

## **100859 - Should he send blessings on the Prophet (peace and blessings of Allaah be upon him) when he is repeating the adhaan?**

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### **the question**

The mu'azzin called for prayer. When he said: "ash-hadu anna Muhammad rasool Allah", I repeated what he said and sent blessings on the prophet, peace be upon him. Some brother told me that what I added is bid'a (innovation), is this correct? What is the evidence?

I sent blessings on the prophet, peace be upon him, because I heard a hadeeth that means "stingy he is who does not send blessings on me whenever I am mentioned before him" what is the ruling sheikh? Please provide me with an answer, is what I said bid'a?.

### **Detailed answer**

What is required in the case of dhikrs and du'aa's that are prescribed for specific situations is to adhere to what is narrated in the Qur'aan and Sunnah, without adding or subtracting anything.

Al-Haafiz Ibn Hajar (may Allaah have mercy on him) said in Fath al-Baari (11/112):

The wording of dhikrs is tawqeefi (i.e., acts of worship which must be done as prescribed in the texts with no room for ijtihad), and they have special characteristics that cannot be subject to analogy. So one must adhere to the wording as it was narrated. End quote.

The evidence for this principle is the fact that the Prophet (peace and blessings of Allaah be upon him) taught al-Bara' ibn 'Aazib (may Allaah be pleased with him) to adhere to the wording without changing it. That was when he taught him the du'aa' to say when he wanted to sleep. He said to him:

"When you go to your bed, do wudoo' as for prayer, then lie down on your right side and say:

Allaahumma aslamtu wajhi ilayka wa fawwadtu amri ilayka wa alja'tu zahri ilayka raghbatan wa rahbatan ilayka, la malja'a wa laa manjaa minka illa ilayka. Allaahumma aamantu bi

kitaabika alladhi anzalta wa nabiyyika alladhi arsalta (O Allaah I submit my face to You, and I entrust my affairs to You, and I rely totally on You in hope and in fear of You. Verily there is no refuge nor safe haven from You except with You. O Allaah, I believe in Your Book which You have revealed and in Your Prophet whom You have sent).

Then if you die during the night, you will have died following the fitrah (sound nature of man). Make these the last words that you speak.”

He said: I repeated it back to the Prophet (peace and blessings of Allaah be upon him), and when I reached the words. “Allaahumma aamantu bi kitaabika allaahi anzalta (O Allaah, I believe in Your Book which You have revealed),” I said: “Wa rasoolika (And Your Messenger).” He said: “No. Wa nabiyyika alladhi arsalta (and Your Prophet whom You sent).”

Narrated by al-Bukhaari, 224; Muslim, 2710.

The practice of the salaf with regard to matters of Sunnah and bid’ah was always to err on the side of caution and to adhere to the narrated Sunnah for fear of falling into bid’ah.

Ibn Mas’ood (may Allaah be pleased with him) said:

“Moderation in applying Sunnah is better than striving hard in following bid’ah.” End quote.

Narrated by al-Tabaraani in al-Mu’jam al-Kabeer (10/208).

Hence some of the Sahaabah denounced the one who added to that which is prescribed. It was narrated from Naafi’ that a man sneezed beside Ibn ‘Umar (may Allaah be pleased with them) and said “Al-hamdu Lillaah wa’l-salaam ‘ala Rasool-Allaah (Praise be to Allaah and peace be upon the Messenger of Allaah).”

Ibn ‘Umar (may Allaah be pleased with him) said: “And I say, ‘Al-hamdu Lillaah wa’l-salaam ‘ala Rasool-Allaah (Praise be to Allaah and peace be upon the Messenger of Allaah)’ – but this is not what the Messenger of Allaah (peace and blessings of Allaah be upon him) taught us. He taught us to say: ‘Al-hamdu Lillaahi ‘ala kulli haal (Praise be to Allaah in all situations).”

