



السلام

**Allah Al Salaam**  
(The Bestower of Peace)



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

Request Issuance of Permit Publication/Printing

نتيجة تدقيق مادة علمية  
Result of Auditing the Material

Applicant	إيمان العبيد	جهة الطلب
Reference number	IPP-000530	الرقم المرجعي / تاريخ الطلب
Date of application	11/05/2023	تاريخ الطلب
The addressee		الجهة المرسل إليها


عدد الصفحات	القياس	سنة الطبع	اللغة	شكل المادة	الناشر/دار الطبع	المحقق	المؤلف	عنوان المادة
56	A4	2022	انجليزية	كتاب	مركز السلام الإسلامي	نورة الظاهر وفائزة قاضي ونذيرة	إيمان العبيد ونورة الظاهر	Allah As Salaam

**Audit Result** نتيجة التدقيق لا مانع من منحه إذن التداول، وذلك لتحقيق المادة العلمية شروط طباعة وتداول المصاحف والمنشورات الدينية في إمارة دبي

**Warning :** تنبيهات :

For approved subjects only, the following is required:  
the Department assumes no responsibility for scientific intellectual, legal or other rights to other.  
Any abrasion, modification or separation in sealed attachments shall void the certificate.  
The material may not be traded on the basis of this certificate, where the trading license shall be taken from the competent authority in the country.  
This certificate is valid only within the territorial boundaries of the emirate of Dubai.  
No entity that has been granted this certificate shall be entitled to include it in the pages of the material, whether it is a Qur'an or a book or any other format.  
This certificate is valid for only six months.

بالنسبة للمواد المجازة يشترط التالي:  
لا تتحمل الدائرة أية مسؤولية عن الحقوق العلمية، أو الفكرية، أو القانونية، أو أية حقوق أخرى تجاه الآخرين  
أي كشط أو تعديل أو فصل في المرفقات المختومة يلغي الشهادة  
لا يجوز تداول المادة بناءً على هذه الشهادة، حيث يتعين أخذ إجازة التداول من الجهة المختصة بالدولة  
هذه الشهادة سارية المفعول ضمن حدود إمارة دبي  
لا يحق لأي جهة تم منحها هذه الشهادة إدراجها أو إدراج شعار الدائرة الرسمي ضمن صفحات المادة العلمية المطبوعة  
هذه الشهادة صالحة لمدة ستة أشهر من تاريخ إصدارها.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لا حول ولا قوة الا بالله

Compiled by:

Al Salam Islamic Center



# Table of Contents

Preface	1
Introduction	3
As Salaam (السلام) - The Bestower of Peace	4
Meaning in the Language	5
Meaning in the Religion	13
Impacts of Knowing and Believing in Allah As Salaam	33
Representations of Salaam in the Sunnah	39



# Preface

In the name of Allah,  
the Most Merciful, the Especially Merciful.

There is no change or power except by Him.

All praise and thanks are due to Allah who has guided us to this. We would never have found guidance if Allah had not guided us.

This book came about out of the dire need of man to live a life of peace and security, whilst fulfilling the purpose of his existence. Knowledge of Allah As-Salaam (The Bestower of Peace) is a solution for all the miseries, sickness and grief we go through in life.

Any difficulty or test in life can be faced with ease by knowing Allah As-Salaam (The Bestower of Peace), which will help us feel peace and security within.



The structure of this book is to attempt a comprehensive meaning of the name of Allah Al-Salaam in the language, and how it is used in the religion, and how the name should impact our daily deeds and utterances.

May Allah accept this from us.

Everything good is from Allah alone, anything bad is from the shaitan or the self. May Allah forgive us for any mistakes and shortcomings and accept this effort from us.

#### References:

- 1.1 -1. ماهر مقدم . الجامع أسماء الله الحسنی
- 2.2. فقه الأسماء الحسنی - عبد الرزاق البدر
- 3.3. النهج الأسمى- محمد النجدي



# Introduction

Knowledge of the names of Allah gives us clarity in the life of this world and is the means of attaining security and peace, both in this world and the Hereafter. Though mankind is perpetually in search of perfect peace and tranquility, only a few can truly taste its comfort, as only a few know the real source of the treasure they seek.

The study of the names of Allah is the greatest of knowledges that man will ever encounter, as the importance of any topic is based on the importance of its subject matter. It is therefore implicit that when the subject matter is Allah, the Majestic and Sublime, Himself, then this topic is of paramount importance. It is therefore the foremost matter for Muslims to understand.

Knowledge of the Names of Allah with their meanings, memorizing and understanding them, and to worship Allah by them, is the greatest of goals of this life. It is only when a name of Allah begins to impact a person in every sphere of their life, whether professional, leisure or family life, that such a person has begun to truly comprehend the beauty of the perfect names of Allah.

From the names of Allah that we have been taught, in the Qur'an and the Sunnah, is the name As-Salaam (The Bestower of Peace).



## As Salaam (السلام) -

### The Bestower of Peace

#### WHO IS ALLAH AS-SALAAM(السلام) ?

The name As-Salaam (The Bestower of Peace) is only mentioned once in the Qur'an in Surah Al Hashr (The Gathering 59:23), showing the gravity of this name.

The scholars have suggested that this is a universal name (أسماء الجامعة) which can be linked with every name of Allah. This means all of the names and attributes of Allah have 'Salaam' (peace and soundness) before it. There is salaam in His mercy, salaam in His love, salaam in His pleasure, salaam in His wrath, salaam in His honour, salaam in His wisdom and so forth.

Allah named His deen Islam, and its followers Muslim, and their greeting is 'salaam', and all these words come from the root word of "salam".







## Meaning in the Language

Salaam is peace, freedom, well-being, and to be free from all faults, evil and anything disliked (السلام البراءة و) (العافية و الخلاص من كل عيب و مكروه و شر). Peace gives a person freedom, and the Muslim is one who is truly free from the shackles of being enslaved to anything other than Allah.

Salama is security, safety, calmness, and protection (السلامة هي الأمن و الأمان و الاطمئنان و الحصانة).



Such security and peace does not come from having ease in matters of the duniya (worldly life), rather it is a feeling that can only come from the source - the Owner of Peace.

