

## **Hadeeth #249**

! : ) :  
, : " : , ? ,  
, , , ,  
, ( .  
( , ) :

*Narrated Abu Mas'ud Al-Ansaari ( رضي الله عنه ): Bashir bin Sa'd said, "Allaah has commanded us to invoke salaah on you, O Messenger of Allaah! But how should we (send) salaah on you?" Allaah's Messenger ﷺ kept quiet and said, "Say: 'O Allaah, send salaah on Muhammad and the family of Muhammad as You have (sent) salaah on the family of Ibraahim. Grant favours to Muhammad and the family of Muhammad as You granted favours to the members of the family of Ibraahim. In the worlds You are indeed Praiseworthy and Glorious.' And the Taslim is as you know." [Reported by Muslim]. Ibn Khuzaima added to it: "How should we invoke salaah on you, whenever we invoke salaah on you in our prayers?"*

Abu Mas'ood is 'Uqba ibn 'Amr ibn Tha'laba Al-Ansari Al-Badri. He is one of the companions of the Messenger of Allah ﷺ.

Bashir Ibn Sa'd is the father of An-Nu'man ibn Bashir, this indicates that Bashir ibn Sa'd is a Sahabi (*Ridwanullah 'alayhim*).

The section that reads - means Allah has commanded us (to invoke *salaah* onto him). The command to invoke as-*salaah* upon the prophet is in the statement of Allah:

*O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum). (Al-Ahzab 33:56)*

In the hadeeth is asking (clarification) for that which became a problem in knowledge.

: (grammatically) is

As for his statement :

1. *As-salaah* from Allah is praising His Prophet in (Al-malaul 'a'laa, in the presence of the angels) as Abul 'Aliyah Ar-Ribahi and other than him said.
2. However, *As-Salaah* upon other than the Prophet ﷺ means *Ad-Dua'*, and those who interpreted *as-salaah* meaning *Ar-Rahma* then they are incorrect. Ibnul Qayyim (رحمه الله) in his book Jalaaul Afhaam Fis-Salati 'ala khairi Anaam pg.82, considered this interpretation baatil, and he refuted it in many ways. Those who want to know more in detail are to refer to this book.

Ath-Thakhawee (رحمه الله) mentioned in his book, Al-Qawlul Badee' Fis Salaati Alal Habib Ash-Shafi' p.72, the wisdom for us to ask Allah to invoke the *as-salaah* upon him (ie. by saying ) when he commanded us to do it ourselves (ie. "*oosallali Alif-dama-saad-fatha-lam-yah 'ala Muhammad*"). He said: "We say because the Prophet is taahir (pure) who does not have deficiency and while we have deficiencies. How could the one who has deficiencies praise he who is pure with no deficiencies? Therefore we ask Allah ( ) to invoke his *salaah* upon him, for the *salaah* to be from the pure Lord to the pure Prophet." Then he attributed the statement to Al Mirghee Nanee. Wallahu 'alam.

: (The word Muhammad follows the pattern *mufa'al*). He was named by that name because of the abundance of his praiseworthy characteristics.

- its origin is . Ahlul 'Ilm have differed onto who are the *family of Muhammad* and they have different sayings:

1. From among them are those who said (*al-aalu*) are the **ummah of Muhammad**, all of the ummah of Muhammad. This statement is baatil because of the proof that has clarification of who the Ahlul bayt are. In addition, the Prophet ﷺ made the sadaqa haraam on Ahlul bayt. If we say all of the ummah are Ahlul-Bayt, then this is contradicting, so based on this statement there is no one to give zakat to.
2. Also, from among them are those who said that they are **Ahlul Kisaa** (People of the Cloth) and their proof is the hadeeth of Umm Salamah that which is recorded in Muslim that the Prophet ﷺ put a *kisaa* on Fatima, Ali, Hassan and Husain, and he entered with them (he included himself) and he said 'O Allah these are my Ahlul Bayt'. (Apparently), there is no proof for that, rather, it indicates that they are the most virtuous and clarifies their status. (In fact for) many of the companions (ridwanullahu alaihim) the Prophet specified each of them with a

virtue. For instance Abu Bakr he specified him with a virtue, Umar he specified him and likewise Uthman, Ali and Abu 'Ubaydah. He said regarding Abu Ubaydah: “*Anas reported Allaah's Messenger ﷺ as saying: For every Ummah there is an Ameen (man of trust) and the Ameen of this Ummah is Abu 'Ubaydah bin Jarrah.*”<sup>i</sup> And he said to Mu'aadh ibn Jabal “*O Mu'aadh! I truly love you.*” The Prophet ﷺ loves all the companions. However, specifying Mu'aadh alone (*by mentioning his love for him*) indicates his high status.

