown mercy except those who are shown mercy due to the intercession of his noble tongue so whoever puts him ﷺ first in his dua and concludes with him (by sending salaah) he would have presented a beloved and accepted intercessor whose intercession will never be rejected and like that he will be sealing his dua with his noble seal, ﷺ.

For that, we have emphasised (the importance of) dua (metaphorically, as will be explained) using his noble, protected tongue so that it can be a spread out mercy for us in the important affairs of Deen and Dunya. For indeed Allah Ta'ala has made his noble tongue (intercede) for us in salaah upon him ﷺ. The existence of (this) secret of his ﷺ will remain for all eternity. He is himself still existing in his being ﷺ. Only his mortality has become absent from his Ummah, as long as those who need him seek his help, he will find him ﷺ.

So when you say "O Allah send salaah upon our master Muhammad" Allah Ta'ala says<sup>19</sup> from beyond the throne of his beloved "I am responding O my slave. I am with you. You called out to me with the greatest of my names which is the name of my beloved, so ask and you will be granted. I will not disappoint regarding your intent". And the beloved ﷺ says after the speech of the Truth Ta'ala saying "My Lord, my master, my liege, your slave so and so has supplicated to you using me", so then the Truth Ta'ala will say "O my beloved I have accepted your intercession regarding him. Ask Me on his behalf and he will be given. I will give him according to My power, not his power for I have not enabled him to remember you and to send salaah upon you until I loved him. How can We enable the one whom I have hated and made distant to remember you and send salaah on you? That is haraam for him.

O my beloved I would not enable anyone from your Ummah to remember you and send salaah on you until I give him that no eye has seen, no ear has heard and did not occur to the heart of any mortal – before he even remembered you, and I would forgive his sins even though they be like the foam of the ocean.

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19. This dialogue being narrated by the author ﷺ is not established from any hadith or Qur'aan. It seems like the author is narrating it based upon his personal experience and Kashf (unveiling) which he received.

O my beloved, no one from your Ummah who remembers and sends salaah on you will ever be wretched. And one who does not remember you and send salaah on you will not be fortunate. For indeed I have commanded by beloveds to remember you and send salaah on you in My book with My statement:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ

وَسَامِعُوا تَسْلِيمًا<sup>20</sup>

*Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.*

So I have not commanded them to do that until I had granted them my full pleasure in that, after which there is no displeasure. Indeed I have made my center and my secret for those who remember you and send salaah on you. They are my most noble, high creation who have the highest degree by Me.

O my beloved, no one from your Ummah will remember you and send salaah on you except that I will place on him a set of clothing of My pleasure and a crown on his head jewelled with pearls and rubies and the people of My kingdom will look at him. If the cover of the worlds of Humans and Jinn was removed they would have seen him. His light would overpower their eyes. That crown will remain on his head and that clothing on his being until he crosses with it over the siraat like flashing lightning. With that crown and clothing he will greet his wives, the beautiful damsels (of Jannah) in the abode of Jannah and they will see therein such beauty and splendour which no eye has seen.”

So all of this is the virtue of sending salaah on the beloved. So remember him and send salaah on him a lot, O needy one! Strive in your (spiritual) travel and don't worry about the people of falsehood. Embalm your tongue with his remembrance and with the musk of salaah on him ﷺ then you will be from those who are successful. Due to this we have said to make dua to Allah with salaah upon the beloved ﷺ.

20. Surah Ahzaab, Ayah 56

### Chapter 3: The method of making Dua using the Noble Tongue of Rasulallah ﷺ

The etiquette and reality of that is that we should keep in our hearts what we want from the affairs of our deen or Dunya and send salaah upon Nabi ﷺ. After that we don't need to clarify our intended needs for indeed Allah knows well what the chests contain.

So when we put aside our deficient tongues and make his noble tongue our intermediary between us and Allah Ta'ala by sending salaah on him ﷺ the matter will be according to its (natural) foundation. Its reality is to not use your tongue (for dua). When you say اللهم صل على محمد (Allahumma Salli ala Muhammad) the name of Muhammad is his tongue (metaphorically) and the salaah on him is the dua. So in reality the tongue of the beloved ﷺ will be the one making dua for us, not the body part of our tongues. Similarly with us, the presence of our physical tongue is only there physically not in reality because it will be like a tool which another living being is moving. The doer is actually the living being, not the tool. The object of the eye is the resultant (benefit) of the eye (i.e. sight) not the actual eyeball, the eyeball is only subservient to the resultant (benefit).

With regards to how the masses understand “ادعوني بلسان لم تعصوني به” “Make dua to Me with a tongue that you did not disobey me with,” is that it refers to the tongues of one's fellow muslim, and that is a deficient opinion and they only acquired (limited) benefit (from it) according their own ability. The secret of the perfection is in the hadith and the end-result of its meaning is what we have mentioned regarding the secret of his ﷺ pure, purified, protected tongue, because it is the tongue of all major and minor intercessions in Dunya and Akhirah. A persons own tongue (should merely be) the intermediary for the tongue of the beloved ﷺ. And whoever makes dua with his own tongue will be in loss and will not be correct<sup>21</sup>.

The one who abandons his own physical and spiritual tongue and he takes

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21. The importance of and permissibility of making dua directly using our own tongues is established in Hadith and Qur'aan. So there is no argument about permissibility. The author is merely emphasizing the greater effectiveness – in his experience – of rather making dua this way..

the tongue of the beloved as an intercessor for himself in all of his speech, actions, movements and moments of stillness – thus when he speaks he speaks with his (the beloved's) tongue, and when he remains quiet he does so with it; then it will be a right upon Allah Ta'ala to make him reach his goal and raise him on his staircase (of spiritual travel) until he sits on the carpet of His love and affection and allows him to drink from the wine of His purity.

Due to this virtue, the imams of Deen and guidance are unanimous that salaah upon our master Rasulallah ﷺ stands on its own as a shaykh of (spiritual) nurturing. Yes, (this will be) if it is done in the best way as we've mentioned and as we will clarify hereafter insha Allah Ta'ala.

So whoever treads on this path in its (appropriate) way for him will be its secret in the Dunya and Aakhirah. Whoever limits himself to a portion of it then he will gain in proportion to his limited amount.

## Chapter 4: Setting up the Spiritual Staircase of travel with Salaat on Rasulullah ﷺ to pass through Dunya, Aakhirah and reach Allah Ta'ala

Know well, may Allah enable me and you for that which He loves and is pleased with, that every spiritual traveller's spiritual state is always in one of three – in the affairs of his Dunya, or his Aakhirah or his Master, (Allah). Each of these three is a bridge to what comes after it. The Dunya is a bridge to the Aakhirah, and the Aakhirah is a bridge to Allah. These two bridges cannot be traversed except by a person setting up the staircase of ascension of salaat upon Nabi ﷺ until he reaches the objective.

