

40+ Rewards for Sending Peace and Blessings upon Prophet Muhammad (ï·º)

Description

Bismillah Wal Hamdullillah Was Salaatu Was Salaamu â Alaa Rasoolillahi

Ammaa baâ d:

SENDING *SALAAT** UPON THE PROPHET (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù).

[* i.e. saying â Allaahumma salli â alaa Muhammadâ ¦â)

* Imaam an-Nasaa.ee â rahimahullaah- reported in his â Sunanâ (no.1297):

â Ishaaq ibn Mansoor related to us, saying: Muhammad ibn Yoosuf narrated to us, saying: Yoonus ibn Abee Ishaaq narrated to us: from Burayd ibn Abee Maryam who said: Anas ibn Maalik narrated to us, saying: Allaahâ s Messenger (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) said:

<<Whoever sends a single *salaat* upon me, then Allaah will send ten *salawaaat* upon him, and ten sins will be removed from him, and he will be raised by ten ranks >>.

* Shaikh al-Albaanee-rahimahullaah- declared it â *Saheeh*â .

*Shaikh al-Albaanee said in â Sifatusâ Salaatâ (p.165)**: â â** The most correct saying about the meaning of *salaat* upon the Prophet (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) is the saying of Abul-â Aaliyah:

â Allaahâ s *salaat* upon His Prophet is His extolling him [[to the Angels]] and exalting him; and the *salaat* of the Angels and others upon him is to request this from Allaah-the Most Highâ ; and what is meant is seeking increase, not the initiation of *salaat.* al-Haafiz [Ibn Hajr] mentioned it in â al-Fathâ .â â

* Imaam Ibnul-Qayyim-rahimahullaah, in his book â Jalaa.ul-Afhaam fee Fadlisâ Salaati was-Salaam â alaa khayril anaam (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù)â , mentions forty benefits arising from sending *salaat* upon Allaahâ s Messenger (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù):

(The points with ** beside them are not authentically established)

1. Compliance with the Command of Allaah-the Perfect and Most High. [i.e. in Aayah 65 of Sooratul-Ahzaab].

2. Conformity with Him- He the Perfect- in sending *salaat* upon him, even though the two forms of *salaat* are different. So our *salaat* upon him is a supplication and a request, whereas the *salaat* of Allaah-the Most High-upon him is extolling and ennoblingâ ¦.

3. Conformity with the Angels in it.

4. Attaining ten *salawaat* [[plural of *salaat*]] from Allaah by the person who sends salaat upon him once.

5. That he is raised by ten levels.

6. That he has ten good deeds written for him.

7. That ten sins are erased from him.

8. That it is to be hoped that his supplication will be responded to if he precedes it with that. So it causes the supplication to ascend to the Lord of creation, when prior to this it was suspended between the heavens and the earth.

9. It is a means to attain his (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) Intercession, if it is accompanied by a request for *al-waseelah* (a singular station inParadise) for him, or even if it is on its ownâ ¦

10. It is a means for forgiveness of sins â ¦

11. It is a cause for Allaah to suffice the servant with regard to whatever concerns him.

12. It is a means for the person to gain nearness to him (ØµÙ Ù ØºÙ Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) on the Day of Resurrectionâ ¦

13.(It has the position of being like an act of charity upon a needy person.)**

14. It is a cause for the fulfillment of your needs.

15. It is a cause for Allaah to send *salaat* upon the person, and for the *salaat* of His Angels upon him.

16. It is a cleansing (zakaat) and purification for the person.

17. (It is a cause for the servant to receive glad tidings ofParadisebefore his deathâ ¦) **

18. (It is a means for salvation from the terrors of the Day of Resurrectionâ ¦) **

19. It is a cause for the Prophet (ØµÙ Ù ØºÙ Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) to respond to the one who sends *salaat* and salaam upon him.

20. (It is a cause for the servant to remember that which he has forgotten.) **

21. It is a cause of good for the gathering, and for its not becoming a source of regret for its people on the Day of Resurrection.

22. (It is a means to repel povertyâ ¦) **

23. It repels from the person the description of being a miser, if he sends *salaat* upon him whenever he (ØµÙ Ù ØºÙ Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) is mentioned.

24. He becomes saved from being supplicated against that his nose should be cleaved in dust, for abandoning it when he (ØµÙ Ù ØºÙ Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) was mentioned.

25. It puts its companion upon the path toParadise, and it causes the one who abandons it to err with regard to it.

26. It saves from the stench of a gathering wherein Allaah and His Messenger are not mentioned, and where Allaah-the Most High- is not praised and extolled, and where *salaat* is not sent upon His Messenger (ØµÙ Ù ØºÙ Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù).

