

Sayyiduna Nasir'e Khusraw's "Wajh'e Dīn" On The Theology of Salawaat

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Abstract: This article examines the proper manner of reciting Salawaat upon Muhammad (S) and his Ahl al-Bayt (as), drawing upon authentic Islamic traditions primarily from Sunni sources such as Sahih Bukhari and the works of Ibn Hajar. It highlights Rasulullah's explicit instruction to include his family in all Salawaat, underscoring their Qur'ani status of perfect purity and divine favor (Qur'an 33:33). The study clarifies the theological significance of invoking Salawaat upon Rasulullah (S) and his Ahl al-Bayt (as), distinguishing this practice from mere ritual etiquette to a mandated Sunnah with profound spiritual benefits for the Muslims. It also addresses common misconceptions regarding honorifics (e.g., as versus ra) and the indispensable role of Salawaat in Ibadah in Islam, emphasizing its role as a source of Rahmah, Shafa'at, and Noor. Through detailed analysis of Ahadith and Ayah of Qur'an, the article elucidates how Salawaat serves as a means for the Ummah to express Bayat, receive Barakah, and attain Qurba to Allah by following Rasulullah's (S) explicit Hidayah, thus affirming the centrality of the Ahl al-Bayt (as) in Islamic devotion. This paper explores Sayyiduna Nasir'e Khusrow's profound exposition of Salawaat as articulated in "Wajh'e Din", emphasizing its spiritual, theological, and metaphysical dimensions. Far from being a mere ritual exclamation, Salawaat functions as a divine conduit, channeling Rahmah of Allah and increase Noor into the hearts of Muslims. Sayyiduna Nasir'e Khusrow underscores the inseparability of Muhammad (S) and his Ahl al-Bayt (as) in invoking Salawaat, highlighting that incomplete Salawaat those omitting the Ahl al-Bayt (as) fail to fulfill the intended spiritual effect. Drawing upon authentic Sunni and Shia traditions, clear injunctions of Qur'an, and several Hadith, the discussion reveals Salawaat as a transformative devotional act that aligns the Muslim with Hidayah, strengthens Misaq to the Ahl al-Bayt (as), and enables Taharah Ruhaniyyah, elevation, and proximity to Allah. This study further clarifies the proper form of Salawaat, its role in the acceptance of Salaat, and its deeper purpose as a Rahmah for the Ummah, not a need of Rasulullah (S) or his Ahl al-Bayt (as), thereby situating Salawaat at the heart of Islamic piety, theology, and communal unity.

Keywords: Salawaat, Nasir'e Khusrow, Wajhe Din, Muhammad, Rasulullah, Ahl al-Bayt, Islamic theology, divine mercy, spiritual purification, Noor, Barakah, Shafa'at, Qur'an, Shafaat, devotional practice.

1. Sayyiduna Nasir'e Khusrow's esoteric Interpretation of the Salawaat:

The Salawaat, honor, and divine favor bestowed upon Muhammad Mustafa (S) and his Ahl al-Bayt (as), are vast and immeasurable, beyond the reach of human intellect. No mind can truly comprehend the greatness of what Rabb Taala Subhanahu has granted His Beloved. The entire creation, from the Malaek to the humblest beings, stands in awe before the grandeur of his station. When Muslims recite in their Salaat:

"O Allah, send Salawaat upon Muhammad as You sent Salawaat upon Ibrahim and the family of Ibrahim."

This is not because Muhammad (S) has a rank equal to or lesser than Ibrahim (as). Rather, such words are taught to us as a form of Dua in language accessible to human thought. The reality, however, is far beyond expression. Muhammad (S) is Khatam al-Nabiyyin, the Seal of the Anbiya, the Imam of all Rusul, the one who gathers in himself the perfections of all the Anbiya and adds to them with a perfection unique to him. Thus, when we invoke Salawaat of Allah upon him in the manner revealed to us, it is symbolic; in truth, Rasulullah (S) possesses a rank that surpasses all creation. His Haqiqah is hidden from us, known only to Rabb, yet its traces and Noor are manifest in his message, his character, and his successors, Wasi and Imams.

