Is Durūd Incomplete Without Mentioning the Prophet's Blessed Family? Detailed Fatwā

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Question

What do the noble scholars and jurists of Islamic law say about the following: Is it necessary to mention the blessed family of the Prophet ﷺ when reciting durūd upon the Noble Prophet ﷺ? Also, is the durūd recited without mentioning the blessed family considered "incomplete"? A ḥadīth is also cited in this regard. Please clarify this matter.

Answer

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

When reciting durūd on the Prophet ﷺ, it is undoubtedly mustaḥab and preferred to include the mention of the blessed family in the durūd. The Muslim ummah widely practices this. Even in the ḥadīth itself, when the blessed Companions asked the beloved Rasūl ﷺ about how they should recite durūd on Him, the beloved Prophet ﷺ taught them the method of reciting durūd upon him and his blessed family, as everyone is well aware of the words of Durūd-e-Ibrāhīmī. But what does it mean to send durūd on the ʾĀl [آلِ پاک] of the Prophet ﷺ? Are they the members of his household, the righteous Muslims, or the entire Muslim ummah? The scholars mention all three possibilities, but regardless, each possibility includes the blessed family and progeny of the Prophet ﷺ. In summary, mentioning the blessed family of the Prophet ﷺ when reciting durūd is highly recommended, preferred, and a means of immense virtue and reward. But, observing this practice is not obligatory. As for the question of whether the durūd recited without mentioning the Āl is incomplete and deficient, the answer is: if by calling it "incomplete and deficient" one intends that it is not the most virtuous method of sending durūd, and that the virtue of sending durūd upon the Noble Prophet ﷺ alone without sending it upon his family is not the same as the virtue of sending it upon both the Prophet ﷺ and his family, then this statement is correct in this sense. However, if "incomplete and deficient durūd" is understood to mean that mentioning the family is obligatory and necessary, such that without mentioning them it is not considered to be durūd, or that it will not be accepted, or that reciting it has no benefit, then this is by no means correct.

There are thousands of mustaḥab and virtuous acts; rather, almost every act has both a more virtuous and a less virtuous manner of performing it. Yet, the less virtuous manner is not thereby deemed unacceptable.

Some of the reasons for this are mentioned below:

(1) The narration which prohibits "incomplete durūd" (صلاۃِ بتراء) does not have an established and known chain of narration. The great scholar of ḥadīth, ʿAllāmah Sakhāwī رحمۃ اللہ تعالیٰ علیہ has explicitly mentioned that he was unable to ascertain its

chain. Therefore, at most, encouragement may be derived from a narration with an unknown chain; it cannot establish an obligation.
(2) The scholars have regarded sending durūd upon the blessed family as mustaḥab. Thus, ʿAllāmah Taḥtāwī رحمة الله تعالى عليه has declared it mustaḥab to send durūd on the blessed family and he has cited this narration as evidence. Exegetes and other scholars have also explicitly mentioned this as mustaḥab. This makes it clear that this act is mustaḥab and not obligatory.
(3) The scholars have mentioned that one who does not send durūd upon the family of the Prophet ﷺ is foregoing a great virtue and reward. Describing it as "foregoing a virtue" is itself clear proof that this is a matter of virtue and not obligation. If this were a matter of obligation, the scholars would not describe it merely as "foregoing a virtue"; rather, they would prohibit abandoning it and would explicitly state that this is makrūh.
(4) Let alone declaring it makrūh, the scholars have instead stated that sending durūd without mentioning the blessed family is **not makrūh**. This is clear proof that there is no sharʿī objection to it.
(5) Many actions in sharīʿah have a basic level as well as a level of perfection. Sometimes strong wordings are used for emphasis, admonition, and encouragement so that people may adopt the level of perfection, rather than to indicate actual negation. For example, it is stated in a ḥadīth that "لا وضوء لمن لم يذكر اسم الله عليه" (There is no wudū for one who does not mention the name of Allah). Although the wudū is valid without it, it is not at the level of perfection. Similarly, words like "بتراء" are used in reference to durūd to encourage one to attain the level of perfection.
(6) The books written by scholars often contain the words "قال رسول الله صلى الله عليه وسلم", and the words "وآله" are not always mentioned for the sake of brevity. If reciting durūd on the Prophet ﷺ alone was not considered durūd at all, or it carried no benefit, then the scholars would not write durūd in this manner for the sake of brevity. This practice of the scholars is itself practical evidence that brief durūd is also recognized and permissible.
(7) The pious predecessors who have written books of durūd have also written many wordings of durūd which do not include mention of the blessed family. The renowned book of durūd, *Dalāʾil al-Khayrāt*, written by Imām Abū Abdullah Muḥammad Sulaiman Jazūlī رحمة الله تعالى عليه, includes many such wordings of durūd which do not mention the blessed family. For example:

