

If One Doesn't Recite Durood in a Gathering in Which the Name of the Holy Prophet ﷺ Was Taken, Is It Necessary to Recite It Later?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the respected scholars say regarding the following: It is Wajib to recite durood once in the gathering in which the name of the Holy Prophet ﷺ was taken, and to recite it more than one is Mustahab. My question is: if one forgets to recite durood or wasn't able to for any reason, does he have to make up for it later?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

If one takes the name of the Holy Prophet ﷺ or hears it from someone else in a gathering, it is Wajib to recite durood once. If one didn't recite the durood for any reason such as they forgot to and the gathering concluded and they remembered it later, it is Wajib to recite durood once to make up for it. Further, if it has become Wajib upon someone to recite durood but they disregarded it, many warnings have been mentioned for them. In this situation, along with the recitation of durood, it is necessary to repent.

'Allama 'Ala al-Din Haskafi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (D. 1088 AH\1677 CE) writes:

تصير ديننا بالترك، فتتقضى لأنها حق عبد كالتشبيت

(Durr al-Mukhtar Ma'a Radd al-Muhtar, Vol. 3, p. 386, Publ. Dar al-Saqafah Wa al-Turas, Damascus)

Sheikh 'Abdullah Siraj Hussaini Shami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (D. 1422 AH\2001 CE) narrates this text in this way:

تصير ديننا بالترك فتتقضى، لأنها حق عبد كالتشبيت، أى: لأنها حق صلى الله عليه وسلم فيقضى كالتشبيت للعاطس

(Al-Salat 'Ala al-Nabi, p. 58, Publ. Maktabah Dar al-Falah, Syria)

The ruling regarding replying to a sneeze is that it is Wajib to immediately reply once. To delay it without a valid Shara'i reason is a sin. Furthermore, if one doesn't reply at all, he must make it up later and repent for not replying immediately. 'Allama Ibn 'Abideen Shami رَحْمَةُ اللَّهِ writes regarding this:

”(ورد السلام وتشميت العاطس على الفور) ظاهره أنه إذا أخره لغير عذر كره تحريماً ولا يرتفع الإثم بالرد بل بالتوبة“

(Durr al-Mukhtar Ma'a Radd al-Muhtar, Vol. 22, Chapter of Impermissible and Permissible things, p. 126, Publ. Dar al-Saqafah Wa al-Turas, Damascus)

Basing the ruling of reciting durood upon the ruling of replying to a sneeze is limited only to the matter of forgetting to reply. They are not similar in all matters. Such as the recitation of durood is Fard once in a lifetime whereas replying to a sneeze is Fard-e-'Amali i.e. Wajib once in every gathering.

'Allama Ahmed Tahtawi Hanafi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (D. 1231 AH\1815 CE) writes:

(كالتشميت) التشبيه في القضاء فقط لاني كل الاحكام لان الصلاة فرض في العمر مرة قطعاً والزائد على المرة واجب على الصحيح، والتشميت فرض عملي في كل مجلس مرة، والزائد على المرة مندوب“
(Hashiyah al-Tahtawi 'Ala Durr al-Mukhtar, Vol. 1, p. 269, Publ. Dar al-Kutub al-Ilmiyyah, Beirut)

Sadr al-Shari'ah Mufti Amjad 'Ali A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (D. 1367 A.H.\1947 C.E.) writes:

ہر جلسہ ذکر میں دُروُد شریف پڑھنا واجب، خواہ خود نامِ اقدس لے یا دوسرے سے سُنے اور اگر ایک مجلس میں سو بار ذکر آئے، تو ہر بار دُروُد شریف پڑھنا چاہیے، اگر نامِ اقدس لیا یا سنا اور دُروُد شریف اس وقت نہ پڑھا، تو کسی دوسرے وقت میں اس کے بدلے کا

پڑھے۔

Translation: To recite durood in every gathering of zikr is Wajib, whether one takes the blessed name himself or he hears it from someone. If the blessed name is taken a hundred times, durood should be recited every time. However, if one says or hears the blessed name and doesn't recite durood at that moment, he must recite durood any other time to make up for it. (Bahar-e-Shari'at, Vol. 1, Sect. 3, p. 533, Publ. Maktaba-tul-Madinah, Karachi)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best.)

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