27. It is a means for the completion of the speech which was begun with praise of Allaah and salaat upon His Messenger (ØµÙ Ù ØºÙ Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù).

28. (It is a cause for the servantâ□□ s light to be increased upon the Bridge (asâ□□ S iraat).) **

29. It takes the servant away from coarseness.

30. It is a cause for Allaah â□□ the Perfect-to bestow favourable praise upon the one who sends *salaat* upon him, praising him to the inhabitants of the Heavens and the earth. This is because the one who sends *salaat* upon him is asking Allaah to extol His Messenger, and to honour, and ennoble him. So recompense conforms to the type of deed, so the one who sends *salaat* must in turn receive some form of this.

31. It is a cause of blessing for the one who sends *salaat*, in his self, his deeds, and his life, and the means of his welfare. This is because the one who sends *salaat* is supplicating to his Lord that He should bless him and his true followers; and this supplication will be answered; and recompense conforms to the deed.

32. It is a means for his attaining the Mercy of Allaah, since mercy is either the meaning of the *salaat* â□□ upon the saying of some; or it is otherwise something necessitated by it, and required from it-upon the correct saying. So the one who sends *salaat* upon him must certainly receive Mercy.

33. It is a means to perpetuate his love of the Messenger (ØµÙ□ Ù□ Ø§Ù□ Ù□ Ù□ Ø¹Ù□ Ù□ Ù□ Ø³Ù□ Ù),and to increase it, and to multiply it; and that is one of the essential fundamentals of Eemaan, which it will not be complete without; since the more a servant mentions the one he loves, and remembers him in his heart, and remembers his fine qualities, and those things which instill love of him, then his love of him will increase, and yearning for him will grow, and this will overcome his whole heart. But if he turns away from mentioning him and from thinking of him and of his fine qualities in his heart, then love of him will be reduced in his heart. So there is nothing more pleasing to the one who loves than seeing the one whom he loves, and nothing gives greater pleasure to his heart than mentioning him, and thinking of him and of his fine qualities. So when this becomes strong in his heart, then his tongue will praise and extol himâ□¦

34. That *salaat* upon him (ØµÙ□ Ù□ Ø§Ù□ Ù□ Ù□ Ø¹Ù□ Ù□ Ù□ Ù□ Ø³Ù□ Ù) is a cause of his loving that person. So because it is a cause for the one who sends *salaat* upon him to increase in love of him, likewise it is a cause for him to love the one who sends *salaat* upon him (ØµÙ□ Ù□ Ø§Ù□ Ù□ Ù□ Ø¹Ù□ Ù□ Ù□ Ù□ Ø³Ù□ Ù).

35. It is a means for the guidance of the person and for his heart to have lifeâ□¦

36. (It is a cause for the one who sends *salaat* upon him (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) to have his name presented to him, and for his being mentioned to himâ ¦) **

37. (It is a cause for the feet to be planted firmly upon the *Siraat*, and for the personâ s passing over itâ ¦) **

38. That sending *salaat* upon him fulfils the slightest part of his rightâ ¦

39. That it comprises remembrance of Allaah and thankfulness to Him, and recognition of His Favour upon His servants in sending him. So the one who sends *salaat* upon him (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) includes in his *salaat* upon him remembrance of Allaah and remembrance of His Messengerâ ¦

40. That *salaat* upon him from the person is supplication (duâ aa.), and the persons duâ aa. to his Lord and his requests to his Lord are of two types:

(i) His requesting his own needs and concerns, and whatever he requires throughout the night and the day. So this is supplication and request, and is to give precedence to that which the servant loves and seeks;

(ii) His requesting that He should extol His chosen and beloved servant, and increase him in nobility and honour, and make mention of him, and elevate him. So there is no doubt that Allaah-the Most High-loves that, and his Messenger (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) loves it. So the one who sends *salaat* upon him (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) has turned his requests, that which he desires, and that which he seeks towards that which is loved by Allaah-the Most High- and His Messenger; and he has given preference to that over his own needs and requirements. Indeed this that he seeks has become the most beloved of things to him, and that which he most prefers. So he has given preference to that which Allaah and His Messenger love over that which he himself loves. So he has given preference to Allaah and to what He loves over everything else, and recompense conforms to the action. So whoever gives preference to Allaah over everything else, then Allaah will give preference to him over othersâ ¦â â

[(**) The verifier of the book (Zaa.id an-Nushayree) indicates that these points (nos.13, 17, 18, 20, 22, 28, 36, & 37) are based upon weak ahaadeeth.]

