279818 - Is it bid‘ah to add to the takbeeraat of Eid salawaat upon the Messenger of Allah and his family and wives?

the question

What is the ruling on sending salawaat (blessings) upon the Prophet and his family, Companions, Ansaar (helpers), offspring and wives with the takbeeraat of Eid? Does it reach the level of bid‘ah (innovation) or not? Please mention the evidence for your answer.

Detailed answer

Praise be to Allah.

Several versions of the takbeer have been narrated from the Sahaabah and righteous predecessors (as-salaf as-saalih); some of them have been quoted in the answer to question no. 158543.

Some scholars made several additions to the takbeeraat of Eid, which include words of praise and glorification of Allah and giving thanks to Him.

As the Messenger of Allah (blessings and peace of Allah be upon him) did not specify one particular wording, the matter is broad in scope, so long as the dhikr is sound, because of the general meaning of the words of Allah, may He be exalted (interpretation of the meaning): “and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful” [al-Baqarah 2:185], and the general meaning of the verse which speaks of the first ten days of Dhu’l-Hijjah and the days of at-tashreeq (interpretation of the meaning): “That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor” [al-Hajj 22:28].

As-San‘aani said: In the commentary there are several versions and recommended phrases narrated from a number of leading scholars, which indicates that the matter is broad in scope, and the general meaning of the verse implies that.

End quote from Subul as-Salaam (1/438).

Imam ash-Shaafa'i (may Allah have mercy on him) said, discussing the wording of the takbeer:

He should say, "Allahu akbar, Allahu akbar, Allahu akbar" until he has said it three times, and if he adds a takbeer, that is fine. And if he adds to that the words: "Allaahu akbaru kabeera wa alhamdu Lillaahi katheera wa subhaan Allaahi bukratan wa aseela, Allahu akbar wa la na'budu illa Allah mukhliseena lahu al-deena wa law kariha al-kaafiroon, la ilaaha ill-Allah wahdah, sadaqa wa'dah wa nasara 'abdah wa hazama al-ahzaaba wahdah, laa ilaaha ill-Allah wa Allahu akbar (Allaah is most Great, much praise be to Allaah and glory be to Allaah at the beginning and end of the day. Allah is most Great and we worship none but Allah, and we make our worship purely for Him (alone) however much the disbelievers may hate that. There is no god but Allah alone; He fulfilled His promise and granted victory to His slave and defeated the Confederates alone. There is no God but Allah and Allah is most Great)," then he has done well..

Whatever he adds to that of remembrance of Allah (dhikr), I approve of it.

End quote from al-Umm (1/276).

With regard to sending salawaat (blessings) upon the Prophet (blessings and peace of Allah be upon him) after the takbeeraat of Eid, the clear view of earlier scholars is that it is not recommended (mustahabb), but some later scholars said that it may be recommended, because all people recite it, which is in harmony with the verse (interpretation of the meaning): "And raised high for you your repute" [al-Inshiraah 94:4].

In Haashiyat al-Jamal, (2/104), it says:

They clearly stated that it is not recommended to send salawaat upon the Prophet (blessings and peace of Allah be upon him) after the takbeeraat, but the current custom among people is to recite salawaat after completing the takbeer. And if it were to be said that it is mustahabb, in harmony with the apparent meaning of the verse (interpretation of the meaning): "And raised high for you your repute" [al-Inshiraah 94:4], and in accordance with their interpretation of the verse,

which is that what is meant is that it is as if Allah is saying: “I am not mentioned but you are mentioned with Me”, then that is not far-fetched. End quote.

In al-Barmaawi it says: It is recommended to send blessings and peace upon the Prophet (blessings and peace of Allah be upon him) and his family, Companions, wives and offspring after the takbeer.

The best wording is what the people usually recite, which is: “Allahumma salli ‘ala Sayyidina Muhammad, wa ‘ala aali Sayyidina Muhammad, wa ‘ala as-haabi Sayyidina Muhammad, wa ‘ala azwaaji Sayyidina Muhammad, wa ‘ala dhurriyyati Sayyidina Muhammadin wa sallim tasleeman katheeran katheera (O Allah, blessings upon our master Muhammad, and upon the family of our master Muhammad, and upon the Companions of our master Muhammad, and upon the wives of our master Muhammad, and upon the offspring of our master Muhammad, and send much peace upon them). End quote.

Shaykh Ibn Jibreen (may Allah have mercy on him) said:

It is Sunnah for the Muslims to recite the takbeer out loud, for it is one of the symbols of that day. The wording is: “Allaahu akbar, Allaahu akbar, Allahu akbar laa ilaaha ill-Allaah, wa Allaahu akbar, Allaah akbar, wa Lillaah il-hamd (Allaah is Most Great, Allaah is most Great, Allah is most Great there is no god but Allaah, Allaah is Most great, Allaah is most great, and to Allaah be praise).”

If he wishes, he may say: “Allaahu akbaru kabeera wa alhamdu Lillaahi katheera wa subhaan Allaahi bukratan wa aseela, wa ta‘aala Allahu Jabbaaran Qadeera, wa sall Allahu ‘ala Muhammad an-Nabi wa sallim tasleeman kabeera (Allaah is most Great, much praise be to Allaah and glory be to Allaah at the beginning and end of the day, and exalted be Allah, the Compeller, the Omnipotent, and may Allah send blessings and much peace upon Muhammad the Prophet),” or similar words.

End quote from the shaykh’s website:

http://www.ibn-jebreen.com/?t=books&cat=1&book=54&page=2876

Conclusion:

With regard to the wording of the takbeer, dhikr and sending blessings upon the Prophet (blessings and peace of Allah be upon him) during the days of the two Eids, the matter is broad in scope, in sha Allah, because of the general meaning of the evidence, as mentioned above. And because the Messenger (blessings and peace of Allah be upon him) did not specify any one particular wording.

And Allah knows best.