

# **Salawat (Darood) and Salam The Meaning and the Implication**

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*Alhamdo-lillah-e-Rabbil-Aalameen*

Praise be to Allah<sup>ST</sup>, who is the nourisher of all the states of existence.

Allah<sup>ST</sup> says in the Holy Quran:

*In null laahaa wa malaa e kata hoo yo sull loona alan nabee ye, yaa ayyo hull ladheena  
aamanoo sulloo alaihey wa sull e moo tuss leema (Al-Ahzaab, 33:56)*

"Lo! Allah and His Angels shower blessings on the Prophet. O you who believe! Ask blessings on him and salute him with a worthy salutation"

## **The Meanings of Salawat:**

In some cultures *Salawat* is also called *Darood*. The word *Salawat*, according to Mufti Shafi<sup>1</sup>, means glorify and exalt (*ta'zeem*), praise (*thana*), and wishing well. According to him, with respect to Allah<sup>ST</sup>, it will imply blessing (*rahmah*), with respect to angels it will imply supplication (*dua*) and asking for forgiveness and with respect to believers it will imply glorify and exalt (*ta'zeem*), praise (*thana*), and pray (*dua*).

The word *Salawat*, according to Syed Maudoodi<sup>2</sup>, when used with *ala* (e.g. *sull loona ala* or *sulloo alaiyhey*) has three meanings:

- (1) to be inclined to somebody, to attend to him with love, and to bend over him;
- (2) to praise somebody; and
- (3) to pray for somebody.

According to him<sup>3</sup>, all the three meanings are applicable to the angels and the believers, but only the first two meanings are applicable to Allah<sup>ST</sup>. It is highly inconceivable that Allah<sup>ST</sup> would pray to someone else since He is the absolute sovereign. Hence the Quranic statement means:

Allah<sup>ST</sup> is inclined to the Prophet<sup>SAW</sup>; He attends to the Prophet<sup>SAW</sup> with love; and He praises the Prophet<sup>SAW</sup>.

Angels are inclined to the Prophet<sup>SAW</sup>, they attend to him with love, they praise him, and they pray for him.

The believers should be attached to the Prophet<sup>SAW</sup>, praise and adore him, and pray for him.

The word *Salam*, according to Syed Maudoodi<sup>4</sup>, also has two meanings:

- (1) to be secure from every kind of affliction and fault and defect; and
- (2) to be at peace and refrain from opposing the other person.

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Hence the command of salute him with a worthy salutation (*sallimu taslima*) with regards to the Prophet<sup>SAW</sup> means:

You should pray for his well being and security, and

Cooperate with him with all your heart and mind; refrain from opposing him, and obey him most faithfully and sincerely.

### **Method of Pronouncing Salam:**

The methods of pronouncing Salam as taught by the Prophet<sup>SAW</sup> are<sup>5</sup>:

*as-Salamu alaika ayyuhunn-nabiyyu wa rahmatullahi wa barakaatuhu* during Prayer (Salah) and

*as-Salamu alaika ya Rasool-Allah* as greeting when visiting the Prophet<sup>SAW</sup> in his lifetime or his grave after his death.

### **Method of Pronouncing Salawat:**

When this verse was revealed, the companions<sup>RA</sup> asked the Prophet<sup>SAW</sup>, you have already taught us the method of pronouncing *Salam*, so what is the method of pronouncing *Salawat* on you?<sup>6</sup> In response the Prophet<sup>SAW</sup> on different occasions taught the following methods of pronouncing *Salawat*:

*Alla-humma sal-le 'ala Muhammad-in wa 'ala aale Muhammad-in kama sal-laita 'ala Ibraheema wa 'ala aale Ibraheema in-naka Hameed-um-Majeed, Allahumma barik 'ala Muhammad-in wa 'ala aale Muhammad-in kama baarakta ala Ibraheema wa 'ala aale Ibraheema in-naka Hameed-um Majeed.*

O Allah, send Thy blessings upon Muhammad and upon the family of Muhammad as Thou send Thy blessings on Ibraheem and upon the family of Ibraheem. Verily Thou are the Praised, the Glorious. O Allah, bestow favors on Muhammad and on the family of Muhammad as Thou bestowed favors on Ibraheem and upon the family of Ibraheem. Verily Thou are the Praised, the Glorious. (Bukhari and Muslim)<sup>7</sup>

This *Salawat* with little difference in wording has been reported by Bukhari, Muslim, Abu Daud, Tirmidhi, Nisai, Ibn Majah, Imam Ahmad, Ibn Abi Shaiba, Abdur Razzaq, Ibn Hatim, and Ibn Jareer on the authority of Hadhrat Kab bin Ujrah<sup>RA</sup><sup>8</sup>.

*Allahumma sal-le 'ala Muhammad-in wa azwaajihhi wa dhurriyati-hi kama sal-laita 'ala Ibraheema in-naka Hameed-um-Majeed, wa barik 'ala Muhammad-in wa azwaajihhi wa dhurriyati-hi kama baarakta 'ala Ibraheema innaka Hameed-um Majeed.*

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O Allah, send Thy blessings upon Muhammad and his wives and his descendants as Thou send Thy blessings on Ibraheem. Verily Thou are the Praised, the Glorious. O Allah, bestow favors on Muhammad and his wives and his descendants as Thou bestowed favors on Ibraheem. Verily Thou are the Praised, the Glorious. (Bukhari and Muslim)<sup>9</sup>

*Alla-humma sal-le 'ala Muhammad-in wa 'ala aale Muhammad-in kama sal-laita 'ala Ibraheema wa barik 'ala Muhammad-in wa 'ala aale Muhammad-in kama baarakta ala Ibraheema in-naka Hameed-um Majeed.*

O Allah, send Thy blessings upon Muhammad and upon the family of Muhammad as Thou send Thy blessings on Ibraheem and bestow favors on Muhammad and on the family of Muhammad as Thou bestowed favors on Ibraheem. Verily Thou are the Praised, the Glorious. (Muslim)<sup>10</sup>

*Allahumma sal-le 'ala Muhammad-in abdika wa rasoolika kama sal-laita 'ala Ibraheema, wa barik ala Muhammad-in wa ala aali Muhammad-in kama baarakta ala Ibraheem.* (Ibn Hanbal, Bukhari, Nisai, Ibn Majah)<sup>11</sup>

*Allahumm-aj-al salataka wa rahmataka wa barakatika ala Muhammad-in wa ala aali Muhammad-in kama ja-altaha ala Ibraheema innaka Hameed-um Majeed.* (Ibn Hanbal, Abd bin Humaid, Ibn Mardooyah)<sup>12</sup>

*Allahumma salli ala Muhammad-in wa ala aali Muhammad-in wa barik ala Muhammad-in wa ala aali Muhammad-in kama sallaita wa baarakta ala Ibraheema wa ala aali Ibraheema fil-aalameen innaka Hameed-um-Majeed.* (Nisai)<sup>13</sup>

*Allahumma salli ala Muhammad-in wa ala aali Muhammad-in kama sallaita ala Ibraheema innaka Hameed-um-Majeed, wa barik ala Muhammad-in wa ala aali Muhammad-in kama baarakta ala Ibraheema innaka Hameed-um Majeed.* (Ibn Jareer)<sup>14</sup>

The method of sending *Salawat* taught by the Prophet<sup>SAW</sup> finds its essence in the Holy Quran:

There came Our Messengers to Abraham with glad tidings. They said "Peace!" He answered "Peace!" and hastened to entertain them with a roasted calf.

But when he saw their hands went not towards the (meal) he felt some mistrust of them and conceived a fear of them. They said: "Fear not: we have been sent against the people of Loot."

And his wife was standing (there) and she laughed: but We gave her glad tidings of Isaac and after him of Jacob.

She said: "Alas for me! Shall I bear a child seeing I am an old woman and my husband

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here is an old man? That would indeed be a wonderful thing!"

They said: "Do you wonder at Allah's decree? *Rahmatullahi wa Brakatohu 'Alaikum Ahl-al-Bayt. Innahu Hameedum Majeed* (The grace of Allah and His blessings on you O ye people of the house! for He is indeed worthy of all praise full of all glory!)" (11:69-73)

The visiting angels prayed for grace (*rahmah*) and blessings (*barakah*) for the people of the house (*ahl-e-bayt*). As will be shown later the terms *ahl* and *aal* are synonyms, except that the term *ahl* includes only the family member who are alive or present and the term *aal* also includes the future generations. In the context of the verse, it could only include Ibraheem<sup>AS</sup> and Sara<sup>AS</sup>. Just as we end *Salawat* with '*innaka Hameedum Majeed*', the prayer here also ends with '*innahu Hameedum Majeed*.' In *Salawat* we pray for *Salat, Rahmah* and *Barakah* on the Prophet<sup>SAW</sup> and his *aal*. The angels in the above verse were praying for *Rahmah* and *Barakah* for *ahl-e-bayt* (people of the house i.e. Ibraheem<sup>AS</sup> and Sara<sup>AS</sup>). As mentioned earlier, according to the statements of the Prophet<sup>SAW</sup>, *Salawat* includes the Prophet<sup>SAW</sup>, his wives and his progeny. The verse above does not seem to include the progeny. Following the Quranic approach, had the Prophet<sup>SAW</sup> only meant to include his wives in *Salawat*, he could have easily used the term *ahl-e-bayt* instead of *aal*.