The explanation of that is: in the staircase of Dunya, firstly he will make the first day of him being mukallaf<sup>22</sup> as the first end of the staircase and he'll make the other end on the edge of the border of the grave when the soul has completed its exit.

Then he will raise it (the staircase) again and make its first end on the substance of his descent in the grave and then he will spread it out across the Resurrection, Gathering, Spreading out of creation, the Scale and the Siraat (on the day of Qiyaamah) until his ending up at the doors of Jannah.

Then he will raise it again and he will make the first end on the substance of the door of Jannah up to the presence of the spring of the worlds ﷻ and he will then abandon all of the worlds and will set his tent in the region of the maker of the worlds who is the actual objective.

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22. Reaching puberty and being responsible for his actions in Islam

## Chapter 5: The Staircase of Salaat on Rasulullah ﷺ for the Dunya in detail.

The first of which we will speak of is the **traversing in the staircase of the Dunya** in all of its responsibilities (in terms) of the means of movement which a person undertakes in the toil of his livelihood. So he should make the staircase of salaat upon the beloved ﷺ his means of ascent for him to go up on the staircase. So all aspects of his buying and selling and all of his statements and actions should begin with salaat upon the beloved ﷺ and likewise it should be completed with salaat upon the beloved ﷺ.

**Never sell any of your stock, nor buy anything except that you mix it with salaat. With that you will find great blessings and ease in your provision.**

**The method of that is:**

**Firstly** at the beginning of the year, look at what you need for the expenses of your dependants if you have any, or for yourself, and make a list of that. Then look at what amount of money it will total, is it one hundred, or less or more? Don't leave anything of that even to the extent of (calculating minor things like) your water and your salt. Look at how many dirhams it will total for you and send salaat (once) for every dirham until you cover your entire amount.<sup>23</sup>

Thereafter don't look into it again for indeed you would have been sufficed all of your expenses for the year. Whatever doesn't reach you then you should know that you didn't (sufficiently) do regarding it what we have mentioned.

Likewise if you do this for that thing wherein there is no goodness for you, indeed Allah Ta'ala will change it for you into that which is better. This is because dua for something in itself – its condition can be one of four types; three of it is praiseworthy and the fourth is blameworthy. For the three which are praiseworthy - when a supplicator asks his master - it will

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23. As a suggestion, if it can't be done on a yearly basis, then do it monthly. Work out a detailed list of your expenses and then send durood upon Rasulullah ﷺ for every unit of your local currency. If you cannot do it for every unit, then do it for every ten, or hundred. Do as much as possible

result in one of four<sup>24</sup> things: it will be fulfilled immediately or after some time or it will be stored away for him in the Aakhirah. If the dua is good from the perspective of the (people of the) right hand<sup>25</sup> then definitely one of these will be the result. If it is decreed for him in the Dunya (to receive that) then it will be at its appointed time or else it will be stored away for him (in Aakhirah).

If it is good for him from the perspective of (the people of) the left hand and this supplicator doesn't know that it belongs to the left then Allah will prevent it from him out of mercy on him. This is because that which belongs to (the actions of the people of) the right hand will not go back to being on (with the actions of the people of) the left hand. And that which belongs to (the actions of the people of) the left hand will not go back to being on (with the actions of the people of) the right hand. The duas of the people of the right is only given to them through the right hand and the people of the left hand are only given through their left hand. That is why we said that this fourth way is blocked from the vicinity of the right hand, their supplication will not be answered.

Similarly it is appropriate for an intelligent one when he makes a dua to entrust the matter to Allah, so that He chooses for him and that he doesn't choose for himself. For maybe he will ask for something that belongs to the left hand and he does not know. But when he refers the matter to Allah then Allah will only give him that which belongs to the right hand, even if outwardly it is blameworthy to the nafs but inwardly it will be praiseworthy by Allah vice versa. That which the nafs deems to be good is inwardly of the left hand and will be annihilated by Allah. You should apply this logic to other things too.

What Allah Ta'ala wants from us is good etiquette. That is why we said that whenever you want to sell or buy anything then buy it first from Allah by sending salaah upon Nabi ﷺ.

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24. It seems to be an error and he means that it will result in one of three things which he mentions thereafter.

25. i.e. it is good according to the people who will enter Jannah and according to what benefits him in Aakhirah and his Deen.

**Similarly your business dealings;** whenever you want to buy a conveyance, a servant, a house or if you want to rent one, or buy a garden or rent one, or a shop, or rent one then first do the prelude to it of sending salaah upon the beloved ﷺ. Then if it is obtained by you immediately or in the future then secure it by sending salaah upon the beloved ﷺ out of gratitude (shukr)<sup>26</sup> as you done initially. Allah Ta'ala will then put barakah in it for you.

**Likewise, whenever you collect something** – even if it be a silver coin, gold coin, or any coin then send salaah upon him ﷺ according to its amount. Indeed then your coins will then not get finished through the barakah of Allah Ta'ala.

**Like that, never pay silver coins** (for something), even if one silver coin, or another type of coin except if you send salaah upon him ﷺ. For indeed Allah Ta'ala will replace it for you from the secrets of the majestic ayah of Allah's Ta'ala statement:

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ<sup>27</sup>

*But whatever thing you spend [in His cause] – He will compensate it; and He is the best of providers.*

So if you want to be exposed to the secrets of the whiff from the majestic verse regarding the secrets of spending – it is this (through) salaah upon the beloved ﷺ. But the secret of spending and its blessings will only be in that which is (spent) by a person **for Allah**. Such as spending on dependants - without boasting and pride - in those things which they need and also in charities for Allah.

As for spending for the desires of the nafs, it will not be like that. That is a prohibited staircase. Thus if your matter is for Allah and with Allah then you will find great barakah in your earnings and Allah will protect you from haraam provisions nor will any haraam provisions come your way

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26. In its essence, this path is one of Shukr to Allah and His beloved ﷺ by way of salawaat on Rasulullah ﷺ with salawaat being one of the best methods of offering shukr to Allah - (publisher)

27. Surah Saba, Ayah 39



because you buy and sell with Allah, not with your nafs. Nabi ﷺ is the medium for the profit of your business thus only pure profits will come from that which is pure.

**Likewise, if you want to marry a particular woman, or any woman;** do you have her mahr (dowry) or not? Consider the amount of mahr and send salaah accordingly for indeed Allah will get you married to her if there is goodness in her for you.

So the rule likewise applies to the four different possibilities which passed regarding dua. If you don't have the mahr Allah Ta'ala will open for you regarding it. And the end result will be the same.

So apply (this practise of sending salawaat) to all of the needs of your Dunya according to the explanation that we mentioned. Even it is in merely buying an onion, or half a loaf of bread; traverse according to this law. Whatever does not reach you immediately then cut off your gaze from it, for it will come to you itself, or better than it will come.

