THE MEANING OF SALATIN NABIYYI



MUHAMMAD SA'IDU JIMADA

COPYRIGHT © SAD-TAYY FOUNDATION, 2026

Copyright is hereby granted to any interested body or person to circulate, transmit or reproduce this book on NON-PROFIT basis in whatever form (hard or soft copy), provided it will be in this form and content of presentation.

First Published: September, 2026

Published by
SADAQATU TAYYIBATUN FOUNDATION
Post Office Box 2630,
Minna, Nigeria.
nigerians.sadtayyfoundation.org
jimada.sadtayyfoundation.org
sadtayyfoundation.org

THE MEANING OF SALATIN NABIYYI

The first is that it is an explicit command by Allah for commitment by believers.

Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect. (Qur'an 33:56).

This means that doing it attracts rewards and ignoring it or opposition to it is a great sin. The believer who sends blessings upon Rasul (SAW), is on the path of those who can earn the pleasure of Allah as against His wrath. This is because the only burden on Rasul (SAW) is to convey the Guidance. That is why he said, only he who chooses not to go to Jannah will be hosted in the Fire.

The second is that it is a special and exclusive favour of Allah granted to Rasul (SAW). It is also the best. The ultimate need of a believer is blessings and peace. The religion is itself of peace. And believers spread it by greeting each other and wishing each other peace. With the command and those who comply, believers among mankind and jinns as well as the angels, it is clear that Rasul (SAW) is the most blessed of creations, and continuously too. This is further indicated by the fact that on the Day of Judgement he will have the greatest following of those Allah is pleased with. The only greater number will be those with the displeasure of Allah, who will have the Fire as their destination.

The believer accordingly becomes more conscious of the fact that while the compassion of Allah is wide and all-encompassing, blessings or *barakah* are the exclusive gifts of Allah. And Peace is the utmost and final goal. Those who are on guidance therefore constantly attract the blessings of Allah.

The asking of this for Rasul (SAW), by Allah, by believers is the greatest build up, in Islam. It is so enjoined that, the mention of Rasul (SAW) without sending

blessings upon him is the greatest stinginess. Indeed, all the blessings being sent upon Rasul are only in top-up to the exclusive blessings of Allah and the Angels upon him. Blessings and Peace be upon Muhammad (SAW) and his household as upon Ibrahim (AS) and his household.

And believers are particularly invited to optimize sending blessings upon Rasul (SAW) on Fridays. These are presented to him, with the identity of the sender. This reminds the conscious sender that Rasul (SAW) is dead in the body but alive in soul. It reminds the sender of the pleasure of Allah in the state Isa (AS) was taken, Idris (AS) was retained on enquiring about his death, the meeting of Rasul (SAW) with Musa (AS), Ibrahim (AS) and others on his *Isra'i*. Sending blessings upon Rasul (SAW) therefore reminds of the hereafter. Certainly, Allah does whatsoever as He pleases. Are we not from a drop of sperm? Adam (AS) was from a sounding clay. Isa (AS) from His *ruh*. Angels from light. Jinns from the flame of fire.

The third is that, it amounts to reaffirmation of a believer's faith. The ticket or registration of faith is the declaration of the belief that Allah is the only one deserving worship and that Muhammad (SAW) is His Messenger and Slave. The practice of sending blessings upon Rasul (SAW) is therefore building one's faith. It is like Istighfar, Zikr and Jihad.

This is why it was sufficient for one who declared and proceeded on jihad and got martyred. How bountiful can the acceptance and blessings of worship by Allah can be, even without Salat and Fasting. Zakat and Charity are for those opportune.

The fourth, for those who engage in it knowingly, with the knowledge of his *Sirah*, they will be expressing their gratitude, for Rasul who lived the model of compliance, for all believers who have their hope in Allah, as they believe in the hereafter. This is because through his livelihood, Allah becomes best known. He was characterized

by the Qur'an. And bearable attributes of Allah are reflected in him. To those who are grateful, Allah gives more.