### **Rules Regarding Salawat and Salam:**

Reciting *Salawat* in the last *Rika* in the sitting position is Sunnah in all four schools of thoughts of Ahl-e-Sunnat wal Jama'at. However, in the opinion of Imam Hanbal and Imam Shafai, it is wajib; the prayer has to be repeated if *Salawat* was missed.<sup>15</sup>

All the scholars agree that whenever a person hears the Prophet<sup>SAW</sup>'s name, it becomes *wajib* on him/her to recite *Salawat*.<sup>16</sup> The following statements of the Prophet<sup>SAW</sup> support this opinion:

Cursed be the person in whose presence my name is mentioned and he does not send *Salawat* on me. (Tirmidhi)<sup>17</sup>

Stingy is the person in whose presence my name is mentioned and he does not send *Salawat* on me. (Tirmidhi)<sup>18</sup>

If the Prophet<sup>SAW</sup>'s name is taken more than once in a gathering, it is sufficient to recite *Salawat* once. However, it is preferable to recite *Salawat* every time the Prophet<sup>SAW</sup>'s name is mentioned.<sup>19</sup>

Majority of scholars agree that although it is preferable to send *Salawat* and *Salam* when mentioning the Prophet<sup>SAW</sup>'s name, it is not a sin to send only *Salawat* or *Salam*.<sup>20</sup>

### **Reward for Salawat:**

Sending one *Salawat* on the Prophet<sup>SAW</sup> could result in receiving ten blessing from Allah<sup>ST</sup>, forgiveness of ten sins, and a raise of ten ranks. Our closeness to the Prophet<sup>SAW</sup> on the Day

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of Judgement will also depend upon how often we have sent the blessing on the Prophet<sup>SAW</sup>. Our Prophet<sup>SAW</sup> said:

Whoso sends one blessing on me, Allah<sup>ST</sup> sends ten blessings on him. (Muslim)<sup>21</sup>

Whoso sends one blessing on me, Allah<sup>ST</sup> sends on him ten blessings, ten sins are put off from him and ten ranks are raised up for him. (Nisai)<sup>22</sup>

Gibraeel came to me and said: Your Lord says: O Muhammad! Should it not please you that none of your followers will send a blessing on you without My blessing him ten times, and that none of your followers will send a greeting to you without me greeting him ten times. (Nisai/Daarimi)<sup>23</sup>

On Day of Judgement the nearest to me will be the person from among you who sends blessings on me the most. (Tirmidhi)<sup>24</sup>

### ***Salawat is taken to the Prophet<sup>SAW</sup>:***

When we send *Salawat* to the Prophet<sup>SAW</sup> near his grave, the Prophet<sup>SAW</sup> hears it. When we send *Salawat* from any other place, it is taken to the Prophet<sup>SAW</sup> by angels.

Whoso sends blessings on me near my grave, I hear him; and whoso sends blessing on me in my absence, it is taken to me. (Baihaqi)<sup>25</sup>

There are for Allah<sup>ST</sup> angels who travel far and wide on the earth taking greetings to me from my followers. (Nisai)<sup>26</sup>

Send blessings on me, because your blessings reach me wherever you remain. (Nisai, Abu Dawood)<sup>27</sup>

### ***Salawat and Supplication (Dua):***

It is best to say *Salawat* before and after any supplication (*dua*) to insure its acceptance.

Hazrat Omar<sup>RA</sup> reported: Invocation is kept in abeyance between heaven and earth and nothing therefrom ascends till you send blessings on your Prophet. (Tirmidhi)<sup>28</sup>

### ***Salawat, a Promise Fulfilled:***

Allah<sup>ST</sup>, in the Holy Quran, promised the Prophet<sup>SAW</sup>:

And raised high the esteem (in which) you (are held). (94:4)

Considering the meaning of *Salawat* and the fact that Muslims from all over the world send *Salawat* during prayer and on other occasions, *Salawat* can be interpreted as the fulfillment of the promise made in the above verses.

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### **The Key Features of *Salawat*:**

Although there are some variations in the wordings of the reported methods of sending *Salawat*, they all agree in meaning. The following are the common points among them all:

*Salawat* is a prayer to Allah<sup>ST</sup> (*Allahumma*);

The prayer is made for the Prophet<sup>SAW</sup> as well as his family (*aal-e-Muhammad*). In most reports the word *aal* is used. In one report instead of *aal*, the Prophet<sup>SAW</sup> used wives and the progeny suggesting that *aal* implies both wives and progeny of the Prophet<sup>SAW</sup>. Most of the scholars<sup>29,30</sup> have translated *aal* for family or children. Some scholars<sup>31</sup> have opined that the term *aal* stands for the followers.

The prayer is for both *Salawat* and *Barakah*. In one report the prayer also includes *Rahmah*.

*Salawat*, *Rahmah*, and *Barakah* prayed for is similar to *Salawat* and *Rahmah* showered upon Ibraheem<sup>AS</sup> and his progeny.

In none of the above reported statements of the Prophet<sup>SAW</sup>, he excluded his family (*aal*) from *Salawat*. Neither did he include any other group in *Salawat*.

### **The Quranic Meaning of *Aal*:**

Although the statement of the Prophet<sup>SAW</sup> is clear about what he meant by the term *aal*, some scholars<sup>32</sup> have also included the followers in the term. The term *aal* has also been used many times in the Holy Quran:

*Aal-e-Ibraheem* (4:54, 3:33-34)

*Aal-e-Loot* (15:59, 61, 27:56, 54:34)

*Aal-e-Yaqoob* (12:6, 19:6)

*Aal-e-Moosa* (2:248)

*Aal-e-Haroon* (2:248)

*Aal-e-Dawood* (34:13)

*Aal-e-Imran* (3:33-34)

*Aal-e-Firon* (2:50, 3:11, 7:130, 141, 8:52, 54, 14:6, 40:28, 45, 46, 54:41)

We will review how this term has been used in the Holy Quran.

#### *Aal-e-Ibraheem*:

In the following passage, the Holy Quran tells us that the *aal* of Ibraheem<sup>AS</sup> were chosen people and were bestowed with the Book and Wisdom and was conferred with a great

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kingdom:

Allah did choose Adam, Nooh, the family (*aal*) of Ibraheem, and the family (*aal*) of Imran above all the people. Offspring, one of the other ---- (3:33-34)

Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house (*aal*) of Abraham (of old) the Scripture and Wisdom, and We bestowed on them a mighty kingdom. (4:54, Pickthall)

We all know that it was the progeny of Ibraheem<sup>AS</sup>, both the progeny of Ismaeel<sup>AS</sup> and Ishaq<sup>AS</sup>, who were bestowed with the Book and Wisdom and Sulaiman<sup>AS</sup>, a progeny of Ibraheem<sup>AS</sup>, was conferred with a great kingdom. We will examine these blessing in detail in the later section.

### *Aal-e-Loot:*

In the following passage the Holy Quran tells us that the nation (*qawm*) of Loot<sup>AS</sup> was deep in sin, except *aal-e-Loot*, who were saved:

He (Ibraheem) said: And afterward what is your business, O ye messengers (of Allah)?

They said: We have been sent unto a guilty folk (*qawm*).

(All) save the family (*aal*) of Lot. Them we shall deliver everyone,

Except his wife, of whom We had decreed that she should be of those who stay behind.

And when the messengers came unto the family (*aal*) of Lot,

He said: Lo! ye are folk unknown (to me).

They said: Nay, but we bring thee that concerning which they keep disputing,

And bring thee the Truth, and lo! we are truth tellers.

So travel with thy household (*ahl*) in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded. (15: 57-65 Pickthall)

The angels told Ibraheem<sup>AS</sup> that they are going to the Qom of Loot<sup>AS</sup>. When they arrived there, they went to the house of *aal* of Loot<sup>AS</sup>. When Loot<sup>AS</sup> greeted them, the angels told him that they have brought (the punishment) about which they (Qawm of Loot<sup>AS</sup>) have been disputing. They also instructed him that he and his family should leave the city in the night.

The passage suggests that *aal* of Loot<sup>AS</sup> and *ahl* of Loot<sup>AS</sup> are synonymous. The passage also suggests that both *aal* of Loot<sup>AS</sup> and *ahl* of Loot<sup>AS</sup> included both the wife and the children of Loot<sup>AS</sup>. Since the term *aal* included the wife, the angels clarified that she was not to be saved.

Some scholars<sup>33</sup> have interpreted *aal* in this verse to mean adherent. However, as obvious from the term *ahl* in 15:65, the only adherents were the family of Loot except his wife. This

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verse therefore, cannot be used to interpret *aal* for the adherents.