3. Next, from the sayings that has the clarification of who the *Ahlul Bayt* are, it was said *Ahlu* are those who are the **relatives of the Prophet ﷺ without specification**. This is broad and it is incorrect. There are other statements outside of what was mentioned. However, what is correct is that which came in the hadeeth of Zaid bin Arqam which is recorded in Muslim that *Ahlul Bayt* are the family of Ali, the family of 'Aqeel, the family of Ja'far and the Family of 'Abbas"<sup>ii</sup>.
4. Likewise, the **wives of the Prophet ﷺ** are from *Ahlul Bayt*, and this is what Shaykhul Islam was upon, as in his book Majmoo' Al Fatawa. The proof that they (the wives) are from *Ahlul Bayt* is the statement of Allah:

*Allâh wishes only to remove Ar Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification. (Al-Ahzab 33:33)*

This opinion is what Shaykh Muqbil (رحمه الله) made *tarjeeh* (he favoured this opinion over others).

:

Apparently, this statement appears to be problematic because of the principle that the *mushabah* (the one that is compared) is less in status than the *mushabah bihi* (the one that is being compared to). The *mushabah* here is the Prophet ﷺ and the *mushabah bihi* is Ibrahim ( ). It is known the Prophet ﷺ is better than our father Ibrahim. In fact, he is the best of all of the creation, without restriction, as he said, in the hadeeth

“I have been sent (as an Messenger) in the best of all the generations of Adam's offspring since their Creation”<sup>iii</sup>. I will recite the answer to this problem from the book of Al-Albaani, in his book Siffatus-Salatun-Nabi Pg.132, who quoted the 'Ulaama:

“Ibn al-Qayyim says:

‘This is the best of all the previous views: that Muhammad ﷺ is one of the family of Ibraaheem; in fact, he is the best of the family of Ibraaheem, as 'Ali ibn Talhah has related from Ibn 'Abbaas (رضي الله عنهما) about the saying of the Exalted,

*Allâh chose Adam, Nûh (Noah), the family of Ibrâhim (Abraham) and the family of 'Imrân above the 'Alamîn (mankind and jinns) (of their times). (Aali Imran 3:33)*

Ibn 'Abbaas said, "Muhammad is among the family of Ibraaheem". This is text for the fact that if other prophets descended from Ibraaheem are included in his family, then the inclusion of the Messenger of Allaah ﷺ is more fitting. Hence our saying, "... as you sent prayers on the family of Ibraaheem", includes the prayers sent on him and on the rest of the prophets descended from Ibraaheem. Allaah has then ordered us to specifically send prayers on Muhammad and his family, as much as we send prayers on him, along with the rest of Ibraaheem's family generally. Therefore, the Prophet's family receives out of that what is appropriate for them, leaving all of the remainder to him ﷺ.

There is no doubt that the total amount of prayers received by Ibraaheem's family, with the Messenger of Allaah ﷺ among them, is greater than that received by the Prophet ﷺ alone. Therefore, what is sought for him is such a great favour, definitely superior than that sought for Ibraaheem.

Hence, the nature of the comparison and its consistency become clear. The prayers sought for him with these words are greater than those requested any other way, since what is requested with the supplication is that it be as much as the model of comparison, and that the Prophet ﷺ receive a large portion: the comparison dictates that what is requested is more than what was given to Ibraaheem and others.

Thus, the excellence and nobility of Muhammad ﷺ, over and above Ibraaheem and his family, which includes many prophets, is evident, and is as he deserves. This sending of prayers on the Prophet ﷺ becomes evidence for this excellence of his, and this is no more than he deserves. So, may Allaah send prayers on him and on his family, and send peace on them, many greetings of peace, and reward him from our supplications better than He has rewarded any prophet from his people. O Allaah! send prayers on Muhammad, and on the family of Muhammad, as you sent prayers on the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory. And send blessings on Muhammad, and on the family of Muhammad, as you sent blessings on the family of Ibraaheem; You are indeed

Worthy of Praise, Full of Glory." [English translation of Sifatus Salaatun Nabi, Al-Haneef Publications]

In conclusion, the second statement is better than the other: that the Prophet ﷺ is from amongst the family of Ibrahim, therefore he is invoked twice. Once alone, and the other time with Ibrahim ( ).