How then can those who are constant and foremost in Zikr and sending blessings upon Rasul (SAW) or those inspired by this discipline and crafted one be unbelievers or hypocrites or total losers? How colourful is the inner beauty of this form of worship, revealed by the adepts of Salatin Nabiyyi?

The fifth is that, it is a means of purposeful investment. In Islam, one asking grants ten rewards. Ten gets one hundred. A hundred gets a thousand. A thousand gets a palace in Jannah. The alternative avenue for such dividend is in Salat, when a believer recites Surat Ikhlas ten times. On an occasion, after Rasul (SAW) stated this, Umar (RA) exclaimed: so, we have many palaces. And Rasul (SAW) added: Allah has what is better to give.

Zikr and sending blessings upon Rasul along with Istighfar is the best template of a believer for measurable investments, wealth and endowments in the hereafter, though principal things are required to reach the grants. These include sincere Salat, Fasting, Charity, Character, etc.

The sixth is that, it is a pure form of worship because, it is not the believer that is blessing the Prophet but Allah Himself, on asking. It is an example of Allah being pleased with Himself. He chose Rasul (SAW) from among His creations. He orphaned him and took care of him. He opened his chest and cleansed him of impurities just as he favoured him with the conversion of his shaitan to Islam. He granted him knowledge and guidance though he was not literate. He took him to witness the truths and granted him the best gift of audience with Him, Salat. He tried him more than any creation and enabled him to pass.

For those given of understanding from the constant sending of blessings upon Rasul (SAW) and contemplation on his *sirah*, they will have a glimpse of what makes Muhammad (SAW) a mystery beyond all mysteries. The pointer to this is the difference or confusion of those who allege that a crafting of the definitions of the basis for sending blessings upon Rasul (SAW) can be unacceptable, because he cautioned not to exceed limits like the Christians have commonly done for Isa (AS). And some of those consumed in it get prone to attaching values to it, different from what Rasul (SAW) has declared. But no party knows what value Allah has assigned to either, since our only measure is in numbers.

The seventh is that the sender is actually also doing himself a favour, courting the favour of Allah. This is because Allah responds to him and the Angels plead that same asking be granted to the sender. Thus, those who send the most blessings upon Rasul (SAW) will assuredly become closest to him.

Salatin Nabiyyi is the best indicator of the complete favour of the religion of Islam. You send blessings and you gain more. You pray for another and the Angels plead same for you. A believer commits *sadaqatul jaariya* and it continues to yield rewards. Why should a believer not race in the doing of good as against evil? Evil is not just a waste of life and opportunity but even revenge may not be safe. This is because the assured weight for justice belongs to Allah. This is the root of the superiority of forgiveness.

The eighth is that, it is a form of worship that affirms that, whatever is of Allah and Rasul (SAW), are part of Iman. Allah specified that blessings be sent upon His Messenger (SAW). Rasul (SAW) taught that it be sent upon him and his household, like Ibrahim (AS) and his household. Believers have accordingly differently crafted wordings of blessings upon him alone, as well as upon his household, and it is a

tradition to top it up with his companions and all of believers who follow in his footsteps.

Sending blessings upon Rasul (SAW) surely connects believers who are sincerely steadfast together, beyond the immediate household of Rasul (SAW). It is therefore a means of becoming a part of the best company. By the mercy of Allah, they get aided over their trials gracefully, as the benefits of the returning blessings impact upon them.

This indicates that Rasul (SAW) is not Allah. Indeed, he asked for the forgiveness of Allah about seventy times and more daily. He loves companionship whereas Allah does not need any. He had declared that Musa (AS) and Isa (AS) are his brothers. His asking for blessings as granted Ibrahim and his household is admission of a reference example. Indeed, like Musa (AS) asked for a special praise Rasul (SAW) asked for a special gift. And Allah educated him that NOTHING can compare to acknowledging Him along with him, for faith to be complete. Entry into the fold of Islam and every call to prayer has this declared.