**Also related to this - regarding the matter of advancements in gifts and grants,** whether it be through (your) asking or not – (this) is likewise two types. If the affair which is sought is like those things for which one who goes to kings, or the pious or the people of Dunya, then apply to it the rule (as mentioned) of doing a business transaction. So let a person look at his specific request then first ask for it from Allah through sending salaah upon the beloved ﷺ and then he can head towards that individual while only paying attention to Allah alone for that (request).

When Allah fulfils its affair then he should say good things and if it is not fulfilled then he should await for how the response from Allah will be for maybe it will be opened (for him) through the hand of one other than this specific individual who he went to. Allah's vision in that is much broader.

That which comes to you as a gift without you asking then appreciate its favour from Allah Ta'ala and calculate its amount and send salaah according to its value out of shukr to Allah. Also make a portion of (the reward) of your salaah for the one who gifted it to you due to the obligation of showing appreciation to the (one who Allah makes the) means (of you acquiring that which He actually grants). Don't reject any gift given to

you, (rather) give the giver (reward from) salaah (or send salaah on his behalf) even if his gift to you was one coin or a piece of bread.

If you do not repay him for that then (it is as if) you have eaten something haraam, because showing appreciation to the means is obligatory due to the statement of Rasulallah ﷺ “Whoever does good for you and you are unable to pay him back then make dua for him”<sup>28</sup>. So if the payback is with something similar to the gift then it’s clear (that that suffices) and if not, then dua is necessary.

Dua is of different types. The highest, purest and greatest form is what we mentioned regarding salaah upon Nabi ﷺ which will be gifted to the one who done the good. This is what will cut off the effect of the favours of creation and no right nor any favour will remain due upon you (for him).

**Included in this clause is the rule regarding fulfilment of needs in itself.**

Like when you take service from someone without hiring him (i.e. for free) – his payment will be salaah (on Nabi ﷺ) according to the amount he had done. Travel according to this rule, even if it be a good word which he praises you with, make for him in contrast one salaah.

If you follow in detail the rule of what we have mentioned you would have escaped from the trouble of the enslavement of “the upper hand”<sup>29</sup> as has come in hadith “(the upper hand is) better than the lower hand”<sup>30</sup>.

If you do this you would have fulfilled the rights of those who done a favour for you, whether it was through you asking or not, because he gave you a physical material benefit and you gave back to him an eternal spiritual benefit.

**From this also is the affair of debts, trade and business transactions.** If you want to take a loan from someone specific or general then look at the value of that and take the loan from Allah and give to Allah the like of it in salaah upon Rasulallah ﷺ then seek it from whoever you intend. For Allah will not open for you except that wherein is goodness for you and Allah will be with you until your debt is paid back because you took

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28. من أسدى إليكم معروفًا فكافئوه فإن لم تستطيعوا فادعوا له. Narrated by Imams Abu Dawud and Nasai.

29. Referring to the giver.

30. Narrated by Imams Bukhari and Muslim.

a debt with Allah whilst Nabi ﷺ is your guarantor and indeed you took a debt from a generous One and an intercessor. **Maintain this for in it is a delicate secret.**

**Likewise you should do when taking goods on credit.** (paying in instalments). Even if it is one coin. Firstly take the credit from Allah then seek it from whoever you want. When Allah Ta'ala opens it for you then showing that person gratitude will also be compulsory on you. He is like one who gave you charity because there is some ease in credit. Just as he gave you some ease physically give him ease in a spiritual way. Then the day that Allah opens for you the means to repay him then fulfil his right and pay it to him. If you delay, the sin of it will be on you according to your delay whether it be (in paying back) a loan or credit.

**From this is also another perspective in business dealings. If you have stock that is not selling.** Calculate its amount and sell it to Allah Ta'ala by salaah upon the beloved equal to its amount. For Allah will open for you its sale and purchase.

**From this also is loss in money, children, family, beloved friends and likewise loss in deen.** This has another rule. *If a child of yours dies look at the amount of his name*<sup>31</sup> and give salaah equally according to its amount for Allah and take refuge in Allah with patience over him. Allah Taala will make the lights of that salaah a compensation for you in lieu of that child which will take his place physically and metaphysically in terms of the benefit which that child (would have brought). The lights will settle in your liver (metaphorically) cooling down the blaze from the natural heat of (your) boiling love for him.

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31. See the next page for the calculation. Arabic letters are given a numerical value according to the alphabetical order of Abjad - ا ب ج د - The Author here means that you should calculate the numerical value of the child's name and send durood according to that amount. The numerical values according to the commonly ordered alphabet are shown on the following page.

## Abjad Numerical Table

ر	ذ	د	خ	ح	ج	ث	ت	ب	ا
200	700	4	600	8	3	500	400	2	1
ف	غ	ع	ظ	ط	ض	ص	ش	س	ز
80	1000	70	900	9	800	90	300	60	7
لا	ة	ي	ه	و	ن	م	ل	ك	ق
30+1	5	10	5	6	50	40	30	20	100

So if a child's name was أحمد / Ahmad, in Arabic it would be:

أ - 1

ح - 8

م - 40

د - 4

TOTAL = 53

**Ahmad** -  $1 + 8 + 40 + 4 = 53$ . So you should send salaah upon Nabi ﷺ 53 times.

**At the end of this book in addendum which gives more examples on the usage of this concept. Refer to page 40.**

**Likewise if a wife of yours dies and you are struggling to be patient over it.** Do what we have said and remarry from Allah in the manner mentioned before of preparing the mahr which you gift to Allah in the form of salaah. For Allah will open for you and protect you from involvement in fornication until He provides another pious wife, or better than her. As Allah Ta'ala said:

مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا<sup>32</sup>

*We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it.*

**Likewise you should do if you lose some of your money** like the death of a conveyance, servant, destruction of a house, affliction in your orchard or similar to that like the breaking of a utensil, loss of food, affliction in a crop or yield, etc; calculate the amount of loss and send an equal amount of salaah. Indeed Allah Ta'ala will replace it for you with that which is better than it.

**Likewise if a stubborn tyrant oppresses you,** such a thief or oppressive ruler. He takes some of your money. Don't pay attention to him, make your talk with Allah regarding that and give to Allah the value equal to that as salaah. Allah will give you greater than what they took from you. Beware of calling anyone who oppressed you to a judge or ruler. Make your dealings with Allah as we mention and He will suffice for you the stress of your opponents from His vast door. Be awake in your travels for indeed Allah Ta'ala is the doer.

**Likewise if an immoral person or ruler hits you, swears you or rebukes you.** Send salaah for Allah according to the numerical amount of his name and Allah will take vengeance from them and turn your attention away from them fully.

