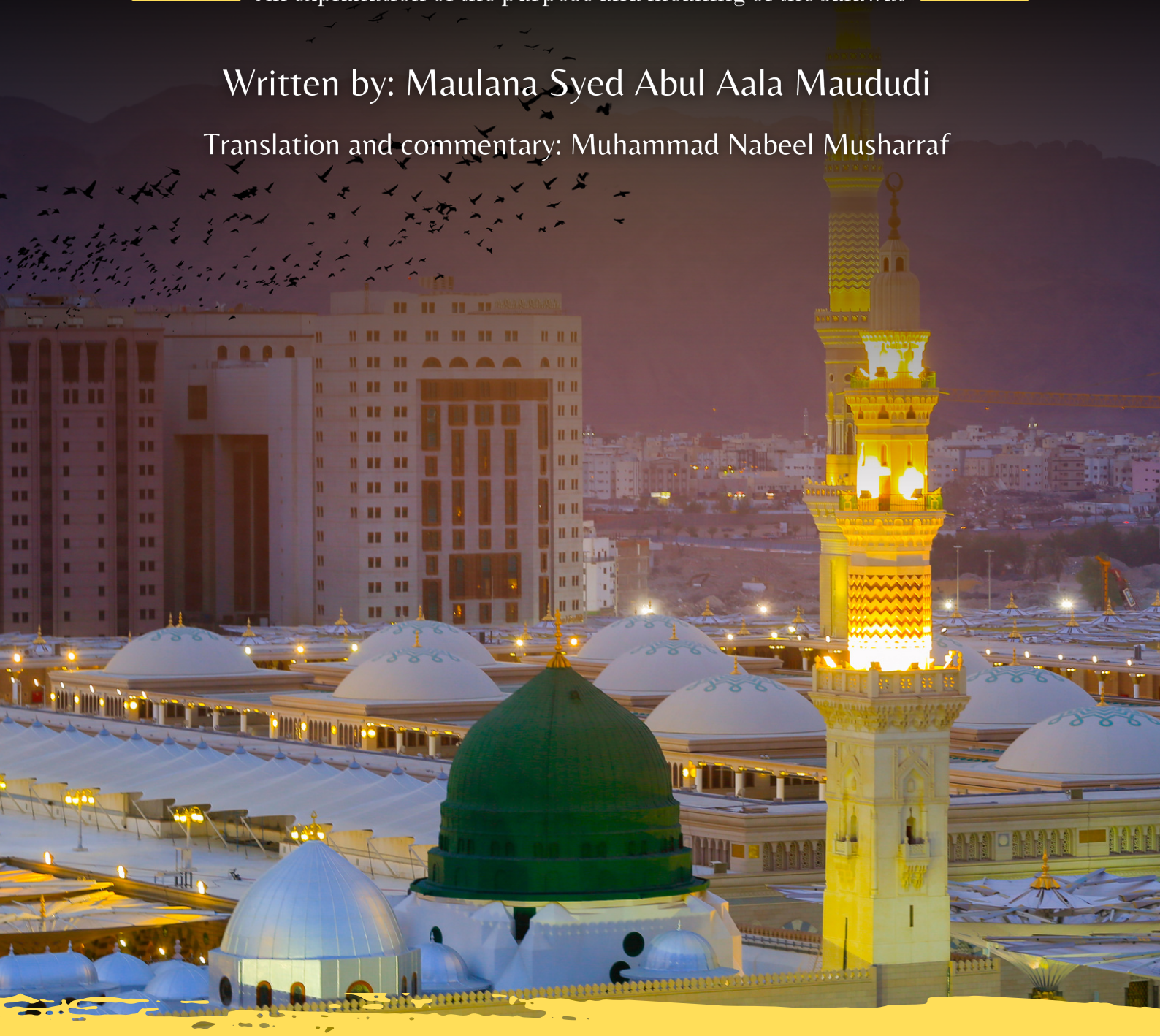
BLESSINGS AND PEACE BE UPON THE BELOEVED ﷺ

An explanation of the purpose and meaning of the salawat

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لِوَجْهِ اللَّهِ

لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

FOR THE SAKE OF ALLAH ALONE! WE SEEK FROM YOU NEITHER REWARD NOR THANKS

(A PART OF THE AYAH 9 OF SURAH AD-DAHR)


بسم الله الرحمن الرحيم

WHAT CAN YOU FIND IN THIS BOOK

All of us recite Salawat (also called Durood) upon the beloved Prophet ﷺ in our prayers as well as outside of it. However, a vast majority does not understand its meaning and the wisdom behind it. This book explains the meanings and rulings of Salawat in the simplest possible manner. In only half an hour of reading, you would inshaAllah be able to learn some of the most beautiful aspects of these words of love. The book covers the following important points:

1. *Explanation of how Allah swt and His angels send Salawat* (Page 1)
2. *The right of the Prophet upon the believers* (Page 2)
3. *The meaning of Salat and Salam* (page 3)
4. *The method of sending Salawat* (Page 4)
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6. *Some rulings regarding Salawat* (Page 12)
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8. *The relationship between the Prophet and the believers* (Page 21)
9. *A letter from Maulana-e-Rum (added by editor)* (Page 23)

NOTE

Information provided in yellow comment boxes throughout the book is the commentary added by the translator.