From this exalted understanding arises a foundational principle of faith: Taat to Rasulullah (S) is Fard upon every Muslim, and so too is Taat to his Wasi and the rightful Imams after him. For Taat to Rasulullah (S) is not merely a verbal confession of his greatness; it is a lived submission to his commands, and that submission continues through the line of Hidayah which Allah has established after him. The Imam in every age is the Hujjah (proof) of Allah upon His creation, the inheritor of Rasulullah's authority, and the Natiq (living interpreter) of Qur'an. To recognize the Imam, follow his Hidayah, and submit to his direction is an inseparable part of true im'an (faith). Whoever seeks the path of Najaat cannot bypass the Imam, for he is Hab lul-'lah (the rope of Allāh) in the time of his presence.

To accept and obey the Imam of the time means: To uphold both the Tanzil (outward) and Ta'wil (inward) dimensions of Wahi. The Qur'an is not merely a text of words; it is a reality with an outer form and an inner spirit. Rasulullah (S) brought it in both dimensions, and the Imam preserves both, guiding the Ummah in Shariah and in Hikmah. To take the Imam as a Mash'al of Hidayah and example. Just as Rasulullah (S) was the Uswa Hasanah (model of conduct), the Imam continues that role in every age. His life, speech, and actions are a Mash'al by which the Muslim may navigate the Zulmah (darkness) of confusion. To harmonize reason with spiritual devotion. Faith is not blind emotion, nor is it cold rationality; rather, it is a balance of intellect and heart. The Imam nurtures both, Talim the Muslim how to use reason to understand Aqidah, and how to use devotion to animate reason. In this harmony lies the true path of Hidayah.

Therefore, Taat to Rasulullah (S) cannot be separated from Taat to the Imam. The two are one reality: Taat to the Imam is Taat to Rasulullah (S), and Taat to Rasulullah (S) is Taat to Allah Himself. This principle safeguards the Ummah from error, ensures the continuity of Hidayah, and preserves both the letter and the spirit of the religion. Without the Imam al-Zaman (as), the Zahiri Shariah may be misapplied, and the Batini meanings may be lost. With the Imam al-Zaman (as), both are protected and perfected. Therefore, the Muslim must bind his heart with

Walayah, his reason with conviction, and his actions with Taat to Rasulullah (S) and the Imam al-Zaman (as). Only then can Aqidah be complete, Ibadah accepted, and the soul ascend toward the pleasure of its Rabb.

The Ruby of Badakhshan, Sayyiduna Nasir'e Khusrow in "Wajh'e Dīn", eloquently elaborates on the profound spiritual significance of Salawaat, the Dua of Salawaat upon Muhammad Rasulullah (S). For the Hujjah of Imam, Sayyiduna Nasir'e Khusrow, Salawaat is far more than a ritual expression; it represents a metaphysical conduit through which Barakah flows from the Ibda into the hearts of Muslims. The great Da'i emphasizes that the act of Salawaat is intrinsically linked to the Nūr of the soul and the Taharah of one's inner being. By Dua of Salawaat, the Muslim aligns themselves with the spiritual reality embodied by Rasulullah (S) and his Ahl al-Bayt (as), who are the perfected manifestations of Hidayah, Rahmah, Naimah and Maghfirah. Sayyiduna Nasir'e Khusrow highlights the inseparability of Rasulullah's (S) essence and his Ahl al-Bayt (as), asserting that incomplete or defective Salawaat, those that exclude the Ahl al-Bayt (as), fail to fulfill the intended spiritual effect and injunction of Qur'an. The Da'i interprets the Salawaat as a cosmic Dua that bridges the 'insan and the divine, call Rahmah of Allah not only upon Rasulullah (S) and his Ahl al-Bayt (as) but also upon those who faithfully recite these Salawaat. Through this reciprocal relationship, Salawaat becomes a transformative practice, elevating the Muslim, imbuing their being with sanctity, and enabling their ascent toward spiritual enlightenment and proximity to Rabb. Thus, Sayyiduna Nasir'e Khusrow's reflections in "Wajh'e Dīn" reveal Salawaat as a vital element of devotional life, intricately tied to the theology of Walayah, Taharah, and the perpetual renewal of the Muslim's connection with Rasulullah's sacred lineage.

