



## SAP SEMINAR – 2022 OF THE DEPARTMENT OF FIQH AND USUL AL-FIQH

Date and Day: September 21, 2022 (Wednesday)  
 Time: 8.30 AM to 1. 00 PM and 2.30 -4.30 PM  
 Venue: Ash-Sahfie Conference Room

### Program Agenda

Time	Program
Inaugural Session 8. 30- 9.30 AM	<p><b>Quran Recitation:</b>            Maswoud Ridwan (PG student, KIRKHS)</p> <p><b>Chair:</b>            Prof. Dr. Muhammad Amanullah            (Chairman, Research and Publication Committee)</p> <p><b>Opening Remarks:</b>            Dr. Mohamad Sabri Zakaria            (Head, Department of Fiqh and Usul al-Fiqh)            &amp;            Dr. Ainul Azmin Binti Md. Zamin            (Head of Responsible Research &amp; Innovation, AHAS,            KIRKHS)</p> <p><b>Inaugural Address:</b>  <b>Prof. Dr. Shukran Bin Abd Rahman</b>            (Dean, AHAS KIRKHS)</p>

<p>Morning Session- 1 9. 30 – 11.15 AM</p>	<p style="text-align: center;"><b>Chair: Dr. Muntaha Artalim Zaim</b></p> <p style="text-align: center;">Presentations:</p> <p style="text-align: center;">1. Prof. Dr. Muhammad Amanullah (<i>Shari`ah</i> Ruling and Important Benefits of Recitation of <i>Salah</i> upon the Prophet صلى الله عليه وسلم)</p> <p style="text-align: center;">2. Prof. Dr. Mohamed El Tahir El Mesawi (ما بين الشاطبي وابن عاشور: من تأصيل مقاصد الشريعة وإعادة بناء الأصول إلى تأسيس علم المقاصد وتأصيل القيم)</p> <p style="text-align: center;">3. Dr.Mohamad Sabri Zakaria (فتاوى زكاة الرواتب في ماليزيا بين تراث الفقهاء واجتهاد المعاصرين: دراسة مقاصدية)</p> <p style="text-align: center;">4. Dr. Belal B.S Salhab (الأشعري والشافعي، جذور العلاقة ومآلات الفكر الأصولي دراسة تحليلية)</p>
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<p>Morning Session –2 11.30 AM -1.00 PM</p>	<p style="text-align: center;"><b>Chair: Assoc.Prof.Dr.Mohd. Fuad Md.Sawari</b></p> <p style="text-align: center;">Presentations:</p> <p style="text-align: center;">5. Assoc.Prof.Dr.Bouhedda Ghalia مأسسة "التبرعات" ودورها في تفعيل المقاصدي للتمويل الاجتماعي و تحقيق التنمية المستدامة (الوقف ف التجربة المصرفية الماليزية أنموذجا)</p> <p style="text-align: center;">6. Dr. Sayyed Mohamed Muhsin (Categories of Harm in Fiqh and Its Survey in the Practice of Medical Confidentiality)</p> <p style="text-align: center;">7. Dr. Fatimah Karim (الوصية الواجبة في الإسلام: دراسة فقهية تحليلية)</p> <p style="text-align: center;">8. Dr. Saheed Abdullahi Busari (دور الوصية الواجبة في استدامة كفالة أيتام كوفيد-19: دراسة مقاصدية)</p>
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Afternoon Session  
2.30 – 4.30 PM

Chair: Dr.Mustafa Mat Jubri@Shamsuddin

Presentations:

9.

Assoc.Prof.Dr.Abdulhamid Ali Zaroum  
(الاختفاء القسري لأحد الزوجين وتداعياته على استقرار الأسرة بين  
الفقه الإسلامي والقانون الدولي)

10.

Dr. Muntaha Artalim Zaim  
(الاحتجاج بالحديث الضعيف في باب العبادات في كتاب "بلوغ المرام من أدلة  
الأحكام: رؤية أصولية منهجية)

11.

Dr. Hassan Suleiman  
(أثر القراءات العشر المتواترة في اختلاف الفقهاء في الأحكام الشرعية)

12.

Dr. Ahmad Muhammad Husni  
(التشريح وسيلة من وسائل الإثبات الجنائي: حكمه وضوابطه)

13.

Dr. Khairul Fahmi Jamaludin  
(Issues on properties of the orphan in Malaysia: Islamic law  
vis a vis Civil law)

14.

Dr.Nan Noorhidayu Megat Laksana  
(The Concept of Urban Farming in Reducing Mental Health  
Issues Among University Students according to Maqasid  
Shairah)

*Shari`ah Ruling and Important Benefits of Recitation of  
Salah upon the Prophet صلى الله عليه وسلم*

Muhammad Amanullah

**Abstract**

Recitation of *salah* upon the Prophet peace be upon him (pbuh) is so important that Allah *Subhanahu wa Ta`ala* (SWT) Himself and all angels continuously recite it upon him. Although all Muslims, who perform five-time daily prayers, recite *salah* upon the Prophet inside these prayers, many of them neglect to recite it outside the prayer. This recitation leads to increasing the love of the Prophet (pbuh), without which belief of a Muslim remains incomplete. Considering the importance of this recitation, many classical and contemporary Muslim jurists compiled books on the topic of *salah* upon the Prophet. Most of these books have been written in Arabic. As for English language, according to the limited knowledge of the researcher, apart from some short and simple writings, no comprehensive works have been done on this topic. Using the descriptive and analytical methods, the researcher aims to highlight the meaning of *salah*, to discuss *Shari`ah* ruling of its recitation inside and outside the prayers, and to focus on important benefits of its recitation and disadvantages of not reciting it.

Keywords: Salah, recitation, *Shari`ah* ruling, benefits, disadvantages of not reciting.

**Introduction**

I start in the name of most merciful and gracious Allah (SWT). I also declare that all praises belong to Him and may His high quality and frequent *Salah* (mercy), *Salam* (peace) and *Barakah* (blessings) be upon His most beloved Prophet Muhammad peace be upon him (pbuh). He is so kind and merciful to His whole creations that He sent His most beloved Prophet Muhammad (pbuh) as *rahmah* (mercy) for His entire creation. He loves Muhammad (pbuh) so much that He continuously recites *salah* (*darud*) on him. It means that the recitation of *salah* by Him on His last Prophet (pbuh) is an important sign of His love for him. Since Allah (SWT) greatly loves him, it becomes a duty of other creations, such as angels, believing Muslim human beings and jinn to recite *salah* on him. Thus, *salah* on the Prophet (pbuh) is an important good deed in which creatures mentioned above participate with Allah (SWT). Accordingly, He tied up the faith of every believer with not only believing in the prophethood of Muhammad (pbuh); rather also with loving him greatly and sincerely. The faith of a believer remains incomplete unless he loves the Prophet (pbuh) more than his parents, wife, children, other family members, friends, colleagues, neighbors, all other human beings, and creature, even more than himself. **Because of this tremendous importance of the salah upon the prophet (pbuh), it is considered to be an important `Ibadah (worship) of Allah (SWT).**

An important sign of loving the Prophet (pbuh) is to recite *salah* on him as much as possible, which will gradually lead a believing Muslim to the perfection of his *iman* (belief), and to achieve greater love of Allah (SWT) and His Prophet (pbuh) and closer proximity to them. Additionally, it may be said that the Companions of the Prophet (pbuh) used to show their love and loyalty to the Prophet (pbuh) through their different types of actions and statements which are not possible to be done by other Muslims who came after them in the past and will come in

future to this world until the Day of Judgement. For them, an alternative and important scope of showing and proving their love to the Prophet (pbuh) is the recitation of salah on him.

Therefore, recitation of *salah (darud)* is so important topic that writing on it becomes a duty of Muslim scholars, so that other Muslims will be able to understand the importance of the recitation of salah on the Prophet (pbuh) and to increase their faith, love, and proximity to Allah (SWT) and His beloved Prophet (pbuh). Because of this great importance of this topic, according to al-Abshihi, at least 167 books had been written only in Arabic on the topic of *salah* on the Prophet (pbuh) (al-Abshihi, 3-11). To some scholars, this topic was so important that they wrote more than one book on it. For instance, al-Barzanji wrote six books on it, al-Suyuti wrote four books on it, and al-Nabahani wrote two books on it. (Ibid.). These writings surely indicate these authors' strong and sincere love and respect to the Prophet (pbuh).

In languages other than Arabic a few books had been written on this topic. To spread the importance and awareness of the recitation of *salah* on the Prophet (pbuh) among all Muslims, it is necessary to write a comprehensive paper on it in English language which is an international language and understood by many Muslims all over the world. Using the analytical method and based on the verses of the Qur'an, *ahadith* of the Prophet (pbuh) and related classical and modern literature, the researcher intends to compose this paper on the recitation of *salah* and *salam* upon our most beloved and respected Prophet Muhammad (pbuh). This paper is divided into following sections: meanings of *salah* and other related terms, *Shari`ah* ruling of the recitation of *salah* inside the five-time daily prayers, *Shari`ah* ruling of the recitation of *salah* upon the Prophet (pbuh) outside the prayer, important benefits of the recitation of *salah* upon the Prophet (pbuh), disadvantages of not reciting *salah* upon the Prophet (pbuh).

## **Meanings of Salah and Other Related Terms**

An important practice maintained in Islamic disciplines before discussing a topic or issue and its related rulings is to discuss the concept or meaning of the Arabic terms or words related to it. Therefore, the researcher discusses the literal meanings of *salah* and some other related words and their meanings as Islamic terms.

### *Meanings of Salah*

Literally the word "*Salah*" means to do supplication. This meaning is closely related to its meanings as an Islamic term. As an Islamic term, the word *Salah* is used for two important

worships in Islam: first, for the prescribed five-time obligatory and other non-obligatory prayers; second, for prescribed invocations uttered for the Prophet (pbuh), which is the topic of discussion in this paper. As a prescribed invocation, *Salah* has a number of meanings based on who recites this invocation. First, it is recited by Allah (SWT) Himself on His beloved Prophet (pbuh), where it means to have His mercy and blessings on him. Second, it is recited by the angels, where it means to seek from Allah (SWT) forgiveness for the prophet (pbuh). Third, it is recited by the servants of Allah (SWT), i. e. believing Muslims from human beings and jinn, where it means to request Allah (SWT) to have mercy and blessings on the Prophet (pbuh). Fourth, it may be recited for other than the Prophet (pbuh), where it means to do supplication for that person. According to the Qur'an, we are supposed to recite *Salah* upon the Prophet repeatedly and anytime of the day and night as much as possible. Some friends of Allah (SWT) said that the minimum number that are considered as a big number of this recitation is 300 times daily. However, besides this, there is several specific occasions where we should recite *Salah* upon the beloved Prophet (pbuh).

