

دَلَايِلُ الْخَيْرَاتِ

وَشَوَارِقُ الْأَنْوَارِ فِي الصَّلَاةِ عَلَى النَّبِيِّ الْمُخْتَارِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

لِلْإِمَامِ مُحَمَّدِ بْنِ سُلَيْمَانَ الْجَزُولِيِّ

An Introduction to the Dalā'il al-Khayrāt



Dua Khatm Dalā'il al-Khayrāt

By Shaykh Ahmad al-Nakhlī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Ḥanafī scholar of Damascus and poet, Shaykh
Aḥmad bin ‘Alī al-Manīnī (d.1758/1172H) said in
praise of the *Dalā’il al-Khayrāt*:

*Verily, love for the Prophet is my provision for the day the
dead will be gathered*

And my clinging to him is an indication of my salvation

*My reciting blessings upon him at all times
Is the most hoped for action of Dalā’il al-Khayrāt*

© Karima al-Marwaziyya Foundation 2015

Second Combined Edition

www.karima.org.uk

All rights reserved. No part of this publication may be reproduced, stored in any retrieval system, or transmitted in any form or by any means, electronic or otherwise, without permission of the publishers. This excludes fair use, meaning a few pages or less for non-profit educational purposes.

Contact: info@daralhadith.org.uk

Compiler: Saleh Malik, based primarily on published works mentioned in the preface of this booklet

Typesetting: Saleh Malik

Please note that proceeds from sales of this work will go towards an education project and not personal profit.

Contents

Publisher's Foreword.....	1
A Biography of Imām Al-Jazūlī.....	3
The Story Behind the <i>Dalā'il al-Khayrāt</i>	6
Praise of the <i>Dalā'il al-Khayrāt</i>	8
The Different Editions of the <i>Dalā'il al-Khayrāt</i>	12
The Dividing of the <i>Dalā'il al-Khayrāt</i> in to <i>Aḥzāb</i> , Quarters and Thirds	15
Where Does the <i>Dalā'il al-Khayrāt</i> Begin?.....	16
Reasons for the Differences in the Editions of the <i>Dalā'il</i>	17
The Wisdom in the Mentioning of His ﷺ Blessed Names in the <i>Dalā'il al-Khayrāt</i>	19
Examples of the Muslim Ummah's <i>Dalā'il</i>	21
Commentaries Written on the <i>Dalā'il al-Khayrāt</i>	24
The Recital, Granting of <i>Ijāzah</i> and Recording of Chains of Narration for the <i>Dalā'il al-Khayrāt</i>	29
The <i>Dalā'il al-Khayrāt</i> in the Indian Sub-Continent	33
Supplication Upon Completion of the <i>Dālā'il al-Khayrāt</i>	41



Dalā'il
al-Khayrāt



*An Introduction to the Text, Along
With a Brief Study of its Transmission*

Publisher's Foreword

All praise is for Allāh, Lord of the Worlds; blessings and peace be upon the Master of the Messengers, his family, companions and all those that follow them with goodness.

When sending salutations and blessings upon the Prophet ﷺ is from the most noble of virtuous actions and righteous deeds, Allāh (Most High) ordered it upon the believers in His book saying, “Verily Allāh and His angels bless the Prophet: O you who believe, bless him and pray him peace.” When a believer sends salutations and blessings their reward with Allāh (Most High) increases, as reported in numerous narrations. From them being, “Whoever sends salutations upon me once, Allāh will send ten salutations him”.¹

And on the authority of ‘Abdullāh bin Mas‘ūd (Allāh be pleased with him) that he heard the Messenger of Allāh ﷺ say, “The closest people to me on the Day of Judgement will be those who sent the most salutations upon me.”² Knowing this we understand that we should send abundant salutations upon the Prophet ﷺ for this in addition to carrying a great reward is a sign of love of him. Sending abundant salutations is also a means of giving thanks to him ﷺ, as our thanking him is compulsory. This is because he is the reason for a persons salvation from the hellfire and abiding in eternal bliss, insh-Allāh.

¹ Muslim (408); Abu Dāwūd (1530); al-Nasā’ī (2/25) and al-Tirmidhī who graded it as Ḥasan Ṣaḥīḥ

² Al- Tirmidhī (484)

As a means of facilitating the above, it gives the Karima al-Marwaziyya Foundation great pleasure to publically release³ this introductory work regarding the *Dalā'il al-Khayrāt*, along with the vowelled Arabic text of the supplication (*du'ā*) by Shaykh Aḥmad al-Nakhli to be recited upon the completion of the text.

This introduction to the *Dalā'il* was primarily compiled from Mawlānā Ansar al-Ḥaq's essay written in Urdu and Arabic, alongside Shaykh Yūsuf al-Nabhāni's introductory notes. A small number additional points were added from other material.

*We pray that Allāh (Most High) makes this text
of benefit to all those who read it.*

³ This book was originally prepared in 2011 for use at a reading of the *Dalā'il al-Khayrāt* with a scholar who possesses a chain of transmission back to the author.

A Biography of Imām Al-Jazūlī⁴



He is the Shaykh, the scholar, the gnostic, pious friend of Allāh, the blessing of the city of Marrakesh; Sayyidī Muḥammad Faṭḥā bin ‘Abd al-Raḥmān bin Sulaimān al-Jazūlī. He was of noble lineage and was born in his city of Jazūla in Sūs. It was there that he was raised; first he studied the Quran and then began his quest for seeking knowledge. He also travelled to Fez where he stayed for a time, where he met the gnostic Sayyidī Aḥmad Zarrūq.

Imām al-Jazūlī was firmly grounded in the fiqh of the Maliki School, and it was said that he had memorized *al-Mudawwanah* and other works. However he focused away from all of this and busied himself with the worship of Allāh (the Most High) practicing abstinence and devoting himself to the sending of salutations and blessings upon the Beloved al-Muṣṭafā ﷺ. He withdrew himself from the company of his friends and other people and restricted himself to his home.

Spiritual Path and Training of Others

Imām al-Jazūlī after his authoring the *Dalā’il* met the gnostic Sayyidī Muḥammad bin ‘Abdullah Amghār, from whom he took the spiritual path and entered the spiritual retreat (*khalwa*) where he remained for fourteen years. His litany was thousands of *basmalah*, a number of complete recitals of the *Dalā’il* and a quarter of the Noble Quran every day and night. After this he set out in his effort of guidance and spiritual training of others and with the generosity of Allāh (the Most High) received a large number of students;

⁴ This biographical note is based on the entry for Imām al-Jazūlī in Shaykh ‘Abdullah al-Talidī’s work *Al-Muṭṭrib fī Mashābir Awliyāh al-Maghrib* (p.143-146).

which some such as Sayyidī Mahdī al-Fāsī in *Mumti‘ al-Asmā’* put at 12,656 disciples.

His Passing Away

Sayyidī Muḥammad al-Jazūlī also travelled to the East, where he performed the rites of pilgrimage. He spent some time there during which he met some of the notable scholars of that era. After this he returned to his homeland and took the city of Āsfa as his residence. However its inhabitants showed him enmity whose end result was his having to leave it. He then returned to home place of Jazūla and remained there till his passing away in the year 870 Hijri, may Allāh the Most High be pleased with him. Seventy seven years after his death his body was transported to Marrakesh and buried there.

Some of His Excellent Virtues

The author of *al-Mumti‘* said that Imām al-Jazūlī (Allāh be pleased with him) said, “I saw the Prophet ﷺ and he said to me: I am the splendor of the Messengers, and you are the splendor of the friends of Allāh.”

An Incident with His Father

Shaykh al-Talidī said,

“They mention that when he was in Fez secluding himself in his home for worship he wrote on the walls of the place the word ‘death’. When he withdrew from people and his friends one of the students mentioned to his father- who was in Marrakesh- that your son practices alchemy, so his father travelled to him. When he entered upon him and saw what was written on the walls of the house...he left and went back reprimanding and blaming himself for what he had done.”

The Transfer of His Body to Marrakesh 77 Years After his Death

Aḥmad Bāba and al-Fāsī mention in *al-Mirā* that when they exhumed and transported him to Marrakesh 77 years after his death and burial in Jazūlah.

They found that there no change had occurred to his body and it has not decomposed; such that the traces from the shaving of his head were still apparent on his body in the same way as they had been the day he passed away. One of the people pressed his finger on his face and the blood beneath the pressed skin of Imām al-Jazūlī's face was seen to move, when the man lifted his finger the blood was seen returning back just as it would with a living person. Sayyidī al-Mahdī explained this in *al-Mumtī* by saying that Imām al-Jazūlī was poisoned and therefore was deserving of being considered a martyr.

Shaykh al-Talidī said,

“The *Dalā'il al-Khayrāt* is recited by him throughout the day, and next to him is a masjid in which where the daily prayers are offered. People set out to visit him and seek blessings by giving him greetings and by supplicating (by his tomb). Allah عز و جل has honoured me -and to Allāh belongs all praise - to visit his tomb many times.”

Another Work By Imām al-Jazūlī Recited By Some

Sayyidī al-Jazūlī (Allāh be pleased with him) has another work called *Subḥān al-Dā'im* which he compiled for his children and women folk of his family. This is regularly recited by the 'Isāwiyyūn the followers of Sayyidī Muḥammad bin 'Īsā who is from the students of the students of al-Jazūlī.

The Story Behind the *Dalā'il al-Khayrāt*



The story behind the *Dalā'il al-Khayrāt* is one which has been cited by numerous scholars in their works; all of them serving to highlight the spiritual importance and benefits of this blessed work. Shaykh Yūsuf al-Nabhānī detailed the story as follows saying,

"My master, the knower of Allāh, Shaykh Aḥmad al-Şāwī al-Miṣrī in his commentary on the *ṣalawāt* of his Shaykh, the Quṭb al-Dardīr, -which was copied from him by our Shaykh Ḥasan al-‘Adawī in his marginalia on the *Dalā'il al-Khayrāt* -said that he [al-Jazūlī] authored it in Fez. The reason for its being written was that the time [for prayer] entered upon him-meaning Imām al-Jazūlī. He stood up to make ablution for it but did not find that anything to take out the water from the well. He was in this state that a young girl saw him from an elevated place, she said to him, 'Who are you?' He informed her so she replied, 'You are the man that is praised as being good, but is perplexed as to how to take out the water from the well?' She then spat in to the water which rose up till it was level with the ground.

After he had performed his wudu the Shaykh said to her, 'I implore you to tell me, how did you attain this station?' She replied, 'By sending blessings upon him whom beasts lovingly followed as he walked through the wilds ﷺ.'