Narrated by al-Tirmidhi (2738) and classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

The Prophet (peace and blessings of Allaah be upon him) used to teach them dhikrs with certain wordings, and he was keen for them to memorize them as Allaah had revealed them to him, just as he taught them soorahs from the Qur'aan, so that they might attain their blessing and virtue before Allaah.

Ibn Mas'ood (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) taught me the tashahhud, holding my hand between his, just as he taught me soorahs from the Qur'aan. Narrated by al-Bukhaari (6265).

That also includes what the Prophet (peace and blessings of Allaah be upon him) taught us about responding to the muezzin. Several ahaadeeth have been narrated concerning that, all of which indicate that it is obligatory to limit ourselves to repeating the words of the muezzin, Ashhadu an laa ilaaha ill-Allaah wa ashhadu anna Muhammadan rasool Allaah (I bear witness that there is no god but Allaah and I bear witness that Muhammad is the Messenger of Allaah), without adding or subtracting anything.

It was narrated from Abu Sa'eed al-Khudri (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When you hear the call to prayer, say what the muezzin says."

Narrated by al-Bukhaari (611) and Muslim (383).

It was narrated from 'Umar ibn al-Khattaab (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "If the muezzin says, 'Allaahu akbar, Allaahu akbar (Allaah is most great, Allaah is most great),' and one of you says, 'Allaahu akbar, Allaahu akbar (Allaah is most great, Allaah is most great)'; then he says, 'Ashhadu an laa ilaaha ill-Allaah (I bear witness that there is no god except Allaah),' and you say, 'Ashhadu an laa ilaaha ill-Allaah (I bear witness that there is no god except Allaah)'; then he says, 'Ashhadu anna Muhammadan rasool-Allaah (I bear witness that Muhammad is the Messenger of Allaah),' and you say, 'Ashhadu anna Muhammadan rasool-Allaah (I bear witness that Muhammad is the Messenger of Allaah)'; then he says, 'Hayya 'ala'l-salaah (Come to prayer),' and you say, 'La hawla wa laa quwwata illa Billaah (There is no power and no strength

except with Allaah)’; then he says, ‘Hayya ‘ala’l-falaah (Come to prosperity),’ and you say, ‘Laa hawla wa laa quwwata illa Billaah (There is no power and no strength except with Allaah)’; then he says, ‘Allaahu akbar, Allaahu akbar (Allaah is most great, Allaah is most great),’ and you say, ‘Allaahu akbar, Allaahu akbar (Allaah is most great, Allaah is most great)’; then he says, ‘Laa ilaaha ill-Allaah (There is no god but Allaah),’ and one of you says, ‘Laa ilaaha ill-Allaah (There is no god but Allaah),’ from the heart, he will enter Paradise.”

Narrated by Muslim (385).

Think about it: how the Prophet (peace and blessings of Allaah be upon him) explained in detail when he taught us how to respond to the muezzin, which shows you how necessary it is to adhere to what he has taught us, without adding or subtracting anything, otherwise what is the point of all this explaining and teaching?

The Sahaabah understood the aim of the Prophet (peace and blessings of Allaah be upon him), and they used to adhere to what he taught them, and they did not suggest or add any extra phrases.

Al-Bayhaqi narrated in al-Sunan al-Kubra (1/409) with a saheeh isnaad from ‘Eesa ibn Talhah that he said: We entered upon Mu’awiyah and the caller gave the call for prayer. He said: Allaahu akbar, Allaahu akbar, and Mu’aawiyah said; Allaah akbar, Allaahu akbar. He said: Ashhadu an laa ilaaha ill-Allaah, and Mu’aawiyah said: Wa ana ashhadu an laa ilaaha ill-Allaah (And I also bear witness that there is no god but Allaah), he said: Ashhadu anna Muhammadan rasool Allaah, and Mu’aawiyah said, Wa ana ashhadu anna Muhammadan rasool Allaah (and I also bear witness that Muhammad is the Messenger of Allaah). Yahya said: A companion of ours narrated that when he (the muezzin) said Hayya ‘ala al-salaah, he said: Laa hawla was laa quwwata illa Billaah (there is no power and no strength except with Allaah), then he said: This is what we heard your Prophet (peace and blessings of Allaah be upon him) say.

