

Salat al-Fatihah upon the Prophet

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[Fatawa Noor 'ala Darb 1/362 – Ibn Baaz] [From 'al-Bida wal-Muhdathaat wa Maa la Assal lahu' p.505 – 508]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Question: What is the ruling of Salat al-Fatihah upon the Prophet -sallallaahu alayhi wa sallam- in the following form: 'Allaahumma Salli ala Sayyidina Muhammadin al-Fatih lema Aghlak, wal-Khatim lema Sabq, Nasir al-Haq bil-Haq, al-Hadi ila as-Siraat al-Mustaqeem.....to the end of the supplication. (O Allaah send Salat upon our leader Muhammad, the opener for what has been locked, a seal for what has preceded, aider of the truth with the truth, the guider to the straight path)?

I ask because this is said a lot after the obligatory prayer in a loud voice, which the Imaam repeats, and the followers repeat behind him, please benefit us, may Allaah benefit you.

Shaykh Abdul-Azeez ibn Baaz (رَحْمَةُ اللَّهِ):¹ This Salat is something that the people of the Teejaaniyya path² have innovated. This Salat has things which we do not have a problem with, since he -sallallaahu alayhi wa sallam- is the opener for what had been locked from Prophet hood, because Prophet hood had ended with Isa –alayhi as-Salaam- then Allaah opened it up at hand of Prophet Muhammad -sallallaahu alayhi wa sallam. Then Allaah –the Most-High– revealed the Message to him and He commanded the Prophet –Alayhi as-Salat wa Salam- to convey it to the people. However, this is something which is general.

Regarding what was previously mentioned about 'the Seal', he -sallallaahu alayhi wa sallam- is the seal of the Prophets -sallallaahu alayhi wa sallam, he is the aider of the truth with the truth, the guider to the straight path. All of this is true; however, using this form of Salat, which was innovated by the Teejaaniyya, is something that should not be done. In fact, it is obligatory to leave it and not to use it, since it is reviving things which do not have an origin. And also we have the format of sending Salat which the Prophet -sallallaahu alayhi wa sallam- stated, which is clear, comprehensive and sufficient.

Furthermore, when the Prophet -sallallaahu alayhi wa sallam- was asked, 'How do we send Salat upon you? He –Alayhi as-Salat wa Salam- answered:

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

² A Soofee sect predominately found in Africa.

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قولوا: اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وآل إبراهيم إنك حميد مجيد وبارك
على محمد وعلى آل محمد كما باركت وصليت على إبراهيم وآل إبراهيم إنك حميد مجيد

[‘Say: **O Allaah send Salat upon Muhammad and the family of Muhammad just like You sent Salat upon [Ibraheem and upon] the family of Ibraheem. Indeed You are The Praiseworthy The Majestic. And bless Muhammad and the family of Muhammad just like You sent blessings upon [Ibraheem and upon] the family of Ibraheem. Indeed You are The Praiseworthy The Majestic.**’]³

This form of Salat is great, clear and sufficient, and there are other forms which the Prophet –Alayhi as-Salat wa Salam- taught, including:

‘O Allaah send Salat upon Muhammad, his wives, and his offspring, just as You sent Salat upon the family of Ibraheem. And send blessings upon Muhammad and his wives, and his offspring, just as You sent blessings upon the family of Ibraheem. Indeed You are the Praiseworthy the Majestic.’⁴

Another form is:

‘O Allaah send Salat upon Muhammad and the family of Muhammad just like You sent Salat upon [the family of] Ibraheem. Indeed You are The Praiseworthy The Majestic. And bless Muhammad and the family of Muhammad just like You sent blessings upon [the family of] Ibraheem in all of the worlds. Indeed You are The Praiseworthy The Majestic.’⁵

There are other forms as well.

Therefore, one should use the forms that are authentic from the Prophet -sallallaahu alayhi wa sallam-, and that is better and more appropriate than using this form which the Teejaaniyya have innovated.

The believer uses the legislated form in the Sharee’ah’ which was used by the Prophet -sallallaahu alayhi wa sallam- and the Companions and that which the Prophet -sallallaahu alayhi wa sallam- directed towards in his teachings. This is done in order to follow him -sallallaahu alayhi wa sallam, and obedience to his command, and taking him -sallallaahu alayhi wa sallam- as an example and taking his Companions –Radi Allaahu anhum– as an example. This is what is necessary for the believer, and not to embrace forms which were introduced by those who innovated in the Deen.