When we believe that Allah is As-Salaam (The Bestower of Peace) then we will ask for 'salaam' from Him alone, knowing that none but He can grant it to us. Imagine a person who may have all the blessings of life around him, yet is not in peace, because he fears losing his blessings, or is unhappy with minute disturbances in life. Whereas a person who knows the source of "salaam" is Allah, will feel comfort in all aspects of life because they are attached to the Bestower of peace.

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

And Salaam (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!<sup>1</sup>

The ayah above illustrates that we are in need of peace (salaam) in moments of transition. We need peace/protection at the time of birth, at the time of death, and at the time of resurrection. These are all major transitions, as are the daily decrees we face. We are continually going from one decree to another, going through changes, and hence are always searching to find peace when faced with such transitions.

Allah named Himself ‘As Salaam’ and He called paradise, ‘Dar As Salaam’ (The Home of Peace).

وَاللَّهُ يَدْعُوْا إِلَى دَارِ السَّلَامِ وَيَهْدِيْ مَنْ يَّشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٥﴾

Allah calls to the Home of peace (i.e. Paradise, by accepting Allah’s religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.<sup>2</sup>

---

<sup>1</sup> Surah Maryam 15

<sup>2</sup> Surah Yunus 25

Paradise is called ‘Dar As Salaam’ as it is a place free from all disturbances, grief, and sadness. It is a place of security and safety wherein its dwellers will not fear the hellfire, tests or trials, evil, bad words, or bad people, and there are no tears nor regrets. There is no sickness, pandemics or fear of new diseases in paradise.

“ Ahmed Ibn Hanbal (may Allah have mercy on him) was asked, ‘when will a person be at rest?’ and he replied, ‘when he first sets foot in paradise’.

The life of this world, is not the “home of peace”, yet it can still be a peaceful abode for a believer. Even if a believer is going through hardships, the belief in his heart will give him inner-peace. The only way we can have peace is to submit to Allah.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Truly, the religion with Allah is Islam.<sup>3</sup>

Islam is a complete way of life, legislating all types of peace, whether it be financial, social or marital peace. When we submit to the rulings of Islam that is when we live a life of peace.

---

<sup>3</sup> Surah Al-Imran 19

The Prophet (may peace and blessings of Allah be upon him) defined the mannerisms of a Muslim in the following hadith:

عَنْ عَامِرٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ،

Narrated `Abdullah bin `Amr: The Prophet (peace and blessings of Allah be upon him) said; "A Muslim is the one who avoids harming Muslims with his tongue or his hands.<sup>4</sup>

A Muslim is therefore someone who lives at peace with others, not harming anyone with his speech or actions. This shows us that our deen (religion) is a complete way of life, teaching us the best manners, and protecting us from being unjust to others.

حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا أَبُو يَحْيَى مَوْلَى جَعْدَةَ بْنِ هُبَيْرَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، إِنَّ فُلَانَةَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ، وَتَفْعَلُ، وَتَصَدَّقُ، وَتُوذِي جِيرَانَهَا بِلِسَانِهَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا خَيْرَ فِيهَا، هِيَ مِنْ أَهْلِ النَّارِ،

Abu Huraira said, "The Prophet, (may peace and blessings of Allah be upon him), was asked, ' Messenger of Allah! A certain woman prays in the night, fasts in the day, acts and gives sadaqa (charity), but injures her neighbours with her tongue.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'There is no good in her. She is one of the people of the Fire.'<sup>5</sup>

---

<sup>4</sup> Sahih al-Bukhari 6484

<sup>5</sup> Al-Adab Al-Mufrad 119, Authenticated by Al Albani as Sahih.

The greeting of the believers is ‘As Salam Alaykum’ (peace be upon you), which means, ‘you are safe and in peace from any harm from me’.



This is important for us to ponder upon, as sometimes we may greet people with peace, but then go on to argue or hurt them, which contradicts the initial greeting of peace.

We will live in peace when we submit to Allah, and when we enter paradise it will be said:

وَسَيَقُولُ الَّذِينَ أَتَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salâmun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."<sup>6</sup>

---

<sup>6</sup> Surah Az Zumar 73

Another aspect of peace is concerning the Night of Decree.

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

(All that night), there is Peace (and Goodness from Allah to His believing slaves) until the appearance of dawn.<sup>7</sup>

The angels descend on earth and their presence brings about peace on earth.

The blessing of peace in the life of a believer will extend to the hereafter. When all the believers will come to the station of crossing the Sirat (bridge above the hellfire), the Prophet (may peace and blessings of Allah be upon him) will say "اللهم سلّم اللهم سلّم" ("O Allah grant them peace, O Allah grant them peace").

---

<sup>7</sup> Surah Al Qadr 5

When the believers will enter paradise, the angels will greet them with ‘salaam’, and they will abide therein forever with peace and security. Paradise is called Dar As Salaam (the Home of Peace), therefore peace will also abide among the people of Paradise.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا ۖ (25)

إِلَّا قِيلًا سَلَامًا سَلَامًا ۖ (26)<sup>8</sup>

No Laghw (dirty, false, evil, vain talk) will they hear therein, nor any sinful speech (like backbiting). (25) But only the saying of: Salaam!, Salaam! (greetings with peace)! (26)<sup>8</sup>

Allah will greet the people of Paradise with salaam.



تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ۖ (44)

Their greeting on the Day they shall meet Him will be "Salaam: Peace."<sup>9</sup>

It is difficult to imagine the beauty of hearing the salaam (greeting of peace) from Allah Himself because it will be something of an unimaginable delight for the dwellers of Paradise. The salaam from Allah will make one forget everything, and no harm will ever come near the person.