He [al-Jazūlī] took an oath that he would author a work on sending blessings upon the Prophet ﷺ.”⁵

⁵ *Dalālāt al-Wāḍihāt ‘ala Dalā’il al-Khayrāt* (p.61-62)

Praise of the *Dalā'il al-Khayrāt*



The *Dalā'il al-Khayrāt*'s acceptance and popularity amongst scholars and laity alike serves as an important reminder of the importance of this text since it was authored. It was based on the spiritual benefits which worshippers found resulted from its recitation that lead to many of them recording their praise of this work. Shaykh Yūsuf al-Nabhānī said,

“Our Shaykh, the Shaykh of the Sunnah, Imām al-‘Allāmah, Shaykh Ḥasan al-‘Adawī al-Misri in his marginalia on *Bulūgh al-Musarrāt ‘ala Dalā'il al-Khayrāt* said, ‘It is sufficient honour for this book that it has attained in terms of benefit and acceptance that which the intellects find astonishing. How can it not be so when some of the gnostics have taken it directly from the Master of the Messengers ﷺ.

The Shaykh of our Shaykhs, and their Shaykh, Imām al-Sujā‘ī said in his marginalia to this book, copying from his Shaykh the Quṭb and Ghawth, Imām Muḥammad al-Ḥifnī, ‘I have taken this book through the outward means from our Shaykh al-‘Allāmah Muḥammad al-Budayrī al-Dimyāṭī, who took it from the Quṭb al-Ghawth Muḥammad bin Aḥmad al-Meknāsī to the end of the chain to the author.

He said, I have also taken it by spiritual means from the friend of Allāh Most High, Sayyidī Muḥammad al-Maghribī al-Tilmisānī who said: I have taken it spiritually from the Prophet ﷺ.”⁶

⁶ *Dalālāt al-Wādihāt ‘ala Dalā'il al-Khayrāt* (p.48-49)

Shaykh al-Nabhānī further added,

“In *Kashf al-Zunūn an Asmā’ al-Kutub wal-Funūn* it is [mentioned], *Dalā’il al-Khayrāt wa Shawāriq al-Anwār fī Dhikr al-Salāt ‘ala al-Nabī al-Mukhtār* upon him be blessings and peace. It’s beginning is, ‘All praise is due to Allāh who guided us to faith...to the end by the Shaykh Abī ‘Abdullah Muḥammad bin Sulaimān bin Abī Bakr al-Jazūlī al-Simlālī, al-Sharīf al-Ḥasanī who died in the year 875H.

This book is a sign from the signs’ of Allāh regarding blessings and peace. It is continuously recited in the East and the West, not least in the land of al-Rūm. It has a fine interlineal commentary by Shaykh Muḥammad al-Mahdī bin Aḥmad bin ‘Alī bin Yūsuf al-Fāsī which he named *Maṭāl’i al-Musarrāt bi Jalā’ Dalā’il al-Khayrāt*. The *Dalā’il* has variants in the manuscript copies due to the large number of narrators of it from the author ﷺ. However the relied upon is the copy of Shaykh Abi ‘Abdullah Muḥammad al-Ṣughayyir al-Sahlī who was from his most senior companions. The author corrected it eight years before his death which was [at the time of] Duha on Friday on the 6th of Rabi al-Awwal in the year 862H. It has other commentaries, however the relied upon is the aforementioned commentary of al-Fāsī.”⁷

The Muhaddith of India and Sufi Master, Shāh Waliullah al-Dihlawī praised the *Dalā’il* by saying the following,

“The *Dalā’il al-Khayrāt* at this time is recited by many people in the Arab world. If a person wishes to attain divine blessings for a particular need by means of it, then it should be with the condition that his self in general has one resolve. When this opening occurs this person persists in this meaning linked to this action; and makes it a means of attaining his needs.”⁸

Shaykh al-Talidī said,

“What is meant is that the *Dalā’il al-Khayrāt* is priceless and there is

⁷ *Dalālāt al-Wāḍihāt ‘ala Dalā’il al-Khayrāt* (p.50-52)

⁸ *Qawl al-Jallī fī Dhikr Athār al-Walī* (p.432)

nothing similar to it in its genre, the writer of these words is from those who has witnessed and experienced its blessings. The book by the praise of Allāh (the Most High) does not contain that which the author can be criticized for except for some hadith which are fabricated or have no basis. A book whose author does not possess knowledge of hadith is not free of this. As for that which they criticized it for such as his words: ‘And send blessings upon our Master Muḥammad by the number of your knowledge’...it is interpreted and understood in a good way as is known from the answer of Abul Maḥāsīn Sayyidī Yūsuf al-Fāsi as in *Mumtī‘ al-Asmā’* and *Mirāb al-Maḥāsīn*. As for that which it contains of intercession by means of the Messenger of Allāh ﷺ, seeking a means by him and calling out to him by his name ‘*Ya Sayyidana Muḥammad*’. The objection to this is from the whisperings of the Wahabis and their false drivel. The pure sunnah and language of the Arabs contains that which is evidence for this, as is known by the people of correct knowledge and which is mentioned in the books in refutation of the Wahabis and their followers.”⁹

Shaykh al-Talidī continued by advising the following,

“I sincerely advise all Muslims to regularly recite the *Dalā’il al-Khayrāt* for the one who regularly (recites it) along with reflection on the greatness of the noble Messenger and with love towards him will be successful if Allāh (the Most High) wills.”

Mawlana Muḥammad Karam Shāh al-Azhari writes regarding the *Dalā’il*,

“The *Dalā’il al-Khayrāt* includes all those forms of sending salutations which have been transmitted with various chains. It has attained such widespread acceptance that all spiritual orders recite it and it is regarded as a means of felicity and salvation. In the Indian sub-continent the four well known orders, the *Chishtiyyah*, *Qādiriyyah*, *Subrawardiyyah* and *Naqshbandiyyah* all recite this litany regularly. Those people who are inclined to it and have made it their habit have personally witnessed its

⁹ *Al-Muṭrib fī Mashābir Awliyāh al-Maghrib* (p.144)

blessings...Hadrat Shah Waliullah Muḥaddith Dihlawī (Allāh Most High have mercy on him), his Shaykhs, father, ancestors and his students recited it.”¹⁰

¹⁰ *Majmū‘a Wazā’if ma‘ Dalā’il al-Khayrāt* (p.11)

The Different Editions of the *Dalā'il al-Khayrāt*



Perhaps unknown to some, a number of different editions of the *Dalā'il al-Khayrāt* exist, each of them differing in some aspects from the other editions. Thus a person examining copies of the *Dalā'il* from different parts of the world will find differences in the respective copies of the text. Shaykh al-Nabhānī explained this by saying,

"The needy one Yūsuf al-Nabhānī says: I have obtained, and all praise is for Allāh, a number of old accurate copies of the *Dalā'il al-Khayrāt*, each one of them being unique. One of them being the *al-Sahliyyah* edition well known for its accuracy; which was often indicated to by the commentator al-Fāsī and others. This is the statement of the scribe of that copy, at the end of which he wrote: 'The transmission of Sayyidī Muḥammad al-Ṣughayyir al-Sahlī for the *Dalā'il al-Khayrāt* was completed from Sayyidī Muḥammad bin Sulaimān al-Jazūlī. This transmission is which Shaykh al-Fāsī refers to in *Kabīr* at times as the copy of the Shaykh, at times as *al-Atīqah*, at times as *al-Sahliyyah* and at time as *al-Mu'tamidah*. It is that which the author (Allāh be pleased with him) wrote and corrected and it is the most correct in terms of transmission. It was due to this that the commentators paid attention to its scribing and how it differed from other versions. At the hands of the most needy of the slaves of Allāh (Most High) Muḥammad bin Aḥmad bin Muḥammad bin Ḥussain bin Ibrāhīm al-Barūdī, Allāh forgive them, Amin, 27 Safar al-Khayr 1276 H.'"

It was loaned to me in Madinah al-Munawwarah by the virtuous scholar and reknowned jurist Sayyidī al-Shaykh 'Abd al-'Aziz al-

Wazīr al-Tūnīsī, a teacher in the Masjid al-Nabawī. I corrected and compared my copy against it twice, rather more than this and then returned it to him. It is housed in his large library which he has made a charitable endowment in Madīnah al-Munawwarah. He showed me its contents and I saw in it numerous fine rare works, may Allāh reward him with Paradise...”¹¹

¹¹ *Dalālāt al-Wādhāt ‘ala Dalā’il al-Khayrāt* (p57-60)

The Ordering of the Salawat in

Dalā'il al-Khayrāt



Shaykh al-Nabhānī explained the format and structuring of the different salawat in the *Dalā'il*, further details of which can be found in the detailed commentaries on the work. He said,

“The commentator said: He began - meaning the author of the *Dalā'il* - with a mention of the different ways of sending blessings (*ṣalawāt*) on the Prophet ﷺ, starting with that which is authentically reported from him ﷺ and are related in the relied upon books of Islam and their like. Then with that which is reported from him ﷺ and from other than him from the companions, followers and those after them from the noble and elect and the righteous scholars from that which they arranged in their litanies (*awrād*) or wrote in their works.”¹²

¹² *Dalālāt al-Wādibāt 'ala Dalā'il al-Khayrāt* (p.63)

The Dividing of the *Dalā'il al-Khayrāt* in to *Aḥzāb*, Quarters and Thirds



Shaykh al-Nabhānī explaining the layout of the *Dalā'il* said,

"The commentator al-Fāsi said at the end of the first *Ḥizb*, 'This is the end of the first hizb according to that which is in the *al-Sabliyyah* edition, as the dividing of the book in to *ahzab*, quarters and thirds is also present in the aforementioned edition. The relied upon in this is from the *faṣl al-kayfiyyah* as the start of the recitation is from it...The meaning of *ḥizb* is the *wird* (litany) which is the habit of person whether from prayer, recitation or other than it. It is a portion from the Quran or other than it which he has imposed upon himself to recite."¹³

¹³ *Dalālāt al-Wādibāt 'ala Dalā'il al-Khayrāt* (p.64-65)

Where Does the *Dalā'il al-Khayrāt* Begin?



The *Dalā'il al-Khayrāt*'s recitation does not usually begin from the opening words of the book, rather that is the author's introduction to his text. Those reciting the *Dalā'il* begin from the section entitled *faṣl al-kayfiyyah* and proceed on to the end of the text. Shaykh al-Nabhānī clarified this by saying,

"The commentator said, 'Know that this *faṣl* is what is meant by this book in essence; which is subdivided in to *aḥzāb*, quarters and thirds based on that which is present in the *al-Sabliyyah* edition. This is because the recitation of the book begins from it.¹⁴ As for that which precedes it, then it is read on some occasions to have knowledge of it, and so that its reader increases in desire, love and resolve by reading the virtues and names.

