

The extra wording of ‘Sayyidinaa’ in the Tashahhud

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Translated by Abbas Abu Yahya

[Noor ‘ala Darb Fatawa Fadeelat Shaykh Saalih bin Fawzaan al-Fawzaan 2/13]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: Some worshippers say in the part of the prayer called the ‘Tahiya’:

‘Allaahumma Salli ‘ala Sayyidina Muhammad wa ‘ala Ahli Sayyidina Muhammad. Kama Salayta ala Sayyidina Ibraheema wa ‘ala ‘Ala Sayyidina Ibraheem, Innaka Hameedun Majeedun.’

(O Allaah send Salat upon our leader Muhammad and the family of our leader Muhammad just like You sent Salat upon our leader Ibraheem and upon the family of our leader Ibraheem indeed You are The Praiseworthy The Majestic.)

What is your opinion about saying ‘Sayyidina’?

Shaykh Saalih bin Fawzaan al-Fawzaan: No intelligent person denies that Muhammad -sallallaahu alayhi wa sallam- was the ‘Sayyid’ (chief/leader) of the sons of Aadam, because every intelligent believer, believes this, that the Prophet -sallallaahu alayhi wa sallam- is the Sayyid of mankind. The Sayyid has a noble status, having obedience to him and commitment, while obedience to the Prophet -sallallaahu alayhi wa sallam- is part of having obedience to Allaah –far is He from imperfection and the most High:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

[He who obeys the Messenger, has indeed obeyed Allaah,]¹

We and other believers do not doubt that our Prophet -sallallaahu alayhi wa sallam- is our Sayyid and that he is the best of us and the most excellent of us according to Allaah –far is He from imperfection and the most-High. He must be obeyed in that which he -sallallaahu alayhi wa sallam- ordered.

What is necessary from our ‘Aqeedah is that he –alayhi as-Salat wa Salam- is the Sayyid who has to be obeyed, and that we do not exceed what he legislated for us from statements, actions or ‘Aqeedah. What he legislated for us in how to send Salat upon him -sallallaahu alayhi wa sallam- in ‘Tashahud’ is that we say:

¹ Soorah an-Nisaa: 80

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‘Allaahumma Salli ‘ala Muhammad wa ‘ala Ahli Muhammad. Kama Salayta ala Ibraheema wa ‘ala ‘aali Ibraheem, Innaka Hameedun Majeedun.’

(O Allaah send Salat upon our leader Muhammad and the family of our leader Muhammad just as You sent Salat upon our leader Ibraheem and upon the family of our leader Ibraheem indeed You are The Praiseworthy The Majestic.)

or something similar to it from the different forms mentioned about how to send Salat upon the Messenger -sallallaahu alayhi wa sallam, and I do not know of a form which the questioner mentioned where you say: ‘Allaahumma Salli ‘ala Sayyidina Muhammad wa ‘ala Ahli Sayyidina Muhammad.’

Therefore, if this form has not been mentioned from the Prophet -sallallaahu alayhi wa sallam- then it is better not to send the Salat upon the Prophet using this form. Instead, we send Salat upon him -sallallaahu alayhi wa sallam- using the form that he taught us.

Indeed, I would like to take this opportunity to bring to attention to every person who believes that Muhammad -sallallaahu alayhi wa sallam- is our Sayyid (leader), and what this 'Eemaan necessitates is that this person cannot exceed that what he -sallallaahu alayhi wa sallam- legislated and he should also not decrease from it. So he should not innovate into the Deen of Allaah things that are not part of it, nor should he decrease from the Deen of Allaah what is from it, because indeed, this is what required from being a leader and from the right of the Prophet -sallallaahu alayhi wa sallam- upon us.

Therefore, those who innovate Adhkaar² or Salawaat³ upon the Prophet -sallallaahu alayhi wa sallam- which the Sharee'ah of Allaah did not bring upon the tongue of His Messenger -sallallaahu alayhi wa sallam- negate their own Bida', by way of the claim of the one who innovated that he believes that the word ‘Sayyid’ must be used in sending Salat upon Muhammad -sallallaahu alayhi wa sallam-. This is because what is necessary from this ‘Aqeedah is that he cannot exceed that which is not legislated, nor can he decrease from it.

So, a person should ponder and reflect what he means by what he says, so that the matter becomes clear to him and knows that what he follows of adding the word ‘Sayyid’ in the Salat has not been legislated.’

² Plural of Dhikr (remembrance)

³ Plural of Salat