#### *Meanings and Usage or Occasions of Salam*

Literally the word "*Salam*" means peace, greeting, etc., which are also closely related to its meanings as an Islamic term. As an Islamic term, *Salam* is an invocation which is pronounced as "*Assalamu `Alaykum,*" or "*Assalamu `Alayka.*" Both sentences mean "Peace be upon you." The difference between them is that the first sentence is in a plural form, which can be used for either a single person, or for a group of people. On the other hand, the second sentence is in a singular form, which can only be used for a single person. This invocation of *Salam* or the word "*Salam*" itself is used for many prescribed occasions and aspects in Islam. First, "*Al-Salam*" (The Piece) is a name of Allah (SWT). Second, it is a specific invocation, which is used by Muslims for greeting each other, i.e., once a Muslim meets another Muslim, the former greets the latter by saying: "*Assalamu `Alaykum*" (Peace be upon you). The latter replies either with a similar invocation of "*Wa `Alaykumus Salam*" (And peace also be upon you); or with a better invocation of "*Wa `Alaykumus Salamu wa Rahmatullah wa Barakatuh*" (And peace, mercy, and blessings of Allah (SWT) be upon you). Muslim jurists and scholars of *ahadith* discussed elaborated rules for this type of *Salam* or greeting. Third, this invocation of "*Assalamu `Alaykum*" is used for getting permission to enter the house of another Muslim. Fourth, it is used to greet the people of the graveyards by saying: "*Assalamu `Alaykum ya Ahlal Qubur*" (O people of the graves, peace be upon you). Fifth, it is used by Muslims for finishing their prescribed five-time obligatory prayers and other non-obligatory ones by saying: "*Assalamu*

*`Alaykum wa Rahmatullah*” (Peace and mercy of Allah (SWT) be upon you) once on the right side, and once on the left side. If a Muslim prays alone, then this greeting is meant for angels who are on his right and left sides. On the other hand, if an *imam*, who leads the prayer, says this *Salam*, it is addressed to both Muslims and angels. The *Salam* of right side is for those Muslims and angels who are on the right side of the *imam*; and *Salam* of left side is for those Muslims and angels who are on the left side of the *imam*. Sixth, on the Day of Judgment, after the completion of *hisab* (reckoning) by Allah (SWT), He will address those believers who will be selected for the paradise, to enter it by saying: “*Udkhuluha bi-Salam*” (Enter it (Paradise) with peace). Although all these examples of using the invocation of “*Salam*” have some similarity with *Salah* in being all of them as a type of supplication, they are not the topic of this treatise. Seventh is a specific invocation used for the Prophet (pbuh), which is related to the present research. This invocation is to say: “*Assalamu `Alayka Ayyuhan Nabiyyu,*” or “*Ya Nabi Salamu `Alayka.*” Both of them mean “O Prophet, peace be upon you.” It may also be invoked by saying “*Assalamu `Alayka Ya Nabi Allah*” (O Allah’s Prophet, peace be upon you), or “*Assalamu `Alayka Ya Rasulallah*” (O Allah’s Messenger, peace be upon you). This invocation for the Prophet (pbuh) has another number of occasions or places where Muslims pronounce it. One of them is to recite it in the *Tashahhud* of the prayer where the recited sentence is “*Assalamu `Alayka Ayyuhan Nabiyyu wa Rahmatullahi Ta`ala wa Barakatuh*” (O prophet, peace, mercy and blessings of Allah (SWT) be upon you). Second, according to a Qur’anic verse, a Muslim is encouraged to recite *Salam* upon the Prophet (pbuh) any time and as much as he can, by saying any of the statements mentioned. Following this command of the Qur’an, Muslims all over the world recite it upon the Prophet during the time of *mahfils* organized for the *dhikr* of Allah and recitation of *darud* on the Prophet (pbuh). Third, the same *Salam* is recited during the time of visiting of the grave of the Prophet (pbuh) at Madinah al-Munawwarah.

### **Other Terms Related to *Salah***

A term related to the term of *salah* is *barakah* singular of *barakat* (blessings). In Islam, it means “blessings of Allah (SWT).” These blessings are sought from Allah (SWT) in numerous occasions in Islam. First, Muslims in their daily life seek blessings of Allah (SWT) for each other for any good deed or achievement accomplished by anyone of them by saying “*Baraka Allah fik*” (May Allah bless you). Second, it is used among them at the beginning and during the month of Ramadan by saying “*Ramadan Mubarak*” (May the month of Ramadan be source of blessings [of Allah for you]). Third, it is used by them in the occasion of two `Id festivals

(*ʿId al-Fitr and ʿId al-Adha*) by saying “ʿId Mubarak” (May the festival of ʿid be source of blessings [of Allah for you]). Fourth, sometimes they do supplication to Allah (SWT) by saying “*Allahumma barik lana fima razaqtana*” (O Allah, please shower your blessings upon whatever sustenance you gave us). Some other times this *barakah* or blessing is sought from Allah (SWT) through doing supplication to Him for many other bounties of Him. These uses of *barakah* have some similarities with the terms of *salah* and *salam* because all of them are some types of supplications. But they are not directly related to the *salah* and *salam* upon the Prophet (pbuh). In a prescribed occasion *barakah* relates to the seeking of *salam* (peace) for the Prophet (pbuh), which occurs during the time of invocation of *Tashahhud* in our daily prayers, where we say: “*Assalamu ʿAlayka Ayyuha al-Nabiyyu wa Ramatullahi wa Barakatuh*” (O Prophet, peace, mercy, and blessings of Allah (SWT) be upon you). In another prescribed occasion *barakah* is connected with the seeking of *salah* (mercy) of Allah (SWT) for the Prophet (pbuh), which occurs during the time of invocation of *al-Salah al-Ibrahimiyyah* in our daily prayers, where we say: “*Allahumma Barik ʿAla Muhammad wa ʿala Ali Muhammad*” (O Allah, please bless Muhammad and his family members), followed by “*Allahumma Salli ʿAla Muhammad wa ʿala Ali Muhammad*” (O Allah, please be merciful upon Muhammad and his family members).

Another term related to the term of *salah* is the term of *rahmah* (mercy). In Islam it means “mercy of Allah (SWT),” which is sought from Him or used on several occasions. First, its derivative “*Al-Rahman*” is a name of Allah (SWT), which means “The most merciful.” Second, it’s another derivative “*Al-Rahim*” is another name of Allah, which means “Most gracious.” These two names of Allah (Swt) occurred in the Qur’an many times. Since He is merciful and capable of showering it to anyone, we are supposed to seek it from Him all the time. Third, an important title of the Prophet Muhammad (pbuh) is “*Rahmah*.” In a verse of the Qur’an, addressing Muhammad (pbuh), Allah (SWT) says: “*Wa ma arsalnaka illa Rahmatan lil-ʿAlamin*,” (I did not send you except as mercy for all creatures). Fourth, it’s another derivative “*yarham*” is used in an invocation of “*Yarhamuka Allah*” (May Allah be merciful to you). This invocation is uttered by a Muslim when he/she hears the statement of “*Al-Hamdu lillah*” (All praise be to Allah) said by another Muslim after sneezing. Fifth, Muslims seek mercy of Allah (SWT) for another Muslim who passed away through the different derivatives of this term, i.e., “*Rahimahu Allah*,” or “*Yarhamuhu Allah*,” or “*Rahmatullahi ʿAlayhi*.” Each one of them means (May Allah (SWT) be merciful to him). Sometimes after the name of a deceased Muslim a derivative of *rahmah*, i.e., *al-marhum* (the recipient of Allah’s mercy) also is used by



Muslims. Sixth, according to a *hadith* of the Prophet (pbuh), the first ten days of the month of Ramadan is *rahmah*, i.e., time of descending of Allah's mercy. Seventh, in reply of *salam* of another Muslim, this term is used by saying "*Assalamu `Alaykum wa Rahmat Allah*" (May peace and mercy of Allah (SWT) be upon you). Eighth, it is also used at the end of *salam* which is used at the time of completing a prayer by saying the same invocation of "*Assalamu `Alaykum wa Rahmat Allah.*" Although the *rahmah* or its derivatives used in these occasions has some similarities with *salah* and *salam*, they are not the focus of this study. Ninth one is closely related to *Salah* and *Salam* upon the Prophet (pbuh), which is prescribed to be uttered in the *Tashahhud* of the prayer along with *salam* on him. It is "*Assalamu `Alayka Ayyuhan Nabiyyu wa Ramat Allah,*" (O Prophet, peace, and mercy of Allah (SWT) be upon you).

A third term related to the terms of *salah* is the term of *rida* (satisfaction). In Islam it means "Satisfaction of Allah (SWT)." This satisfaction is so important that the primary goal of all good deeds and worshiping of Allah done by a believer is to achieve the satisfaction of Allah (SWT). Several verses of the Qur'an state so. This word's derivative "*radiya*" is used in an invocation of "*Radiya Allahu `anhu,*" (May Allah (SWT) be satisfied with him). Although His satisfaction is the goal of every believer, the above invocation is particularly uttered by Muslims for the Companions of the Prophet (pbuh) only.

A fourth term related to the terms of *salah* is the term of *maghfirah* (forgiveness). In Islam, it connotes "forgiveness of Allah (SWT)." A believer is always vulnerable to three forces, i.e., his selfish desire, whispering of Satan, and whispering of other human beings. Because of these forces, he/she frequently commits sins, for which forgiveness of Allah (SWT) is continuously and urgently required. Many verses of the Qur'an and *ahadith* of the Prophet (pbuh) urge Muslims to seek Allah's forgiveness for their shortcomings and sins. A derivative of the word "*maghfirah*" is "*Ghaffar*" (Most Forgiving), which is an important name of Allah (SWT). Another derivative is "*Ghafur*" (Forgiving), which is another name of Him. Since Allah is the Forgiver and He wants us to seek His forgiveness, we must seek His forgiveness in different ways and occasions. First, there is a prescribed invocation of "*Astaghfiru Allaha Rabbi min Kulli Dhanb wa Atubu Ilayhi*" (I seek forgiveness of my Lord Allah from all my sins, and I repent to Him). Every Muslim should use this or similar invocations to receive the forgiveness of Allah (SWT) for himself. Second, Muslims especially their *imams* and religious leaders are also encouraged to seek forgiveness for their followers and other Muslims. Third, we are recommended to seek forgiveness for those Muslims and relatives who passed away. This type of seeking forgiveness could be through formal supplication to Allah (SWT), or at the time of

mentioning the name of someone who passed away by saying after his name: “*Ghafarhu Allah*” or “*Yaghfiruhu Allah.*” Both mean “May Allah forgive him.” All these instances are not directly related to the terms of *Salah* upon the Prophet (pbuh). But this seeking of forgiveness could also be for him, which is related to *salah* upon him. However, the term “*maghfirah*” or the invocations prescribed based on it are not used by Muslims for the Prophet (pbuh). But its meaning, i.e., seeking forgiveness, which is a meaning of *salah* is meant (besides other meanings) through “*Allahumma salli `ala Muhammad,*” or similar invocations related to *darud* upon the prophet.