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ عَدَدَ قَطْرِ الْأَمْطَارِ", "اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْأَوَّلِينَ وَالْآخِرِينَ", "اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ عَدَدَ أَوْرَاقِ الْأَشْجَارِ", "اللّٰهُمَّ صَلِّ عَلٰى نَبِيِّ الرَّحْمَةِ", "اللّٰهُمَّ صَلِّ عَلٰى صَاحِبِ الْمَقَامِ الْمَحْمُودِ", "اللّٰهُمَّ صَلِّ عَلٰى صَاحِبِ الْوَسِيلَةِ", "اللّٰهُمَّ صَلِّ عَلٰى صَاحِبِ الْمِعْرَاجِ", "اللّٰهُمَّ صَلِّ عَلٰى الْبَشِيرِ النَّذِيرِ", etc.

This book has been widely accepted by the ummah for centuries and has remained part of the regular practice of the awliyāʾ and pious people.

References for The Above-Mentioned Reasons:

When sending durūd on the Prophet ﷺ, the blessed family should also be included in the durūd. The Prophet ﷺ himself taught this. Thus, *Sunan Abī Dāwūd*, *Sunan*

Nasāʾī, *Sunan al-Kubrā Lil-Bayḥaqī*, *Muʿjam al-Kabīr* and *Muʿjam al-Awsat Lil-Tabrānī*, and other books of ḥadīth mention the narration from Kaʿb bin ʿUjrah رضی اللہ تعالی عنہ, in which he states: We asked, "O Messenger of Allāh ﷺ, you have commanded us to send durūd and salām upon you. We know the method of salām, but how should we send durūd upon you?" He ﷺ replied, "Say: اللهم صل على محمد وآل محمد كما صليت على إبراهيم، وبارك على محمد وآل محمد كما باركت على إبراهيم، إنك حميد مجيد" (O Allah, send blessings upon Muhammad and the family of Muhammad, just as You sent blessings upon Ibrahim, and bless Muhammad and the family of Muhammad, just as You blessed Ibrahim. Indeed, You are Praiseworthy and Glorious.)
(Sunan Abī Dāwūd, Vol. 02, p. 234, Ḥadīth No. 976, Publ. Dār al-Risālah al-ʿĀlamiyah)

Shaykh al-Islām, ʿAllāmah Ibn Ḥajar Haytamī رحمۃ اللہ تعالی علیہ (d. 974 AH) states in *Al-Sawāʿiq al-Muḥriqah*:

الآية الثانية قوله تعالى: **إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما** (الأحزاب 56) صح عن كعب بن عجرة قال لما نزلت هذه الآية قلنا يا رسول الله قد علمنا كيف نسلم عليك فكيف نصلي عليك فقال (قولوا اللهم صل على محمد وعلى آل محمد) إلى آخره وفي رواية الحاكم فقلنا يا رسول الله كيف الصلاة عليكم أهل البيت قال (قولوا اللهم صل على محمد وعلى آل محمد) إلى آخره فسؤالهم بعد نزول الآية وإجابتهم باللهم صل على محمد وعلى آل محمد إلى آخره دليل ظاهر على ان الأمر بالصلاة على أهل بيته وبقية آله عقب نزولها ولم يجابوا بما ذكر فلما أجيبوا به دل على ان الصلاة عليهم من جملة المأمور به وأنه صلى الله عليه وسلم أقامهم في ذلك مقام نفسه لأن القصد من الصلاة عليه مزيد تعظيمه ومنه تعظيمهم ومن ثم لما أدخل من مر في الكساء قال (اللهم إنهم مني وأنا منهم فاجعل صلاتك ورحمتك ومغفرتك ورضوانك علي وعليهم) وقضية استجابة هذا الدعاء أن الله صلى عليهم معه فحينئذ طلب من المؤمنين صلاتهم عليهم معه ويروى (لا تصلوا علي الصلاة البتراء) فقالوا وما الصلاة البتراء قال (تقولون اللهم صل على محمد وتمسكون بل قولوا اللهم صل على محمد وعلى آل محمد)

Translation: The second verse is the saying of Allāh Almighty: "Allāh and His Angels send blessings upon the Prophet. O you who believe! Send blessings upon him and much salutations." (Al-Aḥzāb, 56) There is a saḥīḥ narration from Kaʿb bin ʿUjrah that he said: when this verse was revealed, we said, "O Messenger of Allāh, we know how to send salām upon you, but how should we send durūd upon you?" He said: "Say: اللهم صل على محمد وعلى آل محمد..." In the narration reported by al-Ḥākim, "We said: O Messenger of Allāh ﷺ, how should we send durūd on your family?" He said: "Say: اللهم صل على محمد وعلى آل محمد..." Hence, the fact that they asked this question after the revelation of this verse and receiving the answer "اللهم صل على محمد وعلى آل محمد..." is clear evidence that after this, the command to send durūd upon the members of his household and the rest of His family is also included. Furthermore, they were not given any other answer, and since they were only given this answer, we get to know that sending durūd upon them is part of this command. Also, the Prophet ﷺ placed them in the position of himself in this regard because the purpose of sending durūd on the Prophet ﷺ is to further honor him and this includes honoring them. For this reason, when He ﷺ covered these (previously mentioned) individuals with His blessed shawl, He said: "O Allāh, they are from me and I am from them. So, descend your durūd, mercy, forgiveness, and pleasure upon me and them." The acceptance

of this duʿā entails that Allāh Almighty sent durūd upon them along with the Prophet ﷺ. Therefore, the Muslims were also commanded to send durūd upon them along with the Prophet ﷺ. It has also been narrated, "Do not send an incomplete durūd upon me." The blessed Companions asked, "what is an incomplete durūd?" He said: "To say اللھم صل علی محمد and stop at that. Instead, say: اللھم صل علی محمد وعلی آل محمد." (Al-Sawāʿiq al-Muḥriqah, Vol. 02, p. 429-430, Publ. Muʾassisah al-Risālah, Lebanon)

Regarding not being able to ascertain the chain of narration of the ḥadīth concerning "صلاۃ البتراء", Imām Shamsuddīn Muḥammad Bin ʿAbd al-Raḥmān Sakhāwī رحمۃ اللہ تعالی علیہ (d. 902 AH) writes in *Al-Qawl al-Badīʿ Fi al-Salāt ʿAlā al-Ḥabīb al-Shafīʿ*:

ويروي عنه صلى الله عليه وسلم مما **لم أقف على إسناده** لا تصلوا علي الصلاة البتيرا قالوا وما الصلاة البتيرا يا رسول الله قال تقولوا اللهم صل على محمد وتمسكون بل قولوا اللهم صل على محمد وعلى آل محمد أخرجه أبو سعد في شرف المصطفى

Translation: It is narrated from the Prophet ﷺ, but I am not able to ascertain its chain of narration, "Do not recite an incomplete durūd upon me. They asked, O Messenger of Allāh ﷺ, what is an incomplete durūd? He said, that you recite اللھم صل علی محمد and stop at that. Instead, say: اللھم صل علی محمد وعلی آل محمد." Abū Saʿd has cited this narration in *Sharaf al-Mustafā*. (Al-Qawl al-Badīʿ, p. 55, Publ. Dār al-Rayān Lil-Turās)