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا

INDEED, ALLAH SHOWERS HIS BLESSINGS UPON THE PROPHET, AND HIS ANGELS PRAY FOR HIM. O BELIEVERS! INVOKE ALLAH'S BLESSINGS UPON HIM, AND SALUTE HIM WITH WORTHY GREETINGS OF PEACE.

SURAH 33. AL-AHZAB, AYAH 56

Allah swt sends Salawat upon the Messenger ﷺ

The meaning of Allah swt sending Salawat upon the Messenger ﷺ is that His blessings are abundant upon him. He praises him, gives barakah in his matters, raises the mention of his blessed name, and showers his mercy upon him.

Angels sends Salawat upon the Messenger ﷺ

The meaning of angels sending Salawat upon the Messenger ﷺ is that they have an extreme level of love for him and they keep praying to Allah swt about him. They pray for his rank to be raised by Allah swt more and more and his deen to be made successful. They seek his prosperity and elevation to Al-Maqam Al-Mahmood (the highly praises status).

When was this verse revealed

If one looks at the verses before and after this ayah, one can easily understand that this was revealed at the time when the enemies of Islam, being jealous of the growing spread of this clear faith, were making false allegations against the Prophet ﷺ in order to vent the fury and envy in their hearts. In their wishful thinking, they thought that through these lowly tactics, they would be able to nullify the moral impacts of the supreme character of the Prophet ﷺ because of which Islam was spreading more and more everyday.

This was the situation when Allah swt revealed this ayah and told the world that whatever the disbelievers, polytheists, and hypocrites do to dishonor my Messenger ﷺ, their endeavors would be fruitless because My favours are upon him and those angels that are deputed to run the processes and systems of this world and maintain it are also busy in his praise. They are on his side and are his alleys. What can the enemies of My Prophet ﷺ ever achieve by condemning him while I am on his side and my angels are busy in his praise too day and night. They are praying to Allah swt to elevate his rank more and more and to strengthen his deen.

What do the believers owe to the Prophet ﷺ

The other meaning of these words is: O people who have found the guidance because of Muhammad ﷺ; realize his status and fulfil the rights of his this great favour upon you. You were wandering in the darkness of ignorance; he gave you the light of knowledge. Your moral and ethical values were the lowest; he picked you up and

developed you in to such lofty individuals that all the creation became amazed and jealous of your standards and status. You were lost in barbarism and misguidance; he decorated your lives with the best civilization.

Believers! Realize this that the world of Kufr is against this noble man only because of his favors upon you; otherwise he had not done anything wrong to anyone at his personal level. For this reason and for the sake of being a grateful servant, you owe this to him that your love for him should far exceed the hate the upholders of disbelief have for him. He is indeed the best of the creation and deserves utmost love. The more they have dismay for him, the more you should fall in love with him, and even more. The more they condemn him, the more you should praise him, and even more. The more they wish bad for him, the more well-wisher you should become for him and make the same Dua for him as the angels do: O Lord of both the worlds! Your Messenger ﷺ has done great favours upon us. O Allah, send your countless blessings and mercy upon him, make his status higher than the highest in this world, and give him more closeness to you than the closest in the hereafter.

The meaning of the word 'Salat'

In the ayah above, Muslims have been commanded for two things: 'Sending Salawat upon him' صَلُّوْا عَلَيْهِ and 'sending salam upon him' سَلِّمُوْا تَسْلِيمًا.The word 'Salat' when mentioned along with 'Ala' contains three meanings:

1. To be attracted to someone, being attentive towards him with love and being inclined towards him
2. To praise someone

3. To make dua for someone.

When this word is mentioned about Allah swt, it is obvious that it cannot carry the third meaning as Allah swt is not in need of anyone. It would, inevitably, carry the first two meanings. However, when this word is used for the creation, whether they are angels or human beings, it would carry all three meanings. This would be a means of expression for their utmost love, eternal praise, and constant dua for mercy upon him. Therefore, the the command to the believers to send Salawat upon him is to instruct them to fall in love with him, praise him and make dua for him.

The meaning of the word 'Salam'

The word 'salam' also has two meanings.

1. To remain free of all adversities and shortcomings. The word 'Salamati' in Urdu language is used to convey this meaning.
1. The second meaning is to be at peace with something or someone and not in opposition to it.

Hence, the meaning of سَلِّمُوْا تَسْلِيمًا (sending Salams upon him) is that we should make dua for his perfect 'salamati'. The second meaning is that we should support him in the best manner we can, never disobey his commands, and become his true follower.

