



Shari'ah Rulings and Important Benefits of Recitation of Ṣalāh Upon the Prophet ﷺ

أحكام شرعية وفوائد مهمة لقراءة الصلاة على النبي ﷺ

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Abstract

Muslims who pray five-time daily prayers recite ṣalāh upon the Prophet (ﷺ) regularly. However, many of them neglect or do not give importance to its recitation outside the prayer. The reason of this negligence primarily goes back to their ignorance about the numerous benefits of this recitation and disadvantages of not reciting it. Using the descriptive and analytical methods and based on the Qur'ānic verses, aḥādīth of the Prophet peace be upon him (ﷺ) and opinions of Muslim scholars, this paper will highlight the rulings of the recitation of ṣalāh upon the Prophet (ﷺ) inside and outside the prayer. Likewise, it will focus on the benefits of this recitation and disadvantages of not reciting it. This paper concludes that the preferable view about the recitation of ṣalāh inside the prayer is that it is *sunnah mu'akkadah*; and the preferable view about its recitation outside the prayer is that it is obligatory after each hearing of the name or mention of the Prophet (ﷺ), and it is recommended to recite it as much as possible without any specific limit.

Keywords: Ṣalāh, Recitation, Shari'ah Rulings, Benefits, Drawbacks of Not Reciting.

ملخص البحث

المسلمون الذين يصلون خمس مرات يقرؤون الصلاة على النبي (ﷺ) بانتظام. إلا أن كثيراً منهم يهمل أو لا يهتم بقراءتها خارج الصلاة. وسبب هذا الإهمال يعود بالدرجة الأولى إلى جهلهم بفوائد هذه القراءة ومضار عدم قراءتها. باستخدام المنهج الوصفي والتحليلي، واستناداً إلى الآيات القرآنية والأحاديث النبوية الشريفة وآراء العلماء المسلمين، ستسلط هذه الورقة الضوء على أحكام الصلاة على النبي (ﷺ) داخل الصلاة وخارجها. كما سيتم التركيز على فوائد قراءة هذه الصلاة ومضار عدم قراءتها. وخلص هذا البحث إلى أن الراجح في قراءة الصلاة داخل الصلاة أنها سنة مؤكدة؛ والراجح في قراءتها خارج الصلاة أنها واجبة بعد كل سماع لاسم النبي (ﷺ) أو ذكره، ويستحب قراءتها بكثرة، وذلك على قدر الإمكان وبلا حد محدد.

الكلمات المفتاحية: الصلاة، قراءة، أحكام شرعية، فوائد، مضار عدم القراءة.

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1. Introduction

In the name of most merciful and gracious Allah (SWT). All praises belong to Him and may His high quality and frequent *ṣalāh* (mercy), *ṣalām* (peace) and *barakah* (blessings) be upon His most beloved Prophet Muhammad peace be upon him (ﷺ). He is so kind and merciful to His whole creations that He sent His most beloved Prophet Muhammad (ﷺ) as *rahmah* (mercy) for His entire creation. He loves Muhammad (ﷺ) so much that He continuously recites *ṣalāh* upon him. It means that the recitation of *ṣalāh* by Him on His last Prophet (ﷺ) 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 *ṣalāh* on him. Thus, *ṣalāh* on the Prophet (ﷺ) is an important good deed that the creatures mentioned above participate in with Allah (SWT). Accordingly, He tied up the faith of every believer with not only believing in the prophethood of Muhammad (ﷺ) but also with loving him greatly and sincerely. The faith of a believer remains incomplete unless he loves the Prophet (ﷺ) more than his parents, wife, children, other family members, friends, colleagues,

neighbors, all other human beings, and creatures, even more than himself. Because of the great importance of *ṣalāh* upon the prophet (ﷺ), it is an important *'ibādah* (worship) of Allah (SWT).

An important sign of loving the Prophet (ﷺ) is to recite *ṣalāh* on him as much as possible, which will gradually lead a believing Muslim to the perfection of his *'imān* (belief), and to achieve greater love of Allah (SWT) and His Prophet (ﷺ) and closer proximity to them. Additionally, it may be said that the Companions of the Prophet (ﷺ) used to show their love and loyalty to the Prophet (ﷺ) 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 the future to this world until the Day of Judgement. For them, an alternative and important scope of showing and proving their love of the Prophet (ﷺ) is the recitation of *ṣalāh* on him.

Therefore, recitation of *ṣalāh* is such an 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 *ṣalāh* on the Prophet (ﷺ) and to increase their faith, love, and proximity to Allah (SWT) and His beloved Prophet (ﷺ). Because of the great importance of this topic, according to al-Abshihī, at least 167 books have been written only in Arabic on the topic of *ṣalāh* on the Prophet (ﷺ) (al-Abshihī, 2007, 3-11). To some scholars, this topic was so important that they wrote more than one book on it. For instance, al-Barzanjī wrote six books on it, al-Suyūṭī wrote four books on it, and al-Nabahānī wrote two books on it (al-Abshihī, 2007). These writings surely indicate these authors' strong and sincere love and respect for the Prophet (ﷺ).

Among the contemporary books on *ṣalāh* upon the Prophet (ﷺ) is a short English book entitled "Blessings of Durud Sharif," which had been written by Hafiz Qari Fuyuz-ur-Rahman (Rahman, 1984). Besides the meaning of *ṣalāh* and a few other issues, the author focused on the benefits of the recitation of *ṣalāh* upon the Prophet (ﷺ).

Although his treatment of the topic is brief, his book will be useful for writing the present paper.

Muhammad Shakūr bin Maḥmūd al-Ḥājī Amrīr al-Mayādīnī (Al-Mayādīnī, 1987) collected 40 aḥādīth in a short book entitled *'Jam' al-Aḥādīth al-Arba'in fī al-Ṣalāh wa al-Salām 'alā al-Nabiyyi al-'Amīn.*" The author investigated about these aḥādīth and mentioned whether these aḥādīth are sound (*ṣaḥīḥ*), *ḥasan* (good), or weak (*ḍa'īf*). He also discussed the meanings of some difficult Arabic words found in them. Although this book did not highlight specifically the benefits of the recitation of ṣalāh upon the Prophet ﷺ, it will help the researcher to know the conditions of aḥādīth on ṣalāh.

A third very short book entitled *'Faḍl al-Ṣalāh 'alā al-Nabiyy Ṣallā Allāh 'alayhi wa Sallam*" had been written by 'Abd Allāh bin Muḥammad bin Zāḥim (Ibn Zāḥim, n. d.). Ibn Zāḥim discussed the meaning of ṣalāh, rulings of ṣalāh inside the prayer and outside it very briefly. However, he did not focus on the benefits of the recitation of ṣalāh upon the Prophet ﷺ.

'Faḍl al-Ṣalāh 'alā al-Nabiyyi Ṣallā Allāh 'alayhi wa Sallam" a fourth short book had been written by Aḥmad bin 'Abd Allāh al-Bātīlī (Al-Bātīlī, n. d.). The author discussed a few benefits of the recitation of ṣalāh upon the Prophet ﷺ. Additionally, he discussed the rulings of the recitation of ṣalāh inside the prayer and outside the prayer briefly. Although his discussion on the related issues of this topic is brief, his writing will be helpful for this paper.

A fifth book written by 'Abd al-Muḥsin bin Ḥamd al-Ibād al-Badr (Al-Badr, n. d.) is *'Faḍl al-Ṣalāh 'alā al-Nabiyyi Ṣallā Allāh 'alayhi wa Sallam wa Bayān Ma'nahā wa Kayfiyyatihā wa Shay'un Mimmā 'Ullifa fihā.*" Besides some related issues, the author discussed the benefits of the recitation of ṣalāh briefly. He did not discuss the rulings of this recitation.

All these books are beneficial, but their treatment of the topic of the benefits of recitation of ṣalāh upon the Prophet ﷺ was brief. Additionally, some of them discussed the rulings of this recitation briefly. Moreover, according to the limited search of the researcher, in languages other than Arabic, no comprehensive paper or

book has been written on this topic. To spread the importance and awareness of the recitation of ṣalāh on the Prophet ﷺ among all Muslims, it is necessary to write a comprehensive paper on it in the English language which is an international language and understood by many Muslims all over the world. Using the descriptive and analytical methods and based on the verses of the Qur'an, aḥādīth of the Prophet ﷺ and related classical and modern literature, the researcher intends to compose this paper on the recitation of ṣalāh and salām upon the most beloved and respected Prophet Muhammad ﷺ. This paper is divided into the following sections: meanings of ṣalāh and other related terms, Shari'ah ruling of the recitation of ṣalāh inside the five-time daily prayers, Shari'ah ruling of the recitation of ṣalāh upon the Prophet ﷺ outside the prayer, important benefits of the recitation of ṣalāh upon the Prophet ﷺ, and disadvantages of not reciting ṣalāh upon the Prophet ﷺ.

2. Meanings of Ṣalāh 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 ṣalāh and some other related words and their meanings as Islamic terms.

2.1 Meanings of Ṣalāh

Literally the word "ṣalāh" has two important meanings. First, to do supplication (*du'ā'*); second worshipping (*'ibādah*) (Al-Jawziyyah, 1997, 253; al-Bātīlī, n. d., 6). These meanings are closely related to its meanings as an Islamic term. As an Islamic term, the word ṣalāh 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 ﷺ, which is the topic of discussion in this paper.

As a prescribed invocation, ṣalāh has several meanings based on who recites this invocation. First, it is

recited by Allah (SWT) Himself on His beloved Prophet (ﷺ), where it means to have His mercy, blessings, and satisfaction to him, and His praise and glorification to angels. **Second**, it is recited by the angels, where it means to do supplication (*du'ā'*) for the Prophet (ﷺ) seeking from Allah (SWT) His mercy, blessings, and forgiveness for him. **Third**, it is recited by the servants of Allah (SWT), i. e. believing Muslims from human beings and jinn, where it means to do supplication for the Prophet (ﷺ) requesting Allah (SWT) to have His mercy and blessings on him, and to glorify and respect him. ('Ayāḍ, 1975, 15-16; Rahman, 1984, 13; al-Mayāḍinī, 1987, 6-7; al-Badr, n. d., 9-11; Ibn Zāḥim, n. d., 59-60; al-Bāṭilī, n. d., 6-8). These three meanings are related to the Prophet (ﷺ). **Fourth**, it may be recited for other than the Prophet (ﷺ), where it means to do supplication for that person.

According to the Holy Qur'ān, Muslims are supposed to recite *ṣalāh* upon the Prophet repeatedly at any time of the day and night as much as possible without any limit. Some scholars said that the minimum number that is considered as a big number of this recitation is 300 times daily. This is an opinion; there is no proof of *ḥadīth* about this number. However, besides this, there are several specific occasions where Muslims should recite *ṣalāh* upon the beloved Prophet (ﷺ).