And even him will not attain Jannah except by the special mercy of Allah. The eye opener is that Allah has chosen to specially favour the Ummah of Rasul (SAW) against all others, without injustice. Musa (AS) asked to be made a member and Isa (AS) will return to be a member. Indeed, Allah has opened the window for people of His revealed scriptures to join our Ummah and will get double reward. Of course, only those who are opportune to receive the Message of Muhammad (SAW) since his appearance can apply. Allah grants His Rahma as He pleases.

The ninth is that, it can be sufficient for a believer's needs, without asking. This will apply to those who devote the entirety of their prayer to sending blessings upon Rasul (SAW).

Constancy in this form of worship ignites the love of Rasul (SAW). Some believers get a vision of him and some even interact with him. And Iblis CANNOT replicate him. Some believers get inspired to send blessings upon him in different BEAUTIFUL wordings. *Dalaailul Khayrat* is a commendable compilation. And many have come after this compilation.

For identity discipline, the constancy in sending blessings upon Rasul (SAW) is the standard. The specific teaching by Rasul (SAW) which is committed in Salat by every believer is the opening door. And it is definitely SUFFICIENT. So, do you dress yourself with this or with more? Knowledge and discipline should be the guide to the guidance of Allah. For instance, Allah appointed some prophets but not as messengers. He sent Messengers to different nations. He sent some with scriptures. Belief in Allah is incomplete without believing in All of the Prophets and Messengers. As a result, a sincere believer must neither waste his life by not engaging in this form of worship nor obstruct others in a matter that he is either not knowledgeable, he is in doubt of or has no guidance of Allah to instruct.

It is sufficient for a believer to appreciate that the stingy among believers who use additional registration or declarations or membership to select or discriminate against the right to send blessings upon Rasul (SAW) with some crafted ones, have been overcome with time. Can they claim or certify that their restrictions are those of Allah? Can they bear the consequential weight of MAKING the use of them by others as haram? Indeed, do they restrain Allah or can they block His pleasure for such persons? Is Rasul (SAW) the father of any of them or are they the ones who determine for Allah whose asking should be accepted? So far, no one has reached that extreme. By the grace of Allah, believers have a world of abundant forms of sending blessings upon Rasul (SAW). The coloration of having any revealed or

taught or conveyed in some special form IS NOT PART OF THE BELIEFS RASUL (SAW) has outlined.

It is also sufficient for a believer to observe that the institutionalization and structuralization of worshippers is the cankerworm with us rather than the worship. And the impatient among us have hastened to create institutions and structures to oppose this. The diversions under the cover of knowledge and unintended implications of the institutionalization and structuralization have independently and fiercely generated UNNECESSARY CONFUSION AND CONFLICTS in the Ummah.

Muhammad (SAW) is the best blessing for the Ummah. After sending blessings upon him in Salat asking for goodly favours from Allah is what follows and is assuredly accepted. And in the best interest of the believer, Allah grants it either as asked, as security or reserved in the hereafter. In compulsory Salat, there is the mandatory teaching, to ask for safety from the fitna and punishment of the Fire and in the Grave. This is because they are not just true but bus stops that make all the living in this world a child's play. There is also asking for safety from the fitna of this world, poverty and Dajjal, though they are necessarily passing.

The scholars on both sides of DIVIDING and CONFUSING a good number of the Ummah, have the onerous task and responsibility, to sincerely STRAIGHTEN the simple truth. And each believer has a personal responsibility to ensure that what he is standing on is what he will account for fully. No one must embrace the dishonour of being sheepish, by following anyone to where one does not know or even the leader does not know.

We must make every effort to guard this blessing of Allah against the kinds of distortions earlier generations did to the scriptures granted them for guidance.

So that we shall not be among those who have strayed and qualified for the wrath of Allah.