---

<sup>8</sup> Surah Al Waqiah 25-26

<sup>9</sup> Surah Al Ahzab 44

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾

It will be said to them): Salaam (peace be on you),— a Word from the Lord (Allah), Most Merciful.<sup>10</sup>

There is also the mention of peace upon Yahya (John) (peace be upon him) in the Qur'an:

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

And Salaam (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!<sup>11</sup>

And the greeting of Khadija (may Allah be pleased with her) in the hadith (sayings):

عَنْ أَبِي هُرَيْرَةَ، فَقَالَ " هَذِهِ خَدِيجَةُ أَتَتْكَ بِإِنَاءٍ فِيهِ طَعَامٌ أَوْ إِنَاءٍ فِيهِ شَرَابٌ فَأَقْرَبْتَهَا مِنْ رَبِّهَا السَّلَامَ وَبَشَّرَهَا بِبَيْتٍ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبَ "

Narrated Abu Huraira (may Allah be pleased with him): The Prophet (may peace and blessings of Allah be upon him) said that Gabriel said, "Here is Khadija coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allah) and give her the glad tidings that she will have a palace in Paradise built of Qasab wherein there will be neither any noise nor any fatigue (trouble)."<sup>12</sup>

---

<sup>10</sup> Surah Ya Seen 58

<sup>11</sup> Surah Maryam 15

<sup>12</sup> Sahih al-Bukhari 7497



## Meaning in the Religion

Allah is Salaam Himself (صاحب السلام)



Allah is Peace, nothing can affect His perfect Peace, and everyone other than Allah can be easily affected.

Allah is the Bestower of Salaam/Peace  
(واهب السلام)



Allah is the source of all peace. Allah chose the religion of Islam for mankind, and those who follow it will live a life of salaam (peace). Although mankind is always in search of peace, only a few know the true source of this treasure. The only way that we can enjoy peace is by living a life according to Allah As-Salaam (The Bestower of Peace).



Allah is As Salaam Himself (فِي ذَاتِهِ), and He is free from anything that can affect Him, and free from any imperfection, and always in complete peace in every aspect.

Allah is As Salaam in all of His names (فِي أَسْمَائِهِ), and all of His names are the epitome of peace.

The knowledge of the perfect names of Allah grants a person complete peace in this life, and he will be of those who will enter paradise in peace too. It is this knowledge that grants a person clarity in every situation that they face, and shifts the mindset to one that is reliant on Allah alone, and also shifts the focus on changing the self rather than blaming those around.

For example, when one is in need of any provision, and he knows that only Allah is Ar-Razzaq, The Provider, then the heart finds solace in asking from Him alone, and it finds peace with the knowledge that if Allah provides him with a provision, none can take it from him. The knowledge prevents a person from looking at what others have, or asking the aid of others to fulfill their needs. The outcome is a life of peace, knowing that Allah is our Provider.

Thus, the life of a believer is filled with every name of Allah which grants him peace. So that if he is broken-hearted, he attaches to Al-Jabbar (The Mender) Who consoles and fixes his heart, or if he has been wronged, he attaches to An-Naseer (The Grantor of Victory) to grant him support and victory, or if he is overcome by his life, he attaches to Al-Wakeel (The Trustee) Who will take care of all his concerns. This attachment to the perfect names of Allah grants us with a life of peace and contentment. One of the treasures of this life is to relate every situation we face with the Names of Allah, which not only gives us clarity in life, but also gives us a sense of peace and tranquility.

People look for contentment through shopping, socializing, food, yoga, and the like, but all these measures are only temporary, whereas the peace that comes from the remembrance of Allah will always endure.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

Those who believed (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest.<sup>13</sup>

---

<sup>13</sup> Surah Ar-Ra'ad 28

## ALLAH IS AS SALAAM IN ALL OF HIS ATTRIBUTES (في صفاته)



All the attributes of Allah are the epitome of peace, from His Eyes, Hands, Shin, His Pleasure, His Laugh, His Face. All of His attributes are salaam (peace) which means they will never be cut-off or exchanged.

## HE IS AS SALAAM IN ALL OF HIS ACTIONS (في أفعاله)



His creation, guidance, sending of the rain and so forth, all encompass peace. Peace is an attribute of Allah, which can never be separated from Him. All His actions are peaceful, based on His perfect knowledge and wisdom. Man on the other hand, is in need of peace, and can only achieve it through Allah.

“ Ibn Al Qayyim (may Allah have mercy on him) said all the Names and every action and attribute of Allah are the perfection of peace, hence He alone is worthy of attachment.

### THE LIFE OF ALLAH IS SALAAM (حياته سلام)



The Life of Allah is salaam, having no boundaries or limitations. He is perfect in His existence, never in need of rest or sleep, never absent from the knowledge and care of His creation.

### THE QAYYUMIAH OF ALLAH IS SALAAM (قيوميته سلام)



His Qayyumiah (taking charge) is salaam, Allah takes charge all of our affairs and never tires from it. Knowledge of the perfect Life of Allah gives peace to the creation, as we will know that He is always caring for us, fulfilling our needs, and is completely aware of our conditions, hence we will worship Him in complete submission and reliance.

## THE KNOWLEDGE OF ALLAH IS SALAAM

(علمه سلام)



The Knowledge of Allah is salaam, it is perfect, free from anything that can affect its completeness. The Knowledge of Allah is His personal attribute so it can never be separated from Him. It has no beginning and no ending.

The knowledge of mankind is limited and imperfect. In order to gain knowledge, we need to learn, acquire tools and be reminded. And knowledge will be limited to that which Allah opens for us, and we are also limited by the intellectual capacity of our brain. The actual meaning of "insaan" (mankind) is the "one that forgets", which illustrates how our knowledge is not salaam and is not free from imperfection.

The Knowledge of Allah is Salaam, flawless in its completeness, He never forgets the tiniest good that we do, although people may forget the good done to them. We even forget our good deeds, but Allah will take account of us without any omissions, as His knowledge is Salaam.

## THE DECREE OF ALLAH IS SALAAM (أَقْدَارُهُ سَلَامٌ)



The decree of Allah is salaam which makes every matter that is decreed purposeful, and nothing is in vain or jest. Allah tells us in Surah Saad,

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا<sup>ع</sup>

"And We did not create the heaven and earth and all that is between them without purpose.<sup>14</sup>

Every action of Allah is salaam. We must understand that even when we are sick, the situation arises from salaam, as sickness is a way of expiation of sins, and therefore the slave of Allah still remains in a situation of goodness. Also when a loved one visits a sick person, they will be rewarded for this deed immensely. Caring for the sick, especially our parents is another great deed that arises due to sickness.