The verses are suggesting that when a family member of a Prophet<sup>AS</sup> is a non-believer, he or she is disqualified from being the part of the family. We observe a similar situation in case of Nooh<sup>AS</sup>. When his son was drowned in the flood, Allah<sup>ST</sup> told Nooh<sup>AS</sup> that since his son was not among the righteous, he was not from his family (*ahl*):

At length behold! there came Our Command and the fountains of the earth gushed forth! We said: "Embark therein of each kind two male and female and your family except those against whom the Word has already gone forth and the Believers." But only a few believed with him.

So he said: "Embark ye on the Ark in the name of Allah whether it move or be at rest! For my Lord is be sure Oft-Forgiving Most Merciful!"

So the Ark floated with them on the waves (towering) like mountains and Noah called out to his son who had separated himself (from the rest): "O my son! embark with us and be not with the Unbelievers!"

The son replied: "I will take myself to some mountain: it will save me from the water." Noah said: "This day nothing can save from the Command of Allah any but those on whom He hath mercy!" and the waves came between them and the son was among those overwhelmed in the Flood.

When the word went forth: "O earth! swallow up thy water and O sky! withhold (thy rain)!" and the water abated and the matter was ended. The Ark rested on Mount Judi and the word went forth: "Away with those who do wrong!"

And Noah called upon his Lord and said: "O my Lord! surely my son is of my family (*ahl*)! and Thy promise is true and Thou art the Justest of Judges!"

He said: "O Noah! he is not of thy family (*ahl*): for his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel lest thou act like the ignorant!"

Noah said: "O my Lord! I do seek refuge with Thee lest I ask Thee for that of which I have no knowledge. And unless Thou forgive me and have Mercy on me I should indeed be lost!" (11:40-47)

In the following verses the Nation (*Qawm*) of Loot<sup>AS</sup> was saying that the *aal* of Loot<sup>AS</sup> should be expelled, because they were the only supporters of Loot<sup>AS</sup>. The later verse tells us that it was the household they were referring to, since, as mentioned in 15:65, they were the ones who were saved:

And Lot! when he said unto his folk (*qawm*): will ye commit abomination knowingly?

Must ye needs lust after men instead of women? Nay, but ye are folk who act senselessly.



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But the answer of his folk was naught save that they said: Expel the household (*aal*) of Lot from your township, for they (forsooth) are folk who would keep clean!

Then we saved him and his household (*ahl*) save his wife; We destined her to be of those who stayed behind.

And We rained a rain upon them. Dreadful is the rain of those who have been warned. (27:54-58, Pickthall)

Here again since the term implied that Loot<sup>AS</sup>'s wife who was part of *aal* of Loot<sup>AS</sup> will also be saved, the Holy Quran clarifies that she was not saved.

Comparing the following two verses, quoted in the above passages, again suggests that *aal* and *ahl* are synonymous, except that *aal* extends to future generation:

They said: We have been sent unto a guilty folk (*qawm*).

(All) save the family (*aal*) of Lot. Them we shall deliver everyone,

Except his wife, of whom We had decreed that she should be of those who stay behind. (15:58-60, Pickthall)

But the answer of his folk was naught save that they said: Expel the household (*aal*) of Lot from your township, for they (forsooth) are folk who would keep clean!

Then we saved him and his household (*ahl*) save his wife; We destined her to be of those who stayed behind. (27:56-57, Pickthall)

Since we know it was only the family of Loot<sup>AS</sup> (except his wife) who were saved, the term *aal* in the following passage again refers to the family:

The folk (*Qawm*) of Lot rejected warnings.

Lo! We sent a storm of stones upon them (all) save the family (*aal*) of Lot, whom We rescued in the last watch of the night,

As grace from Us. Thus We reward him who give thanks. (54:33-34, Pickthall)

#### *Aal-e-Yaqoob:*

In the following passage, Yaqoob<sup>AS</sup> is telling Yousuf<sup>AS</sup>, that Allah<sup>ST</sup> will bestow his favor upon him (Yousuf<sup>AS</sup>) and his (Yaqoob<sup>AS</sup>) posterity in the same way He bestowed favors upon his father (Ishaq<sup>AS</sup>) and grandfather (Ibraheem<sup>AS</sup>):

Behold Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"

Said (the father): "My (dear) little son! relate not thy vision to thy brothers lest they concoct a plot against thee: for Satan is to man an avowed enemy!"

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"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favor to thee and to the posterity (*aal*) of Jacob even as He perfected it to thy fathers Abraham and Isaac aforetime! For Allah is full of knowledge and wisdom." (12:4-6)

The last verse (12:6) conveys the same theme used in *Salawat* taught by the Prophet<sup>SAW</sup>. The Holy Quran is full of statements detailing the favors bestowed upon the Children of Israel. Here again the term *aal* is used for (wife and) the progeny and not for the followers.

In the following passage, Zakariya<sup>AS</sup>, who himself was from the progeny of Yaqoob<sup>AS</sup>, is praying for a son who will represent him and the progeny of Yaqoob<sup>AS</sup>:

(This is) a recital of the Mercy of thy Lord to His Servant Zakariya.

Behold! he cried to his Lord in secret

Praying: "O my Lord! Infirm indeed are my bones and the hair of my head does glisten with gray: but never am I unblessed O my Lord in my prayer to You!

"Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself

"(One that) will (truly) represent me and represent the posterity (*aal*) of Jacob; and make him O my Lord! One with whom You art well-pleased!" (19:2-6)

### *Aal-e-Moosa and Aal-e-Haroon:*

In the following passage, the Holy Quran uses two terms, *aal-e-Moosa*<sup>AS</sup> and *aal-e-Haroon*<sup>AS</sup>:

And (further) their Prophet said to them: "A sign of his authority is that there shall come to you the Ark of the Covenant with (an assurance) therein of security from your Lord and the relics left by the family (*aal*) of Moses and the family (*aal*) of Aaron carried by angels. In this is a Symbol for you if you indeed have faith." (2:248)

Had the term in the Holy Quran been used for the followers of Moosa<sup>AS</sup> and Haroon<sup>AS</sup>, it did not have to use both *aal-e-Moosa* and *aal-e-Haroon*, because their followers were one and the same, the Children of Israel.

### *Aal-e-Dawood:*

In the following passage the term *aal* refers to Sulaiman<sup>AS</sup>, who was the son of Dawood<sup>AS</sup>:

And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming fire.

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They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O House (*aal*) of David! Few of My bondmen are thankful. (34:12-13, Pikhthall)

Sulaiman<sup>AS</sup> proved to be true to the statement (34:13):

So he (Sulaiman) smiled amused at her (ant) speech; and he said: "O my Lord! so order me that I may be grateful for Thy favors which Thou hast bestowed on me and on my parents and that I may work the righteousness that will please Thee: and admit me by Thy Grace to the ranks of Thy righteous Servants." (27:19)

### Aal-e-Imran:

In the following passage, the Holy Quran tells us that the *aal* of Imran were chosen one:

Allah did choose Adam, Nooh, the family of Ibraheem, and the family of Imran above all the people. Offspring, one of the other ---- (3:33-34)

The sequence in the verse suggests that Nooh<sup>AS</sup> was from the progeny of Adam<sup>AS</sup>, Ibraheem<sup>AS</sup> was from the progeny of Nooh<sup>AS</sup>, and Imran was from the progeny of Ibraheem<sup>AS</sup>. Imran, according to the Holy Quran was the father of Maryam<sup>AS</sup>:

And Mary the daughter of Imran, ---- (66:12)

The Holy Quran tells us that 'imra'a' of Imran gave birth to Maryam<sup>AS</sup>:

Behold! a woman (imra'a') of Imran said: "O my Lord! I do dedicate unto You what is in my womb (batn) for Your special service. So accept this of me. For You hear and know all things." (3:35)

The Holy Quran uses the term 'imra'a' for wife. For example, it refers to the wives of Nooh<sup>AS</sup>, Loot<sup>AS</sup>, Pharaoh (Firon), and the Azeez of Egypt by the term 'imra'a':

Allah sets forth, for an example to the unbelievers the wife (imra'a) of Nooh and the wife (imra'a) of Loot, ----. (66:10)

Allah sets forth, as an example to those who believe, the wife (imra'a) of Firon ----. (66:11)

The man in Egypt who bought him (Yousuf) said to his wife (imra'a): ---- (12:21)

Imran was, therefore, the father of Maryam<sup>AS</sup> and grandfather of Isa<sup>AS</sup>. According to Yousuf Ali, "By tradition Mary's mother was called Hannah (in Latin, Anna, and in English, Anne), and her father was called 'Imran.'"<sup>34</sup> The Holy Quran also states that both, Maryam<sup>AS</sup> and Isa<sup>AS</sup>, were chosen ones:

Behold! the angels said: O Maryam! Allah has chosen you above the women of all

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nations.

O Maryam! worship your Lord devoutly, prostrate thyself, and bow down (in prayer) with those who bow down." (3:42-43)

Behold! the angels said: "O Mary! Allah gives you glad tidings of a Word (*kalimatin*) from Him: his name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter and of (the company of) those nearest to Allah. (3:45)

Hence when Quran states that *aal* of Imran were chosen one, it is talking about Maryam<sup>AS</sup> and Isa<sup>AS</sup>. Here again the term *aal* thus refers to the progeny of Imran and not the followers of Imran.