In *Al-Durr al-Manḍūd Fi al-Salāt Wal-Salām ʿAlā Sāḥib al-Maqām al-Maḥmūd*, ʿAllāmah Ibn Ḥajar Ḥaytamī himself cited this narration and then mentioned the statement of ʿAllāmah Sakhāwī رحمۃ اللہ تعالی علیہ that he did not ascertain its chain of narration. Thus, he states:

وأخرج أبو سعد في «شرف المصطفى صلى الله عليه وسلم»: «لا تصلوا عليّ الصلاة البتيراء» قالوا: وما الصلاة البتيراء يا رسول الله؟ قال: «تقولون اللهم صلّ على محمد وتمسكون، بل قولوا: اللهم؛ صلّ على محمد وعلى آل محمد»، **قال السخاوي: (لم أقف له على إسناد)**

Translation: Abū Saʿd (Abdul-Malik Bin Abī ʿUsmān Kharkūshī Nīsābūrī, d. 406 AH) has narrated in *Sharaf al-Mustafā* ﷺ: "Do not recite an incomplete durūd upon me." The Companions asked, O Messenger of Allāh ﷺ, what is an incomplete durūd? He said, "that you recite اللھم صل علی محمد and stop at that. Instead, say: اللھم صل علی محمد وعلی آل محمد." **Imām Sakhāwī says: "I was not able to ascertain its chain of narration."** (Al-Durr al-Manḍūd Fi al-Salāh Wal-Salām ʿAlā Sāḥib al-Maqām al-Maḥmūd, p. 94, Publ. Dār al-Minhāj, Jeddah)

In *Kitāb Sharaf al-Mustafā*, the narration of 'incomplete durūd' is mentioned as follows:

وعن بعض الصحابة ان النبى صلى الله عليه وسلم قال: لا تصلوا عليّ الصلاة البتراء، قالوا: وما الصلاة البتراء يا رسول الله؟ قال: لا تقولوا: اللهم صلّ على محمد وتمسكوا، بل قولوا: اللهم صلّ على محمد و آل محمد

Translation: It is narrated from some Companions that the Prophet ﷺ said: "Do not recite an incomplete durūd upon me." They asked, "O Messenger of Allāh ﷺ, what is a deficient durūd?" He said, "Do not recite اللھم صل علی محمد and stop at that. Instead, say: اللھم صل علی محمد وعلی آل محمد."

While citing the source of the aforementioned narration, ʿAllāmah Abū al-Qāsim ʿAbdul-Karīm Bin Hawāzin Qushayrī رحمۃ اللہ تعالی علیہ (d. 465 AH) stated in his book *Manāḥil al-Shifā Wa Manāhil al-Safā Bi Taḥqīq Kitābi Sharaf al-Mustafā*:

لم اقف علیه مسندا، لکن اورده الحافظ السخاوی فی القول البدیع وعزاه للمصنف، وقال هو مما لم اقف علی سنده۔ واورده الفقیه الهیتمی فی الصواعق المحرقة بصیغة: ویروی، والبتراء الناقصة، أو منقوص من الخیر والبرکة

Translation: I was not able to ascertain the complete chain of narration. However, al-Ḥāfiz al-Sakhāwī has narrated this in *Al-Qawl al-Badīʿ* and he has attributed it to the author (Abū Saʿd) and he said: "I was not able to ascertain its chain of narration. Al-Faqīh al-Haythamī in *al-Sawāʿiq al-Muḥriqah* narrates this with the words 'یروی' (it is narrated). Al-Batrāʾ means incomplete or deficient in goodness and blessings. (Manāḥil al-Shifā Wa Manāhil al-Safā Bi Taḥqīq Kitābi Sharaf al-Mustafā, Vol. 05, p. 107, Publ. Dār al-Bashāʾir al-Islāmiyah)