There are many other aspects that are of benefit for a believer in any given situation, therefore it is for our own betterment to look at the bigger picture, and not only at what is apparent.

Even the sin of Adam (peace be upon him) was salaam, as Allah inspired him with a supplication for repentance which became a means for his elevation.

---

<sup>14</sup> Surah Saad 38

## THE WILL OF ALLAH IS SALAAM (إرادته سلام)



The Will of Allah is salaam, full of perfection. Allah wants goodness for His creation and He tells us that He, The Mighty and Majestic, wants ease for us, and not hardship.

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

"Allah intends for you ease, and He does not want to make things difficult for you".<sup>15</sup>

Allah commands and legislates all that will benefit us, and prohibits us from what is harmful which is the essence of salaam.

Allah As-Salaam (The Bestower of Peace) is free from the need of the creation because He is Al-Ghani (The Most Rich). When He wills a matter, it is from His wisdom and knowledge of the creation, not due to a need.

To understand this, we just need to look at the will of humans. When we will a matter, it is most often due to our own desires and benefits, and therefore is not salaam. For example, we will want our children to sleep at 7pm, because this benefits the child, but it also suits our own needs and desires.

---

<sup>15</sup> Surah Baqarah :185



## THE SPEECH OF ALLAH IS SALAAM (كلماته سلام)



The speech of Allah is salaam and full of perfection. There is no limit to the perfection of His speech. The speech of Allah is the absolute truth, and it is free from injustice or faults.

The believer speaks with words of peace, free from any kind of harm to others. A believer greets others with salaam, and when they part, they part with salaam, so that all of their speech is between salaam.

## THE RICHNESS OF ALLAH IS SALAAM (غناه سلام)



The richness of Allah is salaam, and nothing can affect its perfection and completeness. Allah looks after the needs of His creation night and day, but this does not affect His treasures. Allah is The Most Rich by Himself, and He does not need anyone to guard His treasures, neither is He in need of anything from His creation.

When mankind spends, their capital reduces, and they are in need of investing their capital if they want it to grow, and yet there is always the risk of losing the investment. There is no guarantee or safety or security in the wealth of man, due to the nature of his needs.

## THE KINGSHIP OF ALLAH IS SALAAM (ملکہ سلام)



Allah is the King, the complete sovereign over all His creation, without any aid. He reigns over His kingdom with complete peace and accuracy.

## THE FORGIVENESS AND PARDONING OF ALLAH IS SALAAM (مغفرتہ و عفوہ سلام)



Allah is the King, the Master, the Most Rich, free of all needs, yet He, the Mighty and Majestic, chooses to overlook our mistakes and forgive our transgressions. This is salaam in His forgiveness.

When we forgive or pardon someone, it is due to our need of maintaining the ties with the person, or due to a financial, or physical need, and therefore we forgive due to our own weaknesses. Such forgiveness shows our limitations and dependency on others, unlike the forgiveness of Allah, which is the example of complete peace in forgiveness.

## THE PUNISHMENT OF ALLAH IS SALAAM

(عذابه سلام)



The punishment of Allah is from His justice. He is free from taking revenge from His creation, hence even His punishment is salaam. The people of hellfire will Praise Allah, as they will recognise the forbearance of Allah in their life. Allah sent them guidance, but they turned away from the truth out of arrogance and stubborn denial. They will know that Allah did not punish them more than they deserved. Each person will carry the load of his own actions, Allah will not burden a person for the sins of another. This also shows how the punishment of Allah is salaam.

When humans are in a position to reprimand others, therein lies the risk of transgression against the weak, or punishments that do not equate to the crime, or injustices become widespread when masses become burdened with the mistakes of a few. The only way our punishment can be salaam is when we follow the legislation of As-Salaam (The Bestower of Peace).

## THE DEEN OF ALLAH IS SALAAM (دينه سلام)



The deen comprises of beliefs and laws (shariah), there are no contradictions or imperfections in them. Every belief, legislation and news that is mentioned in the Qur'an is the complete truth free from any change or distortion.

## THE GIVING OF ALLAH IS SALAAM (عطاءه سلام)



Allah gives in abundance to His creation, and His giving is always perfect in its timings and quantity. He gives without having any need of His creation. This is the salaam contained in the giving of Allah.

## THE WITHHOLDING OF ALLAH IS SALAAM (منعه سلام)



The giving of Allah is from His Generosity and the withholding of Allah is from His wisdom. Nothing can affect the actions of Allah. Everything that the eye can see, or the heart can feel is from the giving of Allah. Even when Allah withholds something from the creation, it is only to give the slave something better. The withholding of Allah is not a punishment, and this is the salaam contained in the withholding of Allah.

When we withhold, it is often due to stinginess, or as a way of punishment towards another, or due to a decree which occurs that prevents us from giving.

THE RISING OF ALLAH OVER THE THRONE  
AND DESCENDING TO THE LOWEST  
HEAVEN IS SALAAM



There is no one comparable to Allah; when He rose over the Throne it was in a manner that suits His Majesty and Magnificence. Allah is perfect, without any need of His creation, and He is not in need of the Throne, or the Carriers of the Throne either. Rather ‘they’ are in need of Allah. If we reflect on this and imagine our position in respect to the dependency upon Him, the greatest of His creation the Throne, is in need of Him, then what about our level of reliance upon our Creator.

When Allah rose over the Throne, it does not limit Him in any way. His actions are beyond any similarity to His creation. Similarly when Allah descends to the lowest heaven, nothing will be above Him, His descending cannot be comprehended by the human mind. This is why there is nothing comparable to Allah.

## THE TAKING OF A WALI (BELIEVER WHO HAS TAQWA) BY ALLAH IS SALAAM



Allah is the Owner of the heavens and the earth and He is free from the need of the creation. Wo when Allah takes a wali, it is to honour a slave, a favour from Allah upon His chosen ones. Truly, His closeness is salaam, as He is free of any need. No one knows who is wali Allah.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

Allah is the Wali (Protector or Guardian) of those who believe<sup>16</sup>

When humans take a friend, it is due to a need for companionship, support and the like. When Allah takes a wali, He is not in need of anything, this shows the salaam in His taking of a wali.