The method of sending Salawat

When this command to send Salawat came down, several companions asked the Prophet ﷺ: O Messenger of Allah! You have

taught us the method of saying the salam, i.e. saying the salam in prayer: السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ and also the method of salam when we come to see you: السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللهِ. Please also teach us the method of sending salawat upon you. In response to this question,the Prophet ﷺ taught him various methods of sending salawat. Some of them can be found below.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O ALLAH, SEND SALAH UPON MUHAMMAD ﷺ AND UPON THE FAMILY OF MUHAMMAD ﷺ, AS YOU SENT SALAH UPON THE FAMILY OF IBRAHIM, AND SEND BLESSINGS UPON MUHAMMAD ﷺ AND UPON THE FAMILY OF MUHAMMAD ﷺ AS YOU SENT BLESSINGS UPON THE FAMILY OF IBRAHIM AMONG THE NATIONS. YOU ARE INDEED WORTHY OF PRAISE, FULL OF GLORY. (NARRATED BY KA'AB IBN UJRAH R.A. AS MENTIONED IN SUNAN ABI DAWUD 976 AND BOOKS OF HADITH)

This salawat with slight change of wording has been reported from Ka'ab ibn Ujrah R.A. by the nobles Imams of hadith including Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasai, Ibn Majah, Ahmed Ibn Abi Shaybah, Abdur Razzaq, Ibn Abi Hatem, and Ibn Jarir. A report from Ibn Abbas R.A. also mentions the same though with slight difference in wording.

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى أَزْوَاجِهِ وَذُرِّيَّتِهٖ، كَمَا صَلَّيْتَ عَلٰى آلِ إِبْرَاهِيْمَ .

وَبارِكْ عَلى مُحمَّدٍ وَعَلى أَزْواجِهِ وَذُرِّيَّتِه، كَما بارِكْتَ عَلى آلِ إبْراهيم . إِنَّكَ حَميدٌ مَجيد

O ALLAH, BESTOW YOUR FAVOR ON MUHAMMAD ﷺ AND UPON HIS WIVES AND PROGENY AS YOU HAVE BESTOWED YOUR FAVOR UPON THE FAMILY OF IBRAHIM. AND BLESS MUHAMMAD ﷺ AND HIS WIVES AND PROGENY AS YOU HAVE BLESSED THE FAMILY OF IBRAHIM, YOU ARE FULL OF PRAISE, MOST GLORIOUS.

Some of the other reported wordings are as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ

Commentary: Some versions of relevant ahadith mention the following wording at end of this salawat:

وَالسَّلَامُ كَمَا عَلَّمْتُكُمْ

i.e. the teacher (narrating the hadith) is instructing his pupils to offer salam too as he had taught them.



اللهم اجعَلْ صلواتِكَ، ورحمتكَ، وبركاتِكَ على محمدٍ، وآلِ محمدٍ، كما جعلْتَها على إبراهيمَ إنَّكَ حَميدٌ مَجيدٌ

Commentary:

Another form of salawat which has a similar wording as the salawat above is reported in Sunan Abu Dawud (Book 5, Hadith 959):

اللَّهُمَّ اجْعَلْ صَلاَتَكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ اللَّهُمَّ ابْعَثْهُ مَقَامًا مَحْمُودًا يَغْبِطُهُ بِهِ الأَوَّلُونَ وَالآخِرُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, send Your grace, honour, mercy and blessings upon the leader of the Messengers, the imam of the pious and the seal of the Prophets, Muhammad ﷺ, Your slave and Messenger, the Imam of the good (and the leader) of the good, and the Messenger of mercy.

O Allah, raise him to a station of praise and glory that will be the envy of the first and the last. O Allah, send Your grace, honour and mercy upon Muhammad ﷺ and upon the family of Muhammad ﷺ, as You sent Your grace, honour and mercy upon Ibrahim, You are indeed Praiseworthy, Most Glorious. O Allah, send blessings upon Muhammad ﷺ and upon the family of Muhammad ﷺ as You sent blessings upon Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious.



اَللّٰهُمَّ صَلِّي عَلَي مُحَمَّدٍ وَ عَلَي اٰلِ مُحَمَّدٍ و بَارِكْ عَلَي مُحَمَّدٍ وَ عَلَي اٰلِ مُحَمَّدٍ كَمَا صَلَّيتَ و بَارَكْتَ عَلَي اِبْرَاهِيمَ وَ اٰلِ اِبْرَاهِيمَ فِي الْعَالَمِينَ اِنَّكَ حَمِيدٌ مَجِيدٌ



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Commentary: The following wording is reported in Al-Adab ul Mufird (no. 641):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَتَرَحَّمْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ

O Allah, bless Muhammad ﷺ and the family of Muhammad ﷺ as You blessed Ibrahim and the family of Ibrahim. Shower blessings on Muhammad ﷺ and the family of Muhammad ﷺ as You showered blessings on Ibrahim and the family of Ibrahim. Show mercy to Muhammad ﷺ and the family of Muhammad ﷺ as You showed mercy to Ibrahim and the family of Ibrahim.

Another commonly recited wording of the Salawat is as follows (as reported in Sunan Abi Dawud 981):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ

O Allah, bless Muhammad ﷺ, the Prophet, the one sent to the people who did not have a book revealed for them before, and his family.

Explanation of the meaning of Salawat

All these wordings of the salawat are similar in meaning despite slight differences in the wording. There are some important points that are required to be understood in this relation.