**From this also is to destroy the armies of the oppressors, the meeting of enemies and wars and opponents, etc.** Estimate the amount of the army and send salaah for Allah according to their number for defeat will

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32. Surah Baqarah, Ayah 106

definitely fall on them whether or not you are part of the army.

If you intend a specific, single oppressor look at the (numerical value) of his name and send salaah on Rasulullah ﷺ for Allah accordingly, for indeed Allah will seize him.

**If you are from those who will meet (the enemy) in wars**, then look at the (numerical) value of your name and send salaah to Allah Ta'ala according to that amount. Then make it a shield over you. Allah Ta'ala will protect you from the clashing with the enemies and help you against them. Send salaah also according to the amount of weapons you fight with, Allah Ta'ala will place strength for you in your weapons and cast great fear in the enemy for (the weapons).

**Likewise you should do to protect your horse which you fight with.** Send salaah accordingly He will protect it from calamities and Allah will strengthen it for the severities of hard work.<sup>33</sup>

**Like that you should do to protect your armies.** Send salaah for Allah according to their number for Allah will protect all of them and assist them with victory against their enemies.

**Likewise you should do regarding court cases and claims against you by the judges and political leaders.** Look at the case which is being litigated and send an equal amount salaah for Allah before you go to the litigants. Allah will assist you in that and provide you with victory.

**Entering upon the kings, judges and rulers applies to this too.** Calculate the numerical value of the name of the person and send salaah for Allah accordingly and intend it (against) him and he will lower himself to you through Allah's power and might.

**You should do similarly with anyone else who you want to meet.**

**From this also is for (gaining) the empathy of all the muslims.** Take the numerical value (486) of (the phrase) *al-Muminuna wal Muslimuna* "المؤمنون و المسلمون" and send salaah for Allah according to it for Allah will soften their hearts for you and make their harm distant from you.

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33. Send salaah according to the amount of horse riders in your army or the numerical value of the name of a particular horse.

If it's a specific tribe, then take the numerical value of the tribe, city, country or offspring of the sons of so and so and send salaah for Allah according to it for Allah will draw their hearts (closer).

**Likewise if it is a specific man, two men, wife or child disobedient to you, etc.** This is a subtle secret with regards to the affairs of emotions and affections.

**Likewise if you want to knot up peoples tongues from speaking bad about you,** it (should be done) in this style.

**Likewise you should do in all habits in ways of life.** Like so and so who doesn't want to travel or doesn't leave from a certain area, a lady who doesn't give birth or persons unable to get married etc, regarding matters of lifestyle in itself. Even in disorderliness and decay.

**Likewise to stop all types of sicknesses,** for Allah will stop it and it won't increase. Also for its cure, calculate the numerical value of the ailment and send salaah for Allah according to it for (many) days, and Allah will cure it.

**Likewise for safe keeping.** Like (protecting) a crop from worms, a farm from harmful creatures, a house from thieves, etc. Travel on this rule when at home or on a journey.

**Likewise use this method also to free a prisoner.** Look at his (name's) numerical value and send salaah for Allah equal to it and persist in all that we have mentioned for around seven days until you see a favour from Allah regarding that.

**From this too is the exposure of secrets.** Like treasure and buried items, acquiring information while sleeping or awake. It has its own ruling according to its numerical values through the way of the great and small exercises<sup>34</sup> according to the objective.

In this exists - from the confidential aspects of the pious - that which will satisfy the thirsty. Through the means of kashf in its specific manner of exercising if its laws are followed. Such as exposing the secrets from the hearts of creation and exposure of all beings from Allah's throne to the

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34. The Author doesn't explain further what he means by this. It must be amongst the secrets that can't be publicised as he alludes to.

Earth. In this also is the folding up of the land (crossing of unimaginable distances in very short time), walking on water, flying in the sky, diving in the ocean and land, penetrating into mountains and fortresses etc. This has its own laws with its relevant conditions according to its method.

In it is its (own) rule for the taming of wild animals, birds, reptiles, predators and poisonous creatures from that which is confidential.

In it is a subtle secret for the user in the difficult things of the unseen.

In this too is sufficient provision for a traveller instead of eating and drinking and also for the one in isolation.

**From this too is another law for the (spiritual) traveller regarding the rules of his eating and drinking.** If he wants all that he eats to return to his stomach as light, also all that he drinks, wears and is intimate with, then he should calculate the (numerical) value of it after eating or before, after wearing it or before, after intercourse or before and send salaah for Allah according to it for. His eating, drinking, wearing and intimacy will be light within light. No shaytaan will come close to him in that, and if Allah provides for him offspring, they will be pious.

**From this also is all affairs of religion.** The first of that is what is connected to the five times of salaah. And these are the great affairs which is necessary for the (spiritual) traveller to pay attention to.

When he makes wudhu he should *make istighfaar one hundred times, and send salaah upon Nabi ﷺ one hundred times* presenting it to Allah as a way for the beloved ﷺ to be an intercessor for him when he arrives by his Rabb at the salaah time. Allah Ta'ala will then accept him and treat him with its secret and open up for him divine witnessing. Likewise after completing his salaah. If he does more, Allah will give him more. He will then not stand up from his place (of salaah) until all those sins which he spread out from the desire of his nafs fall off him through the virtue of the intercession of the beloved for him. The one performing salaah is conversing privately with his Rabb and he does not know what Allah will do with him; but when the Intercessor ﷺ is with him then it will be accepted from him however it might be.



**Likewise he should do (salaat and istighfaar) in his fasting after Sehri and after Iftaar.**

**Likewise he should do (salaat and istighfaar) before paying zakaat and after paying it.**

**Likewise he should do before sleeping.** He should sleep in the best way and take account of himself. If he finds himself neglectful in one of the rights of Allah Ta'ala then he should compensate by sending salaat on the beloved ﷺ even it be a hundred times. If he finds that he transgressed against someone by swearing, backbiting, carrying tales or jealousy then he should make an equivalent amount of salaat to gift (the reward) to that person. Then he should bid farewell to himself, his family and all of the muslims by saying لا إله إلا الله محمد رسول الله and send salaat upon the beloved ﷺ, even it only be a hundred times. Then he should go back to لا إله إلا الله محمد رسول الله until sleep overcomes him.

Out of Allah's favour, He will record him amongst those who stand up in salaah, he will spend the night under the guard of the angels and no shaytaan will come close to him. This is because he will be in the fort of the "Muhammadi Circle" and Allah will protect him from any night attackers from Jinn or Humans.

If Allah had willed his death, he will die as a martyr and his soul will be collected within the lights of salaat upon the beloved, carried on the platform of لا إله إلا الله محمد رسول الله and no barrier will conceal his soul until it reaches the carpet of the "Bridal Dome".