A fifth term related to the terms of *salah* is the term of *`afw* (forgiveness). In terms of its meaning, “*`afw*” is like “*maghfirah.*” This term is equally used by Allah (SWT) and His servants. **Addressing the Prophet (pbuh) in the Qur’an, Allah says: “May Allah forgive you; why did you permit them?”** However, this invocation is not used by Muslims for seeking forgiveness for the Prophet (pbuh). “*`afw*” is a name of Allah. By mentioning this name, Muslims do supplication to Allah (SWT) for receiving His forgiveness. They say: “*Allahumma innaka `afuwun Tuhibbu al-`Afwa fa`fu `Anni*” (O Allah, you are “Forgiving;” You love to forgive; so please forgive me). This term is used for providing forgiveness for a criminal who murders a Muslim. The right of forgiving in this case belongs to the guardian of the victim. The same term is also used by Muslims for seeking forgiveness from each other for any mistakes committed by them.

A sixth term “*Tahiyyah*” (greeting) has some relationship with the term *salam*. The term “*Tahiyyah*” is a general expression which include numerous types of greetings. On the other hand, “*Salam*” (Peace) or its related invocation “*Assalamu `Alaykum*” is a kind of greeting (*tahiyyah*), which is used specially by Muslims among themselves or for the Prophet with some modification, as mentioned earlier. In the Qur’an Allah says: **“Tahiyyatuhum Salam”** (Their greeting is *salam*, i.e., saying *Assalamu `Alaykum*). “*Tahiyyah*” also can be for Allah (SWT). In the *Tashahhud* of daily prayer we say: “*Attahiyyatu lillahi*” (All greetings be for Allah (SWT)).

### **Shari`ah Ruling of Recitation of *Salah* inside the Five-time Daily Prayers**

Although recitation of *salah* upon the Prophet (pbuh) is performed by all those Muslims who establish five-time obligatory daily prayers and other non-obligatory prayers, Muslim jurists are not united on its *Shari`h* ruling; rather they have two different views on it. Explaining the

meanings and *Shari`ah* rules related to the Qur`anic verse on the recitation of *salah* upon the prophet (pbuh), a contemporary *mufasssir* of the Qur`an, Al-Sabuni says that Muslim jurists have two different views on the *Shari`ah* rule for the recitation of *salah* upon the Prophet (pbuh) [inside the prayer]. **First**, Imam Shafi`i and Ahmad maintain that this recitation is obligatory; without which the prayer is null and void. They try to prove their view through several evidences. “They say that the command of “*Sallu*” (recite *salah* upon the prophet) in the verse of *salah* requires obligation.... Therefore, the recitation of *salah* upon the Prophet (pbuh) in the prayer is obligatory.” They also argue through a *hadith* narrated by Ka`b bin `Ajazah: قلنا "يا رسول الله قد عرفنا التسليم عليك، فكيف نصلي عليك؟ فقال: قولوا: اللهم صل على محمد وعلى آل محمد..." (We asked: ‘O Messenger of Allah (SWT), we knew how to say *Salam* to you, [but we do not know] how to recite *Salah* upon you.’ The prophet (pbuh) replied: ‘Say: O Allah (SWT), be merciful upon Muhammad (pbuh) and the family of Muhammad (pbuh)...). Ibn Kathir said: “Imam Shafi`i (may Allah (SWT) be merciful to him) maintained that it is obligatory upon a performer of prayer to recite the *salah* upon the Messenger of Allah (SWT) in the last *Tashahhud*. If he abandons it, his prayer will be not sound. This is the apparent (*zahir*) and clear understanding of the above verse, which had been further explained through this *hadith* by a group of Companions, such as Ibn Mas`ud, Jabir bin `Abd Allah (may Allah (SWT) be pleased with them). This is also the opinion of Imam Ahmad.” (Al-Sabuni, 2: 368-369).

**Second**, Imam Abu Hanifah and Imam Malik maintain that this recitation in the prayer is strongly recommended (*sunnah mu`akkadah*), without which the prayer will be sound, but it is a disliked action (*makruh*) and a mistreatment [with the Prophet (pbuh)]. They try to establish their opinion through several evidences. First, they also quote the same Qur`anic verse on the recitation of *salah* upon the prophet (pbuh). They argue that this verse contains the command to recite the *salah* upon the Prophet (pbuh), which apparently and clearly requires that this recitation is obligatory. If a person recites it once in his lifetime inside the prayer or outside it, he will perform this obligatory duty. This recitation is just like the pronouncement of sentence of declaring oneness of Allah (SWT) (*kalimat al-tawhid*) and believing in the Prophet (pbuh). Since the pronouncement of this *kalimah* once in a lifetime is enough for a believer, the recitation of *salah* once is also enough to perform this obligation. According to them, the command [*Sallau*] requires obligation and does not require repetition. **[Reference]** However, the researcher has some reservations about this view because the verse contains several words and expressions that support the idea of repetition of *Salah*, as it has been discussed earlier. One of them is that there is indication that Allah (SWT) and His angels recite the *salah* upon

the Prophet (pbuh) continuously. It also proves that its recitation with increasing number is encouraged. Second, they argue through a *hadith* narrated by Ibn Mas`ud (may Allah (SWT) be pleased with him). It is mentioned in this *hadith* that after teaching him the [the first] *Tashahhud*, the Prophet (pbuh) told him: “When you do so or say so, your prayer will be completed; after that if you want to stand up, you may stand up...” Since the Prophet (pbuh) did not order Ibn Mas`ud to recite *salah* upon him, it proves that this recitation is not obligatory. Third, they argue through another *hadith* narrated by Mu`awiyah al-Sulami. In this *hadith* it is mentioned that the prophet (pbuh) said: “**Surely in this prayer of ours no human words are valid.** Surely this prayer is *tasbih* (sanctification of Allah (SWT), *tahlil* (saying *la ilaha illa Allah*) and recitation of the Qur’an.” Since the Prophet (pbuh) did not mention the recitation of *salah* upon him, it proves that this recitation is not obligatory. Fourth, they argue through narrations of many Companions, which state that in the prayer they used to consider the recitation of [first] *Tashahhud* as sufficient. This *Tashahhud* contains the sentence: “O prophet (pbuh), peace be upon you, and also mercy and blessings of Allah (SWT) be upon you.” They did not maintain the obligation of the recitation of *al-Salah al-Ibrahimiyyah*. **[Reference]** The researcher maintains that in terms of the recitation of *Salah* in the prayer, because of the strength of arguments of the second view, this view is preferable to the first view. However, in terms of its recitation after hearing the name of the Prophet (pbuh) or following his mention, its recitation is obligatory, as it has been proved in another section of this book.

### ***Shari`ah Ruling of Recitation of Salah outside the Five-time Daily Prayers***

Ruling of the recitation of *salah* upon the Prophet (pbuh) may be divided into two points. First, whether this recitation is the best worship or one of the best worships? Some scholars, such as al-Mannawi, mentioned a consensus (*ijma`*) of the *ummah* about the *salah* upon the Prophet (pbuh) that it is one of the best worships. He said: “Based on the Book of Allah (SWT), *ahadith* of the Prophet (pbuh), opinions of scholars, and reports of righteous Muslims, the *ummah* unanimously maintains that the recitation of *salah* upon our leader Muhammad (pbuh) is one of the best worships.” (Ibn al-Rashid, 267). On the other hand, some other scholars, such as Sahl bin `Abd Allah al-Tusturi said that the recitation of *salah* upon the Prophet (pbuh) is considered to be the best worship because Allah (SWT) ordered us to perform all other worships without doing it by Himself, but in the case of *salah* upon the Prophet (pbuh) first He and His angels took the responsibility to perform it, then He ordered the believers to do so. (Ibn al-Rashid, 303-304). Because of al-Tusturi’s opinion the consensus mentioned by al-Mannawi becomes weaker. However, the researcher tends to support the opinion of al-Tusturi because

all other worships have no guarantee to be accepted by Allah (SWT), but the recitation of *salah* upon the Prophet (pbuh) has the guarantee to be accepted by Him. Therefore, it is preferable to say that the recitation of *salah* upon the Prophet (pbuh) is the best worship of Allah (SWT).

Second, what is the *Shari`ah* ruling for the recitation of *salah* upon the Prophet (pbuh) outside the prayer? Some authors,<sup>1</sup> have mentioned 10 opinions of the scholars regarding this recitation. **First**, Ibn Jarir al-Tabari maintains that the recitation of *salah* upon the prophet (pbuh) is recommended (*mustahab*). He also claims that there is a consensus on this rule. His view had been criticized by some scholars who interpreted this view by saying that this view is related to what is more than one time of recitation. **Second**, generally, it is obligatory without any limit. However, this obligation can be observed by one time of recitation. This view is narrated by Ibn al-Qassar. This is also the view of Qadi Abu Muhammad bin Nasr. The supporters of this view also claimed that there is a consensus on it. **Third**, this recitation is obligatory once in a lifetime, whether in the regular prayer or outside it. According to this view, the recitation of *salah* like the recitation of *kalimat al-tawhid* (the sentence which is pronounced for declaring the oneness of Allah (SWT)). This view is narrated from Imam Abu Hanifah, al-Razi, Imam Malik, al-Thawri and al-Awza`i. Ibn Hazm and some others also maintain this view. **Fourth**, recitation of *salah* is obligatory in the regular prayer regardless of a fixed place or time in it. This view is narrated from Imam Abu Jafar al-Baqir. **Fifth**, according to Imam al-Shafi`i, recitation of *Salah* is obligatory in the last seating of a regular prayer. **Sixth**, al-Sha`bi and Ishaq bin Rahawayyah said that it is obligatory in al-Tashahhud. **Seventh**, according to a Maliki scholar Abu Bakr bin Bukayr, increasing number of recitations of *salah* without any fixed number is obligatory. He said: “Allah (SWT) made the recitation of *salah* and *salam* upon the Prophet (pbuh) obligatory (*fard*) for His creature, but He did not fix any time for it. So, the obligation is that a person should increase its recitation and should not neglect it.” (Al-Batili, 12). **Eighth**, al-Tahawi, a group of Hanafi scholars and some other scholars said that the recitation of *salah* is obligatory whenever the Prophet (pbuh) is mentioned. Al-Mayadini considers that this is the most cautious view. **Ninth**, once in every meeting/seating its recitation is obligatory, even if he is mentioned many times in it. This view

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<sup>1</sup> Such as Qadi `Ayad, al-Sakhawi and Ibn Hajar al-`Asqalani in the past and Dr. Ahmad bin `Abd Allah al-Batili and Muhammad Shakur bin Mahmud al-Haji Ammir al-Mayadini from contemporary scholars mentioned these opinions about the recitation of *Salah* upon the Prophet (pbuh). See al-Qadi `Ayad, *Al-Salah `ala al-Nabi (Salla Allahu `Alayhi wa Sallam)*, ed. Muhammad `Uthman al-Khusht (Cairo: al-Mukhtar al-Islami, 1984); al-Mayadini, *Jam` al-Ahadith al-Arba`in fi al-Salah wa al-Salam `ala al-Nabiyy al-Amin* (Al-Zarqa`: Maktabat al-Manar, 1987); al-Batili, *Fadl al-Salah `ala al-Nabi Salla Allahu `Alayhi wa Sallam* (n.c: Dar al-Watan lil-Nashr, n. d.).

had been narrated by al-Zamakhshari. **Tenth**, in every supplication it is obligatory. This opinion had also been narrated by al-Zamakhshari. (**Reference**)

The researcher maintains that although two consensuses had been mentioned on this recitation by some scholars, they are not acceptable because they are contradictory to each other; one says that this recitation is obligatory and the other says it is recommended. Based on several *ahadith* mentioned under the section of disadvantages of not reciting the *salah* upon the prophet (pbuh), the researcher maintains that this recitation is obligatory whenever his name or title is mentioned. Based on another group of *ahadith*, he also opines that it is recommended to recite it in several specific occasions. Likewise, based on the Qur'anic verse on the *salah* and some *ahadith* discussed in this paper, he also maintains that it is recommended to recite it repeatedly and increasingly anytime of the day and night as much as possible.

### **Important Benefits of Recitation of *Salah* upon the Prophet (pbuh)**

#### *1.Remembering (Dhikr) of Allah (SWT)*

Several verses of the Qur'an indicate that Allah (SWT) remembers the one who remembers Him. Allah says: *فاذكروني أذكركم* (Remember me, I shall remember you). [**verse no and surah**] The recitation of *salah* upon the Prophet (pbuh) is a kind of remembrance (*dhikr*) of Allah (SWT) because it starts with addressing Allah (SWT) by saying *اللهم* (O Allah). According to the above verse, the normal *dhikr* of Allah (SWT) causes Him to remember the *dhakir* (the one who remembers Him), for which no number of times of His remembrance for him (the *dhakir*) is neither mentioned in the Qur'an nor in the *ahadith* of the Prophet (pbuh). But His *dhikr* through the recitation of *salah* upon the Prophet (pbuh) is so significant and liked by Him that according to a *hadith*, He replies to its reciter with ten times of remembering him/her through His ten times of *salah* upon him/her. [**mention the hadith**]

#### *2.Conformity with Allah's (SWT) Recitation of Salah*

According to Ibn al-Qayyim, through the recitation of *salah* upon the Prophet (pbuh) it is possible for Muslims to conform it with Allah's (SWT) recitation of *salah* upon him, though His recitation of *salah* is different from their recitations. (Multaqah Ahl al-Hadith, 2002, 2; Al-Shaqaw, 2013, 2).

#### *3.Conformity with Angels' Recitation of Salah*

The above Qur'anic verse clearly states that all angels recite the *salah* upon the Prophet (pbuh) along with Allah (SWT)'s recitation of the *salah* upon him. If a believer recites the *salah* upon the Prophet (pbuh), he will be able to join the angels in performing this good deed. Ibn al-Qayyim maintains that by means of the recitation of *salah*, Muslims can conform their action, i.e., their recitation of *salah* upon the Prophet (pbuh) to the actions of angels (Multaqa Ahl al-Hadith, 2002, 2).

#### 4. Being free from Concerns of This World and the Life Hereafter

Everybody wants to be comfortable and free from different types of concerns of this world and life hereafter. An important means to achieve this goal is to recite the *salah* upon the Prophet (pbuh) as much as possible. (Ibid.). Ubayy bin Ka`b (may Allah (SWT) be satisfied to him) said:

قلت: يا رسول الله (صلى الله عليه وسلم) إني أكثر الصلاة عليك فكم أجعل لك من صلاتي؟ فقال: ما شئت. قلت: الربع؟ قال: ما شئت، فإن زدت فهو خير لك. قلت: النصف؟ فقال: ما شئت، فإن زدت فهو خير لك. قلت: ما شئت، فإن زدت فهو خير لك. قلت: الثلثين؟ قال: ما شئت، فإن زدت فهو خير لك. قلت: أجعل لك صلاتي كلها. قال: إذا تكفي همك ويكفر لك ذنبك.

“I asked: ‘O Messenger of Allah (pbuh), surely I do increasing number of recitations of the *Salah* upon you; [please tell me] what portion of my *Salah* should I reserve for you?’ He replied: ‘As much as you like.’ I said: ‘I want to reserve one fourth [of my *Salah* for you]?’ He replied: ‘As much as you like. If you increase, it will be better for you.’ I said: ‘I want to reserve half [of my *Salah* for you].’ He replied: ‘As much as you like. If you increase, it will be further better for you.’ I said: ‘I want to reserve two-third [of my *Salah* for you].’ He replied: ‘As much as you like. If you increase, it will be further better for you.’ I said: ‘I want to reserve the whole (of my *Salah* for you).’ He replied: ‘Then it will be enough for your concerns [of this world and life hereafter], and because of this your sins will be removed.’<sup>2</sup> This *hadith* indicates several points. But the point which should be highlighted here is that increasing number of recitations of *Salah* upon the prophet (pbuh) will cause its reciter to be free from concerns. Since the word “*hamm*” (concern) is unqualified it covers all different types of concerns of this world and the life here after.

#### 5. Receiving *Salah* and *Salam* from Allah (SWT)

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<sup>2</sup> This *hadith* is narrated by al-Tirmidhi.

An important benefit of recitation of the *Salah* and *Salam* upon the Prophet (pbuh) is to be blessed with receiving the *Salah* and *Salam* from Allah (SWT). Receiving *Salah* and *Salam* from Allah (SWT) is significant for every believer because it is an indication that Allah (SWT) has accepted his recitation of the *Salah* and *Salam* upon the Prophet (pbuh). `Abd al-Rahman bin `Awf (may Allah (SWT) be pleased with him) said: "خرج رسول الله صلى الله عليه وسلم فاتبعته حتى دخل نخلا، فسجد فأطال السجود حتى خفت أو خشيت أن يكون الله قد توفاه أو قبضه. قال: بحيث أنظر، فرفع رأسه فقال: ما لك يا عبد الرحمن؟ قال: فذكرت ذلك له. قال فقال: إن جبريل عليه السلام قال لي: ألا أبشرك أن الله عز وجل يقول: من صلى عليك صليت عليه ومن سلم عليك سلمت عليه. فسجدت لله شكرا." (Once the Messenger of Allah (pbuh) went out; I followed him until he entered a garden of dates. Then he prostrated. He made his prostration so long that I became afraid that probably Allah (SWT) caused him to die. The narrator said: 'Then I searched to see him; he lifted his head and said: 'What happened to you, O `Abd al-Rahman.' He ( `Abd al-Rahman) said: 'Then I mentioned that concern.' Then the Prophet (pbuh) said: 'Surely Jibril (may Allah (SWT) be peaceful with him) told me: 'Should I not give you good tiding that verily Allah (SWT) said: 'Whoever recites the *Salah* upon you I recite the *Salah* upon him; and whoever sends the *Salam* to you I send My *Salam* to him.' Then to express my gratitude to Allah (SWT), I prostrated Him)."<sup>3</sup> This *hadith* proves that Allah (SWT) recites the *Salah* upon the one who recites it upon His Prophet (pbuh), and He sends His *Salam* to the one who sends it to His Prophet (pbuh). But it does not mention any number of times of His recitation of the *Salah* or sending of His *Salam*. However, according to several other *ahadith* of the Prophet (pbuh), whoever recites once the *Salah* upon him, Allah (SWT) recites the *Salah* upon that reciter ten times. The Prophet (pbuh) said: "من صلى علي واحدة صلى الله عليه عشرا" (The one who recites the *Salah* upon me once, Allah (SWT) recites the *Salah* upon him ten times)."<sup>4</sup> Another *hadith* is narrated by Abu Bardah bin Nayyar (may Allah (SWT) be pleased with him) who said that the Messenger of Allah (pbuh) said: "من صلى علي من أمتي صلاة مخلصا من قلبه صلى الله عليه بما عشر صلوات ورفع له بما عشر درجات وكتب له بما عشر حسنات ومحاه عنه بما عشر سيئات." (Whoever from my *ummah*, with sincerity of his heart, recites the *Salah* upon me once, Allah (SWT) recites the *Salah* upon him ten times, raises ten ranks (*darajat*) for him, writes ten good deeds for him, and erases his ten shortcomings)."<sup>5</sup> A

<sup>3</sup> This *hadith* is narrated by Imam Ahmad and al-Hakim. According to al-Mundhiri, it is a good (*hasan*) *hadith*. (See Ibn al-Rashid, 279).

<sup>4</sup> This *hadith* is narrated by Muslim, Ahmad, Abu Dawud, al-Tirmidhi, al-Nasa'i, Ibn Hibban, and al-Bazzar. The words of this *hadith*, however, belong to Muslim. According to al-Suyuti, it is a sound (*sahih*) *hadith*; and according to al-Mundhiri, it is a good (*hasan*) *hadith*. (See Ibn al-Rashid, 270).