1) Why do we invoke Allah swt to send blessings and not do so ourselves:

The first thing to understand is that best method taught by the Prophet ﷺ for sending salawat upon him is to invoke Allah swt to send salawat upon him. Some people who do not possess a firm knowledge and do not have understanding of the meaning of these commands quickly object that why should we ask Allah swt to send the salawat when He is asking us to do so; rather than sending blessings upon him directly, we ask Allah swt to do that! What they do not understand is that we can never fulfil the rights of sending Salawat upon him ourselves and can never do so in the best manner. We are reliant on Allah swt for this. The Prophet ﷺ taught us to make a dua to Allah swt to send blessings and peace upon him.

Moreover, we cannot elevate the ranks of the messenger of Allah.

Only Allah swt can do it. We can never repay the favors that our master ﷺ has bestowed upon us. Only Allah swt can give him the reward he deserves. Whatever efforts we make for elevating his mention and spreading his deen, we cannot be successful except with the favour of Allah swt. It is only Allah with Whose mercy, the love of the Prophet ﷺ can reside in our hearts, otherwise Satan knows so many ways of inspiring evil thoughts and deviating us from loving him. May Allah swt protect us from that. In short, there is no better way to fulfil the rights of sending Salawat upon the Prophet ﷺ than making dua to Allah swt to send blessings upon him.

Moreover, the person who says اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ excepts his weakness and inability to do justice with sending Salawat upon the Messenger ﷺ. He cries to Allah in helplessness: O Allah, I am unable to fulfil the right of sending Salawat that I owe upon the Prophet ﷺ. O Allah, please You Youself send the blessings upon him in Your own lofty ways. O Allah, I make myself available to any service that this right of the Prophet ﷺ demands from me!

2) Meaning of blessings upon the Aal:

The kind nature and gentleness of the Prophet ﷺ did not like this dua to be exclusive reserved for him alone; rather he included his wives, his offsprings and his Aal in this dua too. The meaning of wives and offsprings is self-explanatory. As far as the word 'Aal' is concerned, it should be understood that it does not just mean his family. Rather it includes everyone who follows his blessed footsteps and becomes his follower. From the Arabic linguistic perspective, there is a different between 'Aal' and 'Ahl'. 'Aal' includes all those people who are helpers and followers whether

they belong the same family or not. Whereas, the word 'ahl' is used for all those people who are one's relatives, irrespective of whether they support and follow him or not.

In Quran, there are 14 places where the word 'Aal Al-Firaun' (the 'Aal' of Pharoah) is used. At none of those places the meaning was the family of pharoah. It was used for all those people who were his helpers against Musa A.S. (for example read Surah Baqarah:49-50, Surah Aal Imran: 11, Surah Al-Aaraf:130, Surah Al-Momin:46). Therefore, all those people are excluded from 'Aal' who are not upon the way of the Prophet ﷺ, even if they are a part of the family of the Prophet ﷺ. On the other hand, all those people are included in the 'Aal' who follow the footsteps of the Prophet ﷺ even if they are not even any distant relatives of the Prophet ﷺ. Having said that, those from the family of the Prophet ﷺ who also follow him and love him are undoubtedly and most-deservingly from his 'Aal'.

3) Why same blessings and barakah as Ibrahim A.S.?

In most of the Duroods that the Prophet ﷺ has taught, there is dua for the Prophet ﷺ and 'Aal' that they may receive a favour of the same nature as the favour bestowed upon Ibrahim A.S. and his 'Aal'. A lot of people have found this aspect difficult to understand. The scholars have come up with various explanations for this but none of those explanations are appealing. According to me, the correct interpretation (and the real knowledge is with Allah) is that Allah swt bestowed a special mercy and favour upon Ibrahim A.S. that He did not bestow to anyone else - all the people who consider Prophethood, Revelation, and the Book to be the sources for

acquiring guidance unanimously consider Ibrahim A.S. to be their leader - irrespective of whether they are Muslims, Christians, or Jews. In the light of this, the objective of the prayer of the Prophet ﷺ was that just like Ibrahim A.S., no one should be left out from believing in his prophethood. [May Allah swt accept us to exert ourselves with everything we have to work for this mission].

Ruling regarding sending the salawat

There is a unanimous agreement among the scholars that sending Salawat upon the Prophet ﷺ is a sunnah at all times, and sending Salawat when his name is mentioned is Mustahabb (preferred, liked), especially in prayer in which it is highly desired (masnoon). This matter also has an Ijma (consensus of Muslim scholars) that it is obligatory to send Salawat upon the Prophet ﷺ at least once in one's lifetime as Allah swt has clearly commanded that. The following is an overview of some differences in scholarly views regarding this matter:

Imam Shafi believes that when one sits for Tashahud in the last rakah of the salah, it is obligatory to send Salawat. If someone does not do that, his prayer is not valid. From the companions, Ibn Masood R.A., Ibn Umar, Jabir Ibn Abdullah, from the tabi'een Ash-Sha'bi, Imam Muhammad Baqir, Muhammad Ibn Kaab, Quradhi, and Muqatil Ibn Hayyan, fom the Fuqaha, Ishaq Ibn Rahwiyyah and in the later times Imam Ahmed Ibn Hanbal also held this opinion.