*Al Baraka*- meaning having Allah's *khair* on something.

is the plural of and *al 'aalam* is everything other than Allah ( ).

In the hadeeth is the legislation (of reciting) *Salatul Ibrahimiyah*. Ahlul Ilm have differed onto the ruling of *Salatul Ibrahimiyah*:

1. The *Salatul Ibrahimiyah* **after the first tashadud**, Jumhoor Ahlul Ilm say it is **not desirable**. From among them is Ahmad, Malik, Abu Haneefa and Ash-shaafa'ee in his old statement and then he had a new one. From among their proofs is that which is recorded in Abu Dawood NO. 995, and other than him, from the way of Abu 'Ubaydah whose name is 'Aamir ibn Abdillah ibn Mas'ood from his father that "*the Prophet ﷺ was in the first two rak'ahs as though he were on heated stones*"<sup>iv</sup>. Ar-Rabas (in the hadeeth is), the heated rock or stone, meaning that the Prophet ﷺ used to be quick in his sitting position (specifically in the first two raka'a). However, the chain of narration of this hadeeth is *munqati'* (disconnected). Abu 'Ubaydah did not hear it from his father, for his father had died while he was very young. They also have other proofs and Ibnul Qayyim has mentioned it in his book *Jalaa-ul Afhaam* p.189. Ash- Shafi'ee went into saying that it is *mustahab* to recite *as-salatu alan-Nabi* after the first tashahud in his new statement. First he used to believe it wasn't mustahab, then he changed his opinion to believe it is mustahab. An-Nawawee mentioned it in *Al-Majmoo' Sharhul Muhadhab* Vol.3 p.424 that this (last statement) is saheeh recorded by his (Ash-Shafi'ee's) companion. Moreover, Shaykhul Albaani strongly defended and supported this opinion in the footnote of *Sifatus-salatun-Nabi* p.129, as the proof is general. It does not specify one tashahud or another, like this hadeeth that is in this book (referring to Buloogh al-Maraam, hadeeth #249). **This is the most correct one (ie. the salah alan-nabi) after the first tashahud is mustahab.**
2. As for *as-salatu alan-Nabi* **after the second tashahud**, Jumhoor Ahlul Ilm see it to be **sunnah** as An-Nawawee (rahimullaah) recorded regarding them in *Sharhul Muslim* Vol.4 p.123.

Ash-Shafi'ee and Ahmad, in one of his statements, and Ishaq, in one of his statements. Ash-Sha'bee ibn Mas'ood, Abu Mas'ood Al Badree, and Abu Ja'ffar Muhammad ibn Ali went into saying that the *as-salatu alan-Nabi* after the last

tashahud is a pillar of the salaah (i.e. **wajib**). That which the salaah becomes invalid without it to the point, Ash-Shafi'ee said:

Refer to Jalaaul Afhaam by Ibnul Qayyim p.169. **What is most correct is that the *salatu alan-nabi* after the last tashahud is wajib, because of the command for it and he who leaves it purposely becomes sinful. However, his salaah is correct.**

We benefit from this hadeeth with the virtues of Ahlul Bayt and the clarification of their high status. However, this virtue is specific to the ones who are upon *istiqama* (uprightness) from among them. As for the *nasab* (lineage) without being righteous and taqwah, this will not benefit, as is recorded in Muslim from the hadeeth of Abu Hurayrah (رضي الله عنه) “*whoever is slowed down by his actions will not be hastened forward by his lineage*” [Muslim no. 2699, The Book of Thikr]. Likewise, the Prophet ﷺ said my *Ahlul Bayt* think that they are more deserving of me and it's not like that, surely my wali is Allah and Al Muttaqoon. This is from the hadeeth of Mu'aadh in As-Sunna by ibn Abee 'Asim<sup>v</sup>.

*Translated by*

*Umm 'Abdir-Rahmaan Hanim (Haalah) bint Yusuf*

*Toronto, Ontario, Canada*

---

<sup>i</sup> [The Book of the Virtues of the Companions, no. 5947]

<sup>ii</sup> “*He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas*” [The Book of the Virtues of the Companions no 5920].

<sup>iii</sup> Hadeeth 757.4 Saheehul Bukhaari, hadeeth of Abu Hurairah

<sup>iv</sup> [Abu Dawood, The Book of Prayer, no 990 English translation]

<sup>v</sup> In Sunnan Abee 'Aasim, Mu'adh ibn Jabal narrated that the Prophet ﷺ said: