

TWO DECISIVE VERDICTS ON USING “ALAIHISSALAM” FOR OTHER THAN PROPHETS

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Question: Is it permissible to say Yâ Hussain ‘*alayhissalâm*? What is the ruling on writing or proclaiming it?

Answer: The salâm which is mentioned along with the name i.e., ‘*alayhissalâm* is not the salâm of *Tahiyyat* (greeting) which is the salâm said on meeting someone or conveyed through some means. The purpose (maqûd) in this salâm (i.e., ‘*alayhissalâm*) is the veneration (ta’dhîm) of the person being mentioned. The custom (‘urf) of the People of Islâm (Ahl al-Islâm) has made this salâm (i.e., ‘*alayhissalâm*) specific to the Prophets and the Angels. For example: Sayyidunâ Ibrâhîm ‘*alayhissalâm*, Sayyidunâ Mûsâ ‘*alayhissalâm*, Sayyidunâ Jibrîl ‘*alayhissalâm*, Sayyidunâ Mikaîl ‘*alayhissalâm*. Thus it is not permissible to say ‘*alayhissalâm* for other than Prophets and Angels.

And Allâh knows best.

Fatâwâ Amjadiyyâ, volume 4, page no. 243-245

Second verdict from the book al-Hadiqatun Nadiyyâ Sharh Tariqa al-Muhammadiyya by 'Arif-billâh Imam 'Abdul Ghani an-Nablusi (may Allâh have mercy on him):

The majority of the noble `ulamâ state that the habitual recitation of salawât upon a non-Prophet is impermissible, as such recitation (of salawât) has become an indication that a Prophet is being mentioned. Thus, a non-Prophet cannot be included in this act along with the Prophets. Also, the following cannot be said: "Abu Bakr as-Siddîq salAllâhu alayhî wa sallam or 'Alî salAllâhu alayhî wa sallam", even though according to the meaning, saying so is correct. Similarly, the following also cannot be said: "Muhammad 'azzawajal", even though the Prophet salAllâhu alayhî wa sallam is the owner of 'izzah(honour, fame etc.) and jalâl(loftiness, glory etc.) but the above expression is not used because this is an identifying feature of the mentioning of Allâh 'azzawajal . The mentioning of sending salawât upon non-Prophets in the Noble Qur'ân and the Hadîth has been limited by the majority of the `ulamâ to supplication(du'â).

Certain `ulamâ (may Allâh have mercy on them) say: "To send salawât upon a non-Prophet is not permissible because this has become a sign of the people of desires(Ahlul Hawâ)[Ahlul Bid'ah] and they send salawât upon those whom they assume to be infallible(ma'sûm). Thus, they should not be followed in this matter.

Sayyiduna Imâm Yahyâ bin Sharaf an-Nawawî (may Allâh have mercy on him) has mentioned in his book "al-Adhkâr": "Those `ulamâ who dissuade from sending salawât upon non-Prophets differ with each other whether doing so is harâm¹, makrûh tahzîh² or just khilâf-e-

¹ "Harâm Qat'â" is that prohibition of Sharî'ah whose unlawfulness and forbidding are proved by the cogent and unquestionable argument,reason. This is the opposite of "Fard" (obligatory act). Its intentional commission amounts to major sin and transgression. It is obligatory on and rewarding for believers to refrain from it to their best. (Islâm the Glorious Religion, Muftî Khalîl Khân Qâdrî)

² "Makrûh Tanzîhî" is that prohibition of Sharî'ah whose commission is considered undesirable in Sharî'ah. However, its undesirability is not to the extent of "Wa'eed"(warning of dire consequences). The one who

uwlâ³." After mentioning these three statements, he further states, " The correct statement is the one regarding which majority of the 'ulama agree upon that it is makrûh tanzîhî because it is the characteristic of the people of innovation(mubtadi'în) and we have been dissuaded from adopting their characteristics." (al-Adhkâr an-Nawawî, Kitâb as-Salât 'alar-Rasûl salAllâhu alayhî wa sallam, Bâb as-Salât 'ala al-Anbiyâ 'alayhimassalâm, page no. 100).

avoids it earns goodness and reward and in case of commission he is liable to neither torment nor Divine anger. (Islâm the Glorious Religion, Muftî Khalîl Khân Qâdrî)

³ "Khilâf-e-Uwlâ" is that prohibition of Shar'î'ah whose commission is against decency. It is better for believer to avoid it but he would not be held accountable if committed. Its avoidance is praise-worthy. "Khilâf-e-Uwlâ" is the opposite of "Mustahab". (Islâm the Glorious Religion, Muftî Khalîl Khân Qâdrî)