According to Imam Abu Hanifa, Imam Malik, and majority of scholars, it is obligatory to recite Salawat only once in the life time. It is like the Shahadah. Whoever declares it even once in his life

(i.e there is no god but Allah and Muhammad ﷺ is his Messenger), has fulfilled his responsibility. In the same manner, the one who recites the Salawat upon the Prophet ﷺ even once in his life time, he has fulfilled what is obligatory upon him and after that it is not obligatory anymore.

Another group of scholars considers offering Salawat during prayer to be mandatory, however, they do not associate it with tashhud. Some scholars consider it obligatory to recite Salawat every time one makes dua. According to other scholars, it is obligatory to recite Salawat whenever the name of the Prophet ﷺ is mentioned. Some say that if someone is in a gathering where the name of the Prophet ﷺ is mentioned several times, it is not obligatory to recite Salawat every time if one has recited them once.

It is to be noted that all the above differences are only related to wujoob (meaning 'obligation' - i.e. when would one become sinful for not reciting the Salawat). As far as its virtues are concerned and the belief that sending Salawat upon the Prophet ﷺ is an act of great reward, the whole ummah agrees to it and there is no difference of opinion regarding on this matter. Not even the person with the slightest level of Iman in his heart would disagree with this. In fact, the Salawat naturally flow out of one's heart if he has the realization that after Allah swt, it is Prophet Muhammad ﷺ who is our biggest benefactor. The more Iman one has in his heart, the greater he would realize the favours of the beloved Prophet ﷺ. And the more he would realize his favours, the more Salawat he would send upon him. Hence sending of Salawat upon the Prophet ﷺ is a criteria through which the level of Iman in one's heart and the

level of his appreciation for the favours of the Prophet ﷺ can be assessed.

Virtues of sending Salawat upon the Prophet

Because of the above reasons, the Prophet ﷺ said:

مَن صَلَّى عليَّ صلاةً لم تزلِ الملائكةُ تصلِّي عليه ما صلَّى عليَّ

WHOEVER SENDS SALAWAT UPON ME, THE ANGELS DO NOT STOP SENDING SALAWAT UPON HIM AS LONG AS HE DOESN'T STOP SENDING SALAWAT UPON ME. (TAKHREEJ UL MUSNAD 15680 - HASSAN)

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عشرا

IF ANYONE INVOKES BLESSING ON ME ONCE, ALLAH WILL BLESS HIM TEN TIMES.” (SAHEEH MUSLIM 408)

The following version of the above hadith provides an additional context which brings happiness to the believers as it made our beloved happy:

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَاءَ ذَاتَ يَوْمٍ وَالْبُشْرَى فِي وَجْهِهِ فَقُلْنَا إِنَّا لَنَرَى الْبُشْرَى فِي وَجْهِكَ . فَقَالَ " إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يَقُولُ أَمَا يُرْضِيكَ أَنَّهُ لاَ يُصَلِّي عَلَيْكَ أَحَدٌ إِلاَّ صَلَّيْتُ عَلَيْهِ عَشْرًا وَلاَ يُسَلِّمُ عَلَيْكَ أَحَدٌ إِلاَّ سَلَّمْتُ عَلَيْهِ عَشْرًا " .

It was narrated from Abdullah bin Abi Talha, from his father, that: The Messenger of Allah (ﷺ) came one day with a cheerful expression on his face. We said: "We see you looking cheerful (O Messenger of Allah ﷺ)". He said: "The Angel came to me and said : 'O Muhammad ﷺ, your Lord

says: 'Will it not please you (to know) that no one will send salah upon you that I will send salah upon him tenfold, and no one will send Salams upon you but I will send Salams upon him tenfold?'" (Sunan an-Nasa'i 1283 - Hassan)

The additional rewards mentioned in this relation can also be seen in the hadith below:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَلَّى عَلَىَّ صَلاَةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ عَشْرُ خَطِيئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ

"The Messenger of Allah (ﷺ) said: "Whoever sends salah upon me once, Allah (SWT) will send salah upon him tenfold, and will erase ten sins from him, and will raise him ten degrees in status." (Sunan Nasai 1907 - Saheeh)

أَوْلَى الناسِ بي يومَ القيامةِ أكثرُهم عليَّ صلاةً

ON THE DAY OF JUDGEMENT, THE CLOSEST TO ME WOULD BE THE ONE WHO SENT THE SALAWAT THE MOST

الْبَخِيلُ الَّذِي مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

THE MISER IS ONE IN WHOSE PRESENCE I AM MENTIONED AND HE DOES NOT SEND SALAWAT UPON ME.

Also consider the narration below (Sunan Ibn Majah 908 - Daif):

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ الصَّلَاةَ عَلَيَّ خَطِئَ طَرِيقَ الْجَنَّةِ

The Messenger of Allah, peace and blessings be upon him, said, “Whoever forgets to send blessings upon me, he has missed a path to Paradise.”