2.2 Meanings and Usage or Occasions of *Salām*

Literally the word "*salām*" means peace, greeting, safety, soundness, welfare, well-being, security, etc (Madina, 1973, 323). It also means "being free from shortcomings, imperfection and faults" (Al-Bāṭilī, n. d., 6-7). Among these literal meanings, the meanings of peace and safety are closely related to its meanings as an Islamic term.

As an Islamic term, *salām* is an invocation which is pronounced as "*Assalāmu 'Alaykum*," or "*Assalāmu '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 *salām* or the word

"*salām*" itself is used for many prescribed occasions and aspects in Islam.

First, "*Al-Salām*" (The Peace) 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: "*Assalāmu 'Alaykum*" (Peace be upon you). The latter replies either with a similar invocation of "*Wa 'Alaykumus Salām*" (And peace also be upon you); or with a better invocation of "*Wa 'Alaykumus Salāmu wa Raḥmatullāh wa Barakātuh*" (And peace, mercy, and blessings of Allah (SWT) be upon you). Muslim jurists and scholars of *aḥādīth* discussed elaborated rules for this type of *salām* or greeting.

Third, this invocation of "*Assalāmu '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: "*Assalāmu 'Alaykum yā Ahl al Qubūr*" (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: "*Assalāmu 'Alaykum wa Raḥmatullāh*" (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 *imām*, who leads the prayer, says this *salām*, it is addressed to both Muslims and angels. The *salām* of right side is for those Muslims and angels who are on the right side of the *imām*; and *salām* of left side is for those Muslims and angels who are on the left side of the *imām*. Sixth, on the Day of Judgment, after the completion of *ḥisāb* (reckoning) by Allah (SWT), He will address those believers who will be selected for the paradise, to enter it by saying: "*Udkhulūhā bi-Salām*" (Enter it (Paradise) with peace). Although all these examples of using the invocation of "*salām*" have some similarity with *ṣalāh* in that all of them are a type of supplication, they are not the topic of this paper.

Seventh is a specific invocation used for the Prophet (ﷺ), which is related to the present research. This

invocation is to say: “*Assalāmu ‘Alayka Ayyuhan Nabīyyu*,” or “*Yā Nabī Salāmu ‘Alayka*.” Both mean “O Prophet, peace be upon you.” It may also be invoked by saying “*Assalāmu ‘Alayka Yā Nabī Allāh*” (O Allah’s Prophet, peace be upon you), or “*Assalāmu ‘Alayka Yā Rasūl Allāh*” (O Allah’s Messenger, peace be upon you). Seeking *salām* or *taslīm* for the Prophet (ﷺ) also means “O Prophet (ﷺ), peace be for you and with you.” (‘Ayād, 1975, 17). *Taslīm* also means to do supplication (*du‘ā*) for him to be safe and free from imperfection, faults, shortcomings, etc (See al-Badr, n. d., 12).

This invocation for the Prophet (ﷺ) has several 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 “*Assalāmu ‘Alayka Ayyuhan Nabīyyu wa Raḥmatullāhi Ta‘ālā wa Barakātuh*” (O prophet, peace, mercy and blessings of Allah (SWT) be upon you). Second, according to a Qur’ānic verse, a Muslim is encouraged to recite *salām* upon the Prophet (ﷺ) any time and as much as he can, by saying any of the statements mentioned. Following this command of the Qur’ān, Muslims all over the world recite it upon the Prophet (ﷺ) during the time of *maḥfils* organized for the *dhikr* of Allah and recitation of *ṣalāh* upon the Prophet (ﷺ). Third, the same *salām* is recited during the time of visiting the grave of the Prophet (ﷺ) at Madinah al-Munawwarah.

2.3 Other Terms Related to Ṣalāh

A term related to the term of *ṣalāh* is *barakah* singular of *barakāt* (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 “*Bāraka Allāh fik*” (May Allah bless you). Second, it is used among them at the beginning and during the month of Ramadan by saying “*Ramaḍān Mubārak*” (May the month of Ramadan be a source of blessings [of Allah for you]). Third, it is used by them in the occasion of two ‘Īd festivals (*‘Īd al-Fiṭr* and *‘Īd al-Aḍḥā*) by saying “*‘Īd*

Mubārak” (May the festival of ‘Īd be a source of blessings [of Allah for you]). Fourth, sometimes they do supplication to Allah (SWT) by saying “*Allāhumma bārīk lanā fīmā razaqtanā*” (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 *ṣalāh* and *salām* because all of them are some types of supplications. But they are not directly related to the *ṣalāh* and *salām* upon the Prophet (ﷺ). In a prescribed occasion *barakah* relates to the seeking of *salām* (peace) for the Prophet (ﷺ), which occurs during the time of invocation of *Tashahhud* in our daily prayers, where Muslims say: “*Assalāmu ‘Alayka Ayyuha al-Nabīyyu wa Raḥmatullāhi wa Barakātuh*” (O Prophet, peace, mercy, and blessings of Allah (SWT) be upon you). In another prescribed occasion *barakah* is connected with the seeking of *ṣalāh* (mercy) of Allah (SWT) for the Prophet (ﷺ), which occurs during the time of invocation of *al-Ṣalāh al-Ibrāhīmīyyah* in our daily prayers, where Muslims say: “*Allāhumma Bārīk ‘Alā Muḥammad wa ‘alā ‘Āli Muḥammad*” (O Allah, please bless Muhammad and his family members), followed by “*Allāhumma Ṣalli ‘Alā Muḥammad wa ‘alā ‘Āli Muḥammad*” (O Allah, please be merciful upon Muhammad and his family members).

Another term related to the term of *ṣalāh* is the term of *raḥmah* (mercy). In Islam it means “mercy of Allah (SWT),” which is sought from Him or used on several occasions. First, its derivative “*Al-Raḥmān*” is a name of Allah (SWT), which means “The most merciful.” Second, it’s another derivative “*Al-Raḥīm*” is another name of Allah, which means “Most gracious.” These two names of Allah (SWT) occurred in the Holy Qur’ān many times. Since He is merciful and capable of showering it to anyone, Muslims are supposed to seek it from Him all the time. Third, an important title of the Prophet Muhammad (ﷺ) is “*Raḥmah*.” In a verse of the Holy Qur’ān, addressing Muhammad (pbuh), Allah (SWT) says: “*Wa mā arsalnāka illā Raḥmatan lil-‘Ālamīn*,” (I did not send you except as mercy for all creatures) (Al-‘Anbiya’, 21: 107). Fourth, it’s

another derivative “*yarḥam*” is used in an invocation of “*Yarḥamuka Allāh*” (May Allah be merciful to you). This invocation is uttered by a Muslim when he/she hears the statement of “*Al-Ḥamdu lillāh*” (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., “*Raḥimahu Allāh*,” or “*Yarḥamuhu Allāh*,” or “*Raḥmatullāhi ‘Alayhi*.” Each one of them means (May Allah (SWT) be merciful to him). Sometimes after the name of a deceased Muslim a derivative of *raḥmah*, i.e., *al-marḥum* (the recipient of Allah’s mercy) is also used by Muslims. Sixth, according to a *ḥadīth* of the Prophet (ﷺ), the first ten days of the month of Ramadan is *raḥmah*, i.e., time of descending of Allah’s mercy. Seventh, in reply of *salām* of another Muslim, this term is used by saying “*Assalāmu ‘Alaykum wa Raḥmat Allāh*” (May peace and mercy of Allah (SWT) be upon you). Eighth, it is also used at the time of completing a prayer by saying the same invocation of “*Assalāmu ‘Alaykum wa Raḥmat Allāh*.” Although *raḥmah* or its derivatives used in these occasions has some similarities with *ṣalāh* and *salām*, they are not the focus of this study. Ninth one is closely related to *ṣalāh* and *salām* upon the Prophet (ﷺ), which is prescribed to be uttered in the *tashahhud* of the prayer along with *salām* on him. It is “*Assalāmu ‘Alayka Ayyuḥan Nabīyyu wa Raḥmat Allāh*,” (O Prophet, peace, and mercy of Allah (SWT) be upon you).

A third term related to the term of *ṣalāh* is the term of *riḍā* (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 Holy Qur’ān state so. This word’s derivative “*raḍīya*” is used in an invocation of “*Raḍīya Allāhu ‘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 (ﷺ) only. However, as mentioned earlier, *ṣalāh* upon the prophet (pbuh) also cover to seek Allah’s (SWT) satisfaction for him.

A fourth term related to the term of *ṣalāh* 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 Holy Qur’ān and *aḥādīth* of the Prophet (pbuh) urge Muslims to seek Allah’s forgiveness for their shortcomings and sins. A derivative of the word “*maghfirah*” is “*Ghaḥḥār*” (Most Forgiving), which is an important name of Allah (SWT). Another derivative is “*Ghaḥḥūr*” (Forgiving), which is another name of Him. Since Allah is the Forgiver and He wants all Muslims to seek His forgiveness, they must seek His forgiveness in different ways and occasions. First, there is a prescribed invocation of “*Astaghfir Allāha Rabbi min Kulli Dhanb wa Atūbu 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 *imāms* and religious leaders are also encouraged to seek forgiveness for their followers and other Muslims. Third, Muslims 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: “*Ghaḥḥarhu Allāh*” or “*Yaghfiruhu Allāh*.” Both mean “May Allah forgive him.” All these instances are not directly related to the terms of *ṣalāh* upon the Prophet (ﷺ). But this seeking of forgiveness could also be for him, which is related to *ṣalāh* upon him. However, the term “*maghfirah*” or the invocations prescribed based on it are not used by Muslims for the Prophet (ﷺ). But its meaning, i.e., seeking forgiveness, which is a meaning of *ṣalāh* is meant (besides other meanings) through “*Allāhumma ṣalli ‘alā Muḥammad*,” or similar invocations related to *ṣalāh* upon the prophet.

A fifth term related to the term of *ṣalāh* 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 ﷺ in the Holy Qur'an, Allah says: "May Allah forgive you; why did you permit them?" (Al-Tawbah, 9: 43). However, this invocation is not used by Muslims for seeking forgiveness for the Prophet ﷺ. "Afw" is a name of Allah (SWT). By mentioning this name, Muslims do supplication to Allah (SWT) for receiving His forgiveness. They say: "Allāhumma innaka 'afwuwun Tuḥibb al-'Afwā fa'fu 'Annī" (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 to forgive 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. Although this term is not used for ṣalāh upon the Prophet ﷺ, it's meaning has a kind of similarity with forgiveness which is sought for him through the invocation of ṣalāh.