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Further points made by Ibnul-Qayyim in the book:

(1) â□□ â□□ Persistence upon remembrance (dhikr) is a cause for love to persist; and remembrance is for the heart like water is for the plants; indeed it is like water is for the fish: it cannot live without it. And it is of different types:

(i) Remembering Him By His names, His attributes, and by praising Him with them.

(ii) *Tasbeeh* (saying *subhaanallaah*: I declare Allaah free of all imperfections) of Him, and *tahmeed* (saying *al-hamdu lillaah*: All praise is for Allaah), and *takbeer* (saying *Allaahu Akbar*: Allaah is greater than everything), and *tahleel* (saying *Laa ilaaha illallaah*:

None has the right to be worshipped except Allaah), and declaring His Glory; and this is what is usually termed as dhikr by the later people.

(iii) Remembering Him through His Rulings, and His Commands and Prohibitions; and this is the dhikr of the people of knowledge; rather the three types are their remembrance of their Lord.

(iv) And from the most excellent dhikr of Him is to make dhikr of Him by His Words.

He- the Most High- said:

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[Soorah TaaHaa (20):124]

[[Meaning: And whoever turns away from the remembrance of Me than he shall have a life of difficulty and We shall raise him up blind on the Day of Resurrection]].

So His remembrance here is His Speech, which He sent down to His Messenger; and He- the Most High-said:

(Ø§Ù□ Ù□ Ù□ Ø°Ù□ Ù□ Ù□ Ù□ Ø¢Ù Ù□ Ù□ Ù□ Ù□ Ø§Ù□ Ù□ Ù□ ØªÙ□ Ø·Ù□ Ù Ù□ Ø¡Ù□ Ù□ Ù□ Ù□ Ù□ Ù□ Ù□ Ù□ Ù□ Ø¨Ù□ Ù□ Ù□ Ù Ø¨Ù□ Ø°Ù□ Ù□ Ù□ Ø±Ù□ Ø§Ù□ Ù□ Ù□ Ù□ Ù□ Ø£Ù□ Ù□ Ø§Ù□ Ø¨Ù□ Ø°Ù□ Ù□ Ù□ Ø±Ù□ Ø§Ù□ Ù□ Ù□ Ù□ Ù□ ØªÙ□ Ø·Ù□ Ù Ù□ Ø¡Ù□ Ù□ Ù□ Ù□ Ø§Ù□ Ù□ Ù□ Ù□ Ù□ Ù□ Ù□ Ø¨Ù□)

[Sooratur-Raâ□□ d (13):28]

[[Those who truly believe and whose hearts find repose in the remembrance of Allaah: Indeed in the remembrance of Allaah the hearts of the Believers find repose]].

(v) And from remembrance of Him -He the Perfect- is to make supplication to Him, and to seek His forgiveness, and to humbly beseech Him.â□□

(2) â□□ Here there is a fine point for one who teaches his nation his Religion and that which he came with, and who calls them to it, and encourages them upon it, and has patience upon that; and it is that the Prophet (ØµÙ□ Ù□ Ø§Ù□ Ù□ Ù□ Ø¹Ù□ Ù□ Ù□ Ù□ Ø³Ù□ Ù) will receive extra reward in addition to the reward for his own deeds, receiving reward equal to that of all those who follow him. So the caller to his Sunnah and his Religion, and the one who teaches good to the Ummah, if he intends to bring about increase in this share for Allaahâ□□ s Messenger (ØµÙ□ Ù□ Ø§Ù□ Ù□ Ù□ Ø¹Ù□ Ù□ Ù□ Ù□ Ø³Ù□ Ù) and its being granted to him; and his goal in calling the creation to Allaah is to draw closer to Him, by guiding His servants, and to augment the share of Allaahâ□□ s Messenger (ØµÙ□ Ù□ Ø§Ù□ Ù□ Ù□ Ø¹Ù□ Ù□ Ù□ Ù□ Ø³Ù□ Ù) with reward of those who obey him-whilst they still receive their full rewards; then he will receive reward for his call and his teaching, in accordance with this intention; and that is Allaahâ□□ s Bounty which He gives to whomever He wishes, and Allaah is the Possessor of tremendous Bounty.â□□

(Translated by Abu Talha Daawood Burbank â□□ Rahimahullahu Taâ□□ aala Rahmatan Waasiâ□□ ah)

And then soofiyah claim the people of Sunnah do not love or Honour the Messenger of Allah!

Wallahu Taâ□□ aalaa Aâ□□ lam

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Category

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