

## 180852 - Why do we send blessings upon the Prophet (blessings and peace of Allah be upon him)?

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### the question

Billions of people have lived during the past fourteen hundred years, sending blessings upon the Prophet (blessings and peace of Allah be upon him) in their prayers and in their personal supplications, and when mentioning the name of the Prophet. If the Prophet was perfect and infallible, then why does he need all these salaams and blessings from us in order to enter Paradise? Whilst we are imperfect and we are in greater need of these salaams and blessings in order to enter Paradise? Or is there another, different reason why we send blessings and salaams upon the Prophet?

### Detailed answer

Firstly:

Sending blessings upon the Prophet (blessings and peace of Allah be upon him) is one of the best and noblest acts of worship by means of which one may draw closer to Allah. Allah, may He be exalted, has enjoined that upon His believing slaves. He, may He be exalted, says (interpretation of the meaning):

“Allah sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad (blessings and peace of Allah be upon him)) and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salât on (ask Allah to bless) him (Muhammad (blessings and peace of Allah be upon him)), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salâmu 'Alaikum)”

[al-Ahzaab 33:56].

The Prophet (blessings and peace of Allah be upon him) also urged us to do that and explained that it brings a multiple reward and that it is a means of attaining forgiveness of sins and having one's needs met. He (blessings and peace of Allah be upon him) said: “Whoever sends blessings

upon me once, Allah will send blessings upon him tenfold and will erase from him ten misdeeds and raise him ten degrees in status.” Narrated by an-Nasaa’i (1297); classed as saheeh by al-Albaani in Saheeh Sunan an-Nasaa’i.

At-Tirmidhi (2457) narrated that Ubayy ibn Ka’b (may Allah be pleased with him) said: I said: O Messenger of Allah, I want to send more blessings upon you (before offering supplication); how much of my supplication should I allocate to that? He said: “Whatever you wish.” I said: One quarter? He said “Whatever you wish, but if you do more, it will be better for you.” I said: Half? He said: “Whatever you wish but if you do more, it will be better for you.” I said: Two thirds? He said: “Whatever you wish, but if you do more, it will be better for you.” I said: Shall I make all of my supplication for that? He said: Then your worries will be taken care of and your sin will be forgiven.”

Classed as hasan by al-Albaani in Sunan at-Tirmidhi.

Secondly:

You said that the Prophet (blessings and peace of Allah be upon him) is perfect and infallible, so why does he need us to send many blessings and salaams upon him so that he might be admitted to Paradise, whereas we are in greater need of that than him, because we are not perfect? This objection on your part is not appropriate, for several reasons, as follows:

1.

Sending blessings and salaams upon the Prophet (blessings and peace of Allah be upon him) is something that is enjoined. Allah, may He be exalted, says (interpretation of the meaning):

“O you who believe! Send your Salât on (ask Allah to bless) him (Muhammad (blessings and peace of Allah be upon him)), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salâmu 'Alaikum)”

[al-Ahzaab 33:56].

So it is an act of worship, and what is required of the Muslim is to comply with the command of Allah, and not to object to His command.

2.

The virtue of sending blessings upon the Prophet (blessings and peace of Allah be upon him) does not benefit the Prophet (blessings and peace of Allah be upon him) only; rather it also benefits the one who sends blessings on him. The virtue mentioned in the hadiths quoted above and in other hadiths benefits the one who sends blessings upon the Prophet (blessings and peace of Allah be upon him).

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said, in his commentary on the hadith: The Prophet (blessings and peace of Allah be upon him) said: “Whoever sends blessings upon me once, Allah will send blessings upon him tenfold” means: If you say “Allahumma salli ‘ala Muhammad (O Allah, send blessings upon Muhammad)”, Allah will send upon you a tenfold blessing in return, and Allah will praise you before those on high ten times.

End quote from Sharh Riyaadh as-Saaliheen.

3.

The rights of the Prophet (blessings and peace of Allah be upon him) are the greatest rights after those of Allah. Through him, Allah saved many people from the depths of darkness and brought them into the light. Allah, may He be exalted, says (interpretation of the meaning):

“It is He Who sends down manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad (blessings and peace of Allah be upon him)) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful”

[al-Hadeed 57:9]

“(This is) a Book which We have revealed unto you (O Muhammad (blessings and peace of Allah be upon him)) in order that you might lead mankind out of darkness (of disbelief and

polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave”

[Ibraaheem 14:1].

If a person frequently mentions the name of a doctor at whose hands Allah caused him to be healed, and that is only concerning physical well-being, then how about the one at whose hands Allah brings about both spiritual and physical well-being?

It is one of the rights of the Prophet (blessings and peace of Allah be upon him) over his ummah that they should send a lot of blessings upon him in response to that favour and in fulfilment of some of his rights (blessings and peace of Allah be upon him).

Ibn al-Qayyim (may Allah have mercy on him) said: Allah, may He be glorified, enjoined sending blessings upon him straight after telling us that He and His angels send blessings upon him. What is meant is that if Allah and His angels send blessings upon His Messenger, then you should send blessings upon him, for it is more appropriate that you should send blessings upon him and greet him with salaam, because of what you have received of the blessing of his message.

End quote from Jalaa' al-Ifhaam.

Shaykh 'Abd ar-Rahmaan as-Sa'di (may Allah have mercy on him) said:

“O you who believe! Send your Salât on (ask Allah to bless) him (Muhammad (blessings and peace of Allah be upon him)), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salâmu 'Alaikum)”

[al-Ahzaab 33:56],

following the example of Allah and His angels, as a reward to him for some of the rights that he has over them, so as to perfect their faith and show respect, love and honour for him (sa), and as a means of increasing their good deeds and expiating their bad deeds.

End quote from Tafseer as-Sa'di (1/671).

So blessings and peace of Allah be upon him, constantly, until the Day of Judgement, so long as night and day follow one another. Blessings and peace of Allah be upon him so long as righteous people remember him.

Do not deprive yourself of that virtue. May Allah help us and you to make the most of acts of obedience, and protect us from the evil of our own selves, for He is Most Munificent, Most Generous.

And Allah knows best.