Some of them start from the names taking pleasure in them due to their containing a mention of his attributes ﷺ and praise of him. Thus they send blessings with each name by saying for example Muḥammad ﷺ, Aḥmad ﷺ...to their end. Or say: O Allāh send blessings and peace upon the one whose name is Muḥammad ﷺ, O Allāh send blessings and peace upon the one whose name is Aḥmad ﷺ...to the end or similar to it.¹⁵

¹⁴ Meaning the first *Ḥizb*

¹⁵ *Dalālāt al-Wādibāt 'ala Dalā'il al-Khayrāt* (p.65-66)

Reasons for the Differences in the Editions of the *Dalā'il*



As mentioned previously, there are different editions of the *Dalā'il*. Shaykh al-Nabhānī explains why this is the case,

“The needy one Yūsuf al-Nabhānī, Allāh forgive him, his parents and all those who pray for their forgiveness says: It is evident to me that Imām al-Jazūlī (Allāh be pleased with him) after his authoring the *Dalā'il al-Khayrāt* continued to review it. Each time it became clear to him that a word should be changed to another word he would do so, and this would be narrated from him by his students despite the earlier editions having spread with the earlier wording, and so on and so forth up to the time of his death (Allāh be pleased with him).

Due to this much difference has occurred in the editions of the *Dalā'il*...However the matter is straightforward, as the first editions which the author transmitted are in of themselves accurate, even though other than them were preferred by him later. Thus it is from likes of something being 'good' or 'better'...

Reliance has formed upon the *al-Sabliyyah* edition more than others due to it being the edition of one of the most preeminent students of the author, Sayyidī Muḥammad al-Sahlī al-Ṣughayyar. Upon it is found the handwriting of the author himself, and it was written a short period before the passing away of the author.

If you have understood this then know that I, even though I prefer like others the *al-Sabliyyah* edition against which I corrected my copy, I do not say: All other than it- from the editions upon which the

commentator al-Fāsi and others relied upon as being accurate- are not to be given attention if they differ with the *al-Sahliyyah* in some wording...Rather I say: It is possible for there to be a number of accurate editions, all of them being written by the author. Their differences being in terms of addition or subtraction...or his preferring a wording over another. They are all, if they are in agreement with the Arabic language, relied upon. Also if the wording in the *Ṣalāt* is transmitted from the Prophet ﷺ or some of the elders, then it is possible that this wording has a number of transmissions which the author used at times, then another transmission was preferred by him. All of them are correct and the reciter will be rewarded in any case.

Yes it is possible that some wordings present in other than the *al-Sahliyyah* edition might be preferred to it due to their common usage or due to another reason.”¹⁶

¹⁶ *Dalālāt al-Wādibāt ‘ala Dalā’il al-Khayrāt* (p.67-70); Shaykh Yūsuf al-Nabhānī then went on to explain some of these differences, which were regarding minute differences in terms of language.

The Wisdom in the Mentioning of His ﷺ Blessed Names in the *Dalā'il al-Khayrāt*



Some gatherings of the *Dalā'il al-Khayrāt* include a recitation of the Prophetic names and attributes in addition to the actual text of the *Dalā'il* itself. Shaykh Yūsuf al-Nabhānī explained why this is the case by saying,

“The commentator said: The reason for the mentioning of his ﷺ names...is because his ﷺ names single him out and describe him, and by means of them one gains a complete understanding of him ﷺ his names, attributes and his great rank with his Creator...

Then knowing that he has many names indicates to his greatness and by means of this his honouring is achieved; and love of him increases. Then knowledge of them in detail results in increase in the love of him and also honouring of him resulting in sending abundant *ṣalāt* upon him ﷺ.

Many of the mentioned names are scattered amongst books regarding the formulas of sending *ṣalāt* upon him ﷺ. They have been presented at the beginning so that the reciter of the *faṣl al-kayfiyyah* sending *ṣalāt* should know these attributes mentioned regarding the Prophet ﷺ and knows that they are his names ﷺ. This is how al-Fākihānī authored a chapter in his book *Fajr al-Munīr* regarding his (Allāh bless him and give him peace's) names; likewise Abul Khayr al-Sakhāwī in *Qawl al-Badī'*, and Allāh knows best all of their objectives.

Then the commentator said: The author (Allāh be pleased with him) chose that which was compiled by ‘Abū ‘Imrān al-Zanātī (Allāh have mercy on him), whose ordering and wording he followed.”¹⁷

¹⁷ *Dalālāt al-Wādhāt ‘ala Dalā’il al-Khayrāt* (p.75-77) Shaykh Yūsuf al-Nabhānī then went on to mention that the blessed names within the Dalā’il are not exhaustive; and that he himself after researching compiled up to 830 names.

Examples of the Muslim Ummah's Devotion to the *Dalā'il*



The Muslim ummah's devotion to the *Dalā'il al-Khayrāt* has taken a number of forms; ranging from the memorization, recitation, scribing, printing and authoring of commentaries to it. Examples of some of these manifestations of dedication from the scholarly community are mentioned below.

The Shāfi'ī scholar and Sufi of the *al-Khatamiyyah* order from Cairo, Shaykh Aḥmad bin Sulaimān Huraybah al-Shantanawī (d.1852/1268H). His routine for some time was to recite the *Dalā'il* ten times daily before the *Zuhr* prayer, after which he would be busied in writing it. From his students was the Shaykh al-Azhar, Ibrāhīm bin Muḥammad al-Bājūrī. (d.1860/1277H).¹⁸

The great scholar of Madinah al-Munawwarah, Shaykh Zayn Bā 'Abūd al-'Alawī (d.1858/1274H). He would travel on foot from the city of Madinah the Illuminated to visit the grave of Sayyidina Ḥamza bin 'Abd al-Muṭṭalib (Allāh be pleased with him) in Uḥud. Whilst en route he would recite the *Dalā'il al-Khayrāt*. It is reported that he would return in less than one hour back to his home.¹⁹

The governor of Morocco, Shaykh Abul 'Abbās Aḥmad bin 'Umar al-Bosta (d.1875/1292H), who was a pious scholar as well as a skilled calligrapher. He scribed a copy of the Quran and numerous other books. He would spend large amounts of money on the adornment and binding of the *Dalā'il* which

¹⁸ *'Ayān min Mashāriqah wal Maghāribah* (52-55)

¹⁹ *Nuzhat al-Fikr* (1/434-435)

he would present as a gift to all those who had memorized the *Dalā'il*. He also organized a group of students for this work as well as facilitating for the blind to be able to memorize the *Dalā'il*.²⁰

The chief Muftī of Aleppo, Shaykh Aḥmad bin 'Aqīl al-'Umarī al-Zuwaytanī (d.1898/1316H). He was a ḥāfiẓ of the Quran who recited during the *Tarāwīḥ* prayers. He had also memorized the *Dalā'il al-Khayrāt* which he would recite at least once daily.²¹

The Mālikī scholar and gnostic, Shaykh 'Abū 'Abdullah Muḥammad bin 'Abdullah al-Mubārak (d.1911/1329). It was mentioned by his son that he was regular in performing the *Tabajjud* prayer, would recite the Quran and send salutations on the Prophet ﷺ abundantly. He would complete a *khatm* of the Quran during the day once and during the night once. He noted that the *Dalā'il al-Khayrāt* would continuously be on his father's tongue. He heard from of his father's friends that there was a time when his father would recite the *Dalā'il* 80 times in a day, sometimes finishing a reading of it in 15 minutes.²²

The Shāfi'ī scholar from Aleppo and Shaykh of the *Qādirī* order, Shaykh Muṣṭafā bin Ibrāhīm al-Hilālī (d.1919/1337H). He had memorized the *Dalā'il al-Khayrāt*, he would fast regularly, and would remain busy in the reciting of the Quran and the *Dalā'il*.²³

The ḥanafī scholar of Damascus and guide of the *Naqshbandī Mujaḥidī Khālīdī* order, Shaykh 'Abd al-Raḥmān bin Muḥammad S'aeed al-Burhānī (d.1933/1351H). He had memorized the *Dalā'il al-Khayrāt*.²⁴

The *Naqshbandī Mujaḥidī Khālīdī* scholar of Daghestan, Shaykh 'Abdullah Fāi'z bin Muḥammad 'Alī al-'Uthmānī (d.1973/1393H). After the Russian occupation of his homeland he migrated to Damascus where he died. As was

²⁰ *I'lām biman Ḥalla Marrākesb* (2/418-419); *Alām al-Maghrib* (7/430-432); *Ta'rif al-Shamūlī* (p.94)

²¹ *Alām al-Shārqiya* (1/272); *Alām al-Nubalā'* (7/436-441)

²² *S'ādab al-Abadiyyah* (p.19-21)

²³ *I'lām al-Nubalā' bi Tārīkh Ḥalab al-Shubbā'* (7/548-550)

²⁴ *Tārīkh 'Ulamā' al-Dimashq* (1/458-459)

the custom in his homeland, he had memorized the *Dalā'il al-Khayrāt*.²⁵

²⁵ *Tarīqah al-Naqshbandiyyah al-Khālidiyyah al-Dāghestaniyyah* (p.253)

Commentaries Written on the *Dalā'il al-Khayrāt*



A number of commentaries and marginal notes have been written over the centuries on the *Dalā'il al-Khayrāt*, indicating to the importance attached to it in scholarly circles. The following is a mention of some of these works:

The famous *Shādbilī* Sufi, Shaykh Aḥmad bin Aḥmad Zarrūq (d.1493/899H) authored a commentary. Being that he met the author Imām al-Jazūlī in Fez this could be regarded as one of the earliest commentaries on this text.²⁶

Shaykh al-Sayyid Aḥmad bin Muḥammad al-Sukūnī al-Fajjī authored a brief but comprehensive commentary entitled *Itmām al-Ni'ma*. A manuscript copy of this work is present in the Ibn Yūsuf Library in Morocco. Some have said the name of the author is Shaykh al-Sayyid Ibrāhīm bin Aḥmad al-Fajjī (alive in 1495/900H).²⁷

The Ḥanafī jurist of Makkah and author of numerous works in a wide range of sciences, Mullā 'Alī al-Qārī (d1606/1014) authored *Matāl'i al-Nayyirāt bi Sharḥ Dalā'il al-Khayrāt*. A fine manuscript copy exists in the *Maktabah al-*

²⁶ Aḥmad Zarrūq wal Zarrūqīyah (p.95, 112, 161, 320); Mawlānā Ansar al-Haq in his article on the *Dalā'il al-Khayrāt* (p.13) mentions that this commentary is no longer extant, however Mawlānā Sherwānī in his marginal notes to the *Dalā'il* in Urdu references to Shaykh Zarrūq's commentary, and Allah knows best.

²⁷ *I'lām biman Ḥalla Marrākesb* (5/85); *Mu'jam al-Muallifin* (1/11)

Asad in Damascus.²⁸

The great Mālikī scholar of Fez, Shaykh ‘Abū Muḥammad ‘Abd al-Raḥmān al-Qasrī (d.1626/1036H) authored *Anwār al-Lāmi‘āt fī Kalām ‘ala Dalā’il al-Khayrāt*. A manuscript copy of this is present in the *Maktabah al-‘Āmah* in Rabat.²⁹

The Muḥaddith of Fez and historian, Shaykh Muḥammad Maḥdī al-Fihri (d.1698/1109H) authored three commentaries. One being detailed, another of medium size and the third being brief. Only the brief commentary was published (with the other two remaining in manuscript form) called *Matāl‘i al-Musarrāt bi Jalā’ Dalā’il al-Khayrāt*.³⁰ This commentary has been published and is widely available.

The Shāfi‘ī scholar of Egypt Shaykh ‘Abd al-Mu‘tī al-Samlāwī (d.1715/1127H) authored a commentary named *Tafriḥ al-Karb wal-Muḥimmāt Sharḥ Dalā’il al-Khayrāt*. A manuscript copy of this work exists.³¹

The Ḥanafī scholar of Damascus of Turkmen origin, Shaykh Muḥammad bin Ibrāhīm al-Dakdakjī (d.1719/1131H). He was a student of Shaykh ‘Abd al-Ghanī al-Nabulsī. He authored a commentary on the *Dalā’il al-Khayrāt*.³²

The Mālikī scholar of Algeria, Shaykh Muḥammad bin Aḥmad al-Sharīf al-Jazā’irī (d.1727/1139H) authored a commentary entitled *Istijlāb al-Musarrāt fī Sharḥ Dalā’il al-Khayrāt*.³³

The Ḥanafī scholar of Aleppo and spiritual guide of the *Qādiri* order, Shaykh Ṣāliḥ al-Mawāhibī (d.1939/1152H) authored a commentary entitled *Jawābir al-Nayyirāt fī Sharḥ Dalā’il al-Khayrāt* of which a manuscript with some missing pages is present in *Maktabah al-Asad* in Damascus. The author also

²⁸ *Ta’rif al-Shamūlī* (p.100,222); Mawlānā Ansar al-Haq notes (p.13) that biographers of Mullā ‘Alī al-Qārī have not mentioned this commentary in their works.

²⁹ *Ta’rif al-Shamūlī* (p.95); *Muḥjam al-Muallifīn* (2/123)

³⁰ *Muḥjam al-Muallifīn* (3/737)

³¹ *Al-I‘lām* (4/155)

³² *Silk al-Durar* (4/32-35)

³³ *Ta’rif al-Shamūlī* (p.97); *Muḥjam ‘Alām al-Jazā’ir* (p.107)

penned an abridgement of the above commentary.³⁴

The Ḥanafī scholar of Damascus and poet, Shaykh Aḥmad bin ‘Alī al-Manīnī (d.1758/1172H) authored a commentary on the *Dalā’il al-Khayrāt*. He also penned a commentary on *Ṣaḥīḥ al-Bukhārī*.³⁵

The Shāfi‘ī scholar of Baghdad, Shaykh Jamāl al-Dīn al-Suwaydī (d.1761/1174H). He was a teacher at the shrines of Imām ‘Abū Ḥanīfa and Shaykh ‘Abd al-Qādir al-Jilānī, He entitled his commentary *Anfa‘ al-Wasā’il fī Sharḥ al-Dalā’il*.³⁶

The Mālikī Jurist, Shaykh Muḥammad bin Muḥammad al-Sālik al-Jurnī authored *Azhār al-Munayyirāt fī Sharḥ Dalā’il al-Khayrāt*. A manuscript copy of this is present in Maktabah Ibn Yūsuf in Morocco.³⁷

The famous Egyptian scholar of Tafsīr, author of the marginalia on the *Tafsīr al-Jalālayn*, Shaykh Sulaimān bin ‘Umar al-Jamal (d.1790/1204H) authored a commentary entitled *Minḥ al-Ilābiyāt bi Sharḥ Dalā’il al-Khayrāt*. Manuscript copies of this work are present in *Dār al-Kutub al-Miṣriyah* in Cairo, *Maktabah al-‘Āmah* in Rabat and other places.³⁸

The Turkish Ḥanafī scholar and calligrapher, Shaykh Ismā‘il Mufid al-‘Aṭṭār (d.1803/1217H) authored a commentary whilst he was resident in the Hijaz.³⁹

The well-known teacher in the Jāmi‘ al-Azhar, Shaykh Ḥasan al-‘Adawī al-Hamzāwī (d.1885/1303H) authored a commentary entitled *Bulūgh al-Musarrāt ‘ala Dalā’il al-Khayrāt* which was published in Cairo in 1289H.⁴⁰

The Mālikī scholar of Egypt and teacher in al-Azhar, Shaykh ‘Abd al-Majīd al-Sharnūbī (d.1348H) authored a commentary entitled *Manābij al-Sa’adāt*

³⁴ *‘Alām al-Nubalā’* (2/476-478); *Ta’rīf al-Shamūlī* (p.99-100)

³⁵ *Silk al-Durar* (1/153-166)

³⁶ *Silk al-Durar* (3/95-96)

³⁷ *I’lām biman Ḥalla Marrākesb* (6/58)

³⁸ *Ta’rīf al-Shamūlī* (p.97); *Fibris al-Fabāris* (1/300-301)

³⁹ *Mu’jam al-Muallifin* (1/381)

⁴⁰ *Mu’jam al-Maṭbūāt al-‘Arabiyyah wal Mu’ribah* (2/1312-1313)

‘ala Dalā’il al-Khayrāt. Apart from this he also penned a commendation to the commentary of his teacher, Shaykh Ḥasan al-‘Adawī al-Hamzāwī.⁴¹

The Moroccan scholar from the twentieth century Shaykh Muḥammad bin ‘Abd al-Salām al-Bosta authored *Itḥāf al-Sā’il fī Tanbīh Ahl al-Dalā’il*, a manuscript copy of which exists.⁴²

In addition to commentaries, marginal notes and glosses were also authored, some of them being the following:

The chief Mufti of Syria Shaykh Ḥāmid bin ‘Alī al-‘Imādī al-Ḥanafī (d.1757/1171H) authored marginal notes.⁴³

The Shāfi‘ī scholar of Aleppo and poet, Shaykh ‘Alī bin Muṣṭafā al-Dabbāgh al-Miqātī (d.1760/1174H) authored marginal notes to Shaykh al-Fihri al-Fāsi’s commentary on the *Dalā’il al-Khayrāt*.⁴⁴

The Shāfi‘ī scholar of Egypt, Shaykh Aḥmad bin Aḥmad al-Sajā‘ī al-Rāwī al-Azharī (d.1783/1197H) authored *Bad’ al-Wasā’il fī Ḥall Alfāẓ al-Dalā’il*. A manuscript copy of which is extant in the Dār al-Kutub al-Misriyyah.⁴⁵

The famous scholar of Palestine, Shaykh Yūsuf bin Ismā‘il al-Nabhānī (d.1932/1350H) authored his *Dalālāt al-Wādhāt ‘ala Dalā’il al-Khayrāt* which has been published a number of times.⁴⁶

The Ḥanafī scholar of Aleppo and teacher in al-Azhar, Shaykh Bakrī bin Aḥmad al-Bābili al-Zabrī (d.1895/1312H) authored notes to the *Dalā’il al-Khayrāt*. It was published along with the *Dalā’il* in 1277H in Egypt.⁴⁷

The great Muḥaddith of Turkey, Shaykh Ḍiyā’ al-Dīn al-Kamshakhānawī al-Ḥanafī (d.1893/1311H) combined the *Dalā’il al-Khayrāt* with other prayers;

⁴¹ *Al-‘Alām* (4/149); *Fayḍ al-Malik al-Wabbāb al-Mut‘ālī* (1/799-800)

⁴² *Da‘wah al-Ḥaq*, May 1977 Edn. (p.25,29)

⁴³ *Silk al-Durar* (2/15-24)

⁴⁴ *Silk al-Durar* (3/248-260); *Mu‘jam al-Mu‘allifin* (2/531-532)

⁴⁵ *‘Ajā’ib al-Athār* (2/107-111)

⁴⁶ *Ta’rīf al-Shamūlī* (p.10,220); *Fibris al-Fabāris wal-Athbāt* (2/107-110)

⁴⁷ *‘Alām al-Sharqiyyah* (1/287-288); *Fayḍ al-Malik al-Wabbāb al-Mut‘ālī* (1/310)

which he then reorganized in a fine manner.⁴⁸

⁴⁸ *Iṣḥām al-Mūrīd* (p.90-100)

The Recital, Granting of *Ijāzah* and Recording of Chains of Narration for the *Dalā'il al-Khayrāt*



The tradition of the reciting and recording of chains of narration for the *Dalā'il al-Khayrāt* was a common feature in scholarly circles of the past, and to a lesser extent today. Students of knowledge and scholars alike would often assiduously seek out and recite the *Dalā'il* to those scholars who possessed an unbroken chain of narration for the text back to the author, in the process receiving an authorization to transmit the text. There are numerous examples of this; however we start with an account of such a gathering followed by details of similar occurrences. Mawlānā 'Abd al-Ḥayy al-Luknāwī said,

“Excluded from this is being preoccupied in a manner which does not prevent concentration, as I witnessed for our Shaykh, the Shaykh of the *Dalā'il*, Mawlānā 'Alī bin Yūsuf Malak Bashālī al-Madanī al-Ḥarīrī. I visited him in the first ten days of Muḥarram in the year 1280 in Madinah the Illuminated, along with my late father. He had a shop close to Bāb al-Salām or Bāb al-Raḥma from the doors of the Masjid al-Nabawī where he would sell silk.

My late father read *Dalā'il al-Khayrāt* to him, whilst I was listening to him along with my uncle the late Mawlawī Murādullah, the son of our teacher, grandfather and uncle of our father, the late Mawlānā Muḥammad Ni'matullah; and the late Mawlawī Ilāh Dād Khān al-Chaprāwī who was from the students of my late father, along with other than them both from our companions on that journey.

He whilst listening to its recital would sell silk and converse with the customers who were present, as his shop was popular with visitors. Despite this, his being preoccupied did not prevent him, for every time the reader would make a mistake in his recitation he would immediately correct him from his memory.”⁴⁹

The Shāfi‘ī scholar of Makkah and teacher in the Masjid al-Ḥarām, Shaykh Aḥmad bin Muḥammad al-Nakhli took from the Quṭb of his age, Shaykh al-Sayyid ‘Abd al-Raḥmān al-Maḥjūb al-Idrīsī of Meknes and other senior scholars the *ijāzah* for the *Dalā’il al-Khayrāt*.⁵⁰

Shaykh Dawūd Pāsha al-Karjī was at various times the governor of al-Aḥsā’, Baghdad and Madīnah al-Munawwarah. He also taught for a period in the Masjid al-Nabawi al-Sharif. He took the *ijāzah* for the *Dalā’il al-Khayrāt* from the Shāfi‘ī Mufti of Madīnah, al-Sayyid Zayn al-‘Abidīn bin ‘Alawī Jamal al-Layl (d.1820/1235H approx.).⁵¹

The Shāfi‘ī scholar of Haḍramawt, the author *‘Iqd al-Yawāqit al-Jawhariyyah bi Dbikr Ṭarīq al-Sādah al-‘Alawiyyah*, Shaykh al-Sayyid ‘Aydārūs bin ‘Umar al-Ḥabshī al-‘Alawī (d.1892/1314H). He travelled for Hajj and visitation rites in the year 1276H. In Madīnah al-Munawwarah he recited the *Dalā’il* and took *ijāzah* from Shaykh ‘Abdullah bin ‘Abd al-Bāqī al-Ansārī (1860/1276H).⁵²

The grandson of the Ottoman Sultan ‘Abd al-Azīz (d.1872/1293H) read the *Dalā’il* and received an *ijāzah* for it from the former deputy Shaykh al-Islam of the Ottoman empire, Imām Muḥammad bin Zāhid al-Kawtharī (d.1953/1371H) at his home.⁵³

In the work *Fibris al-Fabāris wal-Athbbāt* further details can be found of numerous scholars who received the *ijāzah* for the *Dalā’il* along with other

⁴⁹ *Zafar al-Amānī* (p.459-459)

⁵⁰ *Fibris al-Fabāris* (1/251-253, 2/751)

⁵¹ *Al-‘Alām* (2/331); *Fayḍ al-Malik al-Wabbāb al-Mut‘ālī* (1/538, 3/1947)

⁵² *Fayḍ al-Malik al-Wabbāb al-Mut‘ālī* (1/842-843)

⁵³ *Imām al-Kawtharī* (p.71,72)

works.⁵⁴

The tradition of recording chains of transmission linking scholars back to the author (much like the chains of transmission for ḥadīth) has been common occurrence in Muslim scholarship. Some examples are as follows:

Shaykh ‘Abd al-Raḥmān bin Aḥmad al-Mahjūb's chain is was recorded by his student and spiritual successor Shaykh Ḥasan bin ‘Alī al-‘Ujaymī al-Ḥanafī (d.1702/1113H).⁵⁵

The *Muḥaddith* of the Ḥijāz and teacher in the Masjid al-Ḥarām, Shaykh Jamāl al-Dīn ‘Abdullah bin Sālīm al-Baṣrī's (d.1722/1134H) chain for the *Dalā’il* is recorded in *Al-Imdād fī Ma‘rifah ‘Uluww al-Isnād*.⁵⁶ His son, Shaykh Sālīm bin ‘Abdullah bin Sālīm al-Baṣrī was the teacher of Shāh Waliullah al-Dihlawī.

The ruler of Morocco, Sulaimān bin Muḥammad al-‘Alawī (d.1822/1238H) who was also a scholar and author. His chain of transmission is mentioned in *Fibris al-Fabāris*.⁵⁷

The Ḥanafī jurist of Makkah and teacher in the Masjid al-Ḥarām, Shaykh Jamāl bin ‘Abdullah bin ‘Umar (d.1867/1284); a manuscript copy of his chain of transmission is reproduced in *al-‘Alam*.⁵⁸ It should be noted that Mawlānā ‘Abd al-Qādir al-Badāyūnī (d.1901/1319H) during his travels to the Ḥijāz in 1279H obtained an *ijāzah* in ḥadīth from this scholar.

The scholar from *Haḍramawt*, Shaykh al-Sayyid ‘Alawī bin ‘Abd al-Raḥmān al-Mashīr (d.1922/1341H) obtained an *ijāzah* in Madīnah al-Munawwarah from Shaykh Muḥammad bin Muḥammad ‘Azb al-Dimyāṭī in 1280H. This chain passed through the Shaykh al-Azhar ‘Abdullah bin Ḥijāzī al-

⁵⁴ *Fibris al-Fabāris* (1/123, 132, 145, 281, 382, 388, 466, 493, 541) and a number of other places.

⁵⁵ *Khabāya al-Zawāya* (p.136-145)

⁵⁶ *Al-Imdād fī Ma‘rifah ‘Uluww al-Isnād* (p.155)

⁵⁷ *Fibris al-Fabāris* (2/980-984)

⁵⁸ *Al-‘Alām* (2/134)

Sharqāwī.⁵⁹

Shaykh Yūsuf al-Nabhānī recited the *Dalā'il al-Khayrāt* in three sittings in Madinah al-Munawwarah; reciting to the Imām of Masjid al-Nabawi al-Sharif, Shaykh al-Sayyid Muḥammad Sa‘eed al-Maghribī al-Mālikī. He obtained an *ijāzah* for the recital on the 26th of *Rabī' al-Awwal* 1332H which is included in the introductory notes to his work *Dalālāt al-Wadīhat ‘ala Dalā'il al-Khayrāt*.⁶⁰

The chain of transmission for the Shaykh of *Dalā'il al-Khayrāt* readings in Makkah, Shaykh al-Sayyid Muḥammad ‘Abd al-Muḥsin, the son of the Shaykh of *Dalā'il al-Khayrāt* readings al-Sayyid Muḥammad Amīn Riḍwān al-Madanī (d.1961/1381H) can be found in the work *Dalīl al-Mushīr*.⁶¹

The chain of the recent Muḥaddith of Ḥijāz, Shaykh al-Sayyid Muḥammad bin ‘Alawī al-Mālikī (d.2004/1435H) was recorded by his student in *Mahfūz al-Marwī*.⁶²

The Shāfi‘ī scholar of Lebanon, Shaykh Ḥuṣṣain bin Aḥmad ‘Usayrān (d.2005/1426H) has himself recorded his chains of transmission for the *Dalā'il* in his *Minnab al-Raḥmān fī Asānīd Ḥuṣṣain ‘Usayrān*.⁶³

⁵⁹ *Lawāmi‘ al-Nūr* (1/287-289)

⁶⁰ *Dalālāt al-Wadīḥāt* (p.40-48)

⁶¹ *Dalīl al-Mushīr* (p.230-234)

⁶² *Mahfūz al-Marwī* (p.328-330)

⁶³ *Minnab al-Raḥmān* (p.94)

The *Dalā'il al-Khayrāt* in the Indian Sub-Continent



The *Dalā'il al-Khayrāt* is well known in Muslim circles in the Indian sub-continent; having been an integral part of the devotional lives of the Muslims residing there for generations. It was scribed in manuscripts, and with the advent of the printing press regularly printed, receiving numerous editions until today.

The text of the *Dalā'il al-Khayrāt* was printed for the first time in 1280H, and then again in 1289H, 1296H, 1298H in Kanpur; and in Lucknow in 1310H.⁶⁴ Amongst these early editions was corrected copy of the Shaykh of the *Dalā'il* in Makkah; Mawlānā 'Abd al-Ḥaq al-Ilāhabādī, which was published in 1328H in the *Iklīl al-Matābi'*.

The *Dalā'il al-Khayrāt* received the attention of scholars, who in addition to translating it also authored commentaries and marginal notes to accompany the text. Amongst the earliest of these efforts was from Mawlānā Fāḍil bin Muḥammad 'Ārif a-Dihlawī.⁶⁵ He authored a commentary in Persian entitled *Mazra' al-Ḥasanāt* which published alongside the text in the Nasiri printing press in Bombay.

The Shāfi'ī scholar of Madras Mawlānā Muḥammad Ghawth bin Nāṣir al-

⁶⁴ *Muḥjam al-Maṭbūāt al-'Arabiyyah* (p.104-105)

⁶⁵ *Nuzhat al-Khawātir* (p.833), Ḥakīm 'Abd al-Ḥayy al-Ḥasanī further added regarding him, "Mawlānā Muḥammad Fāḍil bin Muḥammad Ḥāmid al-'Ubaydī al-Ḥijāzī al-Badawī was born in Gujerat. He grew up there before going to perform pilgrimage and visitation, returning to settle in Surat. He was a great scholar and author of a number of works as well as being an important trader. During a journey near Ahmedabad in 1129 he was killed aged 45 years."

Dīn (d.1822/1238H) authored an Arabic commentary entitled *Wasā'il al-Barakāt Sharḥ Dalā'il al-Khayrāt*.⁶⁶

Mawlānā 'Abd al-Salām al-Badayūnī (d.1873/1289H) authored a Persian commentary.⁶⁷

Mawlānā Ḥifāẓat Ḥussain translated the text in to both Persian and Urdu. He also authored a commentary entitled *Mā'thir al-Salawāt* which was published alongside the text in 1304H in Kanpur.

Ḥāfiẓ Muḥammad 'Abd al-Ḥaq's Urdu and Persian translations were published alongside the text in Kanpur in 1312H.

Mawlānā Ghulām Ḥaydar's Urdu translation was published alongside the text in Lahore in 1317H.

A Sindhi translation was published alongside the translation in Bombay in 1294H.