*Aal-e-Firon:*

How about *aal-e-Firon*? Does it imply the progeny of Firon or the followers of Firon? Because of the usage of the term some scholars<sup>35</sup> have interpreted the term *aal* for followers.

During the Prophethood of Moosa<sup>AS</sup>, Egyptian society, according to the Holy Quran, was divided into three groups: the royal family called *Aal-e-Firon*, the regular Egyptians called *Qawm-e-Firon*, and the slaves. The Children of Israel were one of those slave communities:

Truly Pharaoh elated himself in the land and broke up its people into sections depressing a small group among them: their sons he slew but he kept alive their females: for he was indeed a maker of mischief.

And We wished to be gracious to those who were being depressed in the land to make them leaders (in faith) and make them heirs.

To establish a firm place for them in the land and to show Pharaoh, Haman and their hosts at their hands the very things against which they were taking precautions. (28:4-6)

The regular Egyptians (*Qawm-e-Firon*) were fully supportive of the royal family (*Aal-e-Firon*) in the persecution of the Children of Israel:

Said the Chiefs of the people (*Qawm*) of Pharaoh: "This is indeed a sorcerer well-versed. His plan is to get you out of your land then what is it ye counsel?" (7:109-110)

Said the chiefs of Pharaoh's people (*Qawm*): "wilt thou leave Moses and his people to spread mischief in the land and to abandon thee and thy gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible." (7:127)

Behold thy Lord called Moses: "Go to the people of iniquity. "The people (*Qawm*) of Pharaoh: will they not fear Allah?" (26:10-11)

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"Now put thy hand into thy bosom and it will come forth white without stain (or harm): (these are) among the nine Signs (thou wilt take) to Pharaoh and his people (*Qawm*): for they are a people rebellious in transgression. (27:12)

The rulers of Egypt were *Aal-e-Firon* headed by Firon. His followers and supporters were not *Aal-e-Firon*, but *Qawm-e-Firon*. Though there could be many in the government, who were not from the royal family, the real power was in the hands of the ruling dynasty (*Aal-e-Firon*). It was they who wielded the real power. It was their power, which was at stake due to the campaign of Moosa<sup>AS</sup>.

The society in Egypt during the Prophethood of Moosa<sup>AS</sup> was to some extent similar to the societies in the present day Middle Eastern monarchies. For example, in Saudi Arabia it is composed of the royal family (*Aal-e-Saud*), the regular citizens (Saudis) and the expatriates. It is the expatriates who form the bulk of the work force, but do not enjoy the privileges available to the regular citizens. Saudi Arabia is ruled by *Aal-e-Saud*, the progeny of Saud. Although other Saudis and expatriates support the government, the power lies in the hands of *Aal-e-Saud*. It is they who decide all the policies. For Saudis, *Aal-e-Saud* does not mean the followers or supporters of the royal family; it means the progeny of *Aal-e-Saud*.

The Quranic use of the term *aal* thus consistently shows that it has used the term for the family (wives included) and the progeny. It does not refer to the followers. As mentioned earlier, the Prophet<sup>SAW</sup> has also used the term in the same context.

### **The *Aal* (Wives and the Progeny) of the Prophet<sup>SAW</sup>:**

The names of the wives of the Prophet<sup>SAW</sup> also called Mother of the Believers (*Ummahat-ul-Momineen*) are listed in the History books. These include Khadijah<sup>RA</sup>, Sauda<sup>RA</sup>, Ayesha<sup>RA</sup>, Hafsa<sup>RA</sup>, Zaynab bint Khuzaymah<sup>RA</sup>, Umm-e-Salma<sup>RA</sup>, Zaynab bint Jahsh<sup>RA</sup>, Jowairiah<sup>RA</sup>, Umm Habeebah<sup>RA</sup>, Maymoonah<sup>RA</sup>, and Safiah<sup>RA</sup> (and according to some Maria Qutbiyah<sup>RA</sup>).

The Prophet<sup>SAW</sup> had many children, but Fatimah<sup>RA</sup> was the only surviving child. She bore Imam Hasan<sup>RA</sup>, Imam Husayn<sup>RA</sup>, Zaynab<sup>RA</sup>, and Umm Kulthoom<sup>RA</sup>. Modern descendants of the Prophet<sup>SAW</sup> trace their lineage exclusively through Fatimah<sup>RA</sup>, as she was the only surviving child of the Prophet<sup>SAW</sup>. Her descendants are given the honorific titles *sharif* (meaning *noble*) and *sayyid* (meaning *lord* or *sir*).

### **Salawat, a Means for Salvation:**

We have already mentioned we should have the Prophet<sup>SAW</sup> and his *aal* in mind when pronouncing *Salawat*. We have also explained that when we pronounce *Salawat*, we should be praying for the following:

- (1) to be inclined to somebody, to attend to him with love, and to bend over him;
- (2) to praise somebody; and

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(3) to pray for somebody.

The Holy Quran states:

Say (O! Prophet) "No reward do I ask of you for this except the love of kin (*Muwaddatil Qurbah*)." (42:23)

Although in the historical context this verse was addressed to the non-believers of Mecca, considering the perpetual validity of the Quranic verses, we cannot rule out its applicability to the believers. As such the verse requires that we should have a feeling of love for the relatives of the Prophet<sup>SAW</sup>, the closer the relationship, the stronger should be the love. Who else should be closer to the Prophet<sup>SAW</sup> in relationship than his wives and his progeny?

It is interesting to note that whereas Ibraheem<sup>AS</sup> prays to fill the hearts of people with love towards his progeny, Allah<sup>ST</sup> is ordaining love of kin of the Prophet<sup>SAW</sup>:

"O our Lord! I have made some of my offspring to dwell in a valley without cultivation by thy Sacred House; in order O our Lord that they may establish regular prayer: so fill the hearts of some among men with love towards them and feed them with Fruits: so that they may give thanks. (14:37)

The following statement of the Prophet<sup>SAW</sup> suggests that the love of the kin of the Prophet<sup>SAW</sup> is good for our own salvation:

While holding the door of the Ka'bah, AbuDharr told that he had heard the Prophet (peace be upon him) say, "My family among you are like Noah's ark. He who sails in it will be safe, but he who holds back from it will perish." Ahmad transmitted it. Tirmidhi 6174 (Alim)

Allah's Messenger (peace be upon him) said, "I am leaving among you something of such a nature that if you lay hold of it you will not go astray after I am gone, one part of it being more important than the other: Allah's Book, a rope stretched from Heaven to Earth, and my close relatives who belong to my household. These two will not separate from one another till they come down to the reservoir, so consider how you act regarding them after my departure." Tirmidhi transmitted it. Tirmidhi 6144 (Alim)

Jabir saw Allah's Messenger (peace be upon him) when performing the hajj seated on his she-camel al-Qaswa' on the day of Arafah giving an address, and he heard him saying, "O people, I have left among you something of such a nature that if you adhere to it you will not go astray: Allah's Book and my close relatives who belong to my household." Tirmidhi transmitted it. Tirmidhi 6143 (Alim)

### **The Implications of Salawat:**

According to the teachings of the Prophet<sup>SAW</sup>, the believers pray that the Prophet<sup>SAW</sup> and his progeny (*aal*) should be bestowed with the same blessings that were bestowed upon

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Ibraheem<sup>AS</sup> and his progeny (*aal*). Let us now survey the Holy Quran and list the blessings bestowed upon Ibraheem<sup>AS</sup> and his progeny (*aal*).

Ibraheem<sup>AS</sup> was made Imam to the nations and was promised the same for his progeny, except for the evil-doers among his progeny.

And remember that Abraham was tried by his Lord with certain commands which he fulfilled; He said: "I will make thee an Imam to the nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But my promise is not within the reach of evil-doers." (2:124)

Ibraheem<sup>AS</sup>'s progeny was given Prophethood, the Revelation, and Authority:

And We gave (Abraham) Isaac and Jacob and ordained among his progeny Prophethood and Revelation and We granted him his reward in this life; and he was in the Hereafter (of the company) of the Righteous. (29:27)

And We sent Noah and Abraham and established in their line Prophethood and Revelation: and some of them were on right guidance but many of them became rebellious transgressors. (57:26)

That was the reasoning about Us which We gave to Abraham (to use) against his people: We raise whom We will degree after degree: for thy Lord is full of wisdom and knowledge.

We gave him Isaac and Jacob: all (three) We guided: and before him We guided Noah and among his progeny: David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good:

And Zakariya and John and Jesus and Elias: all in the ranks of the righteous:

And Ismail and Elisha and Jonas and Lot: and to all We gave favor above the nations:

(To them) and to their fathers and progeny and brethren: We chose them. And We guided them to a straight way.

This is the guidance of Allah: He gives that guidance to whom He pleases of His worshippers. If they were to join other gods with Him all that they did would be vain for them.

These (Isaac, Jacob, David, Solomon, Job, Joseph, Moses, Aaron, Zakariya, John, Elias, Ismail, Elisha, Jonas, and Lot) were the men to whom We gave the Book and authority and Prophethood: if these (their descendants) reject them behold! We shall entrust their charge to a new People who reject them not. (6:83-89)

The progeny of Ibraheem<sup>AS</sup> was bestowed with Wisdom, and a great kingdom:

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Or are they jealous of mankind because of that which Allah of His bounty has bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and Wisdom, and We bestowed on them a mighty kingdom. (4:54, Pickthall)

Ibraheem<sup>AS</sup> with Ismaeel<sup>AS</sup> prayed for a prophet to be raised amongst Ismaeel<sup>AS</sup>'s progeny:

And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us for thou art the All-Hearing the All-Knowing.

"Our Lord! make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing to Thy (Will) and show us our places for the celebration of (due) rites; and turn unto us (in mercy); for Thou art the Oft-Returning Most-Merciful.

"Our Lord! send amongst them an Apostle of their own who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom and sanctify them; for Thou art the Exalted in Might the Wise." (2:127-129)

This was fulfilled in the form of the Prophet<sup>SAW</sup>.

Ibraheem<sup>AS</sup> prayed for Muslims to be raised from his progeny:

"Our Lord! make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing to Thy (Will) and show us our places for the celebration of (due) rites; and turn unto us (in mercy); for Thou art the Oft-Returning Most-Merciful. (2:128)

Ibraheem<sup>AS</sup> prayed that Allah<sup>ST</sup> make him and his progeny establish regular prayer:

"O my Lord! make me one who establishes regular Prayer and also (raise such) among my offspring O our Lord! and accept Thou my Prayer. (14:40).

To summarize, the progeny of Ibraheem<sup>AS</sup> was promised the following blessings:

- Leadership
- Prophethood
- Revelation (Book)
- Authority
- Wisdom
- Great Kingdom
- Commitment to Islam
- Establishment of prayer

### **Blessings Bestowed upon the Progeny of Ishaq<sup>AS</sup>:**

The history of the Children of Israel up to the appearance of Isa<sup>AS</sup> is a proof that the progeny of Ibraheem<sup>AS</sup> through Ishaq<sup>AS</sup> (and Yaqoob<sup>AS</sup>) were bestowed all of the above:



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O children of Israel! call to mind the (special) favor which I bestowed upon you and fulfil your covenant with Me as I fulfill My covenant with you and fear none but Me. (2:40)

O children of Israel! call to mind the (special) favor which I bestowed upon You and that I preferred you to all others (for My message). (2:47, 122)

We did deliver aforetime the Children of Israel from humiliating Punishment  
Inflicted by Pharaoh for he was arrogant (even) among inordinate transgressors.

And We chose them aforetime above the nations knowingly

And granted them Signs in which there was a manifest trial. (44:30-33)

### Leadership:

And We wished to be gracious to those who were being depressed in the land to make them leaders (in faith) and make them heirs.

To establish a firm place for them in the land and to show Pharaoh Haman and their hosts at their hands the very things against which they were taking precautions. (28:5-6)

We did indeed aforetime give the Book to Moses: be not then in doubt of its reaching (thee): and We made it a guide to the Children of Israel.

And We appointed from among them Leaders giving guidance under Our command so long as they persevered with patience and continued to have faith in Our Signs. (32:23-24)

Again (of old) We bestowed Our favor on Moses and Aaron.

And We delivered them and their people from (their) Great Calamity;

And We helped them so they overcame (their troubles);

And We gave them the Book which helps to make things clear;

And We guided them to the Straight Way.

And We left (this blessing) for them among generations (to come) in later times (37:114-119)

### Revelation (Book), and Prophethood and Command:

We did aforetime grant to the Children of Israel the Book, the Power of Command and Prophethood; We gave them for Sustenance things good and pure; and We favored them above the nations. (45-16)

And remember We gave Moses the Scripture and the criterion (between right and wrong) there was a chance for you to be guided aright. (2:53)

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We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit. (2:87)

We gave Moses the Book and made it a Guide to the Children of Israel (commanding): "Take not other than Me as Disposer of (your) affairs." (17:2)

And We gave Moses the Book in order that they might receive guidance. (23:49)

We have sent thee inspiration as We sent it to Noah and the Messengers after him; We sent inspiration to Abraham, Ismail, Isaac, Jacob, and the Tribes to Jesus, Job, Jonah, Aaron, and Solomon and to David We gave the Psalms. (4:163)

### Commitment to Islam:

Of the people of Moses there is a section who guide and do justice in the light of truth. (7:159)

After them succeeded an (evil) generation: they inherited the Book but they chose (for themselves) the vanities of this world saying (for excuse): "(everything) will be forgiven us." (Even so) if similar vanities came their way they would (again) seize them. Was not the covenant of the Book taken from them that they would not ascribe to Allah anything but the truth? And they study what is in the Book. But best for the righteous is the home in the hereafter: will ye not understand?

As to those who hold fast by the Book and establish regular prayer; never shall We suffer the reward of the righteous to perish. (7:169-170)

### Establishment of Prayer:

And remember We took a covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back except a few among you and ye backslide (even now). (2:83)

### Kingdom:

We settled the Children of Israel in a beautiful dwelling-place and provided for them sustenance of the best: it was after knowledge had been granted to them that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them on the Day of Judgment. (10:93)

And We made a people considered weak (and of no account) inheritors of lands in both east and west lands whereon We sent down our blessings. The fair promise of the Lord was fulfilled for the children of Israel because they had patience and constancy and We leveled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride). (7:137)

Remember Moses said to his people: "O my People! Call in remembrance the favor of

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Allah unto you, when He produced prophets among you, made you king, and gave you what He had not given to any other among the people." (5:20)

(Israel, which was despised, became a great and glorious nation under Solomon. He had goodly territory, and was doubly blest. His land and people were prosperous, and he was blessed with wisdom from Allah. His sway and his fame spread east and west. And thus Allah's promise to Israel was fulfilled.)<sup>36</sup>

It was We Who taught him (David) the making of coats of mail for your benefit to guard you from each others violence: will ye then be grateful? (21:80)

Have patience at what they say and remember Our Servant David the man of strength: for he ever turned (to Allah). (38:17)

We strengthened his (David) kingdom and gave him wisdom and sound judgment in speech and decision. (38:20)

O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lusts (of thy heart) for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah is a Penalty Grievous for that they forget the Day of Account. (38:26)

And Solomon was David's heir. He said: "O ye people! we have been taught the speech of Birds and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah)."

And before Solomon were marshaled his hosts of Jinns and men and birds and they were all kept in order and ranks. (27:16-17)

(It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon to his order to the land which We had blessed: for We do know all things.

And of the evil ones were some who dived for him and did other work besides; and lit was We Who guarded them. (21:80-82)

### Wisdom:

And remember David and Solomon when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment.

To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises with David: it was We Who did (these things). (21:78-79)

We gave (in the past) knowledge to David and Solomon: and they both said: "Praise be to Allah Who has favored us above many of His servants who believe!" (27:15)

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We strengthened his (David) kingdom and gave him wisdom and sound judgment in speech and decision. (38:20)

### **Blessings Bestowed upon the Progeny of Ismaeel<sup>AS</sup>:**

Among the progeny of Ismaeel<sup>AS</sup>, Prophet<sup>SAW</sup> was bestowed all the above except the great kingdom comparable to Sulaiman<sup>AS</sup>:

#### Prophethood and Book:

"Our Lord! send amongst them an Apostle of their own who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom and sanctify them; for Thou art the Exalted in Might the Wise." (2:129)

It is He Who has sent amongst the Unlettered an apostle from among themselves to rehearse to them His Signs to sanctify them and to instruct them in Scripture and Wisdom although they had been before in manifest error (62:2)

#### Command:

"Those who follow the apostle the unlettered prophet whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him honor him help him and follow the light which is sent down with him it is they who will prosper." (7:157)

But those who disobey Allah and His Apostle and transgress His limits will be admitted to a fire to abide therein: and they shall have a humiliating punishment. (4-14)

But no by thy Lord they can have no (real) Faith until they make thee judge in all disputes between them and find in their souls no resistance against thy decisions but accept them with the fullest conviction. (4-65)

It is not fitting for a Believer man or woman when a matter has been decided by Allah and His Apostle to have any option about their decision: if anyone disobeys Allah and His Apostle he is indeed on a clearly wrong Path. (33-36)

Say: "If ye do love Allah follow me: Allah will love you and forgive you your sins for Allah is Oft-Forgiving Most Merciful." (3:31)

He who obeys the Apostle obeys Allah: but if any turn away We have not sent thee to watch over their (evil deeds). (4-80)

Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee then wouldst thou find neither protector nor defender against Allah. (13:37)

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### Wisdom:

These are among the (precepts of) wisdom which thy Lord Has revealed to thee. Take not with Allah another object of worship lest thou shouldst be thrown into Hell blameworthy and rejected. (17:39)

"Our Lord! send amongst them an Apostle of their own who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom and sanctify them; for Thou art the Exalted in Might the Wise." (2:129)

It is He Who has sent amongst the Unlettered an apostle from among themselves to rehearse to them His Signs to sanctify them and to instruct them in Scripture and Wisdom although they had been before in manifest error (62:2)

### **Distribution of Blessings:**

The numeration of blessings above suggests the following:

The blessings on the progeny of Ibraheem<sup>AS</sup> were not limited to one particular chain of descendants. Both of his sons (Ismaeel<sup>AS</sup> and Ishaq<sup>AS</sup>) and their progeny were blessed. Even among the Children of Israel, it was distributed among all the children. For example, Yousuf<sup>AS</sup> was a prophet, but Moosa<sup>AS</sup> and Haroon<sup>AS</sup> descended from Levi, a brother of Yousuf<sup>AS</sup>, who was not a prophet.