Regarding sending durūd on the noble Prophet ﷺ, Allāh Almighty states:

اِنَّ اللّٰهَ وَ مَلٰٓىٕكَتَهٗ یُصَلُّوْنَ عَلَى النَّبِیِّ ؕ یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا صَلُّوْا عَلَیْهِ وَ سَلِّمُوْا تَسْلِیْمًا

Translation (Kanz al-ʿIrfān): Allāh and His Angels send blessings upon the Prophet. O you who believe! Send blessings upon him and much salutations. (Part 22, Sūrah al-Aḥzāb, Verse 56)

Sadr al-Afāḍil Syed Muḥammad Naʿīmuddīn Murādabādī علیہ الرحمۃ states in the commentary of this verse in *Khazāʾin al-ʿIrfān*:

آپ صلی اللہ علیہ وسلم کے تابع کرکے آپ صلی اللہ علیہ وآلہ وسلم کے آل واصحاب ودُوسرے مؤمنین پر بھی دُرود بھیجا جاسکتا ہے یعنی درود شریف میں آپ صلی اللہ علیہ وآلہ وسلم کے نامِ اَقدس کے بعد ان کو شامل کیا جاسکتا ہے اور مستقل طور پر حضور کے سوا ان میں سے کسی پر درود بھیجنا مکروہ ہے۔ مسئلہ: درود شریف میں آل واصحاب کا ذکر متوارث ہے۔

Translation: The blessed family, Companions, and other believers may also be included in the durūd when sending durūd on the noble Prophet ﷺ. In other words, they can be mentioned after the name of the Prophet ﷺ in the durūd. But, sending durūd individually on anyone other than the Prophet ﷺ is makrūh. **Ruling**: Mentioning the family and the Companions within the durūd is Mutawārath (an established practice transmitted through generations). (Khazāʾin al-ʿIrfān, p. 788, Publ. Maktaba-Tul-Madīnah, Karachi)

It is mustaḥab to mention the family and Companions of the Prophet ﷺ when reciting durūd. Thus, ʿAllāmah Aḥmad Bin Muḥammad Taḥtāwī Ḥanafī (d. 1231 AH) states in *Ḥāshiyah al-Taḥtāwī ʿAlā Marāq al-Falāḥ Sharḥ Nūr al-Īdāḥ*:

والظاهر أن ذكر الآل والأصحاب مندوب. أما الأصحاب فظاهر؛ لأنهم سلفنا وقد أمرنا بالترضي عنهم ونهينا عن لعنهم، وأما الآل فلقوله صلى الله عليه وسلم: "لا تصلوا علي الصلاة البتراء" قالوا: وما الصلاة البتراء يا رسول الله؟. قال: "تقولون اللهم صل على محمد وتمسكون، بل قولوا: اللهم صل على محمد وعلى آل محمد"، ذكره الفاسي وغيره

Translation: It is apparent that mentioning the family and the Companions is preferred. As for the Companions, it is evident because they are our pious predecessors and we have been commanded to say رضي اللہ تعالی عنہم for them and we are prohibited from cursing them. But for the blessed family, this is due to the saying of the Prophet ﷺ: "Do not recite an incomplete durūd on me." The blessed Companions asked, "O Messenger of Allāh ﷺ, what is an incomplete durūd?" He

said, "that you recite اللهم صل على محمد and stop at that. Instead, say: اللهم صل على محمد وعلى آل محمد." Al-Fāsī and others have narrated this. (Ḥāshiyah al-Taḥtāwī ʿAlā Marāq al-Falāḥ, p. 12, Publ. Dār al-Kutub al-ʿIlmiyah, Beirut, Lebanon)

ʿAllāmah Yūsuf Bin Ismāʿīl al-Nabhānī رحمة الله تعالى عليه writes in *Saʿādah al-Dārain Fi al-Salāt ʿAlā Sayyid al-Kawnain*:

قال الشيخ عبد الحق الدهلوى فى كتابه جذب القلوب: لعل وجه عدم ذكره آله هو قصد الاختصار **والا فزيادتها في الكتابة أولى وأحسن** كما يرى في بعض النسخ---وقال صاحب ذخيرة الخير **ليس فضل الصلاة عليه صلى الله عليه وسلم فقط كفضل الصلاة عليه وعلى آله معا**، لأن الصلاة على الآل سنة مستقلة وورد النص النبوي يطلبها في صحاح الأحاديث ونص عليها الأئمة واستعملها صلى الله عليه وسلم كذلك في جميع ما ورد عنه من صيغ الصلاة۔قال ابن الجزري في مفتاح الحصن: والاقتصار على الصلاة عليه صلى الله عليه وسلم لا أعلمه ورد في حديث مرفوعاً الا في سنن النسائي في آخر دعاء القنوت وفي سائر صفة الصلاة عليه صلى الله عليه وسلم العطف بالآل اھ۔ولا ريب أن من أتى بسنة في عبادة ليس كمن تركها وفي الصحيحين في حديث عقبة بن عامر: اللهم صل على محمد وعلى آل محمد الحديث وقال الشافعي رضي الله عنه:

يا آل بيت رسول الله حبكم — فرض من الله في القرآن أنزله
يكفيكم من عظيم القدر أنكم — من لم يصل عليكم لا صلاة له

فظهر من ذلك أن تارك الصلاة على الآل تارك الفضيلة عظيمة وسنة فخيمة انتهت عبارة الذخيرة۔

وأما الصلاة على أصحابه فإنها لم ترد في الأحاديث وقد وقع الاتفاق على استحسانها بالقياس على الآل كما ذكره شراح الدلائل وغيرهم وسيأتي في أول الباب الثامن النقل عن حاشية الصاوي على الجلالين **أن أفضل كيفيات الصلاة عليه ما ذكر فيه لفظ الآل** والصحب رضي الله عنهم، وقال العلامة السيد محمود آفندي الآلوسي مفتي بغداد في آخر كتابه "الطراز المذهب في شرح قصيدة مدح الباز الأشهب" لشاعر العراق عبد الباقي آفندي الفاروقي: ذكر بعضهم **أنه ينبغي طلب الصلاة للآل أيضاً لأنها مستحبة عليهم بالنص** والصحب لأنهم ملحقون بهم---

ورأيت في فتاوى الشهاب الرملي ما صورته سئل هل يكره إفراد الصلاة على النبى صلى الله عليه وسلم عن الآل كما ذكره الشيخ خالد في شرح التوضيح أم لا۔ **فأجاب بأنه لا يكره وقد صرح به كثيرون** ولم أر ذلك في شرحه انتهى قلت وقد راجعت شرح التصريح للشيخ خالد فلم أجد فيه هذا البحث ووجدته ذكر كراهة إفراد الصلاة عن السلام فلعل السائل توهم من ذلك ما ذكره في السؤال ولا شك أن في إفراد الصلاة على النبي صلى الله عليه وآله وسلم عن آله ترك فضيلة عظيمة كما تقدم

Translation: Shaykh Abdul-Ḥaq Muḥaddith Dehlwi رحمة الله تعالى عليه stated in his book *Jazb al-Qulūb*: Possibly the blessed family is not mentioned in the durūd for the sake of brevity. Otherwise, **adding it in writing is preferred and better**, as can be seen in other manuscripts…

The author of *Zakhīrah al-Khayr* has stated that **reciting durūd only on the beloved Prophet ﷺ doesn't have the same virtue as reciting durūd on Him and his family collectively.** This is because reciting durūd on the family is an independent sunnah. Prophetic statements encourage it have been transmitted in saḥīḥ narrations and scholars have also stated this. Similarly, the narrations which have been transmitted from the Prophet ﷺ regarding durūd all (with the exception of a few) instructed to recite durūd in this manner. Ibn al-Jazarī has stated in his book *Miftāḥ al-Ḥisn* that as far as I know, no Marfūʿ narration has been transmitted which suffices upon durūd for the Prophet ﷺ, except in *Sunan Nasāʾī* at the end of duʿā al-Qunūt. Otherwise, all other wordings of durūd mention the family through ʿatf (conjunction). *End quote*. There is no doubt that the one who observes a