If Allah returns to him his soul and he awakens from his sleep he will awaken in a state of forgiveness like the day his mother gave birth to him. Then he should recommence the actions of his day according to the rule (of salaat and salaam upon Nabi ﷺ as explained in this book).

**Likewise it is necessary for him at the start of his day to present salaat upon the beloved ﷺ** which will be a means of attracting the goodness of his day and repelling its harm. He should do likewise at night, and it will be for him an expiation for the sins of his day, and a seal to his (day's) secret. In all other times of the day he should do that. Whenever any time enters or leaves, (e.g. every hour) until night arrives. He will bid farewell

to his day with salaah upon the beloved and greet his coming night with it, filling the time between Maghrib and Esha with it for in that time is a fine secret. Like that at the time of Fajr he should also bid farewell to his night.

If he is of those who stay awake then he should divide the moments of his night as he divided the moments of his day with it. If he is not from those who stay awake then he should offer it in the beginning of his night or at its ending. Likewise in the day, if he wants to he can do it earlier or later if he is preoccupied with the interruption of (earning) his livelihood. In this way, his night and day will become stretched out gardens.

**Likewise when the new crescent is born**, send salaah on the beloved three hundred times—one hundred for every ten days of the month. Intend when doing that to repel its harm and attract its benefit. In what we have mentioned, do not limit it to yourself; include your parents, children, beloveds, neighbours and all muslims for Allah's favour is vast and it is not appropriate to limit it.

**Likewise when the year starts**, send salaah on the beloved twelve thousand times— 1000 for each month and make the intention as we have mentioned. (Or one can read 1000 every month)

**Do that also when each of the four seasons enter.** Three hundred times for each one, for each season comprises of three months. **Do that also for each constellation in the skies**, one hundred for each one with a total of twenty eight constellations.

**Pay attention also to the sacred months.** In each one send salaah one thousand times. These months are four: Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab which stands alone.

**Also pay attention to the important days of the (Islamic) Arabic year.** Like the day of the blessed birth of Nabi ﷺ which is the best of the days and the original day. All the others are subsidiaries of it, like the day of Aashura, the day of Arafah, the fifteenth of Sha'baan, etc. **For each of these days send salaah one thousand times**, except for the day of the **birth** of Nabi ﷺ (send salawaat) **ten thousand times**. And this ten thousand salawaat on this great day will equate to the worship of all

humans and Jinn.<sup>35</sup> The one who does this will not die until he is given glad tidings of entry in Jannah and he will see Nabi ﷺ while awake (not in his dream) even if it be when his soul is leaving his body. This is even better because it guarantees a good ending and a great eternal glad tidings.

**With regards to saying one thousand salaah in each day from the days of the Nabi's month of Rabi (i.e. Rabiul Awwal) until the seventh day** from his noble birth; indeed this guarantees for the doer love and (being in the) neighbourhood of Nabi ﷺ and comprises of him being included in his honoured family. Whoever does more until the month completes he will only increase in (terms of) where he will reach and in firmness of his feet.

**The one who sends one thousand salaah on the day of Aashura** will be in the fortress of the ten prophets whom Allah saved on that day. The first part of that will include forgiveness and salvation from the fire, he will get reward equal to all those who give sadaqah on that year and it will be a means of purifying his actions and if he has no other (nafl) actions except that one thousand; it will be equated to the (nafl) worship of a lifetime.

**The one who sends one thousand salaah on the day of Arafah** will receive reward equal to the one who done hajj and reward equal to amount of people who done tawaaf. The virtue of this (salaah on Rasulullah ﷺ) is unlimited.

**He who continues with this one thousand (a day) in the month of Ramadaan**, then the reward for each day of it will equal to one year. **He who does it ten thousand times on the Night of Power** will be included in the list of the people of the "Diwaan"<sup>36</sup> on that night and will be due to receive Allah's greatest pleasure. This fulfils all of the time throughout the year.

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35. There is no authentic narration in hadeeth about these virtues. So the author ﷺ is probably saying this based upon some Kashf that he experienced.

36. According to the jargon of Awliyaa, this Diwaan or registry is a list of all of the Awliyaa of Allah and pious people.

## Chapter 6: Traversing on this Staircase through the Aakhirah.

Also in ascent towards developing the house of the grave, the day of Resurrection and gathering, the filling up of the scales and crossing the Siraat; when the slave (of Allah) has acquired all of what we mentioned (regarding salaah and salaam in his life and time of the Dunya) then he should take his staircase of salaah on the beloved and set it up (metaphorically) from his house in the grave until the end of the Siraat by the doors of Jannah.

When he wants to climb up it, he should take one hundred salaah upon the beloved and place it on the first step and when his soul is leaving then it (the barakah and noor of the salaah) will enter his body and take his soul.

Then he should make another one hundred so that when his soul leaves, it will be placed in its light which will be like a body to substitute his clay-based body which he soul came out from.

Then he must make another one hundred which will be like a Buraaq for his soul upon which he will climb up to the Illiyyeen<sup>37</sup>.

Then he must make another one hundred which will be in front of his soul leading it away and opening up for it the doors of the skies until he reaches the dome.

Then he must make another one hundred for his soul as a means of greeting the "Bridal Dome".

Then he must make another one hundred for his soul which will come back down with it to the body and settle it wherever the soul wants and that will remain as a connection for the soul to the body until the Day of Resurrection.

Then he must make another one hundred for his body by which it will remain alive and the soil will not transgress against it (consume it).

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37. The abode of pious souls in the world of the Barzakh, mentioned in Surah Mutaffifeen.

Then he must make another one hundred for his body which will carry it to the land of Baqee'<sup>38</sup> of Nabi ﷺ.

Then he must make another one hundred for Allah which will be a garden for his body and another hundred to be a companion for him, another hundred to gather him on the day of his resurrection, another hundred to protect him from the heat of his gathering (on Qiyamah), another hundred to collect him under the shade of his beloved's banner, another hundred to give him water to drink from his beloved's pond, another hundred to intercede for him by his Rabb, another hundred to suffice for him in the weighing (of his deeds), another hundred to make any of his opponents pleased with him, another hundred to make his intercession for his beloveds, children and parents accepted, another hundred to carry him on his Siraat, another hundred to open for him the doors to his Jannah, another hundred to greet the people of his Jannah, and another hundred to gather him with his Rabb and his beloved ﷺ.

He must make this staircase and ascend on it every day. If he is unable then every week, or else once a month, or once a year and at least once in a lifetime.