A sixth term "taḥiyyah" (greeting) has some relationship with the term salām. The term "taḥiyyah" is a general expression which includes numerous types of greetings. On the other hand, "salām" (peace) or its related invocation "Assalāmu 'Alaykum" is a kind of greeting (taḥiyyah), which is used specially by Muslims among themselves or for the Prophet ﷺ with some modification, as mentioned earlier. In the Holy Qur'an Allah says: "Taḥiyyatuhum fihā Salām" (Their greeting in it (Paradise) is salām, i.e., saying Assalāmu 'Alaykum) (Ibrāhīm, 14: 23). "Taḥiyyah" also can be for Allah (SWT). In the tashahhud of daily prayer we say: "Attaḥiyyātu lillāhi" (All greetings be for Allah (SWT)).

3. Shari'ah Rulings of Recitation of Ṣalāh

3.1 Shari'ah Rulings of Recitation of Ṣalāh Inside the Five-time Daily Prayers

Although recitation of ṣalāh upon the Prophet ﷺ 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'ah 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 ṣalāh upon the prophet ﷺ, a contemporary mufasssīr of the Holy Qur'an, Al-Ṣabūnī says that Muslim jurists have two different views on the Shari'ah rule for the recitation of ṣalāh upon the Prophet ﷺ [inside the prayer].

First, Imām Shāfi'ī and Aḥmad 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 "Ṣallū" (recite ṣalāh upon the prophet) in the verse of ṣalāh **يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ** (Al-Aḥzāb, 33: 56) requires obligation. Therefore, the recitation of ṣalāh upon the Prophet ﷺ in the prayer is obligatory." They also argue through a ḥadīth narrated by Ka'b bin 'Ajazah: ((قُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْنَا كَيْفَ ((فَكَيْفَ نُصَلِّيْ عَلَيْكَ؟ قَالَ: " فَقُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ)) (We asked: 'O Messenger of Allah (SWT), we knew how to say salām to you, [but we do not know] how to recite ṣalāh upon you.' The prophet ﷺ replied: 'Say: O Allah (SWT), be merciful upon Muhammad ﷺ and the family of Muhammad ﷺ)...'. (Al-Bukhārī, (ed) al-Bugha, 1987, 5/2338). Ibn Kathīr said: "Imām Shāfi'ī (may Allah (SWT) be merciful to him) maintained that it is obligatory upon a performer of prayer to recite the ṣalāh upon the Messenger of Allah (SWT) in the last tashahhud. If he abandons it, his prayer will not be sound. This is the apparent (ẓāhir) and clear understanding of the above verse, which has been further explained through the mentioned ḥadīth by a group of Companions, such as Ibn Mas'ūd, Jābir bin 'Abd Allāh (May Allah (SWT) be pleased with them). This is also the opinion of Imām Aḥmad." (Al-Ṣabūnī, 2: 368-369).

Second, Imām Abū Ḥanīfah and Imām Mālik 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 ﷺ]. They try to establish their opinion through several evidences. First, they also quote the same Qur'anic verse on the recitation of ṣalāh upon the prophet ﷺ. They argue that this verse contains the command to recite the ṣalāh upon the

Prophet (ﷺ), 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 the sentence of declaring oneness of Allah (SWT) (*kalimat al-tawhīd*) and believing in the Prophet (ﷺ). Since the pronouncement of this *kalimah* once in a lifetime is enough for a believer, the recitation of *ṣalāh* once is also enough to perform this obligation. According to them, the command [*ṣallū*] requires obligation and does not require repetition (Al-Ṣābūnī, 2/369). However, the researcher has some reservations about the point related to repetition because the verse contains several words and expressions that support the idea of repetition of *ṣalāh*. One of them is that there is indication that Allah (SWT) and His angels recite the *ṣalāh* upon the Prophet (ﷺ) continuously. It also shows that its recitation with increasing numbers is encouraged. Second, they argue through a *ḥadīth* narrated by Ibn Mas'ūd (May Allah (SWT) be pleased with him). It is mentioned in this *ḥadīth* that after teaching him the [the first] *tashahhud*, the Prophet (ﷺ) 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 (ﷺ) did not order Ibn Mas'ūd to recite *ṣalāh* upon him, it proves that this recitation is not obligatory. Third, they argue through another *ḥadīth* narrated by Mu'āwiyah al-Sulamī. In this *ḥadīth* it is mentioned that the prophet (ﷺ) said: "Surely in this prayer of ours no human words are valid. Surely this prayer is *tasbīḥ* (sanctification of Allah (SWT)), *taḥlīl* (saying *lā ilāha illā Allāh*) and recitation of the Holy Qur'ān." Since the Prophet (ﷺ) did not mention the recitation of *ṣalāh* 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 enough. This *tashahhud* contains the sentence: "O prophet (ﷺ), 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-Ṣalāh al-Ibrāhimiyyah* (Al-Ṣābūnī, 2/369).

The researcher maintains that in terms of the recitation of *ṣalāh* 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 (ﷺ) or following his mention, its recitation is obligatory, as it has been proved in another section of this paper.

3.2 *Shari'ah* Rulings of Recitation of *Ṣalāh* outside the Five-time Daily Prayers

Ruling of the recitation of *ṣalāh* upon the Prophet (ﷺ) 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-Mannāwī, mentioned a consensus (*ijmā'*) of the *ummah* about the *ṣalāh* upon the Prophet (ﷺ) that it is one of the best worships. He said: "Based on the Book of Allah (SWT), *aḥadīth* of the Prophet (ﷺ), opinions of scholars, and reports of righteous Muslims, the *ummah* unanimously maintains that the recitation of *ṣalāh* upon our leader Muhammad (ﷺ) is one of the best worships." (Ibn al-Rāshid, 1977, 267). On the other hand, some other scholars, such as Sahl bin 'Abd Allāh al-Tusturī said that the recitation of *ṣalāh* upon the Prophet (ﷺ) 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 *ṣalāh* upon the Prophet (ﷺ), first He and His angels took the responsibility to perform it, then He ordered the believers to do so. (Ibn al-Rāshid, 1977, 303-304). Although because of al-Tusturī's opinion the consensus mentioned by al-Mannāwī becomes weaker, yet the first view is considered preferable.

Second, what is the *Shari'ah* ruling for the recitation of *ṣalāh* upon the Prophet (ﷺ) outside the prayer? Several authors,¹ have mentioned opinions of Muslim jurists regarding this recitation. According to them, it can be said that jurists have seven different opinions about it. First, Ibn Jarīr al-Tabarī maintains that the recitation of *ṣalāh* upon the prophet (ﷺ) is recommended (*mustaḥab*). 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-Qaṣṣār. This is also the view of Qāḍī Abū Muḥammad bin Naṣr. 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 ṣalāh is like the recitation of *kalimat al-tawḥīd* (the sentence which is pronounced for declaring the oneness of Allah (SWT)). This view is narrated from Imām Abū Ḥanīfah, al-Rāzī, Imām Mālik, al-Thawrī and al-Awzā'ī. Ibn Ḥazm and some others also maintain this view. **Fourth**, al-Batīlī mentioned that according to a Miliki scholar Abū Bakr bin Bukayr, increasing the number of recitations of ṣalāh without any fixed number is obligatory. He said: "Allah (SWT) made the recitation of ṣalāh and salām upon the Prophet (ﷺ) obligatory (*farḍ*) for His creatures, 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-Batīlī, n. d., p. 12). **Fifth**, al-Taḥāwī, a group of Ḥanafī scholars and some other scholars said that the recitation of ṣalāh is obligatory whenever the Prophet (ﷺ) is mentioned. Al-Mayādīnī considers that this is the most cautious view. **Sixth**, once in every meeting/seating its recitation is obligatory, even if he is mentioned many times in it. This view had been narrated by al-Zamakhsharī. **Seventh**, in every supplication it is obligatory. This opinion had also been narrated by al-Zamakhsharī. ('Ayāḍ, 1975, pp. 18-25; Al-Mayādīnī, 1987, pp. 7-8; Al-Batīlī, n. d., pp. 10-13).

The researcher maintains that although two consensuses have 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 *aḥādīth* mentioned under the section of disadvantages of not reciting the ṣalāh upon the prophet (ﷺ), the researcher maintains that this recitation is

obligatory whenever his name or title is mentioned. Based on another group of *aḥādīth*, he also opines that it is recommended to recite it in several specific occasions. Likewise, based on the Qur'ānic verse on ṣalāh and some *aḥādīth* 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 without any limit.

4. Important Benefits of Recitation of Ṣalāh upon the Prophet (ﷺ)

4.1 Remembering (*Dhikr*) of Allah (SWT)

Several verses of the Holy Qur'ān indicate that Allah (SWT) remembers the one who remembers Him. Allah says: ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ (Remember me, I shall remember you) (Al-Baqarah, 2/152). The recitation of ṣalāh upon the Prophet (ﷺ) 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 *dhākir* (the one who remembers Him), for which no number of times of His remembrance for him (the *dhākir*) is neither mentioned in the Holy Qur'ān nor in the *aḥādīth* of the Prophet (ﷺ). But His *dhikr* through the recitation of ṣalāh upon the Prophet (ﷺ) is so significant and liked by Him that according to a *ḥadīth*, He replies to its reciter with ten times of remembering him/her through His ten times of ṣalāh upon him/her. The Prophet (ﷺ) said: ((مَنْ ((صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا)) (The one who recites ṣalāh upon me once, Allah SWT sends His ṣalāh upon him ten times). (Muslim, (ed.) 'Abd al-Bāqī, 1953, 1/306).

4.2 Conformity with Allah's (SWT) Recitation of Ṣalāh

According to Ibn al-Qayyim, through the recitation of ṣalāh upon the Prophet (ﷺ) it is possible for Muslims to conform it with Allah's (SWT) recitation of ṣalāh upon him, though His recitation of ṣalāh is different from their recitations. (Al-Jawziyyah, (ed.) Āl Sulaymān, 1997, p. 612).