<sup>5</sup> This *hadith* is narrated by al-Nasa'i, al-Bazzar and al-Tabrani. According to al-Mundhiri, it is a good (*hasan*) *hadith*. (See Ibn al-Rashid, 276-277).



third *hadith* is narrated by Abu Talha al-Ansari (may Allah be pleased with him) [who said]: "أن رسول الله صلى الله عليه وسلم جاء ذات يوم والبشر يرى في وجهه، فقال: إنه جاءني جبريل فقال: أما يرضيك يا محمد، أن ربك عز وجل يقول: (One day the Messenger of Allah (pbuh) appeared, while happiness was seen in his face. Then he said: "Surely Jibril (pbuh) came to me and told me: 'O Muhammad (pbuh), does it not please you that your Lord (SWT) says: 'Anyone of your *ummah* recites the *Salah* upon you, I recite the *Salah* upon him ten times; and anyone of your *ummah* sends the *Salam* to you, I send my *Salam* to him ten times.' The prophet (pbuh) replied: 'Yes [I'm pleased with it].'<sup>6</sup> In a fourth *hadith* regarding the recitation of the *Salah* upon the Prophet (pbuh) after *adhan*, the Prophet (pbuh) also said: "من صلى علي صلاة صلى الله عليه بها عشرا" (The one who recites the *Salah* upon me once, because of this Allah (SWT) recites the *Salah* upon him ten times)."<sup>7</sup>

In the fifth chapter of his book "*Jala' al-Afham fi al-Salah wa al-Salam `ala Khayr al-Anam*," Ibn Qayyim al-Jawziyyah said that Allah (SWT) praises the reciter of the *salah* upon the Prophet (pbuh) among the dwellers of the heavens and earth. This is because the reciter requests Allah (SWT) to praise and honor His Messenger (pbuh), and the reward of this request should be the same, i.e., he deserves to receive a kind of praise from Him. (Ibn al-Rashid, 267, 270). In his book "*Taj al-`Arus*," Ibn `Ata' Allah said that if you perform all worships during your whole life, then Allah (SWT) recites the *salah* only once upon you, this *salah* will be better and preferable to all worships that you have performed during your whole life. (Ibn al-Rashid, 294). The same view had been expressed by Ibn Shafi'. (Ibn al-Rashid, 279).

#### 6. Receiving *Salah* (Supplication) from the Entire Creature

Recitation of the *salah* upon the Prophet (pbuh) causes the reciter to receive supplication (*salah*) from the entire creation of Allah (SWT). Anas bin malik (may Allah (SWT) be pleased with him) narrated that the Prophet (pbuh) said: "من صلى علي صلت عليه الملائكة، ومن صلت عليه" (The one who recites *Salah* upon me all angels recite *Salah* upon him; the one upon whom the angels recite *Salah* Allah (SWT) recites *Salah* upon him; and the one upon whom Allah (SWT) recites *Salah*

<sup>6</sup> This *hadith* is narrated by Imam Ahmad, al-Nasa'i, al-Darimi, ibn Hibban and al-Hakim. According to al-Mundhiri, it is a good (*hasan*) *hadith*. (See Ibn al-Rashid, 277).

<sup>7</sup> This *hadith* is narrated by Imam Ahmad, Muslim, Abu Dawud, al-Tirmidhi and al-Nasa'i. According to al-Mundhiri, it is a good (*hasan*) *hadith*. According to al-Suyuti, it is a sound (*sahih*) *hadith*. (See Ibn al-Rashid, 281).

nothing in the earth and heavens is left except it recites *salah* upon him).<sup>8</sup> This *hadith* indicates a number of points, but the point which is meant for this sub-section is that if Allah (SWT) kindly recites the *salah* upon anyone, then the entire creation recites the *Salah* upon him.

### 7. *Substitute of Charity*

According to Ibn al-Qayyim, the recitation of the *salah* upon the Prophet (pbuh) is charity. Those Muslims who are poor and unable to give charity out of their wealth, their recitation of the *salah* upon the Prophet (pbuh) will be accepted by Allah (SWT) as charity. (Multaqā Ahl al-Hadith, 2002, 3). Abu Sa`id al-Khudri (May Allah (SWT) be pleased with him) narrated from the Prophet (pbuh) who said: "أيما رجل مسلم لم يكن عنده صدقة، فليقل في دعائه: اللهم صل على محمد" (Any Muslim who does not have ability for charity, he/she should say in his/her supplication: 'O Allah, be merciful upon your servant and Messenger Muhammad (pbuh) and be merciful upon all male and female believers and all male and female Muslims.' This supplication will be considered as charity (*zakah*) for him/her).<sup>9</sup> Besides the proof that the recitation of the *Salah* upon the prophet (pbuh) is considered as charity, this *hadith* also proves that the recitation of the *Salah* upon all Muslims and believers is recommended.

### 8. *Making a Meeting Pleasant Place*

A meeting where a group of people gather is required to be a comfortable and pleasant place, so that everybody can feel secure and comfort. Ibn al-Qayyim maintains that a medium to make a meeting pleasant is to recite the *salah* upon the Prophet (pbuh). (Multaqā Ahl al-Hadith, 4). A *hadith* of the prophet (pbuh) quoted under the section of disadvantages of not reciting the *salah* upon the Prophet (pbuh) proves that a meeting or gathering, if the *salah* upon the Prophet (pbuh) is not recited in it, is more decomposed than a dead body. Alternatively, it proves that if in a meeting the *salah* is recited upon the Prophet (pbuh) it would be a comfortable and perfumed place. [**cite the hadith here**]

### 9. *Receiving the Reply of Salam "السلام عليك أيها النبي" from the Prophet (pbuh)*

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<sup>8</sup> This *hadith* is narrated by Ibn Majah, 1: 294; by al-Tabarani in his *Al-Awsat*, 2: 182; and by Ibn al-Mubarak in his *al-Zuhd*, 1: 364. (See al-Abshahi, 365).

<sup>9</sup> This *hadith* is narrated by al-Bukhari in *al-Adab al-Mufrad*. It is also narrated by Ibn Hibban in his *Sahih*. Moreover, it is narrated by Abu Ya`la. Al-Haythami said in *al-Majma`*, no. 10/167 that this *hadith* is narrated by Abu Ya`la and its chain of narrators is good. (See al-Mayadini, 31).

The Companions of the Prophet (pbuh) were so lucky that they were able to greet him with *Salam* (saying *Assalamu `Alaykum*) and used to receive his reply (*Wa Alaykumus Salam*) frequently almost every day. Those Muslims who came and will come to this world after the departure of the Prophet (pbuh) from this world would not be able to give him face to face greeting like the Companions. However, according to some *ahadith*, after his departure, even now, if a believer greets him with *Salam* from any part of the world, Allah (SWT) will give him the capacity to reply to this *Salam*. Abu Hurayrah (May Allah SWT be pleased with him) narrated from the Messenger of Allah (SWT) who said: "ما من أحد يسلم علي إلا رد الله إلي روعي حتى أرد عليه السلام." (Whenever anyone conveys *Salam* to me, Allah (SWT) returns my spirit (*ruh*) to me so that I can reply his *Salam*).<sup>10</sup>

Explaining the return of spirit, Abu al-`Abbas al-Tijani says that the prophet (pbuh) himself (*dhatuh*) is alive in his grave, while his spirit is continuously present with the Sacred Being (*hadart al-Quds*) [i.e., Allah (SWT)]. The meaning of his being alive in his grave is that his spirit is extended from Allah (SWT) to his body in his grave **through its light (*nur*)**. [see the **reference again**] So the meaning of returning his spirit to him is that the spirit which is present with Allah (SWT) comes back to his body to reply to the *Salam* of the one who conveys it to him, and again it goes back to its place, i.e., *hadrat al-Quds* (Allah (SWT)). (Ibn al-Rashid, 283). Muhammad al-Hafni says that the meaning of *ruh* is capacity to talk. So, whenever anyone conveys the *Salam* to him, Allah (SWT) returns the capacity to talk and to reply to this *Salam* to him. (Ibn al-Rashid, 283-284). Shaykh Yusuf al-Nabahani says that there is no doubt that the Prophet (pbuh) is alive in his grave. Therefore, the meaning of “returning his spirit to him” to reply to the *Salam* of the one who conveys it to him, is a special spiritual attention of him for that person. This attention is so comprehensive that it can cover all those who conveys *Salam* to him every moment, even if their number becomes more than a billion. If `Azra`il (May Allah be peaceful to him) can take away the spirit of hundreds of thousands of people at once, the Prophet (pbuh) also can reply to the *Salam* of uncountable people at once because his condition in *barzakh* is better than the condition of the angels. (With some modification, Ibn al-Rashid, 284).

10. Receiving the Reply of *Salah* "اللهم صل على محمد" or "صلى الله على محمد" from the Prophet (pbuh)

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<sup>10</sup> This hadith is narrated by Imam Ahmad, Abu Dawud, al-Bayhaqi and Ibn `Asakir. According to al-Nawawi and al-`Azizi, it is a sound (*sahih*) hadith; and according to al-Mundhiri, it is a good (*hasan*) hadith. (See Ibn al-Rahsid, 283).

During his lifetime, conducting *du`a* (supplication) by the Prophet (pbuh) for his Companions was a normal practice of him. But other Muslims who came and will come to this world after the departure of the Prophet (pbuh) from this world are normally unable to receive his instant *du`a*. However, Allah (SWT) is so kind to this *ummah* that He made the recitation of the *Salah* upon His beloved Prophet (pbuh) a means to receive his *du`a* for all Muslims who recite the *Salah* upon him. Anas (May Allah (SWT) be pleased with him) said that the Messenger of Allah (SWT) said: "من صلى علي صلاة واحدة بلغتني صلاته، وصليت عليه." (The one who recites the *Salah* once upon me his/her *Salah* reaches me, and I recite the *Salah* upon him, [i.e. I do supplication to Allah (SWT) to be merciful upon him]).<sup>11</sup> Although according to some *hadith* critics, a narrator of this *hadith* is unknown to him, its meaning, i.e. receiving the *du`a* of the Prophet (pbuh) because of reciting the *Salah* upon him, is supported by another good *hadith* mentioned earlier. That *hadith* proves that the Prophet (pbuh) replies to the *Salam* of his *ummah*. If Allah (SWT) can give him capacity to reply to the *Salam* of his *ummah*, He also can give him capacity to reply to the *Salah* of his *ummah* by doing *du`a* for them.

### 11. Receiving the *Salah* or *Du`a* of the Angels

*Du`a* (supplication) of angels for the believers is well established in the Qur'an (for instance, see Surat al-Mu'min, 40: 7-9). Several *ahadith* of the Prophet (pbuh) state that the angels also do supplication for those who dedicate their life for acquiring religious knowledge. This is also applicable for those who recite the *Salah* upon the prophet (pbuh). Sometimes a believer's own *du`a* or supplication for him/her self is not accepted by Allah (SWT); but if a second person does it for him/her, most probably it would be accepted by Allah (SWT). This second person can be a Muslim, as well as angels. According to some *ahadith*, angels do supplication for those believers who recite the *Salah* upon the Prophet (pbuh). `Abd Allah bin `Amr bin al-`As (May Allah (SWT) be pleased with them) said: "من صلى على النبي صلى الله عليه وسلم واحدة، صلى الله عليه وملائكته سبعين مرة." (The one who recites the *Salah* upon the Prophet (pbuh) once, Allah (SWT) and His angels recite the *Salah* upon him seventy times).<sup>12</sup> Another *hadith* is narrated

<sup>11</sup> This *hadith*, as mentioned earlier, is narrated by al-Tabarani in *al-Awsat*. Al-Mundhiri said in *al-Tarhib*, no. 2: 498-499 that the chain of narrators of this *hadith* is not bad. Al-Haythami said in *al-Majma`*, no. 10: 162 that he does not know about a narrator of this *hadith*; however, according to him, all other narrators are trustworthy. (See al-Mayadini, 51).

