



The Wisdom of Saying *Ṣalawāt* ¹ *Imām Ibn ‘Aṭā’Allāh al-Sakandari*

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Released by www.marifah.net 1428 H

He who has reached the end of his time and wishes to redeem that which he has lost must remember and do *dhikr* that is all-inclusive. If he does so, even the little remnant of his life will become a very lengthy one. For example he may say this litany: ‘Glory be to Allāh, the Greatest and all praise unto Him, as much as His creation is, and as much as He pleases, as much as it decorates His Throne and as much as the ink that may write His words.’ ²

And the prayer and fasting that he has lapsed upon (*nawāfil*), he can make up by saying plenty of *ṣalawāt* ³ on RasūlAllāh ﷺ. Because if you spent your whole life serving Allāh [by prayer, fasting and charity] and Allāh sent *ṣalawāt* upon you once, that single blessing shall outweigh all your worship and good deeds. Because you pray as much as it is possible for you, and He sends *ṣalawāt* that befits His Lordship.

This is the case of one blessing, how can you measure it when He sends ten blessings whenever you send one *ṣalawāt* upon RasūlAllāh ﷺ as it has been reported from an authentic (*ṣaḥīḥ*) ḥadīth. Your remaining life becomes beautiful and worthy if you worship Allāh by remembering Him (*dhikr*) or by sending *ṣalawāt* on RasūlAllāh ﷺ.

It is reported that a game is not hunted nor a tree is felled except because of its negligence (*ghaflah*) in remembering Allāh. Because a thief does not rob a house when its occupants are awake; rather he steals when they are asleep or inattentive.



¹ Excerpted from *Tāj al-‘Arūs* by Imām Ibn ‘Aṭā’Allāh al-Sakandari

² *Subḥānallāh al-`aẓīm wa bi-ḥamdihī ‘adada khalqihī wa-riḍā nafsihī wa-zinata arshihī wa-midāda kalimātihi.*

³ *Ṣalawāt* - blessings