## THE LOVE AND DISLIKE OF ALLAH IS SALAAM



The completeness of Allah denies the need of love or to be loved. So that when Allah loves His creation, it is pure salaam, which is free from needs or imperfections.

Humans, on the other hand, have a need to love and be loved. We enjoy the feelings of love and being loved, and showing our weakness to others. Knowing our own vulnerabilities shows us the perfection of Allah in all His names and attributes.

---

<sup>16</sup> Surah Baqarah 257

## ALL OF THE NAMES OF ALLAH ARE SALAAM



The Names of Allah have attached attributes and nothing can affect His perfection. All of His names are salaam which are the peak of perfection, and are attached to Him and never separated from Him.

Allah sends His salaam to His Messengers, and indeed all salaam is from Him alone, He alone is the Bestower of the peace.

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١١٩﴾

"Salaamun (peace) be upon Ibrahim (Abraham)!"<sup>17</sup>

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾

Salaam (peace) be upon Musa (Moses) and Haroon(Aaron)!"<sup>18</sup>

سَلَامٌ عَلَىٰ إِيَّاسِينَ ﴿١٢١﴾

Salaam (peace) be upon Ilyasîn (Elias)!"<sup>19</sup>

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

And peace be on the Messengers!<sup>20</sup>

---

<sup>17</sup> Surah As-Saffaat 109

<sup>18</sup> Surah As-Saffaat 120

<sup>19</sup> Surah As-Saffaat 130

<sup>20</sup> Surah As-Saffaat 181


قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مَّا تُشْرِكُونَ ﴿٥٩﴾

Say (O Muhammad ﷺ): "Praise and thanks are to Allah, and peace be on His slaves whom He has chosen (for His Message)! Is Allah better, or (all) that you ascribe as partners (to Him)?"<sup>21</sup>

---

<sup>21</sup> Surah An-Naml 59



As a summary, Ibn Al-Qayyim (may Allah have mercy on him) said: "If you look at each individual Attribute of His perfection, you will find that every Attribute is Salaam from what contradicts its perfection." 

1. His Life is Salaam from death, drowsiness, and sleep.
2. His Qayoomiyah (Sustaining) and Ability is Salaam from tiredness and fatigue.
3. His Knowledge is Salaam from anything escaping it, from forgetfulness, from being reminded or having to think.
4. His Will is Salaam from being independent of wisdom and benefit.
5. His Words are Salaam from lies and injustice. On the contrary, His words are complete in truth and justice.
6. His Richness is Salaam from need of others. Rather everything besides Him is in need of Him, while He is free of need.
7. His Kingdom is Salaam from having an opponent, a rival, a helper, a supporter, or an intercessor with Him without His permission.

8. His Divinity is Salaam from having to share it with someone. Rather, He is Allah, the only One deserving to be worshipped.
9. His Forbearance, Pardoning and Forgiveness are Salaam from being done out of need or humility, or expecting to receive something in return, as is the case with other than Him. On the contrary, it is done purely out of His generosity, goodness, and benevolence.
10. His Punishment, Retribution, and the severity of His seizing and quickness of punishment are Salaam from oppression, gratification, strictness and harshness. On the contrary, these accountings are executed purely out of His wisdom and justice and putting matters in its correct places. He deserves to be praised for them just as He deserves to be praised for His benevolence, reward, and blessings. If He had placed reward in the position of punishment, that would be contrary to His wisdom and might. Therefore, putting punishment in its place is out of His praise, wisdom and power. He is Salaam from what His enemies and the ignorant falsely imagine of Him.
11. His Decrees and Estimation are Salaam from play, oppression, and the thought that its occurrence is contradictory to perfect wisdom.

12. His Laws and Religion are Salaam from contradiction, inconsistency and disarray. Rather, His legislation is entirely wise, merciful, beneficial and just to His slaves.
13. His Giving is Salaam from being given as compensation or out of need; on the contrary, His Giving is pure benevolence. His Preventing is Salaam from stinginess or fear of poverty.
14. His Rising and Highness above His Throne in a manner that suits His Majesty is Salaam from needing it. Rather, the Throne and its bearers are in need of Him. He is Rich irrespective of the Throne, its bearers and everything besides Him. Thus, His rising and highness are not blemished with confinement nor being in need of the Throne or anything besides it.
15. His Descending every night to the sky of this world in a manner that suits His Majesty is Salaam from what contradicts His highness, richness and perfection. He is Salaam from all those who misinterpret and make resemblances. He is Salaam from being underneath anything or constricted to anything. Exalted be our Lord from everything that contradicts His perfection and richness.

16. His Hearing and Sight are Salaam from all those who make resemblances to Him and all those who misinterpret it.
17. His Allegiance is Salaam from lacking humility, as is the case with the creation when they make allegiances to one another. On the contrary, it is an allegiance of mercy, goodness, and benevolence.
18. His Love of His allies and those whom He loves is Salaam from (different than) the love of creation for one another, such as love with need, flattery, or benefit by nearness.
19. Likewise, what He has attributed to Himself of Hands and Face are Salaam from what the resemblers imagine and what the misinterpreters say.

Then he (Ibn Al-Qayyim) concluded this entire account by saying: “Contemplate how the Name As-Salaam is comprised of everything which is negated from Him, Exalted is He. How many have memorized this Name yet do not know what it comprises of these secrets and meanings?”<sup>22</sup>



---

<sup>22</sup> (بدائع الفوائد)



# Impacts of Knowing and Believing in Allah As Salaam

IF WE WANT PEACE IN LIFE, THEN WE SEEK IT  
ONLY FROM ALLAH



Allah is the source of all peace, whether we desire peace of mind, peace in our homes, peace in our relationships, peace in our countries, or in any other sphere of life. Peace can only be sought through Allah As Salaam (The Bestower of Peace). Allah is as we think of Him, as in if we believe that He will grant us peace, then without a doubt He will.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

Narrated Abu Huraira (May Allah be pleased with him): Allah's Messenger (may peace and blessings of Allah be upon him) said, "Allah said, 'I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him))"<sup>23</sup>

---

<sup>23</sup> Sahih al-Bukhari

ALLAH IS AS SALAAM AND HE LOVES PEACE,  
THEREFORE WE MUST ENJOIN PEACE



Allah does not love war or afflictions because Allah is As Salaam (The Bestower of Peace) and He loves peace, therefore we must love, and strive to spread it. A believer is one who resolves disputes and enjoins good relations and mercy towards others, and is not the one who spreads harmful speech, nor the one to revel in the pain of others.