In Shi'i Hadith, Salawaat is described as a means of elevating one's Dua. Al Imam Jafar al-Sadiq (as) said:

"Any Du'a without Salawaat is 'suspended between heaven and earth' until Salawaat is recited. It aligns the believer with the Ahl al-Bayt, who are considered the purified Wasilah of approaching Allah".

Salawaat cleanses the heart of arrogance and ego by connecting the self with Nūr. Salawaat erases sins as water washes away dirt. Shi'i sources emphasize starting and ending Du'a with Salawaat. It acts like a seal, ensuring that even if the middle of the Dua has shortcomings, the Rahmah of Salawaat carries it through. Reciting Salawaat frequently is believed to bring inner tranquility, remove spiritual veils, and draw Barakah into one's life.

2. Practice of the majority of the Muslims against the Nabawi Talim:

When sending Salawaat to Muhammad (S), many say and write:

"Sallallahu Alayhay Wasallam" (Peace be upon him).

Sunni Muslims include in Salawaat wives of Rasulullah (S), as well. They recite:

"Wa Azwajehi",

And all his Ash'ab

"Wa Sahbeh'i Ajma'yyn".

Now, let us examine how Rasulullah (s) himself taught us to send Salawaat upon him. He instructed precisely: [1]

"Do not recite Salaat al-Batra (cut off Salawaat) upon me"

The Ash'ab asked:

"What is cut off Salawaat?"

Rasulullah (S) replied specifically:

"Reciting: Salawaat of Allah be upon Muhammad."

They asked:

"How should we recite?"

Rasulullah (S) answered in crystal clear terms:

"Say: Salawaat of Allah be upon Muhammad and his Ahl al-Bayt."

In other words, Rasulullah (S) instructed:

"Say: O Allah! Send Salawaat upon Muhammad and his Aal, on the same way as You have sent on Ibrahim and his Aal. Verily, You are Hameed and Majeed!"

According to Ibn Abi Shaibah in Sunan Abi Dawood, [2] when Ayah 33: 56 [3] was revealed:

Transliteration:

Innal'lāha wa-Malā'ikatahu Yuṣallūna 'Alan-Nabī. Yā Ayyuhāl ladhīna Aāmanū Sallū 'Alayhi wa Sallimū Taslīmā.

Translation:

Indeed, Allah showers His Salawaat upon the Nabi (S), and His Malaek send Salawaat for him. O believers! Recite Salawaat upon him, with a Taslim (Salaam) worthy of him. This Ayah establishes the importance of reciting Salawaat and Salaam upon Muhammad (s) and Aal'e Muhammad (as). Muslims when asked Rasulullah (S) how to send Salawaat, he explicitly taught them: [4]

"Say: Allahumma Sall'e Ala Muhammadin Wa Ala Aale Muhammadin Wa Barik Wa-Sallim."

This Hadith relates to the following Ayah of the Qur'an about the Aal of Ibrahim (as): [5]

"They responded: 'Are you astonished by Allah's decree? May Allah's Rahmah and Barakah be upon you, O Ahl al-Bayt. Indeed, He is Praise worthy, All-Glorious.'" (Qur'an 11:73)

Moreover, Ibn Hajar mentioned that some Sunni commentators of Qur'an have narrated from Ibn Abbas (ra) that the following Ayah refers to the Ahl al-Bayt of Muhammad: [6]

"Salaamun Ala Aal'e Yaseen"

The relevant Hadith is in Sahih al-Bukhari [8] and Sahih Muslim, [9] narrated from Ka'b ibn 'Ujrah. He reported that the Ash'ab asked Rasulullah (S) how to send Salawāat upon him, and he replied with the complete form, which includes mentioning his Ahl al-Bayt (as) along with him. He said:

"Do not send upon me al-Salāt al-Batrā, (cut off Salawaat)."

They asked:

"What is the cut-off Salawāat?"

Rasulullah (S) informed:

"That you say: 'O Allah, send Salawaat upon Muhammad,' and stop there. Rather say: O Allah, send Salawaat upon Muhammad and upon Aal'e Muhammad."