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38. Graveyard of Madinah Munawwarah

## Chapter 7: Traversing on this Staircase to reach Allah Ta'ala.

Once this secret has been acquired by you then set up the staircase of (reaching the divine) presence from the abode in Jannah until the carpet of (the guests of) ar-Rahman. **This is the Muhammadi Presence.** Ascend on it with the manifestation of the worlds with one thousand salaats from the carpet of Jannah to the carpet of ar-Rahman by the absence of yourself in his witnessing and the annihilation of your form (self) until it (the Muhammadi Presence) selects you within the five hundredth salaat or in one hundredth or in the first salaat or in the blink of an eye – until He chooses you to witness and meet him ﷺ, then to self-annihilation, to remaining (alive with Allah), until He chooses you for an eternal life and you will then get wisdom, rulership, true being and a (noble) soul.

## Chapter 8: لا إله إلا الله محمد رسول الله is a substitute for Salaat on Rasulullah ﷺ in what was mentioned and the importance of visualising yourself in front of Rasulullah ﷺ

On this same pattern is the dhikr of لا إله إلا الله محمد رسول الله because there is no difference between it and between salaat on the beloved ﷺ. It is necessary to drink from the springs of presence when making dhikr, so visualise yourself sitting in front of him ﷺ and imagine his noble form.

The laws regarding the different stages of presence cannot be encompassed. Everyone will be present according to what is opened from him from the spiritual effulgence of the presence, except that the beginning happens little by little as we mentioned.

### Conclusion

At the end of the day, whoever Allah wills fortune for; He will make him occupied in the dhikr of salaat upon the beloved ﷺ. When eating, drinking, sleeping, awakening, moving, while being still, while standing or walking and sitting. Because “The one who loves something remembers it a lot”.

From the secrets of this is that when a person is blessed by Allah with it he will not raise a foot nor place (lower) another except with salaat on the beloved or with لا إله إلا الله محمد رسول الله so he will not raise a foot or place down another except that a degree of his is raised and sins are dropped off with each footstep. A person can do it a little or do it a lot.

No one sleeps with this dhikr (Salaat on Rasulullah ﷺ)<sup>39</sup> except that Allah makes him sleep on the beds of the carpet of his beloved. Whoever holds firmly onto this staircase, and is not able make himself independent from the people of outward (knowledge) or inward (knowledge) – may Allah keep him in need because such a person is fully deprived!<sup>40</sup> Because this staircase is the greatest antidote and is the red sulphur. Whoever is not able to apply it fully should do whatever he can manage and attain

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39. It could also mean recitation of the Kalimah

40. See note 9, pg 11

its light because it is all only light. And a person of darkness like myself is never independent of light because it lights up those who seek its light even if it merely be with a small lantern if one is unable to (gather) a sun. So a person should most definitely light a wick from the lantern of his heart (with salaah). If you wander across the East and the West you will not find a sun brighter than his sun ﷻ. Allah will not allow his slave to succeed with it except if He wants to favour him out of His grace.

Only well-wishing for myself and the Muslims has pushed me to put this here (sharing of this method). The one who adheres to it – and Allah helps him in it – it will suffice him from spiritual guides of the path because it is filled with the secrets of the Spring of Reality ﷻ. If a spiritual traveller climbs up this staircase with truthfulness in action and speech, the greatest doctor ﷻ will take charge of him and be the one who carries him outwardly and inwardly. He will make him independent from any Zaid or Amr until he ﷻ makes him sit on the carpet of his ﷻ lofty presence. Because the speciality of his noble staircase is protected from the confusion of the rebellious jinn and shayatin, protected from the burning of blazing natures through the lights of heat which corrupt a person and make him go up to jadhb (becoming overpowered in your spiritual state), burning (spiritually), insanity, being difficult and restricted in your nafs, etc. The lands of this staircase is accompanied with peace and safety, and is fertile, green and pure, in close range. There is no coldness, heat, hunger or thirst. No night and no loneliness. O one who wants this desired goal! Place the staircase of your Dunya and Akhirah in these lands and you will reach the gardens of the beloved.

Part of that which is necessary on the one who travels on this (staircase) is to preserve it by following the Sunnah, avoiding prohibited things and protecting the tongue from unnecessary speech by taking refuge in Allah Tabaraka wa Ta'ala all the time.

May Allah protect me, you and all of the muslims from the evils of ourselves and the sins of our actions, from the rebellious jinn and shayatin and I seek Your protection – my Rabb – from them being present with me. May Allah send salaah on our leader and master Muhammad, the seal of prophethood and leader of the messengers and all praise is for Allah the Lord of the worlds. The completion of this compilation was at the end (of the month) of goodness, Safar; in the year 1254 AH.



## Addendum on usage and examples of the Arabic Numerical System within the context of this book.

On page 26, the Author ﷺ has mentioned that you should take the numerical value in Arabic of an individual's name and send durood on Rasulullah ﷺ equal to the value of that name. For example in the loss of your child; take your child's name. For relief from a tyrant; get the value of his name. For the freedom of a prisoner; get the value of his name and send durood equivalent to that amount. These numerical values are accorded to each letter based on the old order of the alphabet. Namely;

أ	ب	ج	د	هـ	و	ز	ح	ط	ي	ك	ل	م	ن
س	ع	ف	ص	ق	ر	ش	ت	ث	خ	ذ	ض	ظ	غ

The values are counted from 1-9 in units, then 10-90 in tens, then 100-1000 in hundreds. The details are as follows:

100	ق	10	ي	1	ا
200	ر	20	ك	2	ب
300	ش	30	ل	3	ج
400	ت	40	م	4	د
500	ث	50	ن	5	هـ
600	خ	60	س	6	و
700	ذ	70	ع	7	ز
800	ض	80	ف	8	ح
900	ظ	90	ص	9	ط
1000	غ				

Hamza (ء) can be counted as an Alif (ا) (i.e. 1) or left out and given no value. Letters with Tashdeed (ّ) are not counted twice. The round Taa

(ة) is counted as a Haa (ح), i.e. 5. Alif & Laam (ال) which give the meaning of “the” are counted as a Laam (30) **and** Alif (1)

*An important note is that these numbers don't have any virtue in Islam. There is no power in the number at all. Using the numbers is merely like a tool for converting your need in its literal form into a numerical form for the purpose of durood. The niyyah for why you are repeating the durood is then also reflected in the number of times you are repeating it. The virtue is in the durood itself and your intention for reciting it, not in these numbers. This entire system is merely amongst the proven practices of this pious Shaykh and is in no way established in Sunnah with all of this detail.*

## The easy method of using the Numerical Abjad system to read Durood for your aims and objectives.

### Abjad Numerical Table

ر	ذ	د	خ	ح	ج	ث	ت	ب	ا
200	700	4	600	8	3	500	400	2	1
ف	غ	ع	ظ	ط	ض	ص	ش	س	ز
80	1000	70	900	9	800	90	300	60	7
لا	ة	ي	ه	و	ن	م	ل	ك	ق
30+1	5	10	5	6	50	40	30	20	100

So if a deceased child's name was أحمد / Ahmad, in Arabic it would be:

أ - 1

ح - 8

م - 40

د - 4

**TOTAL = 53**

So you should send salaah upon Nabi ﷺ 53 times.

