

## Explanation of The Book of Tawheed

### Class Notes – Chapter 52

#### بَابُ لَا يُقَالُ: السَّلَامُ عَلَى اللَّهِ

#### **Do not say: 'Peace be upon Allah'.**

- **Relevance of the chapter to the book:** Since the greeting word 'salaam' is a *du'aa* which a person makes to another wishing them safety from all evil and harm, it is prohibited to say 'Peace be upon Allah' because He is the Self-Sufficient and the One free of any imperfections. Furthermore, Allah is called upon in *du'aa*, but no *du'aa* is made for Him. This chapter stresses the obligation of removing Allah far above any imperfections and establish His attributes of perfection.
- (السَّلَامُ عَلَى اللَّهِ) – "Peace be upon Allah". It is forbidden to say this for two reasons:
  1. It gives the impression that Allah has deficiencies, and you are making *du'aa* that Allah frees Himself from these deficiencies. When you give *salaam* to a human, you are essentially asking Allah to protect and remove all harm and evil from them. Allah is far removed from being affected by harm and evil.
  2. That *du'aa* is made to Allah and not for Him, for He is the Self-Sufficient.
- This chapter has a connection to the previous chapter. Were the previous chapter was addressing the perfection of Allah's Names and Attributes in general, this chapter specifically addresses the perfection of one of His Beautiful Names, al-Salaam.

فِي الصَّحِيحِ عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ. فَقَالَ النَّبِيُّ ﷺ: لَا تَقُولُوا السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ.

**Ibn Mas'ud narrated: Whenever we offered prayer behind the Prophet ﷺ we used to say: 'Peace be upon Allah from His slaves, and peace be upon so and so'. The Prophet ﷺ said: Do not say: 'Peace be upon Allah (al-salaamu 'ala Allah), for Allah Himself is al-Salam'. [Bukhari, Muslim].**

- (قُلْنَا السَّلَامُ عَلَى اللَّهِ) – "We would say: peace be upon Allah". They would say it in the second *tashahud* in the *salaat*, as mentioned in other narrations of the same *hadith*. They would essentially ask that Allah be protected and secured from any harm and evil.
- (السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ) – "Peace be upon so and so". In another narration of the *hadith*, it specifically mentions that they would also send their salaams upon Jibreel and Mik'aeel.
- (لَا تَقُولُوا السَّلَامُ عَلَى اللَّهِ) – "Do not say: Peace be upon Allah". This is a clear prohibition from the Prophet ﷺ not to invoke *salaam* upon Allah.
- (فَإِنَّ اللَّهَ هُوَ السَّلَامُ) – "For Allah Himself is al-Salam". That is, al-Salaam is one of Allah's Beautiful Names. The meaning of this name is that Allah is free (*salaam*) from any faults and imperfections in His essence, attributes and actions, due to His utmost perfection.

- The Prophet ﷺ essentially forbade them to invoke *salaams* upon Allah, because His perfection necessitates that He is al-Salaam.
- The *hadith* also proves that it is permissible to invoke *salaams* upon the angels because the Prophet ﷺ did not forbid them from doing so.
- **General meaning of the hadith:** Ibn Mas'ud informs us that when he and the other *sahabah* used to pray with the Prophet ﷺ, they would invoke Allah's Peace and Blessings upon Allah and the angels during the final *tashahud* in the obligatory prayers.

The Prophet ﷺ forbade them from doing so. He informed them that al-Salaam is one of Allah's names, therefore it is not appropriate that they should invoke Allah's peace and blessings upon Himself. Allah is not in need of peace and blessings, rather He is the owner and source of all peace and blessings and He is the one who keeps His servants free from all evil.

- **Relevance of the hadith to the chapter:** The *hadith* is clear proof of the prohibition of invoking *salaams* upon Allah. It is contrary to *tawheed*, because invoking *salaams* upon someone is a form of making *du'aa* for them because they are weak and in need. Allah is neither of those things.

- **Important issues of the Chapter**

1. **Explanation of al-Salam.** It is a *du'aa* which a person makes to another wishing them safety from all evil and harm.
2. **al-Salam is a greeting or salutation.** It is the greeting of Islam. From its beauty is that it is a greeting which is inclusive of a *du'aa*.
3. **That it is not to be used for Allah.** Because the Prophet ﷺ forbade it, therefore it is prohibited.
4. **The reason why it is forbidden to be used for Allah.** Because He is al-Salaam, and is far removed from needing anyone to supplicate on His behalf.
5. **The Prophet ﷺ taught the Companions the correct greeting offered to Allah.** The completion of the *hadith* states that he taught them the correct way of making *tashahud*.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ

**All compliments, prayers and pure deeds are due to Allah.**

- (التَّحِيَّاتُ) – “Compliments”. The words and actions which glorify and venerate Allah. All of them belong to Him.
- (الصَّلَاةُ) – “Prayers”. All the obligatory and voluntary prayers belong to Allah.
- (الطَّيِّبَاتُ) – “Pure deeds”. All good deeds which draw a servant to Allah, from actions and sayings which are done purely for His sake. Allah only accepts those deeds which are done purely for His sake.

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا

**Allah is pure and only accepts that which is pure. [Muslim]**