عَنِ ابْنِ عَبَّاسٍ، قَالَ مَرَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِقَبْرَيْنِ جَدِيدَيْنِ فَقَالَ " إِنَّهُمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَا أَحَدُهُمَا فَكَانَ لَا يَسْتَنْزَهُ مِنْ بَوْلِهِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ "

It was narrated that Ibn 'Abbas said: "The Messenger of Allah (ﷺ) passed by two new graves, and he said: 'They are being punished, but they are not being punished for anything major. One of them was heedless about preventing urine from getting on his clothes, and the other used to walk about spreading malicious gossip.'"<sup>24</sup>

Peace in society begins with peace at home between the spouses, so it is imperative to initiate peace between couples and not be a cause of discord between them.

---

<sup>24</sup> Sunan Ibn Majah Book 1, Hadith 374

## SUPPLICATE TO ALLAH FOR PEACE



After every salaah (prayer) we affirm that the peace is from Allah alone by saying:

"اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ"

"O Allah, You are As-Salam, and from you is As-Salam. You are blessed, O One of Magnificence and Generosity."<sup>25</sup>

In Surah Maryam, it was said regarding Yahya (John) (peace be upon him) "and Salaam (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)".

---

<sup>25</sup> Graded Sahih by Albani Sunan Abi Dawud 1512

The ayah shows us that we are in need of peace as we go through major life transitions. These four transitions can be deduced from the ayah:



1. Life in the womb
2. Life after birth: Maryam, Eisa (Jesus) and Yahya (John) (peace be upon them all) were all granted peace at this time, whilst for all of mankind, the shaitan (devil) is awaiting their birth in order to begin his attack upon them.
3. Transition of the souls from death to life /barzakh: this transit is when we die and enter the realm of the grave (barzakh). Barzakh is the realm of the souls, the body is dead but the soul is alive and it feels either delight or misery, just as in dreams the soul goes to different places and feels pleasure or pain.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ



Verily, those who say: "Our Lord is Allah (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"<sup>26</sup>

---

<sup>26</sup> Surah Fussilat 30



4. Transit from the realm of the souls (barzakh) to the resurrection: This is the time our soul and body will be reunited again. When we supplicate for salaam, Allah will grant us peace and security in every stage until we reach paradise. We hope from Allah to grant us salaam until we reach Dar As Salaam (The Home of Peace).

The Prophet (may Allah's peace and blessings be upon him) taught us a supplication upon seeing a new moon, in which we ask Allah for safety and security. It is beautiful to note that the Islamic month is based on the phases of the moon, wherein each phase is visible to the eye, and the changing stages of the moon exemplify our need of salaam in every moment of our life.

عن طلحة بن عبيد الله رضي الله عنه أن النبي صلى الله عليه وسلم كان إذا رأى الهلال قال:  
"اللهم أهله علينا بالأمن والإيمان والسلامة والإسلام، ربي وربك الله

Talhah bin Ubaidullah (May Allah be pleased with him) reported:  
At the sight of the new moon (of the lunar month), the Prophet (peace and blessings of Allah be upon him) used to supplicate:  
" O Allah, let this moon appear on us with security and faith; with safety and Islam. (O moon!) Your Rabb and mine is Allah)<sup>27</sup>

This supplication illustrates our need of inner-security with faith and outer-security with Islam. So in order to be in complete peace we need to believe and live as a Muslim.



---

<sup>27</sup> Riyadh As Saliheen, At Tirmidhi, Book 9, Hadith 1228



# Representations of Salaam in the Sunnah

## SPREADING THE SALAAM



Greet all people, whom you know and do not know with the greeting of salaam.

إِنَّ السَّلَامَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ وَضَعَهُ اللَّهُ فِي الْأَرْضِ ، فَأَفْشُوهُ فِيكُمْ ، فَإِنَّ الرَّجَلَ إِذَا سَلَّمَ عَلَى الْقَوْمِ فَرَدُّوا عَلَيْهِ كَانَ لَهُ عَلَيْهِمْ فَضْلٌ دَرَجَةٍ ، لِأَنَّهُ ذَكَرَهُمْ ، فَإِنْ لَمْ يَرُدُّوا عَلَيْهِ رَدًّا عَلَيْهِ مِنْ هُوَ خَيْرٌ مِنْهُمْ وَأَطْيَبُ

"Peace is one of the Names of Allah which Allah has placed on the earth. Extend it among you. When a man greets the people and they answer him, then he has a higher degree than them because he reminds them of peace. If no one answers him, he will be answered by the one who is better and more excellent [the angels]."<sup>28</sup>

Allah placed salaam on earth, therefore it is our duty to spread the salaam. If someone says salaam to others, and they reply to him, then the one who initiated the salaam will get a higher reward, since he reminded the others of the salaam.

---

<sup>28</sup> Sahih Aj Jami'e 3697, Authenticated by Al Albani as Sahih

If a person initiates the salaam but is not responded to, the angels reply to their salaam. Imagine the purest of creatures will invoke for us, as the salaam is an invocation for the people; therefore, we must never feel disheartened when people do not respond to our salaam. Allah will never allow a good deed to go to waste.

## SPREAD SALAAM FOR SAFETY



عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْشُوا السَّلَامَ تَسَلَّمُوا

Al-Bara' ibn 'Azib reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Extend the greeting and you will be safe."<sup>29</sup>

If we want peace and safety in our homes, then we must spread the salaam in our homes.