Similarly If you for example have a son by the name of Muhammad, and (may Allah protect us and our children) Allah has decreed that he passed away. The Arabic spelling of the name is محمد which is four letters:

4 = د ، 40 = م ، 8 = ح ، 40 = م .

Thus the value of the name is 92. So you should send 92 times salaah and salaam on Rasulallah ﷺ as a means of substitute and consolation for your loss.

If for example someone is **oppressing you**. His name is Hajjaj. Then in Arabic it is spelt as حجاج. Thus the numerical value will be made up of four letters

3 = ج ، 1 = ا ، 3 = ج ، 8 = ح - totalling 15.

So send durood 15 times for the sake of relief from this oppressor.

For **protection** for yourself, whose name is Ibrahim for example; the numerical value will be إبراهيم. Thus:

40 = م ، 10 = ي ، 5 = ه ، 1 = ا ، 200 = ر ، 2 = ب ، 1 = ا ، - totalling 259.

So send 259 durood for protection for yourself.

To attract the **empathy of other Muslims** the author says to calculate the value of *المسامون و المؤمنون*. The value of this after working it out as shown above equals to 486. Thus durood should be read 486 times, morning and evening, daily, weekly, monthly, yearly, etc according to our time an ability.

If someone is afflicted with **cancer** for example. Then cancer in Arabic is *السرطان*. The numerical value of this is 351. Thus durood should be repeated 351 times morning and evening, daily, weekly, etc. according to our ability.

**Diabetes** as another example is *السكري* in Arabic. The value of this is 321.

Let's say a person has an overwhelming nature to never ever want to **travel**. Whereas sometimes there is a need to travel. Travel in Arabic is *السفر*, its numerical value is 371. Or if someone is very lazy. **Laziness** in Arabic is *الكسل*. Its numerical value is 141.

If someone needs a **job** or some form of **rizq**. Then in Arabic the word for work is *العمل* whose value is 171. Or provision is *الرزق*, its value is 338.

Let's say you have an **investment** that you want to be profitable. Profitable investment in Arabic translates to *الاستثمار الرابع*, the value of this is 1475.

If a person wants to get **married** to a particular person, for example Zaynab. Then "marriage with Zaynab" in Arabic is *الزواج بزینب* and its numerical value will be 119.

So durood should be repeated according to the number of the numerical value of your need and Insha Allah, through the barakah of this Allah Ta'ala will grant you your need if it is good for you. It is mentioned in a Hadith narrated by Imam Ahmad from Abu Saeed Khudri رضي الله عنه and similarly referred to by the author that Rasulullah ﷺ said regarding acceptance of duas:

ما من مسلمٍ يدعو بدعوةٍ ليس فيها إثمٌ ، ولا قطيعةٌ رَحِمَ ؛ إلا أعطاه بها  
إحدى ثلاثٍ : إما أن يُعَجَّلَ له دعوته ، وإما أن يدَّخِرَها له في الآخرة ،  
وإما أن يصرف عنه من السُّوءِ مثلها . قالوا : إذا نُكِرَ . قال : الله أَكْثَرُ

*No muslim makes a dua that does not contain sin or cutting of family ties except that Allah will give him through it one of three things. Either He will hasten its acceptance for him, or he will store it for him in Aakhirah or He will repel from him harm of equal measure. The Sahaba replied ‘in that case we will make a lot of dua’, He ﷺ said “Allah Ta’ala is more”*

The numerical value of names can be found at the following website (if typed in Arabic or Persian) [www.abjadcalc.com](http://www.abjadcalc.com) This insha Allah, should suffice for any practical application of the guidelines taught by the respected shaykh and author ﷺ in this book. May Allah help and assist. *The reader should refer to an Arabic/English dictionary which will assist greatly*

تمت بحمد الله - Completed, with the praise of Allah

### **A Short Daily Durood Wazifa from Dalaa-ilul Khayraat**

These three easy on the tongue duroods below should be read in abundance in times of depression and difficulty.

اللَّهُمَّ صَلِّ عَلَى نَبِيِّ الرَّحْمَةِ

O Allah, bless the prophet of mercy.

اللَّهُمَّ صَلِّ عَلَى شَفِيعِ الْأُمَّةِ

O Allah, bless the intercessor of the Ummah

اللَّهُمَّ صَلِّ عَلَى كَاشِفِ الْغَمِّ

O Allah, bless the lifter of sorrow.\*

\*with the permission of Allah on the Day of Qiyamah

اللَّهُمَّ صَلِّ عَلَى بَدْرِ التَّمَامِ ❶ اللَّهُمَّ صَلِّ عَلَى نُورِ الظَّلَامِ

اللَّهُمَّ صَلِّ عَلَى مِفْتَاحِ دَارِ السَّلَامِ ❷ اللَّهُمَّ صَلِّ عَلَى الشَّفِيعِ

فِي جَمِيعِ الْأَنَامِ ❸ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَوَسَلَمٍ

اللَّهُمَّ صَلِّ عَلَى نَبِيِّ الرَّحْمَةِ ❹ اللَّهُمَّ صَلِّ عَلَى شَفِيعِ الْأُمَّةِ.

اللَّهُمَّ صَلِّ عَلَى كَاشِفِ الْعُمَةِ ❺ اللَّهُمَّ صَلِّ عَلَى مُجَلِّي

الظُّلْمَةِ ❻ اللَّهُمَّ صَلِّ عَلَى مُوَلِي النِّعْمَةِ ❼ اللَّهُمَّ صَلِّ عَلَى

مُؤْتِي الرَّحْمَةِ ❽ اللَّهُمَّ صَلِّ عَلَى صَاحِبِ الْحَوْضِ الْمَوْرُودِ.

اللَّهُمَّ صَلِّ عَلَى صَاحِبِ الْمَقَامِ الْمَحْمُودِ ❾ اللَّهُمَّ صَلِّ

عَلَى صَاحِبِ اللِّوَاءِ الْمَعْقُودِ ❿ اللَّهُمَّ صَلِّ عَلَى صَاحِبِ الْمَكَانِ

الْمَشْهُودِ ❶٠ اللَّهُمَّ صَلِّ عَلَى الْمَوْصُوفِ بِالْكَرَمِ وَالْجُودِ

اللَّهُمَّ صَلِّ عَلَى مَنْ هُوَ فِي السَّمَاءِ مَحْمُودٌ وَفِي الْأَرْضِ مُجَدِّدٌ

اللَّهُمَّ صَلِّ عَلَى صَاحِبِ الشَّامَةِ. ﴿٦٨﴾ اللَّهُمَّ صَلِّ عَلَى  
صَاحِبِ الْعَلَامَةِ. ﴿٦٩﴾ اللَّهُمَّ صَلِّ عَلَى الْمُؤْصِفِ بِالْكَرَامَةِ.  
﴿٧٠﴾ اللَّهُمَّ صَلِّ عَلَى الْمُخْصُوصِ بِالزَّعَامَةِ. ﴿٧١﴾ اللَّهُمَّ صَلِّ عَلَى  
مَنْ كَانَ تُظَلُّهُ الْعِمَامَةُ. ﴿٧٢﴾ اللَّهُمَّ صَلِّ عَلَى مَنْ كَانَ يَرَى مِنْ خَلْفِهِ  
كَمَا يَرَى مِنْ أَمَامِهِ.