It is also important to note that the Salawat that we send upon the Prophet ﷺ are conveyed to him. Consider the following narrations in this relation:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَىَّ مِنَ الصَّلاَةِ فِيهِ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَىَّ " . قَالَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ يَقُولُونَ بَلِيتَ . فَقَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الأَرْضِ أَجْسَادَ الأَنْبِيَاءِ

The Prophet (ﷺ) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets. (Sunan Abi Dawud 1047 - Saheeh)

This message can also be seen in the hadith below:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لِلَّهِ مَلاَئِكَةً سَيَّاحِينَ فِي الأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلاَمَ "

"The Messenger of Allah (ﷺ) said: 'Allah (SWT) has angels who travel around on Earth conveying to me the Salams of my Ummah.'" (Sunan an-Nasa'i 1282 - Saheeh)

According to some narrations (e.g. Saheeh Ul Jami 1207), angels mention the name of the person sending the Salawat and also the name of his father. Let us take this opportunity at this very moment to get our name and the name of our father to be presented in front of our beloved.

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allah, confer blessings upon Muhammad ﷺ and bestow upon him the station of proximity with You on the Day of Judgement."

Salawat and the intercession of the Prophet ﷺ:

Several ahadith indicate the linkage between the Salawat of the beloved Prophet ﷺ and his intercession. We are all in very much need of it on the day when we will be all looking forward to be saved from the hell-fire and get entered into Jannah. Consider the narrations below:

عن عَبْدَ اللَّهِ بْنَ عَمْرٍو، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلاَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا لِيَ الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لاَ تَنْبَغِي إِلاَّ لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ وَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ "

Narrated 'Abdullah bin 'Amr: that the Messenger of Allah (ﷺ) said: "If you hear the Muadh-dhin (calling the adhan), then say as he says. Then send Salat upon me, because whoever sends Salat upon me, Allah will send Salat upon him ten times due to it. Then ask Allah that He gives me Al-Wasilah, because it is a place in Paradise which is not for anyone except for a slave from the slaves of Allah, and I hope that I am him. And whoever asks that I have Al-Wasilah, then (my) intercession will be made lawful for him." - (Jami Tirmidhi Book 49, Hadith 3974 - Saheeh).

قَالَ رَسُوْلُ اللهِ ﷺ مَنْ صَلَّى عَلَيَّ حِيْنَ يُصْبِحُ عَشْرًا وَّحِيْنَ يُمْسِيْ عَشْرًا أَدْرَكَتْهُ شَفَاعَتِيْ يَوْمَ الْقِيَامَةِ

Messenger of Allah ﷺ said, "Whoever confers blessings upon me ten times in the morning and ten times in the evening will gain my intercession on the Day of Judgement." (At-Tagheeb Wal Tarheeb 1/314 - Hassan)

Also consider the following narrations that highlight the virtue of Salawat:

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ أَيُّمَا رَجُلٍ مُسْلِمٍ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيَقُلْ فِيْ دُعَائِهِ اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالمُسْلِمَاتِ فَإِنَّهَا زَكوةٌ وَقَالَ لاَ يَشْبَعُ الْمُؤْمِنُ خَيْرًا حَتَّى يَكُوْنَ مُنْتَهَاهُ الْجَنَّةَ

Sayyiduna Abu Said Khudri (may Allah be pleased with him) narrates that the Messenger of Allah ﷺ said, “Whichever Muslim does not have anything to give in charity should say, ‘O Allah, confer blessings upon Muhammad, your servant and your Messenger, and confer blessings upon the believing men and the believing women, the Muslim men and Muslim women.’ This shall be a charity for this person.” He further said, “The believer is never satiated with acts of righteousness until Paradise becomes his abode.” (Sahih Ibn Hibban 903 - Daif)

The more time we set aside for sending Salawat upon our beloved Master ﷺ, the better it is for us as we learn from the hadith below.

عَنْ أُبَيٍّ بْنِ كَعْبٍ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ إِنِّيْ أُكْثِرُ الصَّلَوةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَوتِيْ فَقَالَ مَا شِئْتَ ، قُلْتُ الرُّبْعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ ، قُلْتُ النِّصْفَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ ، قُلْتُ فَالثُّلُثَيْنِ قَالَ مَا شِئْتَ فَإِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ ، قُلْتُ أَجْعَلُ لَكَ صَلَوتِيْ كُلَّهَا قَالَ إِذًا تُكْفَى هَمُّكَ وَ يُكَفَّرُ لَكَ ذَنْبُكَ

Sayyiduna Ubayy ibn Kaʿb (may Allah be pleased with him) says, “I asked, ‘O Messenger of Allah, I wish to confer blessings upon you in abundance. How much of my time set aside for supplication should I devote to this purpose?’ The Noble Prophet ﷺ replied, ‘As much as you wish.’ I asked, ‘A fourth?’ The Noble Prophet ﷺ replied, ‘As much as you wish, and if you make an increase therein it shall be better for you.’ I further enquired, ‘A half?’ The Noble Prophet ﷺ again said, ‘As much as you wish, and if you

make an increase therein it shall be better for you.' I asked, 'Two thirds?' The Noble Prophet ﷺ replied, 'As much as you wish, and if you make an increase therein it shall be better for you.' I said, 'I shall devote all my time to conferring blessings upon you.' The Noble Prophet ﷺ said, 'In that case, all your worries will be removed and your sins will be forgiven.'" (Shub ul Iman 2/686 - Hasan)

It would be such a great loss for a person that when such big reward is available for sending Salawat upon the Prophet ﷺ and he still doesn't benefit from it. In the hadith below, Jibril A.S. made dua against the people who don't utilize the three big opportunities of gaining great reward and closeness to Allah swt.