The blessings are neither equal in quantity nor quality. Whereas the progeny of Ishaq<sup>AS</sup> received many prophets, the progeny of Ismaeel<sup>AS</sup> received only one prophet. But the Prophet<sup>SAW</sup> became the Seal of the Prophethood and his *Shariah* supercedes the *Shariah* of all the previous Prophets<sup>AS</sup>.

Not all the blessings happen immediately. Some of the blessings can take long time to materialize. Although the kingdom was promised to Ibraheem<sup>AS</sup> and Mosa<sup>AS</sup>, it only materialized with Sulaiman<sup>AS</sup> who was blessed with a great kingdom. He appeared about 1,000 years after the appearance of Ibraheem<sup>AS</sup>. The Prophet<sup>SAW</sup> from the progeny of Ismaeel<sup>AS</sup> appeared about 2,500 years after the appearance of Ismaeel<sup>AS</sup>.

The descendants for this purpose can also be through daughters. The Holy Quran tells us that the progeny (*aal*) of Imran was among the chosen ones:

Allah did choose Adam, Nooh, the family of Ibraheem, and the family of Imran above all the people. Offspring, one of the other ---- (3:33-34)

We have already discussed earlier that Isa<sup>AS</sup> was the son of Maryam<sup>AS</sup> who was the daughter of Imran and they were both chosen one:

Behold! the angels said: O Maryam! Allah has chosen you above the women of

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all nations.

O Maryam! worship your Lord devoutly, prostrate thyself, and bow down (in prayer) with those who bow down." (3:42-43)

Behold! the angels said: "O Mary! Allah gives you glad tidings of a Word (*kalimatin*) from Him: his name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter and of (the company of) those nearest to Allah. (3:45)

Isa<sup>AS</sup>, a progeny of Imran through Mayam<sup>AS</sup>, was a prophet and was given wisdom and a book:

And Allah will teach him the Book and Wisdom, the Torah (Tawrah) and Gospel (Injeel). And (appoint him) a messenger to the Children of Israel --" (3:48-49)

### **Blessings Bestowed upon the Prophet<sup>SAW</sup> and His Aal:**

Our *Salawat* on the Prophet<sup>SAW</sup> thus implies that we are begging Allah<sup>ST</sup> to bestow upon the Prophet<sup>SAW</sup> and his *aal* (wives and progeny) the same blessings that was bestowed upon Ibraheem<sup>AS</sup> and his *aal*. As in case of Ibraheem<sup>AS</sup>, these blessings will be limited to do gooders and not the evil-doers:

And remember that Abraham was tried by his Lord with certain commands which he fulfilled; He said: "I will make thee an Imam to the nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But my promise is not within the reach of evil-doers." (2:124)

Since Prophethood has ended with the Prophet<sup>SAW</sup>, we can rule out Prophethood and Revelation (Book) among the progeny of the Prophet<sup>SAW</sup>. The Prophethood entails wisdom, knowledge, and sometimes authority:

It is not (possible) that a man, to whom is given the Book (*Al-Kitab*) and Authority (*Hikmah*), and the prophetic office, should say to people: "Be you my worshippers rather than Allah's"; on the contrary (he would say): "Be you worshippers of Him who is truly the Cherisher of all: for you have taught the Book and you have studied it earnestly. (3:79)

Behold! Allah took the Covenant of the Prophets, saying: "I give you a Book and Wisdom; then comes to you an Apostle, confirming what is with you; do you believe in him and render him help." Allah said: Do you agree and take this My Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses." (3:81)

These (Isaac, Jacob, David, Solomon, Job, Joseph, Moses, Aaron, Zakariya, John,

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Elias, Ismail, Elisha, Jonas, and Lot) were the men to whom We gave the Book and authority and Prophethood: if these (their descendants) reject them behold! We shall entrust their charge to a new People who reject them not. (6:89)

Or are they jealous of mankind because of that which Allah of His bounty has bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and Wisdom, and We bestowed on them a mighty kingdom. (4:54, Pickthall)

But wisdom, knowledge, or authority can also be given without Prophethood. For example, Luqman was not a prophet, but was given wisdom:

We bestowed (in the past) wisdom on Luqman. (31:12)

Taloot and Dhul Qarnain were not prophets, but were given authority:

They ask thee concerning Zul-Qarnain. Say "I will rehearse to you something of his story."

Verily We established his power on earth and We gave him the ways and the means to all ends. (18: 83-84)

Their Prophet said to them (Children of Israeel): "Allah hath appointed Talut as king over you." They say: "How can he exercise authority over us when we are better fitted than he to exercise authority and he is not even gifted with wealth in abundance?" He said: "Allah hath chosen him above you and hath gifted him abundantly with knowledge and bodily prowess; Allah granteth His authority to whom He pleaseth. Allah careth for all and He knoweth all things." (2:247)

Taloot and a person sitting in the court of Sulaiman<sup>AS</sup> were not prophets, but were given knowledge:

He (the Prophet) said (to the Children of Israeel): "Allah hath chosen him (Taloot) above you and hath gifted him abundantly with knowledge and bodily prowess; Allah granteth His authority to whom He pleaseth. Allah careth for all and He knoweth all things." (2:247)

He (Sulaiman) said (to his own men): "Ye Chiefs! which of you can bring me her throne before they come to me in submission?"

Said an Ifrit of the Jinns: "I will bring it to thee before thou rise from thy Council: indeed I have full strength for the purpose and may be trusted."

Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him he said: "This is by the grace of my Lord! to test me whether I am grateful or ungrateful! And if any is grateful

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truly his gratitude is (a gain) for his own soul; but if any is ungrateful truly my Lord is Free of All Needs Supreme in Honor!" (27:38-40)

*Salawat* on the Prophet<sup>SAW</sup> and his *aal* thus implies that we expect the *aal* (wives and progeny) of the Prophet<sup>SAW</sup> to be the flag bearers of the message of Islam, be in the forefront for the establishment of Salah, the pivot of Islam, be endowed with wisdom, knowledge and be given a great kingdom. Starting with the wives of the Prophet<sup>SAW</sup>, especially Aisha<sup>RA</sup> (a great source of Hadeeth), history is a witness to the fact that, except for being given a great kingdom, the *aal* (wives and progeny) of the Prophet<sup>SAW</sup> has been endowed with knowledge, wisdom, and have played a dominant role in the establishment, promotion, and revival of Islam. This is not to deny the role of others, but the progeny of the Prophet<sup>SAW</sup>, known in many places by the titles 'Sharif' and 'Syed', has had a greater share in all of these activities.

### Kingdom:

Regarding being given a great kingdom, both Sunni and Shia agree about the appearance of Mahdi<sup>AS</sup>, who will be a descendant of the Prophet<sup>SAW</sup> and who will rule the world. The term "Mahdi" is a title meaning "The Guided one". He is the prophesied redeemer of Islam who will stay on earth seven, nine, or nineteen years<sup>37</sup> before the Day of Judgement.<sup>38</sup> He will rid the world of error, injustice and tyranny alongside Isa<sup>AS</sup><sup>39</sup>.

