



## Q & A

**Question:** Some Muslims claim that it is a grave sin to shorten the form of invoking salawat (blessings and peace) on the Prophet in written texts. This is to use the abbreviated form (Sallallahu 'Alaihi Wa Sallam) instead of writing the full form "Salla Allahu alaihi wa Sallam". What is the ruling for this?

### **Answer**

Invoking Salawat on the Prophet is an Islamic obligation.

Invoking Salawat (i.e. peace and blessings) on the Prophet is principally a religious obligation. In his book *Al-Istizkar*, the hadith scholar Ibn Abd al-Bar said, "Scholars have unanimously agreed that invoking salawat on the Prophet (peace and blessings be upon him) is an obligation upon every believer as per the words of God the Almighty, "Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect." (Al-Ahzab: 56).

### **Reverting and loving the Prophet is an Islamic obligation**

Prophet Muhammad (peace and blessings be upon him) is the seal of all Messengers sent by Allah to guide mankind. Like the other Prophets and Messengers, Allah the Almighty sent Prophet Muhammad to spread peace and happiness among humans.

He is the best of all Prophets and Messengers and occupies the highest and greatest rank in the sight of Allah the Almighty. He was sent to all creation while the Prophets who came before him were sent specifically to their people.

All previous Prophets and Messengers gave the glad tidings of his advent and Allah sent down with him the noble Qur'an which is the final word of God to mankind and the last covenant he took upon them. Prophet Muhammad will intercede for all Muslims before Allah the Almighty [on the Day of Judgment].

### **Why do Muslims love and revert Prophet Muhammad?**

Muslims, as well as anyone who reads about Prophet Muhammad (peace and blessings be upon him) and learns his true biography, love him because he combines all the reasons why a person is beloved in the complete sense of the word. These reasons are manifold and include:

- Prophet Muhammad is the Messenger of the Creator of this universe. It follows then that loving the Creator necessitates loving His Messenger, while respecting and venerating the messenger is in fact respect and veneration for Allah the Almighty.
- A person is loved if he brings blessings and favors. The Prophet (peace and blessings be upon him) was the reason behind the best blessing that Allah bestowed upon His creation; namely, guiding them to the truth and the pleasure of Allah the Almighty. The Prophet (peace and blessings be upon him) is therefore the means through which one can obtain the eternal blessing of Paradise.
- Likewise, a person is beloved if he is the reason behind warding off harm and the Prophet (peace and blessings be upon him) is the means through which we are saved from going astray, thus saving us from Hellfire which is the eternal abode for those who disbelieve in God Most High and deny His Divinity and Lordship.
- Possessing good manners and characteristics is another reason for winning the love of others and Prophet Muhammad had the best and most perfect manners with which he interacted with Muslims and non-Muslims alike. He surpassed all other humans in terms of his characteristics and attributes: he was merciful and kind towards young and old alike and was like a tender father to all; he was gentle and patient, forgave others from a position of power and was forbearing in face of harm; he was generous, altruistic, kind, courageous, helpful, just, trustworthy, chaste, pure, faithful and maintained ties of kinship; he was truthful,

humble, and indifferent to worldly pleasures and possessed other positive characteristics which no human can express.

### **The Ruling**

Based on the above and in reference to the lofty status of our Prophet of mercy (peace and blessings be upon him), it is disliked to write the abbreviated form of salawat on the Prophet for the following reasons:

- In Arabic language, these abbreviations are not acknowledged in the first place;
- It is mandatory for every Muslim to revert and exalt the Prophet (peace and blessings be upon him) upon mentioning his name;
- Uttering (silently or audibly) or writing down the full form of salawat on the Prophet entails a great virtue and reward as per the words of the beloved (peace and blessings be upon him), "Whoever sends blessings upon me once will have God send blessings upon him ten times." [Muslim]

However, a person is not blameworthy if he/she uses the abbreviated form.

Allah the Almighty knows best.

**Question:** I need clarifications on the issue that Allah Almighty created the whole universe just for the love of Prophet Muhammad. If that is true then how can we explain the verse saying that jinn and human beings were created only for the worship of Allah.

