

# I. The Name of Allah ﷻ Al-Salam Part I

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### A. Introduction

The name of Allah ﷻ, Al-Salam, holds profound significance in Islamic theology, embodying two primary meanings: the source of ultimate peace and security, and the Flawless. This essay will delve into the first meaning, exploring its implications for our understanding of Allah ﷻ and His attributes.

In the Muslim world, the greeting "Al-Salamo Alykom," which translates to "peace be upon you," is a widely used salutation. The appropriate response to this greeting is "Walykom Al-Salam," meaning "and peace be upon you too." The essence of "Al-Salamo Alykom" is a declaration of peace, indicating that the speaker comes in peace, will not cause harm, and assures the recipient of their

security. Similarly, the response "Walykom Al-Salam" conveys a mutual assurance of peace and security.

It is important to note that the greeting "Salam" is not directed towards Allah ﷻ. Greeting Allah ﷻ with "Salam" would imply that the speaker is coming in peace and will not harm Allah ﷻ, which is not appropriate. Instead, the Prophet Muhammad ﷺ greeted Allah ﷻ during the Miraj trip with the phrase "Al-tahyat Lellah Walsalawt Waltybat," meaning "greetings be to you, O Allah ﷻ, prayers are directed to you, and good things come from you."

An illustrative incident involves the angel Jibriel, who once visited the Prophet Muhammad ﷺ and conveyed a greeting from Allah ﷻ to Khadija. He also brought the good news of a house in Jannah, built from pearls, where one would never feel tired or hear noise. When the Prophet Muhammad ﷺ relayed this message to Khadija, she responded by acknowledging Allah ﷻ as Al-Salam and extending Salam to Jibriel. Her reply reflected her recognition of the divine source of peace and the honor associated with it.

In Islamic tradition, Jannah, or paradise, is referred to as "Dar al-Salam," meaning "the abode of peace and security from harm." This name signifies the eternal peace and tranquility that believers will experience in the afterlife. Similarly, the city of Al-Quds, also known as Jerusalem, is called "Bait al-Maqdis," meaning "the holy house." This name is derived from its historical significance as a holy site for Muslims, Jews, and Christians.

These terms and their meanings underscore the central role of peace in Islamic teachings and the reverence for places and concepts associated with divine tranquility and holiness. Through understanding Al-Salam as the source of ultimate peace, believers can deepen their appreciation of Allah ﷻ's attributes and the profound peace He bestows upon His creation.

## B. The Role of Allah ﷻ's Name "Al-Salam" in the Context of Tyranny and Oppression

The concept of Salam (peace and security) in the context of tyranny and oppression is profound. It highlights the stark contrast between the genuine, everlasting Salam offered by Allah ﷻ and the manipulative, temporary Salam imposed by tyrants. This distinction underscores the importance of resisting oppression and supporting those who suffer under tyrannical rule.

Tyrants often use the promise of Salam to manipulate and control, but this so-called Salam is limited and self-serving. In contrast, the Salam from Allah ﷻ is comprehensive and eternal, offering true security and justice. This commitment to justice is indeed manifested through resistance, vocal opposition to injustice, and unwavering support for those suffering under tyranny.

The moral responsibility of individuals under tyrannical regimes is also crucial. While coercion and threats might excuse some actions, individuals still bear responsibility for their deeds and should strive to refuse unjust commands and speak out against cruelty.

### C. The Reward of The Ones Who Stand Up Against Tyrants

It was narrated the Prophet Muhammad ﷺ said: "The best of martyrs is Hamza bin Abdul Muttalib, and a man who stood up to a tyrannical ruler, enjoining what is right and forbidding what is wrong, and was killed by him"<sup>1</sup>

This hadith highlights the esteemed status of martyrdom in Islam, showcasing the bravery of Hamza bin Abdul Muttalib, the Prophet ﷺ's uncle, as well as the courage of the man who stands against injustice and corruption, even at the cost of his life.

### D. Ayat Highlighting Different Perspectives on This Struggle

Various Ayat highlight different perspectives on this struggle, emphasizing the importance of standing up for what is right, even in the face of persecution and opposition. The following verses collectively emphasize the theme of accountability and the consequences of following misguided leaders. They highlight the regret and blame that will occur on the Day of Judgment among those who led (tyrants) and those who were led astray (followers).

#### 1. Surah Al-Baqarah (2:165-167):

**2:166:** On the Day of Judgment, those who were followed will disown their followers, and they will see the punishment, and all their ties will be cut off.

**2:167:** The followers will wish they could return to the world to disown their leaders as they have disowned them. They will realize their deeds were in vain and they will not escape the Fire.