The famous Sunni scholar Ibn Hajar stated in “Sawa’iq Muharriqah”: [10]

Some Muslims sent defective Salawaat like “Allahumma Sall’e Ala Muhammad” only, which Rasulullah (S) has counted as incomplete. It is a great regret that many leading Muslim religious scholars, recite or write incomplete Salawaat still today deliberately, in the enmity of Ahl al-Bait (as), e.g:

“Sallallahu Alayhi Wasallam”

That is an insult of Nabawi commandment. When asked about the defect, Rasulullah (S) said that not mentioning his sons (the sons of Amir al-Mumineen, Ali, and Sayyidah Fatimah, who are Imams of the Ummah) makes the Salawaat incomplete and imperfect. It is every true Muslim’s duty to send complete Salawaat:

“Sallallahhu Alayh’e Wa Aalih’e Wasallam”.

From the Hadith cited earlier, it is clear that Rasulullah (S) mentioned his name and his Ahl al-Bayt (as) together and disliked mentioning his name alone. He specifically ordered his followers to include his Ahl al-Bayt (as) in all Salawaat to Muhammad Rasulullah (S). This is because only those individuals whose Taharah is testified to by the Qur’an, as in the last sentence of the Ayah 33:33 [11] are worthy of being Salaam. In Shi’i Aqaid, Ay’ah 33:33 of the Qur’an, known as Ayah al-Tathir, holds a very special place. This Ayah affirms the Ismah (infallibility) of the Ahl al-Bayt (Muhammad, Ali, Fatimah, Hasan, Husain). Allah declares His will to remove every kind of impurity from them and to purify them with a perfect and complete purification. Shia scholars explain that this Ayah is not only a statement of honor but also a divine confirmation of the spiritual status of Nabawi family. When we look at the context of this Ayah, especially through the famous narration of the Ahl al-Kisa (the People of the Cloak), it becomes even clearer. According to many authentic traditions, the Muhammad Rasulullah (S) gathered Amir al-Mumineen Ali, Sayyidah Fatimah, Al Imam al-Hasan, and Al Imam al-Husain under his cloak, and then recited this very Ayah, declaring them as the purified ones. Because of this, Shia scholars believe that the Ayah applies directly and exclusively to them, establishing their special spiritual purity. The phrase:

“To remove all impurity from you and purify you with a thorough purification”

is very deep in meaning. It points not to an ordinary cleansing, but to a complete and absolute purification from every form of sin, mistake, or defect. This is why Shia scholars link it with the concept of Ismah, meaning that the Ahl al-Bayt are protected by Allah from committing sins or errors, and that their Hidayah is therefore divinely safeguarded. This Aqidah also connects with other important events in Muslim Islamic history. For example, at Ghadir al-Khumm, Rasulullah (S) publicly declared Amir al-Mumineen Ali (as) as his successor and leader after him. Shia Muslims see the message of Ayah al-Tathir as being in harmony with this event, because both highlight the authority, purity, and leadership of Nabawi family. In short, for the Shia understanding, Ayah al-Tathir is not just an Ayah of honor. It is a divine guarantee of the purity, truthfulness, and authority of the Ahl al-Bayt (as). It shows their unique role as guides and leaders for the Muslim community, chosen and protected by Allah Himself.

Hadith 6.321: Narrated Abu Said al-Khudri: [12]

We asked: “O Allah’s Rasul! (We know) this Salawaat (to you) but how shall we invoke Allah for you?”

Rasulullah (S) replied:

"Say: O Allah! Send Your Salawaat on Muhammad who is Your servant and Your Rasul, the same way as You sent Your Salawaat on Ibrahim. And send Your Salawaat on Muhammad and on Muhammad's family, the same way as You sent Your Salawaat on Ibrahim's family."

Hadith 6.322: Narrated Ibn Abi Hazim and Ad-Darawardi: Yazid reported (similarly): [13]

"...And send Your Salawaat on Muhammad and on Muhammad's Aal, the same way as You sent Your Salawaat on Ibrahim and on Ibrahim's family."

Hadith 8.368: Narrated Abd ur-Rahman bin Abi Laila: [14]

Ka'b bin Ujra met me and said:

"Shall I give you a present? Once Rasulullah (S) came to us and we said: O Allah's Rasul! We know how to greet You; but how to send Salawaat upon you?' He said, Say: O Allah! Send Your Salawaat on Muhammad and his Aal, the same way as You sent Your Salawaat on Ibrahim's Aal. You are indeed worthy of all praise, full of glory."

Two additional traditions follow: Abu Masud Badri relates: [15]

"Once, we were sitting with Sad bin Ubadah when Rasulullah (S) came. Bashir Ibn Sad asked: 'O Rasulullah (S)! We have been commanded by Allah to send Salaam on you by reciting Salawaat, then how shall we do this?'"

Rasulullah (S) remained silent for some time, so much so that we wished Bashir had not asked. After a while, Rasulullah (S) said:

"O Allah, send Your Salawaat on Muhammad and on Aal of Muhammad as You did send your Salawaat on Ibrahim, and bless Muhammad and Aal of Muhammad as You did bless Ibrahim. Indeed You are the praiseworthy, the Glorious."

Then Rasulullah (S) said:

"And the Salawaat is already known to you."

Although these Traditions confirm that Rasulullah (S) ordered Muslims to send Salawaat on him and his Aal, this is not self-esteem but an order by Wahi. It serves as a Talim of the Sunnah. The hesitation in the last Tradition shows Rasulullah's (S) humility; yet, since it was order of Allah, he conveyed it.

From the Hadith cited earlier, it is clear that Rasulullah (S) mentioned his name and his Ahl al-Bayt (as) together and disliked mentioning his name alone. He specifically ordered his followers to include his Ahl al-Bayt (as) in all Salawaat upon him. This is because only those individuals whose Taharah is testified to by the Qur'an (as in the last sentence of Ayah 33:33) are worthy of being given Salaam.

3. Taharah of Ahl al-Bayt (as) Confirmed by Ayah Tathir:

Another noble tradition narrates that when Rasulullah (S) noticed a special blessing from Allah was about to descend, he said to Safiyyah (one of his wives):

"Call for me! Call for me!"

Safiyyah asked:

"Call whom, O Rasulullah (S)?"

He replied:

"Call for me my Ahl al-Bayt, who are Ali, Fatimah, al-Hasan, and al-Husain."

They came, and Rasulullah (S) spread his cloak over them and raised his hand, in Dua:

"O Allah! These are my Ahl al-Bayt, so bless Muhammad and the Aal of Muhammad."

At that very moment, Allah, to whom belong Might and Majesty, revealed the Ayah: [16]

"Verily Allah intends to keep off from you every kind of uncleanness, O Ahl al-Bayt, and purify you a thorough Tathir." (Qur'an 33:33)

Similarly, on another occasion, when Rasulullah (S) gathered Ali, Fatimah, al-Hasan, and al-Husain under his Kisa (cloak), he declared: [17]

"O Allah! Verily they are from me and I am from them. Thus place Your blessings, mercy, and satisfaction upon me and them."

And again did Dua:

"O Allah! These are Aal'e Muhammad (family of Muhammad). Thus place Your Barakah and Naimah upon the family of Muhammad, for indeed You are the Praiseworthy, the Glorious."

Al-Imam Ja'far al-Şādiq (as) explained:

"Yā-Sīn refers to Rasulullah (S), and we are Āal Yā-Sīn."

Therefore, in the Ayah:

"Salaamun 'Ala Aal-Yā-Sīn"

Sulaym ibn Qays, via Ibn Mahyār, narrates from Amir al-Mumineen Ali ibn Abi Tālib (as):

"One of the noble names of Rasulullah (S) is Yā-Sīn, and Āal'e Yā-Sīn refers to us, the Ahl al-Bayt."

Al-Imam Ja'far al-Şādiq (as) further said:

"Salaamun 'Ala Āal'e Yā-Sīn is not merely a Salaam but a profound theological recognition." It places Ahl al-Bayt (as) at the very heart of Hidayah and Shafa'ah. It affirms that Rahmah is specially bestowed upon those linked with Rasulullah (S) through Amr and Walayah. The Ayah is most consistently understood, through Hadith and literary analysis, as a divine Salaam upon the Ahl al-Bayt (as). This alone explains a Salaam from Allah upon Rasulullah (S) and his Ahl al-Bayt (as). Ibn Abbās also affirmed that this Ayah conveys Allah's Salaam upon Muhammad (S) and his Ahl al-Bayt (as).