4.3 Conformity with Angels' Recitation of *Ṣalāh*

A Qur'ānic verse clearly states that all angels recite the *ṣalāh* upon the Prophet (ﷺ) along with Allah (SWT)'s recitation of the *ṣalāh* upon him. Allah (SWT) says: **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ** (Surely Allah and His angels recite *ṣalāh* upon the Prophet (ﷺ)). (Al-Aḥzāb, 33: 56). If a believer recites the *ṣalāh* upon the Prophet (ﷺ), he will be able to join the angels in performing this good deed. Ibn al-Qayyim maintains that by means of the recitation of *ṣalāh*, Muslims can conform their action, i.e., their recitation of *ṣalāh* upon the Prophet (ﷺ) to the actions of angels. (Al-Jawziyyah, (ed.) Āl Sulaymān, 1997, p. 612)

4.4 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 *ṣalāh* upon the Prophet (ﷺ) as much as possible. (Al-Jawziyyah, (ed.) Āl Sulaymān, 1997, p. 612). 'Ubayy bin Ka'b (may Allah (SWT) be satisfied to him) said:

((قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَكْثَرُ الصَّلَاةِ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟))
قَالَ: مَا شِئْتَ. قَالَ: قُلْتُ: الرَّبِيعَ، قَالَ: مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قُلْتُ:
النِّصْفَ، قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قَالَ: قُلْتُ: فَالثَّلَاثِينَ، قَالَ: مَا
شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا قَالَ: إِذَا تُكِنِّي
هَمَّكَ، وَيَغْفِرَ لَكَ ذَنْبَكَ)).

"I asked: 'O Messenger of Allah (ﷺ), surely I do increasing numbers of recitation of the *ṣalāh* upon you; [please tell me] what portion of my *ṣalāh* should I reserve for you?' He replied: 'As much as you like.' I said: 'I want to reserve one fourth [of my *ṣalāh* 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 *ṣalāh* 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 *ṣalāh* 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 *ṣalāh* 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.' (Al-Tirmidhī, (ed.) al-'Arnawūṭ and Ḥirz Allāh, 2009, 4/648).² This *ḥadīth* indicates several points. But the point which should be highlighted here is that increasing number of recitations of *ṣalāh* upon the prophet (ﷺ) will cause its reciter to be free from concerns. Since the word "*hamm*" (concern) is unspecified it covers all different types of concerns of this world and the life hereafter.

4.5 Receiving *Ṣalāh* and *Salām* from Allah (SWT)

An important benefit of recitation of the *ṣalāh* and *salām* upon the Prophet (ﷺ) is to be blessed with receiving the *ṣalāh* and *salām* from Allah (SWT). Receiving *ṣalāh* and *salām* from Allah (SWT) is significant for every believer because it is an indication that Allah (SWT) has accepted his recitation of the *ṣalāh* and *salām* upon the Prophet (ﷺ). 'Abd al-Raḥmān bin 'Awf (May Allah (SWT) be pleased with him) said:

((خَرَجَ رَسُولُ اللَّهِ ﷺ، فَاتَّبَعْتُهُ حَتَّى دَخَلَ تَحْتَ فَسْجَدٍ، فَأَطَالَ السُّجُودَ حَتَّى خَفِيَ - أَوْ خَشِيَ - أَنْ يَكُونَ اللَّهُ قَدْ تَوَفَّاهُ - أَوْ قَبَضَهُ - قَالَ: لَحِثْتُ أَنْظُرُ فَرَفَعَ رَأْسَهُ، فَقَالَ: "مَا لَكَ يَا عَبْدَ الرَّحْمَنِ" قَالَ: فَذَكَرْتُ ذَلِكَ لَهُ، قَالَ: فَقَالَ: "إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِي: أَلَا أُبَشِّرُكَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لَكَ: مَنْ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ)).

"Once the Messenger of Allah (ﷺ) 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-Raḥmān.' He ('Abd al-Raḥmān) said: 'Then I mentioned that concern.' Then the Prophet (ﷺ) said: 'Surely Jibril (May Allah (SWT) be peaceful with him) told me: 'Should I not give you good tidings that verily Allah (SWT) said: 'Whoever recites the *ṣalāh* upon you I recite the *ṣalāh* upon him; and whoever sends the *salām* to you I send My *salām* to him.' (Ibn Ḥanbal, (eds.) al-'Arnawūṭ, et al, 3/200).³ This *ḥadīth* proves that Allah (SWT) recites the *ṣalāh* upon the one who recites it upon His Prophet (ﷺ), and He sends His *salām* to the one who sends it to His Prophet (ﷺ). But it

does not mention any number of times of His recitation of the ṣalāh or sending of His salām. However, according to several other *aḥādīth* of the Prophet (ﷺ), whoever recites once the ṣalāh upon him, Allah (SWT) recites the ṣalāh upon that reciter ten times. The Prophet (ﷺ) said: "The one who recites the ṣalāh upon me once, Allah (SWT) recites the ṣalāh upon him ten times". (Muslim, (ed.) 'Abd al-Bāqī, 1954, 1/306)⁴ Another *ḥadīth* is narrated by Abū Bardah bin Nayyār (May Allah (SWT) be pleased with him) who said that the Messenger of Allah (ﷺ) said:

((مَنْ صَلَّى عَلَيَّ مِنْ أُمَّتِي صَلَاةً مُخْلِصًا مِنْ قَلْبِهِ، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرَ صَلَوَاتٍ، وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ، وَكُتِبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ، وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ))

"Whoever from my *ummah*, with sincerity of his heart, recites the ṣalāh upon me once, Allah (SWT) recites the ṣalāh upon him ten times, raises ten ranks (*darajāt*) for him, writes ten good deeds for him, and erases his ten shortcomings". (Al-Nasā'ī, (eds.) Shalabī and al-'Arnawūṭ, 2001, 9/31).⁵

A third *ḥadīth* is narrated by Abū Talḥah al-Anṣārī (May Allah be pleased with him) [who said]:

((أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ ذَاتَ يَوْمٍ وَالسُّرُورُ يَرَى فِي وَجْهِهِ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا لَنَرَى السُّرُورَ فِي وَجْهِكَ، فَقَالَ: "إِنَّهُ أَتَانِي مَلَكٌ فَقَالَ: يَا مُحَمَّدُ، أَمَا يُرْضِيكَ أَنَّ رَبَّكَ عَزَّ وَجَلَّ يَقُولُ: إِنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا، قَالَ: بَلَى))

(One day the Messenger of Allah (ﷺ) appeared, while happiness was seen in his face. They (the Companions) said: "O Messenger of Allah, surely we see happiness in your face." Then he said: "Surely an angel (Jibrīl) came to me and told me: 'O Muhammad (ﷺ), does it not please you that your Lord (SWT) says: 'Anyone of your *ummah* who recites the ṣalāh upon you, I recite the ṣalāh upon him ten times; and anyone of your *ummah* who sends the salām to you, I send my salām to him ten times.' The prophet (ﷺ) replied: 'Yes [I'm pleased with it].' (Ibn Ḥanbal, (eds.) al-'Arnawūṭ, et al, 2001, 26/283).⁶

In a fourth *ḥadīth* regarding the recitation of the ṣalāh upon the Prophet (ﷺ) after *adhān*, the Prophet (ﷺ) also said: ((مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا)) "The one

who recites the ṣalāh upon me once, because of this Allah (SWT) recites the ṣalāh upon him ten times). (Muslim, (ed.) 'Abd al-Bāqī, 1954, 1/288)⁷

In the fifth chapter of his book "*Jalā' al-Aḥām fī al-Ṣalāh wa al-Salām 'alā Khayr al-An'ām*," Ibn Qayyim al-Jawziyyah said that Allah (SWT) praises the reciter of the ṣalāh upon the Prophet (ﷺ) among the dwellers of the heavens and earth. This is because the reciter requests Allah (SWT) to praise and honor His Messenger (ﷺ), and the reward of this request should be the same, i.e., he deserves to receive a kind of praise from Him. (Al-Jawziyyah, (ed.) Āl Sulaymān, 1997, 615).

In his book "*Tāj al-'Arūs*," Ibn 'Aṭā' Allāh said that if you perform all worships during your whole life, then Allah (SWT) recites the ṣalāh only once upon you, this ṣalāh will be better and preferable to all worships that you have performed during your whole life. (Ibn 'Aṭā' Allāh al-Sikandarī, 2005, 10). The same view had been expressed by Ibn Shāfi'. (Ibn al-Rāshid, 1977, 279).

4.6 Receiving Ṣalāh (Supplication) from the Entire Creation

Recitation of the ṣalāh upon the Prophet (ﷺ) causes the reciter to receive supplication (*ṣalāh*) from the entire creation of Allah (SWT). Anas bin malik (may Allah (SWT) be pleased with him) narrated that the Prophet (ﷺ) said:

((مَنْ صَلَّى عَلَيَّ صَلَّيْتُ عَلَيْهِ الْمَلَائِكَةُ، وَمَنْ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ صَلَّيْتُ اللَّهُ عَلَيْهِ، وَمَنْ صَلَّى اللَّهُ عَلَيْهِ لَمْ يَبْقَ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ إِلَّا وَصَلَّى عَلَيْهِ)).

"The one who recites ṣalāh upon me, all angels recite ṣalāh upon him; the one upon whom the angels recite ṣalāh, Allah (SWT) recites ṣalāh upon him; and the one upon whom Allah (SWT) recites ṣalāh, nothing in the earth and heavens is left except it recites ṣalāh upon him". (Ibn Mājah; al-Tabarānī; Ibn al-Mubārak; see al-Abshihī, 2007, 365).⁸ This *ḥadīth* indicates a number of points, but the point which is meant for this sub-section is that if Allah (SWT) kindly recites the ṣalāh upon anyone, then the entire creation recites the ṣalāh upon him.

4.7 Substitute of Charity

According to Ibn al-Qayyim, the recitation of the *ṣalāh* upon the Prophet (pbuh) is charity. Those Muslims who are poor and unable to give charity out of their wealth, their recitation of the *ṣalāh* upon the Prophet (ﷺ) will be accepted by Allah (SWT) as charity. (Al-Jawziyyah, 1997, 613). Abū Saʿīd al-Khudrī (May Allah (SWT) be pleased with him) narrated from the Prophet (ﷺ) who said:

((أَيُّمَا رَجُلٍ مُسْلِمٍ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ، فَلْيَقُلْ فِي دُعَائِهِ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، عَبْدِكَ وَرَسُولِكَ، وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَإِنَّهَا لَهُ زَكَاةٌ)).

“Any Muslim who does not have the ability for charity, he/she should say in his/her supplication: ‘O Allah, be merciful upon your servant and Messenger Muhammad (ﷺ) and be merciful upon all male and female believers and all male and female Muslims.’ This supplication will be considered as charity (*zakāh*) for him/her). (Al-Bukhārī, al-Adab al-Mufrad, (3rd ed.), (ed.) ‘Abd al-Bāqī, 1989, 223).⁹

Besides the proof that the recitation of the *ṣalāh* upon the prophet (ﷺ) is considered as charity, this *ḥadīth* also proves that the recitation of the *ṣalāh* upon all Muslims and believers is recommended.