### **Answer**

This meaning was mentioned in many ahadith such as:

- The hadith included by al-Hakim in Al-Mustadrak and by al-Baihaqi in Dala'il al-Nubuwwa from the narration of Umar Ibn al-Khattab [may Allah be pleased with him], who said, "The Prophet [pbuh] said, "When Adam sinned he said, O Allah! I ask for Your forgiveness for the sake of Muhammad (pbuh)." Allah asked him, "How do you know Muhammad (pbuh) when I have not yet created him?" He (Adam) said, "O Allah! After you created me and breathed into me of your soul I raised my head and saw 'There is no god but Allah and Muhammad is the

Messenger of Allah' written on the Throne. I then came to know that You would not put anyone's name next to Yours except the name of the one who is dearest to You from among creation." Allah said, "O Adam! You have spoken the truth. Indeed, he [Muhammad] is the dearest to me from among all creation. Supplicate to me through his sake for indeed I have forgiven you. If it were not for Muhammad, I would not have created you" [Al-Hakim declared it authentic and al-Taqi as-Subki declared it fair in Shifa` as- Siqam).

- Ad-Dailami recorded in al-Firdaws bi Ma`thur al-Khitab through Ibn 'Abbas [may Allah be pleased with them both] that the Prophet [pbuh] said, "Jibril came to me and said: 'Allah said: 'If it were not for you [Muhammad] I would not have created Paradise and if it were not for you I would not have created Hellfire.'" The same hadith was mentioned by Ibn 'Asakr in Tarikh Dimishq from the narration of Salman al-Farsi in his wording: "I have created the world and its inhabitants to demonstrate your honor and status [I hold you in]. And if it were not for you O Muhammad, I would not have created the world."

- Al-Hakim included in al-Mustadrak and Abu al-Sheikh in Tabaqat al-Asfahanin through Abdullah Ibn 'Abbas [may Allah be pleased with them both] a hadith mawquf which states: "Allah revealed to Isa [pbuh] and said: 'O Isa! Believe in Muhammad and order those from among your people who will be present at his time to believe in him. For if it were not for Muhammad, I would not have created Adam and if it were not for Muhammad, I would not have created Paradise or Hellfire. I have placed the throne over water and it quavered, but when I wrote on it that there is no Deity except Allah and Muhammad is the Messenger of Allah, it became still" [Al-Hakim declared it authentic. Bukhari and Muslim did not record it).

Although these ahadith and non-Prophetic narrations are weak or include some which are weak, their meanings are valid. The meaning of the statement 'were it not for our master Muhammad [pbuh], Allah Almighty would not have created anything', is found in a Qur`anic verse in which Allah Almighty says,

I have only created Jinns and men, that they may serve Me. [Az-Zariyat: 56).

The purpose of creation is the worship of Allah which is not fulfilled except through the existence of worshippers. Worship is contingent upon worshippers and the best of worshippers is Prophet Muhammad [pbuh] because he represents the epitome of worship and monotheism. Moreover, the verse mentions Jinns and man and not all creation. The rest of creation on the Earth and Heavens were created for the service of man. Allah Almighty says, And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect. [Al-Jathiya: 13).

Likewise, our master, Prophet Muhammad [pbuh], is not only the epitome of humanity but is the perfect human. Many scholars have maintained the validity of this such as Imam al-Busiri who said in the poem "Al-Burda" (about Prophet Muhammad) that if it weren't for the Prophet [pbuh], the world would not have been created from nonexistence. Other scholars who maintained this same position include the luminary Mulla 'Ali al-Qari, al-'Ajluni and others. From among those who maintained that it is acceptable to interpret the above ahadith based on the Qur`an and Sunnah is Ibn Taimiya, the Hanbali scholar [may Allah grant him mercy], who mentioned in Majmu' al-Fatwa: "The excellence of our Prophet [pbuh] over the angles became manifest on the Night of Ascension when he was elevated so high in the Heavens that he could hear the scratching of the Pen [writing destinies].

Muhammad is the master of the children of Adam and the best and most honorable among all creation. Because of this, it was said that Allah Almighty created the universe for his sake and if it were not for him, Allah would not have created the Throne, the Footstool, Heavens, earth, sun or moon. It is possible to interpret [the ahadith] with a sound meaning: since man is the seal and last of all creation and its microcosm, then the best of mankind is the best of all creation. Muhammad, being the dearest and most important of all creation, is the ultimate purpose of creation. Therefore, it cannot be denied that everything was created for his sake and if it were not for him, nothing would have been created. If these words are interpreted [based on evidence from] the Qur`an and sunnah, it would then be acceptable."

*[Answered by Dar Al-Ifta Al-Misriyyah]*