On the Day of Qiyamah, protection from Allah's punishment belongs only to those who affirm their Wilayah (spiritual authority) and Walayah (the obligatory love) of Ahl al-Bayt (as). As explained in Shi'i devotional literature, this phrase denotes Salaam upon the family of Rasulullah (S), Ali, Fatimah, Hasan, and Husain, as the source of Tathir and spiritual elevation. It is seen as recognition of their divine role in refining the world and enabling spiritual transformation. It acknowledges the Ahl al-Bayt (as) as the source of Taharah, moral transformation, and Hidayah.

4. The Necessity of Recitation of Salawaat on Rasulullah (S) and his Ahl al-Bayt (as):

A Hadith states: [18]

"If one offers Dua, and if he does not send Salawaat upon me and my Aal, his Dua will not be accepted."

The importance of invoking Salawaat upon Rasulullah (S) and his Aal is so profound that it has been made part of every Salawaat upon him. It is a sign of pledging Misaq to them and affirming Allah's testimony of their perfect Taharah and worthiness to receive Salaam.

A Sunni brother once mentioned that the abbreviation "sws" and "as" are used only for Anbiya, whereas "ra" is used for others, including Ali (ra). The abbreviation "as" stands for Alayhis-Salaam. May I ask: on what basis is it concluded that this phrase cannot be used for non-Anbiya? Could you provide an Ayah or an authentic Hadith that prohibits using "as" after the name of a non-Anbiya?

Dear brother, if we truly wish to follow the Sunnah of Muhammad Rasulullah (S), we are ordered by authentic Ahadith to send Salawaat not only upon Amir al-Mumineen Ali (as) but also upon the entire Ahl al-Bayt (as). If Rasulullah (S) commanded sending Salawaat upon his 'itrah al-Tahirah (as), who are we to invent regulations contrary to his instructions and yet claim to follow his Sunnah? The phrase "May Allah be pleased with him" (ra) is rightly used for the Ash'ab, but not for Rasulullah (S) or his Ahl al-Bayt (as), who are perfectly Masum, flawless, and Mutahhar.

5. Hikmah of Salawaat and the Noor of Tawhid:

The very first word of Salawaat, "Allahumma", is a gateway to Barakah from Allah. Those who recite Salawaat dive into the ocean of Barakah and Rahmah of Allah. When they recite:

"Sall'e Ala Muhammad"

They immerse in the Noor of Rasulullah (S).

When they recite:

"Wa Ala Aal'e Muhammad"

They affirm their bond with his purified progeny.

Theological reflection on Yusallun and Sallu (meaning Salah, Dua, and Rahmah) reveals that when Allah and His Malaek send Salawaat upon Muhammad (S) and his 'itrah, the act itself becomes a source of divine mercy for the reciter. Since the Malaek send Salawaat by Allah's command, this act becomes a channel of Barakah and Rahmah for the Muslims.

By reciting complete Salawaat, as per Nabawi instruction, Muslims become entitled to the Shafa'ah of Rasulullah (S) and his 'itrah al-Tahirah (as). Neither Rasulullah (S) nor his 'itrah depend on the Dua of the Ummah. In reality, Salawaat is a divine gift bestowed upon the Ummah for their own benefit. Qur'an explicitly commands in Ayah 56 of Surah al-Ahz'ab: [19]

"Verily Allah and His Malaek send Salawaat upon Muhammad (S). O you who believe, send Salawaat upon him and salute him with a worthy salutation."

The phrase "Wa Sallimu Taslima" implies obedience and acceptance. Thus, Muslims must obey willingly those upon whom Salawaat is recited, in accordance with Allah's command. The literal meaning of Salawaat is "to follow behind," reflecting passion for obedience and devotion.