4.8 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 comfortable. Ibn al-Qayyim maintains that a medium to make a meeting pleasant is to recite the *ṣalāh* upon the Prophet (ﷺ). (Al-Jawziyyah, 1997, 614). A *ḥadīth* of the prophet (ﷺ) quoted under the section of disadvantages of not reciting the *ṣalāh* upon the Prophet (ﷺ) proves that a meeting or gathering, if the *ṣalāh* upon the Prophet (ﷺ) is not recited in it, is more decomposed than a dead body. Alternatively, it proves that if in a meeting the *ṣalāh* is recited upon the Prophet (ﷺ), it would be a comfortable and perfumed place.

4.9 Receiving the Reply of *Salām* (السلام عليك أيها النبي) from the Prophet (ﷺ)

The Companions of the Prophet (ﷺ) were so lucky that they were able to greet him with *salām* (saying *Assalāmu ‘Alaykum*) and used to receive his reply (*Wa ‘Alaykumus Salām*) frequently almost every day. Those Muslims who came and will come to this world after the departure of the Prophet (ﷺ) from this world would not be able to give him face to face greeting like the Companions. However, according to some *aḥādīth*, after his departure, even now, if a believer greets him with *salām* from any part of the world, Allah (SWT) will give him the capacity to reply to this *salām*. 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 علي روحي حتى أرد عليه السلام)) “Whenever anyone conveys *salām* to me, Allah (SWT) returns my spirit (*rūḥ*) to me so that I can reply his *salām*”. (Ibn Ḥanbal, (eds.) al-‘Arnawūṭ, et al, 2001, 16/477).¹⁰

Explaining the return of spirit, Abū al-‘Abbās al-Tijānī says that the prophet (ﷺ) himself (*dhātuh*) is alive in his grave, while his spirit is continuously present with the Sacred Being (*Ḥaḍrat 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 (*nūr*). 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 *salām* of the one who conveys it to him, and again it goes back to its place, i.e., *Ḥaḍrat al-Quds* (Allah (SWT)). (Ibn al-Rāshid, 1977, 283). Muḥammad al-Ḥafnī says that the meaning of *rūḥ* is capacity to talk. So, whenever anyone conveys the *salām* to him, Allah (SWT) returns the capacity to talk and to reply to this *salām* to him. (Ibn al-Rāshid, 1977, 283-284). Shaykh Yūsuf al-Nabahānī says that there is no doubt that the Prophet (ﷺ) is alive in his grave. Therefore, the meaning of “returning his spirit to him” to reply to the *salām* 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 *salām* to him every moment, even if their number becomes more than a billion. If ‘Azra’īl (May Allah be

peaceful to him) can take away the spirit of hundreds of thousands of people at once, the Prophet (ﷺ) also can reply to the *salām* of uncountable people at once because his condition in *barzakh* is better than the condition of the angels. (With some modification, Ibn al-Rāshid, 1977, 284).

4.10 Receiving the Reply of Ṣalāh (اللهم صل على محمد) or (صلى الله على محمد) from the Prophet (ﷺ)

During his lifetime, conducting *du'ā'* (supplication) by the Prophet (ﷺ) 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 (ﷺ) from this world are normally unable to receive his instant *du'ā'*. However, Allah (SWT) is so kind to this *ummah* that He made the recitation of the *ṣalāh* upon His beloved Prophet (ﷺ) a means to receive his *du'ā'* for all Muslims who recite the *ṣalāh* upon him. Anas (May Allah (SWT) be pleased with him) said that the Messenger of Allah (SWT) said:

((مَنْ صَلَّى عَلَيَّ بَلَّغْتَنِي صَلَاتَهُ، وَصَلَّتْ عَلَيَّ، وَكُتِبَتْ لَهُ سِتْرَةٌ عَشْرُ حَسَنَاتٍ)).

"The one who recites the *ṣalāh* once upon me, his/her *ṣalāh* reaches me, and I recite the *ṣalāh* upon him, [i.e. I do supplication to Allah (SWT) to be merciful upon him], and besides that, ten good deeds are written for him). (Al-Haythamī, (ed.) al-Qudsī, 1994, 10/162).¹¹ Although according to some *ḥadīth* critics, a narrator of this *ḥadīth* is unknown to him, its meaning, i.e. receiving the *du'ā'* of the Prophet (ﷺ) because of reciting the *ṣalāh* upon him, is supported by another good *ḥadīth* mentioned earlier. That *ḥadīth* proves that the Prophet (ﷺ) replies to the *salām* of his *ummah*. If Allah (SWT) can give him capacity to reply to the *salām* of his *ummah*, He also can give him capacity to reply to the *ṣalāh* of his *ummah* by doing *du'ā'* for them.

4.11 Receiving the Ṣalāh or Du'a' of the Angels

Du'ā' (supplication) of angels for the believers is well established in the Holy Qur'ān (for instance, see Surat al-Mu'min, 40: 7-9). Several *aḥadīth* of the Prophet (ﷺ) 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 *ṣalāh* upon the prophet (ﷺ). Sometimes a believer's own *du'ā'* or supplication for him/herself 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 *aḥadīth*, angels do supplication for those believers who recite the *ṣalāh* upon the Prophet (ﷺ). 'Abd Allāh bin 'Amr bin al-Āṣ (May Allah (SWT) be pleased with them) said:

((مَنْ صَلَّى عَلَى النَّبِيِّ ﷺ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ وَمَلَائِكَتُهُ سَبْعِينَ صَلَاةً)).

"The one who recites the *ṣalāh* upon the Prophet (ﷺ) once, Allah (SWT) and His angels recite the *ṣalāh* upon him seventy times". (Ibn Ḥanbal, (eds.) al-'Arnawūṭ, et al, 2001, 11/366).¹² Another *ḥadīth* is narrated by 'Āmir bin Rabi'ah (May Allah (SWT) be pleased with him) who said:

((سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ يَقُولُ: "مَنْ صَلَّى عَلَيَّ صَلَاةً لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّيْ عَلَيْهِ مَا صَلَّى عَلَيَّ، فَلَيْلَ عَبْدٍ مِنْ ذَلِكَ أَوْ يُكْتَرُ)).

"I heard the Messenger of Allah (ﷺ) delivering a sermon and saying: "The one who recites the *ṣalāh* upon me once, the angels continue to recite the *ṣalāh* 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. (Ibn Ḥanbal, (eds.) al-'Arnawūṭ, et al, 2001, 24/451).¹³ These two *aḥadīth* prove that the angels recite the *ṣalāh* upon the reciter of the *ṣalāh* upon the Prophet (ﷺ). Although there are some weaknesses in both *aḥadīth*, the point of recitation of the *ṣalāh* by angels mentioned in them cannot be a weak notion because the Qur'an says: ﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ﴾ (He is the one Who [i.e., Allah SWT] and His angels recite the *ṣalāh* upon you [i.e., believers]) (Al-Aḥzāb, 33: 43).¹⁴

4.12 Receiving Proximity to Allah (SWT) and His Prophet (ﷺ)

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 *ṣalāh* upon the Prophet (ﷺ). (Ibn al-Rāshid, 1977, 274). Receiving proximity and closeness to the Prophet (ﷺ) is also important for a believer. An important means to receive this proximity is to recite the *ṣalāh* upon him. Ibn Mas'ūd (May Allah SWT be pleased with him) said that the Messenger of Allah (SWT) said:

((إِنَّ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً)).

"Surely the worthiest/closest to me among the whole mankind on the Day of Resurrection (*Yawm al-Qiyāmah*) will be the one who recites the greatest number of the *ṣalāh* upon me". (Al-Bayhaqī, (ed.) Zaghlūl, 1988, 2/212).¹⁵ In another *ḥadīth* the Prophet (ﷺ) said:

((فَمَنْ كَانَ أَكْثَرَهُمْ عَلَيَّ صَلَاةً كَانَ أَقْرَبَهُمْ مِنِّي مَرْتَلَةً)).

"Among them [*my ummah*] the one who recites the most number of the *ṣalāh* upon me, will have the closest position among them to me". (Al-Bayhaqī, (ed.) Zaghlūl, 1988, 3/110).¹⁶

4.13 Acceptance of Our Supplication (Du'a')

Every believer has many problems and difficulties that he faces in his life, among them being with his close family and relatives. To solve them, he/she should do supplication to Allah (SWT). Likewise, the Muslim *ummah* faces numerous different problems and difficulties in their lives. They also need to do supplication to Him in order to solve them. Acceptance of this supplication depends upon the recitation of the *ṣalāh* upon the Prophet (ﷺ). (Ibn al-Rāshid, 1977, 374). Fuḍālāh bin 'Ubayd said:

((سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو فِي صَلَاتِهِ فَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: عَجِلْ هَذَا، ثُمَّ دَعَاهُ فَقَالَ لَهُ أَوْ لغيره: إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالتَّسْبِيحِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ﷺ، ثُمَّ لِيَدْعُ بَعْدَ مَا شَاءَ)).

"The Prophet (ﷺ) heard a man doing supplication in his prayer, but he did not recite the *ṣalāh* upon the Prophet (ﷺ). The Prophet (ﷺ) 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 *ṣalāh* upon the Prophet (ﷺ). After that he should do supplication for whatever he wishes'. (Al-Tirmidhī, (eds.) al-'Arnawūṭ and Ḥirz Allāh, 2009, 6/89).¹⁷

This *ḥadīth* indicates several important points. First, once the Prophet (ﷺ) saw a man doing supplication in his prayer without reciting the *ṣalāh* upon him, he was not satisfied with the action of this person. Therefore, he advised the man and others to recite the *ṣalāh* upon him in the prayer. Second, it indicates that before doing any supplication, a believer should praise Allah (SWT) and recite the *ṣalāh* upon the Prophet (ﷺ). The same *ḥadīth* with some different wordings also is narrated by Fuḍālāh (May Allah (SWT) be pleased with him). This narration is: ((سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ لَمْ يُجِدِ اللَّهَ، وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَجِلْتَ أَيُّهَا الْمُصَلِّي»، ثُمَّ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ، وَسَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يُصَلِّي، فَجَدَّ اللَّهُ وَحَمْدُهُ، وَصَلَّى عَلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ادْعُ تُحِبُّ، وَسَلْ تُعْطَى»)).

"The Messenger of Allah (ﷺ) heard a man doing supplication in his prayer, but he neither glorified Allah (SWT), nor did he recite the *ṣalāh* upon the Prophet (ﷺ). Then the Prophet (ﷺ) 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 *ṣalāh* upon the Prophet (ﷺ). Then the Messenger of Allah (ﷺ) told him: 'Do supplication, your supplication will be accepted; and ask [from Allah (SWT)], you will be given' (Al-Nasā'ī, (2nd ed.), (ed.) Abū Ghuddah, 1986, 3/44).¹⁸ This *ḥadīth* clearly says that the acceptance of *du'a'* is dependent on both glorification of Allah (SWT) and recitation of the *ṣalāh* upon the Prophet (ﷺ) before it.

