

## Chapter Twelve

### Sitting it Attahiyyat

The hadith I have used is by no means to go against the great Imams i.e. Imam Malik, Imam Shafi'i and Imam Ahmad bin Hanbal. There method of Salaah is also correct as it is according to the Sunnah of the Messenger of Allah (may Allah bless him and grant him peace).

The hadith quoted are to show that the Fatwas of Imam Abu Hanifa are according to the Sunnah as the Ghair Muqalids object to this.

*Note: The hadith numbers before the hadith indicate the different chains of narrations, hence, each chain will count as a separate hadith.*

#### Hadith 1

In a lengthy hadith 'Aisha (may Allah be pleased with her) says that, "The Messenger of Allah (may Allah bless him and grant him peace) started his Salaah with the initial takbeer (she mentions the whole procedure then) and he sat on his left foot and propped his right."<sup>1</sup>

#### Hadith 2-3

'Abdullah ibn 'Umar (may Allah be pleased with him) says in his narration, "It is Sunnah action of Salaah that you raise your right foot (leaving it to stand) and fold the left one."<sup>2</sup>

#### Hadith 4

Ibn 'Umar narrates that among the Sunnah (actions) of Salaah, (one Sunnah), is that you raise the right foot (leaving it to stand) with the toes facing towards the Qibla and sit on the left foot.<sup>3</sup>

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1 Muslim

2 Bukhari and Nasa'i.

3 Nasa'i

## **Hadith 5-6**

Wa'il ibn Hujr (may Allah be pleased with him) narrates, "I come to Madinah to observe the Prophet's prayers. When he sat for tashahud, he spread his left leg and raised the right one."<sup>4</sup>

Imam Tirmidhi states that it is practiced by the majority of the Scholars and it is the view of Sufyan Thawri, ibn Mubarak and the people of Kufa (may Allah be pleased with them).

## **Hadith 7**

Abu Humayd Sa'idi (may Allah be pleased with him) relates in his narration, "Then when he (the Prophet) sat for tashahud, he spread his left foot and raised the right one on its toes and recited the tashahud."<sup>5</sup>

## **Hadith 8**

Abu Wa'il (may Allah be pleased with him) says, "When he (the Prophet) sat for tashahud, he spread his left leg and sat on it then began to supplicate raising his index finger."<sup>6</sup>

## **Hadith 9**

Ibrahim Nakh'i (may Allah be pleased with him) narrates that when the Messenger of Allah (may Allah bless him and grant him peace) would sit in his prayer, he would spread his left foot until above surface of his foot had darkened (due to constantly using this position).<sup>7</sup>

## **Hadith 10-14**

'Abdullah ibn 'Umar (may Allah be pleased with him) would see his father sitting cross legged in Salaah. He says, "I also (once) sat in that position when I was young when my father stopped me saying, 'It is Sunnah of Salaah that you raise your right foot and spread the left one.' I said to him, 'You do it,' so he replied, 'My feet do not support me.'"<sup>8</sup>

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4 Tabarani and Tirmidhi with a Sahih chain.

5 Tahawi

6 Tahawi

7 Abu Dawud

8 Bukhari, Malik, Abu Dawud, Nasa'i and Tahawi.

Because of his weakness ‘Umar (may Allah be pleased with him) did this, hence we, find the Sunnah of the Prophet (may Allah bless him and grant him peace) from a close companion.

### **Hadith 15**

In a lengthy hadith narrated by Abu Sa’eed Khudri (may Allah be pleased with him) it states at the end, “When you sit in Salaah raise your right foot and spread your left foot.”<sup>9</sup>

### **Hadith 16**

In a lengthy hadith narrated by Abu Hameed Saidi (may Allah be pleased with him) it states, “When the Prophet (may Allah bless him and grant him peace) would sit in Tashahud he spread his left foot and raised his right foot and recited attahiyyat.”<sup>10</sup>

The mens’ Salaah differs from the women’s, the woman would sit on their left buttock with the toes of both feet pointing towards the right due to the different physical structure of a woman and modesty etc. hence proving that the Great Imam Aazam Abu Hanifa (may Allah be pleased with him) has used the ahadith that are mentioned of the Messenger of Allah (may Allah bless him and grant him peace) as well as those ahadith where he sat on the left side.

Imam Aazam Abu Hanifa took all ahadith into consideration and also the practises of the companions to decide that for men they will sit this way and women will sit another way and both are Sunnah. How can you call yourselves Ahl-e-Hadith when you only practise one type of hadith, the great Imam used all the ahadith hence, we are the true Ahl-e-Hadith and you are Ahle Hudays.

### **What to pray in Tashahud**

Says Muslim, “The people are in agreement over the tashahud of Ibn Mas’ud, and the companions do not differ over it.” At-Tirmidhi, al-

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<sup>9</sup> Bayhaqi

<sup>10</sup> Tahawi

Khattabi, Ibn 'Abdul-Barr and Ibn al-Munzhir all agree that Ibn Mas'ud's hadith is the most authentic one on this topic.

Said Ibn 'Abbas, "The Messenger of Allah used to teach us the tashahud like he taught us the Qur'an. He would say, 'Salutations, blessings, prayers and good deeds for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and the sincere slaves of Allah. I bear witness that there is no god except Allah. I bear witness that Muhammad is His slave and messenger.'" <sup>11</sup>

Says ash-Shaifi, "Different hadith have been related about the tashahud, but that one is the best in my opinion, for it is the most complete. Al-Hafez states, "Ash-Shaifi was asked about this choice and the tashahud of Ibn 'Abbas, and he replied, 'I have found it to be the most encompassing. I have heard it from Ibn 'Abbas (through) authentic (chains). To me, it is more complete..."

