

It is an Act of Bid'ah to recite the Durood Taj

Q: Imaan-70: What is the ruling concerning the recitation of Durood Taj? It has been said that this Durood removes calamities, plagues, droughts, disease and pain. A leaflet has now been published stating that according to the Deobandis, it is an act of Bid'ah and deviation to recite the Durood Taj. It adds that the Durood includes words of Shirk and that learning the Durood is fatal and will entrap one in beliefs of Shirk. This has been quoted from Fataawaa Rasheediyyah (Vol.3 Pg.30). Please clarify.

Answer: The words of Durood Taj are neither found in the Qur'aan nor in the Ahadeeth. There is also no evidence that it was ever recited by the Sahabah RADI. the Taabi'een or any of the pious predecessors. It was formulated only hundreds of years later. A Durood that has been fabricated can never compare with any Durood that Rasulullaah SAW. himself taught the Sahabah RADI. such as Durood Ibraheem and others since there is a world of difference between that which has been spoken by Rasulullaah SAW. and that which is made up by a member of the Ummah. The blessings and beauty found in the words of Rasulullaah SAW. cannot be found in the words of any person. Furthermore, if the words of another person conflicts with the teachings of the Shari'ah, there can be no comparison at all. The comparison is then like that between light and darkness.

A Hadith states that Rasulullaah SAW. once taught a Sahabi RADI. a du'aa with the words "Wa Nabiyyi Kalladhi Aarsalta", but the Sahabi radi. recited the words "wa Rasooli Khlladhi Aarsalta". Rasulullaah SAW. immediately cautioned the Sahabi RADI. to say exactly what he had stated, which he then did.

Hadhrat Mujaddid Alf Thaani RAH. stated that virtue lies in following the Sunnah of Rasulullaah SAW. and earning rewards hinges on adhering to the instructions of the Shari'ah. For example, the Sunnah practice of sleeping during the afternoons is better than staying awake hundreds of nights, since this does not conform with the Sunnah. Similarly, obeying the command of the Shari'ah not to fast on the days of Eid is by far better than fasting throughout the year, an act which conflicts with the instruction of the Shari'ah. By the same token, spending a pittance by the command of Rasulullaah SAW. is better than spending a mountain of gold according to one's desires.

He also stated in another of his letters that stifling the Nafs to spend a meagre amount of money in zakaah is better and more beneficial than a thousand gold coins spent according to one's desires. He also emphasises that eating on the days of Eid according to the instruction of the Shari'ah is better than many years of fasting, just as the two Rakaahs of Fajr performed in Jamaa'ah (which is Sunnah) is better than performing Nafl salaah all night and then failing to perform the Fajr salaah in Jamaa'ah.

It is reported about Hadhrat Sheikh Muhammad bin Aslam RAH. that he never ate watermelon because he was unaware of any narration that described the manner in which Rasulullaah SAW. ate it.

The gist of it all is that a person ought to recite the Durood that as been reported in the Ahadeeth and he should never regard as Sunnah anything that has not been proven as such in the Ahadeeth. If Rasulullaah SAW. Had never taught something, it is obvious that he had never expounded the virtues of it either.

Therefore, if a person does not accept the virtues of something because of the absence of Ahadeeth to the effect, he cannot be remanded for this. This is the ruling with regard to the Durood Taj. Furthermore, it is only Allaah Who is the true "remover of calamities, plagues, droughts, disease and pain." While it is permissible to regard Rasulullaah SAW. as a means by which these afflictions are removed, as opposed to being the actual remover of the same, the common man really does not understand the difference. It is for this reason that the Ulema do not sanction the use of the words of the Durood (which states that Rasulullaah SAW. is the remover of these). Regarding Rasulullaah SAW. to be the actual remover of difficulties opposes the Sunnah and true belief .

Sheikh Abdul Qadir Jaylaani RAH stated, "Forsake all acts of Shirk that equate the creation with Allaah. Regard as Allaah as the One and Only, He created everything and has power over everything. O you who seeks help from those other than Allaah! You are foolish and deprived of any intelligence. Is there anything that is not to be found in Allaah's treasures? Allaah announces that there is nothing that He does not possess the reassures of."

He also states that all of creation are helpless and can neither cause any good nor any harm. He states further, "Hadrat Abdullaah bin Abbaas RADI. reports that he was once riding behind Rasulullaah SAW. on an animal when Rasulullaah SAW. said to him, 'Dear Youth! Be mindful of Allaah and He will be watchful over you. Be mindful of Allaah and you will find Him before you. When you ask for anything, ask only from Him and when you seek assistance, seek it from Him Alone. Whatever is to take place has already been written and the ink from the pen has since dried. If all people tried their best to cause you any harm that Allaah has not decreed for you, they will never be able to do so.' It is necessary for every Mu'min to keep this Hadith as a mirror before his heart, as a covering over him and a bedding beneath him. He should always be speaking about it and practise upon it every time he moves and every time he stands still until the time comes when, by the mercy of Allaah, he attains peace in this world as well as in the Aakhirah and also attains honour in both worlds."

He also says, "Never allow yourself to be swayed towards anything other than Allaah to alleviate your difficulties because this is tantamount to Shirk. None controls anything in Allaah's kingdom. None can cause harm, none can benefit, none can alleviate difficulties, none can bring good fortune, none can give illness, none can give good health, etc."

Sayyid Ahmad Kabeer Rifaa'ee RAH. writes the following:

1. Believing that anything other than Allaah influences matters, whether to a larger or a lesser degree, is a portion of Shirk.
2. O sensible person! What will you get by attaching your heart to anyone other than Allaah? Believing that anything other than Allaah influences matters, whether to a larger or a lesser degree, is a portion of Shirk.

3. You will only find disgrace by seeking honour from anyone other than Allaah.

All of the above clarify the beliefs of the Ahlus Sunnah wal Jamaa'ah. Read it several times. The writing of Hadhrat Moulana Gangohi RAH. was in Farsi and the translation cited in the pamphlet is incomplete and misleading. The gist of his fatwa is that the virtues that ignorant people attach to the Durood Taj are baseless and cannot be substantiated from the Ahadeeth. The virtues and amount of rewards said to be found in something holds no value if not stated by Rasulullaah SAW. so who was it who expounded the virtues of the Durood Taj hundreds of years after Rasulullaah SAW. It is an act of Bid'ah to forsake the forms of Durood taught by Rasulullah SAW. And to then other forms of Durood as necessary and binding while being convinced of the virtues of this. Furthermore, since the common people cannot differentiate between words that seem to refer to the Durood as the dispeller of difficulties, instructing such people to recite the Durood would really be involving them in Shirk. How can it then be right to regard the recitation of the Durood Taj as Fardh, Waajib or Masnoon and to recite it in place of those forms of Durood taught by Rasulullaah SAW. How can it be right to regard its recitation as a mark of Imaan and non-recitation as a mark of Kufr?

The Fuqahaa have made it clear that it is Makrooh to elevate a Mustahab act to a higher status. In fact, when the Mustahab fasts of the days of Beedh became extremely popular during their times, some Fuqahaa ruled that these fasts were Makrooh to prevent people from regarding these fasts to be Waajib (compulsory). Now if this is the case with an act that is Mustahab and has been reported in many Ahadeeth, what would be the case concerning acts that are Mubaah or, even worse, acts that are Makrooh?

An Arab poet has written a few couplets, which mean:

"People have continued pecking until they have started in the Deen
acts of Bid'ah by their own opinions, which the messengers had never seen
until the Deen for most of them became nothing more than a mere game"

And Allaah knows best what is most correct.

Fatawa Rahimiyyah (Vol.1)

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