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<sup>1</sup> narrated by Al-Hakim in Al-Mustadrak

## 2. Surah Ibrahim (14:21):

This verse describes the scene on the Day of Judgment where the followers will argue with their leaders, blaming them for leading them astray. It says "And all [mankind] will appear before Allah ﷻ [on the Day of Judgment]; and then the lowly followers will appeal to their arrogant leaders: "Behold, We were but your dedicated followers: can you, then, relieve us of something of God's torment?" [And the arrogant leaders] will answer: "If God would but show us the way [to salvation], we would indeed guide you [towards it]. It is [now] all one, as far as we are concerned, whether we grieve impatiently or endure [our lot] with patience: there is no escape for us!"

## 3. Surah Saba (34:31-33):

**34:31:** The disbelievers vow, "We will never believe in this Quran, nor in those Scriptures before it." If only you could see when the wrongdoers will be detained before their Lord, throwing blame at each other! The lowly followers will say to the arrogant leaders, "Had it not been for you, we would certainly have been believers."

**34:32:** The arrogant leaders will respond to the lowly followers, "Did we ever hinder you from guidance after it came to you? In fact, you were wicked on your own."

**34:33:** The lowly followers will say to the arrogant leaders, "No! It was your plotting by day and night—when you ordered us to disbelieve in Allah ﷻ and to set up equals to Him."

They will all hide their remorse when they see the torment. And We will put shackles around the necks of the disbelievers. Will they be rewarded except for what they used to do?

## 4. Surah Ghafir (40:47-48):

**40:47:** Consider the Day when they will dispute in the Fire, and the lowly followers will appeal to the arrogant leaders, "We were your dedicated followers, will you then shield us from a portion of the Fire?"

**40:48:** The arrogant will say, "We are all in it! For Allah ﷻ has already passed judgment over His servants."

## 5. Surah Al-A'raf (7:38):

Allah ﷻ will say to the disbelievers to enter the Fire with the groups of jinn and humans that preceded them. Every time a group enters, it curses its sister group until all are gathered, and the last of them will say about the first of them, "Our Lord, these had misled us, so give them a double punishment of the Fire." He will say, "For each is double, but you do not know".

**6. Surah Sad (38:61):**

The followers will say, "Our Lord, whoever brought this upon us, increase for him double punishment in the Fire".

**7. Surah Fussilat (41:29):**

The disbelievers will say, "Our Lord, show us those who misled us of the jinn and men so we may put them under our feet that they may be among the lowest".

**8. Surah Al-Ahzab (33:67-68):**

**33:67:** The followers will say, "Our Lord, we obeyed our leaders and our great men, and they misled us from the right way."

**33:68:** They will ask Allah ﷻ to give their leaders double the punishment and to curse them with a great curse.

**E. Is Shytan a Believer**

Despite the Shaytan's knowledge of Allah ﷻ, He called the Shytan a disbeliever because he believed but refused to submit. Shaytan, despite believing in Allah ﷻ, disobeys Him out of arrogance and pride. This arrogance is further reflected in the speech of Iblis in hellfire, where he blames the people of hell for their sins and refuses to take responsibility for his own disobedience. This narrative serves as a stark reminder of the consequences of arrogance and the refusal to submit to divine authority.

Surah Ibrahim (14:22): Describes the Shytan speech to the people of hell: And Shytan will say [to his followers] after the judgment has been passed, "Indeed, Allah ﷻ has made you a true promise. I too made you a promise, but I deceived you. I did not have any authority over you. I only invited you, and you responded to my invitation. So do not blame me; blame yourselves. I cannot help you, nor

can you help myself. Indeed, I denounced your previous association of me with Allah ﷻ in loyalty. Surely the wrongdoers will suffer a painful punishment.”

## F. Story of the Magicians of the Pharaoh.

The story of the magicians and Prophet Musa (Moses) is indeed profound. When the magicians saw the true miracle performed by Musa, they immediately recognized it as a sign from Allah ﷻ. They denounced the falsehoods and deceit they had been practicing and openly declared their belief in the One True God in front of the Pharaoh. The story is an example of how the magician chose Allah ﷻ’s true Salam over the Shaytan’s fake Salam.

1. **Recognition of Truth:** When Musa’s staff turned into a real snake and swallowed the magicians’ illusions and magic toys, they realized that this was not mere magic but a divine miracle because only Allah ﷻ can create life, and the snake they saw were a real living snake.
2. **Declaration of Faith:** The magicians fell down in prostration and declared their belief in the Lord of Musa and Harun (Aaron). They said, “We believe in the Lord of the worlds, the Lord of Musa and Harun” (Quran 20:70).
3. **Rejection of Pharaoh’s Authority:** Despite Pharaoh’s threats of severe punishment, the magicians remained steadfast in their newfound faith. They rejected Pharaoh’s claim of being a god and refused to return to their old ways.
4. **Pharaoh’s Reaction:** Pharaoh was furious and threatened to cut off their hands and feet on opposite sides and crucify them. However, the magicians remained resolute, expressing their hope for Allah ﷻ’s mercy and forgiveness.
5. **Magician Refused Salam of the Pharaoh and chose Salam of Allah ﷻ:** The magicians said to the pharaoh
6. **Surat Taha 20:65-74**

20:65: They said, “O Moses! Either you start, or will start first.”