Mawlānā Muḥammad 'Abd al-Raḥmān bin Qādir Mīrān translated the *Dalā'il* in to Tamil along with marginal notes entitled *Wasā'il al-Marḍāt* which was published alongside the text in Madras in 1326H.⁶⁸

Mawlānā 'Abd al-Bāsiṭ al-Ṣiddiqī al-Qinnawjī (d.1808/1223) authored *Intikbāb al-Ḥasanāt fī Tarjamah Aḥādīth Dalā'il al-Khayrāt*.⁶⁹

Mawlānā Faṭḥ al-Dīn Khawshābī (d.1937/1356) translated the *Dalā'il* in to Urdu and authored marginal notes, these were printed in Karachi.⁷⁰

Mawlānā Ismā'īl Hazārwi (d.1940/1359H) authored marginal notes which have been printed.⁷¹

⁶⁶ *Nuzhat al-Khawāṭir* (p.1102-1103)

⁶⁷ *Nuzhat al-Khawāṭir* (p.1012-1013)

⁶⁸ *Mu'jam al-Maṭbūāt al-'Arabiyyah* (p.104-105)

⁶⁹ *Nuzhat al-Khawāṭir* (p.998)

⁷⁰ *Tadbkirah Ḥaḍrat Muḥaddīth-e-Dakkan* (p.462-464); *Mirāt al-Taṣānīf* (1/110)

⁷¹ *Mirāt al-Taṣānīf* (1/113)

Mawlānā Karam Shāh al-Azhārī (d.1998/1418) translated the *Dalā'il al-Khayrāt* in to Urdu, and which is widely available.⁷²

Mawlānā Muḥammad ‘Abd al-Ḥakīm Sharaf al-Qādirī (d.2007/1428H) apart from translating the *Dalā'il* also translated it's well known commentary *Matāl'i al-Musarrāt bi Jalā' Dalā'il al-Khayrāt* which has been published.⁷³

The tradition of the seeking and granting of ijāzah for the *Dalā'il al-Khayrāt* was present amongst the scholarly community in the Indian Sub-continent in the past, some examples of which are:

Mawlānā Ḥaydar bin Mubīn al-Ansārī al-Luknawī (d.1840/1256H) during his journey to perform pilgrimage and visitation in 1240H obtained *ijāzah* for the *Dalā'il al-Khayrāt* from the Mufti of the Ḥanafis in Makkah, Shaykh ‘Umar bin ‘Abd al-Karīm bin ‘Abd al-Rasūl.⁷⁴

Mawlānā Aḥmad Sa‘eed bin Abī Sa‘eed al-Farūqī al-Mujaddidī al-Dihlawī (d.1860/1277) obtained *ijāzah* for the *Dalā'il al-Khayrāt* from Shāh ‘Abd al-‘Azīz al-Dihlawī.⁷⁵

Mawlānā Muḥammad Sa‘eed al-Ja‘farī al-Azīmabādī (d.1887/1304H) visited Madīnah al-Munawwarah 1264H where he recited to and obtained *ijāzah* from Shaykh al-Sayyid Muḥammad bin ‘Abd al-Raḥmān al-Filālī (d.1882/1299H) in the blessed *Rawḍah*.⁷⁶

Mawlānā Ridā ‘Alī bin Sakhāwat ‘Alī al-Benārsī (d.1896/1313H) visited the Ḥijāz for pilgrimage and visitation in 1275H. In Madīnah al-Munawwarah he obtained *ijāzah* from the Shaykh of the *Dalā'il*, ‘Alī bin Yūsuf al-Ḥarīrī.⁷⁷

Mawlānā ‘Abd al-Ḥakīm al-Ansārī al-Luknawī (d.1900/1318) when visiting Madīnah al-Munawwarah recited to and received *ijāzah* in the blessed *Rawḍah* from the Shaykh of the *Dalā'il*, al-Sayyid Muḥammad Amīn bin Aḥmad

⁷² *Fibriṣṭ Dīyā' al-Qurān Publications* (p.4)

⁷³ *Muḥsin-e-Able Sunnat* (p.201,224)

⁷⁴ *Is‘ād bil Isnād* (p.43)

⁷⁵ *Nuzhat al-Khawāṭir* (p.906-907)

⁷⁶ *Fayḍ al-Malik al-Wabbāb al-Mut‘ālī* (3/1685-1687)

⁷⁷ *Fayḍ al-Malik al-Wabbāb al-Mut‘ālī* (1/554-555); *Nuzhat al-Khawāṭir* (p.1231)

Riḍwān.⁷⁸

Mawlānā Farīd al-Dīn Khān bin Masiḥ al-Dīn al-Kākorwī (d.1916/1334H) first obtained *ijāzah* for the *Dalā'il* from his father. Later when in Madinah al-Munawwarah he recited to the Shaykh of the *Dalā'il* al-Sayyid Muḥammad Amīn Riḍwān, from whom he also obtained *ijāzah*.⁷⁹

Mawlānā ‘Abd al-Baqi al-Ansārī al-Luknawī (d.1945/1364H) obtained *ijāzah* for the *Dalā'il* from the following three Shaykhs: i) The Shaykh of the *Dalā'il* al-Sayyid Muḥammad Amīn Riḍwān ii) The Muḥaddith of Madinah al-Munawwarah, Shaykh Muḥammad ‘Alī bin Zāhir al-Watrī (d.1904/1322H) iii) The great Muḥaddith of Morocco Shaykh al-Sayyid Muḥammad bin Ja‘far al-Kattānī (d.1962/145H) from whom he received *ijāzah* for the *al-Sabliyyah* edition.⁸⁰

Mawlānā Ḍiyā’ al-Dīn Aḥmad al-Qādirī (d.1981/1401), originally from Siālkot but who later settled in Madinah al-Munawwarah obtained *ijāzah* from the Shaykh of the *Dalā'il*; Shaykh Muḥammad bin ‘Alī al-Ḥarīrī and others.⁸¹

The Muḥaddith of the Deccan, Mawlānā al-Sayyid ‘Abdullah al-Naqshbandī (d.1964/1384) obtained *ijāzah* for the *Dalā'il* during his journey for Hajj and visitation. It was his practice to transmit the *Dalā'il* during the last ten day of Ramadan whilst in *I'tikāf*, granting *ijāzah* to those present.⁸²

Mawlānā Muḥammad Karam Shāh al-Azhārī along with his translation granted *ijāzah* to any readers of the text.⁸³

The great scholar of Madinah al-Munawwarah (d.1750/1164H), Mawlānā Muḥammad Ḥayāt al-Sindī's chain of transmission is mentioned in works

⁷⁸ *Fayḍ al-Malik al-Wabbāb al-Mut‘ālī* (3/1951-1955)

⁷⁹ *Fayḍ al-Malik al-Wabbāb al-Mut‘ālī* (p.1288-1290)

⁸⁰ *Is‘ād bil Isnād* (p.57-60); *Dalīl al-Mushīr* (p.120-126)

⁸¹ *Sayyidi Ḍiyā’ al-Dīn Aḥmad al-Qādirī* (1/145, 230, 285, 672)

⁸² *Tadbkirah Ḥaḍrat Muḥaddith-e-Dakkan* (p.130-131)

⁸³ *Majmu‘a Wazāif ma‘ Dalā'il al-Khayrāt* (p.444)

such as *Fibris al-Fabāris*.⁸⁴

The Muḥaddith of India and source of the chains of narration in the Indian sub-continent, Shāh Waliullah al-Dihlawī. He mentions his chain of narration himself in his works, which has been printed in some editions of the *Dalā'il*.⁸⁵

The scholar popularly referred to as Baḥr al-‘Ulūm, Mawlānā ‘Abd al-Aliyy al-Ansārī al-Luknawī’s (d.1810/1225H) chain for the *Dalā'il* can be found in *Dur al-Manẓūm fī Asānīd al-‘Allāmah Baḥr al-‘Ulūm*.⁸⁶

One of the leading scholars of Madinah al-Munawwarah in his time, Mawlānā Muḥammad ‘Ābid al-Sindī (d.1841/1258H) narrated the *Dalā'il*, the chain for which can be found in his collection of chains of narration.⁸⁷

The Shāfi‘ī scholar of Madras, Mawlānā Sibghatullah bin Muḥammad Ghawth bin Nāsir al-Dīn al-Hāshimī’s (d.1863/1280) chain of narration for the *Dalā'il* can be found in the work *Fayḍ al-Malik al-Wabbāb al-Mut‘ālī*.⁸⁸

Mawlānā Abul Ḥasan Aḥmad al-Mārehrawī al-Nūrī (d.1906/1324H) recorded his chain in his work *Nūr wal Babā’ fī Asānīd al-Ḥadīth wa Salāsīl al-Awliyāh*.⁸⁹

⁸⁴ *Fibris al-Fabāris* (1/498-499)

⁸⁵ The chains of narration is mentioned in *Al-Intibāh fī Salāsīl al-Awliyāh* by the author Shāh Waliullah as follows, “As for the *Dalā'il al-Khayrāt*, our Shaykh Abū Ṭāhir informed us of it from Shaykh Aḥmad al-Nakhli; from Sayyid ‘Abd al-Raḥmān al-Idrīsī well known as al-Mahjūb; from his father Aḥmad; from his grandfather Muḥammad; from his father’s grandfather Aḥmad; from its author, the noble Sayyid Muḥammad bin Sulaimān al-Jazūli, Allah have mercy on him.”

⁸⁶ *Dur al-Manẓūm* (p.130)

⁸⁷ *Ḥaṣr al-Shārid* (1/272-273)

⁸⁸ *Fayḍ al-Malik al-Wabbāb al-Mut‘ālī* (1/727-730)

⁸⁹ *Nūr wal Babā’* (p.145) Ḥakīm ‘Abd al-Ḥayy al-Ḥasanī in his biographical entry in *Nuzhat al-Khawāṭir* (p.1166) mentioned,

“The pious scholar, Shaykh Abul Ḥussain bin Zahūr Ḥasan bin Āl Rasul bin Āl Barakat bin Ḥamza bin Āl Muḥammad bin Barakatullah al-Ḥussainī al-Wāsītī al-Mārehrawī, better known

Mawlānā Muḥammad Azam Ḥuṣṣain al-Siddīqī al-Khayrabādī (d.1919/1337H) cited his chain for the *Dalā'il* in *Isnād al-A'zam bi 'ala Sanad Yūjad fī Ālam*.⁹⁰

Mawlānā Muḥammad 'Abd al-Ḥaq al-Ilāhabādī was originally from India but had migrated to Makkah. He became well known as the Shaykh of the *Dalā'il*, and numerous scholars, both Arab and non-Arab took ijāzah from him.⁹¹

Mawlānā Khalīl Aḥmad al-Sahāranpūrī, a prominent scholar of the Deobandi School emphasized the importance of the *Dalā'il* in the regular devotions of his teachers and colleagues.⁹²

as Aḥmad al-Nūrī. He was from the Sufi scholars, he was born and raised in Marehra and began studies from a young age. He took hadith and the spiritual path from his grandfather Sayyid Āl Rasūl.