Thus it is clear that you should not add the salawaat (blessings) on the Prophet (peace and blessings of Allaah be upon him) when repeating after the muezzin, because the Prophet (peace and blessings of Allaah be upon him) did not teach us to do that, and neither did his

Companions, and it is not known that any of them added anything when he repeated after the muezzin.

Every Muslim believes that sending blessings upon the Prophet (peace and blessings of Allaah be upon him) is one of the noblest acts of worship and obedience, but the dhikrs have situations for which they are prescribed, and we should not transgress those limits or add to them. Ibn al-Qayyim (may Allaah have mercy on him) stated in Jala' al-Afhaam (327-445) all the situations in which it is prescribed to send blessings upon the Prophet (peace and blessings of Allaah be upon him), including: the tashahhud, at the end of Qunoot, during the funeral prayer, and in the khutbah when saying du'aa'. During the adhaan is not among them, rather after the muezzin finishes, one should send blessings upon the Prophet (peace and blessings of Allaah be upon him).

Ibn al-Qayyim (may Allaah have mercy on him) said in Jala' al-Afhaam (1/424):

Sending blessings upon the Messenger of Allaah (peace and blessings of Allaah be upon him), although it is one of the best and most beloved of deeds to Allaah, every dhikr has its own place and time, where no other can take its place. They said: hence it is not prescribed to send blessings upon him when bowing or prostrating or standing up straight after bowing. End quote.

Yes, there are ahaadeeth which strongly encourage sending blessings upon the Prophet (peace and blessings of Allaah be upon him), for example:

It was narrated from Husayn ibn 'Ali ibn Abi Taalib that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The miser is the one in whose presence I am mentioned and he does not send blessings upon me." Narrated by al-Tirmidhi (3546) and classed as saheeh by al-Albaani in Irwa' al-Ghaleel (1/35).

It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "May his nose be rubbed in the dust, the one in whose presence I am mentioned and he does not send blessings upon me." Narrated by al-Tirmidhi (3545) and classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

But the scholars explained the meanings of these ahaadeeth.

Al-Haafiz Ibn Hajar (may Allaah have mercy on him) said in Fath al-Baari (11/168-169):

Those who said that it is obligatory to send blessings upon him every time he is mentioned based their view on the ahaadeeth quoted, because the prayer for their noses to be rubbed in the dust and describing them as misers imply a warning, and the warning for omitting something indicates that it is obligatory.

Those who did not regard it as obligatory responded in several ways, such as noting that it is an opinion which is not known from any of the Sahaabah or Taabi'een, so it is a fabricated view, and if that were understood in general terms, it would be obligatory for the muezzin when he gives the adhaan, and the one who hears him, and the reader when he comes across a mention of him in the Qur'aan, and it would be required of the person who enters Islam, when he recites the Shahaadatayn, but that would entail a lot of hardship and difficulty which is contrary to Islam. And praising Allaah whenever He is mentioned would be more deserving of being obligatory, but they did not say that. Al-Qadoori and other Hanafis stated that the view that it is obligatory to send blessings upon the Prophet (peace and blessings of Allaah be upon him) every time he is mentioned is contrary to the scholarly consensus that was present before this view was formed, because it is not narrated from any of the Sahaabah that they addressed the Prophet (peace and blessings of Allaah be upon him) by saying "O Messenger of Allaah, may Allaah send blessings upon you," and because if that were the case, the listener would never be free to do any other acts of worship.

They responded to what may be understood from the ahaadeeth by noting that they are only confirming the importance of sending blessings upon the Prophet (peace and blessings of Allaah be upon him) and emphasizing it, and it is addressed to the one who habitually does not send blessings on him (peace and blessings of Allaah be upon him) at all. End quote.