عَنْ أَبِي هُرَيْرَةَ أَنّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ الْمِنْبَرَ فَقَالَ آمِينَ آمِينَ آمِينَ قِيلَ يَا رَسُولَ اللَّهِ إِنَّكَ حِينَ صَعِدْتَ الْمِنْبَرَ قُلْتَ آمِينَ آمِينَ آمِينَ قَالَ إِنَّ جِبْرِيلَ أَتَانِي فَقَالَ مَنْ أَدْرَكَ شَهْرَ رَمَضَانَ وَلَمْ يُغْفَرْ لَهُ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ قُلْ آمِينَ فَقُلْتُ آمِينَ وَمَنْ أَدْرَكَ أَبَوَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يَبَرَّهُمَا فَمَاتَ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ قُلْ آمِينَ فَقُلْتُ آمِينَ وَمَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ فَمَاتَ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ قُلْ آمِينَ فَقُلْتُ آمِينَ

Abu Huraira reported: The Prophet, peace and blessings be upon him, ascended the pulpit and he said, "Aameen, Aameen, Aameen." It was said, "O Messenger of Allah, you ascended the pulpit and said Aameen, Aameen, Aameen." The Prophet said, "Verily, Gabriel came to me and he said: Whoever reaches the month of Ramadan and he is not forgiven, then he will enter Hellfire and Allah will cast him far away, so say Aameen. I said Aameen. Whoever sees his parents in their old age, one or both of them, and he does not honor them and he dies, then he will enter Hellfire and Allah will cast him far away, so say Aameen. I said Aameen. Whoever has your name mentioned in his presence and he does not send blessings upon you and he dies, then he will enter Hellfire and Allah will cast him far away, so say Aameen. I said Aameen." (Saheeh Ibn Hibban 915 - Saheeh)

Can we send Salawat upon anyone?

Can one use the words like, اَللّٰهُمَّ صَلِّ عَلَي فُلَانٌ or صلي الله عليه وسلم for anyone other than the Prophet ﷺ too? According to majority of scholars, Allah swt and His messenger can do that, however, it is not allowed for anyone other than them.

Consider the hadith below in which the Prophet ﷺ sent Salawat upon a woman and her husband. Other traditions indicate that the Prophet ﷺ sent Salawat upon several other people too. However, this was specific to him and we are not permitted to do so.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ امْرَأَةً، قَالَتْ لِلنَّبِيِّ صلى الله عليه وسلم صَلِّ عَلَىَّ وَعَلَى زَوْجِي . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَلَّى اللَّهُ عَلَيْكِ وَعَلَى زَوْجِكِ "

Narrated Jabir ibn Abdullah: A woman said to the Prophet (ﷺ): Invoke blessing on me as well as on my husband. The Prophet (ﷺ) said: May Allah send blessing on you and your husband. (Sunan Abi Dawud 1533 - Saheeh)

It has been an established practice of Muslims that they use Salat Wa Salam only for the Prophets. Accordingly, we should refrain from using the wordings of Salawat for anyone other than the Prophets. It was for this reason that once Omar Ibn Abdul Aziz wrote a letter to one of his officials in which he reprimanded the preachers who were sending the 'Salawat' upon their associates in the same manner as the Muslims send Salawat upon the Prophet ﷺ. In his letter, he instructed the officials to stop anyone from such a practice and allow the words of Salawat to be used only for the Prophets. For general people, the dua would suffice (Rooh ul Ma'ani). The majority of the scholars also hold the opinion that the words صلي الله عليه وسلم can only be used for Prophet Muhammad ﷺ.

The relationship of the believers with the Prophet ﷺ

اَلنَّبِیُّ اَوْلٰی بِالْمُؤْمِنِیْنَ مِنْ اَنْفُسِهِمْ

THE PROPHET IS CLOSER TO THE BELIEVERS THAN THEIR OWN SELVES. (SURAH AHZAB, AYAH 33)

The type of relationship that the Prophet ﷺ has with the believers and the believers have with the Prophet ﷺ is of a special superior status. No other relation can even have a slightest similarity to the type of relation between the Prophet ﷺ and the believers.

The Prophet ﷺ is more loving and concerned about the believers than their own parents. He is a bigger well-wisher for them than they themselves. It is possible that their own parents, wives, and children can cause them a harm; be selfish with them; make them deviate from the path; facilitate them in sin; and push towards the hell (as a result); however, the Prophet ﷺ would only tell them what is beneficial for them. They can themselves earn misery for themselves and do their own loss, but the Prophet ﷺ would only guide them towards that which would earn them the real success in this world and the next.