The purpose of Salawaat by Allah and His Malaek is to guide Muslims from Zulmah (darkness) into Hidayah (guidance). Reciting Salawaat is among the Wajibaat of Islam. Without reciting it, even Fard Salah is not accepted. The founder of the Sunni Shafi'i Madhab famously expressed in love of Ahl al-Bayt (as): [20]

Transliteration:

Yā Āla Bayti Rasūlillāhi ḥubbukum
Farḍun minā-llāhi fī l-Qur'āni anzalahū
Kafākum min 'aẓīmi l-qadri annakum
Man lam yuṣalli 'alaykum lā ṣalāta lahū

Translation:

O Household of the Rasulullah, loving you
Is an obligation Allah revealed in the Qur'an.
It suffices for your exalted rank that
Whoever sends no Salawaat upon you, his Salaat is void.

Al-Ṣalawaāt al-Sha'bānīyyah is a famous Dua attributed to Amir al-Mumineen Ali Ibn Abi Talib (as), which has poetic elements. These are a few lines of the Dua: [21]

Transliteration:

Allāhumma Salli 'Alā Muḥammadin wa Aal'e Muḥammadin,
Shajarat'in-Nubuwwah wa Mawḍi'ir-Risālahi wa Mukhtalifil-Malā'ikati
Wa Ma'dinil-'ilmī wa Ahl'e Baytil-Wahyi
Allāhumma Salli 'alā Muḥammadin wa Aal'e Muḥammadin,
Al-Fulkil-Jāriyati Fīl-lujūjil-Ghāmirah ...

Translation:

O Allah, send blessings upon Muḥammad and the Aal of Muḥammad,
The Tree of Nubuwwah, the Station of the Risalah, the Gathering of Malaek,
The Mine of 'ilm and the Ahl al-Bayt of Wahi.
O Allah, send Salawaat upon Muḥammad and Aal of Muḥammad,
The sailing ship that moves through the overwhelming seas ...

Without a true spiritual guide (Haqiqi Rahbar or Hadi), the meaning of Salawaat cannot be fully understood, nor can one attain Rahmah, Maghfirah, Shafa'ah, and Najaat. Tragically, the Nawasib, in their enmity towards Ahl al-Bayt (as), misuse this great Dua, even mocking it by saying:

"Why are you uttering Salawaat, Nauzubillah!"

This is a grave insult to the very injunctions of Islam.

6. The Benefit of Salawaat

Who benefits from Salawaat, the Ummah or the 'itrah of Muhammad (S)? Scholars unanimously affirm that Muhammad (S) and his 'itrah (as) are in no need of the Salawaat of Muslims. They are the divine centers of Hidayah, Rahmah, and Maghfirah for the entire world. Rasulullah (S) taught his Ummah how to reduce the burden of their sins, and the reward of Salawaat is granted to those who recite it sincerely. The person who recites Salawaat becomes entitled to Sadaat and Barakah according to his or her level of Taqwa. Consider an analogy: Just as water flows through pipes from a main tank, people request the water department for an increased supply. Similarly, when in need of Rahmah, we seek it from Allah through Muhammad (S) and his 'itrah by reciting Salawaat, thus becoming entitled to Rahmah of Allah.

Narrations describe Salawaat as a remedy for physical pain and illness. Some Shi'i traditions mention blow Salawaat in water and drinking it for Shifā'. The rhythmic recitation can calm the nervous system, reduce stress, and bring inner balance, similar to the effect of mantras in other traditions. Amir al-Mumineen 'Ali (as) is reported to have said:

"Frequent Salawaat shields a person from sudden misfortunes. It strengthens resilience against difficulties in life by invoking Rahmah".

According to Hadith:

"Consistent Salawaat brings Barakah in livelihood, removing unseen obstacles to one's provision".

When recited in gatherings, Salawaat unites hearts around the Walayah of Muhammad (S) and his Aal, reducing division and increasing compassion.

7. Conclusion:

The Talim of Sayyiduna Nasir'e Khusrow and Ahadith examined herein affirm that Salawaat is not a ceremonial formula but a profound spiritual practice ordained by Allah. It embodies Walayah, Taat, and recognition of Muhammad (S) and his Ahl al-Bayt (as), through whom Hidayah flows to humanity. The insistence on complete Salawaat, mentioning both Rasulullah (S) and his Ahl al-Bayt (as), reflects the testimony of Qur'an of their purity and their unique role as channels of Rahmah. Reciting Salawaat thus benefits the Muslim, not Rasulullah (S), by granting spiritual elevation, Maghfirah, and Qurba to Allah. As such, Salawaat is both a theological affirmation of Tawhid and an act of devotional intimacy, serving as a continuous reminder of the Muslim's Ahd with the sacred lineage of Rasulullah (S). It is a unifying, purifying, and transformative practice at the heart of Ibadah and spirituality.

