

Al-Ahzab (The Confederates) 33:56

O You Who Believe!

- Allah and His angels send blessings on the Prophet.
- You, that believe! Send your blessings on him.
- And salute him with all respect.

Commentary

Allamah Taba Tabai (AR)

The verses 43 and 44 define it clearly when they say, " *He it is who confers upon you His blessings and the angels, that He may bring you forth from the darkness into the light, and He is to the believers the all –merciful. Their greetings on the Day when they meet Him shall be "Peace" and He has prepared for them an honorable reward.*"

God says, " *Verily God and his angels bless the Prophet! O you who believe, send blessings unto him and greet him with a salutation worthy of respect.*"

The Salawat certainly is a blessing and the messenger deserved that the blessings be sent upon him. When the angels bless the Messenger it is the proof of the divine purity endowed on him by God. When the momins bless him then it is a sign of allegiance. God has mentioned the angels blessing the Messenger before human beings for we only copy them. There are various traditions in both Sunni and Shia books about it and when the Mu'min says the Salawat they ask God to shower His Blessing upon the Messenger.

Hazrat Ali has been quoted in the book Tawab Al A'mal by Abul Ma'zi in this manner. The narrator says I asked " What is the difference between the worship of God, of the Angels and of the Men?" He answered,

Salat means God's mercy, and Salatal Malaika means the description the angel gave about the purity of the Messenger, and Salatal Mu'minin means the prayers that they say for God to bestow His mercy on the Messenger.

In Khisal Hazrat Ali is quoted to have said,

May God bestow His mercies on Muhammad and his progeny, because God admits your prayers when you say the Salawat and his well being when you say, " His angels too ask God to bless the messenger", therefore, whether you be praying or otherwise you should always send your Salawat for the Messenger.

Abdul Razzaq, Ibn Abi Shiba, Ahmed, Abd bin Hameed, Bukhari, Muslim, Daud, Tirmizi, Nisai, Ibn Maja and Ibn Marduia quote Ka'b bin A'jra in Durre Manthur who said,

One person said to the Messenger we know how to say "O Messenger of God may peace be upon you" but how are we to say the Salawat?" The Messenger answered, " Say the full words

O Lord may you shower your blessing on Muhammad and his progeny, just as you had showered it upon Ibrahim and his progeny.

The Compiler says

There are eighteen other hadith about Salawat on the Messenger and his progeny that quote the close companions and others including Ibn Abbas, Talha, Abu Saeed Al Hazari, Abu Hurera, Abu Masa'ood Ansari, Burida, Ibn Masa'ood, Ka'b bin Ajra and Hazrat Ali. The Shia records of course have more hadith. In this book, Tirmizi has quoted through Hasan bin Ali that the Messenger said,

Miser is the person who does not say the Salawat after he hears my name.

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

Allah sends His blessings (salawat) on the Holy Prophet. The angels invoke Allah to send His blessings on him. The believers are also commanded to invoke Allah to send His blessings on him. The Muslims asked the Holy Prophet: "How are we to seek blessings on you?" He said: Say,

O Allah, send blessings on Muhammad and on the al (children) of Muhammad.

Fakh al Din al Razi writes that the Ahl ul Bayt are at par with the Holy Prophet in five things (one of which is) in invoking the blessings of Allah during prayers, after each tashahud which, if not recited, renders the salat null and void. Bukhari writes in his Sahih, page 127, volume 3 (Egypt edition) that the Holy Prophet said: Say:

O Allah send blessings on Muhammad and on ali Muhammad (Ah ul Bayt) just as You blessed Ibrahim and ali Ibrahim.

Ibn Hajar Makki writes in his Sawa-iq al Muhriqah, on page 87, that the Holy Prophet warned the people not to send *batar* salawat (salawat which has lost the tail i.e. curtailed). When asked what a batar salawat was he replied:

If you stop at 'Allahumma salli ala Muhammad'

You should say:

Allahumma salli ala Muhammad wa ali Muhammad.

In religious meetings and gatherings it has become a "fashion" to say in melodious accent: SALLALLAHU ALAYKA YA RASULLILLAH WA SALLAM ALAYKA YA HABIBALLAH which in the light of the abovenoted authentic traditions is deviation from the right path shown by Allah in this verse. When Allah Himself sends blessings (salawat) on the Holy Prophet as made clear by him in various traditions, if some one selects words not approved by the Holy Prophet, it can be described as hypocrisy, punishment of which is eternal damnation in the fire of hell.

Ahmad bin Hanbal writes in his Musnad, volume 6 page 323, that the Holy Prophet covered Ali, Fatimah, Hasan and Husayn with a blanket and said:

O Allah these are my Abl ul Bayt so I invoke You to send Your blessings on Muhammad and ali Muhammad.

Muslim has also related this in his Sahih, in part I of "the book of prayers."

Also refer to Mushkil al Athar by Tahawi (volume 1, page 334), Kanz al Ummal by Ali Muttaqi (volume 7, page 103) and Tafsir Durr al Manthur by Jalaluddin al Suyuti in his interpretation of ayah al tat-hir. He has also quoted the well-known verse composed by Al Shafi-i:

O Ahl ul Bayt of Allah's messenger, your love is a duty made obligatory upon us in the Qur'an. It is enough among your great privileges that whoever does not invoke Allah's blessings on you, his prayer (salat) is void.

Ibn Hajar also quoted these lines of Shafi-i on page 88 of his Sawa-iq al Muhriqah, in connection with his interpretation of verse 33 of Ahzab.

It is compulsory to recite salawat whenever the name of the Holy Prophet is mentioned.

If a believer really desires fulfilment of his or her supplication, salawat must be recited before and also at the end of the prayer because in that case whatever the prayer contains in the beginning, in the middle, and in the end will be accepted by Allah as the salawat has covered and encircled the whole supplication, and as salawat is always accepted by Allah (because He Himself recites salawat on the Holy Prophet) the entire prayer is accepted by Him.

Aqa Mahdi Puya says:

The recitation of salawat implies that the believers should not worship the Holy Prophet as a deity. He is the most honoured servant of Allah for whom Allah sends His highest blessings, because he is the first and the foremost in submission and devotion to Allah. The Ahl ul Bayt have been included with him, by his command, because they are also equal to him in submission and devotion to Allah.