There is another form of the tashahud that Malik chose. In al-Muwatta, it is stated that 'Abdurahman ibn 'Abdul-Qari heard 'Umar ibn al-Khattab teaching the people, from the pulpit, this tashahud: "Salutations to Allah, purifications to Allah, the good deeds and prayers be to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and Allah's sincere slaves. I testify that there is no god but Allah, and I testify that Muhammad is His slave and messenger."

Commenting on the stature of such hadith, an-Nawawi says, "Those hadith concerning the tashahud are all Sahih. Hadith scholars are agreed that the strongest of them is the hadith of Ibn Mas'ud, and then the hadith of Ibn 'Abbas." Ash-Shaf'i said that any tashahud one uses will suffice, for the scholars agree that every one of them is permissible."

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<sup>11</sup> Related by ash-Shaifi, Muslim, Abu Dawud and anNasa'i.

## **Raising the Index Finger During Tashahhud**

It is narrated that when the Messenger of Allah (may Allah bless him and grant him peace) used to sit down to supplicate, (to recite tashahhud) he used to place his right hand on his right thigh and his left hand on his left thigh. He would indicate at the time of reciting the shahadah by raising his index finger. He would also join the ends of his thumb and middle finger (thereby forming a circle).<sup>12</sup>

The companions of ‘Asim (with their hadiths, which are well authenticated (hasan)) are: Sufyan al-Thawri: “then he pointed with his index finger, putting the thumb to the middle finger to make a ring with them.”<sup>13</sup>

Sufyan ibn ‘Uyayna: “he joined his thumb and middle finger to make a ring and pointed with his index finger.”<sup>14</sup>

Shu‘ba ibn al-Hajjaj: “he pointed with his index finger, and formed a ring with the middle one.”<sup>15</sup>

Qays ibn al-Rabi’: “then he joined his thumb and middle finger to make a ring, and pointed with his index finger.”<sup>16</sup>

‘Abd al-Wahid ibn Ziyad al-‘Abdi: “he made a ring with a finger, and pointed with his index finger.”<sup>17</sup>

‘Abdullah ibn Idris al-Awdi: “he had joined his thumb and middle finger to make a ring, and raised the finger between them to make du‘a (supplication) in the Testification of Faith.”<sup>18</sup>

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12 Sahih Muslim, chapter on the description of sitting-Hadith no.579

13 al-Musannaf 2.68–69

14 Ahmad, 4.318

15 Ahmad, 4.319

16 Tabarani, 22.33–34

17 Ahmad, 4.316

18 Ibn Majah, 1.295

Zuhayr ibn Mu‘awiya: “and I saw him [‘Asim] say, ‘Like this,’—and Zuhayr pointed with his first index finger, holding two fingers in, and made a ring with his thumb and second index [middle] finger.”<sup>19</sup>

Abu al-Ahwas Sallam ibn Sulaym: “he began making du‘a like this—meaning with his index finger, pointing with it.” Musnad al-Tayalisi.

Bishr ibn al-Mufaddal: “and I saw him [‘Asim] say, ‘Like this,’—and Bishr joined his thumb and middle finger to make a ring and pointed with his index finger.”<sup>20</sup>

and Khalid ibn Abdullah al-Wasiti: “then he joined his thumb and middle finger to make a ring and pointed with his index finger.”<sup>21</sup>

### **Durood Sharif**

The companions inquired from the Messenger of Allah (may Allah bless him and grant him peace) as to which durood should they recite (during Salaah). The Messenger of Allah (may Allah bless him and grant him peace) replied: “Recite the following durood:

O Allah shower your mercy upon Muhammad (may Allah bless him and grant him peace) and the family of Muhammad (may Allah bless him and grant him peace) as you have showered your mercy upon Ibrahim (upon whom be peace) and the family of Ibrahim (upon whom be peace). Behold, you are Praiseworthy, Glorious. O Allah shower your blessings upon Muhammad (may Allah bless him and grant him peace) and the family of Muhammad (may Allah bless him and grant him peace) as you have showered your blessings upon Ibrahim (upon whom be peace) and the family of Ibrahim (upon whom be peace). Behold, you are Praiseworthy, Glorious.

The Prophet (may Allah bless him and grant him peace) did not tell them to change it after his death, nor did the major Companions such as

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<sup>19</sup> Ahmad, 4.318–19

<sup>20</sup> Abi Dawud, 1.251

<sup>21</sup> Bayhaqi, 2.131

‘Abu Bakr and ‘Umar (may Allah be pleased with them), teach the Companions and successors otherwise, (whose Sunnah we were ordered to imitate together with that of the Prophet (may Allah bless him and grant him peace)).

My question is split into two parts:

“Did the Prophet (may Allah bless him and grant him peace) sit the way you say he did all the time?”

“Did the Prophet (may Allah bless him and grant him peace) do this until he passed away?”

Hope you can prove these two questions and when doing so I do not want to hear the Prophet (may Allah bless him and grant him peace) sit the way you say he did etc. but I want Sahih hadith that clearly (no meanings or interpretations) states the Prophet (may Allah bless him and grant him peace) sit the way you say he did all the time and that he did this action until he passed away. Good luck!