He took the pattern chained narration of firstness (*musalsal bil-awwaliyyah*) from Shaykh Aḥmad Hasan al-Muradabādī from Shaykh Aḥmad bin Muḥammad al-Dimyāṭī from Shaykh al-Mu'ammār Muḥammad bin 'Abd al-'Azīz from Shaykh al-Mu'ammār Abil Khayr bin Amūs al-Rāshidī from Shaykh al-Islām Zayn al-Dīn Zakariyyah al-Anṣārī. And this is a very elevated chain. I met him in Bhopal more than once and took from him the pattern chained narration of firstness. He was a pious scholar, possessed a radiant face, noble, heavy set, of a medium height and eloquent. He has a number of works in the *furu'* and *usul*, amongst them being: *Al-Nūr wal-Babā' fī Asānid al-Ḥadīth wa Salāsīl al-Awliyah*. He passed away with 11 days of Rajab having passed in the year 1324."

⁹⁰ *Isnād al-A'zam* (p.18)

⁹¹ *Al-'Alām* (2/186); *Nuzhat al-Khawāṭir* (p.1262)

⁹² *Al-Mubannad* (p.56) wherein he stated, "It is desirable according to us to send blessings upon the Messenger of Allah (Allah bless him & give him peace) abundantly and this is among the best of acts and the most beloved of recommendations, whether it is through the recitation of the *Dalā'il* and the *awrād* of *ṣalawāt* composed in that book, or with other texts. However, it is better according to us (to send blessings) with whatever wording is authentically established from the Messenger of Allah ﷺ. However, if one sends blessings using other than what was narrated from the Messenger of Allah, then that will not be devoid of merit and it will deserve the glad tidings of (the hadith) 'Whosoever invokes one blessing upon me, Allah blesses him ten times'. Our Shaykh 'Allāmah al-Gangohī would recite the *Dalā'il*, as would other respected scholars. Our master and guide, the *Qutb* of the world, Ḥaḍrat al-Ḥāj Imdādullah (Allah

The jurist of India, Mawlānā Aḥmad Riḍā Khān al-Barelwī (d.1921/1340H) during his journey of Hajj and visitation granted an ijāzah in the *Dalā'il* to the Mufti of Makka Shaykh Muḥammad Ṣāliḥ bin Ṣiddīq Kamāl.⁹³

sanctify his precious secret) wrote in his instructions ordering his students to recite it, and they would narrate the *Dalā'il*. Mawlānā al-Gangohī (Allah have mercy on him) would give his students ijāzah for the *Dalā'il*.”

⁹³ *Ijāzāt al-Matinab* (p.44), note that Mawlānā Aḥmad Rida Khāns’s chain for the *Dalā'il* passes through Shāh Waliullah al-Dihlawī. Ḥakīm ‘Abd al-Ḥayy al-Ḥasanī, despite recording some of his strong criticisms of Mawlānā Aḥmad Rida never the less said regarding him in *Nuzhat al-Khawātir* (1180-1181),

”The Shaykh, the Scholar and *Muftī*: Aḥmad Riḍā bin Naqī ‘Alī bin Riḍā ‘Alī al-Afghānī al-Ḥanafī al-Barelwī, well known as ‘Abd al-Muṣṭafā. He was born on Monday on the 10th of Shawwal 1272 in Bareilly. He studied with his father and kept his company for a long period until he distinguished himself in knowledge and surpassed his contemporaries in many sciences, not least *fiqh* and *usūl*. He completed his studies in the year 1286 at the age of 14.

He travelled for Hajj with his father in the year 1295 and performed Hajj once more in 1323. He received *ijāzah* in hadith (during his first Hajj) from Sayyid Aḥmad Zaynī Daḥlān al-Shāf’ī al-Makkī, Shaykh ‘Abd al-Raḥmān Sirāj the Muftī of the Ḥanafis in Makkah and Shaykh Ḥussain bin Ṣāliḥ Jamal al-Layl. He discussed with the scholars of the Ḥijaz some matters related to Islamic law and theology, authoring some treatise during his stay in the Ḥaramain and also replying to some questions presented to the scholars of the Ḥaramain. They were amazed by the depth of his knowledge and extensive comprehension of the legal texts, issues regarding which there is difference and the speed of his writing and intelligence...there were few who were like him during his time in terms of his vast knowledge of Ḥanafī fiqh and its subsidiary issues. Witness to this is his collection of *Fatāwā* and his book *Kafl al-Faqīh al-Fāhim fī Aḥkām Qirtās al-Darāhim*.”

دعاء ختم دلائل الخيرات

Supplication Upon Completion of the *Dālā'il* *al-Khayrāt*

By

Shaykh Aḥmad al-Nakhli

*Due to the general nature of the wording of this supplication, it can be used at
the end of any gathering of salawāt, and Allah knows best.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shaykh Aḥmad al-Nakhli
(Allah Have Mercy on Him)

ALL PRAISE IS FOR ALLĀH, LORD OF THE WORLDS; BLESSINGS
AND PEACE BE UPON THE MASTER OF THE MESSENGERS, HIS
FAMILY, COMPANIONS AND ALL THOSE THAT FOLLOW THEM
WITH GOODNESS



He is the Imām, most learned scholar, hadith expert and jurist:
Abu Muḥammad Shihāb al-Dīn Aḥmad bin Muḥammad bin
Aḥmad bin ‘Alī well known as al-Nakhli, the Sufi, al-
Naqshbandī al-Makkī al-Shāfi’ī. He was born in the year 1044 Hījri in
Makka al-Mukarrama and grew up there.

He narrated from: Muḥammad bin Yaḥyā al-Radīnī, Abdullah bin Saeed
Ba Qushayr al-Makki, Sayyid Ahmad al-Ḥasanī al-Maghribī al-Meknāsī,
Muḥammad ‘Alā al-Dīn al-Bābilī and others.

He distinguished himself the Islamic sciences and taught and benefitted
people in the Masjid al-Ḥarām. He was described as being cheerful,
humble and possessing an illuminated face.

Countless students narrated and benefitted from him, amongst them:

Abu Ṭāhir al-Kawrānī, Abd al-Raḥmān bin Aḥmad al-Nakhlī, Shihāb Aḥmad al-Mallawī and others.

From his works are: *Bughyah al-Ṭālibīn li Bayān al-Mashā'ikh al-Muḥaqqiqīn al-Mu'tamidīn* which was published in the past in India. He passed away in Makka al-Mukarrama at the beginning of the year 1130 Hijri.⁹⁴



Shāh Waliullah al-Dihlawī (Allah have mercy on him) said regarding him:

“He was an expert in both the outer and inward sciences and benefitted from the regular company of Shaykhs of sufi orders and scholars of the sacred law. He obtained the cloak of authorisation from Sayyid ‘Abd al-Raḥmān Maḥbub, Sayyid Aḥmad Rumī, Sayyid ‘Abdullah Saqqāf and Mīr Kālan bin Mīr Maḥmud Balkhī and others. He studied ḥadīth with Muḥammad bin al-‘Alā Bābilī, Shaykh ‘Īsā Maghribī and other scholars from that generation, and from them he obtained the unbroken transmission for the hearing of Bukhāī and the Muwaṭṭā’. He was associated with the families of a number of scholars and from the beginning he was attracted to a love of knowledge and scholars and keeping their company. He held the Sufis in high regard and was consistent in their spiritual practices, and benefitted from the company of the scholars from the Ḥaramain and those from outside it. To sum

⁹⁴ Refer to his biography in *Silk al-Durar* (1/171); *Fibris al-Fabāris* (1/251); *Al-‘Alām* of al-Ziriklī (1/241) and *Anfās al-Ārifīn* (p.392-394)

up, it is that Shaykh Aḥmad Nakhli was from the great figures of Makka *Muazzama* the light of whose blessedness was widespread and whose supplication was answered.

Shaykh Aḥmad Nakhli's son Shaykh 'Abd al-Raḥmān Nakhli recounts that his grandfather would not have any male children who remained alive, due to which he would remain extremely distressed. When Shaykh Aḥmad was born a supplication for him was requested from the *'awliyah* as well as their help and spiritual attention. Every Friday he would send Shaykh Aḥmad Nakhli to Shaykh Tāj Sunbhulī. One day by it so happened that Shaykh Tāj Sunbhulī after a period of reflection conveyed him a message by means of the servant who brought Shaykh Aḥmad Nakhli to him that, "This child is not like you, rather he will excel you and be a person of virtue and felicity. It is a separate matter that he is of a small lifespan." When the servant reached his master and conveyed to him the message of Shaykh Tāj Sunbhulī he sent him back immediately to request from Shaykh Tāj Sunbhulī that "I have given my lifespan to this child and in relation to this I seek your intercession." When Haḍrat Shaykh [Tāj Subhulī] heard this message he immediately focused and after a few moments said to the servant that "Tell your master that his request is completed, and from myself I give him (meaning the father of Shaykh Aḥmad Nakhli) a staying period of three months to prepare for his journey to the afterlife." As a result Shaykh Aḥmad Nakhli's father departed from this perishing world at this time and Shaykh Ahmad Nakhli went on to reach ninety years of age.

Shaykh 'Abd al-Raḥmān further stated that in all worldly dealings and lending and borrowing I was my father's agent. When my respected father (Shaykh Aḥmad Nakhli) reached the end of his life and weakness

had overcome him I presented to him the complaints of those who requested the repayment of their loans. I stated that “I fear that if God forbid if you were to pass away then all of these debts will become my responsibility and those close to me and relatives will not reply upon my being an agent.” My respected father told me that “Do not give this fear any place in your heart. I have full faith that I will not die until I have repaid all debts which I owe. I think that that night will be the last night of my life in which nobodies debt will remain on me.” A short period before his passing away all of these debts were repaid with money coming from places which could not have been expected. And according to what he said his last night in this world arrived when he had no debt left to repay.

