

117604 - Tashahhud Originated During the Mi'raj?

the question

There is a lot of talk in chat rooms about the story of the tashahhud. The author of the article about it calls on people to focus on their prayer and to think of the background of the story of the tashahhud. In this article it says that the dialog in the tashahhud began with the Messenger of Allah (peace and blessings of Allah be upon him) when he was travelling in the company of Jibreel (peace be upon him) on his way to Sidrat al-Muntaha (the most remote lote tree), during the Mi'raj (his miraculous ascent to heaven). At some place, Jibreel (peace be upon him) stopped and the Prophet Muhammad (peace and blessings of Allah be upon him) said to him: Is it here that a close friend leaves his friend? Jibreel (peace be upon him) said: Each of us has a known position, O Messenger of Allah. If you go forward you will be fine but if I go forward I will be burned. And Jibreel (peace be upon him) became like a worn-out saddle cloth out of fear of Allah. Prophet Muhammad (peace and blessings of Allah be upon him) went on to Sidrat al-Muntaha and drew close to it, then the Messenger of Allah (peace and blessings of Allah be upon him) said: "At-tahiyyatu Lillahi wa's-salawatu wa't-tayyibat (All compliments, prayers and pure words are due to Allah)." The Lord of Glory replied: "Al-salamu 'alayka ayyuha'n-Nabiyyu wa rahmat-Allahi wa barakatuhu (Peace be upon you, O Prophet, and the mercy of Allah and His blessings)." The Messenger of Allah (peace and blessings of Allah be upon him) replied: "As-salamu 'alayna wa 'ala 'ibad-Allah is-saliheen (Peace be upon us, and on the righteous slaves of Allah)." Jibreel (peace be upon him) - or it was said: the angels who are close to Allah - said: "Ash-hadu an la ilaha ill-Allah wa ash-hadu anna Muhammadan rasoo-Allah (I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah)." Do we think of this sublime dialog when we recite the tashahhud? Do we feel that the Messenger of Allah (peace and blessings of Allah be upon him) remembered us there at Sidrat al-Muntaha? Was it because of his compassion that he remembered us there?

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How much we love you, O Messenger of Allah. How much we wish that we could see you in our dreams, even if you are rebuking us. What matters is having the joy of seeing you. May Allah send blessings upon you, O my Beloved, O Messenger of Allah.

After this, will you recite the tashahhud as you used to recite it before? After this will you send blessings upon the Messenger of Allah in al-salah al-Ibraheemiyyah with the same apathy? After this, will you not send many blessings upon your beloved, Prophet Muhammad? You will certainly be rewarded if you send blessings upon him, but you will not be sinning if you do not. So do you want reward?

O Allah, have mercy on the reader and the publisher of this message, and make him one of those whom You ransom from the Fire.

Detailed answer

Praise be to Allah.

What is mentioned in the question about there being a story of the origin of the tashahhud and that it happened during the ascent of our Prophet (peace and blessings of Allah be upon him) to heaven (the Mi'raaj) is something for which there is no basis in Islam.

The scholars of the Standing Committee were asked: Is the tashahhud that we recite in the prayer what the Messenger of Allah (peace and blessings of Allah be upon him) said when he prostrated at Sidrat al-Muntaha during the Mi'raj?

They replied: It was narrated that Ibn Mas'ood (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allah be upon him) taught me the Tashahhud, holding my hand between his hands, just as he would teach me a Surah from the Quran: 'At-tahiyyatu Lillahi wa's-salawatu wa't-tayyibat, as-salamu 'alayka ayyuha'n-Nabiyyu wa rahmat-Allahi wa barakatuhu. As-salamu 'alayna wa 'ala 'ibad-Allah is-saliheen. Ash-hadu an la ilaha ill-Allah wa ash-

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hadu anna Muhammadan ‘abduhu wa rasooluhu (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger).’

This was narrated by the jama‘ah. According to another version, the Prophet (peace and blessings of Allah be upon him) said: “When one of you sits during the prayer, let him say: al-tahiyyatu Lillahi...” ... and when he came to the words, “wa ‘ala ‘ibad-Allah al-saaliheen”, he said: “If you do that, you will have greeted with salam every righteous slave of Allah in heaven and on earth.” And at the end he said: “Then let him choose whatever he wants to ask for.” Agreed upon.

Ahmad narrated from Abu ‘Ubaydah, from his father ‘Abd-Allah ibn Mas‘ood (may Allah be pleased with him) that he said: The Messenger of Allah (peace and blessings of Allah be upon him) taught him the tashahhud and instructed him to teach it to the people: “Al-tahiyyatu Lillahi...” and he quoted it.

Al-Tirmidhi said:

The hadeeth (narration) of Ibn Mas‘ood (may Allah be pleased with him) is the soundest hadeeth about the tashahhud, and is to be acted upon according to most of the scholars among the Sahabah (Companions) and Tabi‘een (Successors). Abu Bakr al-Bazzar said: It is the soundest hadeeth about the tashahhud. And he said: It was narrated via twenty-odd hadeeths. Among those who were certain about that was al-Baghawi in Sharh al-Sunnah. End quote.

Thus you will know that this format is the soundest that has been proven from the Messenger of Allah (peace and blessings of Allah be upon him).

With regard to whether the Prophet (peace and blessings of Allah be upon him) recited the tashahhud when he was prostrating at Sidrat al-Muntaha on the night of the Mi‘raj, we do not know

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of any basis for saying that he prostrated in that place on the night of the Mi'raj. End quote.

Shaykh 'Abd al-'Azeez ibn Baz, Shaykh 'Abd al-Razzaq 'Afeefi, Shaykh 'Abd-Allah ibn Ghadyan, Shaykh 'Abd-Allah ibn Qa'ood.

Fatawa al-Lajnah al-Daimah, 7/6,7

Thus it becomes clear that it is not permissible to propagate these letters and essays that are not proven, or which contain innovations (bid'ah) in beliefs or actions; rather no one should propagate them until after checking whether they are proven and sound.

It was narrated that Hafs ibn 'Asim said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "It is sufficient lying for a man to speak of everything that he hears." Narrated by Muslim, 5.

And Allah knows best.