اللَّهُمَّ صَلِّ عَلَى الشَّفِيعِ الْمُشْفَعِ يَوْمَ الْقِيَامَةِ  
﴿٧٣﴾ اللَّهُمَّ صَلِّ عَلَى صَاحِبِ الضَّرَاعَةِ. ﴿٧٤﴾ اللَّهُمَّ صَلِّ عَلَى  
صَاحِبِ الشَّفَاعَةِ. ﴿٧٥﴾ اللَّهُمَّ صَلِّ عَلَى صَاحِبِ الْوَسِيلَةِ. ﴿٧٦﴾  
اللَّهُمَّ صَلِّ عَلَى صَاحِبِ الْفُضِيلَةِ.

﴿٧٧﴾ اللَّهُمَّ صَلِّ عَلَى صَاحِبِ الدَّرَجَةِ الرَّفِيعَةِ.  
﴿٧٨﴾ اللَّهُمَّ صَلِّ عَلَى صَاحِبِ الْهَرَاوَةِ. ﴿٧٩﴾ اللَّهُمَّ صَلِّ عَلَى

## صَاحِبِ التَّعْلِينِ.

اللَّهُمَّ صَلِّ عَلَى صَاحِبِ الْحُجَّةِ، ﴿٣٢﴾ اللَّهُمَّ صَلِّ عَلَى

صَاحِبِ الْبُرْهَانِ. ﴿٣٣﴾ اللَّهُمَّ صَلِّ عَلَى صَاحِبِ السُّلْطَانِ ﴿٣٤﴾

اللَّهُمَّ صَلِّ عَلَى صَاحِبِ التَّاجِ.

﴿٣٥﴾ اللَّهُمَّ صَلِّ عَلَى صَاحِبِ الْمِعْرَاجِ. ﴿٣٦﴾ اللَّهُمَّ صَلِّ عَلَى

صَاحِبِ الْقَضِيْبِ. ﴿٣٧﴾ اللَّهُمَّ صَلِّ عَلَى رَاكِبِ النَّجِيْبِ. ﴿٣٨﴾

اللَّهُمَّ صَلِّ عَلَى رَاكِبِ الْبُرَاقِ.

﴿٣٩﴾ اللَّهُمَّ صَلِّ عَلَى مُخْتَرِقِ السَّبْعِ الطَّبَاقِ.

﴿٤٠﴾ اللَّهُمَّ صَلِّ عَلَى الشَّفِيعِ فِي جَمِيعِ الْأَنَامِ. ﴿٤١﴾ اللَّهُمَّ صَلِّ عَلَى

مَنْ سَبَّحَ فِي كَفِّهِ الطَّعَامُ. ﴿٤٢﴾ اللَّهُمَّ صَلِّ عَلَى مَنْ بَكَى إِلَيْهِ الْجِدْعُ

وَحَنَّ لِفِرَاقِهِ. ﴿٤٣﴾ اللَّهُمَّ صَلِّ عَلَى مَنْ تَوَسَّلَ بِهِ طَيْرُ الْفَلَاحِ. ﴿٤٤﴾



اللَّهُمَّ صَلِّ عَلَى مَنْ سَبَّحَتْ فِي كَفِّهِ الْحَصَاةُ.

اللَّهُمَّ صَلِّ عَلَى مَنْ تَشَفَّعَ إِلَيْهِ الظُّبِيُّ بِأَفْصَحِ كَلَامٍ. ﴿٤٦﴾

اللَّهُمَّ صَلِّ عَلَى مَنْ كَلَّمَهُ الضَّبُّ فِي مَجْلِسِهِ مَعَ أَصْحَابِهِ. ﴿٤٧﴾

الأَعْلَامِ. ﴿٤٨﴾ اللَّهُمَّ صَلِّ عَلَى الْبَشِيرِ النَّذِيرِ.

اللَّهُمَّ صَلِّ عَلَى السِّرَاجِ الْمُنِيرِ. ﴿٤٩﴾ اللَّهُمَّ صَلِّ عَلَى مَنْ شَكَى

إِلَيْهِ الْبَعِيرُ. ﴿٥٠﴾ اللَّهُمَّ صَلِّ عَلَى مَنْ تَفَجَّرَ مِنْ بَيْنِ أَصَابِعِهِ الْمَاءُ

النَّمِيرُ. ﴿٥١﴾ اللَّهُمَّ صَلِّ عَلَى الطَّاهِرِ الْمُطَهَّرِ. ﴿٥٢﴾ اللَّهُمَّ صَلِّ عَلَى

نُورِ الْأَنْوَارِ. ﴿٥٣﴾ اللَّهُمَّ صَلِّ عَلَى مَنْ أَنْشَقَ لَهُ الْقَمَرُ. ﴿٥٤﴾ اللَّهُمَّ

صَلِّ عَلَى الطَّيِّبِ الْمُطَيَّبِ. ﴿٥٥﴾ اللَّهُمَّ صَلِّ عَلَى الرَّسُولِ

الْمُقَرَّبِ. ﴿٥٦﴾ اللَّهُمَّ صَلِّ عَلَى الْفَجْرِ السَّاطِعِ. ﴿٥٧﴾ اللَّهُمَّ صَلِّ عَلَى

النَّجْمِ الثَّاقِبِ. ﴿٥٨﴾ اللَّهُمَّ صَلِّ عَلَى الْعُرْوَةِ الْوُثْقَى.

In this precious book the author, Imam Qandusi ؒ teaches us his unique practical method of taking our beloved Rasulullah ﷺ and Durood Shareef on him ﷺ as a waseelah and means of having our needs fulfilled, our aims and objectives in life achieved and of having our worries, problems, hardships and difficulties relieved. The special methods in this book have been tried and tested by many and from experience has proven to be effective.

If a person practices on the methods in this book, all his actions will begin and end with Durood, his entire day and night will be Durood and most of his moments will be filled with Durood and the remembrance of Sayyidina Rasulullah ﷺ and endless and Salawaat on him. This is in addition to the abundance of barakah he will experience in his life. What an honour for the reciter!

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