<sup>12</sup> This *hadith* is narrated by Imam Ahmad. Al-Haythami said in *al-Majma`*, no. 10: 160 that the chain of narrators of this *hadith* is good. Likewise, al-Mundhiri had the same opinion in his book *al-Tarhib*, no. 2: 497. In his *Takhrij al-Mishkat*, no. 1: 935, al-Albani said that a narrator of this *hadith* Ibn Lahi`ah is weak; therefore, al-Mundhiri's view about this *hadith* requires further verification. Al-Mayadini maintains that although this *hadith* is *mawquf* (which is dependent on the narration of a Companion), it cannot be the solid opinion of the narrator. Therefore it has the value of a *marfu`* (chain of narrators of which reached the Prophet (pbuh) *hadith*). (See al-Mayadini, 15).

by `Amir bin Rabi`ah (May Allah (SWT) be pleased with him) who said: "سمعت رسول الله صلى الله عليه وسلم يخطب ويقول: "من صلى علي صلاة لم تنزل الملائكة تصلي عليه، ما صلى علي، فليقل عبد من ذلك أو ليكثر." (I heard the Messenger of Allah (pbuh) delivering a sermon and saying: 'The one who recites the *Salah* upon me once, the angels continue to recite the *Salah* upon him as long as he recites it upon me. So, a servant [has the choice that he/she] may either recite it with less number or perform it with increasing numbers.<sup>13</sup> These two *ahadith* prove that the angels recite the *Salah* upon the reciter of the *Salah* upon the Prophet (pbuh). Although there are some weaknesses in both *ahadith*, the point of recitation of the *Salah* by angels mentioned in them cannot be a weak notion because the Qur'an says: "هو الذي يصلي عليكم وملائكته." (He is the one Who [i.e., Allah SWT] and His angels recite the *Salah* upon you [i.e., believers]) (Al-Ahzab, 33: 43).<sup>14</sup>

## 12. Receiving Proximity to Allah (SWT) and His Prophet (pbuh)

Receiving proximity to Allah (SWT) is an important goal of every believer. Besides performing obligatory duties, performing recommended deeds lead a believer to achieve this proximity. An important recommended deed that can lead to achieve this is to recite the *Salah* upon the Prophet (pbuh). (Ibn al-Rashid, 274). Receiving proximity and closeness to the Prophet (pbuh) is also important for a believer. An important means to receive this proximity is to recite the *Salah* upon him. Ibn Mas`ud (May Allah SWT be pleased with him) said that the Messenger of Allah (SWT) said: "إن أولى الناس بي يوم القيامة أكثرهم علي صلاة." (Surely the worthiest/closest to me among the whole mankind on the Day of Resurrection (*Yawm al-Qiyamah*) will be the one who recites the greatest number of the *Salah* upon me).<sup>15</sup> In another *hadith* the Prophet (pbuh) said: "فمن كان أكثرهم علي صلاة كان أقربهم مني منزلة." (Among them [*my ummah*] the one who recites the most number of the *Salah* upon me, will have the closest position among them to me).<sup>16</sup>

<sup>13</sup> This hadith is narrated by Imam Ahmad, Ibn Majah, al-Tayalisi and others. The author of al-Zawa'id said that this is a weak hadith. Al-Mundhiri in his al-Tarhib said that although a narrator of this hadith `Asim bin `Ubayd Allah is weak, some scholars let him to be accepted. According to al-Tirmidhi, it is a sound (sahih) hadith. (See al-Mayadini, 19).

<sup>14</sup> Another concept of their and Allah's recitation for seventy times also cannot be ignored because the recitation of the *Salah* upon the Prophet (pbuh) is a worship and a good deed. According to some sound *ahadith*, a good deed can be multiplied by many times. A third concept is to recite the *Salah* with an increasing or less number. After fulfilling the obligation of reciting the *Salah* once following hearing the name or mention of the Prophet (pbuh), the extra recitation is recommended. This extra amount can be a small or large number according to the capacity of each Muslim.

<sup>15</sup> This hadith is narrated by al-Bukhari in his history book. It is also narrated by al-Tirmidhi and Ibn Hibban. According to al-Mundhiri, it is a good (hasan) hadith. According to al-Suyuti, it is a sound (sahih) hadith. (See Ibn al-Rashid, 277).

<sup>16</sup> This hadith is narrated by al-Bayhaqi. According to both al-Mundhiri and al-Suyuti, it is a good (hasan) hadith. (See Ibn al-Rashid, 280).

### 13. Acceptance of Our Supplication (Du`a)

Every believer has many problems and difficulties in his life and life of his wife, children, and other relatives. To get rid of them, he/she is supposed to do supplication to Allah (SWT). Likewise, the Muslim *ummah* have unlimited problems and difficulties. They also need to do supplication to Him to get rid of them. Acceptance of this supplication depends upon the recitation of the *Salah* upon the Prophet (pbuh). (Ibn al-Rashid, 374). Fudalah bin `Ubayd said:

"سمع النبي صلى الله عليه وسلم رجلا يدعو في صلاته، فلم يصل على النبي صلى الله عليه وسلم؛ فقال النبي صلى الله عليه وسلم: "عجل هذا." ثم دعاه فقال له ولغيره: "إذا صلى أحدكم فليبدأ بتحميد الله والثناء عليه ثم ليصل على النبي ثم ليدع بعد بما شاء."

(The Prophet (pbuh) heard a man doing supplication in his prayer, but he did not recite the *Salah* upon the Prophet (pbuh). The Prophet (pbuh) said: 'This man hurried.' Then he called him and told him and others: 'whenever anyone of you intends to pray, he should start with glorification and praise of Allah (SWT), then he should recite the *Salah* upon the Prophet (pbuh). After that he should do supplication for whatever he wishes).<sup>17</sup>

This *hadith* indicates several important points. First, once the Prophet (pbuh) saw a man doing supplication in his prayer without reciting the *Salah* upon him, he was not satisfied with the action of this person. Therefore, he advised the man and others to recite the *Salah* upon him in the prayer. Second, it indicates that before doing any supplication, a believer should praise Allah (SWT) and recite the *Salah* upon the Prophet (pbuh). The same *hadith* with some different wordings also is narrated by Fudalah (May Allah (SWT) be pleased with him). This narration is: "سمع رسول الله صلى الله عليه وسلم رجلا يدعو في صلاته، لم يمجّد الله، ولم يصل على النبي صلى الله عليه وسلم. فقال رسول الله صلى الله عليه وسلم: عجلت أيها المصلي، ثم علمهم رسول الله صلى الله عليه وسلم. وسمع رسول الله صلى الله عليه وسلم رجلا يصلي فمجّد الله وحمده وصلى على النبي صلى الله عليه وسلم، فقال رسول الله صلى الله عليه وسلم: "ادع تجب، وسل تعط." (The Messenger of Allah (pbuh) heard a man doing supplication in his prayer, but he neither glorified Allah (SWT), nor did he recite the *Salah* upon the Prophet (pbuh). Then the Prophet (pbuh) said: 'O performer of the prayer, you have hastened.' Then the Messenger of Allah (SWT) taught them [this man and others who were present, how to do the supplication to Allah (SWT)]. [It is also narrated that] the Messenger of Allah (SWT) heard a man performing the prayer, who glorified Allah (SWT), praised Him, and recited the *Salah* upon the Prophet (pbuh). Then the Messenger of Allah (pbuh) told him: 'Do supplication, your

<sup>17</sup> This *hadith* is narrated by Abu Dawud, al-Tirmidhi and al-Tabrani. (See `Ayad, 26-27).

supplication will be accepted; and ask [from Allah (SWT)], you will be given).<sup>18</sup> This *hadith* clearly says that the acceptance of *du`a* is dependent on both glorification of Allah (SWT) and recitation of the *Salah* upon the Prophet (pbuh) before it.

Umar (May Allah (SWT) be pleased with him) said: "الدعاء والصلاة معلق بين السماء والأرض،" (Supplication and prayer remain hung up between the heaven and earth. Nothing of them reaches to Allah (SWT) unless the *Salah* is recited upon the Prophet (pbuh)).<sup>19</sup> It means that without the recitation of the *Salah* upon the Prophet (pbuh), supplication to Allah (SWT) is not acceptable. Ali (May Allah (SWT) be pleased with him) narrated a *hadith* from the Prophet (pbuh) with the same meaning of Umar's *hadith*. But he added the phrase "وآل محمد" (And upon the family of the prophet (pbuh)). It says: "كل دعاء محجوب حتى يصلى على محمد صلى الله عليه وسلم وآل محمد." (Every supplication is blocked unless the *Salah* is recited upon the Prophet (pbuh) and his family members).<sup>20</sup> It means that before any supplication the *Salah* also should be recited upon the family of the Prophet (pbuh) besides its recitation upon the Prophet (pbuh), otherwise it will be not accepted by Allah (SWT). Ibn Mas`ud (May Allah SWT be pleased with him) said: "إذا أراد أحدكم أن يسأل الله شيئاً فليبدأ بمدحه والثناء عليه بما هو أهله. ثم يصلي على النبي صلى الله عليه وسلم. ثم ليسأل؛ فإنه أجدر أن ينجح." (When anyone of you wants to ask anything from Allah (SWT) he should start with His appropriate glorification and praise. Then he should recite the *Salah* upon the Prophet (pbuh); then ask Him. This is the most suitable way through which he will be successful).<sup>21</sup> Likewise, Musa bin Talhah (May Allah (SWT) be merciful to him) said that he asked Zayd bin Kharijah (May Allah (SWT) be pleased with him), who said that he asked the Messenger of Allah (pbuh) [about how to do supplication?] He [the Prophet (pbuh)] replied:

"صلوا علي واجتهدوا في الدعاء وقولوا: اللهم صل على محمد وعلى آل محمد."

(Recite the *Salah* upon me and strive hard in your supplication, and say: 'O Allah, be merciful on Muhammad and his family members).<sup>22</sup> This *hadith* indicates that the supplication

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<sup>18</sup> This *hadith* is narrated by al-Nas'i, Abu Dawud, al-Tirmidhi, Ibn Hibban and al-Bayhaqi. Al-Tirmidhi said that this a good and sound *hadith*. (See al-Mayadini, 42).