Umar (May Allah (SWT) be pleased with him) said: ((الدعاء والصلاة معلق بين السماء والأرض، فلا يصعد إلى الله منه شيء)) "Supplication and prayer remain hung up between the heaven and earth. Nothing of them reaches to Allah (SWT) unless the *Ṣalāh* is recited upon

the Prophet ﷺ. (Al-Tirmidhī, (eds.) al-'Arnawūt and Ḥirz Allāh, 2009, 2/38). It means that without the recitation of the *ṣalāh* upon the Prophet ﷺ, supplication to Allah (SWT) is not acceptable. 'Alī (May Allah (SWT) be pleased with him) narrated a *ḥadīth* from the Prophet ﷺ with the same meaning of 'Umar's *ḥadīth*. But he added the phrase (وَالْأَهْلُ) "And upon the family of the prophet ﷺ". It says: ((كُلُّ دُعَاءٍ مَحْجُوبٍ حَتَّى يَصْلِيَ عَلَى مُحَمَّدٍ ﷺ وَالْأَهْلِ)) "Every supplication is blocked unless the *ṣalāh* is recited upon the Prophet ﷺ and his family members". (Al-Tabarānī, (eds.) Ibn Muḥammad and al-Ḥusaynī, 1995, 1/220).¹⁹ It means that before any supplication the *ṣalāh* also should be recited upon the family of the Prophet ﷺ besides its recitation upon the Prophet ﷺ, otherwise it will be not accepted by Allah (SWT). Ibn Mas'ūd (May Allah SWT be pleased with him) said:

((إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَسْأَلَ، فَلْيَبْدَأْ بِالدُّعَاءِ، وَالثَّنَاءِ عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ يُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ لِيَسْأَلَ بَعْدَ فَإِنَّهُ أَجْدَرُ أَنْ يَجِيحَ)).

"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 *ṣalāh* upon the Prophet ﷺ; then ask Him. This is the most suitable way through which he will be successful". (Al-Tabarānī, see 'Ayāḍ, 1975, 28).²⁰ Likewise, Mūsā bin Talḥah (May Allah (SWT) be merciful to him) said that he asked Zayd bin Khārījāh (May Allah (SWT) be pleased with him), who said that he asked the Messenger of Allah ﷺ [about how to do supplication?] He [the Prophet ﷺ] replied:

((صَلُّوا عَلَيَّ وَاجْتَهِدُوا فِي الدُّعَاءِ، وَقُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ)).

"Recite the *ṣalāh* upon me and strive hard in your supplication, and say: 'O Allah, be merciful on Muhammad and his family members'. (Al-Nasā'ī, (2nd ed.), (ed.) Abū Ghuddah, 1986, 3/48).²¹ This *ḥadīth* indicates that the supplication should be strived for. It also indicates that the recitation of the *ṣalāh* should also be inside the supplication as well as before it. All these *aḥadīth* indicate that an important benefit of the recitation of the *ṣalāh* upon the Prophet ﷺ is that it causes our supplications to be accepted by Allah (SWT).

Ibn 'Aṭā' 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 (*khushū'*), connection of the heart with Allah (SWT)...; its wing is truthfulness; its time is *al-Ashḥār* (the last sixth part of the night which is immediately before dawn); and its means is the recitation of the *ṣalāh* upon the Prophet ﷺ ('Ayāḍ, 1975, 28-29).

4.14 Seeking Forgiveness for the Reciter of the Ṣalāh by all Creatures

The recitation of the *ṣalāh* upon the Prophet ﷺ is such a great good deed that all the creatures seek forgiveness for its reciter from Allah (SWT). The Prophet ﷺ said:

((إِذَا مَرَّ الْمُصَلِّي بِالصَّلَاةِ عَلَيَّ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ وَاسْتَغْفَرُوا لَهُ كُلُّ شَيْءٍ حَتَّى الْحَيَاتَانِ فِي الْمَاءِ)).

"When a reciter of the *ṣalāh* passes by with its recitation upon me, all angels recite the *ṣalāh* upon him, everything seeks forgiveness for him [from Allah (SWT)], even fishes in water". (Al-Tirmidhī; Aḥmad; Ibn Majah; al-Dāramī, see al-Abshihī, 2007, 130). The same *ḥadīth* came in another narration with the word: "في البحر" (in sea), instead of "في الماء" (in water). (Ibn Mājah; al-Bayhaqī; al-Daylamī; see al-Abshihī, 2007, 130).

5. Disadvantages of not Reciting Ṣalāh Upon the Prophet ﷺ

Several disadvantages are mentioned in the *aḥadīth* for not reciting *ṣalāh* upon the prophet ﷺ. Some of these disadvantages are as follows:

First, if someone, after hearing the name or title of the Prophet ﷺ does not recite *ṣalāh* upon him, he is an unfortunate servant of Allah (SWT). It is narrated on the authority of Jābir (May Allah (SWT) be pleased with him) who said:

((أَنَّ النَّبِيَّ ﷺ رَفَى الْمُنْبَرِ، فَلَمَّا رَفَى الدَّرَجَةَ الْأُولَى قَالَ: آمِينَ، ثُمَّ رَفَى الثَّانِيَةَ فَقَالَ: آمِينَ، ثُمَّ رَفَى الثَّالِثَةَ فَقَالَ: آمِينَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، سَمِعْنَاكَ تَقُولُ: آمِينَ ثَلَاثَ مَرَّاتٍ؟ قَالَ: لَمَّا رَفِيتُ الدَّرَجَةَ الْأُولَى جَاءَنِي جِبْرِيلُ فَقَالَ: شَقِي عَبْدٌ أَذْرَكَ رَمَضَانَ، فَاسْلَخَ مِنْهُ وَلَمْ يُغْفَرْ لَهُ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: شَقِي عَبْدٌ أَذْرَكَ وَالَّذِيهِ أَوْ أَحَدَهُمَا فَلَمْ يَدْخُلَا الْجَنَّةَ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: شَقِي عَبْدٌ ذُكِرَتْ عَنْدهُ وَلَمْ يُصَلِّ عَلَيْكَ، فَقُلْتُ: آمِينَ)).

“Once the Prophet (ﷺ) climbed the pulpit (*minbar*). When he climbed the first stare, he said: ‘*Āmīn*’ (May Allah SWT accept it). Then when he climbed the second stare, he also said: ‘*Āmīn*.’ Then when he climbed the third stare, he again said: ‘*Āmīn*.’ Then the Companions asked him: ‘O Messenger of Allah (ﷺ), we have heard you saying ‘*Āmīn*’ 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: ‘*Āmīn*.’ 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: ‘*Āmīn*.’ Then a third time he said: that person is considered unfortunate who, when you are mentioned to him, did not recite *ṣalāh* upon you. At that time, I said: ‘*Āmīn*’. (Al-Bukhārī, al-Adab al-Mufrad, (3rd ed.), (ed.) ‘Abd al-Bāqī, 1989, 224).²²

In another *ḥadīth* the Prophet (ﷺ) said: ((رغم أنف)) “That man is disgraceful to whom I was mentioned, but he did not recite *ṣalāh* upon me”. (Al-Tirmidhī, (eds.) al-‘Arnawūṭ and Ḥirz Allāh, 2009, 6/146).²³ Likewise, Jābir (May Allah SWT be pleased with him) said that the Prophet (ﷺ) said: ((شقي عبد ذكرت عنده فلم)) “That servant [of Allah SWT] is considered to be unfortunate to whom I was mentioned but he did not recite *ṣalāh* upon me”. (Al-Tabarānī, see al-Bdr, n. d., 24).

²⁴

Second, if someone, after hearing about the Messenger (ﷺ) of Allah SWT, does not recite *ṣalāh* upon him, he is niggardly person (*bakhīl*). Ḥusayn bin ‘Alī (May

Allah SWT be pleased with him) said that the Messenger (ﷺ) of Allah SWT said:

((الْبَخِيلُ الَّذِي مَنْ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ)).

“A *bakhīl* is the one to whom I was mentioned but he did not recite *ṣalāh* upon me”. (Al-Tirmidhī, (eds.) al-‘Arnawūṭ and Ḥirz Allāh, 2009, 6/147).²⁵

Third, in a gathering or meeting, if *ṣalāh* upon the Prophet (ﷺ) is not recited, this gathering or meeting is a very bad and stingy place. Jābir (May Allah (SWT) be pleased with him) said that the Messenger (ﷺ) of Allah SWT said:

((مَا اجْتَمَعَ قَوْمٌ ثُمَّ تَفَرَّقُوا عَنْ غَيْرِ ذِكْرِ اللَّهِ، وَصَلَاةٍ عَلَى النَّبِيِّ ﷺ، إِلَّا قَامُوا عَنْ أَتْنٍ جِيفَةٍ)).

“Whenever a group of people gather and depart without remembrance (*dhikr*) of Allah (SWT) and recitation of *ṣalāh* upon the Prophet (ﷺ), they stand up from a place which is more decomposed than a corpse”. (Al-Bayhaqī, (ed.) Zaghlūl, 1988, 2/213).²⁶

Fourth, if someone forgets the recitation of *ṣalāh* upon the Prophet (ﷺ) after hearing his name, he will be not able to know the way to the Paradise on the Day of Judgment. Imām Ja‘far narrated from his father (May Allah (SWT) be pleased with them), who narrated that the Prophet (ﷺ) said: ((من ينسى الصلاة علي خطي أبواب الجنة)) “The one who forgets the recitation of *ṣalāh* upon me will miss the doors of the Paradise”. (Ibn Mājah, see al-Batīlī, 24).²⁷

Another *ḥadīth* is narrated by ‘Alī (May Allah (SWT) be pleased with them) from the Prophet (ﷺ) who said: ((من)) “The one to whom I was mentioned, then he forgot the recitation of *ṣalāh* upon me, he will miss the way to the Paradise”. (Al-Tabarānī, (2nd ed.), (ed.) al-Salafī, 1983, 3/128).²⁸ Abū Hurayrah (May Allah SWT be pleased with him) said: ((من)) “The one who forgot to recite *ṣalāh* upon me, he will forget the way to the Paradise”. (Ibn Mājah, (ed.) Ma‘rūf, 1998, 2/173).²⁹

Fifth, if anyone does not recite *ṣalāh* upon the Prophet (ﷺ) after hearing about him, he will enter the

Hellfire. In a *ḥadīth* narrated by al-Ḥākim the Prophet ﷺ said:

((إِنَّ جِبْرِيلَ أَتَانِي أَنفَاءً، فَقَالَ لِي: يَا مُحَمَّدُ مَنْ سَمِيتَ بَيْنَ يَدَيْهِ فَلَمْ يُصَلِّ عَلَيْكَ فَتَاتَ، يَدْخُلُ النَّارَ، فَأَبْعَدَهُ اللَّهُ عَرَّ وَجَلَّ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ)).

“Surely Jibrīl came to me and said: ‘O Muhammad, the one in front of whom you were mentioned but he did not recite *ṣalāh* upon you, then he passed away, he will enter the Hellfire. Allah (SWT) will keep him away [from Him]. Say: ‘*Āmīn*.’ Then I said: ‘*Āmīn*.’ (Al-Ḥākim, see ‘*Ayāḍ*, 1975, 53).³⁰

Sixth, if a group of people meet and depart from their meeting without remembering Allah (SWT) and without reciting *ṣalāh* upon the Prophet ﷺ, it will be considered as a defect for them. Abū Hurayrah (May Allah (SWT) be pleased with him) narrated from the Prophet ﷺ who said:

((مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ، إِلَّا كَانَ عَلَيْهِمْ تَرَةٌ، فَإِنْ شَاءَ عَلَيْهِمْ وَإِنْ شَاءَ غُفِرَ لَهُمْ)).

“Whenever a group of people sat in a meeting where they neither remembered Allah (SWT) nor recited *ṣalāh* upon the Prophet ﷺ, 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”. (Al-Tirmidhī, (eds.) al-‘Arnawūṭ and Ḥirz Allāh, 2009, 6/12).³¹ According to this *ḥadīth*, since non-recitation of *ṣalāh* upon the prophet ﷺ in a meeting may cause punishment of Allah (SWT) for the attendees, its non-recitation in it is a sin. Likewise, Abū ‘Umāmah (May Allah (SWT) be pleased with him) said that the Messenger of Allah ﷺ said:

((مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا ثُمَّ قَامُوا لَمْ يَذْكُرُوا اللَّهَ عَرَّ وَجَلَّ وَلَمْ يُصَلُّوا عَلَى النَّبِيِّ ﷺ إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ عَلَيْهِمْ تَرَةً)).

“Whenever a group of people sat in a meeting where they neither remembered Allah (SWT) nor recited *ṣalāh* upon the Prophet ﷺ, it will be a defect for them). (Al-Tabarānī, (2nd ed.), (ed.) al-Salafī, 1983, 8/213).³²

Seventh, if a group of people gathers and depart without the recitation of *ṣalāh* upon the Prophet ﷺ, they

will regret for it, even if they enter the Paradise by the means of their rewards [of other good deeds]. Abū Hurayrah (May Allah (SWT) be pleased with him) said that the Messenger of Allah ﷺ said:

((مَا قَعَدَ قَوْمٌ مَقْعَدًا لَا يَذْكُرُونَ فِيهِ اللَّهَ عَرَّ وَجَلَّ، وَيُصَلُّونَ عَلَى النَّبِيِّ ﷺ، إِلَّا كَانَ عَلَيْهِمْ حَسْرَةٌ يَوْمَ الْقِيَامَةِ، وَإِنْ دَخَلُوا الْجَنَّةَ لِلثَّوَابِ)).

“Whenever a group of people sat in a seating place [or in a meeting] but they neither remembered Allah (SWT) nor recited *ṣalāh* upon the Prophet ﷺ 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]). (Ibn Ḥanbal, (eds.) al-‘Arnawūṭ, et al, 2001, 16/43).³³ Why non-recitation of *ṣalāh* upon the Prophet ﷺ 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 *ṣalāh* upon the Prophet ﷺ 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 (SWT) and recitation of *ṣalāh* upon the Prophet ﷺ is void of blessings of Allah (SWT). Supporting this point, al-Abshihī quoted a *ḥadīth* narrated by Abū Hurayrah (May Allah SWT be pleased with him), who said that the prophet ﷺ said:

((كُلُّ أَمْرٍ لَمْ يُبْدَأْ فِيهِ بِحَمْدِ اللَّهِ وَالصَّلَاةِ عَلَيَّ فَهُوَ أَقْطَعُ أَبْتَرُ مَمْحُوقٌ مِنْ كُلِّ بَرَكَةٍ)).

“Every important matter that does not start with praising of Allah (SWT) and with the recitation of *ṣalāh* upon me is considered to be defective, cut off and erased from all blessings [of Allah (SWT)] (Al-Nasā’ī; Aḥmad; Ibn Mājah; al-Bayhaqī, see al-Abshihī, 2007, 124).

Ninth, any speech, if it is not started with remembering Allah (SWT) and recitation of *ṣalāh* upon the Prophet ﷺ, it is void of blessings of Allah (SWT). Abū Hurayrah (May Allah (SWT) be pleased with him) said that the Messenger ﷺ 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 *ṣalāh* upon me, is cut off and erased from all blessings [of Allah (SWT)].” (Al-Daylamī; Abū Ya’lā, see al-Abshihī, 2007, 124).³⁴

Tenth, if someone, after hearing about the Prophet (ﷺ), does not recite *ṣalāh* upon him, it is harshness. Qatādah narrated a *mursal ḥadīth* that the Messenger (ﷺ) of Allah (SWT) said: ((من الجفاء أن أذكر عند الرجل فلا يصلي علي)) “It is harshness of a man who does not recite *ṣalāh* upon me, when I was mentioned to him”. (Al-Ṣan’ānī, 2015, 2/279).³⁵

Eleventh, if someone ignores, does not like, or criticizes the recitation of *ṣalāh* upon the Prophet (ﷺ), he will be deprived from all those 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.³⁶

Thirteenth, he will depart this world with dissatisfaction of Allah (SWT), His Messenger (ﷺ) and all angels. Therefore, on the Day of Judgment he will not be among the successful people. May Allah (SWT) save us from being one of them. *Āmīn*.

6. Conclusion

1. *Ṣalāh* of Allah (SWT) upon His Prophet (ﷺ) means to have His mercy, blessings and satisfaction on him, and praising and glorifying him before His angels. *Ṣalāh* of angels upon the Prophet (ﷺ) means to do supplication (*du’ā’*) to Allah (SWT) seeking His mercy, forgiveness and blessings for him. *Ṣalāh* of *ummah* upon the Prophet (ﷺ) means three things: (1) Doing supplication for him to Allah (SWT); (2) Seeking Allah (SWT)’s mercy, blessings, etc. for him; (3) And Glorifying and respecting him.

2. Since Allah (SWT) and His angels continuously recite *ṣalāh* upon the Prophet (ﷺ), it is considered as one of the most important and best good deeds. Human beings participate with Allah (SWT) and angels in reciting it.
3. Muslims’ belief remains incomplete if they do not love the Prophet (ﷺ) more than their parents, children, other relatives, and even their own selves. An important means to develop this love is to recite *ṣalāh* upon the Prophet (ﷺ) as much as possible.
4. Muslim jurists differed on the *Sharī’ah* ruling of recitation of *ṣalāh* inside the five-time daily prayers. Imām Abū Ḥanīfah and Imām Mālik maintain that this recitation is *sunnah mu’akkadah*. On the other hand, Imām Shafi’ī and Imām Aḥmad opine that it is obligatory, and without its recitation, 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 *ṣalāh* upon the Prophet (ﷺ) 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. The researcher maintains that these two consensuses are not acceptable because they are contradictory to each other. Based on several disadvantages of not reciting *ṣalāh* mentioned in several *aḥadīth* of the Prophet (ﷺ), he maintains that upon hearing the name or any title of the Prophet (ﷺ), it is obligatory to recite *ṣalāh* upon him. Moreover, according to several *aḥadīth* of the prophet (ﷺ), on several occasions recitation of *ṣalāh* upon him is recommended. Additionally, based on the Qur’ānic verse on *ṣalāh* and many *aḥadīth* of the Prophet (ﷺ), it is recommended to recite *ṣalāh* upon the prophet (ﷺ) as much as possible anytime during the day and night without any limit.
7. Some important benefits of recitation of *ṣalāh* upon the Prophet (ﷺ) are: it is possible to remember Allah (SWT) through this recitation; it can cause reception

of *ṣalāh* from Allah (SWT) and the prophet (ﷺ); it can cause reception of *ṣalāh* 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 *ṣalāh* upon the Prophet (ﷺ) are: upon hearing the name of the Prophet (ﷺ), if any Muslim does not recite *ṣalāh* upon him, he is considered as a niggardly (*bakhīl*) 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.