So all of the ahaadeeth that were narrated concerning this topic refer to the places prescribed in sharee'ah, or gatherings in which the Prophet (peace and blessings of Allaah be upon him) is

mentioned in general terms; they do not mean that blessings should be sent on the Prophet (peace and blessings of Allaah be upon him) when he is mentioned in the Shahaadatayn.

Ibn al-Qayyim (may Allaah have mercy on him) said in Jala' al-Afhaam (1/393-394), when quoting the points in which he refuted the view of those who said it is obligatory to send blessings upon the Prophet (peace and blessings of Allaah be upon him) every time his name is mentioned:

- 1 – It is well known, beyond a doubt, that the righteous salaf who are our example did not mention the salawaat every time the Prophet (peace and blessings of Allaah be upon him) was mentioned. This happened innumerable times when they addressed him. They used to say: “O Messenger of Allaah,” and they limited it to that. One of them may have said “May Allaah send blessings upon you”, and this is very clear in many ahaadeeth. If sending blessings upon him had been obligatory when he was mentioned, he would have rebuked them for not doing it.
- 2 – If it were obligatory to send blessings upon him every time he is mentioned, this would have been one of the most obvious obligations and the Prophet (peace and blessings of Allaah be upon him) would have explained it to his ummah in such a way that they would have no excuse and proof would be established.
- 3 – This view is not known from any of the Sahaabah, Taabi'een or those who came after them.
- 4 – If it were obligatory to send blessings upon him every time he is mentioned, then it would be obligatory for the muezzin to say: Ashhadu anna Muhammadan Rasool-Allaah sall Allaahu 'alayhi wa salaam (I bear witness that Muhammad is the Messenger of Allaah (peace and blessings of Allaah be upon him)). But this is not prescribed for him in the adhaan, let alone made obligatory.
- 5 – It is obligatory for the one who hears the call and responds to it to send blessings upon him. The listener is enjoined to say what the muezzin says, which indicates that it is permissible to limit it to what he says: Ashhadu an laa ilaaha ill-Allaah, Ashhadu anna Muhammadan rasool-Allaah (I bear witness that there is no god except Allaah, I bear witness that Muhammad is the Messenger of Allaah).. This is what the muezzin says. End quote.

Hence in the books of fiqh there is mention of times and places when it is makrooh to send blessings upon the Prophet (peace and blessings of Allaah be upon him).

In Tuhfat al-Muhtaaaj, which is a Shaafa'i book, it says (2/65):

If the worshipper recites or hears a verse in which the name of the Prophet (peace and blessings of Allaah be upon him) is mentioned, it is not mustahabb to send blessings upon him, as the author said in a fatwa (i.e., al-Nawawi). End quote.

Al-Haafiz Ibn Hajar al-Haytami said in al-Fataawa al-Fiqhiyyah al-Kubra (1/131):

There are other ahaadeeth which are similar to the ahaadeeth quoted above, but we have not seen in them any mention of sending blessings on him before the adhaan, or when the muezzin says Muhammad Rasool Allaah afterwards. We have not seen in the words of our imams any mention of that either. In that case neither of these two things is Sunnah in the place mentioned. The one who does one of them, believing that it is Sunnah in that particular place, should be told not to do that and prevented from doing it, because it is inserting an idea without evidence, and the one who do that should be rebuked and told not to do that. End quote.

In Fataawa al-Shaykh Ibn Baaz (10/334) it says:

Similarly, what some people do of adding blessings upon the Prophet (peace and blessings of Allaah be upon him) to the adhaan when the muezzin says Laa ilaaha ill-Allaah, by adding “al-salaah ‘ala al-Nabi (blessings upon the Prophet),” raising their voice with the adhaan or in the microphone, is not permissible and is also an innovation (bid’ah). End quote.

But if the listener does that occasionally, not because he thinks it is obligatory or that it is one of the dhikrs to be recited at that time or that it is part of repeating the adhaan as prescribed, then we hope that there is nothing wrong with it, and that does not reach the point of being bid’ah, in sha Allaah.

And Allaah knows best.