Allah's Messenger (peace be upon him) said, "Rejoice and rejoice again. My people are just like the rain, it not being known whether the last or the first of it is better; or it is like a garden from which a troop can be fed for a year, then another troop can be fed for a year, and perhaps the last troop which comes may be the broadest, deepest and finest. How can a people perish of which I am the first, the Mahdi the middle and the Messiah the last? But in the course of that there will be a crooked party which does not belong to me and to which I do not belong." (Tirmidhi)<sup>40</sup>

The Prophet (peace be upon him) said: The Mahdi will be of my family, of the descendants of Fatimah. Abdullah ibn Ja'far said: I heard AbulMalih praising Ali ibn Nufayl and describing his good qualities. (Abu Dawood)<sup>41</sup>

The Prophet (peace be upon him) said: The Mahdi will be of my stock, and will have a broad forehead a prominent nose. He will fill the earth will equity and justice as it was filled with oppression and tyranny, and he will rule for seven years. (Abu Dawood)<sup>42</sup>

The Prophet (peace be upon him) said in the course of the story about the Mahdi, that a man would come to him and say, "Give me, give me, Mahdi," and he would pour into his garment as much as he was able to carry. (Tirmidhi)<sup>43</sup>

The Prophet<sup>SAW</sup> said: "Even if the entire duration of the world's existence has already been exhausted and only one day is left (before the day of judgment), Allah will expand that day to such a length of time, as to accommodate the kingdom of a person from my *Ahlul-Bayt* who will be called by my name. He will fill out the earth with peace and



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justice as it will have been full of injustice and tyranny (by then)." (Tirmidhi, Dawood, Hanbal)<sup>44</sup>

The Prophet<sup>SAW</sup> said: "al-Mahdi is one of us, the members of the household (*Ahlul-Bayt*)." (Sunan Ibn Majah)<sup>45</sup>

The Prophet<sup>SAW</sup> said: The Mahdi will be of my family, of the descendants of Fatimah (the daughter of the Prophet<sup>SAW</sup>). (Sunan Abu Dawud, Sunan Ibn Majah)<sup>46</sup>

The Prophet<sup>SAW</sup> said: "We (I and my family) are members of a household that Allah<sup>ST</sup> has chosen for them the life of the Hereafter over the life of this world; and the members of my household (*Ahlul-Bayt*) shall suffer a great affliction and they shall be forcefully expelled from their homes after my death; then there will come people from the East carrying black flags, and they will ask for some good to be given to them, but they shall be refused service; as such, they will wage war and emerge victorious, and will be offered that which they desired in the first place, but they will refuse to accept it till they pass it to a man from my family (*Ahlul-Bayt*) appears to fill the Earth with justice as it has been filled with corruption. So whoever reaches that (time) ought to come to them even if crawling on the ice/snow since among them is the Vice-regent of Allah (*Khalifatullah*) al-Mahdi." (Sunan Ibn Majah, The History Tabari)<sup>47</sup>

Abu Nadra reported: We were with the company of Jabir Ibn Abdillah... Jabir Ibn Abdillah kept quiet for a while and then reported Allah's Messenger (may peace be upon him) having said: "There would be a Caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it." I said to Abu Nadra and Abu al-Ala: Do you mean Umar Ibn Abd al-Aziz? They said: No, (he would be Imam Mahdi). (Sahih Muslim)<sup>48</sup>

"al-Mahdi is from our Ahlul-Bayt, no doubt Allah will enforce his appearance within a night (i.e., his coming is very unpredictable and is very sudden)." (Sunan Ibn Majah)<sup>49</sup>

Hadhrat Abdullah bin Mas'ood<sup>RA</sup> says that Rasulullah<sup>SAW</sup> said, "This world will not come to an end until one person from my progeny does not rule over the Arabs, and his name will be the same as my name." (Tirmidhi)<sup>50</sup>

Mahdi<sup>AS</sup>'s Emergence and Rule<sup>51</sup>:

Hadhrat Umme Salmah<sup>RA</sup> narrates that Rasulullah<sup>SAW</sup> said, "After the death of a Ruler there will be some dispute between the people. At that time a citizen of Madina will flee (from Madinah) and go to Makkah. While in Makkah, certain people will approach him between Hajrul Aswad and Maqaame Ibraheem, and forcefully pledge their allegiance to him.

Thereafter a huge army will proceed from Syria to attack him but when they will be at Baida, which is between Makkah and Madina, they will be swallowed into the ground.

On seeing this, the Abdals of Sham as well as large numbers of people from Iraq will come to

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him and pledge their allegiance to him. Then a person from the Quraish, whose uncle will be from the Bani Kalb tribe will send an army to attack him, only to be overpowered, by the will of Allah. This (defeated) army will be that of the Bani Kalb. Unfortunate indeed is he who does not receive a share from the booty of the Kalb. This person (Imam Mahdi) will distribute the spoils of war after the battle. He will lead the people according to the Sunnat and during his reign Islam will spread throughout the world. He will remain till seven years (since his emergence). He will pass away and the Muslims will perform his funeral prayer." (Abu Dawood)

According to a Hadeeth, Isa<sup>AS</sup> will lead the Janaazah of Imam Mahdi<sup>AS</sup>.

While the people will be pledging their allegiance to Imam Mahdi, a voice from the unseen will call out: "This is the representative of Allah, The Mahdi, listen to him and obey him" This announcement which will be heard by all those present will establish his authenticity. Another sign which will indicate the authenticity of Imam Mahdi will be that in the Ramadhaan prior to his emergence an eclipse of the sun and moon will occur.

Hadhrat Abu Umamah<sup>RA</sup> says that Rasulallah<sup>SAW</sup> said: "There will be four peace agreements between you and the Romans. The fourth agreement will be mediated through a person who will be from the progeny of Hadhrat Haroon<sup>AS</sup> and will be upheld for seven years."

The people asked: "O Rasulallah<sup>SAW</sup>, who will be the Imam of the people at the time?"

Rasulallah<sup>SAW</sup> said: "He will be from my progeny and will be forty years of age. His face will shine like a star and he will have a black spot on his left cheek. He will don two "Qutwaani" cloaks and will appear exactly as a person from the Bani Israeel..." (Tabrani)

According to hadith narrated by Abu Saeed Khudri<sup>RA</sup> Rasulallah<sup>SAW</sup> said: "... (regarding the rule of Imam Mahdi) the skies will rain down in abundance and the earth will yield forth its crop in abundance, and those alive will desire that those who have already passed away should have been alive to enjoy this prosperity..."

Hadhrat Buraidah<sup>RA</sup> says that Rasulallah<sup>SAW</sup> said: "There will be many armies after me. You must join that army which will come from Khurasaan." (Ibn Adi)

Abu Hurairah<sup>RA</sup> says that Rasulallah<sup>SAW</sup> said: "(Armies carrying) black flags will come from Khurasaan. No power will be able to stop them and they will finally reach Eela (Baitul Maqdas) where they will erect their flags."

### **Excluding the Aal from Salawat:**

According to the teaching of the Prophet<sup>SAW</sup>, it seems inappropriate to exclude his *aal* from *Salawat*. In none of the reported statements of the Prophet<sup>SAW</sup>, he excluded his *aal* from *Salawat*.

### **Salawat on Other Prophets<sup>AS</sup>:**

Majority of the scholars consider it unlawful to send *Salawat* to any one other than prophets.<sup>52</sup> Imam Shafai and Imam Abu Haneefa consider it undesirable (*makrooh*) to send *Salawat* on

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any one except Prophets<sup>AS</sup>.<sup>53</sup>

According to Imam Jowainee, the same rule that applies to *Salawat* is applicable to *Salam*. It is incorrect to send *Salam* on any one except to the prophets. Only exception is when greeting someone in person.<sup>54</sup>

Qadhi 'Iyadh, Imam Malik, Sufyan and many other scholars have also adopted the opinion that *Salawat* and *Salam* are reserved only for Prophet Muhammad<sup>SAW</sup> and other prophets<sup>AS</sup>. This is just like reserving the word *Subhanahu Taala* for Allah<sup>ST</sup>. For rest of the Muslims forgiveness and mercy be asked. For example the Holy Quran has used the phrase 'may Allah<sup>ST</sup> be pleased with them' for companions of the Prophet<sup>SAW</sup>.<sup>55</sup>

According to Syed Maudoodi, the majority of the scholars opine that it has become a convention with the Muslims to use *salaat-o-salam* exclusively for the Prophets<sup>AS</sup>. Most scholars also hold that using the phrase '*sallallahu 'alaihi wa sallam*' other than the Prophet<sup>SAW</sup> is incorrect.<sup>56</sup> This view seems to be consistent with the ruling of Abdullah Ibn Abbas<sup>RA</sup> that *Salawat* should not be sent on any one except the Prophet<sup>SAW</sup>, though we can ask forgiveness for rest of the Muslims. (Baihaqi).<sup>57</sup>

According to the Quran, Allah<sup>ST</sup> angels send *Salawat* on the believers, especially those who remain steadfast during hardship:

O ye who believe! Celebrate the praises of Allah and do this often; and glorify Him morning and evening.

He it is Who sends blessings (*Salawat*) on you as do His angels that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.

Their salutation on the Day they meet Him will be "peace!": and He has prepared for them a generous Reward. (33:41-44)

Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil); but give glad tidings to those who patiently persevere.

Who say when afflicted with calamity: "To Allah we belong and to Him is our return."

They are those on whom (descend) blessings (*Salawat*) from Allah and Mercy and they are the ones that receive guidance. (2:155-157)

But none of the scholars have interpreted these verses to mean that we should send (*Salawat*) on the believers individually or collectively. The only person on whom Allah<sup>ST</sup> and angels send *Salawat* and ask the believers to send *Salawat* by name is the Prophet<sup>SAW</sup>. Even in case of individual prophets, Allah<sup>ST</sup> only sends *Salam* by name:

"Peace and salutation (*Salam*) to Noah among the nations!" (37:79)

"Peace and salutation (*Salam*) to Abraham!" (37:109)

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"Peace and salutation (*Salam*) to Moses and Aaron!" (37:120)

"Peace and salutation (*Salam*) to such as Elias!" (37:130)

The Quranic preference in case of Prophets<sup>AS</sup> other than the Prophet<sup>SAW</sup> seems to be *Salam*.