Shaykh Aḥmad Nakhli stated that when my guide in the Khalwatī order, Shaykh ‘Īsā bin Kanan Khalwatī granted me authorisation in this order and he made me his deputy (*khalīfah*) in Makka *Muazzama* so that all the disciples of the khalwatī order gather in front of me after the offering of the *tabajjud* prayer, as was their habit, and be busied in their *awrad* and *wazaif*. There was extreme hesitation in my heart regarding this because I was fully inclined towards the Naqshbandī order, and I did not have the courage to speak in front of Shaykh Khalwatī. In the state of this hesitation I turned to the Master of the Messengers upon him be salutations and blessings and that year was honoured to visit the sacred *rawdah*. On Friday before the Juma’h prayer I was blessed with a vision of the Master of the two worlds (Allah bless him and give him peace) that he along with the four *khalīfah*’s was present in the Ottoman area of visitation (*ziyarat-e-uthmania*). I quickly made my way towards him and attained the good fortune of kissing his blessed hand, thereafter proceeding in order to kiss the hands of the Khulafāh. After this the

Prophet (Allah bless him and give him peace) grasped my hand and took me towards a new prayer mat laid out at the front of his blessed tomb in the first row. He said, “This is the prayer mat of Shaykh Tāj, sit upon it”. I understood that he was indicating to the Naqshbandī order and that he had granted an authorisation (*ijāzah*) in that order.”⁹⁵

⁹⁵ *Anfās al-‘Ārifīn* (p.392-394)

In the Name of God, Most Merciful,
Most Kind

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O Allah, by means of sending salutations upon him expand our hearts. By means of it make easy our matters and by means of it relieve us from our worries. By means of it dissipate our sorrows, and by means of it forgive us for our disobedience. By means of it fulfil our debt, and by means of it rectify our states. By means of it enable us to reach our aspirations and by means of it accept our repentance. By means of it wash away our sins. By means of it give victory to our proof, and by means of it purify our tongues. By means of it give us tranquillity for our estrangement. By means of it have mercy upon our poverty; make it a light in front of us, behind us, on our right, on our left, above us, below us, in our life and in our death; in our graves, our being gathered again and then being separated and a shadow on (the day of) Judgement over our heads. By means of it make heavy the scales of our good actions. Make perpetual its blessings upon us until we meet our Prophet and Master Muhammad (Allah bless him and

اللَّهُمَّ اشْرَحْ بِالصَّلَاةِ عَلَيْهِ صُدُورَنَا
وَيَسِّرْ بِهَا أُمُورَنَا وَفَرِّجْ بِهَا هُمُومَنَا
وَكَشِفْ بِهَا غُمُومَنَا وَاعْفِرْ بِهَا ذُنُوبَنَا
وَاقْضِ بِهَا دُيُونَنَا وَأَصْلِحْ بِهَا أَحْوَالَنَا
وَبَلِّغْ بِهَا أَمَلَنَا وَتَقَبَّلْ بِهَا تَوْبَتَنَا وَاعْسِلْ
بِهَا حُوبَتَنَا وَأَنْصُرْ بِهَا حُجَّتَنَا وَطَهِّرْ بِهَا
الْسِّنَتَنَا وَأَنْسِ بِهَا وَحْشَتَنَا وَارْحَمْ بِهَا
غُرْبَتَنَا وَاجْعَلْهَا نُورًا بَيْنَ أَيْدِينَا وَمِنْ
خَلْفِنَا وَعَنْ أَيْمَانِنَا وَعَنْ شَمَائِلِنَا وَمِنْ
فَوْقِنَا وَمِنْ تَحْتِنَا وَفِي حَيَاتِنَا وَمَوْتِنَا وَفِي
قُبُورِنَا وَحَشْرِنَا وَنَشْرِنَا وَظِلًّا فِي الْقِيَامَةِ
عَلَى رُءُوسِنَا وَثَقْلًا بِهَا مَوَازِينَ حَسَنَاتِنَا
وَأَدَمَ بَرَكَاتِهَا عَلَيْنَا حَتَّى نَلْقَى نَبِيَّنَا
وَسَيِّدَنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَعَلَى
إِلِهِ وَسَلَّمَ وَنَحْنُ آمِنُونَ مُطْمَئِنُّونَ
فَرِحُونَ مُسْتَبْشِرُونَ وَلَا تُفَرِّقْ بَيْنَنَا وَبَيْنَهُ
حَتَّى تَدْخُلَنَا مَدْخَلَهُ وَتُؤْوِيَنَا إِلَى جَوَارِهِ
الْكَرِيمِ مَعَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ مِّنْ

give him peace) and we are safe, at peace, joyous, celebratinDo not separate us from him until you enter us the place of his entry and give us a place in his honourable company along with those that you have favoured from the Prophets, truthful ones, Martyrs, and righteous, and they are fine companions. O Allah we have believed in him (Allah bless him and give him peace) though we did not see him, O Allah bless us in both worlds with his vision and make firm our hearts upon his love.

Help us practice his sunnah, let us die upon his religion, gather us in his company which is saved and his group which is successful. Benefit us with the love for him that fills our hearts (Allah bless him and give him peace); on a day when there will be place nor wealth nor children.

Help us reach his pure watering place (*hawd*) and give us drink from its thirst quenching cup. Make easy for us the visiting of Your noble sanctuary (*Haram*) and his noble sanctuary before you give us death, and make continuous for us our residence in Your noble sanctuary and his noble sanctuary (Allah bless him and give him peace) until we die.

النَّبِيِّنَ وَالصَّادِقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا اللَّهُمَّ
إِنَّا آمَنَّا بِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ
نَرَهُ فَمَتَّعْنَا اللَّهُمَّ فِي الدَّارَيْنِ بِرُؤْيَيْهِ
وَتَبَّتْ قُلُوبُنَا عَلَى مَحَبَّتِهِ وَاسْتَعْمَلْنَا عَلَى
سُنَّتِهِ وَتَوَفَّنَا عَلَى مِلَّتِهِ وَاحْشُرْنَا فِي
زُمرَّتِهِ النَّاحِيَةِ وَحِزْبِهِ الْمُفْلِحِينَ وَانْفَعْنَا
بِمَا انْطَلَقْتَ عَلَيْهِ قُلُوبُنَا مِنْ مَحَبَّتِهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ لَا جَدَّ وَلَا مَالَ وَلَا
بَيْنَ وَآوَرَدْنَا حَوْضَهُ الْأَصْفَى وَاسْقِنَا
بِكَاسِهِ الْأَوْفَى وَيَسِّرْ عَلَيْنَا زِيَارَةَ حَرَمِكَ
وَحَرَمِهِ مِنْ قَبْلِ أَنْ تُمَيِّتَنَا وَادِّمْ عَلَيْنَا
الإِقَامَةَ بِحَرَمِكَ وَحَرَمِهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِلَى أَنْ نَتَوَفَّى اللَّهُمَّ إِنَّا نَسْتَشْفِعُ
بِهِ إِلَيْكَ إِذْ هُوَ أَوْجَهُ الشُّفْعَاءِ إِلَيْكَ
وَنُقَسِّمُ بِهِ عَلَيْكَ إِذْ هُوَ أَعْظَمُ مَنْ أُقْسَمُ
بِحَقِّهِ عَلَيْكَ وَنَتَوَسَّلُ بِهِ إِلَيْكَ إِذْ هُوَ
أَقْرَبُ الْوَسَائِلِ إِلَيْكَ نَشْكُو إِلَيْكَ يَا
رَبِّ قَسْوَةَ قُلُوبِنَا وَكَثْرَةَ ذُنُوبِنَا وَطُولَ
أَمَالِنَا وَفَسَادَ أَعْمَالِنَا وَتَكَاسُلَنَا عَنِ

O Allah we intercede through him to you for he is the best of intercessors to You. We implore You by him for he is the greatest whose right we can implore with You.

We turn to You by means of him for he is the closest of means to you. We complain to You O Lord regarding the hardness of our hearts and our numerous sins; our delusory hopes; our evil actions; our laziness in obedience and our rushing towards disobedience.

You are the best of those to whom we can complain; by You we seek help over our enemies and our egos, so help us! We rely upon Your generosity regarding our rectification, so do not leave us to other than You.

O our Lord, to the person of your Messenger (Allah bless him and give him peace) we affiliate ourselves, so do not distance us. At your door we stand so do not turn us away. You alone we ask so do not let us be disappointed. O Allah, have mercy on our begging You and grant us safety from our fears. Accept our actions and rectify our states, make Your obedience our preoccupation, and towards goodness our end

الطَّاعَاتِ وَهُجُومَنَا عَلَى الْمُخَالَفَاتِ
فَبِعَمِّ الْمُشْتَكَى إِلَيْهِ أَنْتَ يَا رَبِّ بِكَ
نَسْتَنْصِرُ عَلَى أَعْدَائِنَا وَأَنْفُسِنَا فَاَنْصُرْنَا
وَعَلَى فَضْلِكَ نَتَوَكَّلُ فِي صَلَاحِنَا فَلَا
تَكِلْنَا إِلَى غَيْرِكَ يَا رَبَّنَا اللَّهُمَّ وَإِلَى
جَنَابِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نَتَسَيَّبُ فَلَا تُبْعِدْنَا وَبِإِيَّاكَ نَقِفُ فَلَا
تَطْرُدْنَا وَإِيَّاكَ نَسْأَلُ فَلَا تُخَيِّبْنَا اللَّهُمَّ
ارْحَمْ تَضَرَّعْنَا وَآمِنْ خَوْفَنَا وَتَقَبَّلْ
أَعْمَالَنَا وَأَصْلِحْ أَحْوَالَنَا وَاجْعَلْ بِطَاعَتِكَ
اِسْتِعَالَتَنَا وَإِلَى الْخَيْرِ مَالَنَا وَحَقِّقْ بِالزِّيَادَةِ
أَمَالَتَنَا وَاخْتِمْ بِالسَّعَادَةِ آجَالَتَنَا هَذَا ذُلُّنَا
ظَاهِرٌ بَيْنَ يَدَيْكَ وَحَالُنَا لَا يَخْفَى
عَلَيْكَ أَمْرَتُنَا فَتَرَكْنَا وَنَهَيْتُنَا فَارْتَكَبْنَا وَلَا
يَسْغُرْنَا إِلَّا عَفْوُكَ فَاعْفُ عَنَّا يَا خَيْرَ
مَأْمُولٍ وَأَكْرَمَ مَسْئُولٍ إِنَّكَ عَفُوٌّ غَفُورٌ
رَحِيمٌ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ
وَسَلَّمَ تَسْلِيمًا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

matter. Realise with increase our hopes and end our lifespans with success. This humiliation of ours is manifest before You and our condition is not hidden from You. You ordered us and we left it; You forbade us from something and we did it. Nothing can encompass us except Your forgiveness, so forgive us the best of those who are hoped in and the most generous of those who are asked. You are Pardoning, Forgiving and Most Compassionate, O (Most) Merciful of those who are merciful. Salutations and complete blessings of Allah be upon our Master Muhammad and upon his family, companions and all praise is due to Allah the Lord of the Worlds.