---

<sup>29</sup> Al-Adab al-Mufrad 979, graded Hasan by Albani

PARADISE IS FOR THOSE WHO SUBMIT (TO BE MUSLIM), LOVE EACH OTHER AND SPREAD THE SALAAM



عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تَسْلِمُوا، وَلَا تَسْلِمُوا حَتَّى تَحَابُّوا، وَأَفْشُوا السَّلَامَ تَحَابُّوا، وَإِيَّاكُمْ وَالْبَغْضَاءَ، فَإِنَّهَا هِيَ الْخَالِقَةُ، لَا أَقُولُ لَكُمْ: تَحْلِقُ الشَّعْرَ، وَلَكِنْ تَحْلِقُ الدِّينَ

Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "By the One in whose hand my soul is, you will not enter the Garden until you submit. You will not submit until you love one another. Extend the greeting to one another and you will love one another. Beware of hatred, for it is the razor. I do not tell you that it shaves the hair, but it shaves away the deen."<sup>30</sup>

This hadith exemplifies the religion as one of complete peace, as it not only encourages us to submit to the religion of peace, but also continues to tell us how to increase in it by spreading the salaam, this in turn will spread love among the people. When there is widespread love in a community, it becomes a place of solace and peace. The hadith continues by warning about hatred which can disturb the peace. However, the Prophet (may Allah's peace and blessings be upon him) says it "shaves" the deen, rather than saying it pulls it out from the root, which gives us hope to repent and return back to the purity of salaam. This epitomizes Islam as the religion of peace, giving us peace in our relationships and society as a whole. The more knowledge we attain of Allah, the more we can learn to love others for His

---

<sup>30</sup> Al-Adab Al-Mufrad Book 1, hadith 260, graded hasan li ghairih by Albani

sake. Loving all Muslims is a means of protecting our deen (religion), whilst hating them is a reason for it to be removed from us. This is the essence of true freedom, to be free from our desires, and to be a slave to the Bestower of Peace.

## THE REWARD OF PARADISE WHEN WE BELIEVE, LOVE AND ENJOIN SALAAM



وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم"

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (peace and blessings of Allah be upon him) said, "By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves."<sup>31</sup>

In the previous hadith it was narrated that we will not enter Paradise until we submit to Islam, and in this hadith the reference is about our faith. This illustrates that loving each other and enjoining salaam impacts both our submission and faith.

---

<sup>31</sup> Riyad As Saliheen Book 6, hadith 848

## SPREAD THE SALAAM, FEED OTHERS, PRAY AT NIGHT, ENTER PARADISE IN PEACE



وعن عبد الله بن سلام، رضي الله عنه ، أن النبي، صلى الله عليه وسلم، قال: "أيها الناس أفسحوا السلام، وأطعموا الطعام، وصلوا بالليل والناس نيام، تدخلوا الجنة بسلام"

'Abdullah bin Salam (May Allah be pleased with him) reported: The Prophet (peace and blessings of Allah be upon him) said, "O people, promote the greetings, feed (the poor and needy) and perform Salat when others are asleep so that you will enter Jannah safely."<sup>32</sup>

It is worthy to note that in this hadith, the rights of the people (saying the salaam and feeding people) is preceded by the rights of Allah. One of the things that we will be accounted for on the Day of Judgement is fulfilling the rights of the people, wherein if a right was not fulfilled, then on that Day the people will take what is due to them on the Qantara (a station in the hereafter where people will take their rights). Whereas if a person committed a sin, it would be upon Allah to forgive that person or hold him accountable for it.

The hadith ends by saying that such a person will enter jannah with "salaam", having peace in the grave, crossing the siraat (a bridge over hellfire) with peace, until they enter jannah unscathed.

---

<sup>32</sup> At Tirmidhi; hadith hasan sahih, Riyad As Saliheen Book 9, hadith 1166

## RENEW THE SALAAM AT EVERY GIVEN OPPORTUNITY



وعنه عن رسول الله صلى الله عليه وسلم، قال: "إذا لقي أحدكم أخاه، فليسلم عليه، فإن حالت بينهما شجرة، أو جدار، أو حجر، ثم لقيه، فليسلم عليه"

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (peace and blessings of Allah be upon him) said, "When one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him."<sup>33</sup>

Imagine if we apply this hadith in our lives, wherein every time there is a barrier between us such as a wall or tree, we greet each other with salaam, our homes, and streets would echo salaam, and society would be in a state of peace due to the duas (invocations) for others to have peace.

---

<sup>33</sup> Abu Dawud Book 6, Hadith 860



## REWARDS OF THE SALAAM



عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَجُلًا، جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ السَّلَامَ عَلَيْكُمْ . قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَشْرٌ " . ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَشْرُونَ " . ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثُونَ "

Narrated 'Imran bin Husain: "A man came to the Prophet (peace and blessings of Allah be upon him) and said: 'As-Salamu 'Alaykum (Peace be upon you).'" [He said:] "So the Prophet (peace and blessings of Allah be upon him) said: 'Ten.' Then another came and he said: 'As-Salamu 'Alaykum WaRahmatullah (Peace be upon you, and the mercy of Allah).' So the Prophet (peace and blessings of Allah be upon him) said: 'Twenty.' Then another came and said: 'As-Salamu 'Alaykum WaRahmatullahiWaBarakatuh (Peace be upon you, and the mercy of Allah, and His Blessings).' So the Prophet (peace and blessings of Allah be upon him) said: 'Thirty.'"<sup>34</sup>

From this hadith we learn, that saying salaam carries a minimum of ten rewards, but when we invoke for peace and mercy, we receive twenty rewards, whilst invoking for peace, mercy and blessings grants thirty rewards to a person. It is important to remember here also that when we make a dua (invocation) for another person, the same dua is applicable on us too.

---

<sup>34</sup> Jami' at-Tirmidhi 2689

ALLAH SENDS SALAAM TO US WHEN WE SEND  
SALAAM TO THE PROPHET (MAY ALLAH'S  
PEACE AND BLESSING BE UPON HIM)



عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ ذَاتَ يَوْمٍ  
وَالْبُشْرَى فِي وَجْهِهِ فَقُلْنَا إِنَّا لَنَرَى الْبُشْرَى فِي وَجْهِكَ . فَقَالَ " إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ يَا مُحَمَّدُ  
إِنَّ رَبَّكَ يَقُولُ أَمَا يُرْضِيكَ أَنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ  
إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا " .

It was narrated from Abdullah bin Abi Talha, from his father, that: The Messenger of Allah (peace and blessings of Allah be upon him) came one day with a cheerful expression on his face, and we said: "We see you looking cheerful". He said: "The Angel came to me and said: 'O Muhammad, your Lord says: 'Will it not please you (to know) that no one will send salat upon you, that I will send salat upon him tenfold, and no one will send salaams upon you but I will send salaams upon him tenfold?'"<sup>35</sup>

---

<sup>35</sup> Sunan an-Nasa'i 1283

When we send salaam and blessings to the Prophet (peace and blessings of Allah be upon him) then Allah will send salaam to us.



- It is important to note here, that we can send salaam on our Prophet (peace and blessings of Allah be upon him) from anywhere, and it is not restricted to being in Madina. Also, the intention of going to Madina is to reap the rewards of praying in the Prophet's masjid and in the rawdah.
- Another point to note about this hadith is that the Prophet (peace and blessings of Allah be upon him) was happy not for himself, but rather he was happy for his followers who would be rewarded so abundantly by Allah. This shows the generosity and mercy that the Prophet (peace and blessings of Allah be upon him) had for the believers.

What does it mean when you say (اللهم صلي على محمد)  
(O Allah praise Muhammad)?



This is an invocation for Allah to praise the Prophet (peace and blessings of Allah be upon him), and the recompense is that a person will receive ten praises from Allah in return! We cannot envisage the praise of Allah, the Most Praiseworthy, the Mighty and Majestic, The Greatest, The Owner of the heavens and the earth.

- Humans love praise, but praise from people can make us arrogant and when we do not get praise, we become disheartened and hurt, but the praise from Allah is perfect and truthful. Our focus should always be to attain the Praise of Allah which should suffice us. Otherwise, we would become enslaved to the praise of the people.

When we say (السلام عليك أيها النبي) – Peace upon you O Prophet, Allah will send ‘salaam’ upon us ten times, meaning He will give us salaam, a life of peace. When we say (اللهم صلي على محمد), we cannot hear Allah praising us, but we need to believe it with certainty.

وعن علي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " البخيل من ذكرت عنده، فلم يصل علي "

'Ali (May Allah be pleased with him) reported: The Messenger of Allah (peace and blessings of Allah be upon him) said, "The miser is the one in whose presence I am mentioned but he does not supplicate for me."<sup>36</sup>

When a person hears the Prophet's mentioned, he must send salat and salaam upon him, and the person that does not do this, is referred to as a miser. Even when writing, we do not make abbreviations such as (saws) or (pbuh) – to not be stingy. We are rewarded when we write it in its complete form, as this shows we are honouring his mention.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ "

Narrated Abu Hurayrah (may Allah be pleased with him): The Prophet (peace and blessings of Allah be upon him) said: If any one of you greets me, Allah returns my soul to me and I respond to the greeting.<sup>37</sup>

---

<sup>36</sup> Riyadh As Saliheen, At Tirmidhi, Book 15, Hadith 1403

<sup>37</sup> Sunan Abi Dawud 2041, graded Hasan by Al Albani

This is a matter of the unseen and we need to know this matter correctly, failing to do so can be a cause of deviation. The Prophet (peace and blessings of Allah be upon him) is not alive, and he cannot hear or answer our supplications, which should be clear. When we send salaam upon the Prophet (may Allah's peace and blessings be upon him) anywhere in the world, Allah will return back his soul for that moment in order to answer the salaam only. Some people take this hadith and misinterpret it by saying that the Prophet (peace and blessings of Allah be upon him) replies to our supplications, which is incorrect.

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ "

It was narrated that Abdullah said: "The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Allah has angels who travel around on Earth conveying to me the Salaams of my Ummah.'"<sup>38</sup>

This hadith clarifies how the salaam of the ummah reaches the Prophet (may Allah's peace and blessings be upon him). There are angels around who take the salaam and convey it to him, and Allah returns his soul to reply to the salaam. This is a merit which Allah only gave to the Prophet (peace and blessings of Allah be upon him).

---

<sup>38</sup> Sunan an-Nasa'i 1282

## DUA AFTER THE OBLIGATORY SALAT



عن ثوبان رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم: إذا انصرف من صلاته استغفر ثلاثا ، وقال : " اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام "

Thauban (May Allah be pleased with him) reported: Whenever the Messenger of Allah (peace and blessings of Allah be upon him) concluded his prayer, he would beg forgiveness from Allah thrice and then would recite: "AllahummaAntas- Salamu, waminkas-salamu, tabaraktaya Dhal-Jalaliwal-Ikram (O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!"<sup>39</sup>

This invocation is recited immediately after the tasleem at the end of the salaah (prayer). We are seeking forgiveness because there are shortcomings in our prayer, and we are weak, and no matter what we do, we cannot do justice to Allah.

Allah is As Salaam (The Bestower of Peace) and He is the Owner of salaam, Exalted is He, the Owner of Majesty and Honour.



After the completion of the prayer, we must exit being reformed, and in a state of peacefulness and contentment. The search for peace starts and ends with Allah, The First and the Last, the Owner of Peace, the Bestower of all Peace, The Mighty and Majestic.

---

<sup>39</sup> Riyadh As Saliheen, Muslim, Book 16, Hadith 1415







مركز السلام الإسلامي


AL SALAM ISLAMIC CENTER


COPYRIGHT © 2020

BY AL SALAM ISLAMIC CENTER.

ALL RIGHTS RESERVED


THIS BOOK IS NOT FOR SALE.


 [www.markazalsalam.com](http://www.markazalsalam.com)

 [info@markazalsalam.com](mailto:info@markazalsalam.com)

   Al Salam Islamic Center

 [t.me/markazalsalam](https://t.me/markazalsalam)

 [t.me/alsalamislamiccenter\\_kids](https://t.me/alsalamislamiccenter_kids)

 +97150 8008875