References:

- [1] *al-Sawa'iq al-Muhriqah*, Ibn Hajar, ch 11, section 1, p. 225
- [2] *Sunan Abi Dawood*
- [3] Ayah 33:56
- [4] *Say Allahhumma*
- [5] *Qur'an 11:73*, *al-Sawa'iq al-Muhriqah*, Ibn Hajar, ch. 11, section 1, p. 228
- [6] *Qur'an 37: 130*, *al-Sawa'iq al-Muhriqah*, by Ibn Hajar, Ch. 11, section 1, p. 228
- [7] *Sahih al-Bukhari*;
- [8] *Sahih Muslim*,
- [9] Reported by Ahmad, al-Bazzār, al-Ṭabarānī, and others; classed Hasan by scholars such as al-Albānī
- [10] Ibn Hajar, "Sawa'iq Muharriqah"
- [11] *Qur'an 33:33*
- [12] *Sahih al-Bukhari*, Hadith 6.321 (Book of Prophets). Narrated Abu Saïd al-Khudri
- [13] Hadith 6.322: Narrated Ibn Abi Hazim and Ad-Darawardi: Yazid reported (similarly)
- [14] *Sahih al-Bukhari*, Hadith 8.368 (Book of Supplications), narrated by 'Abd al-Rahmān ibn Abī Laylā through Ka'b ibn 'Ujrah
- [15] Abu Masud Badri relates: *Riyadh al-Saliheen*, by al-Nawawi, English version, Tradition No. 1406
- [16] *Qur'an 33:33*, [16] *al-Mustadrak* by al-Hakim, Ch. "Understanding (the virtues) of Ash'ab," vol. 3, p.148; *Talkhis al-Mustadrak* by al-Dhahabi, vol. 3, p.148; *Usd al-Ghabah*, vol. 3, p.33.
- [17] *al-Sawa'iq al-Muhriqah*, Ibn Hajar, ch. 11, section 1, p. 225; Reported by Ahmad, al-Bazzār, al-Ṭabarānī, and others; classed Hasan by scholars such as al-Albānī.
- [18] *al-Daruqutni* and *al-Bayhaqi*, as quoted in *al-Sawa'iq al-Muhriqah* by Ibn Hajar al-Haythami, Ch. 11, p.349.
- [19] *ibn Abi Shaibah*, *Sunan Abi Dawood*, Ayah 56, *Surah al-Ahz'ab*:
- [20] *Dīwān* of Muhammad bin Idris al-Shāfi'ī, founder of the Shāfi'ī Madhab, which is a collection of poems attributed to Muḥammad ibn Idrīs al-Shāfi'ī (d. 204 AH / 820 CE), indeed contains verses in which he expresses love for the Ahl al-Bayt (Muhammad, Ali, Fatimah, Hasan, Husain) and emphasizes that their love is a Fard upon Muslims. It is a compilation of his ethical, spiritual, and personal poetry. *Dīwān al-Imām al-Shāfi'ī*, edited by 'Umar Fārūq al-Ṭabbā', *Dar al-Kutub al-'Ilmiyyah*, Beirut.
- [21] This Dua is recorded in several Ahadith sources: 1. *Iqbal al-Amal* by Sayyid Ibn Tauos, 2. *Al-Balad al-Amin* by Kafami, 3. *al-Misbah* by Kafami, 4. *Misbah al-Mujtahid* by Shaikh Tusi, 5. *Jamal al-Usbue* by Sayyid Ibn Tauos, 6. *Wasail al-Shia* by Shaikh Hur al-Ameli, 7. *Bihar al-Anw'ar* by Muhammad Baqir Majlesi. Imams of Ahl al-Bayt (as) repeatedly recited this Dua. In the words of Shaikh Tusi: "In the month of Shab'an, Al Imam Ali Ibn al-Husain, Zain al-Abedin would read this Dua every noon and on the fifteenth night (and in the whole month) he sent Salawaat in the form of this Dua."

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