20:66: Moses responded, “No, you go first.” And suddenly their ropes and staffs appeared to him—by their magic—to be slithering.

20:67: So, Moses concealed fear within himself.

20:68: We reassured him, “Do not fear! It is certainly you who will prevail.

20:69: Cast what is in your right hand, and it will swallow up what they have made, for what they have made is no more than a magic trick. And magicians can never succeed wherever they go.”

20:70: So, the magicians fell down in prostration, declaring, “We believe in the Lord of Aaron and Moses.”

20:71: Pharaoh threatened, “How dare you believe in him before I give you permission? He must be your master who taught you magic. I will certainly cut off your hands and feet on opposite sides, and crucify you on the trunks of palm trees. You will really see whose punishment is more severe and more lasting.”

20:72: They responded, “By the One Who created us! We will never prefer you over the clear proofs that have come to us. So do whatever you want! Your authority only covers the fleeting life of this world.

20:73: Indeed, we have believed in our Lord so He may forgive our sins and that magic you have forced us to practice. And Allah ﷻ is far superior in reward and more lasting in punishment.”

20:74: Whoever comes to their Lord as an evildoer will certainly have Hell, where they can neither live nor die.

## G. The story of Ammar Ibn Yasir

### 1. The Story

Ammar bin Yasir was one of the earliest converts to Islam and a close companion of the Prophet Muhammad ﷺ. His story is one of immense suffering and steadfast faith.

Ammar's parents, Yasir and Sumayyah, were among the first to embrace Islam. Due to their faith, they faced severe persecution from the Quraysh tribe in Mecca. The leader of their tormentors, Abu Jahl, subjected them to brutal torture. Sumayyah, Ammar's mother, was particularly targeted for her unwavering faith. She became the first martyr in Islam when Abu Jahl killed her by stabbing her with a spear.

Ammar's father, Yasir, also succumbed to the relentless torture, making both of Ammar's parents the first martyrs in Islam. Witnessing the death of his parents was a harrowing experience for Ammar. Under extreme duress and torture, Ammar was forced to curse the Prophet Muhammad ﷺ and renounce his faith. Despite this, he was deeply remorseful and sought the Prophet ﷺ's forgiveness immediately after his release. The Prophet Muhammad ﷺ comforted him, assuring him that his heart was still full of faith and that he was forgiven.

## 2. Relationship with the Name of Allah ﷻ Al-Salam

Many people cite the story of Ammar bin Yasir to justify obeying tyrannical orders. However, this comparison is flawed. Ammar was under severe torture, whereas those who follow tyrants today are not. Their compliance stems from fear, not from being under immediate, life-threatening duress.

Ammar bin Yasir's situation was one of extreme physical and psychological torment. He was forced to utter words against his faith to save his life, a situation where his survival was at immediate risk. The Prophet Muhammad ﷺ himself reassured Ammar that his heart remained true to his faith despite the forced utterances, highlighting the exceptional nature of his circumstances.

In contrast, those who follow tyrants today often do so out of fear of losing their status, wealth, or power, rather than facing immediate, life-threatening torture. Their obedience is a calculated decision to avoid discomfort or maintain their position, not a response to imminent physical harm.

Using Ammar's story to justify such actions is a misinterpretation of his experience. It diminishes the gravity of his suffering and the exceptional circumstances he endured. Ammar's forced actions were a result of unbearable torture, not a voluntary choice. In contrast, those who follow tyrants often do so out of a calculated decision to avoid discomfort or maintain their position, rather than facing immediate, life-threatening torture.

## 3. There is no obedience to the created in disobedience to the Creator

This powerful statement emphasizes that one's duty to obey God supersedes any obligation to follow human authority, especially when such authority demands actions that go against divine commandments.



This principle is often invoked to remind individuals that moral and ethical integrity should not be compromised, even under pressure from those in power. It underscores the importance of maintaining one's faith and values, regardless of external circumstances.

#### H. Meaning of صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "Sallallahu Alaihi Wasallam" ﷺ

The command to send Salam and Salah upon the Prophet Muhammad is found in (Surah Al-Ahzab 33:56). The verse states: "Indeed, Allah and His angels send Salah upon the Prophet. O you who have believed, say Salah and Salam on him. So, what does it mean to say Salah and Salam to the Prophet. The phrase "Sallallahu Alaihi Wasallam" (often abbreviated as SAW) is used specifically after mentioning the Prophet Muhammad ﷺ. The literal translation of "Sallallahu Alaihi Wasallam" is "May Allah send prayers and Salam upon him." While "peace be upon him" is a common translation, it doesn't fully capture the depth of the original Arabic. The phrase "Sallallahu Alaihi Wasallam" means "May Allah praise his mention in heaven." It is asking Allah to praise and honor the mention of Prophet Muhammad in the highest realms, including heaven.