When the matter is such, then it is a responsibility of the believers to love him to the utmost too and consider their relation with him to be higher than their relation with their mother, father, children and every one else. They should love him more than they love any other thing in this world. The Prophet ﷺ should be dearer to them than there own lives. They should give preference to his opinions on

their own, and his decisions on their own. They should surrender themselves in front of his every command and order without even a second thought. It is this message which the Prophet ﷺ has conveyed in the following hadith which appears in Saheeh Bukhari and Saheeh Muslim with slight difference in wording.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ

ANAS IBN MALIK REPORTED: THE MESSENGER OF ALLAH, PEACE AND BLESSINGS BE UPON HIM, SAID, “NONE OF YOU HAVE FAITH UNTIL I AM MORE BELOVED TO HIM THAN HIS CHILDREN, HIS FATHER, AND ALL OF THE PEOPLE.” (SAHEEH MUSLIM 44)



In short, sending Salawat and Salam upon the Prophet ﷺ is not only allowed, but it is an act of great virtue. This can be conveyed in Arabic as well as other languages. It can be in the form of poetry as well as prose. However, it should not be sung on the tunes of the songs of immoral people as it is disrespectful to the lofty status of this act.

A letter to you from Maulana-e-Rum

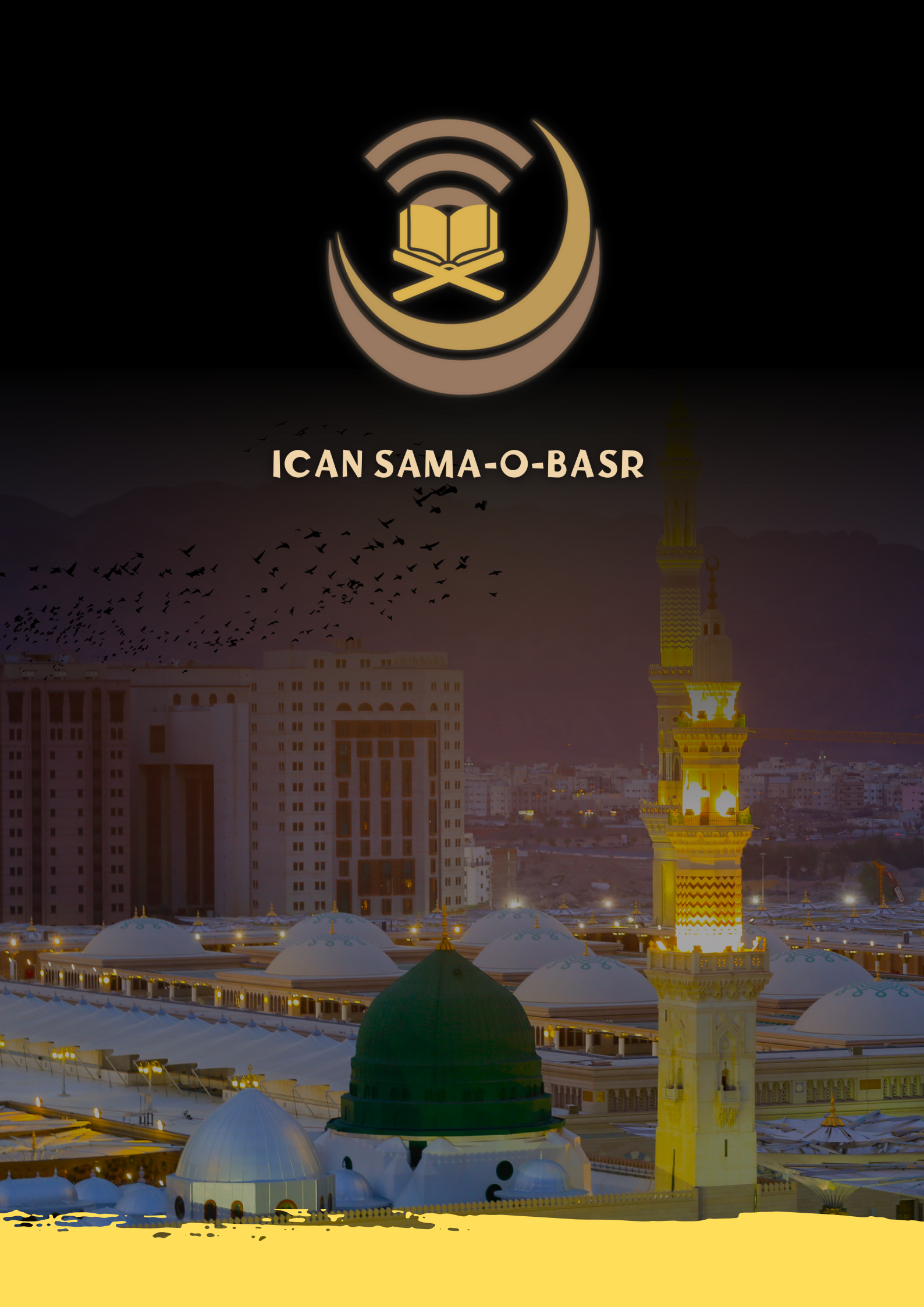
Muhammad ﷺ broke many idols in the world, so that people could say "Ya Rabb!"

If it had not been for Muhammad's ﷺ efforts, you also would have worshiped idols like your ancestors.

This head of yours has escaped from prostrating to idols, so that you may recognize his claim (of gratitude) upon the humanity!

If you speak, talk about gratitude for this liberation, so that He may also free you from the inward idol.

Because he ﷺ freed your head from (worship of) idols, you should also liberate your heart by means of that power.


ICAN SAMA-O-BASR