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Endnotes

- ¹ Such as Qāḍī 'Ayād, al-Sakhawī and Ibn Ḥajar al-'Asqalānī in the past and Dr. Aḥmad bin 'Abd Allāh al-Bāṭilī and Muḥammad Shakūr bin Maḥmūd al-Ḥāji Amrūr al-Mayādīnī from contemporary scholars mentioned these opinions about the recitation of ṣalāh upon the Prophet (pbuh). See al-Qāḍī 'Ayād, Al-Ṣalāh 'alā al-Nabiyy (Ṣallā Allāhu 'Alayhi wa Sallam), (ed.) Muḥammad 'Uthmān al-Khusht (Cairo: al-Mukhtār al-Islāmī, 1984); al-Mayādīnī, *Jam' al-Aḥādīth al-Arba'in fi al-Ṣalāh wa al-Salām 'alā al-Nabiyy al-Amīn* (Al-Zarqā': Maktabat al-Manār, 1987); al-Bāṭilī, *Faḍl al-Ṣalāh 'alā al-Nabiyy Ṣallā Allāhu 'Alayhi wa Sallam* (n.c: Dār al-Waṭan lil-Nashr, n. d.).
- ² According to al-Ḥakīm, this is a Ṣaḥīḥ ḥadīth. He narrated this ḥadīth in his book "Al-Mustadrak."
- ³ This ḥadīth is also narrated by al-Ḥakīm. According to al-Mundhirī, it is a good (ḥasan) ḥadīth. (See Ibn al-Rāshid, 1977, 279).
- ⁴ This ḥadīth is also narrated by Aḥmad, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Ḥibbān, and al-Bazzār. The words of this ḥadīth, however, belong to Muslim. According to al-Suyūṭī, it is a sound (ṣaḥīḥ) ḥadīth; and according to al-Mundhirī, it is a good (ḥasan) ḥadīth. (See Ibn al-Rāshid, 1977, 270).
- ⁵ This ḥadīth is narrated by al-Bazzār and al-Tabarānī. According to al-Mundhirī, it is a good (ḥasan) ḥadīth. (See Ibn al-Rāshid, 1977, 276-277).
- ⁶ This ḥadīth is also narrated by al-Dāramī, Ibn Ḥibbān and al-Ḥakīm. According to al-Mundhirī, it is a good (ḥasan) ḥadīth. (See Ibn al-Rāshid, 1977, 277).
- ⁷ This ḥadīth is also narrated by Imam Aḥmad, Abū Dāwūd, al-Tirmidhī and al-Nasā'ī. According to al-Mundhirī, it is a good (ḥasan) ḥadīth. According to al-Suyūṭī, it is a sound (ṣaḥīḥ) ḥadīth. (See Ibn al-Rāshid, 1977, 281).
- ⁸ This ḥadīth is narrated by Ibn Mājah, 1: 294; by al-Tabarānī in his *al-Awsaṭ*, 2: 182; and by Ibn al-Mubārak in his *al-Zuhd*, 1: 364. (See al-Abshihī, 2007, 365).
- ⁹ This ḥadīth is also narrated by Ibn Ḥibbān in his *Ṣaḥīḥ*. Moreover, it is narrated by Abū Ya'lā. Al-Haythamī said in *al-Majma'*, no. 10/167 that this ḥadīth is narrated by Abū Ya'lā and its chain of narrators is good. (See al-Mayādīnī, 1987, 31).
- ¹⁰ This ḥadīth is also narrated by Abū Dāwūd, al-Bayhaqī and Ibn 'Asākir. According to al-Nawawī and al-'Azīzī, it is a sound (ṣaḥīḥ) ḥadīth; and according to al-Mundhirī, it is a good (ḥasan) ḥadīth. (See Ibn al-Rāshid, 1977, 283).
- ¹¹ This ḥadīth is also narrated by al-Tabarānī in *al-Awsaṭ*. Al-Mundhirī said in *al-Targhib*, no. 2: 498-499 that the chain of narrators of this ḥadīth is not bad. Al-Haythamī said in *al-Majma'*, no. 10: 162 that he does not know about a narrator of this ḥadīth; however, according to him, all other narrators are trustworthy. (See al-Mayādīnī, 1987, 51).
- ¹² Al-Haythamī said in *al-Majma'*, no. 10: 160 that the chain of narrators of this ḥadīth is good. Likewise, al-Mundhirī had the same opinion in his book *al-Targhib*, no. 2: 497. In his *Takhrīj al-Mishkāt*, no. 1: 935, al-Albānī said that a narrator of this ḥadīth Ibn Lahī'ah is weak; therefore, al-Mundhirī's view about this ḥadīth requires further verification. Al-Mayādīnī maintains that although this ḥadīth is *mawqūf* (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 *marfū'* (chain of narrators of which reached the Prophet (pbuh) ḥadīth. (See al-Mayādīnī, 1987, 15).
- ¹³ This ḥadīth is also narrated by Ibn Mājah, al-Tayālīsī and others. The author of *al-Zawā'id* said that this is a weak ḥadīth. Al-Mundhirī in his *al-Targhib* said that although a narrator of this ḥadīth, 'Aṣim bin 'Ubayd Allāh is weak, some scholars allow him to be accepted. According to al-Tirmidhī, it is a sound (ṣaḥīḥ) ḥadīth. (See al-Mayādīnī, 1987, 19).
- ¹⁴ The concept of "angels" and Allah's recitation for seventy times" also cannot be ignored because the recitation of the ṣalāh upon the Prophet (pbuh) is a worship and a good deed. According to some sound *aḥādīth*, a good deed can be multiplied by many times. Another concept mentioned in the ḥadīth of Ibn Ḥanbal is to recite the ṣalāh with an increasing or less numbers. After fulfilling the obligation of reciting the ṣalāh 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.
- ¹⁵ This ḥadīth is also narrated by al-Bukhārī in his history book. Moreover, it is also narrated by al-Tirmidhī and Ibn Ḥibbān. According to al-Mundhirī, it is a good (ḥasan) ḥadīth. According to al-Suyūṭī, it is a sound (ṣaḥīḥ) ḥadīth. (See Ibn al-Rāshid, 1977, 277).
- ¹⁶ According to both al-Mundhirī and al-Suyūṭī, it is a good (ḥasan) ḥadīth. (See Ibn al-Rāshid, 1977, 280).
- ¹⁷ This ḥadīth is also narrated by Abū Dāwūd and al-Tabarānī. (See 'Ayād, 1975, 26-27).
- ¹⁸ This ḥadīth is also narrated by Abū Dāwūd, al-Tirmidhī, Ibn Ḥibbān and al-Bayhaqī. Al-Tirmidhī said that this is a good and sound ḥadīth. (See al-Mayādīnī, 1987, 42).
- ¹⁹ Its narrators are trustworthy. (See 'Ayād, 1975, 27). Al-Mayādīnī adds that although this ḥadīth is narrated by al-Tabarānī as a *mawqūf* ḥadīth, it is narrated by al-Daylamī on the authority of

Anas (may Allah (SWT) be pleased with him) as a *marfū'* *ḥadīth*. It is also narrated by others. Al-Haythamī said in *Majma' al-Zawā'id*, no. 10: 160 that the narrators of this *ḥadīth* are trustworthy. Al-Alābnī said in his *al-Ṣaḥīḥ al-Jāmi'* that this is a good (*ḥasan*) *ḥadīth*. (See al-Mayādīnī, 1987, 44).

²⁰ This *ḥadīth* is narrated by al-Tabarānī in *al-Mu'jam al-Kabīr*. Its narrators are like the narrators of sound (*ṣaḥīḥ*) *ḥadīth*. (See 'Ayāḍ, 1975, 28). This *ḥadīth* is also narrated by 'Abd al-Razzāq in his *Muṣannaḥ*. (See al-Mayādīnī, 1987, 43).

²¹ This *ḥadīth* is also narrated by Imām Aḥmad and others. According to *al-Ṣaḥīḥ al-Jāmi'* [of al-Albānī], no. 3677, this is a sound (*ṣaḥīḥ*) *ḥadīth*. (See al-Mayādīnī, 1987, 45).

²² It is also narrated by al-Ḥākim as a sound (*ṣaḥīḥ*) *ḥadīth* on the authority of Ka'b bin 'Ajjah. Likewise, it is narrated by Ibn Ḥibbān and Ibn Khuzaymah on the authority of Abū Hurayrah (may Allah be pleased with him). Moreover, it is narrated by al-Bazzār and al-Tabarānī on the authority of 'Abd Allāh bin al-Ḥirṭh (may Allah be pleased with him). Al-Mundhirī considers it as a good (*ḥasan*) *ḥadīth*. 'Abd al-'Aziz al-Ghamārī said that this *ḥadīth* is *mutawātir*, [i.e. this is as authentic as the Holy Qur'ān]. (See Ibn al-Rāshid, 1977, 278).

²³ This *ḥadīth* is also narrated by Aḥmad and al-Ḥākim. Ismā'īl al-Qāḍī mentioned it in his book "*Fḍl al-Ṣalāh 'alā al-Nabiyy Ṣallā Allāh 'alayhi wa Sallam*." According to al-Albānī, it is a sound (*ṣaḥīḥ*) *ḥadīth*. (See al-Bātilī, n. d., 23).

²⁴ This *ḥadīth* is narrated by al-Tabarānī as a *marfū'* *ḥadīth*. (See al-Badr, n. d., 24).

²⁵ This *ḥadīth* is also narrated by Imām Aḥmad, al-Nasā'ī, Ibn Ḥibbān and al-Ḥākim. According to al-Suyūṭī and al-'Azizī, this is a sound (*ṣaḥīḥ*) *ḥadīth*; and according to al-Mundhirī, it is a good (*ḥasan*) *ḥadīth*. (See Ibn al-Rāshid, 1977, 299).

²⁶ This *ḥadīth* is also narrated by al-Nasā'ī, Abū Dāwūd and al-Ḍiyyā' al-Maqdisī. According to al-Suyūṭī and al-'Azizī, it is a sound (*ṣaḥīḥ*) *ḥadīth*. (See Ibn al-Rāshid, 1977, 306).

²⁷ Ismā'īl al-Qāḍī mentioned this *ḥadīth* in his book under the no. 41. Although this *ḥadīth* is *mursal*, i.e. its chain is not connected with the Prophet (pbuh), it is narrated by Ibn Mājah on the authority of Ibn 'Abbās as *marfū'*, i.e. the chain of narration is connected with the Prophet (pbuh). It is also narrated by Ibn Mājah on the authority of Muḥammad bin al-Ḥanafīyyah as *marfū'* *ḥadīth*. (See al-Bātilī, n. d., 24).

²⁸ According to al-Suyūṭī, it is a good (*ḥasan*) *ḥadīth*. According to al-Albānī, it is a sound (*ṣaḥīḥ*) *ḥadīth*. (See al-Bātilī, n. d., 25).

²⁹ This *ḥadīth* is also narrated by al-Bayhaqī in *Shu'ab al-Imān*. (See 'Ayāḍ, 1975, 54).

³⁰ According to al-Ḥākim, it is a sound (*ṣaḥīḥ*) *ḥadīth*. (See 'Ayāḍ, 1975, 53).

³¹ This *ḥadīth* is also narrated by Aḥmad, Abū Na'im in his *al-Huliyah*, al-Bayhaqī in his *Sunan*, and al-Baghawī in his *Sharḥ al-Sunnah*. This *ḥadīth* is also quoted by Ismā'īl al-Qāḍī in his book *Fḍl al-Ṣalāh 'alā al-Nabiyy Ṣallā Allāh 'alayhi wa Sallam*. According to "*Ṣaḥīḥ al-Jāmi'*," this is a sound (*ṣaḥīḥ*) *ḥadīth*. (See al-Bātilī, n. d., 25; and al-Mayādīnī, 1987, 39).

³² Al-Haythamī said in his *Majma' al-Zawā'id*, no. 10: 80, that the narrators of this *ḥadīth* are trustworthy. (See al-Mayādīnī, 1987, 38).

³³ Al-Haythamī said in *Majma' al-Zawā'id* that this *ḥadīth* is narrated by Imām Aḥmad; its narrators are narrators of sound (*ṣaḥīḥ*) *ḥadīth*. This *ḥadīth* also is narrated by Ibn Ḥibbān in his *Ṣaḥīḥ*. Moreover, it is narrated by al-Ḥākim in *al-Mustadrak*. Al-Ḥākim said that this is a sound (*ṣaḥīḥ*) *ḥadīth* according to the conditions set by al-Bukhārī. Al-Dhahabī supported his view. (See al-Mayādīnī, 1987, 40).

³⁴ This *ḥadīth* is narrated by al-Daylamī in *Musnad al-Firdaws*. It is also narrated by Abū Ya'la in *al-Irshād*, and by al-Qazwīnī in *al-Tadwīn*. (See al-Absiḥī, 2007, 124).

³⁵ Al-Sakhāwī said that its narrators are trustworthy. (See al-Bātilī, n. d., 25).