The only exception being Ibraheem<sup>AS</sup> on whose household the angels while visiting him sent *Rahmah* and *Barakah*:

They (the visiting angels) said: "Do you wonder at Allah's decree? *Rahmatullahi wa Brakatohu 'Alaikum Ahl-al-Bayt. Innahu Hameedum Majeed* (The grace of Allah and His blessings on you O ye people of the house! for He is indeed worthy of all praise full of all glory!)" (11:73)

### **Salawat on Companions<sup>RA</sup> of the Prophet<sup>SAW</sup>:**

According to the teaching of the Prophet<sup>SAW</sup>, it seems inappropriate to include anyone other than him and his *aal* in *Salawat*. As mentioned earlier, Qadhi 'Iyadh, Imam Malik, Sufyan and many other fuqaha and Muakullameen have also adopted the opinion that *Salawat* and *Salam* are reserved only for Prophet Muhammad<sup>SAW</sup> and other prophets. This is just like reserving the word *Subhanahu Taala* for Allah<sup>ST</sup>. For rest of the Muslims forgiveness and mercy be asked. For example the Holy Quran has used the phrase *Radhi Allaho Anho* (may Allah<sup>ST</sup> be pleased with them) for the companions of the Prophet<sup>SAW</sup>.<sup>58</sup>

The vanguard (of Islam) the first of those who forsook (their homes) (*Muhajereen*) and of those who gave them aid (*Ansar*) and (also) those who follow them in (all) good deeds well pleased is Allah with them as are they with him: for them has He prepared gardens under which rivers flow to dwell therein for ever: that is the supreme felicity. (9:100)

Allah's Good Pleasure was on the believers when they swore Fealty to thee under the Tree: He knew what was in their hearts and He sent down tranquility to them and He rewarded them with a speedy Victory; (48:18)

Thou wilt not find any people who believe in Allah and the Last Day loving those who resist Allah and His Apostle even though they were their fathers or their sons or their brothers or their kindred. For such He has written Faith in their hearts and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow to dwell therein (for ever). Allah will be well pleased with them and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity. (58:22)

Those who have faith and do righteous deeds they are the best of creatures. Their reward is with Allah: Gardens of Eternity Beneath which rivers flow; They will dwell therein for ever; Allah is well pleased with them and they with Him: all this for

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such as fear their Lord and Cherisher. (98:7-8)

### **Summary:**

We are ordered in the Holy Quran to send *Salawat* and *Salam* on the Prophet<sup>SAW</sup>. According to the teachings of the Prophet<sup>SAW</sup>, we should send *Salawat* not only on the Prophet<sup>SAW</sup>, but also on his *aal*. According to the Prophet<sup>SAW</sup>'s statement and inference from the Quran, the term *aal* only includes the Prophet<sup>SAW</sup>'s wives and his progeny. Including anyone else is contrary to the teachings of the Prophet<sup>SAW</sup> and the spirit of the Holy Quran. Just like attaching the salutation of *Subhanahu Ta'ala* to anyone other than Allah<sup>ST</sup> amounts to lowering the status of Allah<sup>ST</sup>, including anyone other than the people designated by Prophet<sup>SAW</sup> in *Salawat*, amounts to lowering and disrespecting the status of the Prophet<sup>SAW</sup> and his *aal*. Similarly excluding the Prophet<sup>SAW</sup>'s *aal* from *Salawat* amount to denying them their due right.

When sending *Salawat*, as taught by the Prophet<sup>SAW</sup>, we should feel attached to the Prophet<sup>SAW</sup> and his *aal*, praise and adore the Prophet<sup>SAW</sup> and his *aal*, and pray for the Prophet<sup>SAW</sup> and his *aal*. Since we pray for the same blessing on him<sup>SAW</sup> and his *aal* as was bestowed upon Ibraheem<sup>AS</sup> and his *aal*, we should be fully supportive of his progeny when they take a lead in the establishment, promotion, and revival of Islam. We should respect their knowledge, wisdom and authority.

When sending *Salam* on the Prophet<sup>SAW</sup>, we should pray for his security from every kind of affliction and fault and defect; and be at peace with him<sup>SAW</sup>, and refrain from opposing him<sup>SAW</sup> (his message and his mission).

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The writer has authored "Secrets of Angels, Demons, Satan, and Jinns – Decoding their Nature through Quran and Science," and "Atom to Adam – How, When and Where in the Light of Quran, Bible and Science (A Study of Human Origin)," both published by InstantPublishers.com (<http://instantpublisher.com/>) and "Lessons from the Qur'an," published by Ta-Ha Publishers (<http://www.taha.co.uk/>). These books are available from Amazon.com (<http://www.amazon.com/>) and Ta-Ha Publishers (<http://www.taha.co.uk/>), respectively. He has also published many essays on religious issues in the Charleston Gazette, West Virginia and written quite a few Islamic satires. He is a Chemical Engineer and possesses Master of Science degrees in Chemical Engineering and Chemistry and has Professional Engineers license from the State of Texas. His e-mail address is [mnajawaid@yahoo.com](mailto:mnajawaid@yahoo.com).

## **ABBREVIATIONS**

AS: *Alay his Salam* (May peace be upon him)  
RA: *Radi allaho anho* (May Allah be pleased with him)  
SAW: *Sull allho alayhe wa aalehi wasallam*  
(May peace and blessing be upon him, his wives, and his progeny)

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<sup>29</sup> Translation of Riyadh-us-Saleheen by S. M. Madni Abbasi.

<sup>30</sup> Translation of Mishkat-ul-Masabih by Fazlul Karim.

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<sup>47</sup> Mufti A.H. Elias and Mohammad Ali ibn Zubair Ali, "Imam Mahdi (Descendent of Prophet Muhammad PBUH)," <http://www.islam.tc/prophecies/imam.html> (Sunan Ibn Majah, v2, Tradition #4082; The History Tabari, al-Sawa'iq al-Muhriqah, by Ibn Hajar, Ch. 11, section 1, pp 250-251).

<sup>48</sup> Mufti A.H. Elias and Mohammad Ali ibn Zubair Ali, "Imam Mahdi (Descendent of Prophet Muhammad PBUH)," <http://www.islam.tc/prophecies/imam.html> (Sahih Muslim, English version, v4, chapter MCCV, p1508, Tradition #6961; Sahih Muslim, Arabic version, Kitab al-Fitan, v4, p2234, Tradition #67).

<sup>49</sup> Mufti A.H. Elias and Mohammad Ali ibn Zubair Ali, "Imam Mahdi (Descendent of Prophet Muhammad PBUH)," <http://www.islam.tc/prophecies/imam.html> (Sunan Ibn Majah, v2, p269).

<sup>50</sup> Mufti A.H. Elias and Mohammad Ali ibn Zubair Ali, "Imam Mahdi (Descendent of Prophet Muhammad PBUH)," <http://www.islam.tc/prophecies/imam.html>.

<sup>51</sup> Mufti A.H. Elias and Mohammad Ali ibn Zubair Ali, "Imam Mahdi (Descendent of Prophet Muhammad

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PBUH),” <http://www.islam.tc/prophecies/imam.html>.

<sup>52.</sup> Mufti Muhammad Shafi, “Ma’arif-ul-Quran”, , Explanation of Surah Al-Ahzab, Verse 56, Urdu Edition, Vol.7, p. 221-226, Adarah Al-Ma’arif, Karachi, Pakistan, 1988.

<sup>53.</sup> Mufti Muhammad Shafi, “Ma’arif-ul-Quran”, , Explanation of Surah Al-Ahzab, Verse 56, Urdu Edition, Vol.7, p. 221-226, Adarah Al-Ma’arif, Karachi, Pakistan, 1988.

<sup>54.</sup> Mufti Muhammad Shafi, “Ma’arif-ul-Quran”, , Explanation of Surah Al-Ahzab, Verse 56, Urdu Edition, Vol.7, p. 221-226, Adarah Al-Ma’arif, Karachi, Pakistan, 1988 (Khasais Kubra Sayuti page 262 volume 2).

<sup>55.</sup> Mufti Muhammad Shafi, “Ma’arif-ul-Quran”, , Explanation of Surah Al-Ahzab, Verse 56, Urdu Edition, Vol.7, p. 221-226, Adarah Al-Ma’arif, Karachi, Pakistan, 1988. (Roohul Maani).

<sup>56.</sup> Syed Maudoodi, “Tafheem-ul-Quran,” Explanatory Note #107 in Surah Al-Ahzaab.

<sup>57.</sup> Mufti Muhammad Shafi, “Ma’arif-ul-Quran”, , Explanation of Surah Al-Ahzab, Verse 56, Urdu Edition, Vol.7, p. 221-226, Adarah Al-Ma’arif, Karachi, Pakistan, 1988.

<sup>58.</sup> Mufti Muhammad Shafi, “Ma’arif-ul-Quran”, , Explanation of Surah Al-Ahzab, Verse 56, Urdu Edition, Vol.7, p. 221-226, Adarah Al-Ma’arif, Karachi, Pakistan, 1988. (Roohul Maani)