

Ṣalāt & Salām

In Praise of Allāh's Most Beloved



A MANUAL OF BLESSINGS & PEACE ON
THE PROPHET MUḤAMMAD ﷺ

Based on the works of Shaykh Muḥammad ibn
‘Abd al-Raḥmān al-Sakhāwī, Shaykh Ashraf ‘Alī
Thānawī, Shaykh Yusuf ibn Sulayman Motala, and
Makhdūm Muḥammad Sindhī

Compiled and Translated with an Introduction by
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Transliteration Key

ء (11)	' (A slight catch in the breath. It is also used to indicate where the <i>hamza</i> has been dropped from the beginning of a word.)	ع	‘, ‘a, ‘i, ‘u (Pronounced from the throat.)
ا	a, ā	غ	gh (Pronounced like a throaty French <i>r</i> with the mouth hollowed to produce a full sound.)
ب	b	ف	f
ت	t	ق	q (A guttural <i>q</i> sound with the mouth hollowed to produce a full sound.)
ث	th (Should be pronounced as the <i>th</i> in <i>thin</i> or <i>thirst</i> .)	ك	k
ج	j	ل	l
ح	h (Tensely breathed <i>h</i> sound.)	م	m
خ	kh (Pronounced like the <i>ch</i> in Scottish <i>loch</i> with the mouth hollowed to produce a full sound.)	ن	n
د	d	و	w, ū, u.
ذ	dh (Should be pronounced as the <i>th</i> in <i>this</i> or <i>that</i> .)	ه	h
ر	r	ي	y, ī, i
ز	z	ﷺ	Used following the mention of the Messenger Muḥammad, translated as, “May Allāh bless him and give him peace.”
س	s	ﷺ	Used following the mention of a Prophet or Messenger of Allāh, translated as, “May the peace of Allāh be upon him.”
ش	sh	ﷺ	Used following the mention of a Companion of the Messenger, translated as, “May Allāh be pleased with him.”
ص	ṣ (A heavy <i>s</i> pronounced far back in the mouth with the mouth hollowed to produce a full sound.)	ﷺ	Used following the mention of more than one Companion of the Messenger (and also after a female Companion in this work), translated as, “May Allāh be pleased with them.”
ض	ḍ (A heavy <i>d/dh</i> pronounced far back in the mouth with the mouth hollowed to produce a full sound.)		
ط	ṭ (A heavy <i>t</i> pronounced far back in the mouth with the mouth hollowed to produce a full sound.)		
ظ	ẓ (A heavy <i>dh</i> pronounced far back in		

The *du‘ās* in this book have been transliterated using a convention different from the standard used for transliterating Arabic terms in the main text. Hence, words are represented as they should be pronounced and the interword connections are transliterated according to the following guidelines:

- (1) Silent *hamzas* (*waṣl*) have been omitted and replaced with an apostrophe ('). In this case, the word before it should be connected to the letter after the apostrophe; e.g., *wa 'l-mālī*.
- (2) Commas have been added to indicate appropriate places of pause. Letters enclosed in parentheses are not read when pausing; e.g., *fī khayr(in)*.
- (3) In instances where there is elision (*idgham*) between two words, the words are transliterated in their elided forms; e.g., *wāsi-‘aw wa shifā‘am min*. However, in some cases, to facilitate a pause, the non-elided form is shown, followed by the elided form in square brackets; e.g., *jadīdan[w]*, *wa*. In this example, the [w] replaces *n* only when continuing.

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*In the name of Allāh
Most Gracious, Most Merciful*

*All praise is to Allāh who raised the mention
of His beloved in the worlds, and blessings and
peace be upon the leader of those who have gone
and those to come, our Master, Muḥammad,
the intercessor for the sinful, and blessings upon
his family, Companions, and upon those who
have followed his path*

INTRODUCTION



WHEN A PHYSICIAN treats us for a broken bone, we express our gratitude. When a lawyer successfully advocates on our behalf, we express our gratitude. We feel obliged to thank such people, despite the absence of any personal relationship with them. It may have been nothing more than one of their professional obligations, and yet we are grateful to them, regardless of their motives or intentions. An Arabic proverb holds that “Man is a slave to favors.”

It is natural for us to feel obliged toward those who benefit us in some way or another, and there is no denying that the greatest source of blessing and mercy for the Muslim and for all of mankind is Muḥammad, the beloved Messenger of Allāh ﷺ. He was sent by Allāh as the Mercy of the Worlds, and was chosen by Him as the final prophet to guide mankind to His path. The sacrifices he made are not lost on his Umma, as there are many books and sermons replete with references to them. Muslims, the most privileged recipients of this source of mercy, are required to invoke blessings (*ṣalāt*) on the Messenger of Allāh ﷺ. Therefore, invoking blessings upon