<sup>19</sup> This *hadith* is narrated by al-Tirmidhi in his *Sunan*. (See `Ayad, 27).

<sup>20</sup> This *hadith* is narrated by al-Tabrani in *Al-Awsat*. Its narrators are trustworthy. (See `Ayad, 27). Al-Mayadini adds that although this *hadith* is narrated by al-Tabrani as a *mawquf* *hadith*, it is narrated by al-Daylami on the authority of Anas (may Allah (SWT) be pleased with him) as a *marfu`* *hadith*. It is also narrated by others. Al-Haythami said in *Majma` al-Zawa'id*, no. 10: 160 that the narrators of this *hadith* are trustworthy. Al-Albani said in his *Sahih al-Jami`* that this is a good (hasan) *hadith*. (See al-Mayadini, 44).

<sup>21</sup> This *hadith* is narrated by al-Tabrani in *al-Mu`jam al-Kabir*. Its narrators are like the narrators of sound (*sahih*) *hadith*. (See `Ayad, 28). This *hadith* is also narrated by `Abd al-Razzaq in his *Musannaf*. (See al-Mayadini, 43).

<sup>22</sup> This *hadith* is narrated by Imam Ahmad, al-Nasa'i and others. According to *Sahih al-Jami`* [of al-Albani], no. 3677, this is a sound (*sahih*) *hadith*. (See al-Mayadini, 45).

should be strived for. It also indicates that the recitation of the *Salah* should also be inside the supplication as well as before it. All these *ahadith* indicate that an important benefit of the recitation of the *Salah* upon the Prophet (pbuh) is that it causes our supplications to be accepted by Allah (SWT).

Ibn `Ata' said that for the supplication there are pillars, wings, means, and times. If it conforms to its pillars, it becomes strong; if it conforms to its wings, it flies to the sky; if it conforms to its times, it succeeds; and if it conforms to its means, it becomes further successful. Its pillars are presence of mind/heart, softness, humbleness, submission (*khushu*), connection of the heart with Allah (SWT)...; its wing is truthfulness; its time is al-Ashar (the last sixth part of the night which is immediately before dawn); and its means is the recitation of the *Salah* upon the Prophet (pbuh). (Ayad, 28-29).

#### 14. Seeking Forgiveness for the Reciter of the Salah by all Creatures

The recitation of the *Salah* upon the Prophet (pbuh) is a so great good deed that all the creatures seek forgiveness for its reciter from Allah (SWT). The Prophet (pbuh) said: "إذا مر المصلي بالصلاة" (When a reciter of the *Salah* passes by with its recitation upon me, all angels recite the *Salah* upon him, everything seeks forgiveness for him [from Allah (SWT)], even fishes in water).<sup>23</sup> The same *hadith* came in another narration with the word: "في البحر" (in sea), instead of "في الماء" (in water).<sup>24</sup>

#### Disadvantages of not Reciting salah upon the Prophet (pbuh)

Several disadvantages are mentioned in the *ahadith* for not reciting *Salah* upon the prophet (pbuh). Some of these disadvantages are as follows:

First, if someone, after hearing the name or title of the Prophet (pbuh) does not recite *Salah* upon him, he is an unfortunate servant of Allah (SWT). It is narrated on the authority of Jabir (May Allah (SWT) be pleased with him) who said: "رقى النبي صلى الله عليه وسلم المنبر فلما رقى الدرجة الأولى قال آمين، ثم رقى الثانية فقال آمين، ثم رقى الثالثة فقال آمين. فقالوا يا رسول الله، سمعناك تقول آمين ثلاث مرات. قال لما رقيت الدرجة الأولى جاءني جبريل فقال شقي عبد أدرك رمضان فانسلك منه ولم يغفره له فقلت آمين. ثم قال شقي (Once the Prophet (pbuh) climbed the pulpit (*minbar*). When he climbed the first stare, he said: 'Amin' (May Allah SWT accept it). Then when he climbed the second stare, he also said: 'Amin.' Then

<sup>23</sup> This *hadith* is narrated by al-Tirmidhi, Imam Ahmad, Ibn Mazah, and al-Darami. (See al-Abshihi, 130).

<sup>24</sup> This *hadith* is narrated by Ibn Majah, al-Bayhaqi, and al-Daylami. (See al-Abshihi, 130).



when he climbed the third stare, he again said: ‘*Amin.*’ Then the Companions asked him: ‘O Messenger of Allah (pbuh), we have heard you saying ‘*Amin*’ three times.’ [Why have you said so?] The Prophet (pbuh) replied: ‘When I climbed the first stare Jibril (May Allah SWT be peaceful to him) came to me and told me: that person is considered unfortunate who attained Ramadan, then it ended, but it did not cause him to be forgiven [by Allah SWT]. At that time, I said: ‘*Amin.*’ Then he (Jibril (May Allah SWT be peaceful with him) again told me: that person is considered unfortunate who got both of his parents or one of them, but they did not cause him to enter the Paradise. At that moment I said: ‘*Amin.*’ Then a third time he said: that person is considered unfortunate who, when you are mentioned to him, did not recite *Salah* upon you. At that time I said: ‘*Amin.*’<sup>25</sup> In another *hadith* the Prophet (pbuh) said: رَغْمَ أَنْفِ رَجُلٍ "ذَكَرْتُ عِنْدَهُ فَلَمْ يَصِلْ عَلَيَّ" (That man is disgraceful to whom I was mentioned, but he did not recite *Salah* upon me).<sup>26</sup> Likewise, Jabir (May Allah SWT be pleased with him) said that the Prophet (pbuh) said: "شَقِي عَبْدٌ ذَكَرْتُ عِنْدَهُ فَلَمْ يَصِلْ عَلَيَّ" (That servant [of Allah SWT] is considered to be unfortunate to whom I was mentioned but he did not recite *Salah* upon me).<sup>27</sup>

Second, if someone, after hearing about the Messenger (pbuh) of Allah SWT, does not recite *Salah* upon him, he is niggardly person (*bakhil*). Husayn bin `Ali (May Allah SWT be pleased with him) said that the Messenger (pbuh) of Allah SWT said: الْبَخِيلُ الَّذِي مِنْ ذَكَرْتُ عِنْدَهُ " (A *bakhil* is the one to whom I was mentioned but he did not recite *Salah* upon me).<sup>28</sup>

Third, in a gathering or meeting, if *Salah* upon the Prophet (pbuh) is not recited, this gathering or meeting is a very bad and stingy place. Jabir (May Allah (SWT) be pleased with him) said that the Messenger (pbuh) of Allah SWT said: "مَا اجْتَمَعَ قَوْمٌ ثُمَّ تَفَرَّقُوا عَنْ غَيْرِ ذِكْرِ اللَّهِ وَصَلَاةٍ" (Whenever a group of people gather and depart

<sup>25</sup> This *hadith* is narrated by al-Bukhari in his book “Al-Adab al-Mufrad.” The words of this *hadith* also belong to him. It is also narrated by al-Hakim as a sound (*sahih*) *hadith* on the authority of Ka`b bin `Ajjah. Likewise, it is narrated by Ibn Hibban and Ibn Khuzaymah on the authority of Abu Hurayrah (may Allah be pleased with him). Moreover, it is narrated by al-Bazzar and al-Tabrani on the authority of `Abd Allah bin al-Hirith (may Allah be pleased with him). Al-Mundhiri considers it as a good (*hasan*) *hadith*. `Abd al-`Aziz al-Ghamari said that this *hadith* is *mutawatir*, [i.e. this is as authentic as the Qur`an]. (See Ibn al-Rashid, 278).

<sup>26</sup> This *hadith* is narrated by Ahmad, al-Tirmidhi and al-Hakim. Isma`il al-Qadi mentioned it in his book “Fadl al-Salah `ala al-Nabi Salla allah `Alahi wa Sallam.” According to al-Albani, it is a sound (*sahih*) *hadith*. (See Al-Batili, 23).

<sup>27</sup> This *hadith* is narrated by al-Tabrani as a *marfu`* *hadith*. (See al-Badr, 24).

<sup>28</sup> This *hadith* is narrated by Imam Ahmad, al-Tirmidhi, al-Nasa`i, Ibn Hibban and al-Hakim. According to al-Suyuti and al-`Azizi, this is a sound (*sahih*) *hadith*; and according to al-Mundhiri, it is a good (*hasan*) *hadith*. (See Ibn al-Rashid, 299).

without remembrance (*dhikr*) of Allah (SWT) and recitation of *Salah* upon the Prophet (pbuh), they stand up from a place which is more decomposed than a corpse).<sup>29</sup>

Fourth, if someone forgets the recitation of *Salah* upon the Prophet (pbuh) after hearing his name, he will be not able to know the way to the Paradise on the Day of Judgment. Imam Ja`far narrated from his father (May Allah (SWT) be pleased with them), who narrated that the Prophet (pbuh) said: "من ينسى الصلاة علي خطى أبواب الجنة" (The one who forgets the recitation of *Salah* upon me will miss the doors of the Paradise).<sup>30</sup> Another *hadith* is narrated by Husayn bin `Ali (May Allah (SWT) be pleased with them) from the Prophet (pbuh) who said: "من ذكرت عنده فخطى الصلاة علي خطى طريق الجنة" (The one to whom I was mentioned, then he forgot the recitation of *Salah* upon me, he will miss the way to the Paradise).<sup>31</sup> Abu Hurayrah (May Allah SWT be pleased with him) said: "من نسي الصلاة علي نسي طريق الجنة." (The one who forgots to recite *Salah* upon me, he will forget the way to the Paradise).<sup>32</sup>

Fifth, if anyone does not recite *Salah* upon the Prophet (pbuh) after hearing about him, he will enter the Hellfire. `Abd Allah bin Jarad (May Allah (SWT) be pleased with him) said that the Messenger (pbuh) of Allah SWT said: "من ذكرت عنده فلم يصل علي دخل النار" (The one to whom I was mentioned but he did not recite *Salah* upon me will enter the Hellfire).<sup>33</sup> In another *hadith* narrated by Imam Muslim the Prophet (pbuh) said: "إن جبريل أتاني فقال: يا محمد، من سميت بين يديه فلم يصل عليك فمات فدخل النار فأبعده الله. قل: آمين. فقلت: آمين." (Surely Jibril came to me and said: 'O Muhammad, the one in front of whom you were mentioned but he did not recite *Salah* upon you, then he passed away, he will enter the Hellfire. Allah (SWT) will keep him away [from Him]. Say: 'Amin.' Then I said: 'Amin.').<sup>33</sup>

Sixth, if a group of people meet and depart from their meeting without remembering Allah (SWT) and without reciting *Salah* upon the Prophet (pbuh), it will be considered as a defect for them. Abu Hurayrah (May Allah (SWT) be pleased with him) narrated from the Prophet (pbuh) who said: "ما جلس قوم مجلسا لم يذكروا الله فيه ولم يصلوا على نبيهم إلا كان عليهم ترة فإن شاء عذبهم وإن

<sup>29</sup> This *hadith* is narrated by al-Nasa'i, Abu Dawud, al-Bayhaqi, and al-Diya' alMaqdisi. According to al-Suyuti and al-`Azizi, it is a sound (*sahih*) *hadith*. (See Ibn al-Rashid, 306).