sunnah act in ʿibādāt is not like the one who abandons it. It is narrated in the Saḥīḥain (Saḥīḥ al-Bukhārī & Saḥīḥ Muslim) from ʿUqbah bin ʿĀmir: اللھم صل علی محمد وعلی آل محمد. End quote. Imām Shāfiʿī رحمۃ اللہ تعالی علیہ says: (translation of his poetry) "O the household of the Prophet ﷺ, Allāh has declared love for you obligatory in the Qurʾān. Your greatness and exalted status are demonstrated by the fact the one who doesn't recite durūd upon you, his salāh is incomplete." This makes it clear that the one who doesn't recite durūd on the blessed family is deprived of a great virtue and he is abandoning a great and exalted sunnah. End quote for the text of *Al-Zakhīrah*.

Nonetheless, reciting durūd on the blessed Companions has not specifically been mentioned in the aḥādīth. However, there is agreement on it being rewardable through qiyās on the family, as mentioned by the commentators of *Dalāʾil al-Khayrāt* and other scholars as well. In the beginning of the eighth chapter of this book, it will be mentioned with reference to *Ḥāshiyah al-Sāwī ʿAlā Jalālayn* that the best form of durūd is one in which the Āl and the Companions (رضي اللہ تعالی عنھم) are also mentioned. ʿAllāmah Syed Maḥmūd Āfandī al-Ālūsī, the Muftī of Baghdad, mentions in the end of his book *Al-Tirāz al-Mazhab Fi Sharḥ Qasīdati Madḥ al-Bāz al-Ashhab*, which is a commentary on the poetry of the Iraqi poet, Abdul-Bāqī Āfandī Fārūqī: Some have stated that durūd should also be sent upon the family because the recommendation of this is explicitly mentioned in the aḥādīth. Similarly, (it is also mustaḥab to recite durūd) on the Companions as well because they are treated alongside them.

I came across the following in the Fatāwā of Shihāb-Uddīn Ramlī: He was asked: Is it makrūh to send durūd only on the Prophet ﷺ and not his family, as mentioned by Shaykh Khālid in his *Sharḥ al-Tawḍīḥ*, or not? So, he replied: "This is not makrūh and many scholars have explicitly stated this as well. I did not find this text in *Sharḥ al-Tawḍīḥ*. End quote. I say: When I looked at Shaykh Khālid's *Sharḥ al-Tawḍīḥ*, I did not find this discussion in it. Instead, I found the mention that sending durūd without salām is makrūh. Perhaps the questioner misunderstood the matter and therefore mentioned it in his question. But there is no doubt that sending durūd on the Prophet ﷺ without mentioning the family is missing out on a great virtue, as previously discussed.

(Saʿādah al-Dārain Fi al-Salāh ʿAlā Sayyid al-Kawnain, pp. 54-55, Publ. Dār al-Kutub al-ʿIlmiyah, Beirut)

A ḥadīth also mentions the virtue of reciting only صلی اللہ علی محمد, despite this not including the mention of the blessed family. It is mentioned in *Al-Qawl al-Badīʿ*:

من قال صلی اللہ علی محمد فقد فتح علی نفسہ سبعین بابا من الرحمۃ

Translation: Whoever recites صلی اللہ علی محمد, seventy doors of mercy are opened for him. (Al-Qawl al-Badīʿ, p. 277, Publ. Muʾassisah al-Rayān, Beirut)

In conclusion, it is highly recommended and preferred to include the mention of His blessed family when sending durūd on the Prophet ﷺ. But, adhering to this practice is not obligatory.

وَاللہ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم knows best.)

Answered By: Mufti Muhammad Qasim Attari
Ref No: FAM-1175
Date: 10th Zul-Qaʿdah al-Harām 1447 AH/ 28th April 2026


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