

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

What is the true background to why origin of *Tashahhud* in *Ṣalāh*, and what is the authenticity of it having originated during a conversation during *Mi'rāj* between Allāh ﷻ, the Prophet ﷺ and Jibrīl ﷺ?

Answer:

The story to which is referred in the question is the following:

روي : أنه ﷻ لما عرج به أثنى على الله تعالى بهذه الكلمات ، فقال الله تعالى : «السلام عليك أيها النبي ورحمة الله وبركاته» ، فقال ﷺ : «السلام علينا وعلى عباد الله الصالحين» ، فقال جبريل : «أشهد أن لا إله إلا الله ، وأشهد أن محمدا عبده ورسوله» .

“It has been narrated that when he ﷻ was raised above [for the Mi'rāj], he praised Allāh Most High with these words [i.e. al-Taḥiyyāt], whereupon Allāh Most High remarked: ‘Peace be upon you, O Prophet, and Allāh’s Mercy and His Blessings.’ He [i.e. the Prophet] ﷺ responded: ‘Peace be upon us and Allāh’s righteous servants.’ Thereafter, Jibrīl said: ‘I testify that there is no deity but Allāh, and I testify that Muḥammad is His slave and messenger.’”⁽¹⁾

Although this story has been written by a few scholars and is still told by many in public lectures, it holds no academic basis in *Sharī'ah*. This is for three reasons:

- 1) There is no chain of transmission recorded for the incident – neither authentic nor weak.
- 2) The *ḥadīth* of *Mi'rāj* has been authentically narrated with overwhelming details, and in no narration is the above incident related.
- 3) The origin of *Tashahhud* has explicitly been mentioned in authentic narrations.

One ought to not be deceived by names of great scholars when the story is circulated on social media or related in a lecture. Although the likes of Ibn al-Malak (Ibn Firishtah), 'Alī al-Qārī and others have written it, and later scholars like Mawlānā Yūsuf al-Ludhyānwī al-Shahīd ﷺ went to the extent of using it as his argument

⁽¹⁾ *Marqāt al-Mafātīḥ* under *ḥadīth* (909).

(*hujjah*) in a certain controversial discussion,⁽²⁾ none have provided a chain of transmission in their works.

Imām Anwar Shāh al-Kashmīrī رحمه الله, in his *al-‘Arf al-Shadhī*, made an interesting speculation: the incident has only been mentioned by some Ḥanafī scholars, none of whom have cited a chain. He mentions:

وذكر بعض الأحناف قال رسول الله - ﷺ - في ليلة الإسراء : «التحيات لله» إلخ ، قال الله تعالى :
السلام عليك أيها النبي» إلخ ، قال رسول الله - ﷺ - : «السلام علينا وعلى عباد الله» إلخ ، ولكنني لم
أجد سند هذه الرواية ، وذكره في الروض الأنف .

“And some Ḥanafīs mentioned...” then quoted the report; he continues: “However, I did not find a chain to this narration, and [Imām al-Suhaylī رحمه الله] mentioned it in *al-Rawḍ al-Unuf*.”⁽³⁾

Secondly, the details of *Mi‘rāj* are recorded in numerous authentic narrations of a very lengthy *ḥadīth*, which would take up several pages should it be typed in a contemporary style. These narrations entail nuanced intricacies with regard to exactly what happened in the Night Journey and illustrate quite a picture. However, two things are not mentioned therein: the date of its occurrence and the incident in question. The narrations can be read in the *Ṣaḥīḥayn* and other works of *Ḥadīth*.⁽⁴⁾

Also, the *Tashahhud* itself has been authentically narrated in the books of *Ḥadīth*. The great companion, ‘Abdullāh ibn Mas‘ūd رضي الله عنه is on record as saying:

كنا إذا صلينا خلف النبي ﷺ ، قلنا : السلام على جبريل وميكائيل ، السلام على فلان وفلان ، فالتفت
إلينا رسول الله ﷺ فقال : «إن الله هو السلام ، فإذا صلى أحدكم ، فليقل : التحيات لله والصلوات
والطيبات ، السلام عليك أيها النبي ورحمة الله وبركاته ، السلام علينا وعلى عباد الله الصالحين ، فإنكم
إذا قلتموها أصابت كل عبد الله صالح في السماء والأرض ، أشهد أن لا إله إلا الله وأشهد أن محمدا عبده
ورسوله» .

“When we used to pray behind the Prophet ﷺ, we used to say: ‘Peace be upon Jibrīl and Mīkā’īl; peace be upon so-and-so.’ Allāh’s Messenger ﷺ looked towards us and said:

⁽²⁾ *Ikhtilāf-e-Ummat Awr Sirāt-e-Mustaqīm* (Urdu) [Maktabah Ludhyanwiyyah edition, 2009], p. 61. Also in English: *Differences in the Umat* [Zam Zam Publishers, 2003], p. 57. **Note:** The book is titled with this spelling; it is not a typographical error from our part.

⁽³⁾ *Al-‘Arf al-Shadhī* under *ḥadīth* (289).

⁽⁴⁾ *Al-Bukhārī* (3207) and *Muslim* (162).

“Indeed, Allāh is the Peace. Whenever one of you prays, let him say: ‘All verbal, physical and monetary deeds are for Allāh. Peace be upon you, O Prophet, and Allāh’s Mercy and His Blessings. Peace be upon us and Allāh’s righteous servants.’ When you say this, it will reach every righteous servant of Allāh. [Then, continue:] ‘I testify that there is no deity but Allāh, and that Muḥammad is His slave and messenger.’”⁽⁵⁾

To conclude, the dialogue in question must not be quoted in lectures, nor written in books or articles, nor circulated on social media. If one quotes it in order to critique and/or expose the matter, this is an exception to the rule. Since there is no basis to this story, one must exercise full precaution. The Prophet ﷺ is on record as saying:

«من حدّث عني بحديث يُرى أنه كذبٌ فهو أحد الكاذبين»

“Whosoever relays a ḥadīth from me, thinking it to be false, then he is one of the liars.”⁽⁶⁾

The Prophet ﷺ has also cursed those who fabricate lies upon him:

«من كذب عليّ متعمداً فليتبوأ مقعده من النار»

“Whosoever deliberately lies upon me, let him reserve his seat in the Fire.”⁽⁷⁾

Instead, one ought to strictly adhere to the guidelines to which Allāh ﷻ draws the readers’ attention in the Qur’ān:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ تَادِمِينَ ﴿١﴾﴾

“O you who believe, if a sinner brings some news to you, then verify it; lest you unknowingly convey (it) to some people, thereby regretting what you have done.”⁽⁸⁾

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Monday 5th Ramadan 1436 AH / 22nd June 2015 CE

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⁽⁵⁾ Al-Bukhārī (3207) and Muslim (162).

⁽⁶⁾ Muslim in the Preface to his *Ṣaḥīḥ* [1], al-Tirmidhī: (2662) and Ibn Mājah: (41).

Note: This ḥadīth has not numbered by Shaykh Dr. Muḥammad Fu’ād ‘Abd al-Bāqī ﷺ in *Ṣaḥīḥ Muslim*.

⁽⁷⁾ Al-Bukhārī (110), Muslim in Preface [4] (3) and al-Tirmidhī (2659).

⁽⁸⁾ [Al-Ḥujurāt: 49/6].