<sup>30</sup> Isma`il al-Qadi mentioned this *hadith* in his book under the no. 41. Although this *hadith* is *mursal*, i.e. its chain is not connected with the Prophet (pbuh), it is narrated by Ibn Majah on the authority of Ibn `Abbas as *marfu`*, i.e. the chain of narration is connected with the Prophet (pbuh). It is also narrated by Ibn Majah on the authority of Muhammad bin al-Hanafiyah as *marfu`* *hadith*. (See al-Batili, 24).

<sup>31</sup> This *hadith* is narrated by al-Tabrani in his book "Al-Kabir." According to al-Suyuti, it is a good (*hasan*) *hadith*. According to al-Albani, it is a sound (*sahih*) *hadith*. (See al-Batili, 25).

<sup>32</sup> This *hadith* is narrated by al-Bayhaqi in *Shu`ab al-Iman*. (See `Ayad, 54).

<sup>33</sup> This *hadith* is narrated by al-Hakim in *al-Mustadrak*. According to him, it is a sound (*sahih*) *hadith*. (See `Ayad, 53).

"شاء غفرهم." (Whenever a group of people sat in a meeting where they neither remembered Allah (SWT) nor recited *Salah* upon the Prophet (pbuh), it will be a defect for them. If Allah SWT wishes [to punish them], He will punish them, or if He wishes [to forgive them] He will forgive them).<sup>34</sup> According to this *hadith*, since non-recitation of *Salah* upon the prophet (PBUH) in a meeting may cause punishment of Allah (SWT) for the attendees, its non-recitation in it is a sin. Likewise, Abu Umamah (May Allah (SWT) be pleased with him) said that the Messenger of Allah (pbuh) said: "ما من قوم جلسوا مجلسا ثم قاموا منه، لم يذكروا الله ولم يصلوا على النبي صلى الله عليه وسلم إلا كان المجلس عليهم ثرة".<sup>35</sup> (Whenever a group of people sat in a meeting where they neither remembered Allah (SWT) nor recited *Salah* upon the Prophet (pbuh), it will be a defect for them).

Seventh, if a group of people gathers and depart without the recitation of *Salah* upon the Prophet (pbuh), they will regret for it, even if they enter the Paradise by the means of their rewards [of other good deeds]. Abu Hurayrah (May Allah (SWT) be pleased with him) said that the Messenger of Allah (pbuh) said: "ما قعد قوم مقعدا لم يذكروا الله عز وجل فيه ويصلون (يصلوا) على".<sup>36</sup> (Whenever a group of people sat in a seating place [or in a meeting] but they neither remembered Allah (SWT) nor recited *Salah* upon the Prophet (pbuh) in it, it will be a regret for them on the Day of Resurrection, even if they enter the Paradise by means of their rewards [of other good deeds]).<sup>36</sup> Why non-recitation of *Salah* upon the Prophet (pbuh) in a meeting will cause regret on the Day of Resurrection? One of the answers to this question might be: On the Day of judgment the reward of the recitation of *Salah* upon the Prophet (pbuh) especially in a gathering will be so high that once those who did not recite it will see others recited it are getting great reward for their recitation, they will regret for their deprivation from it.

Eighth, any important matter that does not start with the remembrance of Allah (SW) and recitation of *Salah* upon the Prophet (pbuh) is void of blessings of Allah (SWT). Supporting this point, al-Abshihi quoted a *hadith*: "كل أمر ذي بال لا يبدأ فيه بالصلاة علي فهو أقطع ألتع محوق من".

<sup>34</sup> This *hadith* is narrated by Ahmad, al-Tirmidhi, Abu Na`im in his *al-Hulyah*, al-Bayhaqi in his *Sunan*, and al-Baghawi in his *Sharh al-Sunnah*. This *hadith* is also quoted by Isma`il al-Qadi in his book *Fadl al-Salah `ala al-Nabi Salla Allahu `Alayhi wa Sallam*. According to "Sahih al-Jami", this is a sound (sahih) *hadith*. (See al-Batili, 25; and al-Mayadini, 39).

<sup>35</sup> This *hadith* is narrated by al-Tabrani in his *al-Mu`jam al-Kabir*. Al-Haythami said in his *Majma` al-Zawa'id*, no. 10: 80, that the narrators of this *hadith* are trustworthy. (See al-Mayadini, 38).

<sup>36</sup> This *hadith* is narrated by Imam Ahmad. Al-Haythami said in *Majma` al-Zawa'id* that this *hadith* is narrated by Imam Ahmad; its narrators are narrators of sound (sahih) *hadith*. This *hadith* also is narrated by Ibn Hibban in his *Sahih*. Moreover, it is narrated by al-Hakim in *al-Mustadrak*. Al-Hakim said that this is a sound (sahih) according to the conditions set by al-Bukhari. Al-Dhahabi supported his view. (See al-Mayadini, 40).

"بكر الله تعالى ثم كل بركة." (Every important matter that does not start with remembering Allah (SWT) and with the recitation of *Salah* upon me is considered to be defective, cut off and erased from all blessings [of Allah (SWT)]<sup>37</sup> [**who is the narrator of the hadith?**] **أقطع (cut off/deprived) محروق (erased) [requires to know the meaning of alea` (defective)]????????????**

Ninth, any speech, if it is not started with remembering Allah (SWT) and recitation of *Salah* upon the Prophet (pbuh), it is void of blessings of Allah (SWT). Abu Harayrah (May Allah (SWT) be pleased with him) said that the Messenger (pbuh) of Allah (SWT) said: "كل كلام لا يذكر الله تعالى فيه فيبدأ به وبالصلاة علي فهو أقطع وممحوق من كل بركة." (Every speech in which Allah (SWT) is not remembered and it is not started with Him [His remembrance] and with the recitation of *Salah* upon me, is cut off and erased from all blessings [of Allah (SWT)].<sup>38</sup>

Tenth, if someone, after hearing about the Prophet (pbuh), does not recite *Salah* upon him, it is harshness. Qatadah narrated a *mursal hadith* that the Messenger (pbuh) of Allah (SWT) said: "من الجفاء أن أذكر عند الرجل فلا يصلي علي" (It is harshness of a man who does not recite *Salah* upon me, when I was mentioned to him).<sup>39</sup>

Eleventh, if someone ignores, does not like, or criticizes the recitation of *Salah* upon the Prophet (pbuh), he will be deprived from all those more than forty benefits mentioned earlier. In other words, the opposite of every benefit will be applicable for him.

Twelfth, this person will be responsible and asked on the Day of Judgment for not performing an obligatory duty.

Thirteenth, he will depart this world with dissatisfaction of Allah (SWT), His Messenger (pbuh) and all angels. Therefore, on the Day of Judgment he will be not among the successful people. May Allah (SWT) save us from being one of them. Amin. [**try to get some proofs and sources for the last three points**].

## Conclusion

1. *Salah* of Allah (SWT) upon His Prophet (pbuh) means to have His mercy, forgiveness and satisfaction on him, and praising him before His angels.

<sup>37</sup> This hadith is narrated by al-Nasa'i, Imam Ahmad, Ibn Majah and al-Bayhaqi. (See al-Abshih, 124).

<sup>38</sup> This hadith is narrated by al-Daylami in Musnad al-Firdaws. It is also narrated by Abu Ya'la in al-Irshad, and by al-Qazwini in al-Tadwin. (See al-Abshih, 124).

<sup>39</sup> This hadith is narrated by `Abd al-Razzaq in his book "Musannaf." Al-Sakhawi said that its narrators are trustworthy. (See al-Batili, 25).

Salah of angels upon the Prophet (pbuh) means to pray (du`a) for him and to seek forgiveness for him from Allah.

Salah of ummah upon the Prophet (pbuh) means three things:

- (1) Praying for him to Allah (SWT);
- (2) Seeking forgiveness for him from Allah (SWT);
- (3) And Glorifying him.

2. Allah (SWT) and His angels continuously recite salah upon the Prophet (pbuh). *Salah* is an important good deed in recitation of which human beings participate with Allah (SWT).

3. Our belief remains incomplete, if we do not love the Prophet (pbuh) more than our parents, children, other relatives and even other than our own selves. An important means to develop this love is to recite salah upon the Prophet (pbuh) as much as possible.

4. Muslim jurists differed on the *Shari`ah* ruling of recitation of Salah inside the five-time daily prayers. Imam Abu Hanifah and Imam Malik maintain that this recitation is *sunnah mu`akkadah*. On the other hand, Imam Shafi`i and Imam Ahmad opine that it is obligatory. Without recitation of salah, the prayer will be null and void. Based on the strength of proofs, the researcher prefers the first opinion to the other.

5. Muslim jurists have 7 different opinions on recitation of salah upon the Prophet (pbuh) outside of prayer. Among these opinions, one says that it is obligatory; and there is a consensus on it. Another opinion says that it is recommended; and there is a consensus on it.

6. Researcher maintains that these two consensuses are not acceptable because they are contradictory to each other. Based on several disadvantages of not reciting salah mentioned in several *ahadith* of the Prophet (pbuh), he maintains that upon hearing the name or any title of the Prophet (pbuh), it is obligatory to recite salah upon him. Moreover, according to several *ahadith* of the prophet (pbuh), on several occasions recitation of salah upon him is recommended. Additionally, based on the Qur`anic verse on salah and many *ahadith* of the Prophet (pbuh), it is recommended to recite salah upon the prophet (pbuh) as much as possible anytime during the day and night.

7. Some important benefits of recitation of salah upon the Prophet (pbuh) are: it is possible to remember Allah (SWT) through this recitation; it can cause reception of salah from Allah (SWT) and the prophet (pbuh); it can cause reception of salah from angels and all other creatures; it can remove anxiety of the reciter in this world and the hereafter; it causes a meeting place to be comfortable and pleasant; etc.

8. Some important disadvantages of not reciting the salah upon the Prophet (pbuh) are: upon hearing the name of the Prophet (pbuh), if any Muslim does not recite salah upon him, he is considered as a niggardly (*bakhil*) person; non-recitation also is a kind of harshness; it makes a meeting place a stingy place void of barakah; the person who forgets its recitation after hearing the Prophet's name will forget the way to *Jannah*; etc.