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DUROOD SHARIEF IS NOT A SUBJECT FOR FUTILITY *INNOVATING ANOTHER BID'AH*

Regarding a new practice in which Durood Shareef is being made a subject of futility, an Aalim writes:

“Over the last year or so, many people have begun circulating books in which we are encouraged to write Durud Sharif. In some books, the Durud is dotted, and people are encouraged to trace over the dotted line. In others, the Durud is written already in every line in grey and people are encouraged to write over the grey. Ulama, are also distributing these books.

They even encourage that every person should write a few Duruds a day, and after completing the book, keep it safely till one's demise. Then one should make a wasiyyah that it should be kept safely by one's progeny till the day of Qiyaamah.

Such books were published by these Ulama, considering the Hadith which states that the angels will continue making du'a for the one who writes Durud until the ink remains on the paper.

I have the following reservations:

- 1) All such narrations were generally understood in the past to apply to those who are writing Ahaadith or Islamic books, when coming across the blessed name of Rasulullah (sallAllahuAlaihi wasallam), one should write Durud.
- 2) We will not find any example of the Sahaabah or Taabi'een or the Salaf Saaliheen from Khayrul-Quroon who had done such a thing, nor will we find any example of such wasiyyahs which they had made. If it is not established from them, would it not perhaps be akin to bid'ah to promote such an action publicly, as if we in this belated age seem to have a

better understanding with regards to such narrations than the Salaf Saaliheen, who practiced upon such narrations by writing Durud after the blessed name of Rasulullah (Sallallahu alaihi wasallam) while writing Islamic books, instead of having separate books solely for this purpose.

3) In Fadha'il Durud, one incident is mentioned of a scribe from Lukhnow who would commence his daily work after writing durood on a sheet of paper which he had reserved for this very purpose. But this is a specific act which was done by one man in recent times in *haal*, and it does not seem correct to understand the Ahaadith in the light of his action and to publicly promote such an action, as if it is the Sunnah and it is what was referred to in the Hadith.

If it was done by a few individuals privately, it may have been a different matter. But such booklets are now being produced in the thousands, encouraged from the Masaajid and distributed to the public. Therefore, I felt uncomfortable about what was being encouraged. Is my thinking correct or incorrect?"

(End of the Aalim's query)

Answer

Your understanding of this new-fangled, futile practice is correct in entirety. If there was any Deeni merit in this latest act of Bid'ah, it would have dawned on the Sahaabah and the Taabieen. Durood Shareef is not something which has mushroomed in this era, almost fifteen centuries after Rasulullah (Sallallahu alayhi wasallam) taught this Ummah Durood and its virtues.

Rasulullah (Sallallahu alayhi wasallam) said:

"Honour my Sahaabah, then those after them, then those after them, for verily they are your noblest. After them will come KITHB (falsehood)."

Durood Shareef is Ibaadat. Ibaadat is the effect of Wahi, not the product of opinion, whim and fancy. It is essential to maintain all acts of Ibaadat on the *Tareeqah* which existed in *Khairul Quroon*. All acts given the form of 'ibaadat' introduced after the *Khairul Quroon* era developed into hardcore Bid'ah. Everyone is aware of the great virtues of reciting Tasbeeh, Tahleel and Takbeer. Yet Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) had harshly expelled from the Musjid a group who was indulging in this Thikr in a manner unknown to the Sahaabah. Branding the group Bid'atis, he had them expelled.

This new-fangled tracing and binding the dotted lines to form Durood Shareef, is in blatant imitation of the kuffaar practice in nursery schools where little children engage in such futile activity. A mockery of Durood Shareef is being made and considerable time is squandered. The time wasted in this nursery school methodology, should rather be devoted to actual recitation of the Durood as taught by Rasulullah (Sallallahu alayhi wasallam).

The innovation of wasiyyah in this context is preposterous. This is a new Bid'ah which will become entrenched if the Ulama promote it instead of condemning it. The criterion of Haqq pertaining to Ibaadat is the *Tareeqah of Khairul Quroon*. Any act promoted ostensibly as ibaadat but which has no origin in *Khairul Quroon* must be incumbently criticized and rejected. It should not be permitted to take roots and germinate into a hardcore bid'ah. This was the fate of functions such as Urs and Mouloud which had been originated by sincere and pious Aabideen who lacked foresight.