The raising of their voices that they practice with sending Salat after the prayer, is another Bida’, even if it is done using another form of Salat. Therefore, even though they practice this after prayer, and they raise their voices with sending Salat upon the Prophet -sallallaahu alayhi wa sallam- this action has no basis, whether it is done using this format or a different one.

³ Collected by Bukhaaree & Muslim

⁴ Collected by Bukhaaree & Muslim

⁵ Collected by Muslim

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What a person should do is send Salat quietly between his own self and his soul,⁶ he should send Salat upon the Prophet -sallallaahu alayhi wa sallam- after praising Allaah and glorifying Him. He should send Salat before making Du'aa, just as the Prophet -sallallaahu alayhi wa sallam- instructed in the Hadeeth of Fudal-latah bin Ubayd –Radi Allaahu anhu– where the Messenger –alayhi as-Salat wa Salam- said:

إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمَجِيدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ ثُمَّ يَصَلِّيْ عَلَى النَّبِيِّ ﷺ ثُمَّ يَدْعُو بِمَا شَاءَ
[‘When one of you makes Du'aa he should begin with praise of his Lord and glorifying Him, then send Salat upon the Prophet -sallallaahu alayhi wa sallam- then make Du'aa with what he wishes.’]⁷

This is what has been legislated for making Du'aa at all times. So the point is that a person praises his Lord and sends Salat upon the Prophet -sallallaahu alayhi wa sallam-. He supplicates his Lord at night, in the day, on the pathway. This is legislated by way of the Ahadeeth previously mentioned.

Likewise, is the matter of sending Salat and Salam upon the Messenger of Allaah -sallallaahu alayhi wa sallam- a lot, which is a matter legislated and beloved to Allaah -Azza wa Jal- because Allaah –Subhanahu – says:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
[Indeed Allaah and His Angels send Salat on the Prophet. O you who believe, Send Salat upon him, and send complete Salam upon him.]

The Prophet -sallAllaahu alayhi wa sallam- said:

مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً؛ صَلَّى اللَّهُ عَلَيْهِ عَشْرًا
[‘Whoever sends Salat upon me once, Allaah sends Salat upon him ten-fold.’]⁸

So sending Salat and Salam is something legislated in Islaam; however, it should be done in accordance with the way the Prophet -sallallaahu alayhi wa sallam- did it, and in accordance to the way his Companions –Radi Allaahu anhum– did it.

⁶ T.N. Note: The Messenger -sallallaahu alayhi wa sallam: ‘O you people! All of you are conversing with your Lord, so do not raise your voices over each other with recitation; so you disturb the believers.’ [This is an authentic Hadeeth collected by Maalik, Aboo Dawood, Ibn Khuzaimah and others, it has been researched in ‘Saheeh Sunnan Abee Dawood’.]

⁷ Collected by Aboo Dawood, Tirmidhee, Imaam Ahmad in ‘al-Musnad and declared Saheeh by Albaanee in ‘Sunnan Abee Dawood’.

⁸ [From Aboo Hurairah – Radi Allaahu anhu – Collected by Muslim, Aboo Dawood, Nasaa'ee, Tirmidhee & Ibn Hibbaan. Albaanee graded it Saheeh in ‘Saheeh Targheeb wa Tarheeb’ 2/288/1656]

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As for standing up and sending Salat upon the Prophet -sallallaahu alayhi wa sallam- aloud after giving Salam from the prayer, this action has no basis, and it is a Bida'. The Prophet -sallallaahu alayhi wa sallam- said:

من أحدث في أمرنا هذا ما ليس منه فهو رد

['Whoever innovates something in this matter of ours that which is not of it, then it will be rejected.']⁹

Similarly, some people do this when the Adhaan has finished once the Mu'adhin has said: **'La ilaha 'illa Allaah'** but then they raise their voices along with the Adhaan by sending Salat upon the Prophet -sallallaahu alayhi wa sallam. This is also a Bida'. However, what he should do is complete the Adhaan by saying **'La ilaha 'illa Allaah'** then he should switch off the microphone, then send Salat upon the Prophet, sending it between his own self and his soul. He should send the general Salat which is not said aloud, but is normal speech. He should send Salat upon the Prophet -sallallaahu alayhi wa sallam, then say: **'Allaahumma Rabba Hadihee ad-Dawat Taammati, wa Salati al-Qaa'ima...(O Allaah, Lord of this complete call, and this prayer that is established.....)** to the end of the supplication¹⁰.

As for saying the Salat along with the Adhaan and making it a part of the Adhaan, this is a Bida'. [21]

⁹ Collected by Bukhaaree & Muslim

¹⁰ Collected by Bukhaaree & Muslim